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# ISLAM AND THE PROTOTYPES OF MUSLIM CIVILIZATION

Abdul Hameed Kamali

## ABSTRACT

There is no ambiguity in it that Islam in substance is a culture of sacrifice for abiding interests. All different cultures and groups, the cultures of avarice and self-interest are mortgaged to desires and are meant for disintegration and disunion. They produce an Umma divided within itself and self-defeating in its purpose. The basic law of the culture of Shahadat revealed in several verses of the Book is that no soul is burdened with its obligation more than that of its own capacity. The law is for all time and for all situations. In other words, no man is under compulsion to make such sacrifices of his means and energy that puts his own survival at stake. Beyond the provisions of reasonable survival as determined in view of the general lot of mankind, everything is part of Shahadat. The timely interest has to be governed by the abiding interest under the Law of Wages: This is the cornerstone of the culture of Islam. The Culture of those who are with God for all time, and prove it by rendering their Shahadat to it on all occasions, for them are all the good promises of the Destiny. Mankind is sure to meet them, if faithful to it. Unfolding a number of commendable features, the Muslim Civilization made some very valuable contributions to the progress of Mankind. But most striking point about it is that at no stage of its evolution could it nurture an urge for human rights. No mass uprisings and agitations for higher values adorned the pages of its history. The idea of individual's freedom which would have eventually led to the idea of collective self-determinism and legislation was quite alien to the game of power, often savage, in its wide expanses.

Before we embark on our discussion in continuation of the principle of fiduciary delegation for mounting over the difficulties of direct reference to the people in large societies for management and administration of public institutions and framing or amending their operational laws and rules, we have to take pause for some very relevant observations about Islam and its approach to human problems and the Muslim civilization as it flourished in history and disengaging ourselves in these times.

Genuine return to Islam can never mean in the Muslim world a reversal of the wheel of time, reliving a romantic past or a comeback of some inflexible shape of things, for there are no archetypes in Islam. And approach to it in terms of fixed roles and structures is against its spirit and temperament.

Consequently, it has never proved rewarding to have looked for the system of economy, constitution of government and form of social structure in the Divine message and revelations of the glorious Quran, and for that very reason in the earlier holy scriptures.

Occasional efforts, directed towards tracing the blueprints of its systems for all times and peoples are just reflections of our own epoch that rattles with ideologies. The ideological mode of thinking has taken in its grip not only secular intellectualism, but also a large chunk of religious scholasticism of this age. But Islam is not an ideology and is not amenable to the tools of ideological representations.

Every model / form takes for granted a static life to be remodeled or reformed according to it. But mankind moves from point to point. Society expands, changes and grows in the course of time. Therefore, it cannot remain confined to some given moulds for a long time. Its growth is stunted or it must break through the ramparts of its containment, go wild under the trauma of its problems and is uprooted by unmanageable developments. However, there are other possibilities too. It may reshape itself by overthrowing its outmoded form. But the new shape it adopts is also unenduring. It must modify or perish in the long run.

Being true to the nature of life and its dynamics, Islam has never counselled a model for the solution of human problems: a shape of political authority, a design of economic process, an image of the roles of men and women in human groups, fixed categories of vertical and horizontal cross sections of the pyramid of social arrangements.

In the same vein, it has never encouraged or tried to cultivate imitation as the keynote of its message. What it has asked the believers is to follow; follow the straight path. Imitating and following are poles apart.

The vision of a path is akin to that of the human situation. Man is in travel from birth to death. Groups and nations are also in passage from ages to ages. It is obvious that the future is blank insofar as it has no dots, lines or directions of its own. Before stepping into it, a path has to be worked out and laid down. And all of it requires a critical foresight. Imitator (of a model) is useless in this regard. A follower of the straight path having open heart, open eyes, open ear and using his faculties with insight is one who braves the future by keeping himself at the right course.

Those of the lot who labour under the impression that the path is already given out reduce it to a static form. They are attracted to this illusive perception, recreate it in their lives and get themselves fixed at a point of time in the belief that they are treading the straight path.

Islam does not want duplicating machines. Its demand is for those servants who are to exercise self-initiative and creativity as part of their nature. God, most high, does not want chattel-slave (Q.16:75). He draws a comparison between two sorts of men. There is one who is dumb (unable to speak, i.e. stupid) and is totally dependent on his master. Withersoever he is sent, he brings no good. There is another, who as sent establishes justice and is on a straight path (Q.16:76).

A tactless servant at the most can copy a given image or retrace a model. He is unworthy of doing justice to the cause of the master and follow the right course to fulfill it. It requires an intelligent agent with drive and creative approach to serve his lord. This divine exposition of the whole matter together with different portents in the Holy Quran determines the meanings of 'we hear and we obey (Samína wa Atána) in Islam. It does not mean blind reproduction, but intelligent following.

However, intelligence does not grow in vacuum. Every way of life grows its own intelligence. Those people who are committed to the right course and do demonstrate this commitment by their righteous life develop the Furqān (Discerning capacity of the right and wrong, correct and incorrect course) and are bestowed with the Mizan (Balance which keeps away from excesses). But those who take refuge in a 'form' are deprived of both the Furqan and the Mizan. And those who lead a riotous life, their intelligence has a distorted 'furqan' and their balance has disproportionate scales.

Even Divine guidance and its revelations are of no avail to them. They are misled further by the holy scriptures. Misled by the Divine words are those, "who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined and (who) make mischief in the earth. Those are they who are the losers (2:27)." God the Merciful "does not withdraw from a people or change the goodness, He has given to them, unless they first change (to bad) that which is in their hearts (8:53)." What they lose then is Furqān, i.e. the power of discernment between right and wrong and with it their grip on the mizan which saves them from excesses is also over.

For downpour of furqān on them, people must listen to the Divine words and act accordingly:

O, ye who believe! betray not Allah and His messenger, nor knowingly betray your trusts. And know that your possessions and your children are a test (fitna) and that with Allah is immense reward. O, ye who believe! if you keep your duty to Allah, He will give you Furqan (discrimination between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive. Allah is of infinite bounty (Q:8.27-29).

### **Who is Witness**

Deen primarily means wages of works, one has to receive: At human plane, it is transfiguration of the universal law of cause and effect that permeates everywhere in creation. Islam in itself as a term means surrender to God with all of one's own self. Most reassuring disclosure of Islam to man is that God is above all the chains of cause and effect. Surrender to God means to be with God, an existential revolution which bestows controlling power over all works and their wages and opens door to the Straight Path, the path of right works and right wages, by self-control against evil works and evil wages.

When it is said that Islam is a Deen that covers all aspects of life, what it means is that it shows how the law of works and wages

functions in every thing that has the mark of man. Consequently, no manifestation of man and his group structure drops out from its sight. As a Deen, it is comprised of the knowledge of works and wages in every field, and therefore inevitably shows in clear terms the Straight Path man has to follow in all situations: Man after all is a traveller, and nothing else, with all the Implications of this position.

The pertinent truth most relevant to him is that the law of wages in its working is an irresistible fulfillment. Never is it in human power to stop or slow it down. Time and its dynamics is also subservient to its rule until all the individuals and communities are paid back as they deserve. This is the Destiny, everyone has to meet; everyman and every group.

Islam raises no false hopes, it is all realism. Good hopes are concomitants of good works. There is no message for evil, but what it deserves. False hopes are byproduct of the evil itself that proves deceptive in the end. This is a clear indication for mankind and to those who commit evil.

Do they suppose that we shall make them as those who believe and do good works, the same in life and death. Bad is their judgment! And Allah has created the heavens and the earth with truth and (i.e. so that) every soul may be repaid what it hath earned. And they will not be wronged (Q. 46: 2-22).

Indeed every human conscience would be inclined to approve of this declaration of the glorious Quran. It is that Realism on which Islam proposes to order individuals and nations. In this regard, most startling revelations of .Islam as Deen are those that rule out personal rise and success surviving as such without group survival and salvation. No solo flight is possible. People march to their destiny in groups, in troops (Q.39: 71-74). All contemporaneous men in a society form a cohort. The cohorts may be enlarged to the whole of humanity. Their 'Present' is common. Consequently, their march and their destiny is also common.

All of them are in their way to God in groups, in troops under the regime of the law of wages. Consequently, every one of them has on his back his own burden with added to it an additional burden of his group as well. Therefore, there is no personal success in the ultimate nature of things. The disgrace of additional burden contagiously erodes it from within. All are doomed, save those who have spent their life as witnesses over the people (shuhada 'ala-I-nās).

A man who notices some disgrace around in his cohort (society/group) and is unmoved by it, is one who is of unsure faith

and collaborates with it. He is not worthy of the honour of a witness, as disqualified by his own inaction.

In Divine eye, witnesses (Shuhada) are those spirited souls who not only realize the disgrace people are sunk in, but also are restless to apply their means and lives for delivering them from it. They are Shāhid (witness) and Shaheed (outstanding witness). Either the one who declares to have surrendered oneself to God is a Shaheed, or atleast a Shāhid. Or he is not the required man.

In the Divine plan for human order, the Muslim is a dignified title not easy to win. In Reality (which actually matters in the creation of heavens and earth), it is reserved for those who participate in Shāhadat (witnessing) as that the Messengers are Shuhada over them and they, in turn, are Shuhada over the people (Ala-I-nas. Q:22:78).

Shāhadat is all action. It is participation with God in his plan to cleanse the world of evil (ignorance, worship of desires, excesses, diseases, poverty, vanities, etc.) to establish real fraternity in mankind and restore its travel on the Straight path. It is meant to grow and flourish, gain momentum, attract people with a formidable impetus. As mass action, it produces its own culture and public order and in itself is preserved by rendering incessant Shāhadat for it.

All those who are in its massive push are charged with the desire to be at the forefront of those who ward off evil. Thus each one competes with others in a blessed competition to set examples by offering more and more sacrifices of wealth, time and energy (Q.25:74). This racing increases their mutual affection and brotherhood, closes their ranks, and grows those shining patterns and conventions in their interaction that form a glorious and abiding culture which identifies the proper meanings of the basic institutions of social order i.e. of property, of human rights, of contracts and pledges, etc. conforming with the basic requirements of mankind.

There is no ambiguity in it that Islam in substance is a culture of sacrifice for abiding interests. It is all Shāhadat. Those who help God (in His mission), God helps them. There should be no doubt in the Divine declaration. “Lo, verily I shall be victorious, I and My messengers. Lo! Allah is strong, Almighty” (Q.98:20). All different cultures and groups, the cultures of avarice and self-interest are mortgaged to desires and are meant for disintegration and disunion. They produce an Umma divided within itself and self-defeating in its purpose.

The basic law of the culture of Shahadat revealed in several verses of the Book is that no soul is burdened with its obligation more than that of its own capacity. The law is for all time and for all situations. In other words, no man is under compulsion to make such sacrifices of his means and energy that puts his own survival at stake. Beyond the provisions of reasonable survival as determined in view of the general lot of mankind, everything is part of Shahadat. The timely interest has to be governed by the abiding interest under the Law of Wages: This is the cornerstone of the culture of Islam. The Culture of those who are with God for all time, and prove it by rendering their Shahadat to it on all occasions, for them are all the good promises of the Destiny. Mankind is sure to meet them, if faithful to it.

### **The Moors of Legalism**

Unfolding a number of commendable features, the Muslim Civilization made some very valuable contributions to the progress of Mankind. But most striking point about it is that at no stage of its evolution could it nurture an urge for human rights. No mass uprisings and agitations for higher values adorned the pages of its history. The idea of individual's freedom which would have eventually led to the idea of collective self-determinism and legislation was quite alien to the game of power, often savage, in its wide expanses. Were it ever heard in the circles of its Ulema and Scholars, it produced no striving in their heart for contemplating on it down to our own times.

The reason might be that the ruling idea in the substrates of the Muslim civilization was responsibility of man. In itself the idea of responsibility is more immense in imports and implications than the idea of man's freedom (from the burden of Divine or superimposed laws) forming the bases of the Christian and later Modern western civilization. It would have unveiled values after values replenishing and revitalizing Muslim communities and nations with the march of time, but for the overwhelming legalism which dulled their genius.

It is common sense that Law is compulsion. And no compulsion can reason itself out on its own account. It has to refer to life beyond itself for its justification. But when the Law breaks down into different fragments each one with a nucleus of its own surrounded by its positive and negative effects the vital relationship of law with Life is snapped. Replacing the vital law, swarm of self-contained commands occupy the field, that may detain life but cannot sustain

it. It is this phenomenon, which we may designate as Legalism. It assaulted the nerves of Muslim civilization and made it inert.

The idea of Responsibility of man forming hard core of the consciousness of Islam about human affairs became dwarfed, frozen and neutralized in the chilly winds of legalism blowing the entire course of the Muslim history. Ever since the third and the fourth centuries Hijra (coinciding with the consolidation and erosion of the Abbasid Empire in the East, the Fatmid Kingdom in Egypt and North Africa, and the Amvi rule in Andalusia), the lofty notion of man's responsibility inherent in the Faith was bogged down to and equated with the earthly idea of punishment with the breach of a (particular) Law, and thereby was completely emaciated of further and deeper meanings that must have informed the throbbing of its heart. As human responsibility shrank to the narrow points of particular command with particular effects, no value in itself could catch the imagination of the believers in the green house of Legalism. All that was taking roots, growing strong and shaping the collective patterns of the Muslim World was a violent antithesis of Islam, a complete simulation of the grand style of un-Islam. A few crucial observations may suffice to underline and expose the general tone and main thrust of this civilization as a massive anti-Islam flux.

### **Discriminatory Order**

A new sort of religion not unlike that of the ancient Judaism with its pre-ponderingly racial (or blew blood) orientation was subduing and replacing the Universal religion of Islam. It held very despising attitude about its masses, and more so about the native inhabitants of its Vast empire particularly in the East. The *Adab al-Qazi* literature (Manuals for the guidance and discipline of the magistrates and judges) advised mild punishments for the sons of gentry (perhaps excluding Hudud ordinances) and stern measures against those of the common folks. Very strong suggestions were made in those guide books to ignore or take very lightly the witnessing of the man of street against the respectable gentry.

Some manuals even pronounced that man from the market (bazar) were not qualified enough to depose sound evidence. A market was a place where beside the merchants a large number of humble men earned their livelihood by performing various kinds of auxiliary services. In this civilization, those multitudes beyond the traders and big shopkeepers, were not treated as "whole men" to give proper evidence.

Totally pre-occupied with particular chunks of Law, the Scholars and Ulema failed to perceive the serious cracks that the norms in operations, having their pleasure as *Abkam-al-Sharia*, were causing to the structure of their Belief itself. An Ummah with startlingly modified belief system and distorted mental frame was in growth in this civilization which had very little in common with the Faith and norms that had emerged with Islam at its start.

It may not be out of place to mention that despite the emergence of discriminations on hereditary lines, their influence was not strong enough in the Ummah and its vast territories beyond the capital cities, the seats of power. It was still possible in the fourth, fifth and sixth centuries for a *Jassas* (lime-mixture maker), a *Naqsbband* (printer of fabrics), a *Ghazali* (rope weaver) to have entered a school of learning, earn fame for his scholarship and attain the most celebrated position as a jurist, head of an order, or an Imam al Fiqh. It was difficult, yet man of humble origin could join civil administration and rise to the office of a Wāli of some region. Although, military ranks were not widely open, still one of the commoners had some chance to rise to the position of Commander of an army.

But with every century socio-Legal blood-line ordering and stratification got reinforcement and spread contagiously in the entire body of the Millat-i-Islam.

The post-Tartarian Muslim Civilization reaped the sourest crops of those seeds of discrimination. Islam as a religion and as a message of deliverance from all sorts of inhuman treatment and burden, was overwhelmed by its stony structure. Racialism or blood-line segregation of the Ummah in various castes reached that height as had never been attained by Judea and Aphraim (Israel) in the antiquity.

Alienation from Islam is highlighted more glaringly in the religion of this civilization in its ordering of mankind in the scale of dignity. The *Fatawi Alamgiri* a compendium of encyclopedic measure compiling the legal judgments of the Hanafite School as evolved by its jurists over centuries upto the eleventh century Hijra (Seventeenth Century A.D.) stipulates a scale of dignity and status and segregates the Ummah into various blocks on vertical line. Its stipulations are in utter disregard of the Divine Command: ‘O, You people, we created you from a man and a woman, and made you (by multiplication) nations and tribes just) for (your) introduction (recognition). Indeed, of more dignity amongst you (than others) is who is more fearful (Q.49: 13). It obviously means that men live in tribes, clans,

subclans, etc. and are recognized by that but in the eyes of God and near to Him are only those who are high in the scale of virtues.

The jurists ignored this Divine Command which provides unmistakable and unshakable foundation to the universal brotherhood of mankind and makes them equals to one another in all public life and order. How could they dare to do this? This issue may be taken up later. What they did is of importance. Perhaps, they squared the Sharia with the material conditions of their time and with the outlook shaped by different pressurizing movements in the entire body of the congregation of Islam.

Accordingly, the *Fatami* laid down the following rules to be followed by all and sundry. A Quraish is higher in status and dignity than a non-Quraish. A settled Arab (living in townships and villages) is higher in scale of status and dignity than a bedouin (desert Arab).

An Arab (whether a settled one or a bedouin) is higher in the scale of dignity and status than an *Ajmi* (non-Arab);

An old Muslim family is higher in rank ordering than a relatively new family in the fold of Islam.

A man's actual rating on the scale was a function of his ancestry coupled with his family profession in this rankridden Ummah based on hereditary principle in all walks of life as the supreme norm of its socio-political matrix, more particularly in its post-Tartarian civilization.

Son of a Qadi was in his right to succeed his father (of course some minimum qualifications were also required). Thus, there arose Qadi dynasties. Like wise, the institution of mufti (jurist-consult) also grew into a hereditary privilege. And nearly all positions surrounding the religious sciences and learning. Doors for common folks were hardly open. Above the elementary right of enabling one to read and recite the Glorious Quran, that could not be refused, none but the son of an 'Âlim would find entrance into the precincts of higher learning. Thus a class of hereditary 'Levites' appeared and got themselves permanently entrenched in the entire spread of the Muslim civilization from the Nile to the Indus and beyond.

It was not uncommon that an outstanding religious doctor, by his guts and influence, founded a Dar ul 'Ulum. i.e. a Campus of higher religious instructions, but he could not be succeeded by one the gems of first water mark from amongst his own pupils. Only one of his sons (often his eldest one) would put on his mentle as the rector and principal 'Âlim of this university, irrespective of his caliber and

standing as a religious scholar. Knowledge and learning, critical thought with fresh understanding or approach to new problems grossly declined to miserable level in this way.

Decadence was the main feature all round in this civilization. Umara (the orders of high military commanders) also descended from the houses of those senior commanders of the legions, that had accompanied the royal dynasty and its founder for supremacy over a dominion. Their competent and incompetent sons and grandsons etc. occupied all the levels of main command. The armies suffered from anachronism.

Nawabs (the first order civil administrators, governors, deputy governors, etc.) were also from old families and their progenies attached to the throne from the beginning.

A humble subject, beyond their ranks, was allowed to join the armed forces as a horseman or as a foot soldier. He could expect rise on his brilliant performance upto the command of a hundred strength and not more. Sons of better classes than the menials, having developed expertise in reading and writing could enter as a clerk (munshi) in a local set up. It was very rare that they rose any further.

Beyond the institutions of religious instructions, which turned out 'ulama' there were institutions (Madarrasah) of secular disciplines teaching medicine, metaphysics, chemistry, physics, mathematics, and other branches of learning. Those who completed their education through them were called *Hukama* (doctors). Their usual family calling was practicing as a physician.

A physician must come from a physician family or from the family of an 'Âlim. None with a different antecedent was allowed entry into the centres/academies of higher learning that produced physicians, mathematicians, chemists, etc.

In this socio-cultural atmosphere, everyone was dutybound to confine himself and be satisfied with his family craft and skill and its station in the entire manifold of social pyramid allotted to him by his birth.

It may not be irrelevant to recall that the lands which came under the sway of Islam in its early two centuries from the Atlantic shore to the Indus saw massive conversion of their population to its way of life. But the great Indian Peninsula beyond the Indus was subdued by the rulers and hordes from the Transoxania in the seventh and eighth centuries Hijra with a different tale. What they represented

was not Islam but a civilization of its own hues, prejudices and pride, scale of honour and status. Consequently, the Indian masses did find no appeal in the religion professed by those new conquerors. They had been already suffering from a rigid caste system ever since their past. To the rulers from the North, all those castes and moulds dividing the Indian Society on vertical line looked very much natural. Whether the Supreme One was worshipped with images or without images (as the Muslim do) was just an insignificant question, immaterial to lives of the masses in India. There was flexibility for both kinds of worship in their tradition. The new rulers had a despising look on them for their own position was well guarded in their own shariah code as being older Muslims as compared with any non-Muslim of India converted to Islam. A Muslim even from the highest castes (a Brahmin or a Rajput) would always be of inferior position status and dignity to them.

It was in this environ, that different elements of the Quraish lineage made their bid in this vast land, and carved out a splendid niche for themselves and their dependents as Ashraf for all mankind at the top of every caste and origin. They quite conveniently established themselves as 'gateway' to God for the common folks of this Ummah. The Turkish rulers, Sultans of India, accommodated them sometime uneasily and often happily (as Spiritual Kings) and granted big pieces of land to their shrines. It also happened that saints (true sages) of the Muslim world came to these newly conquered regions of India to serve reform and teach Islam to its people. Their sterling character and cosmopolitan dealings changed and converted a large chunk of people to their religion. But it is also a very sad story that their sons, if not sons, grandsons took full advantage of the hereditarily determined socio-political matrix as prevalent, reinforced by the largesse of the rulers of their time, got themselves entrenched in the land as spiritual dynasties, The commoners, semi literate Nawabs and Umaras, ignorant and mentally enslaved artisans, menials etc. attached themselves to their 'houses' as if to the 'kiths and kins' of God that must be appeased to save themselves from all trials and tribulations. The 'houses' spiritual dynasties continued from generation to generation and even up to this age. Masses were reduced to shadows as a law working in the dynamics of this civilization. No art, no knowledge, no science and no industry could grow or progress, not even the religious and moral sciences, law and jurisprudence in this socio-political conglomerate of deadly stakes.

The entire civilization from the eleventh, twelfth centuries of Hijra was but a stagnant pool with its suffocating hydraulic and climatology. Individual goodness or generousities of some of the gentries or nobles produced only passing, local, tiny bubbles in this inertia ridden human mass.

Islam pays very high regard to reference to the people. But what this reference implies is 'free man'. It was this species the free man that was fastly declining in this pool of human miseries. The masses craftsmen and those working in the soil *were* declared *Kamies* with the most down trodden status. They had to be dependent on their patrons and masters. Most of the land was not their own, because most of the cultivable land with property rights was transferred to the shrines or to the Nawab and Umara families. A reference to people in this mass of multitudes was and is an Utopian dream.

Even to most of the religious scholars / 'Ulema and chains of their spiritual orders flourishing as 'houses' and dynasties, all these clumsy rank and status distributions on horizontal and vertical lines formed warp and weft of the societal configuration and appeared as part of Shariah. The miracle of Shariatization was enacted by only one device. *The consensus of the Ulama and the wielders of the Affairs of the Ummah.*

The governing Law of Islam for all time is *consensus of the Community*. This civilization pegged down the consensus of the community to the consensus of the authorities in power and in this way its whole set of discriminatory mischief, a blot on humanity and Islam, was Shariatized. The legal norm on which it operated was its own fabrication. *Custom/Convention in practice is as good as a Nass from the glorious Quran.*

It was this civilization which easily collapsed before the onslaught of the western expansionism. It could not stretch muscles to kick back the unholy overtures and advances of the Mercantile colonialism gradually developed into a new kind of imperialism on the strength of its Industrial revolution for in itself the former was chronically suffering from mental aberrations, self-cheating convictions and hallucinating social perceptions out of tune with modern times.

The legacy of this civilization is very strong on our own nerves. We are still living in its deadly moulds and patterns. Its graceless values circulate in our blood and forms the categories of our thought. We cannot think of sociopolitical and economic rights of the believers (and nonbelievers) as individuals in their own right

corresponding to the responsibilities, each one owes to others and the Society in general, with the force of our own conviction or Iman (belief/creed). Therefore we cannot Islamize any thing, nor can we democratize our souls. No surprise, consensus of the community, translated as public referendum in Muslim countries from East to West, always proves a hoax let loose on the people by their ruling syndicates.

The self-righteous ruling coteries having seized power in most of the Muslim countries are made of such a stuff that they put the whole document of the constitutional law as drafted on their own liking to the public referendum for endorsement. Usually they claim to have received more than eighty, ninety percent turn out of its result in their favour. The despoiled creatures spread over the land mass of their dominions enjoy no further political rights in their regimes. This kind of referendum does not form 'Ijma of the community' as conceived of in the religious consciousness of Islam or satisfy the basic norm of 'Consultation between them (the believers)' serving as the hard core of public order for its genuine issues at hand as per the Glorious Quran. It is also a stark reality that the people living in the vast country side beyond the metropolitan cities are under several kinds of burdens with varieties of thorny socio-economic conditions that permit them not to express their true will in any kind of such a referendum. In all those countries which in the Quranic assessment are comprised of those that have been made weak (*Mustad'afin*) and that those who have made themselves exalted (*Mustakbirin*), the latter one having monopolized all the wealth and power leaving only a fractional margin to the former, all referenda prove a farce. Woe to those who claim their authority on those spurious basis!!

Now, let it be granted that socio-economic conditions are such that the masses are not handicapped in exercising their will, nevertheless structural limitations of a referendum come in their way and drastically curtail their scope of expressing what they approve of and to what extent.

The referent i.e. the matter under reference must be in substance very general, simple involving no delicate intricacies, and without reservation must be answerable in terms of yes or no immediately. A big constitutional document with several sections, chapters, clauses and subclauses, attached schedules and protocols can never be thrust in the very narrow and sharply edged 'either/or' of a referendum. None can answer about its whole body in terms of 'yes' or 'no' inspite of one's best efforts. Therefore equating referendum

with the consensus of the Community is quite untenable and unacceptable proposition, adopted by the unholy ruling Junta of the countries, suffering from several kinds of inequalities plaguing them, the so-called citizens.

On the assumption that people are free and can exercise their will without fear according to their conscience, a constitutional document and laws relating to the day to day functions of the state may be drawn by their fiduciary delegates/agents or *wukala* forming an assembly of the entire community living in a country.

In the eye of the Shariah of Islam the very fact that the entire population cannot meet or sit to draw up a constitution and frame administrative laws, notwithstanding the most advanced means of communication and travel, forms the genuine ground in the form of a most grave *haraj* (obstruction) that must be overcome for the conduct of state business and socio-economic cum political system of a country. The institution of fiduciary delegation to *Wukala* (Singular a *Wakeel*) for performing the job provides practical solution of the problem.

A *Wakeel* is one who looks after the intents and interests of his ward, who is the real *Mukallaf* (responsible person) in this regard. What it means is that his fiduciary agent or *Wakeel* is primarily appointed to project his views and wishes. Then when the fiduciary delegates of a community assemble together, each one is bound to project the intents of his electing wards in the mutual deliberations and interactions of their sessions, and abridge their differences and systematize their proposals, then they may draft alternate constitutional provisions in respect of the basic laws of the state. In this respect they have to keep living and ongoing rapport with their wards. In a most coveted situation, and ideal conditions (as in the Western democracies) these alternate drafts are required to be put to the genuine *Mukallifin*, i.e. the real individuals, members of the community, for a consensus. In a state raised on the basis of Islam, the real *mukallafin* (responsible ones) can never abdicate their rights and responsibilities in this regard. But however all this elaborate procedure is limited to basic laws from which all secondary laws stem.

In a Muslim society, basic laws are those which include the charter of human rights, the self evident *nusus* (Divine ordinances) regarding different important subjects of the public life. All legislative provisions in their respect need the real *Mukallifin* to endorse them. This is a very sensitive and big topic which can be

death with separately. The basic point is that the people (believers and others) cannot shun their responsibilities about those fundamental matters and shift them to their representatives for legislating as per their own personal judgments, for no admissible haraj (obstruction) as on our assumptions (of proper and desirable conditions of the people) stand in the way of their performing it directly.

### Secondary Laws

The same elaborate procedures cannot be adopted for secondary laws which are in fact administrative decrees whose guidelines are determined by the basic laws. They are frequently altered. It will be very cumbersome if the people are given trouble to go to mass referendum time and again. The Sharia does not want to overburden the real mukallifin (bearer of responsibilities).

Therefore, there is no Shari'i obstacle if secondary laws and administrative decrees are allowed to the delegates of the people and their assembly. In that context they will function as full fiduciary agents of the nation empowered to take decisions.

In that capacity the assembly will be 'the administrators of affairs (Ūlul Amr)' of the people and the Divine Ordinance, "Obey God; obey the Messenger and the administrators of affairs from amongst you (Q.3:59), "will apply to it. This Divine injunction makes it obligatory on the Umma to hand over the power of administration of affairs to some agents, and thus sets a limit on the real agents, the people who are the true mukallifin and ask them to obey the former.

Another ground rule which governs the body politic of Islam is as follows:

A thing which is consequent upon a condition is proved (established) by the presence of that condition. (Jalal Al Dīn Sayuti, *Al Ashbah 'Wa Al Nazair*. P.59).

This ground rule as applied to the problem of consensus means that if a society is so small that its real agents can decide the matters directly by their consensus, it will be illicit for them to adopt indirect course and institute fiduciary delegation for the purpose. No Shari'i cause exists for them to do so. Therefore, their own will to do so does not give legitimacy to their fiduciary delegation.

But since even a small community needs administration of its affairs, it can institute fiduciary delegation of administrative powers to a small assembly or to a committee or even to an individual.

## **Substitution**

The central ground rule in the matters of the fiduciary delegation and shaping it in a particular way is as follows:

A representative (*Zahir/Majaz*) is allowable when the real (thing) is inaccessible (Taqi Amini, Urdu Lahore edition of his work, P.429; **Taudih** on the margin of *Talwih*, p. 54).

When the real thing is unattainable, its substitute is permissible. But it does not permit a substitute of the substitute. And all substitutes just cease to exist for Sharia when the real is not difficult to attain.

This basic rule operates in the representation of the people also. If a first degree representation is easily realizable, and the grand assembly of their representatives may be elected by the people directly without a physical hindrance of importance as the only permissible ground in Sharia against it, then a second degree representation or a third degree representation is inadmissible in an Islamic state.

## **Untenable**

Since **Ijma** (consensus) of the real agents is the proper institution of Islam, its substitution by a representation is not the *prima facie* state of affairs of public order. Then, when it is modified by a permissible Shari'i obstruction, the modification must be as much close to the real as possible.

A pyramid of tiers, intervening between the people and those supreme fiduciary agents who exercise the power of decision on public matters is untenable in Islam. The above ground rule of the Sharia makes it self-evident that if the people can choose their **wukala** (fiduciary agents) directly and thus can establish a first hand representation for **Ijma** in the form of their milli or national assembly, no **haraj** (obstruction) exists as a condition for the Sharia to recognize several tiers as intermediary orders in the constitution of an Islamic state.

The plea that the people themselves somehow or other allowed it does not make it legitimate and removes its prohibition. It has happened in several countries that the usurpers of power for perpetuating themselves put the people to elect their grass-root representatives. If the voters are say 10 million, they are asked to elect ten thousand basic members. The latter are spread throughout the villages and settlements. Then these ten thousand are made to

elect say one thousand secondary level representatives. Then these one thousand important men throughout the nation are asked to elect one hundred members of the grand national assembly usually to stamp the decisions of the usurpers.

Since there is no difficulty or obstruction which can be recognized by Sharia this kind of tiers for the representation of the consensus of the people has no existence in the code of Islam and as such it becomes an illicit part of a state, if the latter is raised on the basis of Islam. It is unwise as well as futile.

It is unwise as well as futile to resurrect the jurists and Kadis of the Middle Ages, who were forced to perform their duties and exercise their juridical options in the blind alleys of the oriental despotism to have a bearing on the methodological and institutional problems of the Muslim nations of this age.

Hasan, I. Mohammad Al Mawardi (d.450 A.H) was not alone who wrote in the fifth century Hijra on the Code of Power (Ihkam al Sultaniya). There were others. Abdul Qadir Al Baghdadi (d.429 A.H), Abu Yala (d.456 A.H) and Abu Yaser Al Bazdawi (d.493 A.H.) were outstanding figures to codify the phenomenon of power with a purpose to help the community.

All of them found it impossible to reform the composition of power. Consequently, they pleaded to the believers to accommodate with it; and under its duress, they tried to preserve as much rule of law as was beyond the sensitive zone of the hegemony of power.

Their efforts to keep unmolested the Ordinance of the Sharia in civil disputes of routine nature around property and merchandise, matrimonial affairs, inheritance and criminal proceedings in view of the structure of power is highlighted in some quarters by the doctrine of necessity working as a natural element in the body politic and legal order of Islam.

It is not out of place to recall how the Muslim communities and their learned scholars exerted themselves to preserve the sharia, at least to the extent of some personal laws not being in conflict with the new paramount authorities when their lands were devoured by the Western Imperialism

Functioning under duress may condone the functioning agent for a time but it can never condone the order of duress itself, and also those who are responsible for its perpetuation. This crucial point is quite self-evident from the 'Code of Power' literature of the fifth and

subsequent centuries of Islam. A glance at it suffices to clarify the point.

### **Legacy**

As a legacy of the early period of Islam, the Muslim dominions in the fifth century Hijra were supposed to be under the political authority of an *Imam* (known as *Khalifa*) of the Muslims. Under this supposition, all the *amirs* (governors and rulers) had to be appointees of the *Imam*. But, in reality ambitious chiefs and houses used to emerge and rise to power grabbing different parts of the Muslim dominions.

In order to preserve the fiction of the unity of the Muslim World, the jurists of the Code advised the *Imam*' to condone the violation of his authority by the usurpers of power and recognize them, as his appointed rulers/governors of those territories. This advice was forwarded, under the principle "A dire want (*al darura*) permits the unclean or bad thing (*al Mahzura*)."

Otherwise the situation would deteriorate to grave disorder; the arrogant usurpers of power would try to topple the Imam himself. Therefore, it was sound that the Imam recognize them as Sultan(embodiment of power) by his own pleasure in the territories grabbed by them.

This mode of argumentation by Al Mawardi, Abi Yala, and other learned judges was not meant to wash the sin from the face of the self-proclaimed rulers who seized power (Sultaniya) in Muslim territories over and above the authority of the Imam. All the force of argument was directed to condone the act of the Imam in recognizing them as valid administrators of the affairs of the Muslims in the lands in their control.

In theory (*sharia*), no unqualified person could be appointed to the office of the territorial ruler. The learned discourses took up this problem. It was plain that in case of usurpation of power, this condition of proper qualification could not be observed. The *Imam* could not remove the usurper.

In this century (14th/century Hijra), no sovereign people would like to live under such compulsions or would hail to act on those advices. And no ruler should feel happy, to secure a recognition and reputation of an irredeemable evil to be accommodated with, as a part of the natural *sharia* of Islam.

The purpose of the law of *Darura* (dire want) is quite different from that of the Law of Necessity which receives its most romantic expression in the famous dictum - all is right in love and war. The law of *Darura* (dire want) condones the 'indecent' act of the one engulfed by the want. The doctrine of Necessity accords legitimacy and wholesomeness to that situation in itself and validates its continuation.

### **Basic Norm**

The *sharia* of Islam cannot be morally indifferent. Its main purpose is to end the social chaos caused by opportunism and egotism, and rationalised by different doctrines of nihilism. Its basic norm is that no one is going to bear the burden of anyone else (*La Taziru Waziratan Wizra Ukbra*). Consequently all share the burden of all of the society. This basic norm is at the nucleus of the concept of *Darura*.

When survival is at stake, the doctrine gives allowance to unpleasant or indecent measures. But to whom does it give the power to choose the unclean when the clean (*Tayyib*) is not available? When a person is engulfed in it, the concept of *Darura* gives this right to the person. "But when the society is 'engulfed, it gives right to all of the society. The basic norm *La Taziru Waziratan Wizra Ukbra* (no one is going to 'bear the burden' of anyone else) is enforced and not suppressed by it, because it is the precondition of all sharia validation.

If it is suppressed the *Sharia* disappears from the society, and the *Darura* becomes the law of necessity, a criterion for the justification of all sorts of exploitation breeding all kinds of evil on earth. Since there is no difficulty or obstruction which can be recognized by the *Sharia*, this kind of tiers for the representations of the consensus of the people cannot exist in the code of Islam and as such, it becomes an illicit part of a state, if the latter is raised on the basis of Islam.



METAPHYSICS IN THE METAPHORS—  
A STUDY OF IQBAL'S POETRY-I

Dr. Sardar Fayyaz ul Hassan

## ABSTRACT

Metaphors are considered as being expressions that are largely affected by values inherent in any culture. Therefore, the meaning should be inferred by referring to share cultural knowledge. Since, metaphors are based on culture; a non-native speaker may find it difficult to understand its literal meaning. Hence, this study provides the basic knowledge of cultural values of Iqbal and the way they have influenced his poetry and his use of metaphors. Furthermore, it has facilitated in understanding the concept of Iqbal's poetry and his conceptualization of metaphors. Likewise, Iqbal has used the example of eagle to refer to the youth. So, it is important to understand the language and culture to analyze the basic understanding of the use of metaphors in that language. This study has examined in detail the use of metaphors by Iqbal in his Urdu poetry with its translation and the researcher has explained how these have become pervasive to human language. Iqbal has attempted to persuade the readers of his poetry using different metaphors; therefore, this study has explored the work of Iqbal to understand the underlying message of his poetry. Furthermore, this study has provided an account on Iqbal's life, examining his early life and his education. A section of the study provides description of the published work of Iqbal in different languages including Persian, Urdu and English. However, for the purpose of this research, analysis has only been conducted on Iqbal's Urdu poetry. It has facilitated the researcher to understand the different functions of metaphors and their use in Iqbal's poetry. The main purpose is to determine different symbols that Iqbal has used to refer to various concepts such as love, nation, and perfect man and so on.

Iqbal spent several years in acquiring the western education; through his poetry, he has expressed his views regarding his beliefs about the east and the west.<sup>1</sup> Since Iqbal was a passionate thinker and had multicultural training, he could go beyond the veils and analyzed the problems in the modern society effectively.<sup>2</sup> In his poetry, Iqbal had identified and criticized the western imperialism, the way they depict democracy and their views on race and color,<sup>3</sup> As evident from his poetry, Iqbal believed west provides false ideas and standards to the people. In search for providing freedom to Muslims and understand their position in the society Iqbal flew above the cities of Kufa and Baghdad to explore his vision and aspire new thoughts.<sup>4</sup> Thus, Iqbal's literary contributions are not only limited to the sub-continent, but also go beyond that. Iqbal's views and perceptions are also considered different, as he has questioned the people and men about their role in the community and the relation they share with God.<sup>5</sup> In many of poems, Iqbal has been seen to develop dialogues between his personified conversant. Furthermore, he has also attempted to establish a direct close association with the God to define the role of a man and to awaken the faith of Muslims.<sup>6</sup>

Iqbal had the view that it is not possible to understand the universe clearly, as new things break in that demolish the fixed ideas about life. Additionally, he believed that it is even more difficult to understand ourselves, as we might not be aware of what we might become.<sup>7</sup> Therefore, in his opinion metaphor can be used as a tool to define ourselves and to explain happenings of the universe, which is also evident in the Lakoff and Johnson's conceptual metaphor theory.<sup>8</sup> He believed in using metaphors in different languages to determine what will happen next. Iqbal had great concerns for transforming the Muslims in India; he wanted to change their opinions about what they could possibly become and the way they see themselves.<sup>9</sup> While, we desire to have the knowledge about the external universe, it is essential that we make similar efforts to determine the potential we have. Thus, with the use of metaphors such as Khudi (Self) he has attempted to create awareness of how unknown we are to ourselves and to inform man about knowing himself.<sup>10</sup>

Additionally, he had used another metaphor “nature of the salamander which feeds on flame” to suggest that human changes his color constantly and is likely to be eaten by fire. Iqbal had referred to the man as salamander in a particular historical situation of Indian Muslims.<sup>11</sup> While, he referred to the man as a salamander during the time, he had written the poems, but it can still be used to explain the human nature. In 1914, when Muslim countries were being ruled by European powers, Iqbal regarded the situation of Muslims as salamander image.<sup>12</sup> Thus, he desired that Muslims should throw-off this domination and imagine themselves as being independent. However, it might be argued that the political situation of Muslims has changed today, but the way Iqbal has used metaphors it goes beyond historical context. An example of the Self-metaphor is given as below:

Hear my complaint and feel, or do not feel, with me:  
He does not come to beg redress, whose soul walks free!  
Vast skies and frozen winds and man’s one pinch of dust;  
What urged you to create-kindness or cruelty?  
Is this your bounteous spring, your fair wind’s ministry?  
I sinned and I went solitary from Paradise,  
But angels could not people Your world’s vacancy;  
On my all-venturing nature the naked wilderness  
Pours blessings out, that realm You left to anarchy.  
A spirit that craves danger is not lured by parks  
Where no close ambush holds a lurking enemy.  
The abode of Love lies far beyond Your seraphs’ wing:  
None find, but who desire and dare infinitely.

Therefore, this poem is intended to depict certain metaphors that express Iqbal’s metaphysics. He explains the way people perceive their external universe by use of “vast skies and frozen winds” which is empty and uncaring that we cannot even imagine.<sup>13</sup> It is; hence, essential for the man to understand it and have self-awareness to deal with the problems. Despite Iqbal has perfectly used metaphors in his poetry, it is important for the readers not to take it literally. Metaphors can tell a lot about life than anything else could; therefore, it is important for people to learn the appropriate meaning and imagination of metaphors.<sup>14</sup> For any language, metaphors can be considered as the basic essence, as they represent the efforts we make for each other while talking about the fundamental realities of existence. Hence, I have analyzed the work of Iqbal in his Urdu poetry and the way he has used metaphors to define men and the realities of life. For further clarification, I have supported the views

of Iqbal with the explanation of Lakoff and Johnson's conceptual metaphor theory.

Iqbal has not only made significant contributions in the world of poetry, but he was a great artist and an outstanding philosopher.<sup>15</sup> Furthermore, he had also performed as a great leader and sincere scholar and his literary work has presented a picture of purity and honesty. He has mixed philosophy with emotional and aesthetic sense to demonstrate the beauty of nature.<sup>16</sup> He has used several expressions to define emotions of an individual.

Through his poetry, Iqbal has presented the world in a beautiful and an elegant manner. The words used in his poems flow with rhythm and he has defined in a vital manner all that he had in his world.<sup>17</sup> He presented the world through his poetry in a way that would encourage people to imitate. He had a positive perception regarding art and nature, which he has presented in an exceptional way in his poetry. Thus, one can consider Iqbal's poetry, as being "The Universal Collection", there are also different shades of Iqbal's poetry defined in his literary work.<sup>18</sup> The ideas of Iqbal presented in his poems range from a true patriot who had always tried to work for his nation by becoming a sincere and honest leader. Additionally, he had tried to arouse the enthusiasm of the nation to create a separate homeland.<sup>19</sup> Along with this, Iqbal had been a devoted believer of Islam, a learned scholar, and an intricate philosopher. He tried to cover all these aspects in his poetry to provide a reflection of his views to the people.

Some of the notable works of Iqbal include "Bang-e-Dara", "Zarb-e-Kaleem", "Baal-e-Jibril" and "Armghan-e-Hijaz".<sup>20</sup> A significant element of Iqbal's poetry that enabled him to become a prominent poet is power; he had extremely powerful and strong views that were evident from his use of words in his poetry.<sup>21</sup> Iqbal had versatile poetic skills and his exceptional poetic expertise is evident from his daintiest use of metaphor, simile, myth and unique imagery. Iqbal had been very proficient at the use of different metaphors. He had successfully related several things using metaphors and people could understand and relate to it in their daily lives.<sup>22</sup> The two main distinctive features of Iqbal's poetry, which he has used metaphorically, are Shaheen (The Bird) and the philosophy of Khudi (Self), these elements have distinguished his poetry from the work of others ordinary ones. The concept of Khudi has been defined by Iqbal to explain the relationship that is shared by a human soul and his Lord. His wanted his readers to connect their faiths and

beliefs through the force of Khudi, which he tried to explain in several places.<sup>23</sup>

Another masterpiece of Iqbal's poetry is the 'Talu-e-Islam which is a poem focused on the rise of Islam and awakening the Muslim souls.<sup>24</sup> It is considered as an exceptional contribution to the history of literature, created by Iqbal who is a poet of the whole decade. Iqbal has attempted to use several delightful words to cover the aspects of motivation, faith, beliefs and Khudi in his "Talu-e-Islam".<sup>25</sup> This work of Iqbal has presented the picture of enthusiastic patriots and a face of devoted scholar in many verses. Furthermore, Iqbal has used emotions and feelings to describe the glimpse of Islamic history.

Iqbal's poetry is particularly a combination of his innovative views and opinions, unique thoughts and distinctive imagination.<sup>26</sup> He can be considered as the only poet who had used innovation and creativity in all of his works to express his thoughts and opinions. Another prominent work of Iqbal is the creation of "Shikwa Jawab-e-Shikwa" which is a literary work and has aimed to target everyone.<sup>27</sup> There are no similar poetries in the history of literature that can be compared to the work of Iqbal, and the way he has expressed his thoughts through a combination of interrogative and declarative pattern.<sup>28</sup> The poetries of Iqbal have covered all the aspects including emotions, feelings, piety and metaphors.

While many scholars and critics have attempted to analyze and examine the work of Iqbal, his vast contribution to the literary work is not possible to cover. A detailed description of his life is given by many writers and his poetries have been translated in different languages. However, a major aspect of Iqbal's poetries is the use of metaphors and this phenomenon has not been addressed yet.<sup>29</sup> Therefore, this study attempts to provide a clear analysis of the work of Iqbal and his use of metaphors. The way Iqbal has used metaphors in his Urdu poetry is supported with the theory of Lakoff and Johnson's conceptual metaphor theory.<sup>30</sup>

Although, English is becoming a common language, but the importance of Urdu figurative language cannot be ignored. While, the figurative language is different to literal or ordinary language, it is used to convey the same basic literal meaning.<sup>31</sup> The level of figurative language may vary based of culturally dependent expression, proverbs and metaphors. Similarly, the use of metaphors in any language is based on the cultural values and orientation.<sup>32</sup> Countries where Urdu is native language such as Pakistan Urdu

metaphors are reflected in basic Pakistani tradition, attitudes and behaviors, and thus, use of metaphors pervades all human languages. Therefore, to understand the literal meaning of any metaphorical statement, it is essential that the person understands the basic cultural values of the other person.<sup>33</sup>

Metaphors are considered as being expressions that are largely affected by values inherent in any culture. Therefore, the meaning should be inferred by referring to share cultural knowledge.<sup>34</sup> Since, metaphors are based on culture; a non-native speaker may find it difficult to understand its literal meaning. Hence, this study provides the basic knowledge of cultural values of Iqbal and the way they have influenced his poetry and his use of metaphors. Furthermore, it has facilitated in understanding the concept of Iqbal's poetry and his conceptualization of metaphors. For instance, the metaphor "*sher ka bacha*" (lion's son) is referred to a man who is brave and courageous. This metaphorical expression is commonly used in Urdu language the term "lion" is used here to refer to an individual, who is strong. A lion has similar traits and the person can be attributed with same characteristics. Likewise, Iqbal has used the example of eagle to refer to the youth.<sup>35</sup> So, it is important to understand the language and culture to analyze the basic understanding of the use of metaphors in that language. This study has examined in detail the use of metaphors by Iqbal in his Urdu poetry with its translation and the researcher has explained how these have become pervasive to human language.<sup>36</sup>

In order to collect the relevant data for the study it is essential to understand the purpose of conducting the study. The purpose provides a direction to the study and determines the objectives that can be achieved through conducting the research. It specifies the reason for which the researcher intends to explore a certain phenomenon. The purpose of this study is to expand the horizon of existing knowledge in context to metaphors, its elements and the way Iqbal has used them to express his thoughts. The researcher has explained the theory of Lakoff and Johnson's to understand the Conceptual Metaphorical Theory. It has helped to define the way in which metaphors can be used to explain and refer to different aspects. Additionally, this research work has shed light on the contributions of Iqbal to the society and the entire world, as leader, philosopher and poet.

Iqbal has attempted to persuade the readers of his poetry using different metaphors; therefore, this study has explored the work of Iqbal to understand the underlying message of his poetry.

Furthermore, this study has provided an account on Iqbal's life, examining his early life and his education. A section of the study provides description of the published work of Iqbal in different languages including Persian, Urdu and English. However, for the purpose of this research, analysis has only been conducted on Iqbal's Urdu poetry. It has facilitated the researcher to understand the different functions of metaphors and their use in Iqbal's poetry. The main purpose is to determine different symbols that Iqbal has used to refer to various concepts such as love, nation, and perfect man and so on.

The present research work provides an account of the metaphors of conceptual phenomena in the Urdu Poetry (U.P) of Dr. Allama Muhammad Iqbal and is based on the Lakoff and Johnson's theory of (CMT). The metaphors of the conceptual phenomena are varied in type and are different in their functions. These metaphors are used in the U.P of Iqbal as a persuasive tool for the readers. The metaphors of the conceptual phenomena fulfill different functions. Iqbal uses symbols to represent different concepts. The researcher has examined both linguistic and conceptual metaphors that have been used by Iqbal in his Urdu poetry. In addition to this, the researcher aims to understand the extent to which Iqbal has encompassed his thoughts in his poetry with the use of metaphors. The theory used to understand the concepts of metaphors is developed by Lakoff and Johnson, which is a major source to analyze the concepts of metaphors and the way they can be explained. The researcher has explored Iqbal's poetry to analyze his thoughts in relation to the world and the way individuals see them.

The purpose of use of metaphors is to deliver the same meaning that is conveyed through literal statements. However, many believe that metaphorical statements are difficult to understand and often do not convey the similar message. Hence, the researcher has attempted to determine the way in which Iqbal's poetry has conveyed the message that he desired to inform to the Muslim nation at that time. However, the researcher has also examined how the thoughts of Iqbal expressed in his poetry are still applicable to the Muslims. The focus of the research has remained on the use of different conceptual metaphors by Iqbal to investigate the meaning they intended to convey. It would not have been possible to cover the entire *Kulliyat-i-Iqbal* (collection of Iqbal) in this thesis. Therefore, the researcher has analyzed some of the selected verses and couplets from Iqbal's Urdu poetries that have metaphorically defined different concepts by employing different terms. Furthermore, the

study enabled to understand the use of different types of metaphors in Iqbal's poetry. Iqbal has expressed his thoughts that were influenced from the conditions of that time, and from his Islamic traditions, in an orientational and ontological manner. The couplets have been structured metaphorically to deliver a similar meaning conveyed through literal sentences, which are true. The pervasiveness of Iqbal's use of metaphors is evident from the fact that his philosophy was inspired by the experiences of Muslims in the sub-continent. Hence, it can be depicted Iqbal has employed different terms to convey an important message in a easy way.

There are certain parameters under which the researcher will resolve the problem that has been identified. Scope can also be referred to as the domain within which the researcher will conduct the research. The researcher must take into consideration the factors that need to be included in the study to meet the research objectives. The purpose of this study is to analyze the work of Iqbal and his poetry to ascertain the metaphors he has used. The work of Iqbal is examined through the conceptual metaphor theory by Lakoff and Johnson. Since, Iqbal has written several poetries and many letters in different languages it is not possible to investigate all of his poetries. The scope of this study is limited to the work of Iqbal in Urdu language. The researcher aims to examine Iqbal's Urdu poetry in the light of metaphorical theory. Iqbal has written various poetries and have used different words to express his thoughts about the nation, love, youth and so on.

Iqbal was philosophical-poet and a great leader; he has expressed his views perfectly in his poetries. He has emphasized particularly on the role of Muslim youth in achieving a separate homeland where they can live their lives on the teachings of Islam.<sup>37</sup> He has used several metaphors to define the youth of Muslims in his poetry for instance; he has referred to "Shaheen" for describing the youth of the nation. He desires the Muslim nation to have similar traits of a Shaheen (eagle). Therefore, these metaphors have been used to analyze the poetry of Iqbal. It has implications in the literature and literary work. It is important to note that Iqbal's work has been published in other languages also including Persian and English, but this study is only focused on Iqbal's Urdu Poetry.<sup>38</sup> Additionally, Iqbal has written several letters that were aimed to ask for a separate nation for Muslims; however, this study only examines the poetic work of Iqbal. Despite much attention has been given to understand the philosophical views of Iqbal expressed through his poetry, research still lacks on his use of metaphors in his poetry.<sup>39</sup> This

research is intended to explore his thoughts with the use of metaphors such as Khudi, Faqr, Ishq, Husn.

According to the knowledge of the researcher, not enough attention has been given to study the use of metaphor in Iqbal's U.P, particularly, from the perspective of CMT analysis. So, in this research study, the researcher wishes to apply the CMT analysis approach to study Iqbal's major concepts which are expressed in U.P. The researcher is interested to explore the significance of metaphor used in the language of Iqbal's Urdu poetry and to see how he expresses his famous concepts with the help of mighty metaphorical tool. Iqbal has written innumerable poetries that have combined in one book i.e. *Kulliyat-i-Iqbal* or (the collection of Iqbal). The poet has attempted to express his thoughts in an interesting way to inspire the youth and the nation. It would not have been possible to cover the entire book; nonetheless, some of the most famous work of Iqbal in his Urdu Poetry has been analyzed. The researcher selected couplets from Iqbal's poetry in which Iqbal has metaphorically explained different concepts. Iqbal has attempted to reawaken the Muslim soul through his poetry.

Delimitations of a study can be defined as the characteristics of the research that result from limitations or the boundaries in the scope of the study. Limitations are implicit characteristics of the method and design of the study. Delimitations, on the other hand, arise from the specific choices that are made by the researcher. These choices may be related to the objectives of the study, research questions and the variables that the researcher intends to explore. While, there are several poets that have used metaphors in their work, this study is focused on the work of Muhammad Iqbal. Despite the wide ranged use of CMs in our daily life, the study of the use of metaphors is limited to Iqbal's Urdu poetry in this thesis. In this study, the researcher picks up the ten major concepts from the domain of Iqbal's U.P and studies the use of metaphors from a perspective of Lakoff and Johnson's conceptual metaphor theory analysis.

Although, the researcher would have analyzed the work of other poets, but Iqbal is one of the greatest poets in the history; therefore, his poetry is selected to analyze the use of metaphors. Furthermore, since the limitations of the study are that it will not be possible to examine all the poetries of Iqbal, the researcher has chosen to examine the Urdu poetries of Iqbal to determine how effectively the poet has used metaphors to define different concepts. Additionally, Iqbal has defined several concepts in his poetry with the use of

metaphors, but the researcher has selected ten major domains. These target domains include Khudi (self), Faqr, Shaheen (eagle), Ishq (love), Husn (beauty), Millat (nation), Naujawan (youth), Insan-i-Kamil (perfect man), Mamlikat (government) and Mahash (economy). Different source domains have been highlighted that Iqbal has used metaphorically in his poetry to refer to these concepts. At the same time, the researcher has chosen certain couplets with their translations to explain how these concepts are defined differently by Iqbal in different situations. Delimitations arise from limitations from the study, due to certain factors that have limited the scope of this research; the researcher had to make certain choices that have accounted as the delimitations of this study. Hence, the study is focused on the use of conceptual metaphors in ten domains in Iqbal's Urdu poetry.

The following questions address various dimension of this topic

- i. Which types of linguistic metaphors are used by Iqbal in his Urdu Poetry (U.P)?
- ii. What conceptual metaphors are used in Iqbal's U.P?
- iii. Do the metaphors, used in his U.P reflect his thought?
- iv. To what extent the Conceptual Metaphors (CMs) in Iqbal's poetry are pervasive?
- v. Is there any difference in which linguistic Metaphors (LMs) or CMs used in his poetry versus the use of these metaphors in other genres and discourses?

Question i, can be considered as a general research question with different basic aims related to the thesis. Question ii counts the number of important CMs in his poetry. Question iii, is looking for the primary purpose that how does Iqbal reach his goal with conceptual metaphors in his U.P. Question iv, expresses the aim of this research study as it is obvious from Layoff's point of view that metaphors are pervasive in our everyday life. So the term 'pervasiveness' proves true in case of Iqbal's U.P. Finally, the Question v, is being focused at in this thesis which deals with LMs and CMs. In the present paradigm, it also deals with Cognitive Metaphor Theory (CMT).

The purpose of this is to understand the work of Iqbal and his philosophies in the light of his poetry. The research aims to investigate the use of metaphors in Iqbal's poetry for expressing his thoughts. While, Iqbal's work has been published in different languages, the emphasis of this study is to analyze his Urdu Poetry. Iqbal has intended to define different concepts with the help of metaphors. Therefore, it is important to understand Iqbal's

philosophy and his concepts in reference to use of metaphors. The focus of the study is limited to his Urdu Poetry. Additionally, Iqbal has written several poetries, but it is not possible to cover all of his work; therefore, few couplets from his work have been selected. The couplets are used to define different concepts of Iqbal and his philosophies; with reference to the way, he has used words to define different conceptual features.

Although the focus of Iqbal was to reawaken the Muslim faith to develop a close association with Allah and create a separate homeland at that time, but his work and philosophy has application for today's nation also. Therefore, it is important to understand his thoughts and beliefs through his poetry. The data has been collected from secondary sources. Secondary data is the one that has already been published and collected for some other reason. Since, Iqbal's poetry was published already it is considered as being a secondary data. The sources of secondary research may include libraries, journals, books and magazines and so on. The main source of data collection was *Kulliyat-i-Iqbal* (the collection of Iqbal), which includes all the poetry of Iqbal. The data have been selected mainly from the books of Iqbal that include different poetries of the philosopher-poet.

Furthermore, to understand the conceptual metaphors theory the researcher analyzed the work of different researchers. Particularly, the focus has been to understand the use of metaphors to define different concepts with the help of Lakoff and Johnson's work. They have explained the metaphorical utterance in great detail and have attempted to analyze their pervasiveness in everyday life. Their work has formed the basis for this researcher in order to understand the use of metaphors in Iqbal's Urdu poetry. Different couplets from the poetry of Iqbal were selected in which Iqbal has employed different features and terms to explain various concepts. These couplets and verses that have been selected from Iqbal's poetry were classified understand specific domains/ concepts that Iqbal has explained to ascertain the ways in which they have been addressed metaphorically. For each of the concepts, the researcher highlighted different source domains employed by Iqbal in an attempt to define the conceptual metaphors on the basis of Lakoff and Johnson's theory and their findings.

The data has been collected particularly from the published work of Iqbal in Urdu with its English translation to develop better understanding. This study examines the Conceptual Metaphors (CMs) used in the Urdu Poetry (U.P) of Dr. Muhammad Iqbal. The Conceptual Metaphors phenomena refer to the existence of different Conceptual features such as Self (Khudi), Shaheen (Eagle), Faqr,

Ishq (Love), Husn (Beauty), Insan-i-Kamil (Perfect man), Mamalkat (Government), Mahash (Economy), Nojawan (Youth) and Millat (Nation). Dr. Iqbal has used these features in his U.P both in metaphorical as well as non-metaphorical contexts. However, the present work focuses on the use of these phenomena as metaphors and they are classified as follows:

1. Metaphors of Self (*Khudi*),
2. Metaphors of *Shaheen* (Eagle),
3. Metaphors of *Faqr* (emperor, spiritual poverty, pride, misery, elixir)
4. Metaphors of *Ishq* (Love),
5. Metaphors of *Husn* (Beauty),
6. Metaphors OF *Insan-i-Kamil* (Perfect man),
7. Metaphors OF *Mamalkat* (Government),
8. Metaphors of *Mahash* (Economy),
9. Metaphors of *Nojawan* (Youth) and
10. Metaphors of *Millat* (Nation)

**Table: The classification & selected numbers of metaphors in Iqbal's U.P**

S.No	Type of CMs	Number of CMs
1	Khudi (Self)	7
2	Shaheen (Eagle)	6
3	Faqr	5
4	Ishq (Love)	5
5	Husn (Beauty)	1
6	Insan-i-Kamil (Perfect man)	3
7	Mamalkat (Government)	1
8	Mahash (Economy)	1
9	Nojawan (Youth)	4
10	Millat (Nation)	3

The contrast between metaphor and non-metaphor is based on Charteris-Black (CMA) approach. While defining the metaphor he himself strictly followed this notion that the meaning of a word is used in a context that is different from its contemporary meaning. This is comprehended as a linguistic metaphor. The following examples will explain it further.

### **Metaphors of Khudi (Self)**

Over the past years, prophets, several poets, and philosophers have continued to remind the humankind about the purpose of their

existence and their nature, which is comprised of both temporal and heavenly elements. They have tried to reawaken the divine spark in the human beings that should be considered as an integral part of their creation. Referring to this “Divine Spark”, it is mentioned in the Quran that after creating the first man, Allah had breathed His own spirit into His new creation. (Al-Hijr 15:29 & Al-Sajdah 32:9). Therefore, human nature is not merely “human” rather it should be considered as “humanness” with an element of the Divine. However, as the man was created “in the best conformation” (Al-Teen 95:4) he was reduced “to the lowest of the low” (Al-Teen 95:4). Hence, it is now important to analyze if an individual can achieve the same noble heights again on which he/ she was at the time of creation. None of the Muslims thinkers and philosophers of the twentieth century could examine this concept in as much detail as the great poet-philosopher Muhammad Iqbal did. With his philosophy of “Khudi” he shed light on this concept and expressed his views on this subject. Iqbal’s two basic themes, *Asrar-e-Khudi* (the Secrets of the Self) and *Rumuz-e-Bekhudi* (the Secrets of Selflessness), deal with the concept of self. *Asrar-e-Khudi* intends to define the value of the self or an individual and *Rumuz-e-Bekhudi* explains an individual’s relationship with the society he lives in.

Iqbal’s *Rumuz-e-Bekhudi* aims to examine and explore the relationship between individual and the society. Analyzing the aspects of *Rumuz-e-Khudi*, Iqbal had emphasized on the concept of *Khudi* to be combined with the *Khudi* of group and thus, an individual’s interest should be based on a collective one. Additionally, it is only possible to ensure superior existence and development with the ability to develop close association between an individual’s self-identity and the entire nation’s destiny. These philosophical views of Iqbal have emerged from his examination of the country and the difficulties they faced in that time. The philosophical perception of Iqbal can be considered as an acting philosophy. In order to recover the Islamic traditions and form a unified Ummah (nation), Iqbal believed it is crucial to synchronize collective *Khudi* with innumerable individual’s *Khudi*. He desired to establish a nation based on the Islamic faith and its glorious traditions.

In 1910, Iqbal expressed his views on Islam by highlighting its significance not only from a religious perspective, but he defined it as essential from national perspective. In his opinion, it would not be possible to build a communal life without thorough and in-depth knowledge of Islamic principles. The idea of Islam can be defined as having a homeland for the believers to live according to the teachings of Islam. The perception and thoughts of Iqbal presented

in Asrar-e-Khudi and Rumuz-e-Bekhudi have extended the philosophical principles of Iqbal.

**(i). Khudi (Self) as a source of fulfilling wish**

He says:

“Khirad Mandon Se Kya Poochun Ke Meri Ibtada Kya Hai”<sup>40</sup>

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے  
خدا بندے سے خود پوچھے، بتا تیری رضا کیا ہے

Khudi Ko Kar Buland Itna Ke Har Taqdeer Se Pehle  
Khuda Bande Se Khud Puche, Bata Teri Raza Kya Hai

Translation:

Develop the self so that before every decree  
God will ascertain from you: “What is your wish?”

In this phrase, Iqbal has encouraged the man to take himself to the heights of glories. He wants human to be engaged in acts that would please the God and what God has expected from them. Furthermore, once an individual is able to reach those heights, it will be possible for him/ her to develop close association with the God. Thus, in return God will ask about the desires of those people who are close to Him. This depicts the power that humans have and that Iqbal has expressed in his poetry. The metaphors in this context can be understood with the use of target and source domain. Iqbal has attempted to explain to people that they need to develop self-awareness to reach their set goals. To explain the concept of Khudi (Self) that is an abstract idea about an individual and his potential, the poet is referring to the will of God. He has compared the ability of self with the willingness of Khuda (God) that is a concrete concept. If a man realizes his potential, it will be possible for him to develop closer association with God. Therefore, Khudi (Self) can be understood in spiritual context, where it is related to developing strong connection with God. An individual needs to set high goals in life by understanding his own abilities. The idea of Iqbal's philosophy of Khudi has emerged from Quran, where it is mentioned that the one who is able to understand himself will be able to understand his God.

**(ii). Khudi (Self) as sword's sharp edge**

“Saqi Nama (ساقی نامہ) Sakinama”<sup>41</sup>

یہ موجِ نفس کیا ہے تلوار ہے  
خودی کیا ہے، تلوار کی دھار ہے

Ye Mouj-E-Nafs Kya Hai Talwar Hai  
Khudi Kya Hai, Talwaar Ki Dhaar Hai

Translation:

What is this whiff of air called breath? A sword,  
and selfhood is that sword's sharp edge

Iqbal has convinced Muslims to not lose their hopes and realize the potential and qualities that they possess. He believed that with these qualities and self-awareness it will be possible to create a new society. Iqbal referred to the man as being his own destiny, by being able to understand their potential and abilities. He has defined Khudi (self) as the power of that a sword has. In these couplets, Iqbal has explained Khudi in terms of a sword. In addition to this, Iqbal has metaphorically explained the power of Khudi in an ontological manner by comparing it with a physical object. The target domain is Khudi (self), which has been explained through source domain a more concrete concept i.e. the sharp edge of a sword.

### (iii). Khudi as a source of Awakening Universe

“Saqi Nama (ساقی نامہ) Sakinama”<sup>42</sup>

خودی کیا ہے، رازِ درونِ حیات  
خودی کیا ہے، بیداریِ کائنات

Khudi Kya Hai, Raaz-E-Daroon-E-Hayat  
Khudi Kya Hai, Baidari-E-Kainat

Translation:

What is the self? Life's inner mystery,  
The universe's waking up

With the purpose to define his concept of Khudi, Iqbal has criticized the negativity in the beliefs of the people. In his perception, the universe can be considered as an existence that comprises of continuous lives. He believed that human being is the highest form of life and explained Khudi in terms of being the highest form of human being. According to his view, Muslims should consider creative self-assertion as their basic moral. Iqbal placed great emphasis on individuality and believed it is essential for people to

understand their individual capabilities and explore their potential. Furthermore, based on his idea of self-awareness, individuality can be further strengthened if it is practiced, or the concept of Khudi would be weakened and become idle. Therefore, from this it can be depicted that Iqbal had considered the value of Self as being the value of life. Thus, Iqbal has ascertained that Khudi is a source that can help reawaken the Muslims all over the world. Since, Muslims have been emphasized by the Western traditions, Iqbal wanted to reawaken them and guide them towards the righteous path that would lead them closer to Allah. Hence, he defined Khudi as a source through which it will be possible for the nation to have a firm belief. In this context, Iqbal has metaphorically explained the concept of Khudi by employing the term “Baidaar-i-Kainaat” (awakening of the universe). This can be referred to as orientational metaphor, where the poet is defining the concept of Khudi with reference to another concept of awakening of a universe. The target domain remains khudi in these couplets, and the source domain is the universe.

#### **(iv). Khudi (Self) as a spokesperson of God**

“Tulu-e-Islam (طلوع اسلام) (The Rise of Islam)”<sup>43</sup>

تو رازِ کن فکاں ہے، اپنی آنکھوں پر عیاں ہو جا  
خودی کارازداں ہو جا، خدا کا ترجمان ہو جا

Tu Raaz-E-Kun Fakan Hai, Apni Ankhon Par Ayan Ho Ja  
Khudi Ka Raazdan Ho Ja, Khuda Ka Tarjuman Ho Ja

Translation:

You are the secret of creation, see yourself in your eyes;  
Share the secret of your own self, become the spokesman of God

Khudi can be regarded as a complex thought of Iqbal, which defines the principle of the inner self of human being. The underlying assumption of the concept Khudi has a new significance. The phenomenon does not only act as a source or the main essence of the universe, rather it is the main motive of all human activities and their behaviors. Iqbal held high importance for the conception of Khudi and had inspired Muslims to reawaken it within themselves to develop the society. The one who is able to realize the potential of himself is able to become the spokesperson of God, as he will be able to develop close associations with Him. Iqbal explains that with the help of self-realization and individual is able to close relationship

with God, so much so that he becomes the vicegerent of Allah. Therefore, it is important to understand the importance of self. The use of metaphor is evident in these couplets, as Iqbal is explaining Khudi as a source of becoming the spokesperson of God.

**(v). Khudi as a source of power of heavens and earth**

“Khudi Ki Jalwaton Mein Mustafai”<sup>44</sup>

زمیں و آسمان و کرسی و عرش  
خودی کی زد میں ہے ساری خدائی !

Zameen-o-Asman-o-Kursi-o-Arsh  
Khudi Ki Zad Mein Hai Sari Khudai!

Translation:

The earth, the heavens, the great empyrean,  
Are all within the range of selfhood’s power

According to Iqbal, it is important for an individual to develop “Khudi” that will eventually enable to develop a spiritual force. Therefore, with this power man will be able to reach the entire universe, and everything is possible once, Khudi has been developed. Iqbal’s use of Khudi (self) is similar to the use of Rooh (spirit) in Quran, which is divine spark present in all the humankind. However, to realize this spirit a man needs to go through a journey of transformation. It is important to aim for self-realization and self-knowledge to remain closer to Allah. Khudi has also been explained in the context of power through which it is possible to have authority of everything. However, it is important to ensure that the individual is confident and has the ability to know about his potential. In this example, Iqbal has metaphorically structured the couplets to define the concept of Khudi. He has referred to Khudi with reference to different physical entities including the earth and the heavens. It is also essential to understand that the power of Khudi is not limited to this world, but it is also imperative to understand that it will enable a Muslim to achieve heaven in the life hereafter.

**(vi). Khudi (self) as wealth**

“Javed Ke Naam”<sup>45</sup>

مراطیق امیری نہیں، فقیری ہے  
خودی نہ بیچ، غریبی میں نام پیدا کر !

Mera Tareeq Ameerī Nahīn, Faqeerī Hai  
Khudī Na Baich, Ghareebī Mein Naam Paidā Kar!

Translation:

The way of the hermit, not fortune, is mine;  
Sell not your soul! In a beggar's rags shine

Iqbal has convinced Muslims to not lose their hopes and realize the potential and qualities that they possess. He believed that with these qualities and self-awareness it will be possible to creation a new society. Iqbal referred to the man as being his own destiny, by being able to understand their potential and abilities. It is important to note here that Iqbal's thoughts were influenced by the traditions of Muslims at that time. Since, Muslims were becoming too materialistic by being influenced from Western traditions, Iqbal wanted them to have self-realization. He believes that in search of materialism Muslims have forgotten their own faith. Therefore, he believed that there is a need to reawaken the Muslim spirits for becoming successful.

He intends to inform the Muslims that “Khudī” will enable them to bring revolution a new morning, where he defines it as a new start. Morning is the start of the day; therefore, referring to the term “morning”, Iqbal has attempted to define “Khudī” as a concept for a new beginning. Hence, it is important to have better understanding of oneself to know Allah. It is imperative to understand that an individual should not seek refuge in the worldly things; rather it is better to understand the importance of Khudī and having faith in Allah. The concept of Khudī should be understood in terms of wealth that cannot be compared with any other monetary value. The target domain Khudī (self) is explained here by Iqbal as having the power of wealth. However, these orientations of concepts are influenced by cultural values of Iqbal, as his religious teachings, encouraged him to convey the message of God to the entire Muslim nation.

#### (vii). Khudī as above skies

“*Agahī*”<sup>46</sup>

خودی کو جس نے فلک سے بلند تر دیکھا  
وہی ہے مملکتِ صبح و شام سے آگاہ

Khudī Ko Jis Ne Falak Se Buland Tar Dekha  
Wohī Hai Mamlīkat-e-Subah-o-Sham Se Aagah

Translation:

Those who perceive this fact so clear that dome of sky that spins  
around,  
Has not the height as self of man. 'Bout world have formed an opinion  
sound

Through his poetry, Iqbal has informed the Muslims that by recognizing an individual's potential and abilities it will be possible to have the understanding about the happenings of the world. He desired to have a separate homeland for the Muslims, but he believed it would only be possible if Muslims are able to determine their own strengths. Iqbal has referred to the concept of "Khudi" to refer to the ability of reaching far beyond the skies. He has conceptualized the power of self in developing economy that will result in several benefits for the nation. He believed that having self-confident could lead man to achieve great heights. He considered sky is not the only limit, and those who seek to go beyond that will surely be successful. Iqbal's philosophy for mumlikat can be defined from his use of the metaphors in his poetry. According to his perception, a man must see his strengths not only limited to the sky, but realize his strength to reach even great heights. His concerns for the Muslims of sub-continent are evident from these couplets, as he wanted them to overcome the sufferings from the control of British. Through these couplets Iqbal had attempted to explain the nation that with the help of self-realization, it is possible to overcome the rule of British. He believes that Muslims can even go beyond skies through Khudi (selfhood).

### **Metaphors of Shaheen (Eagle)**

Shaheen can be considered, as the most significant image in Iqbal's poetry, as Iqbal says in the Javid Nama "Live in the world like an eagle, and like an eagle die," is the evident emphasis Iqbal has placed on the use of Shaheen. Therefore, it is important to understand the conceptual use of Shaheen in Iqbal's poetry to examine his thoughts and the message he wanted to convey to the people. The poetry of Iqbal depicts that he wants the Muslim youth to change them and they must not live a life of indolence, but should be ready to face the challenges of life. Iqbal has used "garden" and "desert" as metaphors to define easy and tough life, respectively. He has awakened the Muslim youth by reminding them that they should always be ready and have the power to like a Shaheen (Eagle). He addressed the Muslims by saying:

"You are the eagle of Muhammad,"

“and angels and houris are your prey”

**(i). Shaheen (Eagle) as a dove**

“Tulu-e-Islam (طلوع اسلام) (The Rise of Islam)”<sup>47</sup>

نو پیرا ہواے بلبل کہ ہو تیرے ترنم سے  
کبو تر کے تن نازک میں شاہیں کا جگر پیدا

Nawa Pera Ho Ae Bulbul Ke Ho Tere Taranum Se  
Kabootar Ke Tan-E-Nazuk Mein Shaheen Ka Jigar Paida

Translation:

Burst into song, oh nightingale! so that from your melody  
The spirit of the royal falcon may arise in the delicate body of the dove!

Iqbal has symbolized Shaheen as having the attributes of devotion, struggle, self-control and self-reliance. Iqbal's philosophy of an eagle is on the belief that its aim is not only materialism, but the focus is on spiritual adornment. Therefore, Iqbal has attempted to convey this message to the youth to develop an eagle-like spirit. He believes that Shaheen has envisaged the traits of a Muslim who is dedicated and devoted towards the achievement of his goal. He wants Muslims to have the same courage. Iqbal is conveying the message to Muslims here to have a delicate body like a dove, but the soul of the nation should be like an eagle. Iqbal has defined the power of an eagle metaphorically and has compared it with dove. While, an individual may have a body of the dove, the spirit and strength should remain high like an eagle. This will facilitate in getting independence and freedom to live the life, according to the teaching of Islam.

**(ii). Shaheen as a royal bird**

“Tulu-e-Islam (طلوع اسلام) (The Rise of Islam)”<sup>48</sup>

میان شاخساراں صحبتِ مرغِ چمن کب تک !  
ترے بازو میں ہے پروازِ شاہینِ کہستانی

Miyān-E-Shakhsaran Sohbat-E-Murgh-E-Chaman Kab Talak!  
Tere Bazu Mein Hai Parwaz-E-Shaheen-E-Kehsatani

Translation:

How long will you keep company in the branches with the birds of the garden;

In your arms is the flight of the royal hawk of Quhistan

Iqbal had addressed the Muslim youth by referring to them as an eagle because of the specific traits of the bird such as courage, strength and self-reliance. Likewise, in his poetry he has depicted Shaheen as being courageous with a pure soul. Additionally, he defined the youth as being dedicated and devoted and the one that struggles to achieve self-control and prestige. One important aspect that Iqbal has highlighted of the Shaheen is the ability to transform. Therefore, Iqbal wanted the youth to become like Shaheen, a royal bird and instead of living in a nation with Muslims minority; they must develop a separate Muslim dominated state. He believed that the sub-continent is not for the Muslims as they are above all. He desired the Muslims to realize their strengths and consider them as brave and courageous. The poet encouraged the Muslim nation by explaining them the need for a separate homeland (kehsatani); instead of living in a temporary state. Muhammad Iqbal explained the Muslims that they should not be living like those birds who consider their homes on the tree branches, rather they should be like Shaheen who has the ability to live in royalty. Therefore, in these couplets Shaheen is defined in terms of a royal bird.

### (iii). Shaheen as a wild crow

“Tblees Ki Majlis-e-Shura (ابلیس کی مجلس شوری) The Devil’s Conference”<sup>49</sup>

زاعِ دشتی ہو رہا ہے ہمسر شاہین و چرغ  
کتنی سرعت سے بدلتا ہے مزاجِ روزگار

Zagh-e-Dashti Ho Raha Hai Humsar-e-Shaheen-o-Chargh  
Kitni Sura’at Se Badalta Hai Mazaaj-e-Rozgar

Translation:

Behold! the wild crow is vying with the falcon and the hyena:  
Lo, how swiftly does the disposition of time allow of a change!

Iqbal was a man who was ahead of his time; he did not only express his views about the present, but also defined the future situation by foreseeing it through his exceptional words. Shaheen (Eagle) is an extremely dynamic and potent symbol that he has used in his poetry and he used Eagle to refer to the Muslim youth several times in his poetry. However, it is essential to examine why he had used Eagle metaphorically to refer to the Muslims, and how the characteristics of an eagle can be compared with the current circumstances of the Muslims. Iqbal is referring to the Muslims as

Shaheen (eagle), but he believes that despite all the powers they are struggling with others who do not have similar potential. The great poet wanted the Muslim nation to understand that they are different from others. He has explained his concept of Shaheen with the help of crow in a metaphorical manner. Iqbal believes it is time to change the perception of looking towards the world and one must stand out by realizing his own abilities. In one situation, Iqbal has referred to Shaheen as a royal bird, but in this scenario, he uses the term wild crow metaphorically to define the concept of Shaheen. Hence, he is asking for the Muslim nation to transform as the time is changing and keep on revolving.

#### **(iv). Shaheen (Eagle) as a Dervish**

“Shaheen- The Eagle”<sup>50</sup>

پرنندوں کی دنیا کا درویش ہوں میں  
کہ شاہیں بناتا نہیں آشیانہ

Prindon Ki Dunya Ka Dervaish Hun Mein  
Ke Shaheen Banata Nahin Ashiyana

Tranlation:

I am the dervish of the kingdom of birds  
The eagle does not make nests

The Muslims of the Sub-continent at that time were in need of a change and transformation to create a separate Muslim nation. They desired to adapt to the requirements of the modern age and thus, it was important that they should have realized the need and their ability to transform. Iqbal made them realize through his poetry the importance of change for their survival. The great poet believed, Muhammad Iqbal that Muslims need to change their perceptions and become a dervish to search for freedom. He informed them they should not remain under the rule of British and must struggle for independence. Dervish is a holy or pious man who lives in austerity. The concept of dervish has emerged from Muslim culture and their traditions and thus, to understand the use of this term metaphorically it is important to know the meaning of the term. In these couplets, Iqbal has explained Shaheen (eagle) as a dervish. The target source Shaheen has been defined with the source domain dervish. However, Iqbal has adopted spatial orientation to define the concept of Shaheen in a metaphorical manner. The great poet has explained the concept of Shaheen with the concept of Dervish and thus, Shaheen can also be to refer to a holy or pious person in everyday language.

**(v). Shaheen as a source of reaching Mountain**

“Aik Naujawan Ke Naam (To a Young Man)”<sup>51</sup>

نہیں تیرا نشمن قصر سلطانی کے گنبد پر  
تو شاہیں ہے، بسیرا کر پہاڑوں کی چٹانوں میں

Nahin Tera Nasheman Qasr-e-Sultani Ke Gunbad Par  
Tu Shaheen Hai, Basera Kar Paharon Ki Chatanon Mein

Translation:

Thy abode is not on the dome of a royal palace;  
You are an eagle and should live on the rocks of mountains

Iqbal has referred to the example of a falcon here, who has the ability to keep flying without being tired and convinces the Muslim youth to set their standards on the peaks of the mountains. He wants Muslims to believe that they should continuously struggle to achieve great levels of success in their lives. He believed that it is the only way to be able to reach their destiny. Furthermore, Muslims should develop a confidence similar to Shaheen and must aim for a goal that is beyond the sky. As a result, he assumes that Muslims will not find anything impossible for them. In addition to this, he has metaphorically defined his concept of Shaheen by use of source domain, which is the destiny of an eagle.

He believes that as an eagle individual should aim for reaching the heights of mountain peak, they are free souls that may fly beyond skies. Iqbal has symbolized eagle as an energetic and powerful character. Iqbal's Shaheen (Eagle) can be considered to define an individual with courage, self-respect, purity of soul and character. It is important to understand the use of Shaheen in these couplets by Iqbal. Muhammad Iqbal has explained that Shaheen has the power and ability to reach heights. Therefore, it is important to have same dedication that can help the Muslims to reach great heights. However, he believes that Muslims are becoming too materialistic and are in search for royal palace. But, Iqbal has informed them they do not belong to palace, their real home is on the peak of the mountain that is even higher.

**(vi). Shaheen as tireless**

“Asrar-e-Paida (Open Secrets)”<sup>52</sup>

شاہیں کبھی پرواز سے تھک کر نہیں گرتا  
پر دم ہے اگر تو تو نہیں خطرہ افتاد

Shaheen Kabhi Parwaz Se Thak Kar Nahin Girta  
Pur Dam Hai Agar Tu To Nahin Khatra-e-Uftad

Translation:

The hawk is never tired of flight, does not drop gasping on the ground:  
If unwearied it remains on wings, from hunters' dread is safe and sound

In the above couplet, Iqbal has again referred to the man as a falcon (Shaheen) who never gets tired of struggling. Thus, he believed that if a man is able to develop similar power, he can easily accomplish all his life goals. Iqbal has used this to build up the confidence of a human and be able to overcome the hurdles he faces in his life. In his poetry, Iqbal defines that eagle is an advocate for cultivating strength and a source to depreciate weaknesses. Iqbal desired the youth to look forward and high, he has referred to various heroes of Islam as Shaheen for their bravery such as Tipu Sultan.

While, earlier Iqbal has used the example of an eagle to refer to the bravery and courage of youth, referring to an animal metaphorically has become pervasive in Urdu language. Iqbal wanted the nation to become untiring and determine like an eagle. Shaheen (eagle) has been referred in different terms in Iqbal's poetry; he has used the bird's traits to define the bravery and courage of the nation. Another attribute of Shaheen (eagle) that Iqbal has defined metaphorically in these couplets is the untiring nature. Therefore, Iqbal is making the Muslims aware that they should continue to struggle for a separate homeland without being tired. He believes that it will then be possible for the entire nation to remain safe and sound, if they are able to get independence.

## NOTES AND REFERENCES

- 
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- <sup>43</sup> Bang-e-Dra-163.
- <sup>44</sup> Bal-e-Jibril-094.
- <sup>45</sup> Bal-e-Jibril-151.
- <sup>46</sup> Zarb-e-Kaleem-074.
- <sup>47</sup> Bang-e-Dra-163.
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- <sup>49</sup> Armaghan-e-Hijaz-01.
- <sup>50</sup> Bal-e-Jibril-176.
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THE SELF ASSERTION IN THE WORKS OF  
WALT WHITMAN AND ALLAMA  
MUHAMMAD IQBAL

Naghmana Kausar

## ABSTRACT

Comparing Whitman and Allama Iqbal is to do so by analyzing multiple labels that have been attached to both of them. While there is some merit associated with each label, these still do not encompass the complexity these poets might hold. Another important and interesting similarity between the two is that they both have been divinized as well as demonized. Although, quite divergent, these two approaches carry further the multiplicity and diversity of their expression and interpretation. What Whitman affirms in “Song of Myself” can be applied to both. In this regard, their choice of poetic form for the delineation of their philosophic and mystical concepts especially the concept of the self is also significant. It can be explained on the ground that an artist has a unique perception of things and art is the medium that the artist uses for searching his identity and self. So they both consider it the duty of the poet to open new vistas of meaning for the secrets of existence so that the process of betterment may continue. They want the poet to be dynamic with a vision that extends beyond worldly horizons, planets and space into the cosmos. The poet as a leader, seer and reformer creates new and beautiful forms and interprets the human aspirations. His thought is universal and all embracing and it contains material, moral and spiritual aspects of life. That is the reason that both these poets, Whitman and Iqbal, are as much concerned with the world of material values as with the world of spiritual and aesthetic values. The world of matter is as much important and significant as the world of spirit. These two worlds are interconnected and compliment each other.

This ideal of Whitman's is a critical ideal of workability, of direct use. Applying it here and now, I can think of only one living poet who in any way sustains the test, and almost necessarily he is not of our race and creed. I mean Muhammad Iqbal, whose poem "Asrar-i-Khudi": The Secrets of the Self, has recently been translated from the original Persian by Dr. Reynold Nicholson----.<sup>1</sup>

Oh Walter, Walter, what have you done with it? With your individual self? For it sounds as if it had all leaked out of you, leaked into the universe.<sup>2</sup>

Walt Whitman and Iqbal the central focus of this comparative study have poured out their creative genius by writing about the self in their own particular ways. Rather than much concerned with the nature of the self both these poets, though belonging to different countries and time periods, are more concerned, in common, with the consciousness and introspective awareness of the self. In both the cases this introspective awareness about self-consciousness does not clearly demystify the self. It does not also tell what the self is, other than its being the sort of entity that permits the consciousness of itself. It is more a mystical consciousness than a purely philosophical one.

The underlying purpose of this comparative study, between these diverse yet uniquely similar poets---Whitman and Iqbal, is an understanding and appreciation of the points of unification and departure in their concept of the self. This research mainly focuses on the background philosophy in the works of these two poets that also transmutes into their ethical and spiritual beliefs. Pluralism is the order of the modern-day world. In a pluralistic world, contact with other cultures, inevitably, leads to cognitive exchanges in which the ideas of each culture influence those of the other. Hence a comparative study of different poetic philosophies emerging from different springs and sources of inspiration becomes a self-rewarding experience.

One way of comparing Whitman and Iqbal is to do so by analyzing multiple labels that have been attached to both of them. While there is some merit associated with each label, these still do not encompass the complexity these poets might hold. Another

important and interesting similarity between the two is that they both have been divinized as well as demonized. Although, quite divergent, these two approaches carry further the multiplicity and diversity of their expression and interpretation. What Whitman affirms in “Song of Myself” can be applied to both:

I am large, ----- I contain multitudes.<sup>3</sup>

There are various dimensions of their philosophy of the self that are the outcome of their deeper reflection and wider experience.

In this regard, their choice of poetic form for the delineation of their philosophic and mystical concepts especially the concept of the self (the contention of the present study) is also significant. It can be explained on the ground that an artist has a unique perception of things and art is the medium that the artist uses for searching his identity and self. It is the medium in which he voyages for self-discovery. Iqbal holds in *Stray Reflections*:

The world spirit conceals the various phases of her inner life in symbols. The universe in nothing but a great symbol. But she never takes troubles to interpret these symbols for us. It is the duty of the poet to interpret these symbols for us. As for the poet and the world spirit, the former reveals what the latter conceals.<sup>4</sup>

Whitman also assigns somewhat similar role to the poet in Preface to 1855 edition of *Leaves of Grass (LG)*:

Of all mankind the great poet is the equable man--- he is the arbiter of the diverse and he is the key --- As he sees farthest he has most faith --- Faith is the antiseptic of the soul--- He is a seer—<sup>5</sup>

So they both consider it the duty of the poet to open new vistas of meaning for the secrets of existence so that the process of betterment may continue. They want the poet to be dynamic with a vision that extends beyond worldly horizons, planets and space into the cosmos. The poet as a leader, seer and reformer creates new and beautiful forms and interprets the human aspirations. His thought is universal and all embracing and it contains material, moral and spiritual aspects of life. That is the reason that both these poets, Whitman and Iqbal, are as much concerned with the world of material values as with the world of spiritual and aesthetic values. The world of matter is as much important and significant as the world of spirit. These two worlds are interconnected and one compliments the other.

Though Whitman inherited the transcendental spirit from Emerson yet there are instances that prove Whitman’s debt to

Upanishad and Gita (Indian mystical philosophies). Edward Carpenter, the famous biographer and critic of Whitman, found the parallel between *Leaves of Grass* and the *Upanishads*. In *Maha Yogi: Walt Whitman*, K. Nambiar elaborates a Hindu perception of Whitman's mystic adventure. In addition, Malcolm Cowley also in his introduction to the *Leaves of Grass* 1855 traces the elements of mysticism in his work. Sri Aurobindo in his book *The Future Poetry* compared Whitman to old Indian seers: "That which the old Indian seers called the *mahan atma*, the Great Self, the Great Spirit is the subject of some of his strains"<sup>6</sup>. Western Scholar Beongcheon Yu in his book *The Great Circle: American Writers and the Orient* surveys Whitman's affinity with the Indian thought.

Whitman's introduction of Vedic consciousness in American poetic exploration can not be under estimated. But there is essentially another side of Whitman's mysticism that aligns him with the dynamic Sufi philosophy of Jalal-ud-Din Rumi<sup>7</sup> and Iqbal. A lot work has been done in tracing the transcendental and Vedic roots of Whitman but Whitman's debt to Sufi phenomenon has not been focused much in Western and American academia. Although I dwell here on the transcendental and Vedic roots of Whitman but I would also draw an affinity between Whitman and Sufi thought through the triangle of Whitman- Rumi- Iqbal. Rumi is emphatically placed in the center because of the amazing convergence of his philosophy and that of Whitman. Similarly in shaping the creative genius of Iqbal no other influence (Western or Eastern) worked as significantly as that of Rumi. In his poetry we find a recapitulating of Rumi's thought.

In many ways Rumi seems well aligned to the American tradition; indeed his poetry reminds one of Whitman's verse in its exaltation of the Divine in everyday life, its defiance of convention and its celebration of language of common people. Iqbal's poetry also radiates with the spirit of Rumi in its aspiration for the Divine. Like Rumi, the speakers in Iqbal and Whitman's poetry are both brazen and humble, revealing their capacity for greatness, acknowledging their humility before God as in the following lines of Rumi:

I am small I can barely be seen,  
How can this great love be inside me?  
Look at your eyes. They are small,  
But they can see enormous things.<sup>8</sup>

Walt Whitman appeared on the American literary scene when the Americans were trying to solidify a national identity. In a way, Whitman and America together conducted the quest for the self. In

his poetry, Whitman's discovery of himself is the discovery of America. Whitman loved the world and the people in it and enjoyed traveling about America, singing the praises of its natural beauty and wealth, the vitality of its people, the pioneer spirit and the excitement of building a new nation on a new principle of individual freedom and vision. This discovery of potential in the American continent goes along with the discovery of the potential within his self and vice versa. The sense of pioneer ship, exploration, individuality and democracy equates Whitman and America. Whitman's poetry may certainly be read at the surface level but even a casual reading of Whitman's verse informs that there is much more to what its author says than a simple literal cataloguing of observation and experience.

Within the system of his dynamic meditations, he perceives the radiance of body and soul, of subject and object, of life and death and above all love. His *Leaves of Grass* though severely condemned because of its openness and so called homoeroticism reveals the depth of his insight and wideness of his outlook. His "Song of Myself" offers an insight into Whitman's quest for the self-discovery. Being the poet of "the open road"<sup>9</sup> he does not contracts but rather expands his self through his poetry.

Iqbal's poetry on the other hand appeared fairly early in the twentieth century--- a crucial time for the people of the sub-continent in the wake of British colonization and World War-I. He was deeply concerned with the revival of the lost identity and status of Muslims. Iqbal was despaired with the Muslim religious-philosophic tradition of his time which he termed in *Reconstruction of Religious Thought in Islam* as "worn-out and practically dead metaphysics"<sup>10</sup> with its peculiar thought form and phraseology producing "a deadening effect on the modern mind" (Iqbal 125). His vibrant poetry stirred the dead into life and infused a renewing and rejuvenating sense of identity and self-manifestation in his readers. Conversant with Eastern as well as Western Philosophy and Mysticism, he believed in developing an understanding of relation between the self (man) and The Self (God). With his own peculiar vision, he extolled mysticism for demonstrating the inner experiences of the self on its way to finding the Higher Self.

This brief sketch of Whitman's and Iqbal's poetry foregrounds the fact that, in general terms, the poetic voice of the two had its seminal role in evolving the consciousness of their readers. Both performed the role of vitalists in urging their fellows to embrace life to the fullest by exploiting the unimaginable power of the self; both emphasized the synthesis of spirituality and active and vigorous life

in the world, both earnestly preached the ideal of human unity and brotherhood; both held firm faith in the infinite potentiality of the self.

More specifically, the concept of the self, the central focus of Whitman's and Iqbal's poetry, shares common as well as uncommon grounds. Both Whitman and Iqbal consider the self to be a composite of the physical and the spiritual but still there are terminological differences in their concept of the self. They hold almost the same conception of The Divine. Both of them have panentheistic strain rather than pantheistic one. Both believe that the human self for its complete development must be in tuned with the Higher or Divine Self. They use the same medium of intuition and love but the manner of getting in tuned with the infinite is altogether different. Whitman becomes one with the Higher Reality by absorbing the self in The Self. On the other hand, in Iqbal, the climax of the voyage of self-discovery is to absorb The Self in the self. On the poetic level, Whitman's poem "Song of Myself" depicts the mystical journey of the one individual self (the poet himself) that stands for all selves. Iqbal's poem *The Secret of the Self* does not depict the mystical journey in the traditional sense but rather explains the process of growth of the self-hood at a larger societal level and that stands for the individual self as well. (Details with analysis and examples in the coming passages).

Both Whitman and Iqbal depart from the traditional mysticism in their dynamic conception of the self-hood. It converges and diverges at many points with the difference in tone and temperament and in the sources of its inspiration. Iqbal, like Whitman, believes that a fossilized religious dogmatism could not generate an outlook that would lead to self-realization. Unlike the traditional mystical idea of self-negation propagated by dogmatic religious beliefs, Whitman and Iqbal propose a radical vitalizing concept of **"self-assertion as self-possession"**. They believe in a kind of balance between temporal and spiritual, as Whitman asserts:

I am the poet of body  
I am the poet of soul.<sup>11</sup>

And for Iqbal also the world of matter is not an illusion and if ignored all progress would cease. For him both the body and the soul are the expression of the same reality; they are constituted of the same stuff. He defines the relation of the body and the soul on the analogy of the relation of God with the universe. He states in *Reconstruction of Religious Thought in Islam*:

It is not placed at some definite or particular point in the body. It is not identical with body either. It is related to it, is in contact with every atom of it, permeates and infuses it through and through and at the same time is over and above it. It is neither inside nor outside the body, neither proximate nor separate from it and yet it is in contact with its every atom.<sup>12</sup>

Hence the body is necessary for the expression and manifestation of the soul.

Whitman's notion of self-assertion is further evident in his Preface to 1876 edition of *Leaves of Grass* where Whitman insists that his "enclosing purpose" is "to express, above all artificial regulations and aid, the eternal Bodily character of one's self".<sup>13</sup> The self that Whitman asserts is no doubt the transcendental / mystical / cosmic self but it can only be revealed through the physical self. Unlike the traditional mystics, Whitman did not regard flesh and matter as a hindrance in spiritual aspirations towards the ideal; he regarded the material reality as the glorious means of life: "He does not negate life but in his quest of self he has a 'lustiness', a hearty relish for life lived at all times to the fullest intensity".<sup>14</sup> For him, it is not just the spiritual self that comes in communion with the "over-soul"<sup>15</sup> but the physical and the spiritual self in their unison or totality get in tuned with the infinite during mystical experience.

Throughout his poetry, Whitman insists on the idea that it is through the physical that one achieves the spiritual. He evinces the charm and wonder of the body and its participation with the soul in achieving higher mystical ideals:

I will not make a poem nor the least part of poem but has reference to the soul-----  
Was somebody asking to see the soul?  
See, your shape, countenance, persons, substances, beasts, the trees, the running rivers, the rocks and sands---  
Behold, the body includes and is the meaning, the main concern, and includes and is the soul,  
Whoever you are, how superb and how divine, is your body, or any part of it.<sup>16</sup>

Here, Whitman emphasizes the fact that the soul is embodied in outward "shape" and "countenance". This embodiment lends a divinity to the body.

Whitman in "Song of Myself" considers body not only as an instrument of the soul but a full partner in the business of the living. He depicts the struggle of the self to achieve immortality in its union with "The Self" or "Over- soul":

I have said that the soul is no more than the body  
And I have said that the body is not more than soul,  
And nothing, not God, is greater to one than one 's self is.<sup>17</sup>

For Whitman, “the physical body and its senses are the receptors and interpreters of those mysterious signals, for without the senses the soul would not receive the information it needs to distill the latent truth of its experience”.<sup>18</sup> He reiterates this fact again and again:

I will make the poems of materials  
For I think they are to be the most spiritual poems,  
And I will make the poems of my body and of mortality,  
For I think I shall then supply myself with the poem of my soul, and of immortality.<sup>19</sup>

Both, the body and the soul, are related to, and have their source in the same reality and execute the purpose of that reality as a single and indivisible whole. So for Whitman, as for Iqbal, the body owes its existence to the soul while the soul has its source in the Divine Reality.

The self that Whitman asserts in his poems is the spiritual self as after the divine synthesis of the body and the soul. This self is man's individual identity. Despite Whitman's celebration of the body: “I believe in the flesh and the appetites, /Seeing, hearing, feeling, are miracles, and each part and tag of me is a miracle.”<sup>20</sup> He is at the same time aware that body is only a portion of what he is himself:

I pass death with the dying, and birth with the new washed babe, and am not contained between my hat and boots.<sup>21</sup>

These declarations do not appear as paradoxical when one realizes that this is a song of multilayered self and that Whitman's psychology understands the body as the way for the soul to function in nature.

The self after the synthesis of the body and the soul expands to encompass both space and time. In the course of his poems there is a clear indication of the assertion and expansion of the self into inclusive consciousness. As R.W.B Lewis in his book *The American Adam* states: “Traditional mysticism is a surrender of the ego to its creator--- Whitman's is the expansion of the ego (self) in the act of creation itself naming every conceivable object as it comes from the womb”.<sup>22</sup> He loves the earth, the flora and fauna of the earth, the moon and the stars, the sea and all other elements:

I will make the poem of riches,

To earn for the body and the mind whatever adheres and goes forward  
is not dropt by death.

I will not make poem with reference to parts,  
But I will make poem, songs thoughts, with reference to ensemble---<sup>23</sup>

Whitman's emphatic declaration: "I will not make poem with reference to parts" projects his desire to engulf the totality within himself.

His concept of self is not to be confused with egotism. Whitman's pronominal assertion, his "I" in his poems is not egotistical self-assertion but has larger universal parameters that can be understood only by placing the self of Whitman in a vaster mystical and metaphysical context. The "I" of Whitman's verse, Whitman himself, we soon become aware is every man and every woman. Donald Hall interprets this assertion of Whitman as: "when he sighs of himself, he is far removed from egotism precisely through inwardness; the self that he observes through imagination become all selves; he is the multitude he called himself"<sup>24</sup>. The egotistical self of Whitman is, therefore, deconstructed to fit it in a larger canvass of a universal "I", a part of the Divine and hence not egotistical. To Whitman, all matter is as divine as the soul since the body is as sacred and spiritual as the soul. When he sings of the body or its performance, he is singing a spiritual chant. To quote the words of Paul Hourihan in *Mysticism in American Literature*: "the 'self' celebrated here is not the ordinary phenomenal self of Whitman but the transcendental 'I' Consciousness, the Mystical self, the Cosmic Mind while the radiance is still upon him who writes down his revelation"<sup>25</sup>. This Cosmic Consciousness is one aspect of Whitman's mysticism.

In comparison Iqbal, in his poetry, specifically in *The Secrets of the Self* encapsulates the idea of **self assertion as self-possession**, but from a slightly different stand point as that of Whitman's. In the dynamic perspective of his thought, the unflinching assertion of the self is the watchword:

Endeavor to surge and wrestle with the sea  
Oh expand thyself: Move swiftly!  
Be a cloud that shoots lightening and shed a floor of rain!  
Let the ocean sue for thy storms as a beggar,  
Let it complain of the straitness of thy skirts.<sup>26</sup>

Central to Iqbal's drama is his concern with human individuality. Rejecting Plato's static universe and those aspects of Sufism that denied the affirmation of the self in the world, Iqbal utilizes the Quran to develop a unique *weltanschauung* in his theory of self hood

that embraces all reality: the individual self, society and God. Every little stream of Iqbal's poetry falls into the mighty ocean of the self. In espousing his prolific volatile concept of the self, Iqbal profited from the Western and Eastern philosophers and mystics but never imitated any of them. In words of Robert Whittemore:

Iqbal is not merely another Asiatic turned Western eclectic. For Ghazali and Rumi also have been his teacher, The Prophet (P.B.U.H) and the Quran his constant source of inspiration. It is this fusion of patterns of philosophical and religious thought foreign to each other that constitutes Iqbal's Reconstruction.<sup>27</sup>

For Iqbal the climax of the long evolutionary development of the self-hood is reached, as he states in *Reconstruction*, "when the self is able to retain full self-possession, even in the case of direct contact with the all embracing Ego (self)".<sup>28</sup> It is the desire to conquer the nature that gives purpose to life and leads the self into creativity: "in great action alone, the self of man becomes united with God without losing its own identity and transcends the limits of space and time".<sup>29</sup> Hence life's affirmation and not its negation becomes for Iqbal the ultimate human value. He writes in a letter to Nicholson: "What then is life? It is individual. Its highest form, so far, is the Ego (self) in which the individual becomes a self contained exclusive centre" (Iqbal in Nicholson xix). In *The Secrets of the Self*, he affirms the same fact:

The form of existence is an effect of the self  
Whatever thou seest is a secret of the self.<sup>30</sup>

Consciousness of the self is the ultimate human goal. The continuation of individual life depends on the affirmation of the self:

Tis the nature of the self to maintain itself  
In every atom slumbers the might of the self  
Power that is unexpressed and inert  
Chains the faculties which lead to action  
In as much as all life comes from the strength of the self  
Life is in proportion to this strength  
When life gathers strength from the self  
The river of life expands into an ocean.<sup>31</sup>

Iqbal criticizes all notions of spirituality that preach renunciation of worldly life. He is against the concept of bifurcation of man into spirit and body. Like Whitman, for Iqbal, man is neither spirit nor body alone but an organic unity of the two. For the realization of the self, it is not necessary to discard the bodily needs. He should lead the worldly life in such a way so as to have his gaze fixed always on

the realization of the self. Iqbal, himself, explains the whole phenomenon in one of his lectures in 1937:

When I condemn self-negation I do not mean self denial in the moral sense; for self-denial in moral sense is a source of strength to the self. In condemning self-negation, I am condemning those forms of conduct that lead to the extinction of the “I” as a metaphysical force, for its extinction would mean its dissolution, its incapacity for personal immortality. The ideal of Islamic Mysticism according to my understanding is not the extinction of “I”. The ideal of Islamic Mysticism is a stage beyond the stage of extinction that is immortality which from my point of view is the highest stage of self-affirmation.--- Ethically the word “khudi” (self) means (as used by me) self-reliance, self respect, self-confidence, self-preservation: even self assertion.<sup>32</sup>

The crux that can be extracted from these sayings of Iqbal and Whitman is that the realization of the self through its assertion is the highest spiritual ideal of human life. And these poets are making their readers conscious of it.

Regardless of the geographical, cultural and chronological distances between the two poets, the notion of the self in inner cognizance of the truth brings them close to each other. As mystics, they versify unity through cosmic and universal forms of love celebrating every bit of creation and concerned with the elevation of the whole human race not of the few supermen like Nietzsche.<sup>33</sup> The fact is that both Whitman and Iqbal remain incomprehensible without the mystical stance. All their divergent modes can be brought into a unified whole by taking into consideration the mystical dimension of their work that has universal implications. This fact has been affirmed by Whitman himself in *Democratic Vistas*:

The culmination and fruit of literary artistic expression, and its final fields of pleasure for the human soul are in metaphysics, including the mysteries of the spiritual world, the soul itself, and question of the immortal continuation of our identity. In all ages the mind of man has brought up here and always will here at least, of whatever race or era, we stand on common grounds—those authors who work well in this field—though their reward instead of a handsome percentage, or royalty, may be but simply the laurel-crown of the victors in the Olympic games—will the dearest to humanity and their works however aesthetically defective, will be treasured for ever. The attitude of literature and poetry has always been religious—and always will be. The Indian Vedas, the Nackas of Zoroaster, the Talmud of the Jews, the Old Testament the Gospel of Christ, the Koran of Muhammad, the Edda of Suorro and so on towards our own day-----these, with such poems only in which (while singing well of persons and events, of the passions of man, and shows of the material universal), the religious

tone, the consciousness of mystery, the recognition of the future, of unknown, of Deity over and under, of the divine purpose, are never absent, but indirectly give tone to all—exhibit literature’s real heights and elevations, towering up like great mountains of the earth.<sup>34</sup>

Reflecting over this potentiality of Whitman’s work, Herbert Read in his article “Readers and Writers” comes up with an appraisal of Iqbal’s poetry. He thinks that Iqbal’s poem *The Secrets of the Self* is a continuation of Whitman’s “Song of Myself”. For Herbert Read, Iqbal’s *The Secrets of the Self* is a culmination of Whitman’s ideal:

This ideal of Whitman’s is a critical ideal of workability, of direct use. Applying it here and now, I can think of only one living poet who in any way sustains the test, and almost necessarily he is not of our race and creed. I mean Muhammad Iqbal, whose poem “*Asrar-i-Khud*”: *The Secret of the Self*, has recently been translated from the original Persian by Dr. Reynold Nicholson and published by Messrs. Whilst our native poet masters were rhyming to their intimate coteries about cats and corncrakes and other homely or unusual variations of Keatsian theme, there was written and published in Lahore this poem----- that no nostrum, neither of the jingo nor of the Salvationist, has wrought this wonder, but a poem that crystallites in its beauty the essential phases of modern philosophy making a unity of faith out of a multiplicity of ideas, a universal inspiration out of the esoteric logic of the schools.<sup>35</sup>

So it is the mystical ideal of Whitman and Iqbal that brings them on one level. Whether it is Transcendentalism or Sufism of Rumi both espouse the view that the Divine permeates all objects and the purpose of human life is to get in tuned with it. To understand the deeper implications of their concept of the self, it is important to understand their concept of the Divine.

In their poetry, Whitman, Rumi and Iqbal, employ an image of God mostly in a mystical and transcendental way. The essential theme of their all encompassing and wide ranging poetry is their longing for union with the divine. For these mystics, human kind, nature and the whole universe are images or attributes of God- the Divine Unity. Such a cosmic and universal force has different terms in different creeds and schools, in Hinduism *Brahman*, in Sufism “The Ultimate Ego or Al-Haq” and in Transcendentalism “Santa spirita” or “Over Soul”. Whitman affirms it:

Santa spirita, breather, life,  
Beyond the light, lighter than light,  
Beyond the flames of hell, joyous, leaping easily above hell,  
Beyond paradise, perfumed solely with mine own perfume.<sup>36</sup>

In Whitman's "A Persian Lesson", the greybeard Sufi gives his last lesson to the young priests and students. He teaches that God is everything:

Finally my children, to envelop each word, each part of the rest  
Allah is all, all, all--- is immanent in every life and object,  
May--- be at many and many-a-more removes-yet Allah,  
Allah, Allah is there---  
It is the central urge in every atom.<sup>37</sup>

Whitman's lines have an affinity with Rumi's lines in *Mathnawi* translated by Nicholson in *Selected Poems from Divan*:

The motion of every atom is towards its origin;  
A man comes to be the thing on which he is bent  
By the attraction of fondness and yearning, the soul and heart  
Assume the qualities of the Beloved, who is the Soul of the souls.<sup>38</sup>

And for Iqbal, God, the Ultimate Absolute Self, permeates in each and every object of the universe. Many verses of Iqbal affirm this fact. For instance he says in *Lala-i-Tur: Persian Couplet from Payam-e-Mashriq*:

Every flora and fauna bears His hallmark,  
Every flower-cup glows with his sparkling wine,  
His branded mark burns like a lamp in every heart,  
Thus he hasn't left a single soul in the dark.<sup>39</sup>

Iqbal's view of God differed from a traditional conception of the Divine. He believes that God has a creative dynamic life that is both permanent and changing as creation is the unfolding of the inner possibilities of God in a single yet continuing act. Greek Philosophy upheld a static concept of God as the one who had made the universe once for all and then retired into a merely passive supervision of the grand scheme of things. His concept of the Divine was inspired from the Quranic proposition: "God is the light of the Heavens and of the earth. His light is like a niche in which is a lamp-the lamp encased in a glass --- the glass as it were a star".<sup>40</sup> According to Iqbal, this verse strengthens the view of God as the Ultimate Ego. Iqbal considers God's creative energy as a dynamic driving force in the universe, revealing it every moment. God is present in full glory all the times. The concept of now and then, past and present and future lose meaning in Iqbal's understanding of God. So God is approachable all the times--- the means to approach though different.

Whitman follows transcendentalists' tenant in his rejection of the narrow orthodox Christian concept of God. Transcendentalism<sup>41</sup>

espouses a broader conception of seeing God in His creation and not only as the Creator and hence relocates god head in the self. Emerson who helped to form a major portion of the transcendentalist philosophy did not want to escape from the physical world into the spiritual world but believed in having a union of both. He wrote: "It is better--- to look upon external beauty as Michelangelo did, as the frail and weary weed, in which God dresses the soul".<sup>42</sup> Whitman like transcendentalists emphasizes the divine potential within every individual. In a seemingly pantheistic<sup>43</sup> way, he sees God in the "faces of men and women". He clearly chants his vision of God:

Why should I wish to see God better than this day?  
I see something of God each hour of the twenty-four, and each  
moment then,  
In the faces of men and women I see God, and in my own face in the  
glass,  
I find letters from God dropt in the streets, and everyone is signed by  
God's name  
And I leave them where they are, for I know that where so ever I go,  
Others will punctually come for ever and ever.<sup>44</sup>

He believes in the divine nature of the human self and the presence of the Divine not only in humankind but also in all creatures and nature they see and hear. His lines echo Emerson's lines: "I become a transparent eye-ball, I am nothing, I see all, the currents of the Universal Being circulate through me, and I am part and particle of God".<sup>45</sup>

In such a conception of the Divine he is also indebted to the Vedantic mysticism that aims at realization of individual soul's identity with *Brahma* or Supreme soul which is alone transcendent and immanent. The Upanishad texts of ancient India describe a notion of God or Brahman that represents an all enfolding consciousness. The idea that God is every where permeates Whitman's text. The above mentioned lines of "song of Myself" sounds similar to the idea of divinity expressed in the Gospel of Sri Ramakrishna: "The image was consciousness, the altar was consciousness, the door sill was consciousness, and the marble floor was consciousness-----all was consciousness".<sup>46</sup> It is this consciousness that makes Whitman see the beauty in all things and the need to celebrate all things, from the blade of grass to the breaking waves.

Despite this seeming affinity with Vedantic mysticism and transcendentalism, Whitman in fact departs from both. He is a

mystic in his own right. There is a fundamental difference between Emerson and Whitman regarding their conception of the Divine:

Whitman experiences oneness within himself and ultimately a fraternal kinship with everything in nature and every other human being----- whereas Emerson gazes upward at stars and outward at the tranquil landscape----- Whitman's eye is drawn downward, his gaze so acute that he can see the brown ants beneath the leaves in the field.<sup>47</sup>

Similarly Whitman does not deny the reality of the physical world as Maya or deception of the senses nor does he relegate the reality of the body and the soul. For him the human self is not unreal. So where the yogis seek to abnegate the self to form a union with the Divine, Whitman asserts and celebrates. He is not a pantheist because creation for a pantheist is not merely the handiwork of the creator; it is really the substance of the creator itself. In Pantheism, the created is equal with the creator. On the other hand Whitman says:

I believe in you my soul-----  
And I know that the hand of God is the promise of my own,  
And I know that the spirit of God is the brother of my own,  
And that the kelson of creation is love.<sup>48</sup>

Whitman's use of the "brother of my own" implies the individual identity of the created rather than being the substance of the creator.

For Whitman seeks participation in divine nature of all creation considering physical world of nature and the human self as essentially good. Such a mystical perception aligns him with radical Sufism of Rumi and in turn of Iqbal, who postulate a revolutionary dynamic concept of the relation of the Divine (the Self) with the self eulogizing both material and spiritual. Hence Whitman is more prone to **Panentheism**<sup>49</sup> than **pantheism**:

O thou transcendent,  
Nameless, the fiber and the breath,  
Light of the light, shedding forth universe, thou centre of them,  
Thou mightier centre of true, the good, the loving,  
Thou moral spiritual fountain --- affection's sources-thou reservoir

Similar to Whitman, Rumi, as a panentheist, maintains that the divine can be both transcendent and immanent<sup>50</sup> at the same time. For Rumi, the material world itself is not illusion. This physical world manifests the eternal truths. In Rumi's view-point, God might be everything without being identical with everything. Rumi asserts the individuality of God (His otherness) in the face of mystical communion through image of a veil:

So he (man) does not see the Master at this moment without a veil. So it is with all desires and affection, all loves and fondness which people have for every variety of things—father, mother, heaven, earth, gardens, places, branches of knowledge, acts, things to eat and drink. The man of God realizes that all these desires are the desire of God, and all those things are veils.<sup>51</sup>

These veils and coverings become visible when man beholds the Divine. The very image or the metaphor of veil entails the separate identities of the human and the Divine.

The pantheistic strain is evident in Iqbal's early poetry and philosophy when he declared that the world in all its details "is the self-revelation of the Great I am".<sup>52</sup> The fact, that Iqbal was at one time drawn to pantheistic mysticism, is referred to by Dr. McTaggart in a personal letter to the poet: "Have you not changed your position much? Surely, in the day when we used to talk philosophy together, you were much more of a pantheist".<sup>53</sup> Later on Iqbal's views about the immanence of God underwent a profound change.

Iqbal emphasized the distinction of the finite ego (the self) from that of Infinite Ego (The Self) rather than the dissolution of the former into the latter. He challenged the pantheistic philosophy of wahadat-ul-wajood<sup>54</sup> (Unity of Being) that made its way into Sufism through Neo-Platonism.<sup>55</sup> The non-existence of the material world established by this philosophy led to the inevitable renunciation of the world. Iqbal vehemently rejected Plato and his influence on Sufi thought. For him "I" or the self or identity is the greatest truth. It does not belong to the realm of appearance and illusion. It is evident in Iqbal's verses in *Gabriel's Wings* cited by Pro. Muhammad Munawar in *Dimensions of Iqbal*:

If you say that the "I" is mere illusion-an  
appearance among appearances. Then tell me who  
is the subject of this illusion?  
Look within and discover  
The world is visible  
Not even the intellect of an angel can  
comprehend it;  
The "I" is visible and needs no proof.  
Think a while and see thine own secret.  
The "I" is the truth and no illusion.<sup>56</sup>

Since all life is individual for Iqbal so he believes in the dualism of The Self and the self. He affirms this fact in *Reconstruction*: "I have conceived the Ultimate Reality as an Ego (self) and I must add now that from the Ultimate Ego only egos (selves) proceed....."<sup>57</sup>

According to Iqbal, gnosis of God became dependent on realization of the self and maintenance of the self. In a way, The Self and the self become reciprocal to each other. In *Persian Psalms* he declares:

Far, Far from every other go,  
With the one Friend upon the road;  
Seek thou of God thy self to know,  
And seek in self hood for thy God,  
In the selfhood is hidden God head,  
Search O Ye careless.....<sup>58</sup>

The relation of the finite to the infinite is the one in which, as Iqbal says in *Reconstruction*, “true infinite does not exclude the finite but rather embraces the finite without effacing its finitude.”<sup>59</sup>

The ideal of the self-hood is hence not self-evasion and a move away from individuality but an assertion of it in the face of the Ultimate reality. In words of Robert Whittmore:

We can say Iqbal’s conception is not pantheism but panentheism, understanding by this latter “the doctrine that the world is not identical with God (pantheism), not separate from God (Deism) but in God (theism), who in His divine nature transcends it.”<sup>60</sup>

In his criticism of Pantheism, Iqbal points out that the self is real or existent and its end cannot be self-absorption in the Absolute, as the pantheists maintain. Dr. Ishrat Hassan Anver’s evaluation of Iqbal’s concept of the relation of the Divine or Ultimate Ego or The Self to the self expresses precisely Iqbal’ thought:

We must hold that the Ultimate Ego holds the finite egos in His own being without obliterating their existence. The Ultimate Reality must be regarded as of the nature of the self. But further this self does not lie apart from the universe, as if separated by a space lying between Him and ourselves. The Ultimate Self, therefore, is not transcendent, as is conceived by the anthropomorphic theists. He is immanent, for He comprehends and encompasses the whole universe. But he is not immanent in the sense of the pantheists of the traditional type because He is a personal and not an impersonal reality..... He is in short immanent and transcendent both, and yet neither the one nor the other. Both immanence and transcendence are true of the ultimate Reality. But Iqbal emphasizes the transcendence of the Ultimate Ego rather than his immanence.<sup>61</sup>

In many ways, Iqbal does not agree with pantheistic idea of union with God for its own sake. He holds that one should not annihilate one’s self into the ocean of unity. One should seek eternal life by asserting the self. He even goes to the extent of saying that one should absorb God Himself within oneself.

Iqbal's conception of the individuality of the self in relation to the Divine and his idea of absorbing God in himself and supplementing the on going creative process is also found in Rumi. Rumi believed in personal immortality and individuality and says that man does not get absorbed in God like a drop of water in the ocean. Instead he retains his individuality like the lamp light in day-light. The idea of fortification of the self and assertion of "I" is found beautifully in the verses of Rumi translated and cited by Sh. Muhammad Ashraf in *Iqbal as a Thinker*.

If thou art a grain, little birds will pick thee up;  
If thou art a bud, children will pluck thee off,  
Conceal the grain and be wholly net; keep thy bud hidden and be the  
grass that grows on house tops.<sup>62</sup>

And Iqbal following Rumi espouses in the following verses of *Zabur-e-Ajam* cited by Abu Sayeed Nurudin in *Iqbal's Attitude towards Sufism and His Unique Philosophy of Khudi- Self*:

O' traveler, live eternal die eternal,  
The world which comes affront ---besiege it.  
To be lost in His Ocean is not our end,  
If thou behold Him, that is not annihilation  
It is real perfection for the self to maintain its own.<sup>63</sup>

The mystical renderings of Whitman, Rumi and Iqbal coordinate on the point that it is through the realization of the Divine and a supreme experience of self-realization that the human being achieves immortality. All the three aspire for immortality. Whitman achieves this immortality and the culmination of the self by absorbing himself in God and yet retaining his identity. "This is not just 'negative capability', in Keats' famous phrase: a loss of the self in the being of another, an act of total immersion and projection. It is as Whitman presents it, a discovery of the self in the other....."<sup>64</sup> Moreover this union with the Divine does not result in the annihilation of the self because this unification as Annmarie Schimmel describes it is "nothing but unification in the consciousness and not in being. This consciousness is not presential but acquired".<sup>65</sup> The union comes in the realm of consciousness and spiritual perspective. Rumi and Iqbal find this culmination by absorbing God in their own self and so retaining their identity. The idea of absorbing God in the self means the cultivation of the attributes of God in the self.

For both Whitman and Iqbal, the main reason for existence is to journey from the outward, the world without, to the inward, the world within, to return to the origin; to the transcendental centre.

What can be inferred from their perception of the Divine is that the relation of the Divine to the material world is both “transcendent” and “immanent”. They are prone to emphasize the transcendent aspect but in such a way that God does not become estranged and distant from His creation.

After the clear perception of the Divine, the next step for a mystic is to get in tuned with it ---to bring his self in communion with the Divine. On this pathway to divinity, one finds Whitman and Iqbal holding company at many points. Both reject “reason” for attaining the self hood. Leaving aside Rationalism and Empiricism, they turn to the inner depth of consciousness---- intuition.<sup>66</sup> It is in intuition that the self is realized and revealed in all its essence and nature. Just by trusting empirical knowledge, one cannot bring the self in connection with The Self. Such knowledge cannot explain this relation. This can only be discovered through intuition. Intuition of the self leads to the intuition of the Divine without obliterating our own self hood. In the act of intuition, the known is always apart from and other than the knower.

Following Emersonian lines, Whitman believes in intuition as a higher mode of cognition than reason, logic and science. Chales Mayo Eliss in his “Essay on Transcendentalism (1842) wrote:

The belief that we term transcendentalism maintains that man has ideas that come not through the five senses or power of reasoning but are either the result of direct revelation from God, his immediate inspiration or his immanent presence in the spiritual world.<sup>67</sup>

Hence the intuitive faculty instead of the rational one becomes the means for a conscious union of the individual self with the Divine Self. Indicating their being of the same mind, like Whitman, Rumi insisted that intuitive experience, not rational thought, brought him closest to God. In this regard, it’s interesting to view Rumi’s following poem:

Reason is the chain of travelers and lovers, my son;  
break the chain and the way is plain and clear ahead, my son.  
Reason is a chain, heart a cheat, body a delusion, soul a veil;  
the way is hidden from all these heaviness, my son....<sup>68</sup>

As pointed by Arasteh in *Rumi the Persian: Rebirth in Creativity and Love*, Rumi’s way of life emphasized liberation from instinctive acts, the utilization of reason for practical purposes, and its usefulness for transcendental man to follow his real self. Reason can only help him reach the door of wakefulness. Rumi reiterates that this stage is not

attained from knowledge gained in books or from listening to others.<sup>69</sup>

In Iqbal's mystical philosophy, intuition is that veritable reality that reveals the true nature of the self. He opens up the door of Islamic Mysticism for a direct revelation of God, the mysteries of the self, its immortality and freedom ---all this is possible only through an extraordinary experience which Iqbal calls intuition. The theoretical consciousness attempts to grasp the Ultimate reality but is unable to do so as was concluded by Kant in his *Critique of Pure Reason*. Iqbal makes intuition as a more understandable idea by starting with the intuition of the self (bringing it closer to our experience) and this intuition leads to the intuition of the Ultimate Reality. Heart is the centre of this intuitive faculty. Iqbal says in his lectures in *Reconstruction*:

The heart is a kind of inner intuition or insight which, in the beautiful words of Rumi, feeds on the rays of the sun and brings us into contact with aspects of reality other than those open to sense perception. It is according to the Quran, something which "sees" and its reports if properly interpreted are never false. We must not, however, regard it as a mysterious special faculty; it is rather a mode of dealing with Reality in which sensation, in the physiological sense of the word, does not play any part. Yet the vistas of experience thus opened to us are as real and concrete as any other experience. To describe it as psychic, mystical or supernatural does not detract from its value as experience.<sup>70</sup>

Iqbal considers intuition superior to intellect as is evident in the following verse of Iqbal cited by Pro. Muhammad Iqbal in *The Poet's Vision and Magic of Words*:

Intellectual knowledge relishes research,  
Love and intuitive knowledge relishes creativity.<sup>71</sup>

He even dissociates himself from that philosophy that is the outcome of a distorted and incomplete vision or intuition of Reality. He once declared:

I am afraid; I have no philosophy to teach. As a matter of fact, I do not hate systems of philosophy nor do I trust principles and conclusions of philosophy. No man has condemned the human intellect more than I that is as applied to the ultimate realities of religion. No doubt I talk of things in which philosopher are also interested. But with me these things are matters of living experience and not of philosophic reasoning.<sup>72</sup>

So both Whitman and Iqbal believe in direct intuitive apprehension of the Reality ---- a mystical approach rather than the reasoning of the philosophers and logicians.

Another stepping stone for the realization of the self is love. Love is the light that guides and enlightens the path of the voyagers on the road of spirituality. To them, whatever they find and to whatever type of religion they attach themselves, they speak one language---- the language of love. It is the passion and force that harmonizes all discordant elements, resolves all contradictions and brings unity in diversity. Whitman's and Iqbal's mysticism has its primary goal to know love in all its forms. To them, it is the basis of all relations. Every human relationship is only a symbol of man's relationship to God-- the centre of Love. Again Rumi resonates in American tradition because his vision like Whitman's and Iqbal's reminds us of the radical love, overflowing openness and unquenchable aspiration that fervently fill in the pages of Whitman's and Iqbal's poetry. Rumi describes the feeling of oneness brought by love by "closing the language door and opening the love window."<sup>73</sup> In another verse, translated by Barks in *The Essential Rumi*, Rumi advocates:

Stop the words now  
Open the window in the centre of your chest  
And let the spirit fly in and out.....  
.....The Fount of Immortality  
In love is found.<sup>74</sup>

Immortality of the self can be attained by the spark of love in Rumi's metaphysics.

Whitman's poetry is also an exuberant celebration of love — a cosmic force in all its forms and manifestations. The love of man for man, as well as man for woman forms a striking element in his poetry but indeed with Whitman love reaches out all boundaries beyond humanity into the cosmos. The tie that is to bind men together in spontaneous solidarity is love. Nowhere one pays tribute to love in an all embracing manner as does Whitman in *The Mystic Trumpeter*:

Blow again trumpeter and for thy theme,  
Take now the enclosing theme of all, the solvent and the setting,  
Love, that is pulse of all, the sustenance and the pang,  
The heart of man and woman all for love,  
No other theme but love—knitting, enclosing, all diffusing love, —  
I see the vast alembic ever working; I see and know the flames that heat  
the world,  
Love, that is all the earth to lovers—love, that mocks time,

Love that is day and night, that is sun and moon and stars,  
Love, that is crimson, sumptuous, sick with perfume,  
No other words but words of love, no other thought but love.<sup>75</sup>

For Whitman, love makes man's accession into wholeness possible. In the kingdom of love:

All is one, all is love, even hate is love; even flesh is spirit — Whitman is drunk with the new wine of love—with the strange wine of infinitude— it is man's maximum state of consciousness, his highest state of spiritual being— it is reached through embracing love: And whoever walks a furlong without sympathy walks, to his own funeral drest in his own shroud.<sup>76</sup>

As a mystic, Whitman ascertains that it is through the realization of the divine love and seeking of supreme experience of self-realization that the human being dwells within the Supreme Being. God as the source of love is for the mystic a perfect image that can justify the concept of oneness and unity on universal scale. His verse speaks of universal harmony and love, optimism and joy and celebrates the outwardly mundane details of life through words electrified with love. The element of sexual love is unmistakably present and celebrated often:

I am he that aches with amorous love,  
Does the earth gravitate? Does not all matter, aching, attract all matter?  
So the body of me to all I meet or know.<sup>77</sup>

But it is an emotion directed beyond the singular human figure. This amorous love leads to an awareness of his unity with God, with others, and with nature. This unity is not attained by prayer or meditation (as is the case with Iqbal) but by sexual union which like poetry is a creative act. Whitman realizes the self through erotic acceptance of the body. This leads to the love of God and view of all humanity as one whole. The central structure in God's creation is love. Hence this emotion is interwoven with a divine element. It embraces an intimate and fecundating force incarnated with the human and yet it is beyond human. In words of Havelock Ellis in his essay "Whitman":

He has but to grasp love and comradeship -----He discovers at last that love and comradeship ----adhesiveness is, after all, the main thing, "base and final, too, for all metaphysics" deeper than religion, underneath Socrates and underneath Christ. With a sound insight he finds the roots of the most universal love in the intimate and physical love of comrades and lovers.<sup>78</sup>

This celebration of love through the use of erotic imagery is found frequently in Whitman's verse:

I mind how once we lay, such a transparent summer morning,  
How you settled your head athwart my hips and gently turned over  
upon me, ----  
Swiftly arose and spread around me the peace and knowledge that pass  
all the argument of the earth,  
And I know that the hand of God is the promise of my own,  
And that all the men ever born are also my brothers, and the women  
my sisters and lovers,  
And that kelson of the creation is love.<sup>79</sup>

For a mystic like Whitman, God is incarnated in humanity and his love for humankind can be taken as a metaphor to epitomize the love for the Divine Beloved. Whitman is not the first to merge the mystical and the erotic; in his *Divan: Shams Tabraiz*, Rumi manages to mix mysticism and the deeply spiritual with an eroticism that approaches the sublime. In his book *Walt Whitman*, Fredrich Schyberge captures the relation of the symbolic lover and beloved of Whiman and Rumi; Rumi's symbolic lover merges with the "Beloved" by embracing his spiritual friend Shams Tabriz and Whitman's symbolic lover merges with the "Beloved" in his relationship with his "Great Camerado:

At the end of the road in "Song of Myself", as the conclusion of all the wandering, the transformations and visions, there stand the Great Comerado Whom Whitman mentioned in section 45. We cannot fail to recall the Persian Rumi who also described his reunion with a friend as symbolic of his union with God. By coincidence in world literature, the result of similarity in disposition and way of thinking is extremely noteworthy in the connecting links of literary history...<sup>80</sup>

So this realization of the unity of The Divine in terms of love serves as a milestone for the self in its journey towards The Self.

For Iqbal, journey to the self hood begins with love. Like Whitman, the word 'love' is used by Iqbal in a much broader and wider perspective. Love is an active force that is very seminal for strengthening the self. Iqbal defines it in his letter to Nicholson as "the desire to assimilate, to absorb. Its highest form is the creation of values and ideals and it endeavors to realize them" (Nicholson xxv). Iqbal's philosophy is essentially a philosophy of love. Like Rumi, he reaches a dynamic idea of love leading to the attainment of human ideals as well as God's purpose in creation. Dr. Annemarie Schimmel writes in this connection:

To the problem of love a large part of Iqbal's poetical work is dedicated. Love is, in his terminology, the force, which brings man nigh to God and consolidates the ego (the self), and which sometimes even corresponds to intuition. It is the fiery elements which enables the growth of the personality, and without which real life cannot exist.<sup>81</sup>

From love, the self acquires vitality and radiance:

The luminous point whose name is the self,  
Is the life-spark beneath our dust.  
By love it is made more lasting,  
More living, more burning, more glowing  
From love proceeds the radiance of its being,  
And the development of its unknown possibilities  
Its nature gathers fire from love,  
Love instructs it to illuminate the world  
The hardest rocks are shivered by love's glance;  
Love of God at last becomes wholly God.<sup>82</sup>

Love is the fundamental urge of being. It is the pulsation and foundation of life. In "The Mosque of Cardoba" Iqbal pays tribute to love in the highest possible term:

Love is Gabriel's breath; love is Muhammad's strong heart,  
Love is the envoy of God; love is the utterance of God.  
Even our mortal clay, touched by love's ecstasy, glow;  
Love is new-pressed wine; love is the goblet of kings.  
Love is the priest of shrine; love is the commander of hosts,  
Love is the son of the road, counting a thousand homes  
Love is the plectrum that draws music from life's taut strings—  
Love is the Warmth of life; love is the radiance of life.<sup>83</sup>

Iqbal's perception of love differs from its conventional view in Persian and Urdu poetry in the sense that Iqbal's love does not have anything common with gross sensuality but "it is a creative passion, high emotion and divine spark, enthusiasm for an ideal, ardent self-dedication or the force that drives the individual to realize himself though wrestling with the world and with God" (Kiernan 106). Iqbal perceives it on a metaphysical level and categorizes three stages of love as i- Love of God ii- Love of Prophet ii- And love of perfect men.

Love of God is the highest attainable ideal for a mystic:

The hardest rocks are shivered by love's glance;  
Love of God at last becomes wholly God,  
Imbue thine heart with the tincture of Allah  
Give honor and glory to love; <sup>84</sup>

Love of the Holy Prophet is the jewel of a Muslim's heart:

In the Muslim's heart is the home of Muhammad,  
All our glory is from the name of Muhammad.<sup>85</sup>

A perfect man is an embodiment of the love of God and the love of Prophet, his love in turn is blessed and favoring:

Transmute thy hand full of earth into gold,  
Kiss the threshold of Perfect Man.  
His lovers are fairer than the fair  
Sweeter and comelier and more beloved.<sup>86</sup>

For Iqbal, without love, intellect and reason are meaningless and untamed. Love acts as guide to reason and intellect. In his poetry he denounces the purely intellectual and rational outlook towards life because if it is allowed to go unfettered, it would shatter the flow and continuity of forces that constitute life:

Love is the first guide for the reason, soul and vision,  
If there is no love, the religion and code of life all  
are the temples of ideas.<sup>87</sup>

Hence, love plays an important role in the development of the self; it is the power by which the self is fortified. It is this all embracing, broadening and ennobling notion of love that prevents the mysticism of Whitman and Iqbal from being narrow, orthodox, conventional and dogmatic. It is love that makes their appeal universal transcending the limits of cast, creed religion and even space and time.

The expanding and encompassing notion of love in Whitman's and Iqbal's poetry make them move from particular to general and general to particular respectively. And such a conception of love has led both to the vision of a "spiritual democracy" where the self becomes all selves and all selves become the self. Thus they become true spiritual democrats though there is an underlying difference in their manner and method of approaching the idea of spiritual democracy --- Whitman uses the inductive method ---moving from the individual (the microcosm) to the society (macrocosm) and in case of Iqbal it is deductive method moving from the community (the macrocosm) to the individual self (microcosm). They are eloquent advocates of spiritual democracy. This makes another point of connection between Iqbal and Whitman. Both emphasize individual virtue that can give rise to civic virtue. They aim at improving the masses by improving the individual and vice versa.

On the surface level, Whitman's *Leaves of Grass* is highly subjective but paradoxically it is one of the most objective books in all literature----- as vacillating between the "Me Myself" and the

“Kosmos”. The self of the poet is of universal import. The poet himself becomes a type for the whole human race; mystically his identity is fused with that of his thousands of fellows:

And what I assume, you shall assume;  
for every atom belonging to me, as good belongs to you.<sup>88</sup>

He is a microcosm of humanity ---the fleshy poet of the sensual Body and the mystical poet of the soul, the poet of everyman and the poet of the people and the poet of American Democracy. The opening line of *Leaves of Grass* speaks of Whitman’s enterprise:

One’s-Self I sing, a simple separate person,  
Yet utter the word Democratic, the word En-Masse.<sup>89</sup>

Such utterances remarkably highlight Whitman’s awareness of the boldness and originality of his enterprise. He raises the question essential not only for the Americans of his time but also for all people, in all nations: how can one be a self, a separate person and at the same time be a citizen, a member of a group that also has an identity. This dual sense of the self: I celebrate myself.<sup>90</sup> And of the social whole indicated by En-masse (be it the United States or the whole humanity which he also loved) is central to the entirety of *Leaves of Grass*.

Throughout the “Song of Myself” Whitman simultaneously integrates the concept of himself as an individual, completely unique in the universe with a sense of himself as a composite of all life, of a kind of divine watcher observing the central oneness of everyone within the context of their own myriad individualities. “I am” is one of the most revealing phenomenon of his poetry, considers Ezra Greens pan, ---Whitman’s poetic “I” gave a new meaning to the concept of self determination. It effectively answered the question “who am I” with the response: I am anyone, any where, any time (Whether it be 1855, 1955, or 2055).<sup>91</sup>

In Whitman’s world, the individual is a microcosm of a macrocosm (society). Just as society can not reject a part of society and remain whole, the individual cannot reject a part of himself and remain whole. He explicates this through many analogies but one of the most powerful images is that of the grass ---that grows in single blades and clusters. “The grass thus becomes a graphic representation of Whitman’s central concept of democracy--- individuality in balance with the mass, distinguished singleness in harmony with massive grouping”.<sup>92</sup>

His idea of the self and the individual is also linked up with his idea of democracy. He is both a singer of the self as well as a trumpeter of democracy because he believes that the individual can attain self-hood only in a free society. Whitman has used the term “Personalism” in *Democratic Vistas* to indicate the fusion of the individual with the community in an ideal democracy. This idea is in accord with Whitman’s notion of the self. His notion of democracy deconstructs the subjectivity in Whitman’s poetry. Henry Alonzo Myers in his essay “spiritual Democracy, 1855-1856” enunciates the democratic ideas of Whitman by tracing and justifying their spiritual roots:

Out of American democracy of 1855, Walt Whitman constructed an inner complement to the outer world, a spiritual democracy governed by two principles, one the unlimited individual and, the other the equality of individuals ----- In society, obvious differences exist between the laborer and the President, between the Magdalen and the Madonna, these are however the surface turmoils and coverings; underneath them lies the community of equal and infinite souls, equal and infinite in that each soul is commensurate with the world: you and your soul all things regardless of estimation...<sup>93</sup>

For Whitman, democracy is the spiritual equalizing factor of the soul. In his gospel of democracy, the most appealing ideal is that of equality that leads to the fraternal relationship between the individuals and then the individual and the Over-Soul. His concept of democracy is utterly different from its common meaning. His democratic community is a community of men related by organic satisfaction in work, love and play. In the poem “Starting from Paumanok, he again upholds democracy in the highest sense:

Democracy! Near at hand to you a throat is now  
Inflating itself and joyfully singing  
Ma-femme! For the brood beyond us and of us  
For those who belong here and those to come.<sup>94</sup>

For him, the love of comrades paves the path for the spiritual democracy. In this poem “For You O’ Democracy”, he affirms:

Come, I will make continent indissoluble,  
I will make divine magnetic lands,  
With love of comrades,  
With the life long love of comrades----  
For you these from me, O Democracy----<sup>95</sup>

Whitman’s concept of democracy assures complete harmony between the individual and the society. But over and above, he is a spiritual democrat who sees in true democracy the seeds of universal

peace, tolerance and brotherhood. Karl Shapiro's remarks are significant in this regard:

A great poet is not merely the poet of his nation but a poet of all peoples. Whitman, who had little enough reward for his book, and has little enough today, looked beyond literature and beyond greatness of art. His true personality went out beyond America, beyond religions, and even beyond mankind.<sup>96</sup>

He was an uncompromising apostle of equality and fraternity. Although he always kept his feet firmly planted on the ground, his ideal of democracy was not absolutely earth-bound; he believed in the divine average and yet he wanted to work for the common salvation of his fellow human beings.

Iqbal's poetry also resonates with the democratic ideals of a higher order. A study of Iqbal's poetry and prose reveals his cherished ideal of a balance and harmony between the individual and the community. He aspires for a society in which the individual would be able to develop his personality to its fullest. Iqbal's perfect Man<sup>97</sup> is essentially a unique individual who can constitute unique society. Malik Iqbal Hafeez writes in this regard: "the individual personality must take a social path and devote itself to serve society. This does not at all mean the loss of its individuality on the contrary; the social path enables personality to realize itself".<sup>98</sup>

A deep reading of Iqbal's poetry reveals that the idea of self hood or ego was first conceived by Iqbal as a sociological notion. Afterwards he sought to provide an individualistic ground to it. His notion of the self has social connotation. But social does not mean that it is not applicable to the individual. But this very self hood of an individual has social implications. Unless the personality of individual is strengthened, a strong and stable society in its real sense cannot come into existence. The affirmation of one's self is also an affirmation of others. When the self is manifested; it automatically posits the presence of self other than one's own. The individual reflects in himself the diversity of society, and the diversity of society embodies its unity in the individual:

For man, belonging to society is a blessing.  
Society contributes to the perfection of his qualities.  
When man identifies with society  
He is like a drop becoming the ocean within the ocean  
The separate individual knows no goals or ideas  
And cannot find uses for his abilities.<sup>99</sup>

In *The Secrets of the Self*, he tries to awaken the sense of self-hood that is the sense of human identity in the individual as well as society. For his notion of the strengthening of an individual's identity should not be interpreted in the sense of imprisoning one's being with the walls constructed around the self and living in isolation, cut off from other human beings. Neither has it meant that one should lose identity among other selves in society. Rather an individual should live in close relationship with the society.

Similar to Whitman's notion of spiritual democracy, Iqbal states democracy "as a spiritual principle based on the assumption that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character" (Sherwani 124). Iqbal, by his spiritual democracy, means a democracy where laws of God Almighty are observed and enforced. Laws of God in their meaning and spirit are, nearest to man's nature. In his article "The Principle of Movement in the Structure of Islam" he gives his definition of democracy:

Humanity needs three things today --- a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of universal import directing the evolution of human society on a spiritual basis ----<sup>100</sup>

As for the terminological difference between the concept of the self of Whitman and Iqbal, it can be deduced that for Whitman, the self is composite of the body and the soul. The soul has its manifestation in body and hence body is also sacred. The body becomes sacred by the infusion of the spirit of God. Whitman exuberantly proclaims:

Divine am I inside and out, and  
I make holy whatever I touch or touched from,  
The scent of these arm-pits aroma finer than prayer,  
This head more than churches, bibles and all the creeds.<sup>101</sup>

For Whitman, the soul is immanent in and united with the body. Dualistic interpretation tends towards a division in which the soul is elevated as the spiritual, real essence of the individual and the body is denigrated as merely material. Whitman rejects this division and considers body and soul as equal:

Clear and sweet is my soul, and clear and sweet is all that is not my soul,  
Lack one lacks both and the unseen is proved by the seen.<sup>102</sup>

He celebrates the body:

O my Body! ..... I believe the likes of

you stand or fall with the likes of the soul,  
(And that they are the souls).....  
And if the body were not the soul, what is the soul?<sup>103</sup>

Hence for Whitman, the mystical truth is directly discerned through the union of the body and the soul -----this union is a pathway to divinity.

The self for Iqbal is a metaphysical reality. In Iqbal's own words: "It is an emotional unity of a bright thing of the conscience by which all the human ideas and inspirations are enlightened. This is an eternal reality which is a binding force for the scattered and unlimited mental states"<sup>104</sup> Iqbal considers the self as having two sides----"the efficient and the appreciative"<sup>105</sup> though it retains its "unity as totality".<sup>106</sup> The efficient side of the self deals with practical side of daily life and is related to ordinary space and time. The appreciative side of the self is the hidden "I" which appears only by deeper analysis of conscious experience. Iqbal explains it in his lectures as: "It is only in the moments of profound meditation, when the efficient self is in abeyance, that we sink into our deeper self and reach the inner center of experience".<sup>107</sup> The appreciative self, so to speak, is the centre of mystical enterprise.

Iqbal's use of the word "self" is different from its use in Persian poetry as "vanity or pomp". He always uses it in metaphysical term: "Metaphysically the word self (khudi) is used in the sense of an indescribable feeling of "I" which forms the basis of the uniqueness of each individual".<sup>108</sup> Its only aim is self realization and self assertion.

Whether the self is composite of body and soul (in case of Whitman) or a metaphysical reality consisting of efficient and appreciative self (in case of Iqbal), both Whitman and Iqbal present the self as moving back and forth between the conscious and unconscious, between the spiritual and the physical, between itself and its immortal source—"the Over-Soul" or "the Ultimate Ego". Therefore the self celebrated in the poems of Whitman and Iqbal is a universal self. This metaphysical and the universal self provides the key to the most fundamental affinities between these poets.

## NOTES AND REFERENCE

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<sup>1</sup> Reads in Ishrat 141-42

<sup>2</sup> Lawrence 173

<sup>3</sup> SOM, Section 50, Line16. (All the textual references are from—Walt Whitman, *Leaves of Grass*, New Delhi: Prentice-Hall of India, 1986)

<sup>4</sup> Iqbal 78

<sup>5</sup> Whitman in Bradley 714, 716

<sup>6</sup> Allen *Walt Whitman and the World* 396

<sup>7</sup> Rumi—a mystic poet of the 12<sup>th</sup> century produced a prolific range of inspiring and devotional poetry which encapsulates the Sufi experience of union with the divine. Rumi's poetry is a reflection of his inner consciousness ---- Love is frequent subject of Rumi's poems, descriptions of seemingly romantic love are an illusion to the all encompassing pure, divine love.

<sup>8</sup> Rumi in Barkes 279

<sup>9</sup> *LG: Song of the Open Road*, Line 1, p. 149.

<sup>10</sup> Iqbal 125

<sup>11</sup> *LG: SOM*, Section: 21, Line: 420

<sup>12</sup> Iqbal 135

<sup>13</sup> Whitman in Bradley 750

<sup>14</sup> J. Miller *Walt Whitman* 17

<sup>15</sup> Emerson's term for The ultimate Reality --- God

<sup>16</sup> *LG: Starting from Paumanok*: Section 12, 13, Lines.174-75,177-80

<sup>17</sup> *LG: SOM*: Section 48, Lines.1269-71

<sup>18</sup> Caddy 214-215

<sup>19</sup> *LG: Starting. From Paumanok*: Section, 6 Lines 70-74

<sup>20</sup> *LG:SOM*: section 24, Line.522-23

<sup>21</sup> *LG: SOM*, Section 7, Lines 133-34

<sup>22</sup> Lewis 52

<sup>23</sup> *LG: Starting From Paumanok*, Section 12, Lines 165-175

<sup>24</sup> Hall 7

<sup>25</sup> Hourihan 150

<sup>26</sup> *The Secrets of the Self*, Lines 1309-1316. (All citations are from the translation of *Asrar-e-Khudi* as *The Secret of the Self* by Dr. Nicholson published by Sh. M. Ashraf. Lahore, 1920)

<sup>27</sup> Whittemore in Ishrat 439

<sup>28</sup> Iqbal 111

<sup>29</sup> Dar 398

<sup>30</sup> *The Secrets of the Self*, II. 187-188

<sup>31</sup> *The Secrets of the Self*, p. 14-15

<sup>32</sup> Iqbal in Razzaqi 212.

<sup>33</sup> German thinker and writer, Nietzsche, was a multi-faceted genius. His conception of Superman presented in his theory of "will to power" influenced some of modern and postmodern philosophers. Dissatisfied with the Christian way of life, Nietzsche tried the secular philosophy of the day---- democracy, humanitarianism, socialism---but found them wanting. But in his conception of Superman, the idea of individual freedom is so overwhelming that the individual's relation to society and the universe becomes extremely vague. With Nietzsche, power is the only criterion and his conception of struggle for existence is cruel, pitiless and tyrannical.

<sup>34</sup> Whitman in Ishrat 241.

<sup>35</sup> Read in Ishrat 241-242.

<sup>36</sup> *LG: Whispers of Heavenly Death*, Lines 35-40, p. 445.

<sup>37</sup> *LG, A Persian Lesson*, Lines 7-10, p. 553

<sup>38</sup> Rumi in Nicholson 152.

<sup>39</sup> Iqbal in Umar 36.

<sup>40</sup> Al-Quran, Ch. 24 Verse 35.

<sup>41</sup> American Transcendentalism was an important movement in philosophy and literature that flourished during the early to middle of the 19<sup>th</sup> century (1836-1860). It began as a reform movement, in the Unitarian church, extending the views of an indwelling God and the significance of intuitive thought. Transcendentalism affirms Kant's principle of intuitive knowledge derived from the senses. But transcendentalists extended the concept of transcendental knowledge, in a way whose validity Kant had specifically denied, to include an intuitive cognizance of moral and other truths that transcend the limits of human sense experience. It is based on the concept of transcendence, the rising to a state beyond sense experiences.

<sup>42</sup> <http://www.Journal of Philosophy 14html.com>.

<sup>43</sup> Broadly defined pantheism is the view that "God is everything and everything is God". According to the *Encyclopedia Americana*, "Several varieties of pantheism are acknowledged. Some strictly equate God and the universe. Of these, absolute pantheism defines God as the basic reality and the universe merely as the way he appears. Pantheism signifies the belief that every existing entity is, only one Being; and that all other forms of reality are either modes (or appearances) of it or identical with it."

<sup>44</sup> LG: SOM: Section 48 Lines: 1284-1288.

<sup>45</sup> Emerson in Joel 10

<sup>46</sup> Cowley 243.

<sup>47</sup> Joel & Sandra 173.

<sup>48</sup> LG: SOM: Section 5, Lines: 92-96.

<sup>49</sup> Panentheism' says that the universe is included in God but that God is more than the universe. It is used to describe the view that the world is a finite creation within the infinite being of God. Panentheism unlike pantheism, which holds to the divine immanence, maintains that the divine can be both transcendent and immanent at the same time. In other words, God might be in everything without being identical with everything. In addition, the panentheist focuses his/her worship on God in the mind and soul. Panentheism is the doctrine that God includes the world as a part, though not the whole, of "his" being

<sup>50</sup> 'Transcendence' and 'Immanence': these terms describe the manner in which God is related to the world. 'Transcendence' indicates that God cannot be identified with the world but is infinitely above and beyond it. There are different forms of transcendence: Firstly, God is ontologically transcendent, meaning that God is a self-contained reality that is not dependent on anything else for its existence. Ontological transcendence also describes the nature of God's, being unlike that of his creation, eternal and infinite. Secondly, God is epistemologically transcendent; meaning that God's essential nature remains incomprehensible to humankind, for a human's mind is simply incapable of grasping the Divine. Epistemological transcendence is expressed theologically in terms of holiness, mystery and incomprehensibility. 'Immanence' denotes God's indwelling and omnipresence in the world. Since the world is utterly dependent upon God, his constant presence is a necessity for its continued existence. Theologically, equilibrium must be established between two poles of transcendence and immanence, for if immanence is too heavily emphasized there is a danger of pantheism, and if transcendence is emphasized God is in danger of becoming too distant from His creation.

<sup>51</sup> Arberry *Discourses of Rumi* 46.

<sup>52</sup> Chaghatai 224.

<sup>53</sup> Wahid 80-81.

<sup>54</sup> *Wahdat al-wujud* (Oneness of Being or Unity of Existence): a technical term of Sufism, which, it is said, has historical connections with the school of Ibn al-Arabi, the great Andalusian Sufi theosophist. The expression is built from two words: *wahda* and *wujud*. Islamic theory and practice is grounded in the *shahada* or the giving witness that “there is no god but God” (in Arberry 1995, 54) it is the statement through which God’s Unity is declared. The basic sense of *tawhid* or declaration of God’s Unity is that everything in creation derives from God, who is One Reality.

<sup>55</sup> Neo Platonism came into existence as an independent school of thought in the third century A.D by way of interpretations and explanations of the thoughts and ideas of the old Greek Philosopher Plato. This philosophy holds: Existence is actually one and that existence is the main source of all other existence ---it maintains that all things of the world have emanated from “One Being” as a manifestation of “One Being” --- God Himself is the Universe.

<sup>56</sup> Munawar 26-27.

<sup>57</sup> Iqbal 67.

<sup>58</sup> Ashraf 104.

<sup>59</sup> Iqbal 27-28.

<sup>60</sup> Ishrat 446

<sup>61</sup> Enver 72-73.

<sup>62</sup> Ashraf 183.

<sup>63</sup> Nurudin 36.

<sup>64</sup> Gray 20.

<sup>65</sup> Schimmel 92.

<sup>66</sup> Intuition is held to be a faculty of knowledge which is unique and is of different kind from thought and perception that made some to doubt its validity. But the fact is that it is the faculty of knowledge like other faculties. It is qualitatively of the same nature as our ordinary faculties. It is as objection to sense perceptions.

<sup>67</sup> [http:// www.transcendentalism.com](http://www.transcendentalism.com).

<sup>68</sup> Arberry *Mystical Poems of Rumi* 115.

<sup>69</sup> Arasteh 117.

<sup>70</sup> Iqbal 15.

<sup>71</sup> Iqbal 109.

<sup>72</sup> Chaghatai 173.

<sup>73</sup> Rumi in Barks *The Soul of Rumi* 127.

<sup>74</sup> Barks 35.

<sup>75</sup> LG, *The Mystic Trumpeter*, Section 5, Lines 30-43, p. 469-470.

<sup>76</sup> Bradley 845.

<sup>77</sup> LG, *I am He that Aches with Love*, p. 109.

<sup>78</sup> Bradley 809.

<sup>79</sup> LG. SOM: Section 5, Lines 88-95.

<sup>80</sup> Schyberg 93.

<sup>81</sup> Schimmel 102.

<sup>82</sup> *The Secrets of the Self*, p. 28.

<sup>83</sup> Kiernan 38.

<sup>84</sup> *The Secrets of the Self*, p. 29.

<sup>85</sup> *The Secrets of the Self*, p. 30.

<sup>86</sup> *The Secrets of the Self*, p. 29-30.

<sup>87</sup> Iqbal in Nuruddin 45.

<sup>88</sup> LG: SOM: Section 1, Line, 2-3, p. 28.

<sup>89</sup> *LG, One's Self I Sing*, Lines 1-2, p. 1.

<sup>90</sup> *LG: SOM: Section 1*, Line 1.

<sup>91</sup> Greenspan 102.

<sup>92</sup> J. Miller *Walt Whitman* 115.

<sup>93</sup> Budd 41.

<sup>94</sup> *LG, Staring From Paumanok*, Section 12, Lines 156-58.

<sup>95</sup> *LG, For You O Democracy*, Lines 1-5.

<sup>96</sup> Bradley 951.

<sup>97</sup> Iqbal considers the Perfect Man as an evolutionary stage in the progress of the whole human race. Man according to him is progressing towards divinity. And more individual and unique Man is the more he partakes of God's qualities. Physically and spiritually, man is a self-contained centre but he is not yet a complete individual. The greater his distance from God less is his individuality.

<sup>98</sup> Hafeez 273.

<sup>99</sup> Iqbal in Hafeez 273.

<sup>100</sup> Munawar *Iqbal: On Human Perfection* 138.

<sup>101</sup> *LG: SOM: Section 24*, Lines 525-28.

<sup>102</sup> *LG: SOM: Section 3*, Lines 52-53.

<sup>103</sup> *LG: Sing Body Electric*, Section 1.

<sup>104</sup> Nuruddin 32.

<sup>105</sup> Iqbal 48.

<sup>106</sup> Iqbal 48.

<sup>107</sup> Iqbal 48.

<sup>108</sup> Iqbal in Razzaqi 211



ISLAM OFFERS PANACEA FOR MOST OF  
MODERN ILLS

Dr. Mohammed Maruf

## ABSTRACT

Modern civilization is marked by over intellectualism and excessive rationalism. It is generally believed that reason is the most reliable faculty for knowledge and life. As a result of this excessive reliance on intellect and reason, Iqbal says, ... the modern man has ceased to live soulfully, i.e., from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. Modern approach, a close and critical study would reveal, is one-sided as according to it perceptual experience is the only genuine and concrete experience. In the field of philosophy it has given rise to systems like positivism, empiricism and logicalism; no place is left for intuitionism and spiritualism. In the field of morality it has given rise to "labelism" and other "external" theories of good and bad, right and wrong. Morality has been reduced to business honesty in the West, while sex-morality has been almost relegated into the background, the result being that human society is going to face an unprecedented catastrophe in future. In fairness to the West, however, Iqbal regrets that both East and the West are one-sided. The West makes a distinction between matter and spirit which is insurmountable following the legacy of thinkers like Rene Descartes. They also make a distinction between ideal and the real. As Iqbal says, 'With Islam the ideal and the real are not two opposing forces which cannot be reconciled. The life of the ideal consists, not in a total breach with the real but in the perpetual endeavour of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and to illuminate its whole being'.

The subject of today's colloquium comprises two parts- viz, "The Modern Challenge to Religion" and "The Islamic Response." In my paper this morning I will be mainly concentrating on the second part as my topic is "Islam Offers Panacea for Most of Modern Ills". Modern world, a close study would reveal, has been predominantly marked by its scientific approach which has been applied in all the various fields including psychology, sociology, philosophy, and even literature. Due to this over-application of scientific spirit, the modern civilization has landed humanity today into some serious difficulties which may be recounted as below:-

1. Modern civilization is marked by over intellectualism and excessive rationalism. It is generally believed that reason is the most reliable faculty for knowledge and life. As a result of this excessive reliance on intellect and reason, Iqbal says, '... the modern man has ceased to live soulfully, i.e., from within. In the domain of thought he is living in open conflict with himself; and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold hunger which is gradually killing all higher striving in him and bringing him nothing but life-weariness.<sup>1</sup> In the words of renowned Aldous Huxley in his *Doors of Perception*<sup>2</sup> endorsing Iqbal's viewpoint, 'Most men and women lead lives at the worst so painful, at the best so monotonous, poor and limited that the urge to escape,..., is and has always been one of the principal appetites of the soul'.<sup>3</sup> Consequently, we are witnessing an alarming rise in the rate of divorces, suicides, juvenile delinquency, and criminotic tendencies in the most civilized countries of the world today. Islam, on the other hand, recognises reason as one of the sources of knowledge. According to the Quran, there are three sources of knowledge- namely, Nature, History, and Fuad or Inner Experience. Iqbal remarks,... and it is in tapping these sources of knowledge that the spirit of Islam is seen at its best'.<sup>4</sup> Again, he says, 'In the interest of securing a complete vision of Reality,..., sense-perception must be supplemented by the perception of what the Quran describes as Fuad or Qalb, i.e., heart.'<sup>5</sup>

2. Modern approach, a close and critical study would reveal, is one-sided as according to it perceptual experience is the only genuine and concrete experience. In the field of philosophy it has given rise to systems like positivism, empiricism and logicalism; no place is left for intuitionism and spiritualism. In the field of morality it has given rise to “labelism” and other “external” theories of good and bad, right and wrong. Morality has been reduced to business honesty in the West, while sex-morality has been almost relegated into the background, the result being that human society is going to face an unprecedented catastrophe in future. In fairness to the West, however, Iqbal regrets that both East and the West are one-sided. He writes in *Javed Namah*, his famous mathnavi,

“For Westerners doth reason furnish all Accoutrement of life and for the cast Love is the key of mystery...”<sup>6</sup>

This one-sidedness is pestering both the hemispheres as a result whereof both are facing, insurmountable difficulties in their own respective spheres. He adds,

‘... Love-led

Can reason claim the Lord and reason-lit

Love strikes firm roots. When integrated

These two draw the pattern of a different world’.<sup>7</sup>

This “different world” will be a panacea for all the ills of humanity and the result will be that “welfare state” which humanity has been aspiring since its dawn and which has been delineated by Islam in its basic principles and ensuing social system. Iqbal is still more emphatic in his *Gulshane Raʿze Jadeed (The New Rose Garden of Mystery)* when he calls it a “sin” to close one eye whereby he means limiting oneself to only one source of knowledge. He says,

“If he should close one eye, it would be sin;

It is by seeing with both eyes that he can gain.

The path...”

This multiple approach to knowledge and life, as we have seen above, has been taught by Islam which can serve for the requisite panacea.

3. Modern civilization is basically materialistic. Due to its excessive intellectualism and one-sided approach, modern Western approach concentrates on logic and matter. When the only source of knowledge is recognized to be senses, organized into concepts by

reason, there is left little place for spiritual aspects of reality from its purely internal point of view. Modern science, under the inspiration of Albert Einstein's famous Relativity Theory, has reduced time to the fourth dimension of space. This approach can only generate a materialistic interpretation of the universe as time loses its originality and significance. In Islam time has its original entity and importance. Iqbal quotes the Holy Prophet (PBUH) as saying: 'Do not vilify time, for time is God'.<sup>8</sup> Time rather has primacy to space. The Muslim Sufi Poet Sheikh Fakhar-ud-Din Al-Hamdani Al- Iraqi (b.686/1287) in his booklet *Ghayat al Imkan fi Dirayat al Makan*,<sup>9</sup> conceived infinite varieties of space and time basing his views on the teachings of the Holy Quran. As Iqbal says, 'He conceives infinite varieties of time, relative to the varying grades of being intervening between matter and pure spirituality'. He adds, 'Rising higher and higher in the scale of immaterial beings we reach Divine time--time which is absolutely free from the quality of passage, and consequently does not admit of divisibility, sequence and change'.<sup>10</sup> Similarly of space Iraqi says (to quote Iqbal again), 'Now there are three kinds of space- the space of material bodies, the space of immaterial beings, and the God'.<sup>11</sup> The Quran is replete with such verses which purport to the space space of of God. Now, if we believe in the multiplicity of space-time network, the universe is no longer amenable to materialistic interpretation only; it admits of other interpretations also, including a spiritualistic interpretation. As Iqbal has believed, if there is a spiritualistic space-time framework, then there are non-physiological data supplied by a special faculty called "Fuad" or "intuition",<sup>12</sup> which when organised by the spiritual space-time framework, will provide a special kind of knowledge called 'mystical' or religious knowledge. It is the knowledge of spiritual entities or realities which culminate in a knowledge of God, the Supreme Being. This knowledge, according to Iqbal, is as real and genuine as any other type of knowledge, say perceptual knowledge of the external world. His famous lectures *The Reconstruction of Religious Thought in Islam*<sup>13</sup> is devoted to this end.

4. According to modern civilization, religion and science (i.e. knowledge) are not going well with each other; they are sometimes antagonistic and opposed. This is because the West makes a distinction between matter and spirit which is insurmountable following the legacy of thinkers like Rene Descartes. They also make a distinction between ideal and the real. As Iqbal says, 'With Islam the ideal and the real are not two opposing forces which cannot be reconciled. The life of the ideal consists, not in a total breach with

the real but in the perpetual endeavour of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and to illuminate its whole being'.<sup>14</sup> He goes to say, 'It is the sharp opposition between the subject and the object, the mathematical without and the biological within, that impressed Christianity. Islam, however, faces the opposition with a view to overcome it'.<sup>15</sup> Talking of both Christianity and Islam he says, 'Both demand the affirmation of the spiritual self in man, with this difference only that Islam, recognizing the contact of the ideal with the real, says "yes" to the world of matter and points the way to master it with a view to discover a basis for a realistic regulation of life'.<sup>16</sup> In fact, according to Islam there is no profane world. There is a famous saying of the Prophet of Islam (PBUH): 'the whole world has been made a place of worship and purity for me',<sup>17</sup> which means that a Muslim is allowed to offer his prayers anywhere, at any place, even in the mud, if no other option is available. Islam enjoins the "Conquest of the Universe"<sup>18</sup> as one of the basic and sacred duties of a Muslim. From this it follows that there should be no opposition between science and religion. Western civilization, on the other hand, makes a sharp bifurcation between religion and science, which has led to the prevalent empirical and materialistic approach. Iqbal has taken much pains in his *Lectures*<sup>19</sup> to show that there is no real opposition between science and religion, thought and intuition. While discussing Al-Ghazali, the renowned Muslim Sufi and Thinker of the 12th century A.D.,<sup>20</sup> Iqbal says, 'He failed to see that thought and intuition are organically related...'<sup>21</sup> He adds, 'Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring up from the same root and compliment each other... Both are in need of each other for mutual rejuvenation. Both seek visions of the same Reality...'<sup>22</sup> Again, he says, 'The truth is that the religious and the scientific processes, though involving different methods, are identical in their final aim. Both aim at reaching the most real'.<sup>23</sup> Islam, as seen before, recommends that thought and intuition must be integrated in order to reach the complete reality and to "draw the pattern of a different world" which will be a world of humanity, justice, fraternity and equality in the real sense.

5. The bifurcation between reason and intuition led to a bifurcation between politics and religion. The doctrine of the Divine Right of Kings in England, its aftermaths and subsequent settlement intensified the above bifurcation rendering any reconciliation rather impossible. Consequently, religion and the governance of the state have been placed into two water-tight compartments. This situation is by no means satisfactory. In Islam, on the other hand, 'the spiritual

and the temporal are not two distinct domains,..<sup>24</sup> Iqbal says, 'In Islam it is the same reality which appears as Church looked at from one point of view and State from another.. Islam is a single unanalysable reality which is one or the other as your point of view varies'.<sup>25</sup> The basic concept of Islam is "tauhid" the essence whereof as a working idea is equality, solidarity and freedom. The state, from the Islamic standpoint', says Iqbal, 'is an endeavour to transform these ideal principles into space-time forces, and inspiration to realize them in a definite human organization.<sup>26</sup> He adds, 'The ultimate Reality, according to the Quran, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular.<sup>27</sup> There is no such thing as a profane world in Islam, as said before. Iqbal concludes, 'the state according to Islam is only an effort to realize the spiritual in a human organization'.<sup>28</sup> Thus, there is no bifurcation in Islam between the church and the state; the latter should be an outward exposition of the former. This arrangement, I believe, will be in a position to solve the problems which the world is facing today on this score. Iqbal concludes by saying that 'the Quran considers it necessary to unite religion and state, ethics and politics in a single revelation much in the same way as Plato does in his *Republic*.<sup>29</sup>

6. The world today is going democratic and consequently a variety of democracies have emerged, and are emerging, in the world. It is quite lately that the West has learnt the lesson of democracy, Islam emphasized the need for Consultation (*Mushawrat*) over fourteen centuries ago. The Quran says in the chapter on "Consultation", "Those who hearken to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation;..."<sup>30</sup> Thus, mutual consultation is a sign of piety and an obligation for a Muslim. The Western concept of democracy is, however, quantitative; as Iqbal says with reference to Stadel, (Western) 'democracy is a form of governance in which heads are counted, not weighed'.<sup>31</sup> The Western democracy, says Iqbal, emerged out of "the extension of economic opportunity" with the establishment of colonies in the various parts of the world: it is quantitative and materialistic. Islamic concept of democracy, on the other hand, is that of a "spiritual democracy" of which Iqbal says, 'the democracy of Islam did not grow out of the extension of economic opportunity; it is a spiritual principle based on the assumption that every human being is a centre of latent power, the possibilities of which can be developed by cultivating a certain type of character'.<sup>32</sup> Thus, Islam takes into consideration the actual worth of the individual with respect to his "taqua" (piety) and his personal

character. The fundamental principle of Islam, according to Iqbal, is the idea of “tauhid” or oneness of mankind. He says in his Lectures, ‘As an emotional system of unification it organizes the worth of the individual as such, and rejects blood relationship as a basis of human unity’.<sup>33</sup> Islam rejects all geographical, racial and linguistic differences; he is superior who is better in piety. The Prophet of Islam (PBUH) declared in his famous last sermon, “The aristocracy of the old time is trampled under my feet. The Arab has no superiority over the non-Arab and a non-Arab has no superiority over the Arab. All are children of Adam, and Adam was made of the dust of the earth’.<sup>34</sup> This is, indeed, the highest type of democracy which Islam has preached and to which humanity can arrive.

It is obvious from a study of the above that Islam offers the best possible panacea for ills of the modern world generated by over-intellectualism and excessive naturalism and empiricism which are depriving man of spirit, ethics and a divine order of the world which deals with the “internal” aspects of reality. The modern man, due to his scientific approach, is dealing with “external” aspects of reality and is living an “external” life only, and all the ills he is facing are due to this one-sidedness. Islam can afford that comprehensive knowledge and life which modern man requires today in order to live a full and complete life.

## NOTES AND REFERENCE

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<sup>1</sup> Dr. M. Iqbal, *The Reconstruction of Religious Thought in Islam*, Ashraf, Lahore, 1978, p.187

<sup>2</sup> *The Doors of Perception and Heaven and Hell*, comb. Ed., Penguin Books, 1959, p.49

<sup>3</sup> *Ibid*

<sup>4</sup> Iqbal, *Ibid*, p.127

<sup>5</sup> *Ibid*, p.15

<sup>6</sup> Pilgrimage of Eternity, S. Mahmud Ahmad Eng. Tr. Of Iqbal’s *Javed Namah*, Lahore: Institute of Islamic Culture, 1961, vs. 1133-35, p. 54.

<sup>7</sup> *Ibid*, vs. 1135-38.

<sup>8</sup> *Reconstruction*, p.11

<sup>9</sup> *Ibid*, q. by Iqbal, p. 75

<sup>10</sup> *Ibid*.

<sup>11</sup> *Ibid*, p. 135.

<sup>12</sup> *Ibid*, p. 16

<sup>13</sup> *Ibid*, pp. 183ff.

<sup>14</sup> *Ibid*, p.9.

<sup>15</sup> *Ibid*, pp. 9-10.

<sup>16</sup> Ibid, p.10.

<sup>17</sup> Taken from *Sahib Bukhari* (Sayings of the Prophet collected by Imam Bukhari; cf. Book VIII: PRAYER: Ch. 56

<sup>18</sup> The holy Quran says that Allah has created the heavens and the earth, and all between them, for a serious/just end (XLIV-38-39); that He has subjected to you all things in the heaven and on the earth, and has made His bounties flow to you...(XXXI:20) and that He has bestowed on man (the) faculties) of hearing, sight and feeling/understanding (XXXII:9). Thus, God has bestowed on man all the means required for understanding the universe and conquering it. The Holy Prophet (PBUH) used to pray: "God! grant me knowledge of the ultimate nature of things!" quted by Iqbal in *Reconstruction*, p.3.

<sup>19</sup> *Reconstruction*, pp. 2-3, 5-6, 195-96,

<sup>20</sup> Abu Hamid b. Muhammad (1058-1111 A..D), one of the greatest and most original thinkers of Islam.

<sup>21</sup> *Reconstruction*, p.5

<sup>22</sup> Ibid, pp. 2-3

<sup>23</sup> Ibid, pp. 195-96

<sup>24</sup> Ibid, p.154

<sup>25</sup> Ibid.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid, p.155.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid, p. 166.

<sup>30</sup> Abdullah Yusuf Ali, *The Holy Quran*, (Lahore: Ashraf, 1980), XLII: 38. The Quran more emphatically says, and consult them in affairs (of moment). Then, when thou has taken a decision, put thy trust in Allah... (II: 159).

<sup>31</sup> Dr. M., Iqbal, *Darb-i-Kaleem* (the Rod of Moses), Lahore: Ahsan Bros., 1959, p. 150

<sup>32</sup> R.A., Nicholson *Secrets of the Self*, (Lahore: Ashraf, 1975), Intro.p. XXIX,n.

<sup>33</sup> *Reconstruction*, p. 146.

<sup>34</sup> H.H, Bilgrami quoted in *Glimpses of Iqbal's Mind and Thought*, p. 94 cf. Prophet's address of Dhil-Hijjah, March 7, 632 A.D.



# MAKING OF THE PERFECT MAN

Dr. Abdul Khaliq

## ABSTRACT

Man alone has been described as the bearer of the Divine Trust which was granted to him by God on his own consent and which the heavens and the earth and the mountains had earlier refused to accept. Neither according to genuine sufism nor in the thought-system of Iqbal himself does this personality-denying phenomenon stand for self-mortification or asceticism. Iqbal's emphasis on the disclosure of the inner being of man is simply aimed, as shown above, at the realization of one's own Divine nature. Another requirement for the attainment of moral perfection is faith in, and gnostic awareness of, the existence of God. This is because in order to be assuredly stationed at the highest level of moral excellence man is to realize that he is also answerable to God Himself in the capacity of being His vicegerent on earth. It is not man who, by assimilating more and more of Divine attributes, is finally absorbed in God but rather it is God Who in a way is absorbed in him. 'Immortality in the life hereafter' is another postulate that is generally identified by writers on moral subjects. Iqbal has in general conceived the nature as well as importance of this one of the basic articles of Muslim faith against the context of the character of life that man lives here and now. Quranic emphasis on rebirth after death, followed by the impending system of rewards and punishments for an unending span of time, is intended for one thing to persuade human beings to perform good actions and to dissuade them from performing evil ones. Every individual, we know, continues to make choices throughout his practical life. There are various degrees of the authenticity of these choices relevant to the different levels of the refinement and sophistication of the corresponding free acts.

The self in man as such, his ego or I-ness, has specifically earthly antecedents. There are a number of Quranic verses which in different phraseologies and against different contexts assert that he has been created out of clay. Iqbal, in this connection, refers to the verses 23: 12 -14 which read as follows:

Now of fine clay We created man, then We placed him, a moist germ, in a safe abode, then We made the moist germ a clot of blood, then made the clotted blood into a piece of flesh, then made the piece of flesh into bones, and We clothed the bones with flesh, *then brought forth man of yet another make...*

Given here is in brief a description of the various stages that occur during the conception and the subsequent gradual development of each and every human individual in the womb of his/her mother. Anyhow, this is not the type of development wherein different consecutive stages all of them could assuredly be explained and interpreted in the light of the earlier ones and in accordance with certain well-defined scientific principles. Instead, the Quran appears to conceive that man is the result of a process which may be termed, after Lloyd Morgan, “the process of emergent evolution”<sup>1</sup>, i.e. a process in which at a particular stage some novel characteristics appear in the species suddenly and unexpectedly. Thus man can be declared as a new recreation in spite of his declared earthly base. This is particularly evident from the sentence “... then brought forth a man of yet another make” in the quotation from the Quran given above. Elsewhere, man alone has been described as the bearer of the Divine Trust which was granted to him by God on his own consent and which the heavens and the earth and the mountains had earlier refused to accept<sup>2</sup>. The phenomenon of extraordinary and special creation of man is also clear from the verses of the Quran like the following:

So when I have made him (i.e. man) complete and *breathed into him of My spirit...*<sup>3</sup>

(God) said: O Iblis! What prevents thee from prostrating thyself to one whom I have created with My own hands.<sup>4</sup>

Iqbal interprets the incident of the breathing of the Divine spirit into man as ‘a kind of waking from the dream of nature with a throb of personal causality in one’s own being’<sup>5</sup> or as ‘a rising from simple

consciousness to a state of self-awareness”<sup>6</sup> carrying alongwith it a keen sense of accountability to God.

There is a controversy, specially in Islamic literature, as to what does the Quranic word آدم (Adam) stand for. The orthodox have always been of the opinion that it was the proper name of the first-ever human individual (and the first-ever prophet also) who, after having been specially made by God and having been equipped with His own soul or spirit, was sent down to the earth, alongwith his conjugal partner, to stay on there and be in due course the progenitor of the entire human race. Some modernists, Allama Iqbal being one of them, are, however, of the opinion that the Quranic descriptions on this subject belong to the category of *mutash-abihat* and therefore are to be regarded as symbolic in nature. “The word ‘Adam’, says Iqbal, “is retained and used more as a concept (connoting all human beings) than as the name of a concrete human individual”<sup>7</sup> [*parenthesis mine*]. He quotes a Quranic verse in his favour. The Quran, addressing men in general, says:

We created you; then fashioned you; then said We to the angels, prostrate yourself unto Adam.<sup>8</sup>

He further says:

The Quranic legend of the Fall (of Adam) has nothing to do with the first appearance of man on this planet. Its purpose is rather to indicate man’s rise from a primitive state of instinctive appetite to the conscious possession of a free self, capable of doubt and disobedience.<sup>9</sup>

Sir Sayyid Ahmad Khan, his elder-contemporary, had also held on to the view that in the Quranic story, told in some detail, as regards the creation of man, and its subsequent events, the word Adam is just a symbol — as is in fact the whole story in all its ramifications — and stands for the human race<sup>10</sup>. He specially refers to the Quranic verse 7 : 11, which has just been quoted above, and points out that in it God is described as having addressed all men and then, in the same context, the verse mentions the name Adam, which fact signifies the identity of both the referents. Anyway, I need not dwell on this controversy in any detail as it is not very relevant to the present discourse which is confined to Iqbal’s concept of the human individual and specially of the Perfect Man.

From the verse ‘I breathed into him of My spirit’, quoted above, and others of this kind some thinkers, incidentally, have ventured to derive the thesis that soul or spirit or mind is a separate, independent substance in the human organism. This is also the layman’s point of

view. Dualism of mind and body thus conceived has further raised a host of psychological, metaphysical, ethical as well as eschatological problems that have kept most of the Muslim mystics and philosophers busy working out their details and implications. However, the Quran itself when carefully perused does not appear to subscribe to the substantiality of the human soul and, consequently, to the possibility of its disembodied existence — neither in the world herebefore nor in the world hereafter. For instance, it is commonly believed that, long before man appeared in the present spatio-temporal world of ours, God convened a meeting of the souls of all men who were to be created till the Last Day and got a commitment from them that He is their Lord. The only Quranic verse supposed to have mentioned this incident reads as follows:

When thy Lord drew forth from the children of Adam — from their loins — their descendents and made them testify concerning themselves, (saying). “Am I not your Lord”. They said: “Yea, we testify”. Lest ye should say on the Day of Judgement: “Of this we were never mindful”.<sup>11</sup>

Obviously, there is no mention here of a gathering of souls or spirits as such. The verse perhaps is rather a symbolic way of saying that faith in the Godhood of Allah is ingrained in the very nature of man. Hence the well-known *sufi* saying: whosoever recognizes himself recognizes his Lord<sup>12</sup>. Incidentally, the celebrated Ontological Argument<sup>13</sup> for the existence of God is grounded in this very fact of ‘God-in-man’. Also, the commonly used phrase ‘immortality of soul’ does not mean that it is the ‘soul-without-body’ that will live forever after the death of a man here and now. The fact is that all descriptions of the Quran regarding the affairs of the residents of heaven as well as those of hell clearly imply man’s total psycho-physical resurrection in the Afterlife. Every individual, during the tenure of that life, will not only remember his past deeds but will also recognize other individuals who were known to him in the world there-before.

Further, the upholders of the dualism of human nature i.e. of the mutual independence of the substantialities of soul and body sometimes point out that soul and body both depend for their development and progress on different sets of factors which have nothing to do one with the other: body requires the consumption of food and drinks whereas soul requires the inculcation of moral and spiritual values. The Quran would not as well permit an absolute distinction which would incidentally amount to an estrangement between the religious and the worldly. According to the Quran,

bodily needs are to be fulfilled only in the manner that is approved by the valuational standards of spiritualism: and, correspondingly, the spiritual values are to be implemented not entirely independently but with due regard to the natural comforts of the body. No less than a comprehensive development of man as a whole, taking into consideration both his aspects, is the explicit as well as the implicit aim of the Quranic teachings. When terms like *nafs*, *ruh*, *insan* are used in the Quran to refer to the human individual in different contexts, they signify his entire personality.

The word ‘human ego’ or *kbudi* used by Iqbal likewise is taken by him to mean the unity and totality of the human person. He rejects the dualist theory of mind and body because parallelism and interactionism — the theories most often offered in this connection — both lead to various sorts of oddities and contradictions. The former (alongwith the ‘pre-established harmony’ of Leibniz) “reduces the soul to a merely passive spectator of the happenings of the body”; as to the latter, “we cannot find any observable facts to show how and where exactly their interaction takes place and which of the two takes the initiative. The soul is an organ of the body which exploits it for physiological purposes, or the body is an instrument of the soul, are equally true proposition on the theory of interaction”<sup>14</sup>. Mind and body, in fact, belong to the same system, says Iqbal. Matter is “spirit in space-time reference”<sup>15</sup>. It is “a colony of egos of a low order out of which emerges the ego of a higher order when their association and interaction reach a certain degree of co-ordination. It is the world reaching the point of self-guidance (i.e. in the person of the human individual) wherein the Ultimate Reality, perhaps, reveals its secret and furnishes a clue to its ultimate nature”.

<sup>16</sup>

The ego or self that man is has two aspects, according to Iqbal — the ‘efficient self’ and the ‘appreciative self’.<sup>17</sup> The latter, for which he also uses various alternative phrases like the ‘deeper self’, the ‘inner centre of experience’, the ‘root of being’ etc., lives in pure duration while the efficient self deals with serial time. In our day-to-day life we are so much absorbed with the world of space and time that we entirely lose sight of the fundamental or the appreciative ‘I’ within. It is, for Iqbal, incumbent upon a person to realize it not only in order to qualify himself for an encounter with the ‘Great I Am’ and prepare himself for authentic relations with other human beings but also because this achievement would make him a ‘human person’ in the full sense of the term. “To exist in pure duration”, says Iqbal, “is to be a self and to be a self is to be able to say ‘I am’. It is the

degree of intuition of I-amness that determines the place of a thing in the scale of being".<sup>18</sup>

How do I discover and recognize myself? Iqbal's answer is that, being most simple, fundamental and profound, I-amness is neither an object of perception nor simply an idea to be logically inferred and rationally conceived. It can, in the final analysis, only be known through a flash of intuitive insight. David Hume, the British empiricist, for instance, is well-known for his attempt to reach the self through channels which are purely of sensory, empirical nature. In his *'A Treatise of Human Nature'*, he wrote : "... when I enter most intimately into what I call 'myself' I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch 'myself' at any time without a perception and never can observe anything but the perception. When my perceptions are removed for any time, as by sound sleep, so long am I, insensible of 'myself' and may truly be said not to exist. And were all my perceptions removed by death... I should be entirely annihilated"<sup>19</sup>. He thus concluded that there is no such thing as 'I' or 'self' and that a person's mind is nothing but a medley of different perceptions. Hume's supposition here is that all knowledge is to be furnished by sense experience. This leaves no scope for a permanent, non-successional being. Decartes, on the other hand, represents those who followed the course of reason. Being himself a brilliant mathematician and a discoverer of Analytical Geometry, he was firmly of the opinion that for philosophy a method could be discovered on the analogy of the one used in mathematical sciences, where we start with certain simple, self-evident principles, rising by degrees to the more and more complex ones — thus building up an entire system of thought. So he set out in search of the indubitable and the self-evident. This he did by a grand process of elimination. He doubted away everything he could possibly doubt: the testimony of his senses, his memory, the existence of the physical world, his own body and even the truths of mathematics.. One thing, however, he found, he could not possibly doubt and that was the fact of his own existence, his own self, his I-amness. It is he after all who had been performing the activity of doubting all the time! Doubting is a form of thinking. 'I think', he concluded, 'therefore I am', meaning to say, 'I exist'. This argument, the critics have pointed out, is fallacious on many grounds. For one thing, the conclusion to which the entire reasoning leads could only be that "there is a veritable state of doubt", and that's all. At the most a logical 'I', which in fact is the subject of all propositions that are made in one's my everyday life

can be asserted. From this to skip over to the factual existence of an 'I', as Descartes really does, is a leap which cannot at all be justified.

Iqbal thus appears to be right when he holds that both sense-experience as well as reason, forms of perception as well as categories of understanding, are only meant to equip us for our dealings with the spatio-temporal world: they are not capable of reaching the core of one's being. In fact "in our constant pursuit after external things we weave a kind of veil round the appreciative self which thus becomes alien to us. It is only in the moments of profound mediation", he goes on to observe, "when the efficient self is in abeyance, that we sink into our deeper self and reach the inner centre of experience"<sup>20</sup>. On these premises, neither the *mutakallimun* nor the philosophers but the devotional sufis alone have truly been able to understand the nature of the human soul. The mediation, referred to here, is either pure mediation through which ideationally I remove from myself all that is not essentially 'me' i.e. all that I possess due to my specific 'historical' and 'geographical' situation, in the broadest sense of these terms. Or it may be the meditation charged with activity in which case I practically eradicate from my nature all of the exclusive love for, and involvement with, the world which is the cause of my alienation from the source and ground of my existence. The second meaning particularly is accepted by the mystics of Islam. The sufistic path formally begins with the inculcation of the virtue of *tawba* (repentance) which signifies purification of soul and the deliverance of it from all extraneous material so that the Divine within it stands realized. "The adherents of mystical religions", says G.S. Spinks, "feel compelled to empty their psychological life... in order to achieve by personality-denying techniques an emptiness that will prepare the way for the incoming of the Divine"<sup>21</sup>.

It is to be hurriedly pointed out here that neither according to genuine sufism nor in the thought-system of Iqbal himself does this personality-denying phenomenon stand for self-mortification or asceticism. The world is not to be disparaged and renounced because in fact there is nothing detestable about it as such. It could be as sacred as the spiritual realm. Iqbal's emphasis on the disclosure of the inner being of man is simply aimed, as shown above, at the realization of one's own Divine nature. There is a tradition of the Holy Prophet (peace be on him) which says: Verily God created man after His own image<sup>22</sup>. God is above all determinations and limits; man must therefore try to shed off limitations that make up his efficient personality and tear away the web that he has woven—

warily or unwarily— around his original self. It is to this original self that the Quran refers when it says: He is indeed successful who causes it to grow; and he indeed fails who burries it<sup>23</sup>. This discovery necessarily gives to man a simple, fresh, uncontaminated point of view with which to look at everything, a sure ground from which to take off and move towards a truly authentic existence.

Realization of the appreciative self is thus not an end in itself. It only amounts to revolutionizing the behaviour of the man-in-the-world. This fact is well-evidenced by the way of the prophets as conceived by Iqbal. He defines a prophet “as a type of mystic consciousness in which unitary experience tends to overflow its boundaries and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depth only to spring up again with fresh vigour to destroy the old and to disclose the new directions of life”<sup>24</sup>. Prophet Muhammad (peace be on him) has, in fact, been declared by Iqbal as the ideal of perfect manhood in Islam.

Iqbal is a process philosopher. In the preface to his *Reconstruction of Religious Thought in Islam*, he significantly points out that the Quran emphasizes ‘deed’ rather than ‘idea’.<sup>25</sup> The Quran says: “God created death and life that He might try you — which of you is best in deeds”<sup>26</sup>. Not fatalism and inactivity but ever-continuing formation of fresh goals and their perpetual realization is the desirable style of life for the soldier of the moral ideal. The essence of perfect manhood lies in a constant state of tension. The ego, throughout its career, continues invading the environments and the environments invading the ego. The appreciative self, being a pure receptacle of Divine illumination, as shown above, plays the role of a directive agent in this mutual series of invasions in order to shape the person’s own destiny as well as that of the universe; sometimes he is even called upon to adjust with the forces of the universe. Thus, gradually and surely, his personality continues to be integrated more and more so that ultimately it is ensured stability and perpetuity against all possibilities of dissolution or extinction. “That which tends to maintain the state of tension tends to make us immortal,” says Iqbal. Further, “the idea of personality gives us a standard of value: it settles the problem of good and evil. That which fortifies personality is good, that which weakens it is bad. Art, religion and ethics must be judged from the standpoint of personality”<sup>27</sup>. On this standard, passionate desire for the realization of goals, supreme indifference to exclusive, evanescent material benefits, sterling self-confidence and courage to overcome obstacles, tolerance for the views and behavior

of others etc. are good, whereas ill-founded fears, undeserved possessions, disrespect for humanity, false sense of dignity, malicious attitude towards others are all bad. There being degrees of individuality, God is the most integrated Individual. One who is nearest to Him in this respect is thus the completest man. This ‘nearness’ may of course at the most amount to ‘withness’ but would not at all imply that man can finally be absorbed in God; rather man absorbs God into himself insofar as he assimilates His attributes into his person to the maximum to which it is humanly possible. Even such a voluminous upheaval as the phenomenon of Universal Destruction preceding the Day of Judgement will not affect the individuality, tranquil and quietude of the well-integrated ego. The Quran says:

The Trumpet will (just) be sounded, when all that are in the heavens and the earth will swoon *except such as it will please God to (exempt)*.<sup>28</sup>

“Who can be the subject of this exception”, asks Iqbal, “but those in whom the ego has reached the very highest point of intensity?”<sup>29</sup> And the pinnacle of this development is reached when the ego is able to retain the state of self-possession, calm and absolute peace of mind which is not disturbed even when in contact with the Ultimate Ego. It sometimes occurs to me that this state of ‘peace of mind’ (*itmeenan-e qalb*) is the highest level of, or even the level higher than, faith (*iman*). It is this very state which once Prophet Abraham (peace be on him) asked God to grant him, and the same was duly granted to him<sup>30</sup>. See how God will address the human ego *par excellence* — peaceful through and through — in the life hereafter:

O soul, in (complete) rest and satisfaction! Come back thou to thy Lord — well pleased (thyself) and well-pleasing unto Him. Enter thou then among My devotees and enter then My heaven<sup>31</sup>.

Allama Iqbal regards Prophet Muhammad (peace be on him) as the ideal of perfect manhood in Islam. On the occasion of *Mi'raj*, the apex event of Spiritual Ascension, when he was nearest to, and face to face with, God, his poise was not the least shaken. The Quran describes this incident:

His sight never swerved; nor did it go wrong<sup>32</sup>

On the way towards the approximation to this ideal of perfection, an ordinary human ego has to make a graduated progress. There are, according to Iqbal, roughly three stages through which, one after the other, he must rout his journey. Obviously, they are not mutually exclusive but they are definitely collectively exhaustive. These have been described by him in some detail in the 9<sup>th</sup> section of his *Asrar-e*

*Khudi*. The first stage is that of *ita'at* (obedience) which comprises unreasoned obedience to a lawful mundane authority, to one's own conscience congenitally entrusted to him as well as to the *shari'ah* commandments. A life properly lived at this stage ensures discipline, decency and decorum in the behavior of the incumbent, unwarily instills in him qualities of patience, perseverance and steadfastness against heavy odds— all sorts of possible distractions and deviations— and gives him the desirable sense of direction. This phase of life is, by and large, the phase of compulsivity. The constraints, as if from without, under which the moral soldier works are in fact a necessary part of his initial training. Determinism thus envisaged would alone grant authenticity to the initiatives and choices made off and on by each and every individual during his lifetime. Freedom of will is no doubt one of the cardinal rights of man but freedom without determinism is, as a matter of commonsense, absolute licentiousness and would thus amount to his abasement to the level of animals. Incidentally, I am inclined to think that this earliest stage of self-realization has a similarity to the preparatory stage of *fana fi'al-sheikh* at which the *salik* is required to carry out unhesitatingly the directives of his spiritual guide without at all asking about the 'how' and the 'why' of these directives.

The second stage is that of *zabt-e nafs* (self-control). At this level the individual makes an effort to discover the meaningfulness, the rationale and justification of the commandments that had earlier been appreciated and accepted on their face value and obeyed as such. He carries out a sort of self-analysis, becomes aware of the hidden dynamics and potentialities of his person and in general tries to control its infirmities and failings. All this is an attempt to find out a workable relationship between the 'law' and the 'self' How very like the famous dictum of Kant: 'A principle of moral conduct (which is an unconditional, categorical commandment) is morally binding on me if and only if I can regard as a law that I impose on myself!' As to the constituents of the human self-in-contact-with-the-world, Iqbal says, the Creator infused into it two very strong basic sentiments: fear and love — fear of the antagonistic forces in the environments, of his own impending death, of the Hereafter and so on; love of the material wealth, of his wife and children and the closest relatives, of his country and so on. These sentiments, if not properly chiseled, pruned and disciplined, can play havoc with their incumbents and put up impassable barriers in journeying towards the fullest development of their egos. In order to manage them and channelize them in the desirable direction what is required is to subscribe to the

doctrine of *Tawbeed*, to have a strong faith in, and a strong commitment to, One Supreme God to Whom alone uncompromisingly all allegiance is due. *Tawbeed* is a power by dint of which one gets preponderance over the inborn tendencies of his nature instead of being a servant to them. God being the Absolute Power, fear of everything else becomes practically ineffective; He being the Ideal *par excellence* in every respect, all love and fascination is really directed towards Him and all the other so-called objects of love – and fear also – simply subserve.

The two stages, referred to above lead to the third one, *viz.*, *ni'abat-e Ilahi* (Divine vicegerency). The agenda of Allama Iqbal given here comprising the moral-cum-spiritual development of an individual is sometimes interpreted, by an undue stretch of imagination, as that of a so called *sufi* who aims at the purification of his own soul that ensures just the personal happiness of his one-to-one relationship of the contemplation and *ma'rifat* of God, the Ultimate Reality. The efforts of a *na'ib- Ilahi*, on the other hand, are too of course directed to the cleansing up of his ego with lesser and lesser irrelevant concern for the world around including other human beings in the society but he is in fact 'the moral individual' in the most authentic sense of this term. He is a man of vision, a man of conviction and commitment and a perpetual creator of higher and higher values which he also makes an attempt— knowingly as well as unknowingly— to implant in the society to which he belongs and revolutionize it thereby. The ground of all this in fact lies in the second stage i.e. *zabt-e nafs* where a journeyer towards the summum bonum of self-realization, we have seen, tries to allay the exclusively this-worldly loves and fears with reference to faith in the Oneness of God. This faith, which Iqbal defines as 'a living assurance begotten of rare experience'<sup>33</sup> naturally further prepares him for the assimilation of all the attributes of God idealized in His Beautiful Names (*Asma' al-Husna*). Human individual thus coloured in Divinity is the Most Perfect Ego, the *Mard-e Mo'min*, the *Mard-e Qalander* in his own person as well as in regard to his role in the society comprising human beings in general who are no less important than, what the Holy Prophet (peace be on him) described, '*ayal Allah* (the family of God)'<sup>34</sup>. In the words of Iqbal,

the *na'ib* is the vicegerent of God on earth. He is the completest ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony. The highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason, become one. He is the last fruit of the tree

of humanity and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind; his kingdom is the kingdom of God on earth.<sup>35</sup>

Most of the popular readers on the subject of ethics, besides identifying various moral ideals, talk of the essential metaphysical assumptions, prerequisites and postulates of moral behavior. Iqbal in his descriptions of the morally perfect individual too registers a due cognizance of them. The most basic one of these as recognized by him is the unity, solidarity and perpetuity of the moral agent so that whatever he does is accepted by him to be entirely his own doing for which he alone is thus responsible to his own conscience as well as to the society at large. This requirement has been explained in detail, directly or indirectly, in the entire above account.

Another requirement for the attainment of moral perfection is faith in, and gnostic awareness of, the existence of God. This is because in order to be assuredly stationed at the highest level of moral excellence man is to realize that he is also answerable to God Himself in the capacity of being His vicegerent on earth. In regard to the ultimate destiny of man as a moral agent the concept of God to which he must subscribe is, according to Iqbal, theistic rather than pantheistic.<sup>36</sup> It is not man who, by assimilating more and more of Divine attributes, is finally absorbed in God but rather it is God Who in a way is absorbed in him<sup>37</sup> so that, symbolically speaking, he stands divinized. Introducing the English translation of *Asrar-e Khudi* he elucidates his position against pantheism on which he further elaborates in his *Reconstruction* and specially in the chapter 'The Conception of God and the Meaning of Prayer'. In this chapter he brings out the uncompromising individuality of God with reference to the Quranic *surah Ikbilas*. He further refers to the verse:

God is the light of the heavens and of the earth. His light is like a niche in which is a lamp – the lamp encased in a glass – the glass, as it were, a star...<sup>38</sup>

The verse is sometimes understood, particularly by western orientalis, to support a pantheistic view of the Ultimate Reality. "The opening sentence of the verse", Iqbal admits, does give "the impression of an escape from an individualistic conception of God. But when we follow the metaphor of light in the rest of the verse, it gives just the opposite impression. The development of the metaphor is meant rather to exclude the suggestion of a formless cosmic element by centralizing the light in a flame which is further individualized by its encasement in a glass likened unto a well-defined star.... The metaphor of light as applied to God therefore

must... be taken to suggest the Absoluteness of God and not His Omnipresence which easily lends itself to a pantheistic interpretation".<sup>39</sup>

However, besides this declared attitude, there are a number of implicit, though quite significant, references in the writings of Iqbal which exhibit a tendency towards pantheism. For instance, he says:

(i) "From the Ultimate Ego only egos proceed"<sup>40</sup> (the word 'proceed' here suggests a sort of emanationism).

(ii) The universe... does not confront God as an 'other' existing *per se*... From the standpoint of the all-inclusive Ego there is no 'other'. In Him thought and deed, the act of knowing and the act of creating are identical.<sup>41</sup>

And so on.

The above apparently ambivalent position of Iqbal is obliquely due to his almost equally strong allegiance to orthodoxy as well as to the mystico-philosophical traditions in Islam. Really, I hold, pantheism and theism do not refer to two diametrically opposed and mutually contradictory ontological truths in the usual sense of the term 'ontology'. They are simply existential points of view. The difference between them can be understood analogically with reference to the difference between *tariqat* and *shari'at* or that between the inner and the outer aspects of religious awareness. In one of his letters Iqbal writes:

A proper appreciation of the limits of the self is known as *shari'at* (the Islamic code of life) and to realize this code in the very depths of one's being is *tariqat* (the mystic way to perfection). When God's commands get so suffused in the self that the private affections and attachment cease to exist and the only object of life for the self becomes fulfilment of God's will, the condition is described by some eminent mystics of Islam as *fana* (self-annihilation) and by others *baqa* (self-preservation)...<sup>42</sup>

Hence the controversy regarding whether Iqbal was a pantheist or a theist that has long been carried on by the scholars of Iqbal appears to be a little misconstrued. He may justifiably be both.

As we look more closely at the position of Iqbal, we find that he neither holds on to absolute pantheism in the sense of sheer identity of God with the universe nor does he subscribe to theism in the sense in which a layman would do such that he fails to conceive God as having a constant, living contact and a companionship with man : this contact being available to him only when invoked in petitionary prayers. Iqbal's characteristic view in this regard is that which has

been known as 'panentheism' i.e. 'God is in the world and at the same time transcends it'. Such a relation, for instance, exists between a human person, on the one hand, and his habits and character, on the other. Behaviour of the universe comprises the habits of God, according to Iqbal, and the evolution and growth of nature, in general, and of man, in particular, amounts to no less than the realization of the potentialities of Divine Being Himself.<sup>43</sup>

'Immortality in the life hereafter' is another postulate that is generally identified by writers on moral subjects. Iqbal has in general conceived the nature as well as importance of this one of the basic articles of Muslim faith against the context of the character of life that man lives here and now. Quranic emphasis on rebirth after death, followed by the impending system of rewards and punishments for an unending span of time, is intended for one thing to persuade human beings to perform good actions and to dissuade them from performing evil ones. Most of the moral thinkers have toed the same/a similar line of argument on this subject. For Iqbal, on the other hand, who regards the life of each and every individual here and in the hereafter as one continuity —the so-called death being just a sojourn on the way — faith in immortality is more than just a presupposition of morality: it is rather a fact grounded in man's robust optimism. He says:

It is highly improbable that a being whose evolution has taken millions of years should be thrown away as a thing of no use.<sup>44</sup>

Anyway, immortality, according to him, is not ours as of right: it is to be won by constant effort; we are only candidates for it. A detailed appreciation and critical review of Allama Iqbal's concept of immortality has been given elsewhere in this book.<sup>45</sup>

'Free will' of man too is a postulate of morality. It is a commonplace, patent fact that for a person to be regarded as accountable for an action that action must have been freely chosen and intentionally performed by him. Any action done entirely compulsively has no moral worth — neither positive nor negative. In fact freedom, according to Iqbal, is the essential component, if not the entire meaning, of that trust (*amanah*) that was offered to the heavens and the earth and to the mountains but they all declined to accept it: man accepted it at his own risk. The risk involved is that though freedom is an instrument through which we choose a good alternative, yet, at the same time it is the one through which we may as well choose the evil alternative. After having accepted that trust, we have been told, Adam tasted the fruit forbidden to him by God.

That act of disobedience by man was also his first act of free choice,<sup>46</sup> says Iqbal.

Every individual, we know, continues to make choices throughout his practical life. There are various degrees of the authenticity of these choices relevant to the different levels of the refinement and sophistication of the corresponding free acts. The lesser are the existential pangs and pricks of the antagonistic determining factors while going in for a good alternative, the more authentic is that choice. Soldier of the moral ideal struggles hard to continue warding off evil alternatives that he comes across in life. He thus makes his good will more and more a part and parcel of his mental and physical culture. Ultimately, his 'good will' becomes the 'holy will'. In the latter stage he of course does make choices between the good and the bad but irresistibly these choices are, as a matter of habit, always in favour of the former. Disregardfulness of the routine mechanics and sheerly mundane comforts of the material universe around us and an impassioned craving for the divinized moral excellences makes more and more of the room for genuine freedom. Ritual prayer, the climax of man's closeness to God, in which the prayee – body and soul together — faces entirely towards God, is described by Allama Iqbal as "ego's escape from mechanism to freedom".<sup>47</sup>

### Notes And Reference

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<sup>1</sup> C.L. Morgan, *Emergent Evolution*, *passim*

<sup>2</sup> Quran, 33:72

<sup>3</sup> *Ibid*, 15:29

<sup>4</sup> *Ibid*, 38:75

<sup>5</sup> Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, p.68

<sup>6</sup> *Ibid*, p. 68

<sup>7</sup> *Ibid*, p. 67

<sup>8</sup> Quran, 7:11

<sup>9</sup> Allama Muhamamd Iqbal, *op.cit.*, p.67

<sup>10</sup> Cf. Sayyid Ahmad, *Maqalat-e Sir Sayyid*, Vol. I, pp.216 – 234 etc.

<sup>11</sup> Quran, 7:172

<sup>12</sup> من عرف نفسه، فقد عرف ربه

<sup>13</sup> Ontological Argument, originally offered by St. Anselm, in simple language, proceeds like this: There is a concept of perfect being — howsoever vague that concept may be — in our mind. Now if this being does not have the quality of existence it cannot be really perfect because non-existence is a defect. So, Perfect Being i.e. God must exist.

<sup>14</sup> Allama Muhammad Iqbal, *op.cit.*, p.84

<sup>15</sup> *Ibid*, p.122

<sup>16</sup> *Ibid*, pp. 84-85

<sup>17</sup> *Ibid*, pp 38 – 39

<sup>18</sup> *Ibid*, p.45

<sup>19</sup> Book I part IV

<sup>20</sup> Allama Muhammad Iqbal, *op.cit.*, p.38

<sup>21</sup> *Psychology of Religion*, p.128

<sup>22</sup> ان الله خلق آدم على صورته

<sup>23</sup> Quran, 91:9

<sup>24</sup> Allama Muhammad Iqbal, *op.cit.*, p.100

<sup>25</sup> *Ibid*, p. XX1

<sup>26</sup> Quran, 67:2

<sup>27</sup> Cf. Allama Iqbal's Introduction to his '*The Secrets of the Self*'

<sup>28</sup> Quran, 67:2

<sup>29</sup> Allama Muhammad Iqbal, *op.cit.*, p.94

<sup>30</sup> Cf. Quran :

Behold! Abraham said:My Lord ! show me how Thou givest life to the dead. He said:dost Thou not have faith (*iman*)? He said:yea! But that my heart be satisfied

يطمن قلبى (3:260)

<sup>31</sup> Quran, 89:27 – 30

<sup>32</sup> *Ibid*, 53:17

<sup>33</sup> Allama Muhammad Iqbal, *op.cit.*, p.87

<sup>34</sup> الخلق عيال الله

<sup>35</sup> Introduction to *Secrets of the Self*

<sup>36</sup> For a detailed account of Iqbal's concept of God see below Chapter No

<sup>37</sup> Cf. saying of the Holy prophet (peace be on him): تخلقوا باخلاق الله (create in yourself the qualities of God).

<sup>38</sup> Quran, 24:35

<sup>39</sup> Allama Muhammad, *op.cit.*, p.51

<sup>40</sup> *Ibid*, p.57

<sup>41</sup> *Ibid*, P.62

<sup>42</sup> *Iqbal Namah*, p.202 (translated into English by Syed Abdul Wahid, *Iqbal — His Art and Thought*, p.235)

<sup>43</sup> For a more detailed discussion of Iqbal's concept of God see below Chapter VI

<sup>44</sup> *The Reconstruction of Religious Thought in Islam*, p.95

<sup>45</sup> See below Chapter 4

<sup>46</sup> Allama Muhammad Iqbal, *op.cit.*, p.68

<sup>47</sup> *Ibid*, p.87