

## *Iqbal's Concept of Man*

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Iqbal's concept of Man, though a product of a host of intellectual influences on him, clearly demonstrates that the model of Prophet Muhammad (SAW) always remained a beacon of light for him. Religion, therefore, is the 'be all' and 'end all' for Man. Since religion had played a key role in the transformation of a scattered and feuding Arab Society into a unified and powerful body of adherents during the days of the Prophet (SAW), Iqbal views the value of religion in its capacity to inculcate in Man, the highest destiny that he is supposed to reach. He, therefore, traces the origins of man from a theological perspective. It is the Quran that provides him the basis for the creation as well as the evolution of man. The following Quranic verse provides him with the starting point:

Now of fine clay have We created man: There We placed him, a moist germ, in a safe abode; then made We the moist germ a clot of blood; and then made the clotted blood into a piece of flesh; then made the piece of flesh into bones; and We clothed the bones with flesh: *then brought forth man of yet another make* (95:3)<sup>1</sup>

Ibn Muskawaih (d. 1043 A.D.) provides him with the scientific basis of the origin of man whom he considers to be a modern theorist of the evolution of man commencing with the plant life, passing through the animal life and finally arriving at the stage of humanity.<sup>2</sup> Iqbal seems to uphold both the theological as well as the scientific views of man's creation. He arrives at a synthesis where man emerges in this universe through the divine will but his progressive emergence conforms to a evolutionary process. By taking this course Iqbal has tried to bring about a compromise between the theistic conception of the creation of man and the theory of evolution.

The Quranic conception envisages man emerging out of fine clay. So does the commencement of plant life (out of fine



clay, when it reaches a certain degree of coordination), which is the basis of Ibn Muskawaih's theory of evolution. Both the Quranic description of the origin of man and that of Ibn Muskawaih's theory thus are really rooted in fine clay, the difference being that of detail; the Quran skips the stages of plant life and animal life and describes in great details the emergence of man and as to how his multiplication takes place; conversely, Ibn Muskawaih describes in great details the various forms of life i.e. the plant life, the animal life and so on, till its arrival at the stage of humanity, and skips the details about human multiplication. Iqbal, therefore, sees a kind of parallelism between the two which helps him interpret the theistic conception of creation as presented by the Quran, in the light of the evolutionary theory.<sup>3</sup>

It can, therefore, be seen that in Iqbal's opinion, the basis of man's creation lies in the divine will and he confirms that contention by quoting: 'Blessed, therefore, the God — the most excellent of makers' (23:12-14)<sup>4</sup>, the biological rationality for which can be seen to lie in the theory of evolution, which he subscribes to, by upholding Ibn Muskawaih's theory of evolution.

In the *Reconstruction*, Iqbal opens his discussion on man as a unique individuality with the statement that three things are perfectly clear from the Quran:

— First, "That the man is chosen of God".

The Quran says:

'Afterwards his Lord chose him (Adam) for Himself and was turned towards him, and guided him' (20:122).

— Second, "That man, with all his faults, is meant to be the representative of God on earth":

The Quran points out:

'When thy Lord said to the angels, 'Verily I am about to place one in My stead on Earth', they said, 'Wilt Thou place there one who will do ill therein and shed blood, when we celebrate Thy praise and extol Thy holiness? God said, 'Verily I know what you know not' (2:30).

— And the third, "That the man is the trustee of a free personality which he accepted at his peril:"

In this regard the Quran reminds:

'Verily We proposed to the Heavens and to the Earth, and to the Mountains to receive the trust, but they refused the

burden and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!' (33:72)<sup>5</sup>

We would like to make these three as the basis of our discussion on Iqbal's view of man.

In keeping with the Quranic injunction that 'Afterwards his Lord chose him...' (20:122), Iqbal holds man in very high esteem and dignity. The modern biological knowledge may label him as an animal, but for Iqbal, he is a super creation. He is passing through a perpetual process of 'becoming' and it is only after conscientious emulation of a Perfect Man — the Prophet of Islam, that he arrives at the stage of 'being' or life affirmation.<sup>6</sup> A study of his treatment of Adam especially in his poetry at the time of initial creation, his exit from the paradise and his ceremonial arrival on the earth, will prove that point beyond any doubt. For him, Adam is a centre of attraction at every stage. To start with he dramatizes the creation of man to say:

نعرہ زو عشق کہ خوئیں جگرے پیدا شد  
 حسن لرزید کہ صاحب نظرے پیدا شد  
 فطرت آشفت کہ از خاک جهان مجبور  
 خود گرے ، خود شکنے خود نگرے پیدا شد

Here's one with a bleeding heart,

Rang aloud love's joyous cry.

Beauty trembled and said, look

Here's one with a seeing eye.

Nature was surprised to see,

From its passive dust appear,

All of a sudden, one who was

Of himself maker, breaker, and a seer.<sup>7</sup>

He portrays Adam (man) as the one gifted with vision and endowed with the faculty of creativity, self-discipline and self-knowledge. We need to look at the compliments which Iqbal makes the 'Life' itself pay to him (Adam) and the manner in which it expresses gratefulness for its self-realization through



Adam. Iqbal describes the emergence of the spirit (life) which was hitherto lying dormant in matter and says:

زندگی گفت کہ در خاک پدیدم ہمہ عمر  
تا ازیں گنبد دیرینہ درے پیداشد

Life exclaimed, 'O happy day.

I withered in dust aeon after aeon.

Now has opened at long last,

A door out of this ancient prison'.<sup>8</sup>

Similar is his treatment with the exit of Adam from the paradise. It is not a derogatory event but instead is taken as Adam's departure on a mission to the earth. Adam is thus given a befitting send off by the angels, who most envyingly sing:

عطا ہوئی ہے تجھے روز و شب کی بیتابی  
خیر نہیں کہ تو خاکی ہے یا کہ سیمابی !  
گراں بہا ہے ترا گریہ سحر گاہی  
اسی سے ہے ترے نخل کمن کی شادابی !  
ترے نواے ہے بے پردہ زندگی کا ضمیر  
کہ تیرے ساز کی فطرت نے کی ہے مضربابی !

You have been given the restlessness of day and night,

It is not known whether you are of clay or quicksilver;

Your efforts could bring you priceless reward;

Through them you will prosper and reach perfection.

Your melody will uncover the secrets of life,

God himself has attuned your organ to divine time.<sup>9</sup>

Here Iqbal highlights in Adam the power to strive and seek and the great potential that he possesses for action. He is obviously charged with a mission and the angels remind him of the innumerable potentialities which he inherently possesses and which will stand him in good stead to help him accomplish his mission provided he develops his ego.

Then on his arrival on the earth, Adam is welcomed not by the earth but by the 'Spirit of the Earth', which reflects his affinity with matter which is potentially charged with spirit. The poetic description is so perfect that we can see Adam literally transiting from simple consciousness to the first flash of self-consciousness.

کھول آنکھ ، زمیں دیکھ ، فلک دیکھ ، فضا دیکھ !  
مشرق سے ابھرتے ہوئے سورج کو ذرا دیکھ !

(Open your eyes, see the earth, the sky and the atmosphere,  
Behold the sun rising from the East)

ہیں تیرے تصرف میں یہ بادل ، یہ گھٹائیں یہ گنبد افلاک ، یہ خاموش فضا میں  
یہ کوہ ، یہ صحرا ، یہ سمندر ، یہ ہوائیں تھیں پیش نظر کل تو فرشتوں کی ادائیں  
آئینہ ایام میں آج اپنی ادا دیکھ

These fleecy clouds are under your control,  
This high dome of heavens, this noiselessness of space,  
These mountains, deserts, oceans and winds,  
Are all there to serve you.  
Until yesterday you watched the angels act,  
Today you see your own activities in the mirror of the time.

کچھ گاہ زمانہ تیری آنکھوں کے اشارے! دیکھیں گے تجھے دور سے گردوں کے ستارے!  
ناپید ترے بحر تخیل کے کنارے پہنچیں گے فلک تک تری آہوں کے شرارے  
تعمیر خودی کر ، اثر آہ رسا دیکھ!

The time will follow the gestures of your eyes,  
The stars will watch you from the distance,  
The ocean of your imagination is boundless.  
The sparks of your sighs will mount to the Heavens,  
Build your 'self' and see the impact of your power.<sup>10</sup>



The basic point which Iqbal wishes to make here is that man being the chosen one by God, everything in nature (the clouds, the mountains, the deserts and the oceans etc) are subjected to him and he can overpower them to steer and control his own destiny, the way he wants provided he fortifies his ego.

Man's creation was the result of the Divine will. His independence of thought and assumption of responsibility on earth (trust) for fulfilling his mission are all indicators of the fact that the creation of man is not an ordinary event. It attracts the attention of all other lower creations. Even the soul itself stands highly indebted to him for making its (soul's) own existence possible. He is, in fact the body of the soul.<sup>11</sup> He is a summit creation: Most unique of all the creations, possessing the privilege of freedom of choice which places him in an enviable position of being the master of his own career on earth.

The second point that Iqbal has brought into focus is that man is meant to be the representative of God on earth. This helps him highlight the role which man has to play in running the affairs of the universe, through utilizing his creative faculties. For Iqbal man is also a creator. God calls Himself the Best of Creators (36:65) and not the sole Creator.<sup>12</sup> He is not a passive spectator or a bond slave to static environments.<sup>13</sup> "His creativity follows logically from his 'trust' viz. from his capacity to choose freely which he at his peril accepted from his Creator".<sup>14</sup>

By pointing out that man is a co-creator with God and in that way he is helping Him towards the completion of the Universe, Iqbal further exalts man's status. As testimony he brings out:

تو شب آفریدی ، چراغ آفریدم  
سفال آفریدی ، ایخ آفریدم

Thou created the night and I made the lamp,

Thou created clay and I made the cup.<sup>15</sup>



It is through the trait of creativity that Iqbal raises man to the divine plane. Like Rumi, he also believes in the mysticism of personality in which the relation between man and God is seen as that of the created and the creator or of lover and the beloved that is to say a personal relation.<sup>16</sup>

Physically as well as spiritually, Iqbal considers man as a self-contained organism whose individuality needs to be developed. That is the central plank in his philosophy — man developing himself and attaining the station of vicegerency. Man's power of creation, understanding and dominating his environments are the essential qualities which must be developed for the purpose. It is obvious that creation can be affected only by acquisition and application of the scientific knowledge. Man's need to understand his environment requires him to undertake an objective approach towards it. And finally his assimilation and domination of his environment is possible only if he has mastered the various techniques of exploring nature and using these to the benefit of mankind. All this pertain to development of his individuality, the degree of which, Iqbal says, is directly proportionate to his distance from God; the greater the distance from God, the less perfect his individuality. Man should, therefore, endeavour to come nearest to God Who is the completest Individual.<sup>17</sup> It is by this endeavour that he is able to acquire greater and greater power over his environments. Man is destined to command his environments.

He therefore, expects man to dominate nature and subjugate it for the larger benefit of mankind. "Though Iqbal is not without fugitive moods yet such moods are transitory and frequently, as he dallies with the sentiment, he ends invariably by establishing the superiority of man over nature".<sup>18</sup> Man is superior to nature because he can suffer in so many ways.<sup>19</sup> He has to understand his environments. "And this immensity of time and space carries in it the promise of complete subjugation by man whose duty is to reflect on the signs of God, and thus discover the means of realizing his conquest of nature as an actual fact."<sup>20</sup> In testimony to these views, Iqbal quotes the Quran: 'See ye not how God has put under you all that is in the Heavens, and all that is on the earth, and hath been bounteous to you of His favours both in relation to the seen and unseen?' (31:20), and 'And He has subjected to you the night and the day,



the sun and the moon and the stars too are subjected to you by His behest, verily in this are the signs for those who understand' (16:12). Iqbal, therefore, places great confidence in man to gain ascendancy over the world of matter by realizing his inherent potentialities. Man lives to create and order his own destiny through struggle which is motivated by righteousness.<sup>21</sup>

As for man being a trustee of a free personality, which he accepted at his own peril, Iqbal interprets "Man's first act of disobedience as his first act of free choice"<sup>22</sup>, although Biblical accounts regard Adam's initial act as a sin in the eye of God, which the Quran describes as only going astray at Satan's instigation. The mere fact that God gave man words of revelation and also undertook to guide him clearly indicates that God realized the necessity of training man in the exercise of his free will and thus prepare him for his assignment on earth.

In this regard, the Quran has stated the main qualities possessed by man, which qualify him to pass as the trustee of a free personality but at the same time it has spelled out those limitations which could obstruct his progress and development. It has laid special stress on the limitations as these are to be, for sure, eradicated before man qualifies for His vicegerency.

Consequently, the Quran points out man to be: a tyrant, a fool (33:72), ungrateful (22:66) insolent (96:7), hasty (17:11), contentious (18:54), grudging (17:100), inconsistent (20:115), anxious (70:19), lacking constancy (20:115), easily pleased and easily upset (30:33-34), forgetful of God in pleasure and repentant in sorrow (30:36), heedless to God's guidance (20:138), secure worldly pleasures and forgetful of meeting with his Lord (10:7) and so on.

To ensure that their highlighting has maximum training value, the so-called limitations are generally pointed out in a context, thereby providing specific guidance to man not to respond to those or similar situations in a hasty manner i.e., not be insolent, unjust and ungrateful and so on. These can be equated to a set of 'Don'ts' in today's training and coaching terminology. Not only that, the Quran mentions situations to bring home its observations to serve as reminders to man to continue improving and developing his individuality in the light of those observations so that he is able to exercise independent



judgement. At one place the Quran thus reminds: 'When trouble toucheth man, he crieth to Us on his side or sitting, or standing: and when We withdraw his trouble from him, he passeth on as though he had not called on Us against the trouble which touched him' (10:12).

Unique are the ways of God, the Quran does not point out these limitations as inherent shortcomings but as reminders to man, lest he fell pray to these and compromised his individuality. The loss is not that of God but of man, because he would have deviated from the right path thereby seriously jeopardizing his own candidature for vicegerency. God thus reminds in the Quran:

Swear by the Time! Verily, man is in loss, save those who believe and do the things which are right and enjoin truth and enjoin steadfastness on each others (103: 1 to 5).

As for the nature of man, Iqbal is of the view that every great religious system starts with certain propositions concerning the nature of man and the universe. In Buddhism, for example, pain is the dominating element in the constitution of the universe. Man is regarded as an individuality, who is helpless against the forces of pain. There is an indissoluble relation between pain and the individual consciousness, which is nothing but constant possibility of pain. Freedom from pain is possible only through freedom from individuality and hence the ideal of self-destruction. Salvation, according to Buddhism, therefore, lies in inaction. "Renunciation of the self and unworldliness are thus the principal virtues."<sup>23</sup>

Similarly, Christianity as a religious system regards the fact of sin as hereditary to man.<sup>24</sup> The world is regarded as evil. "Man as an individuality is insufficient and stands in need of some supernatural personality to intervene between him and his Creator, for his salvation."<sup>25</sup>

Although both Buddhism and Christianity agree on the insufficiency of man to face the situation, the subtle difference between the two propositions lies in Christianity depending upon a Redeemer, for getting rid of the sin and Buddhism "depending upon letting this insufficient force dissipate or lose itself in the universal energy of nature to get rid of the pain."<sup>26</sup>

Conversely, Zoroastrism proposes the middle of the road course. According to Zoroastrism, the universe is partly evil,



partly good. Man is neither wholly good nor wholly evil, but a combination of the two in whom the principles of light and darkness are continually fighting for supremacy. There is therefore struggle in nature. Man is a mixture of the struggling forces and is free to side himself with the "powers of good which will eventually prevail".<sup>27</sup>

Islam on the other hand does recognize the fact of pain, sin and struggle in nature, the fundamental suppositions of Buddhism, Christianity and Zoroastrism, but holds that the principal fact which stands in the way of man's ethical progress is neither pain, nor sin, nor struggle but fear. Man is a victim to fear because of his ignorance of nature and want of absolute faith in God. In Islam therefore the highest stage of man's ethical progress is reached when he becomes absolutely free from fear and grief.<sup>28</sup>

So according to Iqbal there is fear in nature, and the object of Islam is to free man from fear. That is the central position which regulates the structure of Islam.<sup>29</sup> If fear is the force which dominates man and counteracts his ethical progress, then man ought to be regarded as a unit of force, an energy, a will, a germ of infinite power, the gradual unfoldment of which must be the object of all human activity. The essential nature of man, then ought to consist neither in intellect nor in understanding but in will. "The ethical ideal of Islam is to disenthral man from fear" and give him a sense of his own personality, so that he becomes conscious of himself as a source of power.<sup>30</sup>

Ethically, the Quran states man's nature to be a combination of good and evil. It says: "I swear by man's personality and that thereby it has been formed. God has engrossed into its evil and its good (whereby it can guard itself against moral peril). He who makes his personality pure, shall be successful, while he who corrupts it shall be in the loss" (91:7-10). Iqbal therefore regards man to be "a restless being engrossed in his ideals to the point of forgetting everything else, capable of inflicting pain on himself in his ceaseless quest after fresh scopes for self-expression"... "yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man."<sup>31</sup>

The primary element, however, which affects his nature and distorts his behaviour is fear. If man's behaviour is to be



ensured to be good then his individuality must be equipped with 'will power', since that is the ultimate power in the nature of man which could fully guard him against fear. Power is therefore important. Iqbal is even prepared to sacrifice wisdom for acquiring power if it helps him eradicate fear. He thus says:

میرے لئے ہے فقط زورِ حیدری کافی  
ترے نصیبِ فلاطوں کی تنزیٰ اوراک

The strength of the arm of Ali is enough for me, you can have the sharpness of platonic wisdom for yourself.<sup>32</sup>

In Islam, the preservation and intensification of the sense of human personality is to be the ultimate ground for all ethical activity. It is precisely for this reason that "self-renunciation, poverty, slavish obedience and modes of activity which tend to weaken the force of human individuality are altogether ignored by Islam".<sup>33</sup>

No doubt man has his failings. But even "with all his failings he is superior to nature, in as much as he carries within him, a great trust which, in the words of the Quran, the Heavens and the Earth and the Mountains refused to carry".<sup>34</sup> Iqbal substantiates it by quoting the Quran:

Thinketh man that he shall be thrown away as an object of no use? Was he not a mere embryo? Then he became thick blood of which God formed him and fashioned him, and made him twain, male and female. Is he not powerful enough to quicken the death (75:36-40).

He thus strongly questions that the man "whose evolution has taken millions of years should be thrown away as a thing of no use".<sup>35</sup> Life, therefore, offers scope for immortality provided man fortifies his ego. It is to be attained of course, through personal efforts and even then it is a matter of grace on the part of the Creator.

Man's "career no doubt, has a beginning, but he is destined, perhaps to become a permanent element in the constitution of being".<sup>36</sup>

So we see that Man's growth and development is seen by Iqbal, as an evolutionary process. His journey through the earth is also seen by him as the part of the same process meant to



perfect his ego through gradual growth and development, which is undertaken by God Himself and which became necessary because of man's imperfection manifest in Adam's first act of having been led astray by Satan. To prove his point that the training of man has been undertaken by God Himself, he cites testimony from the Quran that God taught man the names of the things and also undertook to guide him, that 'Ye shall journey on from plane to plane' (84:16 to 19).

Here Iqbal's thought seems to be quite in line with that of Hegel who envisages the gradual unfolding of 'The Absolute' concurrent with the progress of human consciousness towards freedom in the shape of the development of human mind.<sup>37</sup> Iqbal also holds that the growth and development of ego to acquire more and more uniqueness and thus freedom is in effect the real process signifying the growth of man.

Consequently, for Iqbal the Fall of Adam and the paradise assume new meanings. The Fall does not signify any moral deprivation but man's evolution from a state of simple consciousness to a state of self-consciousness and the paradise as a primitive stage of man's consciousness where he was completely indifferent to his environments. This interpretation fits into his contention that the purpose of man's journey on the Earth is to help him develop his self-consciousness i.e., ego.

Man has set about this journey to attain perfection of his personality, which was found wanting in his earlier state of mind. To this end the angels most sympathetically apprise him of his own potentialities and advise him to be prepared to struggle restlessly to discover the secrets of life. The soul of the Earth receives him and reminds him of the clouds, the mountains, the deserts and whatever else is contained under the dome of the sky which would stand subjected to him provided he fortifies his ego. He is reminded of the trust which he had undertaken on his own peril and that "his unceasing reward consists in his gradual growth, in self-possession, in uniqueness and intensity of his activity as an ego".<sup>38</sup>

Not only that, Iqbal conceives even the line of Prophets sent to guide man on the earth as part of the same process initiated by God which culminated in perfecting the prophethood in Muhammad (SAW). He says:



شعلہ ہائے او صد ابراہیم سوخت  
تا چراغ یک محمد برفروخت

Its flames burned  
A hundred Abrahams,  
To light the lamp  
Of one Muhammad!<sup>39</sup>

Another important point to note here is that in Iqbal's view, the prophetic perfection which culminated in Prophet Muhammad (SAW) was a unique event in its own right and manner in which it unfolded itself. It signifies his growth and development as a man as well as a Prophet.

An examination of his life will amply prove the point. Prophet Muhammad (SAW) whose mother died a few years after he was born was brought up by a nurse. When she died, Muhammad's (SAW) grandfather and when he died, his uncle brought him up. So, he grew up as an orphan and lived a hard and busy life ranging from the physically tough routine of grazing cattle as a boy in the most taxing environments of barren deserts to the more civilized occupation of trade and commerce. His intimate public dealings and positive approach towards general welfare of mankind won him respect and regards establishing him as a fair, impartial and a truthful person. He was able to acquire an enviable position in the otherwise rotten society of Mecca, primarily because of his exemplary conduct. In him we see the embodiment of perfection as a man as well as a Prophet. That is why Iqbal advises us:

بمصطفیٰ برساں خویش را کہ دیں ہمہ اوست  
اگر بہ او نرسیدی تمام پوہی است!

True Islam lies in following the Prophet,  
An act other than that is but going astray<sup>40</sup>

Notwithstanding the theological belief that the prophethood on Muhammad (SAW) was bestowed right from the time the universe was created, ( : ), sociologically, it can be



argued that it was as a result of living a thoroughly virtuous life for forty years that God selected him for prophethood and not only decided to bestow that on him but also decided to end the line of prophets on him because here was the man who for forty years, on his own, without any supernatural guidance, had lived a flawless life practising excellence. God also ended the line of prophets on him, because in him, he saw a sure proof that man had acquired enough wisdom and attained a certain level of mental maturity now, to be left on his own, as Prophet Muhammad (SAW) had amply exhibited. That is why Al-Jily unequivocally proclaims Prophet Muhammad as the best example of a perfect man because in him, he sees the clearest manifestation of Divine Knowledge and "head of the entire hierarchies of Prophets".<sup>41</sup>

As the chosen one of God Iqbal considers man to be a born leader. He exercised his free will even during his infancy which clearly indicates that he has tremendous initiative and is gifted with highly sound judgement. His selection as a vicegerent reflects God's confidence and faith in his outstandingly dynamic personality, and endless creative capacities, which he should utilize in the universe.

No doubt he is exceptionally gifted, and has unlimited potentialities and reach but the realization of these is possible only if he cultivates his ego. This is the central point which Iqbal does not miss to stress with highly vigorous and convincing tone throughout his writings.

He points out that God implemented a gradual but comprehensive plan to help man grow physically and mentally and guided him through Prophets and His books to help him evolve into a creature with a highly developed ego. The process is still continuing and it is for man now to show by his deeds that he deserved the status of His vice on earth and is capable of delivering the trust which he undertook at the time of his own creation.

So Iqbal wants to create the type of man who is dynamic; who has a ceaseless quest for knowledge and is a potential creator; who believes in action and is capable of exhibiting perpetual struggle; who possesses a free conscience, expresses it freely and fearlessly and strives unceasingly to self-realize



himself and develops his ego to a level of uniqueness that would most deservedly make him occupy the station of God's vicegerency.

### NOTES AND REFERENCES

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21. Parveen Shaukat Ali, *The Political Philosophy of Iqbal*, Lahore: Publishers United Ltd., 1978, p.155.
22. *The Reconstruction of Religious Thought in Islam*, p.85.
23. Syed Abdul Vahid, *Thoughts and Reflections of Iqbal*, Lahore: Sheikh Muhammad Ashraf, 1964, p.32.
24. The word hereditary refers to the original sin of Adam which resulted in his banishment from the Paradise.
25. Vahid, *Thoughts and Reflections of Iqbal*, p.32.
26. *Ibid.*, p.33.
27. *Ibid.*
28. *Ibid.*, pp.34-35.
29. *Ibid.*, p.35.
30. *Ibid.*, p.34.
31. *The Reconstruction of Religious Thought in Islam*, pp.11-12.
32. Muhammad Iqbal, *Zarb-i-Kalim*, in *Kulliyat-i-Iqbal (Urdu)*, Lahore: Sh. Ghulam Ali & Sons, 1972, p.585. English tr. by the author.
33. Vahid, *Thoughts and Reflections of Iqbal*, p.37.
34. *The Reconstruction of Religious Thought in Islam*, p.11.
35. *Ibid.*, p.119.
36. *Ibid.*
37. Peter Singer, New York, Oxford University Press, 1988, p.58.
38. *The Reconstruction of Religious Thought in Islam*, p.117.



39. Muhammad Iqbal, *Asrar-i-Khudi*, in *Kulliyat-i-Iqbal*, (Farsi), *op.cit.*, p.13. For English tr. see A.R. Tariq, *Secrets of Ego*, Lahore: Islamic Book Service, 1977, p.65.
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41. Ron Landau, *The Philosophy of Ibn Arabi*, London: 1959, pp.55-56.