

**Allama Iqbal's 14 Strategic Guidelines for Re-emergence of the
East**

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Abstract

Guiding principles are the survival key for humanity. Allama Iqbal's "**Pas Chih Bayad Kard**" consists of the guidelines which the Muslim Ummah needs to focus on, in order to come up in the Western dominating world of today. This book is in Persian, and I have summarized it in my article following the qualitative research methodology. The recurrent theme of this book is Iqbal's desire to see the people of the East rising again and preparing themselves against the "**Fire of the West**". Fourteen (14) chapters provide all the necessary strategies in the form of wise poetry fully applicable if one has the intention to listen to them. Therefore, keeping in view all that, this paper has been written to make the younger generation aware of the worries Iqbal had about the future of the Asian people as well as explain his recommended course to rise again in the comity of nations.

Keywords: Guidelines, Allama Iqbal, survival strategies,

1. Reason's Revolt:

The book begins with an issue that is upsetting the balance of human life i.e., the role and limit of "intellect" as against the sanctuary or revelation. The thesis begins with the first verse of the first chapter, "To the Reader of the Book", where Iqbal senses the danger of revolt of the intellect. He says:

I raise a new army from the Kingdom of Love;

For there is a danger of revolt by the Intellect against the Sanctuary. (1)

By reason's revolt, Iqbal seems to emphasize the secular trends of thought that characterize the life of the Western people, severing the individual's social, economic, and political life from the operation of moral and spiritual principles. It means, in Iqbal, a revolt of the Western man against the spiritual basis of life. In his *Reconstruction of Religious Thought in Islam*, he says:

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“Modern Europe has... built idealistic systems . . . but experience shows that truth revealed through pure reason is incapable of bringing that fire of living conviction which personal revelation alone can bring. This is the reason why pure thought has so little influenced men, while religion has always elevated individuals, and transformed societies. The idealism of Europe never became a living factor in her life, and the result is a perverted ego seeking itself through mutually intolerant democracies whose sole function is to exploit the poor in the interest of the rich. Believe me, Europe today is the greatest hindrance in the way of man's ethical advancement. (2).

The West has sunk into barbarism due to its brutal ideologies like Capitalism, Imperialism, Nationalism, etc., In the opinion of Iqbal, all these ideologies flow from the belief that matter and spirit are basically different and that matter is primary, and more important for our life than spirit. The remedy for this, therefore, lies, according to Iqbal, in raising a well-trained army from the “Kingdom of Love”, souls who are dedicated to the objective of world peace, human brotherhood, and social justice. The rest of the book is about the instructions for that training.

One should note that in emphasizing the importance of love in contrast to reason, Iqbal never meant to deny the value of reason. His object is that there should be a proper balance between the two and that we should try to avoid the mistake of the West in denying either of the two. Science without love is a demonic thing.

Science together with love is a thing, Divine. (3)

2. Spiritual Decline of Man

In the next two introductory chapters, Allama Iqbal describes the situation as it has developed in Asian lands under the influence of Western thought and mode of living. According to Iqbal, the present age has forgotten that spirit is primary and more important than matter. Due to this, the spiritual decline of man is taking place. He says: Your age is not aware of the secrets of the spirit;

Its creed is nothing but love for the other than God.

Little has the philosopher (scientist) understood this point;

His thought revolves only around the matter. (4)

In this state of spiritual decline, the world needs to learn once again the true value and significance of religion and politics and their intimate relation in the life of human societies. In some of the verses of this chapter, he explains what is to be learned to face the challenges of the West. For example, he says:

It is the ecstasy (Jazb-e-Daron) that imparts life to people,

Though the undiscerning call it madness.

No people under the azure dome of the sky

Has ever achieved anything without this ingenious madness (5)

By Ingenious Madness (Junoon-e-Zoofanon) Iqbal means such a manly bravery that is filled with the power of faith. Without this, it will be difficult to eliminate the ill effects of those aspects (CIN) of Western culture that do not suit our genius and are harmful to the future development of our people. This can only be achieved through

the transmuting power of faith and the strong will of the believer. To counter the distressing situation, he advises the Muslims in the following words:

The believer is strong through his will and his Tawakkul (trust in Allah)

If he lacks these two, he is an unbeliever. (6)

To prevent this decline, it is high time to realize the function of the spirit in worldly matters and relations of human beings. Hence, the ideal of life for an individual is to live soulfully, i.e., in ever-fruitful contact with God, and then diffuse the fruit of this contact among the people around him so as to bring about a better social order.

3. **Social Reconstruction through Purification of Thought**

For long, the East has not only been politically under the heels of the West; intellectually too it is the West's slave. Iqbal wishes to free the people of the East from bondage to Western modes of thought, which are not conducive at all. In his opinion, Dhikr (Meditation) and Fikr (Rational approach), both are essential for the normal growth of individuals and societies. He says: Life comes not but through dhikr (meditation); (true) Independence comes not but through purity of thought. (7)

For Iqbal, *Dhikr* stands for an attitude of mind which is the result of maintaining constant touch with **Reality** that affords the individual spiritual nourishment at all crucial moments of his life. *Fikr* is a rational approach, an attitude of mind that characterizes a true scientist who is always in search of Truth. Iqbal thinks that an individual should cultivate both these characteristics; he should be a scientist as well as a mystic.

In other words, Iqbal recommends both Dhikr and Fikr reason and intuition, intellectual and vital ways of dealing with the universe, the former represented by scientists and the latter by mystics. If Fikr (Reason) is ignored, it is to destroy the motivation for social progress and advancement in civilization. Similarly, neglecting Dhikr is losing contact with the Source of Being and Life (The Spirit). It will create a spiritual vacuum in life and mischief, disharmony, and decline of values in society, hence paving the way for a violent and aggressive revolution. In Javid Namah, he says: The Faqr of the Quran is the mingling of Dhikr and Fikr;

I have never seen Firk perfect without Dhikr. (08)

It is believed that good thoughts reduced to practice become great acts. However, on the other hand, if thoughts and intentions are bad, they must be purified. Otherwise, what is true becomes false, and straightway will become crooked. Iqbal rightly points out: When the thought of a people becomes corrupt,

Then in their hands, pure silver turns into base metal. (9)

So, according to Iqbal, for a peaceful social change purification of thought should be done first before any simple or revolutionary action.

4. **The Message of Revolution**

To fight the injustices of the modern world under the dominion of the West, Iqbal seems to suggest this:

Modern knowledge has once again revived Old Magic,

It's impossible to live now without Moses' Rod (10)

Moses or Kalim stands for knowledge based on revelation. The Prophet brings about a revolution in the minds of the people through revelation and transforms societies. In the words of Iqbal: The sea and the earth are devastated by the intensity of his deluge, And in his eyes, there is a message of revolution. (11)

Speaking about the role of the Prophet, Iqbal says: "The Prophet's return [from the repose of unitary experience] is creative. He returns to insert himself into the sweep of time with a view to control the forces of history, and thereby to create a fresh world of ideals." (12)

The message Iqbal wishes to convey is that man must first start with a firm conviction in God's overall supremacy conveyed in words like "The command (or the judgment) is for none but Allah". (13)

This conviction should be the basis of a new social order that emancipates people from loyalty to false ideals.

His (Prophet's) message is that Allah is sufficient and all else is meaningless, So that the man of truth does not fall into anybody's snare. (14)

5. People of Malice (The Pharaohs)

The modern world under the influence of Western civilization seems to be only in pursuit of material ends. Devoid of any contact with their spiritual source, people generally live their lives from day to day, trying to satisfy their bodily cravings. The result is total moral anarchy in social life. Iqbal warns that it is due to the power of the people of malice that the unity of the world is shattered. So, he suggests:

The unity of the people is sundered through his (Pharaoh's) machinations;
Nothing can withstand him except Moses' Staff. (15)

Moses' rod, in Iqbal, therefore, stands for power, and might, without acquiring which the people of the exploited societies cannot hope to successfully meet the challenges of the West, both political and economic.

The consequences of this new culture are extremely horrible and dangerous for humanity, particularly Muslims. They are as in the words of Iqbal:

They are not blessed with a progeny imbued with a sense of honor;

Their children have souls in their bodies like corpses in graves.

Their old people lack modesty;

The young are busy decking themselves out like women-folk.

Their daughters are caught in the snares of their curling locks;

Bold-eyed, fond of display and carping.

It is always in search of material goods;

Its only preoccupation is anxiety for livelihood and fear of death. (16)

6. Moral and Spiritual Regeneration of Life:

LailahillAllah (there is no god except Allah), along with the second proposition that Muhammad is the last of God's prophets, is the basic creed of Islam which, Iqbal thinks, is essential for the spiritual regeneration of individuals and societies. It is a

simple expression of faith that releases man from bondage to race, country, or color and enables him to keep in direct contact with God, the spiritual basis of man's life. Iqbal says: Negation and affirmation together signify control of the universe:

They are the keys to the doors of the universe.

Both are the destiny of this world of Becoming;

Movement is born out of negation, stationariness out of affirmation. (17)

In other words, what Iqbal seems to emphasize here is to reject all false and un-Islamic ideologies and ways of living, rather he strongly supports the complete following of the religion of truth. To succeed in doing that one needs both Majesty (Jalal) and Beauty (Jamal). The former indicates might, wrath, and awfulness, while the latter stands for beauty, mercy, and loving-kindness. At another place, he says:

Life is a commentary on the Isharat of the Self;

"No" and "But" are the stations of the Self. (18)

Further to explain the Majesty of "No" and the Beauty of "But", Iqbal refers to the tremendous creative work done by the Arabs in the fields of science and art. According to Iqbal, it was the Arabs who sowed the seed and we in the present age are witnessing and enjoying the fruit of their labors. Modern science and arts are a continuation of what the Arabs achieved in their days.

The invitation to the truth (the call to prayer) is the result of their early rising;

Whatever exists is the outcome of their sowing (of seed). (19)

He also thinks that the contemporary West is in a state of "no", and so is Russia in spite of her socialistic revolution. As the heart of Russia was solely afflicted;

The word No came out of the depths of her being. (20)

7. **The People of Faith and Right**

Most people are generally bad. To bring about a revolution people need to be loyal and honest. Iqbal was anxiously waiting for the right and faithful people among the Muslims. He had to write that "for three centuries the Ummah has been wretched and helpless". Here he refers to the plight of the Muslims of the sub-continent who, according to him, are spiritually impoverished due to the non-appearance of a true man of God during the last two or three hundred years. It is through the efforts of such "**People of Faith and Right**" that nations get spiritual renewal as a result of which they are able to act creatively in the world. He puts it in these words:

As he (the Muslim) is not aware of his true station;

The zeal for revolution has died in his heart. (21)

"His true station" may refer to the task assigned to the Muslim nation by God, as described by the Quran; "You are the best nation raised up for men; you enjoin good and forbid evil and you believe in Allah." (22)

If Muslims want glory in this world, they have to adopt "Faqr" in their lives. Iqbal explains the meaning of faqr in these verses: O slaves of material things, what is faqr?

A penetrating insight and a living heart. Faqr is to sit in judgment over one's own work; And to envelop oneself around the words *there is no deity*. (23)

Faqr in Iqbal symbolizes all those attributes which the Quran describes about a true Muslim, and which are found in the lives of the Companions of the Holy Prophet. They lived in poverty of their own choice and yet were in the middle of the social life of the people, guiding and directing them towards the ideal of material and spiritual well-being.

8. **The Man of Vision**

There is no fault in Allah's creation. Among countless creatures, He has created Man. One type of person, the slave, is devoted to the pursuit of material ends and employs reason as an exclusive tool of approach. He feels safe in the cozy mansion of the past, unconcerned with the ever-changing panorama of human history. The Free Man, the Man of vision, on the other hand, does not allow the chains of time on the flight of his ambitions. His life is creatively related to the past and inspired by the vision of the future. In the words of Iqbal:

The free man is strong through the repetition of "Fear not"
In the battlefield we are hesitant while he is daring;
The free man is clairvoyant through "There is no deity";
He does not fall into the snare of kings and lords. (24)

His traits are service and toil while his ways are patience and perseverance. The man of heart is so enlightened that he can perceive things beyond the natural range of the senses. About this attribute, Iqbal has to say:

The essence of faith for us is report, for him it is vision;
He is in the house while we are outside the door. (25)

The real free man, the leader of mankind, is one who enjoys this Nazar (vision). That is, his faith is based on direct inspiration from the Quran and the Sunnah. He remains stable in the tests of life. He is a practical man who firmly believes in deeds, not in words. Regarding these traits, Iqbal says:

He alone has stability amidst this world of instability;
Death for him is one of the stations of life.

Our life is subject to doubts and misgivings; He is all activity and little talk. (26)

Such a Man of vision is capable of leading the Muslim Ummah and he alone can play a decisive role in freeing the suppressed people from the bondage of tyranny and injustice.

9. **Total and complete Revolution based on Revelation:**

Here Iqbal describes certain essential principles of an Islamic social order strictly based on the Shari'ah. First and foremost, he believes that human reason is not capable of arriving at the universal moral truth for which man has to fall back upon revelation. Conclusions in the field of morality taken by the human intellect are more often marred by the natural prejudices to which man is subject. He says;

In this world of good and evil, man seldom knows, What is profitable for him and what is harmful; Nobody knows the right and wrong of an act,
Which path is straight, and which is crooked? (27)

So, people are bound to follow the teachings of the Prophet which are as bright as day. The essence of Shariah, according to Iqbal, is that it places certain restrictions on the scope of acquisition of wealth as well as on that of expenditure. In it, there is a distinction between lawful (Halal) and unlawful (Haram). Unfortunately, the modern age, under the European ways of secularism, has lost sight of this very important distinction and the result is that all kinds of social evils are undermining the peace and security of the people. He says:

Unless people understand the significance of lawfully earned food,
Life in society becomes miserable.

Alas! Europe is not aware of this principle,
Her eyes do not see through God's light.
She does not know lawful from unlawful,
Her wisdom is immature, and her activities are defective. (28)

Iqbal specifically refers to the banking system, which, he thinks, is based on the exploitation of man by man. In the words of Iqbal:

These banks, the result of clever Jews' thinking;
Have taken away God's light from the heart of man. (29)

Iqbal thinks that since Western culture is out-and-out secular in complexion, it cannot be trusted to face the economic challenges of the new age. No change, superficial or far-reaching, can staff off its doom. What is needed is: the total destruction of this culture.

Unless this (secular) system is destroyed completely;
Knowledge, religion, and culture are mere empty names.

The revelation, as embodied in the Shari'ah, can help people maintain a middle way of life because it is based on social justice and meets the economic demands of the common man. So, he calls for a social revolution through the essence of religion i.e., the Quran. Iqbal says:

O you who are proud of having the great Quran,
How long will you sit (inactive) in the cell?
Reveal to the world the essence of religion;
And the significance of the clear Shari'ah;
None need be dependent on another (for one's primary need)
This is the sum and substance of the clear Shari'ah. (30)

10. The Sad Plight of Indians (People of the East)

As we know, this book was written between 1935 and 1936 the period when elections were to be held in India. Despite all sincere attempts, to bring about some unity between Hindus and Muslims on the issue of freedom nothing positive could be achieved. Iqbal lamented over the differences of the Indians. He says:

East and West Are free, but we (Indians) are slaves of others;

Our bricks go to the building of others' mansions. (31)

Slavery, says Iqbal, deprives people of the opportunity to preserve their cultural identity and transmit it to the next generations. The solution to these differences which Iqbal suggests is to "ask of God a living Heart." The spiritual orientation in man is "Heart", which according to Iqbal "shines like a lamp in the dark chamber of the body." It can be cultivated by what Iqbal calls Faqr.

Such a heart, ever watchful of itself and God-intoxicated;

Is not achieved except through Faqr. (32)

In a nutshell, it can be said that Iqbal wants the Indians to "pass from matter to spirit. Matter is diversity; spirit is light, life, and unity."

11. Western Democracy

In this part, Iqbal critically discusses the baneful effects of Western Democracy on the people in the sub-continent. He protests against their political institutions and theories. Present-day politics (western democracy) in the words of Iqbal is playing this role in the affairs of the world:

It strengthens the chains of the slaves;

The inexperienced call it "freedom".

When it saw the people's agitation,

It drew a curtain over the face of imperialism. (33)

Iqbal has written against Western Democracy in several other places. For instance, In Payam-e-Mashriq, he says:

Avoid the democratic path, become the slave of a mature man;

For two hundred donkeys' minds can't replace one man's thought. (34)

In the West, democracy developed out of fear of the common man by the privileged classes, and it was devised by them to maintain their commercial interests under the garb of people's rule. Iqbal, therefore, advises the people of the East to repudiate political theories of the West, if they wish to maintain their separate cultural identity. The Muslim community, unfortunately, while Iqbal was alive, was devoid of true leadership. Most of the leaders were not spiritually oriented, whom Iqbal calls people of the heart. They were motivated solely by selfish interests and personal ambitions. Hence, Iqbal says:

He is a worshipper of the body, ambitious of worldly honor, and short-sighted;

His heart is devoid of the light of la ilah. (35)

The need of the time is, in Iqbal's view, to sink within the depth of one's being, maintain contact with the spiritual sources of life "midnight supplications", and attain through self-discipline, spiritual strength, and fortitude.

In the words of Iqbal:

O Muslim, in this ancient tavern;

How long will you remain in the snares of Satan?

Ask (of God) His blessing in your striving and delight therein;

Nothing is attained without midnight supplications.

How long to live in the ocean like a floating straw?
Become hard like a mountain through self-control. (36)

12. **A Few Words to the Arab People**

Here, Iqbal addresses the Arabs who, through the intrigues of Western powers, were divided into several Nation-States, thus reducing their overall strength in both political and economic fields. In this address, he tries to awaken them. He points to their glorious history by asking: "Who was the first to read the Quran?", "Where was this lamp (of knowledge) lighted?" Further, Iqbal says that the concept of freedom (Hurriyat), which is looked upon as a contribution of Western thought, was in reality given a concrete shape at the hands of the Prophet.

Freedom (as a concept) developed under his (Prophet's) care;
That is, the "today" of the people is from his "yesterday". (37)

The Arabs must realize now the need for their unity. Their division has made them weak. They have to capitalize on the strategic importance and the mineral resources of the Arabian deserts. Therefore, Iqbal says:

The nations of the world are promoting their interests;
You are unaware of the value of your desert. (38)

Iqbal warns the Arab brethren that in order to recapture their former glory, it is necessary to turn away from the baneful influence of the West and its institutions. In order to defeat the conspiracies of the enemies, they must unite once again. But this unity, according to Iqbal, must come on the basis of their common faith (Islam) and not on a false basis like race, language, or geography. He says:

O man of insight, look at your times;
Recreate in your body the soul of "Umar".
Power lies in the unity of the true religion;
Religion is a strong will, sincerity, and faith. (39)

13. **What Should Then Be Done O People of the East**

The Art of the West is Nothing but Man-Killing:

This chapter deals with the main theme of the Mathnavi, "What should be done?", to put out the fire of the West. The first point is that the world is in distress and everybody living here is experiencing the evil effects of European civilization. Iqbal says: The West has put mankind in grievous pain;

And, through it, life has lost all charm. (40)

According to Iqbal, the reason for this is the materialistic attitude of the West, denying the spiritual basis of life, thus has plunged into deep despair about the future of mankind. In his words:

Europe has fallen prey to its own sword;
It has laid the foundation of secularism in the world.
The difficulties of mankind are due to it;
It is the source of all the hidden anguish of man.
In its eyes man is nothing but water and clay;

And the caravan of Life has no goal. (41)

The secular approach of the West to rule the world has failed miserably. The issues of the world and the wars here show that true and permanent peace is possible if the spiritual and the temporal are looked upon as twin aspects of the same unity.

The Truth vs. the Franks

The key phrase of this part is "Hikmat-i-Ashya", knowledge of things. It "is a part of God's secret." Iqbal regards knowledge of things as the basis of modern science. However, its effects are different on a believer and non-believer. Iqbal says:

Through it, the believer is more successful in life than the non-believer;

And more sympathetic towards others. (42)

While on the other hand, "knowledge of things and its effect" in the West is different.

Iqbal says:

Its (the West's) reason and thought have no standards of right and wrong;

Its eyes know no tears, its heart is as hard as stone.

The wisdom of the Franks is an unsheathed sword;

Ever ready to destroy the human species. (43)

The secular attitude of the West is also responsible for the misuse of reason. According to Iqbal, "The Westerners have changed true knowledge into magic." They are denying the need for revelation. As a matter of fact, reason is incapable of guiding mankind in the sphere of morality for which we have to hold fast to the revelation. In this regard, his guideline is: first, to destroy the present Western culture, and, secondly, to supplement reason with revelation. Iqbal says:

O you who know the distinction between body and soul;

Break the spell of this godless civilization.

Reason under the heart's guidance is godlike;

When it frees itself from the heart, it becomes satanic. (44)

Love and Reason, Dhikr and Fikr, and Jalal and Jamal must supplement one another.

It is this spiritual approach that should replace the materialistic attitude of the West.

League of Muslim States / Declaration of Caliphate:

In this modern secular age, Iqbal strongly recommends to the people of the East to "set up a new order in the world", surely based on the revelation. According to Iqbal:

There is nothing in Geneva except deceit and fraud;

This sheep is my share, that is yours. (45)

This is the real face of Western Imperialism. The option for Muslims now is to establish a Caliphate. A state based on religious principles and guided by moral considerations is called by Iqbal the Caliphate in the real sense.

Imperialism is all deceit and magic;

The caliphate is the protector of God's laws. (46)

To establish this noble and virtuous social order, the people of the East must acquire power themselves. They must unite and forget their small differences for respectable survival in the world.

Bring all the ancient nations together;
Rise the flag of sincerity and rectitude.
The life of the votaries of truth depends on their possessing power;
And the power of every nation depends on unity. (47)

Asia: The trustee of Great Religion and Culture.

In the last part of the chapter, Iqbal advises the Asians to give up following the West and turn to their own cultural heritage for inspiration. He says:

Rise and solve the problems of the nations;
Put out of your head the intoxication of the West.
You know the West and its deeds;
How long will you remain tied to its strings? (48)

14. None is Supreme except Allah:

The book concludes with a prayer of mercy to the Holy Prophet. Iqbal's love for the Prophet Muhammad is proverbial. In *Payam-e-Mashriq*, first published in 1923, he says about love for the Prophet:

He who cherishes the love of Mustafa;
Controls everything in the seas and lands. (49)

In this *Mathnavi* too, he exclaims with great hope to get a look of mercy from the Holy Prophet, since Iqbal himself was suffering from a malady during the last days of his life. He proclaims:

The whole universe revolves around you;
I entreat a look of mercy from you.
You are my dhikr and fikr, my knowledge and gnosis;
You are my boat, river, and storm. (50)

He also laments the miserable plight of Muslims. In his opinion, it was due to the fact that they had ceased to cherish love for the Prophet. On the contrary, they were deeply enamored of the West. He says:

The so-called enlightened Muslim;
Has no lamp to illumine the darkness of his heart.
He is a slave, son of a slave, son of a slave;
Who dares not think of freedom.

Forgetful of himself and enamored of the West;
He begs bread of barley from the hands of the Franks.
The fire of the Franks has melted him; This hell has totally transformed him.

He buys false gods from the Frank;
Though he is a believer, his mind is an idol-temple. (51)

Finally, to overcome this sad plight, Iqbal looks for a true guide, whose eyes can revolutionize the world of thought. He asks for the Holy Prophet to help Muslims in this regard. He says:

We are all under the spell of Western culture;
And are martyrs at the altar of the Franks.

From that nation whose cup is now broken;

Produce a single man who is God-intoxicated. (52)

The crux of the matter is that if Muslims wish to regain their lost glory, they must start loving the Prophet in the right earnest. As Iqbal states:

The world is based on Love and love is derived from your breast. (53)

Conclusion:

Allama Iqbal's belligerence against the West in the book shows that perhaps he wanted to remind the Muslims of an all-time undeniable reality which The Quran has mentioned in these words: "O ye who believe! Take not the Jews and the Christians for your friends and protectors; they are but friends and protectors to each other", (54). This happened more than once in the lifetime of the Prophet, and in after-ages again and again. Iqbal has made the choice for the Muslims an open book. Things are not simple but now they must make up their minds before it is too late.

Allah has full power and control over his affairs, but most of the men know not. (55)

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