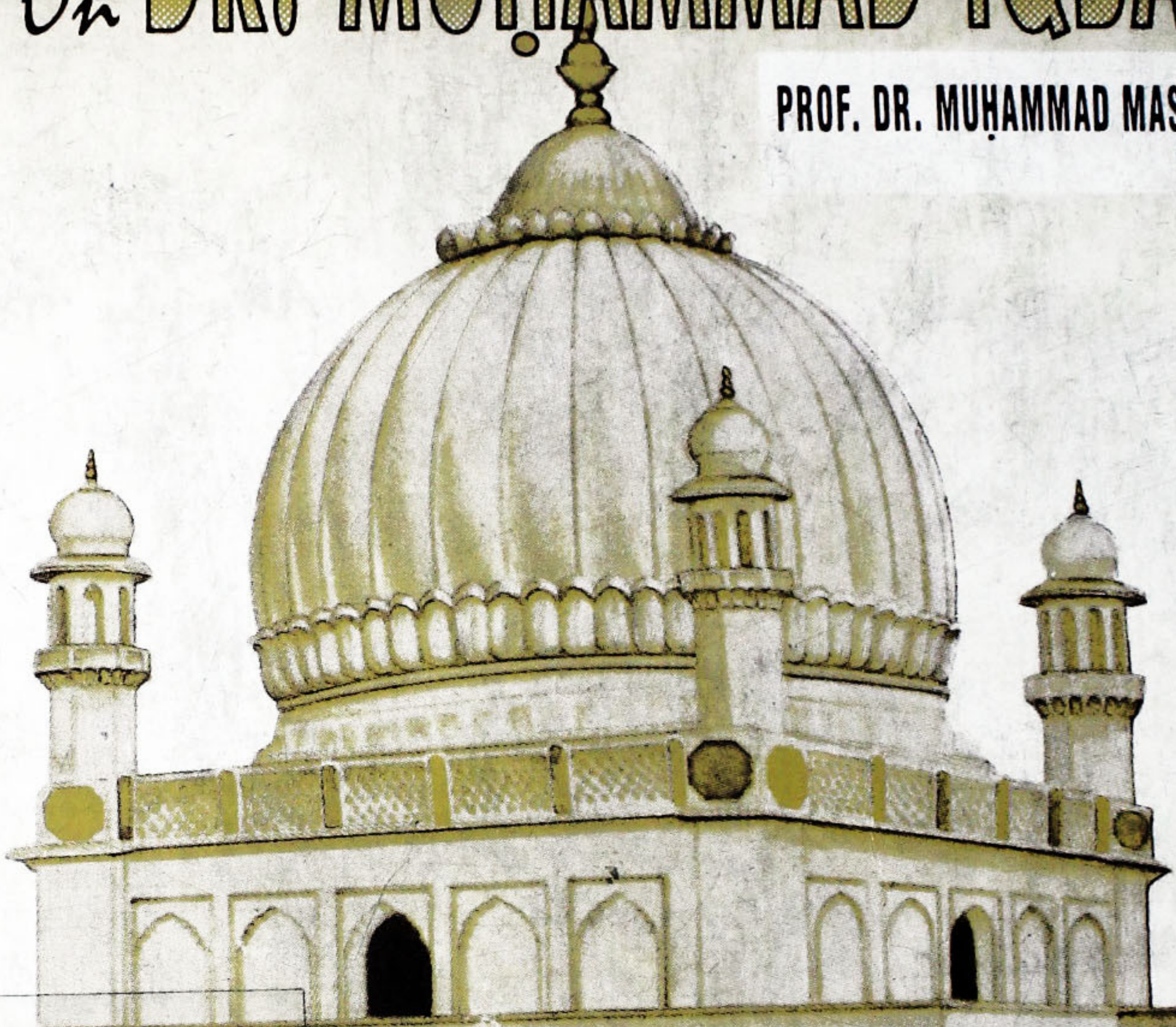


The Influence of
SHAYKH AHMAD SIRHINDĪ

MUJADDID AL-F-I-THĀNĪ

On **DR. MUHAMMAD IQBĀL**

PROF. DR. MUHAMMAD MAS'UD AHMAD
M.A; Ph. D.



IDĀRA-I-MAS'ŪDIYYA KARACHI

ISLAMIC REPUBLIC OF PAKISTAN

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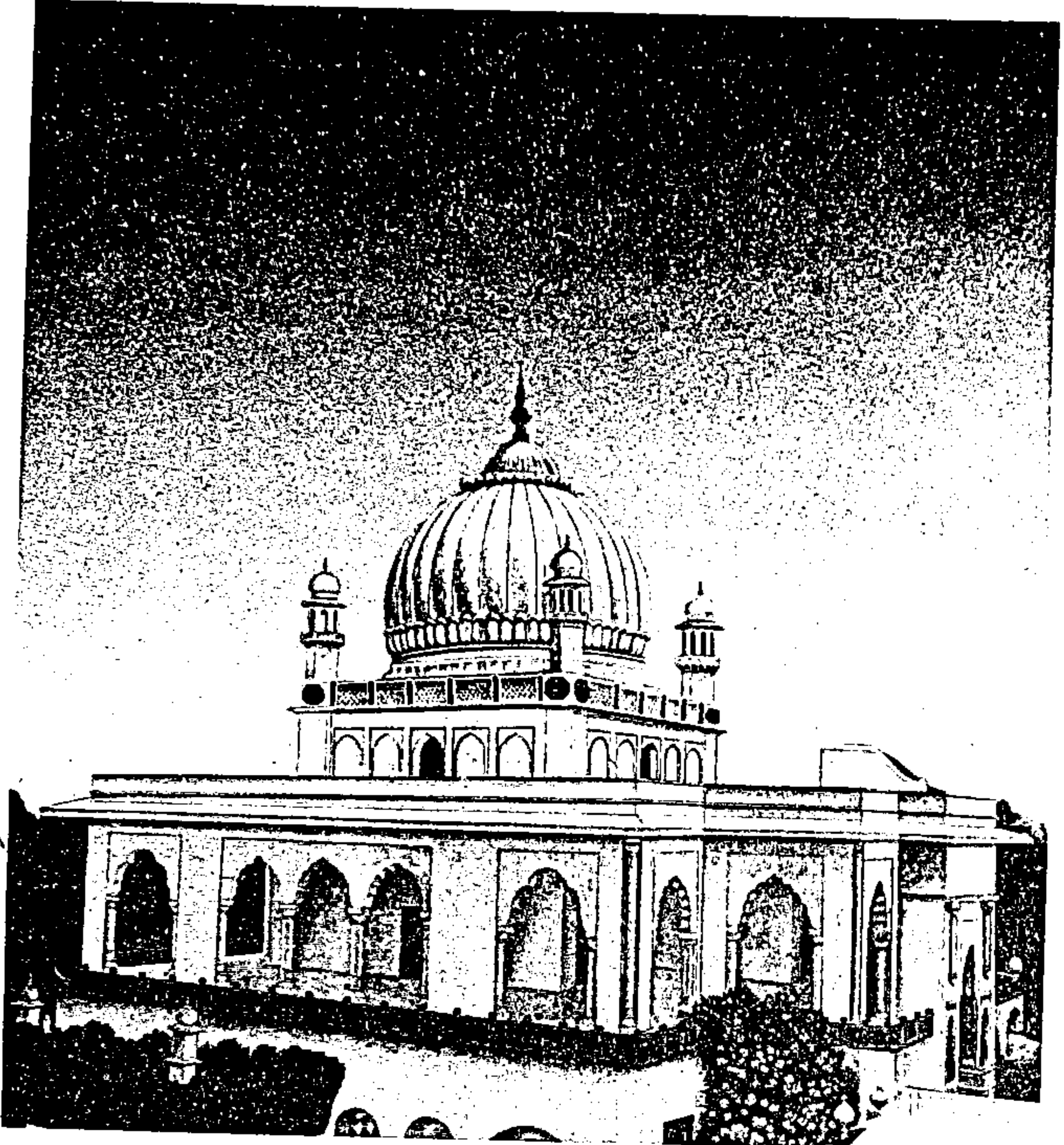
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Dedication

To

My dear brother

Late Dr. Muḥammad Sa'id Aḥmad (d.1316/1996),

Sajjada Nashin Khanqah-i-Khawāja Muḥammad

Baqi Bi Allah رَحْمَةُ اللَّهِ عَلَيْهِ (d.1012/1603),

The Spiritual Guide of Shaykh Aḥmad Sirhindi

Mujaddid Alf-i-Thāni رَحْمَةُ اللَّهِ عَلَيْهِ (d.1034/1624)

**Muhammad Masu'd
Ahmad**

With the kind Co-operation

OF

**Sahibzada Mian Jamil Ahmad
Sharqपुरi,**

Patron

Shair-i-Rabbani Islamic Centre, Manchester (U.K)

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In the Name of Allah, Most Gracious, Most Merciful

PREFACE

The writer of the Thesis Professor Dr. Muḥammad Mas'ud¹ is the son of Hazrat Mufti Azam Shah Muḥammad Mazharullah رحمۃ اللہ علیہ (d.1386/1966) of Delhi (India) and owes allegiance in the famous order of

For biographical details please see the following books:-

1. Dr. S.M.Arif: *Tazkara-i-Mas'ūd*, (Sira Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ), Karachi, 1983
2. R.B. Mazhari: *Jahan-i-Mas'ūd*, Karachi, 1985
3. Dr. Mājīd Allah : *Ā'ina-i-Rizwiyyat*, vol.I, Karachi 1989. ; M.A. Sattar Tahir: *Manzil ba Manzil*, Karachi, 1991
4. Ibid, *Ā'ina-i-Rizwiyyat*, vol.II, Karachi, 1993
5. Ibid, *Mas'ūd-i-Millat Awr Rizwiyyat*, Lahore, 1994
6. Ibid, *Takhasusat-i- Mas'ūd-i-Millat*, Lahore, 1994
7. Ibid, *Tizkar-i-Mas'ūd Millat*, (under compilation)
8. Ibid, *Ā'ina-i-Rizwiyyat*, vol.III, Karachi, (under print) 1996
9. Ijaz Anjum Latifi: *Dr. M. Mas'ūd Aḥmad — life and works*. Doctoral Dissertation, Bihar University, Muzaffar pur, Bihar (Research started in 1995)
10. M.A.Sattar Tahir : *Ā'ina-i-Ayyām*. A Comprehensive biography of Dr. M. Mas'ūd Aḥmad (Compilation started since 1992)
11. M.Musrūr Aḥmad: *Mas'ūd-i-Millat Kay M'āthir-i-Ilmiyya*, Karachi, 1996

For biographical details please see the following books:-

1. Dr. M. Mas'ūd Aḥmad. *Tazkara-i-Mazhar-i-Mas'ūd*, Karachi, 1969
2. Ibid, *Hayat-i-Mazhari*, Karachi, 1974
3. Ibid, *Fatwa-i-Mazhari*, Karachi, 1970.
4. Ibid, *Fatawa-i-Mas'ūdi*, Karachi, 1987

Awliya-i-Naqshbandiyya Mujaddidiyya to which he was admitted by his illustrious father. It is mainly through his guidance, pursuance and enlightenment that the learned Professor has imbibed devotional and spiritual excellence and now heads the branch of his spiritual dynasty. His disciples are spread in many parts of the world.

Writing about his devotional attachment to Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ, the learned Professor in his introductory remarks to the Present Thesis (of which the translation in English of selected pieces is being attempted for presentation to the occidental scholars and interested readers) with particular emphasis to the famous yet complex erudition subject of "*Waḥda al-Wujūd*" and its impact on both these great souls of Islamic Renaissance in the otherwise dormant scholastic insurgence which held supreme not very long ago. Dr. Mas'ud says. "*As a result of my allegiance (Bay'at) in the Chain of Naqshbandiya Mujaddidiyah, I have great spiritual devotional attachment to Hazrat Shaykh Ahmad Sirhindi Mujaddid Alf-i-Thāni* رحمۃ اللہ علیہ". It is perhaps of this spiritual-cum-intellectual attachment with the great saint of Sirhind that the author wrote a lengthy Thesis on the life and thoughts of Hazrat Mujaddid in 1960 which was published in the then famous Journal '*MA'ARIF*' (Azamgarh, UP, India) in 1961-62 in 9 instalments which was widely acclaimed as a scholarly feat among the learned people of India and abroad.³

³ This Thesis was further elaborated which was published by Madina publishing Co. Karachi in 1983. The original thesis has recently been published by Idara-i-Mas'ūdiya, Karachi in 1995.

Further on Dr. Mas'ud says, "While conducting research on Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ, two things were acutely felt. One that not only the East but also the West were reverberating with the echoes of reverential deep thoughts contents of the great saint of Sirhind. Impressed by this enlightening atmosphere then prevailing I wrote another Treatise entitled "Hazrat Mujaddid Maghrib main" (i.e. in the West) which was published in the Journal 'Fikr-o-Nazar' by the Idara-i-Tahqiqāt-i-Islami, Islamabad (then at Kārachi) in 1962, which also secured encouraging approbation by the learned elite of the country."⁴

"The other thing which I noticed," says Professor Mas'ud, "was that Dr. Muḥammad Iqbāl were greatly influenced by Hazrat Mujaddid رحمۃ اللہ علیہ. Not long ago a well wisher of mine the Late Syed Ali Akbar Shah (M.L.A, Sindhi) drew my attention on this revealing aspect. But, (frankly speaking) I was not aware of the vast and the deep impact of Hazrat Mujaddid on Dr. Iqbāl. When I delved further, it transpired that the thoughts and views of Hazrat Mujaddid constitute the very fundamentals of the thought process (and its dissemination) of Dr. Iqbāl. This heartening revelation prompted me to write yet another lengthy dissertation on this subject which was published by the Iqbāl Academy, Kārachi in its quarterly journal 'Iqbāl Review'(Kārachi), with the inspiring favour of Dr. Muḥammad Rafī al-Din,

⁴ This article alongwith two other articles of the author on Shaykh Aḥmad Sarhindi will be published with the title of "Mujaddid-i-Hazara-i-Du'im" (Revivalist of the Second Millimnium) in 1317/1996 from Karachi, Insha Allah!

Director Iqbāl Academy, Kārachi. Which was later fragmented in to three special Issues of the said Journal as under:

1. *Iqbāl aur Hazrat Mujaddid Alf-i-Thāni* ﺍﻟﻔﺌﺎﺋﻲ، (January, 1964)
2. *Iqbāl Kāy Falsafā-i-Khudi main Maqam-i-Abdiyyat* (July, 1964)
3. *Shari'at-o-Tariqat Akār-i-Iqbāl Ki Roshni main*, (January, 1964).

“Now the Thesis under study is being printed and published in the form of a booklet with slight modification by Islami Kutub Khana, Iqbāl Road, Sialkot (Punjab-Pakistan). It is also very revealing that the book is being published from the native town of Dr. Muḥammad Iqbāl, adding luster and prominence to this serious aspect of mystic erudition on which hinges the directional stance of the scholars now rendered in English”.

The translator is indebted to the learned Professor for assigning this work to him with trust and confidence.

May Allah Grant the Endeavours of all concerned as a special grace with due acclamation and approbation.

Kārachi - Pakistan.
June 1995

Prof. AZIMI F.M. Shaykh

In the Name of Allah, Most Gracious, Most Merciful

Chapter No.1

BRIEF LIFE SKETCH OF HAZRAT
MUJADDID

Shaykh Ahmad Sirhindi *Mujaddid Alf-i-Thāni* رَحْمَةُ اللهِ عَلَيْهِ was born in the H.E 971 corresponding to C.E 1563 in Sirhind (East Punjab, India). His family lineage joins with that of Hazrat 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ the Second Great Caliph of Islam at the 29th tier of the genealogical order. He learnt the Philosophy and Logic and the Traditional sciences from his father *Shaykh 'Abd-al-Ahad* and other scholars of the Time like *Mawlānā Kāmal-al-dīn Kāshmiri*, *Mawlānā Muḥammad. Yaqub Kāshmiri*, *Qazi Bahlul Badakhshi* and others. He had acquired proficiency in these eruditions and science when he was only seventeen years of age. He arrived in the capital city Akbarabad in 998/1589. Here he met the two famous and grandiose personalities of the Royal court of Akbar viz Shaykh Abu al-Fazl (d.1010/1601) and his brother Shaykh Abu al-Fayz Fayzi.(d.1004/1595) He also helped the Fayzi in compiling his *Tafsir Sawāti 'al-Ilham*. He carried along with them for a good time but when these two brothers drifted and deviated from the established norms of *Sharia* Hazrat Mujaddid parted company with them at grave risk of his future ambitions for the cause and uplift of the Mission of Islam in its pristine and unadulterated preachings.

Hazrat Mujaddid had the permission to propagate and enlist support for various Chains of mystic orders while he held the prestigious rank of *Khilafa* in other branches of mystic excellence which entitled him to act as the head of the *silsila* at the behest and under the command of chief-de-mission of that Institution, notably in the *Silsila-i-Chishtiya* from his father Shaykh Abdul Ahad رحمۃ اللہ علیہ (d.1007/1598), in the *Silsila-i-Naqshbandiyya* from Hazrat Khawāja Muḥammad Baqi Bi Allah رحمۃ اللہ علیہ (d.1012/1603) and in *Silsila-i-Qadiriyya* from *Shah Kāmal Kāythali* (d.981/1573) رحمۃ اللہ علیہ, *Khawāja Baqi Bi Allah* رحمۃ اللہ علیہ acknowledged and appreciated the spiritual accomplishments of Hazrat Mujaddid Alf-i-Thānī رحمۃ اللہ علیہ and showed honour and reverence to him as befit the Shaykh or the head of the *Silsila*.

Hazrat Mujaadid started the mission of social reforms and other ameliorative steps for the benefit and uplift of the masses within the normic orbits of the *Sharia*, during the reign of King Akbar (963/1556—1014/1605) he carried on his mission relentlessly and enthusiastically despite the displeasure of the Royal court at the instance of the two great Fayzi Brothers who virtually ruled and commanded the affairs of the Kingdom especially in the religious matters as if they had almost mesmerized the mind (and heart) of the great king.

The rest of the Mughal Emperor's rule was the period of Hazrat Mujaddid's strenuous endeavours in his grand mission. But the real success eluded him till after the end of Akbar's rule and it was in the reign of Emperor Jahangir (1014/1605—1037/1628) that his endeavours bore fruits. He had cordial relations with the ministers and other dignitaries of the Royal Court. The familiarly

and acquiescence of the royal personages afforded him grand opportunities, not secretly but in the full knowledge of the king, for the dissemination of his mission which attracted large segment of the populace and maintained the affairs of the government. But at the instigation of some intriguers at the Royal Court, Hazrat Mujaddid had been the target of indignation of Emperor Jahangir. He got Hazrat Mujaddid imprisoned at Gawalior Fort for one year (1028-1029 HE). Afterwards he felt ashamed. He released Hazrat Mujaddid and awarded him some valuable rewards. Hence forth Emperor Jahangir, kept Hazrat Mujaddid in his company in (1618-24-1028-34) alongwith other ministers and high officials of the State. This provided Hazrat Mujaddid facility and opportunity to carry on his mission with calmness and rectitude to enlighten the people with the teachings of Islam. He brought about revolution and reformation in the time-worn attitude and behaviour of the people and presented before them the pristine and sacrosanct teachings of the Divine Religion of Islam and effected an unbelievable metamorphosis in their social and personal life. In other words, he proved to be the real '*mujaddid*' or a '*harbinger*' of great revolution of revivalism which paved the way for onward furtherance of the Divine mission of peace and tranquility on earth.

He continued his efforts for the establishment of Islamic state (in India); non-cooperation with the non-Muslims (as their presence or inclusion) in any exclusive and purely Islamic revivalism might encourage them under some alien influence to sabotage the movement. He also worked tirelessly for the establishment of Muslim India. He rendered invaluable services in the fields of

Sharia, and *Tariqa* (mystic interpretation and application of Quran and *Sunna*), politics, government, social and economics reforms. The people in general as well as the well-to do among them were drifting away from the *Sharia* and falling prey to un-Islamic ceremonies and rituals. Hazrat Mujaddid, through his scholastic dissertations, mutual conversations and letters to inquisitive personalities of the country transformed the thinking and modes of behaviour of the people and brought them round the norms of *Sharia* and showed them the line of guidance and emancipation from the darkness of misdemeanour to which they had fallen and but for the timely deliverance by the great Mujaddid they would have become the victims of evil and liable to serious accountability not only in this world but also in the world to follow.

The dismal picture of the drift from the right path was not only confined to the laymen but the men who claimed to be the sufis and saints were also the unwilling victims of unsaintly and blind emulators of conventional and ceremonial practices borrowed from Non-muslim next door neighbours and comrades in professions, and thus tarnished the fair visage of Islam and its Divine revealed teachings. Such persons were salvaged from the path of deceptive practices and brought back to pristine track of righteousness by the constant persuasive endeavours of Hazrat Mujaddid Alf-i-Thāni رَحْمَةُ اللهِ عَلَيْهِ.

On the pathways of scholastic ideologies, the situation was not all that rosy. The two broad based concepts of "*Waḥda al-Wujūd*" and "*Waḥda al-Shuhūd*", (we shall define and discuss these complex concepts in some details in the coming chapters) were intermingled

and confounded in a manner and on a pattern that led the unwary indulgers to the blind alleys in front which lay only the greater and thicker darkness. Hazrat Mujaddid Alf-i-Thāni عليه السلام, not only cleared the confusion in this behalf but also convinced the truth-seekers that true deliverance lay in the correct understanding and adherence to the ideology of *Waḥda al-Shuhūd* rather than in the *Waḥda al-Wujūd*, which latter worked as an intoxicant to the self-seeker, while the former (*Waḥda al-Shuhūd*) opened the mental vistas to witness and admire the colour and beauty scattered all over the expanse of the Nature and the Universe. Incidentally this was the ideological concept (*Waḥda al-Shuhūd*) interpreted and propounded by Hazrat Mujaddid Alf-i-Thāni عليه السلام, which attracted and influenced the ideological outlook of Dr. Muḥammad Iqbāl (d.1357/1938) and which prompted the great poet to consolidate the foundational base of his Islamic philosophy (specially the concept of Khudi), and arouse the slumbering intelligentsia to truer and more lasting reality of wakefulness and persistent endeavours for the success of Divine Message of Prosperity of the humanity at large. It is therefore not wrong to say that had there been no Mujaddid there would have been no Iqbāl. Hazrat Mujaddid was the ideological goal of Iqbāl as also his everlasting desire eager to be fulfilled as a thirsty tavern visitor looks at the cup bearer to quench his thirst!

In the fields of Politics and the administration governance of the country on nationalities base the foresight and performance by Hazrat Mujaddid negated Emperor Akbar's One Nation Theory of Hindus - Muslims forming one-Nation concept, and affirmed the

separatist entity of Hindus and Muslims constituting Two National Entities on their own, which in due course of time became the famous 'Two Nation Theory' which led to the Freedom Movement in the sub-continent and ultimate emergence of Pakistan in 1366/1947 as a sovereign Islamic State on the political map of the world. In a sense Hazrat Mujaddid gave a fresh and revivalist impetus to the everlasting irreconcilable entities of Islam and *Kufr* or Muslim and Non-Muslims religious-cum-political blocs on the surface of the globe. This Theory or Ideology gained momentum and expansion as the time rolled on when latter on great Personalities took up the cause of Muslims. Among them are *Shah Wali Allah* (d.1176-1762), *Ahmad Riza Khān Bareilwi* (d.1340/1921), *Ashraf Ali Thanwi* (d.1362/1943), *Dr. Iqbāl* (d.1357/1938) and *Muhammad Ali Jinnah* (d.1367/1948) etc.

The efforts of Hazrat Mujaddid bore fruits during the time of Emperor Jahangir who at the behest of the great Mujaddid appointed a commission to manage and regulate the affairs according to *Sharia*. It was in a sort of an Advisory commission constituted by the learned ulama of the time. This reduced the influence and intervention of the non-Muslim officials in the state problems particularly those relating to Islamic jurisprudence and other exclusive laws. This also led to the gradual but sustained disintegration of infra communal Institutions under the auspices of the state and the Muslim fraternity came to be recognised as a separate and self existing entity. This helped the growth and expansion of Muslim society and Islam as a religion flourished far and wide till by the time of Emperor Aurangzeb Alamgir (d.1068-1658/1118-1706)

the endeavours by the great Mujaddid and his sons reached the Zenith of their success. Emperor Alamgir himself was the mystic disciple of Hazrat Khwaja Muḥammad Ma'sum (d.1079/1668) رحمۃ اللہ علیہ, who was the son of Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ and received spiritual guidance and enlightenment from Khawāja Sayf al-Din the son of Khawāja Ma'sūm. Undoubtedly the Mujaddid Dynasty left indelible impact on the Mughal Empire and on the thought process of Muslim intellectual and religious scholars and brought about the great revolution in the spiritual and intellectual patterns of muslims fraternity. Dr.Iqbāl has rightly proclaimed Hazrat Mujaddid as the guardian patron of Islamic culture-cum-education in India, who was endowed with a fore-sight which guarded the Islamic treasure of knowledge and warned the muslim *Umma* of the pitfalls that lay ahead, so as to make precautions to off-set and thwart the impending dangers.

After having accomplished his revivalistic and reformatory mission Hazrat Mujaddid bade farewell to Emperor Jahangir (in 1034/1624) and came back to Sirhind and undertook solitary confinement to expend the remaining days of his auspicious life in the Remembrance of Almighty Allah and prayer for the solidarity and sustained development of Muslim *Umma* which had yet to pass through graver and more complex trials and tribulations for the cause of Islam and its own survival in the land of uncertainties and vicissitudes the Indian sub-continent.

After a few months he left this mortal world on 28th safar H.E 1034 corresponding CE 1624. He was survived among others by his two illustrious sons Khawāja

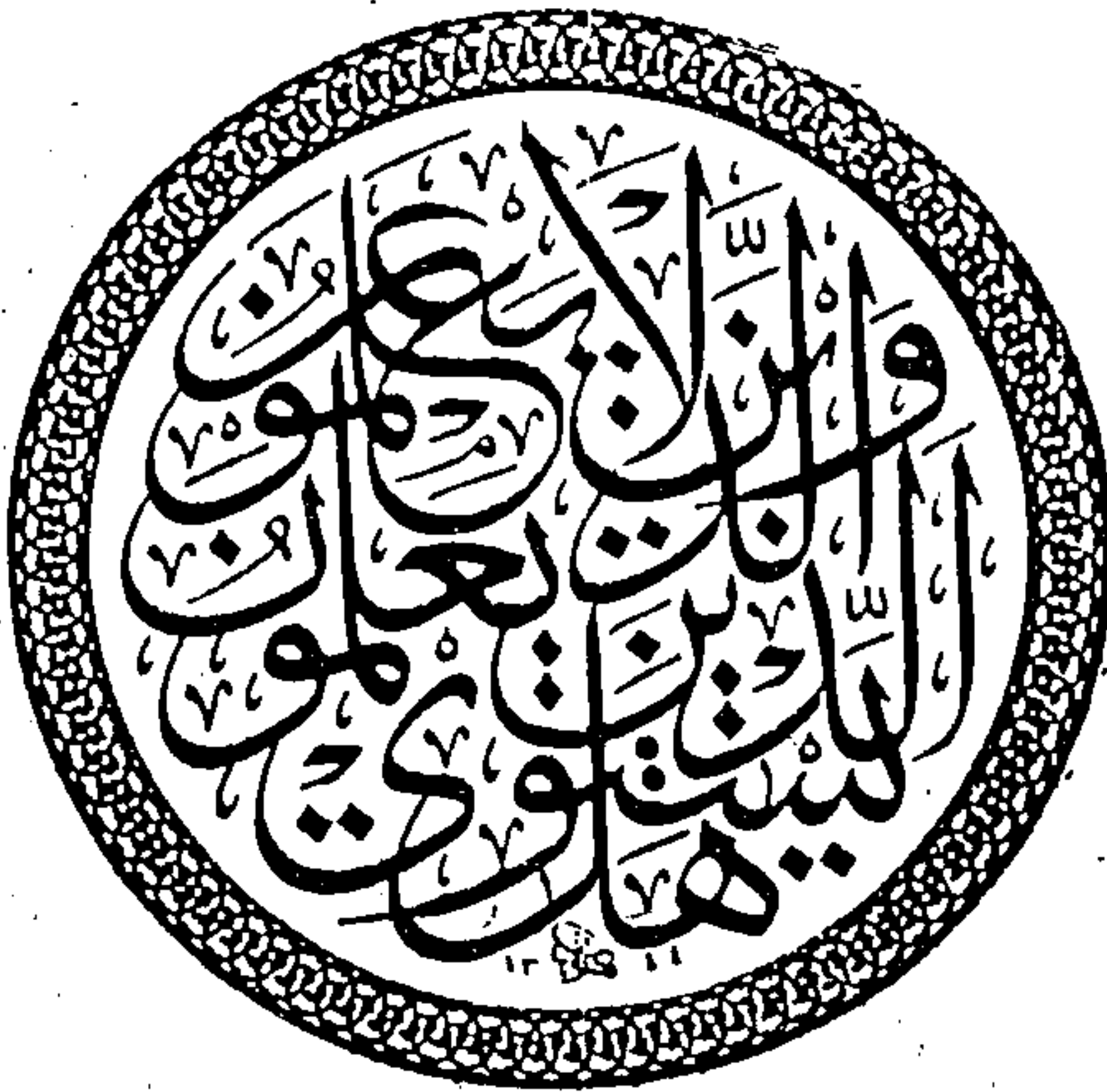
Muḥammad Sa'id رَحْمَةُ اللهِ عَلَيْهِ (d.1070/1660) and Khawāja Muḥammad Ma'sum رَحْمَةُ اللهِ عَلَيْهِ (d.1079/1668) at whose door steps the princes of the Royal Family proudly paid their respect and homage and whose patronage the rulers regarded as a great honour and privilege.

The marvels of his authorship are the Famous *Maktūbāt* (Letters) which run into three volumes and which are the invaluable Treasures of Erudition and Wisdom perennially shedding the Divine Light for the guidance and solidarity of Muslim *Umma* for all time to come. It is worth reflecting that the Divine Light which Hazrat Khawāja Baqi Bi Allah رَحْمَةُ اللهِ عَلَيْهِ had observed, how far and wide it reached and illuminated the nooks and corners of its own dissemination.

For futher details please see the following Books:-

1. Aḥmad Sirhindi: *Maktūbāt*, vol.I,II,III, Kārachi, 1972.
2. Badr al-Din Sirhindi: *Hazrat al-Quds*, (urdu tr.), vol.II, Lahore, 1922
3. Burhān Aḥmad Farūqi: *Mujaddid's conception of Tawhīd*, Lahore, 1947
4. Jahangir: *Tuzak-i-Jahangiri*, Lucknow.
5. 'Abd al-Haq Dehlawi: *Majmu'al-Makātib* etc. Delhi, 1913
6. 'Abd al-Qadir Badayuni *Muntakhib al-Tawarikh*, (urdu tr.), Lahore, 1962
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8. Nizam al-Din: *Tabāqāt -i-Akbari*, Lucknow, 1875

9. Abu al-Hasan Zayd Farūqi: Hazrat Mujaddid And His Critics (Trans. Mir Zahid Ali Kāmil), Lahore, 1982
10. A.H. Rizwi: Muslim Revivalist Movement etc., Lucknow, 1996
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12. I.H. Qureshi: Ulema In Politics, Kāraachi, 1972
13. Iqbāl: the Reconstruction of Religious thought in Islam, Lahore, 1944
14. Yohannan Friedmann: Shaykh Ahmed Sirhindi, etc., London, 1971
15. Muḥammad Aslam: Din-i-Ilahi Awr Uskā Pasay Manzar, Lahore, 1969



Chapter No.2

BRIEF BIOGRAPHICAL SKETCH OF DR. MUHAMMAD IQBĀL

Dr. Muḥammad Iqbāl belonged to an old dynasty of Kāshmiri Brahamins. His ancestors embraced Islam nearly three hundred years ago, came down and settled in Sialkot (Punjab Pakistan). Iqbāl in one of his poetical verses admitted himself being a ancestral Hindu family member. Translated in English, the verse runs like this;

“I belong to a real group of Somnat (a famous Hindu Idol) worshippers. My forefathers also worshipped *Lat* and *Manāt* (two famous Idols that were set up in Khana-i-K’aba prior to the advent of Islam).”

According to recent research *Iqbāl* was born on 9th November 1877 at *Sialkot* (Punjab). His father was a scholar and a practising devotee muslim. He had special inclination towards *Tassawwuf* and had his *Bay’a* (spiritual allegiance) in the *Qadiriya* order (*Silsila*) at the hands of *Qazi Sultan Aḥmad* (Awan Sharif, Dist Gujrat - Pakistan) and had also persuaded *Iqbāl* to have his *Bay’a* at the hands of the same learned Qazi Sahib and brought him up in spiritual domain under his personal supervision. At one place he has addressed his son Javaid as being the family member who bears mystical inclinations.

In this spiritual atmosphere as his devotional background, *Iqbāl* received his spiritual nourishment. Among his devotional pursuits was the recitation of the

Holy Quran regularly at each morning. His father used to persuade him to recite the verses of the Holy Quran with that intense feeling at heart "as if the Book of Allah was descending on your soul, because without this spiritual ecstacy, the meaning and the interpretative splendour of the Holy can not dawn at your heart, mind and soul all working in unison".

Iqbāl's mother too was a devoted religious woman, strictly adhering to prescribed religious obligations and silent meditative reflection at depth of night. Her religious and spiritual devotion had a significant influence on Iqbāl's mental and spiritual development, which he had expressed in his mournful verses at her demise.

Iqbāl received his early education in the conventional fashion at the local maktab (religious elementary school). Then he joined the *Mission School, Sialkot*, where he had the good fortune of meeting the well-reputed teacher Mawlawi Mir Hasan as his scholastic Mentor and guide. His beneficial influence induced *Iqbāl* towards learning and acquiring proficiency in Arabic and Persian, besides embellishing his inborn fascination towards literature in its broader and deeper perspective.

After completing his secondary education tenure at Mission School, Sialkot, *Iqbāl* came down to *Lahore* for further higher education and got admission in the well reputed educational center *Government College Lahore*, where he had yet another and more illustrious person in *Professor Arnold* as his guide teacher. The learned Professor had the insight of Iqbāl's latent mental and intellectual capabilities and he set himself upon bringing forth and polishing his pupil's gem like capabilities. He literally moulded the personality of the future Iqbāl in his

own mental cast-iron frame of mind and when *Iqbāl* came out of *Government College Lahore* after passing his *Bachelor's* and *Master's degree* Examinations with distinction, he was altogether a newer and more refined *Iqbāl* from that *Iqbāl* who was what he was before joining this world famous educational institution simplistically nomenclatured *Government College Lahore*. How much *Iqbāl* loved and eulogised *Professor Arnold* can be gauged from his versified mournful expression written when the great Professor was leaving the sub-continent on his way home to *England* after completing his tenure of service at the Govt. Institution. One of the couplets expresses *Iqbāl's* deep-felt emotions at the departure of the learned Professor. The Urdu title of the poem 'Nala-i-Firaq' meaning 'the Cry of Separation', delineates his sentiments:-

'Where is that quest for knowledge in the vast expanse of learning ? your presence had infused in our heads the madlike probe of the knowledge.'

After completing his studentship at the *Govt. College Lahore* on passing the *Master's Degree Examinations* with distinction, *Iqbāl* joined the *Oriental College Lahore* as a teacher of *Philosophy* and *History*. But the quest of knowledge remained ablaze in his mind, and as such when the opportunity came in front of him, he lost no time and proceeded to *England* for higher education and secured the degree in *Philosophy* with emphasis on human behaviour and morality. He also got through the course of study in the *Barristership at Law*. During the stay in *England* he met such renowned scholars like *Professor Mc Tigart*, *Professor Brown* and *Professor Nicolson* and derived immense benefit through exchange

of opinions and discussion on various phases of history, philosophy and literature. *Professor Mc Tigart* embellished and enhanced his philosophical ideals/ideas relating to the *Universe* and significance of 'Man' as a key figure in its administration, while the companionship of *Professor Brown* and *Professor Nicolson* opened new vistas of academic excellence in the domain of *Persian* language and literature.

When his studies at the *Cambridge University* were over, *Iqbāl* proceeded to *Germany* to join *Munich University* for his Ph.D. degree in the *Metaphysical Philosophy of Persia* which he secured with due acclamation and recognition in the scholastic circles of the country. While abroad in *England* and *Germany* he visited well known libraries. He was amazed to discover with what pain and avidity the foreign non-Muslim lovers and admirers of Islamic learning had collected and preserved in their academic archives of books of rare distinction and unparalleled scholastic prominence written after great pains of learning and research. The irony becomes more seething and torturous when we realise that even the great centers of Islamic Learning in Islamic States are bereft of these valuables which really are ours and belong to us as our natural and national heritage. But we are devoid of any vigor and energy to raise our lot and meet the challenge of the Time. We are capable of only shedding tears and lamenting over our self imposed misfortunes.

On return from *Germany*, *Iqbāl* took up employment in *London University* as a *Professor in Arabic* in place of his teacher mentor *Professor Arnold* which lasted seven months. He returned home (India) in 1908. He was soon

appointed as a *Professor of Philosophy* in the *Govt. College Lahore*, while practising in the law courts as a Barrister at the same time. By this time *Iqbāl* had undergone tremendous mental emancipation and the sense of "service" as source of bread-earning appeared loathsome and soon he gave up employment as a professor in the college and contented himself to work as a practising lawyer in *Lahore*.

He diverted his intellectual pursuits in poetry and philosophy, which as the later times revealed and proved, was his natural field for his ideological and literary outpourings, establishing his reputation both as a literally genius in general and conscience rouser of *Muslim Umma*. He realised that the spell of mental lethargy produced on their minds by the exotic literature especially of the *Persian* origin with emphasis on mystic ecstasy in the garbs of selective meditative or reflective intrusions effecting the hearts and souls of the indigenous practitioners who were neither deeply immersed in this philosophy nor even sufficiently initiated in this brand of mysticism which almost cut them off from the more urgent national movements calling upon their immediate energetic involvement, in the larger interest of the Nation and the *Millat*.

In 1915 *Iqbāl* wrote '*Asrar-i-Khudī*' (Secrets of Self) in Persian to offset and neutralise the sedate slumberous attitude produced by the poetical philosophy of the world famous Poet of Persia Hafiz Shirazi. His seething criticism of the great poet brought about counter offensive criticism of Dr. *Iqbāl*—by the intellectuals who were fascinated and enchanted by the lyrical elegance of Hafiz Shirazi. But this *Masnavi* (a literary genre of special

scansion interlaced with narrative excellence on a selected subject) was most appreciated in the *English* literary circles, when its *English* translation by *Professor Nicolson*, which was published in *Britain* in 1919. The great novelist *E.M. Foster* and *Professor Dixon* paid rich tributes to the *English* version of *Masnavi Asrar-i-Khudi* in their own literal magazines. The British Government also honoured Dr. Iqbāl by conferring "Knighthood" (Title of 'Sir') on him in 1923. This gesture of the British Govt did not receive general approbation, as the political trends were under going tremendous changes, mostly anti-Birtish in character and impact on account of the *Khilafa* (CE/919) and Non-cooperation (CE 1920-21) Movements which had already taken roots in the politically conscious regions in India. The people thought, perhaps rightly so, that the *British Government* by conferring the title on Dr.Iqbāl had tried to win the support of the great scholar-cum-poet of the sub-continent for their political ambitions in the country. This was far from the truth, but the great poet/philosopher was not averse to the national sentiments at this critical juncture. He came out by an emphatic denial by publicly asserting:

"I swear in the Name of Almighty Allah in Whose Hands lie my life and honour, and I also swear in the Name of that most august and auspicious personality The Holy Prophet ﷺ (May Allah's Peace and grace be upon him) through whose sacred auspices I was endowed with the honour and blessing of Eimān and belief in Almighty Allah that no power on earth can stop me from asserting the Truth. I may not claim to lead a perfect and flawless life of a 'momim', but certainly my heart is MOMIN (to its deepest core)."

In 1926 he was elected a member of the *Indian Legislative Assembly* from the electoral constituency of *Lahore*. In 1928 he went on a journey to *South India* and in *Madras* he delivered his famous lectures (in English) which were greatly appreciated by knowledgeable circles in the Sub-Continent. These Lectures were published from *London* in 1930. In January 1930 he went to *Hyderabad Deccan* where he was received with warm felicitations. In December 1930 he was elected President of *All India Muslim League* and he delivered his now Universally known *Presidential Address* of the *Muslim League* at the *Annual Session at Allahabad* (up India) in which, for the first time from the political platform he presented the Ideology of Pakistan in clear and unambiguous out-lines, as the only solution for the complex ethnic, communal, social, economic, even religious problems plaguing India for centuries in the past. He advocated partitioning India on clear lines based on the various issues mentioned in his *Presidential Address*. However, as far as the presentation of the Ideological theory of dividing *India*, is concerned, some foresighted politician had suggested this idea in 1925 outlining comprehensive details in this behalf which was published in Aligarh (U.P. India), in the same year.

In 1931, *Iqbāl* went to *England* to attend the *Second Round Table Conference* in *London*. This journey had its own historical and scholastic significance. On return he met the famous *French Philosopher Bergson*. During philosophical deliberations *Iqbāl* astounded the great philosopher by presenting and interpreting the Tradition of The Holy Prophet (ﷺ) relating to the *Time-Sequence* in the Creation of the Universe. In *Italy*, he met the

famous dictator *Mussolini*. *Iqbāl* availed of this opportunity of presenting the Islamic concept of socialistic mode of living in the modern world which is torn in between multiple complex seemingly irreconcilable views and ideologies, leading the stranded humanity to no where as far as his survival and prosperity is concerned. To elaborate his view point, *Iqbāl* enlightened the great dictator with the broad principles of human survival with everlasting peace and well-being as envisaged by the *Holy Prophet* (ﷺ). When *Mussolini* asked *Iqbāl* what the *Italian* youth should imbibe and follow in the world of conflicting view points, he said: "*Let the Italian Youth forsake the decadent civilization of the west and divert their energy and attention to the re-invigorating rejuvenating and re-enlivening culture of the East.*"

During this journey he also went to *Spain*, the relics still surviving and standing there where the *Arab Muslims* once ruled for about 700 years, impressed and saddened him. He went to *Bayt al-Maqdis* too, where he attended the session of *Mo'tamir-i-Islamiyya* and took active and impressionable part in its deliberations. He returned to his native land in 1932. The next year 1933 in October, he visited *Afghanistan* on the personal invitation of *King Nadir Shah* where he was warmly received and treated as a royal guest. On return from *Kābul*, he visited *Ghazni* and *Qandhar*, at these places he had the blissful look at the mazars (shrines) and holy relics treasured there. He returned home in November 1933. Three months later began the chain of sicknesses which did not allow him to recover to full health. This dragging onset of sickness continued till the last phase of his life. In March 1938 the

illness took a drastic turn and he breathed his last on 21st April 1938 / corresponding 1357 AH. Thus ended the eventful career of this great philosopher poet of the *East*. During his sickness he often recited the famous couplet in Persian which translated in English says:

"I would like to tell you the identity of a
'*mard-i-mo'min*' (a believing man)

When death approaches him, there is smile
on his lips."

جمال عشق وستی نوازی
جلال عشق وستی نیازی
کمال عشق وستی طرف حیدر
زوال عشق وستی خرابی

۲۱۹۹۱

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المفردات
المفردات

Chapter No. 3

DEVOTIONAL ATTACHMENT OF IQBĀL TO SHAYKH AHMAD SIRHINDI MUJADDID ALF-I-THĀNI رحمۃ اللہ علیہ

Iqbāl was instinctively inclined towards Tasawwuf and Tariqa being Dynamic exposition of the Sharia. In order to satisfy this natural urge he literally travelled, intellectually as well as spiritually in the Domain of tasawwuf with intense research in different orders (*silsila*) of spiritual clans extant in the sub-continent with particular emphasis on the famous orders of Chishtiyya, Qadiriyya, Naqshbandiyya, Mujaddidiyya and some others. In the following passages we shall make an attempt, though cursorily, how Iqbāl went through various phases of his enquiry in the domains of spiritual learnings and practices, and finally came to the conclusion that of all the spiritual branches, the one established by the great spiritual mentor and practical exponent Shaykh Ahmed Sirhindi known as '*Silsila-i-Muqshhandiyya*' was nearest to natural beckoning and intellectual probe of the great poet philosopher.

The spiritual ideology which inspired Iqbāl most was his ardent desire that the path of spiritual ascendancy should be clear of the intrusive Ajamism and Islamic conventionalism having an edge over universal observation of Truth and Beauty in the manifestations of creations. The other side of spiritual inclination was its too much of personal involment of the 'self' which found itself too imbecile to assert against the vortex of

dynamism which is at the foundation of the progress and revolution in the affairs of the universe. The absence of resistance against any flow of events contrary to its set ideals leads to pessimism and indulgence in self-created pleasure and contentment. This may be taken as an elaboration of spiritualism as a principle of Iqbāl which he expressed in his Letter dated 13th December 1917 to Sayyid Sulaymān Nadvi by way of devotional attachment towards Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ, stating the background of his allegiance in the *Silsila-i-Qadiriyya* He Says :-

“I have great respect and esteem in my heart for Hazrat Khawāja Naqshband and Mujaddid Sirhindi. But I regretfully state that Today this *silsila* has assumed the colouring of ‘*Ajamism* (over the natural pristine brilliance of its origin in Quran and Sunna). The same condition prevails in the *Silsila-i-Qadiriyya* to which I myself owe allegiance, although the primary intention of Hazrat Mohiyuddin was to clear the Islamic Tasawwaf of the (slumberous pessimism) brought about by intrusion of *Ajamism*⁵ (as it prevailed in Persia or ‘Ajam)”.

It was the blessing of the devotional attachment to the People of Allah (Awliya Allah) that Iqbāl never fell victim to mundane avarice and sycophancy towards the worldly ‘lords’. He preferred Faqr (acceptance of life of satisfaction and trust in Allah with resignation and

⁵ ‘Ata Allah: *Iqbāl Nāma* (Lahore), letter No.35, p.77-78

content) over the wealth and pleasure in the material sense. Nor did he ever think of inducing his 'men' to do likewise.

Iqbāl was ever in search of this pristine and untarnished Faqr, the roots of which is deep dug in the Hijazi soil and not as a mushroom growth on the surface of 'Ajam. He went to any nook and corner in search of 'Faqr-i-Hijazi' or any thing else which carried marks of *Hijazism*. According to him Ajamism is 'static' while *Hijazism* is dynamic. His attachment to *Silsila-i-Naqshbandiya* is solely on account of 'Dynamic Character' at its core. Writing about the poetical works of Abdul Qadir Baidil (D.1132/1719) (a great and renowned poet of India who led an austere life and remained mostly in the company of Qalandars and Darvishes), *Iqbāl* says:-

"In the poetical contents of Baidil there is particular emphasis on 'dynamism'. His (Baidil's) attachment to the *Silsila-i-Naqshbandiyya* and devotion to Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ, is based on this very principles of dynamism and Optimism. As against this, in the *Silsila-i-Chishtiyya* the elements of staticism and pussimism are clearly visible. For this reason alone, the Chishtiyya *Silsila* is mostly confined to India; Outside India in Afghanistan, Bukhārā and Turkey etc, it is the *Silsila-i-Naqshbandiyya* which is mostly prevalent.⁶

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Mahmud Nizami: *Malfuzat* (Lahore), p.122

The personality of *Hazrat Mujaddid* is an evidence to the truthfulness of *Iqbāl's* view on his spiritual ideal. The soil of Indian sub-continent seldom produced a genius of the caliber and eminence like that of *Hazrat Mujaddid*. His revolutionary and dynamic endeavours effaced the Persianised (*Ajami*) paint of spiritual creed and coloured it afresh with the shining and energising hue of Hijaz. These very characteristics of *Hazrat Mujaddid* namely revolutionary inclination and dynamic endeavours in thoughts and practice attracted the imagination of *Iqbāl* and drew him to *Hazrat Mujaddid*. *Iqbāl* had even a personal spiritualising experience when on one occasion he visited the Holy Mazar of *Hazrat Mujaddid* and fell into an ecstatic entrance, he felt himself irresistibly driven to a state of unconsciousness. His heart seemed softening and a spiritual convulsion overtook him. He regained consciousness when some one among those who had gathered about him, sprinkled water over his face. After this spiritual experience "I realised that the Mazars of Awliā Allah are not devoid of Divine Blessing", *Iqbāl* wrote in one of his memoirs. Thereafter *Iqbāl* visited the shrine of *Hazrat Mujaddid* to pay and his homage and respect for the *Sahib-i-Mazar* as his desire grew more and more intense and oftener to renew and replenish his devotion at every such visit.

Iqbāl's deep spiritual attachment with *Hazrat Mujaddid* can be gauged from the fact that during his visit to U.K. in 1932, he had delivered a speech⁷ in the group of intellectuals of London in which he had paid high tributes to *Hazrat Mujaddid*. The speech was

⁷ 'Ata Allah: *Iqbāl Nāma* (Lahore), vol.I

appreciated by those present there and also after that. He had also introduced the philosophy of *Hazrat Mujaddid* in his speeches in *Rome* and *Cairo* in 1931, the subjects of his speeches on these occasions was 'Religious Experience'. In the same year he delivered yet another speech in London on the subject "Is Religion Possible?" in which he eulogised the spiritual Eminence and ideals of spiritual Philosophy of *Hazrat Mujaddid Alf-i-Thāni* رحمۃ اللہ علیہ in great details. It will not be out of place to indicate that the universally acclaimed title of Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ was for the first time mentioned by one scholar Allama Abdul Hakim Sialkoti (d.1067/1656)⁸ It is a queer coincidence that yet another world renowned philosopher-poet from the same place viz Dr. Iqbāl took up the mission to revive and revitalise the Message of *Hazrat Mujaddid Alf-i-Thāni* رحمۃ اللہ علیہ in the modern receptive society which is, by and large, eager to accept and idealise the revolutionary dynamic Messages of the Saints and Saviours among whom the name of *Hazrat Mujaddid* shines like a brilliant star.

It is said that on one occasion King Jahangir got displeased with the Mujaddid. He levelled some unsavoury accusation and demanded presence of Hazrat Mujaddid in his Darbar. Before Hazrat Mujaddid could decide when and how he saw the king, Prince Khurram (who later became *Emperor Shah Jahan*) consulted some influential Ulema and had a message sent to Hazrat Mujaddid that if he could persuade himself to offer a nominal *Sajda-i-T'azim* before the king, much of his

⁸ Muḥammad Hashim Kishmi: *Zubda al-Maqamat*, (Kanpur, 1307/1890), p.

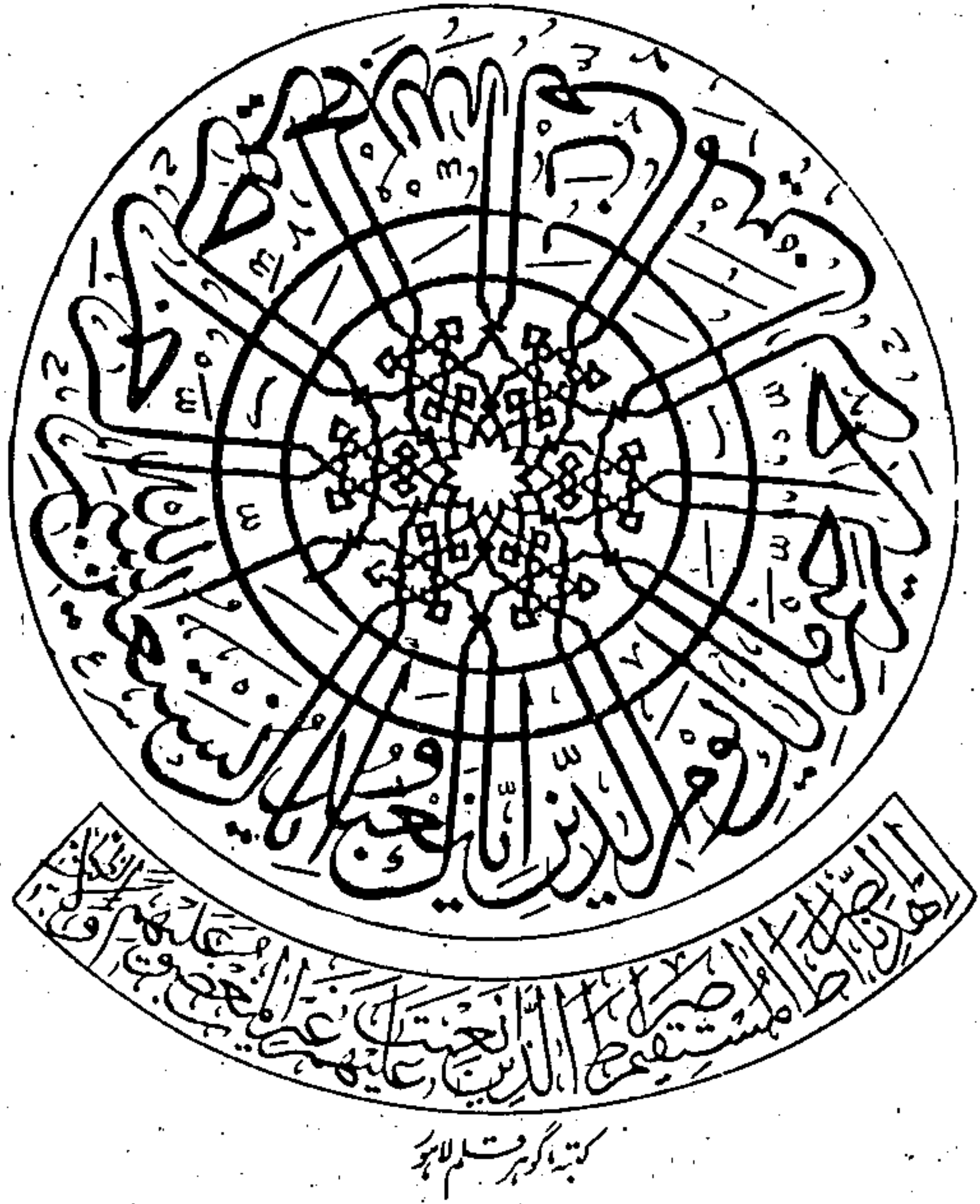
wrath and displeasure would dissipate and no harm would come to him. It was argued that it was not the *sajda* (prostration) of worship but only a mannerism of respect which was declared as *Mubah* (Permissable) by the Ulema as not an act of worship before Allah. There is a permission if it be inevitable! The great Mujaddid was averse to this kind of platitude. He replied "*It is mere Permission under no circumstance one should bow (as in prostration) before any one EXCEPT ALMIGHTY ALLAH⁹*." By his unflinching resolution Hazrat Mujaddid set an example for emancipated souls and valorous hearts to remain firm and unbending in any situation of trial of faith. Had he succumbed to the temptations offered as a "friendly advice" to ward off the royal wrath, perhaps the history of valour and uprightness would not have been written and also that there would not have dearth of excuses and compromises in any given situation of trial and steadfastness. Viewed in this perspective the example of spiritual uprightness even today stands as beacon of light of guidance for the righteous and courageous in the Path of Allah. Dr. Iqbāl noted this unswerving determination and un-compromising faith of Hazrat Mujaddid and highly eulogised it in *Bāl-i-Gibra'il*¹⁰. He also noticed the tremendous change which Hazrat-i-Mujaddid brought in the government as well as the society during the reign of Jahangir ulminating the same in the regime of Aurangzeb Alamgir. In short Hazrat Mujaddid's theoretical and

⁹ — Ghulam Ali Azad Bilgarami: *Subha al-Marjan fi Athar-i-Hindustan* (1303/1885) p.49

¹⁰ Iqbāl: *Bāl-i-Gibra'il*, (Lahore, 1947), p.211-212

practical achievements highly impressed Dr. Iqbāl. This can be seen in his books, letters, essays' *Malfūzat*¹¹ etc.

In Hazrat Mujaddid, Iqbāl discovered that under the auspices of this freedom fighter and emancipator the dark shadows of gross materialism which the west has spread over the Fair Visage of Islam can yet be torn asunder, so that the Divine Light of *Sīrāt-i-Mustaqīm* could again be brought forth to brighten the pathway of success and prosperity for the *Umma* and the Humanity at large.



¹¹

(i) Iqbāl: *Bāl-i-Gibrā'il* (Lahore:1947), pp.17-18; 211-212
 (ii) Ibid. *Mathnawi Pas Chi Bayad Kard* (Lahore), p.28
 (iii) Mahmud Nizami: *Malfuzat-i-Iqbāl*, (Lahore), p.28-29

Chapter No.4

IQBĀL VIS-A-VIS WAḤDA AL-WUJŪD
A D WAḤDA AL-SHUHŪD

"SHAM'A-O-SHA'IR" (The Candle and The Poet) is Iqbāl's first poem in which the allusion to 'the Self' (*khudi*) has been indirectly presented. The concept of 'The Self', is in a sense the foundation stone of Iqbāl's philosophy in which the youth and intellegentia are the especial addressees on whose shoulders lies the responsibility of running the future govt. and leading the people to the desired revolutionary goal of success and prosperity. This poem was composed in 1912 which is also the year of publication of his longer narrative (*Masnavi*) *Asrar-i-Khudi* (Secret of the Self) in Persian. This narrative is, in a way, the exposition or elaborate interpretation of his specialised concept of *Khudi*, the assertive 'Self' or simply 'the Self' which may be equated with the spirit or soul in the human skeleton, directing, motivating or vitalising all human thoughts and actions. This theory or concept of 'Self' is a multiphased complex phenomenon which is evasive in being defined in concrete vocabulary, Nevertheless it is still one of the most complex psychic phenomenon to which newer and fresher ideas are being added to the already vast volume of its contents, which the great poet might not have dreamt in his life time.

Before the publication of *Asrar-i-Khudi*, Iqbāl was under the influence of Waḥda al-Wujūd (Panthicism) and

the superimposing impact of `Khudi' was a little distance away from the automating assertive Self or *Khudi*.

At the time when Iqbāl was writing his Thesis for Doctorate (Ph.D), he did not appear so much influenced by Maulana Jalāluddin Rūmi رَمِيّ اللّٰه عَلَيْهِ (d.672/1273-4) as he was inclined towards and appreciated Mohiyuddin Ibn-i-Arabi رَمِيّ اللّٰه عَلَيْهِ (d 638/1240). He writes?

"The Student of Islamic Tasawwaf who is anxious to see an all-embracing exposition of the Principle of Unity, must take up the heavy volumes of the Andalusian Ibn al-Arabi, whose profound teaching stands in the strange contrast with the dry-as-dust Islam of his country."¹²

But on the publication of *Asrar-i-Khudi* he was struck with the self-realisation that he is now no longer a protagonist of mystic maxim of `Hama' ust (All is He), rather he is believer in the other maxim of the mystic clan whose exhortive slogan in `Hama As 'Ust (All is from Him); or in other words, the respective expositions of the mystic Ideology of `WAḤDA-AL-WUJŪD and `WAḤDA-AL-SHUHŪD, (These may be translated as [1] Unity in Existence or Pantheism and [2] Unity in Manifestations or Monotheism) This assertion is supported by the evidence of a letter written to Iqbāl by his *Cambridge University* Teacher in Philosophy *Mc Taggart* who wrote, "In the days of your studentship, you

appeared mostly inclined towards 'Hama'üst'; now you seem to have drifted from that stance".¹³

In the 'Introduction' to the '*Asrar-i-Khudi*' Iqbāl has criticised the philosophy of the great Persian poet *Hafiz Shirazi* and Iranian brand of Mysticism ('*Ajami Tassawwuf*') which evoked a bitter response and in a sense, counter-offensive by yet another great and well known mystic leader Khawāja Hasan Nizami (d.1374/1955) who gave vent to much sentimental outbursts against Iqbāl.

Looking into development and transposition in the Islamic Tasawwaf, it can be said that the publication of *Asrar-i-Khudi* was a sort of revolt against the Iranian based mysticism or in other words, an attempt towards the Revivalism of Islamic Sharia, Iqbāl himself says:

Indian Muslims are under the influence of Iranian repercussions (in mystic arena) since centuries of Arabia as a model of perfection or Ideal. Their literary ideals are also Iranis. I wish to reveal and present in its true perspective the real Islam through the Message embodied in this Masnavi (*Asrar-i-Khudi*) which has the personally spoken approval of the Holy Prophet (ﷺ).

Writing in the Preface to "Secrets of Self", Professor Nicholson says:

"The cry 'Back to the Quran', 'Back to Muhammad' has been heard before, and the responses have hitherto been some what

discouraging. He (Iqbāl) sees that Hindu Intellectualism and Islamic Pantheism has destroyed the capacity for Action. Now this capacity depends ultimately on the conviction that 'KHUDI' is Real and not merely an Allusion of mind".¹⁴

There is no room (ie a point of search) in the Ideology of *WAḤDA AL-WUJŪD* that *Khudi* or self is not a mere superspition, but it is an everlasting Reality, as is the ideology of Iqbāl himself.

It is worth mentioning that during the period from 1911 to 1914 the letter of Hazrat Mujaddid were being published which must have been seen by Iqbāl. The school of thought in the mystic Institution (maslak) of Hazrat Mujaddid is 'Ideology of *Waḥda al-Shuhūd* in which emphasis is laid on 'Abdiyyat (servitude).

If Iqbāl was impressed and influenced by the Ideology of *Waḥda al-Shuhūd* it is quite natural and easily comprehensible that the inspirational emotion through observation of Phenomena as in the prime factor on which the poetical edifice is founded and built. It is for the reason that in *Asrar-i-Khudi* in spite of the deep reverential attachment with Jalāl al-Din Rūmi, Iqbāl is not in full agreement with Rūmi's concept of *Fana* (Annihilation or total extinction of self). Professor Nicolson confirms this when he writes:

"Much as he dislikes the type of sufism exhibited by Hafiz, he pays homage to the pure and profound genius of

Jalāluddin, though he rejects the doctrine of self abandonment taught by the great Persian Mystic and does not accompany him in his pantheistic flight."

At one *hand* Nicolson writes that Iqbāl did not subscribe to Jalāluddin Rūmi's concept of '*Waḥda al-Wujūd*', while on the other hand, Iqbāl himself did not find *Waḥda al-Wujūd* in Rūmi. In one of his articles he addressed Khawāja Hassan Nizam:

"Hazrat! (Respected Sir!) I have read Mawlānā Jalāl al-Din Rūmi in a state of full consciousness and that too very often. Perhaps you have read in a state of semi intoxication; you find in it (Masnavi) the *wāḥda al-Wujūd*.¹⁵

When in the beginning Iqbāl was inspired by Mawlānā Rūmi¹⁶, he was an admirer of *wahada al-wujūd*. If there was no trace of *Waḥda al-Wujūd*, it is surprising how and why Iqbāl was a follower of *Waḥda al-Wujūd*, because it is Rūmi whose influence on Iqbāl seems deeper and more lasting than others. The truth is that the influence of philosophy of *Waḥda al-Shuhūd* found a niche in the mind of Iqbāl when he came across the philosophy of Hazrat Mujaddid. In other words, Iqbāl's inclination towards the mystic concept of *Waḥda al-*

¹⁵ Muḥammad Iqbāl: *Sir-i-Asrar-i-Khudi* Wakil (9th Feb. 1916, Amritsar) Ref: Iqbāl (Lahore) April 1954, p.55

¹⁶ For biographical details pl: see (i) Rūmi: *Fih-i-Malīh*, Tehran, 1928 (ii) Badi' al-Zamān: *Sharh-i-Hal-i-Mawlānā*, Tehran, 1932 (iii) C. Huart: *Les Saints Des Derviches* Tourmeurs, Paris, 1918-22 (iv) Dr. H. Ritter: *Der Islam*, 1940, 1942

Shuhūd is indebted to Hazrat Mujaddid. In other words, Iqbāl's inclination towards the mystic concept of *Waḥda al-Shuhūd* is indebted to Hazrat Mujaddid. No doubt there are other factors too which acted as "agents provocateurs" for Iqbāl's drift from "*waḥda al-wujūd*" to *waḥda al-Shuhūd*. One of the most literary scholars and exponents of Tasawwuf in the sub-continent and now Professor Emeritus of Sind University, expressing scholastic opinion on this research provoking subject writes as under:

"At last our Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ, established prevalence of *Waḥda al-Shuhūd* in place of *Waḥda al-Wujūd*, emphasised the following of Quran and Hadith. Finally the emergence of Hazrat Shah Wali Allah took place who tried to evolve a synthesis of both the mystic ideologies of *Waḥda al-Wujūd* and *Waḥda al-Shuhūd*. Iqbāl drew benefits out of these oriental thinkers.¹⁷

Iqbāl himself admitted that he is not a seeker of re-union (*Talib-i-Wisal*) i.e self—Annihilation, rather he is the seeker of segregation (*Talib-i-Firaq*) self-Existence. According to him, seeking separation is the very essence of life. That is the reason why he discourages and dislikes the idea of re-unification and reincarnation. He is the admirer of Hazrat Mujaddid's ideology of 'Abdiyyat based an *waḥada al-shuhūd*. This is also the reason why he would not like to be called as *Sirr al-Wisal* (secret of re-union). On the contrary he insists that he be called as

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Dr. Ghulam Mustafa Khan, *Adabi Ja'iza* Karachi, 1959., p.105

Sirr al-Firaq (Secret of Segregation). Explaining his choice for the said Mystic stance, he once wrote to Khawāja Hasan Nizami, stating inter-alia,

Hazrat Imam Rabbani at one place has discussed the view point whether "Gusistan" (Persian infinitive to be aloof) is better or "Paiwastan" (another Persian infinitive meaning to get together) and gave his verdict that in his view 'Gusistan' is the Real Islam and 'Paiwastan' is akin to monasticism (Ruhbaniyyat) or Iranian Mysticism. That is why I raise my voice as a protest against it. The learned scholars of Islam in the past have also done likewise and in support of this (assertion) historical documents are available. Perhaps you remember that when you (very kindly and affectionately) desired to confer on me the title 'Sirr-al-Wiṣ'āl', I wrote back to you that I better be called 'Sirr al-Firaq'. Even at that time there was the same discrimination in my mind which Hazrat Mujaddid had announced so clearly.¹⁸

Dr Shaykh Muḥammad Ikrām has also reproduced a portion of this letter (of Iqbāl) in his book "*Rūd-i-Kāwsar*." At the end of the extract, he wrote:

"The title of *Sirr al-Firaq* which Iqbāl has wished to be given to him, more than this the title suits deservingly to Hazrat

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Mujalla 'Iqbāl', Lahore April 1954 vol.XXII, Issue No.4, p.45.

Mujaddid Alf-i-Thāni عنه الله عليه، The fact is that if Ibn al-Arabi be called 'Sirr al-Wis'al' and Hazrat Mujaddid as 'Sirr-al-Firaq' then the distinction between their philosophies and that between *Waḥda al-Wujūd* and *Waḥda al-shuhūd* can easily be understood.¹⁹

Any way Iqbāl, in obeisance to Hazrat Mujaddid would prefer to be given the Title of *Sirr-al-Firaq* and the Mystic concept '*Waḥda al-Shuhūd*' is the Track which he follows. Iqbāl was so averse to '*Waḥda al-Wujūd*' that he would not hesitate to equate it with *Zindiqiyat* (Infidelity and Unbelief like a worshipper of fire or follower of Zoroaster). He has forsaken this cult by way of repentance. Iqbāl himself writes:

"Perhaps Khawājā Sahib (Hasan Nizami) does not know that the scholastic religion of Europe is *waḥda al-Wujūd* (i.e. all is He). I have denounced this cult which is synonymous to infidelity (*Zindiqiyat*) and now by the Grace of Almighty Allah, I have become a Musalman"²⁰

The *misplaced* and self-annotated interpretation of *Waḥda al-Wujūd* was causing intellectual and religious harm especially among the intelligentia and novices in the path of Tasawwaf. Iqbāl, not only saved himself from the abominable after-effect of this gross misconception but he

¹⁹ Muḥammad Ikram '*Rūd-i-Kawsar*', Lahore 1958., p.263

²⁰ Iqbāl: *Asrar-i Khudī*, Mujalla 'Iqbāl' April 1954. Lahore.

Note: Iqbāl's statement is not correct that *Waḥda al-Wujūd* (Allah may forgive) is akin to *Zindiqiyat* (heersy). Even Hazrat Mujaddid himself passed through this pathway to the destitution of *Waḥda al-shuhūd*.

took up the issue as a challenge to prevent and protect others from falling into this abyss of ideological deviation from the right and straightforward belief which keeps the humanity within its bond of humility in the Presence of Allah, which also raises him to the status higher and more honourable than those of angels. This was the mission which Hazrat Mujaddid has himself initiated and Iqbāl did his part of self imposed assignment and promoted and advanced the Mission to higher and vaster level. He himself says at one place.

"Monasticism" (or renunciation of the world and all mundane pursuits) has always been the sign and indication of decadence in any dynamic community of the world. This unhappy state of affairs can not be effaced for ever, as there is always an element even among the monastic minded people in any society. In the circumstances whatever we can do is to protect our *Din* (Islam) and ourselves from the curse of monasticism ²¹.

To achieve this objective Iqbāl wrote *Masthnavi Asrar-i-Khudi* and *Rumuz-i-Bi-Khudi* ("Secrets of Self" and "Secrets of Ecstasy,") which had a revitalising effect on the collective Life of Islamic teachings. Dr. Burhān Aḥmad Farūqi has correctly said:

"Sir Muḥammad Iqbāl (1294-1357) was a great poet and philosopher. Ever since he wrote *Asrar-i-Khudi*, the political and moral thoughts and behaviour have

²¹ Monthly Iqbāl, Lahore April 1954.

undergone a tremendous metamorphosis. He criticised the Mystic concept of Annihilation (Fana or selflessness). In place of these negative concepts he introduced and emphasised, the philosophy of constructive and ameliorative self. He also objected to the concept of 'Wahda al-Wujūd'.²²

Dr. Burhān Aḥmad after surveying the influence of Hazrat Mujaddid on Islamic society after him, further wrote:

"Afterwards Sir Muḥammad Iqbāl led a protesting crusade against the mystics who were led away by the concept of *wahda al-wujūd* and became instrumental in providing new spirit and vitality of the philosophy of Islamic Morality for leading a life of endeavours and struggles²³ (to meet the challenge of the modern Dynamic World).

Dr. Burhān Aḥmad Farūqi also, in a broadcast speech compared the similarity of the philosophical views (in all shades of application) towards life-activity of Iqbāl and Hazrat Mujaddid, and said:

The most striking similarity distinctly visible in the thought pattern of these two great stalwarts of Islamic Philosophy is that they both carried an ardent desires in their

hearts (and mind) that the thinking (belief) of the (Muslim) people should be diverted and directed towards Islam. Both regarded "Kāshf" (intutional or meditative revelation of some thing, a divine inspiration) as the source (medium) of knowledge. Both discarded the concept of *waḥda al-wujūd* as wrong²⁴, and they both insisted that the August Personality of Hazrat Muḥammad Mustafa provided a most sublime and most Perfect Example for Emulation for the *Umma*.²⁵

Iqbāl's *infatuation* of the concept of *Waḥda al-Shuhūd*, revealed to him the significance of the Station of Servitude of Man to Allah (*Maqam-i-'Abdiyyat*), because there is no place of 'man's servitude' in the concept of '*waḥada al-wujūd*'. On this very concept of '*Abdiyyat*' Iqbāl laid the foundation of his now famous Theory of Self (*Khudi*). Dr. Abu Sa'id Nūr al-Din also writes in this behalf.

"Shaykh Aḥmad of Sirhind Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ has been a great saintly personality of the Indo-Pak, sub-continent. He has vigorously defended and proved that the Last Destination of the traveller (*sa'lik*) of the Pathway of Taswwaf, is not

²⁴ Hazrat Mujaddid did not declare the concept of *Waḥda al-Wujūd* as wrong. He rejected its wrong interpretation. Mas'ūd.

²⁵ *Manshurat-i-Iqbāl*, (compiled by Bazm-i-Iqbāl), Lahore., p.14 (Dr. Burhan Aḥmad Farūqi: Iqbāl Awr Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ)

as it is generally believed, the *Waḥda al-Wujūd* (Submergence of soul with the Divine), but beyond that There is yet another destination which is called 'Maqam-i-'Abdiyyat' (the Destination of man's Servitude to Allah). After attaining that goal it is revealed to man that he is a mere slave. The essence of the matter is that Allah is Allah and man is man²⁶.

By evolving a harmonious relationship between *Sharia* and *Tariqa* (obedience to revealed Laws by practical and spiritual demonstration respectively), Hazrat Mujaddid, on one hand, gave an Islamic way of observance to the Persian branch of mysticism, (*Waḥda al-Wujūd*) and on the other hand by presenting the concept of *Waḥda al-Shuhūd* in comparison and as a refined alternative to the concept of *Waḥda al-Wujūd*, provided further impetus and refreshing emulation of true Islamic teachings. This gave a check to a plethora of so-called exponents who exploited the situation for their personal gains.

Dh Zun-al-Nun Misri رحمه الله عليه (d. 245/859) perhaps is the first Mystic personality who is said to be the exponent of the concept of *Waḥda al-Wujūd* under his persuasion influence this concept received a flourishing response among the people. In the regime of Husayn bin Mansūr al-Hallāj (d.309/921) it touched the pinnacles of popularity. After him, the Great Mystic Exponent Muḥy al-Din. Ibn al-Arabi (d.638/ 1240) propagated far and

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Dr. Abu Sa'id Nuh al-Din: *Waḥda al-Wujūd Awr Falsafa-i-Khudi*, Iqbal Review, Karachi, July 1962, p.115

wide. His world famous books among which "*Futuhāt-i-Makkiya*", *Tarjuman-al-Ashwaq* and *Fusūs al-Hikām*, deserve special mention. In these and other books of Ibn al-Arabi, the Ideology of *Waḥda-al-Wujūd*, has been presented as the foundation stone and as their main ingredient of the Philosophy of Ibn Arabi. How he regarded and reacted to the idealisms of other religions is reflected in the translation of two verses from the poem written by him. He says:

(a) 'Before this day the state of my mental approach was such that the *Din* of any of my colleagues did not correspond to mine, I rejected it and I regarded that colleague or companion as an alien or stranger. Now my heart has undergone a tremendous change. Now my heart admires every visage, it has now become the grazing ground for cattle, of Ghazals (deers) a temple/monastery for monks' hermits for priests, fire temple for fire worshippers' a K'aba for Haj pilgrims, a Tablet of Tora and a script for the Quran.'

(b) 'I am now a worshipper of *'Ishq* (Love); The caravan of *'Ishq* may take me in which direction it desires; my *din* is *Ishq* and my Eimān is also *'Ishq*.²⁷

After Muḥy al-Din Ibn al-Arabi there appeared on the scene stalwarts/experts in scholasticism and mystical philosophy like 'Abd al-Kārim Jili (d.811-820 HE) who

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Shaykli Muḥammad Ikram: *Rūd-i-Kawsar*. Lahore, 1958, pp.263-64

vigorously defended this mystic philosophy of pantheism and presented the image of perfect man. It is not surprising though it looks rather odd that almost all the mystic chains (*Salasil*) have been under the spell of the philosophy of "*Waḥda al-Wujūd*". In *Silsila-i-Qadiriya* Sadr al-Din of Qūnawi رحمۃ اللہ علیہ and Abd al-Kārim Jili رحمۃ اللہ علیہ, in *kubrawiyya*, Jalāl al-Din Rūmi رحمۃ اللہ علیہ (d.672/1273-4) and Shams Tabriz رحمۃ اللہ علیہ (d.1383/1785), in *Suhrawardiyya*, Muḥammad Gaysū Dra'z رحمۃ اللہ علیہ (d. 825/1421-22) and J'afar Makki رحمۃ اللہ علیہ (d. 187/802-3); In *Naqshbandiyya*, Khawāja `UbaydAllah Ahrar رحمۃ اللہ علیہ (d.895/1490), Abd al-Rahman Jami رحمۃ اللہ علیہ (d. 889/1484), Abdul Ghafur Lari²⁸ رحمۃ اللہ علیہ.

In the beginning Shaykh Aḥmad of Sirhind, Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ and his spiritual Mentor and (Murshid) Hazrat Khawāja Baqi Bi Allah رحمۃ اللہ علیہ followed this concept,²⁹ but later they came to adopt *Waḥda al-shuhūd*. Accordingly, while unveiling the circumstance of Divine guidance for this change in his outlook, Hazrat Mujaddid writes in one of his famous Letters;

“Suddenly, the Divine Grace of limitless expanse appeared from the Unseen (ghayb) and all the curtains of skeptical questioning of 'how' and 'why' were lifted from my eyes; all the philosophies and scholastic erudition which informed me about the 'Re-union' and submergence (of

²⁸ Muḥammad Nazir Arshi; *Miftah al-'Ulūm*. Lahore, 1344, vol.I, p.45

²⁹ Sh.Muḥammad Masum; *Maktubat-i-Masūmi* Lucknow, 1960, p.93

soul) seemed to move away and pale into nothingness, and it was revealed with certainty that the creator has no relation with this world. And although this world (universe) is the Mirror of His Manifestations and Attributes and yet the manifestation is not really the same "Manifested one and the shadow of the object is not really the same object as the followers of *Tawhīd-i-Wujūdi* regarded as the article of their faith".³⁰

Shaykh Aḥmad Sirhindi has regarded the "*Waḥda al-Wujūd*" as belonging to the realm of certainty and in the rank file of '*Ilm ul-Yaqīn*' (The Shadowy knowledge of Certainty) and evaluated the "*Waḥda al-shuhūd*" as '*Ayn al-Yaqīn*' (The Real Truth or Certainty). He has explained his viewpoint in this behalf as under:

"The *Tawhīd* (monotheism) which has come for its evaluation is of two kinds; *Tawhīd-i-Wujūdi* and *Tawhīd-i-Shuhūdi* the latter as its very nomenclature suggests, relates to observation (of Manifestation) and its demand is that the observer (*Salik*) should have only one Mashhūd (The Being under observation). *Tawhīd-i-shuhūdi* means "to see one" i.e. the observer (*Salih*) should have only one Mashhūd (the thing to be observed) *Tawhīd-i-Wujūdi* means to know one" and rest of the existences as

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Aḥmad Sarhindi, *Maktubat-Sharif*, Amritsar, 1333, vol.I, pp.83-84.

non-existent. And In spite of their non-existence consider them as one; so the concept of *Tawhīd-i-Wujūdi* is of the category of 'Ayn al-Yaqīn' i.e. (The knowledge of the Ultimate Reality by information) and the concept of *Tawhīd-i-Shuhūdi* is of the category of 'Ayn al-Yaqīn'³¹ (i.e. the knowledge of the ultimate Reality by observation). No doubt observation is far better than information.

Poet Ghalib's following famous couplet (in urdu) is illustrative of *Tawhīd-i-Wujūdi*,

Han! Kha'yo mut frayb-i-Hasti
Harchand Kāhayn Ki hai, Nahin hay

Literally translated it may be presented thus;
Yes ! Beware of the delusion of Existence
Howsoever they may say it Is (existing) it is NOT
(existing)

And Iqbāl's following couplet (in urdu) is a plain illustration of the concept of *Tawhīd-i-Shuhūdi*.

Ek Tu hay Ki hay Haq is Jahan main
Baqi hay Namud - i - Simiya'i

Translated literally it may be rendered thus:-
You Alone (O Man) are THE TRUTH in this
Universe

The rest (of the creature) is nothing but the sorcerous
glittering of appearances,

Hazrat Mujaddid also lays emphasis of visages on the "Cognizance of the Person" (*Ma'rifat-i-Nafs*) and the "cognizance of the Self", because, according to him there is yet another destination beyond Finality or Annihilation where Ibn al-Arabi could not reach. On attaining this station the Traveller of the Mystic Path (*Salik*) realises the Truth that the Cognizance of Divine Personality (The Knowledge/Belief of Allah's Real Existence) can not be attained by or through Ecstatic Trance alone. At the same time it must be borne in mind that except with the guidance provided by Revelation (*Wahi*) and an insight into religious knowledge the Essence or the Reality cannot be comprehended. This also explains and emphasizes the value or importance of religious education which is essentially based on *Wahi* (Revelation) which is the fountain head of Quran and *Sunna*. This also means that due recognition and emulative worth must be given to *Sharia*.

Proceeding further Hazrat Mujaddid explains:- "The relation between the Universe (world) and Almighty Allah is the same as exists between the Creator and The Created. All the verbosity of submergence of Self and Incarnation with Divinity is nothing but blasphemy, which emerges from the internal misconception of Reality on the part of the Salik (The Traveller in the Pathway of Tasawwuf).³²

This concept of re-union of soul and incarnation in mystical terminology is known as *Ittihad-o-Hulul*. Dr

³² Theodore de Bary: Sources of Indian Traditions. New York.

Iqbāl too did not subscribe to this ideology because this is the negation or extinction of Self or *Khudi* whereas the latter is the Lifelong ambition and Mission of the Great Poet of the East, Dr Iqbāl. The importance and evaluation given by Hazrat Mujaddid to *Wahi* (Revelation) is echoed in the enunciations of Iqbāl while explaining the significance of the same subject (*Wahi*) Revelation. At one place in his famous book "*Zarb-i- Kālim*" he denounces the futility of material wisdom as the source of leadership and guidance because this is primarily based on conjectures and surmises.

According to Iqbāl, to discover distinction between the Good and Evil without the criterion presented by the Revelation (*Wahi*) as the medium of assessment is well might impossible. Without the guidance of Revelation (*Wahi*) life is meaningless, rather ill-productive, All the development and progress must be examined on the anvil of this Divine Guidance, (*Wahi*). Mere and formal reason or intellect is of no avail while examining the issues which are far above the prudence and the depth of vision and sublimity of comprehension. Unless therefore the life itself acts as its own interpreter the Truth rather the real Truth can not ascertained. For this, the assistance and guidance of *Sharia* is an absolute necessity duly supported by *Wahi*. The same is the view of Hazrat Mujaddid as also of Dr. Iqbāl who appreciates and eulogizes the mystic stance of the Mujaddid, the basis and foundation of whose mystical philosophy is Hijaz-Oriented rather than that Persia or Iran' Khalifa Abdul Hakim writes about Iqbāl;

"He is the disciple of Rūmi but he is critical of the philosophy of Mohy al-Din

Ibn al-Arabi, in whose book 'Fusūs al-Hikām' Iqbāl discovers more of blasphemy than *Tawhīd*, He is fondly appreciative of the mystic qualities of Hazrat Mujaddid who has endeavored to bring Tassawwuf once again in line with the Islamic Shariat."³³

صَلَاةٌ عَلَىٰ سَائِرِ الْأَنْبِيَاءِ وَآلِهِمْ وَسَلَّمَ

Chapter No.5WUJŪDIYYAT, ZILLIYYAT,
ABDIYYAT

(Existentialism, Projectionism, and Servitude to Divinity)

Hazrat Mujaddid Alf-i-Thāni رَحْمَةُ اللهِ عَلَيْهِ has divided the spiritual Guides (*Masha'ikh*) of *Tariqa* into three groups whose detail of which in the words of Hazrat Mujaddid himself are as follows.

(1) The First Group is of the belief that the Creator Almighty Allah is Present in the EXTERIOR of Creation and whatever exists in this Universe of the Creation is the perfections, excellences and Attributes of the Almighty Allah consider themselves and all is the creation of Almighty Allah. The exponents (*Masha'ikh*) of this group not more than a parable and also consider this parabolison from Almighty Allah. They are so much lost in the ocean of annihilation that they have no knowledge of themselves and the Universe.

(2) The second Group of *Masha'ikh* (spiritual guides) of *Tariqa* regard the Universe as 'ZIL' ("Shadow or projection" of Almighty Allah), with a belief that the Universe exists only in the Exterior as a shadow or projection and not in reality and the existence of both (the Universe and the Shadow), depends upon the Existence of

Almighty Allah, in the same way as the Shadow owes its existence on the "Substance" (of which it is the Shadow). This concept of mystical exposition known as *ZILIIYYAT* (Shadow-ness, or projectionism).

(3) The third Group is of the belief that there is UNITY of Existence (*Waḥda al-Wujūd*). This means that Externally there is ONLY ONE *WUJŪD* (Existence) and it is the *Wujūd* of Almighty Allah, and there is no concrete evidence (proof) of the Existence of the External World as on hypothetical basis or the Logical and Scholastical arguments they say that "The objects of external existence have not smelt the fragrance of *Wujūd*" (The Real Existence).³⁴ even this group consider the Univers as *Zill* (Shadow or projection) of Almighty Allah but all the same they say that the existence of the creation is non-existent. It is mere nothing. So the first group is of the belief of *'Abdiyyat* (Servitud to Almighty Allah), the second group is of the belief of *Zilliyyat* (shadowness or projectionism) and the third group is of the belief of *Wujūdiyyat* (Pantheism of Existentialism) Hazrat Mujaddid referring to these three groups gave his own comments about each group.

For the third group he gave the following Comments:-

Although this third group, inspite of their differences in the grades of their achievements and perfections (*darajāt-i-wasl-o-kāmah*) has attained the status of highest perfection in their achievement (and thus provided evidence of their being on the path of righteousness) but their utterance which are obviously beyond the comprehension of the common folk often lead them to the path of unbelief or atheism (*Zindiqah*).³⁵

Iqbāl, after studying the *Fusus al-Hikām* of Ibn al-Arabi; wrote that there is nothing except blasphemy and unbelief or atheism (*Ilha'd and Zindiqah*). It is a sweeping anti-al-Arabi concept of *waḥda al-wujūd*. Surely, it needs a ceaseless endeavour as befits a Pursuer of Truth ('Arif) to assess the real significance of *Waḥda al-Wujūd* which even Iqbāl could not attain.

To continue the views of Hazrat Mujaddid on the classification of Masha'ikh of Tariqa, Hazrat Mujaddid says about the second group of the Masha'ikh;

" The Second Group separated these grades from their real origins and bringing them down under the Postulates of La' (the concept of Negativism of all except of Omnipresence of Allah) proved them all as Non-Existent. Yet there still remained some traces of their existence under the impact

of the Shadow of ultimate reality, because the relationship of the "Shadow" with the 'reality' is strong in bond and inseparable from the reality itself. This relation ever remained concealed from their sight.³⁶

As regards the First Group Hazrat Mujaddis says that:-

"Perfect and complete to the Last degree and they are in complete accord the Holy Quran and *Sunna*."³⁷

Proceeding further regarding the same First Group, he says:-

"But on account of their devoted attachment and utmost obedience to the Holy Prophet separated all the grades of the "Probable" (*Mumkin* i.e liable to exist) from the Eternal and Ever-existing (*wajib* i.e self-existent), and bringing them under the *L'a* nullified all, and they did not see any relationship between the Ever-Existent (*wajib*) and the Probable (*mumkin*) and did not establish any positive relationship with the Ever-Existent (*wajib*) and considered themselves as no more than a helpless slave and worthless (creature) and regarded the All Omnigraceful Allah as their Creator and Protector. To regard themselves as Lord or in His company was most undesirable and difficult for them. There

36 Ibid, p.38\

37 Ibid, p.38

is no comparison between the dust (clay) and the Lord of Lords³⁸.

Further on, he says:

"And this highly placed group has been endowed with the utmost shares from the station of *Abdiyyat* (Man's Servitude to Almighty Allah) which (i.e. the *Abdiyyat*) is the last pinnacle in the field of *Wilaya* (Sainthood). There is thus no room of doubt and uncertainty about their being on the right Path (of righteousness) that all their demonstration of *Kāshf* (spiritual manifestations), are in full accord with the Holy Qurān and *Sunna* and within the bounds of the *Sharia*. And these esteemed personage never attempted to do anything beyond the limits of the outward *Sharia*³⁹."

After describing the mystical achievements of the afore said group, Hazrat Mujaddid describes his own advancement in this realm stating that he himself progressed from the grade of *wujūdiyyat* to the station of *Zilliyyat* and moving further up in this realm he attained the place (*Maqam*) of *Abdiyyat*. This is what Hazrat Mujaddid says about himself:

" This Darvish was in the beginning a believer of the Unity of Existence (*Waḥda al-Wujūd*) and since his early age he studied only about the *Tawhīd-i-Wujūd*

38 Ibid, p.39

39 Ibid, p.39

(Unity of Existence or Pantheism) which had almost advanced to the level of certitude, though he did not think himself as worthy of it, and when he came in this pathway (of *wujūdiyyat*), for the first time the pathway of *Tawhīd* was laid open before him and for a time he wandered in its alleys and by lanes and acquired such of the knowledge as was suitable to him or he was worthy and deserving of such knowledge and all those hardships and complexities which come across those who are travelling in this arena were resolved (as if in a miracle like manner) with the help and under the influence of different shades of *Kāshfs* (spiritual revelation) which this Dārvish (Hazrat Mujaddid) had acquired and imbibed." ⁴⁰

Continuing in the same strain of description regarding his endeavours and achievements in this endless arena of spiritual possibilities, Hazrat Mujaddid writes;

" Thereafter sometime, another Nisba (or spiritual affinity) overtook this Darvish. During the dominance of this Nisba, the progress in the *Tawhīd-i-Wujūdi* was halted. But this retardation was on account of good opinion towards the followers of the *Tawhīd-i-wujūdi* and not on the denial of this concept. The denial was only for a short time, but it continued long enough till

this Darvish was led to the denial of the followers of *Tawhīd-i-Wujūdi*. It was made known to me that this grade of denial is lower than the low. Then I took the whole paraphernalia of my thinking to the place of *Zilliyyat* (Divine projectionism). But I was helpless to stay at that grade. I did not want to come out from that state, because many great Masha'ikh were stationed at this place. When I reached the place of *Zilliyyat*, I realised that I and the Universe were "Shadow" as the second group considers. At this place Inspire to stay there permanently and it may not happen that I may be expelled from that station (i.e. *Zilliyyat*), because I always thought that the *Waḥda al-Wujūd* was the place of perfection as this place had a kind of relevance with the station of *Zilliyyat*." 1

But by auspicious coincidence they (persons of mystic perfection) took me, as a show of sympathy and Grace, to a place higher than that and carried and stationed me at the *Maqam-i-'Abdiyyat* (the highest station of servitude to Almighty Allah). There I visualised the perfection of the *Maqam-i-'Abdiyyat* and the height (sublimation) to which this place of mystic conferment was elevated. I rested contented there as nothing higher remained for me to attain. 2 I sought Divine Mercy and

Forgiveness⁴¹. This is precisely the place which Iqbāl was not prepared to accept, namely Divine elevation in exchange of human servitude (bandagi) to Almighty.

Dr. Burhān Aḥmad Farūqi has also described the evolutionary advancement of Hazrat Mujaddid to different stations of the Mystic Hierarchy. He writes "There are three stages of the developmental advance in the Mystic Pathway (*Suluk*), namely *Wujūdiyyat al, Zilliyyat* and *Abdiyyat*," corresponding to manifestation of *Waḥdat* or Absolute Unity of Allah, existence in the shade of Divinity and man's Servitude to the Lord Creator.

"At the first place there is the Intuitive Revelation (*Kāshf*) of Unity of *Wujūd*, Then he reaches the stage of *Zilliyyat*. This is an intermediary station where spiritually it transpire to him that the Universe has its own Independent/Separate existence although it is merely a reflexion or the Shadow of the Real Universe. Allah is The ONLY REALITY — The Omnipresent, The Omniscient and the Fountain-head of the Attributes emanating and manifesting by and through Him. Here emerges one comprehensive existence of Duality (*Ithnayniyyat*). Hazrat Mujaddid was hesitant to pass through this stage.

41

Ibid, p.40

However, it was at this stage that he was elevated to another Highest station. The Station of 'Abdiyyat (Servitude to Divinity) which is incidentally the Highest Grade in the Mystic Order.

On reaching this Station the Duality of the Lord Creator and The Universe becomes a clear recognisable manifeslation.⁴²

No doubt The Philosophic concept of "Self" (*Khudi*) presented by Iqbāl was based on the "concept of 'Abdiyyat' of Hazrat Mujaddid.

From this concept of "Abdiyyat" of Hazrat Mujaddid the existence and propensity of MANFS (SELF) becomes convincingly vindicated. Iqbāl was immensely influenced by this Mystic Ideology. It was through the inspired impact of this revealing concept that the Iqbāl implored the Divine Grace.

"To lay open the doors of mystic Tavern of the Sub-continent which are lying locked for three hundred years preventing admission to quench of mystic Thirst. Now the Time has come that the

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Burhan Alimad Farūqi: *Hazrat Imam Rabbani Mujaddid Al-i-Thāni Ka Tasawwur-i-Tawhīd*, Lahore, 1947, pp.89-

90

Blessings of the Divine Grace be made accessible to all⁴³.



Chapter No.6

MYSTIC IDEOLOGIES OF *WAḤDA-AL-WUJŪD*
 AND *WAḤDA AL-SHUHŪD*
AND THE WESTERN PHILOSOPHERS

IQBĀL had three important Mystic concepts before him (1) *Waḥda al-Wujūd* (2) *Waḥda al-Shuhūd* and (3) The Modern concept of "SUPERMAN". In the Ideology of *Waḥda al-Wujūd* there is so much stressful demand on Divine Conceptual Idealism as the All Embracing Being (*Dhāt*) of Allah that the very existence of Man submerges into annihilation (Fana), while in the concept of 'superman' there is so much stress on the creation that the creator gets eclipsed and overshadowed. In between these two extremes of the "Least and the Most" there is the middle course concept of *Waḥda al-shuhūd* which recognises the existence and potential of the "*Dhāt-i-Haq*" (Creator) and the *Dhāt-i-'Abd* (Man or the created). Both maintain their individualistic essential existence namely (1) *Wajib al-Wujūd* (Essentially Self-existent) and (2) *Mumkin al-Wujūd* (liable existence) subject to Mutation and Annihilation.

Overwhelmed by the conceptual impact of the ideologies of *'Abdiyyat* and *Waḥda al-shuhūd* of Hazrat Mujaddid, Iqbāl relentlessly criticised the ideologic views the famous German Philosopher NIETZSCHE (d.1844-1900) who propounded his own Theory of "The Super-Man" as the exponent of supermen power in the governance of the world the Microscopic concept of the world of geological boundaries, as compared to the Macroscopic concept of the Universe consisting of this terrestrial world of ours and beyond that the celestial

world of the heavens. At one point of criticism against Nietzsche in the famous *Masnavi 'Javid Nāma'* Iqbāl has said;

" He (NIETZSCHE) wandered in the wilderness of 'La' (non Existence) and could not reach the point of 'Il-la' (Self-Existent) the one having Essential Existence, Almighty Allah. And aimlessly and gainlessly passed by the (Potential) station of 'Man'.

How I wish he were present in the august Time of Shaykh Ahmad Sirhindi — Mujaddid Alf-i-Thāni, so that he would have tasted of the vine of Everlasting intoxication⁴⁴.

Iqbāl has also criticised NIETZSCHE in his famous lectures and said that though he had great spiritual and intellectual capabilities but since he was under the indelible spells of Darwin and Lange (1828-1875) whom he regarded as his guides and mentors; he deviated from the right course and thus a valuable fountain of spiritual fertility was left to drain and dry which benefited neither him, nor his colleagues nor even the conscious intellegentia who abounded in his age and after him.

In these lectures, Iqbāl, among other qualities of Nietzsche's head and heart, has said,

"There is no doubt that he had witnessed the glimpse of '*Alam-i-Lāhūt* (Divine Presence) in his inner being which appeared unto him as Unswerving and Pure Reality; and which in its influencing

⁴⁴ Iqbāl: *Jawid Nāma*, Lahore, 1947, p.177-78

repercussions had enriched and endowed his mind and heart with prophetic comprehension and visionary understanding of the state of affairs before him. But Nietzsche was unable to preserve and enhance his prophetic qualities and in the end he turned out to be neither a prophetic spiritualist nor a visionary intellectual. He possessed both the capabilities and suffered a setback in both. That was tragedy of no mean order. The de-spiritualising and anti-intellectualising factor in this Nietzschean debacle was the influence of the aforesaid western philosophers which landed him nowhere. Nietzsche could not evaluate and realise the worth of these spiritual and intellectual observations and experiences. In this way an extraordinary intelligent and genuine person was lost to the world, because he could not get an accomplished Murshid who could have guided him on the path of spiritual-cum-intellectual righteousness⁴⁵.

The above noted passage may be taken as the synopsis of the detailed statement contained in Iqbāl's lecture on The Reconstruction of Religious Thoughts in Islam. The verbatim contents of this Lecture are reproduced below:

45

Iqbāl: *Tashkil-i-Iadid Ilahiyyat* (Nazir Niazi Urdu Tr.)
Lahore, 1958 pp.301-302

In modern Europe Nietzsche whose life and activity form, at least to us Eastern, an exceedingly interesting problem in religious psychology, was endowed with some sort of a constitutional equipment for such an undertaking. His mental history is not without a parallel in the history of Eastern Sufiism. That a really 'imperative' vision of the Divine in man did come to him cannot be denied. I call his vision 'imperative' because it appears to have given him a kind of prophetic mentality which, by some kind of technique, aims at turning its visions into permanent life force. Yet Nietzsche was a failure; and his failure was mainly due to his intellectual progenitors such as Schopenhauer, Darwin, and Lange whose influence completely blinded him to the real significance of his vision. Instead of looking for a spiritual rule which would develop the Divine even in a plebeian and thus open up before him an infinite future, Nietzsche was driven to seek the realization of his vision in such schemes as aristocratic radicalism. As I have said of him elsewhere:

آنچه او جوید . مقام کبریاست
 این مقام از علم و حکمت ماوراست

The 'I am' which he seeketh,

Lieth beyond philosophy, beyond
knowledge.

خواست تا از آب و گل آید بروں
خوشه کز کشت دل آید بروں

The plant that groweth only from the
invisible soil of the heart of man,
Groweth not from a mere heap of clay!

Thus failed a genius whose vision was
solely determined by his internal forces,
and remained unproductive for want of
expert external guidance in his spiritual
life.⁴⁶

In the aforesaid lecture, besides Nietzsche, Iqbāl has
also criticised the Swiss Philosopher C.G. Jung, (b.1875)
this further elaborates and interprets the Ideology of
'*Abdiyyat* (Man's creation as being servitude to Divinity).
Iqbāl has reached the conclusion that the foundation of
religious life is this perception that the Unity of self can
be constructed again and it contains a capability to assert
itself and create conditions congenial for its growth and
sustenance. Let us carefully and consciously study the
thought, contents of Iqbāl in his own inimitable style and
mannerisms.

This is missing the whole point of
higher religious life. Sexual self-restraint is
only a preliminary stage in the ego's
evolution. The ultimate purpose of religious

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Iqbāl: *The Reconstruction of Religious Thoughts in Islam*,
(Lahore: 1944) p.194

life is to make this evolution move in a direction far more important to, the destiny of the ego than the moral health of the social fabric which forms his present environment. The basic perception from which religious life move forward is the present slender unity of the ego, his liability to dissolution, his amenability to reformation and his capacity for an ampler freedom to create new situations in known and unknown environments. In view of this fundamental perception higher religious life fixes its gazes on experiences symbolic of those subtle movements of reality which seriously affect the destiny of the ego as a possibly permanent element in the constitution of reality. If we look at the matter from this point of view modern psychology has not yet touched even the outer fringe of religious life, and is still far from the richness and variety of what is called religious experience. In order to give you an idea of its richness and variety I quote here the substance of a passage from a great religious genius of the seventeenth century - Shaykh Ahmad of Sirhind, whose fearless analytical criticism of contemporary Sufi-ism resulted in the development of a new technique. All the various systems of Sufi technique in India came from Central Asia and Arabia; his is the only technique which crossed the

Indian border and is still a living force in the Punjab, Afghanistan and Asiatic Russia. I am afraid it is not possible for me to expound the real meaning of this passage in the language of modern psychology; for such language does not yet exist. Since, however, my object is simply to give you an idea of the infinite wealth of experience which the ego in his Divine quest has to sift and pass through, I do hope you will excuse me for the apparently outlandish terminology which possesses a real substance of meaning, but which was formed under the inspiration of a religious psychology developed in the atmosphere of a different culture. Coming now to the passage. The experience of one Abdul Momin was described to the Sheikh as follows;

'Heavens and Earth and God's throne and Hell and Paradise have all ceased to exist for me. When I look round I find them nowhere. When I stand in the presence of somebody I see nobody before my eyes even my own being is lost to me. God is Infinite. Nobody can encompass Him; and this is the extreme limit of spiritual experience. No saint has been able to go beyond this.'

On this the Sheikh replied:

'The experience which is described here has its origin in the ever-varying life

of the *Qalb*, and it appears to me that the recipient of it has not yet passed even one-fourth of the in-numerable "Stations" of the "*Qalb*". The remaining three-fourths must be passed through in order to finish the experience of this first "Station" of spiritual life. Beyond this "Station" there are other "Station" known as *Ruh*, *Sirr-i-Khafi* and *Sirr-i-Akhfa*, each of these "Stations" which together constitute what is technically called '*Alam-i-Amr* has its own characteristic states and experiences. After having passes through these "Station" the seeker of truth gradually receives the illuminations of " Divine Names" and "Divine Attributes" and finally the illuminations of the Divine Essence.'

Whatever may be the psychological ground of the distinctions made in this passage it gives us at least some idea of a whole universe of inner experience as seen by a great reformer of Islamic Sufi-ism. According to him this '*Alam-i-Amr*, i.e., 'the world must be passed through before one reaches that unique experience which symbolizes the purely objective. This is the reason why I say that modern psychology has not yet touched even the outer fringe of the subject'⁴⁷.

The statement which Iqbāl has attributed to 'Abd al-M'omin does not belong to the latter. In fact these were the spiritual experiences and visual observations of Shaykh Idris Samani which were narrated to Hazrat Mujaddid through the medium of 'Abd al-M'omin. A detailed reply in this behalf by Hazrat Mujaddid is contained in Letter No. 253 of the Book 'Maktūbāt Hazrat Mujaddid Alf-i-Thāni رحمته الله عليه, Vol.I. In this letter, at first Hazrat Mujaddid has reproduced the observations of Hazrat Idris Samani and then critically examined them. The stations (*Maqamat*) of 'Qalb' (Heart) which Hazrat Mujaddid has mentioned are in this order *RUH, SIRR, KHAFI, AKHFA* which means that there are five stations of *Qalb* including the *Qalb* itself. But Iqbāl has named them as *RUH, SIRR-I-KHAFI* and *SIRR-I-AKHFA* which is not correct.

Besides this, the manner in which Iqbāl reproduced the reply of Hazrat Mujaddid is not correct to the very letter or as it was. It looks like a summary of the original letter. It is appropriate that the letter may be reproduced, word to word, of which Iqbāl has made a mention in his letter to (THE NAME OF) SHAYKH IDRIS SA'MA'NI.

Referring to issues raised by Shaykh Idris Samani and conveyed to Hazrat Mujaddid Alf-i-Thāni رحمته الله عليه, the contents of the letter (No. 253) reveal the nature and the contents as under; straightaway after the customary salutation and well-wishes to the addressee.

In respect to those issues which you have conveyed to me through Maulana 'Abd. al-M'omin for which you have my reply. The Maulana related to me your observation and experience in your words:

“If I look towards the earth, I do not find it, and if I look at the sky, this too become invisible. In the same way I do not find the existence of Arsh, Kursi, Heaven and the Hell. Even if I go to any person I find him as non-existing, so much so that I do not find myself existing. Only the Existence of Almighty Allah is limitless and His Fullest Being none has assessed and discovered so far. This is the utmost limits unto where the Murshid (spiritual guides) of Tariqa can discourse and discover. Beyond this they are speechless and only speculative. It seems it is beyond their scholastic research and spiritual prowess to know further or journey longer in the pathway of Mysticism —”. If you also regard this as the point of perfection, and their limit of accomplishment, then please tell me why should come to you and bear the inconvenience in this regard. However, if there is anything more than this. I may be informed of this so that I may come with a friend who is acutely conscious of the affairs in the path of mysticism and has a keen desire of enhancing his knowledge therein. The anxiety and complexity of this halting probe, few years were spent as if in waiting.’

My respected companion: The affairs of this nature and those similar to them in other field are vicissitudes or alternations

in the affairs currently under experience to which heart (*Qalb*) is subjected. It appears that the person who is undergoing spiritual strains in particular respecting to reformation and rejuvenation of the heart (*Qalb*) has not advanced more than one fourth of the destination set forth by him. There still remain at least three fourth of distance to be covered by successfully passing through stations set forth in this journey, so that the entire affairs of the heart (*Qalb*) may be satisfactorily settled.

This is so far heart (*Qalb*) is concerned. Beyond *Qalb* is the 'Ruh' and after Ruh is the *SIRR*, after *SIRR* there is *KHAFI* and after this is *AKHFA*. In each of these four remaining stations, there are separate and exclusive pre-requisites and conditions which are to be fulfilled at each station achieving perfection in each. After successfully passing through each of the Five (spiritual) stations of the *Alam-i-Amr* (The worlds of spirits and angles), achieving perfection at each station (*Abdiyyat*), as also crossing over the Reflective Stations (*Madarij-i-Zilal*) under the shades of the Attributes of the Names and Entity of the Divine Presence (Almighty Allah) which are in reality the Manifestations of these spiritual Excellences which we have referred to as *Maqamat-i-Qalb*. After passing through

these spiritual splendours (*Tajalliyat*) there is the Final Station of *Tajalliyat-i-Dhāt-i-Ilahi* (splendours of the Being or Existence of Almighty Allah), at which there comes the station of the most perfect and Fully Accomplished Satisfaction and contentment in any perceptive view relating to it. This is the Station of the Pleasure of Almighty Allah and compared to these achievements, the perfections attained earlier are like drops in the Endless Ocean⁴⁸.

(Here ends the valued letter of Hazrat Mujaddid to Shaykh Idris Samani).

In 1932, Iqbāl delivered in London on the invitation of Aristotalian Society, a lecture in which he presented the Thoughts and Perceptions of Hazrat Mujaddid Alf-i-Thāni رَحْمَةُ اللهِ عَلَيْهِ before the people of England. This lecture is the seventh part of his famous lectures on 'Reconstruction of Religious Thought in Islam', which incidentally was his first compact and thoughtful attempt to introduce the teachings of Hazrat Mujaddid to the people of Europe.

There is no doubt that Iqbāl was highly impressed by Hazrat Mujaddid. In the lecture quoted earlier Iqbāl has attempted a survey and examined the spiritual experiences and observations and compared the excellence of Hazrat Mujaddid view points with those of some great scientists and philosophers of Europe Talking about the world's one of the greatest scientist Einstein; Iqbāl says:

Einstein's mathematical view of the universe completes the process of

⁴⁸ Sh. Ahmad Sarhindi: *Maktubat*, Vol.I: Letter No. 253.

purification started by Hume, and true to the spirit of Hume's criticism, dispenses with the concept of 'force' altogether. The passage I have quoted from the great Indian saint shows that the practical student of religious psychology has a similar purification in view. His sense of objectivity is as keen as that of the scientist in his own sphere of objectivity. He passes from experience to experience, not as a mere spectator, but as a critical sifter of experience who by the rules of a peculiar technique, suited to his sphere of inquiry, endeavours to eliminate all subjective elements, psychological or physiological, in the context of his experience with a view finally to reach what is absolutely objective. This final experience is the revelation of a new life-process original, essential, spontaneous. The eternal secret of the ego is that the moment he reaches this final revelation he recognizes it as the ultimate root of his being without the slightest hesitation. Yet in the experience itself there is no mystery. Nor is there anything emotional in it. Indeed with a view to secure a wholly non-emotional experience the technique of Islamic Sufism at least takes good care to forbid the use of music in worship, and to emphasize the necessity of daily congregational prayers in order to counteract the possible

anti-social effects of solitary contemplation. Thus the experience reached is a perfectly natural experience and possesses a biological significance of the highest importance to the ego. It is the human ego rising higher than mere reflection, and mending its transiency by appropriating the eternal. The only danger to which the ego is exposed in this Divine quest is the possible relaxation of his activity caused by his enjoyment of and absorption in the experiences that precede the final experience. The history of Eastern sufiism shows that this is a real danger. This was the whole point of the reform movement initiated by the great Indian saint from whose writing I have already quoted a passage. And the reason is obvious. The ultimate aim of the ego is not to see something, but to be something. It is in the ego's effort to be something that he discovers his final opportunity to sharpen his objectivity and acquire a more fundamental 'I am' which finds evidence of its reality not in the Cartesian 'I think' but in the Kāntian 'I can'. The end of the ego's quest is not emancipation from the limitations of individuality; it is, on the other hand, a more precise definition of it. The final act is not an intellectual act, but a vital act which deepens the whole being of the ego, and sharpens his will with the

creative assurance that the world is not something to be merely seen or known through concepts, but something to be made and re-made by continuous action. It is a moment of supreme bliss and also a moment of the greatest trial for the ego:⁴⁹

Art thou in the stage of 'life', 'death' or 'death-in-life'?

Invoke the aid of three witnesses to verify thy 'Station'.

The first witness is thine own consciousness-
See thyself, then with thine own light.

The second witness is the consciousness of another ego--

See thyself, then, with the light of an ego other than thee

The third witness is God's consciousness-
See thyself, then, with God's light.

If thou standest unshaken in front of this light,

Consider thyself as living and eternal as He!

That man alone is real who dares-

Dares to see God face to face!

What is 'Ascension'? Only a search for a witness

Who may finally confirm thy reality-

A witness whose confirmation alone makes thee eternal.

No one can stand unshaken in His Presence;

And he who can, verily, he is pure gold,

Art thou a mere particle of dust?

Tighten the knot of thy ego;

And hold fast to thy tiny being!

How glorious to burnish one's ego

And to test its lustre in the presence of the Sun!

Re-chisel, then, thine ancient frame;

And build up a new being,

Such being is real being;

Or else thy ego is a mere ring of smoke⁵⁰!

For Iqbāl, the highest goal of perfection and accomplishment for a man, in his domain of his being a man (*Abdiyyat*) is to attain full and impartial knowledge of his worth as an obedient servant to Almighty. This is known in mystic technology as '*Irfan-i-Dhāt* or cognizance of own Entity or Identity. This can be achieved by constant endeavour to keep a watch over his activities as 'man'. This would reveal his own being or personality, or in other words, the knowledge of Self-existence. Says Iqbāl: 'Examine your 'Self' and feel your Presence". This sense of one's Presence is the essence of the station of servitude to Allah (*Maqam-i-'Abdiyyat*). He has drawn this Truth from the event of *M'iraj* (Ascension) by the Holy Prophet (ﷺ). The attribute or qualities (*Sifat*) may evaluate his worth as a man externally but not his true being (*Dhāt*) as man. This he has expressed in a couplet about '*m'iraj*': *Mard-i-Momin*, The Man of Faith can not be befittingly satisfied by the external

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Ibid. *Jawid Nāma*, Lahore, 1947, p.13

embellishment of qualities; This is evident by the fact that on the Night of Ascension, the Holy Prophet (ﷺ) was not pleased and did not condescend to rest content unless he was graced and honoured with the Visage of the *Dhāt* (Being) of Allah the Almighty. This also indicates that the Attributes (*Sifat*) can not be equated with the *Dhāt* or Being itself, and also when '*Dhāt*' asserts, the '*Sifat*' assume secondary revelence. This '*Abdiyyat*' and its realisation is the highest attainment on the Plane of '*Abdiyyat*' or in other words, *M'airaj-i-Insaniyyat*, beyond which, according to Iqbāl, there is no other station equivalent to or higher than '*Abdiyyat*'.

Referring the concept of '*Abdiyyat*' Abu Sa'id Nūr al-Din has described the influence of Hazrat Mujaddid on Iqbāl in these words;

"Iqbāl was strongly under the influence of Hazrat Mujaddid's ideology of '*Abdiyyat*' (conscious and untarnished servitude to Allah the Almighty) that he was not prepared to forgo and forsake his '*Abdiyyat*' in exchange of any Divine Grace howsoever lofty or dignified it may, even at the cost of annihilation or submergence not even the incarnation, with Divinity. Iqbāl has expressed this concept of his idealism at many places. The exuberance and pride on his '*Abdiyyat*' is illustrative of his heart's content.

“Of invaluable WORTH is my Asset of
Painful and Burning desire (of Servitude) I
would NEVER condescend to Exchange

this Place of humility with the High Station of Divinity”⁵¹:



EPILOGUE

From all the afore-said discussion we may conclude that Dr. Iqbāl who was inclined in the beginning towards the doctrine of "*Waḥdat al-wujūd*" changed his ideological stand after going through and being influenced by the letters (*Maktūbāt*) of Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ and realised that the philosophical concept of "*Waḥdat al-Shuhūd*" and "*Tasawwar-i-Abdiyyat*" propounded by the Great Mujaddid carried the genesis of revivalism of stream of consciousness to meet the challenge of modernity and scientific onslaught in so far as the prospects of the advancement of the Muslim *Umma* are concerned as a whole.

This change of outlook introduced a new wave of consciousness in the thought process of Iqbāl and he genuinely felt that consciousness as *Khudi* was more suited to genius of the *Umma* than the then extant concept of Unconsciousness. This brought in the broad daylight the famous Book entitled '*Asrar-i-Khudi*' or the secrets of self. The dissemination of this dynamic theory which aimed at the revolutionary reawakening of *Umma* made Iqbāl the herald or proclaimer of Hazrat Mujaddid's ideologies.

Sharia and *Tariqa* are the very basis of the concept of "*Waḥda al-Shuhūd*" and the ideology of *Abdiyyat* (as explained above), whereas in other concepts such as "*Tasawwar-i-Wujūdiyyat*" (or concept of Existentialism) and "*Tasawwar-i-Zilliyyat*" (or the concept of shadowistic existence under Divinity), do not seem to carry emphasis on the practical aspects of the prescribed modes of worship and engagement in servitude to the Divine ford,

according to Sharia tenets. The upholders of these latter concepts contend that since *Wujūd* or Unity of Existence is the All-Commulative, one which negates the independent existence (or if it has any base it is only secondary or shadowy (*Zilliyyat*) of the Omnipotent one Allah), defies the common sense that in such a state of pseudo existence why should the man be burdened with the ritualistic rigours under the Sharia tenets relating to *Salawat* (Prayer), *Sawm* (Fasting), Hajj (Pilgrimage to Makkā) *Zakāt* (Religious Tax imposed on Muslims only) etc. and for whom all these are meant? Is it justified that the Shadowy Existence be called upon to or Not-Being (Man) bow and be subservient to its Substantial Whole the supreme and all-Embracing divinity? This only confounds and distracts the human intellectual that if the human existence in the individuals realm is no more than a mere shadow and not a concrete Existence at all, the concept of *Umma* in the larger fold of humanity does not arise at all!

Viewed in this perspective it can be safely asserted and irrefutably presented that the Ideology or concept of "*Waḥdat al-Shuhūd*" and "*Tasawwar-i-Abdiyyat*" are the Essential Realities that guide the man to the ultimate path of success and prosper. Thus the man easily and truly comes out of the web of confusion and distortion. Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ, has laid great stress on the Sharia which is the embellishment and genuine beauty of Humanity, which has understandably ensnared Iqbāl and he comes out as one of the exponents or interpreter of the Great Mujaddid in the sub-continent and beyond. The study of Hazrat Mujaddid infused a new spirit in Iqbāl as to the real significance of Sharia and Tariqa and he came"

round to the belief the Sharia and the Tariqa are the Reflective Realities of one another⁵².

Says Iqbāl.

از شریعت احسن التکویم شو
وارث ایمان ابراهیم شو

“Prove the beautiful creation of man through the Sharia”.

‘And proclaim (to the world) the inheritance of *Eimān* of Ibrahim⁵³’.

At one place he writes:-

“The cult of Sharia as the system of religious worship with its particular rituals or observation can be explained with in relation to *Khudi* (Self) as the limitations imposed by it (the Sharia, which in essence is the practical manifestative of religious tenets). The Tariqa, in the other hand, is the infusion of Sharia in the depths of mind and soul (represented by mystic *Qalb*,⁵⁴ (literally meaning the Heart). Iqbāl lays great stress on the observance and obedience to the Sunna of the Holy Prophet (ﷺ) (Allah’s Grace and Peace be upon him) and he believe that in the observance of the Sunna lies the peace of the world, which in other words means the

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Ahmad Sarhindi: *Maktubat*, letter No.84 vol.II, p.78

53

Iqbāl Mathnavi *Pas Chi Bayad Kard* etc, Lahore, 1926,p.40

54

‘Abd Allah, *Iqbāl Nāma*, Lahore, Maktub No.103, vol.I, pp.202-204

emancipation of the human mind from the shackles of object materialism, the genesis of the moral inequilibrium and worship of Mammon, the god or goddess of wealth, total lust all rolled into one. This was the dream of Iqbāl, and should in effect motto to every true believer man and woman. At another place, he emphasies his view point in a more forth right manner. He says:

“Unless the *Khudi* (The assertive Self or Ego as that Prime motive Force) of the Nations of the world, submits and obeys the Divine Laws in totality the dream of the Peace of the world shall ever remain unfulfilled. There is no another pathway to the establishment of Peace of the world”⁵⁵.

Hazrat Mujaddid Alf-i-Thāni رَحْمَةُ اللهِ عَلَيْهِ, while discussing the various aspects of the ‘Obedience of the Sharia Laws criticises the intrusion of music in the Muslim society. Interpreting the meditative thoughts of Hazrat Mujaddid in this behalf, Dr. Iqbāl writes:

‘Taking precaution that emotional and sentiments admixture may not find a way and include into the depth of spiritual or religious practices the exponent of the Islamic Shāria, expelled and banished the involvement of music in the religious modes of worship. For this very reasons the he has great emphasis on the formation

of congregation in the observance of prayers (*Salawat-i-Ba-Jama'at*)⁵⁶.

Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ all these conceptions/ideologies has discussed in some details in his letters *Maktubaat*.⁵⁷ He has said that in the absence of the real ecstatic and spiritual verse in the performance of Salawat, people are often inclined to musical rhythms. He has denounced the use of musical rhythms and other methods in the religious activities. Accordingly all such functions and activities⁵⁸ which are celebrated with the aid of musical instruments or orchestration of vocal melodies. Iqbāl seems inclined to endorse these postulates of Hazrat Mujaddid. At one place he writes:

اگر نوا میں ہے پوشیدہ موت کا پیغام
حرام میری نگاہوں میں ناؤ جنگ و رباب

“If music makes the man inactive, sluggish and disinclined to endeavours and sacrifice and deprives him of the verse and energetic undertakes of the soul, then such a music with all its accessories is *haram*.⁵⁹

And yet on another occasion he says:

نوا کو کرتا ہے موج نفس سے زہر آلود
وہ نے نواز جس کا ضمیر پاک نہیں

56

Iqbāl: *Reconstruction* (Urdu trans.) Nazir Niazi, Lahore

57

Letter (*Maktubat*) No 266 vol I, p.136; vol.I, letter No.261

58

Aḥmad Sarhindi: *Maktubat* vol.III, letter No. 72, p.157

59

Zarb-i-Kalim, Lahore, 1944, p.125

The singer whose heart is not pure and he had no opportunity of sitting and getting blessings in the company of an accomplished spiritual leader, his breath which he emits while singing is poisonous in effect and in spite of the apparent pleasant music rendered by him is of no avail as no soul or heart be inspired or uplifted among the soulless audience and spectators⁶⁰.

It is precisely for this reason that Hazrat Syed Ali Hajveri in his universally acclaimed book '*Kāshful Mahjub*' has laid down strict and binding conditions even for mere singing the songs in praise of the Holy Prophet (ﷺ) without using musical instruments⁶¹. Iqbāl has said that "the lyrics of musical song which spiritual heads think as permissible is still waiting for a qualified musician or singer for a practical demonstration!"

It seems Iqbāl is referring to the proclamation of "*Kālma-i-Haq*" (invitation to righteousness and Divinity) to assert itself and prevail over the forces of evil which for unspeakable reasons are dominating and poisoning the environments. More precisely the invincible and domineering holy crusader energising and tickling the mental fibers of Iqbāl is none else than but the Great Mujaddid himself. The time (Zamana) is eager to welcome and embrace the *Mard-i-Momin* who shall come and revolutionise the slumberous souls to herald the Renaissance of Islam. It seems that in writing the poem

⁶⁰ Ibid. p.1132

⁶¹ S. Ali Hajveri: *Kashf al-Mahjub*, Lahore, 1342/1923, p.266

'*Mard-i-Buzurg*' (The Great Man) in *Zarb-i-Kāleem*,⁶² the ever vigilance Iqbāl has poetised the great image of Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ

Iqbāl seems under the overpowering influence of Hazrat Mujaddid and a through infusion and imbibition of the latter's thought contents has made tremendous impact on the mind and persona of the great Iqbāl. There is a striking similarity between the thoughts of the 'TWO GREATS'. It is worth while to attempt a few close similarity in this respect so that the admirer of one may equally admire the other.

1. Both had embarked upon the conceptual (*Fikri*) and spiritual (*Ruhani*) journey with '*Waḥda al-Wujūd*' as their first milestone initial provision of journey and triumphantly achieved the destination under the all-embracing umbrella of "*Waḥdat al-Shuhūd*". But the achievement of the glorious success for Hazrat Mujaddid was throughout his personal experience and endeavours at every cross-road and finally emerging victorious at the 'destination' while for Iqbāl it was a journey of close and confident mark ahead in following the footsteps of the great Mujaddid.

2. While Hazrat Mujaddid presented his famous concept of '*Abdiyyat*' (unstirred servitude of Allah by man) as an expression of his belief in pure and

unadulterated *Tawhīd*, Iqbāl presented his popular and revolutionary concept of.

3. Both have laid stress on *Ithbat-o-Irfan-i-Dhāt* and condemned the doctrine of negation Annihilation of *Dhāt*.⁶³

4. Both raised banner of revolt against the Iranian concept of mysticism and upheld and advanced the cause Tasawwuf Hijazi mysticism.

5. Both gave preential treatment to the branch of knowledge based on the inner-revelation rather than the philosophy and physical demonstration of man's innovation and invention.

6. Both of them declared as injurious and retarding the philosophical interpretation of the concept of "*Waḥda al-Wujūd*" for the Muslim *Umma*. the fact is that Iqbāl for lack of spiritual experience compared to Hazrat Mujaddid and adopted a more rigid and stringent attitude against the '*Wujūdiyya*'.

63

The word *Dhāt* stands for the providential endowment of the inborn or instinctive capabilities of a man without the tinge of side issues affect in the genesis of human norms. The confirmation and stability of the natural being of man is the cornerstone of philosophy of both. Hazrat Mujaddid and Iqbāl which assures the real humanity in man and its achievement as well enhancement. The negation (or annihilation) of *Dhāt* amounts to killing the man spiritually, though survived him physically.

7. Both have defined and interpreted the Mysticism as an embodiment of sincerity of deeds rather than high verbose of postulated which are nothing else but the labyrinth which keep the truth seeker on the hunt, but seldom provide him with a way-one out.

8. For both, the 'Sharia' and 'Tariqa' as reflective mirror to an another, both subsisting inseparably and yet distinct in their approach towards their goal with greater emphasis of the Sharia.

9. Both express abhorrence for music and dance (*Raqs*) but Iqbāl to legates these artistic norm provided the man who present music in the company of devotees is himself the bearer of the clean and pure heart (and conscience) and there is element of moral or religious laxity in his presentation.

10. Both believe in the Two-Nations concept (Muslims and Non-Muslims) in the larger interest of the *Umma*. But Iqbāl, in the beginning subscribed to One Nation Theory (both Muslims and Non-Muslims having the welfare of the good of the single nation) but experience showed him that such a unifier concept of One Nation was unworkable in the sub-continent, where Muslims differs practically with Hindus. Later he came round the Two Nation and worked till the end of his life.

11. Both were deeply immersed in the concept of *Ishq-i-Muḥammadi*, and regarded it as the heart and soul of the survival and betterment of the *Umma* in the comity of nations.

12. Both exercised great impact on the thought pattern of oriental and occident scholars.

In Short Iqbāl, under the indelible impact of his spiritual and philosophical mentor Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ

There is no doubt that in the vibrant and vigorous thoughts and erudition of Hazrat Mujaddid Alf-i-Thāni رحمۃ اللہ علیہ is the source of strength of sublimated advance not only for the Muslim Community in the sub-continent but in the entire Muslim World.

Iqbāl has proclaimed this message of the world peace in the following invigorating words.

“Till such time as the *Khudi*, as the source of self—subsisting and self-reliant motive force does not become subservient to the Divine Laws, there can be no way for the establishment of peace in the world⁶⁴.

⁶⁴ *Ata Allah: *Iqbāl Nāma*, Lahore, vol I, p.204

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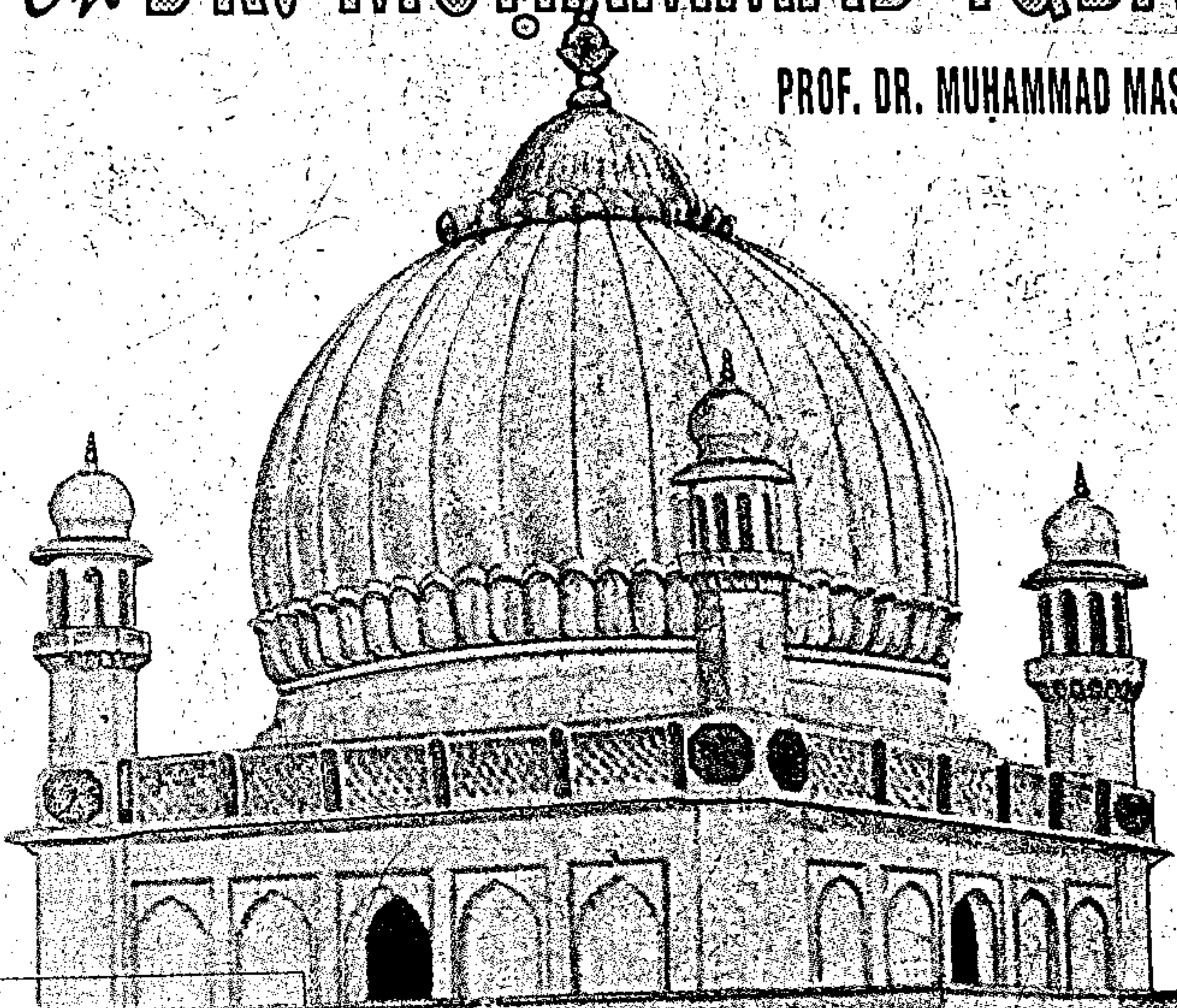
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