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## God the perfect personality

God himself is an individual, he is the most unique individual introduction to the secrets of self. In HIS reconstruction of Islamic thought Iqbal has often emphasized on Quranic evidences of the constantly living and ever active GOD. The Quran gives life full descriptions of GOD whose grandeur is evident in every thing that He has created. The signs of HIS creation are further evidences of HIS perfect personality. "Call upon me, and I'll answer".

This Quranic verse means the experience of prayer becomes proof of God's personality, a divine personality whose life is creativeness. This verse is also proof of ego-hood. Iqbal defines God first and last as an ego. This proposition that GOD is conceived as an ego whose ego-hood is realized in full in man's contact with HIM in prayers leads to the logical conclusion of man's ego hood.

This self realization of the human ego is the central theme of Iqbals' philosophy.

## Tauheed

"Iqbal begins and ends with the belief in tauheed"

This statement, at first sight, may look like an over simplification, but, in fact, it is not. For Iqbal the implications of the KALIMA "LA ILAHA IL LAL LAAH". "There is no god, but GOD" are very profound and far reaching, and provide a basis both for theory and philosophy.

As professor **Anne Mary Schimmel** observed;

"Iqbal has built his system upon the principle of tauheed, the acknowledgement of the absolute uniqueness of the GOD which is reflected in the unity of the individual life, and the unity of the religio-political groups.

The internationalism which Iqbal finds implicate in Islam and to which he refers untiringly in his writings, derives from the idea of divine unity.

As Iqbal points out in his lectures that Islamic culture " finds the foundation of world unity in the principle of tauheed. Islam, as polity, is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is ultimate spiritual basis of all life, loyalty to God virtually amounts to man's loyalty to his own ideal nature"

The implications of the principle of tauheed when applied to the collective life of the Muslims are worked out in considerable details in RAMOOZ-e- BAKHUDI.

Iqbal points out that unity of the Muslims not dependant on ties of country or kinship, but on the principle of divine unity, which is "a formative factor for the unity of mankind".

Thus the brother hood of Islam transcending all barriers of race, color or nationality is directly driven from the idea of tauheed." From the unity of the all inclusive ego who creates and sustains all egos" says Iqbal, "Follows the essential unity of all mankind"

"The essence of tauheed as working idea," says Iqbal, " is equality, solidarity and freedom." Islam doesn't recognize the "tyrant overlord ship" of either "the scepter monarch " or " the surplice priest". The prophet of Islam translated the principles deriving from God's unity and sovereignty in to terms of actual living:

Iqbal also applies the idea of the unity of God to the unity of the mind and body -an ideal realized in the sphere of Mars in Javaid Nama:

If body and spirit could be regarded as one then, there would be no need to separate religion from state.

The ideal millat, in Iqbal's view, beginning from the principle of tauheed, recognizes the organic unity of man's life and doesn't not seek to bifurcate it into mutually exclusive compartments either in individual life or in collective life.

Because it preserves the wholeness of life, creative tauheed produces both outstanding individuals and nations.

In Ramooz-e-baikhudi, Iqbal gives as a " summary of purpose of the poem: a commentary on suraah CXII

entitled " at tauheed".which has been called " the essence of the Quran ". The suraah reads" say God is one God". The eternal God:

He begetteth not, neither is He begotten, and there is not anyone like unto HIM".

Iqbal takes the various parts of the suraah and delineates the philosophical implication of each part in practical terms.

Taking the first part of the suraah, Iqbal exhorts the Muslims to believe in unity and to translate their belief in to action so that their faith becomes a living thing.

The second part of the suraah deals with God self-subsistence like God, a Muslim must not depend on things or person out side him self. Iqbal's voice rings out loud and clear.

Individuals and nations attain spiritual perfection only if they guard selfhood, jealousy and resist assimilation. The third part of the suraah tells a Muslim that he not to set store by his lineage since God "Begot not, nor was begotten". what binds the Muslims to gather is love , not ties of blood .The last part of the suraah affirms that God has no equal: If the Muslims posses fortified ego , then they too can become " an unequaled people." Able, like the perfect man to command all things.

### **The concept of power**

For Russel the intoxication of power is the greatest danger of our time. Lust of power being the most potent danger of the present day, it appears to be worthwhile, to analyze Iqbal's treatment of power, who is claimed to be a political thinker of some position.

Power has been eulogized by Iqbal without any reservations. Since 1907, he seems to have realized the importance of power as it is evident from the poem March 1907, where in the aspiration and the ambition is to overcome the more powerful tide , the small ants will become stronger and the tiger will awaken to senses.

It is evident from his letter written 1915 A.D that it was since 1907 that he was deeply concerned to determine the relation of power with religion. It is also asserted that religion with out the support of power is mere philosophy.

And his assertion in this letter that he wrote his Israar-e-Khudi with the purpose to make the Muslims realize the importance of power for religion is borne out in clearest possible terms by some of his poems in this very work,

Here Iqbal is critical of Plato for his escapism, which he believes to have largely influenced the thinking of the Muslims.

"He dominates our thinking, His cups sends us to sleep and takes the sensible world away from us.

The soul of the Sufi bows to his authority and call the world of phenomena or myth."?

"Our recluse had no remedy but fight:  
He could not endure the noise of this world".

To counter the impact of such Sufis which teaches other worldliness and makes the Muslim morbid and inactive, Iqbal wishes to make them conscience of their own selves and of their ideals and mission in the world.

"The moral and religious ideal of man is not self negation but self affirmation:"

"My criticism of Plato is directed against those philosophical systems which hold of death rather than life as their ideal: "

Iqbal's criticism of Plato's thought and his argument about a life of action and expression of power has been interpreted differently.

In this regard Iqbal himself has taken a stand, which in the first glance looks too brutish a radical. Thus, in the ASRAAR he talks about truth and strength as going hand in hand.

They appear to be two sides of the same coin. Strength is the twin of truth. False hood derives from power, the authority of truth and by falsifying truth deems its self true.

Here it has been emphasized that physical power also is of great importance, because with out power nothing could be achieved. It is true that the power is declared to be the sustainer of truth, but not the creator of truth.

But admiration of power is so unreserved that his commentators ascribe it to the influence of Nietzsche.

(a) Aziz Ahmad in his NAI TASHKEEL emphasize that Iqbal, in spite of his difference in detail with Nietzsche had accepted his influence in the concept of power.

(b)Very recently, a political scientist in doctoral dissertation asserts "that Iqbal was subject to a certain amount of Nietzsche's influence .It was Nietzsche's great emphasize on power which was the matter of constant attraction."

(c)By ascribing Nietzsche's influence on Iqbal's concept of power, it is quite logical to involve the later also in fascism and as it actually happened. The assertions are made about Iqbal that his national idea for Islam must make the fascist leave for joy. He was looking for "A dictator savior" ad ultimately to his satisfaction he declared: "In Germany Hitler has found a new era".

Iqbal was acquainted with Nietzsche, .But to assert that he influenced by the later in his concept of power with all of the implications does not appear to be tenable.

It is contended so on the ground that the two not only differ in the vital aspects of the problem' but they face each other from hostile camps, although there might appear some resemblance here and there superficially.

The following will show that there is neither any validity in ascribing Nietzsche's influence on iqbal's concept of power' nor in the assertion that Iqbal was pro-fascism. Power is declared to be the deciding factor between right and wrong. The emphasize on the decisive role of power in matters of right and wrong or even victory and defeat is the result of Iqbal's study of history .

The gist of a poem given below will show that it is his study of history which has enabled him to recognize the importance of power and which in no way is Nietzsche inspired.

The very caption of the poem apart from its contents is significant:

Quwwat aur Din (Power and religion)

In this poem it is pointed out that humanity so many times has had to suffer at the hands of the conquerors like Alexander and Changaiz.

And that is the verdict of history that lust for power, has catastrophic implications. Power with out religion is most poisonous, where as power for the sake of religion is the panacea of all ills. Here it may be pointed out that had Iqbal been inspired by Nietzsche, instead of warning against dangers of lust for power .He would have sung in praise of conquerors.

Before proceeding further to examine the relation between Iqbal and Nietzsche in t he context of power, it will not be out of place to say a few words about power as understood by Iqbal.

Power may be taken as the capacity to achieve the desired object. Thus two elements compose it (1) Capacity (2) Desire.

Both the capacity and desire may have two aspects each:

Capacity may be created either through love, affection, sympathy, unity, or through false hood, deceit, terror unity through terror, support through fear by exploiting and sacrificing the weak as suggested by Machiavelli and Nietzsche.

So also desire may be of two types:

Material, personal and selfish gain, conquest and personal glory, or moral, impersonal or self less.

The two stand poles apart both in the capacity or means and desire or end of power. Nietzsche aims to achieve power by sacrificing the society believed in individual power and exercises his power for personal glory and self aggrandizement.

To Iqbal the source of power is radically different from that of Nietzsche. In the case of Iqbal power comes through unity based on religion. Iqbal emphasize on unity is of vital importance in the context of power which has been generally neglected by his commentators. Power, unity and religion are inter-related. It is unity which creates power and it is religion oOr tauheed which creates the unique sense of unity. Iqbal emphasizes the importance of religion in forging a unique sense of unity. Religion based on sincerity and truth forges unity of thought among them .The loss and gain for one becomes so for all.

It creates common out look among them .Thus they are bound together firmly for the purpose of achieving common goal. In the case of Nietzsche, neither unity, nor religion has got any thing to do with power, as it is with Iqbal.

Nietzsche was no believer in either in unity or in religion or God. He rejects both.Iqbal desires power to protect the weak from exploitation and oppression.

Besides in the poem Quwwat or Deen, Iqbal tells it in unequivocal terms that power for religion is panacea, where as power with out religion is poison. For Iqbal it is unity based on tauheed that brings power.

### **Development of Personality**

Man does not know his status in the universe. Rather he does not dare to know it. He avoids knowing of his own greatness. His real splendor is too big. He cowers before his grandeur. He shrinks from the very thought of his expense. He feels comfortable within his limits i.e. the limits of his sense perception. Even when the scope of sense-perception expand to limits to which an individual is not accustomed it becomes awesome. Let an enormously vast stretch of land bust upon an unfamiliar eye. Let a person ascend a high minaret for the first time in his life. Let there be a blast causing a loud sound. Let a person experiences some unusual smell. In short, whatever a person is not used to and for him is not familiar, creates fear. It makes him shrink, shiver and crouch. Yet it is the same tow-legged animal who through training and determination surmounts the Mt. Everest. He flies to the moon and alighting on it establishes dialogue with friends and adviser on the earth.

Man's capabilities unfold to him by and by and that also with determined effort on his part to this effect. But man's knowledge, as such, deals the material world. It is attained with the help of sense-perception. It is the outer world being dealt with by the outer weapons of man. His sense-perception is his outer world. His inner world remains hidden from him. Man's outer capabilities have been progressing and hence accordingly have been discovering and conquering the outer world steadily. Man, no doubt, works wonder in the field of material world. And whatever he performs, he tries to proclaim, propagate and institutionalize. All material progress which in other words, is the advancement of scientific knowledge, is in reality the extension and enhancement of man's faculties of sense-perception. All inventions and discoveries are performance of sense-perception. Not only that, they all turn to a sort of "foreign aid" to man's senses and enlarge his possibilities by opening up new vistas before him.

Man's inner senses are much more acute and far reaching than outer ones. His potentialities remain unrealized. Those who know themselves and hence try to become what they should be are a rarity. Hardly one in a million. It is a pity. Every animal reaches its ceiling because he lives instinctively. Animals have no choice hence no animal can commit a sin. Every animal has been vested with the nature of species to which it belongs. No animal can be other than itself. A jackal can not be anything other than a jackal. A tiger is a tiger. A lamb is a lamb. This shows that every animal is a dependable entity. Hypocrisy is beyond the capacity of animals. They are true to their respective natures. But what about a kind called mankind? Mankind has been equipped with faculty of choice. A human being is responsible for his deliberate actions. Therefore, he is accountable to God for what he does. To attain to his true self, he has to work hard. He has to out-grow animality. He has to rise above his material surroundings in the sense that he has to live not according to the animal instinct, he, rather has to bridle the fiery horses of his desires, emotions and ambitions. He has to conquer his material self. He has to be the captain of his fate and master of his soul. But this he would not do. He will try to gain knowledge of the world. He will calculate. He will criticize. He will analyze. He will do every thing imaginable. But he will not seriously try to probe his own person. He persistently and deliberately will remain far aloof from himself. He is too big for himself to comprehend. A human being may be a fighter, a student, a scientist, a physician, an explorer and astronaut and what not. He may be anything but he will not dare survey his own self, and will never get to know what he potentially is and to what spiritual heights he can rise. His inner world is much more expansive than outer one. Says Iqbal and pathetically so:

### **Translation of lyric**

"You behold the world but you do not behold your own self. How long will you remain sitting (wrapped in ignorance.)"?

"You should enlighten the night which divine in light in you. You and the hand of Moses but hidden in the sleeve."

"You should set your foot out of the boundaries of the circling world. You are older than it, you are greater than it."

Jacques Maritain states:

"In flesh and bone of man there exists a soul which is a spirit and which has greater value than the whole physical universe. Dependent, though he may be upon the slightest accidents of matter, the human person exists by virtue of the existence

of his soul, which dominates time and death. It is the spirit which is root of personality."

Person is concrete, tangible, and hence "Sensible". Personality is abstract, intangible, hence for a scientist it is "non-sense". Person is matter. Personality is value. Values stand out of the ken of science. Person is body. Personality is spirit bestowed on our own body by soul. Person is one. Personality should also be one. But we observe, generally more than one personalities possessed by one person. This shows that the great majority of human beings do not possess one integrated "self". Self has to be one. Self means one entity. If there are "selves" on one person then he is a person without self – without unity, without inner and outer truth becoming one. Such a person has "spilt personality" – he remains unrealized as a human being. Oneness beings to take shape when soul begins to overwhelm a person's existence. If the case is otherwise then the result also is otherwise. And the tragedy is that human beings try and go on trying to know what is out there. They seldom try to know what is within them. But the question is, does man really know even the outer world? Every mystery which is solved points to a multitude of mysterious. Therefore, a being who partakes of both the microcosm and macrocosm is his own greatest mystery as long as he does not dare to comprehend his reality. Lincoln Barnett States:

"He (man) does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little organic processes and even less of his unique capacity to perceive the world about him to reason and to dream. Least of all does he understand is his noblest and most mysterious faculty; the ability to transcend himself and perceive himself in the act of perception."

The ability to transcend himself enables man to perceive himself in the act of perception i.e. he can sit in judgment on his own self. He can be critic of his own critical sense. This means he possesses that something also which he got from above. It is a particle of divine light. It is a particle of something definitely unearthly. This shows man is neither soul nor body. Man is above both because he possesses them.

### **The Perfect Man**

For Iqbal, the life of a Mard-e-Momin is the embodiment of his struggle to become the perfect man; in essence a stage that which can only be described as the completeness of man. No less than a comprehensive development of man as a whole, taking into consideration both his aspects, is the explicit as well as the implicit aim of Quranic teachings, when terms like nafs, ruh, insan are – used in Quran to refer to the human individual, they signify his entire personality.

The word "human ego" or khudi used by Iqbal likewise is taken by him to mean the unity and totality of the human person. He rejects the dualist theory of mind and body because parallelism and interactionism both lead to various sorts of oddities and contradiction. The former "reduces the soul to a merely passive spectator of the happenings of the body"; as to the latter, "we cannot find any observable facts to show how and where exactly their interaction takes place and which exploits it for physiological purpose, or the body which exploits it for physiological purposes, or the body is an instrument of the soul, are equally true proposition on the theory of interactionism". Mind and body, in fact, belong to the same system, says Iqbal. Matter is "spirit in space-time references". It is a colony of egos of a law order out of which emerges the ego of a higher order. The physical organism reacting to

environments gradually builds up a systematic unity of experience which we call the human ego".

The ego or self that man is has two aspects, according to Iqbal – the 'appreciative self' and the 'efficient self'. The former for which he also uses various alternative phrases like the 'deeper self', the inner centre of experience', the 'root of being' etc. lives in pure duration while the latter deals with serial time. In our day-to-day life we are so much absorbed with the world of space and time that we entirely lose sight of the fundamental or the appreciative 'I' within. It is, for Iqbal, incumbent upon a person to realize it not only in order to qualify himself for and encounter with the 'great I am' and prepare himself for authentic relations with other human beings but also because this achievement would make him a human person in the full sense of term "to exist in pure duration", says Iqbal, "is to be a self and to be a self and to be a self is to be able to say 'I am'. It is the degree of intuition of I – am ness that determines the place of a thing in the scale being".

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

Iqbal thus appears to be right when he holds that both sense-experience as well as reason, forms of perception as well as categories of understanding, is only meant to equip us for our dealings with the spatio-temporal world : they are not capable of reaching the core of one's being. In fact " in our constant pursuit after external things we weave a kind of veil round the appreciative self which thus becomes alien to us. It is only in the moments of profound meditation", he goes on to

observe, "when the efficient self is in abeyance, that we sink into our deeper self and reach the inner center of experience". On these premises, neither the mutakallimun nor the philosophers but the devotional Sufis alone have truly been able to understand the nature of the human soul. The meditation, referred to here, is either pure meditation through which ideationally I remove from myself all that is not essentially 'me' i.e. all that possess due to specific 'historical' and 'geographical' situation, on the broadest sense of these terms. Or it may be the meditation charged with activity in which case I practically eradicate from my nature exclusive love for, and involvement with, the world which is the cause of much alienation from the source and ground of my existence. The second meaning particularly is accepted by the mystics of Islam. The Sufistic path formally begins with the inculcation of virtue of *tuaba* (repentance) which signifies purification of soul and deliverance it from all extraneous material so that the divine within it stands realized. "The palled to empty their psychical life...in order to achieve by personality-denying techniques an emptiness that will prepare the way for the incoming of the Divine".

It is to be hurriedly pointed out here that neither according to genuine Sufism nor in the thought-system of Iqbal himself does this 'personality-denying' phenomenon stand for self-mortification or asceticism. The world is not being disparaged it as such. It could be as sacred as the spiritual realm. Iqbal's emphasis on the revilement of the inner being of man is simply aimed, as shown above, at the realization of one's own Divine nature. There is a tradition of the Holy Prophet (peace be upon him) which says: verily God created man must therefore shed off limitations that make up his efficient personality and away the web that he has woven—warily or unwarily—around his original self. It is to this original self that the Quran refers when it says: He is indeed fails who buries it. This discovery necessarily gives to man a simple, fresh, uncontaminated point of view with which to look at everything, a sure ground from which to take off and start a truly authentic existence.

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

Iqbal is a process of philosopher. In the preface to his reconstruction of religious thought in Islam, he significantly points out the Quran emphasize deed rather than idea. The Quran says: (God) created death and life that He might try you—which of you is best in deeds". Not fatalism and inactivity but ever-continuing formation of fresh goals and their perpetual realization is the desirable style of life for the soldier of the moral ideal. The essence of perfect manhood lies in a constant state of tension. The ego, throughout its career continues invading the environments and the environments invading the ego. The appreciative self, being a pure receptacle of Divine illumination as shown above, plays the role of a directive agent in this mutual invasion in order to shape the person's own destiny as well as that of the universe. Thus, gradually and surely, his personality continues to be integrated more and more so that ultimately it is ensured against all possibilities of dissolution or extinction. "That which tends to maintain the state of tension tends to make the immortal," says Iqbal. Further, the "idea of personality gives us a standard of value: it settles the problem of good and evil. That which fortifies personality is good, that which weakens

it is bad. Art, religion and ethics must be judged from the standpoint of personality. On this standard, passionate desire for the realization of goals, supreme indifference to evanescent material benefits, sterling self-confidence and courage to overcome obstacles, tolerance for the views and acts of others etc. are good, whereas ill-founded fears, undeserved possessions, disrespect for humanity, a false sense of dignity, malicious attitudes towards others are all bad. There being degrees of individuality, God is the most integrated individual. One who is nearest to him in this respect is thus the complete man. This nearness does not at all imply that man is finally absorbed in God ; rather he absorbs God into himself. Even such a voluminous upheaval as the judgment will not affect the individuality, uniqueness and calm of the well-integrated ego. The Quran says:

The trumpet will (just) be sound, when all that are in the heavens on the earth will swoon, except such as it will please God (to exempt).

### **Nature of Self**

Nature of self is the central theme in Iqbal's concept of Mard-e-Momin. Following is an article by Asif Iqbal Khan.

Self is taken to mean a sort of or unity of psycho-physical experiences. We may analyze our mental states, at any moment of our life, into certain elementary experiences, which, however, never exist in a vacuum, these experiences are found as parts of an organic unity but this unity crop up in this context involve the very crucial issue whether this unity is something above and beyond its contents ; how these disparate psycho-physical experiences are united ; its quality of uniqueness and persistence through changes, etc, etc.

The meaning of the self, with its metaphysical, psychological and semantic distinctions, has become so ambiguous that many contemporary philosophers have doubted and even denied the existence of the self. For Hume, for example, apart from the bundle of successive bits of perception, nothing justifying the concept of self can be discerned by introspection. The problem of the self, it may be pointed out, derived its significance as well as relevance from the traditional method of starting with one's own case. The contemporary approach, on the other hand, is based on the contention that there is no distinction between identity in one's own case and identity in the case of others. This amounts to the contention that an understanding of one's own identity. This is the reason why most of the contemporary philosophers refuse to proceed to the problem of personal identity through that of the self. Rather they are wont to reject the latter as a pseudo problem. In Iqbal's case, however, the problem of the self is of paramount importance. He sticks to the traditional approach of starting with one's own case and treats the whole issue in the context of 'self' rather than that of 'person'.

Iqbal begins by criticizing those who regard the self to be a separate entity over and above the mental states and experiences. He attacks the position taken by al-Ghazali, for whom the ego is a simple, indivisible and immutable 'soul-substance' remains the same for ever. This definition of self, however, does not give us any clue as to its nature. Firstly, it is a metaphysical entity and it has been assumed to explain our experiences. But, do our experiences inhere in it as colors inhere in a body – are they related to it as qualities are related to material substances ? Iqbal's reply is in the negative. Secondly, Iqbal agrees with Kant that the unity of experience on which the simplicity and hence the immutability of the soul-substance is based neither proves its indivisibility nor immutability.

Iqbal also rejects the bundle theory of self as represented by Hume and the psychologists. It regards the self to be a mere fluke of sensation, feelings and thought. It studies them separately and does not specify how the one is connected with the other. This reduces the self to a mere accumulation of experiences. The self, however, is not a mere bundle of experiences, an inner unity also. For Iqbal, it is this unity which is the pivot of all experiences. It is the nucleus of our existence.

Obviously, Iqbal formulates his theory of the self with reference to both Kant and Hum. His most comprehensive statement on this issue is that follows: "I do not mean to say that the ego is over and above the mutually penetrating multiplicity we call experience. Inner experience is the ego at work. We appreciate the ego itself in the act perceiving. Judging and willing. The life of the ego is a kind of tension caused by the ego invading the ego. The ego does not stand outside this arena of mutual invasion. It is present in it as directive energy and is formed and disciplined by its own experience. For Iqbal, the experience of consciousness is a case of tension a state of self-concentration, by means of which life manages to shut out all memories and associations which have no bearing on a present action."

A detailed discussion can be found in the book **Iqbal's concept of the self( a philosophical analysis)**  
By Asif Iqbal Khan.

### **Mard-e-momin An Introduction**

Iqbal describes the human personality as " a series of actions hold together by a directive purpose".

### **Becoming a mard-e-momin**

For Iqbal, becoming a mard-e-momin entails the development of the self. The development of the self in itself has three stages.

- (1) submission
- (2) self control
- (3) divine vicegerency

#### **submission**

submission to GOD means to recognize and bow to the divine law. but Iqbal doesn't believe that this is necessarily annihilation in to GOD rather absorbing GOD in one self.

#### **Self control**

Second stage in education the self is when it is able to command itself ,the perfect submission to discipline. says Iqbal.

#### **Divine Vicegerency**

The third stage in development of self is Niabat-e Ilaahi. Iqbal's poetry is full of poems with the topic of mard-e-momin who wakes and sleeps for GOD alone and executes the commands of Allah in this world.

## CHARACTERISTICS OF MARD-E-MAUMIN

He is the sword of God, the hero of the prophets, he has no room in the world of others until he brings forth a new world, he destroys his own world."

The Muslim he dreamt of is the brilliant star for the destiny of the world.

He is the model of trust in God and energy, yet this trust is not blind acceptance of what ever that showers upon him from fate, but is positive co-operation with God.

The true believer is the personification of mildness and goodness, and from his personal strength emerges his tolerance .For him tolerance is not an attribute of weakness but rather a respect of creation of mankind. The powerful man does not adjust himself to his surroundings, it is the surroundings that have to adjust themselves to his temperament!

Iqbal considers the Self to be the criterion whereby all things are measured." The idea of personality " , he says," gives us a standard of value; it settles the question if good and evil". That which fortifies personality is good, that which weakens is bad.

Art, religion, and ethics must be judged from the standpoint of personality.

According to Iqbal, the ego "Has the quality of growth as well as the quality of corruption." It can expand to absorb the elements of universe and the attributes of God. On the other hand, it can also degenerate to the level of matter. Iqbal looks upon personality as state of tension which can "continue only if that state of tension is maintained; if the state of tension is not maintained, relaxation will ensue. That which tends to maintain the state of tension tends to make us immortal.." for Iqbal it is of the utmost importance that is state of tension be maintained, for it is only by the preservation and completion of the personality that we can achieve" that awareness of reality which Iqbal believed to be man's ultimate goal on earth, that awareness is Eliot has called the still point of the turning world." The chief of the factors which strengthen the personality are:

### **Desire**

Through Iqbal's writings, great stress is placed on the desire (designated by names such as saz, hasrat, justuju, arzu, ishtyaaq and tamanna) as the spring from which the self draws sustenance. Life can be viewed as dynamic only when it is imbued with restless burning all that has been achieved is a product of desire:

'Tis desire that enriches life,  
and the mind is child of its womb.

What are the social organizations, customs, laws?

What is the secret of the novelties of strength

And burst forth from the heart and took shape.

Man is man, according to Iqbal , because he has the capacity for endless yearning. In his eyes, this capacity lifts man to a station where he would not change his place even with God:

Priceless treasure is the agony and burning of desire,  
I would not exchange my place as a man for the glory of God.

### **Love**

Love is the active sense of positive desire. Iqbal lays a great emphasis on the value of love for strengthening in the Self. He uses this word in a wide sense, and means by it " The desire to assimilate , to absorb. Its highest form is the creation of values and ideals and the endeavor to realize them." As peter Avery points out, Iqbal's philosophy is essentially a philosophy of love. Like Rumi he preached a philosophy of

dynamic love leading to the fulfillment of human destiny as well as God's purpose in creation.

For Iqbal, as for T illich , "life is being in actuality and love is the moving player of life.

In man's experience of love the nature of love becomes manifest.the power of love is not something which is added to an otherwise finished process, but life has love in it self as one of its constitutive element."

Love is the fundamental urge of being, its élan vital and its raison d'être. For Iqbal, as for Rumi, only love is an intrinsic value. Other values are extrinsic and instrumental and are to be judged according to their capacity for the realization of this primary values.

Love is the only categorical imperative and strikes no bargain with God or man. He who denies love is an infidel:

I am never discovered well  
Law's way, and the wont thereof,  
But know him infidel  
Who denieth the power of love.

### **LOVE FOR PROPHET (SAW)**

It is not possible for a person to be a Muslim with out the declaration of the oneness of God and the prophethood of Muhammad (SAW).The prophet is quoted as informing Umer ibn Khattab (RAA) that his faith would not be complete until he loved the prophet more than his dearest ones and possessions. According to Iqbal, it is not possible to be a Mard-e-Maumin with out the love of the prophet (SAW).

### ***Faqr***

The words faqir(or its synonym Qalandar) and faqr(or istighna) appear very frequently in Iqbal's verse. Iqbal uses *faqr* to denote an inner attitude of detachment and superiority to material possession. it's a kind of intellectual and emotional asceticism which does not turn away from the world as a source of evil and corruption, but uses it for the pursuit of good and worthy ends.

A survey of Iqbal's philosophical and theological thought would go to reveal that there are four fundamental ideas in his system:

- 1:Allah : the ultimate reality-the creator
- 2: Man : the lord of His creation and His vicegerent
- 3:Faqr: the two principle faculties vouchsafed to man
- 4: Universe:the field for his activities.

The relation between these realities that Allah has created the man with a definite aim in view:

*" I am about to appoint a vicegerent in earth and his vicegerency demands that he should bring this universe under his sway and he would achieve this purpose by means of Faqr and having conquered the elements he would rule over the earth in the name of Allah and establish His kingdom therein".*

From this statement, the importance of faqr shines forth like the mid-day sun. The Khudi is there, but without the aid of faqr, it is of no value. Allah has endowed man with faculties viz reason or intellect and love so that he may be able to conquer this universe; and these facilities are the component parts of Faqr.

In the other words, Faqr is the highest honor that a Muslim can earn by his individual effort.

Faqr literally means the breaking of the back, then it came to mean "want", penury and poverty or being in possession of nothing.

Faqr teaches man to believe that all he possesses, (his soul, wealth) is not his, but Allah's, therefore, a faqeer is one who, in spite of all worldly riches which he possesses, regards himself utterly destitute; and having nothing, he will naturally go to Allah for all his wants. He possesses everything, but out of his own free will, gives away everything, and accepts the status of faqeer so that he may grasp the hand of Allah and His apostle firmly.

### **Sayyadi**

Literally, Sayyadi means hunting, and sayyad is a hunter. In Iqbal's thought sayyadi come to denote a kind of heroic idealism based on daring, pride of honour. The sayyad is most often symbolized by the lion, and falcon "shaheen"

### **Suffering**

Suffering is included in the concept of Faqr and is associated with all the factors strengthening the self, but it needs special emphasis. Since "all the result of individuality, of separate selfhood, necessarily involve pain of suffering". Iqbal was right in observing that "suffering is the gift from the God in order to make man see the whole of life"

Rumi often uses the symbols of rue and aloe-wood exhaling sweet perfumes when burnt

. Iqbal too wishes to be "burnt"—to be pride by fire—so that his heart can be perfected:

Tongue-tight though art in pain;

Cast thyself upon fire like rue!

Like the bell, breaks silence at last and from every limb

Utter forth a lamentation

Thou art fire, fill the world with thy glow!

Make others burn with thy burning

### **Forbearance**

" the principle of ego-sustaining deed is respect for the ego in my self as well as others",

said Iqbal. He was a great believer in forbearance and tolerance. E.M. Foster points out about Iqbal that " what ever his opinion, he was no fanatic, and he refers to Hindus and Christians with courtesy and respect."

### **Courtesy**

While stressing that one must always be hard with one-self, Iqbal does not forget to say, not once but repeatedly that a leader of men must be kind and courteous in speech and manner. The full grown ego must poses "Husn-i-ikhlaq" (beauty of disposition).

This makes Iqbal's perfect man as worthy of affection as he is of obedience his heart winning ways supplementing his world winning ways.

### **Obstructions**

Like Rumi, Iqbal considers evil to be extremely important in the development of man's personality. " Evil is the inevitable condition of good; out of darkness was created light. From this standpoint it posses a positive value; it serves the purpose of God, it is relatively good". The spirit of obstruction symbolized by Satan, directs man's energies to newer channels. It offers a challenge to his spirit and is one of the forces behind his evolution, leading him on from conquest to conquest.

Just as the self is open to growth , so it is open to decay. Amongst the factors which weaken Khudi, the following are the most important;

### **Sawal**

Literally Sawal means asking, but in Iqbal's thought it has a wide connotation and refers to any action which degrades a self respecting ego. One of the commonest of sawal is "taqleed" (imitation ). Iqbal's most powerful and most moving attack on all form of "asking" comes in the Ramooz-e Baikhudi" when he lashes out against his co-religionists who have lost all senses of selfhood and have submerged all their pride and dignity in a life of superficiality and spiritual bankruptcy.

### **Despair , grief and fear**

Iqbal has devoted one whole section of ramooz-e-baikhudi to the theme that despair , grief and fear are the sources of all the evil and destroys life.

### **Servitude**

Iqbal was a passionate believer in freedom, which has considered to be "the very breath of vital living ". In the "Bandagi nama" he speaks in details about the attitude and mentality of slaves—those who live in spiritual bondage. A slave pays a real homage to man made gods and mere lip service to eternal god for the sake of his body he sells his soul.

With the sadness of the biblical verse; "for what is a man profited, if he shall gain the whole world, and lose his own soul and what should a man give in exchange of his soul?"

Iqbal says:

A slave holds both religion and knowledge in light esteem,  
He gives away his soul so that his body may live  
Through the munificence of kings, his body thrives,  
while his pure soul feeble like a spindle.

### **Nasb parasti**

It means pride in one's lineage or cast. It is to be discouraged in all forms , as it is in opposition to one of the fundamentals of Islamic policy—namely the equality and brother hood.

### **Iqbal and the modern man**

(1) When Pakistan - the great vision of Iqbal- came in to existence, the Islamic community thought it had arrived at its destination. It put down its guards and put aside its arms.it did so when, infact, the greatest struggle was just beginning. In simple minded fashion political liberty was confused with spiritual and intellectual freedom. The first, doubtless, has been achieved, but achieving the second, demanded a more arduous devotion and constant effort.

(2) Observing the community's performance over the last 27 years, a critique could justifiably charge that the post – partition history of Pakistan can be characterized as the beginning of the new type of western imperialism, particularly through economic aid and trade on the one hand, and through cheap books, magazines, films and radios on the other. The power was so subtly exercised that the new slave did not recognize the chains any more. They called them borrowed bracelets!

(3)

To Iqbal the spiritually empty but externally glittering west, against which he warned the community so insistently, was a threat, looming large . Perhaps he did not anticipate how overwhelmingly would, it enchant the beleaguered community. When

Iqbal rung his warning bell, against western materialism, they were many, even in the west, who saw the symptoms but stoutly protested against the charge and claimed that basically the heart was in the right place and western man was spiritually as healthy as ever. Since then

A great deal happened to more than justify Iqbal's pre-moition.

(4)

The second world war, the discovery of the wide spread spiritual emptiness of the Nazi and fascist regimes and colossal inhumanity of Stalin's regime shattered all illusions about the existence of spiritual strength in the western man. The display of unspeakable humanity in Pearl Harbor and Hiroshima, in Moscow and in Hungary, in the Dachau and many other places shattered all the carefully nurtured illusions about the existence of enviable patterns in the western man. This was one facet.

(5)

Side by side the total power available to mankind to produce goods for immediate satisfaction of physical needs and pleasures and increased manifolds. There has come about a world wide democratization of good things of life. The spiritual emptiness of the modern materialist is sought to be filled by the sound of rock and din of automobiles.

People recklessly plunge in to a race for acquisition of things to distract the mind, To engage the eye, to satiate to body, and fill all the time.

In the 21<sup>st</sup> century, there has been no shortage of worldly philosophers justifying the new materialism. But the newly discovered power has another aspect also. Means are now available to release natural forces imprisoned in matter at a dimension that humanity can easily obliterate it self out of existence. The possibility of total destruction is one pervasive fact of modern world. The resultant look is singularly confused.

(6)

Now withstanding the astounding glitter, the growing spiritual emptiness continues. The façade of normalcy shows signs of strain and decay. Each day its mortar crumbles a little more. The much touted and so called axiomatic principles of economics and politics seem over so uncertain sources of strength. Democracy or its identifiable techniques do not seem any more to prevent totalitarianism, or oppression; fundamental rights bind no dictator's hand; tight monetary controls no more prevent inflation; state controlled cooperative or socialized farming does not increase the produce; nor the state-controlled industries assure a better lot to the individual worker.

(7)

The decision are constantly getting out of hand. A worker in a factory hardly has a meaningful say in regard to what he does or produces. At a slightly higher scale, the manager of the factory finds himself a helpless creature in the hands of yet higher and stronger combinations. Te legislature feels equally helpless. The options and choices in the making of national legislative policy originate and are dealt with at a yet different level, and often enough, the legislature are called upon to merely authenticate what has already been decided beforehand.

(8) Simultaneously, a mad struggle is on to control the communication media, the means to manipulate the human mind. The colossal battle for the control of human mind is on in full fury. Radio, television, films, newspapers, magazines and paperbacks are now locked in struggle to control human mind. All entertainment and information is objective oriented-whether to promote free enterprise in the so-called free societies, or the fearsome leviathan known as the modern socialist welfare state. Overt and

covert indoctrination goes on constantly in the evenings or at night, after the day's chores are done, hardly any conversation or exchange takes place between parents and children or husband-wife. They are all being talked to, by the Radio or the television, who represent either the 'big industry' or the 'big brother', the hard-earned free hours have become the covert schools for deprivation of all freedom. Freedom implies a genuine possibility of choice-an exercise of critical faculty. But where all media reaching the most private sanctuary of a man's home give no information but constantly serve creation of a desired opinion, then the critical faculty is put to a deep slumber; it has no chance of survival. However, when the performance of a self-proclaimed welfare state fails to match its promise, large doses of propaganda whet the appetite but fail to carry conviction; the daily widening gap between expectations and achievements produces two typical reactions: skepticism and apathy in some and commitment to violent and revolutionary politics in others. Skepticism and apathy produces lack of commitment and nothing is more tragic than a soul without faith and without commitment. On the other hand, the revolutionary politics of gun reduces humans to irrational animal level and destroys the under-pinning of law on which the edifice of civilization is built. In formalism and return of mysticism represent reaction of yet another type where it is not merely imitative, it is essentially a search for authentic experience. For the third world, the problem is compounded because a spirit of thoughtless imitativeness permeates the avant-grade of the developing countries. Everywhere elites count, but they do a great deal more in developing countries. Our elites thoughtlessly, without an authentic experience of the spiritual and intellectual crises that faces the western youth, imitatively adopt the external styles of the current categories. Far too many are phony hippies madly engaged in their hedonistic frenzies; vocal socialists furiously building up bourgeoisie industrial or agricultural empires for themselves. Such wide scale absence of authenticity at every level double confounds an already confused situation. In such a situation, old songs of wisdom and of moderation find few listeners.

(9)

Constant and speedy change has become a special feature of modern times. The revolution in technology and the consequent changes in the very structure of human society has made yesterday's solutions otiose for today's problems. Whether it is a field of crop-raising or making of raiment or manipulating of public mind, father's experience has become irrelevant for the son. This has had understandable effect in other fields also. If father's technology could be improved upon, why not his morality, is a growing question in many young mind, particularly when he is being constantly exposed to aggressive secularism.

(10)

Things are no better in regard to the past also. There was a time when it provided an image of what people had to aspire for it provided the wisdom which could be trusted as dependable means to solve all problems. Alas! The past has no such promise for the modern man. Over the centuries a great change has come about in the west. The orthodox church insisted that everything pronounced by it was a valid and binding as "the religion"

as if the church was immune from error; no part could be rejected with out involving injections of the eschatology of the whole. Protestantism was a rebellion from with in the Christian community, but the rise of scienticism was rebellion with out. The very argument that rejection of the part amounts to rejection of the whole was utilized by the modern scientist with deadly effectiveness. They asserted that if a part of what the church claim to be revealed could be demonstrated as false or erroneous, no gaurentee remain for the truthfulness of the rest. The rise of scienticism provide a

great impetus of modern secularism which seems to have eroded the foundation of religion in the west.. When the church's world view was shaken , its ethical teachings also lost their authority. This was not all .the proponents of all the earth-oriented and secular philosophies borrowed left and right to give new goals to hereafter oriented religions. The theory of relativity was plainly abused to justify the thesis and there was nothing permanent about ethical values and there was also relative in content and application; that there was no higher moral law above the man, and man was the maker of all laws including the moral laws. Freud and Marx provided theoretical foundations for mounting fresh attacks.

(11)

One this discernible result of some of above trends is that many, feeling powerless to control their future finding no meaningful guidance from the past, imagine that the present alone holds the possibility for their meaningful participation, for they can still possess the moment. By choosing to live only in the present, the modern man cuts himself from those values which had propped man's vision of himself as hero in history. The sense of unfolding of our divine design has no meaning for him; long terms goals have lost their relevance. Institutions like marriage and filial ties have become forms with out their former content. Marriage was for protection of virtue; it becomes outmoded where extracting the last drop of pleasure from the fleeting time is the top priority. With out an identifiable and permanent frame of reference , every one free to seek perpetuation of what he thinks best. The opponent is, by necessary logic of the situation, either wrong or misguided. The issue in conflict is, therefore, not resolved on principle but gets sorted on the basis of power. The unresolved conflicts continue to increase. The future appears full of foreboding symptoms.

(12)

Iqbal was keenly aware of the dangers that were implicit in the west for the people in the east who were then actively seeking political independence. He warned against the gathering threatening clouds. He persistently pleaded for a clear sighted commitment to Islam. He boldly sought a separate Muslim state to provide a refuge for the Muslim community where in it could separately build up the spiritual and physical resources to meet the new challenge.

(13)

Iqbal also spoke for the urgent fresh and fundamental reconstruction of Islamic law.

## **Conclusion**

In fact there are numerous facts that will take a whole book to write about, here were a few excerpts from the article written by Khalid Ishaque by name of " Iqbal and the modern man".

As Iqbal feared, instead of a more active evolution the Muslim collectively has taken a passive route- passivity to Iqbal is death of individuality. It is this passivity that is scaling back the development of a Muslim, through self realization of his individuality, into a mard-e-Maumin.