

Muhammad Iqbāl and his position on women's issues

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Abstract

First, we highlighted the biography of Iqbāl the poet, his life, scientific and intellectual culture, thoughts and philosophy, and his scientific books and poetry, because he was one of those reformers who addressed the women's issues. Second, we mentioned his position on the women's issues in the East and the West that were selected from his books and poetry, because these issues were not mentioned in one particular book or a certain place, as they were spread in his multiple books and poems. Those women's issues that were addressed by Iqbāl were as: Women's Motherhood, Women's Freedom, Women's Marital Relationship and the Perfect woman in the opinion of Iqbāl. No doubt, the men and women are two pillars of human civilization. Each of them is a part cannot be separated from the history of human civilization and urbanization, women cannot be separated from a subject related to the human society and civilization. In fact they are two equal wheels of the cart of human life since the beginning of creation of the male and female, as she is equal to the man since ever, and the essential differences that separate them are those on which the Great Creative Creator, God almighty, and they still remain and will remain until the Day of Judgment. Iqbāl addresses Muslim women, explaining that Fatima Zahra is an ideal woman and good example, so all women must follow her virtuous qualities and avoid the cunning, deception, debauchery and corrupt upbringing that the times have brought.

Keywords: *Muhammad Iqbāl's biography, and his position on women's issues: Women's motherhood, Women's freedom, Women's marital relationship and Perfect woman.*

1. Introduction: Muhammad Iqbāl

Before we know Iqbāl's position on women's issues in the East and the West, we should shed some lights on his life, scientific and intellectual culture and philosophy briefly, because he was one of those reformers who addressed this subject and set their positions on it.

A. Iqbāl's Upbringing and Culture

He was born in 1873 in Sialkot, where he received his high school degree from Scotch Missionary School in 1893, he joined the Scotch Missionary College of Higher Education, and after successfully studying middle school (F.A.) in 1895, he attended the Government College, which is presently known as Iqbāl College, where he was awarded a Bachelor Degree (B.A.) with distinction marks in 1897, he learned from his orientalist professor Thomas Arnold the lessons of philosophy and wisdom at the same college, where he showed the power of his intelligence and amazing talents.

Iqbāl went to Europe for postgraduate studies on December 2, 1905 and succeeded in achieving his goals, then travelled to Germany, and presented a valuable research on "Evolution of the Philosophy of Divinity in Iran", which was printed under the title: "Philosophy of 'Ajam", i.e. Persians, and obtained his PhD in the philosophy from University of Munich, Germany in 1908, then returned to London, joined the Division of Political Science, and succeeded in studying, but in himself there were severe disturbances due to his psychological and mental preoccupation with the knowledge, science and search in the manifestations of European life, to resolve those disturbances that were in his mind in different colours and images, he began to compose his poems on some different subjects. There is no doubt that the poet's heart felt the feelings of patriotism before he travelled to Europe, but those feelings and observations were weak during his stay there, where he assessed the deteriorating power of Western civilization, and the backwardness of the Islamic society to work hard and deviated from the correct Islamic teachings, so he decided to call for the basic principles and lofty morals again.

He felt that there were some strong, firm Islamic foundations among Muslims, and a strong edifice of Islamic civilization could be reconstructed and built, and progress and advancement on those foundations. Iqbāl the poet said: "If I had continued to write the poems in that style and poetic imagination that I had chosen in Europe, I would have won the Nobel Prize without a doubt, but when I saw the situation of Western civilization, and condition of Islamic nation, I decided that at this time, anyone who was granted some talents by God must use all his talents and abilities to serve Islam and Muslims, as this goal will be better than the Nobel Prize a thousand times.

B. Iqbāl's Intellectual Personality

Abdullah Khalid wanted to present some aspects of the character of the Islamic poet Muḥammad Iqbāl in a book entitled "Prince of Poets of Islamic Knowledge", and said:

"There are many aspects of the greatness and immortality in Iqbāl's personality. He was influenced by the deadlock and weakness that affected the lives of Muslims in Indian subcontinent. He was a philosopher known for the philosophy of the East as well as the philosophy of the West, but he took the standing position firmly on Islam in its first sources: The Qur'an and Sunnah of the Prophet Muḥammad. He was also an excellent jurist and politician. He was a nation in one man, his talents multiplied, and he enjoyed his manners and the grace of himself, even he confessed by all people the near and far to thank to him. "He was filled with the Muslims and others in the Indian subcontinent, many agreed and opposed him, yet his opponents accepted him and thanked him, because he had the reasons for the intellectual and moral exercise, and he had the originality of thought and serenity of intent."

In fact, the books published about Muḥammad Iqbāl have different opinions about the poet's personality and literary and intellectual output because of his multiple talents, for example, there is an opinion that says he was a philosopher, another opinion that says he was a poet before he was a philosopher, and another opinion that says he was not a philosopher, but he used the philosophy as a means of knowing some unknown facts, but was a preacher of Islam. While some of his critics say he was not only the poet of Islam, but also the poet of all humanity, most of his critics agreed that he was truly the poet of Islam because Islam is the religion of all humanity in Iqbāl's view.

Iqbāl is a poet who expresses the spirit of Islam, defends his teachings with all strength and enthusiasm, calls for Islamic unity, calls for building a better society on the basis of the teachings of Islam, attacks the colours of racial discrimination, and believes that Islam can be a good system for all humanity, at all times and all places.

C. Iqbāl's Scientific and Intellectual Books

When Muḥammad Iqbāl died and handed over his pure soul to his creator (Allah) on April 21, 1938, he left many works that are mentioned as the following:

1. Economics, in Urdu, Educational book (No Date)
2. Evolution of the philosophy of Metaphysics (Divinity) in Iran, 1905-1908
3. Asrār-e-Khudī (Secrets of the self), in Persian, 1915
4. Rumūz-e-Bekhudī (Symbols of denial of the self), in Persian, 1918
5. Payām-e-Mashriq (Message of the East), In Persian, 1923
6. Bāng-e-Darā (Sound of the bell), in Urdu, 1924
7. Zabūr -e- 'Ajam, in Persian, 1927
8. Reconstruction of religious thoughts in Islam, in English, in English, 1930
9. Jawed Name (Message of Immortality), in Persian, 1932
10. Bāl-e-Gabriel (Wing of Gabriel), Urdu and Persian, 1935
11. Darb-e-Kalīm (Hit of Moses), Urdu, 1936
12. What should we do o, nations of the East? in Persian, 1936
13. Gift of Hejaz, in Urdu and Persian.

D. Iqbāl's Idea and Philosophy

The thought and philosophy of the poet Muḥammad Iqbāl is an intellectual system of human life, and its main point is the humanity. In our view, he had been significantly influenced by many intellectuals and philosophers, but he did not accept all their opinions and ideas, he only took from them what was useful to his goal, and helps him to shape his fundamental theories. Thus, his philosophy came into its existence. When we examine his philosophy, find all its elements revolve around the respect for the humanity of mankind, and his ideas and philosophy were not merely imaginary, but there was a connection to the rise of humanity in his practical life.

He was benefited by Nietzsche the German philosopher, and he named him the Mystic man (The Frankish Sufi) and he wanted to let him know the meaning of Divine, and said to him, "It's a place, which is above the capacity of reason and wisdom" (1) and he was influenced by Bergson's philosophy of time to some extent, as well as he borrowed some threads and colours i.e. the imagination and ideas from Kant, Hegel and Karl Marx to weave and colour his attractive intellectual fabric. He also made Jalāluddīn Rūmī his guide in his heavenly journey in his divan (Jawed Name) as well as he was influenced by Ibn Sīnā, Ibn 'Arabī and Jamāluddīn Afghānī, and extracted the nectar of all those ideas and opinions in the form of poems that had a central point, which was the humanity of mankind. The poet Muḥammad Iqbāl is therefore unique to the other intellectuals and philosophers in the use of useful medicines to treat the human issues and his society, and his message was a practical and an effective remedy in solving the problems of human life. His message aimed to the humanity was wounded from head to heel, crying blood under the feet of injustice and tyranny.

It is not surprising that this is strange to all those who look at him and find him inclines to Islamic thought, and loves the Islamic life system, who said that he was the poet of Islam and Muslims, and his message was addressed only to Muslims and their issues, and he wanted to see the place of Muslims very high. We say to these people that this theory can be very damaging to Iqbāl's thought and art, because it is narrow-minded, but we have to accept that Iqbāl laid the foundation of his idea and art on Islamic thought and the Islamic life system, but Islamic thought did not make his idea and philosophy limited, because his scientific culture was not superficial, and his idea was not narrow-minded, but he awakened his feeling and made it wider, so that it can reach from the horizons to the broader horizons, and yet Iqbāl was attacked by his critics from the east and west who criticized him "for glorifying Islamic conquests. He loves to establish Islamic rule throughout the world, he loves the power and strength, and who reads to him, he feels the boiling blood in his arteries, his poetry is tied to the chains of the Islamic nation," as it is said by Firāq Gorakhpuri. (2) Therefore, "we see that his poetry associated with Islam has become limited," as it is said by the Western critic Dickenson (3). We will not accept these methods of prejudiced criticism, and there is no need to respond to them, because Iqbāl himself responded to what was said by Dickenson in his letter wrote to Nicholson, Dickenson objected: "Although my philosophy's origins are comprehensive and general to all people in the world, he has made its launch cycle limited."

This objection is true on the one hand, because the human objectives are always comprehensive and general in the poetry and philosophy, but when we try to achieve those goals in practical life, the beginning must be from a particular group has an independent doctrine and a certain path of action, but it can expand its circle with its exemplary work, and with constant communication and I believe that this group is the nation of Islam. (4)

As Islam has no relation to the narrow thought, because it is an inclusive religion and a comprehensive system of human life, such as Islamic equality, spiritual brotherhood, love, compassion for man, the elevation and preference of man and other advantages of Islam alone, which are the basis of the system of virtuous life. As Islam is a religion that wishes that the humanity has to reach the height of perfection. It does not ignore the social, cultural, civilizational and economic values in the material and spiritual terms, therefore it raised the place of humanity in every age and everywhere. We therefore see Iqbāl puts the human theories in the history of human thought at a high level. In his view, Islam taught the humanity the ethics of culture and civilization. He succeeded in erasing the differences among the individuals of mankind and their classes. It taught the man the lessons of equality, urged the hearts to come together to serve the humanity wholeheartedly, and to link the individual and the community to the altruism and sacrifice, as both of them are inherent to each other. He therefore likes to embrace these principles and spiritual origins of the system of life, and he wishes to fill the world with good and save the human life from all evil.

There is no doubt that there are some other theories used for the human life, but he believes that they are not complete, either in terms of material or spiritual concepts, but in his view the Islamic system is the fusion of spirit and matter, and considers them to be complementary parts of virtuous humanity, as without one of them the humanity cannot be completed and cannot rise to the perfection. The characteristics of the real mixing between the material and spiritual parts are in fact not found in any religion except in the Islamic system of life. When Islam teaches the man the lessons of the happy life, he does not ignore the material or spiritual aspect. So he calls for the universal fraternity in which there is no racial discrimination on the basis of colour, gender and blood, so when the man is associated with this Islamic system, he forgets the existence of himself as an individual in the existence of his nation, he's neither Iranian nor Afghan, and the aim is only to raise the place of humanity, and materialism is not the basic goal of Islam.

Iqbāl strongly disagreed with Karl Marx in saying this: "Economic life is just an asset, and the other psychological manifestations, such as: Religion, philosophy and the others against those origins" (5) because Iqbāl supported the spiritual life and considered it the real life and saw that the economic life belongs to it, and he believed if the spiritual revolution occurred the next economic revolution would occur. He therefore regarded all material theories as a danger to the human life and humanity, and yet he viewed socialism only in contemporary physical life systems with some importance, and its founder Karl Marx was viewed with some admiration, and he considered him like (Moses that could not see the manifestations) and "Christ who did not harden". He said in Karl Marx:

"He was like Moses that could not see the manifestations and Christ who did not harden", he was not a messenger, but he was carrying a book in his hands", but that book lost the importance of all his experiences by stripping him of spirituality, Iqbāl saw that Russia got into trouble with its material theories, so it closed many doors for itself to forward towards the advancement, hence, it could not advance in the areas of life as it should have been. He hoped that Russia would necessarily save itself from that dilemma one day, because a system that does not fit the law of life cannot survive, so he rejected the socialism on the basis of his analysis of the word martyrdom: (There is no God but Allah), he says:

"I have thought of its negative elements: Neither kings, nor temple, nor idol. Karl Marx was in an intense storm of "No", but he didn't go with his intellectual boat to the positive side of (except Allah), but there will come a time when he will save himself with his spiritual strength from this intense storm, because the life does not accept to settle in a place of (No) as all beings are advancing towards the positivity of (except that)." (6)

In these verses, he emphasizes the principles of existence: A negative principle and a positive principle, and by their action the honesty, right and development arise in the life. These two principles are included in the word martyrdom: (There is no God but Allah). The word "No" means the negative principle. The word "except Allah" means the positive principle, and the negative principle (No) is evil, corruption, destruction and demolishing, and positive principle (except Allah) means the peasant, goodness, construction and reconstruction. The nature of life begins from (No) and ends to (except Allah) means the movement from negativity to positivity, from denial to affirmation. Socialism has fallen into the trap of a phase (No), which is the negative phase of Shatter, sabotage, destroy, demolish and revolution, and failed to reach the stage of (except Allah) until now. Communism and capitalism both are a similar systems. Both of them are vital and active. Both deny the existence of a God and betray the man, and the man suffers between this and that.

It can be said that Iqbal by his message of unity, brotherhood, love and serious cooperation has addressed only to Muslims, but it is not true basically. There is no doubt that he wished to see the unity among Muslims, but his message was a general message and was directed to all humanity, because he saw that the secret of humanity's survival is in the respect of humanity, otherwise the man would be a harmful wolf. (7)

If we assumed that his message was addressed only to Muslims, the main reason was that he was a member of that Muslim community, which endured a lot of suffering, and lived for centuries in underdevelopment and decadence, even it lost its distinctive individuality, and no one stood beside it when it was facing those ordeals and strife, his sympathy for Muslims cannot be extracted from his sympathetic thought to a human being, he looked at the whole East, not just the Muslims of Indian subcontinent, he grieved with the sorrows and pains of the whole East as he addressed the Muslims of India in his poetry, he says:

"Muslims in India disagreed, and they stirred up old sedition, even people from the Franks came from the West to act as the mediators in ending differences related to disbelief and faith." (8)

In these two lines, he addresses Muslims in India, but his speech is general to the nations of the whole East, because he was fully aware of the destruction and devastation that it had suffered in different periods of the history. His poetic divan entitled: "Then what we have to do O nations of the East?" is the best proof of what we say. So the basis of his message is the man and his humanity, and he has stated this with a complete clarity as he said:

"The scientists and thinkers will build some new societies. My eye is not only towards Basra and Kufa. I dispense with the philosopher and (mullah) because the philosopher dies the heart and conscience, and (mullah) spoils the thought and consideration. "Mullah in the eyes of Iqbal is who has little knowledge and narrow-mind." (9)

He also says clearly as he makes himself the title of this line: "This poor man to God is neither Eastern nor Western, my house is not Delhi, not Isfahan and not Samarkand." (10)

It is clear from these poetic verses that Iqbal did not want to be called as the poet of the Muslim East, because he did not like to limit himself in any limit, but wanted to present his lofty message to all humanity throughout the world from the extreme to the maximum.

2. Iqbal's position on women's issues in the East and the West

No doubt that the men and women both are the pillars of human civilization. Each of them is a part that cannot be separated from the history of human civilization and urbanization, women cannot be separated from a subject related to the human society and civilization. In fact they are two equal wheels of the cart of human life since the beginning of creation, when God created the male and female from the same soul, as she is equal to the man since ever, and the essential differences that separate them are those on which the Great Creative Creator, God almighty, and they still remain and will remain until the Day of Judgment.

The theme of "women" or "women's status" has occupied the mind of intellectuals and thinkers generally in the ancient and modern age, and in the East and west, and Muhammad Iqbal was one of them, he could not ignore this fundamental aspect of human civilization, but addressed it in his poetry and prose.

Those who say that Islam and its teachings are the essential elements of the backwardness of Muslim society, and the backwardness of women in it, they could not understand Islam, nor they tried seriously to understand its correct teachings, such trends are completely wrong. Indeed, Islam, like other religions, has come to make the man happy in his pension and hostility, and to raise the level of society, noble social values and high morals, in which the man can live a happy life. To live a happy life, Islam has addressed women's issues, and did not ignore their rights, -they say that women's rights are diminished in Islam or that they are oppressed and their rights are plundered in Islam- on the contrary it has raised her glory and sanctity. She is more respectable and honourable in Islam than any other religion. Her freedom is guaranteed in Islam, but the pornography, and the heinous crimes committed by Western society against her by the name of equality between the men and women in all the activities of human society are strongly rejected by Islam. Iqbal also knows this fact.

Iqbāl says in glorification of women's place:

Women are the colour in the images of beings,

Her melody breathes the fire of survival into the chest of life.

That mud is above the height of the planets,

She tells the problems faced by Plato.

As he was one of the philosophers that appeared by her efforts.

There is no doubt that women are human beings, they have their place in human society. Women are like the beautiful colour and wonderful painting, and they are the source of beauty, love and mercy, and the sign of kindness, tenderness and noble feelings, and that they are the source of existence for the humanity, they are the mother of philosophers and great sages, and that she is the first school of the human mind, and her cradle is the Institute of Language for the Child since its inception, Its importance and place in the human society is not less than the men, as it has a remarkable role in the society, and she has an influence in all areas of the life, such as the war, administration, principality and ministry, she gives birth to the brave heroes, and makes them educated. She is like a minister in her home, the director of social affairs in the society and a princess in her home, because she is the one who paints the right ways for her sons and daughters in her home, to rely on themselves and fight the battle of life with a complete success, these are the facts that cannot be ignored.

A. Women's Motherhood

Iqbal sees that the survival of the human species depends on the motherhood and protecting and maximizing the motherhood is one of the origins of Islam. When Iqbāl talks about the motherhood, praises it, and glorifies it and mentions its merit over all of the humanity, he says:

"That Muslim who does not value the women has not gotten a share in the wisdom of the Holy Qur'an. Motherhood is mercy, it has a relation to the prophecy, it is the biographer of the nation, and who thinks about the word of the nation and the mother will know the secrets of wisdom. The Prophet Muḥammad the Master of Beings said: "The Paradise is under the feet of mothers". The nation is connected to the womb, and the life without it does not reach the goal. The life goes on because of the Motherhood, and its secrets are revealed." (12)

Then he says:

"Perhaps the ignorant daughter of the farmer, who does not improve to speak and does not know how to show in quarrels, gives a birth to a jealous, ardent Muslim helps the truth as a champion, our lives are because of the mother's pain, and our happiness is because of the mother's tears." (13)

Then he says:

Where is this merciful sterility, with rebellious looks, free of pregnancy and the birth that lit up her mind with the light of the West? Its apparent is different to its interior, means that she is apparently a woman, but in fact does not bear the descriptions of the woman, has cut off her relation to the respected nation, when she looks with her magical glances, her freedom is charm rude and seditious, and scathing and bold, her knowledge could not carry the motherhood and could not have a son. (14)

Iqbāl concludes his position on the motherhood:

O sane! The nation's wealth is not the means of women's adornment and ornaments, it is their children and their full hopes in intelligence, activity and work.

The mother preserves brotherhood among the members of the nation, and her strength is the Qur'an and its doctrine. (15)

It means that the wealth of the nation is righteous leaders, not its capital money, silver and gold, whose capital wealth is a healthy and strong generation with the fertile natures and new determination. The mothers of the prophets are preservatives of the Qur'an and the nation.

B. Women's Freedom

Iqbāl believes that the women's freedom is noticed in Islam, but it is linked to the system of The Islamic society that suits them. The absolute freedom of women is a feature of Western civilization, and if we make her free and independent according to the Western approach, she will not be truly free and independent, but will be a copycat of the western life, so the women's issues are complex and increasing. Western freedom severely harms the society and eliminates the sense of motherhood in women, so the mother loses her love, tenderness and compassion for her child and the child loses the care and good education, as well as, deepening her modern education and freedom in the family life and allowing her to go out to work it is similar to the western life, in which women lose their

femininity, and become more like men, as this kills women's heart and feelings, because the teachings of religion have been denied in these western schools, Iqbāl says:

Style of living of westerners is a corrupted style, and it means to ignore the foolish nature of the fortified. If the western civilization is established, it is the death of motherhood, hence, it is the death the man in the West.

So the education does not make the women a woman, on contrary, it is a kind of death for the science in the opinion of thinker, which is come out from his heart.

If the girl becomes free from the religion in the school, science and art are the death of Adoration and love.

Muḥammad Iqbāl honours women with all dignity, but he does not believe that their dignity is so-called freedom in this time, so the women must put themselves in their homes only, (to save themselves and their privacy and dignity), he says under the title: (Isolation: Women's immunity):

This age has been exposed, it seems that it is a paradise by its adornments, as it is a light of an eye, but in fact it is a darkness of the heart. If the eyes are permitted to enjoy freely, it will be caused to different view.

The drop of water does not change into the jewel, without its shells in the bottom of the seas.

Muḥammad Iqbāl wants to give the women a place suits them and a freedom limits them in the circle of social system of Islam, but unfortunately we see in many countries and many societies of the world that the women do not get their rights, but face many obstacles and problems that prevent them from advancing and progressing, and therefore Iqbāl expresses his deep concern about the current situation of women in the human society, he says:

As well as, there is a deep sadness in my heart for the women, but it is a complex issue that has to be solved by the tricks.

It means that Iqbāl accept that the women have suffered of many unbearable social pains and heavy pregnancy, but what is the trick to remove their suffering? Their situation is because of the nature, as the nature painted this curriculum that God chose for them, so we have no trick in doing so... As any rebellion and revolution against the nature is useless.

C. Marital Relationship

The marital relationship between the man and woman based on the trust, mutual respect and support, and she must save her home, her dignity and the dignity of her husband, and she must not accept but those qualities that were created in her by God, he says under the title "Women's Immunity":

"There is a secret in the chest that no one realizes that preserving the femininity in the hands of a man, neither the science saves it nor veil. If this right is absent from the nations the day of that nation will be changed to a dark night very".

Iqbāl here does not mean that a man has to enslave and despise his wife, but rather that a man has to preserves her dignity, because he is stronger than her, and she is weak and soft by her nature.

D. Perfect woman in the opinion of Iqbāl

Iqbāl believes that Fatima Zahra the daughter of prophet Muḥammad was an ideal woman for the women all over the world, saying in an independent poem entitled: "Lady Fatima Zahra is a complete ideal woman for all Muslim women" and this poem is, in fact, a mirror of the full qualities that Iqbāl saw in Fatima Zahra, as he says:

It seems from these poetic verses that Iqbāl wants to refer to a historical fact, which is that Christians revere the Virgin Mary, and worship her because of her tidiness and sanctity, and that Muslims also respect her because she is the mother of Jesus, but the lady Fatima Zahra is the best of the women, because she has the three important relationships. She is the daughter of the last Prophet, the best of the first and the last, merciful to all people in the worlds. She is the wife of 'Alī b. 'Abu Ṭālib a great supporter of the prophet known as al-Murtaḍa. She is the mother of Ḥusain b. 'Alī and these three genealogies do not exist in any other woman in the history of all mankind.

There is no doubt that the virtue of education of Imam Ḥusain b. 'Alī, is due to the morals of the honourable parents, 'Alī b. 'Abu Ṭālib al-Murtaḍa and his wife Fatima Zahra, but the mother is considered the first school for the education of prophets, and her upbringing is always essential and very influential in the children, their biography and morals before their full personalities are formed, and on this basis Iqbāl believes that the biography of the children and their good manners are referred to breeding of their virtuous mothers.

Here, Iqbāl addresses Muslim women, explaining that Fatima Zahra is an ideal woman and good example, so all women must follow her virtuous qualities and avoid the cunning, deception, debauchery and corrupt upbringing that the times have brought.

We see him advising the women elsewhere in his poetic divan (Gift of Hejaz):

"If you hear the advice of this poor (Sufi), a thousand nations can die but you, woman. His advice to you is to be like Fatima Zahra in her idealism, and stay away from this age because you are holding a child Ḥusain in your lap."

He wants to see every woman on the perfect ideal: Fatima Zahra. He wants to tell her that the right is with you in the image of Ḥusain, so be careful against this age of cunning and deception. (23)

Conclusion

Iqbāl addressed women's issues as the complementary part of human society and civilization, saying that the men and women have been two equal wheels of human life since God created the male and female from the same sprite (soul). We saw him advising the woman, showing her that Fatima Zahra is the best example, so the women must follow this example, and they have her virtuous qualities, and avoid the cunning, deception, debauchery and corrupt upbringing that the times have brought.

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[6] Muḥammad Iqbāl. Kullyyat-e-Iqbal:

کرده ام اندر مقاماتش نگاه *** لا سلاطین، لا کلیسا، لا إله

فکر او در تندباد (لا) بماند *** مرکب خود راسوئ (إلا) نراند

آیدش وقتی که از زور جنون *** خویش را زین تندباد آرد برون

در مقام (لا) نیا ساید حیات *** سوئ (إلا) می خرامد کائنات

[7] Mandūr. Muḥammad. Literature and its doctrines. p. 93

[8] Muḥammad Iqbāl. Kullyyat-e-Iqbal:

هندیان با یکدیگر آویختند *** فتنهائی کهنه باز انکبختند

تا فرنجی قوم از مغرب زمین *** ثالث آمد در نزاع کفر و دین

[9] Muḥammad Iqbāl. Kullyyat-e-Iqbal:

کرین کی اهل نظر تازه بستیان آباد *** مری نگاه نهین سوئی کوفه و بغداد

نه فلسفی سی، نه ملا سی هی غرض مجهکو *** یه دل کی موت، وه اندشه و نظر کا فساد

[10] Muḥammad Iqbāl. Kullyyat-e-Iqbal:

درویش خدا مست نه شرقی هی نه غربی *** کهر میرا نه (دلی) نه (صفاهان) نه (سمرقند)

[11] Muḥammad Iqbāl. Ḍarb-e-Kalīm. p. 68

[12] Samīr ‘Abdul Ḥamīd. Secrets and Symbols. p. 174

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[14] Ibid. pp. 136, 137

[15] Ibid. p. 137

[16] Muḥammad Iqbāl. Ḍarb-e-Kalīm. P. 67

[17] Samīr ‘Abdul Ḥamīd. Secrets and Symbols, p. 137), Iqbāl Al-Shā‘ir Al-Thā‘ir, pp: 122-123

[18] Ibid., Pp. 122-123

[19] ‘Abdul Wahhāb ‘Azzām. Muḥammad Iqbāl. p. 190-191

[20] Ḍarb-e-Kalīm. p. 70

[21] ‘Abdul Wahhāb ‘Azzām. Muḥammad Iqbāl. p. 191

[22] Secrets and Symbols, p. 138-139

[23] Ibid. Pp. 139-140