

WHAT SHOULD THEN BE DONE O' PEOPLE OF THE EAST

PAS CHIH BAYAD KARD

B.A. DAR



WHAT SHOULD THEN BE DONE,
O PEOPLE OF THE EAST

[*PAS CHIH BAYAD KARD AY AQWAM-I SHARQ*]

WHAT SHOULD THEN BE DONE O PEOPLE OF THE EAST

ENGLISH RENDERING OF IQBAL'S
PAS CHIH BAYAD KARD AY AQWAM-I SHARQ

by

B. A. DAR



National Committee for Birth Centenary Celebrations
of Allama Muhammad Iqbal

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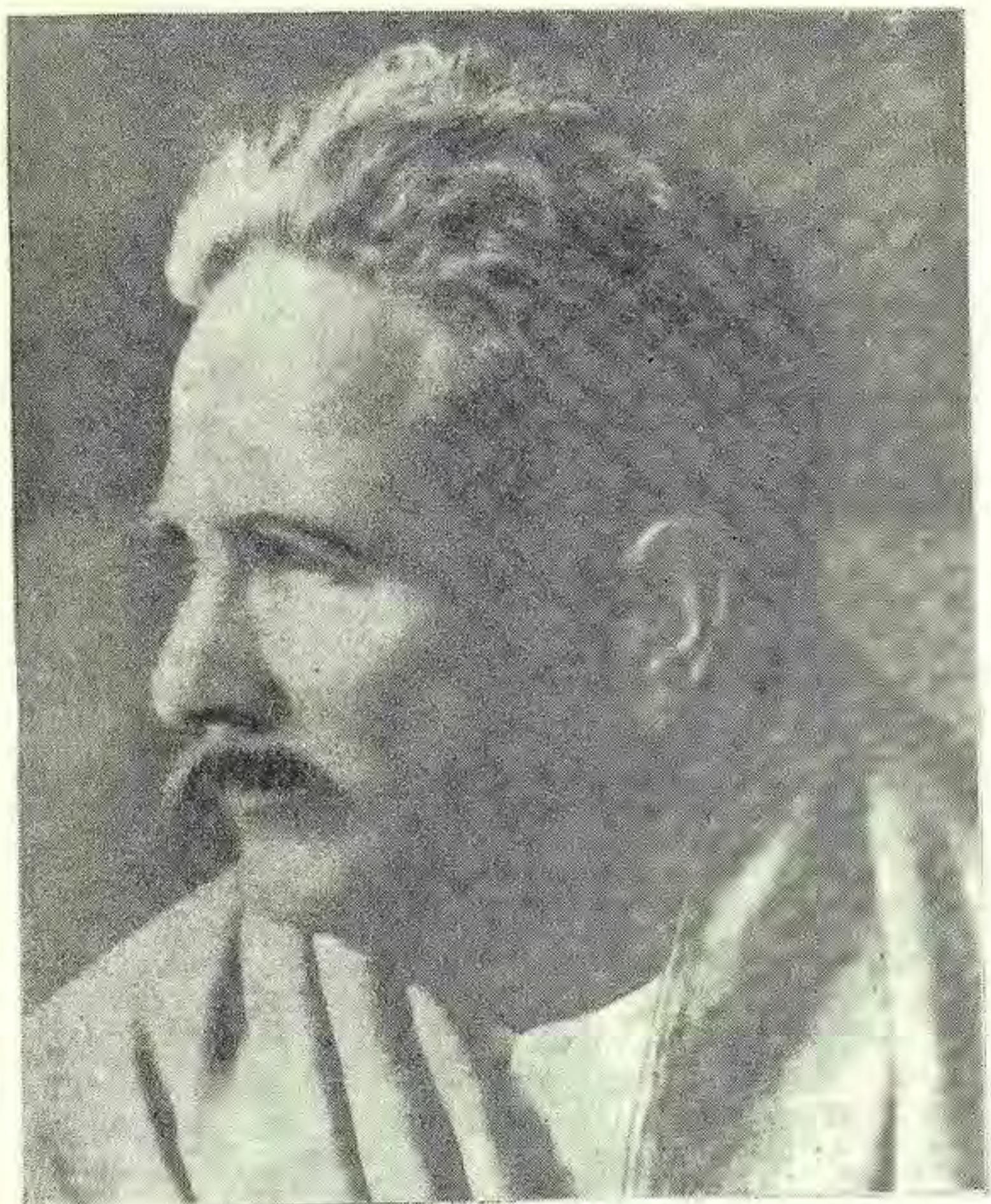
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ALLAMA MUHAMMAD IQBAL
(1877—1938)

PREFACE

Iqbal's *Pas Chih Bayad Kard* was first published in September 1936. A few months earlier had appeared a collection of his Urdu poems entitled : *Darb-i Kalim*. The latter deals with different subjects like education, role of women in life, art and literature, politics in East and West. In his dedication to late Nawab Hamidullah Khan of Bhopal, Iqbal says :

زمانہ با ایم ایشیا چو کرد و کند کسی نبود کہ این داستان فروخوازد

[There was none who could truly understand
the travail of the people of Asia;
what have they suffered so far
and what future holds in its womb for them.]

These verses show that during these years Iqbal was very anxious about the future of the Asian people, most of whom were in political bondage of the West and those who were free were under her political, economic and social pressure. This posed a great and serious problem for all Asian people. The East has its own rich tradition of culture, but under the dominating influence of the West, her people had succumbed to the charms of the prevalent material culture.

Iqbal feels that Western culture, though dynamic in certain fields, has, unfortunately, due to her historical background, become wedded to the ideal of secularism. Some Western scholars claim that the concept of secularism in the West is not anti-religious; it is not a denial of religion; historically, it is an extension of religion.¹

It may be true, but when Iqbal accuses West of secularism, he refers to their basic creed that religion is a private affair of

1. Dr. Hafiz Malik, Ed., *Iqbal, Poet-Philosopher of Pakistan*, p. 182.

the individual, and therefore it has nothing to do with the social, political or economic life of the people. This divorce of the secular life from its spiritual basis is what Iqbal condemns most strongly. It has led to the breeding among the new generation of the East materialistic approach towards life and rendering them incapable of facing the new challenge. To meet this challenge successfully, we must face facts boldly. The stark reality is that East and West both are sick at heart.

مردہ لا دینی¹ افکار سے افرنگ میں عشق
عقل بے ربطی² افکار سے مشرق میں غلام²

[Love is almost dead in West through secularism,
reason, through confusion, is slavish in East.]

نہ ایشیا میں نہ یورپ میں سوز و سازِ حیات
خودی کی موت ہے یہ اور وہ ضمیر کی موت
دلوں میں ولولہ، انقلاب ہے پیدا
قریب آ گئی ہے شاید جہان پیر کی موت³

[Neither Asia nor Europe has life's vitality,
one leads to *khudi*'s death, the other to heart's death ;
and yet we feel in our hearts throbs of revolution :
maybe the old world is about to die]

But Iqbal is not hopeful of any change for the better in the West. Why was Iqbal so hopeless about Europe's future? The situation in the West was really very serious during the days these books were written. Democracies of Western Europe, England and France, had lost their former political supremacy ; though they wielded power through the League of Nations, yet this institution had lost all prestige. Iqbal had very early raised his voice against this international association of vultures. Japan's attack on Manchuria, Mussolini's seizure of Abyssinia and Hitler's rise to power in Germany presaged very dark days for the world. Bloody battles among contending forces of fascism and socialism were fought on the soil of Spain, people of the

2. *Darb-i Kalim*, p. 81.

3. *Ibid.*, p. 139.

same land killing one another. Clouds of world war were thickening. It seemed a world conflagration was on the corner. Nobody could safely predict what was in store for man. A mood of gloom was all but natural and it was due to these reasons that Iqbal decides to appeal to the people of the East to rise to the occasion and try to arrest the fast approaching danger of destruction. He tries to awaken them so that they may take up the task of civilising mankind in a better way.

رکھتا ہے اب تک تھے خانہ شرق وہ تھے کہ جس سے روشن ہو ادراک!
اہل نظر ہیں یورپ سے نو میر ان امتوں کے باطن نہیں پا کے⁴

[The wine-shop of the East has still the wine
that can illumine one's vision :
the sages are hopeless of Europe
for her people lack purity of heart.]

The present *mathnavi* is, therefore, addressed to the people of the East. In the Introduction, he warns the readers of the danger of Reason's revolt which may endanger the future of the human race. By associating revolt with reason, Iqbal does not mean to denounce reason as such or depreciate the valuable contribution of reason to the development of human culture.

By reason's revolt, Iqbal seems to emphasise the secular trends of thought that characterise the life of the Western people, severing the individual's social, economic and political life from the operation of moral and spiritual principles. Reason's revolt means, in Iqbal, revolt of the Western man against the spiritual basis of life. The remedy for this, therefore, lies, according to Iqbal, in raising recruits from the Kingdom of Love, those who are dedicated to the objective of world peace, human brotherhood and social justice. When it is the question of bringing about revolution among people, changing their whole outlook on life, it is not to reason that one has to appeal; it is the transmuting power of faith that is to be awakened which transforms heartless people into noble and gentle spirits.

4. Ibid., pp. 111-12.

دفعتہ جس سے بدل جاتی ہے تقدیرِ ادم
ہے وہ قوت کہ حریف اس کی نہیں عقلِ حکیم⁵

[That which changes all of a sudden people's destiny
is a power to which wise reason is no match]

It is this "madness" which, when combined with reason, brings about revolution in men's way of thinking and living.

In the first two introductory chapters, Iqbal describes the situation as it has developed in Asian lands under the influence of Western thought and mode of living. He regards it his paramount duty to clarify the relation between State and Church which, according to him, is the main pivot on which revolves the future of the people of the world. In order to build a new world order which is more in consonance with the traditions of the East, it is necessary, first of all, to destroy, root and branch, that aspect of Western culture that does not suit our genius and is harmful for our future development. The fourth and fifth chapters depict the contrasting effects of two different paths—the path of truth and the path of falsehood. The fourth chapter explains in brief the type of man deriving inspiration from the Qur'an and the *Sunnah*. The fifth deals with the type of people whose outlook is limited to this world here and now and have no faith in any life after death.

The sixth, seventh and eighth chapters elaborate the theme touched upon in chapter four. The basis of this spiritual state is: there is no god save Allah. It is a synthesis of both negation and affirmation—negation of whatever is undesirable and affirmation of what is good and valuable. Iqbal refers to the life of the Arabs of the seventh century of the Christian era who succeeded in building a new society on both negation and affirmation. Then he refers to modern Russia which is involved in denial and has yet not taken the next important step to affirmation.

The next two chapters, dealing with *Faqr* and Free Man, describe the type, positively, of man who can successfully guide

5. Ibid., p. 146.

the people, and, negatively, the type of people who are no more than hypocrites.

The fourth part of the book begins with chapter 9, dealing with the manifold values embodied in the Islamic *Shari'ah*. Here Iqbal describes certain basic principles of the new social order that is to be based on the *Shari'ah*:

First, the value of money is undeniable; it is the misuse of money that leads to injustice and tyranny;

Second, acquisition of money should be through legal sources, those that are approved by the *Shari'ah*.

Neglect of these principles, Iqbal states, has led to the exploitation of man by man which has brought about serious crises in the affairs of the people.

In the end he defines in clear terms the significance of *Shari'ah* and *Tariqah*, the latter a mere inner extension of the former.

The fifth part deals first with the sad spectacle of disharmony among the different peoples inhabiting the South Asian sub-continent. As we know, the present book was written during 1935 and 1936, the period when elections were to be held in India under the newly enforced Government of India Act, 1935. The Quaid-i-Azam had decided in 1934 to revive the Muslim League and efforts began to be made towards this purpose. Iqbal was in full accord with the Quaid-i Azam in this objective. In spite of intensive efforts made during the last twenty years to bring about some understanding between the two communities, Hindus and Muslims, nothing had been achieved. Iqbal laments over this situation which unfortunately perpetuated the bonds of slavery.

In the next chapter, the ninth, Iqbal discusses the baneful effects of slavery on man, who loses thereby his creative impulse and dynamic urge for new life.

In the third chapter of part five, Iqbal addresses the Arab people who, through the intrigues of Western nations, were divided into several Nation-States, thus reducing their overall strength in political and economic fields. He advises them to throw off the yoke of the West and, in building the new edifice of their society, they should draw inspiration from their ancient rich cultural traditions.

The thirteenth chapter deals with the main problem : what should the people of the East do to meet this challenge of the modern secular age? In the first place, Iqbal deals with the miserable condition of the people of the world as a result of divorce of material life from its spiritual source under the influence of the West. In the second part, he advises them to give up following the West and turn to their own cultural heritage for inspiration.

The book concludes with a prayer to Prophet Muhammad (may peace be upon him). Though it seems to start with a personal note, it is in reality a critique of the modern Muslim and a prayer to the Prophet (may peace be upon him), in his behalf, so that he may gain confidence in himself, in his traditions, and in his cultural heritage.

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B. A. DAR

CONTENTS

Preface, v

Translation

1. To the Reader of the Book, 1
Explanatory Note, 2
2. Introduction, 4
Explanatory Note, 11
3. Address to the World-illuminating Sun, 12
Explanatory Note, 15
4. The Wisdom of Moses, 19
Explanatory Note, 26
5. The Wisdom of the Pharaohs, 28
Explanatory Note, 34
6. There is No Deity Except God, 35
Explanatory Note, 43
7. *Faqr*, 47
Explanatory Note, 61
8. The Free Man, 65
Explanatory Note, 76
9. The Essence of the *Shari'ah*, 79
Explanatory Note, 92
10. Lament on the Differences Among Indians, 94
Explanatory Note, 99
11. Present-day Politics, 100
Explanatory Note, 107
12. A Few Words to the Arab People, 109
Explanatory Note, 117
13. What Should Then Be Done, O People of the East? 120
Explanatory Note, 130
14. To the Prophet, 133
Explanatory Note, 142

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TO
THE READER OF THE BOOK

I raise a new army from the Kingdom of Love ;
for there is danger of revolt by the Intellect against
the Sanctuary.¹

The world does not know the real nature of
Madness² :

it is a garment that fits the Intellect perfectly.
Donning this garment, I attained to a station
where it would be honour for the Intellect to walk
around my house (like a pilgrim). 5

Don't think that the Intellect is exempt from the
final reckoning :

one look from the believer judges it as if on
Judgment Day.³

1. Sanctuary, *Haram*, the sacred precincts at Mecca. For Iqbal, this word also stands for Muslims or Muslim society.

2. Madness (*Junun*), in Iqbal, stands for Intuition and Love in contrast to Intellect and Reason. See my articles "Intellect and Intuition . . ." in *Iqbal*, IV/3 (January 1956), 60-105 and "'Ilm wa 'Ishq" in *Adabi Dunya*, "Iqbal Number" (1972), p. 24.

3. See the Qur'an, xxi. 47 and xvii. 13.

Explanatory Note

The main problem before Iqbal is to counter the tendency towards undue emphasis that, under the influence of Western thought, people have begun to give to reason in human life. Iqbal's criticism of the West (which in his poetical works is designated by the word *farang*, a term used by the people of the subcontinent in a derogatory sense in the earlier phases of the rule of the East India Company and different Western ideologies like Capitalism, Socialism, Imperialism, Nationalism, is based on his conviction that all these ideologies flow from the belief that matter and spirit are basically different and that matter is primary, more important for our life, than spirit.

In his *Reconstruction of Religious Thought in Islam*, he says : "Modern Europe has . . . built idealistic systems . . . but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men while religion has always elevated individuals, and transformed societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe to-day is the greatest hindrance in the way of man's ethical advancement."¹

Professor Arberry refers tauntingly to this opinion of Iqbal as a mere dogmatic assertion, which, in his eyes, has no basis in truth.² Professor Arberry seems to miss the main point of Iqbal's argument, which is that unless ideologies are formed with

1. P. 179 (Lecture entitled : "The Principle of Movement in the Structure of Islam").

2. Preface to Arberry's English translation of Iqbal's *Rumuz-i Bekhudi* (*Mysteries of Selflessness*), p. xiii.

the conviction that spirit is more important than matter, that life after death is more significant than life here and now, there is no hope of survival for mankind. What we need today is not more of material prosperity, but prosperity which is not divorced from spiritual aspirations of man.

In the same Lecture, Iqbal says : "Humanity needs three things to-day—a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis."³

This, however, does not mean that the material aspect of our life should be ignored and the utility of reason totally denied. In emphasising the importance of love in contrast to reason, Iqbal never meant to deny the value of reason. His object is that there should be a proper balance between the two and that we should try to avoid the mistake of the West in denying either of the two.

علم بی عشق است از طاغوتیان !⁴ علم با عشق است از لاپوتویان !

[Science without love is a demonic thing,
Science together with love is a thing Divine.]

INTRODUCTION

The *Pir* of Rum,¹ the clairvoyant *murshid*,
the leader of the caravan of love and ecstasy,
whose station is far above the Moon and the Sun,
for whose tent the Milky Way serves as pegs,
whose heart is effulgent with the light of the
Qur'an,²
whose mirror is more revealing than Jamshid's³
cup.

1. Jalaluddin Rumi, one of the greatest mystic poets of the world. Iqbal has expressed his indebtedness to him in all his books, starting with *Asrar-i Khudi* and ending with *Javid Namah* where Rumi serves as his guide in his heavenly sojourn and *Armaghan-i Hijaz*, the last book of his poems published posthumously.

In the last book (p. 106), Iqbal says about Rumi :

گرہ از کار این ناکارہ وا کرد غبار ریگذر را کیمیا کرد
نی آن نی نوازی پاکبازی مرا با عشق و سستی آشنا کرد

[He helped this worthless person understand many a mystery, transmuting "this earth of pathway" into gold ; the song of that pure-hearted singer, acquainted me with Love and Ecstasy.]

2. Cf. the famous verse about Rumi's *Mathnavi* :

مشنوی مولوی سمعنی بست قرآن در زبان چللوی

[The *Mathnavi* of the Maulana, who knows reality, Is the Qur'an in Persian language.]

3. Jamshid, a legendary king of ancient Persia. According to legend, Jam or Jamshid had a wine cup through which he could see events happening in the world. Iqbal thinks that Rumi's *Mathnavi* is more revealing than the cup of Jamshid.

That musician⁴ of pure breed has
thrown my being into tumult once again with his
music.

Said he : The people have become aware of the
secrets,
the East has awoken from its deep slumber ;
destiny has given it new aspirations,
and loosened its age-old chains.

No one, O knower of the secrets of the West,
has experienced the fire of the West⁵ better than
thee.

4. Reference is to Rumi whose very first verse in the *Mashnavi* is :

بشنو از نی چون حکایت می کند از جدائی ہا شکایت می کند

[Listen to the reed when it relates its story,
and complains of separation.]

Cf. the following verse of Iqbal (*Armaghan-i Hijaz*, p. 198) :

پھین یک چوب نی سرمایہ من نہ چوب داری

[This very wood of flute is my property :

neither pulpit's wood nor that of the gallows.]

5. Fire of the West. Reference is to the fire into which Abraham was cast by his enemies. It is said that Abraham came out of this fire unscathed and better equipped to face the challenge of his enemies. "O fire ! be coolness and peace for Abraham" (The Qur'an xxi. 69. For Abraham's experience, see the Qur'an, xxi. 68 ; xxix. 24 ; xxxviii. 97). Iqbal (*Bal-i Jibril*, p. 92) claims to perform the same role in the present context :

عذابِ دانش حاضر سے باخبر ہوں میں
کہ میں اس آگ میں ڈالا گیا ہوں مثلِ خلیل

[I am aware of the pains of modern knowledge,
For I was thrown into its fire like Abraham.]

In another place (*Armaghan-i Hijaz*, p. 70) he says :

خدا داند کہ مائند براہم بے نار او چہ بی پروا نشستم

[God knows that like Abraham
I jumped into the fire (of the West) so carefree.]

Be God-intoxicated like the Friend of God,⁶
and help bring down every idol-temple.⁷

- 25 It is ecstasy that imparts life to peoples,
though the undiscerning call it madness.
No people under the azure dome of the sky
has ever achieved anything without this ingenious
madness.

The believer is strong through his will and his
*Tawakkul*⁸ ;

- 30 if he lacks these two, he is an unbeliever.
He can distinguish between good and evil ;
a mere look from him can shake the whole world ;
his blow can crush a mountain to pieces ;

6. Friend of God is the title of Abraham.

7. Breaking of idols is associated with the name of Abraham. "So he broke them (the idols) into pieces" (The Qu'ran, xxi 28).

8. Complete reliance on God (*tawakkul*) Here Iqbal follows Rumi and interprets *tawakkul* in the positive sense of relying upon God while starting any programme of work. It is related that a Bedouin left his camel grazing unprotected. He lost it and came to the Prophet complaining that he had left the camel grazing quite unprotected, relying completely on God. The Prophet said, "Tie the camel's knot and trust in God." This is Islamic *tawakkul*. Says Rumi (*Mathnawi*, i, 913, 947) :

گفت پیغمبر ب آواز بلند با توکل زانوئی اشتر ب ند

[The Prophet said in a loud voice :
Trusting in God, bind the camel's knee.]

گر توکل می کنی در کار کن کشت کن پس تکیه بر جبار کن

[If you practise *tawakkul*, do it in your work ;
Sow the seed, then rely upon the Almighty.]

Cf. the Qur'an : "When thou hast decided (to take some step, take it and) put thy trust in God" (iii. 58). This verse of the Qur'an contains both the words used by Iqbal, '*azm* and *tawakkul*.

and he has thousands of resurrections at his command.

Having drunk wine from my tavern, 35
you have removed all outmodedness from your vision.

Live in the garden like smell, both hidden and manifest,

live among colours, but be free from colour.

Your age is not aware of the secrets of the spirit :
its creed is nothing but love for the other-than-God. 40

Little has the philosopher understood this point :
his thought revolves only round matter.

He has not illumined his eyes with the lantern of the heart ;

hence he sees nothing but blue, red and yellow.

Fortunate is he who never bowed before any man, 45

and who freed his feet from the chains of servitude to the other-than-God.

What it means to be a lion is beyond the ken of cows and buffaloes ;

never reveal your secret except to lions.

One should not drink wine in the company of a churl,

though he may be king of Rum⁹ or Rayy. 50

9. Rum means West Asian mainland.

It is better that our Joseph be taken away by a wolf

than be bought by an unworthy person.¹⁰

People of the world lack reason and imagination: they are weavers of mat and know nothing about satin.

55 What a beautiful verse a Persian poet has sung, which sets the soul afire:

“To the ears of the people of the world, the wailing of the lover

is like the cry of the *adhan* in the land of the Franks.”

Reveal once again the significance of religion and politics,

tell the devotees of the Truth what you understand by them.

“Suffer grief (patiently) and do not eat the bread of those who augment grief;

a wise man suffers grief while a child eats sweets.”¹¹

10. Cf. the Qur'an (xii. 17-20). The brothers of Yusuf falsely claimed that he had been devoured by a wolf. The folklore has it that when Yusuf was being offered for sale in the Egyptian market by the Midianites, a woman came forward to buy him in exchange for a piece of yarn. Cf. the following verse in *Payam-i Mashriq* (p. 3):

حق رموز ملک و دین بور من کشود نقش غیر از پرده چشمم ربود

[God revealed on me the secrets of State and Religion, and removed from my eyes the impress of other-than-God.]

11. These lines (61-62) are from Rumi.

To the mendicant,¹² even his patched-up garment
is a burden.

Like breeze you should carry nothing except the
smell of roses.

Are you an ocean? Then be constantly at war with
your environment. 65

Are you a dew-drop? Then drop yourself gently
on a rose-petal.

The Divine mystery is not hidden from the man
of God;

do you know what is the true nature of a
believer's soul?

It is a drop of dew which, out of desire for
self-manifestation,

unravelled its own knot with its own hands,
which sat in the depth of its being by dint of
selfhood, 70

which started on its journey from the stillness of
the heavens;

which did not turn towards the limitless expanse
of the ocean,

nor hid itself in an oyster¹³;

12. *Faqir*, lit. beggar, mendicant. In Iqbal's terminology, *faqr* is not begging for lack of means, but a positive attitude of detachment towards the material world. One who serves God's purposes and obeys His laws and subjects himself to His will is what Iqbal would call a *faqir*. See below, explanatory note to Chapter on *Faqr*.

13. Oyster. It is generally said that if a drop of water enters the oyster,

It palpitated in the lap of the morning for a
75 moment
and then dropped into the mouth of the
new-born bud.

it becomes a pearl.

Self-development, in the eyes of Iqbal, does not consist in acquiring material wealth or in showing off one's talents; it rather lies in gaining in depth and radiating one's dynamism and vitality towards all without any distinction.

Explanatory Note

In this introduction Iqbal has tried to emphasise four points:

(1) He is greatly indebted to Rumi from whom he has learnt

- (a) that societies cannot be made active except through what Iqbal calls *jadhb* (*sukr*), *junun* (madness), which stand for Love or the vital way of appropriating the universe (see *Reconstruction*, p. 109), and
- (b) that a true believer should be characterised by active pursuit of ideals, but his dynamism must be intimately related to the fundamental spiritual background of our life.

(2) Unfortunately, the present age has forgotton that spirit is primary and more important than matter. Mere reason cannot be of great use here. One should illumine one's eye "with the lamp of the heart".

(3) The world is in need of learning once again the true value and significance of religion and politics and their intimate relation in the life of human societies.

(4) The ideal of life for an individual is to live soulfully, i.e. in ever-fruitful contact with God, and then to diffuse the fruit of this contact among the people around him so as to bring about a better social order.

ADDRESS
TO
THE WORLD-ILLUMINATING SUN

O lord of the East, O shining Sun !
thou illuminest the heart¹ of every mote of dust.
It is through thee that Being has ardour and
exhilaration ;
80 it is through thee that every hidden thing desires
to manifest itself.
Thy golden canoe in the silvery waters
moves brighter than the hand of Moses.²
It is thy rays which give light to the Moon,
and provide sustenance to the ruby within the
heart of the stone.
85 The inner burning of the tulip

1. *Raushan damir*, one who can see into the heart of things ; one whose heart is so illumined that everything can be seen in it. This is the epithet usually applied to God-intoxicated people who are credited with having the miraculous power of foreseeing and foretelling events.

2. Hand of Moses. Moses is called *Kalim* (one who speaks) because, as stated in the Qur'an (xvii. 143-44), God spoke to him. Verse 144 states : "O Moses ! surely I have chosen thee out of all people by bestowing apostleship on thee and by speaking to thee." The hand of Moses is a reference to the Qur'anic verses xx. 22-23; xxvii. 10-27; xxviii. 31-32. The first verse reads : "And press thy hand to thy side ; it will come out white without evil—another sign." It was one of the signs with which Moses vanquished Pharaoh.

and the coursing of blood in its veins are the result of thy bounty.

The narcissus tears away hundreds of veils to catch a glimpse of thy ray.

Welcome, with thee comes the morning of our heart's desire,

thou hast transformed every tree into the Burning Bush of Mount Sina'i.³

90

Thou art the beginning of the morning while I am at the end of my days;

light a lamp in my heart;

illumine my dark earth from head to foot;

cover me up in thy illuminations

that I may bring the light of the day to the night of the Orient's thought,

95

brighten up the heart of the free men of the Orient,

give maturity to the inexperienced through my songs,

and give a new turn to the events of the world.

Thus may the thought of the Orient free itself from the Franks

And gain lustre through my songs.

100

Life comes not but through *dhikr* (meditation);

3. Reference is to the Qur'anic verse (xxviii. 30) : "And when he came to it, he was called from the right side of the valley in the blessed spot of the bush." The Burning Bush, the place from where Moses heard the call of God, declaring "I am Allah, the Lord of the Worlds" (xxviii. 30) is a symbol of sacredness in Islamic literature.

(true) independence comes not but through purity of thought.

When the thought of a people becomes corrupt, then in their hands pure silver turns into base metal.

- 105 The pure heart dies in their breast,
and to their eyes the crooked appears straight.
From the battlefield of life they keep themselves
safely away ;
for them life resides only in the stationary.
Seldom do waves arise from their ocean ;
110 their pearls are as worthless as pieces of clay.
It is therefore necessary that their thought should
first be purified (of all dross) ;
reconstruction of thought would then be easy for
them.

Explanatory Note

According to the tradition prevalent in the Wisdom Literature particularly, the Orient represents the land of light, knowledge, right guidance, while the Occident is the land of darkness, ignorance and misguidance. (Cf. Corbin, *Ibn Sina and the Visionary Recital*.)

As a source of light and illumination, Iqbal seems to be enamoured of the Sun, which rises in the East and diffuses its light and warmth to all, East and West alike.

Very early in his poetic career, Iqbal composed a poem on the Sun which, according to Iqbal himself, as he stated in the *Makhzan* of 20 August 1902, conveyed the sense of the Vedic hymn on the praise of the Sun. The first seven verses here reflect in substance the spirit expressed in the earlier poem :

اے آفتاب! روح و روان جہاں ہے تو
شیرازہ بندی دفتر کون و مکان ہے تو
ہر شے کو تیری چلوہ گری سے ثبات ہے
تیرا یہ سوز و ساز سر اپا حیات ہے
وہ آفتاب جس سے زمانے میں نور ہے
دل ہے، خرد ہے، روح روان ہے، شعور ہے¹

[O Sun, thou art the moving spirit of the world,
thou bindest together the scattered pages of the universe.
All things are sustained through thy manifestation,
all thy ardour stands for Life, total and absolute.
The Sun that diffuses light throughout the world
is heart, reason, spirit and consciousness.]

The East is not only politically under the heels of the West; intellectually too it is the West's slave. Iqbal wishes to free the

1. *Bang-i Dara*, pp. 30-31.

people of the East from bondage to Western modes of thought, which are not conducive at all, he thinks, to the welfare of the people of the world. In order to build anew, Iqbal had to demolish old and harmful systems of thought (verses 111-12).

He expresses a similar idea in the Introduction to the *Gulshan-i Raz Jadid*:

نگاهم بر حیاتِ جاودانی است	بجانم رزمِ مرگ و زندگانی است
باندام تو جان خود دیدم	ز جانِ خاک ترا بیگانه دیدم
شبِ خود را بیفروز از چراغم ²	از آن ناری که دارم داغ داغم

[A battle of life and death is being waged in my soul ;
my eye is on immortal life.

I saw thy clay devoid of life,
I breathed my soul into thy body.

The fire that I have has affected me deeply,
illumine the darkness of the night with my lamp.]

In the Epilogue of the same book, he says :

شراری جسته گیر از درونم	که من مانندِ رومی گرم خونم
و گرن آتش از تهدیب نو گیر	برون خود بیفروز اندرون میر ! ³

[Catch the flying flame from my fire,
for I am warm-blooded like Rumi ;
otherwise get fire from the new culture (of the West),
adorn your exterior and die spiritually.]

Iqbal has explained his programme of social reconstruction in different books, specially in *Rumuz-i Bekhudi* and *Javid Namah*. Here he epitomises this programme by stating, as in verses 101-02, that *dhikr* and *fikr*, meditation and rational approach, are essential for normal growth of individuals and societies.

Dhikr, literally, reciting the name of God or words in His praise or reciting some sacred phases. In Iqbal, however, *dhikr* does not mean this ritual reciting of some formulas in the mystic tradition, which he condemns as harmful for the growth of

2. *Zabur-i Ajam*, p. 205. See my art. on "Iqbal's Message" in monthly *Faran* (Karachi) for September 1972, pp. 10-21.

3. *Zabur-i Ajam*, p. 243.

society.⁴ For Iqbal, *dhikr* stands for an attitude of mind which is the result of maintaining constant touch with Reality that affords the individual spiritual nourishment at all crucial moments of his life. *Fikr* is rational approach, an attitude of mind which characterises a true scientist who is always in search of Truth. Iqbal thinks that an individual should cultivate both these characteristics ; he should be a scientist as well as a mystic.

These two terms, *dhikr* and *fikr*, are derived from the following verse of the Qur'an (iii. 190) : "Those who remember (*dhikr*) Allah standing, sitting and (lying) on their sides, and reflect (*fikr*) on the creation of the heavens and the earth : Our Lord, thou hast not created this in vain ! Glory be to Thee!"

Iqbal defines the two by bringing them into sharp contrast :

یہیں سب ایک ہی سالک کی جستجو کے مقام
وہ جس کی شان میں آیا ہے علم الامماء !
مقامِ ذکرِ کمالاتِ رومی و عطیار
مقامِ فکرِ مقالاتِ بوعلی سینا !
مقامِ فکر ہے پیش زمان و مکار
مقامِ ذکر ہے سبحان ربی الاعمالی !

[These are all a wayfarer's search posts
about whom the Qur'an says⁶ : "He taught all the names".

4. See *Armaghan-i Hijaz*, p. 228 :

مسئت رکھو ذکر و فکر صبح گابی میں اسے
چھٹئے تو کر دو مزاج خانقاہی میں اسے

[(Satan advises his followers to)
Keep him (man) busy in morning meditations
that renunciatory trends take firmer roots.]

5. *Darb-i Kalim*, p. 16. These words are recited in prayer when man prostrates himself on the ground, bringing home to him :

- (a) the great gap that separates him from God, Who is most High, while he is most lowly ;
- (b) the role of prayer is covering up that gap and thus bringing him nearer to God.

6. The Qur'an, ii. 31.

The achievements of Rumi and 'Attar are stations of *dhikr* ;
 the compilations of Bu 'Ali Sina pertain to the station of *fikr*.
 To measure time and space is the station of *fikr*,
 to recite : "Exalted be my Lord, Most High" is the station of *dhikr*]

and then recommending that both these should be synthesised. In *Javid Namah* (p. 89), he says :

فَقْرٌ قُرآنٌ اخْتِلَاطٌ ذِكْرٌ وَ فِكْرٌ فِكْرٌ رَا كَاملٌ نَدِيدٌ جُزٌ بَذِكْرٍ

[The *safar* of the Qur'an is the mingling of *dhikr* and *fikr* ;
 I have never seen *fikr* perfect without *dhikr*]

In other words, Iqbal recommends both *dhikr* and *fikr*, reason and intuition, intellectual and vital ways of dealing with the universe, the former represented by scientists and the latter by mystics. If you ignore *fikr*, reason, you are destroying the motivation for social progress, advance in civilisation and hence you fail to fulfil the negative demand of faith, *la ilah*. If you ignore *dhikr* or, in other words, lose your contact with the Source of Being and Life, you are creating a spiritual vacuum in your life, mischief and disharmony in society and hence paving the way for violent and aggressive revolution.

THE WISDOM OF MOSES

As the Prophet establishes God's decrees,
he repudiates Caesar's law.¹

In his eyes the royal palace is like an old
idol-temple;

115

his sense of honour makes him disobey the order
of the other-than-God.

The imperfect become perfect through association
with him.

He gives a new tumult to the age.

His message is that Allah is sufficient and all else
is meaningless,²

so that the man of truth does not fall into
anybody's snare.

120

His moisture imparts fire to the vine's twig
and his breath gives life to this handful of earth.

He is the meaning of Gabriel and the Qur'an,
and he is the custodian of God's Law.³

1. Iqbal here brings into sharp contrast God's Will and king's will, keeping in mind perhaps the well-known saying of Christ: Render unto Caesar what is Caesar's and render unto God what is God's. Iqbal feels that it is not possible for one to be loyal to God's will and yet to accept and follow the lead of ordinary mundane rulers.

2. Cf. the Qur'anic verse (xxxix. 36) : "Is not Allah sufficient for His servants?"

3. Cf. the Qur'anic verse (xxx. 30) : "So set thy face for religion, being

125 His wisdom is superior to artful Reason,
his spirit gives birth to a people (*Ummah*).⁴
He is a ruler disinterested in throne and crown:

upright, the nature made by Allah in which He has created man."

Allah's Nature, as the Qur'anic verse signifies, stands for Islam to which the Prophet is commissioned to give practical and concrete shape.

4. It appears that, according to Iqbal, the *hikmah* (wisdom) of the Prophet is not qualitatively different from reason; only it is much higher than the latter.

Iqbal speaks of the Prophet (*Rumuz*, p. 117: Arberry's translation [*Mysteries of Selflessness*, p. 20]):

حکمتش حبل الورید ملت است
زندگی قوم از دم او یافت است
فرد از حق ملت از وی زنده است

[... through his wisdom flows

The lifeblood of the whole Community; . . .

His was the breath that gave the people life;

His sun shone glory on their risen dawn,

In God the Individual, in him

Lives the Community. . . .]

In another place in the same book (pp. 103-04: Arberry's translation, p. 10), Iqbal speaks of the Prophet's role:

از تف او سلطه مثل سپند
یک شرر می افگند اندر دلش
 * * *
عقل عریان را دبد پیرایه
دامن خود می زند بر اخگرش
 [... At his fiery breath

A people leap like rue upon a fire

In sudden tumult, in their heart one spark

Caught from his kindling, and their sullen clay

Breaks instantly aflame. . . .

The naked understanding he adorns,

With wealth abundant fills its indigence,

Fans with his skirts its embers, purifies

Its gold of every particle of dross.]

sans crown, sans army, sans tribute.
His look transforms autumn into spring,
and through him the dregs of every pitcher
 become stronger than the wine. 130

In his morning lamentation lies life,
and the universe is renewed by the morning of
his manifestation.

The sea and the earth are devastated by the intensity of his deluge,

and in his eyes there is a message of revolution. He teaches the lesson of "they have no fear"⁵; he puts a heart into the breast of man.

He teaches man determination, submission (to the will of God) and willing acquiescence;

and makes him radiant in the world like a lamp.
I do not know what magic he practises,

but he totally transforms the soul in the

In his society a piece of clay becomes a pearl;

In his society a piece of clay becomes a pearl,
and his wisdom gives abundance to the deficient.

He says to the downtrodden slave: Arise
and break into pieces every ancient deity.

Own of God break the spell of this old world 145

O man of God, break the spell of this old world,
with these words: God is the highest of all.

with these words. God is the highest of all.
If you wish to gain *faqr*, don't complain of
poverty;

5. See the Qur'anic verse (x. 62): "Now surely the friends of Allah have no fear, nor do they grieve."

well-being depends on one's attitude and not on rank and wealth.

Truthfulness, sincerity, submissiveness, ardour and sympathy —

150 these are needed and not gold or silver, nor red and yellow coins.

O living man, avoid these kings and nobles,⁶
walk around your own self and not around the palaces.

Thou hast fallen away from thy true station,
thou art born of a falcon, do not follow the ways
of vultures.

155 A bird in a garden grove
builds his nest to his own liking.

Thou who hast a heaven-traversing imagination
should not think thyself inferior to a bird.

Rebuild these nine heavens⁷

6. Kawus, name of a legendary king of Persia ; *kai*, allied with Sanskrit *Kavi*, bard, stands for nobles.

7. Nine heavens. In the Qur'an, we usually meet with "seven" heavens. Cf. lxv. 12 In xxiii. 17, instead of seven heavens we have seven ways.

According to *Lisan al-'Arab*, the word "seven" was used by the Arabs to denote multiplicity.

Iqbal's use of "nine" instead of "seven" does not seem to be a departure from the classical tradition ; it may have been used to conform, not of course exactly, to the latest scientific research.

Javid Namah, p. 152

اے خنک مردی کہ از یک پوی او ! نہ فلک دارد طوافِ کوئی او !

[Blessed is the man whose single sigh
causes the nine heavens circle round his dwelling.]

Zabur-i 'Ajam, p. 210

خنک روزی کہ گیری این جہان را شگافی سینہ، نہ آسمان را

and refashion this world according to thy own
desire. 160

When he gets annihilated in God's will,
the man of faith becomes God' decree.
The four dimensions along with the blue heavens
are born out of his pure bosom.⁸
Annihilate thyself in the will of God like thy
forefathers; 165

bring out thy pearl out of the oyster.⁹
In the darkness of this world of stone and bricks,
illumine thy eyes with the light of thy nature.¹⁰
Unless thou takest thy share of the majesty¹¹ of
God,

[Happy the day when you master the world,
and pierce the heart of the nine heavens.]

8. *Asrar*, p. 55:

گرددش ایام را بیرهم زند چرخ نیلی فام را بیرهم زند
می کند از قوت خود آشکار روزگار نو که باشد سازگار

[He will subvert the course of time
and wreck the azure firmament.
By his own strength he will produce
a new world which will do his pleasure.]

See also *Zabur-i Ajam*, pp. 225-26, and *Javid Namah*, pp. 15-20.

9. See note 13 on line 74.

10. Light of nature, *nur-i sirish*, the natural simplicity and righteousness of man, the basic nature (*fitrat Allah*) on which God created man.

11. Majesty (*jalal*) and beauty (*jamal*) are the two antithetical but complementary aspects of God's Essence. The former indicates might, wrath, awfulness, while the latter stands for beauty, mercy and loving-kindness.

Javid Namah, p. 226

بر دو از توحید می گیرد کمال زندگی این را جلال آن را جمال!

[Both attain perfection through *Tauhid*,
Life for the latter is majesty, for the former beauty.]

- 170 thou canst not enjoy Divine Beauty.
 The beginning of love and ecstasy is majesty
 (*qahiri*) ;
 the end of love and ecstasy is beauty (*dilbari*).¹²
 The man of faith is a symbol of perfect existence :¹³

"Both" here stands for individual and society.

Darb-i Kalim, p. 122

نہ ہو جلال تو حسن و جمال بے تاثیر نرا نفس ہے اگر نغمہ بو نہ آتشنا ک
 [If there be no *jalal*, beauty is ineffective ;
 if the song lacks fire, it is mere sound.]

Javid Namah, p. 83

از جلال بی جمالے الامان

[May God protect us from "might" without "love".]

In other words, social welfare and individual development demand synthesis of the two.

12. *Dilbari*, lit. art of heart-ravishing, heart-captivating, while *qahiri*, lit., is conquering power, might.

These two terms like *jamal* and *jalal*, *khalwat* and *jalwat* (*Javid Namah*, p. 83), form two complementary aspects of a higher synthesis.

Darb-i Kalim, p. 109

اسی نگاہ میں ہے قاہری و جباری اسی نگاہ میں ہے دلبڑی و رعنائی !

[The same eye has might and force,
 the same eye has beauty and loving kindness.]

Javid Namah, p. 25

پر دو جہان کشاستند ، پر دو دوام خواستند

این بے دلیل قاہری ، آن بے دلیل دلبڑی

[Both are world-conquering, both seek immortality ;
 the one by guidance of force, the other by love.]

13. According to pantheistic mystics, *wujud* (being), as such, belongs to God alone ; all else is devoid of *wujud* and if they possess it, it is only as a reflection (*zill*). Here Iqbal asserts that man alone has independent existence and enjoys fulness of being. By *wujud*, Iqbal means strong and rich personality (*Darb-i Kalim*, p. 28) :

وجود کیا ہے ؟ فقط جو پر خودی کی نمود

[What is existence ?—manifestation of Ego's power.]

he alone is real; all else is mere appearance.
If he gains ardour and zeal from “There is no
deity (but God),”
the Sun and Moon will revolve only at his
bidding.

Explanatory Note

Moses in Oriental tradition is called *Kalim*, one who talked with God. It is based on Qur'anic narration (xx. 11-24). Here God addresses Moses and advises him to take certain steps in his encounter with the Pharaoh and his hosts. Iqbal has taken Moses as a prototype of Prophethood and in his works we often meet with the contrast of reason and love expressed as Moses and Pharaoh, philosopher and prophet, etc. Moses or *Kalim* stands for knowledge based on revelation :

در افتد با ملوکیت کلیمی¹ فقیری بی کلاہی ، بی کپیمی¹

[Only a *Kalim* can rise in revolt against imperialism,
a mendicant, without cap and blanket.]

ضدیں اہستان را می کند پاک کلیمی یا حکیمی نے نوازی²

[The heart of a people is purified
By a *Kalim* or reed-playing poet.]

"Reed-playing poet" refers to Rumi.

نازہ پھر دانش حاضر نے کیا سحر قدیم
گزر اس عہد میں ممکن نہیں ہے چوب کام!³

[Modern knowledge has once again revived Old Magic,
it's impossible to live now without Moses' rod.]

The word *hikmah* is generally used for wisdom. The Qur'an employs this term often for knowledge received through revelation from God. "This is the wisdom (*hikmah*) which thy Lord has revealed to thee" (xvii. 39). Again, "He grants wisdom to whom He pleases and whoever is granted wisdom, he indeed is given a great good" (ii. 269).

1. *Armaghan-i Hijaz*, p. 127.

2. *Ibid.*, p. 14.

3. *Bal-i Jibril*, p. 88.

The Prophet brings about a revolution in the minds of the people, transforms societies by his new message. Speaking about the role of the Prophet, Iqbal says: "The Prophet's return [from the repose of unitary experience] is creative. He returns to insert himself into the sweep of time with a view to control the forces of history, and thereby to create a fresh world of ideals. . . . A prophet may be defined 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" (*Reconstruction*, pp. 124-25).

چنان باز آمدن از لا مکانش⁴ درون سینه او در کف جهانش

[So to return from the Spaceless world,
that He be in thy heart and the world, in thy grasp.]

The message that Iqbal wishes to convey is that man must first start with a firm conviction in God's overall supremacy conveyed in words like "Law is only Allah's". This conviction is the basis of a new social order that emancipates people from loyalty to false ideals.

Under the influence of this teaching, the Prophet transforms ordinary people into men of highest calibre both spiritually and materially. Such people are not anchorites; they insert themselves into the sweep of history and refashion it after the pattern desired by God. When they annihilate their will in the Will of God, the world of God moves according to their will. They are repositories both of *dilbari* (love) and *qahiri* (might), *jamal* (beauty) and *jalal* (power).

4. *Zabur-i Ajam*, p. 225.

THE WISDOM OF THE PHARAOHS

I have unfolded the wisdom of the people of faith,
now learn the wisdom of the people of malice.¹
The wisdom of the people of malice is deceit and
artifice;
what are deceit and artifice?—they destroy the
180 soul and build the body.
This is wisdom that has freed itself from faith's
bonds
and has strayed far away from the station of
Love.²
The school follows in his (Pharaoh's) ways
so that the servant learns to think in line with the

1. People of malice, as distinguished from the people of faith, who pass their days totally divorced from the spiritual reality of life and are therefore involved only in material welfare, regard moral values absolutely irrelevant. The result is total moral anarchy in social life.

Iqbal employs this contrast in several contexts. In one place, he expresses this difference by the world of soul and the world of body, as in the following verse (*Bal-i Jibril*, p. 49 : Eng. transl. by Kiernan, *Poems from Iqbal*) :

من کی دنیا؟ من کی دنیا سوز و سستی جذب و شوق
تن کی دنیا؟ تن کی دنیا سود و سودا مکر و فن

[World of soul?—the world of fire, ecstasy and loving,
world of body?—the world of gain through fraud and cunning blight.]

2. Station of love (*maqam-i shauq*) is loyalty to the spiritual values of life.

master's desires.³

The religious leader of the *millat*, in a charming way,

185

reinterprets religion to his (Pharaoh's) liking.

The unity of the people is sundered through his machinations;

nothing can withstand him except Moses' Staff.⁴

Woe to a people that, prey to others' stratagems, destroy themselves and build up others.

190

They gain knowledge of science and art,

3. *Maktab*, school. Cf. the following verse (*Darb-i Kalim*, p. 85) :

اور یہ اپل کلیسا کا نظام تعلیم
ایک سازش ہے فقط دین و مروت کے خلاف!

[This educational system (devised by) the Christians
is a conspiracy against religion and loving kindness]

and (*ibid.*, p. 83) :

فیض فطرت نے تجھے دیدہ شاییں بخشنا
جس میں رکھ دی ہے غلامی نے نگہ خفاش

[Nature bestowed on you eyes of an eagle,
but slavery has put in them sight of a bat.]

4. Moses' Staff is a reference to events in the life-history of Moses, where his staff helped him overcome the crises, first in combating the deceit of the magicians and then in crossing the river when pursued by Pharaoh and his hosts. See the Qur'an, xx. 17; xxvii. 13; xxviii. 31. The other miracle of Moses, White Hand, shone white for the beholders. See the Qur'an, vii. 104. These two miracles of Moses, Staff and White Hand, seem to represent the two complementary forces of *qahiri* (might) and *dilbari* (love, mercy). Moses' Staff, in Iqbal, therefore, stands for power, might, without acquiring which the people of the exploited societies cannot hope to meet successfully the challenge of the West, both political and economic.

but remain unaware of their own self-identity.⁵
 They erase the Lord's impress from their signet,⁶
 aspirations arise in their heart only to die away.
 They are not blessed with a progeny imbued with
 195 a sense of honour,⁷
 their children have souls in their bodies like
 corpses in graves.
 Their old people lack modesty,
 the young are busy decking themselves out like
 women-folk.
 The desires that spring from their hearts are
 unstable,
 200 they are born dead from the wombs of their
 mothers.
 Their daughters are caught in the snares of their

5. In another context, Iqbal says (*Darb-i Kalim*, p. 78) :

علم میں دولت بھی ہے قدرت بھی ہے لذت بھی ہے
 ایک مشکل ہے کہ پاتھ آتا نہیں اپنا سراغ !

[Science gives wealth, power and satisfaction,
 only one does not find oneself through it.]

6. Lord's impress, *naqsh-i Haqq*, God's image. It stands for voluntary
 submission to God's Will (*Javid Namah*, p. 152) :

نقش حق داری ؟ جہان تغیر تست
 عصر حاضر با تو می چوید ستیز
 نقش حق پر لوح این کافر بریز !

[If you possess God's image, the world is your prey ;
 your will becomes identical with destiny.

The present age throws a challenge to you,
 imprint God's image on this infidel's tablet.]

7. *Ghayyur*, jealous of one's honour, tradition and culture.

curling locks,
bold-eyed, fond of display and carping;
well-dressed, with exquisite make-up, coquettish;
their eyebrows like two unsheathed swords;
their white silvery forearms pleasing to the eyes; 205
their bosoms showing like fish in water.⁸
A nation whose ashes are devoid of any live spark,
whose morn is darker than its eve.
It is always in search of material goods,
its only preoccupation is anxiety for livelihood
and fear of death.⁹ 210

8. Cf. the following verses of Iqbal (*Rumuz*, p. 175; Eng. tr. by Arberry, p. 64) :

خانہ پرورد نگاہش محسنی وان تھی آغوش نازک پیکری
ظاہر ش زن، باطن او نا زن است فکر او از تابِ مغرب روشن است
شوخ چشم و فتنہ زا آزادیش از حیا نا آشنا آزادیش شو خ چشم و فتنہ زا آزادیش

[Now take the slender figure, bosomless,
Close-cosseted, a riot in her glance,
Her thoughts resplendent with the Western light ;
In outward guise a woman, inwardly
No woman she; she hath destroyed the bonds
That hold our pure Community secure ;
Her sacred charms are all unloosed and spilled :
Bold-eyed her freedom is, provocative,
And wholly ignorant of modesty.]

9. In another context Iqbal says (*Darb-i Kalim*, p. 82):

عصرِ حاضرِ ملکِ الموت بے تیرا جس نے
قبض کی روح تری دے کے تجھے فکرِ معاش !

[The modern age is your Angel of Death,
it snatches away your soul by giving you fear of livelihood]

and (*Javid Namah*, p. 234) :

آنکہ بود اللہ او راساز و بوج آنکہ بود اللہ او راساز و بوج
فتنه او حبہِ مال و ترسِ صرگ [He whose sole equipment was Allah,
for him love of wealth and fear of death are sources of mischief.]

Its rich are miserly, pleasure-loving,
intent upon seeking the shell, and neglectful of
the kernel.¹⁰

The might of its ruler is the object of its
adoration,
in loss of faith and belief lies its gain.

- 215 It never looks beyond its today¹¹
and never creates a tomorrow for itself.¹²

10. Kernel and shell. The distinction of what is visible, what appears to the eye, the apparent, the external and what is real, the hidden, the essence, is very much relevant in moral evaluation of one's behaviour. Rumi has discussed this problem in hundred different contexts in which he tries to bring home to the people the value of the kernel in contrast to the shell, the intention behind one's action rather than the action as it appears to our eyes. Rumi, for instance, says:

من ز قرآن بر گزیدم مغز را استخوان پیش سگان انداختم

[I have taken over the Qur'an's kernel,
and threw away the bones before the dogs.]

11. Cf. the following verse (*Darb-i Kalim*, p. 108) :

یہ کافری تو نہیں کافری سے کم بھی نہیں
کہ مرد حق ہو گرفتار حاضر و موجود !

[Though not unbelief, yet 'tis almost unbelief,
that man of truth be caught in the snare of the present and the
existent.]

12. Iqbal thinks that a true leader is one who produces dissatisfaction among the people about the present and urges them on to a brighter and better future (*Darb-i Kalim*, p. 46) :

ہے وہی تیرے زمانے کا امام بر حق
جو تجھے حاضر و موجود سے بیزار کرے

[He is the true leader of your times
who creates dissatisfaction against the present and existent.]

It has the annals of its ancestors under its arms,¹³
but, alas ! it only discourses on them without
acting on them.

Its creed is to offer loyalty to others,
to build temples with the material of the mosque. 220
Alas ! for a nation which has cut itself adrift from
God,
which is dead, but does not know that it is dead.

A new "tomorrow" stands for a future that is morally higher (*Payam-i Mashriq*, p. 232) :

آن چه بایست و نبود است پهان خواهد بود

[What ought to be and is not present—that shall come to pass.]

13. People study attentively the books of ancient thinkers, write commentaries on them and make them subject of learned discourses but fail to live fruitfully and creatively.

Explanatory Note

Here Iqbal describes the state of Muslim society as it existed under bondage to the British imperialism in the Muslim world generally and in the South-Asian subcontinent in particular. The basic point, according to him, is that the Muslims of today are unfortunately divorced from the refreshing source of their faith. Their attachment to it is only superficial; they talk fondly of the deeds of glory of their ancestors and write books about them, but fail miserably to follow in their footsteps and live up to the ideals of their faith.

Under the influence of Western civilisation, pursuit of material ends has become the *sine qua non* of modernism. Devoid of any contact with their spiritual source, people live their life from day to day, trying to satisfy their bodily cravings.

The educational system is devised to promote the interests of the foreign rulers, and the so-called religious leaders too promote the welfare of the rulers than that of the people to whom they belong. In the history of the subcontinent many instances can be quoted where religious scholars sided with the British against the *millat*, and so interpreted the *Shari'ah* as to suit the interests of the imperial rulers. Those educated in modern schools and universities are cut off from their cultural moorings and are, therefore, more interested in the affairs of the body than in spiritual development.

THERE IS NO DEITY EXCEPT GOD

I tell thee a significant point known only to the
people of ecstasy¹:

for nations, negation expresses power, affirmation
expresses beauty.

Negation and affirmation together signify control
of the universe:

225

they are the keys to the doors of the universe.

Both are the destiny of this world of Becoming.

Movement is born out of negation, stationariness,
out of affirmation.

Unless the secret of negation is grasped,
the bonds of the other-than-God cannot be
broken.

230

The beginning of every work in the world is with
the word of negation:²

it is the first stage of the man of God.

A nation which burns itself in its heat for a moment

1. People of ecstasy, *mardan-i hal*, persons who pass through different states in their spiritual experiences. This phrase stands here for people engaged in dynamic activity in contrast to *mardan-i qal*, people who only talk and do nothing.

Power and beauty, *jalal* and *jamal*, see note 11 to verse 169 above.

2. Cf. the verse (*Darb-i Kalim*, p. 60):

نَهَادِ زَنْدَگَى مَيْنَ اَبْتَدا لَا اَتَهَا اَلَا

[In the universe, negation is the beginning, affirmation the end.]

recreates itself out of its own ashes.

- 235 To say No to the other-than-God is Life ;
the universe is ever renewed by its tumult.
Not every person is affected by its madness;³
not every haystack is fit to catch its fire.
When this ecstasy affects the heart of a living
person,
he makes sluggards⁴ sitting on the roadside⁵ to
240 move on swiftly.
Dost thou wish the servant to fight the master⁶
-

3. Literally, Not every collar is torn by its madness. In Oriental poetry, a mad person, in a fit of madness, often tears his clothes, especially the collar.

4. Sluggards, *rah-nashin*, wayside beggars, sitting and doing nothing.

5. *Rah-naward*, he who is on the way, going somewhere, indicating movement, progress towards the goal.

6. Iqbal coined the word *khwajgi* to express the idea behind "capitalism". It was first used in *Rumuz-i Bekhudi*, published in 1918 (*Asrar-o Rumuz*, p. 120) :

اعتبار کار بندان را فزود خواجگی از کار فرمایان ریود

[(The Prophet's teachings)

Raised the dignity of a labourer,

Removed capitalist tyranny from the overlords.]

Then in a poem entitled "Khidr-i Rah" (included in *Bang-i Dara*, p. 298), recited by Iqbal in 1922, he used the same phrase :

نسل ، قومیت ، کامیا ، سلطنت ، تہذیب ، رنگ

"خواجگی" نے خوب چن کر بنائے مسکرات

[Capitalism has cast many a charming idol :

Race, nationalism, church, state, civilisation, colour.]

In another context, he says (*Javid Namah*, p. 89) :

چیست قرآن ؟ خواجہ را پیغام مرگ دستگیر بنده بے ساز و برگ

[What is the Qur'an ?—sentence of death for the capitalist ; succour for the destitute labourer.]

(for his rights)?

Then sow the seed of No in his handful of dust.
 Whoever has this burning ardour in his heart
 is more awe-inspiring than the Doomsday.
 No is a succession of violent blows; 245
 it is the rumbling of thunder, not the piping tune
 of a flute;
 its blow changes every being into non-being,
 So that thou comest out of the whirlpool of
 Existence.⁷

7. The point Iqbal wishes to emphasise here is that one who follows *Tauhid* in spirit feels everything besides himself and God as of no value and hence insignificant and unreal.

Asrar-o Rumuz, p. 163

بر سر این باطل حق پیش بزن تیغ لا موجود الا هُو بزن

[On the head of this falsehood, garmented as truth,
 strike with the words : there is naught but God.]

Ibid., p. 114

بنده حق پیش مولی لاستی پیش باطل از نعم بر جاستی

[Man of God is naught before his Master,
 but stands firm against falsehood.]

Bal-i Jibril, p. 132 (translation by Kiernan)

نقطہ پر کار حق مرد خدا کا یقین اور یہ عالم تمام وہم و طسم و مجاز

[Round his servant's firm faith God's great compasses turn
 all this universe else shadow, illusion and myth.]

We must, however, guard here against one misconception. Iqbal's normal position is that the world of matter is real and not illusory.

Asrar-o Rumuz, p. 165

دون مخوان این عالم مجبور را

[Don't call this determined world as mean].

The characterising of the universe as *batil*, illusion, myth, in the text here is psychological and not ontological.

I relate to thee the history of the Arabs
 250 that thou mayest know its good and bad aspects.⁸
 Their strokes broke Lat and Manat⁹ into pieces ;
 confined within dimensions, they yet lived free of
 all bonds.

Every old garment was torn off by them ;
 Chosroes and Caesars¹⁰ met their doom at their
 hands.

255 At times deserts were overrun by their thunder
 showers ;
 at other times seas were churned by their storms.
 The whole world, no more than a straw, was set
 afire by them :
 it was all a manifestation of No.
 They were constantly astir until out of this old
 world

8. Literally, so that thou mayest know what is ripe and unripe in (the history of) the Arabs.

9. Lat and Manat are the names of two idols, among many, which the Arabs worshipped. See the Qur'an, lxxiii. 19-20. Here they stand for objects and persons other than God, to whom people pay homage.

10. Chosroe was the title of Persian monarchs ; Caesar, of Roman emperors. Qaisar and Kisra are symbols of imperialism. Addressing the Russians, Iqbal says (*Javid Namah*, pp. 88-89) :

بم چو ما اسلامیان اندر جهان قیصریت را شکستی استخوان
 با سین فامان بد بیضا که داد؟ مژده لا قیصر و کسری که داد؟

[Like us Muslims you have broken
 the bone of imperial rule in this world.
 Who gave the black man White Hand ?
 Who gave the tidings of "no Caesar, no Chosroe" ?]

they brought forth a new one¹¹ into existence.

260

The invitation to the truth (the call to prayer) is
the result of their early rising;¹²

whatever exists is the outcome of their sowing
(of seed).

The lamp of the tulip that has been lit up

was brought from the banks of their river¹³

They erased from the tablet of their heart the
impress of the other-than-God;

265

hundreds of new worlds therefore came into
being at their hands.

11. New World. Iqbal says of the Ideal Man :

Asrar-o Rumuz, p. 49

فطرتش معمور و می خواهد نمود عالمی دیگر بیارد در وجود

[His genius abounds with life and desires manifestation
he will bring another world into existence.]

Javid Namah, p. 73

چون کمن گردد جهانی در برش می دهد قرآن جهانی دیگرش !

[When one world grows old,
the Qur'an gives him another world.]

Iqbal gives in *Javid Namah* (pp. 74-83) an outline of the New World which, according to him, is in accordance with the basic principles of Islam and is most relevant to the situation as it obtains today.

12. Rising early in the morning. It stands for intense devotion to God. Sowing of seed is to prepare the field for cultivation. The first line signifies that the ideal man is in constant touch with God from Whom he gets inspiration, as a result of which he tries to establish the rule of God's laws on this earth.

13. Iqbal refers to the tremendous creative work done by the Arabs in the fields of science and art. All that is visible in this world, of civilisation, of knowledge, art and skill, is the result of their creative activity. It was they who sowed the seed and we in the present age are witnessing and enjoying the fruit of their labours. Modern sciences and arts are a continuation of what the Arabs achieved in their days.

You will similarly see that in the period of Western dominance¹⁴

capital and labour have come to blows.

As the heart of Russia was sorely afflicted,
the word No came out of the depths of her

270 being.¹⁵

14. *Daur-i Farang*, period of European domination, both political and intellectual. Iqbal seems to imply that the class struggle, strife between capital and labour, is the result of this age which is secular in nature, divorced from religious background.

15. Depth of being. The word used by Iqbal, *damir*, signifies conscience, heart, and hence inner recesses of mind. This is a peculiar use of the word in Iqbal. The Qur'an says (xli. 53) : "We will show them Our signs in the outer world and in the inner world (of self)." The actual word used is *anfus* which the mystics regard as a region where they receive illumination and hence are able to arrive at the truth, mentioned in the above Qur'anic verse. This region of mystic experience may be called *qalb* (mentioned in the Qur'an, xxxii. 7-9) about which Iqbal says : "It is, according to the Quran, something which 'sees', and its reports, if properly interpreted, are never false" (*Reconstruction*, pp. 15-16).

If we succeed in exploring this region of the self in the way the sufis have been able to do, we can come into direct contact with Reality and receive suitable illumination which helps us in arriving at the truth.

Javid Namah, p. 72

چون مسلمانان اگر داری جگر
در خمیر خویش و در قرآن نگر
صد جهان تازه در آیات اوست !

[If you possess the spirit of a true Muslim,
look into your heart and the Qur'an,
a hundred new worlds lie in its verses,
whole centuries are involved in its moments.]

Ibid., p. 225

در شکن آن را که ناید سازگار از خمیر خود اگر عالم بیار !

[Break whatsoever is uncongenial,
create a new world out of your heart.]

She has upset the old order
and applied a sharp scalpel to the veins of the
world.

I have closely observed her position which is :
no kings, no church, no deity.¹⁶

Her thought has remained tied to the wind-storm
of negation,
and has not marched towards the affirmative
“but”.

Maybe a day will come when through force of
ecstasy

She may extricate herself from this whirlwind.

Life does not rest at the station of Negation,
the universe moves on towards “but”.

Negation and affirmation both are necessary for
the nations :

Pas Chih Bayad Kard, p. 40

فash می خواهی اگر اسرار دین جز به اعماق ضمیر خود مبین

[If you wish to know the essence of religion,
look but into the depths of your heart.]

16. Cf. the following verses (*Javid Namah*, p. 88) :

کرده کار خداوندان تمام بگذر از لا جانب الا خرام
در گذر از لا اگر جوینده تا ره اثبات گیری زنده

[You have finished all the “idols”.
Pass on from “no,” march onward to “but”;
pass on from “no” if you are a true seeker,
you are alive if you take the road to affirmation.]

For ideas expressed in verses 269-82, see *Javid Namah*, pp. 87-89.

275

280

Negation without affirmation is their death.¹⁷
 How can Khalil (friend) be ripe in love
 unless negation guides him towards affirmation?¹⁸

285 O you who indulge in debate in your closet,
 raise the cry of negation before a Nimrod.¹⁹
 What you see around you is not worth two grains
 of barley,
 be acquainted with the might of *there is no deity*.
 He who has the sword of negation in his hands
 290 is the ruler of all the universe.

17. The idea expressed in these lines (269-82) was expressed in *Javid Namah*, pp. 87-89.

18. Reference is to the life of Prophet Abraham. See the Qur'an, vi. 76-80 where Abraham's experience of "the kingdom of the heavens and the earth" is described, involving denial of all false gods and attaining certainty by affirming his complete submission to Him "Who originated the heavens and the earth," and he was not of the polytheists.

19. Nimrod was the king of the Chaldees who decided to punish Abraham for preaching monotheism, which was, in its true implications, a revolt against his autocratic and irresponsible governance. See Genesis, x, 8-9. Here Nimrod stands for any haughty ruler whose authority is not based on consent and who rules autocratically.

Armaghan-i Hijaz, p. 104

بـ نـمـرـوـدـاـنـ اـيـنـ دـورـ آـشـنـاـ باـشـ زـ فـيـضـ شـانـ بـرـاـبـيـمـ تـوانـ كـرـدـ

[Be acquainted with the Nimrods of the present age,
 we can act Abraham-like through their beneficence.]

Ibid., p. 201

بـ رـاـبـيـانـ زـ نـمـرـوـدـاـنـ تـعـرـسـنـدـ كـهـ عـوـدـ خـامـ رـاـ آـتـشـ عـيـارـ استـ

[Abrahams are not afraid of Nimrods,
 for fire is a test for the raw incense.]

Ibid., p. 90

نـمـرـوـدـ بـاـ مـنـ سـرـگـرـانـ استـ بـ تـعـمـيـرـ حـرـمـ كـوـشـيـدـهـ اـمـ مـنـ

[Nimrod is angry with me because
 I have tried to rebuild the Sanctuary.]

Explanatory Note

La ilah ill Allah (there is no god except Allah), along with the second proposition that Muhammad is the last of God's prophets, is the basic creed of Islam which, Iqbal thinks, is essential for the moral regeneration of individuals and societies. It is this simple formula that releases man from bondage to race, country or colour and enables him to keep in direct contact with God, the spiritual basis of our life. He states that "if a dogma must be defined as an ultra-rational proposition which, for the purpose of securing religious solidarity, must be assented to without any understanding of its metaphysical import, then these two simple propositions of Islam cannot be described even as dogmas; for both of them are supported by the experience of mankind and are fairly amenable to rational argument."¹

In the *Rumuz*, Iqbal says that "human thought is idolatrous and idol-fashioning and is ever in search of new idols. In these days it follows once again Azar's trade, but the new idols it has created, whose beloved name is colour, fatherland, blood-relationship, is shedding blood."²

This formula, there is no deity except God, is a synthesis of two aspects, the negative and the affirmative. Logically, these two aspects seem to be closely interrelated. If, for example, you negate beauty, it implies affirmation of ugliness. The famous Ten Commandments, embodying the negative "thou shalt not," signify no more than an affirmative order advising the people to refrain from taking certain steps.

Some Hindu thinkers and Muslim mystics have tended to define God in negative terms. The Upanishadic *neti neti* (it is not so) and the mystic characterisation of the Absolute as in the

1. "Shamloo," Ed., *Speeches and Statements of Iqbal*, pp. 117-18.

2. *Asrar-o Rumuz*, p. 163. See *Reconstruction*, pp. 147, 154, and "Shamloo," Ed., op. cit., p. 226.

state of 'ama (darkness), are indicative of this negative theology, but, even in this case, negation of different characteristics implies affirmation of certain other attributes which signify a state that is above human comprehension and logical expression.

Iblis (Satan) is represented as a symbol of denial, negation, destruction. In the economy of human life, this is as necessary as affirmation, positiveness and construction. Civilisation signifies constructive efforts of several generations of people, but it also implies "destruction of a vast number of natural objects and processes". As Rumi says :

بُر بنايِ كهنه کَبادار کنند نـ کـه اـول كـهـنه رـا وـيرـان كـنـد³

[When you wish to reconstruct on an old site,
You must first dismantle the foundation.]

We meet in life contrasts between good and evil, freedom and determinism, separation and union, love and intellect, peace and war. These contrasts, and several others of this type, represent the two poles of the same life-process. "Without negation none of these contrasts could be defined, . . . hence negation is an absolutely essential function of our thought and will. Without negation there would be no clearness with regard to values, no knowledge of heaven and hell, of good and evil; hence Mephistopheles is indeed the inseparable companion of the one who is to learn what these distinctions are and is thereby to come into contact with what constitutes their value."⁴

Soderblom, in his Gifford Lectures for 1933, says in the same strain : "But No is also needed. Without No there will be no proper Yes. For then all that denies and destroys, degrades and delays what is right and good would be allowed to remain unattacked and unabashed. That is why No is necessary in the moral warfare of the individual, in the evolution of religion and in the history of the race."⁵

زندگی شرح اشارات خودی است " لا و الا از مقامات خودی است "

3. Rumi, *Mathnavi*, iv, 2350.

4. Hastings, Ed., *Encyclopaedia of Religion and Ethics*, art. "Negation," p. 270 a.

5. Soderblom, *The Living God*, p. 298.

6. Javid Namah, p. 177. *Isharat* is Bu 'Ali Sina's book.

[Life is a Commentary on the *Isharat* of the Self ;
“no” and “but” are the stations of the Self.]

That the negation and denial of Iblis signified something affirmative, both Rumi and Iqbal accept. Rumi, for instance, says :

من چو لا گويم مراد الا بود⁷

[When I say “no” my meaning is “but”.]

Iqbal says :

من بلے در پرده ، لا گفتہ ام⁸

[Under the veil of “no” I have murmured “yes”.]

The polarity of affirmation and negation, no and yes, is well illustrated in Rumi who says :

بر که در وجه ما باشد فنا کل شی ”بالک“ نبود ورا
زانکه در الاست او از لا گذشت بر که در الاست او فانی نگشت⁹

[To anyone who is annihilated in My Face,
“everything is perishing,”¹⁰ is not applicable ;
because he is in “except” he has gone beyond “no” ;
whoever is in the state of “except” is not subject to annihilation]

Similarly, Iqbal has tried to bring out the significance of this polarity in the following verses (besides what he says in the present book) :

کہنہ را در شکن و باز ب تعییر خرام
بر کر در ورطہ لا ماند ب الا فرسید¹¹

[Break down the old and start rebuilding.
Who remains in the whirlpool of “no” never reaches “except”.]

Iqbal thinks that the present-day West is in the state of “no” and so is Russia in spite of her socialistic revolution.

لب شیشه حاضر ہے مسے لا سے
مگر ساق کے ہاتھوں میں نہیں پہاڑ، الا¹²

7. Rumi, *Mathnavi*, i, 1759.

8. *Javid Namah*, p. 158.

9. *Mathnavi*, i, 3053-54.

10. The Qur'an, xviii. 88.

11. *Zabur-i Ajam*, p. 128.

12. *Bal-i Jibril*, p. 39.

[The beaker of modern thought brims with wine of "no,"
but the *Saqi* has no bowl of "except" in his hand.]

He speaks of Nietzsche as being unable to pass from No to Yes:

او بے لا در ماند و تا الا نرفت از مقام عبده، بیگانه رفت!¹³

[He remained stuck at No and did not reach But,
he remained a stranger to the station of His Servant.]

Although "no" is as essential to the development of human life as "yes," yet, if movement from negation to affirmation does not take place at the proper time, the consequences are disastrous.

نهاد زندگی میں ابتداء لا انتہا الا
پیام موت ہے جب لا ہوا الا سے بیگانہ!¹⁴

[In the constitution of life, beginning is with no, and is except ;
if No and Except remain disjointed, it is a message of death.]

13. *Javid Namah*, p. 178. "His Servant" refers to the Qur'an, xvii. 1.

14. *Darb-i Kalim*, p. 60.

FAQR

O slaves of material things, what is *faqr*?—
a penetrating insight and a living heart.

*Faqr*¹ is to sit in judgment over one's own work,
and to envelop oneself round the words *there is
no deity*.

Faqr is conquering Khaibar and living on barley
meal,²

295

kings and nobles are tied to its saddle-straps.

Faqr is ardour, ecstasy and submission to the will
of God.

1. *Faqr*. See the Explanatory Note. Iqbal here recounts only two characteristics of an ideal man: his penetrating insight which refers to his psychological and intellectual accomplishments, and a living heart, which refers to his spiritual attainments.

2. Reference is to 'Ali who succeeded, during the life of the Prophet, in subduing the fortress of Khaibar, the Jewish stronghold, after several unsuccessful attempts by others. It is said that 'Ali's usual staple food consisted of barley. Iqbal has used the word *sha'ir* as well as *jau*, signifying barley, with 'Ali to imply that his feats of valour were due not to nourishing and rich food but to spiritual factors, complete and absolute faith in God.

Payam-i Mashriq, p. 210

نہ ہر کوئی نان جوین خورد، حیدری داںد

[Not everybody who eats barley has Haidar-like attributes.]

Bal-i Jibril, p. 9

جسے نان جوین بخشا ہے تو نے اسے بازوئے حیدر بھی عطا کر

[He whom thou hast given simple food of barley,
Maybe he is granted the strong arm of Haidar.]

It belongs really to Mustafa; we are only its trustees.

Faqr makes a nightly assault on the angelic hosts,
and on the hidden forces of Nature;
it transforms you into a different man,
and turns you from a piece of glass to a diamond.

Its whole equipment is derived from the Great Qur'an:

a dervish cannot be contained in a blanket.³

Although he speaks very little in the assembly of people,
yet this little enlivens a hundred assemblies.
It gives to the wingless the ambition to fly,
and the majesty of a falcon to a gnat.

3. Shaikh Sa'di says in *Gulistan* that two kings cannot co-exist in a kingdom while two dervishes can be easily accommodated in a single blanket. Iqbal has employed Sa'di's phraseology to express his idea. For Sa'di, a dervish is simply a poor man who is forced by circumstances to be content with the least. A dervish, for Iqbal, is poor by choice and is ambitious for the highest in the world, highest of course not in the material sense.

Zabur-i 'Ajam, p. 13

چہ عجب اگر دو سلطان بے ولایتی نگنجند

عجب این کہ می نگنجد بد و عالمی فقیری

[Nothing strange if two kings cannot rule over a single land,
strange it is that two world's cannot contain a single faqir.]

Darb-i Kalim, p. 39

کافر کی یہ پہچان کہ آفاق میں گم ہے

مؤمن کی یہ پہچان کہ گم اس میں یہ آفاق

[An unbeliever is one engrossed in the world,
a believer is one in whom all the worlds are lost.]

When a *faqir* falls out with kings,
the throne trembles before the mat's majesty. 310

He sets the whole town in tumult through his
madness,
and frees the people from tyranny and
oppression.

He does not settle but in places
where a falcon runs away from before a dove.⁴
His heart's power flows from ecstasy and
sobriety.⁵ 315

his slogan before the king is : no kings.

It is through his dust that our fire glows and
burns,
the flame trembles before the meanest particles
of his dust.

No nation suffers defeat in the battle of life
as long as it has a single dervish.⁶ 320

4. Iqbal seems to imply that as a result of such people, social justice is fully established and the weak (symbolised here by dove) are no longer afraid of the strong (symbolised here by falcon).

5. *Jadhb-o suluk*. *Jadhb*, ecstasy, and *suluk* is travelling on the way and *salik* is traveller. *Jadhb-o suluk* are two different vocations of a sufi, corresponding to the states of *sukr* (intoxication) and *sahw* (sobriety) (R.A. Nicholson, Tr., Hujwiri's *Kashf al-Mahjub*, pp. 184-85, 226-29; Shahabuddin Suhrawardi, 'Awarif al-Ma'arif, Chap. 4).

6. Iqbal seems to think that nations rise and fall in relation to the treatment meted out by people to the men of God. In another place he has quoted (*Bal-i Jibril*, p. 181) Rumi's verse to illustrate this point :

نہ دل صاحب دلی ناید بے درد بیچ قومی را خدا رسوا نہ کرد

[No nation meets its doom,
until it angers a man of God.]

See Rumi's *Matnnavi*, ii, 3112. In Nicholson's translation, the verse is differently quoted.

Our honour is due to his lordly contentment,
our yearning is due to his carefree zeal.

Look at yourself in this mirror,
that God may bestow on you clear authority.⁷

325 The essence of faith lies in the graciousness of
faqr;

the might of faith flows from its highmindedness.

The King of the Faith said to the Muslims:

“The whole earth is my mosque.”⁸

I seek protection from the revolution of the nine
heavens,⁹

that the Muslim’s mosque remains in the hands of

330 others.

The person of pure faith tries hard

7. Clear authority, *sultan-i mubin*. This phrase is used in the Qur'an mostly in reference to Moses, as, for instance, in xi. 96, xxiii. 45, li. 38: “And in Moses, when We sent him to Pharaoh with clear authority.” In lii. 38 these words are used in a general sense. *Sultan* here means spiritual equipment necessary to meet different challenges of life adequately. In *Reconstruction* (p. 131), Iqbal translates the word *sultan* as power.

If we try to acquire characteristics described in verses 291-316 of the man of God, we can attain what the Qur'an calls *sultan-i mubin*, clear authority, which leads one to act decisively in a time of crisis.

8. Cf. the following verses in *Asrar-o Rumuz*, p. 131:

تَنِي بِخَشْبَهَايِ آن سُلْطَانِ دِينِ رُویِ زَمِنِ مَسْجِدِ لِا شَهِ

[Through the bounty of the ruler of our faith,
the entire earth became our mosque.]

9. For “nine heavens,” see note 7 to “Wisdom of Moses” above. “Revolution of nine heavens” is an idiomatic way of saying “vicissitudes of fate”. It is based on ancient belief that man's fate is determined by the revolutions of the sky and other planets.

to take back the mosque of his beloved Lord.
 O you who talk of renunciation of this world,
 don't talk of it,
 renunciation of this world lies in conquering¹⁰ it. 335
 To be its rider is to free oneself from its bondage :
 it is to rise above the status of water und clay.
 This world of water and clay is the Muslim's
 quarry,
 would you advise a falcon to give up its prey ?
 I am unable to understand

10. Conquer, *taskhir*, control. Cf. the Qur'an, xiv. 13: "He has made subservient to you whatsoever is in heavens and whatsoever is in the earth, all...."

Zabur-i Ajam, p. 209

ب تسخیر خود افتادی اگر طاق ترا آسار شود تسخیر آفاق

[If you become proficient in conquering self,
 conquering the world will be easy for you.]

Cf. the following lines (*Javid Namah*, p. 152) :

وای درویشی که پسوی آفرید
 باز لب بر بست و دم در خود کشید
 * * *
 خانقاہی جست و از خیبر رسید
 راهبی ور زید و سلطانی ندید!
 نقش حق داری ؟ جهان نخچیر تست
 هم عنان تقدیر با تدبیر تست

[Woe to the dervish who, having uttered a sigh,
 closes his lips and draws back his breath.
 He sought a convent and fled from Khaibar,
 he practised monkhood and never saw royal power.
 Do you possess God's image ? the world is your prey ;
 Destiny shares the same reins as your design.]

Also *Bal-i Jibril*, p. 186, and *Darb-i Kalim*, p. 47. See also lines 349-54.

340 why a falcon¹¹ should flee from the skies.
 Alas ! for a falcon that does not follow its nature,
 that recoils from inflicting pain on little birds,
 that remains confined to its nest, afflicted and
 depressed,
 and does not wing the azure expanse of the skies.

345 The Qur'anic *faqr* is a critical examination of
 Existence :
 it is not mere rebeck-playing, intoxication,
 dancing and singing.
 What is a believer's *faqr*? It is conquering of
 dimensions,
 the slave acquires attributes of the Lord¹²
 through it.
 The *faqr* of an unbeliever is flight to the
 wilderness,
 the *faqr* of a believer makes land and sea
 350 tremble ;¹³
 life for the former is solitude in caves and

11. Falcon, *shahin*. As Iqbal states in one of his letters, he employs this word for a person who embodies all the characteristics of *faqr*. *Shahin* is (i) self-respecting and jealous of its honour and does not eat of another's prey ; (ii) lives a free life, for it does not build a nest ; (iii) flies at high altitudes, (iv) loves solitude, and (v) has penetrating eyesight (Sh. 'Ataullah, Ed., *Iqbal Namah*, II, 204-05).

12. Reference is to the tradition : *takhallaqu bi akhlaqillah* : "Create in yourself attributes of God".

13. Cf. the following verses (*Javid Namah*, p. 16) :

جان پیداری چو زايد در بد ر لرزه با افتاد درین دير کهف
 [Whenever a watchful soul is born in a body,
 this ancient world trembles to its foundation.]

mountains,¹⁴
 life for the latter flows from a glorious death;
 the former is seeking God through renunciation
 of flesh,
 the latter is whetting one's *khudi* on the stone of
 God,
 the former is killing and burning out of *khudi*,
 the latter is to illumine the *khudi* like a lamp.
 When *faqr* becomes naked under the Sun,
 the Sun and the Moon tremble through its fear.
 Naked *faqr* is the warmth of Badr and Hunain,¹⁵
 it is the sound of Husain's *takbir*.¹⁶

355
360

When *faqr* lost its zest for nakedness,
 the Muslims lost their might (*jalal*).

Alas! for us and for this ancient world!
 neither you nor I possess the sword of negation.

14. Iqbal quotes (*Bal-i Jibril*, p. 136) from Rumi :

مصلحت در دین ما جنگ و شکوه مصلحت در دین عیسیٰ غار و کوه
 [The policy of our faith is holy war and glory,
 the policy in Christianity : caves and mountains]

15. Badr and Hunain are places where two famous battles were fought by Muslims against the unbelievers. The Battle of Badr was the first battle in which Muslims, only 313 in number, engaged the unbelievers who were one thousand. This battle laid the foundation of Muslim *Ummah* in Medina. The battle of Hunain took place in the eighth year of Hijrah, in the valley of Hunain, about three miles from Mecca.

16. Husain, the son of 'Ali, the fourth Caliph. He died fighting Yazid's forces and in Iqbal is often employed as a symbol of truth fighting against falsehood and deceit.

Takbir is the call: *Allahu Akbar*, God is great, which eventually became the battle cry of Muslims. The affirmation of God's greatness is to deny, by implication, the efficiency of secondary causes.

365 O young man, free your heart of the
other-than-God,
and barter away this ancient world.

How long can you live careless of the plight of
your faith?

O Muslim, this kind of life is as good as death.
The man of faith renews himself ;
he does not look at himself except in the light of
370 God ;¹⁷

he measures himself by the standard set by
Mustafa,

and thus succeeds in creating a new world.¹⁸

Woe to a nation that has fallen so low
that it gives birth to kings and lords but not to a
single dervish.

375 Do not ask me to tell you its story, for how
can I describe what is indescribable ?

17. Cf. the following verse (*Javid Namah*, p. 14) :

شاهد ثالث شعور ذات حق خویش را دیدن بنور ذات حق

[The third witness : consciousness of God's essence,
to behold oneself in the light of God's essence.]

18. According to Iqbal, it was Prophet Muhammad whose religious experience resulted in the creation of Muslim Community. He says (*ibid.*, p. 76) :

مصطفی اندرا حرا خلوت گزید مدتی جز خویشتن کس را ندید
نقش ما را در دل او زینتند سلتی از خلوتش ازگیختند

[Muhammad chose solitude upon Mount Hira'
and for a space saw no other beside himself ;
our image was then poured into his heart
and out of his solitude a nation arose.]

Tears choke my throat ;
it is better if this commotion remains within the
heart.

The Muslim of this land has lost all hope in
himself,

for a long time he has not seen a true man of God, 380
hence he has grown sceptical about the strength
of his faith,

and has started waylaying his own caravan.

For three centuries the *Ummah* has been wretched
and helpless,

it lives on without an inner (spiritual) fire and
ecstasy.¹⁹

19. Iqbal here refers to the plight of the Muslims of the subcontinent who, according to him, are spiritually impoverished due to the non-appearance of a true man of God during the last two or three hundred years. It is through the efforts of such people that nations get spiritual renewal as a result of which they are able to act creatively in the world.

Bal-i Jibril, p. 17

تین سو سال سے یہی بند کے میخانے بند
اب مناسب ہے ترا فیض پو عام اے ساقی

[Since three hundred years taverns in India have closed down,
it is time, O Saqi, your munificence be distributed among all.]

Armaghan-i Hijaz, p. 54

چراغی داشتم در سینه خویش فسرد اندر دو صد سالی کہ بگذشت
[I had a lamp in my breast
which went out during the last two hundred years.]

Ibid., p. 257

بیدار ہوں دل جس کی فغان سحری سے
اُس قوم میں مدت سے وہ درویش ہے نایاب

- 385 Lowly in thought, mean of nature, vulgar in taste,
 its teachers and religious preceptors are devoid
 of fervour ;
 its low thoughts have made it wretched,
 and lack of unity has made it sick of itself.
 As he (the Muslim) is not aware of his true
 station,²⁰
- 390 the zeal for revolution has died in his heart.
 For lack of contact with a man of knowledge, he
 has become
 feeble and dejected, and incapable of accepting
 truth.
 He is a slave who has been rejected by his Lord,
 who has grown poor, indigent and absolutely
 careless.
- 395 He has no wealth which may be snatched away by
 a king,
 nor has he any (spiritual) light that may be taken

[The dervish whose morning groans awaken hearts
 has not appeared in the nation since long.]

Darb-i Kalim, p. 55

دل توڑ گئی ان کا دو صدیوں کی غلامی
 دارو کوئی سوچ ان کی پریشان نظری کا

[Two centuries' slavery has destroyed their confidence ;
 think of some remedy for their mental confusion.]

20. "His true station" may refer to the task assigned to the Muslim nation by God, as described by the Qur'an, iii. 100 : "You are the best nation raised up for men : you enjoin good and forbid evil and you believe in Allah."

away by a Satan.²¹
His religious leader is a disciple of the Frankish lord,

though he boasts of the station of Bayazid.²²

He says: Bondage gives splendour to religion,
and life consists in being devoid of *khudi*.
400

He looked upon the enemy's political control as a
mercy;

danced in adoration round the Church and
died.²³

O you who are devoid of spiritual zest and
anguish,
do you know what this age of ours has done
to us?²⁴

21. He is impoverished, both materially and spiritually.

22. Bayazid of Bistam (d. 261/874, a famous sufi. Iqbal recounts an event from his life to illustrate some point in his *Asrar*. See 'Attar, *Tadhkirat al-Awliya*', pp. 129-66, and R.C. Zaehner, *Hindu and Muslim Mysticism* (Oxford, 1960), for an account of Bistami's life and teachings.

23. These lines refer to certain religious leaders of the subcontinent who justified theologically the alien political rule of the British and enumerated the so-called blessings of their administration. See Mahmud Nizami, *Malfuzat*, p. 41.

24. Cf. the following verse (*Zabur-i Ajam*, p. 136) :

من درون شیشه پای عصر حاضر دیده ام

آن چنان زبری که از وی مارها در پیچ و تاب

[I have seen in the cups of the Present Age
venom that serpents twist and writhe in pain therefrom.]

In *Armaghan-i Hijaz* (p. 135), Iqbal calls the Present Age as "lacking in sincerity and ardour (of love)" :

- 405 This age has estranged us from ourselves
and cut us asunder from the beauty of Mustafa.²⁵
Since love for Mustafa departed from the breast,
the mirror lost its natural lustre.
You did not understand the real character of this
age,
- 410 and have lost the wager in the very first move.
Since your mind got involved in its vortex,
no live desire appeared in your heart.
Subject yourself to examination and do not forget
yourself;
be forgetful of the other-than-yourself for a
while.²⁶
- Why do you give in to fear, doubt and

مسلمان فقر و سلطانی بزم کرد ضمیرش باق و فانی بزم کرد
و لیکن الامان از عصر حاضر که سلطانی به شیطانی بزم کرد

[Muslim managed to combine *faqr* and rulership ;
his genius brought together ephemeral and eternal ;
but I seek protection of God from the present age
which combined rulership with devilishness.]

25. "Beauty of Mustafa." It signifies cultural heritage of the Muslims which is based on the Qur'an and the *Sunnah*. Western education, as planned by the British rulers, deprived the new generation of the inspiration that it would have derived from this heritage.

26. In one of his addresses, Iqbal says, elucidating as if the verses here: "The Indian Muslim has long ceased to explore the depth of his inner life. The result is that he has ceased to live in the full glow and colour of life. . . . The lesson that past experience has brought to you must be taken to the heart. . . . Expect nothing from any side. Concentrate your whole ego on your self alone, and ripen your clay into real manhood if you wish to see your aspirations realised. . . . The flame of life cannot be borrowed from others ; it must be kindled in the temple of one's own soul" ("Shamloo," Ed., *Speeches and Statements of Iqbal*, pp. 54-56).

melancholy ?

415

Realise your position in this country.

This garden (country) has many tall trees,
therefore do not make your nest on a low branch.
O man unaware of yourself, you have a song in
your throat,

recognise your true stock and do not fly with
crows.²⁷

420

Give yourself the keenness of a sword,
and then hand yourself over to Destiny.

You have within you an irresistible storm,
before which a lofty mountain is but straw.

The grandeur of the storm lies in restlessness ;
for it to rest for a moment is to die.

425

I am neither a theologian nor a jurist with an
analytical mind,

nor am I acquainted with the intricacies of *faqr*.

For all my keen insight into the ways of faith, I

27. These lines refer to the political situation obtaining in the Indian subcontinent after the Third Round Table Conference came to end in the beginning of 1933. A White Paper was published by the British Government in March 1933. It contained proposals for the solution of the communal problem. Efforts began to be made to arrive at some solution which envisaged Muslims giving up separate electorates. Those working on these lines were called the Nationalist Muslims who did not enjoy the confidence of the majority of the Muslims of the country. Iqbal here advises the Muslims not to become camp-followers of others, to trust in themselves and try to achieve an independent and honourable position for themselves in accordance with their mission in life, which Iqbal expresses in the following verse (*Bang-i Dara*, p. 301) :

ربط و خبط ملت ییخما ہے شرق کی نجات

[East's salvation lies in the unity of the *millat*.]

am slow-footed;²⁸
 all my work is incomplete and what to me
 430 appears mature is unripe,
 but God has given me a heart full of living
 passion
 and thus enabled me to unravel one knot out of a
 hundred.
 "Take your share of my fire and ardour,
 there may not come after me as a *faqir* like me."

28. Cf. Iqbal's statement : "I have given the best part of my life to a careful study of Islam, its laws and polity, its culture, its history and its literature. This constant contact with the spirit of Islam, as it unfolds itself in time, has, I think, given me a kind of insight into its significance as a world-fact" ("Shamloo," Ed., op. cit., p. 3).

Explanatory Note

The word *faqr* used by Iqbal has a peculiar significance. This word, in the Qur'an, stands for need, poverty, an attribute which men can possess while God is characterised by an attribute which is its opposite, viz. self-sufficiency. The Qur'an says: "O men, it is you that have need of Allah (*fugara'*), and Allah is Self-Sufficient, the Praised One" (xxxv. 16).

Faqr, according to the Qur'an, then, is a state which man should avoid and fear: "The Devil threatens you with *faqr* (poverty) . . . and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance . . ." (ii. 268). In other words, the state of *faqr* is something that should be avoided while its opposite, called *fadl*, abundance, is something which is commendable and which God bestows on the righteous.

But gradually the significance of the word *faqr* changed in the hands of the mystics, most probably under the influence of non-Muslim mystics, Christian and Buddhist, who were respected and honoured for their piety, renunciation of the world and devotion to their faith. As a reaction to the social and political upheavals in the first centuries of Muslim rule, mendicancy seems to have become a common practice among the mystics and, in spite of prohibition of begging by the Prophet, sufis not only approved of this practice but prescribed it for the novices and often went to the length of misinterpreting the explicit sayings of the Prophet. It was perhaps during this period that traditions eulogising *faqr* became current.

The meaning of *faqr* was further transformed in the hands of sufis in due course of time. It does not mean only need or poverty, but an attitude of detachment towards the world, of total indifference to social and political problems of the day, complete negation of the self, flight from the outward to the

inward, from the exoteric to the esoteric. This transformation, unfortunately, played havoc with the ideological structure of Islam and laid the foundation for later quietism and negative mysticism.

Iqbal, however, brought about a wonderful metamorphosis and sought to invest this word with attributes more in harmony with the ideological background of Islam. *Faqr*, in Iqbal, does not signify only an attitude of detachment, selflessness and indifference to worldly life, which are all negative in nature. Iqbal's *faqr* is through and through positive. A *faqir* or *qalandar* in Iqbal is not only indifferent to vicissitudes of material life; he is a man of strong will, who has a moral stake in the social and political life of the people around him, motivated by the love for the ideal of moral and spiritual regeneration of mankind. In the attainment of this ideal, he is ready to sacrifice everything. It is this positive *faqr* which Iqbal describes in this chapter.

We find a glimpse of this *faqr* in Rumi. He says :

کارِ درویشی ورای فهم نست سوی درویشی منگر سست سست
زانکه درویشان ورای ملک و مال روزی¹ دارند ژرف از ذوالجلال
فقر فخری از گزار است و بجاز نی پزاران عز پنهانست و ناز²

[The affairs of *faqr* are beyond your comprehension ;
do not look upon *faqr* with contempt.

Because dervishes are beyond property and wealth,
they possess abundant sustenance from the Almighty.

Is "poverty is my pride" vain and false ?

No, there a hundred glories are hidden in it.]

Rumi describes different levels of spiritual men. At the apex "is the living Imam who is the Mahdi and the Hadi" and downwards there are several grades of *faqr*. He who undergoes greater discipline and passes through intenser fire occupies a higher position. It is the fire that purifies *faqr* of all dross. He says :

بست آن آپن فقیر سخت کوش زیر تپک و آتش است او سرخ و خوش²

[The *faqir* who bears hardship, is like iron
which under the hammer and fire is red and happy.]

1. *Mathnavi*, i, 2352 ff.

2. *Ibid.*, ii, 810 ff.

فقر خواهی؟ آن به صحبت قائم است³

[If thou desirest *faqr*, that depends on companionship.]

This positive concept of *faqr* is found in Iqbal much later. The word *faqr* is used first in a poem written in 1914 where he employs the *hadith* "Poverty is my pride" in the traditional poetic way, where poverty is contrasted with wealth.⁴ The word *faqr* in its special sense in Iqbal is found first of all, perhaps, in a verse in *Payam-i Mashriq* (published in 1. 23) :

فتر را نیز جهان بان و جهانگیر کنند
که باز راه نشین تیغ نگاهی بخشند⁵

[*Faqr* is also world-conquering and world-organising ; to the *faqir* sitting along the path is bestowed the sword of sight.]

In *Zabur-i 'Ajam*, published in 1926, the use of this word is more explicit. See, for instance, the following verse :

چه عجب اگر دو سلطان به ولایتی نگنجد
عجب این که می نگنجد به دو عالمی فقیری⁶

[It's nothing strange if two kings cannot be contained in a single kingdom,
Strange it is that a single *faqir* cannot be contained in two worlds.]

The following verse expresses Iqbal's concept of *faqr* beautifully :

چون به کمال می رسد، فقر دلیل خسروی است
ستند کیم قباد را در تنه بوریا طلب⁷

[When *faqr* attains perfection, it is a sign of power ; search for kingly throne under a *faqir's* mat.]

Faqr in Iqbal symbolises all those attributes which the Qur'an describes about a true Muslim and which were actualised

3. Ibid., v, 1063.

4. *Bang-i Dera*, p. 198.

5. *Payam-i Mashriq*, p. 206. For other references where the word *faqr* and *faqir* are used, see *Payam-i Mashriq*, pp. 7, 8, 191, 195, etc.

6. *Zabur-i 'Ajam*, p. 13.

7. Ibid., p. 163.

in the lives of the Companions of the Prophet. They lived in poverty of their own choice and yet were in the thick of social life of the people, guiding and directing them towards the ideal of material and spiritual well-being.

بگذر از فقری که عریانی دید⁸ ای خنک فقری که سلطانی دید⁸

[Do away with *faqr* that brings nakedness,
blessed is the *faqr* which bestows political power.]

In another place, it is said :

جز بقرآن ضیغمی رو باهی است فقر قرآن اصل شاپنگشایی است
فقر قرآن اختلاط ذکر و فکر را کامل ندیدم جز بذکر⁹

[Without the Qur'an, power is deceit,
the *faqr* of the Qur'an is the root of power.

The Qur'anic *faqr* is commingling of Remembrance and Reason,
I have never seen Reason perfected without Remembrance.]

Iqbal distinguishes two kinds of *faqr*, one leading to supremacy and the other to base poverty, and acknowledges that for this concept of *faqr* he is indebted to Rumi :

ز روی گیر اسرار فقیری که آن فقر است محسود امیری
حدر زان فقر و درویشی که ازوی رسیدی بر مقام سر بس زیری¹⁰

[Learn from Rumi the secret of *faqr*,
that *faqr* is envy of kings ;
avoid that *faqr* which
led you to (social and moral) decline.]

خودی تا گشت ممچور خدائی به فقر آموخت آداب گدائی
ز چشم مست رومی وام کردم سروی از مقام کبریائی¹¹

[Since *khudi* was cut off from supremacy,
it taught the art of begging ;
from the intoxicated eye of Rumi I gained
exhilarating experience of the state of Almightiness.]

8. *Javid Namah*, p. 169.

9. *Ibid.*, p. 89.

10. *Armaghan-i Hijaz*, p. 108.

11. *Ibid.*

THE FREE MAN

The free man is strong through repetition of

435

*Fear not*¹;

in the battlefield we are hesitant while he is daring;
the free man is clairvoyant through *There is no deity*,

he does not fall into the snare of kings and lords;
like the camel, the free man carries burdens²:
he carries burdens but lives on thorny bushes.³ 440
He sets his foot so firmly on the ground
that the pulse of the pathway begins to throb with
his ardour;
his soul becomes more everlasting through death,⁴

1. "Fear not" (*la takhaf*) occurs repeatedly in the Qur'an in several contexts, e.g. xi. 70.

2. Iqbal has described man (*Asrar-o Rumuz*, pp. 45 ff.) on the first stage of development as similar to an elephant whose traits are service and toil and whose ways are patience and perseverance.

کم خور و کم خواب و مخت بیشه

[He eats little, sleeps little, and is accustomed to toil.]

3. "Eating of thorns" stands for a simple crude fare.

4. Cf. the following:

Javid Namah, p. 217

بنده آزاد را شانی دگر
سرگ او را می دهد جانی دگر

his call of *takbir* is beyond words and sounds.⁵

- 445 The dervish gets tribute from kings,⁶
who regards the stones of the pathway as mere
glass.⁷

The warmth of your nature is due to his red wine;
your stream is watered by his river.

Kings in their silken robes

- 450 are pallid from fear of that naked *faqir*.⁸
The essence of faith for us is report, for him it is

[The free individual has a distinct dignity,
death bestows on him a new life.]

Zabur-i Ajam, p. 230

از از مرگی که می آید چه باک است
خودی چون پخته شد از مرگ باک است

[Why fear death which comes from without ?
When the "I" ripens, it is free from death.]

5. *Takbir*, to express greatness of God by saying: *Allahu Akbar*. "Beyond words and sounds" signifies that his *takbir* is the result of his conviction and is uttered in spirit rather than in words.

6. He is so possessed of power that the kings fear him and pay him tribute.

7. Stone and glass. This contrast emphasises that for a free man difficulties of great magnitude become insignificant in face of his strong will.

8. See *Asrar-o Rumuz*, pp. 26-29, where Iqbal relates the story of a king who got unnerved at the wrath of a dervish.

Naked *faqir*. By nakedness of *faqr*, Iqbal seems to denote complete and full manifestation of *faqr*, the qualities of an ideal man. See lines 357-58 above:

When *faqr* becomes naked under the Sun,
the Sun and the Moon tremble through its fear.

فقر چون عریان شود زیر سپهر از نهیب او بلر زد ماہ و سپهر [

vision⁹ ;
 he is within the house while we are outside the
 door ;
 we are friends of the Church, we sell mosques,¹⁰

9. The polarity of *khabar*, information, report, and *nazar*, vision, is as recurrent in Iqbal as the polarities of *jamal* (beauty) and *jalal* (majesty), love and reason, light and fire (*nur* and *nar*), seclusion and association (*khalwat* and *jalwat*), *dhikr* and *fikr*, etc. Report denotes knowledge gained through books, hearsay, i.e. from second-hand sources, and stands for reason, while vision stands for knowledge gained through personal experience and hence leading to deep conviction (Mahmud Nizami, *Malfuzat*, p. 21).

Bal-i Jibril, p. 70

خرد کے پاس خبر کے سوا کچھ اور نہیں
 ترا علاج نظر کے سوا کچھ اور نہیں

[Reason possesses nothing but *khabar*,
 your remedy lies in *nazar* (vision).]

In *Bal-i Jibril* (p. 184), Iqbal asks Rumi : What is the goal of man, *khabar* or *nazar* ? Rumi replies :

آدمی دید امت باقی پوست است دید آن باشد که دید دوست است !
 [Man is but sight, the rest is mere skin ;
 true sight means seeing the beloved.]

As he states in *Zabur-i Ajam*, p. 232 (see also p. 180), the really free man, the leader of mankind, is one who has enjoyed this vision. Though this vision in its complete and perfect form is vouchsafed to a few only, its reflections can and do reach ordinary people, for it is the degree of this vision which will determine the place of the individual in the scale of moral and spiritual excellence. A person's religiousness, he states, depends upon this degree of vision. See below, verse 563 :

"If you do not enjoy vision, your faith is only compulsion."

[گر نہ یعنی، دین تو مجبوری است]

10. This verse (453) as well as verse 461 refers particularly to the position of the Muslims in the subcontinent. Some groups were allied to the Hindus, others, to the British. It is on record that the Muslims sold lands attached to the mosques and even the mosques themselves to the Hindus.

he quaffs cups from the hands of Mustafa
himself;¹¹

455 he is not indebted to the wine-seller, nor has
he the cup in his hand;¹²
we have empty cups, while he is intoxicated since
eternity.¹³

The face of the rose is red through his grace,
his smoke is brighter than our fire.

460 He has in his bosom a clarion call¹⁴ to nations,
their destiny is inscribed on his forehead.¹⁵

11. That is, his faith is based on direct inspiration from the Qur'an and the *Sunnah*.

12. *Mughan*, plural of *mugh*, a Zoroastrian priest. In Persian poetry, *mugh* is associated with wine-selling and, therefore, *mughan* stands for wine-seller. The verse signifies that the intoxication of the Free Man is not dependent upon the wine-seller or upon the cup of wine.

13. *Alast* occurs in the Qur'anic verse, vii. 172 : "Am I not your Lord?" These words refer to man's covenant with God before the creation of the world and hence the word *alast* in Muslim literature stands for eternity.

14. Clarion call, *takbir-i umamm*. The word *takbir* (explained in note 5) is used here most probably for *sur*, trumpet of Israfil, summoning people from the graves on the Day of Resurrection. See the Qur'an, Ixviii. 18. The Free Man's call makes the dead nations alive once again. Iqbal speaks of God's Vicegerent (*Asrar-o Rumuz*, p. 50) :

از قمِ او خیزد اندر گورِ تن مردہ جانہا چون صنوبر در چمن

[At his cry "arise," the dead spirits
rise in their bodily tombs like pines in the fields.]

15. Forehead, *jabin*. It is commonly said that the fate of a person is inscribed on his forehead. This physiognomical belief may be right or wrong, but it has given to the literary tradition a lot of phrases and idioms like the present. See the couplet in *Darb-i Kalim* (p. 180) :

تو اپنی سرنوشت اب اپنے قلم سے لکھ
خالی رکھی ہے خاصہ حق نے تری جبیں

We turn in worship¹⁶ sometimes to the Church
and sometimes to the temple,
he does not seek his sustenance from others'
hands;
we are all slaves of the Franks, he is His slave,¹⁷

[Now write your destiny with your own pen,
God's pen has left your forehead empty.]

16. *Qiblah*, direction of the Ka'bah, the place to which Muslims turn for prayers, hence the object of adoration to which we turn for prayers and supplication, for the fulfilment of our wishes and desires. Cf. the following verse (*Javid Namah*, p. 170) :

گه او را با کنیسا ساز باز گه پیش دیریان اند نیاز

[Now it makes concord with the Church,
anon it turns entreating to the people of the Temple.]

17. 'Abduhu, His slave. It is based on the famous Qur'anic verse describing the Prophet's ascension : "Glory to Him Who carried His Servant by night from the Sacred Mosque . . ." (xvii. 1).

The Qur'an uses words like 'abdina, 'abdan, 'ibadan, etc., all signifying God's creatures, as, for instance, xix. 93 : "There is none in the heavens and the earth but comes to the Beneficent as a servant ('abdan)." The 'abduhu (His slave) is used here by Iqbal in the sense of Perfect Man, especially the Holy Prophet.

Asrar-o Rumuz, p. 105

چون مقام عبده حکم شود کس دریوزه جام جم شود

[When the station of Servanthood is established,
Beggar's bowl becomes Jamshed's cup.]

Javid Namah, p. 78

تاز "ما زاغ البصر" گرد نصیب بسر مقام عبده گردد رقیب

[That he may share in "the eye turned not aside,"
He stands steadfast on the station of His Servant.]

"The eye turned not aside" has reference to the Qur'anic verse lxxi. 17. And then there is the famous discourse in *Javid Namah* (p. 150) where, on the basis of these words, Iqbal develops his doctrine of Logos :

he cannot be contained in this world of colour and smell.¹⁸

عبد دیگر ، عبده' چیزی دگر مسا سراپا انتظار او منتظر

[“Servant” is one thing, “His Servant” is something different; we are all in expectation, he is the Expected One.]

It is a said of the Ideal Man (*Armaghan-i Hijaz*, p. 128) :

مقامش عبده' آمد و لیکن جهان شوق را پروردگار است

[His station is that of His Servant, but he is the nourisher of the world of ecstasy.]

18. With regard to the character of the Perfect Man, expressed in this verse, Iqbal says : “Maulana Rumi has very beautifully expressed this idea [of man’s absorption of God into himself]. The Prophet, when a little boy, was once lost in the desert. His nurse Halima was almost beside herself with grief but while roaming the desert in search of the boy she heard a voice saying [*Mathnavi*, iv, 976] :

‘Do not grieve, he will not be lost to thee ;
Nay, the whole world will be lost in him.’

[غم نخور ، یاوه نگردد او ز تو بلکه عالم یا وہ گردد اندر او]

The true individual cannot be lost in the world ; it is the world that is lost in him” (quoted in Nicholson, Tr., *Secrets of the Self*, Intro., pp. xix-xx, footnote).

Zabur-i Ajam, p. 212

نگنجد اندرین دیر مکافات جهان او را مقامی از مقامات

[He is not contained in this world of retribution, it is only a station on his journey.]

Darb-i Kalim, p. 39

کافر کی یہ پہچان کہ آفاق میں گم ہے
مؤمن کی یہ پہچان کہ گم اس میں ہیں آفاق

[An unbeliever’s sign : he is lost in the universe, a believer’s sign : the universe is lost in him.]

Our days and nights are spent in anxiety for
livelihood;

465

but what is our end?—pains of death.

He alone has stability amidst this world of
instability;

death for him is one of the stations of life.¹⁹

19 (ll. 466-68). Here two kinds of death are mentioned : one, the death of ordinary people, the other, the death of strong personalities. Rumi has also described (*Masnavi*, iii, 3435) these two kinds of death :

آنکه مردن پیش چشمش تهلاک است امر لا تلقوا بگیرد او بلست
و آنک مردن پیش او شد فتح باب سارعوا آید مر او را در خطاب

[That one in whose eyes death is destruction,
he takes hold of God's command: do not cast yourself into destruction;
that one to whom death is the opening of the gate,
he is addressed by God as: vie ye with one another in hastening.]

Iqbal believes that if life had been led without pursuit of ideals and the state of tension has not been maintained, then death would lead to dissolution of personality. To one who has led a life of fruitful activity death is only a kind of passage to another world (*Reconstruction*, pp. 19-20 ; Nicholson, Tr., *Secrets of the Self*, Intro., p. xxiv).

Darb-i Kalim, p. 25

ہو اگر خود نگر و خود گر و خود گیر خودی
یہ بھی ممکن ہے کہ تو موت سے بھی مر نہ سکے

[If *Khudi* is self-examining, self-creative and self-grasping,
'tis possible you may not die after death.]

Iqbal distinguishes these two kinds of death (*Zabur-i Ajam*, p. 230) :

از ان مرگی کہ می آید چہ باک است
خودی چون پختہ شد از مرگ پاک است
ز مرگ دیگری لرزد دل من
دل من، جان من، آب و گل من

The people of the heart²⁰ feel frustrated in our

ز کار عشق و سستی بر فتادن شرار خود بخششانی ندادن

[Why fear that death which comes from without ?

For when the "I" ripens into a self,

It has no danger of dissolution.

There is a more subtle inner death which makes me tremble.

This death is falling down from love's frenzy,

Saving one's spark and not giving it away freely to the heaps of chaff.]

[Translation by Iqbal, in his article "McTaggart's Philosophy," in *Indian Art and Letters*, 6, 1932.]

Iqbal calls (*Armaghan-i Hijaz*, p. 43 ; also pp. 44-45) the second type of death as "incomplete death":

تحبیب اوست مرگ ناتمامی که بی الله پو زیست مسلمانی

[A believer who lived without *He is Allah*
meets an incomplete death.]

About the first kind of death, he says (ibid., p. 53):

مسلمانی که مرگ از وی بلرzd جهان گردیدم و او را ندیدم

[I wandered throughout the world but did not meet
a believer before whom death trembles.]

Payam-i Mashriq, p. 36

دلت می لرزد از اندیشه مرگ ز بیمهش زرد مانند زیری
بنخود باز آ خودی را پخته تر گیری اگر گیری ، پس از مردن نمیری

[Thy heart grieveth at the thought of Death,
Pale as a lime in terror thou dost lie;
Come to thyself, make thyself more mature,
If thou dost, thou wilt not die after death.]

20. Heart, *dil*. In Muslim literature, the word *dil* or *qalb* stands for the source of spiritual experience, *ihām*, inspiration. The idea was developed by Ghazali in *Ihya'*. It is based on the Qur'anic verse : "Then He made him (man) complete and breathed into him of His spirit, and gave you ears and hearts . . ." (xxxii. 93).

Commenting on this verse, Iqbal says : "The 'heart' is a kind of inner

company,
but the grace of his company puts a heart even
into dust. 470

Our life is subject to doubts and misgivings,
he is all activity and little talk;
we are beggars roaming the streets and destitute,
his *faqr* is equipped with the sword of *There is no*

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 Qur'an, something which 'sees,' and its reports, if properly interpreted, are never false" (*Reconstruction*, pp. 15-16). Cf. Rumi's *Mathnavi*, i, 1126-27 :

نور نور چشم خود نور دل است نور چشم از نور دلها حاصل است
باز نور نور دل سور خداست کو ز نور عقل و حس پاک و جداست

[The light which gives light to the eyes is in truth heart's light,
eye's light is produced by the heart's light.

Again, the light that illuminates the heart is God's light,
pure and different from that of intellect and sense.]

Distinguishing heart from sense and intellect, Iqbal says :

Payam-i Mashriq, p. 20

بودی عشق و این پنگامه عشق اگر دل چون خرد فرزانه بودی

[Love had not been, nor all love's tumult,
if heart possessed mind's intelligence.]

Ibid., p. 30

خرد چون سوز پیدا کرد ، دل شد

[When reason developed burning, heart was born.]

Rumi speaks (*Mathnavi*, i, 722) about the effect on a person's personality, when he associates with men of heart :

گر تو سنگ صیخره و مرمر شوی چون به صاحب دل رسی گوهر شوی

[Though you be marble or rock,
you become a jewel when you reach the man of heart.]

deity;

- 475 We are mere straw caught in a whirlwind,
his stroke on the mountain brings out springs of
water.²¹

Get acquainted with him and avoid us,
destroy your present house and acquire a
new one.

Complain not of the revolving sky

- 480 revive yourself through associating with that
living person.

Association is better than knowledge of books,
companionship of free men is creative of men.
A free man is a deep and shoreless sea,
get your water from an ocean and not from a
canal.

- 485 His breast is in ferment like a boiling kettle,²²
for him a solid mountain is like a heap of sand.
In peace, he is the ornament of the assembly,²³
like spring wind to the garden;
on the day of battle, he, the knower of his

21. Reference may be to Moses's striking of a rock and the gushing forth of water. See the Qur'an, ii. 60.

22. It is related of the Prophet that noise like that of a boiling pot used to issue from his breast while he was saying his prayers.

23 (ll. 487-90). Cf. the following verses (*Javid Namah*, p. 192) where Iqbal describes the characteristics of a strong leader :

روز کیں کشور کشا از قاہری دلبری

[On the day of war, conquering the land by force of arms,
on the day of peace, by the winning ways of love.]

destiny,
digs his own grave with his own sword; 490
fly from us like an arrow,
and catch hold of his skirt with a frenzy.
The seed of the heart does not develop out of
water and clay,
without the look of the people of the heart.
In this world you do not count more than a 495
piece of straw
unless you attach yourself to the skirt of
somebody.

Explanatory Note

The distinction between Free Man (*hurr*) and its antithesis, Slave ('*abd*), belongs to the pre-Islamic Arab society which, like the Greek and other ancient societies, was feudal in character, divided into free men and slaves. The Qur'an refers to both these categories of people in ii. 178, using the words *hurr* and '*abd*. The word '*abd* was retained by the Qur'an to designate the ideal type of man in relation to God.

These two words, *hurr* and '*abd*, were used by Iqbal first in *Asrar-i Khudi* (pp. 82 ff.). It is, however, to be noted that these 18 verses dealing with the characteristics of two types of people were not there in the first edition, published in 1915, not even in the second edition, and, therefore, were not included in Nicholson's translation of the *Asrar*, which was based on the second edition of the text.

One type of people, the slave, is devoted to the pursuit of material ends and employs reason as an exclusive tool of approach. As such these people are confined within the net of space and time and their vision, therefore, does not rise higher than mornings and nights which weave their shrouds round their bodies. They are subject to the inexorable law of fate, and are contentedly happy with the old repetitive phenomena of life. They are given to sloth and, like fossils, never taste the joy of growth and development. They feel safe in the cosy mansion of the past, with no concern for the present ever-changing panorama of human history.

The Free Man, on the other hand, does not allow these nights and days to put limitations on the flights of his ambitions. When he bursts forth from the shell of the dust and acquires "heart," the symbol of the spiritual realm, he becomes the ruler of the universe. He is a creator *par excellence* on this earth, ever expanding his spiritual dimensions by singing new songs and

creating new things and enlightening the hearts and minds of people around him. His life is creatively related to the past and inspired by the vision of the future. This Man was described by Iqbal in *Asrar-i Khudi*, under the heading "God's Vicegerency" and later while elucidating the "Hidden Meanings of the Names of 'Ali'" (pp. 52-57).

There is one more point to be considered, viz. Iqbal's use of the word '*abduhu*' for the Perfect Man, most probably under the influence of Hallaj, who, while speaking of him, says : "He (i.e. God) looked in eternity and brought forth from non-existence an image, an image of Himself, endowed with all His attributes and all His names : Adam. The Divine look made that form to be his image into everlasting. God saluted it, glorified it, chose it, and inasmuch as He manifested Himself by it and in it, that created form became *Huwa*, *Huwa*, He, He."¹

Rumi has also dealt with this conception of the Perfect Man in great detail. There is a well-known *ghazal* of Rumi which is included in Nicholson's *Selected Odes* (Ode 8) and then in the *Mathnavi* itself he describes the character of the Perfect Man, for whom he employs the old term, Adam.²

Besides other places where Iqbal has used this word '*abduhu*',³ in *Javid Namah* (pp. 149-50) he gives his point of view in detail :

عبدہ، از فهم تو بالاتر است	زانکہ او ہم آدم و ہم جویر است
*	*
عبد دیگر عبدہ، چیزے دگر	ما سراپا انتظار او مستظر!
*	*
عبدہ، جز ستر عبدہ، آگاہ نیست	کس ز ستر عبدہ، الا الله نیست!
*	*
عبدہ، چند و چگون کائنات!	راز درون کائنات!

["His Servant" surpasses your understanding
because he is a man, and at the same time essence. . . .
"Servant" is one thing, "His Servant"⁴ is another thing ;
we are all expectancy, he is the expectation,

1. R.A. Nicholson, *The Idea of Personality in Sufism*, p. 40.

2. *Mathnavi*, iv, 398-402, etc.

3. See *Asrar-o Rumuz*, p. 105 ; *Armaghan-i Hijaz*, p. 128.

4. The Qur'an, xvii. 1.

no man knows the secret of "His Servant".

"His Servant" is naught but the secret of "save God"....

"His Servant" is the how and why of creation,

"His Servant" is the inward mystery of creation.]⁵

In the end, Iqbal emphasises the importance of associating with such people. On this subject, Rumi's following verse is well known:

یک زمانی صحبتی با اولیا بی ریا
بہتر از صد ساله طاعت

[Association with friends of God for a few moments is better than sincere worship of God for years.]

Armaghan-i Hijaz, p. 158

ز تاویلات ملایار نکو آر نشستن با خود آگاهی دی چند

[Better in the company of a self-knowing person for a few minutes than to listen to the discourses of Mullas.]

5. *Javid Namah*, p. 150. Arberry's translation, p. 99.

THE ESSENCE OF THE SHARI'AH

I have learnt many things from the Master of
Rum,
especially have I burnt myself in (the fire of)
these words of his:

“‘If you carry money for the sake of the Faith,¹
that money is a blessing,’ says the Prophet.”
500

If you don’t keep this point in mind,
you are a slave and money is your lord.
The welfare of the nations is in the hands of the
poor,
while the rich man causes disruption to the
nations.

In his eyes, novelty is something mean,²
505

1. Rumi’s point of view in the controversy between unalloyed materialism, which totally ignores the demands of the spirit, and fake spiritualism, that flies from involvement in the mundane affairs, is that of Islam which treads the middle path between the two extremes. Rumi does not denounce wealth as such but only its misuse and undesirable consequences that follow from its possession (*Mathnavi*, i. 983):

آب در کشتی هلاک کشته است زیر کشتی هر کشته پشته است
[Water in the boat leads to its destruction,
water under it helps to push it forward.]

What is condemnable is not wealth or efforts towards acquiring it but the attitude of mind that breeds capitalistic blindness to human welfare and deadens sensitivity to the miseries of the exploited people.

2. This verse refers to the capitalist’s aversion to change and his striving to maintain the *status quo* at all cost.

he buys only old things;
 what is wrong he regards as right
 and is afraid of the upheavals of revolution.

510 The capitalist usurps the portion of the labourer,
 and robs the honour of his daughter.³

The labourer bewails before him like a reed,
 with constant cries issuing from his lips.

His cup lacks wine;
 he builds palaces but is himself a homeless
 wanderer.

515 Praise be to the rich person who lives like a
 dervish

and is God-oriented in an age like ours.⁴

Unless people understand the significance of a
 lawfully earned food,⁵

3 (ll. 507-10). These verses refer to the capitalist's blatant violation of moral values which, as Iqbal seems to imply, is the natural consequence of amassing of wealth when divorced, motivationally, from spiritual orientation.

4. Iqbal characterises the present age as lacking in spiritual orientation (*Armaghan-i Hijaz*, p. 68), ecstasy (ibid., p. 69), sincerity (ibid., p. 135). If amidst such an environment, a person, having wealth, lives a simple life of piety and abstinence, surely it is a matter of great significance.

5. In the economic system of Islam, the first and foremost principle is the distinction between what is lawful and what is not lawful. Islam places restrictions on the scope of acquisition of wealth as well as on that of expenditure. The contemporaries of Prophet Shu'aib, when advised by him to be careful in their business dealings lest they violate the basic moral principles of equity and justice, remarked: "Does your prayer enjoin you that we should not do what we please with regard to our property?" (Qur'an, xi. 87).

These limitations, born out of moral considerations alone on the acquisition and expenditure of wealth, cut at the root of economic imbalance in society. With such an economic system in force, there is no fear of economic exploitation and class-war.

life of society becomes miserable.

Alas! Europe is not aware of this principle,
her eyes do not see through God's light;⁶
she does not know lawful from unlawful,
her wisdom is immature and all her activities
defective.⁷

520

One nation preys on another,
one sows the seed, another takes away the
harvest.

It is "wisdom" to snatch food from the weak
and to rob their body of the soul.

525

The way of the new culture is to murder people;
and this killing is done under the garb of

Rumi explains that unlawful food inexorably leads to immoral behaviour. If you find anybody overwhelmed by greed, jealousy, lust, cruelty, you could very easily and correctly argue that his food had not been lawfully acquired, for food is the seed and thoughts in one's mind are the fruit (*Mathnavi*, i, 1642 ff.).

6. Reference is to the famous tradition of the Prophet :

اتقوا فرسنه المؤمن لانه ينظر بنور الله

[Fear the sagacity of the believer, for he sees through the light of God.]

7. Iqbal quotes (*Bal-i Jibril*, p. 190), Rumi's verse :

علم و حکمت زاید از نان حلال عشق و رقت آید از نان حلال

[True knowledge is born of lawful food,
love and compassion are born of lawful food.]

In *Javid Namah* (p. 240), he says :

سر دین صدق مقال ، اکل حلال

[The essence of religion is : truthful speech and lawful food.]

commerce.⁸

These banks, the result of clever Jews' thinking,
530 have taken away God's light from the heart of
man.

Unless this system is destroyed completely,
knowledge, religion and culture are mere empty
names.⁹

8 (II. 523-28). About the Western system of Government, Iqbal says (*Zabur-i Ajam*, p. 233) :

خرد جز کافری کافرگری نیست فن افرنگ جز مردم دری نیست
گروهی را گروهی در کمین است خداش یار اگر کارش چنین است

[Intellect is nothing but fostering of unbelief,
the art of the West is nothing but man-killing.
A group lies in ambush against another group,
may God protect her in her predicaments.]

See also the following (*Javid Namah*, p. 210) :

جلوپایش خانمانها سوخته شاخ و برگ و آشیانها سوخته

[Its dazzling shows have burnt down abodes,
consumed branch, leaf and nest.]

Iqbal says : "Believe me, Europe to-day is the greatest hindrance in the way of man's ethical advancement" (*Reconstruction*, p. 179). The reason for this, according to him, is that European culture is divorced from the spiritual basis of life, what he calls *nur-i haqq* here. A few lines earlier, he says in the same lecture : "Humanity needs three things to-day—a spiritual interpretation of the universe, spiritual emancipation of the individual, and basic principles of a universal import directing the evolution of human society on a spiritual basis."

9 (II. 531-32). Iqbal thinks that Western culture which is through and through secular in complexion cannot be expected to face the challenge of the new age. No change, superficial or far-reaching, can stave off its doom. What is needed is : total destruction of this culture. It is the same remedy that was suggested by Waliullah : total and complete revolution. See the present translator's articles : "Wali Allah : His Life and Times," *Iqbal Review*, October 1965, p. 25, Footnote 3.

In this world of good and evil, man seldom
knows¹⁰

what is profitable to him and what is harmful ;
nobody knows the right and wrong of an act,
which path is straight and which crooked.

The *Shari'ah* grows out of life's bosom¹¹ ;

535

10. Iqbal thinks that human reason is not capable of arriving at the universal moral truth for which man has to fall back upon revelation. Conclusions in the field of morality arrived at by human intellect are more often marred by the natural prejudices to which man is subject.

Javid Namah, p. 78

عقل خود بین غافل از هبود غیر سود خود بیند ل بیند سود غیر
و حی حق بینندگان سود هم در نگاهش سود و هبود هم

[The self-seeking intellect heeds not another's welfare,
it sees only its own benefit, not another's ;
God's revelation sees the benefit of all,
its regard is for the welfare of all.]

Darb-i Kalim, p. 67

اپنی حکمت کے خم و پیچ میں الجھا ایسا
آج تک فیصلہ نفع و ضرر کر نہ سکا

[He got so much involved in the web of his wisdom,
he could not decide what is harmful and what profitable.]

11. Life's bosom, *a'maq*, plural of *'umq*, depth.

In the true mystic tradition, Iqbal believes that the innermost depth of heart is the place where man receives spiritual illumination, revelations from the God of life. Ghazali in *Ihya'* (III/9, 23-24) describes this fact in a symbolic way. There are two ways to fill a pond. First is to pump water into it from some reservoir. The other is to dig the ground underneath to such a depth that water gushes out of the bottom and thus the pond begins to receive ever fresh and sweet water and no longer stands in need of external supply. The first is the way of reason while the second is the way of the mystic. Says Rumi (*Mathnavi*, ii, 160 ff.) :

دفتر صوف سواد و حرف نیست جز دل اسپید مثل برف نیست

[The sufi's book is not (composed of) ink and letters,
it is naught but a heart white as snow.]

its light illumines the darkness of the universe.

If the world were to accept its judgment regarding

Discussing the relative merits of the two paths, symbolised in another story of the Chinese and the Greeks, the former decorating the wall with diverse paints while the latter only polishing the wall, Rumi says (*Mathnavi*, i, 3489) :

عقل اینجا ساکت آمد یا مضل زانک دل با اوست یا خود اوست دل
اہل صیقل رسته اند از بو و رنگ پر دمئ بیهند خوبی بی درنگ
صد نشان از فرش و کرسی و خلا چه نشان بل عین دیدار خدا

[Reason here becomes silent or (else) it leads into error,
because heart is with God or indeed the heart is He.
The burnishers of heart have escaped from scent and colour,
they behold Beauty at every moment without tarrying.
They receive a hundred impressions from the Empyrean, the Chair and
the Void,
What impressions ? Nay, 'tis the very sight of God.]

This mystic conception of polishing (*saiqal*) the heart has its counterpart in Iqbal in '*umq*', depth. This term is used sometimes with *damir* as in verses 561-62 below :

فash می خواہی اگر اسرار دین جز به اعماقِ ضمیر خود سبین

[If you wish to see the essence of religion clearly,
look but into the depth of your heart.]

But most often he uses the word *damir* (or *a'maq*) alone to indicate the innermost recesses of the heart as the source of inspiration. See, for instance, the following verse (*Zabur-i Ajam*, p. 94).

خوشای کسے کہ فرو رفت در ضمیر وجود
سخن مثل گهر بر کشید و آمان گفت

[Happy is the man who reached deep into Being's heart,
drew forth jewel-like words and spoke fluently.]

In another verse (*ibid.*, p. 176), he speaks about his own experience of illumination :

غوطہ ہا زد در ضمیر زندگی اندیشه ام تا بدست آورده ام افکار پنهان شما

[My thought dived deep into Life's heart
till I could lay my hand upon your secret thoughts.]

what is forbidden,
this system would endure for ever. 540
It is not for the jurists to evaluate it, O son,
look at it in another way;¹²

It is only outstanding people, of great intellectual stature who can reach these depths. Comparing him with ordinary run of people, he says (*Da'b-i Kalim*, p. 73):

تجھے میں ابھی پیدا نہیں ساحل کی طلب بھی
وہ پاکی فطرت سے ہے مساوا حرم اعماق

[Desire to reach the shore is not yet born in thee,
he is aware of „depths” through his nature's purity.]

This awareness of “depths” is what Iqbal calls the vital way of appropriating the universe. It is, as he states in several places, out of illumination experienced in the innermost recesses of the heart that great Prophets and great reformers have been able to lay the foundation of a new world order. In verse 544 below, he speaks about the source of the *Shari'ah*:

Its roots lie in the bosom of Mustafa.

[یخ او اندر خمیرِ مصطفیٰ است]

This question of *a'maq*, depths, *damir* heart, is very intimately bound up with the question of inspiration, *ilham*, and its relation to reason. Iqbal holds (*Reconstruction*, p. 2), and so was the position of Ghazali, that both reason and intuition or *ilham* spring up from the same root. Reason plunges down into the “depth” and brings out jewels while what we call *ilham* is the same reason plunging deeper down into the “depths” of the self and bringing out more precious jewels. It is wrong to hold that reason and intuition are mutually antagonistic. All scientists and philosophers and all thinkers have been using both these. What is denounced in Iqbal, Ghazali and Rumi is not reason but sophistry. For Iqbal, see my art. on “‘I’m and ‘Ishq” in the monthly *Adabi Dunya* for April 1972 (VI, 42), pp. 9-24. For Ghazali, see Dr Nabih Amin Faris, Tr., *The Book of Knowledge*, pp. 235 ff. For detailed discussion of relation between the two, see my art. “Intellect and Intuition,” in Quarterly *Iqbal*, for January 1956, pp. 93-97.

12. “Looking in another way,” in contrast to the legal and formalistic attitude of the jurist, is the penetrative insight born of spiritual regeneration which, though based on reason, goes beyond reason and is the essence of what Rumi and Iqbal call *fagr*.

its legal formulations are based on justice and submission to Divine Will,

its roots lie in the bosom of Mustafa.¹³

545 It is through "separation" (from God) that desires warm the hearts.¹⁴

When "He" manifests Himself, you will cease to exist.

This separation is no doubt hard to bear,

13. "Bosom of Mustafa," innermost heart of the Prophet, i.e. the revelation received by him from God on his heart, as stated in the Qur'an (xxvi. 194). Speaking about a prophet, Iqbal says : "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" (*Reconstruction*, p. 125).

14. Separation, *firaq*, in opposition to union, *wasl*.

Very early in the history of sufism, a conflict raised its head in the fundamental tension between the esoteric and the exoteric, *batin* and *zahir*, the emphasis being laid on the former to such an extent that *tasawwuf* came to be regarded as a rival of the *Shari'ah*. Genuine attempts, however, were made by people like Ghazali and Ibn Taimiyyah, among others, to arrive at some integrative experience which might resolve this tension and help to arrive at some synthesis.

Hujwiri has tried to evaluate both the terms of the tension, and it seems that he is personally inclined to the superiority of the *Shari'ah* and its concomitant categories. Yet it must be admitted that no scientific attempt seems to have been made by him to resolve this tension.

Following Sirhindi, Iqbal tried to emphasise the true spirit of Islam as it manifested itself completely in the *Shari'ah*. His emphasis on *firaq* in contrast to *wasl* is in the same spirit. He is emphatic that in the highest experience, which the mystics call unitive, the true individual retains his separate existence and self-possession while face to face with God (see *Javid Namah*, pp. 140, 156-57, 159, and *Zubur-i 'Ajam*, pp. 220-21). In one of his letters to Khwaja Hasan Nizami, Iqbal says : "Imam-i Rabbini has discussed in one of his letters whether *gusastan* (breaking away, separation) is better or *paiwastan* (joining together, union). According to me, the former is Islam and the latter renunciation of the world or Magian mysticism" (Quarterly *Iqbal*, April 1954, p. 45).

try not to seek union with Him, rather submit to His will.¹⁵

Mustafa communicated His will to us; the injunctions of religion consist of nothing else. 550
The throne of Jamshid is hid under the mat (of a *fagir*),

fagir and political authority are both stations of (submission to God's) Will; accept the injunctions of the *Shari'ah* and do not complain,

the field of battle is not the place to argue why. So far as you can help, do not disobey its law,¹⁶ 555 so that nobody may disobey your orders.

Be of "the best make" through the *Shari'ah*,¹⁷ and inheritor of Abraham's faith.¹⁸

15. The ideal for Iqbal is not to seek unitive experience, experience of oneness with God, but to follow God's Will which is given in concrete shape in the *Shari'ah*.

16. This verse reminds one of Sa'di's well-known verse :

تو ہم گردن از حکم داور بیچ
که گردن ن پیچد ز حکم تو بیچ

[You too should not disobey God's commands, that others shouldn't disobey your orders.]

17. Reference is to the Qur'anic verse : "Certainly We created man in the best make" (xcv. 4). But if he fails to follow the true path, he is brought to "the lowest of the low".

18. Islam has a particularly intimate relation with the personality of Abraham. The Qur'an states that Islam is the "faith of your father Abraham" who "named you Muslim . . ." (xxii. 78). In another place (ix. 4) it is said that "there is for you a good example in Abraham and those with him. . ." It was Abraham who first enunciated and elucidated the implications of *tawhid*.

- O man of lofty attributes, what is *Tariqah*?¹⁹
 560 to see the *Shari'ah* in the recesses of life's heart.
 If you wish to see the essence of religion clearly,
 look but into the depth of your heart;
 if you do not enjoy vision, your faith is only
 compulsion;
 such a religion is a veil between you and God.
 565 If man does not see God fully manifest,
 he cannot rise higher than (the polarity of)
 free-will and determinism.²⁰
-

19. *Tariqah*, path. This is another term in mysticism that is sometimes opposed to *Shari'ah* (see Hujwiri, *Kashf al-Mahjub* (Urdu trans.), pp. 565-66). Iqbal tries to explain that *Tariqah* is *Shari'ah* when its laws are followed in their real spirit.

Cf. the following note of Rumi in the Preface to the fifth volume of the *Methnavi*: "The religious law is like a candle showing the way. Unless you gain possession of the candle, there is no wayfaring; and when you have come on to the way, your wayfaring is the path; and when you have reached the journey's end, that is the truth. The law is knowledge, the path action, the truth attainment unto God."

20 (ll. 563-66). What Iqbal describes here can be elucidated by a reference to some passages in the last lecture of the *Reconstruction*. Here he gives three stages of religion. In the last stage, he says (p. 181): "... metaphysics is displaced by psychology, and religious life develops the ambition to come into direct contact with the ultimate reality. It is here that religion becomes a matter of personal assimilation of life and power; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness."

Javid Namah, pp. 4-5

بی تجلی مرد دانا ره نبرد از لکد کوب خیال خویش مرد
 بی تجلی زندگی رنجوری است عقل سنجوری و دین مجبوری است

[Without *tajalli* from God no wise man found the way,
 he dies buffeted by his own imaginings;

Dive into your inner nature for a moment,
become a man of truth, don't rely on mere
conjecture—

that you may see the right and wrong of things,
and know what secrets lie behind these nine veils.

570

He who shares in the experiences of the Prophet
gets close to the faithful Gabriel.²¹

[without *tajalli* life is a mortal sickness,
reason becomes veil and religion constraint.]

Musafir, p. 7

چیست دین؟ در یافتن اسرارِ خویش زندگی مرگ است بے دیدارِ خویش
[What is religion?—to discover one's essence;
life is death without seeing one's self]

Iqbal expressed the same idea by quoting (*Reconstruction*, p. 18!) from a Muslim sufi: "No understanding of the Holy Book is possible until it is actually revealed to the believer just as it was revealed to the Prophet."

Bal-i Jibril, p. 112

ترے خمیر پہ جب تک نہ ہو نزول کتاب
گرہ کشا ہے نہ رازی نہ صاحب کشاف

[As long as the Book is not revealed on your heart,
neither Razi nor *Kushshaf*'s author can unravel the knot.]

Kashshaf is a comment on the Qur'an by the famous Mu'tazilite Zamakhshari.

Iqbal says: "Iman is not merely a passive belief in one or more propositions of a certain kind; it is living assurance begotten of a rare experience. Strong personalities alone are capable of rising to this experience and the higher 'Fatalism' implied in it. . . . [This] fatalism . . . is . . . life and boundless power which recognizes no obstruction, and can make a man calmly offer his prayers when bullets are showering around him" (*Reconstruction*, pp. 109-10).

21. The angel Gabriel is described in the Qur'an as "the faithful spirit (*ruh ul-amin*) that has brought revelation on thy heart . . ." (xxvi. 193). "Close to Gabriel" may signify that the person now enjoys the privilege of receiving direct revelation from God.

O you who are proud of having the great Qur'an,
how long will you sit (inactive) in cell?

- 575 Reveal to the world the essence of religion,
and the significance of the clear *Shari'ah*;
none need be dependent on another (for one's
primary needs),²²
this is the sum and substance of the clear *Shari'ah*;
the jurists and the theologians have spun long
tales;

- 580 the faithful have failed to grasp this point.
A living nation met its death due to mis-
interpretations,
her heart lost fire (of life).

- I have seen sufis of pure heart
and taken good stock of the teacher in school,
585 my age produced a prophet too,²³
who could see in the Qur'an nothing but himself;
every one of them is fully conversant with the
Qur'an and the traditions;

22. This is in a nutshell the consequence of the enforcement of the *Shari'ah*. For Iqbal's concept of economic reform in Muslim society, see *Javid Namah*, pp. 78, 80-81, 89-90, 125. In one of his letters to the Quaid-i-A'zam, Iqbal has unequivocally stated that if the *Shari'ah* of Islam is enforced, the essentials of a peaceful life are fully assured.

23. The "Prophet" refers to Mirza Ghulam Ahmad of Qadian. For Iqbal's early attitude towards him, see his article "The Doctrine of Absolute Unity as Expounded by Abdul Karim al-Jilani," published in *The Indian Antiquary*, September 1900. For his later and mature views about him, see his different statements as given in "Shamloo," Ed., *Speeches, etc.*, pp. 93-144.

Mirza Ghulam Ahmad tried to interpret certain Qur'anic verses so that he could prove the genuineness of his prophethood.

but they are totally unaware of the true significance of the *Shari'ah*.²⁴

Reason and tradition both have fallen prey to lust,²⁵

their pulpit is a counter for the display of their wares.

There is no hope of salvation from these reformers.²⁶

What is the use of the sleeve when it lacks the White Hand?²⁷

The problems of the nations cannot be set right by you,

unless you prove by action that you are the bearer of truth.

590

24. Their knowledge is theoretical only; they lack fire of conviction and zeal for activity, for they have missed the true spirit of the message.

25. "Reason" and "tradition" stand for two kinds of knowledge into which pursuit of learning was divided in classical Islamic period, corresponding to what is called '*aql*' and '*naql*'. The latter stands for all those aspects of learning that deal exclusively with religious problems, while the former refers to all those branches of learning that today come under the title of science and humanities.

26. "Reformers," *Kaliman*, plural of *Kalim*, the title of Moses. *Kalim* in Iqbal stands for an ideal reformer, prophet, teacher.

27. "White Hand" is a miracle of Moses. See the Qur'an, xx. 22. Staff and White Hand are two miracles of Moses that correspond to *jamal* (beauty) and *jalal* (majesty), *qahiri* (might) and *dilbari* (mercy).

Explanatory Note

This is perhaps the most important chapter of the book.

The first point that Iqbal emphasises is that wealth (capital) in itself is nothing evil. It is the use to which it is put that determines its value. Any exploitation of one class by the other must be condemned.

Islam lays down certain limits with regard both to earning and spending money. Unfortunately, modern age, under the European ways of secularism, has lost sight of this very important distinction between lawful and unlawful earnings and the result is that all kinds of social evils are undermining the peace and security of the people. Iqbal particularly refers to the banking system, which, he thinks, is based on exploitation of man by man.

In the sphere of morals, human reason is found to be defective in affording guidance. Iqbal thinks that revelation, as embodied in the *Shari'ah*, can help us here. It is based on social justice and can easily meet the economic demands of the common man.

In the end, Iqbal comes to resolve the age-old tension between *Shari'ah* and *Tariqah*. According to him, *Tariqah* is the mode of following the laws. When you follow the *Shari'ah* with all your heart in its true spirit, you are following the *Tariqah*. In the words of Iqbal, it is to discover "the ultimate source of the law [*Shari'ah*] within the depths of [our] own consciousness."¹ This discovery enables the individual to rise above the petty differences of the theologians and the jurists and to realise the real worth of the *Shari'ah*, whose object is to establish a socio-economic system in which every individual has the inalienable

1. *Reconstruction*, p. 181.

right to live free from all man-imposed claims and the State is responsible to meet his primary needs of food and shelter and upbringing of his children.

کس نگردد در جهان محتاج کس

[None be dependent on others (for primary needs).]

LAMENT ON THE DIFFERENCES AMONG INDIANS

- 595 O Himalayasi O Attock! O Ganges!
 how long shall we go on living sordidly like this?
 The old lack insight,
 the young are devoid of love;
 East and West are free, but we are slaves of
 others;
- 600 our bricks go to the building of others'
 mansions.¹

I (ll. 595-600). Iqbal speaks of India of his days, his native land, with great anguish. In *Payam-i Mashriq*, while addressing Amanullah, the then king of Afghanistan, he gives vent to this agony which the Muslims were then experiencing. While describing the plight of the Muslim world, he speaks of the Muslim (*Payam-i Mashriq*, p. 4) of this land :

سالم، ہندی شکم را بندہ، خود فروشی، دل ز دین پر کنڈہ،

[The Indian Muslim is a slave to his stomach,
 extremely selfish and alienated from his faith.]

In another place (*ibid.*, p. 168) he says :

بنگ، بند نوای حیات بی اثر است که مردہ زندہ نگردد ز نخمه، داؤد

[Life's Song seems ineffective in the land of Ind,
 for David's song cannot bring the dead to life.]

David, the Prophet-king of the Israelites (1004-965 B.C.), had revelation from God forming *Zabur* or *Psalms* which form part of the Old Testament. David was a beautiful singer who would sing hymns in praise of God so charmingly.

To live according to the wish of others
 is not deep slumber ; it is eternal death ;
 this is not a death that comes from the sky ;
 its seed grows out of the depths of one's soul.²
 Its prey waits neither for the undertaker nor for
 the grave,

605

nor for friends from far and near ;
 no clothes are torn in grief over his death,
 his hell is not on the other side of the skies.
 Do not seek him among the crowd on the Day of
 Judgment,
 his tomorrow lies in his today.³

610

The same sense of disgust at the sad plight of Indian Muslims is expressed by Iqbal in *Javid Namah* (pp. 169-70), where the Spirit of India appears before him, bewailing of the miserable plight of the people who "have estranged themselves from their selfhood":

مرد جعفر زنده روح او ہنوز ! آشیان اندر تن دیگر نہد ! گاہ پیش دیریان اندر نیاز	کی شب پندوستان آید بروز ! تاز قید یک بدن وا سی دهد او را با کامسا سازباز
---	--

[Ja'far is dead, but his spirit is living still ;
 as soon as it escapes from the chains of one body,
 at once it makes its nest in another flesh.

Now it seeks concord with the Church,
 anon it turns entreating to the Brahmin.]

Eng. trans. by A. J. Arberry, p. 108.

2 (ll. 603-04). "Death from the sky" means natural death. "Death from the depth of the heart" means spiritual death as a result of wrong ideological affiliations.

3. These verses (605-10) describe the state of spiritual death and therefore the ceremonies usually performed on the natural death of a person are not performed on this occasion.

What use is there to produce before God one⁴
who has both sown the seed and reaped the fruit
in this world?

A nation that does not relish the prodding of
desire

is wiped off the face of the earth by Nature.

It is through magic that the crown and the throne
acquire authority⁵;

Iqbal describes elsewhere (*Zabur-i Ajam*, p. 230) this kind of death :

ز مرگِ دیگری لرزد دلِ من ، آب و گلِ من
بدستِ خود کفن بر خود پریدن * * *
پچشمِ خویش مرگِ خویش دیدن
ترا این مرگ هر دم در کمین است

[This is a more subtle inner death
which makes me tremble !

Cutting one's shroud with one's own hands ;

seeing one's death with one's own eyes.

This death lies in ambush for thee,

fear it, for that is really our death.]

4. The idea that those who work for gain in this life only will be given their reward here, is based on the following verse of the Qur'an, xvii. 18 : "Whoso desires this transitory life, We hasten to him therein what we please...." After death, he will be deprived of the opportunity to experience Beatific Vision.

5. Magic, *sahiri*, enchantment. Iqbal calls (*Bang-i Dara*, p. 295) imperialism as *sahiri* :

خواب سے بیدار ہوتا ہے ذرا محاکوم اگر
پھر سلا دیتی ہے اس کو حکمران کی ساحری

[If ever subjects from their sleep
half rose themselves, the sure
enchantment of their rulers steep
their wits in dreams once more....]

Eng. trans. by V. Kiernan, *Poems from Iqbal*.

what is frail as glass becomes through magic hard
as stone.

Under the influence of this "clear enchantment,"⁶
Muslims abjured their faith and unbelievers, their
unbelief.

The Indians quarrel with one another
having revived their old differences,
until a Frankish nation from the land of the West
assumed the role of a mediator between Islam
and *kufir*.

Nobody knows water from mirage,
Revolution, O revolution, O revolution!

O you who are always anxious for material
sustenance,
ask of God a living heart⁷;

620

625

6. Clear enchantment, *sehr-i mubin*. See the Qur'an, v. 110, where this phrase is used about Jesus' prophetic mission and his miracles, as interpreted by the unbelievers.

7. "Heart." Iqbal has written much about it. In one place, he says:

Armaghan-i Hijaz, p. 168

تو می گوئی کہ دل از خاک و خون است
گرفتار طسم کاف و نون است
دل ما گرچہ اندر سینه ماست
و لیکن از جهان ما برون است

[You say that heart is of earth and blood,
is caught in this created world's snare.
Although our heart is within our breast,
it belongs to a sphere beyond this world of ours.]

- although its seat is in water and clay
 yet the nine heavens are under its authority.
 Do not think it belongs to the earth,
 630 it really comes from the highest heavens.
 The world is for it the Friend's abode
 and gets the Friend's smell from the tulip's tunic.
 It is constantly at war with the world,
 the stones on the path are broken to pieces by its
 strokes ;
- 635 it is familiar with the pulpit and the gibbet,
 and keeps a strict watch over its own fire ;
 it is only a streamlet but has oceans in its lap,
 its ripples bring tidings of storms ;
 it is not by bread that it lives,
- 640 it dies as soon as it loses its vision of the Truth ;
 it is like a lamp in the dark chamber of the body :
 it illumines both multitude and solitude.
 Such a heart, ever watchful of itself and
 God-intoxicated,
 is not achieved except through *faqr*.
- 645 O young man, catch hold of its skirt firmly,
 you have been born in slavery, now live free.

Payam-i Mashriq, p. 30

دل از ذوق تپش دل بود لیکن چو یک دم از تپش افتاد ، گل شد

[Heart is heart because of the joy of striving,
 when this joy of striving disappeared, it became mere clay.]

Explanatory Note

The first section of this chapter deals particularly with the problem of the Muslims *vis-a-vis* the Hindus of the subcontinent. Freedom of the country from the British bondage was the ideal before all, but the Hindu leaders seemed to behave as if they wanted to inherit from the British Government the authority to rule the country without sharing it with other communities. Apprehension of the Muslims on this account seemed to be confirmed during the Round Table Conferences in London.¹

Iqbal describes the life of the people under slavery of the Imperial powers. In *Bandagi Namah*,² the reader will find a detailed exposition of his point of view. Slavery, says Iqbal, deprives people of the opportunity of preserving their cultural identity and transmitting it to their future generations. Again, it is due to the fact that different nations in the subcontinent, in spite of their desire to win freedom from the alien rulers, waste their time and energy in fighting with one another on differences that could be resolved with goodwill on all sides.

The second section deals with the solution which Iqbal has in view. It is to "pass from matter to spirit. Matter is diversity; spirit is light, life and unity."³ This spiritual orientation in man is symbolised by the word "heart" which "shines like a bright lamp in the dark chamber of the body". For elucidation of the term "Heart," see note 20 to line 469.

Iqbal thinks that spiritual orientation of heart can be cultivated successfully in what he calls *faqr*, which is explained in the previous chapter and especially in the Explanatory Note at its end.

1. "Shamloo," Ed., *Speeches and Statements of Iqbal*, pp. 208 ff.

2. It is part of *Zabur-i Ajam*, pp. 248 ff. It has been translated into English by the present writer and published along with the translation of *Gulshan-i Raz Jadid* by the Institute of Islamic Culture, Lahore.

3. "Shamloo," Ed., op. cit., p. 35.

PRESENT-DAY POLITICS

It strengthens the chains of the slaves ;
the inexperienced call it "freedom".
When it saw the people's agitation,
650 it drew a curtain over the face of imperialism.
It characterised State as multi-national,
and thus covered its trickery under this naive
phrase.

One can hardly move about freely in its
environment,
no door can be opened by its keys.
It said to the bird in cage, "O sorrow-stricken
655 bird,
build thy nest in the house of the hunter ;
he who builds his nest in meadows and gardens
cannot be secure from falcon and hawk."
Under its spell, the self-deluding bird, enamoured
of grain,
660 choked its wailings in its throat.
If you desire (real) freedom, do not get caught in
its coils,
remain thirsty rather than pine for moisture from
its vine.
May God protect you from its speech
and its equivocal word !

The eyes (of the people), through its collyrium,
become more blind, 665

and the helpless are rendered more helpless
through its subterfuges;

may God protect us from the wine of its cup,
and from its gamester's tricks.

The free man does not neglect his ego;

protect yourself, do not take its opium pill. 670

Speak the word of (truth like) Moses before
Pharaohs¹

so that your stroke may split the river into two.²

My heart is grieved at the dishonour suffered by
the caravan,

I do not see the light of soul in its leader;

he is a worshipper of the body, ambitious of
worldly honour and short-sighted:³ 675

1. Moses was ordered by God to go to Pharaoh to warn him of the wrongs being done by him. See the Qur'an, xxvi. 10-11, xl. 23-24, lxxix. 15-17. According to a well-known tradition, it is *jihad* to speak the truth before a tyrant.

2. This refers to the well-known incident in the history of the Israelites when Moses threw his staff into the river which sundered its water giving way to his followers to cross it safely while being pursued by the army of the Pharaoh. See the Qur'an, xx. 77, xxvi. 61.

Darb-i Kalim, p. 24

تازہ ہر عہد میں ہے قصہ فرعون و کام

[The story of Pharaoh and Moses is ever fresh in every age.]

3. Contrast between body and soul is often met in Iqbal in reference to many problems of life, especially as the West looks at them. He states that Europe uncritically accepted the duality of spirit and matter from Manichaean

his heart devoid of the light of *la ilah*,
he was born a Muslim but is a disciple of the

thought ("Shamloo," Ed., *Speeches and Statements of Iqbal*, p. 5). Iqbal thinks that both are intimately related and unless this truth is grasped fully, no programme of social reconstruction can be expected to achieve any success (*Zabur-i Ajam*, pp. 216-17).

When, however, there is question of preferences, Iqbal favours spirit:

Bal-i Jibril, p. 49

من کی دنیا؟ من کی دنیا سوز و سستی، جذب و شوق
تن کی دنیا؟ تن کی دنیا سود و سودا، مکر و فن

[The world of heart is burning, love, ecstasy,
the world of body is gain, artifice and deceit.]

Zabur-i Ajam, p. 217

یجان پوشیده رمز کائنات است بدن حالی ز احوال حیات است

[The secret of universe lies in the soul,
body is one of the states of life.]

Iqbal's criticism of the West and her culture is due to the same reason, her emphasis on the body. Addressing his son, Iqbal says (*Javid Namah*, p. 244):

ترسم این عصری که تو زادی دران
در بدن غرق است و کم داند ز جان

[I fear the age in which you have been born
is immersed in body and knows very little of soul.]

He rejects socialism for the same reason (*ibid.*, p. 69):

رنگ و بو از تن نگیرد جان پاک جز به تن کاری ندارد اشتراک

[The pure soul takes not colour and scent from body,
and socialism deals with nothing but body.]

church,⁴
 he rent asunder the veil of our honour ;
 to catch hold of his skirt is the height of
 foolishness,
 his breast is devoid of a shining heart. 680

In this path rely on yourself, for nobody
 goes hunting deer with the help of blind dogs.
 Alas ! for the nation that shuts its eyes from
 itself,
 gives its heart to the other-than-God, and breaks
 loose from itself.

When *khudi* died in the breast of the *millat*, 685
 the mountain became a straw and was blown
 away by the wind.

Although it has *la ilah* in its very constitution,
 yet it gave birth to no true Muslim.

One who gives faith to the faithless,
 whose self-prostration makes the earth tremble,
 who utters "there is no god" at the risk of his 690
 life,
 from whose blood grows (the flower of) *there is
 no god* ;
 that ecstasy, that ardour of longing, has

4. "Disciples of the church" refers to Muslim leaders who sided with the British rulers (Christians) and thus jeopardised the interests of the Muslim community. The best example was provided by some members of the Muslim Delegation at the Second Round Table Conference in London in 1931. See Muhammad Rafiq Afdal, *Gustar-i Iqbal*, p. 200, and *Letters and Writings of Iqbal*, edited by the present translator, pp. 8-9.

disappeared,
no longer is there such a man of heart in the
sanctuary.

- 695 O Muslim, in this ancient tavern,
how long will you remain in the snares of Satan?
Ask (of God) His blessing in your striving and
delight therein,
nothing is attained without midnight
supplications.⁵
- How long to live in the ocean like a floating
straw?
- 700 Become hard like a mountain through self-
control.

Although the wise do not reveal the state of their
heart to anybody,
I cannot hide from you my heart's grief.
Being a slave and born in slavery,
I have wandered away from the threshold of the

5. "Midnight supplications." See the Qur'an, Ixiii. 6 : "The rising by night is surely the fiercest way to tread and most effective in speech."

Payam-i Mashriq, p. 197

که اصل این گهر از گریه های نیم شبی است

[The root of this gem lies in midnight bewailings.]

Zabur-i Ajam, p. 152

ز اشکِ صبحگاهی زندگی را برگ و ماز آور
شود کشت تو ویران تا نریزی دانے پے در پے

[Sprinkle thy morning tears upon life's desert plain.
New harvest scarce appears except thou sow thy grain.]

Ka'bah.

When I recite salutations in the name of Mustafa, 705
my whole being suffers acutely through shame.

Love says : "O slave of others,
your breast is like a temple full of idols ;
so long as you do not have the colour of

Muhammad

do not pollute his name by your salutations." 710

Do not ask me about my inattentive standing in
prayer

and about my prostration lacking in ecstasy.

God's manifestation, although it may last but for
a moment,

is enjoyed by free people alone.

When a free man falls down in prostration before

God,

715

the blue sky revolves round him ecstatically ;
we slaves are unaware of his might
and of his beauty and grace.

Do not seek the ecstasy of faith in a slave,
even if he be a *hafiz* of the Qur'an. 720

He is a Muslim but behaves like an Azar,
his religion and gnosis are all *kufr* (unbelief).
If you have life's ardour in your body,⁶

6. "Life's ardour." It is the same thing which in some places (as, for instance, in line 530), Iqbal calls "light of God" and in other places (as, for instance, in line 674) "light of soul". All these terms stand for spiritual orientation.

you will know that the ascension of a Muslim is
in his prayer.⁷

- 725 If you have no warm blood in your body,
your prostration is but conformity to an ancient
custom;
the 'Id of the free people is the glory of State and
religion,
the 'Id of the slaves is but a congregation of
Muslims.

7. Ascension (*Mi'raj*) is the direct experience of God which the Prophet had. The verse is a rendering of the famous tradition "Prayer is a Muslim's ascension."

Explanatory Note

Iqbal strongly protests against Western political institutions and theories. He has written against Western Democracy in several places. In *Bang-i Dura* (p. 296), he says:

بے وہی ساز کہن مغرب کا جمہوری نظام
جس کے پردوں میں نہیں غیر از نواٹ قیصری¹

[In the West the people rule, they say :
And what is this new reign ?
The same harp still, the same strings play
The despots' old refrain.]

In *Payam-i Mashriq* (p. 158), he says :

گریز از طرز جمہوری غلام پختہ کاری شو
کہ از مغز دو صد خر فکر انسانی نہی آید

[Avoid the democratic path, become slave of a mature man,
for two hundred donkeys' mind can't replace one man's thought.]

Here in these verses, too, Iqbal repeats the same condemnation of Western democracy. But we must understand the real import of this denunciation of democracy.

Democracy, in Europe, came to take its shape as a result of certain economic factors. The flourishing merchant class and industrialists, in their ambition to control the sources of wealth, raised the banner of revolt against the absolute power of kings and rulers, but they hid their original motive of economic exploitation under the garb of people's interests. They claimed to fight for the cause of common man's rights while, as a matter of fact, they wanted power for themselves in their own economic interests which did involve exploitation of the poor and the weak.

As regards democracy in which power is held in the hands of

1. Eng. trans. by V. Kiernan, *Poems from Iqbal*.

true representatives of the people who feel themselves responsible before God, Iqbal is its greatest exponent. His lectures on "Islam As A Moral and Political Ideal," and "Political Thought in Islam," which later on were reproduced in several collections of Iqbal's writings, show clearly that Iqbal stood for real and pure democracy. The following quotation from Iqbal's note "Muslim Democracy" will clear all misgivings in this respect:

"The Democracy of Europe—overshadowed by socialistic agitation and anarchical fear—originated mainly in the economic regeneration of European societies. . . . 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. Out of the plebeian material Islam has formed men of noblest type of life and power."²

In the West, democracy developed out of fear of the common man by the privileged classes and devised by them to maintain their privileges under the garb of people's rule. Iqbal, therefore, advises the people of the East to repudiate political theories of the West, if they wish to maintain their separate cultural identity.

The Muslim community, unfortunately, in his days, lacked true leaders: those who are truly spiritually oriented, whom Iqbal calls people of the heart. Those who claim to be leaders of their community are Muslims only in name; they are motivated solely by selfish interests and personal ambitions. The need of the time is, in Iqbal's views, to sink within the depth of one's being, maintain contact with the spiritual sources of one's life and attain, through self-discipline, spiritual strength and fortitude.

The colonial occupation of the subcontinent for so long a time has affected adversely the normal growth of the people. Born and bred in slavery, they have been rendered incapable of breathing in a free atmosphere, having been uprooted from the natural soil of their cultural heritage. True faith and life are possible for free men only.

2. *New Era*, 28 July 1917, reproduced in S.A. Vahid, Ed., *Thoughts and Reflections of Iqbal*, p. 83.

A FEW WORDS TO THE ARAB PEOPLE

May your land prosper till eternity!

who raised the cry : no Caesars and Chosroes?¹

730

In this world of near and far, fast and slow,

who was the first to read the Qur'an ?

who was taught the secret of *la ilah* ?

where was this lamp (of knowledge) lighted ?

From whom did the world gain knowledge?

735

for whom is the (Qur'anic) verse revealed : "You
became"?²

It was due to the bounty of the one called *Ummi*³

1. This idea has been repeatedly expressed by Iqbal in the present book, in verses 254-55, 273-74, etc. In *Javid Namah* (p. 87), he says in the same strain :

خود طلبم قیصر و کسری شکست خود سر تخت ملوکیت نشست

[Himself broke the spell of Imperialism,
then assumed the mantle of Imperialism himself.]

In the footnote to this verse, Iqbal refers to the tradition of the Prophet : "When Caesar will be killed, there shall be no Caesar ; when Chosroe will be killed, there shall be no Chosroe thereafter."

2. Iqbal says that modern knowledge of sciences and arts is the legacy which Europe received from the Muslim world. "You became." Reference is to the Qur'anic verse, iii. 102 : "And remember Allah's favour to you when you were enemies ; then He united your hearts, so by His favour you became brethren."

3. *Ummi*. See the Qur'an, vii. 157. Usually it is translated as one who cannot read and write. According to some, it is the Arabic equivalent of the word "Gentile" which the Israelites used to designate all non-Jews.

that tulips grew out of the sandy desert of Arabia.⁴

Freedom (as a concept) developed under his care, that is, the "today" of the peoples is from his

740 "yesterday"⁵;

he put a "heart" into the body of Adam and removed the veil from his face, he broke all the ancient gods;⁶ every old twig, through his breath, grew a flower.

The excitement of the battles of Badr and

745 Hunain,

Haidar, Siddiq, Faruq and Husain, the grandeur of the call to prayer,

4. "Talip," *lalah*. Iqbal often employs this word, particularly *lalah-i sehra'*, to denote Muslim Community. Cf. *Zabur-i Ajam*, pp. 106, 126, 178, 187.

5. The concept of freedom (*hurriyat*), that is looked upon as a contribution of Western thought, was in reality given a concrete shape at the hands of the Prophet. At another place, he says (*Asrar-o Rumuz*, p. 120):

حریت زاد از ضمیر پاک او این می نوشین چکید از تاک او
عصر نو کاین صد چراغ آورده است چشم در آغوش او وا کرده است

[Freedom was born out of his holy heart ;
His vineyard flowed with that delightful wine.
The world's new age, its hundred lamps ablaze,
Opened its eyes upon his loving breast.]

Eng. trans. by A.J. Arberry, *Mysteries of Selflessness*, p. 22.

6. Cf. the following lines (*ibid.*):

قوت او بر کمتر پهکر شکست نوع انسان را حصار تازه بست

[By his might he shattered every ancient privilege,
And built new walls to fortify mankind.]

the recitation of the Qur'anic Surat al-Saffat, in
the battlefield,⁷

the sword of Ayyubi and the look of Bayazid,⁸
the keys to the treasures of both the worlds,
reason and heart intoxicated with one cup of
wine,

a mixture of *dhikr* and *fikr* of Rum and Rayy ;
knowledge and science, *Shari'ah* and religion,
administration of State⁹ ;

750

7. The Surat al-Saffat (xxxvii.) : "Those ranging in ranks," refers to the position of the believers while saying prayers during battle.

8. Ayyubi, i.e. Salahuddin Ayyubi, the hero of the Crusades. Iqbal sometimes employs his name as a model Muslim ruler. See *Payam-i Mashriq*, p. 5. Bayazid refers to the famous sufi, Bayazid Bistami. It is the basic contention of Iqbal that the sword of Ayyubi and spiritual insight of Bayazid should be present in a single person. The idea of bifurcation of State and Church is foreign to the spirit of Islam. The term *fazr*, in Iqbal, represents this integrative characteristic.

9. These lines (752-53) enunciate Iqbal's basic position with regard to the relative value of reason and intuition. An individual must employ both; whenever one of these is ignored, most often it leads to a warped personality. Cf. the following verses (*Javid Namah*, p. 71) :

عشق چون با زیرکی پمپر شود
نقشند عالم دیگر شود
خیز و نقش عالم دیگر بنه
عشق را با زیرکی آسیز ده

[When love is companioned by intelligence
It has the power to design another world.
Then rise and draw h- design of a new world,
Mingle love with intelligence.]

Eng. trans. by Arberry. Rum stands for Maulana Jalaluddin Rumi who represents love and Rayy is the name of a city which is now situated in the suburbs of Tehran, the birthplace of Fakhruddin Razi, the great theologian, Qur'an-commentator and philosopher. He stands for reason here.

ever-dissatisfied hearts within the breast,
al-Hamra and the Taj, of world-consuming
beauty,¹⁰

that win tributes from the celestial beings—
all these are moments of his time,
a single lustre of his manifold manifestations.

All these heart-pleasing phenomena are his
outward aspects,

his inward aspect is still hidden from the gnostics.
“Limitless praise be to the Holy Prophet,
who gave to this handful of dust true belief in
God.”

God made you sharper than the sword :
He made the camel-driver the rider of destiny.

Your *takbir*, your prayer and your war :
on these depend the fate of East and West.¹¹

10. Cf. the following lines (*Zabur-i 'Ajam*, p. 263) :

یک نظر آن گوهر نابی نگر تاج را در زیر مهتابی نگر
مرمش ز آب روان گردندہ تر یک دم آجہا از ابد پائندہ تر

[Just cast a glance on that pure jewel—
look at the Taj in the moonlight ;
its marble ripples faster than flowing waters,
a moment spent here is more stable than eternity.]

11. This in a nutshell is Iqbal's advice to the Muslim of today, that he should aspire to seek the welfare of man, both material and spiritual, that he should endeavour to live his mundane life fully oriented to the spiritual reality. He should not shirk plunging into the hazards of war, though he must be attuned all the time to the Great Infinite.

How good this dedication and selfless devotion.
Alas! for this grievous affliction and melancholy!
The nations of the world are promoting their
interests,

you are unaware of the value of your desert;¹²
you were a single nation, you have become now
several nations,¹³

you have broken up your society yourself.
He who loosened himself from the bonds of
khudi,

and merged himself in others, met certain death.
Nobody else ever did what you have done to
yourself.

The soul of Mustafa was grieved by it.

O you who are unaware of the Frankish magic,
see the mischiefs hidden in his sleeves.

If you wish to escape his deceptions,
turn away his camels from your ponds.

His diplomacy has weakened every nation
and broken the unity of the Arabs.

Ever since the Arabs fell into its snares,
not for one moment have they enjoyed peace.

770

775

780

12. "Value of the desert." Iqbal is referring to the strategic importance and the rich mineral resources of the Arabian deserts.

13. Here Iqbal refers to the dirty game of the Colonial Powers, after the First Great War (1914-18), to divide the Arab land into small geographical territories and fostering narrow nationalism, which, as Iqbal states elsewhere, was the greatest danger to the unity and integrity of the Muslim world. See *Anwar-i Iqbal*, p. 168. See also line 782.

785 O man of insight, look at your times,
 recreate in your body the soul of 'Umar.
 Power lies in the unity of the true religion,
 religion is strong will, sincerity and faith.
 As his heart knows the secrets of Nature,
 790 the man of the desert is Nature's¹⁴ protector.
 He is simple, and his nature is the touchstone of
 right and wrong,
 his rise means setting of a hundred thousand

14. Nature (*fitrat*) here does not refer to what we usually call the world of Nature or the world of matter. We are not expected to preserve the world of matter as it is ; our aim should be to turn *is* into *ought*.

The word *fitrat* (nature) refers to human nature as mentioned in the Qur'an, xxx. 30 : "So set thy face for religion, being upright, the nature made by Allah in which He has created man."

Thus nature, interpreted in the light of this verse, would be Islam, the true religion, that enshrines the nature made by God which must be preserved and maintained at all cost.

When Iqbal says that the people of the desert know the demands of nature and can protect it, he means, in the words of the Qur'an (xxx. 30), "true religion," i.e. Islam. He says:

Darb-i Kalim, p. 24

فطرت کے مقاصد کی کرتا ہے نگہبانی
 یا بندہ صحرائی یا مرد کھستانی

[The purposes of Nature are protected
 by the man of the desert or mountains.]

Armaghan-i Hijaz, p. 120

تن و جان محکم از باد در و دشت
 طلوع - امتحان از کوه و صحراست

[Body and soul become strong through desert winds,
 rise of nations is from deserts or mountains.]

stars.¹⁵

Leave aside these deserts, mountains and valleys,
pitch your tent in your own being.¹⁶

Whetting your nature on the desert wind
set your dromedary onto the battlefield.
The modern age was born out of your
achievements;

its intoxication is the result of your rose-red
wine.

You have been the expositor of its secrets,
and the first builder of its edifice.¹⁷

Since the West adopted it as its own,
it has grown into a coquette, with no sense of
honour.

Although she is sweet and pleasant,¹⁸

795

800

15. "A hundred thousand stars" refers to the diverse systems of beliefs and attitudes current in the world, all of which will be superseded when true religion makes its appearance.

16. In the development of *khudi*. this is the first stage, where the individual is expected to detach himself completely from the outside world and concentrate on his own self.

Zabur-i Ajam, p. 216

بِخُودِ رَسْ از سرِ بِنگاهِ بِر خیز تو خود را در ضمیرِ خود فرو ریز

[Reach within yourself and retire from this noisy world,
throw yourself into the inner recesses of your heart.]

17. These lines (797-800) refer to the idea expressed earlier in lines 733-36 that modern knowledge is the legacy of the Arabs.

18. Iqbal thinks that sciences and arts in the hands of secular West became destructive weapons for the annihilation of this earthly planet. There is nothing inherently evil in them, only they are cut off from their natural affinity to the spiritual values of life.

yet she is crooked, saucy and irreligious.

805 O man of the desert, make what is unripe mature
and refashion the world according to your
touchstone

Explanatory Note

Iqbal's "Address to the Arab People" is motivated by his firm belief that the people of the desert (or of the mountains) alone are potentially capable, by their nature and upbringing, to promote the interests of human welfare and establish the rule of law and social justice. He says:

یہی ہے سر کلیمی ہر اک زمانے میں
ہوائے دشت و شعیب و شبانی¹ شب و روز!

[The secret of prophethood in all ages is :
Desert air, Shu'aib and day and night vigil of the flock.]

And negatively, when the roots of our people with the desert are broken, Iqbal thinks, they tend to deteriorate socially and morally. Speaking of the Muslim Community, symbolised as a "Desert Tulip," he says :

پنپ سکا نہ خیابان میں لالہ² دل سوز کہ سازگار نہیں یہ جہان گندم و جو²

[The compassionate tulip couldn't flourish in the garden,
this world of wheat and barley does not suit its nature]

In 1922, when Ataturk was fighting for his people's survival, undaunted by the might of the victorious British and French forces which were supporting the aggressive attacks of the invading Greek armies, Iqbal wrote a poem in which he states this fact very clearly in the context of Turkish decline :

بادِ صحراست کہ با فطرتِ ما در سازد از نفسہای صبا غنچہ دلگیر شدیم³

[It is the desert air that suits our nature :
the wafts of the garden breeze bring grief and death.]

1. *Darb-i Kalim*, p. 74.

2. *Bal-i Jibril*, p. 107.

3. *Payam-i Mashriq*, p. 161.

His address, therefore, to the Arab people is mainly in the hope that as they have their roots in the desert, they may give birth once again to "great people like Faruq and Salman".⁴

When he wrote *Asrar-i Khudi* which was finally published in 1915, he advocated a return to Arabic literature for inspiration and advised Muslims to give up studying Persian poetry :

از چمن زار عجم گل چیده،	تو چهار ہند و ایران دیده،
اندکی از گرمی صحراء بخور	باده دیرینه از خرما بخور
سر یکی اندر بر گرمش بده	تن دمی با مرمر گرمش بده
خوبیش را بر ریگ سوزان پم بزن	غوطه اندر چشم، زمزم بزن
تاشوی در خورد پیکار حیات	جسم و جانت سوزد از نار حیات ⁵

[Thou hast gathered roses from the garden of Persia
And seen the springtide of India and Iran :
Now taste a little of the heat of the desert,
Drink the old wine of the date ! . . .
Now throw thyself on the burning sand
And plunge into the fountain of Zemzem ! . . .
That thy body and soul may burn in Life's fire !
That thou may'st be fit for Life's battle.]

Iqbal refers to the glorious history of the Arabs who under the inspiration of the Qur'an and the example of the Prophet were able to make phenomenal advance in every branch of knowledge ; establish a social order in which man for the first time perhaps was able to realise his uniqueness as an individual, free from bondage to other people like himself and from the heavy load of false traditions ; bring about the State based on moral and spiritual values congenial to the development of man in society ; develop a synthesis of intellect and spiritual outlook that flowered into unique architectural achievements in the field of Fine Arts.

Iqbal warns the Arabs that in order to recapture their old

4. *Darb-i Kalim*, p. 182.

5. *Asrar*, pp. 42-43. Eng. transl. by R.A. Nicholson, *Secrets of the Self*, p. 70.

glory and recreate their life, rich in creative efforts and fruitful activity, it is necessary to turn away from the baneful influence of the West, its thoughts and institutions. The Western nations, in order to promote their political and economic interests, have divided the single Arab nation into different nationalities, so small that in the comity of nations they lost their rightful place arising out of vast contiguous areas inhabited by them in Asia and Africa, rich in mineral resources and political manpower. In order to defeat the conspiracies of the enemies, they must unite once again. But this unity, according to Iqbal, must come on the basis of their common faith and not on the basis of race, language or geography. It is a good augury that after several unsuccessful attempts, efforts are now being made to bring different Arab States together in a Commonwealth of Arab People.

WHAT SHOULD THEN BE DONE O PEOPLE OF THE EAST?

The West has put mankind in grievous pain,
and, through it, life has lost all charm.¹

What should then be done, O people of the East?—
810 that the life of the East may once again

1. Iqbal has expressed his disgust against the mischiefs of the West in several places. His protests are basically against the ideological basis of European culture, viz. its secularism. In the following verses, he expresses this protest in a very forceful language (*Zabur-i 'Ajam*, p. 98):

فتنه را که دو صد فتنه باگوشش بود
دختری پست که در مهدِ فرنگ است هنوز

[A tumult, in whose swelling breast
Two hundred tumults wait
That maiden is, who dwells caressed
In Europe's cradle yet.]

In another place (*ibid.*, p. 118), he says:

فریاد ز افرنگ و دل آویزی افرنگ فریاد ز شیرینی و پرویزی افرنگ
عالیم پنهان ویرانه ز چنگیزی افرنگ

[Against Europe I protest,
And the attraction of the West:
Woe for Europe and her charm,
Swift to capture and disarm!
Europe's hordes with flame and fire
Desolate the world entire.]

Translation in both cases is from Arberry, *Persian Psalms*, pp. 61 and 76, respectively.

brighten up.

A revolution has occurred in the East's heart,
night has passed away, and the sun has risen.
Europe has fallen prey to its own sword;²
it has laid the foundation of secularism in the
world;³

it is a wolf in the garb of a lamb,
every moment in ambush for a prey.

The difficulties of mankind are due to it,
it is the source of all the hidden anguish of man.⁴
In its eyes man is nothing but water and clay,
and the caravan of Life has no goal.⁵

815

820

Whatever you see is the manifestation of God's
light;

2. On 19 March 1907, while he was still in England, Iqbal wrote the following verse (*Bang-i Dara*, p. 150) :

تمہاری تہذیب اپنے خنجر سے آپ ہی خود کشی کرے گی

[Your civilisation will commit suicide with its own hands.]

See *Guftar-i Iqbal*, p. 250

3. Iqbal himself defines secularism in the footnote : to divorce the affairs of the State from moral and religious principles.

4. Iqbal has discussed this aspect of Western culture in almost all his books. See *Zabur-i 'Ajam*, pp. 135-36, 217, 233, and *Javid Namah*, pp. 79, 210.

5. Here Iqbal is referring to the purely materialistic attitude of the West which, denying the spiritual basis of life, is plunged into deep despair about the future of mankind.

Discussing the implications of the theory of evolution in the West, Iqbal says : "... the formulation of the same view of evolution . . . in Europe has led to the belief that 'there now appears to be no scientific basis for the idea that the present rich complexity of human endowment will ever be materially exceeded.' That is how the modern man's secret despair hides itself behind the screen of scientific terminology" (*Reconstruction*, p. 187).

the knowledge of things⁶ is a part of God's secrets.

He who sees God's signs⁷ is a free man,
the basis of this wisdom is God's order:
“Look.”⁸

6. “Knowledge of things,” *hikmat-i ashya'*, refers to the Qur'anic verse (ii. 31) : “And He taught Adam all the names.” Iqbal regards knowledge of things as the basis of modern science. He says : “. . . man is endowed with the faculty of naming things, that is to say, forming concepts of them and forming concepts of them is capturing them. Thus the character of man's knowledge is conceptual, and it is with the weapon of this conceptual knowledge that man approaches the observable aspects of Reality” (*Reconstruction*, p. 13).

Asrar-o Rumuz, p. 168

علم ائمہ اعتبار آدم است حکمت اشیا حصار آدم است
[Knowledge of names is the source of Adam's glory ; this knowledge serves to fortify him.]

Payam-i Mashriq, p. 6

علم اشیا علم الاساسی ہم عصا و ہم یہدی پیضا میں
[Knowledge of things is the knowledge of the names, it serves both as Moses' Staff and his White Hand]

7. “Signs of God” (*ayat-i Khuda*) here and “light of God” (*anwar-i Haqq*) in line 821, signifying the world of phenomena, imply Iqbal's belief in Pan-psychism. “The world, in all its details, from the mechanical movement of what we call the atom of matter to the free movement of thought in the human ego, is the self-elevation of the 'Great I am'. Every atom of Divine energy, however low in the scale of existence, is an ego” (*Reconstruction*, p. 71).

8. “Look,” *unzur*, refers to the Qur'anic verse (lxxxviii. 17-20) : “See they not the clouds how they are created ? And the heaven, how it is raised high. And the mountains, how they are fixed ! And the earth, how it is spread out.” The verse quoted in the footnote of the text begins with : *لَا انظار* which is incorrect. The correct words are : *لَمْ يُنْظِرُونَ* [See they not ?].

The point Iqbal wishes to emphasise in lines 821-24 is that in science when we are dealing with concrete objects of the material world, we are, as a matter of fact, dealing with an aspect of God's behaviour and, therefore, Iqbal says : “The scientific observer of nature is a kind of mystic seeker in the act of prayer” (*Reconstruction*, p. 91).

Through it the believer is more successful in life
than the non-believer

825

and more sympathetic towards others.

When knowledge illumines his mind,
his heart grows more and more God-oriented.⁹

830

Knowledge of things is like elixir to our dust,
alas! its effect in the West is different.
Its (the West's) reason and thought have no
standards of right and wrong,¹⁰

its eyes know no tear,¹¹ its heart is hard as stone.
Knowledge, through it, has become a disgrace
for all,

Gabriel, in its society, has become Iblis.

The wisdom of the Franks is an unsheathed

835

9. Cf. the Qur'anic verse (xxxv. 28): "Those of His servants who are possessed of knowledge fear Allah."

10. See lines 535-36 above.

11. "Eyes know no tear." A person who is not spiritually oriented is not moved by compassion towards others or feels remorse over his own sins. The modern materialistic culture tends to deaden the heart.

Javid Namah, p. 243

سالہا اندر جہان گردیده ام نم بچشم سیحان کم دیده ام!

[I have wandered in the world so long,
I have seldom seen tears in the eyes of the rich.]

Bal-i Jibril, p. 52

وہ آنکھ کہ ہے سرمہ افرنگ سے روشن
پُر کار و سخن ساز ہے، نباک نہیں ہے!

[The eye, lighted by the collyrium of the West,
is clever and deceitful, but knows no tear.]

sword,

ever ready to destroy the human species.

In this world of good and evil, intoxication of knowledge

does not suit mean natures.

May God protect us from the West and its ways,

840 and from its secular thinking;

the Westerners have changed true knowledge into magic,

nay, rather into unbelief.

A hundred mischiefs have raised their head on all sides,

snatch away the sword from the hands of this highwayman.

O you who know the distinction between body and soul,

845 break the spell of this godless civilisation.¹²

Breathe the soul of the East into the West's body, that it may afford the key to the door of Reality.

Reason under heart's guidance is godlike;

When it frees itself from the heart, it becomes satanic.

At every moment life is a struggle,

the situation in Abyssinia affords a warning;¹³

12. See lines 531-32 which teach the same lesson, viz. destroying the present Western culture.

13. On his return from Europe after attending the Round Table Conference, Iqbal visited Italy and met Mussolini. He seems to have been greatly impressed by his personality and, what I feel, particularly liked his anti-

the law of Europe, without any doubt,
allows wolves to kill sheep.

We should set up a new order in the world,
there is no hope of relief from these plunderers
of the dead.¹⁴

855

There is nothing in Geneva except deceit and
fraud,¹⁵

this sheep is my share, that is yours.

There are many subtle ideas of the West which
cannot be expressed in words,
a world of mischiefs and disorders lies hidden
in them.

860

British policy. He expressed appreciation of his work among the younger generation of Italians (*Bal-i Jibril*, p. 202) But when, later on, Mussolini's imperialistic role came to surface, he could not restrain himself from condemning him and his expansionist policy in Abyssinia. He wrote two different poems in 1935 ("Abyssinia," 18 August, and "Mussolini," 22 August, included in *Darb-i Kalim*, pp. 147 and 151-52, respectively) which express his sentiments. The following three lines from the first are relevant (*Darb-i Kalim*, p. 147):

تہذیب کا کمال شرافت کا ہے زوال
غارت گری جہاں میں ہے اقوام کی معاش !
ہر گرگ کو ہے براہ معصوم کی نلاش !

[Culture's zenith is the decline of nobility,
nations of the world indulge in destruction :
every wolf seeks some innocent lamb.]

14. "Plunderers of the dead," — those who steal away the shrouds from the graves of the dead. Writing in 1923 (*Payam-i Mashriq*, p. 233), Iqbal characterised the League of Nations as "Plunderers of the dead".

15. On League of Nations and Geneva, its headquarters, see *Darb-i Kalim*, pp. 54, 158, 163.

O you who are enamoured of colour, rise above colour;

have faith in yourself, deny the Franks.

The strings of gain and loss are in your hands,
the honour of the East depends on you.

865 Bring all the ancient nations together;
raise the flag of sincerity and rectitude.

The life of the votaries of truth depends upon
their possessing power,
and the power of every nation depends upon
unity.

Wisdom without power is deceit and enchantment,
870 power without wisdom is ignorance and madness.

Ardour, harmony, sympathy and compassion—all
come from Asia,

both the wine and the cup are Asia's.

We taught love the way of ravishing hearts
and the art of creating man.

Art as well as religion came from the land of
875 the East

whose sacred dust is the envy of the heavens.

We revealed to the world all that lay hidden,
the sun is from us and we are of the sun.

Every oyster has its pearl through our spring rains,
880 the majesty of every ocean is due to our storms.

We have discerned our souls in the songs of the
nightingale

and the blood of Adam in the veins of flowers.

Our thought, seeker of the secrets of Existence,
was the first to strike the note of life

We had in our breast a wound of passion,
made by us into a lamp to illumine the pathway
of life¹⁶

885

You are the trustee of religion and culture,
bring out the White Hand from under your
sleeve.

Rise and solve the problems of the nations,
put out of your head the intoxication of the
West.

890

Set the pattern for the unity of Asia,
snatch yourself away from the hand of Ahriman.

You know the West and its deeds,
how long will you remain tied to its strings?
The wound, the lancet and the needle are all
West's,

895

ours is the pool of blood and the expectation that
incision will be stitched up.

You know that kingship is power to rule,
but power, in our times, is mere commerce.

The shopkeeper¹⁷ is a partner in political power,
trade brings in profit and political power brings
in tribute.

900

16 (ll. 871-86). These lines refer to the various creative and fruitful contributions made in the past by the people of Asia to world culture.

17. As is commonly known, Napoleen characterised the British as a nation of shopkeepers.

If a ruler is also a shopkeeper,
you will find good on his tongue, but evil in his
heart.

If you can assess him properly,
you will find your coarse cloth finer than his silk.

905 Pass off his workshop unmindful of everything,
do not buy his fur in winter.

His principle is : to kill without striking ;
death lurks in the movement of his machines ;
do not exchange your mat for his rugs
910 and your pawn for his queen ;
his pearl is blemished, his ruby impure,
the musk of this merchant is from the navel of
a dog.

Sleeping on his velvet will rob you of your eyes,
and its beauty will rob you of yourself.

915 You have made a muddle of your affairs,
do not build up your prestige on his basis ;
a wise person would not drink wine from his
pitcher,

and anyone who did would drop dead in the
tavern ;

while negotiating a business deal, he is all smiles
and sweet word,

920 we are like children and he is a sweetmeat seller.
He fully knows the heart and look of the buyer,
O God ! is this commerce or magic ?

Those dealers in merchandise take away all the

profit,

we buyers are all blind.

O free man, sell, wear and eat

925

only that which grows out of your own soil.

Those pure of heart, who are aware of

themselves,

have themselves sewn their simple garments.

O you unaware of the deeds of the present age,

930

see the skilfulness of the people of Europe.

They weave out of your wool and silk,

and then offer them to you for sale.

Your eyes are taken in by their appearances ;

their colour and glamour turn your head.

Alas for the river whose waves did not fret,

935

and which bought its own pearls from the divers !

Explanatory Note

This is the main theme of the book and, therefore, deserves very serious consideration. The first point is that the world is in distress and everybody is feeling the evil effects of European civilisation. According to Iqbal, the reason for this is the materialistic outlook and the secular attitude of the West.

یہ دن را تا فرنگ از جان جدا دید نگاہش ملک و دین را پہم دوتا دید
 * * *

بکارِ حاکمی سکر و فنی بین تن بی جان و جان بی تن بین¹

[Since the West viewed body and soul separate,
 it also regarded State and Church as two.

See deceit and artifice in Statecraft :
 body without soul, and soul without body.]

The result is :

فن افرنگ جز مردم دری نیست²

[The art of the West is nothing but man-killing.]

True peace is possible here if the spiritual and the temporal are looked upon as twin aspects of the same unity. Iqbal says: "The essence of 'Tauhid' as a working idea is equality, solidarity, and freedom. The state, from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces. . . ."³

اسی میں حفاظت ہے انسانیت کی کہ ہوں ایک جنیدی و اردشیری!⁴

[Mankind will be secure only
 when religion and State are one.]

1. *Zabur-i 'Ajam*, p. 217.

2. *Ibid.*, p. 233.

3. *Reconstruction*, p. 154.

4. *Bal-i Jibril*, p. 160. Junaid, the mystic of Baghdad, represents religion, while Ardsher, Iranian monarch of Sassanid dynasty, represents State.

A State based on religious principles and guided by moral considerations is called by Iqbal as *khilafat* in the real sense:

سلوکیت پمہ مکر است و نیرنگ خلافت حفظ ناموس الہی است⁵

[Imperialism is all deceit and magic,
Caliphate is the protector of God's laws.]

خلافت فقر با تاج و سریرو است⁶

[Caliphate is *faqr* with political authority.]

The secular attitude is also responsible, according to Iqbal, for the misuse of reason and denial of revelation. Reason is incapable of guiding us in the sphere of morals for which we have to fall back upon revelation. The message of Iqbal, therefore, is, first, to destroy the secular culture root and branch, and, secondly, to supplement reason with revelation. Love and reason, *dhikr* and *fikr*, *jamal* and *jalal*, *nur* (light) and *nar* (fire) must supplement one another. It is this spiritual approach that should replace the materialistic attitude of the West.

Political thinkers of the West tried to establish a League of Nations after the First World War, but it could not solve the problems of mankind because, according to Iqbal, it accepted division of mankind on the basis of land, colour and race as valid. It thus tended to divide mankind into warring factions instead of bringing them together. In 1913, only four years after the establishment of the League, Iqbal could say:

بر فتد تا روش رزم درین بزم کمن
درد مندان جهان طرح نو انداخته اند
من ازین بیش ندام که کفن دزدی چند
بزر تقسیم قبور انجمنی ساخته اند!⁷

5. *Armaghan-i Hijaz*, p. 126.

6. Ibid., p. 110. "Crown and throne" are symbols of political authority.

7. *Payam-i Mashriq*, p. 233.

[So that the seed of strife be sown in the world,
world's well-wishers have set up an organisation ;
to me it seems some plunderers of the dead
have gathered to divide graves among themselves.]

But writing in 1935, he gives a clearer picture of this organisation in contrast to what Islam would envisage its programme of action :

تفریقِ ملل حکومت افرنگ کا مقصد اسلام کا مقصد بھٹے ملت آدم !

[The object of Western diplomacy : dividing nations,
object of Islam : human brotherhood.]

It would be very instructive if Iqbal's New Year message, which he gave in 1938, is quoted here. It is as relevant today as it was when it was given. He says : "So long as this so-called democracy, this accursed nationalism and this degraded imperialism are not shattered, so long as men do not demonstrate by their actions that they believe that the whole world is the family of God, so long as distinctions of race, colour and geographical nationalities are not wiped out completely, they will never be able to lead a happy and contented life and the beautiful ideals of liberty, equality, and fraternity will never materialise."⁸

The people of Asia must acquire power themselves, turn their back on the materialism of the West and set up a new social order based on the ancient traditions of honesty, sincerity and spirituality, which Iqbal calls here White Hand of Moses.

The last advice of Iqbal is that we must develop our economic system free from the influence of the West. Our trade, commerce and industry must in no case be dependent upon those of the West. It is better, he emphasises, to remain poor and ill-clad rather than pine for wealth which may enslave us to the West.

8. *Darb-i Kalim*, p. 54.

9. "Shamloo," Ed., *Speeches and Statements of Iqbal*, p. 222.

TO THE HOLY PROPHET

On the night of 3 April 1936, while I was staying in Dar al-Iqbal, Bhopal [for rest and treatment] I saw in a dream¹ Sayyid Ahmad Khan (on whom be God's mercy). He advised me to place before the Holy Prophet the state of my health.

O you who are helper of helpless people like us,
free this nation from the fear of death.²

You burnt down ancient idols³
and renewed the old universe.

In this world where men and genii are engaged in

940

1. Iqbal refers in his letters to one of his correspondents to this dream and informs him that it will be included as an appendix to the new *mathnavi*, *Pas Chih Bayad Kard*. See Sh. Ataullah, Ed., *Iqbal Namah*, I, 414.

2. "Fear of death." Iqbal feels that this is the basic malady which destroys the moral strength of man; it is found when men are oriented towards this world and are unmindful of the next world. To be truly creative, one must cultivate indifference to death which in any case is inevitable (*Pas Chih Bayad Kard*, p. 17) :

ہر زمان اندر تلاش ساز و برگ کار او فکر معاش و ترس مرگ

[Every moment (he is) in search of material goods,
(his) only preoccupation : anxiety for livelihood and fear of death.]

In another place (*Javid Namah*, p. 234), he says :

آنکہ بود الله او را ساز و برگ فتنہ او حب مال و ترس مرگ!

[He whose source of strength was only God,
has fallen prey to love of money and fear of death.]

3. "Ancient idols," old social and economic order, old loyalties to others than God.

meditation and devotion,
you are the morning prayer and the call to
prayer.

Lah ilah is the essence of ardour and ecstasy,
it sheds light in the dark night of doubts.

945 We did not make gods of cows and asses,
nor did we bow our heads before soothsayers;
we did not prostrate ourselves before ancient
gods,

nor did we walk in adoration round the palaces
of kings and nobles;⁴

this is all the result of your benevolence,
our thought has been nourished by your

950 kindness.

Our remembrance of you is the source of delight
and rapture,

and keeps the nation jealous of its honour even in

4 (ll. 945-48). It was due to the revolutionary teaching of the Prophet that man was freed from bondage to other than God. *Asrar-o Rumuz*, chapter on "Purpose of Muhammad's Mission was to Found Freedom, Equality and Brotherhood among All Mankind" (pp. 119-21) :

بود انسان در جهان انسان پرست ناکس و نابود مند و زیر دست سطوت کسری و قیصر رہنمش بندپا در دست و پا و گردنش قوت او بر کهن پیکر شکست نوع انسان را حصار تازه بست

[Throughout the world worshipped tyrant man,
despised, neglected, insignificant;
Caesar and Chosroe, highwaymen enthroned,
fettered and chained their subjects, hand and foot.
His birth was mortal to the ancient world,
death to the temples of idolatry.]

poverty.

You are the goal of every wayfarer,
the ideal that everyone aspires to attain.

We are a defunct musical instrument
whose chords do not respond to the plectrum any
longer. 955

I have wandered through lands, Arab and
non-Arab,

Bu Lahab is everywhere, Mustafa nowhere.⁵

The so-called enlightened Muslim
has no lamp to illumine the darkness of his heart. 960

Even in his youth he is soft like silk,
the desires in his heart are shortlived.

He is a slave, son of a slave, son of a slave,
who dare not think of freedom;

the school has drained him of love for religion;⁶ 965
all I can say about him is that he existed at one
time;

forgetful of himself and enamoured of the West,

5. Mustafa, the Chosen One, the Holy Prophet Muhammad. Bu Lahab, lit. the father of flame, title given by the Qur'an to one of the Prophet's uncles, who opposed his mission tooth and nail and, therefore, stands as a symbol of untruth and falsehood in Muslim literature, opposed to truth: Iqbal often employs this contrast (*Bang-i Dara*, p. 249):

ستیزہ کار رہا ہے ازل سے تا امروز چراغِ مصطفوی سے شرارِ بو لہبی

[There has been a constant strife since eternity,
between Mustafa's Light and Bu Lahab's fire.]

6. For Iqbal's criticism of modern educational system, see *Darb-i Kalim*, pp. 77-85.

he begs bread of barley from the hands of the
Franks.

This hungry man bartered away his soul for a
piece of bread

970 and caused us great grief thereby.

He picks up grain from the ground like domestic
birds

and is unaware of the blue expanse of
space.

The teacher, lacking intellectual equipment and
insight,

did not inform him of his real stature.

975 The fire of the Franks has melted him:
this hell has totally transformed him.

He is a believer and yet unaware of the secret of
Death.

His heart does not believe in the truth that *None
is supreme except Allah.*

As his heart has died in his breast,

980 he does not think of anything except food and
sleep.

For one piece of bread, he bears the sting of yes
and no,

for a day's meal he begs favours from a hundred
persons.

He buys false gods from the Frank,
though he is a believer, his mind is an idol-
temple.

Say: Get up at my order and quicken,⁷
revive in his heart the cry: *Allah is He.*

We are all under the spell of Western culture,
and are martyrs at the altar of the Franks.

From that nation whose cup is now broken,
produce a single man who is God-intoxicated,⁸
"so that the Muslim should learn to see himself
again

and look upon himself as the cream of the whole
world."

O rider, rein in your horse for a moment;
I cannot easily find words to express my mind.
Should I give expression to my desire or not?
Love is not restrained by etiquette;

7. "Arise, qum, qum bi-idhni," arise by my permission and "qum bi-idhn Allah," arise by the order of God, are two expressions said to be uttered by a sufi of Multan. It is related that he came upon the body of a dead man and said: *qum bi-idhn Allah* (Arise in the name of God). The dead body, however, showed no sign of life. He then, in a state of *jadhb, jalal* (ecstasy, might) uttered: *qum bi-idhni* (Arise by my permission). It is said that the man became alive.

Darb-i Kalim, p. 64

غمیں نہ پو کہ پرا گندہ ہے شہور ترا فرنگیوں کا یہ افسوں ہے قسم باذن اللہ

[Don't be grieved that your mind is confused;
it is due to Frankish spell : arise by the order of God.]

8. Iqbal has repeated this idea in several of his books, especially written in the latter part of his life. See *Darb-i Kalim*, pp. 40-56, etc. On p. 40, he says that world needs a true guide whose eyes can revolutionise the world of thought. In the *Javid Namah*, pp. 244-45, he advises the new generation to do its best in seeking the right type of dervish who can help people in transforming the pattern of their life and the mode of their thought.

Love says: O grieved one, open your lips;
 etiquette says: Open your eyes and keep your
 mouth shut.

The whole universe revolves round you.

1000 I entreat a look of mercy from you.

You are my *dhikr* and *fikr*, my knowledge and
 gnosis;

you are my boat, river and storm.

Not even a lean, frail and weak deer
 could anybody tie to my saddle-strap.

1005 My shelter is the sanctuary of your street:
 I turn towards you with a hopeful heart.

No longer am I able to nourish song in the breast
 and open a hundred buds with a single breath.

My song has broken in my throat;

1010 the flame no longer comes out of my breast.

My words have lost their fervour
 and I have ceased to enjoy my morning recitation
 of the Qur'an.⁹

How could songs remain confined within my
 breast—

songs that could hardly be contained in the mind.

1015 They need a limitless expanse—

the whole breadth of nine heavens.

⁹ (ll. 1007-12). These lines refer to the malady from which Iqbal was suffering during the last days of his life. His vocal chord was badly affected as a result of which he could not speak and hence was unable to recite the Qur'an in a loud melodious voice as he used to do.

Ah! the pain that afflicts my body and soul,
a look from your eyes is my remedy.

These medicines no longer agree with this weak
soul of mine:

their bitter taste and smell are unbearable.

1020

My condition cannot be improved by these
medicines:

at the very sight of them I cry like a child.

I deceive myself by sugar-coating them,

the physicians laugh at me in their sleeves.¹⁰

I seek relief from you as did Busairi,¹¹

1025

and pray that old days may come back again.

Your kindness to sinners is great:

it is forgiving like a mother's love.

I am battling against the worshippers of darkness,

replenish my lamp with oil.¹²

1030

Your existence lends lustre to the world,

do not deny my soul a reflection from it.

"You know that value of the body is due to soul,

10 (JL 1020-24). These lines refer to Iqbal's utter helplessness and disgust at continued illness and the use of bitter doses of medicine which, as Iqbal put it, are a challenge to man's fine tastes.

11. Busairi, an Arab poet whose poem in praise of the Prophet is very famous and is known as *Qasidah Burdah*. It is related that the poet had an attack of paralysis during which he wrote this poem. He is said to have recovered miraculously. See Sh. Ataullah, Ed., op. cit., I, 88, 94.

12. "Lovers of night" (worshippers of darkness) refers to people who stand for untruth, falsehood, *kufr*. "To fight the worshippers of night it is necessary to dispel darkness through light. But the light from his (i.e. Iqbal's) lamp is very dim due to lack of oil. "Oil" stands for material as well as spiritual resources.

and the value of the soul is due to the reflection
of the Beloved !”

1035 I have no hope from other-than-God,
make of me either a sword or a key.
I am quick in understanding the significance of
religion ;
the seed of action, however, has never sprouted
out of my dust.

Sharpen my axe all the more,
1040 for I have a task greater than that of Farhad.¹³
I am a believer and I do not deny myself;
test me on the touchstone, you will not find me
false metal.

Although the field of my life has remained barren,
yet I possess a tiny thing called “heart”.

1045 I keep it hidden from the eye of the people,
for it bears the marks of your horse’s hoof.
For a slave who does not seek material means
life without you is as good as death.
You blessed a Kurd with fluency in the Arabic
tongue,¹⁴

13. Farhad, the famous lover of Shirin, the queen of Persia. The queen asked him to dig a canal out of the mountains so that she could get fresh water. Farhad succeeded in executing this very difficult job. Here emphasis is on the superhuman task that Farhad performed.

14. It is related that a Kurd had great love for the Prophet. One day he felt grieved at being unacquainted with Arabic, the language of his beloved. How could he claim, he thought, to love the Prophet when he could not speak to him in his own language ? Next day he was miraculously granted knowledge of Arabic.

call your slave into your presence— 1050
a slave who bears like the tulip a mark on his
heart,
which his friends are unaware of,
a slave who weeps like a reed,
his soul almost burnt through constant songs.
I am like a half-burnt piece of wood in the 1055
desert,¹⁵
the caravan has passed on, and I am still burning.
In this vast world
perhaps another caravan one day appear.
My soul, afflicted with separation, cries within
me:
O my lament ! Ah me ! Ah me ! 1060

15. When a caravan stays at some place for the night, people light fire. Burning wood thus symbolises the presence of a caravan. Next day when the caravan moves away, the burning wood reminds other people coming afterwards that some caravan had camped there.

Explanatory Note

Iqbal's love for the Prophet has become proverbial. His visitors have related almost unanimously that whenever there was discussion about the Prophet, Iqbal was deeply touched and tears would begin to flow from his eyes involuntarily.¹ In one of his letters, Iqbal says about the Prophet: "It is my belief that the Prophet is still alive and the people of this age can get inspiration from him as his Companions did during his mortal life. . . ."²

In *Asrar-i Khudi*, first published in 1915, he spoke of the love for the Prophet in relation to the development of the individual. It is through love, he says, that the Self is made "more lasting, more living, more burning, more glowing".³ He continues: "He [i.e. Muhammad] chose the nightly solitude of Mount Hira and [then] founded a state and laws and government."⁴ "In the Moslem's heart is the home of Muhammad, all our glory is from the name of Muhammad."⁵ "We are like a rose with many petals but with one perfume: he is the soul of this society, and he is one. We are the secret concealed in his heart: he spake out fearlessly, and we were revealed. The song of love for him fills my silent reed, a hundred notes throb in my bosom."⁶

In *Rumuz-i Bekhudi*, first published in 1918, Iqbal speaks of the role of Prophethood in the life of the community. "God fashioned forth our form," he says, "and through Apostleship breathed in our flesh the soul of life. . . . [It] shaped our being,

1. Faqir Wabiduddin, *Ruzgar-i Faqir*, I, pp. 94-95.

2. Sh. Ataullah, Ed., *Iqbal Namah*, I, 317.

3. Nicholson, *The Secrets of the Self*, verses 325-26.

4. Ibid., ll. 359-60.

5. Ibid., ll. 351-52.

6. Ibid., ll. 395-400.

gave us Faith and Law, converted our vast myriads into one, and joined our fractions in a mighty whole inseparable, indivisible. . . . His was the breath that gave the people life; his sun shone glory on their risen dawn. In God the Individual, in him [i.e. Muhammad] lives the Community, in his sun's rays resplendent ever; his Apostleship brought concord to our purpose and our goal.”⁷

At the end of the book Iqbal expresses his misgivings about the present state of the Muslim society, the ignoble role of its leaders of thought and his prayers for its bright future which depends, as he holds, on the Muslims turning once again to the inspiring leadership of the Prophet. It was the Prophet who lit the lamp of life and infused the spirit of truth in the hearts and minds of the people who, in spite of being weak, rose in revolt against the strongest and thus succeeded in establishing the law of truth and justice. It was love for the Prophet that “hath lit a flame within my heart . . . [and] all my spirit is consumed in me. . . . But now the Muslim is estranged anew unto the Prophet’s secret; now once more God’s sanctuary is an idols’ shrine. . . . As timorous of death as any infidel, his [Muslim’s] breast is hollow, empty of a living heart.”⁸

Iqbal decides to close the gap that has developed unfortunately between the Muslims and the Prophet, the source of their inspiration, and break down all the barriers raised between them. “I bore him [i.e. the Muslim],” he says, “lifeless from the doctors’ hands and brought him to the Prophet’s presence; dead he was; I told him of the Fount of Life, I spoke with him upon a mystery of the Koran. . . . I brought to him perfume sweet pressed from the roses of Arabia.”⁹

But Iqbal complains that his readers, the Muslims of the subcontinent, accuse him of weaving Europe’s spells with which he bound their hearts and minds. Iqbal claims, on the other hand, that he broke this spell of the West by his poetry.

7. Arberry, *Mysteries of Selflessness*, pp. 19-20.

8. Ibid., pp. 79-80.

9. Ibid., p. 80.

طلسم علم حاضر را شکستم
ربودم دان و دامش گستم
خدا داند که مانند برایم
بنار او چه بی پروا نشستم!¹⁰

[I broke the spell of modern knowledge,
and managed to tear off the net, after removing the grain ;
God knows that like Abraham
I came out of the fire of the West unscathed.]

He claims that what he teaches is the truth from the Qur'an
which he received through the Prophet. He prays that he may be
granted knowledge of the Truth :

ای بصیری را رد ا بخشندۀ بربط سلا مرا بخشندۀ
ذوق حق ده این خطای خود را اینکه نشناشد متابع خویش را¹¹

[O thou, that to Busairi grant a cloak
and to my fingers yielded Salma's lute,
grant now to him, whose thoughts are so stray,
that he can no more recognise his own,
perception of the truth, and joy therein.]

In *Payam-i Mashriq* (p. 8), first published in 1923, he says
about love for the Prophet:

بر که عشق مصطفی سامان اوست بحر و بر در گوش دامان اوست
* * * * زانکه ملت را حیات از عشق اوست برگ و ساز کائنات از عشق اوست

[He who cherishes love of Mustafa,
controls everything in the seas and lands.
It is love for him that gives life
and prosperity in the universe to Community.]

In *Javid Namah*, published in 1932, he states clearly that the
present miserable plight of the Muslims is due to the fact that
they have ceased to cherish love for the Prophet as they should.
Speaking about the modern Muslim, Afghani says :

10. *Armaghan-i Hijaz*, p. 70.

11. *Asrar-o Rumuz*, p. 195.

در دل او آتش سوزنده نیست مصطفی در سینه او زنده نیست!¹²

[In his heart there is no burning fire,
Mustafa is not living in his heart.]

The same idea is expressed by Iqbal in *Armaghan-i Hijaz* (p. 54) :

شبی پیش خدا بگردیستم زار مسلمانان چرا زار و خوارند
ندا آمد، نمی دانی که این قوم دلی دارند و محبوی ندارند!

[I wept bitterly one night before God and asked Him :
Why is the Muslim so miserable ?
Came the reply : Don't you know, this Community
possesses the heart but has no beloved.]

In other words, it is because the Muslims have ceased to maintain that loving contact with and sentimental attachment to the Prophet that once characterised them, that they have fallen on bad days. The implication is clear. If the Muslims wish to regain their lost glory, they must start loving the Prophet in right earnest and as Iqbal states :

معنی دیدار آن آخر زمان حکم او برخویشتن کردن روان¹³

[The meaning of beholding the Last of Prophets
is to make his rule binding on oneself.]

In *Armaghan-i Hijaz*, published posthumously in 1938, more than sixty pages are devoted to quatrains addressed to the Prophet. I would quote only two here which give a clear picture of Iqbal's views about the role of the Prophet in the revival of Muslim society :

جهان از عشق و عشق از سینه تست
سرورش از سی دیرینه تست¹⁴

[The world is based on Love and Love is derived from your breast,
its intoxication flows from your old wine.]

12. *Javid Namah*, p. 87.

13. *Javid Namah*, p. 151.

14. *Armaghan-i Hijaz*, p. 73.

کشودم پرده را از روی تقدیر سشو نومید و راه مصطفی گیر¹⁵

[I have lifted veil from the face of Destiny,
don't be hopeless, follow the way of Mustafa.]

15. Ibid., p. 93.

WHAT SHOULD THEN BE DONE O PEOPLE OF THE EAST

B. A. DAR



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