

IQBAL'S CONCEPT OF *MARD-E-MO'MIN* AND RUMI'S INFLUENCE

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Humankind is the pivot around which Iqbal's philosophy revolves, yet though for him the Self is the fundamental reality of the world, yet "his revaluation of Man is not that of Man qua Man, but of Man in relation to God."¹ Iqbal's Perfect Person or "*Mard-e-Mo'min*," like Rumi's "*Mard-e-Haqq*," though the ruler of the world is first and last the Servant of God. It is important to stress this point in order to differentiate between Iqbal's Perfect Man and figures such as the Nietzschean Superman, the symbol of unlimited power in a world without God.

Iqbal considers the Self to be the criterion where by all things are measured. "The idea of personality," he says, "gives us a standard of value: it settles the question 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 stand-point of personality."²

According to Iqbal, the ego "has the quality of growth as well as the quality of corruption."³ It can expand to absorb the elements of the Universe and the attributes of God.⁴ On the other hand it can also degenerate to the level of matter.⁵ Iqbal looks upon personality as a state of tension which can "continue only if that state 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."⁶ For him it is of the utmost importance that this 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 of which Eliot has called the still point of the turning world."⁷

The chief factors which strengthen “*Khudi*” (Selfhood) are:

Desire:

Throughout Iqbal’s writings, great stress is placed on desire (designated by names such as “*soz*”, “*hasra*”, “*justuju*”, “*arzu*”, “*ishtiyaq*” and “*tammana*”) 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:

زندگی سرمایہ دارانہ آرزوست عقل از زائیدگان بطن اوست
چسیت نظم قوم و آئین در سوم چسیت راز تازگیهای علوم
آرزوی گو به زور خود شکست سرزدل بیرون زد و صورت مینست

(*Asrar-e-Khudi*, p. 17)⁸

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

متاع بی بهای در دوسوز آرزو مندی مقام بندگی دے کر نہ لوں شان خداوندی

(*Bal-e-Jibril*, p. 21)⁹

Love:

Love is the active sense of positive desire.¹⁰ Iqbal “lays great emphasis on the value of love for strengthening the Self.”¹¹ He uses the word in a very wide sense, and means by it “the desire to assimilate, to absorb. Its highest form is the creation of values and ideals and the endeavour to realize them.”¹² As Peter Avery points out, Iqbal’s philosophy is essentially a philosophy of Love.¹³ Like Rumi he preached a philosophy of dynamic love leading to the fulfillment of human destiny as well as God’s purpose in creation.¹⁴

For Iqbal, as for Tillich, “Life is being in actuality and love is the moving prayer 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 and other wise finished process, but life has love in itself as one of its constitutive elements.”¹⁵

Love is the fundamental urge of Being, its *elan vital* and its *raison d’etre*.¹⁶ 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 value. Love is the only categorical imperative and strikes no bargain with God or humankind.¹⁷ One who denies Love is an infidel:

زرسم در اشتهایت کرده ام تحقیق جز اینکه منکر عشق است کافر و زیدین

(*Zabur-e-‘Ajam*, p. 160)¹⁸

“*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 possessions. “It is 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.”¹⁹

“*Saiyadi*”:

Literally, “*saiyadi*” means hunting, and “*saiyad*” is a hunter. In Iqbal’s thought “*saiyadi*” comes to denote a kind of heroic idealism based on daring, pride and honour. The “*saiyad*” is most often symbolized by the lion, and the falcon (“*shahin*”).

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 results of individuality, of separate Selfhood, necessarily involve pain or suffering,”²⁰ Iqbal was right in observing that “suffering is a gift from the gods in order to make man see the whole of life.”²¹

Rumi often uses the symbols of rue and aloe-wood exhaling sweet perfumes when burnt.²² Iqbal too wishes to be “burnt” - to be tried by fire so that his art can be perfected:

در گره پیکامه داری چون سپند
 چو جبرئیل آفرز مهر جزو بدن
 آتش استی بزم عالم بر فردز
 دگر که پیکامه داری چون سپند
 محل خود بر سر آتش بیند
 ناله خاموش را بیرون نگویند
 دیگران را هم ز سوز خود بسوز

(*Asrar-e-Khudi*, p. 9)²³

Forbearance:

“The principle of the ego-sustaining deed is respect for the ego in myself as well as in others,”²⁴ said Iqbal. He was a great believer in forbearance and tolerance. E. M. Forster points out: about Iqbal, “whatever his opinions, he was no fanatic, and he refers to Hindus and Christians with courtesy and respect.”²⁵

Courtesy:

While stressing that one must always be hard with oneself, Iqbal does not forget to say, not once but repeatedly, that a leader must be kind and courteous in speech and manner. The full-grown ego must possess “*husn-e-akhlaq*” (beauty of disposition). This makes Iqbal's Perfect Person 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 human personality. “Evil is the inevitable condition of good, out of darkness was created light. From this standpoint it possesses a positive value: it serves the purpose of God, it is relatively good.”²⁶ The spirit of obstruction symbolized by Satan, directs a person'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.

“Su'al”:

Literally “*su'al*” 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 form of “*su’al*” is “*taqlid*” (imitation). Iqbal’s most powerful and most moving attack against all forms of “asking” comes in *Rumuz-e-Bekhudi* (pp.186-187) when he lashes out against his co-religionists who have lost all sense of their 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 *Rumuz-e-Bekhudi* (pp.108-111) to the theme that despair, grief and fear are the sources of all evil and destroyers of life.

Servitude:

Iqbal was a passionate believer in freedom which he considered to be “the very breath of vital living.”²⁷ In *Bandagi Nama* Iqbal speaks in detail about the attitude and mentality of “slaves” - those who live in spiritual bondage. A “slave” pays real homage to man-made gods and mere lip-service to the 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 or what shall a man give in exchange for his soul?”, Iqbal says:

دین و دانش را خلام ارزان دہ
تا بدن را زنده دارد جان دہ

(*Zabur-e-‘Ajam*, p. 258-261)²⁸

“*Nasab-parasti*”:

“*Nasab-parasti*” means pride in one’s lineage or caste. It is to be discouraged in all forms as it is in opposition to one of the fundamentals of Islamic polity - namely, the equality and brotherhood or sisterhood of humankind. Iqbal considers “*nasab-parasti*” to be one of the reasons for the downfall of the Muslims.

The Three Stages of the Self:

According to Iqbal, the development of the Self has three stages.

Obedience, Self-control and Divine Vicegerency.²⁹

Obedience:

In the first stage “religious life appears as a form of discipline which the individual or a whole people must accept as an unconditional command without any rational understanding of the ultimate meaning and purpose of that command.”³⁰ Iqbal, like Nietzsche, likens the Self at this stage to a camel known for its “obedience, utility and hardihood.”³¹ Human beings must fulfil his obligations as patiently as does the camel:

تو هم از بار فرائض سه مرتاب بر خوری از عنده حسن المآب

(*Asrar-e-Khudi*, p.45)³²

Without obedience to the law there can be no liberty. He who would command the world must first learn to obey:

در اطاعت کوش ای ضلالت شعار میشود از جبر پیدا اختیار
ناکس از فرمان پذیری کس شود آتش ارباشد ز طغیان خس شود
هر که متخیر مه و پروین کند خویش را از نجیری آئین کند
روزه بر جوع و عطش شب خون زند خیر تن پروری را بشکند

(*Asrar-e-Khudi*, p. 45)³³

One must “not complain of the hardness of the Law”³⁴ but submit to it willingly knowing that discipline makes the Self grow stronger:

با درازندان گل خوشبو کند قید بورا نافه آهو کند

(*Asrar-e-Khudi*, p.45)³⁵

Self-Control:

The second stage in the education of the Self is when it is able to

command itself. "Perfect submission to discipline," says Iqbal, "is followed by a rational understanding of the discipline and the ultimate source of its authority. In this period religious life seeks its foundation in a kind of metaphysics - a logically consistent view of the world with God as part of that view."³⁶

Both Fear and Love are constituents of a person's being. By understanding the meaning of "*Tauhid*" one can conquer Fear:

ما عصای لاله داری به دست هر طلسم خوف را خواهی شکست

(*Asrar-e-Khudi*, p. 47)³⁷

Through Love of God, a human being is freed from all lesser loyalties and bonds:

میکند از ماسوی قطع نظر میندست طور بر حلق پسر

(*Asrar-e-Khudi*, p. 47)³⁸

Prayer is "the pearl within the shell" of Faith. It is also that which protects a person from all evil:

در کف مسلم مثال تجرات قاتل فشا و مبنی و سکر است

(*Asrar-e-Khudi*, p. 47)³⁹

Fasting adds to the powers of endurance and gives moral strength:

روزه بر جوع و عطش شبنون زند خیر تن پروری را بشکند

(*Asrar-e-Khudi*, p. 48)⁴⁰

The pilgrimage to Mecca "teaches separation from one's home and destroys attachment to one's native land":

طاعتی سرمایه جمعیتی ربط اوراق کتاب تلی

(*Asrar-e-Khudi*, p. 48)⁴¹

“Zakat” (sharing one’s wealth) is helpful towards bringing about social equality:

دل زحتی تنفقوا محکم کند زر فراید الفت زر کم کند

(*Asrar-e-Khudi*, p. 48)⁴²

Thus, in the second stage of the ego’s education or development a person does not merely obey the Law, but also perceives intellectually that the Law “is a means of strengthening thee” so that “thou may stride the camel of thy body”⁴³ (i.e., overcome the weakness of the flesh). If one would conquer the world, one must first conquer oneself:

بے تسخیر خود افتادی اگر طاق تو را آسان شود تسخیر آفاق

(*Zabur-e-‘Ajam*, p. 209)⁴⁴

Without self-control, no person can attain real sovereignty:

حاکمی در عالم بالا و پست جز بیهیض جان و تن نماید بیدست

(*Javid Nama*, p. 239)⁴⁵

Vicegerency of God:

The third stage in the development of the Self is “*Niyabat-e-Ilahi*” (the Vicegerency of God). Although a human being already possesses the germ of Vicegerency (Surah 2:28)⁴⁶, yet “not man as he is now, but man purified through obedience, self-dominion, and detachment can reach the high station of Divine Vicegerency.”⁴⁷

Iqbal describes the Perfect Person in superlatives. “He is the completest Ego, the goal of humanity, the acme of life both in mind and body; in him the discord of our mental life becomes a harmony. This highest power is united in him with the highest knowledge. In his life, thought and action, instinct and reason, become one. He is the last fruit of the tree of humanity, and all the trials of a painful evolution are justified because he is to come at the end. He is the real ruler of mankind; his kingdom is the kingdom of God on earth.”⁴⁸

Nature must undergo long and painful travails to bring to birth the Perfect Person:

ہزاروں سال نگرس اپنی بی نورمی پر رونے
بڑی مشکل سے ہوتا ہے جن میں دیدہ چسپا

(*Bang-e-Dara*, p. 300)⁴⁹

Iqbal points out that “the development of humanity both in mind and body” is a condition precedent to the birth of the Perfect Person who, for the present, “is a mere ideal.”⁵⁰ The signs, however, are hopeful, since “the evolution of humanity is tending towards the production of an ideal race of more or less unique individuals who will become his fitting parents.”⁵¹

اسکی امیدیں قلب اس کے مقاصد جلیل
اسکی ادا و فریب اسکی نگاہ دلنواز
رزم دم گفٹو گرم دم جستجو
رزم ہو یا بزم ہو پاک دل پاکباز

Iqbal’s poetry is full of the portraits of his “*Mard-e-Mo’min*” who “wakes and sleeps for God alone”⁵² and “executes the command of Allah in the world.”⁵³

نایب حق در جہان آدم شود
بر عناصر حکم او محکم شود

(*Bal-e-Jibril*, p. 132)⁵⁴

The Vicegerent is a creator and interpreter of values. He is “the goal of life’s caravan”⁵⁵ - the ruler of all things that God created:

نایب حق در جہان آدم شود
بر عناصر حکم او محکم شود

(*Rumuz-e-Bekhudi*, p. 166)⁵⁶

For his coming, the poet longs fervently:

از سوار اشب دوران بیا ای فروغ دیدہ امکان بیا

(*Asrar-e-Khudi*, p.51)⁵⁷

Iqbal's Perfect Person, then, though a co-worker with God is not a breaker of Divine Law. He is the master of all created things but a slave to God. In fact the degree of his servitude to God is the measure of his perfection. Iqbal's Perfect Person, says Professor Bausani, has something to teach us: "First: that tolerance and all those so-called virtues of modern man are not in contradiction to the simple strong faith in the transcendental. 'Wherever you turn' - to use a Koranic sentence - 'There the countenance of God stands.' Second: Man who is merely an impotent being completed by Him who is 'nearer to him than his jugular vein' becomes omnipotent and creator of new spiritual worlds. Third: to achieve this, a preliminary act of submission is necessary: in Dante's philosophy it is repentance, in Iqbal's a declaration of slavery - but slavery of God and only of God. Of that God whose glory permeates through all the Universe."⁵⁸

Even a cursory glance at any part of Iqbal's philosophy, in particular his conception of "*Mard-e-Mo'min*", would reveal Rumi's profound influence. Rumi was Iqbal's acknowledged "*Murshid*" (spiritual guide). Professor Hakim has observed, "If a free man like Iqbal could be called the disciple of any man, it is only of Rumi."⁵⁹ Rumi is Iqbal's intellectual progenitor, and it is only with reference to this great mystic-poet that Iqbal admits with frank pride:

تو بھی سے اسی قافلہ شوق میں اقبال! جس قافلہ شوق کا سالار ہے رومی

(*Bal-e-Jibril*, p. 200)⁶⁰

Iqbal's view of evolution has been greatly influenced by Rumi whose ideas on the subject were a message of hope and joy and did not bring the gloom and despair which came in the wake of Darwin's theory.⁶¹ For Rumi the lowest form of life is matter but matter is not dead or inert:⁶²

باد و خاک و آب آتش بنده اند بامن و تو مروه با حق زنده اند

According to Rumi, the Self originated in the form of matter consisting of dimly-conscious monads. Rumi's theory is stated thus:

آمده اول به اقلیم حیا د	وز جمادی در نباتی او فقاد
سالها اندر نباتی عمر کرد	وز جمادی یاد ناور داز نبرد
در نباتی چون به حیوان او فقاد	نآمدش حال نباتی هیچ یاد
جز بجان میلی که دارد سوی آن	خاصه در وقت بھار و ضمیران
باز از حیوان سوی انسانیش	میکشد آن خالقی که دانیش
چنین اقلیم تا اقلیم رفت	تا شد اکنون عاقل و دانا و زفت
مقلهای اولینش یاد نیست	هم ازین عنقش تحویل کرد نیست

(Masnawi-e-Ma'nawi, Book IV, pp. 173-174)⁶³

Iqbal's concept of the evolution of humanity expressed in lines such as the following is strongly reminiscent of Rumi's thought on the subject:

جو سے بیدار انسان میں دکھری نیندیشا
شجر میں پھول میں حیوان میں تھریں بتارے میں

(Bang-e-Dara, p. 143)⁶⁴

and:

کس کس جن سے میں نے بنایا رتبہ بہ رتبہ پایہ بہ پایہ
 جاد کو نامی ، نامی کو حیوان حیواں کو وحشی، وحشی کو انسان

65

For Iqbal, as for Rumi, God is the ultimate source and ground of evolution.⁶⁶ He does not regard matter as something dead because from the ultimate Ego only egos proceed:

نیرزد جز خودی از پر تو او نخیزد جز گمراہ اندر زو او

(Zabur-e-'Ajam, p. 224)⁶⁷

The ultimate Ego is immanent in matter and makes the emergent emerge out of it. There are various levels of being or grades of consciousness. The rising note of egohood culminates in humanity.⁶⁸

Iqbal shares Rumi's belief that evolution is the outcome of an impulse of life manifesting itself in innumerable forms. The vital impulse determines the direction of evolution as well as evolution itself. Life is that which makes efforts, which pushes upwards and outwards and on. All the striving is due to the *elan vital* in us, "that vital urge which makes us grow, and transforms this wandering planet in to a theatre of unending creation."⁶⁹

Like Rumi, Iqbal also looks upon evolution as something great and glorious not as something signifying human sinfulness and degradation. The "Fall" is the beginning of self-consciousness - the stage from where the Person of God would begin his conscious search for perfection. Greeting Adam, the Spirit of Earth says:

خوشید جهان ناب کی صورتیہ شرمیں آباد سے اک تازہ جہان تیرے ہمیں
 چچی نہیں بخشی ہوئی فردوس نظر میں جنت تیری پہنان سے تیرے خون گل میں

72

ای پیکر گل کو شش بہیم کی جزا دیکھ

(*Bal-e-Jibil*, p. 179)⁷⁰

One of the most notable characteristics of Rumi's thought is his ardent belief in the efficacy of constant endeavour.⁷¹ Iqbal shares with Rumi this special kind of mysticism - sometimes referred to as the mysticism of struggle - the kind of mysticism which strengthens and fortifies, rather than weakens or puts to sleep, the potentialities of the Self. In his Introduction to *The Secrets of the Self*, Professor Nicholson comments, "As much as he (Iqbal) dislikes the type of Sufism exhibited by Hafiz, he pays homage to the pure and profound genius of Jalaluddin though he rejects the doctrine of self-abandonment taught by the great Persian mystic and does not accompany him on his pantheistic plights."⁷²

Although, as has been observed above, Iqbal could not follow Rumi into all the regions of mystic ecstasy, yet their mysticism - Rumi's and Iqbal's - have a lot in common. It was "positive", it affirmed life and upheld passionately both the dignity and divinity of a human being. This mysticism may perhaps be best described in terms of Love - a concept which forms the chief link between Iqbal and Rumi. For both Rumi and Iqbal the Perfect Person is an embodiment of Love, a paragon of "*Ishq*". For both of them Love is assimilation and expansion. It is linked with the doctrine of hardness, and the sole mean of attaining "the Kingdom, the Power, and the Glory." It is this attribute which distinguishes more than anything else, Iqbal's Perfect Person from Nietzsche's Superman and places him in close proximity to Rumi's "*Mard-e-Haqq*."

Not only do Rumi and Iqbal regard humanity's advent on earth as a happy event, they are also staunch believers in the personal creation of destiny and the freedom of the will. In numerous places Rumi has reiterated the thought stated in the following lines:

اختیاری ہست مارا بی گمان حس را منکر ناتی شمعیان

(*Masnawi-e-Ma'nawi*, Book V)⁷³

and Iqbal's writings resound with the message of the immortal lines:

عمل سے زندگی بنتی ہے جنت ہی بہنمیں
یہ خاک اپنی نظرت میں نہ زور می تہ ناسی

(*Bang-e-Dara*, p. 307)⁷⁴

Both Rumi and Iqbal go beyond upholding the freedom of the will to a belief in “*tawwakul*” or trustful renunciation. “*Tawwakul*” is born not out of an awareness of one’s helplessness, but is the result of “*Iman*,” the vital way of making the world our own.⁷⁵ “*Iman*” according to Iqbal “is not merely a passive belief in one or more propositions of a certain kind, it is a living assurance begotten of a rare experience.”⁷⁶ Only “strong personalities are capable of rising to this experience and the “higher fatalism” implied in it.”⁷⁷ This higher fatalism described thus by Tennyson:

Our wills are ours, we know not how
Our wills are ours to make them thine⁷⁸

is described variously by Rumi and Iqbal. The former says:

لفظ جبرم عشق را بی صبر کرد
وانکہ عاشق نیست جس جبر کرد

(*Masnawi-e-Ma'nawi*, Book I)⁷⁹

and the latter writes:

چون خدا ندر رضای حق شود
بندۀ مؤمن قضای حق شود

(*Pas Che Bayad Kard Ay Aqwam-e-Sharq?*, p. 14)⁸⁰

Both Rumi and Iqbal believe that the Perfect Person’s life in God is not annihilation but transformation. “The Ideal man freely merges his own will in the Will of God in the ultimate relation of Love.”⁸¹ It is more than likely that Iqbal’s ideas about the deep love between a human being and a personal God which form one of the most profound and inspiring part of his writings were clarified and strengthened through his

contact with Rumi's thought.

The resemblance between Rumi's "*Mard-e-Haqq*" and Iqbal's "*Mard-e-Mo'min*" is quite unmistakable. In both cases the Ideal Person is a combination of a person of contemplation and a person of action. Iqbal places more stress on action than Rumi does but this hardly constitutes a fundamental difference.

Both Rumi and Iqbal believe that the whole course of evolution is steered towards the creation of the Perfect Person. "He is the final cause of creation and, therefore, though having appeared last in point of time, he was really the first mover. Chronologically, the tree is the cause of the fruit but, teleologically, the fruit is the cause of the tree."⁸² To his Perfect Person, Rumi says:

پس به صورت عالم اصغر تویی پس به معنی عالم اکبر تویی
ظاہر آن شاخ اصل میوه است باطناً بہ ثمر شد شاخ پست
مگر نبودی ییل و امید ثمر کی نشاندی باغبان بیخ شجر
پس به معنی آن شجر از میوه زاد مگر بہ صورت از شجر بودش نهاد

(*Masnawi-e-Ma'nawi*, Book IV, p. 27)⁸³

About his "*Na'ib-e-Ilahi*" Iqbal says:

مدعای علم الاسماستی سرسبجان الذی اسراستی

(*Asrar-e-Khudi*, p. 50)⁸⁴

And then turning to "the Rider of Destiny" proclaims:

نوع انسان مزرع و تو حاصلی کاروان زندگی را منزلی

(*Asrar-e-Khudi*, p. 51)⁸⁵

The ideal of the Perfect Person is for both Rumi and Iqbal, a democratic ideal which does not have the aristocratic bias of Nietzsche's ideal. Both Rumi and Iqbal believe that the Perfect Person can work miracles which do not, however, "mean the annihilation of causation but only bringing into play causes that are not within the reach of common experience."⁸⁶ In Iqbal's view, the "the region of mystic experience is as real as any other region of human experience."⁸⁷

It is not possible within the purview of these few pages to discuss in any depth the subject of this essay. However, an attempt has been made to indicate - in broad outline - the constituents of Iqbal's concept of "*Mard-e-Mo'min*", the stages of the education of the Self, and some of the most striking similarities between the thought of Rumi and Iqbal in so far as they have a bearing on the genesis and growth of the Self and the emergence of the Perfect Person. Rumi's influence on Iqbal has been so all-pervading that it is not possible either to describe, or to circumscribe, it exactly. *Asrar-e-Khudi* with which Iqbal began his preaching of doctrine of incessant struggle, carries as its introduction the following lines of Rumi (quoted again in *Javid Nama*):

دی شیخ با چراغ همی گشت گرو شهر
 کردیو و دو طولم و انسا نم آرزوت
 زین بمرهانست عناصر دلم گرفت
 شیر خدا و رستم دستا نم آرزوت
 گفتم که یافت می نشود بسته ایم ما
 گفت آنکه یافت می نشود نام آرزوت

(*Asrar-e-Khudi*, p. 2)⁸⁸

In conclusion one can hardly do better than to observe with one of Iqbal's best-known biographers that "a more accurate difficult description of Iqbal's own approach to ideals would be difficult to find."⁸⁹

NOTES

1. Schimmel, A. M., *Gabriel's Wing*, Leiden, 1963, p.382.
2. Iqbal quoted by Nicholson, R. A., in the Introduction to *The Secrets of the Self*, Lahore 1964, pp. xxi-xxii.
3. Vahid, S. A. Editor, *Thoughts and Reflections of Iqbal*, Lahore, 1964, p. 239.
4. *Ibid.*
5. *The Reconstruction of Religious Thought in Islam*, Lahore 1962, p. 12.
6. Iqbal quoted by Nicholson, R.A., *The Secrets of the Self*, p. 23.
7. McCarthy, E. "Iqbal as a Poet and Philosopher," *Iqbal Review*, 1961, Volume II, No. 3, p. 20.
8. 'Tis desire that enriches life,
And the mind is a child of its womb
What are the social organizations, customs, laws,
What is the secret of the novelties of science?
A desire which realized itself by its own strength,
And burst forth from the heart and took shape.
(Translation by Nicholson, R.A., *The Secrets of the Self*, pp. 25-26).
9. Priceless treasure is the agony and burning of desire,
I would not exchange my place as a human being for the glory of God.
10. Singh, I., *The Ardent Pilgrim*, London 1951, p. 10.
11. Browne, E. G., "Notice of Nicholson, R. A., "The Secrets of the Self," in *The Journal of the Royal Asiatic Society*, London, 1920, p. 143.
12. Iqbal quoted by Nicholson, R. A., in Introduction to *The Secrets of the Self*, p. XXV.
13. Avery, P., "Iqbal and the Message of Persian Metaphysics" (text of a talk given on Iqbal Day meeting in London in April, 1960.)
14. *Ibid.*
15. Tillich, P., *Love, Power and Justice*, London, pp. 25-26.

16. Hakim, K. A., "The Concept of Love in Rumi and Iqbal," in *The Islamic Culture*, Hyderabad Deccan, 1940, Volume 14, No.3, p. 268.
17. *Ibid.*, p. 269.
18. I have never discovered well
Law's way, and the wont there of,
But know him an infidel
Who denieth the power of Love.
(Translated by Arberry, A.J., *Persian Psalms*, Lahore 1961, p. 103).
19. Saiyidain, K. G., *Iqbal's Educational Philosophy*, Lahore 1960, pp. 187-88.
20. Bhikshu, S., quoted in *The Encyclopaedia of Religious Quotations*, London, 1965, p. 432.
21. *Stray Reflections*, Lahore, 1961, p.103.
22. *Gabriel's Wing*, p. 142.
23. Tongue-tied thou art in pain:
Cast thyself upon fire, like rue!
Like the bell, break silence at last, and from every limb,
Utter forth a lament action!
Thou art fire, fill the world with thy glow!
Make others burn with thy burning!
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 11).
24. Goethe, W., quoted in *Stevenson's Book of Quotations*, edited by Stevenson, B., London, 1946, p. 1885.
25. Forster, E.M., "Mohammad Iqbal," in "*Two Cheers for Democracy*," London, 1961, p. 296.
26. Maitre, L, "Iqbal: A Great Humanist," in *Iqbal Review*, April 1961, p. 28.
27. *Iqbal's Educational Philosophy*, p.40.
28. 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 grows feeble like a spindle.
29. Iqbal's letter to Nicholson, R.A., quoted in the Introduction to *The Secrets of the Self*, pp. xxvi-xxvii.
30. *The Reconstruction of Religious Thought in Islam*, p. 181.

31. Kashyap, S., "Sir Mohammad Iqbal and Friedrich Nietzsche," in *The Islamic Quarterly*, London, April 1955, Vol. II, No. I, p. 181.
32. Thou, too, do not refuse the burden of Duty:
So wilt thou enjoy the best dwelling-place which is with God.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 73).
33. Endeavour to obey, O heedless one!
Liberty is the fruit of compulsion,
By obedience the man of no worth is made worthy;
By disobedience his fire is turned to ashes.
Whose would master the sun and stars,
Let him make himself a prisoner of Law!
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 73).
34. Nicholson, R.A., *The Secrets of the Self*, p. 75.
35. The air becomes fragrant when it is imprisoned in the flower-bud;
The perfume becomes musk when it is confined in the navel of the musk deer.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 73).
36. *The Reconstruction of Religious Thought in Islam*, p. 181.
37. So long as thou hold'st the staff of "There is no God but He."
Thou wilt break every spell of Fear.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 76).
38. He withdraws his gaze from all except God
And lays the knife to the throat of his son.
(Translation by Nicholson, R.A., *The Secrets of the Self*, pp.76-77).
39. In the Moslem's hand prayer is like a dagger
Killing sin and forwardness and wrong.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 77).
40. Fasting makes an assault upon hunger and thirst
And breaches the citadel of sensuality.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p.77).
41. It is an act of devotion in which all feel themselves to be one,
It binds together the leaves of the book of religion.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 78).
42. It fortifies the heart with righteousness,
It increases wealth and diminishes fondness for wealth.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 78).
43. Nicholson, R.A., *The Secrets of the Self*, p. 78.

44. If you can master the self-conquering technique,
The whole world will be yours to take.
(Translation by Husain, H., *The New Rose-Garden of Mystery*, p. 4).
45. Sovereignty in the next world or in this world
cannot be had save through perfect discipline of the mind and body.
46. Iqbal's letter to Nicholson, R.A., quoted in the Introduction to *The Secrets of the Self*, p. xxvii.
47. Bausani, A., "Iqbal's Philosophy of Religion, and the West," in *The Pakistan Quarterly*, 1952, Volume II, Number 3, p. 54.
48. Iqbal quoted by Nicholson, R.A., in the Introduction to *The Secrets of the Self*, pp. xxvii-xxviii.
49. For a thousand years the narcissus bewails its sightlessness,
after what anguish is one of vision born in the garden!
50. Iqbal quoted by Nicholson, R.A., in the Introduction to *The Secrets of the Self*, p. xxviii.
51. *Ibid.*
52. Nicholson, R.A., *The Secrets of the Self*, p. 80.
53. *Ibid.*
54. His desires are few, his ideals are lofty,
his ways are gracious, his gaze is pleasing;
he is soft in speech but ardent in his quest -
in war as in peace he is pure of heart and mind.
55. Nicholson, R.A., *The Secrets of the Self*, p. 84.
56. Man is the deputy of God on earth,
And over the elements his rule is fixed.
(Translation by Arberry, A.J., *The Mysteries of Selflessness*, p. 57).
57. Appear, O rider of Destiny!
Appear, O light of the dark realm of Change!
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 83).
58. Bausani, A., "Dante and Iqbal," in *Crescent and Green*, London 1955,
pp. 169-170.
59. Hakim, K.A., "Rumi, Nietzsche and Iqbal," in *Iqbal as a Thinker*,
Lahore, 1966, p. 201.

60. You too belong to the Caravan of Love -
that Caravan of Love whose chief is Rumi.
61. *The Reconstruction of Religious Thought in Islam*, pp. 121-122.
62. Rumi, J., *Masnawi-e-Ma'znawi*, edited by Furuzanfar, B., and Darvish, M., Tehran, 1963, Book I, p. 53.
Air and Earth and Fire are slaves,
For you and I they are dead, but not for God.
63. First man appeared in the class of inorganic things
Next he passed there from into that of plants
For years he lived on as one of the plants,
Remembering naught of his inorganic state so different;
And when he passed from the vegetive to the animal state,
He had no remembrance of his state as a plant,
Except the inclination he felt to the world of plants,
Especially at the time of spring and sweet flowers;
Like the inclination of infants towards their mothers,
Which knew not the cause of their inclination to the breast.
Again the great Creator, as you know,
Drew men out of the animal state into the human state.
Thus man passed from one order of nature to another,
Till he became wise and knowing and strong as he is now
Of his first souls he has now no remembrance,
And he will be again changed from his present soul.
(Translation by Iqbal, *The Reconstruction of Religious Thought in Islam*, pp. 121-122).
64. That which is conscious in man, sleeps a deep sleep
In trees, flowers, animals, stones and stars.
65. Cited in Badvi, L. "A Forgotten Composition of Iqbal," in *Iqbal Review*, January 1965, Volume V, Number 4, pp. 77-78.
With what great effort have I made
Rank by rank, part by part,
Inorganic into organic, organic into animal,
Animal into brute, brute into man.
66. Khatoon, J., *The Place of God, Man and Universe in the Philosophic System of Iqbal*, Karachi, 1963, p. 121.
67. From its ray nothing comes into being save egos,
From its sea, nothing appears save pearls.
(Translation by Dar B.A., *Iqbal's Gulshan-e-Raz-e-Jadid and Bandagi Nama*, Lahore, 1964, p. 36).
68. *The Reconstruction of Religious thought in Islam*, pp. 71-72.

69. Durant, W., *The Story of Philosophy*, New York, 1933, pp. 345-346.
70. The light of the world-illuminating sun is in your spark,
a new world lives in your talents.
Unacceptable is a Paradise which is given,
your paradise lies hidden in your blood,
O form of clay see the reward of constant endeavour.
71. Vahid, S.A., *Studies in Iqbal*, Lahore, 1967, p. 102.
72. *Ibid.*, pp. xiv-xv.
73. It is certain that we possess a certain power of choice,
you cannot deny the manifest evidence of the inner sense.
74. Through action life is made heaven or hell,
this man of clay, by origin is neither heavenly (light) nor hellish (fire).
75. *The Reconstruction of Religious Thought in Islam*, p. 109.
76. *Ibid.*
77. *Ibid.*, pp. 109-110.
78. Tennyson, A., "In Memoriam, A. H. H.," in *The Poetical Works*,
London, 1954. p. 239.
79. The word "Determinism" causes Love to grow impatient,
only he who is not a lover regards "Determinism" as a prison.
80. When he loses himself in the will of God,
the *Mo'min* becomes God's instrument of destiny.
81. Hakim, K.A., *The Metaphysics of Rumi*, Lahore, 1959, p. 110.
82. *Ibid.*, p. 93.
83. Therefore, while in form thou art the microcosm,
in reality thou art the macrocosm
Externally the branch is the origin of the fruit;
intrinsically the branch came into existence for
the sake of the fruit.
Had there been no hope of the fruit,
would the gardener have planted the tree?
Therefore in reality the tree is born of the fruit,
though it appears to be produced by the tree.
(Translation by Nicholson, R.A., *Rumi, Poet and Mystic*, London,
1950, p. 124).

84. He is the final cause of "God taught Adam the name of all things," (Surah 2:29)
He is the inmost sense of "Glory to Him that transported His servant by night" (Surah 17:1)
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 81).
85. Mankind are the cornfield and thou the harvest,
Thou art the goal of Life's caravan.
(Translation by Nicholson, R.A., *The Secrets of the Self*, p. 84).
86. Hakim, K.A., *The Metaphysics of Rumi*, p. 110.
87. *The Reconstruction of Religious Thought in Islam*, p. 23.
88. Last night the Elder wandered about the city with a lantern
Saying "I am weary of demon and monster: man is my desire.
My heart is sick of these feeble-spirited fellow-travellers;
The Lion of God and Rustam-e-Dastan, are my desire."
I said, "The thing we quested after is never attained."
He said, "The unattainable - that thing is my desire."
(Translation by Arberry, A.J., *Javid Nama*, p. 29).
89. *The Ardent Pilgrim*, London, 1951, p. 103.

"Iqbal's Concept of *Mard-e-Mo'min* and Rumi's Influence," in *Journal of the Regional Cultural Institute*, Regional Cooperation for Development (R. C. D. Iran, Pakistan, Turkey), Tehran, Volume V, Nos. 2 & 3, Spring and Summer 1972, pp. 61-83. An excerpt from this article entitled "Iqbal's Ideal Person and Rumi's Influence," was published in *Iqbal Review*, Volume XXIV, No. 3, October 1983, pp. 119-126