



# ISLAMIC THOUGHT

*and its*

# CONTEMPORARY RELEVANCE

Edited by

**Thameem Ushama**



IUM  
Press

Chapter 8	Sovereignty of Allah in the Qur'ān: A Study of Select Exegetes' Views ... 200 <i>Thameem Ushama</i>
Chapter 9	Muhammad Iqbal's Theory of Selfhood ... 249 ✓ <i>Adibah Abdul Rahim</i>
Chapter 10	The Influence of al-Ghazzālī in the Malay World ... 2 <i>Megawati Moris</i>
Chapter 11	The Impact of Islam on the Malay Language ... 291 <i>Ismail Mamat</i>
Chapter 12	Mawdudi's View on Education: It's Relationship with Islamization of Knowledge ... 311 <i>Mohammad Nazmus Sayadat</i>
	<i>Bibliography ... 337</i>
	<i>Contributors ... 359</i>
	<i>Index ... 365</i>



## Chapter 9

### Muhammad Iqbal's Theory of Selfhood

Adibah Abdul Rahim

Muhammad Iqbal was born on Friday, 9 Nov 1877<sup>1</sup> in Sialkot and died on 21 April 1938 in Lahore. He was one of several Muslim thinkers who emerged in the early twentieth century with the idea of reconstructing religious thought in Islam. A major theme of his discussions is related to the concept of *khudi* or selfhood and his philosophy of *khudi* or 'self' is significant because it is at the core of his philosophy, upon which the rest of his thought is based. This philosophy of self has been found in Iqbal's works in Persian, *Asrar-i-khudi* and *Rumuz-i-Bekhudi*.<sup>2</sup> *Asrar-i-khudi* was translated to English by Professor R. A. Nicholson from Cambridge University under the title *The Secrets of the Self*. It deals with the philosophy of the self or individual personality, and contains the central theme of Iqbal's philosophy. *Rumuz-i-Bekhudi* was translated to English by Professor A. J. Arberry under the title *The Mysteries of Selflessness*. This book deals with an individual's relation to society in an Islamic state. In addition, the idea of self subsequently developed throughout all of Iqbal's poetical works, and more systematically in his lectures which have been collected under the title *The Reconstruction of Religious Thought in Islam*.

#### Self-Negation in Other Religions

Iqbal's deep and broad knowledge of sociology and the history of different cultures convinced him that the main cause of Oriental decadence was a philosophical system that inculcated self-negation and self-abandonment. Instead of encouraging man to overcome life's difficulties, the system taught him to seek peace by running away from those difficulties.



Most of the important religious systems of the world can be divided into two groups, Hindu and Semitic. Every Hindu religious system prefers ascetic inaction to a life of struggle. Even Semitic religions like Christianity and Judaism came to adopt a similar outlook early in their history although their religious systems were essentially practical and dynamic in outlook, but with the passage of time became corrupted. Under the impact of Hellenic thought, they began subscribing to the theory of self-negation and self-effacement. This theory encouraged man to run away from the difficulties of life instead of grappling with them, which engendered a feeling of other-worldliness that led people to spend much time thinking of the joys of Nirvana. Life was regarded as a mere illusion and not worth striving for which thoughts then led to an ill-conceived system of pseudo-mysticism.

Iqbal clearly opposed the Buddhist and Hindu teachings which taught a way of escape from life, because according to them, Nirvana is a total cessation of one's existence. According to Buddhism, life is essentially evil and individual existence is miserable in depth and root. Thus, Buddhism teaches withdrawal from all kinds of existence because existence is essentially evil and the human personality in particular is at the very centre of human misery. Hence, personal existence and ego have to be denied.<sup>3</sup> Iqbal's opposition to these views is clear throughout his discussions on the 'self.'

### Iqbal's Concept of Selfhood or *Khudi*

Iqbal undertook detailed studies on world history and the rise and fall of nations, giving full consideration to their causes. He concluded that one of these causes was the affirmation and negation of *khudi*, or self. This, 'self', has been used simultaneously with the term *khudi*, ego, personality and individual and infers the self-realization and self-assertion that refines human personality and helps man to achieve his/her God-gifted greatness.<sup>4</sup>

Iqbal encourages man to properly realize his 'self' and to know it as it essentially deserves to be known with relation to attaining

the knowledge of God. For him, knowledge of God depended on the knowledge of *khudi*, or self, and that without the proper knowledge of self, it is not possible to have due knowledge of God. Furthermore, Iqbal sees the self as a real and significant entity at the centre of our activities and actions. He, therefore, rejected all philosophical and religious schools of thought which deny the reality of the self and regard it as a mere illusion of mind possessing no abiding reality of its own; an idea that was influenced by those Platonic and neo-Platonic philosophies that regarded the world as an illusion not worth striving for.

Iqbal also rejected all pantheistic movements of thought which believed that the highest objective and ideal of man is to lose his individual identity in the Absolute.<sup>5</sup> These are concepts of self-negation or the self's 'melding with God' that consider weakness, laziness and inaction fascinating modalities and also hold the renunciation of the world and escape from life's struggles as a means of success and freedom. Iqbal sees this general realm of worldview as the major cause of Muslim decline. Hence, the moral and religious ideal of man according to Iqbal is not self-negation, but rather self-assertion or self-realization.<sup>6</sup>

In his criticism of the phenomena of Muslim stagnation and backwardness, Iqbal elaborates that the self should face and strive with the universe in its development. Constant and creative activities and active participation in the affairs of the universe should be the goal of man's life. According to Iqbal, this is the most suitable goal for man to pursue in order to achieve his highest position as God's vicegerent on Earth.

Iqbal introduces a dynamic theory of self as a revolutionary movement for the reconstruction of Islamic mysticism and as a new approach in its history. This new approach however, rigorously opposes pantheism, a worldview that holds that man is completely absorbed by God. To the contrary, Iqbal prefers man's separation rather than complete union with God because to him, God is God, and man is His creation. Iqbal believes that servanthship to God is the highest achievement of man.

In his rejection of the idea of self-negation and pantheism, Iqbal is most concerned about the effects of the idea, which had been negative for



the Islamic world; namely Muslims grew up with a) an attitude of 'lost interest' in taking action; b) renunciation of the world; and 3) asceticism; all of which were against the original spirit of Islam. As vicegerent of God, Iqbal believed man has an active role in running the affairs of the universe through utilizing his creative faculties. God had made the whole of creation subservient to man in order to enable him to perform his task as a vicegerent of God. To this end, Allah said:

"And we subdued for thyself which are in the heavens and the earth all of them."<sup>7</sup>

"Do you not see that God has subjected to your use all things in the heavens and on the earth and has made His bounties flow to you in exceeding measures, seen and unseen?"<sup>8</sup>

This means that the entire universe has been created only for the service of man; hence, man should utilize it in a proper way. Iqbal urges man to look at this gift of Allah as the proof of the greatness of the human self whereby, when man becomes the servant as well as vicegerent of God, the entire universe becomes obedient and submissive to him. Everything in nature is subjected to man, and he can empower them to steer and control his own destiny in manners as he wants on condition that he fortifies his 'self.' Therefore, Iqbal emphasizes the comprehensive power of the self.

The concept of self-negation does not regard this comprehensive power of the self, and its intent is to keep people away from the universe and all in held instead of subduing it. In fierce opposition, Iqbal held that the renunciation of the world did not imply its abandonment, but to the contrary, that Islam insisted on the world's subjugation by man and that man's 'self' – as empowered and gifted by God – rules over everything in the universe.

Iqbal presentation of this idea does not mean he is a materialist, however. He was a rather strong supporter and exponent of spiritualism.<sup>9</sup> He simply defined the self as something that is indeed spiritual but which cannot be developed without striving. For Iqbal, 'self' is an achievement: the fruit of constant, strenuous effort and struggle against the disruptive

tendencies within man himself. According to Iqbal, "The life of the ego is a kind of tension caused by the ego invading the environment and the environment invading the ego."<sup>10</sup> Therefore, the living intimacy of the relationship between the individual and his environment should be preserved. Iqbal sees the relationship between the individual and the universe as a dynamic process whereby he holds that both man and the universe are incomplete, and are undergoing growth and development. Hence, it is man who must shape his own destiny as well as the destiny of the universe.

The rise or fall of individuals and nations, according to Iqbal, is due to the strengthening or weakening of their selves. If individuals or nations direct their attention toward realizing and affirming the self, they will become strong and can survive in power and greatness. They will lose all the power and dignity as soon as they negate their self and are not aware of its weakness. Therefore, everything that strengthens the self is good and everything that weakens it is evil. Iqbal asserts that we should strengthen the self and bring it to perfection.

According to Iqbal, the life of the self lies essentially in its will-attitudes, i.e., it is essential for man to have ideas and purposes. To achieve this purpose man naturally has desires in his heart as is natural because life is synonymous with desire, longing and yearnings. A man devoid of these is devoid of life and the more we taste of them the higher we ascend in the scale of life.<sup>11</sup> In Sufism, this desire and longing is also called *shawq* or yearning and the aim of the *sālik* (adaptor) is actually to attain nearness to God. Iqbal assumed however, that human desires are a core component of our personality. The self grows (expands) to become a strong and powerful personality by means of these desires and aspirations. Therefore, Iqbal is opposed to conceptual systems that propose man should rid himself of desires.

In order to fortify the self and control desires, Iqbal lists several forces that strengthen the self or individual; for example love, *faqr*, courage, tolerance, *kasb-i-halal* (living on lawful earnings) and taking part in creative activities. Love has great importance for Iqbal fortification of the self. In Sufism, the highest form of love is called *ishq*, and Iqbal



uses this term in a large part in his philosophy. Love, for Iqbal, carries a wide sense whereby there are three stages: love of God, love of Prophet and love of *shaikh* (spiritual teacher). Hence, love plays a dominant role, and it is the ideal and goal of human life. By the term *faqr*, Iqbal means that man should retain an inner attitude of detachment and superiority towards his material possessions as he engages the conquest of the universe.<sup>12</sup> This means man can guard himself against becoming a slave to the world and/or his worldly possessions. *Faqr* also can save man from an attitude of arrogance and enables man to divest himself of temptations. With regard to courage, Iqbal refers to it as one of man's greatest attributes such that if one loses courage, everything is lost. By the term courage, Iqbal means both its physical and spiritual values. As for tolerance, Iqbal clearly states its significance for strengthening the human self. He says, "The principle of ego-sustaining deed is respect for the ego in myself as well as in other."<sup>13</sup> With regard to *kasb-i-halal*, Iqbal does not mean living on lawful earnings only. He provides a wider meaning by prescribing that all human egos pursue a life of active effort and struggle that totally excludes all thoughts of self-renunciation. The last force for the strengthening of one's 'self-hood' is to engage in creative activities. Hence, Iqbal does not in the least encourage passivity or even imitation.

Iqbal refers to all things achieved without personal effort as beggary<sup>14</sup> and considered this the most significant contributing factor towards weakening the self. For Iqbal, beggary hinders the development of the self as well as society. In brief, by eliminating such self-dissolving acts (i.e., beggary for example), Iqbal believed that the self reaches its highest point of development only through the performance of self-sustaining or confirming deeds (e.g. love, *faqr*, courage, tolerance, *kasb-i-halal*). Above all, this ideal of self-hood is realized only through obedience to the law (*shari'ah*) and self-control – the highest form of selfhood.

## The Relation of Self to Society

Throughout the discussion of the self, Iqbal focuses on its vitality and unity. He rejects the theories of Descartes, Hume and James due to their lack of an essential nature and spiritual content. He thought Descartes reduced the soul to a mere passive observer of the body, and as for Hume and James, both left the true character of the self-undefined.

Iqbal conceived the self in metaphysical and phenomenological parameters and categorized these aspects as "the appreciative self" and "the efficient self." The appreciative self-reveals the self in its inner life and moves from the centre outwards while the efficient self enters into relationship with space and forms the practical side of the self.<sup>15</sup> For Iqbal, man must take an active role by constantly operating on and purposefully reacting to his environment. He stressed a life of strenuous activity and endeavour in the development of individuality. For him, the self-interacts with its material and cultural environment and utilizes them to realize man's dual purpose in life as *'ibādullāh* and *khalīfatullāh*.<sup>16</sup>

Talking about the growth and development of individuality, Iqbal gave utmost importance to the concept of freedom. The freedom of the self, according to Iqbal, is not absolute in form but rather subject to man's responsibility and accountability to God. It is self-organized and self-disciplined because this accountability implies great risk. Therefore, man should consider the consequences of his actions. Iqbal suggested that the inner urge of freedom must be controlled and guided by God as per the teachings of Islam as a comprehensive code for living. Therefore, Iqbal sees the activity of the self as a directive energy whereby man is free to act in this world under the direction of God for his living. This parallels the Qur'an as Allah said: "To Him belong creation and direction."<sup>17</sup> For Iqbal, freedom means man's ability to free himself from the following of whims, and turning himself to God instead, meaning therefore that complete liberty is total submission to God. The effect of this total submission to God is found in the establishment of a state based on the principle of the vicegerency of man and sovereignty of God.



Regarding self as the basis of the entire organization of life, Iqbal claims that one has first to control his individual self before seeking to control natural and social forces. He should be the master of his destiny both in the individual and social sphere, for in his innermost being, man, as conceived by the Qur'an, is an ascending spirit capable of changing the entire course of history.

In this world, the self-acts and reacts and discloses its capabilities and possibilities, and its evolution should be directed and commanded by God. Thus, Iqbal refers to obedience and love for Allah as the foremost conditions for the correct growth of the self. Obedience, love, and discipline for Allah are viewed as early stages of self-evolution on the earth,<sup>18</sup> while the last stage of this evolving selfhood is becoming the vicegerent of Allah, wherein the direction and will of Allah finds its all-inclusive and true fulfilment. Here, the self does not only illuminate his own personality, but radiates and transforms the entire social fabric of human beings to meaningful growth. Vicegerency causes the self to grow even richer and brighter in the spatio-temporal world. At this level, emerges the ideal and perfect man whom Iqbal calls *insān-i-kāmil* or *mu'min al-kāmil*.<sup>19</sup> Iqbal's 'perfect man' is quite different from that of the pantheist perspective.

To Iqbal, the latter have upheld passivity and the annihilation of the human self. As an example, for their attainment of perfection in life an individual must merge himself into God. As discussed earlier, Iqbal totally repudiated the concept of pantheistic self-annihilation and advocated the necessity of self-assertion and self-realization. He condemned all such teachings and philosophies; i.e. whatever doctrines might inspire man toward self-annihilation and detachment from the world. For Iqbal, the perfect man plays an active role as *'ibādullāh* and *khalīfatullāh* on earth and thus transforms the world in accordance with the ideals set forth by Islam. He further added that Muslims should gain power in order to supplement their spiritual potentials through practical capabilities. He once wrote:

"Vision without power brings moral elevation, but cannot establish a lasting culture. On the other hand, power without vision tends towards destruction and inhumanity. Human development needs a combination of both."<sup>20</sup>

The self, according to Iqbal, cannot grow in isolation and solitude. In this regard, the life of the individual depends upon their having established connections with the objective realities of the world, the community and society. Here, I will elaborate on questions intimately related to the development of self or individuality such as: "What position is assigned to an individual in a society by Iqbal?" "Is the development of individuality an end in itself, or a means to some other end?" Iqbal's response to these differs from the views of Kant, Nietzsche or Bergson, each of whom attached the highest value to individual freedom. Iqbal also differs with Hegel and Karl Marx who considered society or 'state' the super entity whose strength and integrity are far more important than individual rights. Iqbal sees society as a necessity for the proper growth and development of human self, and it is only in society that man can achieve self-realization and fulfil his missions. According to Iqbal, an individual realizes his self's potential only within society, hence, the individual's personality must devote itself to serving this society but this does not mean the loss of his/her individuality at all. To the contrary, the social path enables personality to realize itself.

Iqbal recognized the relative importance of the individual and society in two Persian works mentioned earlier, *Asrar-i-khudi* (*The Secrets of the Self*) and *Rumuz-i-Bekhudi* (*The Mysteries of Selflessness*). *The Secrets of the Self* deals with the philosophy of the self or individual personality, and is intended to guide the individual, whereas *The Mysteries of the Selflessness* deals with the philosophy of society as a guide for an individual's relation to his/her society. Iqbal discussed the nature of the symbiosis between the individual and the cultural life of a society. It is society wherein man lives, moves, and exists.<sup>21</sup> In other words, man is dependent on society. If he remains alone he becomes weak and powerless; his energies are scattered while his aims become narrow, diffuse and indefinite. Thus, according to Iqbal, the personal self



can develop only in association with other 'selves' and not in isolation. Hence, the self must adjust its social activities towards the common good of society, and not limit its vision to any form of personal profit at the expense of the common good. The adjustment of one's activities towards social good brings benefits to the self because this is the only path whereby man achieves his/her highest possibilities. This is exactly in accordance with Qur'anic teaching: "And hold fast, all together, by the Rope, which God stretches out for you, and be not divided among yourself." (Qur'ān, *Āl'Imrān*: 103)

According to Iqbal, the harmonious working of the individual with society is what produces a durable human civilisation as together they complement and supplement each other in the common struggle to achieve a good society. For him, the individual is the internal and society is the external manifestation of civilization as both contribute mutually to each other's development. Society aids the individual's self-discipline who thereby realises what is best within his/her 'self.' The very same process bolsters those individuals who are gifted with vision and ideals high enough to push society forward towards better development. Hence, Iqbal acknowledged that the attachment to society is a blessing for the individual because community is where individuals develop their personalities and attain their perfection. He believed that individuals are the basic units of society and that society is constituted and organised through individuals.

Nevertheless, Iqbal's concept of society is neither narrow, nor parochial. In addition, he wrote that neither racial, nor geographical identities form a correct base for social cohesion, but that it is rather founded on the unity of beliefs and purposes; only these forces cause a collection of individuals to form the genuine mould called 'human' society. Thus, Iqbal is strongly opposed to all prejudice be it race, colour, or the narrow confines of nationalism, because these are obstructions to pathways that evolve a broader humanitarian worldview. It is therefore important to draw a clear distinction between a nationalism that is subordinate to the higher goal of mankind's unity – as preached by Iqbal – and unbridled nationalism as practiced by the West which has

invariably effected continual conflicts among all nations globally. Iqbal's plan of building a universal society began with Islam, because of its administrative and social conveniences. Since Islam vehemently opposes racial superiority – the greatest obstacle to international integration – he finds Islam the most suitable point of departure for a better ordering of global society. This should clearly indicate also that Iqbal looked carefully at the function of religion in the life of the individuals and society.

Iqbal described some of the essential requirements for an ideal Muslim society, the most important of which is that it must be based on faith in the unity of God: *Tawhīd*. For him, *tawhīd* is the soul of society because it generates unity of thought and unity of action in individuals who are bound together by society. Faith in Prophethood or inspired leadership provides the second most important cornerstone for the structure of an ideal Muslim society. He emphasised that the strength and unity of Muslim society are based on the adherence to the book of God and the practice of the Prophet (pbuh). Thirdly, the very existence of Muslim society is indebted to the code of law provided by and through the Qur'ān. Iqbal considered 'Muslim society' a virtual 'impossibility' without its being governed by Qur'ānic law and further identified Muslim failure to 'abide-by-this-law' as the primary cause for the decline of Islam's civilisation. On the other hand, abiding by the Qur'ānic law is what matures a society and builds its character. Iqbal called the Qur'ānic law the 'code of power' that gives its followers sinews of steel and stands them in very good stead. Its polishing turns a stone into a mirror and cleans the iron of all its rust.<sup>22</sup>

Iqbal strongly advocated reinterpreting Qur'ānic law to better meet challenges presented by changing times but without compromising its basic principles. Besides a code of law, an ideal society needs a common centre for its cultural and social activities. Iqbal emphasised that the unity of a society emanates from this centre, and the society's very existence becomes stronger or weaker as measured by the strength or weakness of this centre. For Muslims, this centre is provided by the *ka'bah* in Mecca which helps maintain the unity of Muslims and promotes their integration as a religious community through the yearly pilgrimage assembly. The



next requirement for an ideal society is that it must have a goal towards which the entire community should strive. For Muslims, the objective is the preservation and propagation of the principle of *tawhīd*. Furthermore, the society must gain supremacy over the forces of nature and every individual must acquire mastery over his environment by developing the study of science.

The West owes its supremacy to its development of physical resources and study of natural phenomena, and one of the main causes of Eastern decadence is the neglect of science which has led to political and economic disintegration. The history of the Arabs shows the dire consequences resulting from a neglect of science by the people. During the heyday of their progress, the Arabs led the world in the study and civilisation of science but when they came under the influence of pseudo-mystics and began neglecting the sciences, they lost the prominent position they had attained in the world soon afterwards. Iqbal added that the societal or collective self must be developed in the same way as the individual self is developed. Finally, he emphasised the importance of safeguarding maternity for the sake of society's preservation, and that a society's real wealth consists in nothing but the virtue of its children and their progeny. Therefore, maternity must be honoured.

Clearly, Iqbal's philosophy of self not only provided a complete scheme for individual development, but prescribed essential remedies for society as well; a grand design that provides far reaching principles for the creative unfolding of man's individuality.

## Conclusion

Iqbal is strongly opposed the doctrine of self-negation on practical grounds. He traces the connection between this doctrine and decadence, which characterised all people in general and Muslims in particular. By analysing and criticising this doctrine, which has influenced intellectuals and the people's psychological approach to life, Iqbal challenged the doctrine by proclaiming that life is real and not a mere illusion. Based on his idea of self-affirmation, Iqbal made an attempt to interpret the

reality of life in terms of human will and action. Since man, according to Iqbal, is the supreme creation of God, he must realise his inherent ability, power and possibilities for the sake of society's progress and perfection of his own personality.

## Endnotes

- <sup>1</sup> There has been a confusion regarding the exact date of Iqbal's birth. Some writings stated 1873 and 1876. The general consensus is 1877.
- <sup>2</sup> Published in 1915 and 1918 respectively.
- <sup>3</sup> YakobMasih, *The Hindu Religious Thought* (3000BC-200A.D), (Delhi: Motilal Banarsidass, 1983), p. 372.
- <sup>4</sup> R. A. Nicholson, *Introduction to the Secrets of the Self: A versified English translation of Iqbal's Asrar-i-khudi*, (London: n.p, 1978), pp. 36, 41.
- <sup>5</sup> In his *Asrar-i-khudi*, Iqbal asserts: "Obviously this view of man and the universe is opposed to all forms of pantheistic *Sufism* which regard absorption in a universal life or soul as the final aims and salvation of man." See Nicholson. R.A., *Introduction to the Secrets of the Self: A Versified English Translation of Iqbal's Asrar-i-khudi*, p. xviii.
- <sup>6</sup> See Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: Sh. Muhammad Ashraf, 1982), p. 96; and Abu Sayed Nuruddin, *Allama Iqbal's Attitude toward Sufism and His Unique Philosophy of Khudi-Self*, (Bangladesh: Islamic Foundation Bangladesh, 1978), p. 36.
- <sup>7</sup> *Sūrat al-Baqarah*: 30.
- <sup>8</sup> *Sūrat Luqman*: 20.
- <sup>9</sup> This has been expressed by him as follows: "I am a Muslim, and by the grace of Allah, I shall die as a Muslim. In my opinion, the material interpretation of history is absolutely wrong. I am a supporter of spiritualism." See Iqbal, *Reconstruction*, p. 55.
- <sup>10</sup> *Ibid.*, p. 102.
- <sup>11</sup> Ishrat Hasan Envar, *The Metaphysics of Iqbal* (Lahore: Sh. Muhammad Ashraf, 1991), p. 45.
- <sup>12</sup> Abdul Aleem Hilal, *Social Philosophy of Muhammad Iqbal: A Critical Study* (India: Adam Publishers and Distributors, 1995), p. 101.
- <sup>13</sup> Iqbal, *Reconstruction*, p. 113.



- <sup>14</sup> Examples of beggary include the son who inherits his father's wealth and the person who borrows his ideas from others.
- <sup>15</sup> Iqbal, *Reconstruction*, p. 76.
- <sup>16</sup> Iqbal emphasized that the activity of man must be purposeful and stated: "it is not the origin of a thing that matters; it is the capacity, significance and the final reach of the emergent that matters." Iqbal, *Reconstruction*..., p. 102.
- <sup>17</sup> *Sūrat al-A'raf*: 54.
- <sup>18</sup> According to Iqbal, in its development towards perfection the human ego must pass through three stages: obedience to the law, self-control, and divine vicegerency. Obedience to the law and self-control, according to Iqbal, play a great role in the development and fortification of the human ego, yet he preferred to regard them as milestones in the upward march towards the goal of attaining the state of the perfect man. For the properly disciplined and suitably fortified ego, the first stage is represented by that phase wherein obedience to the law comes automatically. The ego has no conflicts to face so far as the law is concerned. Along with other favorable forces, obedience to the law tends to train the ego for the second evolutionary phase where it attains perfect self-control. Self-control, in its turn, prepares the ego for the third and final stage of human development, divine vicegerency.
- <sup>19</sup> Some claim Iqbal was influenced by Darwin and the Nietzschean idea of the perfect man or superman. However, it should be noted that the perfect man of Iqbal is different from that of Darwin (1809-882) and Nietzsche (1844-1900). According to Darwin, perfect man is one who survives physically overcoming the rigid natural forces. He is not the man of the ideals and divine values and man's personality is therefore, reduced to matter. Meanwhile, Nietzsche's idea of superman is also totally different from Iqbal's. His concept is unconvincing as his free revolutionary thinking caused him to attribute to man the place of God. In addition, Nietzsche's denial of the existence of the soul minus the body made his 'superman' a materialist whose entire development is physical.
- <sup>20</sup> Quoted from Mahmoud Esmail Nia: "Iqbal as a Social Reformer," Paper presented at the *International Conference of Muhammad Iqbal and the Asian Renaissance*, Kuala Lumpur, 3-5 June 1997, p. 13.
- <sup>21</sup> Iqbal says: "It is the active and living memberships of a vital community that confers on him a sense of power and makes him conscious of great

collective purposes which deepen and widen the scope for the growth of his individual self." See Bang-i-Dara, p. 210. In K.G Saiyidain, *Iqbal's Educational Philosophy* (Lahore: Sh. Muhammad Ashraf, 8th edn., 1977), p. 56.

Iqbal, *Kulliyat-i-Iqbal* (Lahore: Sh. Ghulam Ali and Sons, 1972), p. 127, In Muhammad Ashraf Chaudhri, *The Muslim Ummah and Iqbal* (Pakistan: Institute of Historical and Cultural Research, 1994), p. 129.