

# فوائد

حضرت علامہ اقبالؒ کے مشہور خطبات "Reconstruction of Religious Thought in Islam" مدرسہ حیدرآباد اور علی گڑھ میں پیش کیے گئے۔ علی گڑھ میں جب حضرت علامہؒ نے یہ خطبات یونیورسٹی کے اساتذہ اور طلبہ کے سامنے ارشاد فرمائے تو اس جلسے کے صدر اُس وقت یونیورسٹی میں فلسفے کے صدر شعبہ ڈاکٹر سید ظفر الحسن مرحوم تھے۔ سید صاحب (مرحوم) کا اصل غیر مطبوعہ خطبہ آئندہ صفحات میں پہلی بار پیش کیا جا رہا ہے۔ ہم اس کے لیے ڈاکٹر بھان احمد فاروقی صاحب کے ممنون ہیں، جنہوں نے اپنے ذخیرہ نوادر سے یہ ہم دستاویز "المعارف" کو اشاعت کے لیے عنایت فرمائی۔

(ادارہ)

Mr. Vice-Chancellor and Gentlemen,

It was an intellectual feast to hear the Lecture of Dr. Sir Muhammad Iqbal, this evening. We have been having such feasts every evening for the last six days. Indeed this whole week has been a week of intellectual festival. It has aroused intellectual life and raised the intellectual level in the University.

Gentlemen! Probably you expect me now to make some remarks. You expect me perhaps to tell you what I, the philosopher, understand the purpose and purport of this series of lectures to be, which Dr. Sir Muhammad Iqbal has had the great kindness to deliver here. But a philosopher's exposition may make things more difficult; and further if I attempt such a thing in my prosaic way, I am very much afraid I may destroy the poetic beauty of the thought and expression of our great poet-philosopher; and he might say, as SAIB once said in despair when he overheard a scholastic (Mulla) explaining some lines of SAIB to his pupils:

But duty is duty; it may be the duty of SAIB's Mulla to his pupils - the duty of turning the gold of poetry into the copper of prose. It must be performed.

Gentlemen: The Founder of this great Institution was a master mind. He conceived great ideas, worked for them and established them. Thereby ~~the~~ he prescribed tasks for the coming generations of Muslim India in particular and the World of Islam in general. Dr. Sir Muhammad Iqbal, born and nurtured in a family that believed in Sir Syed Ahmad Khan, has come to us with the successful and unique performance of one of such tasks - a task of the greatest importance - the task of Reconstructing the Philosophy of Religion in Islam, - the task, in other words, of producing a new Ilm-i-Kalam. He has come to Aligarh with the completion of the work which lay nearest to the heart of the great Founder. He could come with no better present to his tomb.

The function of Ilm-i-Kalam is to show that Religious truths are not incompatible with Science and Philosophy; that, therefore, one can firmly believe in Religion and draw guidance from it without coming into conflict with the teachings of Science and Philosophy. Sir Syed maintained in his الاعمال and other writings that this purpose can be fulfilled in two ways:

I. Either by proving that what Religion says is the truth, and science and Philosophy really agree with Religion; and by refuting Science and Philosophy where they disagree with it.

II. Or by showing that the domain of Religion is different from that of Science and Philosophy; and where religion speaks of things with which Science and Philosophy deal, its purpose in speaking of them is not the same as that of Science or Philosophy; - i.e., it does not aim at telling us, like Science or Philosophy, what the nature of such objects exactly is; it only aims at the moral or religious conclusions--the guidance that can be drawn from them.

In his first discourse the trend of the argument led me to think for a while that it was the second method which Dr. Sir Muhammad Iqbal was going to follow. But I soon discovered that that was not the case. The profound insight of Dr. Iqbal both in the principles of Islam and in the principles of modern Science and Philosophy, his great and up-to-date knowledge of all that has a bearing on the point, his keen acumen and capacity to construct a new system of thought; in other words, his unique fitness to bring Islam and Philosophy together and in harmony, has induced him to carry out the task anew which centuries ago our great انبياء like الانبياء set to themselves in the face of Greek Science and Philosophy. He has constructed in these lectures he has given us the foundations of a new Ilm-i-Kalam which, Gentlemen, only he could do.

Gentlemen, I find myself in vital agreement with so much of his principles that I feel I am not really the right person to review them. Now in their wholeness you have heard them from his own lips. What I would do is to confine myself to the central idea and put it before you in my own way. If I seem to differ from him here and there, it is not

difference; it is a disciple submitting his difficulties to the Master for his consideration.

Plato could not find reality in the empirical, the changeable. The Real must be permanent, it must be eternal. The concrete is passing, transitory. Only the abstract, the universal is eternal. The universal Truths or Ideas hold for ever. They are the really real. The source, the organic whole of Ideas is the Ultimately Real. It is God. Now Ideas or General Truths are not really permanent as that which exists continuously and for ever in Time; they are non-temporal - they are outside Time; they are eternal in the sense that they have nothing to do with Time. Reality is open only to the gaze of reason. Everything else, viz., the sensible is unreal. Change and Time have no place in God. They are mere illusion.

According to this doctrine clearly there can be no process in God. He must be complete once for all. This is Greek Rationalism. To it only the universal is true, is real; it has no room for the individual, the concrete, the temporal. The question of questions, therefore, is: How is the Temporal related to the Eternal which is non-temporal? Thus the problem of Time, becomes the problem of problems in Metaphysics.

On the contrary, the spirit of Islam as of modern times, is empirical. It believes in the reality of Time and the temporal. It must, therefore, form a conception of Reality, of Universe, of God which has a place for Time and the temporal. Dr. Iqbal has tried to give us such a conception. Reality is, he maintains, one Infinite Life. It is a self-Directing, self-conscious Energy, continuously active. Every act of it is itself a Life which is a self-directing energy. Looked at from outside these acts are spatial things and events. Some of the acts in course of development have become self-conscious. They are I and you.

Dr. Iqbal finds that facts of experience - a thorough-going criticism of them, viz., principles of Science and of Modern Philosophy, point, specially in Bergson, to this conception of the Universe. And at the same time the religious experience on which Islam is based affirms this view of Reality. His illuminating explanations of the very difficult conceptions of Creation, of Evil, of the Unity of Consciousness, of Mystic Union with God, of Immortality, of Heaven and Hell, and of the principle of movement in the structure of Islam, viz., LUTUHAD, all flow from it.

However, the treatment of Religious Experience on exactly the same footing with Sense Experience seems to underestimate the difference that the one is common to all - is universal, and the other rare, indeed very rare. Again the second characteristic of Religious Experience, viz., its wholeness, does not seem to necessitate that in it the distinction of subject and object gets obliterated. Further the description of it as Feeling seems to go against the doctrine of وحي which is the characteristic feature of the religious experience of the Prophet of Islam. - In the consideration of Time I would submit that Time is in its essence Sequence Continuous. The doctrine which will make the whole course of Time "Spacious Present" to God misses the first character of Time, viz., Sequence; and yet it is not necessary for God's omniscience. He can be ملم بالزمان والشهادة without it on the analogy of finite spirits. This doctrine seems to be the reflex of the Greek conception of Eternity in modern metaphysics. It is Eternity temporalised or Time eternalised, and a self-contradictory concept. Further from Zeno down to Cantor and Russell, the scientific thinkers seem to miss its Continuity and conceive Time as a discrete quantity on the analogy of number. Their difficulties have no bearing on the distinction of Past, Present and Future, i.e., on Sequence, the other characteristic of Time.

To my students I would say that soon these Lectures will be published. The thought of Dr. Iqbal - its fundamental idea as well as its working out is eminently original and therefore naturally difficult to follow. But you should study it most carefully. Bring your difficulties to me and I shall do my best to help you.

To this whole learned audience I would say this. Gentlemen, these Lectures are not only valuable as exposition of great principles,

they are also full of Pregnant Suggestions. It is worth while to take these suggestions and to work them out in the spirit of true scholars.

Gentlemen, in justification of the trouble I have been giving you every evening I submit that PHILOSOPHY is not a useless thing as many are apt to believe. Indeed, it has a great function to perform in the true culture of mankind. It is philosophical training, Gentlemen, that can produce men of the type of our honoured and beloved Iqbal.

Dr. Sir Muhammad Iqbal:

I heartily thank you on behalf of the Philosophical Society and myself, also on behalf of the University and all those who have attended your Lectures, for taking the trouble of coming all this way to us and delivering these most valuable discourses. Veritably the fountain came to the thirsty.

Sir, by laying the foundations of the Reconstruction of Religious Philosophy in Islam you deserve the gratitude of the present and future generations of Islam. "The World of Islam", to repeat your own kind words, "ought to be proud of your work" and of you. I earnestly pray that you may be spared to us long to complete it yourself and to give impetus to others by your inspiring example.

I also hope that you will accede to the earnest request of our beloved Vice-Chancellor to come and settle down in this ~~centre~~ centre of Muslim Learning and Education. <

Gentlemen, I propose a vote of very cordial thanks to our honoured and most distinguished guest, Dr. Sir Muhammad Iqbal, and wish you to join me in requesting him to come to us often to give us more and more of the life of Philosophic thought and scholarly inquiry of which he is the embodiment.

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