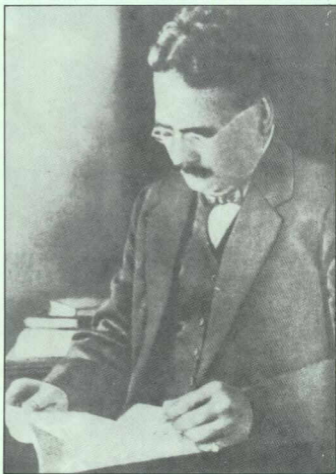


تجدیدِ فکریاتِ اسلام

علامہ محمد اقبالؒ

کے

انگریزی خطبات کا اردو ترجمہ



ترجمہ

ڈاکٹر وحید عشرت

نظر ثانی

ڈاکٹر عبدالحق

تجدیدِ فکریاتِ اسلام

علامہ محمد اقبالؒ

کے

انگریزی خطبات کا اردو ترجمہ

ترجمہ

ڈاکٹر وحید عشرت

نظر ثانی

ڈاکٹر عبد الخالق

اقبال اکادمی پاکستان

جملہ حقوق محفوظ ہیں

ناشر:

محمد سہیل عمر

ناظم، اقبال اکادمی پاکستان
چھٹی منزل، ایوان اقبال، لاہور

Tel: [+92-42] 6314-510

Fax: [+92-42] 631-4496

Email: iqbalacd@lhr.comsats.net.pk

Website: www.allmaiqbal.com

ISBN 969-416-311-0

طبع اول: ۲۰۰۲ء

تعداد: ۱۰۰۰

قیمت: ۲۰۰/- روپے

مطبع: پرنٹ ایکسپرس، لاہور

محل فروخت: --۱۱۶ میٹرو روڈ، لاہور۔ فون: 7357214

فہرست

- ۱۱ ابتدائیہ ڈاکٹر علامہ محمد اقبال
- ۱۳ (۱) علم اور مذہبی مشاہدہ
- ۴۵ (۲) مذہبی واردات کے انکشافات کا فلسفیانہ معیار
- ۸۱ (۳) خدا کا تصور اور دُعا کا مفہوم
- ۱۱۷ (۴) انسانی خودی اس کی آزادی اور لافانیت
- ۱۵۱ (۵) مسلم ثقافت کی روح
- ۱۷۷ (۶) اسلام میں حرکت کا اصول
- ۲۱۳ (۷) کیا مذہب کا امکان ہے؟
- ۲۳۵ عرض مترجم ڈاکٹر وحید عشرت
- ۲۳۹ حواشی و حوالہ جات (انگریزی)

خودی کے بارے میں ان خطبات میں بہت کچھ کہہ دیا ہے۔ ظاہر ہے کہ اسلام کے بارے میں ایشنگنگر کے نقطہ نظر اور اس سے جنم لینے والی ثقافت کا مکمل تجزیہ کرنے کے لیے ایک پوری کتاب چاہیے۔ تاہم جو کچھ میں نے کہا ہے اس میں اضافہ کرتے ہوئے میں اس کی عمومی ماہیت کے بارے میں ایک اور اضافہ کرنا چاہوں گا۔

ایشنگنگر کے کہنے کے مطابق نبی پاک ﷺ کی پیغمبرانہ تعلیمات اصلاً مجوسیانہ ہیں۔ خدا ایک ہے: اسے بے شک ”یہواہ“ کہیں ”آہور مزدا“ یا مردوک بعل۔ یہ نیکی یا خیر کا ایک اصول ہے۔ دوسرے تمام دیوتا یا تو بے بس ہیں یا شر ہیں۔ اسی عقیدے سے بذات خود مسیح کے آنے کی امید وابستہ ہے جو یسعیاہ میں واضح طور پر بیان کی گئی ہے جو انسان کی باطنی ضرورت کے تحت اگلی کئی صدیوں میں ہر کہیں سامنے آتی رہی ہے۔ یہ مجوسی مذہب کا ایک بنیادی تصور ہے کیونکہ یہ نیکی اور بدی میں عالمگیر تاریخی آویزش کا تصور لیے ہوئے ہے جس کے تحت درمیانی عرصے میں بدی کی قوت حاوی رہتی ہے مگر بالآخر نیکی یوم حساب کو فتح یاب ہوگی۔ اگر پیغمبرانہ تعلیمات کا یہ نظریہ اسلام پر لاگو کیا جائے تو یہ ایک غلط فہمی ہوگی۔ جو نکتہ بنیادی طور پر ذہن میں رہنا چاہیے وہ یہ ہے کہ مجوسی جھوٹے خداؤں کے وجود کو بھی تسلیم کرتے تھے لیکن وہ ان کی پوجا نہیں کرتے تھے۔ مگر اسلام ہر طرح کے جھوٹے خداؤں کے وجود کا منکر ہے۔ اس تناظر میں ایشنگنگر اسلام کے ختم نبوت کے تصور کی ثقافتی قدر کا اندازہ کرنے میں بھی بری طرح ناکام ہو گیا ہے۔ اس میں شک نہیں کہ مجوسی ثقافت کا ایک مستقل نمایاں پہلو اُمید کا رویہ بھی ہے جس کے حوالے سے مستقل طور پر نظریں زرتشت کے ایسے بیٹوں کی آمد کی طرف لگی رہتی ہیں جو اس نے جنے نہیں۔ یہ مسیح یا چوتھی انجیل کا فارقلیط بھی ہو سکتا ہے۔ میں نے اس سے پہلے بھی نشانہ ہی کی ہے کہ اسلام کے طالب علم کو اسلام میں ختم نبوت کے عقیدے کے ثقافتی معنی کی تلاش کس سمت میں کرنی چاہیے۔ ممکن ہے عقیدہ ختم نبوت کی وساطت سے پیہم اُمید کے اُس مجوسی رویے کا نفسیاتی علاج بھی ہو سکے جس سے تاریخ کا ایک غلط تصور وجود میں آیا ہے۔ ابن خلدون نے اپنے تصور تاریخ کی روح کے پیش نظر اُس تصور کی نام نہاد قرآنی اساس پر بھرپور تنقید کی جو بنیادی مجوسی تصور سے کم از کم نفسیاتی اثرات کے حوالے سے مشابہت رکھتا ہے۔ یہ مجوسی تصور مجوسی فکر کے دباؤ کے تحت اسلام میں پھر سے نمودار ہوا۔ اللہ

- now stands more or less confirmed by the realistic assessments made of Ibn Khaldun by eminent scholars such as A. Toynbee, *A Study of History*, III, 322; Sartre, *op. cit.*, III, 1262; Gaston Bouthoul in his Preface to de Slane's *Les Préjugés de Ibn Khaldun* (second edition, Paris, 1934-38) and R. Brunschwig, *La Berbérie orientale sous les Hégides*, II, 391.
48. Cf. Abūshadiwah, trans. F. Rosenthal, III, 246-58, also M. Fakhry, *A History of Islamic Philosophy*, pp. 361-64.
49. Phenomenon of the alternation of day and night is spoken of in many verses of the Qur'an such as 2:164; 3:190; 10:6; 21:80; 45:5.
50. *Ibid.*, 55:29.
51. Cf. p. 107.
52. Cf. p. 106.
53. On the notion of time as held by Zeno, Plato, Heraclitus and Socrates, cf. A. J. Gimm, *The Problem of Time*, pp. 19-22.
54. Cf. O. Spengler, *The Decline of the West*, II, 189-323.
55. Cf. Lecture I, p. 3, Lecture III, p. 56 and p. 102.
56. Cf. Spengler, *op. cit.*, II, 248-55.
57. *Ibid.*, pp. 235, 240; cf. also note 33 in Lecture IV.
58. *Ibid.*, p. 238.
59. *Ibid.*
60. *Ibid.*, pp. 206-07.
61. Cf. Abūshadiwah, Chapter III, section 51: 'The Fatimid . . .', trans. Rosenthal, II, 156-200. Ibn Khaldun's accounts formally twenty-four traditions bearing upon the belief in Mahdi (none of which is from Bukhari or Muslim) and questions the authenticity of them all. Cf. also the article 'al-Mahdi' in *Shi'ite Encyclopaedia of Islam* and P. K. Hitti, *History of the Arabs*, pp. 439-49, for the religio-political background of the *messiah* idea.

Reference may also be made to Allama Iqbal's letter dated 7 April 1932 to Muhammad Ali Jinnah wherein, among other things, he states that, according to his firm belief ('*yaqīn*'), all traditions relating to *messiah*, *masūday* and *awyahāday* are the product of Persian and non-Arab imagination; and he adds that certainly they have nothing to do with the true spirit of the Qur'an (Abūshadiwah, II, 251).

And finally it shall be rewarding to read this last paragraph in conjunction with Allama's important notes on the back cover of his own copy of Spengler's *Decline of the West*, facsimile of which is reproduced in *Descriptive Catalogue of Allama Iqbal's Personal Library*, Plate No. 33.

Lecture VI

1. The Qur'an maintains the divine origin of man by affirming that God breathed of His own spirit into him as in verses 15:29; 32:9; and 38:72.
2. Constantine the Great was Roman Emperor from 306 to 337. He was converted to Christianity, it is said, by seeing a luminous cross in the sky. By his celebrated Edict of Toleration in 313 he raised Christianity to equality with the public pagan cults in the Empire. For his attempt at the



اقبال اکادمی پاکستان

Allama Muhammad Iqbal

**THE RECONSTRUCTION OF
RELIGIOUS THOUGHT
IN ISLAM**

EDITED & ANNOTATED
BY

M. Saeed Sheikh

اداره
ثقافت
اسلامیہ

INSTITUTE OF ISLAMIC CULTURE
CLUB ROAD, LAHORE.

The Reconstruction of Religious Thought in Islam

By

Allama Muhammad Iqbal

Edited and Annotated

By

M. SAEED SHEIKH

Institute of Islamic Culture
2-Club Road, Lahore

This book has been published in collaboration with *The Academy Letters*, Islamabad, Department of Information & Cultural, Govt. of Punjab, and Infaq Foundation, Karachi.

5th Edition June, 2003
I.I.C. All Rights Reserved
Copies 1100

Published by
Dr. Rashid Ahmad (Jullundhri)
Director, Institute of Islamic Culture, Lahore

Printed at
Naqoosh Printing Press, Lahore.
Price:- Rs. 250.00

CONTENTS

EDITOR'S INTRODUCTION	v-xix
PREFACE	xxi-xxii
I. KNOWLEDGE AND RELIGIOUS EXPERIENCE	1-22
II. THE PHILOSOPHICAL TEST OF THE REVELATIONS OF RELIGIOUS EXPERIENCE	23-49
III. THE CONCEPTION OF GOD AND THE MEANING OF PRAYER	50-75
IV. THE HUMAN EGO—HIS FREEDOM AND IMMORTALITY	76-98
V. THE SPIRIT OF MUSLIM CULTURE	99-115
VI. THE PRINCIPLE OF MOVEMENT IN THE STRUCTURE OF ISLAM	116-142
VII. IS RELIGION POSSIBLE?	143-157
NOTES AND REFERENCES	158-204
BIBLIOGRAPHY	205-219
QURANIC INDEX	220-224
INDEX	225-249

Why this almost an ascetic self-denial of philosophy? There could be many reasons for this. Among these, due allowance has to be made for his preoccupation of two different orders: one which suited his superb poetic genius most; and the other, of more practical nature, which increasingly took possession of his time and attention towards guiding and helping the Muslims of India in their great struggle for an autonomous homeland. Allama Iqbal all along keenly felt that Islam was to have an opportunity 'to mobilize its law, its education, its culture, and to bring them into closer contact with its own original spirit and with the spirit of modern times' (*Speeches, Writings and Statements of Iqbal*, p. 11). From the depth of these feelings there emerged a prophetic vision of a geographical form – now called Pakistan.

As stated above Allama's avowed main purpose in his Lectures is 'to secure a vision of the spirit of Islam as emancipated from its Magian overlayings' (p. 114). There is, however, not much mention of Magianism, nor of the specific Magian overlayings of Islam, in the *Reconstruction*. In all there is a brief reference to Magian culture in the opening section of Lecture IV and to Magian idea or thought in the concluding passage of Lecture V. In the latter case Allama's statement that Ibn Khaldūn has 'finally demolished the alleged revelational basis in Islam of an idea similar . . . to the original Magian idea' (p. 115) is an implied and may be somewhat suppressed reference to his view that 'all prophetic traditions relating to *mahdī*, *masiḥiyat* and *mujaddidiyat* are Magian in both provenance and spirit' (*Iqbalnamah*, II, 231). It may be rightly said that Allama's whole Weltanschauung is so completely anti-Magian that he does not always have to name Magianism whenever he says something which implies anti-Magianism. A good instance of this, perhaps, would be his observation in Lecture VII on the 'technique' of medieval mysticism in the Muslim East. 'Far from reintegrating the forces of the average man's inner life, and thus preparing him for participation in the march of history', this Muslim mysticism, he tells us, 'has taught man a false renunciation and made him perfectly contented with

perience, he prefers to base his judgement on vulgar beliefs as to the beginning and end of time. Just imagine a man of overwhelming learning finding support for the supposed fatalism of Islam in such Eastern expressions and proverbs as the 'vault of time',⁵⁸ and 'everything has a time!'⁵⁹ However, on the origin and growth of the concept of time in Islam, and on the human ego as a free power, I have said enough in these lectures. It is obvious that a full examination of Spengler's view of Islam, and of the culture that grew out of it, will require a whole volume. In addition to what I have said before, I shall offer here one more observation of a general nature.

→ 'The kernel of the prophetic teaching,' says Spengler, 'is already Magian. There is *one* God—be He called Yahweh,⁶⁰ Ahuramazda, or Marduk-Baal—who is the principle of good, and all other deities are either impotent or evil. To this doctrine there attached itself the hope of a Messiah, very clear in Isaiah, but also bursting out everywhere during the next centuries, under pressure of an inner necessity. It is the basic idea of Magian religion, for it contains implicitly the conception of the world-historical struggle between Good and Evil, with the power of Evil prevailing in the middle period, and the Good finally triumphant on the Day of Judgement.'⁶⁰ If this view of the prophetic teaching is meant to apply to Islam it is obviously a misrepresentation. The point to note is that the Magian admitted the *existence* of false gods; only they did not turn to worship them. Islam denies the very *existence* of false gods. In this connexion Spengler fails to appreciate the cultural value of the idea of the finality of prophethood in Islam. No doubt, one important feature of Magian culture is a perpetual attitude of expectation, a constant looking forward to the coming of Zoroaster's unborn sons, the Messiah, or the Paraclete of the fourth gospel. I have already indicated the direction in which the student of Islam should seek the cultural meaning of the doctrine of finality in Islam. It may further be regarded as a psychological cure for the Magian attitude of constant expectation which tends to give a false view of history. Ibn Khaldūn, seeing the spirit of his own view of history, has fully criticized and, I believe, finally demolished the alleged revelational basis in Islam of an idea similar, at least in its psychological effects, to the original Magian idea which had reappeared in Islam under the pressure of Magian thought.⁶¹

verses of the Qur'ān such as 2:164; 3:190; 10:6; 23:80; 45:5.

50. Ibid., 55:29.

51. Cf. p. 107.

52. Cf. p. 106.

53. On the notion of time as held by Zeno, Plato, Heraclitus and Stoics, cf. A.J. Gunn, *The Problem of Time*, pp. 19-22.

54. Cf. O. Spengler, op. cit., II, 189-323.

55. Cf. Lecture I, p. 3, Lecture III, p. 56 and p. 102.

56. Cf. Spengler, op. cit., II, 248-55.

57. Ibid., pp. 235, 240; cf. also note 33 in Lecture IV.

58. Ibid., p. 238.

59. Ibid.

60. Ibid., pp. 206-07.

61. Cf. *Muqaddimah*, Chapter III, section 51: "The Fatimid . . .", trans. Rosenthal, II, 156-200. Ibn Khaldūn recounts formally twenty-four traditions bearing upon the belief in Mahdī (none of which is from Bukhārī or Muslim) and questions the authenticity of them all. Cf. also the article 'al-Mahdī' in *Shorter Encyclopaedia of Islam* and P. K. Hitti, *History of the Arabs*, pp. 439-49, for the religio-political background of the *imam-mahdī* idea.

Reference may also be made to Allama Iqbal's letter dated 7 April 1932 to Muḥammad Aḥsan wherein, among other things, he states that, according to his firm belief ('*aqidah*'), all traditions relating to *mahdī*, *masūhiyat* and *mujaddidiyat* are the product of Persian and non-Arab imagination; and he adds that certainly they have nothing to do with the true spirit of the Qur'ān (*Iqbāl-nāmah*, II, 231).

And finally it shall be rewarding to read this last paragraph in conjunction with Allama's important notes on the back cover of his own copy of Spengler's *Decline of the West*, facsimile of which is reproduced in *Descriptive Catalogue of Allama Iqbal's Personal Library*. Plate No. 33.

Lecture VI

1. The Qur'ān maintains the divine origin of man by affirming that God breathed of His own spirit unto him as in verses 15:29; 32:9; and 38:72.

2. Constantine the Great was Roman Emperor from 306 to 337. He was converted to Christianity, it is said, by seeing a luminous cross in the sky. By his celebrated Edict of Toleration in 313 he raised Christianity to equality with the public pagan cults in the Empire. For his attempt at the unification of Christianity, cf. Will Durant, *Caesar and Christ*, pp. 655-61, and *The Cambridge Medieval History*, vol 1, chapter i.

3. Flavius Claudius Julianus (331-363), nephew of Constantine, traditionally known as Julian the Apostate, ruled the Roman Empire from 361 to 363. Studying in Athens in 355, he frequented pagan Neoplatonist circles. As emperor, he at once proclaimed himself a pagan, restored freedom of worship for pagans and began a campaign against the orthodox church. Cf. Alice Gardner, *Julian and the Last Struggle of Paganism against Christianity*, and Will Durant, *The Age of Faith*, pp. 10-19.

