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This peer reviewed Journal is devoted to research studies on the life, poetry and thought of Iqbal and on those branches of learning in which he was interested: Islamic Studies, Philosophy, History, Sociology, Comparative Religion, Literature, Art and Archaeology.

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OSWALD SPENGLER AND MUHAMMAD  
IQBAL: TOWARDS A COMPARATIVE  
DISCOURSE ON CULTURAL THEORY

Dr. Ahmad Raza

## ABSTRACT

In the historical heat waves of intellectual revolution as experienced by the western culture, Oswald Spengler in his 'Decline of West' outlined a "Copernican View" of western culture and history of the western man. He dislodged the notion of 'centrality' of western culture. For him different culture-forms of 'mankind' possess equal status and symbolic significance with respect to each other. He proposed 'morphology' and 'physiognomy' of human cultures passing through endless cycles of formations and transformations, growth and decay, like the seasons of the weather or the growth of the plants and other living animals. He refuted a 'Darwinian-Durkheimian-Cometan' view of cultural phenomena to be studied by employing natural scientific methods. He denied 'causality' or 'objectivity' to the historical-cultural forms as it was understood in the studies of natural phenomena. Iqbal treated both Western culture and Islamic culture on equal 'critical' footing. He compared more realistically the weaknesses and strengths of both cultures. Iqbal didn't concede to Spengler's notion of a mutually exclusive historical origin and growth of cultures. He rather proposed in 'Reconstruction' a historical interdependence of human culture. Ideas and concepts of cultures can be translated and diffused into another culture life-form. Iqbal has discussed that 'religious experience' constitutes an epistemological foundation of Islamic culture. 'Religious experience' has as much claim to be an independent source of knowledge-acquisition as 'science' or 'philosophy' do. The ultimate principle of Reality is spiritual which is 'living' and reflected in temporal existence of the natural and historical world. He established this concept of Spiritual Reality by his 'intellectual test' and 'pragmatic test' in his lectures on 'Reconstruction of Religious Thought in Islam'.

## I

Wittgenstein has remarked that western intellectual is engaged in an “epic,”<sup>1</sup> in his quest for understanding the ultimate goal of Western civilization. “Our civilization,” he opines, “is characterized by the word progress but it never really makes progress in the true sense of the word. Typically, it constructs. It keeps on building even more complicated structures.” These ever increasing “complicated structures” of Western culture show their ‘epic-like’ unfolding in diverse historical-cultural forms. What constitute the important characters of this epic like historical saga? It all began with Copernicus. He firstly proposed a ‘helio-centric’ theory of the heavenly bodies, challenging the ‘geocentric’ view of the cosmos. Copernicus asserted that it was the sun, which was the ‘centre’ of our ‘universe’ and not ‘earth,’ as was commonly held by the Christians and believers of Ptolemaic astronomy. At first this Copernican assertion appeared a simple intellectual principle. But it had profound cultural consequences for the commonly believed Christian religious view of the cosmos. It shattered the notion of the centrality of the mother earth in the Scheme of Natural Order of Things. It challenged a Christian dogma which constituted an article of faith for the Roman Catholic Church. Here was a first secular and rational view of the nature’s scheme of things, which sent shivers down the spine of western Christianity. This was the first intellectual ‘heresy’ of modern western culture. The ‘epic,’ of which Wittgenstein spoke about, began to be played on a large historical scale for the entire humanity to watch. After Copernicus, comes forth Galileo, who declared, on the basis of his ‘scientific’ investigations, and contrary to the Christian view that the earth moves. His scientific theory of motion challenged the idea of a static view of the world. Here was another ‘heresy.’ After this second character in the European ‘epic,’ one is astonished to see the entry of Descartes, who laid the foundations of a modern ‘philosophy’ by uttering the dictum of ‘cogito ergo sum,’ thereby placing ‘reason’ as the sole judge of human knowledge. He also dislodged ‘scholastic philosophy’ forever from the philosophical outlook of the western culture. Cartesian rationalism, propounded a human metaphysic of reality, contrary to the Divine metaphysic of Christianity, in which Bible, being the

world of Lord, constituted a spiritual paradigm of reality. This was questioned by Descartes, whose 'dualism' has ever since it emerged, remained a dominant epistemological view which either inspired or reduced to heap the major philosophical outpourings of the Western philosophers. Fourth important character in European 'epic,' happened to be an Englishman, Sir Isaac Newton. He completely revolutionized the concept of the 'natural philosophy.' He ushered a new stage in the development of western culture by his laws of classical physics. He proposed a mechanical view of the natural phenomena, which obeyed the principle of causality inwardly, thus paving a way out for a Prime Mover, a God to control or direct the world of Nature. Newtonian science and Cartesian rational philosophy, found its supreme synthesis in the person of Immanuel Kant. No one has been more significant and influential in the development of modern western culture, than this 'Uncanny Scot of Konigsberg.' Born to strict Puritan parents, he bade farewell to the notion of 'metaphysics' of Absolute Being and the place of God in the mundane affairs of human beings. His 'Critique of Pure Reason' not only showed way to the reason to recognize its 'limits' and 'antinomies,' but also shrug off any claims to provide a metaphysic of reality to the modern man. The only sure knowledge was the knowledge gained by the 'sense-perception,' on which science was built. In his 'Copernican Revolution' in philosophy, he endorsed Newtonian mechanics as the paradigm of new metaphysic of reality established by the instrument of human reason and rejecting a Christian metaphysic of reality and knowledge. Kantian synthesis was an epistemological metamorphosis of Western philosophy and its view of reality. This revolution also spread into political, moral, and psychological domains. In the birth pangs of 'Enlightenment,' Voltaire was another important character of this European 'epic.' He vehemently criticized the foundations of political and religious corruption of the 'ancient regime.' His writings inspired generations of men and women in Europe to take their destiny in their own hands and decide their political, civil, and social life, in accordance with the norms of reason, instead following the corrupt practices and authority of Kings and Pastors. Karl Marx was another important character in this West European historical epic. He argued that 'economic forces' determined not only course of history, it influenced, rather conditioned, everything else found in the human societies, be it art, music, religious ideas, heroes, literature, poetry, symbolism etc. He maintained that economic forces, determined the intellectual forms and not vice versa. He therefore, argued that the movement of historical-cultural forms was inexplicably rooted in the



conflicting economic interest of different classes. 'History of mankind is a history of class-wars', was his clarion call in the Communist Manifesto. But, it was Charles Darwin, who dislodged the Christian dogma from its penultimate superiority. His theory of 'natural selection,' provided an 'evolutionary' interpretation to the origin of life on the earth, including man himself, instead of a theory of 'Creation,' as ordained by the Christian religious views. This was a serious blow to the notion of man as the centre stage of all creative activity going on in the natural and social worlds. It took a life time for Nietzsche to pronounce the 'death of God' as a cultural reality of the western man's world. But Sigmund Freud went far deeper in his psychological theory. He dislodged human 'ego' from the centre of his existential structure, which controlled, motivated and organized his being. This ego gave him coherence, consistency and constancy in his relationships with nature and the cosmos. Freud said, it was not 'ego,' but the 'unconscious mind' behind a dark, repressed, complex labyrinth of desires, mostly unfulfilled, which 'directed' the psychological existence of man. In the historical heat waves of these currents of intellectual revolution as experienced by the western culture, Oswald Spengler in his 'Decline of West' outlined a "Copernican View"<sup>2</sup> of western culture and history of the western man. He dislodged the notion of 'centrality' of western culture. For him different culture-forms of 'mankind' possess equal status and symbolic significance with respect to each other. He proposed 'morphology' and 'physiognomy' of human cultures passing through endless cycles of formations and transformations, growth and decay, like the seasons of the weather or the growth of the plants and other living animals. He refuted a 'Darwinian-Durkhiemian-Cometan' view of cultural phenomena to be studied by employing natural scientific methods. He denied 'causality' or 'objectivity' to the historical-cultural forms as it was understood in the studies of natural phenomena. He talked about the 'destiny-principle' governing the structures of historical-cultural growth and decay, forever trapped in the flux of time and change. The 'becoming' was continuously unfolded in the historical-cultural forms, especially in music, drama, poetry and literature, contrary to the 'become' of the natural world, forever frozen and condemned to the realm of 'objectivity' of science. He talked about the 'living nature' of history in relation to the 'dead nature' of science. His ideas were 'new' and revolutionary, rather 'Copernican,' in outlook in the studies of cultural and historical forms, as unfolding on the stage of world-history. Therefore, historians like Collingwood, Toynbee,<sup>3</sup> and others have shown little sympathy towards his 'ideas' on history and culture, who

were mainly engaged in a 'scientific,' natural science like methodological study of cultural-historical world. So, this is an 'epic' in which western man and his culture-form is perpetually engrossed, very complex, very diverse, highly passionate, and very much down to earth material-secular and human world view, which require profound effort to infer its symbolic-complexities. How one compares ideas of Spengler, grown in this volatile cultural world, with Iqbal, a man though fully conversant and adapt in western intellectual tradition, never lost grip of the inherently spiritual world-view of his Islamic culture. This is a rather trying to say the unsayable, which happens to be complex and manifold. Before attempting an analysis of comparative features of Spengler and Iqbal's concept of culture, let us see what was happening in the Islamic world, in terms of its cultural-historical forms on intellectual-spiritual plane.

## II

When West Europe was transforming itself from the 'Western Christendom' to a modern, secular, worldly, materialistic, democratic, western republican, who put their 'faith' as well as hope in the 'discoveries of science, philosophy, art, music, mathematics, biology, and physics for their future course of existence from the 15<sup>th</sup> century onward; Muslims in the east were establishing politically dynamic empires of India, in Iran and Turkey. Babar, Shah Abbas and Suleiman the Magnificent inspired and guided the hearts of not only Muslims but west was also enchanted by the 'marvels' of the east. There Muslim empires in the east, especially in the aftermath of the fall of the Spanish Empire on the Iberian Peninsula, galvanized the future hopes of Muslims all around the world. Consolidation of political rule led to cultural growth and development in these respective societies. In Islamic Mughal India, creative energy of Muslims coming form Iran, Arabia, Central Asia and Tashkent, led to the birth of a new civil society in India. Original 'discoveries' and contributions were made in the field of architecture,<sup>4</sup> music,<sup>5</sup> poetry,<sup>6</sup> literature,<sup>7</sup> history,<sup>8</sup> and Sufism.<sup>9</sup> However, all these areas of creative cultural-expressions were deeply influenced and directed by the religious, spiritual and Sufi thought. While western world was undergoing 'intellectual' revolutions of different kinds, Islamic world was experiencing 'spiritual revolutions,' one after the other. Firstly, it was Sheikh Ahmad Sirhindi (B 1564 – India), who lived during the reign of Emperors Akbar and his son Jahangir. He exposed his Sufi metaphysics of 'wahdat-ul-shahud' He reinvigorated the 'spiritual,' religious existence of the Muslims, not only in India, but his spiritual ideas also spread to central Asia, Turkey, and even Arabia by his

disciples. He was a profound synthesizer of religious-philosophical doctrines in the Islamic world. He particularly transformed the 'cultural' influence of the 'unificationist' doctrine of 'wahdat-ul-wajud' school of Ibn e Arabi by propounding a comparable Sufi doctrine of 'wahdat-ul-shahud'. He refuted the 'unificationist' tendencies of the philosophy of 'wahdat,' thereby providing a new psychology of 'religious experience,' in which God and man maintained their separate identities in the wake of mystic experience of union. This idea led to profound social, cultural, and political convulsions, in the body-politic of Indian Muslims. He protected not only the religious identity of the Islamic culture in South Asia, but also provided a historical antecedent of 'Muslim identity' which according to some, led to the genesis of Islamic Republic of Pakistan.<sup>10</sup>

Islamic east underwent another 'spiritual' revolution in the 18<sup>th</sup> century; in Arabia led by Muhammad Ibn Abdul Wahab, in India Shah Waliullah of Delhi, in North Africa Muhammad bin Ali Al-Sanussi, all aimed at in varying degrees and from different intellectual motivations of the 'purification' of Islam and Islamic society, restoring its moral and spiritual balance as enshrined in Quran and Sunnah, with a creative religious response to the immanent danger of western 'colonialism,' facing the survival of Islamic culture as an historical reality. Although these religious Ulemas failed in the cultural-social aspect of their teaching, albeit, somehow, they were able to put off the 'decline' of Islamic culture, which happened to be mainly 'religious' and sustain its continuous growth, development and hold in the Islamic cultural life-form. They worked in their own way to manage the ongoing political 'decay' of Islamic political authority, which they feared, might have grave and serious consequences for the cultural life of these societies; this, they could not achieve. However, it was in the religious-spiritual sphere that they galvanized their creative energies and were able to successfully cultivate the religious doctrine of a Muslim's unique place in the world and his 'moral' mission as a recipient of the Last Word of God, i.e. the Quran to guide and lead the rest of humanity spiritually. 'Colonialism' was eventually triumphant in the Islamic world, owing more to 'internal decay of these societies than to any unique ability of the western colonizers'. Even the humdrum of Mughal 'disintegration' in South Asia and overpowering of Muslim state by an alien nation, hitherto inexperienced by them, could not stop the birth of new cultural form-expression, i.e. the birth of Urdu language. This amply showed the inner dynamic cultural spirit of the Muslims of South Asia. This was the language in which even Iqbal

found his creative surges satisfied and became an instrument of expression of his philosophical, poetic, and literary ideas. Despite the political domination of the Muslim culture by an alien colonial power, its volatile spiritual and creative energy, which was rooted in its unique sense of 'identity,' could not be overtaken by the newcomers. It was in these volatile conditions that Iqbal attempted his 'reconstruction' of religious thought in Islam, which happened to be monumental, and historical in its impact upon the minds of young Muslims, who were reaching for a new 'intellectual'<sup>11</sup> vision in the wake of an external colonial rule, coupled with a challenge from its secular materialistic-scientific world-view. Iqbal's interpretation of Islamic culture in "Reconstruction," thus paved the way for what, he himself described an "Islamic Renaissance,"<sup>12</sup> which he believed to be historically inevitable and set forth to happen by Destiny.

### III

The future of mankind, as it appears today, rests on this single most urgent historical condition; that how West and Islam, representatives of two different views of culture, can establish a mutually comprehensible cultural exchange-process, which could lead to "mutual-harmonies" – instead of "clash of civilizations,"<sup>13</sup> Spengler and Iqbal both belong to each of these intellectually divergent culture-souls, how, then, their philosophies of culture can be compared. Comparison is always a much generalized form of critical understanding of others point of view, yet it does occur within a cultural paradigm and its relationship vis-à-vis other forms of cultural paradigms. Within this general theoretical assumption, that divergent cultural paradigm can be compared philosophically due to an inward desire of human beings to do so; we now undertake critical analysis of some of the comparable features of their 'philosophies' of culture.

Both of them have argued that 'culture' is essentially a 'living' thing, like an organism or a plant, having a definite temporal life-span, through which it passes. Spengler having derived his theoretical illumination mostly from Goethean concept of 'metamorphosis,'<sup>14</sup> rejected a 'natural science' and causally governed interpretation of cultural-historical forms. Spengler argued that 'after a culture-soul has found full life-form expression, it ripens, matures and then withers away'. Each 'culture-soul' is unique, exclusive, independent with regard to other 'culture-souls' and is rooted in a 'mother-regions,' from which it receives its inspiration and spiritual energy. Categories of cognition of a culture can't be understood by other cultures. Principle of temporality, of time instead of space, of continuous formations and transformations, of change and decay,

influence and direct the course of a culture. It is a time-directed, irreversible activity. In this manner, “destiny-idea” works out the irrevocable historical end of every culture. He remarks that European mind has excluded the study of the ‘living,’ ‘historical,’ ‘physiognomic’ in favor of the ‘dead,’ ‘natural’ and ‘systematic’ sciences. ‘History,’ he claims, provide us a ‘morphology’ of culture-forms of mankind, and thus qualifies as an independent source of knowledge, a mode of understanding the structure of reality, and the inner feeling of a culture-soul. Spengler, on the basis of his ‘physiognomic’ interpretation of culture life-forms, comes up with a three fold categorization of culture-soul, representing a particular culture life-form. These are:

- i. Classical or Apollonian soul, which in his opinion is fundamentally static and ‘proportion’ being a symbolic-form of its space-idea.
- ii. Faustian soul, of modern western culture is inherently dynamic and ‘infinite’ space, being a symbolic-form of its space-idea.
- iii. Magian soul, in which he has included Judaism, Christianity, Chaldean religion and Zoroastrianism along with Islam as being its last representative, is inherently very ‘religious,’ dualistic, apocalyptic, and ancient-‘cavern’ being a symbolic-form of its space idea.

All these culture-forms have a clear-cut notion of ‘Destiny’ or ‘Time,’ which govern their life-styles; with the difference that in ‘Faustian culture’ time have assumed its real ‘dynamic,’ ‘directional,’ irreversible’ and real ‘chronological,’ ‘historical’ character, while in ‘Apollonian culture’ time is essentially static, nothing moves, like the closed-off Greek ‘cosmos.’ In the ‘Magian culture,’ however, time has a different character. It is ‘cavernous-time,’ it moves in ‘epochal’ fashion, a continuous repetition of good and evil forces struggling with each other. He however, strangely classifies Islam as part of this ‘magian culture,’ category owing to his theoretical inability to perceive the ‘dynamic’ culture-soul of Islam and its creative view of the world, which is essentially different in structure and substance from Judaism, Christianity, and Zoroastrianism. He has misunderstood the ‘cultural movement’<sup>15</sup> of Islam, which has historically curbed the wave of ‘magian’-emotion from its cultural outlook by abolishing the institution of prophecy in its idea of “finality of prophet hood.”<sup>16</sup>

Contrary to Spengler’s inspiration, Iqbal’s ‘organic’ view of culture grew out of three intellectual sources. He made a theoretical juxtaposition of:

- i. social Darwinianism and post-Darwinian biology,<sup>17</sup>
- ii. critical-rational philosophy,<sup>18</sup>
- iii. concept of religious experience as defined in Islamic philosophical and Sufi tradition.<sup>19</sup>

Iqbal treated both Western culture and Islamic culture on equal 'critical' footing. He compared more realistically the weaknesses and strengths of both cultures. Iqbal didn't concede to Spengler's notion of a mutually exclusive historical origin and growth of cultures. He rather proposed in 'Reconstruction' a historical interdependence of human culture. Ideas and concepts of cultures can be translated and diffused into another culture life-form. Iqbal has discussed that 'religious experience' constitutes an epistemological foundation of Islamic culture. 'Religious experience' has as much claim to be an independent source of knowledge-acquisition as 'science' or 'philosophy' do. The ultimate principle of Reality is spiritual which is 'living' and reflected in temporal existence of the natural and historical world. He established this concept of Spiritual Reality by his 'intellectual test' and 'pragmatic test' in his lectures on 'Reconstruction of Religious Thought in Islam'. This spiritual principle of Reality is Absolute Ego or God. God, or Eternal Being, provide a common principle of 'Tawhid,' which is psychologically manifold and critically established by the 'prophetic consciousnesses. The 'prophetic consciousnesses' shapes view of the universe for the Muslims. This Tawhidi doctrine was first pragmatically applied by the Prophet of Islam and his Companions who laid the foundations of Islamic culture historically. The practical soul of Arabs was cross-fertilized by the tender and imaginative soul of Aryan culture in Persia, which gave an impetus to the birth of new expression-forms in poetry, language, literature, architecture, and civilization-building. The Islamic culture-soul, in Iqbal's view, held an essentially religious dynamic, creative, interdependent, spiritual world-feeling. It has expressed its 'spirit' both in the studies of 'Nature' and 'History.' Iqbal claims that Quran, as a revealed text and basis of Islamic ideas, continuously exhorted the Muslim mind to reflect, think, observe, and evaluate the 'signs' of God in Nature, in universe, in sun, in the moon, in the alteration of days and nights, in the rise and fall of nations and societies, in the growth and decay of cultures, in the distinctions of races, tribes and languages. Iqbal has shown that Muslims rejected the classical Greek philosophical thought in the first century of their birth as it was contradictory to its dynamic spirit. This was because of the 'naturalism of Quran' and its 'empirical attitude' towards reality. This 'empirical attitude' of the Muslims was due to the teachings of Quran and the Prophet of

Islam. This he thought, made the Muslims to be the founders of modern science. He has shown that the scientific form-expression of modern western culture was the further extension of dynamic scientific works of Ibn Hazm, Ibn-i-Miskawiyah, Ibn Khaldun, and others. He rejected Spengler's claim that the mathematical concept of function was the exclusive product of western culture and 'chronological' ordering of historical phenomena was unique to it.<sup>20</sup> Iqbal has shown that due to its historical character, Islamic culture has since its birth made the study of changes and transformations in the people's life; one of its principal concern. Quran has described 'history' and 'nature' as two distinct sources of knowledge, along with 'religious experience.' Iqbal, nonetheless regretted the 'intellectual stupor' of Islamic world, in which it was trapped for the lost so many centuries, while west made significant scientific and intellectual discoveries on the basis of the scientific legacy of Muslim thinkers. He observes 'critically' that social, political thought in Europe is stagnant for the last 300 years, while 'legal' and 'religious' thought in Islamic world has been<sup>21</sup> static for the same period. Western culture, with its 'dazzling exterior,' can thwart the understanding of Muslim mind for reaching towards deeper aspects of its spiritual 'inwardness.'<sup>22</sup> He has discussed the possibility of a 'spiritual democracy'<sup>23</sup> organized on the principle of 'Tawhid,' steeped in human solidarity, equality, and freedom, contrary to the western 'nationalist' political theory of state and state organization, which was detrimental to the spiritual growth of human beings.<sup>24</sup>

Western culture can learn from the 'ethical' and 'spiritual' grounds of Islam, on which it is confused, despite all claims to material-secular progress. Muslims can make a scientific-critical reevaluation of their 'religious' ideas of reality, of life, of death, of knowledge, as unfolding in the western world.<sup>25</sup> The 'Islamic Renaissance'<sup>26</sup> which, he spoke of in 'Reconstruction,' was fundamentally a new culture-form for the inherently religious world-view of Islamic culture in a contemporary idiom and styles. Iqbal questioned narrow cliché-type description of either western culture or Islamic culture. He proposed a program of intellectually beneficial exchange in both the world, leading towards a true growth of mankind in a cohesive fashion, both materially and spiritually. Iqbal cherished the vision of 'mutual harmonies' and not that of 'clash of civilizations.'

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ALLAMA IQBAL AND FREEDOM  
STRUGGLE OF KASHMIR

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## ABSTRACT

Iqbal's ancestors belonged to Kashmir who subsequently settled in Sialkot. He was a great philosopher, thinker, writer, poet and a true leader. He awakened the nation and encouraged them to get rid of slavery and struggle for a separate independent country. He worked a lot for the Muslims of subcontinent to motivate and reinforce them against injustice and anti-Muslim circumstances in British ruled Indian subcontinent. Being a Kashmiri he has tremendous emotional interlinkages and interconnectivity with Kashmir and Kashmiris. His first effort was seen during the establishment of *Anjman Kashmiri Nojwanan-e-Lahore*, but a significant contribution was made after the incidents of 1931, when Kashmiries stood up against the blasphemous incidents. His contribution can also be seen on the platform of All India Kashmir Committee which was established for the justice and relief for the Muslims of Kashmir by providing them religious, moral, ethical, diplomatic, legal, financial and communicative support. This diplomatic, and communicative assistance made educational and political environment, conducive and productive for the socio-economic development of Kashmir.

The political resistance and its rationalization mostly refer to the resistance literature which canvases the specific political feelings, emotions and thoughts. It is a fact that literature plays a vital role in revolutions deemed to be in roots of literature. In this context, the movement of Pakistan is also based upon the ideology of Sir Syed Ahmed Khan and the revolutionary movement initiated through the literature of Iqbal, who was widely known as poet of the east and national poet of Pakistan. He constructed political thoughts not only in subcontinent but also in Kashmir which is still alive in Kashmir as politically as a rebellion against aristocracy in past and for the right of self-determination today. It constitutes a textual fuel for the ongoing insurrection in the disputed Himalayan valley.

Allama Iqbal was born in Sialkot but ethnically he was Kashmiri originated. His ancestors migrated from Kashmir and settled in Punjab. In accordance with Muhammad Din Foaq's *Kashmiri Magazine*, Justice Javed Iqbal, son of Sir Iqbal rejected as Iqbal's ancestors embraced Islam in 15<sup>th</sup> century<sup>1</sup> and a famous spiritual personality in his family Baba Lohlhaj was considered first Muslim in his family and Jamaluddin or Sheikh Akbar (Iqbal forefathers) migrated from Kashmir in the last decades of eighteenth century<sup>2</sup> due to the cruelty and injustice of Afghan rulers over Kashmir. While epidemics, religious riots, unseasonal snowfalls, floods, famines, economic woes and political turmoil are just some of the factors that have been forcing people to migrate from Kashmir.<sup>3</sup> According to Muhammad Din Foaq:

Dr. Sir Sheikh Muhammad Iqbal belongs to an ancient family of Kashmiri Pandits who embraced Islam nearly two hundred and twenty-five years ago and his ethnic subcaste (goath) is Sipru.<sup>4</sup>

The diction of the poetry of Iqbal may be often referred as extensive critic because of juxtaposition as he used the words like, *Dast-e-Jafa Kaish, pamaal, roob-e-azadi, mehkoom, majbur*,<sup>5</sup>

The insight is filled with philosophy, socio-economic and politico-spiritual ailments are very deeply associated with Kashmiri society. The slavery of a heartless slave dynasty had degenerated the average Kashmiri into passive sufferer of dehumanizing poverty and indignity.<sup>6</sup> This is not only Iqbal voice for Kashmir, but some factors are also pointed out by a British Settlement Commissioner Walter R. Lawrence during his work in the State of Jammu & Kashmir in 1895

which presented the miseries of Muslims in Kashmir and considered as historical evidence in his book, *The Valley of Kashmir*, in such sort of words:

A man who can be beaten and robbed by anyone with a vestige of authority soon ceases to respect himself and his fellowmen and it is useless to look for the virtues of a free people among the Kashmiris. The Kashmiri is what his rulers have made him.<sup>7</sup>

Today it may sound incredible that during the rule of Maharaja Pratap Singh, the penalty of killing a cow was death by burning; an old Muslim and seventeen members of his family, including children, were burnt alive in the presence of the Governor for being suspected of cow killing. In 1924 in a village in Tehsil Pulwama a child broke one branch from a mulberry tree and thus became the cause of his father's death by severe beating and head injuries.<sup>8</sup> So Iqbal had been keeping regard of being Kashmiri originated looking the revokes and revolutions from the banks of Vatesta and his mystical foresight deeply indicated the freedom struggle because the symptoms and symbols which had observed Iqbal are the clear indication of pre stormy environment. His poetic work was laid back in February 1896 when he wrote his masterpiece on the foundation of Anjman Kashmiri Nojwanan-e-Lahore in such appreciative and ironic description:

ہزار شکر کہ اک انجمن ہوئی قائم  
یقین ہے راہ پر آئے گا طالع واژوں  
ملے گا منزل مقصود کا پتہ ہم کو  
خدا کا شکر کہ جس نے دیئے یہ راہ نمود  
جو تیری قوم کا دشمن ہو اس زمانے میں  
اسے بھی باندھ لے اقبال! صورت مضمون<sup>9</sup>

This poem is entitled by Iqbal as *Falah-e-Qoam* on the foundation of Anjman Kashmiri Musalmanan-e-Lahore. Iqbal was selected its Secretary General in 1909 whereas, another association was formed as *Anjman Kashmiryan-e-Jammu* which dissolved after few months due to mutual mistrusts and differences. Iqbal also indicated this Anjman as, *Anjman-e- Kashmiryan Jammu ka hasbar* in such words in *Kashmiri Magazine*.

ایک وہ ہیں کہ نیا رنگ جما لیتے ہیں  
ایک ہم ہیں کہ بنا کر بھی مٹا لیتے ہیں<sup>10</sup>

It is a clear indication in early childhood of Iqbal's curiosity and passion for Kashmir was highly rooted on the platform of Anjman. In given subject, Iqbal's favourite book, *Payam-e-Mashriq* which includes the most relevant poem, *Saaqi Naama* written in Srinagar during Iqbal visit of Kashmir in 1921.<sup>11</sup> Few verses of this poem are:

کشیری کہ با بندگی خو گرفتہ  
بتے می تراشد ز سنگ مزارے  
ضمیرش تہی از خیال بلندے  
خودی ناشناسے 'ز خود شرمسارے  
بریشم قبا خواجہ از محنت او  
نصیب تنش جامہ تار تارے  
نہ در دیدہ او فروغ نگاہے  
نہ در سینہ او دل بیقرارے  
ازاں مئے فشاں قطرہ بر کشیری  
کہ خاکسترش آفریند شرارے"<sup>12</sup>

Dr. Mumtaz Hussain has an opinion that Iqbal was a founder in initiatives of freedom struggle in Kashmir by arguing his own meeting with Iqbal. The discussion of the meeting was transmitted in his book entitled *Maqalaat-e-Iqbal*:

One day I am busy in debate about the politics of Kashmir with Allama Iqbal, Allama Sahib said that I wrote the SaaqiNaama poem while I was sitting in Nishat Bagh which comprised upon Silk Factory Revolt. It is very strange that political movement was launched very later but it was rooted with Silk Factory Revolt.<sup>13</sup>

Another statement which is written by Jagan Nath Azad on the one hundred (100) years anniversary of Iqbal, in his book, *Iqbal and Kashmir* with the reference of *Malfoozat-e-Iqbal* by Saadat Ali Manto. Jagan Nath Azad narrates:

Hazrat Iqbal was discussing the Kashmir politics, simultaneously he described the Silk Factory Revolt with these words, 'the circumstances made delay in the printing and publishing of Javed Nama otherwise I had been observing this hysteria in Kashmir.'<sup>14</sup>

The incidents of Jammu and Kashmir polluted the environment of Punjab and a wave of uneasiness and depression flew in the political and religious system which forced the general council of *All India Kashmiri Conference* to take a deep look into the worse ever worst

dynamics of Kashmiris and they established a committee to find out breakthrough in this regard. Mohsin Shah was proposed as secretary of this committee. General council announced that the newly established committee will be sent to Jammu and will investigate the issue of blasphemy of the Holy Quran in Srinagar and report to the conference. For that purpose, Syed Mohsin Shah was advised by Allama Iqbal to write a letter to the prime Minister of State of Jammu and Kashmir Mr. Wickfield to seek permission to allow the committee for investigation on 4<sup>th</sup> June 1931. Mr. Wickfield replied that the inquiry held under my supervision is satisfactory to the Muslims of Kashmir and Mohsin Shah insisted that the blasphemy is the issue of entire Ummah of Islam will never be compromised on your inquiry.<sup>15</sup>

The struggle for the political awareness and provision of fundamental rights is mainly centralized towards Kashmir Committee in which a proper diplomatic war was fought from that specific platform. An essay was written in a magazine *the Inqalab, Lahore* which deemed to organize a specific Kashmiri conference to investigate the miseries and hardships of Kashmiri Muslims which will avizandum under proposals. One of which is to organize a meeting of eminent Muslim leadership of subcontinent in any city of Punjab to decide a unanimous discourse of action to overcome current crisis. Soon meeting was held on 5<sup>th</sup> July, 1931, in which Molvi Muhammad Yaqoob was selected as president and Professor Alamuddin Salik as Secretary with an announcement of observing Kashmir Day on 24 July 1931.

From this platform under the leadership of Movlana Allah Bakhsh Yousafi initially announced to observe Kashmir Day to show solidarity on 10<sup>th</sup> July while Movlana Abdul Majid Kanpuri decided on 28<sup>th</sup> of same month. Soon the main incident took place in Srinagar when a Muslim of Subcontinent arrested under the section of provoke and anti-State speeches in the crowd who was protesting upon the blasphemy of the Holy Quran in Srinagar. This movement still not meaningfully activated but an initiative was taken on 17<sup>th</sup> July 1931 in Lahore. Another meeting which held in Shimla at the residence of Sir Zulfiqar Ali in which Sir Dr. Muhmmad Iqbal, Nawab Zulfiqar Khan, Khawaja Hassan Nizami, Nawab Kunjpura, Syed Mohsin Shah, Khan Bahadar Sheikh Rahim Bakhsh, Ahmedia imam, Molana Ismaeel Ghaznavi, Molana Abdul Rahim Dard, MolanaNoorulHaq from *Newspaper Outlook*, Syed Habib Shah from *Daily Siasat*, Molvi Abdul Rahim from Kashmir Province and Allah RakhaSaghar from Jammu along with Sahibzada Abdul Latif from Sarhad Province also participated.<sup>16</sup>

The chaos and clutter situation inside of the State of Kashmir was deeply discussed and a declaration was made to formulate a committee in the name of *All India Kashmir Committee* which fully mandated to supervise and responsible in all the decisions about the issues inside Kashmir and will start a movement until the Kashmiris will be awarded their primary and fundamental rights. Mirza Bashir Uddin was nominated as president and Molvi Abdul Rahim Dard as Secretary General.<sup>17</sup> It is further decided that the president of committee has authority to induct the representatives from all other provinces of British India as committee representatives. The British government is further demanded to interpret and decode the Amritsar treaty and viceroy will conduct independent investigation through Maharaja of Kashmir. A solidarity notion also introduced and announced that on 14<sup>th</sup> August 1931 *Kashmir Day* will be observed throughout the subcontinent if the British government did not respond positively then *All India Kashmir Conference* will be arranged on 3<sup>rd</sup> and 4<sup>th</sup> October 1931 in Sialkot.<sup>18</sup> Mirza Bashir started the work with full enthusiasm after the foundation of committee and met Viceroy and demanded the reliable procedures to protect the Kashmiri Muslims in Kashmir. He also sent a telegram to conduct a meeting with Maharaja on 3<sup>rd</sup> August, 1931 and Maharaja did not reply to Mirza Bashir. This Committee rapidly extended in far and wide of Punjab and surrounded whole British India. In the meeting of 9<sup>th</sup> August, 1931 of Muslim conference Executive board in Allahabad under the presidency of Nawab Sir Muhammad Ismaeel and they declared All India Kashmir Committee as their branch.

On the appeal of *All India Kashmir Committee*, first time in the history of subcontinent, *Kashmir Day* was observed on 14<sup>th</sup> August 1931. This day was observed under the supervision of Hazrat Allama Iqbal in Lahore, Hussain Shaheed Suharwardi in Kolkata, Movlana Shaukat Ali in Bombay, MovlanaShafeeDaudi in Patna, Movli Muhammad Tayyab in Deoband, Saith Abdullah Haroon in Karachi, Haji Muhammad Saleh Sheerwani in Aligarh, Agha Ghulam Haider in Sialkot, Sheikh Abdullah in Srinagar, Allah RakhSaghar in Jammu and dozens of other spots in Birtish India by the Muslim community to show their solidarity, moral, financial, legal, diplomatic and logistic support for the Kashmiris. The Lahore gathering was the biggest one, in which about one hundred thousand people participated. It was organized in the collaboration of *All India Kashmir Committee*, *All India Muslim Kashmiri Conference and Majlas-e-Abrar*.<sup>19</sup> It is also a coincidence that after sixteen years this day was heavenly selected for the Muslims in Subcontinent as their *Freedom Day* from Hindu and British slavery and aristocracy.<sup>20</sup>

After taking the charge of interim president of Kashmir Committee, the initial task was the constitutional framework for this committee to set SoPs and ToRs because initially it was a gathering of elites and now it was mandatory to make its setup in public. A script was proposed by the legal and constitutional subcommittee for the constitution of *All India Kashmir Committee*. A wave of difference of opinion was turned into strong opposition on very fast track which can be concluded into three main points which were written by Sarwar Abbasi in his book:

This meeting was headed by Iqbal comprised upon the quorum of twenty members. The constitutional script was differentiated on three main points which are; (a) the induction of new member can be determined on paying a specific amount of money or on the approval of committee? (b) is there only one vice president or more than one? (c) is there a Secretary and Assistant Secretaries or two secretaries in Committee and functions are determined for each one? On these three points which were obviously looked very light but the debate, conversations soon turned into mutual misunderstandings and mistrusts and Iqbal, at last, declared to dissolve All India Kashmir Committee.<sup>21</sup>

In short, although it was a forum of association or local organization, it was the leadership of Iqbal and his political, personal, diplomatic, and literary vision that he emerged this limited movement into regional accident and at last British had to take intervention and forced Maharaja to establish an independent and fair commission which was formed after the denial of Mr. Wickfield investigation and Delal Commission which was supervised by Chief Justice Barjor Delal. The appointment of Glancy Commission and its recommendations made the thing very explicit and produced a new life and hope in Kashmir and Kashmiris, at last, became able to resist and struggle for their own interests and fundamental rights.

The letters of Iqbal were a strong reference in terms of politics of Kashmir which found in books but very interestingly a chapter was arranged by three writers who wrote books on the one hundred year's celebration of Iqbal during 9<sup>th</sup> November, 1977 entitled, *Iqbal and Kashmir* by Jagan Nath Azad,<sup>22</sup> Dr. Sabir Afaqi<sup>23</sup> and Saleem Khan Gimmi.<sup>24</sup> In all three books, the main theme and content is Iqbal and politics in Kashmir which somehow refers that Iqbal was the founder of freedom agitation in Kashmir. It is not a new vision, but it was practiced in early phase of 1932 when Kouhsar Pandit Gasha Laal Koul alleged Iqbal that he provoked the innocent Kashmiris on rebellion which was very early well encountered by Abdul Majid Salik, the editor of *the Inqalab Newspaper*, in his editorial.<sup>25</sup> Iqbal, was also president of *All India Muslim League* and legendary leader who was first time announced the two nation theory



and proposal of foundation of Muslims State on the western and north western sides of subcontinent in the 25<sup>th</sup> annual summit of *All India Muslim League* at Allahabad on 29<sup>th</sup> December 1930.<sup>26</sup>

On the ground of some reasonable reasons like famous poet, lawyer, Scholar, writer, former president of All India Muslim League, General Secretary Anjuman Kashmiri Musalmanan-e-Lahore etc. Iqbal played commendable role in the society of subcontinent and deeply interlinked and interconnected with Nawab and other officials of British government and Indian leadership along with Maharajas and Kings. He had great relationship with Nawab of Bhopal and Waliay Bhopal tried to make expedience and detente between Iqbal and Maharaja of Kashmir Hari Singh but in vain. During the crisis in Srinagar, Iqbal also met Nawab of Bhopal which was written in a transcript in the name of Ghulam Rasool Mehr, indicated the Shimla meeting about Kashmir on 26<sup>th</sup> July, 1931. The three main letters are the real commentary of crisis in Srinagar and agitations in Kashmir and documented by Bashir Ahmed Daar.<sup>27</sup> Bashir Ahmed Daar described that these three letters are in context of 13<sup>th</sup> July, 1931 incidents in Kashmir and Iqbal's letters are the true pictures of those incidents. The indigenous movement of Iqbal was turned into defamation as described early with the arguments of Gasha Laal Koul Statement before the Sir Barjor Delal during the investigation on the platform of Delal Commission and Mr. Ragoon also wrote an essay in *Tribune Edition* of August 1931 that during the insurgency in Kashmir, a distinguish leader from Subcontinent was drafted an application to Maharaja Hari Singh for appointment as Prime Minister in Kashmir. Iqbal wrote a letter to the editor of *Daily Inqalab*, Lahore with following categorical manner:

I deliberately, clearly and explicitly declared on the summit of Kashmir Day observation that I anathematized on such ministry. I am a member of Kashmir Committee and during my membership such activity is against the morality and my honesty.<sup>28</sup>

Another letter of Iqbal about insurgency and agitation in Srinagar which is written to the Bhadar Yar Jang on 14<sup>th</sup> September, 1933 for the financial support for the Muslims in Kashmir, when Sheikh Abdullah and Mirwaiz groups rivalry was on peak. Dr. Iqbal could not stop himself and wrote a letter to the most religiously influential personality of Kashmir Mirwaiz on 21<sup>st</sup> October 1933 and appealed for mutual harmony and unity in such golden words:

Accordance to my hearing that few parties which were emerged it would be great hurdle in accomplishment of your goals and success due to mutual opposition and enmity. So, harmony or unity is only a key which is the pure treatment of political and social issues and crisis.<sup>29</sup>

A letter was also drafted through Naeem-ul-Haq to Abdul Aziz, requested him for the assistance of the Muslims in Kashmir in which he requested him:

I am really thankful to you for your consent to litigate the Naeem-ul-Haq cases, hence I am forwarding the decision of this case and other papers and hearing will be on 13<sup>th</sup> February 1932. It will be better that you should reach Jammu on 12 February 1932.<sup>30</sup>

Another letter also found which was written to Naeem-ul-Haq as well which describes the worst financial position of Kashmir Committee and appealing for free cost litigation services:

Kashmir Committee has no funds otherwise I will present the honorable Syed Sahib. So, please make a request to him that kindly pursue our case فی سبیل اللہ (in the way/name of Allah) without any fee and travel expenses and then will be highly rewarded by Almighty Allah.<sup>31</sup>

Allama Iqbal, a great leader, and son of soil paid back full to the land of his forefathers in such a tremendous service by making awareness amongst the Kashmiris. Being a thinker, philosopher and a poet he contributed a lot, but the unfair circumstances could not produce the better environment for Kashmir. A great contribution could be observed in the collection of poems in *Kuhyat-e-Iqbal* Urdu version, in *Armaghan-e-Hijaz* that entitled *Mullaḡada Zaigham Kashmiri ka bayaḡ* ملازادہ ضیغ کشمیری کا بیاض. These few verses are the true manifestation of the Iqbal view about Kashmir and Kashmiris, his services, contribution and aims and purposes behind his work to awake the Kashmiris from miseries to prosperous life and from slavery to provision of the attainment of fundamental rights is such a metaphorical style:

پانی ترے چشموں کا تڑپتا ہوا سیماب  
مرغان سحر تیری فضاؤں میں ہیں بیتاب  
اے وادی لولاب  
گر صاحب ہنگامہ نہ ہو منبر و محراب  
دیں بندۂ مومن کے لیے موت ہے یا خواب  
اے وادی لولاب  
ہیں ساز پہ موقوف نوا ہائے جگر سوز  
ڈھیلے ہوں اگر تار تو بے کار ہے مضراب

اے وادی لولاب  
ملا کی نظر نور فراست سے ہے خالی  
بے سوز ہے میخانہ صوفی کی مے ناب  
اے وادی لولاب<sup>۳۲</sup>

In another poem of this bayaz, he describes the worthless situation of Kashmiris in such a pessimistic situation and heavy clouds of misery, poverty and cruelty in these words:

آج وہ کشمیر ہے محکوم و مجبور و فقیر  
کل جسے اہل نظر کہتے تھے ایران صغیر  
سینہ افلاک سے اٹھتی ہے آہ سوز ناک  
مرد حق ہوتا ہے جب مرعوب سلطان و امیر  
کہہ رہا ہے داستاں بیدردی ایام کی  
کوہ کے دامن میں وہ غم خانہء دہقان پیر  
آہ! یہ قوم نجیب و چرب دست و تر دماغ  
ہے کہاں روز مکافات اے خدائے دیرگیر؟<sup>۳۳</sup>

First phase has been successfully achieved as awareness and resistance against the slavery and fight for the freedom was launched from last Ninety (90) years, but the second phase is still alive as in the struggle of attainment of fundamental rights of Kashmiris which are internationally and globally accepted by the United Nations and international community under their resolutions as right of self determination in the prospects of Iqbal's Philosophy of *Khudi and Bekhudi*.

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ALLAMA IQBAL AND EDMUND HUSSERL  
ON INTUITION:  
A COMPARATIVE ANALYSIS

Hadiqa Atif

## ABSTRACT

Among various epistemological sources intuition is one. Intuition is considered by some an infallible source as it is immune to error. However, it is an instinctive feeling that is incorrigibly known. It also helps us to acquire knowledge without any immediate conscious reasoning. This paper is an effort to determine the nature of intuition in recent work of experimental philosophy. Effort has been made to explore and examine the essential point of contrast and similarity between the views of Edmund Husserl and Allama Iqbal on the concept of intuition. Therefore, it is hoped that this work will help in advancing philosophical understanding of intuition in structuring epistemology.

## 1. Introduction:

Epistemology is a branch of philosophy that deals with the nature, scope, validity, methods and limits of knowledge. Intuition is one of the sources of knowledge and is used as a tool to analyse reality. The word 'intuition' was introduced by scholastics for the very first time – it was derived from Latin word *intuitio* or *intueor* which means to 'look'. Intuition as such cannot be mixed with abstract knowledge, conscious analysis and rational thinking. It is most personal and immediate signal one can receive from any higher authority. Being an introspective or internal source of knowledge, it is the most direct perceptual knowledge which a perceiver can evidently perceive. One can say that intuition is not something that is haphazard or is unconsciously performed but it is like a series of thoughts that run swiftly through mind without being conscious of mediating steps. The scope of scholastic notion of intuition, however, was restricted because it was unable to provide justification for its grounds in modern mechanical vision of science.

In Islamic theology, however, the word intuition is used in such specialized ways as '*kashaf*' and '*ilham*' – signifying God's communication with a believer to convey the knowledge of the unseen. This source of connectedness with higher deity is not new or limited to one religion. Even the famous Greek philosopher Socrates claimed of having 'intuitions'. He believed that God communicates with him to teach him the pearls of wisdom.<sup>1</sup> On a parallel note, *Allah* says in Quran; "*He alone is the All Knower of the unseen and He reveals to none of His unseen, except to a Messenger whom He has chosen.*"<sup>2</sup> Aristotle does not speak of intuition directly. However, he presents perfect justification for such reflective intuition in his theory of thinking- by declaring thinking as the realization of forms. He states that this realization is a real and direct representation the external reality. These sort of forms share the same powers, properties and relations with the other forms. Hence, our soul can recognize other interrelations and forms. For him the mind literally is the justification of existence of all object of thinking.<sup>3</sup>

Just as Descartes considers immediate intuitive awareness of the self as the most authentic and, in turn, makes it the starting point of all knowledge, Kant also gives special importance to intuition.

Intuition for Kant is not a source of knowledge but a representation. He considered that our representations to objects could be of two possible ways; either direct or indirect.<sup>4</sup> These representations give meaning to intuition in opposition to general concepts. Intuition for him is neither a source of truth, nor there is any link between intuition, sense perception, or imagination. The idea of intuition raised by Kant changed the meaning of the term and gave it a special transcendental sense as a priori knowledge. In the same spirit, both Husserl and Iqbal consider Intuition as an infallible, authentic, and transcendental source of knowledge that connects us with the real. In this study, we will try to make sense of the views of both the thinkers on the topic and will try to bring forth their convergence and divergence by further taking into account the strength and explanatory power of the views. The study becomes important as it tries to unleash the methodological similarity of two philosophical traditions (i. e., Eastern and Western) that are generally considered to be divergent by making an appeal of two important representatives of the traditions.

## **2. Phenomenal Consciousness of Husserl**

According to Husserl, process of intuition involves three steps which include;

1. Empirical Intuition
2. Reflective Intuition
3. Abstract Intuition

To start with, our senses supply us certain objects which we perceive and store in the form of intuition. Our consciousness after getting such empirical evidence (empirical intuition) starts working on them on its own. It processes, stores, manages and reflects them (reflective intuition). Finally, on the basis of the first two it approaches the essences of the objects through abstraction (abstract intuition). The process is summarized by Husserl by saying that “*Seeing an essence is therefore intuition.*”<sup>5</sup> For Husserl, intuition as a perceptual consciousness has *hyle* which is unstructured raw material and is also known as hyletic data. This raw unstructured data (visuals or other data) is being informed by consciousness or intellect which is further unified into a single set of appearance of an object. Both form and *hyle* make an object’s existence mind-independent. This intuition therefore not only gives our consciousness an empirical object with matter and form but also a *hyle* which is separated from essence in itself.

Phenomenological experience is therefore, related with three kinds of intuition, i.e., empirical, reflective and abstract. While



empirical focuses the sensory awareness of objects, reflective emphasises on memory storage and abstract intuition, deals with the instantiations of forms. At this point Husserl differs from empiricists. For him, essence is also a kind of immediate experience as; “*intuition of an essence is consciousness of something, an ‘object’, is something to which the intuitional regard is directed and which is ‘itself given’ in the intuition...*”.<sup>6</sup> This procedure works under the supervision of ‘reason’, which is helping to couple mind with reality. This phenomenon traces its ground from Kant’s work in ‘*Critique of Pure Reason*’ in which concepts such as ‘sensibility’, ‘understanding’ and ‘reason’ work together in order to understand phenomenal reality.

### **3. Intuitive Consciousness of Iqbal**

Kant showed the limitation of pure reason and impossibility of intuitive experiences. For him, one cannot go beyond experience and consciousness.<sup>7</sup> Contrarily, Iqbal puts no limitations on consciousness and experiences. For him, ‘reason’ is ‘box mentality’ and limits the expansion of knowledge – as knowledge involves thinking ‘out of the box’. For him we can know the physical or material world not only from reason, but through another source of knowledge. Hence, Iqbal propagates ‘intuition’ and in this regard he criticises ‘reason’ and ‘conscious processes’ that philosophers like Kant and Husserl offered. Iqbal compares ‘discursive consciousness’ or reason with ‘intuitive consciousness’ in the following manner:<sup>8</sup>

- Reason present partial reality, while intuition grasps the Reality as a whole.
- Rational consciousness supplies us with the tools of analysis and synthesis, while in intuitive consciousness experience runs with ‘un-analysable unity’ into the mind of receiver.
- Reason distributes the object within subject-object dichotomy while any such distinction does not exist in intuition.
- Reason cannot reach the essence or ‘thing in itself’ while, intuition has the capacity to unleash it.
- Intuitive experience is qualitative, while rationality focuses on quantity and productivity of an experience.

Therefore, religion, revelation, intuition, mystic experience doesn’t hold any proofs for their existence. They are non-propositional and non-verbal. On the other hand, rational discourse is propositional and communicable.

### **4. Comparing Husserl and Iqbal**

#### **4.1 Husserl and Iqbal on Intuition**

Phenomenology is an attempt to account for how things appear to our awareness and ultimately, how the world appears to us in

terms of our personal experience to it. It is about reflection upon our experience in order to gain a sense of understanding of the underlying principles, coherence, structure and order of the world. It involves tracing sources of conceptual world in immediate experience. It is the identification of intuition as well as, the medium in which things are presented and given to us. In the case of Husserl, his use of intuition is pre-Kantian.<sup>9</sup>

The term which Husserl uses for intuition is ‘originally presentive’ or ‘reflective awareness’ to present the character of intuition. Through phenomenology he tries to radicalize and develop the ideas of philosophers of science. For him, genuine science is the one which is presented to us immediately in our experience.<sup>10</sup> He explicitly states that “*genuine science which is free from prejudice, as the foundation of all proofs requires immediately valid judgements which derive their validity from intuition*”.<sup>11</sup> Husserl in “*Phenomenology and the Metaphysics of Presence*” announces that it is the time to begin phenomenology in order to get rid of unarticulated diffused presuppositions.<sup>12</sup> For him we should start an active constitution to produce new values for truth and life. Therefore, phenomenology is the reduction of naïve realism.

Iqbal, likewise, consider intuition to be a source of knowledge and makes an efforts to denounce the views of all those who believe that intuition is a mystical voice (alone) that is quite internal, special and mental medium of representation.<sup>13</sup> Iqbal in his major work “*Reconstruction of religious thought in Islam*”, contrary to Kant, assures that it is possible to acquire the knowledge of ultimate reality through intuition. Both religion and metaphysics become possible on recognition and acceptance of intuition as a valid and authentic source of knowledge. For him “*religion is not feeling or an action but an expression of a man as a whole*”.<sup>14</sup>

For both Iqbal and Husserl, intuition deals with reality. However, Husserl believes that intuition has kinds and applies on universals as well as particulars, whereas intuition, for Iqbal, has different goals that are holy and spiritual in nature. Iqbal contends that intuition holds unimpeachable meaning and reference – like religion, and God – and holds the divine content. For Iqbal as referred in Quran, mystic state does not occur in a vacuum but requires a state of connectedness and a live relation with the reality. “*And your Lord says, call me and I (Lord) responds to your call.*”<sup>15</sup> “*And when My servants ask you about Me (Lord) I am near. I respond to those who call Me, so let them respond and believe in Me, so that they may be guided.*”<sup>16</sup>

#### **4.2 The possibility of Metaphysics and Religion**

Husserl’s notion of intuition worked in general on overall structure of thought that is different from Kant. Intuition to him is a

component of reality that is immediately given to us. He sometimes calls it transcendental<sup>17</sup> unlike Kantian use of this word 'transcendental'. Kant in his *Critique of Pure Reason* declares the impossibility of metaphysics as it steps outside the limits of time and space.<sup>18</sup> Transcending the experience is an instance of the impossibility of intuitive knowledge, metaphysics and religion. Kantian position on the issue is signified by the following argument;

P1: God is a mathematical entity.

P2: Mathematical symbols have no reference to experience.

C: Therefore, God has no reference to experience.

But from the lectures of Allama Iqbal one can easily find the possibility of intuitive consciousness and hence, metaphysics. Similar to Husserl, Iqbal believes that 'intuition' is immediately given to us and is transcendental. Iqbal states that "*knowledge of intuition is absolutely certain, and information when interpreted by the heart is never false*".<sup>19</sup> The acceptance of traditional declaration that intuition is knowing reality with absolute certainty and immediacy, allows Iqbal to include mystic experience in intuition – as it is immediately known to us. Just like other sources of knowledge, intuition also gives us knowledge but with an element of superiority.

Iqbal believes that – in the absence of intuition – we are not capable of analysing the contents of non-rational (non-rational is not the same as irrational) modes of consciousness, hence God and mystic experience is one of them. Therefore, it is through intuition that we can have the knowledge of God – apart from relational understanding. Iqbal interprets the word *transcendental* in a unique way and declares any instant of informal association with the unique and ultimate Self (God) as *transcendental*. "*A person is in direct unity with the 'Other', he may lose his subjective consciousness as a distinct person*".<sup>20</sup> This interpretation enables him to justify mystic encounter (and intuition) as a tool to approach higher reality and to develop a live relation with God. As Allah mentioned in Quran; "*Allah should speak to him through revelation, or from behind the veil, or by sending a messenger*".<sup>21</sup> This implies that the higher reality is beyond empirical comprehension and observation – which can only yield relational knowledge. Iqbal's position on the possibility of metaphysics and religion can be summed up as;

P1: Metaphysics and Religion includes intuitive experiences.

P2: Intuitive experiences are possible.

C: Therefore, Metaphysics and Religion are possible.

### **4.3 On the Question of Imagination**

Husserl distinguishes between imagination and intuition. Intuition, according to him, is something which is 'given' –

'immediate', or a medium in which reality impinges the consciousness. Imagination, on the other hand, only creates and experiments. This implies that Imagination is not an internal oracle. It only guides to the essence and not the truth. Imagination, therefore, cannot act as a source of knowledge as it is only an 'act' that happens in our consciousness. It can yield new knowledge but only in an indirect way. Husserl says, fiction or imaginary variation is the basic element that holds phenomenology.<sup>22</sup> Therefore, imagination is the source from where 'eternal truths' extract their knowledge but it is not the kind of immediate knowledge.

Quite in line with the differentiation that Husserl advocates (between Intuition and Imagination), Iqbal also differentiates Intuition from Imagination. Imagination as a faculty of forming ideas and concepts depends upon perceptions, external objects and experiences. Imagination is dependent upon man as it involves the will or desire of a perceiver. Being an idea (and not experiential), imagination can be productively explained to others – as in the case with storytelling. Iqbal establishes the communicability of imagination with the help of the following argument:<sup>23</sup>

P1: Imagination is an idea

P2: Ideas are communicable.

C: Therefore, Imagination is communicable.

While building on the inference of the above quoted argument, Iqbal offers a point of distinction between imagination and Intuition in the following manner:<sup>24</sup>

P1: Imagination can be communicable and conveyed.

P2: Intuition is not imagination.

C: Therefore, intuition cannot be communicated and conveyed.

According to Iqbal, intuitive experience is not communicable and is experienced directly – the content of intuitive experience is highly unique and a priori in nature. Only people of high rationale and morals, i. e., the Prophets can comprehend the inner essence of it.<sup>25</sup> Allah says in Quran; *'it is not for man that God should speak with him, but by vision or from behind a veil: He sends his messenger to reveal by His permission what He will: for He is Exalted, Wise'*.<sup>26</sup> The content of intuitive experience, therefore, is analytic and a-priori, in contrast to imagination – which is synthetic and a-posteriori in nature.<sup>27</sup>

#### **4.4 Natural vs. Phenomenological Attitude**

Within Husserl's framework the usual way of observing reality is in terms of what he calls natural and phenomenological attitude. Natural attitude is a normal state of a man. It is a situation in which man does things without questioning or thinking about them. We are

so comfortable and accustomed to such attitude that we stick to it, without questioning. Sebastian Luft summarizes the natural attitude by saying that “*The natural attitude is identified by the fact that we take the being of the totality of the world for granted ...*”.<sup>28</sup> Phenomenological attitude, on the other hand, is a modification of natural attitude. It is a kind of re-evaluation of a man’s knowledge in which we suspend the judgement that helps us to rediscover and investigate the nature of reality. From ‘phenomenological attitude’, we have a new and unbiased perspective for the things of the outer world. This kind of attitude gives us surprises towards the fundamental nature of things. This attitude, for Husserl, is an important step to lead man’s attention away from the world of prejudices –towards meaningful life. It allows questioning those things which were taken for granted. Husserl claimed that, before phenomenology whole philosophy was of the level of natural attitude. His aim is to create a philosophy that is beyond naivety, normality and natural attitude.

For Iqbal, the habit of accepting without thinking and questioning, is the characteristic of the layman. Masses take refuge in this sort of attitude because it yields conformity with the things and decisions of daily routine life. The natural attitude, for Iqbal, is of use for the people of natural science – as it is related to the empirical evidence available to a man’s direct consciousness.<sup>29</sup> Contrarily, the sort of phenomenological attitude (as Husserl calls it), is quite positive and rewarding as it expands the horizons of knowledge.<sup>30</sup> It is a sort of an intuitive power which corrects many ambiguities. Iqbal states that such intuitive movements are unique, sacred, timeless and absolute. Whoever is involved in intuitive activity interprets it in phenomenological sense, rather than natural. Like Phenomenological attitude, Iqbal’s intuitive knowledge understands every bit of reality deeply. It determines characteristics, purposes and functions of reality without any partiality, preconception, and discrimination.

#### **4.5 Crisis of the Modern World**

Husserl, through his phenomenology, tried to address the crisis of the modern world by grounding the world of experience (philosophy and science) in a thoughtful and methodical understanding. Husserl’s last and unfinished work “*The Crisis of European Sciences and Transcendental Phenomenology*” highlights the importance of existence, consciousness and human experience to make sense of the reality by saying that “*Natural science, modern world and philosophy are based on Natural attitude rather than relying on any thorough understanding of the nature of human experience, existence and consciousness.*”<sup>31</sup> Husserl believes that the reason behind the crisis in the fields of science and philosophy –

that has been translated to the crisis in culture, and ultimately in the world we live in or we know of – is overreliance on natural attitude. He believes that,

... the crisis of philosophy is actually implies the crisis of all modern sciences as members of the philosophical universe; at first a latent, then a more and more prominent crisis of European humanity itself in respect to the total meaningfulness of its cultural life, its total Existence...<sup>32</sup>

For Iqbal, the proper way of dealing with Reality is in the mode of actual living – in which philosophical theology stands on rational grounds. He states that; “*it is amazing that mathematics only sees the universe as a collection of differential equations and physics holds various methods and rules to disentangle the strings of the universe.*”<sup>33</sup> But definitely there are many questions that are unanswered by science and mathematics. Science ignores the core details of life – such as feelings, emotions, passions, moods, aspirations, hopes, desires, urges and purposes. Modern man with the support of analysis, criticism, naturalism, reason, scientific method, and observation etc. has assumed that he can conquer the forces of nature. But this quest has eroded the interiority to make men but, soulless entities on earth. Iqbal’s theology (which is a modernist interpretation of Islam) can serve as an antidote in such crisis.

### **Conclusion:**

The concept of intuition in Islamic and western tradition is quite radical as well as controversial. Iqbal’s approach throughout the ‘*Reconstruction of Religious Thought in Islam*’ is to consider intuition as an important prerequisite for philosophy and religion. The idea of regenerating Islamic culture upon authenticity of self, intuitive awareness, religious consciousness and faith are bastion to dethrone objectification of modernity. Husserl’s notion of intuition provides us an account of both, empirical and abstract objects. His account of phenomenal consciousness under Hyletic elements showed intuition to be a medium of immediate givenness, because of which phenomenologists direct their attention towards empirical objects. However, Husserl’s notion of intuitive immediacy is related to pre-Kantian sense of intuitiveness. But unlike Kant, it can grasp essences and abstract objects as his concept deals with universals. To conclude, both Iqbal and Husserl showed various points of contrast and similarity in structuring the preface of epistemology and religion under the heading of reflective awareness. However, Iqbal while explaining the notion of intuition steps ahead by adding the spark of religion and God into his framework.

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PHYSICS AND METAPHYSICS OF ISLAMIC  
ESCHATOLOGY IN THE LIGHT  
OF SURAH-AL-RAHMAN

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## ABSTRACT

After the doctrine of Oneness of Allah Almighty (Tawhid) and finality of Prophethood (Risalah) in Islamic philosophy, the creed of Eschatology (Aakhirah) has been the epitome of discussions like two other Abrahamic religions with their own realm and limitations. In the present era, with the advancement of knowledge, one may be able to understand realities associated with the Scripture rationally, which have historically been the conceptual dilemma from layman to intellectual approach. This paper is an attempt to explore various dimensions of thought among physics, metaphysics and Islamic religious domains that show the purpose of human journey towards ultimate destination and rationale behind it. In this study, a quantitative method has been employed regarding scientific approach while at some other places we have taken the support of qualitative technique for the metaphysical domain. In the light of Surah al-Rahman, this article encompasses only the major discussions regarding eschatology and the end of the universe. This study also finds some scientific and metaphysical stances concerning Lord's Omnipresence and His Might and Power. These are the mutually linked discourses showing a fact that how the whole system is being governed with good-looking hierarchy and a fine-tuned mechanism that ultimately invigorate and strengthen one's thought towards the Ultimate Reality. It may be called an Islamic philosophy regarding Absolute Reality to whom human nature is deeply concerned with.

The predictions concerning future events have been an interesting discussion in human history. In this article, the religious data regarding the ultimate end of the universal system, as well as some scientific and metaphysical investigations have been constructed to investigate the real purpose of life. This study has been divided into two main spheres along with religious Scripture, especially from Surah Al-Rahman.

The first part of the study is charged with the scientific aspects in which some advancement regarding a concept of the end of the universe like the second law of thermodynamics, entropy, Big Crunch and Cosmic Background Microwaves Radiations are the main topics of elaboration. The second part of the article incorporates metaphysical concerns in which the ends of universe and man have been mentioned in the light of philosophical and mystical data offered by different scholars, where Quranic Scripture, especially Surah Al-Rahman has also been discussed regarding *Barzakh*, heavenly bodies and human creation etc.

Some relevant discussions of Eschatology have also been excluded like data regarding the appearance of al-Dajjal (The Antichrist), Gog and Magog, the descent of Jesus (A.S) from heaven and even the last chapter of Surah regarding paradises and their descriptions are also out of the domain of the article.

What was unknown to humanity before is being exposed because of the development and advancement of knowledge. There are some elaborations scientifically and metaphysically regarding the eschatological domain, which are not so obvious apparently. But their existence cannot be denied either rationally or from the viewpoint of Scripture. To proceed further, we may visit the fundamental concept of eschatology from Islamic perspectives.

### **What is meant by Islamic Eschatology?**

The word Eschatology has been taken from the Greek words 'eschos' meaning 'last' or 'end' and logos means 'study'. It is also called as (معاد) 'return' or 'place of return' like the word (مبدأ) is used for 'origin' or the 'place of origin'. Dr Jamal Sliba stated about eschatology that it is the study of the ultimate end of the system and it includes

the question of death, judgment, Paradise and Hell, also known as علم الآخرة or علم المعاد i.e. 'Resurrection'.<sup>1</sup>

So, it is the study of the life of the Hereafter, the final destiny of the soul and humankind. Eschatology is the doctrine of the final and ultimate end of things, either the end of an individual life or the end of the world. It indicates the appearance of some events before the occurrence of Hour. Noticeably, after the concept of Oneness of Allah Almighty and finality of Prophethood, Resurrection is the central Islamic belief.

### Surah Al-Rahman: An Eschatological Study

Observing eschatological data, anthropo-cosmic end will be discussed delimiting study to macrocosmic and microcosmic domains. There are scientific shreds of evidence that the universe had a beginning and is therefore finite. It is important to note that statement of Surah Al-Rahman, ﴿وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ﴾, that is: "And the Firmament has He raised high, and He has set up the Balance (of Justice)".<sup>2</sup>

In which to raise the heaven or the stability of the system is mentioned while in *Surah Al-Anbya* (21:104), the eschatological aspect of the universe is stated as:

﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعِندَنَا عَلَيْهَا أِنَّا كُنَّا فَاعِلِينَ﴾

The Day when We shall roll up the heaven as recorder rolleth up a written scroll. As We begin the first creation, We shall repeat it. (It is) promise (binding) upon us. Lo! We are to perform it.<sup>3</sup>

From these references, scientists may comparatively observe that the raising of heaven ﴿وَالسَّمَاءَ رَفَعَهَا﴾ as well as its rolling up ﴿نَطْوِي السَّمَاءَ﴾ in relation to the eschatological process of the universe. We may contemplate, how beautifully mentioned in the Holy Quran fourteen hundred years ago. Likewise due to the establishment of the balance Surah Al-Rahman (55:05) states: ﴿السَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ﴾, 'Abdullah Yusuf 'Ali translated: "The sun and moon follow courses (exactly) computed."<sup>4</sup>

It expresses the punctuality of the heavenly bodies and the Hadith quoted in Bukhari again communicates the eschatological trend from heavenly bodies as stated in the verse. Imam Bukhari transmitted:

عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ ﷺ قَالَ : السَّمْسُ وَالْقَمَرُ مُكْوَرَانِ يَوْمَ الْقِيَامَةِ .<sup>5</sup>

According to Dr Muhammad Tahir ul Qadri, it indicates the scientific eschatological data. The word *Mukawaran* (مُكْوَرَانِ), mentioned in the Hadith signifies three meanings. First, stars will collide with each other and overlap. Second, their light will be extinguished and thirdly, not only the sun and moon but all of the heavenly bodies would undergo a gravitational collapse. He further adds that we find an incredible similarity and congruity of the

modern knowledge of science with Holy Quran in respect of the catastrophic collapse of the universe.<sup>6</sup> Surah Al-Rahman further narrates:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾

Every thing that is thereon will pass away. There remaineth but the countenance of thy Lord of Might and Glory.<sup>7</sup>

It is also argued scientifically regarding **Macrocosm** that unknown physical forces will cause the Big Crunch to stop the system at some unbelievable density, causing the Universe to ‘bounce’ back again into another cycle of expansion and contraction, followed by next, next and next, so on up to infinity as added by Sultan Bashir Mahmood. Regarding the concept of *Pulsating Universe*. However, this type of repetition is not acceptable by the Holy Quran. He further added that, according to Quranic Scripture, after the end of the universe, a new universe will be created, which will remain forever.<sup>8</sup>

The phenomenon of two easts and two wests has also been stated in the Surah Al-Rahman: ﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ﴾ i.e.” (He is) Lord of the two Easts and Lord of the two Wests”<sup>9</sup>

It can be noticed that the sun does not always rise and set in the same point, therefore, with the change of seasons we do not have one east and one west but relatively several points from which the sun rises and several places from which the sunsets. We may correlate the verse with Prophetic Saying.

Hadith of Prophet (Peace and mercy be upon him) regarding the major sign of the Hour and Resurrection also indicates the sun will change its course that is the rising of sun from its setting place,<sup>10</sup> east will change with west and vice versa, the verse of two easts and two wests may also be read with the concept of eschatological sign stated in the Hadith ﴿طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا﴾.<sup>11</sup>

In the case of the **Microcosmic** study, the chemical composition of the human body demonstrates the relation between man and clay. Plants are the major food resources of man, which shows the link between humans and clay. Dr Zaghoul El Najjar stated the percentage of different elements in the human body giving an important comparison of the sounding clay to that of decomposed body constituents. According to him, the process continued when soil mixed with water and then it becomes mud, where the water of mud dissolves the substances of the soil then a more special extract can be found in the unit of that clay. He proceeded with the following Quranic references.<sup>12</sup> By the process of vaporizing, we found the ‘sticky clay’ Quran states in the Surah Al-Safat (37:11):

﴿فَاسْتَنْبِهِمْ أَهْمٌ أَشَدُّ خَلْقًا أَمْ مَنُ خَلْفَنَا إِذَا خَلَقْنَا هُمْ مِّن طِينٍ لَّزِبٍ﴾

“When Just ask their opinion: are they the most difficult to create, or the other being We have created out of sticky clay!”<sup>13</sup> When this clay turned to dry gradually, it turns black and rotten as stated in Surah Al-Hijr (15:28), ﴿إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّن حَمَإٍ مَّسْنُونٍ﴾, i.e., “Behold! Thy Lord said to the angels: ‘I am about to create man, from sounding clay from mud moulded into shape.’”<sup>14</sup> That is ‘sounding clay of altered black smooth mud’ after that when dryness process increases it develops into ‘Sounding Clay’ or (صَلْصَالٍ). ﴿خَلَقَ الْإِنْسَانَ مِّن صَلْصَالٍ كَالْفَخَّارِ﴾, i.e., “He created man from sounding clay like unto pottery.”<sup>15</sup>

For final human’s shape, God breathes into it His soul after that it has been named as the man (Adam), father of the whole humankind. After death, the question of the rebirth of the human body is stated by Dr Zaghoul where he quoted Holy Saying of the Holy Prophet (Peace and Mercy be upon Him) that on the Day of Judgment, Allah (SWT) will cause water to descend from the sky and people will sprout from their coccyx, like plants from their seeds. He added that “The body’s water content evaporates, and the body becomes part of the soil and merges with it, except for the coccyx that Allah (SWT) preserves with His mighty power until resurrection on the Day of Judgment.”<sup>16</sup>

This anthropo-cosmic discussion, Surah Al-Rahman also conveys eschatological view, especially the persecution of culprits in the Hell and the rewards and favours of the Paradise for God-fearing. There are some references in the Quran sketching the physical picture of the Paradise. Islamic Paradise has flowing streams, running spring, beautiful place for living, shading trees, pure drinks, the fruit of choice, beautiful sketch of reclining and sitting of people of Paradise on the exquisite rug and brocades. This presents the ultimate cause, objectives of human life and purposeful living in this world.

### Islamic Eschatology: A Scientific Approach

Scientifically, the subject of rolling up of the universe (معاد) may be dealt with the concepts from the following areas of discussion.

#### Second law of Thermodynamics (Entropy)

The second law of thermodynamics deals with the natural direction of energy processes. This law expresses the amount of energy for useful work decrease with time in any closed physical system. In other words, it can also be stated that the entropy or disorder of the system increases with the passage of time. The extended statement of the second law of thermodynamics states that in a closed system when changes take place, entropy increases during

the processes known as irreversible<sup>17</sup> or entropy of the system remains constant when processes is reversible. So, it shows that the entropy of system subject to increase.”<sup>18</sup> That is the system of the universe instead of return back, will go ahead towards the end.

The Second Law of Thermodynamics projecting that the universe is running due to usable energy. It may also be stated as the scientific prediction of the ending of the universe. In other words, it is burning up and will eventually end with a cold death. The main implication of this is, as one physicist put as, *“The universe cannot have existed forever. Otherwise, it would have already reached its equilibrium end state an infinite time ago. Conclusion: The universe did not always exist.”*<sup>19</sup> The second law of thermodynamics gives rise to scientific assumptions about the ultimate fortune of the universe.

### **From Big Bang to Big Crunch**

It is the consensus of scientists about this cosmological theory regarding the origin of the universe. The theory of Big Bang states that there was a singularity at the beginning of the universe about 10 to 20 billion years ago. The universe came into existence by an explosion when time, space and energy all came together at a certain point in the state of extreme density and temperature. According to Sparke, Linda S. and John S. Gallagher:

There recession speed, as measured by the Doppler shift of a galaxy’s spectral lines, is larger for more distant galaxies. We can extrapolate this motion back into the past, to estimate when the Universe had its beginning in the Big Bang.<sup>20</sup>

If, it is accepted that the universe was created by a Big Bang. Then, there must be a beginning, and as such the universe must be limited in time. This cruise, from starting to the end can be understood with the following discussions regarding expansion of the universe and the cosmic microwaves background radiation..

### **Expansion of the Universe: An Evidence of Universal End**

The concept of expansion of the universe deduced by the Edwin Hubble during the observation of galaxies. He came to know that Milky Way composed of hundreds of billions of stars and their types of movement. According to Hubble, galaxies are moving away from the respective other galaxies and from us, and due to increase in their distance from us, the *‘Recessional Speed’* also increased.”<sup>21</sup>

This stated relation<sup>22</sup> by him has *‘H’* as proportionality constant known as Hubble parameter having the dimensions of inverse time. Scientific estimate of the age of the universe is  $15 \times 10^{19}$  years by the Hubble law while due to uncertainty of the value of *‘H’*, the true age is said to be less than the deduced value of  $H^{-1}$ . So, the age of the

universe is  $10 \times 10^{19}$  to  $19 \times 10^{19}$  years which is an expression of the ultimate end of the universe. Edwin Hubble's discovery in 1929 of a phenomenon called "*red shift*," which postulates that space is expanding and the bodies are moving further away from each other in term of '*Doppler Effect*'.<sup>23</sup>

On the basis of expansion, scientists predict that in future cosmologists may reach to the point that:

The galaxies rushing together as the universe "heats up" and galaxies come together, eventually reaching a single point a Big Crunch.<sup>24</sup>

Stephen Hawking in '*A Brief History of Time*', regarding the creation of universe by God, especially non static conduct, indicates the beginning of the universe as, if the universe is expanding, which gives physical reasons of its beginning. It can be considered that the universe was created by God at the moment of the Big Bang or later... but it is pointless to believe that it was fashioned before the Big Bang. An expanding universe does not neglect the Creator.<sup>25</sup> Although the scientific findings are changed from time to time but these may provide a clue towards the religious concepts with fresh meaning up to some extents.

### **Cosmic Microwave Background Radiation: Microscopic affirmation of Universal End**

The Cosmic Background Microwave Radiations are uniform in all directions and indicate the temperature for the current universe, it was first discovered in 1964. This radiation supplements the concept of Big Bang theory. Further implications of the microwave background were first described by Peebles (1965). The Cosmic Microwaves Background Radiation (CMBR) is often described as "*the afterglow of the Big Bang*". The frequency of the photons observed today is much less than their frequency at the time when they decoupled, that is photons have been redshifted by the expansion of the Universe. This is completely analogous to the '*Doppler Effect*'.<sup>26</sup>

Photons from distant galaxies are all redshifted instead of violet shift. The further away from the galaxy the greater its '*red-shift*'.<sup>27</sup> This redshift is caused by the expansion of the universe which is also an evidence for a Big Bang. All galaxies are moving away from each other as a result of the Big Bang. It is mentioned by Stephen Hawking in '*A Brief History of Time*' that:

Roger Penrose and I showed that Einstein's general theory of relativity implied that the universe must have a beginning and, possibly, an end.<sup>28</sup>

Religio-scientific view of Ted Peter indicates the link of creation and Creator, he added that the content of time zero ( $t = 0$ ) in the Big Bang Theory, is an interpretation of '*creation*' and dependency of the universe on God.<sup>29</sup> Furthermore, William Craig also stated that the



Big Bang is a powerful statement that the universe has a Creator.<sup>30</sup> So, Second Law of Thermodynamics and Big Bang theory cancelled the view that universe has been existing and will exist forever, the concept which is far off from religious teaching.

### Religio-Scientific Trend

Some trends have also been stated in the beginning of the article now we proceed with a few more religio-scientific modes as:

*Barzakh* may be stated as an important source for explaining the metaphysical realm of the life of the Hereafter. The physical aspect of the phenomenon is also obvious due to modern knowledge that has been exposed the barrier between the waters of two rivers flowing together, Shaykh Muhammad Matwalli al-Sha'rawi added as:

” نجد أن وسائل العلم الحديثة قد وصلت الى تصوير البرزخ بين البحرين، وبينت معنى لا يبيغان، بأن مياه بحر حين تدخل الى البحر الآخر عن طريق البرزخ، فانها تأخذ وقت دخولها خصائص البحر الذي تدخل فيه، فلا تبغي مياه بحر على مياه بحر آخر فتغيرها“<sup>31</sup>

Muhammad bin 'Umar al-Razi gave the comprehensive concept of Divine Omnipresence, His authority and control everywhere either in the sea or at the land. The eschatological aspect and its indication toward the earth ﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾, is easy to grasp and nearer to realize intellectually. He said about the verse ﴿وَلَهُ الْجَوَارِ﴾ as one may feel more consciously that his soul, body and luggage during the voyage stayed in the control of Lord at the surface of the water. A beautiful and symmetric discourse is given by al-Razi stating eschatological domains on the land (earth) as well as at the surface of the water (sea). He put as:

”ولا شك في أن كل من فيها إلى الفناء أقرب فكيف يمكنه إنكار كونه في ملك الله تعالى وهو لا يملك لنفسه في تلك الحالة نفعاً ولا ضرراً وقوله تعالى فَاِنَّ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ“<sup>32</sup>

He further stated eschatological expressions of earth and sky simultaneously as:

”كُلُّ مَنْ عَلَيْهَا فَانٍ إشارة إلى سكان الأرض ، قال بعد ذلك : فَإِذَا انشَقَّتِ السَّمَاءُ بيانا لحال سكان السماء.“<sup>33</sup>

Shaykh al-Sha'rawi also stated the disintegration and rupture of heaven is the eschatological sign mentioned in the following verse:

﴿فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ﴾

And when the heaven splitteth asunder and becometh rosy like red hide.<sup>34</sup>

In the light of this verse “*Cat's Eye Nebula*” has also been discussed which need a critical appraisal.<sup>35</sup> Furthermore, Tantavi divided Surah Al-Rahman into three main discourses and this verse

had been taken as the line of demarcation regarding wonders of eschatological knowledge.<sup>36</sup>

Abu Bakar Kallabazi elaborating the verse 26 of Surah Al-Rahman added a catastrophic sketch when trumpet will be blown as:

“كل من عليها فان ويبقى وجه ربك: فهذا الوعد إنما يأتيها إذا نفخ في الصور فصعق من في السموات الآية فإذا انتشرت النجوم تفتطرت السماء وصعق من فيها.”<sup>37</sup>

The evildoers will be recognized by the darkness of their faces stated by Surah Al-Rahman (55:41), Ali bin Nayf stated eschatological expression of wrongdoers and their suffering of anxiety and dismay with respect to this verse as:

”وتناولت السورة أهوال القيامة، فتحدثت عن حال الأشقياء المجرمين، وما يلاقونه من الفرع والشدائد في ذلك اليوم العصيب، يُعرف المجرمون بسيمائهم فيؤخذ بالتواصي والأقدام“.<sup>38</sup>

We may observe another verse of Surah 55 in this regard:

﴿فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ﴾

Shaykh al-Sha'rawi links verse 37 as condition and 39 as answer and then he counters the claim of orientalist that verse 39 runs against the other statements of Quran that *'they will be questioned'* for example as stated Surah Al-Safat (37:24): ﴿وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ﴾ i.e., “*And stop them, for they must be questioned.*”<sup>39</sup>

He replied, this is the beauty and relish of the utterance of Arabic language that methodology of question subject to two reasons either to know ‘what is right’, when asked by student and when asked by teacher, it means to affirm and establish reality. He further said that one’s whole actions have been preserved and recorded by His angle no need to ask.<sup>40</sup>

It may also be added that this Surah is the Surah mentioning several natural phenomena, which is itself an expression of that reality what it consists of? So, in this sense, man’s appearance will be self-explanatory regarding what has been done by him in this World of action and deed. Therefore, the Islamic philosophy of eschatology provides a piece of full-fledged information and guidance for human betterment.

### The upshot of Scientific Sketch

It can be concluded from the scientific study of natural phenomena stated in the Surah Al-Rahman , that working force behind them can never be more than one because contemplating and gazing at anthropo-cosmic glimpse we may be able to know the unique and identical flow everywhere without any disruption. In a stable system, more than one, authorities may cause failure, especially where *entropy* is also involved. It may also be assumed as a ‘double

*check*' that the whole cosmic system either at the macroscopic level or at the level of atomic structure, is running with finely-tuned order, that is enough to accept satisfactorily the One Creator that is Ultimate Reality.

As time goes on, the mentioned things in the Scripture are being elaborated rationally. After the phase of basic understanding, it becomes very obvious that everything in the universe invites us to draw our attention towards the truth and reality, again and again, repeatedly, a lesson from the Surah, one may be able to get his mind opened towards Ultimate Reality. This study tells about the *Zero Defect Strategy* of the well-organized universal system and to take lesson from the various aspects of the nature and its hierarchy which reveals the signs of the supreme power Who created this system and evolving it towards its end is associated with His Control.

Besides, the stated topics regarding eschatology with respect to scientific stance the concept of the God particle or Higgs Boson which is known as the mass provider to the other sub-atomic particles like *Top Quark*, may also be reviewed about the end of the system.

### **Islamic Eschatology: A Metaphysical Approach**

To know the subject metaphysically, we proceed in the light of different views of Islamic scholars and some verses of Surah Al-Rahman. For example, '*Barzakh*' is an intermediate reality and ontological realm that demarcates the metaphysical world from that of the physical world.

Surah Al-Rahman states: ﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ﴾ that is, "He has let free the two bodies of flowing water, meeting together: Between them is a Barrier which they do not transgress."<sup>41</sup>

This verse regarding '*Isthmus*' or '*Barzakh*' has also been the central theme of discussion for Islamic scholars in order to understand the eschatological aspects and link between this corporeal world and the world of the Hereafter. According to W C Chittick, "*It Shares corporeal shapes, form and numbers as well as immaterial world of spirit.*"<sup>42</sup> He further added that '*Isthmus*' at microscopic level without the animal soul, the rational soul could not govern man's body. It is ontological nexus between spiritual and corporeal realities.<sup>43</sup>

Sadar ud Din Sherazi also known as Mulla Sadra Summarized this discussion in a philosophical term as the soul is the 'junction of the two seas' as stated in of corporeal and spiritual thing.<sup>44</sup> Concerning the life of the Hereafter he said that, when the present shape of time and space will be wiped out which is responsible for spreading and

scattering of people, all of them will come together in the same place. In his philosophy, life in that world is not different from this world except in its substance, matter, existence, and time. However, apparently appearance of the objects will be the same as in this world.<sup>45</sup>

According to Shah Wali Allah, the stage of grave concerned to the microcosmic i.e. subjective form of the Imaginal World, while Day of Judgment is the objective and real macrocosmic form. Like the subjective world of the dream, the day of resurrection will be observed as of objective and real character.<sup>46</sup>

The process of man descending from the Lord and again his return to the Ultimate Reality that is towards the Creator, beautifully stated by Shah Wali Allah in which, pneuma (*nasmah*) that is the subtleties for the pure Intellect, processed towards the material form through imaginal world and Sublime Assembly (الملاء الاعلى). At an appointed time when he comes towards the material world in physical shape. After that, in the eschatology of Shah Wali Ullah one has to be returned again to the Lord, during the process in grave the pneuma (*nasmah*) again disintegrated, in order to get rid of improper habits and impurities due to wrong-doings in this world, which results to change its properties into “Universals.” He stated regarding the journey of man that one ascends by the same procedure, he had descended from, till he attains the same position. During that, he takes out the impure form, from himself and becomes the same pure intellect as he initially was at the very beginning.<sup>47</sup> Fuad S. Naeem also expressed that the views of Mulla Sadra are similar to that of Shah Wali Allah as in his objective and subjective concept of Imaginal World.<sup>48</sup>

Izutsu examination shows the phenomena of sheer denial behaviour of people of Makkah with their response. For example, the Surah Yasin states: ﴿مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ﴾, i.e. “Who will revive these bones when they have rotted away?”<sup>49</sup> And Surah Al-Anbya (21:05), also states: ﴿نَبَأَ قَالُوا أَضْغَاثُ أَخْلَامٍ بَلِ افْتَرَاهُ﴾, i.e. “Nay, say they, [these are but] muddled dreams; nay, he hath but invented it”<sup>50</sup>

And repeatedly expressed in the Holy Quran *أَسَاطِيرُ الْأَوَّلِينَ*<sup>51</sup> are very obvious about the creed of the Hereafter. Although, the concept of rebirth had also been well-known notion in the poetry of ignorance time, but not a solid view regarding the eschatology. He commented on the situation of rebuttal by the people of that time in the words: “At bottom there is deep tone of nihilism here; nihilism coming from the keenest consciousness, that there can be nothing beyond the grave.”<sup>52</sup>

The denial behaviour was so absorbed in their mind, they rejected it. It was necessary for them to get awareness of threats given by the Quran due to their refutation of the Hereafter as well as to tell them the realities of the reward and pleasure as the message of the last chapter of the Surah Al-Rahman.

Regarding the teaching of Quran about the Hereafter, Dr Fazal ur Rahman remarked that when the Hour 'الساعة' of the Hereafter will be taken place, everyone will become aware of deeds he will have done, rightly, wrongly or not done. He will face exactly his own doings and he will accept the judgment upon him as necessary result (sequel).<sup>53</sup> According to him verses 26 and 27 of Surah Al-Rahman are related to two themes. First that the universe contents, not the whole universe will be questioned of completely destroy but only transformation and rearrangement with a view of creating new form of life and new level of being. Secondly, both verses indicate the absolute and eternal Majesty of Allah Almighty.

He also criticized the Mutazilite theologian's theory of *quid pro quo* that is to give or take something against something else, where they set a limit the limitless mercy of God. He further declared: "Instead of accepting God's infinite mercy as real and as seriously modifying their *quid pro quo* theory of retribution, they did grave violence to religion in trying to get it and explain it away."<sup>54</sup> He also pointed out the concept of Divine Mercy what encompasses everything. Furthermore, one can imagine the beautiful picture of mercy given by the Surah Al-Rahman. According to Islamic philosophical views, Mercy of God is a significant theme regarding the soteriological matters.

The question, whether life exists after death and if exists then, what the characteristics that life has? Regarding this dilemma, Ibn Khaldun stated in *Muqaddimah* the tyrannical behaviour of kings. He narrated that they put the people into the drum of sesame oil for forty days, where they feed them with figs and nuts till flesh is gone and skull remains. They expose them to open air for drying, and ask them about the next happenings i.e. the life of the Hereafter. On the other hand, the kings used to behead and decapitate the prisoners so that they may be able to judge about the future occurrence i.e. to employ a metaphysical assessment they came to know that the utterance of a similar nature appears from them who were on the verge of death and about to be executed, at the instant when their heads were being cut and removed from their bodies. The information what they left during the death was unpleasant.<sup>55</sup>

Sultan Bashir Mahmood on the subject of human development and its purposeful end stated that, "The stay of earthly life, is said to be a

*proof and evidence for eligibility of human existence in Paradise.*<sup>56</sup> Syed Hussain Nasr also remarked as, “*The return of man to God by way of knowledge and purification, which is reverse tendency of cosmic manifestation, conforms to the nature of things and entelechy that is the reality of existence.*”<sup>57</sup>

The eschatological concept of Kant and his moral law<sup>58</sup> that ethical conscious informs us the clash of right and wrong, good and bad are active in this material world, justice demands the reward for goodness and punishment for bad actions, according to him, this ethical law cannot be executed in this world. So, the next world is necessary. Iqbal criticized the view and remarked that this concept creates disappointment about this world. In Iqbal’s eschatological vision, he declared the journey for the continuous evolution of ego and unbroken struggle to uplift its grades towards the destination of man.<sup>59</sup>

The research analysis of Dr R.A Moody is also an important data regarding the similar questions about life of the Hereafter. The term “Near-Death Experience” (NDE) was also made up by Him.<sup>60</sup>

This research may also be stated as a clue about the ongoing discussion, that something exists beyond, metaphysically, which is unable to perceive apparently. Surbhi Khanna and Bruce Greyson concluded: “*We hope that further investigation into NDEs (Near-Death Experience) may provide access to aspects of consciousness that have been to this date difficult to evaluate in scientific terms but that may illuminate ways of enhancing quality of life.*”<sup>61</sup>

We can scan from this discussion that it is being exposed by the research that the physical as well as metaphysical realities of God’s creations and one may incline rationally to accept the metaphysical realities informed by Holy Scriptures.

When the human soul get rid of side effects of materiality, it becomes able to return to God, the Creator of the man and cosmos. So, from these metaphysical approaches regarding human journey, from this world to the eternal life or from subjectivity to objectivity and eventually towards Allah is the final goal of man’s life, spiritual journey towards the nearness of Lord. Surah Al-Rahman beautiful narrates: ﴿وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ﴾ i.e. “*There remaineth but the countenance of thy Lord of Might and Glory.*”<sup>62</sup>

It is stated by al-Nasafi quoting following Hadith and statement of Yahya bin Ma‘az:

”وروي أنه عليه السلام مر برجل وهو يصلي ويقول يا ذا الجلال والإكرام فقال: قد استجيب لك {فَبَآئِءٌ إِذَا لَاءَ رَبِّكُمَا تُكَذِّبَانِ} والنعمة في الفناء باعتبار أن المؤمنين به يصلون إلى النعيم السرمد. وقال يحيى بن معاذ: حبذا الموت فهو الذي يقرب الحبيب إلى الحبيب“<sup>63</sup>

The everlasting favours may also be called as eschatological rewards. One of the most important objectives is to get nearness and closeness towards Ultimate Reality due to which death has been given praise and paid tribute.

### **The upshot of Metaphysical Sketch**

This Surah has an expression of compassion regarding eschatological matters. No doubt His Mercy subdues the Wrath in order to bestow His favour upon humanity and to relief His devotee. His mercy can't be comprehended by man that protects him at every instant from very beginning to the destination where human's soul becomes satisfied with his Lord, where one may rationally feel content and peace. We should focus on our existence and His limitless Grace and Mercy.

One may become rationally satisfied with the sketch of metaphysical aspects of the Islamic doctrines (e.g. Oneness of Almighty Allah and the Hereafter otherwise it is just to throw oneself into *the cul-de-sac* to know inaccessible mysteries existing beyond the domains of intellectual faculties). Here, only the full-fledged guidance of Prophet is a real panacea in this regard. Metaphysical discussion of some topics of Surah indicates the expression of Oneness in the whole universe, for example, the ontological aspects of His mercy the manifestation of Divine Name al-Rahman, which may be stated as a cause for the existence of every existent.

### **Conclusion**

The scientific and metaphysical pieces of information, concerning the doctrine of eschatology, has been studied in the various contextual domains. One's thought may incline towards the end of the system due to what is being exposed by the modern-day research in this regard. The Quran proclaimed centuries ago demanding the pious deeds in this life believing in the creed of reward and punishment in the life Hereafter. This investigation in the context of the 'end time study', looks like the compelling factor to believe in the Hereafter. After this worldly life, there are various causes, may become the root of the end for this universal system abruptly. Where very open invitation of universal behaviour for humanity to define one's way of life with the concept that they are being observed by their Lord and only His protection will save them from the hazardous effects of cosmic reactions and 'The Universal Shift'. No doubt, man's utmost needs in the life of the Hereafter may be saturated by Divine Mercy as well as Divine Nearness. It is an unwise and irrational approach passing the moments of worldly life, without His remembrance and obedience.

From this study, it is also obvious that this whole system is related to the service of mankind that is being served. Certainly, it shows the purpose and objectives of one's living before him. This constructs the lines of relations towards the cosmos and the Creator. One way for a source of recognition from natural phenomena and the other way towards the ultimate destination that is the gnosis (*ma'rifah*) of Allah Almighty. It is also concluded that advancement of knowledge gave rise to scientific assumptions about the end of the universe, ultimately the rational evidence of God's existence, either a purposeful expression of this world with the hierarchy of various systems or to believe in the life of the Hereafter a very beautiful continuity, where everything is being controlled and watched by the Creator. Thus, Islamic philosophical insight provides guidance towards eschatological matters, whom human nature is deeply concerned with.

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ADHAN OF THE TRUE BELIEVER:  
ALLAMA MUHAMMAD IQBAL AND  
THE BILALIAN SPIRIT OF ISLAM

Katherine Schimmel

## ABSTRACT

This paper examines the Islamic call to prayer, or Adhan, from the standpoint of being the ideal symbolic embodiment of some of the major themes present in the philosophical teachings of Muhammad Iqbal. As such, the idea of the ideal Islamic individual, as expressed both in the Quran and in the earliest days of the faith, is explored and developed along these lines. Key concepts such as Khidr, Khudi, and the poetic or lyrical use of the eagle are highlighted here and are tied in within a wider Islamic philosophical context.

“The dawn which causes the forces of darkness to tremble with fear, is brought forth by the Adhan of a true believer (momin)”<sup>1</sup>

The ritual of Adhan has survived but the Bilalian spirit has departed..., just as philosophy remains bereft of ghazals...<sup>2</sup>

We may ask ourselves, where is that dawn with the ‘clarion sound’, the one in which the great Philosopher-poet from Hind, Sir Allama Muhammad Iqbal (1877-1938), so yearned for and poetically refers to in his *Zarb-i-Kalim* (The Rod of Moses), a deeply moving philosophical work written at the end of his life? It is an exhaustive foray into what were some of his most powerful themes and is written with a clarity of thought and pen that is astounding in its breadth and depth. For according to Allama Iqbal, the dawn of which he speaks is one like none other, as it is a dawn that causes the forces of darkness to tremble, the mountains ‘to shiver’ with fear...bringing forth an Adhan of the ‘true believer.’ One can only imagine the power behind that Adhan, at a time when: ‘*the white thread from the black thread of the dawn.*’<sup>3</sup> meet and the voice of the Mu’adhdhin incants: ‘*As-salaatu khayrun min al nawm, As-salaatu khayrun min al nawm*’ or: ‘*prayer is better than sleep, prayer is better than sleep*’, ringing forth and waking every living creature in prostration and full remembrance of Him.

And it is in this way that one cannot help but try and imagine that very first Adhan, the Adhan of God’s humble servant, Bilal, which was given before the community of true believers who walked this earth as pilgrims in the earliest days of the faith. And so as the words: ‘Allahu Akbar’ rolled off of his Ethiopian tongue, its Ge’ez tinged sound cloaked in his sonorous voice, it surely must have quaked the soul of absolutely every living thing. And just as there are stories which attest to how the Prophet’s recitation of the Quran was so beautiful in its day that it had the power to pull all believers and non believers alike toward His Divine message, I imagine that Bilal’s own Adhan must have done the same with respect to prayer.

But what is ‘the Adhan of the true believer’ and the dawn to which Allama Iqbal refers, this poet-Philosopher who was no doubt touched by none other than Gabriel’s very own wing<sup>4</sup>? And can we not view ‘the Adhan of the true believer’ from within the brilliant prism of being the complete and perfect embodiment of all his

philosophical ideals? As such, Iqbal's Adhan serves as a massive wake-up call for humanity, a call in which *'The secret of the self is hid, in words "No god but He alone,"* and in which the heavy veil of falsehood is lifted, allowing for a new dawn of consciousness that is guided more by action and by spiritual grace than it is by idle thought. For Iqbal knew that in order for the human being to reach a much higher spiritual state that it would have to go through a constant process of polishing the Self and that the clearest path to this end lies encoded in the *Shabada: 'Ashhadu 'an la ilaha illa Allah'* and in constant prayer, dhikr, remembrance of Him:

The self is just a dull-edged sword, No god but He, the grinding stone...<sup>5</sup>

And so, within this context the daily prayers and the continuous remembrance of Him may be thought of as the spiritual grinding stone which steadfastly separates the wheat from the chaff until the husk of the human soul eventually falls away revealing a near perfect kernel or state within.

When Iqbal speaks of the Adhan, and refers to it as a 'clarion sound' and in metaphorical terms, 'of the light of dawn', we may think of it as being akin to the unveiling of the human spirit as it passes through the various spiritual stages and humanity's desire to find meaning and form in its own more limited existence:

He yearns that self may last' yond Time and Space.

To have a life steadfast is his desire,

He seeks some rules to guide his life entire.

The source, that gloom dispels, spreads light around,

Is worship call at morn with clarion sound.<sup>6</sup>

The word 'clarion', is perhaps an interesting choice of words, even for Iqbal, as traditionally speaking it refers to a shrill medieval brass instrument. But within the Iqbalian universe it makes complete sense, as it is a most apt way to refer to the way in which the sleeping person will be jarred awake, seized by the moment of Truth in this worldly life (al-hayat al-dunya) and brings to mind the well known Hadith qudsi: *'people are asleep and when they die they awaken (al-nas niyam fa-idha matu intabahu)'* Or in the case of the early Morning Prayer, which stands to be the most important prayer of the day.

But perhaps the use of the word 'Clarion' is also a veiled reference to 'The Day of Noise and Clamour' which we find in the Quran:

... Yawma yakunu al-nasu ka-al-farashi al-mabthuthi... (It is) a day whereon men will be like moths scattered about... wa takunu al-jibalu ka-al-AAihni al-manfooshi ... and the mountains will be like carded wool<sup>7</sup>.

Within this context, Iqbal's 'clarion call' is a loud and brassy sound, the ideal instrument with which to shake the believer to his or her core, instilling the fear of the Day of Resurrection and an awareness of one's own temporal place in this world. And within a broader context, does not Iqbal's own voice ring forth as an ideal reminder, a heart wrenching call to human kind to wake up...and join the spiritual chorus of the true believer by not forgetting its Lord?

But we may also wonder, where did, as Iqbal coined the expression, that 'Bilalian spirit' of Islam depart to? For according to him, it is not to be found in the masjids who also '*mourn the loss of true believers*'... those '*noble souls adorned with the attributes and qualities of Hijaz*...' <sup>8</sup> For the masjids, according to Iqbal, appear as living, breathing things capable of knowing the difference between a believer and a non-believer. And this poetic concept - or even device - only reinforces the idea of an entire world in waiting and in which every living and non-living thing is a veritable witness to the long, deep slumber of His human creation.

We are caught as though in a Bilalian time warp when we try and imagine what the early days of Islam were like. And it becomes easy to understand Iqbal's affinity for Rumi, who in a similar vein once said:

The great scholars of the age have gained total knowledge and complete mastery of things that have nothing to do with them. But that which is important and closer to him than anything else, namely his own self, this he does not know.... Wretched humanity! Not knowing his own self, man has come from a high estate and fallen into lowliness!

The idea of going back to the earliest days of Islam for answers, to the time of the Prophet when Islam's first followers were just starting to pray five times a day and where stories abounded on how the Prophet handled this situation or that, is not a new one and is one which has been explored heavily. His prayers have been recorded and recited for their beauty, and much Hadith literature exists on the subject. Allama Iqbal had a deep abiding love for the Prophet and in the following two verses alone one can easily ascertain the full extent of his admiration and awe:

If you owe love and loyalty to Muhammad (S.A.W), I am yours. This whole universe is insignificant-- you will have The Pen and the Tablet to write your destiny yourself, as you wish.<sup>9</sup>

And also in the verse:

Lift yourself to the feet of Muhammad (S.A.W), because he is the faith, the entire faith; if you fail to reach him, the rest is all pagan hood and heathenism.<sup>10</sup>

In the above two sayings that we find the perfect expression of not only complete faith, but also in the idea that the Prophet is the absolute measure, the pristine example, the heart and soul of the religion and the one for whom all should aim to emulate. And this reality was taught by the Prophet's wife 'Aisha and is explained in the Hadith literature; for it is she who once proclaimed that the personality of the Prophet was in fact the Quran. So this idea of unity, of becoming one with the faith, has its roots in both the Quran and in how the Prophet lived his life but also in how this perfect example of his was reported in the Hadith literature.

Little commentary however, exists on the concept of the Adhan in Iqbal's thought and this is certainly true when thinking of its central importance for the individual and within the wider context of the Islamic faith. In my field research on the Adhan which focused on its impact on the individual living in Cairo, Egypt, this reality became all too well known. The Adhan has enormous transformative qualities, and in some way affects every, living thing. But with respect to Iqbal, we find what Annemarie Schimmel terms as the spiritualization of the Adhan; "*Iqbal has spiritualized the Adhan in the same way as he has transformed most of the Islamic symbols*". And it is easy to be reminded of Rumi here, whom one can easily imagine expressing himself in the same way that Iqbal does:

You find yourself the time to your  
standing in prayer:

There is no Adhan for the ritual prayer of love and intoxication<sup>11</sup>

But it is in the sentiment below that we find the perfect expression of what can only be Iqbal's utter frustration and despair at the human condition as he looks to Bilal – who is almost interchangeable with Iqbal's concept of the eagle here - and the mosques once again as this idea of mosques that mourn the presence of the noble, true believer is presented:

Lifeless hangs the call to prayer, with no Bilal to lend it wings,  
Silenced is the voice of worship,  
the deserted mosques lament<sup>12</sup>

And so, in the context of examining the heart of Islam, we will recall the Islamic oral call to prayer, or Adhan, a word with its Arabic etymological roots in the word to 'hear' to 'listen', and one which is forever historically tied to Bilal, who gave that very first call to prayer. The Adhan may be viewed as a pristine embodiment of the major tenants of the faith, a brilliant lighthouse for the pilgrims of this earth, illuminating the vast gateway to prayer and to the rewards in the hereafter associated with the continuous remembrance of Him:



la hawla wa la quwata illa billah... la hawla wa la quwata illa billah... la hawla wa la quwata illa billah

We will at the same time recall the essence of the Islamic spirit, captured so compellingly by one of the earliest followers of Islam, a freed Ethiopian slave who was born in sixth century Mecca and who was known simply by the name of Bilal, or Bilal ibn Rabah al-Habashi, but sometimes too as: Bilal ibn Riyah, Ibn Rabah, or Bilal al-Habashi. We will recall his spirit, the early days of Islam and the Divine Message that was sent down to its Prophet.

More than a thousand years separate Allama Iqbal and Bilal, this Indian poet-philosopher who once inhabited an Urdu shore and appears in an entirely different contextual setting than Islam's first Mu'adhdhin. However, they are forever tied together. Bilal, with his beautiful spirit and relationship to the Prophet provides the template from which humankind can learn from by example; while Iqbal is a great call to humankind to return to a higher state of being, to rekindle the true spirit of Islam and to be awakened from what he considered to be a deadly earthly slumber. And as such, his message may be viewed as an Adhan to return to the Islam of Bilal and the one for which the Prophet Muhammad so inspired in the hearts of the people.

Ascension means to gauge a Muslim's heart, the Pleiades are the target of his dart.<sup>13</sup>

The luminous personality of Muhammad, the Prophet and Messenger of Allah and the man for whom an ideal role model springs forth...the al *Insan al-Kamil* of which the Quran speaks, was a spiritual being with the highest level of Iman imaginable...a Vicegerent, Pole (Qutb), Reality of Realities, the Messenger of Allah, the one who engenders hope for all of humanity and provides a template for a far more evolved state of being. And it is the example he set while here on this earth that provided much inspiration for Iqbal, who once wrote, "...*He slept on a mat of rushes...*" And: "...*At prayer time, tears fell like drops of rain from his eyes.*"

For he is the one whom the angel Jib'reel mysteriously appeared before, asking him about the meaning of Ihsan, to which the Messenger of Allah replied:

...It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you.<sup>14</sup>

### **Khudi, Khidr and the Path of Knowledge**

And the bright moon lays her head on the knees of Night... Ah, is there no moth worthy of me? <sup>15</sup>

A core belief in Allama Iqbal's philosophy is that of the idea of the 'higher self' or 'khudi.' This idea that the human soul or 'rooh',

the divine spark of which the Quran speaks and the one which he asserts needs to go through many stages of development and enlightenment before reaching its truest, highest possible elemental form, forms the cornerstone of his philosophy and is spelled out in breathtaking detail in his first published work, the *Asrar al-Khudi* (1915). In the end of that work however, we are left with the feeling that the soul who reaches the highest state of Khudi is that which is destined to be most alone in this world. And in this poem we catch glimpses into the heart and soul of the man himself, for whom I am convinced was not unlike the candle of which he writes. And so the words laid out in: 'Invocation', the last section of the *Asrar al-Khudi*, rise up and off the page as though a dialogue, a desperate call to the One, and may in fact be viewed as a type of lament which alternates between several deep emotional states as it and cycles in and out of moments in which he begs for companionship along his solitary path and between moments of profound questioning that can only accompany such a state:

Take back what Thou hast put in my breast,  
Remove the stabbing radiance from my mirror...

In the next breath we find him begging for a 'confident.' Or:  
...one old comrade to be the mirror of mine all-burning love!" 'How long shall I wait for one to share my grief?

A question he so emphatically asks. But perhaps most revealing of the extent of his solitary state is his admission: '*in the midst of company I am alone*' and in his heartbreaking plea for spiritual companionship which may be likened to that of the state of the candle who patiently waits for a moth that never comes:

It is not easy for the candle to throb alone;  
Ah, is there no moth worthy of me?  
How long shall I wait for one to share my grief?  
How long must I search for a confidant?  
O Thou whose face lends light to the moon and the stars,  
Withdraw Thy fire from the soul!  
Take back what Thou hast put in my breast,  
Remove the stabbing radiance from my mirror,  
Or give me one old comrade  
To be the mirror of mine all-burning love!  
In the sea wave tosses side by side with wave:  
Each hath a partner in its emotion.  
In heaven star consorts with star,  
And the bright moon lays her head on the knees of Night.  
Morning touches Night's dark side,  
And To-day throws itself against Tomorrow.  
One river loses its being in another,  
A waft of air dies in perfume.

There is dancing in every nook of the wilderness.  
Madman dances with madman.  
Because in thine essence Thou art single,  
Thou hast evolved for Thyself a, whole world,  
I am as the tulip of the field,  
In the midst of a company I am alone.  
I beg of Thy grace a sympathizing friend,  
And adept in the mysteries of my nature,  
A friend endowed with madness and wisdom,  
One that knoweth not the phantom of vain things,  
That I may confide my lament to his soul  
And see again my face in his heart.  
His image I will mould of mine own clay,  
I will be to him both idol and worshipper.<sup>16</sup>

In an excerpted poem written by Annemarie Schimmel, called 'Khidr's Complaint', we find the same sense of profound longing and loneliness, only here it is expressed by the saintly immortal guide Khidr, who drank from the Water of Life in darkness and now has the eternal fate of accompanying the Wayfarer in his or her quest for God. For Khidr, his immortality has become torturous in its infiniteness, and whatever relief he finds can only provide temporary solace as eventually even: *'The narcissus fades, and the rose petals drop like blood.'* And he is left endlessly wandering the desert of this earth over and over again, seeking relief in the occasional mortal bloom which seems to wither and turn to dust before his very own eyes.

In this poem, Schimmel paints for us the true image of the eternal wayfarer, the poor Faqir who with parched lips and red rimmed wet eyes sets about in a profound longing that time can never heal unless a glimpse of Him is finally caught:

You envy me  
But can you imagine what it means, not to die?  
Can you imagine, O men,  
How terrifying the valley was, and how dark  
Where I tasted the bitter Water of Life  
Unwillingly,  
Unwittingly?  
You envy me.  
But I roam, with parched lips and wet eyes  
Day after day, year after year  
In the purple shades of thirsty deserts,  
In the turquoise waves of pulsating seas  
Seeking  
Behind shifting dunes the origins of the sand,  
Behind restless waves the origins of the sea.  
Unending quest...  
Sometimes I find a garden, a meadow, a tree:

Rose-faces, narcissus-eyes, jasmine-breasts,  
And I forget my pain  
As long as a swallow's flight.  
But the jasmine withers,  
The narcissus fades,  
And the rose petals drop like blood...<sup>17</sup>

But in the earlier writings of Iqbal we find a yearning for that which Khidr so 'unwillingly', 'unwittingly' has. As here (in sharp contrast to the sentiment expressed in 'Invocation'), he begs for the eternal agony that only everlasting pain can bring:

...Grant me the bliss of eternal life, O Lord,  
And mine will be the ecstasy of eternal love.  
Give me the pleasure of an everlasting pain  
An agony that lacerates my soul for ever<sup>18</sup>

This duality of thought occurs in fact in many of his writings and may be viewed, at least in part, as profound commentaries on certain states in which the poet-philosopher invites the reader to understand in the fullest degree. And it is not impossible that Iqbal himself, vacillated at one time or another in his own heart based upon his level of spiritual progress at the time or based upon what response he wanted to incite in his reader.

But what is 'Khudi' and just where does it take the spark of the human soul once it has been ignited? The answer to that question lies within us. For sometimes that which we are searching for is with us all along, if we only but choose to see. It may appear mysteriously at first. As though a veiled guide or companion to our higher selves, an Iman of being that rises up at long last from deep inside our core, endowing us with the higher qualities we so need to move forward in our long spiritual journey while inhabiting this earth. "*Be in this world as though a wayfarer,*" advises the Prophet of Islam to the young Uthman Ibn Affan. Because it is in this way that the spark of our spirit is best able to serve as catalyst and to evolve more completely, reaching its fullest potential, the highest Ikhlas of spiritual being. And for some even, to reach the blessed, rare state of wali (pl. awliya). For it moves with us, to us and through us, lending further insight into the 'Momin' or true believer, the *al-muslim al-sadiq al-salib*, or the one who has been spiritually stirred to the point of being awakened within. It is that which is guided along the straight path of Islam, the *Ihidina al-Siratal mustaqim*<sup>19</sup> 'as spelled out clearly in the Surah al-Fatiha, the opening verse of the Quran. It is 'the Adhan of the true believer', the very one who in the end is consumed by the Light to which he or she is inextricably drawn, setting their ashes aflame' and their essence aglow:

I am but as the spark that gleams for a moment,

His burning candle consumed me - the moth;  
His wine overwhelmed my goblet,  
The master of Rum transmuted my earth to gold  
And set my ashes aflame.

And it is a pure place, one in which the earthly moth of being is finally pulled toward a most Brilliant and eternal Light. A flame that is lit from an 'olive neither of the east nor the west'<sup>20</sup> 'and from a wick that can never burn dry. It appears in his very well-known poem: *'Lab pe aati hai dua'*, (A Child's Prayer), as a longing for the Divine whilst ones goal in life is to be as though a candle:

My longing comes to my lips as supplication of mine O God!  
May like the candle be the life of mine! May the world's darkness disappear through the life of mine!  
May every place light up with the sparkling light of mine!

For its blessed '*oil is well high luminous*','<sup>21</sup> its *Light upon Light*<sup>22</sup> scatters starry beams of Truth across the midnight sky. And its signs circumambulate the whole of the universe, appearing only to those who unlock their hearts and vision to at long last see it for what it is: faithful little signs of His Existence, of our state and of our fate.

...Then I was brought into the Garden and in it were strings of pearls and its earth was made of musk.<sup>23</sup>

### **Humanity and the 'Alam al-Quran'**

'Say: Allah is One:  
All things depend on Him;  
He begetteth not, and He is not begotten;  
And there is none like unto Him'<sup>24</sup>.

It was Allama Muhammad Iqbal who once coined the expression, 'The 'alam al-Quran' or 'World of the Quran.' And it was a world in which he felt was so vast that each and every time one would pick up this blessed book of God's words to humanity, many new layers of meaning would emerge before the true believer and glistening as though pristine rubies and pearls of thought. For the Sufis and the true believer, the ideal goal was always to reach the stage in which their character becomes one with the Quran itself:

To be fully human is to actualize the divine form. In order to achieve this, Sufis follow the Sunna of the Prophet and seek to embody the Koran. They want the Koran to be their character, just as it was the Prophet's character.<sup>25</sup>

For in the pristine verses of the Holy Quran, we are reminded time and again, that there exists a vast ocean of His signs which lay spread out before us like a heavenly banquet on the earthly shore of life. Yet we are reminded that these signs lie completely hidden to the ones devoid of 'insight', whose inner and outer eyes, the Quran

warns us, refuse ‘to see’, despite being alerted to their presence here on this earth:

In the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for all those endowed with insight.<sup>26</sup>

The above Quranic verse is remarkable on several accounts. Here humankind is clearly given the message that the world is full of His signs, the all-encompassing evidence of His existence in the whole of the universe and beyond all that we can possibly imagine. One can think of it as the beyond the beyond ad infinitum, into every dimension and direction but beyond all confines of all dimensions and that which has neither beginning nor ending.

But the above verse is also very important because it is also a verse which was particularly loved by the Prophet, whom it was said, spent the entire evening crying when he first heard those words.<sup>27</sup> Perhaps this is because His signs were spelled out so clearly before him, accompanying him in his day to day life and the validation of this fact seemed comforting to him. Or perhaps it was because he was aware that so few others witnessed such signs for themselves, giving full realization to his unique role in this world. For one must take the time to uncover the meaning within the meaning. The Quran asks humanity to approach the task with an open, unlocked heart and mind:

Do they not, then, earnestly seek to understand the Quran, or are their hearts locked up by them?<sup>28</sup>

And in this one small example, the idea is clearly presented to the reader as a question that needs answering, the idea that it is the human being who locks up his or her own heart and is thus responsible for its liberation, and that the key to understanding can only be through repetitive earnest intent.

We have sent down this Quran so that ye might see

In the above two Quranic references, we can also draw inferences to the work of Allama Muhammad Iqbal, whose central message of action and Khudi only underscores this point. And perhaps led him to say: “*Taa Khilafat kee bina duniya main ho phir ustawaar, Laa kabein say dhoond kar aslaaf ka qalb-o-jigar.*” (In order to strengthen or vitalize the cause of (the restoration of) the Caliphate in this world, It is imperative that we locate and rebuild the heart and liver).

But the believer should take heart, because according to the Quran, God helps those who first try to help themselves. Even though, the Prophet makes it clear to us that the world of the unseen is God’s exclusive domain and His alone: *Utiytu mafatihun kulli shay’in illa al-khams.* “I have received the keys to everything (unseen) except

the Five (which Allah alone knows).<sup>29</sup> “And with this Hadith we are reminded once again of: “the Five Things” which appear in Surah Luqman<sup>30</sup> and which are:

- Knowledge of what is in the wombs
- Knowledge of when the Hour will rise
- Knowledge of what one will gain tomorrow
- Knowledge of the land in which one will die
- Knowledge of the time Allah will send rain

But with respect to the heart, there is also the well known story, of how two strange men appeared one day before the Prophet when he was quite young and took out his heart from his chest to remove the black spots from it before placing it back in his chest cavity and mysteriously disappearing. The imagery conveyed in this story has therefore appeared in one form or another in poetry, the idea of human beings having black spots upon their hearts and souls and that a fine ‘polishing’ of the heart is needed to rid it of all its uncleanness and sin. And so Sir Iqbal is no exception to this and even likens his own physical dust as to that of something that has the potential to turn into a heart again. Therefore, if we are to understand him correctly, he is likening the sum total of his physical self to being encapsulated within that of a single beating heart:

If my scattered dust turns into a heart again,  
It may pulsate again with the passions of the past.  
If the nymphs of paradise entice me to sing,  
The Fire within my heart will again warm their spirits.

And he certainly drew heavily in his imagery from Maulana Jalalludin Rumi, who was his running stream, his ‘Zinda Rud’ the one who yearned to flow into this vast ocean of the Quran, and whom had a large number of verses focused on this theme. And the blessed Prophet of Islam who is reported to have said:

‘I have been ordered to speak with people according to what their hearts can contain’

and also: ‘Truly it is not their eyes that are blind, but their hearts which are in their breasts.’<sup>31</sup>

And it provides a further example of this concept or idea, that all thoughts and deeds are contained within the heart of the human being.

We also learn, that having a heart which is locked up is not nearly as bad as having a heart in which there is a ‘seal’ placed upon it. For the sealed heart cannot ever be changed whereas the locked heart still has a chance of being rid of at least some of its black spots, of being polished through earnest intent and spiritual advancement

until the lock falls away and the believer is, in whole or in part, freed of his or her past sins.

In *'The Rod of Moses'*, Iqbal refers to himself as one, who although devoid of material skills, can nonetheless see with 'every vein of thought:

Iqbal devoid of skill and craft though be,  
Through every vein of thought can fully see.<sup>32</sup>

One should perhaps not forget that it is the veins that carry vital blood towards the pulsating heart and that the heart is on some level interchangeable in poetry and philosophical thought with the notion of the soul. And the idea that the pure intellect is a most lofty goal may be found in both the Quran and Hadith:

All the worshippers taken together cannot reach that height of excellence in their devotion to God as the man of pure, unsullied intellect does." (Hadith)

Yet, as Rumi was fond of saying, one does not want to be as though 'a donkey carrying books' or the human being who goes through all of life blindly, displaying the outward motions without having harnessed or developed the inner because his eyes are devoid of insight and because he sees with *taqlid* or dogmatic imitation, not through *tahqiq*, or direct experience.<sup>33</sup> And so it is the direct experience that allows the human being to understand more fully the subtle shadings and intricacies of the self, the faith and even be able to grasp just some of the inner workings of the universe.

And of His signs is the creation of the heavens and the earth and the difference of your tongues and your tongues and your colours.<sup>34</sup>

The Quran further lets us know that human beings, with all their cultural variety, lack the intellect or *aql* to grasp the full reality of His Reality or that which lies beyond the twin poles of their own more ephemeral existence which is by degree to one another and limited in its nature. This state of humankind is not a problem in itself, but only becomes a problem when what one does not grasp becomes the truth from which they operate:

They deny what their knowledge does not encompass.<sup>35</sup>

This very significant line in the Quran is a statement in support of the human being keeping his or her mind wide open and not closed off to other, greater, far larger possibilities. Allama Iqbal addresses this idea over and over again in various poems and in his philosophical writings and is the one who after all said: "Intellect leads a man from God astray.<sup>36</sup> 'But here it is beautifully expressed in this poem, in which he refers to the inability of the jurists to help themselves, thus focusing on changing everything around them to suit their own very limited and narrow world view:

Alas! The state of bondage deprives of zest,



Slaves tread 'the beaten path and relinquish quest.  
The jurists are helpless to such extent  
Can't change themselves, but would change Koran's content.  
How sad, the jurists can't shift their outlook,  
But would prefer to change the Holy Book  
These abject slaves opine and cling to creed  
That Holy Book is full of flaws indeed.  
They think it incomplete for this fact  
Because it fails to teach the slavish tact.

But here on earth, there exist small reminders which stand as fertile testament to our own smallness in the vast scope of things and to our own vulnerability which is as fragile as a plucked jasmine bloom under the relentless heat of the desert sun:

“Each and every part of the world is a snare for the fool and a means of deliverance for the wise.” (Rumi)

Allama Iqbal also lets us know in his *Javidnamah*, that the '*alam al Quran*' has infinite layers of meaning that lie in wait for those who have the insight and will to open it over and over again. Can we not then view the 'Adhan of the True believer', as being the inner Adhan that pulls the believer toward His Word, His Light, His Signs, over and over again while each time an entire universe of Divine meaning is unveiled before them as though completely new, for those who believed in the unseen and heeded this most sacred inner call. As Annemarie Schimmel stated:

... reading and reciting the Koran is a dialogue with God, the true speaker of the Word, the possibilities of understanding are as infinite as is God Himself, and He and His word may appear to the reader in a new way, understanding every time.<sup>37</sup>

Within the bold ink that forms its classical Arabic letters, whose curves, whose Sukoon's and Tanwin's and letters of Mudd (the Fatha, Qasra and Dhamma), dried upon the velum pages that comprise the leather bound words of the Quran and encode the secrets to human existence, to God, the universe and to life itself. They rest solemnly, patiently even. Its message is spelled out clearly and lies imbedded within its 1400 year old text. And the words:

*Qul: law kana albabru midadan likalimati rabbee lanafida albabru qabla an tanfada kalimatu rabbee walaw ji/na bimitlibi madadan*

Say: “If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.” underscore this point beautifully.

But as the Quran lets us know, humankind has the possibility of understanding that which it needs to know. For within its Surahs' and His ninety-nine names lay a blueprint for human understanding, and as Iqbal pointed out when speaking of humankind: “*He seeks*

*some rules to guide his life entire.*' As such, the Quran is the perfect embodiment of such guiding rules, making the faith a roadmap for humankind to understand God's presence in this world and so was revealed in such a way as to make His message attainable to all of humanity. Mentioned in at least four places in the Quran we have the verse:

And We have indeed made the Quran easy to understand and remember: then is there any that will receive admonition?<sup>38</sup>

Likewise the qualities of Iman, the strength in a Muslims belief or faith, serve as spiritual companions to Islam's five Pillars (belief in One God, belief in Muhammad as His Messenger, Prayer, Fasting, Alms giving or Zakat) and are related as six articles of faith and are explained by the Prophet (pbuh) to the Angel Jibreel as follows:

1. Allah is One God
2. His angels
3. His books (The four holy books)
4. His messengers
5. The Last Day (The Day of Judgment) and the Akhirah or afterlife
6. Qadr (Fate); The good and the evil in it.

But a strong Iman requires more than just a ritualized belief in the above. It also requires an unwavering belief in the invisible or the unseen. And this is where true faith comes into play. Which brings us to the topic of prayer in which the ritualized daily form, the outer genefluxion or movement of the body which is always facing the direction of the *qibla*, thus becomes its own kind of prayer, leading the way to the inner spiritual movement for those who are steadfast and earnest in their efforts or 'intention' (niyah).

### **Bilal and the Adhan as a Sacred Dialogue**

If there were anything good in imitation, the Prophet would have taken the ancestors' path.<sup>39</sup>

We may by extension, apply the above sentiment made by Allama Muhammad Iqbal to the Adhan, which is a completely unique phenomenon within the Islamic world.<sup>40</sup> The Adhan, or Islamic call to prayer, may be viewed as just one of His many Ayah's or signs here on this earth as it is first and foremost, a divinely inspired oral call to prayer, a timely summons that was given to the world in the form of an ageless gift. An oral call to remember Him by, He who created both the heavens and the earth, the 'Master of the Universe and the Day of Judgment.'<sup>41</sup> As such it is a fluid sonic reminder of the infinite passage of time and may be thought of as something sacramental to recite as its words are cloaked in the remembrance of the Divine, delivered to the people by God's humble Khalifa, Bilal,

in the earliest days of the Islamic faith. It is in this way that the Adhan carries with it enormous transformative potential as it is the quintessential affirmation of both faith and time...a sonorous reminder of humankind's temporal place in this universe, and the supremacy of Allah's word over that of His entire Creation's. It is a daily reminder to all believers' that this world too will end. And in that end, to Him we shall return:

We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)<sup>42</sup>

It is a privilege to hear the Adhan, not only because it is first and foremost a divinely inspired call to prayer which can teach us so much about a new religion and its community of early followers, but also because the Adhan is as much about survival as it is about adaptation. It is about a faith that spread over an enormous expanse of land in a relatively short period of time, over vast changing cultural, physical and spiritual landscapes, and in Muhammad's (pbuh) day at least, was won more by the heart than by the sword. For did not Muhammad say: "*The ink of the scholar is holier than the blood of the martyr?*" In this sense, the Adhan is a survivor, a fluid, dynamic force, a living, breathing relic to an era we can no longer be a part of... a quintessential mantle from which we can peer into the folds of a very old oral tradition, getting to the kernel of its essence, almost fifteen hundred years later.

But the Adhan, I believe, may be also viewed as a type of dialogue between God and humankind, similar to the way in which the Surah al-Fatiha is or in the Quran itself in which there are many examples of this. In the well known Quranic line: '*alastu bi rabbikum?*' 'am I not your Lord?', humankind responds: '*Bella Shahidna!*' or 'Yes we witness it!' and in the second to last verse of Surah al-Baqara we have further evidence of such a dialogue:

The Apostle believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His apostles. "We make no distinction (they say) between one and another of His apostles." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

Within this context, the words 'Allahu Akbar!' for instance, take on an even more significant meaning as we may view this phrase as a direct instruction or summons from God to humankind to further acknowledge His Greatness through submission and prayer.

While at the same time, mankind affirms His Greatness in the following phrase: '*ashhadu an la ilaha illa Allah*' or "I swear there is no god but God." And in the phrase '*Asshadu anna Muhammadan rasulu Allah*' or: 'I testify that Muhammad is the Messenger of Allah.' In

this way, the Adhan may in fact be broken down into those phrases which are indicative of God addressing humanity or of humanity responding to God, and therefore seem reflective of type of dialogue with Him. The chart below outlines the format of the Sunni Adhan as well as underscores this point:

Recital	Arabic	Transliteration	Translation
4x	الله أكبر	<u>Allahu Akbar</u>	God is Great! ( <i>God addresses humanity</i> )
2x	أشهد أن لا إله إلا الله	<u>Ashhadu an la ilaha illa Allah</u>	I testify that there is no deity except God ( <i>Affirmation: Humanity responds to God</i> )
2x	أشهد أن محمدًا رسول الله	Ashhadu anna Muhammadan rasulu Allah	I testify that Muhammad is the Messenger of God ( <i>Affirmation: Humanity responds to God</i> )
2x	حي على الصلاة	Hayya ‘ala as- salat	Make haste towards the prayer ( <i>God addresses humanity</i> )
2x	حي على الفلاح	Hayya ‘ala al- <u>falah</u>	Make haste towards success (reward) ( <i>God addressese humanity</i> )
2x	الصلاة خير من النوم	Al-salatu khayrun min an- nawm	Prayer is better than sleep ( <i>God addresses humanity</i> )
2x	الله أكبر	Allahu Akbar	God is Great
1x	لا اله الا الله	La ilaha illa Allah	There is no deity except for God

And the Shi’a Adhan, which differs from the Sunni Adhan by the addition of a few phrases, may nonetheless also be viewed as a dialogue with God and an affirmation of the status of Ali in the faith as well:

For Allama Iqbal, understanding - with complete knowledge - the perfect Oneness of God was absolutely necessary for the evolution of the human soul, if indeed it wanted to move through the various states toward Him:

We are travellers; give us resignation as our goal!

Give us the strong faith of Abraham!

Make us know the meaning of There is no God (but He).

Allama Iqbal knew that for the human being to be able to know the meaning of ‘no god but He’, one would have to arrive at this knowledge through experience and one such way is through continuous remembrance of Him as can be experienced through the

strict observation of the five daily prayers. Prayers which should not be followed in only a mechanical way, but should involve every hair, pore and cell of the believer who should prostrate himself to the degree by which he or she is utterly, irreversibly compelled to feel some connection to the Divine during the process. To 'wake up' and 'make us know the meaning' as Allama Iqbal would say, for he believed that the Muslim community had slipped into a precipice of blind ritual and in the process, had lost all of the meaning.

In Allama Iqbal's 'Travellers', we find a similarity to the Prophet's advice: *'Be as though a wayfarer in this World'* but perhaps it appears more profoundly in the words Allama Iqbal penned in his *Javid Namah* in which he said: *"Live in the world like an eagle, and like an eagle die."*<sup>43</sup> For it is here where we can best ascertain that the evolved self should understand that the material world with all its many temptations, will never be that for which it yearns and that this non attachment to it, is in fact an implicit acknowledgement of it being only a temporary stop along the way to a far Greater Reality in the endless caravan of life toward Him. For the real world or life, within this context, is the next life, the one which the soul will flee to upon leaving its present theatre of existence.

But the Adhan stands to be as much practical as it is inspirational. It offers quite literally, a sound solution to calling the newly formed Islamic community to prayer on a regular basis without drawing from other traditions and with strict rules that govern its delivery, hence the line: *"...Oh God, guide the imam and forgive the mu'adhdhin"*<sup>44</sup>.

At the same time, the Adhan has been reported as having qualities which give it the ability to reach into the heart of both the believer and the non-believer, making a 'momin' out of the non-believer as even the non-believer will be grasped by the 'forelock' or 'nasiyah' as it were and pulled as though by a magnet toward the lofty pillar of prayer, cleansing the soul of at least some of its blackness.

But just what is the true Momin? According to Allama Iqbal, it is an internal war, a jihad that is fought with the blade of spiritual sword, a blade which is sharpened by the ritual prayer and which is in 'the tradition of the Prophet' while at the same time being: 'A migration towards the Beloved.

The last affirmation of Gods greatness on the battle-field!

The wars of the kings are but loot and destruction

The war of the Mumin is the tradition of the Prophet!

What is the Mumin's war? A migration towards the Beloved!

But from whence does the Adhan come? In the days leading up to the first Adhan, the Muslim community needed a way to best to call everyone to prayer that differed from that of the Jewish,

Christian and other traditions. Should we use a bell some wondered? Or perhaps light a great Fire... or blow a 'trumpet-like horn? And from Ibn Umar we learn that:

When the Muslims arrived at Medina, they used to assemble for the prayer, and used to guess the time for it. During those days, the practice of Adhan for the prayers had not been introduced yet. Once they discussed this problem regarding the call for prayer. Some people suggested the use of a bell like the Christians, others proposed a trumpet like the horn used by the Jews, but 'Umar was the first to suggest that a man should call (the people) for the prayer; so Allah's Apostle ordered Bilal to get up and pronounce the Adhan for prayers.

The Adhan is referred to in no less than 122 times in 82 Hadiths of al-Bukhari, 60 times in 42 Hadiths of the Sahih Muslim, 15 times in 12 Hadiths of Sunan Abudawud and 30 times in 17 Hadiths of Malek's Muwatta, making the Hadith of al-Bukhari the most comprehensive Hadith source for information on the Adhan.

It is a pristine embodiment of the major tenants of the faith because its text has remained unchanged and in metaphorical terms, can be viewed as a brilliant lighthouse for the pilgrims of this earth, illuminating the vast gateway to prayer and to the rewards associated with the continuous remembrance of Him:

la hawla wa la quwata illa billah

And are not the lighthouses (Manara) of this world, not unlike the minarets (Manara)<sup>45</sup> from the tops of which the Mu'adhdhin gives the Adhan which pulls the community away from the perils of this material world and toward the illuminating presence of prayer? For just as the lighthouse guides the weary ship away from the sharp reef or shi'b, illuminating the way safely to the shore, prayer delivers the true believer safely to the shore of His Absolute Divine Mercy.

Perhaps it was the fact that Bilal's voice - which has been reported in various Hadith accounts as being absolutely the most beautiful voice among all the Sahaba's - or maybe it can be attributed to the close relationship he shared with the Prophet or some combination of the two that led to his being selected to lead the Islamic community in prayer. But it was Bilal in the end who had the honor of being chosen by the Prophet to stand up and recite the very first Adhan before the nascent community of believers and it is the words of that first Adhan and the character of the man who gave it on that historic day that we remember here.

According to the available Hadith literature, a picture soon emerges of a man who was humble, kind, and quiet, and yet possessed a spirit as strong as molten iron. Born sometime between 578 and 582, Bilal is one who quickly captured the heart and attention of the Prophet (pbuh) and soon became a Sahaba, residing

in his inner circle of devoted friends and followers. Traditionally, Bilal is viewed in Islam as having a highly exalted status, (due to this close relationship with the Prophet), and to being chosen to give the first Adhan, making him the very first Mu'adhhdhin. But he is also often cited as being an example of the innately pluralistic nature of Islam. And this is easy to understand when one considers his history as a slave and his subsequent liberation under Muhammad (pbuh).

There are many stories which attest to the character of Bilal. His humble, quiet nature... his devotion to Islam while under the harsh control of his slave master Uthman, and his obvious ability to transcend even the most difficult of situations and where one can only recall the reassuring Quranic verse:

So verily with every difficulty there is relief: Verily with every difficulty there is relief.<sup>46</sup>

While humanity's relief came in the form as the gift of the Prophet to this world, Bilal's immediate relief came in the form of the Prophet acting through Abu Bakr. In one small story we learn for instance, that Uthman would take pleasure in torturing Bilal in the harsh heat of the desert sun. Which one of us can imagine what hours and hours of the intense rays of the sun would feel like under these circumstances? For they were rays which pierced the skin and turned it to leather like flesh being rotated on a spit. Or what a lack of water will do to the body and the mind under such circumstances? Bilal was made to lie face down for hours in the sand with heavy rocks piled atop his back, only to be flipped over later, only this time to be made to lie on his back with the merciless rays of the sun literally cooking his skin to such a degree that it is hard to imagine how he survived at all.

Bilal has been described as being of Ethiopian descent, being slightly stooped over and bearing a small hump in his back. It has further been reported that it wasn't long before the Prophet had heard of this new believer in Islam and of his great suffering. When relief finally came in the form of Abu Bakr, it was the Prophet who sent him to free Bilal. The story of the emancipation of Bilal, is just one example of how the Prophet surrounded himself with people of the highest caliber, the highest Iman. Here we learn for instance, that Abu Bakr had a sharp wit and tongue as is the time he set forth to purchase Bilal from his owner. It is clear from the reported exchange between the two men, the seller and the buyer, that Uthman is willing to let Bilal go for almost nothing, a mere ounce of gold, whereas Abu Bakr is willing to pay a high amount of gold as he knows Bilal's value which of course can only truly be measured in spiritual terms:

I would have sold him to you even if you had offered me but an ounce of gold. Abu Bakr answered: I would have bought him even if you had asked a hundred ounces.

As time progresses and the Muslim community expands and begins to take shape, Bilal ends up spending more and more time with the Prophet, becoming a close Sahaba of his, and accompanying him on various excursions in and around Mecca and Medina. Dozens of stories abound where Bilal and the Prophet will be travelling together on some journey and Bilal will be asked to give the Adhan while in transit. And many of these stories form the basis for our current day knowledge of where and how the Adhan should be given. One such colorful story exists in which the two are travelling together with a group of believers when they are finally able to stop and rest for the night. Clearly exhausted, they all scatter to the ground to get some rest and refreshment from the day's long journey. But as the sun begins to set, and the believers start to quickly drop off into sleep one by one, the Prophet (who must be tired too) can only think of prayer and asks Bilal to give the call. Whereupon, Bilal, who is obviously quite tired himself, falls into a deep sleep before being able to do so.

So when the first threads of light meet with the last threads of darkness and make their illuminating show across the once starry sky, the Prophet Muhammad (pbuh) tries yet again to rally the sleeping congregation to prayer. But he is not without his own humor and patience. As this time he asks Bilal if now he might finally do what he was supposed to do the night before. It is with these words, that Bilal leaps up to finally give that which he missed before and the call to prayer fills the early morning air once more:

Narrated 'Abdullah bin Abi Qatada: My father said, One night we were traveling with the Prophet and some people said, 'We wish that Allah's Apostle would take a rest along with us during the last hours of the night.' He said, 'I am afraid that you will sleep and miss the (Fajr) prayer.' Bilal said, 'I will make you get up.' So all slept and Bilal rested his back against his Rahila and he too was overwhelmed (by sleep) and slept. The Prophet got up when the edge of the sun had risen and said, 'O Bilal! What about your statement?' He replied, 'I have never slept such a sleep.' The Prophet said, 'Allah captured your souls when He wished, and released them when He wished. O Bilal! Get up and pronounce the Adhan for the prayer.' The Prophet performed ablution and when the sun came up and became bright, he stood up and prayed.<sup>47</sup>

But even Messengers of God must eventually die leaving this earth and its people with a very deep void where they once stood. And so in the year June 8, 632, when God called the Prophet



Muhammad (pbuh) to His heavenly side, the Muslim community of Medina was left without its beloved Messenger of Allah. No more would they witness his smile, his tears, his laughter, his wisdom and his inspirational guiding force amongst the people of Islam. And for a time, the community is left without the sound of Bilal's Adhan too.

Most Muslims know the story, which has been reported in the Hadith of Al-Bukhari, that the death of the Prophet caused such deep distress in Bilal that he left for Syria for some time and stopped giving the Adhan altogether. It wasn't in fact until much time had passed, that he decides to leave Syria and return to Mecca where Muhammad's congregation implores him to give the Adhan once more. It is that Adhan, the first Adhan by Bilal after Muhammad's death, and the one which he gave before thousands of followers, that must have been a tremendously moving event to witness. For this Adhan quaked the emotions of every living thing. And it is easy to imagine how the Islamic community would have eagerly gathered together to hear Bilal once more. The anticipation, the profound sadness, the tears that washed over them once they heard his voice again stood as just further evidence of their undying loyalty and love. For Bilal's was the voice that they had come to associate, not only with prayer, but with the very Prophet himself.

Imagine the moment, the one where Bilal, (who was used to pointing in the direction of the Prophet whenever he came to his name in the Adhan), now pointed only into the empty space where he once stood. Not only did Bilal break down and sob during his recitation when he got to this part, but it was reported that the entire congregation wept uncontrollably and with the utter despair that can only come from such an Adhan. How profoundly moving Bilal's Adhan must have been! And it is perhaps this Adhan, the one where the emotive element reigned supreme, that perhaps a more sonorous call to prayer was first born. An Adhan rooted in sorrow, huzn and tears, over the loss of a community's beloved Prophet, and the trembling voice of his faithful sahaba.

When the shadows of the hillocks appear...<sup>48</sup>

Next to the Quran, the Adhan is the greatest expression of the core tenants of Islam. It offers the believer a way to remember Him but also to have some redemption on the Day of Resurrection as we learn in this reference in al Bukhari:

Narrated by 'Abdul Rahman: Abu Sa'id Al-Khudri who told my father, "I see you liking sheep and the wilderness. So whenever you are with your sheep or in the wilderness and you want to pronounce Adhan for the prayer raise your voice in doing so, for whoever hears the Adhan, whether a human being, a jinn or any other creature, will be a witness

for you on the Day of Resurrection. Abu Said added, I heard it (this narration) from Allah's Apostle.<sup>49</sup>

It was, and is, a perfect example of *Tawhid*, or the central belief in one God, a banishment of all other idols and false gods, a colossal quantum shift toward a far Greater Reality as it represents the moving away from the profane distractions of the material world and a shift into total submission under One Supreme God. This concept is evinced most clearly in the line: "*Allahu Akbar*" which is repeated for a total of six times and marks the beginning of the Adhan, as well as being the seal of its completion, making it the central and most important theme in the entire call to prayer. Although Hadith literature forbids the intentional drawing out of the incantation and text of the Adhan hence: "*do not draw out the Adhan or we will dismiss you,*" traditionally one will often hear that in the third repetition of '*Allahu Akbar*', the '*Allahu*' is drawn out the longest in its delivery, being held for a number of beats as we might find in certain phrases in Quranic recitation or Tajweed, and further emphasizing the central point of God's all encompassing imminence. However, holding the word 'Allah' the longest, with the 'hu' connected to the 'Akbar' and said more quickly, makes complete sense. Especially if one considers how in speech, one would probably do the same thing when repeating the same line over and over again as when calling out to the masses such as in the days of the Town Crier for instance, before the days of recording devices and megaphones. With a word as important as 'Allah' it becomes only natural that it would be held in such a way, for emphasis, as a way of distinction and perhaps to give the community more time to gather together for the prayer.

It is also worth mentioning that many Mu'adhhdhin's will use an ascending pattern when incanting the last Akbar in every line. This further underscore the point of God's all encompassing Greatness and I am of the belief that every Adhan should be given in this way, that is to say, with a conscious effort to mirror God's Greatness with a higher note being expressed for His qualities or name. For ending with a descending scale on the Akbar, does not carry the same weight, except for at the very end.

And we learn from the Messenger of Allah in several Hadiths that a reward exists, on the Day of Resurrection, for those believers who should utter the following words upon hearing the Adhan:

Allahumma Rabba hadhihid-da`wati-ttammati, was-salatil-qa'imati, ati Muhammadanil-wasilata wal-fadhilata, wab`athu maqaman mahmuda nilladhi wa `adtahu [O Allah, Rubb of this perfect call (Da`wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have

promised him]’, it becomes incumbent upon me to intercede for him on the Day of Resurrection.” (abu Dawud and at-Tirmidhi)

And we also learn that any prayer made between the Adhan and the Iqamah, which of course is generally the same as the Adhan except in its vocal delivery<sup>50</sup> and in the addition of the line : *qad qama tis-salaat*, that:

The supplication made between the Adhan and the Iqamah is never rejected.

In the next line of the Adhan, following the words ‘Allahu Akbar!’ we have the ‘*Shabada*’ or “*Asb hadu anna la ilaha il Allah*” which reads in English: “*I testify that there is no deity except for God.*” This line is repeated two times as are all remaining verses. Individually, each line bears a marked significance within the religion itself, but together when combined as a whole and in a sequence, they form a unique cornerstone of the faith underscoring and reaffirming the central tenants of Islam on a daily basis by reminding the believer their importance.

It is also worthy of note that there exist numerous variations and interpretations of the sonic contour of the Adhan. Each region of the Islamic world has its own Adhan which is not only influenced by the rules of tajweed but also, in some cases by the local folk music tradition itself. This is most clearly heard in the Turkish Adhan for instance, where a highly ornamented glottal trill may be heard and is typical in the traditional Turkish music tradition. This wide variety in the presentation of Adhans has led some, with more traditional views to be concerned. But if we view the Adhan from another angle, as a dynamic force that remains intact yet fluid with time, a different picture emerges. We may, for instance, draw a direct parallel between the cultural preferences exhibited in a regions architecture to that of the melodic contour of the Adhan in that place. For instance, in the more complex architectural renditions of the Turkish or even Chinese Mosques, we find a highly ornamented Adhan, complete with vocal contours that are more ornate or complex. However, regardless of the differences in the sonic presentation of the Adhan, its delivery should be viewed as a sacramental act, an event that unites all Muslims together under the One True Creator. Therefore, hearing the Adhan should be the reminder to all of humanity that it is time to stop, face the qibla and remember their Lord.

### **Thus Soars the Eagle**

*O God sent Guide, let Muslims know, What to do and where to go?*

The above referenced lines from Allama Muhammad Iqbal, in which he asks the Prophet of Islam, “*what to do and where to go*” stand

as a further testament to his absolute and utter desire to find a new direction for the Islamic community. Much of his works focus on this theme and of how to wake up the sleeping masses but also on how to best lead them forward, when awake, in creating a new, more cohesive Islamic order. There is no doubt that Allama Iqbal drew much inspiration from the sunnah of the Prophet. But as nostalgic as he was for the early Islamic days of yore, he was also quite realistic in his philosophical grounding and called for a broader more open interpretation of the Quran. For this reason, much of his plea, his hope for change, was placed squarely upon the shoulder's of the nations youth whom he hoped would sprout the wings necessary to fly. And so, the 'shaheen's, or falcons of the Islamic world as he saw them, would one day unite in creating the ideal Islamic state.

I am grateful to Dr. S. M. Zaman who ended his fine essay on '*Iqbal and the Fundamentals of Islam*' with a quote from Annemarie Schimmel who once said:

I sincerely hope that Iqbal will continue to inspire the people of Pakistan by reaching them (and giving them) the important role of the human being as the Khalifa of God, working on His earth and called to ameliorate it in responsibility for his fellow human beings while never forgetting that the earth belongs to God.<sup>51</sup>

And can we not view Allama Iqbal's core message as being akin to a type of Adhan, in that his message pulls God's Khalifa not only toward remembrance of Him, but also imposes on the listener a call to take action, to soar like the eagle through "this maze of night and day"...and to internalize the inner teachings of the Prophet and the Quran?

Tawhid, or the belief in One Supreme God, is the conviction that Iqbal referred to in the past tense, as something which was once present here on earth as he referred to it as: '... a living force in the world'.<sup>52</sup> These words imply, that the world is now bereft of all its former spiritual lifeblood, no doubt sapped by the sleeping masses whose children he implored to arise and waken in his famous: *Letter to the Muslim Youth*. Much of Iqbal's poetic works are in fact, devoted to this concept of waking up, of being liberated from the material chains that bind so that one may live freely and soar high above unstagnant waters like the eagle:

Parwaz hai dono ki ek hi jahan main.....  
Shaheen ka jahan aur hai kirgas ka jahan aur.....  
Alfaz o Muani main tafawat wa badal to nahi lekin.....  
Mulla ki Azaan aur hai..... Mujahid ki azaan aur....."

And so Iqbal's "Adhan of the true believer," may be thought of as the call of all calls, a Divine message that rises up from deep within, pulling each and every believer toward the lofty gates of

prayer and remembrance of Him. As it is an Adhan rooted in the pure spirit of Bilal, but mostly in the Sunnah of Islam's beloved Prophet, whom Iqbal mournfully implores: "*Where may the guard of God's portents go?*"<sup>53</sup>

For is not the Adhan of which we speak the ideal wake up call, the loud clanking spiritual alarm that compels the individual to fulfill his or her truest destiny while on the path of life and always in accordance with Islamic principles? To become the eagle who does not forget the infinite expanse of skies, whose talons nary touch the ground as he is one who is not:

... nest-bound, abject, crestfallen,

And does not flap its wings in the blue space.<sup>54</sup>

but instead is the one who soars in 'a different time and space' because he is the eagle whose flight is powered solely by the memory of the spirit of Islam's luminous Prophet, his humble, kind and faithful servant Bilal and a burning desire to return to the wisdom contained within that most beautiful Sunnah. This is an eagle whose 'crooked hands'<sup>55</sup> clasps the truth 'in lonely lands' as easily as it does its prey which he finds on the sharp, rocky crags of the majestic Himalayas. We may ask ourselves, what of the cry of that most perfect eagle? That shrill, ear-splitting call which rings forth over all lands and is noticed by every single living thing? Can we not think of this cry as nature's own Adhan to remember Him by? And does it not provide the perfect metaphor for the clarion sound described in Iqbal's 'Adhan of the true believer?' An Adhan in which all of nature surely takes part.

And is not this Adhan that perfect call with which to ignite a Divine spark? A spark which will grow into a fire and a fire which will enable the human being to at long last shed the material shackles of this world so that he or she may rise up, phoenix-like from the ashes of stagnation, corruption and despair, to be fully reborn with a renewed vision and clarity of spirit, claiming the noble crown reserved only for the eagles head. And to at long last fly.

## NOTES AND REFERENCE

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- <sup>1</sup> Iqbal, Muhammad. As quoted in: *Iqbal and the Fundamentals of Islam*, Dr. S. M. Zaman, The Development of the Naqshaband, Allama Iqbal website.
  - <sup>2</sup> Iqbal, Muhammad, *Bang-i-Dara*, op. cit. 'Jawab Shikwah', p. 231.
  - <sup>3</sup> Al Bukhari Hadith, *Book of Fasting*, XII:1816
  - <sup>4</sup> Schimmel, Annemarie, once said: "Nobody will assert that he was a prophet, but we may admit that he has been touched by Gabriel's wing."
  - <sup>5</sup> Iqbal, Muhammad. *The Rod of Moses*.
  - <sup>6</sup> Iqbal, Muhammad. The Rod of Moses (Zarb-i-Kalim), in: Kulliyat-i-Iqbal op. cit. 'Subh' p. 526.

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- <sup>7</sup> Holy Quran, Yusuf Ali English Translation. Surah 101:4,5
- <sup>8</sup> Iqbal, Muhammad. *The Rod of Moses* (Zarb-i-Kalim), in: Kulliyat-i- Iqbal
- <sup>9</sup> 'Jawab Shikwah' *Bang-i-Dara*, in Kulliyat-i-Iqbal Iqbal Academy Pakistan, Lahore, 1993, p. 237. As read in 'The Development of the Nqshaband', Dr. SM Zaman
- <sup>10</sup> Iqbal, Muhammad. *Armaghan-i-Hijaz*, Published post humously in 1938
- <sup>11</sup> Schimmel, Annemarie. *Gabriel's Wing: a study into the Religious Ideas of Sir Muhammad Iqbal*, E.J. Brill, Leiden, Netherlands, 1963, (p.177) Verse appears in Iqbal's: *Armaghan-i-Hijaz*, p.205 published post humously, 1938
- <sup>12</sup> Schimmel, Annemarie, *Ibid*
- <sup>13</sup> Iqbal, Muhammad. *The Rod of Moses* (Zarb-i-Kalim), 1936, *The Collected Poetical Works of Iqbal*, Iqbal Academy Pakistan, Lahore
- <sup>14</sup> The Holy Quran: Sura: 40, al-Momin
- <sup>15</sup> Iqbal, Muhammad. "An Invocation" (Asrar al-Khudi) *The Secrets of the Self*. Reynold A. Nicholson Translation, 1920
- <sup>16</sup> *Ibid*.
- <sup>17</sup> Schimmel, Annemarie. *Nightingales under the Snow*, "Khidr's Complaint," Khaniqahi Nimatuuahi Publications, London & New York, 1994, p. 24
- <sup>18</sup> Iqbal, Muhammad, *Gabriel's Wing*, trans. Naim Siddiqui. *The Collected Poetical Works of Iqbal*, sec. 5, p. 251
- <sup>19</sup> The Holy Quran, Surah al-Fatiha, Yusuf Ali Translation.
- <sup>20</sup> Holy Quran, Surah an-Nur (25:35), Yusuf Ali Translation
- <sup>21</sup> Holy Quran, Surah an-Nur (25:35), Yusuf Ali Translation
- <sup>22</sup> Holy Quran, Surah an-Nur (25:35), Yusuf Ali Translation
- <sup>23</sup> Al Bukhari (Muwatta, Book 9, 9)
- <sup>24</sup> Holy Quran, Surah (112:1-4). Yusuf Ali Translation
- <sup>25</sup> Chittick and Murata, *Vision of Islam*, Paragon House 1994, p. 304
- <sup>26</sup> Holy Quran 3:190
- <sup>27</sup> This is reported in Hadith as: "Woe to anyone who hears that verse and does not meditate upon it!" Tariq Ramadan mentions this story in his book: *In the Footsteps of the Prophet: Lessons from the Life of Muhammad* Oxford University Press, 2007, pg 13
- <sup>28</sup> Holy Quran, Surah 47: 24
- <sup>29</sup> Narrated from Ibn `Umar by Ahmad (2:85); Tabarani in the *Kabir* (12:361), Hatythami in *Majma` al-Zawa'id* (8:263), Ibn Kathir in his *Tafsir* 6:355, and Suyuti in his *Tafsir al-Durr al-Manthur* (5:169). Haythami said: "The sub-narrators in Ahmad's chain are the men of sound (sahih) narration."
- <sup>30</sup> Holy Quran, Surah Luqman (31:34)
- <sup>31</sup> Hadith Qudsi:22:46
- <sup>32</sup> Iqbal, Muhammad. *The Rod of Moses*, Admonition to A Philosophy Stricken Sayyad.
- <sup>33</sup> Schimmel, Annemarie. *Deciphering the Signs of God: A Phenomenological Approach to Islam*, SUNY Press, 1994
- <sup>34</sup> Holy Quran, Surah 30:22
- <sup>35</sup> Holy Qurán Surah 10:39
- <sup>36</sup> Iqbal, Muhammad. *The Rod of Moses* (Zarb-i-Kalim), 1936. As found in: *The Collected Poetical Works of Iqbal*. Iqbal Academy Pakistan, Lahore, p.3
- <sup>37</sup> Schimmel, Annemarie. *Deciphering the Signs of God: A Phenomenological Approach to Islam*, pg.164-165, SUNY Press, 1994
- <sup>38</sup> Holy Quran, Surah: (54: 17,22,32, 40)

- <sup>39</sup> Iqbal (1923), *Payam-i-Mashriq*, p. 264. As quoted in: Schimmel, Annemarie: *Deciphering the Signs of God*, SUNY Press, 1994
- <sup>40</sup> Schimmel, Katherine. *The Adhan and the Imminence of Allah: The Impact of the Adhan on the Muslim Community of Cairo*. (Manuscript in review).
- <sup>41</sup> Holy Quran, Surah al Fatiha (1:3)
- <sup>42</sup> Holy Quran, Surah al-Baqarah (2:285)
- <sup>43</sup> Allama Muhammad Iqbal, *Kulliyat-i Iqbal*: Persian [Iqbal Academy Pakistan, 1994], 654/182
- <sup>44</sup> Hadith of Abu Dawood, ( Book 2, Number 0517) Narrated by Abu Hurayrah
- <sup>45</sup> I am grateful to Harvard Professor Wolfhart Heinrichs for reminding me that the Arabic word ‘Manara’ is used to denote both a lighthouse and a minaret.
- <sup>46</sup> Holy Quran, Surah Ash Sharh (94:5/6)
- <sup>47</sup> Sahih al-Bukhari (book 10, Hadith 569)
- <sup>48</sup> Hadith al Bukhari: 511: Narrated Abu Dhar: The Muadhhdhin (call-maker) of the Prophet pronounced the Adhan (call) for the Zuhr prayer but the Prophet said, “Let it be cooler, let it be cooler.” Or said, “Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, pray when it becomes (a bit) cooler and the shadows of hillocks appear.”
- <sup>49</sup> Hadith of al Bukhari, Book 11, Hadith 583
- <sup>50</sup> It is generally recited in a more monotone voice than the Adhan
- <sup>51</sup> Dr. S. M. Zaman, *Iqbal and the Fundamentals of Islam*
- <sup>52</sup> Iqbal, Muhammad, Zarb I Kalim ‘Taqrir’, (1936) pp. 559-560.
- <sup>53</sup> Allama Muhammad Iqbal, “Invocation to the Soul of Muhammad.”
- <sup>54</sup> Iqbal, Muhammad, Letter to the Muslim Youth
- <sup>55</sup> Alfred lord Tennyson described an eagle in his famous poem, “The Eagle” which he published in 1851 and which fits very well within the Iqbalian construct of an eagle:
- He clasps the crag with crooked hands;  
Close to the sun in lonely lands,  
Ringed with the azure world, he stands.  
The wrinkled sea beneath him crawls;  
He watches from his mountain walls,  
And like a thunderbolt he falls.*





ANALYZING DRAMATIC TECHNIQUE IN  
ALLAMA IQBAL'S POETRY WITH  
REFERENCE TO THE DEVIL'S CABINET

Dr. Sardar Muhammad

## ABSTRACT

Dramatic feature of Iqbal's didactic poetry makes it equally appealing to researchers, critics, and general readers. The Devil's Cabinet is designed as a drama to disseminate Iqbal's views against Imperialists' nefarious designs. Cardullo's model of dramatic analysis has been followed to evaluate the dramatic structure of the poem. Iqbal's poetry in dramatic style has been proved to be more impressive and convincing. The Poem, The Devil's Cabinet, shows almost all elements of a complete drama. Cardullo's model, which is specified for analyzing the structure of a drama, confirms the poem's status as a drama. It has been aptly concluded that, building and resolving conflict, a dramatic technique, has been followed in Iqbal's 'dialogue poems', particularly The Devil's Cabinet.

Allama Iqbal's didactic poetry has been explored from a variety of angles. However, the poet's art of constructing dialogue has set a new direction for research scholars working on Iqbal's poetic structure. The poems composed in the form of dialogue seem to be divided into two parts. The first part encompasses 'building conflict', while the second part is focused on resolving the conflict. In this way, the dramatic structure of Iqbal's poetry appears to be the tool through which the poet tries to communicate and disseminate specific poetic theme to his readers.

The poem selected for analyzing dramatic technique in Iqbal's poetry can be emphasized for the fact that it is composed in the last few years of his life. The poet's maturity of thought based on his life-long experience is reflected in it. The dramatic style of Iqbal's didactic poetry makes it not only a perfect example of sublime poetry but also difficult for a clear majority of readers to understand or interpret it. The title of the poem "*Iblees ki Majlis-e-Shura*" has been translated as 'The Devil's Conference', 'Satan's Parliament', 'The Devil's Parliament' and 'Satan's Advisory Council' (Syed Abul Hasan Ali Nadwi/ Asif Kidwai), and I have preferred 'The Devil's Cabinet'. All titles seem to create a picture more like that of a drama.

Existing scholarship on Iqbal's dramatic technique is much higher and beyond the scope of this paper to discuss all or even majority of those works. Mustansir Mir (2011) analyzing the dramatic feature of Iqbal's poetry claims that:

Iqbal had a fine sense of the dramatic, and in his poetry, he frequently uses dramatic techniques. Many of his poems are structured like a play, with the first half building a tension or conflict that is resolved, or raising a question that is answered, in the second half. Examples are 'Gabriel and Iblis', 'The Dew and the Stars', 'The Houris and the Poet', and 'Fatimah bint Abdullah'.<sup>1</sup>

Mustansir Mir's claim is perhaps based on two points i.e., poetry in the form of dialogue, and the technique of building and resolving conflict. The importance of themes in 'dialogue poems' is connected to specific characters. The vigor of a character as a mouthpiece of Iqbal, determines the significance of a message Iqbal wants to convey to his readers. The poem 'Gabriel and Iblis' offers a good example of dynamism. The dynamic character of Iblis has an edge

over Gabriel who is a passive follower. The conflict is resolved and concluded by Iblis.

Iqbal's tendency to follow the dramatic technique seems to be the need of his poetry. According to Mohammad Hasan,<sup>2</sup> the greatness of art lies in its capacity of resolving conflicts or tensions at both levels i.e. internal and external. The greater art is created through resolving greater tension at higher level. Tension between philosophy and poetry is prevalent in Iqbal's poetry. The philosophy calls for exactness while the poetry demands sensitivity, and Iqbal has no choice other than resolving the tension through uttering his philosophy in poetry.

Iqbal's poetry deals with rare, uncommon and some of the most difficult concepts like extermination or annihilation of self and unrestrained declaration of self, for which he uses symbolic characters like angel and Satan as his mouthpiece, and the tension between two conflicting forces is resolved through dominance of one over the other. Jibril is supposed to have no Self while the Satan has uncontrolled Self or ego. Mohammad Hasan, referring to his poem 'Jibril and Iblis' claims that due to dynamism of his character Iqbal considers Iblis superior to Jibril:

You see from the far-off sea-coast the clash between the good and the evil,  
who faces the tumult of the storm, you or I?  
The prophets, Khizr and Ilyas, both are helpless,  
but my storms rule the waves, the rivers and the streams.  
If ever you could get chance to be alone with God Almighty, ask him,  
Whose blood made Adam's tale so colourful?  
It is I who pierces the divine heart like a thorn;  
while you are there only to sing his praises, praises and praises.<sup>3</sup>

Satan's character controls the events of life in this world. It is almost like Milton's Satan (*Paradise Lost* -Book-1) who does not even think to surrender his ego to any power including God. Iqbal gives similar role to Satan (Iblis) in his poem *Iblees ki Majlis-e- Shura* (the Devil's Cabinet). The poem seems to be composed through following dramatic technique i.e., building and resolving conflict through dialogue. If the poem is analyzed through a model usually followed in analyzing the structure of a play, the poem can be safely declared as a drama.

To what extent the poem meets minimum criteria to be declared as a drama? To answer this question, it is highly significant to analyze it through applying a model specified for analyzing a drama. R.J. Cardullo's model seems to be appropriate for interpreting Iqbal's poem "The Devil's Cabinet". It suggests an analytical question to be

followed by dramatic analysis in three phases i.e., analysis of plot, character, and language.<sup>4</sup> Key Analytical Question according to Cardullo is, “What type of dramatic structure or method does a particular play use, and how does this structure or method help to express the writer’s meaning?”<sup>5</sup>

The model gives basic outlines to be modified and followed according to subject matter and structure of a drama. The specific points applicable to the structure of the poem “The Devil’s Cabinet” can be summarized as follows:

### **i. Analysis of Plot**

The plot of a drama according to Cardullo’s model is analyzed through highlighting the given circumstances, our perspective, nature of conflict, number of scenes, and resolution. These points can be discussed as follows:

#### **1. Given Circumstances**

The poem (The Devil’s Cabinet) was composed in 1936. In the background of this poem, political situation of the time can be seen. Major developments in the world seem to be based on specific ideologies (Marxism, Socialism, Communism etc.). Khurram Ali Shafique rightly observes:

The Devil had remained an interesting character in Iqbal’s poetry at least since 1923. Presented here as a flamboyant and imperious overlord of evil, he was shown consulting his five counsellors on the various possibilities for a new world order to be set up after a second world war that had now become imminent. The counsellors debated the potential threats from various revolutionary and egalitarian ideologies.<sup>6</sup>

Iqbal’s projection of Devil as a true representative of the West reflects the picture of East and West in 1930s, and the West’s agenda to control several social and political developments in the world. At one hand, the forces of the West were actively working to be united against their opponents, but on the other side, the Muslims were showing least interest in the social and political matters of the time. The Muslims in 1930s were seriously divided because of dogmatic differences. The Devil (West) was exploiting this situation and Iqbal was seriously concerned about it.

#### **2. Our Perspective**

The poem is designed to present Iqbal’s view of the world from religious, and political angle. Iqbal seems to be worried about Muslims’ attitude towards their religion. They regard Islam as nothing more than a practice of offering prayer (*Namaz*), observing fast (*Roz’a*), paying *zakat*, and pilgrimage (*Hajj*). Such a passive form of religion keeps them away from political affairs of the world. Their

belief in Islam as a dynamic force is either lost or curbed. The Devil is perhaps a motivating force behind loss of their conviction in Islam. Khurram Ali Shafique<sup>7</sup> claims that “Since the believers were unlikely to be defeated openly, the best strategy was to lure them away from the dynamic aspects of Islam by using religious issues themselves as bait, making the believers so otherworldly that they may never put their mind to the affairs of the world”.

### 3. Nature of Conflict

The forces of Good and Evil conflict with each other in the poem (The Devil’s Cabinet). The Devil in the opening lines of the poem clearly asserts that the forces of the good, which were supposed to emerge triumphantly through defeating the forces of evil, have come to an end with the victory of Devil and his companions. Although he claims an end to conflict, but the opening lines of the poem clearly show the underlying conflict (Kulyat-e-Iqbal, 701):

یہ عناصر کا پرانا کھیل، یہ دنیائے دوں  
ساکنان عرش اعظم کی تمناؤں کا خوں  
اس کی بربادی پہ آج آمادہ ہے وہ کارساز  
جس نے اس کا نام رکھا تھا جہان کاف و نوں<sup>8</sup>

The old game of elements, this lowly world,  
Graveyard of hopes of the dwellers of ninth heaven.  
Towards its destruction the Lord, today, is inclined,  
Who had called it the world of Be, and it is.<sup>9</sup>

Apparently, the defeat of one force is supposed to be an end to its existence, but the ultimate end or total extermination does not seem to be achieved till the end of conflict at any level. According to Syed Abul Hasan Ali Nadwi<sup>10</sup> the evil spirits of the world have been shown in the poem to be gathering together to contemplate and examine the nature of new developments that may create any hurdle on the way of their ambitions and evil designs. The conflict of both forces continues till the final declaration by the Devil in the closing lines of the poem.

### 4. Number of scenes

The poem is composed in the style of a dram with Nine Scenes. The opening scene shows Iblees (Devil) introducing the basic objectives of meeting or advisory council. In the second scene, the first counsellor talks about stability of the satanic system. In the third scene, the second counsellor comments on the views of first

counsellor. In the fourth scene, first counsellor responds to the question of second counsellor. Fifth scene opens with third counsellor talking about human ambitions and expressing his sense of satisfaction. In the sixth scene, fourth counsellor appears with a comment to the views of third counsellor. In the seventh scene, third counsellor responds to the comments of fourth counsellor. In the Eighth scene, fifth counsellor appears to address the Devil (Iblees). He expresses higher opinion about the power and position of the Devil but ends his speech with a concern that the world of Devil is going to be collapsed. In the ninth and the last scene, the Devil provides solution to their problem and suggests some appropriate actions against Islam and its followers.

### **5. Resolution**

The conflict built at the beginning of drama is resolved with a commitment among evil forces to curb the forces of good (Islam).

#### **ii. Analysis of Character**

Second phase of Cardullo's model of analyzing drama is focused on character analysis. It provides necessary outlines to examine the nature and function of a character in the structure of a drama. The study of a character is focused on the following points:

##### **1. Each character is necessary to the plot**

The poem (The Devil's Cabinet) is composed with six characters. One of them is their head i.e., Devil (Iblees) and remaining five characters are the counsellors. All characters are genius and the Devil has chosen wise advisors who equally contribute and make necessary part of the plot.

##### **2. Similarity of characters**

All characters in the poem represent evil. The subject matter and the language used by all characters is almost similar. Their physical appearance and mental caliber are also equal. According to Nadwi<sup>11</sup> "the disciples of Satan put forward their views and suggestions which he examines and, then, gives his own verdict based on a vast experience of men and matters. The benchmen of Satan are deeply impressed by what their leader tells, and his assessment of the situation finds a ready acceptance with them". All characters are similar because their age, colour, and gender is not known.

##### **3. Character's individual role**

Although all characters are similar by their collective role in the poem, yet their role as an individual character is also maintained. The devil speaks opening and closing lines and, in this way, builds and resolves the conflict. First and second counsellors contest each

other's views. Similarly, the views of third and fourth counsellor are slightly different. Fifth counsellor maintains his individuality by addressing only to his leader.

Each character as an individual voice in the poem's overall tension and contributes individually to promote or disseminate the poem's main theme.

#### **4. Behavioral change in character**

The change in behavior is a natural part of drama. The overall behavior at the time of building conflict or tension is supposed to be different from the behavior of a character at the time of resolving the conflict. In the opening speech the Devil behaves like an autocratic ruler who senses some threat to his absolute power and needs some solution to this issue, but in the second speech his behavior is more like that of a teacher who advises his students to follow his instructions to overcome the worries.

#### **iii. Analysis of Language**

The use of language in a play is made through dialogue. Two basic functions of dialogue in a play seem to be more significant i.e., to suggest the total makeup of its imaginative world and describe the characters' overall behavior. In this way, dialogue serves as a criterion to determine the nature of a specific character i.e., hero, villain, serious or comedian etc. Cardullo's model suggests some guidelines to ask relevant questions to yourself while analyzing the language of a play:

##### **1. What do the main character's words reflect?**

The words uttered from the Devil's lips give a clear picture of the world of evil he is representing. The poem portrays the Devil's world with Devil's towering personality having control over the affairs of human life. His declaration of triumph shows that the forces of evil have successfully defeated their opponents. His words also represent his egoistic character. He appears to be an autocratic figure. He talks in first person with a self-centered claim, and frequently uses the words 'I' میں 'میرے', 'my' میری 'my' and 'I' میں نے. The examples from the text of the poem are as follows:

جانتا ہوں میں یہ امت حامل قرآں نہیں  
میں نے دکھلایا فرنگی کو ملوکیت کا خواب  
ہے مرے دست تصرف میں جہان رنگ و بو  
سب کو دیوانہ بنا سکتی ہے میری ایک ہو<sup>۱۲</sup>



I know its congregation is the Law's upholder now no more  
I it was who drew in Europe's brain the fantasy of empire  
All realms of matter, lie in the hollow of my hand  
With one incantation I know how to drive (all) mad<sup>13</sup>

The Devil's words describe two different aspects of his character. At one hand, he is proud, selfish and dominating figure, who cares for none but himself, on the other hand, he is realistic, prudent, and sensitive, who realizes the seriousness of severe challenges. He knows much about his opponents' strengths and weaknesses. He can foresee the real threat to his system in future and suggests pre-emptive measures to curb and restrict the menace for a longer period as much as possible.

## 2. What do the statements (dialogues) reveal about inner life of each character?

There are six characters in the poem. Each character expresses his opinion which indicates his individual motives. These motives seem to be the outcome of conflict in their inner life. First counsellor expresses his conviction in the strength of Satanic system. His words give an impression that it does not matter if the Muslim keeps on performing hajj, what matters is nothing but to keep him away from the way of fighting in God's name. He says: "To whose despair stands witness that new-fangled Canon: anathema, the Muslim who in this age draws his sword in holy war."<sup>14</sup>

The second counsellor is looking for other threats to Satan's kingdom. He considers 'government by the people' a fresh mischief of the world. Iqbal does not seem to be a supporter of modern electoral democracy. Using second counsellor, as his mouth piece, Iqbal expresses his own concern about a system in which people's number is more important than their worth. The words help to understand inner life of second counsellor. He says:

خیر ہے سلطانی جمہور کا غوغا کہ شر  
تو جہاں کے تازہ فتنوں سے نہیں ہے باخبر<sup>15</sup>

The many-headed beast bellows for power; Is this our bane, or boon?  
You have not learned what new-hatched mischiefs are about the earth<sup>16</sup>

Third counsellor seems to be inspired by the impact of communist ideology. He compares it to the power of imperialism. His concern is perhaps based on his natural shrewdness and practical wisdom. Communist ideology has paved the way for the workers of middle and lower middle class to raise their voice against their exploitation by landlords, capitalists and industrialists. Such voices

have seriously threatened the Imperial designs of Satanic forces. He exclaims:

اس سے بڑھ کر اور کیا ہو گا طبیعت کا فساد  
توڑ دی بندوں نے آقاؤں کے خیموں کی طناب<sup>۱۷</sup>

What dire pestilence could outgo this!

The slaves have cut the ropes that held their lords' pavilions<sup>18</sup>

Fourth counsellor appears to be moved by the success of Satanic powers in Italy. He appreciates the descendants of Caesar (Mussolini) for reviving the spirit of imperialism in Italian people. He proudly claims that despite their failure in few areas, their collective performance is admirable. He expresses his sense of entire satisfaction over the work done by Satan's disciples. Caesar's children have perhaps abetted the Devil through promoting and disseminating the satanic ideology and recovered his loss in other areas. He rejoices:

In the halls of mighty Rome behold the antidote,

We have revealed once more the dream of Caesar to Caesar's offspring<sup>19</sup>

Fifth counsellor's statements encompass more than one aspect of Satan's world. At one hand, he expresses his satisfaction with effective system created by his leader and appreciates his leader's ability to understand human nature more than even the Creator of mankind, change a fool to seer. On the other hand, he is seriously concerned about the emerging power of opponent forces challenging the system of his leader. He wails:

میرے آقا وہ جہاں زیر و زبر ہونے کو ہے  
جس جہاں کا ہے فقط تیری سیادت پر مدار<sup>۲۰</sup>

Oh Master! On the brink of chaos lies

This earth whose sole reliance is your scepter<sup>21</sup>

Sixth and the most important character of the poem is Devil (Iblis). His inner life is visible through different statements he utters. He is an embodiment of pride, astuteness, ambition, evil, and discernment. His apparent declarations are in contrast with his inner life. He realizes the power of Islam as a genuine threat to his kingdom. His suggestions for his disciples (counsellors) reveal the intensity of his concern. The fear of Muslim community's awakening can be easily noticed when abruptly utters:

مست رکھو ذکر و فکر صبحگاہی میں اسے  
پختہ تر کر دو مزاج خانقاہی میں اسے<sup>۲۲</sup>

Keep its wits bemused with dawn potations of its dregs of thought and prayer;  
And tighten round its soul the monkish bonds!<sup>23</sup>

### **3. What do statements (dialogues) reveal about the relationships of the characters to each other?**

All characters show some sort of affinity for each other. Their statements confirm their relationship. For example, first counsellor shows full confidence in his leader's system and supports it through categorically declaring that "the Satanic Order is, surely, supreme."<sup>24</sup> The second counsellor tries to help his companion as well as his leader through asking question about the first counsellor's ability to interpret the system of universe. Similarly, third and fourth counsellor show similar attitude in showing solidarity with their leader. Fifth counsellor at one hand endorses the views of his companions but on the other hand tries to alert his leader, "the world, my Lord! is about to crumble, the world that depends upon your leadership alone."<sup>25</sup>

Similarly, the Devil who is leader of his team shows unbreakable relationship with his followers. He portrays Islam as a common threat to their supremacy. He advises them: "beware of the Law of the Prophet! A hundred times beware! the safe guarder of women's honor, tester of men, maker of men. The voice of death for all forms of slavery, there is no distinction of the ruler and the ruled in its domain."<sup>26</sup> All characters are embodiments of evil and their common cause seems to be nothing but to rule over the world.

### **4. What are the statements that build a conflict?**

The opening lines of the poem reflect hidden conflict between the forces of good (God) and the forces of evil (Devil). Although the Devil announces his triumph over his opponents, yet the purpose of meeting seems apparently, to find out a way to curb the challenges to Devil's supremacy. The opening words give a clear picture of conflict in Devil's mind, "The elements weave their ancient dance. Behold this vile world, dust and ashes of the hopes of Heaven's exalted dwellers! The Creator whose *let there be* made all things, today stands ready to annihilate them."<sup>27</sup>

The conflict appears between the Devil's kingdom and his adversaries i.e., the followers of God's religion, Islam. Once it is confirmed that Islam only, has potential to challenge the Devil's supremacy, the conflict naturally prevails. In this way, the Devil's cabinet determines the nature of imminent challenge. And "Wisdom, therefore, demands that all their resources and energies should be directed against this chief adversary, and, if he cannot be annihilated

he should, at least, be lulled into a state of complacency and self-satisfaction.”<sup>28</sup>

### **5. What are the most notable statements which represent Resolution?**

The closing lines of the poem reflect resolution. After a long session of consultation with his disciples, the Devil finds out a way to curb the challenge to Devil’s kingdom. To defuse the power of his opponent forces, he suggests some measures which may either eliminate or neutralize the contesting forces. Before he suggests necessary actions he clearly declares that, nothing but Islam is real menace. In this way, his proposed measures are focused on Islam and its followers (Muslims). His tension or inner conflict is resolved by proposing that:

خیر اسی میں ہے، قیامت تک رہے مومن غلام  
چھوڑ کر اوروں کی خاطر یہ جہان بے ثبات  
ہے وہی شعر و تصوف اس کے حق میں خوب تر  
جو چھپا دے اس کی آنکھوں سے تماشائے حیات<sup>29</sup>

Good, if he Lie down in slavery till the day of doom,  
Relinquishing to others what he calls a transient globe,  
and hugging such belief, Such minstrelsy,  
as serve to keep his eyes well bandaged from the theatre of life<sup>30</sup>

The Devil’s words rightly represent his nature. The only point of his agenda seems to be nothing but to rule solely over the whole world. A true Muslim is perhaps a genuine hurdle on the way of satanic supremacy and all satanic forces are directed against him. Iqbal seems to believe that the end of threat to satanic forces lies in the slavish attitude of Muslims. Their interest in poetry and mysticism appears to be a source of contentment for the Devil and his followers. The Devil wants to keep true Muslims away from the dynamic way of life. The whole tension at this stage seems to be resolved.

### **Conclusion**

Iqbal’s dramatic technique i.e., building and resolving conflict through dialogue can be observed in several poems. But the poems ‘Gabriel and Iblis’, ‘The Dew and the Stars’, and ‘The Hourai and the Poet’ and ‘the Devil’s Cabinet’ are perhaps the best examples of dramatic technique. Such poems are usually designed to be divided into two sections, first part of the poem is used to build a conflict or tension and the second part resolves it. It shows that Iqbal’s

didactic poetry is composed in a dramatic style to communicate his message to his readers through the words uttered from the lips of his characters. In this way, Iqbal's dialogue-poems lend themselves to any model of dramatic analysis.

To examine Iqbal's dramatic technique in his dialogue- poems, his poem 'the Devil's Cabinet' composed in Armaghan-e-Hijaz (1936) has been selected. To examine the structure of the poem, Cardullo's theoretical model designed to study the structure of a drama has been followed. Thematically the poem builds and resolves conflict between two opposing forces. Structurally, the poem shares all elements usually found in the body of a drama. The poem's interpretation in line with a dramatic model gave necessary information to make formal judgement and safely conclude the status of the poem.

Keeping in view the essence of Cardullo's model, the poem has been examined from three different angles i.e., the analysis of plot, the analysis of characters, and the analysis of language. The effective application of Cardullo's model shows that the poem lends itself to this model so admirably well. In this way, Iqbal's dialogue-poems can be aptly regarded as dramas in general and the Devil's Cabinet in particular. It shows almost all elements of a modern drama, i.e., beginning with an announcement, plot, character, thematic conflict, dialogue, resolution etc.

Through analyzing the structure of the poem its status as a dialogical drama has been confirmed. The stage is set for presenting this play in a heavenly world. The characters are the members of the Devil's cabinet. The time of this dramatic composition is 1936, and naturally it can be assumed that the picture of early thirties has been depicted. The Devil and his counsellors have met to discuss the status of Devil's system and its efficacy in a rapidly changing global scenario. One of the most important item on its agenda is perhaps to examine the performance of Devil's counsellors both in the East and the West.

Through dialogues of different characters Iqbal has put forward an assertion that behind all devastation and upheaval there is no one other than the Devil. The forces who serve the Devil's purpose are united against their common enemy, the true Muslims. The Devil's proclamation that the Creator of this world is about to destroy it, categorically confirms that a conflict between the forces of God and the Devil exists. Convincing conclusion at the end of serious debate seems to be a form of resolution. Hence, the opening lines build a conflict and closing lines resolve it.

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ALLAMA IQBAL'S URDU POETRY IN THE  
CONTEXT OF THE 21ST CENTURY

Muhammad Shoukat Ali

## ABSTRACT

This article presents a 21st century scenario from Iqbal's Urdu poetry. Allama Iqbal's poetry has high ideology. He does not believe in materialism in the development and promotion of the world, but spirituality is more important to him in the satisfaction of life. He has developed purpose, universality, emotions and feelings in poetry. In his words, aspects of vision, attractiveness, connectedness with life, well-being expansion and comfort are prominent. Even in the 21st century, Iqbal's poetry has a wide range of social, cultural, economic, moral, political and spiritual aspects for the world of humanity. Iqbal's poetry is full of the message of the first and last life. His poetry sends a message of unity to the Islamic nation in modern times. There is a lesson in the survival of the Islamic world in his poetry. The teachings of the Quran have also influenced Iqbal's thinking. The influence of most of Iqbal's poems and Quranic teachings is evident. Iqbal's poetry has a wide range of cultural, social, moral, economic, political and spiritual aspects for the world of humanity. The humanity of the Islamic nation has died in the 21st century. The wave of regional, linguistic, geographical, economic and social prejudice, enmity, hatred, disorder and contradiction is more prominent here. Iqbal's poetry has the message of life first and foremost. His poems are a cure for pain and sorrow, a fulfillment of humanity and mixture of the spirit of life.



Even in the 21st century, Allama Muhammad Iqbal holds a unique place in Urdu poetry. In the past, his poetry has revolutionized the Muslims of the subcontinent. That revolution promoted Pakistaniness and we are living in the same era today. Throughout Iqbal's poetry, there is stage of desire for revolution. In modern times, any status, any wisdom, any angle of view and any ideology of life. Iqbal's poetry gives access to its final results. His poetry can revolutionize not only the Islamic nation but the whole world. Poetry plays an important role in changing minds, consciousness, psychology, emotions and thoughts. It is impossible to deny Iqbal's poetic greatness because his thoughts and ideas awakened the sleeping nation. Even today, his poetic greatness can be taken advantage of. His "Kuliyat-e-Iqbal Urdu" is very important in Urdu poetry. His poetry also addresses the problems of the 21st century. In Iqbal's poetic meaning, freshness of thoughts, high harmony and revolutionary tendencies are prominent. In this way new times can be conquered. In this regards, see the stanza of Allama Iqbal:

جہاں تازہ کی افکارِ تازہ سے ہے نمود  
کہ سنگ و خشت سے ہوتے نہیں جہاں پیدا

Allama Iqbal's poetry is a mixture of lofty ideas and concepts. He does not believe in materialism in the development promotion of the world, but spiritually is more important to him in the satisfaction of life. He promoted purposefulness, spirituality, universality, emotion and feeling in poetry. Except for the poetry of his early days, all the words are irrigated with aspects of breadth attractiveness, expansion and comfort. Regarding the universality and uniqueness of Iqbal's poetry, Sir Sheikh Abdul Qadir writes:

Who knew that after Ghalib's death, someone would be born in idea who would breathe new life into the body of Urdu poetry? And thanks to which Ghalib's unique imagination and unique style will come into existence again and will lead to the promotion of Urdu literature. But look at happy confession of Urdu language that in this age Iqbal-like poet will be the one whose word coin is sitting on the hearts of Urdu world all over India and whose fame has reached Rome and Iran but also Fergana.<sup>2</sup>

In Urdu poetry, Allama Iqbal has presented very thoughtful, meaningful, attractive ideas and concepts. From the first poem of “Kuliyat-e-Iqbal Urdu” Himala to the last “Hazrat Insan” of “Armaghan-e-Hijaz” one or the other message is carried. Even in the 21<sup>st</sup> century, Iqbal’s poetry has a wide range of social, cultural, economic, moral, political and spiritual aspects for the world of humanity. The depth and universality of his thought process are clear. In his poetry and philosophy, there is a solution to man and the problems he faces. There is no stage nation in his poetry, but every creation is looking for a solution to some social problem. Regarding Iqbal’s unique style and personality, Ahmad Nadeem Qasmi writes:

Iqbal’s poetry is purely mystical or metaphysical, or only political, or imaginative. Iqbal has only one personality and he is a comprehensive personality. It is a cohesive personality in which man and his problems, the universe and its possibilities, life and its diversity, the future of human race and its expanding universes are all components of a complete tomorrow.<sup>3</sup>

In Iqbal’s Urdu poetry, elements related to life are pointed out. His poetry contains instructive messages for the world of humanity. There is a mixture of grief in human life, but the poets of the East urge the grief to be expanded and relaxed with the blood of the liver. Modern man is becoming selfish and narcissistic. He has no religious, national and moral values. While in the 21<sup>st</sup> century man should adopt empathy, compassion, selflessness, brotherhood and mutual affection in life. Grief can break the stalemate in life and unravel the hidden mysteries of the universe. Allama Iqbal says in this regard:

غم جوانی کو جگا دیتا ہے لطف خواب سے  
ساز یہ بیدار ہوتا ہے اسی مضراب سے  
ہیں جذب باہمی سے قائم نظام سارے  
پوشیدہ ہے یہ نکتہ تاروں کی زندگی میں<sup>۵</sup>

The Muslims of the 21<sup>st</sup> century is far removed from Islamic values and traditions. He is looking for traces of life in western materialism. It also has a hand in the education system of our schools, colleges, universities that are turning the younger generation away from Islamic teachings. Iqbal is also displeased with such schools and teachers who instead of awakening the spirit of Islam in the youth are forgetting it. See Iqbal’s stanzas in this regard:

شکایت ہے مجھے یا رب خداوندانِ مکتب سے  
سبق شاہیں بچوں کو دے رہے ہیں خاک بازی کا  
گلا تو گھونٹ دیا اہل مدرسہ نے ترا  
کہاں سے آئے صدا لا الہ الا اللہ<sup>۷</sup>

The element of love is also prominent in Iqbal's poetry. Conditions of love and affection are common among Urdu poets, but they are more inclined towards virtual love. In Iqbal's case, these conditions occur as true love. His love is connected with the divine taste of beauty, love teaches self-awareness and if love is like that of Abraham, and then the reality of Nimrod's fire is also extinct. According to Iqbal, today Muslim is a descendant of Abraham and is an example of contemporary Western colonialism, oppression, barbarism, brutality, hatred and bigotry. 21<sup>st</sup> century Muslims need Abrahamic love, Arahamic taste and Abrahamic faith. Iqbal puts it this way:

بے خطر کود پڑا آتشِ نمرود میں عشق  
عقل ہے محو تماشائے لبِ بامِ ابھی<sup>۸</sup>  
آگ ہے، اولادِ ابراہیم ہے، نمرود ہے  
کیا کسی کو پھر کسی کا امتحان مقصود ہے<sup>۹</sup>  
آج بھی ہو جو براہیم کا ایماں پیدا  
آگ کر سکتی ہے اندازِ گلستاں پیدا<sup>۱۰</sup>

Allama Iqbal has a comprehensive personality. High-level philosophical ideas and concepts, artistic, conscience, religion, politics, thought, educational ideas and spiritual ideas are all uniquely reflected here. In kalam-e-Iqbal, the effects of love and devotion to the Quran and the Prophet are evident. The dream of establishing Pakistaniness is also a testament to the far-sightedness of the poet of the East. His dream was considered a nightmare. Hindus and British were against the freedom of Muslims. Both were strongly opposed to Pakistaniness and were active at all times in their efforts to enslave the Muslim Ummah. Hindu imperialism and British colonialism spread propaganda against Pakistanism. But by the grace of God, the dream of the poet of the East was realized in the form of the establishment of Pakistan and a new Islamic state was added to the

world map. Allama Iqbal's thought seeks to establish the concept of an Islamic society in the context of the 21<sup>st</sup> century.

The promotion of Islamic society can only take place when the state of Iqbal's "self" in the male believer is strong and powerful. This ideology will be free from the fistula of the soul and full of the wealth of poverty. In this attributes, the aspects of purity, pure intention, good morals, and good humor divine representation should be prominent. For the development and promotion of the Islamic Nation in the modern age, it is necessary to establish a society free from race and regional prejudices. In Islamic society must be based on brotherhood, love and justice. In this regard, see a meaningful stanza of Iqbal:

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا  
لیا جائے گا تجھ سے کام دنیا کی امامت کا"

The humanity of the Islamic nation has died in the 21<sup>st</sup> century. The wave of regional, geographical, linguistic, economic and social prejudice, hatred, enmity, disorder and contradiction is more prominent here. Modern man should preach sincerity, compassion, brotherhood, love and welfare, expansion and comfort and good morals. This can only happen when the Islamic nation adheres to the principles and rules of the Quran-e-Hakim. The teachings of the Quran have also influenced Iqbal's thinking. The influence of most of Iqbal's poems and Quranic teachings is evident. In this regard, Khalid Bazmi writes:

Iqbal's message in the poem as a whole is infect the explanation of the Quran. Today, those who take some Iqbal's poems and sayings out of context and commit audacity and scientific betrayal to prove that they are polytheistic, should know that atheistic ideas of communion with the teachings of Quran. Theories are neglected.<sup>12</sup>

Iqbal's poetry has the message of life first and foremost. His poems are a cure for pain and sorrow, a fulfillment of humanity and mixture of the spirit of life. According to Iqbal, if poetry revives man's dreaming abilities and proves to be a beacon for the forces, then such poetry has the status of "passionate Prophet Hood". Iqbal's poetry highlights the importance of evolution and dynamics. Conquering the universe is accompanied by an awareness of moral values and humanity. In this Urdu poetry, the importance of life is also revealed along with faith and belief. According to Farman Ali Tahir:

Iqbal gave Urdu poetry "unity of thought", he is a poet of life. He has a source of life here. Sincerity and insightful words are found. He

presents the purpose of life with great conviction and faith. Nature has made Iqbal a poet and artist.<sup>13</sup>

Allama Iqbal's Urdu poetry points to political, religious, social, moral, spiritual and horizontal aspects. His poetry is the poetry of high thoughts. His poetry has a unique place among the poetry of Meer Taqi Meer, Hafiz, Ghalib, Jami, Wordsworth and Keats etc. In the poetic meaning of other poets, the conditions of pain and agony are prominent along with beauty. Iqbal's beauty and perfection and pain and sorrow as well as social, political and economic ideologies have been described. In his poetry, the psychological greatness of life can be considered important. The first destination of poetry may be eloquence, but eloquence is also useless without high ideas. Iqbal's poetry has high imagination, high harmony, meaningfulness, rarity, lyricism, similes and metaphors, allusions and allusions. Jagannath Azad considers the "Masjid-e-Qartoba" to be one of Iqbal's great poems. In order to show the greatness of Iqbal in Urdu poetry, he writes considering this one poem enough:

This poem is not only the masterpiece of Iqbal but also the masterpiece of all Urdu poetry. Even if there was nothing but this poem in Urdu poetry, our poetry could have achieved a prominent place in the world leading poetry. The "Mosque of Qordoba" is a beautiful combination of poetry, romance, realism, symbolism and eloquence that our Urdu poetry is unable to give an example from the first day till today.<sup>14</sup>

Among Allama Iqbal's best poems are conquest of Nature, Loneliness, Candles and Poets, In memory of the Late Mother, Dawn of Islam, Test and Hobbies, Saqi Nama, Shua-e-Omid and Majlis-e-Shura of Iblis. A study of Iqbal's poems in Urdu poetry gives a good idea of Iqbal's poetic significance. Seen in the 21<sup>st</sup> century, Allama Iqbal seems to be urging the Islamic nation to recite the Holy Quran and consider its words and meaning. The recitation of the Holy Quran is of great importance in his life. The Quran urges every living soul of mankind to obey God. It contains the symbols of success in this world and in the hereafter. Regarding Iqbal and the Quran, Abu Muhammad Musleh writes:

The great poet used to get ecstatic while reciting the Holy Quran. Listening to the recitation of Holy Quran would make him feel strange. Once an Arab started reciting while Iqbal becoming restless and started crying helplessly. Iqbal also recited his poems aloud. Then how could it be that he did not read Gog's words correctly. He used to recite the Quran aloud while showed his heartfelt enthusiasm.<sup>15</sup>

In the 21<sup>st</sup> century, the Islamic nation is in dire need of unity in the Islamic world. There were many elements of patriotism in Iqbal's early poetry, but when he first observed materialism and Pakistanism in Europe, there was clear change in his ideas. In his views, the

influence of Islamic teachings was more prominent than geographical boundaries and land patriotism. Thus he became a supporter of Pan-Islamism and said:

چین و عرب ہمارا ہندوستان ہمارا  
مسلم ہیں ہم، وطن ہے سارا جہاں ہمارا<sup>۱۶</sup>

Allama Iqbal wanted to see the Nation of Islam as one body and soul. He was a great advocate of unity of the Islamic world. He calls on Muslims in the East and the West, but also all over the world to unity. It is very important for the survival and development of the Muslims of the Islamic world. If Muslims do not unite, then humiliation and disgrace will befall them. The Islamic world must live in unity and brotherhood so that no one can look down on them. Allama Iqbal says:

ایک ہوں مسلم حرم کی پاسبانی کے لیے  
نیل کے ساحل سے لے کر تاجنک کاشغر  
جو کرے گا امتیاز رنگ و خوں، مٹ جائے گا  
ترک خرگاہی ہو یا اعرابی والا گہر<sup>۱۷</sup>  
بتان رنگ و خوں کو توڑ کر ملت میں گم ہو جا  
نہ تورانی رہے باقی، نہ ایرانی نہ افغانی<sup>۱۸</sup>

Iqbal's poetry can play a key role in the context of the 21<sup>st</sup> century because his poetry does not have contradictory elements but optimistic ideas and concepts. There is no stagnation in their life, but there is a lesson in keeping life in motion. At the time when Iqbal began to observe society, The Islamic nation was in a state of stagnation. The Islamic nation was dominated by oppression, colonialism and imperialist forces all over the world. During this period, Iqbal made the nation realize his self and taught him the lesson of "Shaheen's Fearless", selfless and high flight. At present, barbarism and brutality are rampant in Muslims countries. Today, acts of terrorism are taking place in Palestine, Iraq, Syria, Assam, Burma, Afghanistan, Kashmir and even Pakistan.

The story of oppression is being currected in the Middle East and behind all this is the hand of the Western powers. The United Nation is also in favor of Western Europe, it has nothing to do with Muslims. Western powers are trying to enslave the Islamic nation by establishing their dominance in the Middle East. In this critical time, the Nation of Islam needs unity.

Iqbal's thoughts have also emphasized on this and in the Holy Quran also he has taught not to fall into division and only brotherhood. Iqbal's poetry promises a solution to this critical period of 21<sup>st</sup> century. The Islamic nation also needs to reflect on the teachings of Iqbal to solve complex problems.

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ALLAMA DR MUHAMMAD IQBAL'S  
PHILOSOPHY OF ISLAMIC CULTURE AND  
MORAL VALUES AND CONTEMPORARY  
MUSLIM WORLD: AN ANALYTICAL AND  
CRITICAL STUDY

Muhammad Umar Riaz Abbasi

## ABSTRACT

Historically, religion along with the culture and civilization, have always advanced in accordance with one another. Undoubtedly, development of culture without that of religion is not possible. Therefore, this amalgamation and inter-dependence of religion as well as culture is the fundamental crux of Muslim cultural and moral view of Dr. Allama Muhammad Iqbal. For Muhammad Iqbal, most significant element in the life of Muslims is its culture and moral values. For the development of Muslim society among the entire globe, Iqbal focused mainly on culture and morality, instead of political and economic influence of the state. Though, Iqbal had a deep insight about the western view, still he formulated his thought in accordance with the guidance provided by Quran and Hazrat Muhammad Mustafa SAWW. As, in the modern-day world, morality of the individuals is based entirely upon their own choices and orthodox preconceptions. Furthermore, morality is dependent upon the culture also it seems to be conservative in the context of modern era. The followers of traditions are at conflict with the followers of modernization and considers them to be fundamentalists. However, the traditionalists are aware of this fact that their system of value is resilient against any sudden change. However, the trends and fashions of the modern age thought not completely inaccurate transmits within the generations. This review paper thus mainly focuses on exploring the philosophy of Dr. Allama Muhammad Iqbal about the culture of Muslims along with their morality. Also, it would cornerstone the contemporary situations of the Muslim world under the influence of Iqbal's philosophy. Though it does not determine the constitutional factors of cultures and traits of Muslim society however, it is an attempt to exhibit the critical appraisal of Dr. Iqbal about the nature of culture of Muslims as well as the fundamental ideologies which are motivating, inspiring, and directing the Muslim societies in their pursuit of moral values and culture.

The focal discussion of this review article is regarding the personality of Dr. Allama Muhammad Iqbal together with his philosophy about the culture of Muslims and their morality. Furthermore, the growing trends of the contemporary Muslim world are also analyzed in terms of comparison with the view of Iqbal. Allama Iqbal (1877-1938) was a reverent Muslim, significant philosopher, proficient poet, as well as impelled activist. Different people were connected to him differently. Some people were attached to him because of progressiveness, religious modernism, and devotion towards Islam, whereas to some people he was an iconic westernizer. The nation of Pakistan, however, considers Allama Iqbal as a father of their homeland i.e., Pakistan. In the context of academia, Allama Iqbal is an enchanting paradigm who reconciled the ideas of Muslims with contemporaneousness. Allama Iqbal is kindred to Imam Ghazali of the 20<sup>th</sup> century, one who synthesized modernity, mysticism, and Islam. Additionally, Iqbal encouraged the notion about the stated based upon religion without stimulating cliched and obnoxious representation of vicious theocracy.<sup>1</sup>

The Reconstruction of religious thought in Islam is the masterpiece scripted by Dr. Allama Muhammad Iqbal. In this scripture he has discussed just a little bit about Islam, may be due to the fact that this manuscript was initially introduced just as a lecture. Whereas, in his poetic scripture- Ramooz-e-Bekhudi i.e., The secrecies of altruism, Dr. Iqbal has written a complete section with the title of "Pillars of Islam". Rather than describing Islam, he has analyzed Tawheed, "the entirety and solidarity of Allah", together with the notion of Prophecy in the religion of Islam. Both of these conceptions are significantly important factors of the integrated and global Islam that Allama Iqbal pursues. Tawheed is considered to be the fundamental fountainhead of conviction that attenuates the trepidation together with every pessimistic sentiment that restricts the Muslims. Moreover, in his scripture, *The Reconstruction of Religious Thought in Islam*, Iqbal delineates Tawheed as solidarity, freedom, and equality. According to the believes of Iqbal, believing in the uniqueness of Allah is something that results in believing in individualism. Also, it is the reflection of solidarity of Allah i.e., Tawheed in the believer. Furthermore, Iqbal implicates this notion in

every human of the community in another masterpiece, *Baang-e daraa*. The vision of Allama Iqbal about Islam is focused on unifying every believing Muslim living individually or communally. Paradoxically, might be the Islam of Iqbal is not just intellectual, but potential religion which is stimulated by the objectives inclusive of self-empowerment, community-empowerment, and liberties of the politics. To make his point of view clear, Iqbal keeps intellectualism separated from vitalism by tagging intellectualism as just the comprehension of connection. On the other hand, vitalism is considered to be the enhanced acceptance which is quite equal to Imaan-Belief in terms of meanings. On contrary to the belief based upon intellectualism, Imaan is reflected through the action of the believers. Allama Iqbal ascribes the orientation of Islamic actions to those of Prophet Muhammad Mustafa PBUH and attributed Him to be the very first spirituality positivist, pragmatist, as well as psychologist. In endorsement of his thoughts, Iqbal referred to the various sayings together with the deeds of Holy Prophet PBUH i.e., Hadiths of Prophet PBUH. Iqbal emphasizes the virtues of Prophet PBUH as the testimony for his personality as *Insaan-e-Kaamil*, specifically underpinning creative potential of the spirit of Prophet PBUH. Finally, Iqbal pondered upon acknowledging several perspectives of Islam. Though Iqbal is the supporter of his Islam and considered it to be the one of its kind in true essence, still he demonstrated the consciousness of all other perspectives and aspects of Islam. In his other scripture, *Zarb-e-Kaleem*, Iqbal mentioned about thinking about new Islam. This recognition of multiple Islams highlights two significant factors related to the philosophy of religion of Iqbal. The first important factor is the recognition of Iqbal about his target audience as well as his awareness about the distinction amidst scriptural and practical Islam. The second significant factor is his acknowledgement about the empowerment of Islam on individual level to conquer established form of Islam.<sup>2</sup> In accordance with the writings of Allama Iqbal, moral values are the obstinate codification of conduct allowing liberated self-esteem to attain their maximum prospective. Application of the determination of morality through denial, concept of Iqbal about morality can be comprehended by having an insight of what morality might not be. Neither, morality is pragmatic, nor it is defined already. Factually, morality is a definite approach of behavioral aspects having right, wrong as well as good and bad features. Allama Iqbal opted this definition of morality based upon the behavioral aspects due to the fact that morality operates as the codification of conducts for liberated self-esteem, that permits them to attain their maximum

capabilities.<sup>3</sup> Allama Iqbal is a categorical representative of moral autocracy. Also, he has strengthened this argument by explaining the concept of Ijtehaad in the reconstruction of religious thoughts in Islam, where Ijtehaad is the legitimate action for the derivation of moral constitutions. There he stated that the only option we are left with is to remove the hard sheath from Islam that has made stationary the important dynamic perspectives about man's life, also to find again the innovative assortments of equality, solidarity, and freedom with the aim of reconstructing our political, social, as well as moral approaches from their fundamental resources of simplicity together with universality. Furthermore, the belief of Dr. Iqbal on the precept of Tawheed is a crux of his moral certainties.<sup>4</sup> Morality never changes, merely the comprehensions of legislations reporting morality alters. These altering comprehensions of the ways of developing high morals are applicable on every single being regardless of the creed they belong to or the religion they follow. The inquisition then arises about the source of moral values of Allama Iqbal, which can be replied by the detailed examination of his affirmations, such as equalizing Shariah- the divine legislation and moral values. Also, Fiqh-the legislations interpreted by the man, should modify based on the alteration in Shariah. Therefore, whatever is legitimate according to Shariah and Fiqh, would be considered moral. The fountainheads of moral values are thought to be the origins of law or Usool-al-Fiqh; The Holy Quran, The Prophetic sayings-Ahadith, Consensus of the religious scholars-Ijmaa, the Qeyaas-inferential philosophy, and Ijtehaad for the modification of frame of references. The initial two fountainheads are generally recognized as the origins of Shariah, however, the following two are established as the root of Fiqh.<sup>5</sup> Though Allama Iqbal did not exemplify the moral values, yet he vociferously determined the absolute actions-based morality. Allama Iqbal rationalized moral values that are articulated to the absolute standards of Shariah which are comprehended by the man in a better way with the passage of time. That is why, the actions which were considered to be virtuous in the 16<sup>th</sup> century might not remain so in the 20<sup>th</sup> century as achievement of the same righteousness has advanced. The comprehensive philosophy of Allama Iqbal is based upon the holistic insight of the circumstances inclusive of good or bad incidents. There exists nothing like the isolated fact as facts are something based on the methodical discretions, whose factors should be comprehended by mutual consent. There exist absolute principles about what is good and what is evil, therefore a man should continuously try hard to achieve the good moral attributes to

achieve the self-esteem as per standardized by the principles, however, categorical division of good and bad acts is not possible as they share symbiotic connection.<sup>6</sup>

Intention behind performing any action is also a standard explained by Allama Iqbal, as according to him, intention is a core belief of Islam and is something which is judged by Allah for the determination of the moral or immoral base of any action a man performs. Intention is considered to be the aesthetic mental feeling of doing an action which ultimately defines its nature. So collectively, the current circumstantial apprehension of Shariah, influence of the personal choices on surrounding people, and most importantly intention behind any act is the crux of deciding about the actions, whether they are moral or immoral. Any action performed without thinking about its impact on afterlife would be considered immoral as well as profane. Nevertheless, no man is the judge of anyone's action, but the one and only, Almighty Allah, the Divine power. As Iqbal stated, "Allah knows the best, what you all do, He is the only one to judge your actions on the judgement day".<sup>7</sup> Conclusively, intersection of Islam and moral values is simple which demonstrates that being moral in the true sense reflects the indulgence of self in moral attributes with the help of opting moral routes. This pursuance of morality with the aim of achieving freedom is the objective defined by Islam. Therefore, moral values and Islamic culture are one end the same thing. The significance of Islamic philosophy of Iqbal along with its all shades are the fundamental focal points of this study. His courageous debates about Islam would remain substantial in the arena of academics as well as in the thoughts of Muslims from Southern-Asia. Although Pakistan has not yet been evolved in accordance with Iqbal's dreams, yet still Allama Iqbal is the demonstration of what some commentators of contemporary era argue they want from Muslim world. Delving in the philosophy of Iqbal about religious culture and morality, his originative contribution towards Islam and Muslim, the reconstruction of religious thought in Islam along with his other poetic scriptures would be employed as a main reference in this article.<sup>8</sup>

### **Research objective and methodology**

Aim of this study is the establishment of comprehensive discussion regarding the philosophy of Iqbal about the culture and moral values of Muslims. Furthermore, in this study, the contemporary Muslim world in accordance with Iqbal's philosophy have been analyzed. Finally, followed by the critical analysis of aforementioned subject, recommendations have been devised under

the light of the teachings of Iqbal for the betterment of the modern Muslim world.

Research methodology being opted for the current study is analytical and critical.

### **Who is Iqbal?**

Allama Iqbal was God gifted by sky scraping revolutionary perception and analysis. In the early twentieth century, Dr. Muhammad Allama Iqbal was well-known Muslim poet, a great scholar and lawmaker of sub-continent. He was born on 9<sup>th</sup> November 1877 in the city of Sialkot, Punjab, Pakistan. He belonged to a family of Kashmiri, brahmans who had accepted Islam in the seventeenth century. Allama Iqbal completed his Bachelor and master's degree in Philosophy from government college university Lahore. For higher education, He moved to England where he studied law and neo-Hegelian philosophy in Cambridge university. In 1907, At the university of Munich, Heidelberg, he learnt German language, got doctorate degree, and submitted a thesis on "The Development of Metaphysics in Persia". After returning to Pakistan, while performing law, Iqbal taught philosophy and English literature in government college university Lahore. Allama Iqbal was well-informed in Islamic philosophy and had broadly studied Al-Ghazali and ibn-Arabi. Iqbal, a thinker, gave the vision of separate homeland for Indian's Muslims. He wanted the separate state for Muslims where they can live as per the principles of Quran and their own culture and habits which were not possible in subcontinent. The Vision of separate country for Indian's Muslims made him devotional father of Pakistani state.<sup>9</sup>

### **The Reconstruction of Religious Thought in Islam**

Iqbal commended the revival of Islam through the love of God and active development of the self. This work shows the clearest declaration of Iqbal's religious point of view and concerns about Islam in Indian subcontinent. In his all lectures, he discussed about theory of knowledge, concepts of God and Religion, religious experiences, Khudi (the self), the spirit of Muslim heritage and the inherent strength within Islam. A leading attribute of his work is repeated references which are both accepting and critical, to European thinkers. The most notable indications are Alfred whitehead, Nietzsche, and Henri Bergson with brief references to Darwin and William James. In his work he also mentioned Quranic verses and other sub continental's poets as references. He wants to fortify his points among Muslims audience. The most important feature of this book is that it illustrates Iqbal's plan for keeping

Islam's basic principles while adopting modernism. Iqbal expresses in his preface, "The Quran is a book which highlights 'deed' instead of idea. In the world of scientific discovery and modernism, this statement set the value of his entire dialogue of Islamic transformation."<sup>10</sup> In brief, the purpose of religion is the guidance and modification of man's outer and inner life. Despite these attractions to modification and action, Iqbal outlines Muslim world as knowledgeably dead and internally turning towards west. This mentally increases modernism and covetousness which obviously is not the indication of negativity, but Iqbal thought that it's the loss of Islamic cultural heritage as Muslims are attracting to west sensations and they were unable to recognize Islamic values and ethics. In the chapter of "is religion possible" Iqbal glorified the Islamic imaginative life and he challenged Muslims to perceive destiny (*taqdeer*) as: through one's effort internal capabilities can be attained. Iqbal described mature fatalism is that it is not the denying of ego, but it is the life which is full of power and sees no hurdles which allows a man to offer his prayers even if gunshots are spilling around him. He re-focuses on Quran significance that actions are better than intentions. The basic purpose of ego to be is to not to follow something but to be something. You cannot see the world through knowledge of concepts, but it is something to be made and remade through mindful actions. In his lectures, he wanted to urge Muslim ummah to alter himself or adjust with passage of time and change in information. His purpose was not to change Islam in the inventions of twentieth century but to inform others the values and standards of Islam with the use of new and modern knowledge and information.<sup>11</sup> The Islamic values was kept the same, but Iqbal wanted to change the way or procedure to which individuals can understand the concept. Iqbal trusted that personal empowerment comes from religion which he mentioned both as rational and non-rational. Iqbal thought that emotions and feelings of believers are much important than knowledge of religion as actions are driven by feelings and emotions. He says that there should be balance between spirit and intellect. Western religio-philosophical ideas managed to encourage that the idea of personal freedom is directly oppose to ethical restraints required by Islamic religion. Iqbal did not agree to this statement. According to him, religious maturity come through three stages of development and from these stages' religion become a personal matter of immersion of life and strength and one achieve a free individuality by finding the important source of law within the depth of his own awareness or consciousness. Empowerment come from the hidden understanding of oneself by attaining a deeper



understanding of wisdom enclosed in religion.<sup>12</sup> As far as the nature of reality is alarmed, nothing is at pole in the progress of science but the whole race of ego is at pole in the religious progress or venture.<sup>13</sup> The purpose of Islam is to discover oneself, one's goal or purpose, and building one's destiny. Allama Iqbal believed that in Islam, the best experience is religion liberating power. This believe was clear in his comparison of Islam to Buddhism, Hinduism, Judaism, and Christianity. He compared Christianity as a religion of spirituality to Judaism as a religion of legality. Iqbal knows more about Christianity as he was given his education background with Christian missionaries. He mentioned that Christians focused on spiritual not temporal. For describing Christianity's ideal social and political disinterest in worldly affairs Iqbal cited Fredrich Naumann (*Briefe über Religion*). Iqbal's thoughts on Hinduism were not positive as Hinduism is caste-based religion. Iqbal's views on Buddhism are mentioned in Islam as a political and moral ideal and he thought that Buddhism are pain leaders to other worldwide. Mentioned to these comparison Iqbal believed that Islam is a religion of self-empowerment as it does not bound people to adhere on legality, Christianity, Buddhism or to encourage Hinduism. In Islamic religion, man is not slave, and a responsible being. He is free in making his own decisions, his destiny, his salvation in his own business. There is no one between God and man. Man, and God has direct relationship. Islam's freedom and agency is the most suitable religion for man's empowerment.<sup>14</sup>

### **Iqbal's philosophy of Muslim Culture**

The foremost core aspect of Muslim culture is the philosophy of Self, defended by Mohammad Allama Iqbal.

The proposed philosophy is among one of his great chores first written in the Persian language such as *Asrar-e-khudi* and *Rumuz-i-khudi*. Which later translated into other languages such as in the English language by Professor R. A. Nicholson from Cambridge University, entitled "The Secrets of the Self". It renders the philosophical concept of the Self, (personality of an individual). The Secrets of self, followed by another translation of Iqbal's chore: *Rumuz-i-bekhudi* by a Professor A. J. Arberry into the English language, entitled "The Mysteries of Selflessness" which means the individual towards society. Due to acquiring the paramount importance to Iqbal's work, the notion of his great philosophy, "The Self" was further comprehended systematically in his idyllic chores and in his lectures, more specifically, when it comes to "The Reconstruction of Religious Thoughts in Islam". Allama Iqbal

enlightened the need for understanding the nature of the Self to understand the nature, (surrounding) of civilized culture and principles of its growth. Iqbal mentioned the relation of the Self with the dynamics of life. He further elaborates the Self, an energetic and divine creation of a being. Through which an individual shall contend to acquire the divine horizons of his personality and to get indulged in happenings of the universe to reach the pinnacle of an ambassador of God on earth. “Though the Self exhibits the central importance of one’s (a person) manoeuvres”. On which, Allama-Iqbal renunciate the other sets of philosophical and religious notions bolstering contradictions against the (Self) and its actuality.<sup>15</sup> These unrestrained philosophical concepts also proposed the existence of Self as a misperceived idea. Also renders apathy, idleness, and dormancy as the allured things at most which seem paradoxical to the universal reality and its endeavours of life in relation with austerity. Hence, Iqbal defied their dogma of Self-induced meanings of the (Self) which is not only ruthless but also contradicts the Islamic perspective of the (Self). He also briefed an example of Muslim’s downfall due to the misguidance of those schools of thought. On the other hand, Iqbal proposed the ideal notions of having the right morals in compliance with a religious perspective are just Self Actualization and Self-affirmation. Though the creation of Mankind is the paramount creativity of God, an individual shall discern his being as the foremost strength, and the likelihood to groom his spiritual presence to make society better.<sup>16</sup> Iqbal mandates the irregular and optimum fluctuation in (Self) always perpetuates the hike and decline of nations. To achieve enlightenment, it is an imperative act to strengthen your (Self). Also, it is the Self, which empowers to stand against the grain and in strong adversities. Perhaps, any nation will embrace disparities if they abandon their (Self). According to this perspective, the Universal relation of (Self) to matter(surroundings) and with the Culture an individual drives through Self. Which bestows one purpose of being an ambassador of God in life to live on Earth. Moreover, Allama Iqbal phrased the spiritual perspective into a Self-Development. And ingeniously correlates with another notion known as “the liberty” (freedom).<sup>17</sup> Which elaborates that real liberty or freedom is the freedom of self. Perhaps the current existence of self is not in the matured form, to get off free from all uncertainties, an individual ought to tune his (Self) according to the guiding principles of God to be responsible and accountable. Which is the mere message in the spirit of Islam that bestows the comprehensive code of life. Following God’s guidance, an individual’s self is free to do anything in the vicinity of

purity and spirituality which makes the (Self), a divine power, and the submission of self towards God. Iqbal mentioned the ability to surrender the self and love towards God, the utmost right to progress and nourish the (Self), the initial stage of self-development. He explicitly stated the pinnacle of Self-development by being an ambassador of God. And devoting the self to righteous activities under the guiding principles of God to make the society better and peaceful in the Spirit of Islam. In defending the Muslim culture, he intensified the unseen relation of an individual's self with material(matter) and spirituality. He voiced through his insightful philosophies that the Materialistic world and the spiritual aspect of being are not two annihilating forces. Rather, they are merely connected in such a pattern that it all combines into One, the Self of an individual.<sup>18</sup> Though the matter(materialistic world) and spirituality are indivisible. Connecting these two aspects increase the intellectual and bestows transformations in culture to be civilized. Indeed, He cited the two significant terms which act as mind provoking for example, *Alam-i-anfus* (Spiritual world), *Alam-i-afaq* (material world). He vigorously opposed the contradicting schools of thought against both the spiritual and material world. He declared the utmost truth putting both the spiritual and material world in one perspective. He renunciate the predominance of one world over another and cited rationalism to bolster the unity of both in his poetical works. On the other hand, he expanded his philosophy by proposing another constituent of Muslim Culture, which is a society. Iqbal defended the concept of society by emphasizing the true essence of the Self of an individual. He explained that the (self) is quite versatile which is broader than the individual's physical existence.<sup>19</sup> The dynamics of self cater to subtle components which has a coherent relation to the society. Though, the concept of society is not a separate entity in the spirit of Islam. According to Iqbal, society plays a vital role in Human growth and development due to which an individual becomes accountable to form a better-civilized society. Iqbal cited the relation of society and self, "Self is an internal horizon of a being and society portrays the external horizon of a being. Both the self and society are in divine connection, due to which the importance of culture in Muslim society is briefly mentioned in the spirit of Islam. One of his chores such as *Rumuz-i-behudi* quotes "An individual seeks help from society, he intrinsically feels the impulse to acquire his best version, which helps him to learn discipline under the cosmological principles on Earth." Though, individual mediates the transformation of society in the perspective of cultural development.<sup>20</sup> Iqbal also discussed the

relation between an Individual and society by using the phrase: “Alone he is weak and powerless, he exhibits vital energies which are immensely scattered everywhere around him, connecting to his narrow mind. Perhaps, he never becomes dormant, his livelihood is solely connected to a society which brings him to consciousness and exploring deep insights to enhance the consistency in growth and development of the (Self).” Iqbal vividly stated the universal connection between an individual’s (Self) and society as an imperative gift through which he groomed himself and acquired his divinity. Iqbal’s divine perspective also states individuals are the foundational component of its society.<sup>21</sup> Indeed, society is transformed into a more sophisticated and peaceful organization through divine relations with an individual. Iqbal explicitly defended his concepts of society which depicts itself into a broad spectrum towards individuality. It’s devoid of all limits and any race, or any geographical aspects. Though, it is common everywhere which maintains the coherence effect between an individual’s self and the society. Moreover, its foundational unity depends on the uniform collaboration of faiths and purposes in life. Which enables one (a person) to sight visions and achieve the pinnacle of development when it comes to the (Self) and its surrounding environment. Iqbal described an ideology which inspires both individual and society is brings towards the spirit of Islam. In which he further mentioned the ideal Muslim society could be achieved through having a firm belief in Tawhid.<sup>22</sup> Acquiring tawhid precludes the following of the last Prophet Muhammad (P.B.U.H) and practicing his (Sunnah). Iqbal deeply emphasized the integration of the Code of Ethics, guiding principles of the society in compliance with the Shariah Law, an Islamic comprehensive code of ethics. Iqbal quoted the downfall of Muslim society due to failure in compliance with the Islamic shariah code of ethics. Iqbal’s strong stance enlightens the pinnacle of unity among Muslims that emerged from a Holy Place (Kabah) located in Mecca. Which exhibits a core of the Islamic belief system and it also congregates all Muslims across the globe through the holy journey (Pilgrimage) once a year. Another perspective of divine philosophy, Iqbal also explained that A Muslim society shall be driven towards a vision and integrate their contemplation to explore the horizons in Science to acquire proficiency in it. Which he claimed a triumph in the Spirit of Islam.<sup>23</sup> Perhaps, it bestows the prerequisites for preserving and promulgating the one faith Tawhid. Iqbal proposed another concept of sustaining society by honouring motherhood. Which he declared to be the true asset of society by providing

uprightness of children which transcends from generation to generation.<sup>24</sup>

### **Iqbal's philosophy of moral values**

Moral thinking is available if the inner-self incorporation principle is engaged. A decision is good if it is conscience supporting and is unethical if self-dissolving. The ethical guideline is an indispensable standard which is administered not from the thought of the conditions of a specific community or individuals yet from a plane of presence which is above spatial and worldly conditions of a specific gathering, for example a standard is good on the off chance that it isn't 'culture bound'. It rises above the social impediments of a gathering and accordingly has the proper attributes of being generalized and of being incomparable or abrogating and is trans-person.<sup>25</sup>

The social climate to which an individual has a place is comprised of customs and conventions, do's and don'ts which were existentially expert about the distant past by bonafide people. Devotion to these for the people who formulated them was basic to the importance of ethical quality. With the difference in conditions constantly which are resulting upon proficiency and expertise, moral values lose their literal meaning. They can't be, subsequently, thought of, from the view of later ages, as fundamental to profound quality. To have an ethical perspective one needs to transcend the degree of traditional qualities, to a level of presence which isn't touched with local tint got from the spirit of individuals. The ethical law is basically established by a man of good instinct.<sup>26</sup> The ethical representator needs to release himself from the chains of his society and approach the foundations of his soul. This sort of contact Iqbal portrays as "Travel into yourself." One can have the ethical perspective regardless of whether he stays at the degree of standard profound quality (the phase of submission to Law), a similar perspective is accessible at the degree of intelligent profound quality (the phase of self-surviving). An individual can further reach the degree of innovative morality (the phase of Vice regime) and, according to Iqbal, a guideline to be genuinely noble must be instituted through this third and the most significant level.<sup>27</sup> At the point when an individual administers from the degree of imaginative ethical quality his decision isn't discretionary just like the case with some experientials however is efficiently grounded and transcends the individual and the surroundings in most cases. To sum things up, this is an assertion of Iqbal's inception of ethical quality. He has

stressed on both material and formal context as fundamental to the importance of morality.<sup>28</sup>

Iqbal portrays the ethical perspective in individualistic, material, and societal terms. A guideline or standard for Iqbal is ethical just if it is openly picked and isn't acknowledged on command. Truth be told traditional qualities are dismissed by Iqbal. Impersonation, uncritical acknowledgment of standards or qualities prompts deterioration of the ego which would thus nullify the material condition or substance component of ethical quality.<sup>29</sup>

Iqbal builds a differentiation between the effective self and the appreciative self. The prior is simply the practical persona of everyday life, however the later is that we have in snapshots of most profound contemplation, when the proficient intellect is held in cessation. It is the spiritual focal point of involvement. You have opportunity in the most significant level when you ascend to the degree of the grateful self. Free decision is genuinely decision practiced by the obligated self. In such state a person is directly in exposure with the foundations of his existence.<sup>30</sup> His perception of survival and ethics goes past the restrictions of reality. Consequently, for Iqbal a direction or standard is just when it is picked without constraint in the light of accessible information, for example isn't taken on order. The individuals who stay at the degree of traditions drop to a sub-human stage. Iqbal cites Rumi's popular lines in two of his books regarding a Shaykh who, in wide light, was wandering about with a lantern close by looking for a genuine man.<sup>31</sup>

Presently if a standard is ethical just if it is uninhibitedly picked and is likewise held preeminent by the person, on what premise would it be able to be considered as trans-person? It might be obligatory on the person who finds it or generates it. It is submerged in solid subjectivity. We should not mention about existentialists that standards and qualities are not legitimate in themselves. Your standards are legal for you as it were. You remove my liberty when you provide for your standard's societal currency.<sup>32</sup> On what premise do you guarantee trans-individual legitimacy for your judgement? At a certain point you denounce uncritical acknowledgment of values and standards and think about your ethical principles as trans-person. Iqbal builds up the trans-person character of ethical law based on his ontological bearings. The standard of grateful self is equivalent for all. Ethical law in this plane is widespread. The obliged self gets back to you that "we are waves and ascend from the base of Being." It is this association, with the origin of all values and qualities that ensures trans-individual sustainability to standards emotionally found.<sup>33</sup>

Nothing has been mentioned so far related to the substance or material of the ethical theory. Just conventional attributes of an ethical standard have been specified. These qualities are a rule is noble if selected bluntly in accordance with the thorough grasp on realities, is held incomparable, is universalizable and trans-person. Iqbal accepts that the ethical law has a substance viewpoint too. For Iqbal the objective of noble action is consolidation of self or character.<sup>34</sup> Iqbal considers human character as a demonstration. "Hence my character isn't a thing, it is a demonstration. My experience is a progression of deeds, commonly alluding to each other and carried all together by the solidarity of a mandate purpose." Further, he cites, in the English prologue to "The Secrets of the Self", "The intention of character offers us a norm of significant worth, it resolves the issue of righteous and wicked. That which braces character is acceptable, that which debilitates it is deficient. Workmanship, religion and morals must be decided from the angle of character".<sup>35</sup>

The social worry of the ethical law is similarly significant. Self can't create in separation. It needs a social climate and can't survive when deprived from it. He states: An individual survives by prudence of his bonds with Millat, A wave can only exist in a waterway, Outside the stream it isn't anything.

This evolution of the self is thoroughly presented by the two notions of 'Ishq and Faqr, the positive as well as negative features of La ilaha Wallah. 'Ishq represents love and supported dedication to the supreme and Faqr "demonstrates that demeanor of intellect which empowers a man to endeavour, evading all pleasures and awards with the exception of the fulfillment of commendable closures." This mentality readies the person to battle against all powers of wickedness, to save humankind from bondage. In any case, the genuine advancement of society relies upon mard-i hur (cf. Pas Chey Bayad Kard). Narcissistic people alone uncover the profundity of life. They unveil new principles, considering that we start to notice that our current circumstance isn't entirely sacred and needs revision.<sup>36</sup>

- i. Iqbal imagines three phases in the typical advancement of the soul i.e., phases in the self-reconciliation of the individual. They are:
- ii. Submission to Law. Here the individual is needed to adjust to the effective estimations of the gathering. The ethical law is a power that demonstrates from outside. This stage is trailed by: restraint or self-surviving. This poise or self-defeating is a

typical component to all originations of profound quality in the antiquated and the advanced world. “Explicit contrasts between specific moralities might be expected,” states Walter A. Kaufmann, “to dissimilar originations of the focus and discipline, yet additionally of the way of self-surviving. Hence the traditional ideal was that intentions should rule the tendencies, while Kant demanded that tendency must be controlled to a level that it may not be a co-intention of deeds.” This self-discipline for Iqbal is simply how well productive self controls the supportive self.

- iii. The third phase is conceivable if productive self controls and commands the supportive self.

The indispensable experience of the grateful self is the core while aims and climax, qualities and ‘standards’ are its evolving appearances.<sup>37</sup>

Prior to continuing further one explanation about Iqbal’s origination of ethical quality is needed. This relates to the way that individual examination is considered by Iqbal as basic to ethics. It might be contended that conscience focused morality is just illuminated personal interest. To consider social worry as important to morality might be worthy however to bind ethical quality to personal concern may misshape morality to the point of being unrecognizable. Such contentions will add up to a total misconception of Iqbal’s vision with respect to the innate solidarity of people and furthermore the work of his *mard-I hur* or *mard-I momin*. Iqbal’s rider of fate is to quieten the commotion of countries, needs to bring fraternity and again initiate long periods of harmony to the world.<sup>38</sup>

Regarding the harmony of humankind, he cites: We neither are Afghans nor Turks nor children of Tartary. We are brought into the world in a nursery, are from the same branch. The differentiation of fragrance and colour is illegal for us as we are the infants of the same springtime. In this way material concern basic to ethical quality for Iqbal is personal and social and the demand of limited pride doesn’t hold great. However, regardless of whether we yield that, for Iqbal, material worry innate for profound quality is social, the state isn’t secure. The supporters of Kant may state that ethical law is just formaland has no substance. Hence content credential isn’t basic to morality.<sup>39</sup> It can be encouraged that we don’t indeed use the term moral just to those decisions which please the societal concerns. Some also relate it to those decisions that appeal to the desire of God. Once more, the intuitionists may reject that all ethical



obligations have social recommendations. That is why social concern isn't indeed taken as important state of ethical quality. Nor would it be able to be viewed as an adequate condition for the undeniable explanation that without the state of universalization there can scarcely be any profound quality. What's more, finally if an individual were to ask: for what good reason would it be advisable for me to be socially directed? There exists no answer. Morality must convey its own consent. It should be characterized such that an individual can't reasonably ask however for what good reason? Iqbal's origination of profound quality doesn't satisfy this condition.<sup>40</sup>

### **Iqbal's thought and Challenges for Contemporary Muslim world**

What is current today seems outdated tomorrow. Innovation is a best illustration of this. A glance from various perspectives out of date before an advanced mobile phone, although whether we can contrast esteems and innovation is another issue. Iqbal's views were customary, yet he was a genuine pioneer of his period. His contemplations and perspectives mirrored his vision for an innovator Muslim youth and his fantasies for a public inside the domains of Islam. Iqbal's perspective on Islam depended on his profound comprehension of Quran, which upheld re-evaluating on conventional qualities, with a logical methodology. The progress from a serene, conventional society to an advanced society must be harmonious. Also, the old qualities which had the advantage of serving the public were guzzled in the re-established esteem framework. The conventional pre-Islamic ancestral society with blood fights was mixed in the invigorated moral framework, bringing about social attachment.<sup>41</sup> The exchange was to a great extent pleasant, and it influenced Iqbal profoundly, the combination of the conventional and present day. The social union achieved in Arabian deserts had a worldwide effect. To comprehend the effect, it was evaluated with a logical methodology from Imam Ghazali over to Iqbal. Iqbal was not at all apart from characteristic marvel and world occasions. The issues of life and this world consistently struck his psyche and ultimately turned out as philosophical realities. He expressed this in his talks, which expected diverse artistic work structures - articles, poems, and eloquence. Essentially talented, Iqbal took a shot at his verse to make it engage. His rhetorical craft extremely influenced crowds. Iqbal was witness to western world and with time started to severely dislike the leniency in it that downplayed communal and familial qualities. His analysis of western culture was anyway positive. He valued the logical methodology and work culture of western community.<sup>42</sup> Nonetheless, the negative

patterns he highlighted were a result of human encounters of centuries. The extraordinary materialism which directs man to give significance to issue more than required is indication of human destruction. The material world sees human as a tool which thus has prompted non-materialistic hardship. Iqbal's dissent against western culture depended on its materialistic perspective on life. Iqbal understood that innovation has transformed man into an item which revolves around his own body. A rigid distinction of the soul from the body has created gap between body, soul as well as religion. Religion that was once mean of divine salvation has separated and deteriorated individuals.<sup>43</sup> To emerge from this profound degeneration he composes, anyway he doesn't deplore scholarly advancement of Europe rather he desires to follow their achievement in different fields including science and innovation. Recognition and criticism of components of western society and its social premises keep on coincide in his judgment. As indicated by Iqbal present day world stands demanding reestablishment of moral framework and faith in higher illustration can morally set up today's man for the equivalent. As a Muslim he emphasized on following Islam as a lifestyle which is modern world's necessity. Iqbal sees Islam as a living power liberating the perspective of man from its topographical restriction. He states that "Islam is solely fate and won't endure a fate".<sup>44</sup> He condemned patriotism, communism, and thought about them as weapons of European colonialism. Iqbal was resistant to all sort of European suppression which incorporates east, of laborers via land proprietors, of employees by investors. For this he highlighted that religion must perform an imperative and compelling part. Iqbal thinks of Islam as a binding power and depicts his perspectives on community as, "It isn't the solidarity of nation or language or the recognition of financial profits that establishes the basic standards of our ethnicity."<sup>45</sup> It is on the grounds that we have faith in a specific perspective on the universe and take interest in the very noteworthy custom that we are individuals of the community established by the founder of Islam (PBUH). The current situation of our community in all aspects is enough to comprehend Iqbal's vision and connection to current occasions we are living in. To keep pace with current thoughts and time, our way of life ought to stay Muslim in character else we will lose our personality and independence.<sup>46</sup> In Iqbal's view the youthful Muslims ought to seek to turn into exemplary Muslim and show God's ascribes however much as could be expected. Iqbal has set objectives in his various sonnets for Muslim renovators to possess new direction of the belief and opportunity to represent religion in view of propelling experience. His scorn of conventional mullahs was notable. He

portrays genuine profound guide as more impressive and predominant than a ruler. A genuine religious guide is an origin of solidarity while it isn't the same with a ruler. A profound guide possesses loftier spot in the Creator's assembly than a ruler. These alleged Mullahs and Maulvis neglected to continue the prophetic aim of spreading legitimate information on Islam and filling in as good examples of devotion and learning. He cites it as: The saint, motivated by God, who neglects to incite to actions of power and prime, is only like a leaf of hemp which is careless with regards to profit or loss.<sup>47</sup> These sections obviously uncover Iqbal's conviction that profound and moral coaching of the majority should be in the possession of divine individuals. The current society needs such men. Women's freedom is likewise a modern issue about which he wrote clearly and widely. The liberation trend endured severely due to the misinterpreted ideas of freedom. In his article "Position of Women in East" he states, "What affects me more than anything is that respect towards the women, for what Europeans were once renowned for, is getting atavistic. In underground, gents don't give up their seats to women, or do it rarely. In their way out from the vehicle they have no idea to let the women out first." I would prefer not to accuse them but the ladies themselves have achieved it. They needed liberation equivalent rights as secured by the males. The transition that has occurred was inescapable. "Iqbal thought about women as holy and in this way enormity of ladies upset him a lot without a doubt. He detested the Turkish conviction that ladies have a substandard function in a family. For Iqbal, ladies were an image of more noteworthy regard and that is why their safety should be ensured. Iqbal's message to secure ladies shows up so appropriately today when we spot ladies to be a survivor of male strength, sexual abuse just as instructive hardship."<sup>48</sup>

### **Findings and Recommendations**

Presently Muslim community is confronting various types of problems like frail economy, ignorance, radicalism, sectarianism, philosophical uncertainty and so forth which should be labelled, and their solutions be investigated. In these situations, the content of Iqbal turns out to be substantially more applicable to fix these issues as in the time of Iqbal the Muslim community also encountered practically comparative circumstances. Iqbal's work is being studied worldwide particularly in the Muslim community. The initiative of recently made Pakistan had an incredible duty to plan constitution of a new Islamic country based on two Nation Theory to get the strict radicals far from state undertaking because the moderate way of

thinking would not acknowledge any such nation where traditional adaptation of Islam wouldn't get key significance.

When this nation came into existence, we had occasions to advance however due to the tragic death of Quaid we diverged from our path. In today's time, individuals need to teach their youngsters up to the degree with whatever they have yet there are restricted opportunities and language obstruction is a huge hurdle in their path.

We must use our mind and contribute for advancement of the nation. Iqbal asked to make our own world while utilizing the imagination. Wrong citations using his name via web-based media and negative promulgation against him can be managed by engendering his genuine message. We must encourage our youngsters about our writing and legacy embracing Iqbal's verses, letters, and addresses. Genuine motivational poems of Iqbal need to be instructed in our foundations rather than few conventional sonnets. In Pakistan individuals don't cast a ballot to radicals and it is a major effect of Iqbal's ideology. Allama Iqbal is remarkable today like he was during his life. We must follow his content in managing the issues of Muslims.

Distinction between history and narration have caused negativity and to radicalism. We need to eradicate the false concepts that are available to our nation. We need to investigate ourselves that what sort of commitment we have in current world regarding information. We can advance on the planet simply by gaining ground in science and innovation. Today tragically we are users of present-day innovations and not the creators of new advancements or developments. We should look for information as opposed to restricting ourselves just to data.

Today although it is a period of data innovation yet there are numerous inquiries and doubt in the brain of individuals particularly youngsters with respect to religion and philosophy. Indeed, even on Iqbal's admiration we are partitioned on the grounds that we don't have time and occasions to debate and appropriately explore it. Public talks and conversations are required. Iqbal tended to the adolescent in his message as youngsters are the fate of a country. For our public rehabilitation Iqbal requested to liberate our minds from a wide range of terror, boundaries, and subjection and thus, our youth can become heads of the country. Iqbal needed revolt in one's personality since Allah's messenger (PBUH) first introduced his living and demonstrated the personality prior to teaching Islam.

Pakistan movement was the first Ijtihadi development to frame a isolated sovereign country for the Muslims living in India. For this development, Iqbal upheld Quaid-e-Azam Muhammad Ali Jinnah

who was a modest and taught character. In this way Quaid's character offers what was the idea of Pakistan as a main priority of Iqbal. Iqbal discussed philosophical states particularly when one country has a way of life, history and heritage of its own. In this viewpoint, Iqbal portrayed two nation theory. Iqbal was in opposition to slavery yet tragically we are immersed in it till date. Profound democracy portrayed by Iqbal set apart, we are also distant from democracy of the west. In Muslim states, even western autonomy can conduct much progress. We need to follow up on lessons of Iqbal else we can't confront the advanced world with progress. As per Iqbal's vision, parliament ought to pursue obligation of Ijtihad because specialists of various fields and overall population would be occupied while the preeminent power is owned by Allah-the supreme. Iqbal talked about the connection between Allah and His creations and depicted the function of man in this dynamic globe which is going through change with each second.

### **Conclusion**

Allama Iqbal, writer of the East, was an incredible scholar for Muslim community as well as for mankind. His work is appreciated worldwide and goes past the restrictions of topography or a specific mindset. Iqbal discussed the contribution of Muslims for the evolving world. He reproduced all thoughts of that time and with the teachings of Quran, never took sides with any custom or society.

Iqbal's view of soul has been inspected since he asserted that comprehension of soul is fundamental for comprehension of the idea of literature and concept of its development. He is extremely observant that the convention of self-denial has crawled into and hued Muslim idea though it is basically conflicting with the vision of Islam. Rather than some strict and philosophical ways of thinking which deprecated the truth of soul and viewed it as a figment of brain and not having any gravity, Iqbal taught us perception of the real meaning of self. For Iqbal, self is a genuine and above all huge entity that is the core and foundation of the complete association of human existence.

Considering his concept of self-declaration or self-acknowledgement, Iqbal built an endeavour to decipher the truth of life regarding human work and decisions. By lecturing complete appreciation of one's self in the genuine universe of powers, Iqbal attempted to display a unique nature of the Muslims' opinion and lead. Moreover, he stated that the advancement of a dynamic personality is impractical besides in contact with a cultural climate. Hence, he has specified an equivalent significance to an individual

and mankind in the advancement of Muslim values. Iqbal was very conscious of the standards of a society's customs for the improvement of the person. The progression of social existence relies upon the role of its individuals conducting both an authentic acknowledgement and a basic evaluation of its social qualities and conventions. They should have the limit with respect to dynamic agreement, absorption, and recreation of the current culture. Also, Iqbal talked about three roots of information referenced in the Quran: intellectual exploit, history and nature in his conversation about the soul of Muslim society. To disclose the genuine soul of Muslim society, as indicated by Iqbal, Muslim masterminds must not mention the theoretical idea of Greek beliefs which appreciated judgement and disregarded realities. The soul of Muslim culture depends on the solid and limited. He strongly accepted that the introduction of strategy for perception and trial in Islam isn't because of a trade off with Greek idea yet to a delayed scholarly conflict with it. Iqbal named this a scholarly revolution against Greek way of thinking.

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APPLICATION OF PHENOMENOLOGY ON  
FIQH: A PHILOSOPHICAL ENDEAVOUR  
BY HASSAN HANAFI

Dr. Sobia Tahir

## ABSTRACT

Renowned Egyptian philosopher, Hassan Hanafi (b.1935), wishes to develop a rigorous Islamic method for philosophical investigation. He has already made such an attempt in his doctoral thesis. Study of Phenomenology generally, and that of noted Phenomenologist Edmund Husserl (1859-1938) particularly influenced him to revisit his research plan so as to make an Islamic model of *Strengge Wissenschaft*, that is, “rigorous studies”. This project, however, proved a land-mark and gradually became Hanafi’s life-long ambition. The objective of Hanafiis to reformulate, re-describe and reinterpret the classical Islamic disciplines including i- Theology, ii- Philosophy, iii- Mysticism and iv- Scriptural Subjects (Qur’an, Hadith, Tafsir, Sira, Fiqh) by using the phenomenological method of Edmund Husserl. This paper intends to study in-depth the application of Phenomenology on ‘Ilm Usul al-fiqh by Hanafi. He has chosen ‘Ilm Usul al-fiqh, because it is the principal discipline related to the legislative needs of the Muslim community. The method used by Hanafi employs:

- Phenomenology
- Hermeneutics
- Liberation Theology

The result is going to be:

- Conversion of Fiqh from a Theocentric discipline to an Anthropocentric science.
- Replacement of the obsolete with the fresh and novel terminology.
- Substitution of Conservative Hermeneutics with a progressive and masses-friendly one.

## Introduction

Hassan Hanafis one of those great philosophers of the Muslim World who have spent their entire life to bring Islam at par with the spirit of the age. He made great academic and intellectual endeavors to harmonize Islam and sacred text with the need of the hour. His ultimate motive was to show that reason, revelation and reality belong to the one and the same genealogy.<sup>1</sup> Hanafi started the study of revelation in the Islamic context and applied the results on the New Testament as a case study.<sup>2</sup>

“This engagement with material from two religious traditions”, in the words of Carool Kersten, “can be considered as the equivalent of Husserl’s exploration of inter-subjectivity, just as expanding his research project into the comprehensive three-pronged critique of the intellectual histories of Islam, Europe, and the current cultural situation of the Muslim world. His Heritage and Renewal Project mirrors Husserl’s concerns with the crisis affecting Western thinking and scholarship. Husserl had tried to resolve ‘radical life-crisis of European humanity’ in *The Crisis*. The same has been done by Hanafi in his grand work *Al-Turath wa al-Tajdid: Mawaqifuna min al-Turath al-Qadim*. Hanafi’s constant preoccupation is to re-establish the unity of Islamic Sciences. “Whereas Husserl’s *The Crisis* was the result of an attempt to absorb the concept of a ‘Life-World’ into a transcendental phenomenology, Hanafi’s ambition to present an alternative, philosophically grounded method for studying Islam was triggered by a comparable state of crisis he perceived in the field of Islamic Studies..... Hanafi’s sense of crisis was not limited to the way Islam was taught and passed on by traditional Muslims, but also extended to Islamic Studies as a field of modern academic investigation in both the Muslim World and the West,”<sup>3</sup>

Edmund Husserl (1859-1938), being the principal founder of Phenomenology is one of the most influential philosophers of 20<sup>th</sup> century. He left a huge and mighty legacy behind. His philosophy served as a gateway for Existentialism. The list of renowned philosophers, thinkers and authors is long who were influenced by him in some way or the other. Those who were inspired by him directly include: Martin Heidegger, Adolf Reinach, Eugene Fink, Roman Ingarden, Max Scheler, Edith Stein, Ludwig Landgarbe,

Emmanuel Levinas, Jean –Paul Sartre, Nicolai Hartmann, Gabriel Marcel, Maurice Merleau-Ponty, Hermann Weyl, Rudolf Carnap, Paul Ricoeur, Jacques Derrida, Marvin Farber, Hans Blumenberg and Colin Wilson etcetera. Hanafi is no exception.

Four very pertinent questions require answer here, which are as under:

- i. What is Phenomenology?
- ii. Why did Husserl feel the need of Phenomenology?
- iii. What is Phenomenological method?
- iv. How did Hanafi apply this method on the religious and revealed text?

**Note:** A glossary of the terms widely used in phenomenology and common in both Husserl and Hanafi is attached as Annex-A at the end of this paper.

Husserl was quite dissatisfied with the all the philosophical systems and theories in vogue at the time. Hence, he acutely felt the need of another authentic philosophy which he offered in the form of Phenomenology. In his famous and land-mark Vienna Lecture, which he delivered before Vienna Cultural Society on 7<sup>th</sup> and 10<sup>th</sup> May, 1935 with the original title “Philosophy in the Crisis of European Mankind”, he has identified the reason of Europe’s sickness in the following words, “How does it happen that no scientific medicine has ever been developed in this sphere, a medicine for nations and supernatural communities? The European nations are sick; Europe itself, it is said, is in crisis. We are by no means lacking something like nature doctors. Indeed we are practically inundated by a flood of naïve and excessive suggestions for reform. *But why do the so richly developed humanistic disciplines fail to perform service here that is so admirably performed by the natural sciences in their sphere?*”<sup>4</sup> [Emphasis added].

(The Vienna Lecture was later named as, “The Philosophy and the Crisis of European Humanity”. It may be seen as Appendix I of *The Crisis of European Sciences*).

The vacuum created by the genuine humanistic sciences had led Europe to the spiritual sickness. Husserl further asserts in the same address, “Blinded by naturalism (no matter how much they attack it verbally), the humanists have totally failed even to pose the problem of a universal and pure humanistic science and to inquire after a theory of the essence of spirit purely as spirit which would pursue what is unconditionally universal, by way of elements and laws, in the spiritual sphere, with the purpose of proceeding from there to scientific explanations in an absolutely final sense”.<sup>5</sup>

The need of a genuine humanistic science, urged Husserl to construct a solid and apodictic philosophy which he named phenomenology. However, Husserl is not satisfied either with the scientific or philosophical foundations set by the French philosopher, Rene Descartes (1596–1650) and wishes to return to *the things themselves*, mercilessly ignored by Descartes, the father of modern philosophy. However, according to Husserl, any philosophy which downrightly rejects the real world and validity of subjective experience may not formulate a suitable epoche. Only as uncovering of the horizon of experience ultimately clarifies the “actuality” and the “transcendancy” of the world, at the same time showing the world to be inseparable from transcendental subjectivity, which constitutes actuality of being and sense”.<sup>6</sup>

Husserl is pro-active in enumerating the dreadful effects hidden in the plain and simple denial of the world of flesh and blood. Most definitely it is the Life-world [*Lebenswelt*] with which we are going to deal before concluding Husserl. Life –world is a self-evident or the given universe which may be commonly observed by the subjects. Inter-subjectivity presupposes a life-world which unfortunately finds no space in the world of natural sciences; whereas the humanistic disciplines and philosophy have equally ignored it. Husserl very regretfully observes in this regard, “But now we must note something of the highest importance that occurred as early as Galileo: the surreptitious substitution of the mathematically substructured world of idealities for the only real world, the one that is really given through perception, that is ever experienced and experienceable---our everyday life-world. This substitution was promptly passed on to his successors, the physicists of all the succeeding centuries”.<sup>7</sup>

For Husserl the life-world of men, animals and plants is entirely different from the world of geometry and mathematics, but it has never been given that value and worth which it deserves, rather it has been contemptuously ignored. He laments, “To it, the world of actually experiencing intuition, belongs the form of space-time together with all the bodily [*korperlich*] shapes incorporated in it; it is in this world that we ourselves live, in accord with our bodily [*leiblich*], personal way of being. But here we find nothing of geometrical idealities, no geometrical space or mathematical time with all their shapes”.<sup>8</sup>

Here the question is: How can we retrieve the lost or rather never discovered life-world? Is there any way out of this rut? Can this vicious circle be broken? Husserl has confidence in his method, in his transcendental phenomenology that it may connect once again

the humanistic disciplines and philosophy with the estranged life-world. He is certain that, “It will gradually become clearer, and finally be completely clear, that the proper return to the naïvete of life---but in a reflection which rises above this naïvete---is the only possible way to overcome the philosophical naïvete which lies in the [supposedly] “scientific character of traditional objectivistic philosophy. This will open the gates to the new dimension we have repeatedly referred to in advance.”<sup>9</sup>

If we conclude the above discussion we would arrive at the following results as the purpose of Husserl’s critique:

- i. Teleological-historical reflection upon the origins of Europe’s critical scientific and philosophical situation;
- ii. Presentation of science as a historical process, involving its own sort of tradition, its inherited way of looking at the world and its unquestioned assumptions about itself, derived from the past;
- iii. Suggesting a thematic direction which opens up depth problems quite unknown to ordinary history, which in their own way, are undoubtedly historical problems;

However, this elementary review of Husserl’s critique of the ailing Europe, the defects of existing philosophical systems, flaws of humanistic sciences and crisis faced by a crumbling culture was indeed a prelude so as to enabling us to switch-over to his worthy disciple, that is, Hassan Hanafi of Egypt who internalized the views of his intellectual mentor and very sincerely and meticulously applied them to the Islamic culture and philosophical understanding of religion, revelation, holy scripture and its interpretation. Hanafi identified the same malaise, crisis, chaos, directionlessness, collapse, breakdown, degeneration, decadence, fatigue and intellectual debacle in the world of Islam which Husserl could identify in the 20<sup>th</sup> century Europe

Hanafi finds within Phenomenology a remarkable resemblance with Islam, which we are going to discuss in detail. He says, “Phenomenology is practiced in contemporary Islamic thought as a spontaneous discourse appealing to the hearts and the minds of the masses. Present challenges in the Muslim world are more than theoretical issues, but they are the predicaments, pains and sorrows requiring a Muslim Max Scheler to analyze the experiences of decolonization, liberation, unification, social justice, development, identity and mass mobilization. Phenomenology became in the reformist movement a popular discourse, a motivation for action, in order to transform a neutral consciousness to a positional

consciousness. Mohammad Iqbal, the Indo-Pakistani philosopher and poet analyzed Islam in the individual and in history as a living experience. He discovered, following the mystics the world of subjectivity. *Khudi* a term shares the same root with the term *Khuda*. Man and God, are both subjectivity, universal and normative.”<sup>10</sup>

Hanafi further explains the relationship of Islam with phenomenology in the following words, “Phenomenology in Islam does not only mean a survey of phenomenological studies in the Muslim world: Translations, dissertations of books on Husserl and his disciples, the founders of phenomenological ontology and applied phenomenology, but it means also the spontaneous birth of phenomenology in each culture passing through the same circumstances as in western contemporary philosophy. Phenomenology is a natural outcome of every culture threatened by a bifurcation between Rationalism and Empiricism, between Formalism and Materialism and to find a third way in a certain philosophy of life. It also does not mean the accidental combination of some western philosophers, such as Henri Corbin, between the two fields of expertise, Islam specially Islamism, an esoteric *Batinij*, and Hermeneutics especially Heidegger, finding himself as an expert-bridge between esoteric Islam and phenomenological ontology, between Mysticism and Hermeneutics, adding a third component from Jung’s Archetypes as a co-director of Oranos. The analysis of daily experience is not only in Islamism or Mysticism but in other Islamic disciplines such as methodology of Jurisprudence “*Ilm Usul al-fiqh*”.”<sup>11</sup> In the light of the above introduction, now it is much easier for us to understand what does Hanafi wish to do in the field of “*Ilm Usul al-fiqh*” in the light of Phenomenological Hermeneutics. Now we are

In a position to describe his objectives in a clear and concise way, with comfort and facility.

### **Objectives**

- *Ilm Usul al-fiqh* needs to be reconstructed to bring it at par with the demands of modern circumstances. New jurisprudential initiatives are required for changing the old language with the modern one.
- It is a must now to switch over from the Theocentrism to Anthropocentrism, from Historicism to Humanism, from Dogmatism to Criticism and from Literalism to Hermeneutics. This must be done in the Classical Scriptural Science, that is, Jurisprudence,

## Discussion

In this section we would discuss how Hanafi has applied phenomenological method on *‘Ilm Usul al-fiqh* and tried to make it a rigorous science in the light of Husserlian principles.

*Fiqhor* Jurisprudence is the very first Islamic discipline which attracted Hanafi's attention to apply phenomenological method on and to make it an anthropocentric science of man from a theocentric science of God. The reason for this choice he has thoroughly explained in his several works. We would summarize them here in the words of a scholar, “*‘Ilm Usul al-fiqh*” for Hanafi is the supreme and most unique science that Islamic civilization ever produced. As an *‘Ilm al-tanzil* (a science that is capable of transforming revelation into inductive and experimental methods), it is a practical science. Having as its aim the protection of human interests it grounds itself on both rational *istidlal* (demonstration) and experimental induction, within which human efforts (*Ijtihad*) find a wide field of play. In contrast to mysticism (*‘Ilm al-tasammut*) for instance, *Usul al-fiqh* neither accepts illuminating concepts, (since its basis itself on causation (*ta‘lil*), nor on theoretical beliefs since it sees Allah as the lawgiver”.<sup>12</sup>

Massignon yielded great help and told Hanafi that the general philosophical method he is looking for is available and possible in discipline of Foundations of Jurisprudence.<sup>13</sup> If phenomenological method is applied to this discipline it might bring Hanafi closer to the “exact science of humanities” he wanted to establish so earnestly.<sup>14</sup>

The PhD thesis of Hanafi consisted of three parts. It is his first attempt in this great experience. The three parts have been translated into English with the following titles:

- i. *The Method of Exegesis;*
- ii. *The Exegesis of Phenomenology;*
- iii. *The Phenomenology of Exegesis.*

Hanafi gave his thesis a subtitle, *La Science des Fondements de la comprehension “‘Ilm Usul al-fiqh”* which indicates how transposition is made operational in the concrete sense. Transposition will be explained a little bit later. Hanafi has explained himself why has he translated the “*‘Ilm Usul al-fiqh*” as “the science of the foundations of understanding”?

- The reason is that *asl* (plural: *usul*) means root or foundation in Arabic on which an edifice of the knowledge stands firmly. Hence foundation may be appreciated as the reason of being or existence of something. While in the case of *Fiqh*,



this represents human actions specially pertaining to the acts of judgment and decision-making.

- The second meaning it gives is that of principle, which according to Hanafi stands at par with deductive reasoning.
- Thirdly it may refer to revealed data as well which provides the material for analysis in project. Hanafi offers three variant translations for *Fiqh*
  - i. Canonical Methodology;
  - ii. Methodology of Jurisprudence;
  - iii. Understanding.

Understanding? Such a far-fetched meaning!!! Hanafi is aware of his daring venture, but he is satisfied because he is able to correlate *Fiqh* with understanding in following three senses:

Understanding in exegesis means to become consciously aware of acts of judgments

- i. made through reasoning;
- ii. on the basis of revealed source of knowledge;
- iii. [......] similar to how these aspects appear in the three different senses of the term '*Asl*' as foundation, principle or as source.<sup>15</sup>

However, if we want to transform, *Ilm Usul al-fiqh* from a mere juristic tool into a philosophical discipline subject to phenomenological review, its archaic terminology must be revolutionized. Hanafi himself has rendered this service and renamed the sources using his favourite methodology of transposition. His new scheme of titles is as follows:

- Quran----Anonymous Experience;
- Tradition or *Sunnah*----Privileged Experience;
- *Ijma'*----Intersubjective Experience;
- *Ijtihad*---- Individual Experience.

First of all is transposition. "Extrapolating from the transposition of the traditional terminology of *Ilm Usul al-fiqh*, the wider Islamic heritage must be rephrased in what is now called *Mantiq al-Tajdid al-Lughawi* or Logic of Linguistic Renewal' of the other disciplines of traditional Islamic learning.<sup>16</sup> Transposition is its first and most significant step. Let us see what is meant by transposition? Transposition is the placing of something in a different setting, or the recasting of something in a different language, style or medium. In the parlance of Hanafi, this transposition is a modernist need

wherein the content of any culture is expressed in the phraseology of modern thought. There were two challenges before Hanafi when he was attempting his thesis at Sorbonne:

- Need of a language which is accessible to the contemporary Muslims and non-Muslims alike, into which an historical data from a specific religion may be transcribed;
- How to express revealed data received in a particular cultural set-up in its fullest possible sense in the language(s) the other(s).

Hanafi defined transposition as, “rephrasing the material in such a novel way that it simultaneously accounts for the terminology and the idea or thing described”.<sup>17</sup> The concept of transposition is quite close to structural linguistics and translation studies.<sup>18</sup> Iqbal’s *Reconstruction of Religious Thought in Islam* was most inspirational work for Hanafi, since according to him Iqbal has made the best use of transposition.

Hanafi wishes to achieve his major objectives through this process of transposition which includes:

- Detaching the obsolete terminology in order to keep it abreast with the demands of changing times and devising a new and more enabling linguistic framework harmonizing well with the current needs;
- A “global motive” to prove the unity of all human cultures by showing that the transposed and the transposing cultures are essentially similar in nature. This is in fact the appearance of first anthropological turn in Hanafi’s thought to study religion in human terms.

In *Les Methodes d’Exegèse: essai sur La Science des Fondements de la Compréhension "’Ilm Usul al-fiqh”*, Islam has been treated as “transposed culture”, whereas European culture as “transposing culture” since Islam has derived its major content from the heritage. In declaring human culture as essentially a unity, he appears very close to two other great thinkers, that is, Walter Benjamin and Jacques Derrida who have established this approach in *The Task of the Translator* and *Des Tours de Babel* respectively.<sup>19</sup>

Moreover, there are some terms which have lost their previous meaning and have opted for the new ones. For instance, freedom now does not mean liberation from slavery of an owner, now it stands for the access to information, right to express, move, believe and choose etcetera. Some phrases and related issues no longer exist in the modern world such as spoils of war, concubines, slaves, and

*Dhimmi* (non-Muslim citizens of the Islamic state). Similarly some new phrases have been added to dictionary, which were previously non-existent, such as, human rights, democracy, parliament, national liberation, mass-culture, cloning, organ transplantation, stem cell medicine, assisted fertility and surrogate mothers etcetera. Some terms have either become obsolete or quite vague and ambiguous like *Jihad*, *Dar al-Harband* and *Dar al-Islam*. These need either complete review or at least reinterpretation in terms of resistance against foreign occupation, war of liberation and colonization.

However, the hitherto proposed solution of this problem is not very substantial or even respectable. This is simply to borrow phrases, terminologies, expressions and vocabulary from the West and the Europe to deal with the requirements of the modern time. Hanafi is determined to bring the Muslim World out of this quagmire and to overcome their sense of inferiority. He is confident enough of his method and declares courageously that the logic and language consequential of the *Ilm Usul al-fiqhare* better and improved than those of the dogmatic theology of the West. "So whereas European philosophical jargon offers a richer language, the schema developed in *The Method of Exegesis* provides the Muslim World not only with a home-grown general method of philosophical investigation but also with a methodology which, thanks to its inherent coherence, stability and integrity, can find general application beyond the Islamic tradition".<sup>20</sup>

Hanafi, nevertheless, entered here in the realm of Hermeneutics; however, for him the domain of this field of study is far wider than merely commenting on the language. For Hanafi, the function of Hermeneutics is to connect the language and words with their referential connections, that is, the things-in-themselves. The method appears subjective in nature but Hanafi is sure that its objectivity may be retained through Inter-subjectivity or the cognitive role played by the 'other'.<sup>21</sup> Hermeneutics enables us to share the lived experience of the revealed data or historical consciousness and we are able to understand and appreciate it with the help of eidetic and active consciousness.

The second question was related to the mechanism associated with transmission of this revealed date across the time, to break its spatio-temporal and socio-cultural boundaries; in the other words to make the particular universal? To answer this difficult and highly technical question, Hanafi relies on another technique of phenomenology, that is, reduction, bracketing or suspension of judgment (epoché). This is the method, which according to Hanafi transforms the religion into a rigorous human science and makes the

temporal, timeless. How to apply this technique, let us see in the words of Hanafi himself, “The reduction of religious matters is constituted by the reduction of the text outside its historical context, that is to say, by setting aside all circumstances in which the text finds itself, or by leaving aside any consideration of the spatio-temporal determinations that relate a text to history.”<sup>22</sup>

In the words of Paul Ricoeur “This procedure enables consciousness to shed its original naïvete, called natural attitude by Husserl, allowing it to discover its own capacity of giving sense to what was previously taken as merely given”.<sup>23</sup> Hence we may say that, “reduction removes a limitation, and thus frees the whole sweep of consciousness”.<sup>24</sup>

Now the next question is how to convert *Fiqh* from theocentric to anthropocentric discipline?

It is pertinent to mention here that Islam’s own approach is, nonetheless, anthropocentric. The true religion is a genuine lived-experience which takes place in the inter-subjective Life-world. That is why a prophet sent to any people always belongs to the same community and is never a foreigner; he speaks the local language. The entire revealed literature is in the languages in vogue in a particular community. It corresponds with the contemporary idiom. When Allah’s prophet says, “I am a human like you”<sup>25</sup> he is affirming that religion is anthropocentric and not theocentric or supernatural; otherwise Allah might have appointed some extra-terrestrial beings as his messengers. Allah, Himself has used anthropomorphic symbols for His Glorious Self, only to make the revealed material “human-friendly”, despite the fact that He is beyond any comparison with any creature including humans.

Hanafi conceives God inside the human society, within the world and in the history. According to him, “A revolutionary theology conceives God inside the world, inside history, between the masses and for the people. God is not outside but inside. *He is not transcendent but immanent.* He is not unseen, untouchable, intangible, unknown, but he is known, near and familiar.”<sup>26</sup>[Italics added]. The *‘Ilm Usul-Din* when connected with a progressive or liberation theology may be refashioned into an ideological tool.<sup>27</sup> Liberation Theology, in the words of Harvey Coax first and foremost a theology of praxis based on the conviction that all human thought is actually a form of action.<sup>28</sup> Hanafi’s ideology of Leftist Islam has also its roots in Liberation Theology, while the Tradition and Modernity project is also linked with the same.<sup>29</sup>

Before discussing it in detail, another very important concept by Hanafi needs to be brought into notice. What happens when the

Theology is converted into Anthropology? When God is made immanent? The answer is simple: the vertical, hierarchical and top-down concept of the world is changed into horizontal, linear and equal. Hanafi writes, “A revolutionary theology gets rid of *this hierarchical concept of the world and chooses a linear concept*. All realities are on the same level. No top and no base, no higher and no lower.”<sup>30</sup> [Italics added]. This we shall discuss in the Liberation Theology during the course of discussion.

Hanafi added a new dimension in the use of Hermeneutics and expanded its scope since in Christian thought; it is considered generally a religious science like other religious disciplines. In Christianity it has never being recognized as a principle tool which may lead to new forms of reflection including linguistic analysis, historical critique and practical realization.<sup>31</sup>

Here Hanafi takes the opportunity to define Theology of Liberation, which according to him is “nothing else except this phenomenological passage, through Hermeneutics, from Tradition to Revolution. It can reformulate itself to a rigorous discipline purifying itself from emotionalism, dogmatism and institutionalism. This phenomenological rigour can extend to Hermeneutics as a tool of development in the Third World”.<sup>32</sup>

Theology of Liberation, a Christian product in origin has been used and defined by Hanafi in a novel and purposeful manner. We have deferred this discussion till an appropriate place in this paper. Now it is the adequate stage to elaborate it. Liberation Theology is actually a political movement which started in Latin America during 1950s-1960s. It was a reaction against the social injustice, economic exploitation and poverty prevalent in that region. The movement was initiated by the Roman Catholic Church. Its nomenclature owes its existence to the Peruvian priest Gustavo Gutierrez in 1973. He is also the author of the well-known book, *Theology of Liberation*.

Hanafi is the exponent of the Muslim Liberation Theology because without its help, the *‘Ilm Usul-Din* and *‘Ilm Usul al-fiqh* may not be brought on earth from heavens and from theocentric approach to anthropocentric status. The salient features of Liberation Theology are as under:

- a. It gives absolute priority to praxis over theory. Its main objective is to challenge the status-quo instead of rationalizing it. Hermeneutics of suspicion has no place in it, since reality is prior to law in Liberation Theology. In the real-world-situation, poverty, exploitation and oppression are so obviously visible that obscurity of any law may not hide them.

- b. Liberation Theology supports the poor against the rich and the oppressed against the oppressor. It highlights the miseries of the underdog and those who have been discriminated against on the basis of colour, creed and race.
- c. Liberation Theology stands with the crushed and the downtrodden in their struggle against the powers of imperialism, colonialism and exploitation. It is not only a new theory, but also the herald of a New World Order in practice. The debates and dialogues take place not in the huge and stately Theological Seminaries but in the common places of struggle between the revolutionaries, freedom fighters and the theologians.
- d. The goal of Liberation Theology is not Law( read *Fiqh*) *per se*, but the human welfare. Humanity is the object of major interest for Liberation Theology. Religions and Ideologies are meant for human beings and not vice versa.
- e. Liberation Theology is firstly a *liberation from theology* and primacy of dogma and secondly a *liberation through theology*. Because what is eternal in man is the purest and deepest motivation for praxis. The highest implementation of faith is not committing mischief and doing good deeds on the Earth.<sup>33</sup>[Italics added]

Now it is the time to bring this discussion is to conclude it. However, we would definitely like to see has the discussion yielded the results, it claimed in the beginning.

Here in the end we have to see critically to which extent he is successful in meeting his targets and achieving his aims?Is Hanafi successful in making *Ilm Usul al-fiqh* rigorous science with the help of Phenomenology, Hermeneutics and Liberation Theology? Has he shown himself capable of converting Theology into Anthropology? Has he brought God to the human abodes from high heavens?

We will have to move towards conclusion to see it critically and objectively.

### **Conclusion**

In the Introduction Hassan Hanafi had set two objectives for himself, which are as under:

- *Ilm Usul al-fiqh* needs to be reconstructed to bring it at par with the demands of modern circumstances. New jurisprudential initiatives are required for changing the old language with the modern one.

- It is a must now to switch over from the Theocentrism to Anthropocentrism, from Historicism to Humanism, from Dogmatism to Criticism and from Literalism to Hermeneutics. This must be done in the Classical Scriptural Science, that is, Jurisprudence.

As far as the discussion above is concerned, Hanafi has presented his case with remarkable and extraordinary clarity, sharpness, vigilance and vigour. His method is novel, yet strong and academically viable and propounded with intellectual strength.

His most valuable service is to bring *Ilm Usul al-fiqh* par with the contemporary world. It is his life long project which could not be fully covered in a single article of few thousand words. However, he has very skilfully applied Phenomenological method on the same and also provided us with new terminology (Neologism) the discussion of which was beyond the scope of this paper. ( We had discussed only the need and method of the same).

He paid exceptional attention to language because obsolete and outdated terminology may not serve our purpose in the world of information technology and communication we are living in. Moreover, scientific accomplishments have revolutionized our lives. Now a woman may not need three/four month to wait to affirm either she is pregnant or not? A simple and cheap strip may affirm or negate it in few minutes. Most definitely we need a state-of-the-art linguistic structure to face the modern legal challenges fairly and squarely. To the honest judgement of the present is that Hassan Hanafi is successful in his objective. Every year Pakistan faces a controversy regarding moon-sighting for celebrating Eid or the commencement of the holy month of *Ramadan*. Application of Hanafi's method may resolve this conflict of Science and *Fiqh* in Pakistan.

Peter L. Berger in his *The Sacred Canopy: Elements of a Sociological Theory of Religions* has admired Hanafi that he has provided contemporary Muslims with a *Plausibility Structure* which corresponds to the current situation in the Muslim World. Robert Brunschvig in his opinion regarding the Hanafi's intellectual trajectory specially in *The Method of Exegesis* that it is a great adventure and total reinterpretation of the *Usul al-fiqh*. Hanafi does not revive or modernize some of the concepts in the pattern of Abduh and Iqbal but attempts a complete rethinking, turning the *Fiqh* into yet another sociological study rather into the work of a well-versed philosopher.

Being a humanist he does not approve a strict, harsh, dictatorial and autocrat God ( as has been portrayed by the opportunist Muslim

rulers to exploit the masses), he has given us a soft and human-friendly God, who loves His creatures and wishes their welfare through their own efforts. Hanafi promotes praxis(action) over contemplation or mere worships, hence he intends to change the order of revelation. He wishes to make it linear and horizontal instead of hierarchical and vertical. This process is known as conversion of Theology into Anthropology and moving from Theocentrism to Anthropocentrism. Until God will remain an alien, other-worldly and far-off entity, His teachings would not infuse themselves in the human society. A Quranic verse stands as evidence that Allah is definitely immanent instead of being transcendent.

And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein.<sup>34</sup>

Hanafi, with the help of Liberation Theology has achieved this objective, nevertheless, in an impressive manner. In the end it is to be acknowledged humbly that no paper may conclusively “prove” any premise in Social Sciences and Humanities as is possible in Natural Sciences. Hanafi has accomplished his objectives with reasonable success. However, constructive and healthy criticism is always welcome and doors of research are always open.

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