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Muhammad Iqbal

On Ego, Religious Experience and Life Conception

Dr.Rawa Mahmoud Hussain

:Abstract

Muhammad Iqbal is one of the most prominent contemporary Muslim thinkers. The philosophy of the self 'Khudi' that he worked to develop has a great impact on modern Islamic thought. In his study of religious thought, Iqbal focuses on transforming the human perspective in order to be engaged in the love of the infinite. Religious experience, according to Iqbal, is a situation of awareness that cannot be clarified. It is only a sense of acknowledgement, which is the content that cannot be conveyed. In this article, I argue that Muhammad Iqbal has shed light on religious experience in Islam, and his contribution in this field is very important to understand this part of religious thought in Islam.

Key Words:

Islamic Thought, Human, Religious Experience, Ego.

الملخص:

يعد الفيلسوف محمد إقبال أحد أبرز المفكرين والفلاسفة المسلمين المعاصرين. إن فلسفة «خودي» أو الفلسفة الذاتية التي اشتغل على تطويرها لها تأثير كبير على الفكر الإسلامي الحديث والفلسفة الإسلامية المعاصرة. في دراسته للفكر الديني، وبالتحديد في كتابه «تجديد الفكر الديني في الإسلام»، يركز إقبال على جعل الذات الإنساني تتحول باتجاه حب اللانهائي أو المقدس. إن الخبرة الدينية، حسب إقبال، هي حالة معقدة من الوعي. إنها تمثل شعوراً مجرداً يرتبط بأعماق الذات الإنسانية. في هذا المقال، اشتغل على إثبات أن محمد إقبال قد سلط الضوء على التجربة الدينية في الإسلام بشكل جديد تماماً، ومساهمته في هذا المجال مهمة للغاية لفهم هذا الجزء من الفكر الديني والفلسفي المعاصر في الإسلام.

الكلمات المفتاحية: الفكر الإسلامي، الإنسان، التجربة الدينية، الذات.

Introduction: Sheila McDonough indicates that Sir Muhammad Iqbal (1877 – 1938) was a Pakistani philosopher and a poet, acknowledged for his significant achievements. After the death of Iqbal, the Muslim Union supported the independence of the country. His poem effected that choice, which became a reality in 1947. Iqbal is being honoured as the Pakistan's father, and every year, Pakistanis remember him in an exceptional Day.

It was Iqbal's grandfather, Sheikh Rafiq, Diagne points out, who came to settle in this town along with his three brothers, in 1857, following the example of numerous Kashmiri Muslims pushed into exile in the Punjab province by the political situation in this region. His father, a tailor by trade, was in a position to raise his children in a Sufi Islamic tradition while supporting the full cost of a modern education, which he did not have himself, was able to direct his children on the path of brilliant scholarship.

Diagne also indicates that Muhammad Iqbal calls us to turn our back on an annihilation of spiritual intended for a viewpoint of act initiated, on the opposing, on a confirmation of the self, which is additional truthful, according to him, to what signifies the exact notion of the Qur'an mutually of the benefit and outcome of the self-personality. Diagne refers that Muhammad Iqbal encourages us to change our perception, to be away from this route of engagement, and the metaphysics it situates, to one who is faithful to take over of the limited. Iqbal thinks that unified practise is not the limited self-obliterate, its distinctiveness is kind of assimilation hooked on the Unlimited Self; it is somewhat the Unlimited transient into the appreciating of the limited.

Farooq Ahmad Dar argues that to the overwhelming the majority of the population alive in the state, Iqbal and Ali Jinnah were the actual Pakistan founders and without the making of a modern and activist condition for the Indian Muslims was not an option. We

cannot say that the history of Pakistani Movement is comprehensive without including the idea of Iqbal, the philosopher, the poet, and civil and allowed perspicacity of the radical lead, Mohammad Ali Jinnah. Together, they appreciate accepted reverence and an unusual situation in the dialogue, in South Asia, of the Muslim Nationalist Historiography that succeed about the view that Iqbal perceived the conception of Pakistan and Jinnah transformed the notion into an applied truth.

Annemarie Schimmel indicates that the time of Iqbal's devout change can be identified in his notebook *Stray Reflections* (1910). The Muslims' dissatisfaction in it that Lord has deserted them is questioned, in "Jawāb-e Šikwā," a year after, in which Lord convicts the inert Muslims and cautions them that they do something that causes hurt against themselves. In 1911, he started his work to an more active way of poetry; the long Urdu rhythmical literary piece "Šikwā" (Complaint), in the shadow and formation of Alṭāf Ḥosayn Ḥālī's (q.v.) *Musaddas* is the earliest statement in order of this action. His followers, familiar with the friendly harmony of Persian words, were startled, orally because of his aggression on the greatest Persian Ḥāfeẓ (q.v.) that removes from the later print.

In 1915, Annemarie Schimmel adds, the first recognized and famous Persian poem of Iqbal published as "Asrār-e k̲vodi," *The Secrets of the self*. In this maṭnavī, written in the way of the Maṭnavī of Rumi, he indicates, not the demolition of human's presence in faith of the Lord as the greatest strong desire for success, but sort of the improve of the ego, action, and courage. Another maṭnavī was published after two years in the same way, *Rumuz-e biḡvodi* "Secret of abstinence," followed. It explained in detail the personal I's accountability in the exceptional Muslims community and the form of it in the globe: as the "seal of societies," they should act as the Prophet did before, as "mercy for the worlds" (Qur'an 21:107).

Diagne argues that the approach of uniqueness showed with the recognizable simplicity in the project of Muhammad Iqbal that is at the principle of the recognized essential dispute of recent Islamic thinking. The need of developing the ability of judgment for being by originating handling of mind and thinking as an element enable human to follow the wisdom, and to be in touch with the rest of human beings. Therefore, thanking to mind can be recognized or distinguished from the long lasting, the global from the local, etc. His idea, which confirming the personality firmness associates with the fundamental of diverse response to monotheism, similar to that it having the notion, like it is appeared in Suhrawardî's idea of Illumination, of a constant act that is the religious and metaphysical development of egos, which is not done even by afterlife. Iqbal refers to the individual spirits, after death, which are not combined into one spirit, but still distinct from others in connection to the illumination they gained through their attachment with normal beings.

Sheila D. McDonough indicates that the philosophical repute of Iqbal was expressed in his work "The Reconstruction of Religious Thought in Islam", which is shaped on different discourses given in 1928–29, at Madras (now Chennai), located in Hyderabad, and Aligarh. Iqbal debated that an properly motivated fellow must constantly produce being by interacting with the intent of the Divinity. The religious community in the current time, by methodology of *ijtihad*—the essential permissible development— should consider different radical and communal society. Iqbal similarly reinforced the *ijmā'* concept (i.e.) agreement. He participated in implying overall basics of modification relating to tradition in making actual transformation. The Prophet Muhammad had reached after the solitary knowledge of God to let unattached with the world a different form of courage, and an educational world illustrated through the withdrawing of a clergy and familial authority and through an stress on the education of universe and past.

Abdul Rahim argues that Iqbal powerfully fortified the process of *ijtihad* in current periods, and notified any improvement development to exercise it in a right way. Iqbal presented an appreciation to Ibn Taymiyyah, the significant Islamic intellectual of the late thirteenth era, who upraised in contradiction of the finality of the Islamic schools law. In the same way, Iqbal refused closing the *ijtihad* gates, and proclaimed that the inventors of the Islamic schools did not mark conclusiveness for their personalities and their ways of understanding.

Diagne points out that the effort of the Renovation is, or must be, the actual essence of Islam meanwhile the Qur'anic notion of lifetime is a part of a procedure of unceasing formation, of perpetual invention and occurrence, which inhibits the purpose of belief to become restrained in intellectual and legitimate understandings demanding a last method. However, beyond the inquiry of specific subjects, remains the philosophy, the authoritative. We discover the basic Iqbalian thoughts that are interrelated in his thinking of act: the cosmological idea of the incompleteness of the globe and the moral notion of man's charge. Man's obligation is linked with the development of generations, in additional arguments that it fits with any generation to be in charge with its own obligation of reconsidering the permissible values in view of its own complications and thus in continuously targeting to return Islamic mind to its primary undertaking.

In usual understanding, Jonathan Doner points out, standards are ordinary, practical, and frequently communal, and the situation of the perfection is typically applied, ordinary, ego-centered, and societal. With admiration to unworldly practice, the situation is continuously some intellect of the holy, or of divinity, or of an unconditional. The model surpassed can actually be of different kinds; nevertheless, it is typically subjective, logical, emotive, or behavioural. Transcendence, consequently, originates in numerous ways. There is a mode in which usual understanding is transcendent as it refers to the upcoming, or

the preceding, i.e., beyond the current. The superior nature of an understanding and an involvement depends on the mean existence exceeded and the situation of its outstanding.

Religious Experience: General Concepts

Religious experiences, according to Mark Webb, can be clarified generally such as experiences, which appear to persons to make them getting several reasonable occurrence, in addition to get other spiritual common sense. The notion is indefinite, as well as the abundance of significant of practises, which is puffed up below it, then to differentiate it to be challenging to understanding generally. One of that uncertainty happens because of the term 'belief' that is challenging to comprehend in any means, which ensures not an abstracting fundamentals that understandably are religious, or contains expressions, which are able merely be thought according to a previous consideration to the nature of beliefs. A kind of such representativeness considered as particular, a condition of occasions, a fact, or an absence, liable on the spiritual tradition religious involvement is a portion of an extensive variant of types of practice occurs in the overall heading of spiritual practise.

Religious experience includes concern with the infinity of the universe, responsiveness of confidence with a hallowed supremacy or an unseen power. It also contains the sense of evil sense of right and wrong succeeding faith in a holy decree, the sensation of appreciation and confidentiality in the being there of the heavenly or divine, and the consciousness of reconciliation, which follows belief in divine refinement. It might indicate to a spiritual situation to the meaning of lifetime and the destiny of the human.

According to Deborah Court, religious experience, or straight knowledge of the Heavenly, is a crucial section of a complete spiritual experience, that spiritual involvement is established in the form of awareness in a particular belief, and it is a procedure of

knowledgeable. Court suggests that there are many arrangements of devotions in sacred instruction manner: awareness meanings, ethical belief and mystical ambitions, the latest infolds spiritual knowledge, which sacred teaching should wish to inspire and contribute the improvement midst learners. The educator is untaken as the important feature in that teamwork.

Experience, Stephen S. Bush argues, is not prospered sound in the wake of this condition variation. A close feature of spiritual and supernatural practises has extended stood upsetting procedural matters for specialists of belief. That conjecture, though, mainly fronting an argument from a different and significant method to spiritual scholarships in them consideration to communal performs, dialogues, figures, supremacy, and considerable value relocates consideration to unverifiable, or phenomenal perception. However, in recent times, it has been considered for approved that familiarities are somewhat, which can be discoursed and hypothesise.

Louis Hoffman points out that spiritual involvement is a complex concept suggestible to numerous forms or engagements of consequence and ability. He focuses mainly on a form of sacred practise: the god image, or the manner of specific involvements of god. Hoffman also searches for double significant features subsidising to the productivity of spiritual familiarities: variety and progress. A Study on the god form proposes that the method a being represents god fluctuates by period, with consistently flattering additional problematical. Numerous notions have tried to regulate numerous effects on the god representation interested in a general and united idea. Although these schemes propose a development in the method spiritual knowledge can be represented, it appears questionable that slightly a theory will ultimately be positive, mainly assumed that significant consequence on a person's spiritual involvement originate hooked on arranged vision to be extremely prejudiced by beliefs. Lastly, there is consistent and normal evidence

that numerous forms of modification meaningfully have emotional impact on the approach an individual understands god.

Iqbal argues that the outmoded way used to understand faith, which he defines as understanding the Qur'an according to the Greek method, is not the finest approach to comprehend belief accurately. Iqbal approaches a short-term explanation of the fundamental arrangement of the world and the way we are connected with it. However, he identifies that in the sphere of spiritual awareness whole unconventionality of belief is not conceivable unless he stresses on the usage of rationalism. According to Iqbal, the essence of the Qur'an was non-traditional. Additional way defined by the intellectual is that the spiritual knowledge. Therefore, the thinker completes his dispute by addressing that spiritual involvement is a situation of emotion, which is not possible to be comprehended. It is just a sensation of thought, a state of peaceful happiness, which cannot be interconnected. The Spiritual involvement for the determination of awareness is as physical as any other state of humanoid practice and is not possible to be unnoticed simply because it is not outlined to intellect awareness. Nor is it probable to unfasten the divine significance of the spiritual situation by stipulating the biological circumstances, which seem to regulate it.

Rational Elements in Islam:

Aftab Ahmad Khan indicates that in the Qur'an, reasonableness is designated in the affiliation between mind and an ethical and transcendent mindfulness of Divinity. The intellectual meaning of mind ('aql) and taqwa (piety) fold in mentioning our conscious effort to preserve us in contradiction of the callous and debased release of wrongdoing, prejudiced behaviour, and suffering. The word taqwa or piety means God's fear, and to keep oneself in contrast to threat. In the Islamic thought, taqwa means keeping the self from any kind of harm. Taqwa or piety also means having the impressive attendance

of God in one's heart by which to protect oneself against everything wrong, evil and unattractive. Consequently, the well-informed man is that single who consumes piousness of God or taqwa, that one who has a reconciliation with himself.

Upholding justice, Ibrahim Kalin points out, according to the Islamic ethical tradition, makes feeling of animate being because justice (i.e. 'adl) refers to establishing belongings in their right position. Similarly, conflicting unfair treatment and bias is acceptable because zulm or injustice means putting things not in their proper place, or spoiling the order, which gives things their meaning. A behaviour is intellectual when it accommodate to the existence of something and pays due consideration to its right place. Reason has no difficulty with acquiring the awareness of God's piety (taqwa) as an ethical and spiritual fundamental because it advises our ethical choices. It is only by connecting comprehensibility or conspicuousness, meaning and will that we accomplish our humanity as intellectual animals. Ethical choices make sense not because they are our free decision or power to select but because they let us engage in the understandable or comprehensible form of being and therefore make us able to move beyond ourselves in order to reach out to a better reality.

Iqbal believed that the quest for knowledgeable source in Islam started with the Prophet Muhammad. His continuous supplication was "God! Award myself awareness of the eventual nature of creatures!" The effort of earlier spiritualists and intellectuals formulates an exceptionally informative division in the past of our values. It discloses a desire for a comprehensible structure of thoughts, an essence of enthusiastic piety to certainty, in addition to the restrictions of the time, which reduced the numerous religious activities in Islam fewer productive than they what we have in a dissimilar period. The essence of thinking is unique of unrestricted inquest. It accused entire ability. Its purpose is to effect the indiscriminating expectations of man

thinking to their concealmentsituations, in addition to this quest; it might lastly conclude in renunciation or a forthright recognition of the ineffectiveness of unadulterated motive to extend the Eventual Realism.

Iqbal also thinks that religious reasoning, throughout the latter five centuries, in Islam has been constant.It was a period while European thinkinggot motivation from the Islamic world. The greatest extraordinary phenomenon of present history, nevertheless, is the massive promptness through which the Islam world is emotionally affecting the Western world. There is nothing incorrect in this effort, for European values, on its knowledgeable side, is just an additional progress of a part of the furthestmost significant parts of Islamic culture. Just how contrasting the Qur'an, which concerns "inquiry" and "prospect" as the utmost valued Heavenly awards and proclaims them as responsible to God on behalf of their activities in this realm. This is what the former scholarsof the Qur'an in Islamic history entirely misused with an influence of traditional assumption. Those scholars understood the Qur'an according to Greek philosophy. This issue acquired them more than two centuries to understand although not fair obviously that the essence of the Qur'an was fundamentally apposed traditional,and the significance of this insight was a kind of knowledgeable revolution, the complete impact of which has not been comprehended stabilized to the currenttime.

Shibli Nomani, who was a famous scholar in India (1857–1914), completed writing the life history of the Prophet, previously his passing in 1914, which is titled 'Sirat un-Nabi,' in Urdu translation. He studied the fundamentals applied in recording the Prophet history, and the written and tale approaches that scholars tracked to confirm foundations of aphorisms and acts of the messenger. After explanation of the widespread the works that primary intellectuals of visionary history used in analysing the storytellers of the Messenger's stories and acts, he clarifies the tasks that the dualistic of mind

and stated information or testament. His opinion of the affiliation of contemporary Muslims with the sacred inheritance presents the disagreement adjoining the legitimacy of jurisprudence learning. He devoted an entire segment to a dialogue for the method of what he named 'chronological writing' through Muslim writers and authors of the Messenger and the specialists of the prophetic history.

Here, we should address that there is no opposition between religion and reason in Islam

Mustafa Tuna points out that this truth is exposed in the Said Nursi (1878–1960) workings, who is one of the modern Muslim intellectuals, scholars and thinkers. The theological contemplation system of Nursi (i.e. tafakkur) multiplies the restrictions of Muslim sacred thinking through the Islamic custom, by integrating features of the Muslim belief that have conservatively been authenticated founded on written proof (i.e. sam'iyāt) hooked on the jurisdiction of intellectual argument (i.e. 'aqliyyāt), and by strengthening the position of observation in Mystic implementation. Regardless of his increasing celebrity as an origin of Kurdish intellectual of the religion, academia in addition to the transregional systems of religious education infrequently involve the effort of Said Nursi's; the innovative collection (Risale-i Nur

Mahsheed Ansari disapprovingly inspects the discussions of Nursi and Iqbal of the abstract aspect of the Prophet ascent, acknowledged such as the mi'rāj. They react to the intellectuals consuming Mind (i.e. 'aql) and inspiration (i.e. kashf) (or mystical inauguration) deprived of cooperating religiousness. Their option of type, approaches, and influences in protecting the mystical elements of mi'rāj, as an additional feature, of prophethood will be inspected. Nursi and Iqbal made prophetologies according to reason or 'aql, nonetheless they furthermore deliberated the spiritual and abstract parts of prophethood such as a chief constituent of the prophetologies. The approaches Nursi and Iqbal show a stimulating types concerning prophethood or nubuwwa in an extremely efficient type

:The Concept of Life

Life is an exceptional occurrence; therefore, the notion of the mechanical philosophy is insufficient for its exploration. The "factual wholeness" of life, if we use Driesch's term, which is a sample of harmony that observed at from alternative opinion, is also a multiplicity. Furthermore, the ownership of a profession supposes that the bases of its action cannot be clarified except according to an isolated history, the source of it, consequently, should be pursued in a mys-

tical realism engaged in, but non-discovered by, any examination of locative knowledge. Thus, it looks that lifetime is fundamental and frontal to the system of bodily and natural procedures that should be understood as a part of permanent performance, shaped through a detailed progression of development. In all the required methods of development and alteration to its situation, whether the form of fresh protects the alteration or the adjustment of ancient conducts, .it keeps a profession, which is impossible in the mechanical situation

On the correlation of our internal involvement, mindful being means lifecycle in period. A stronger perception through the system of mindful knowledge, however, discloses that the ego in its internal lifetime changes from the centre. There is nonentity motionless in my internal experience; all is continuous flexibility, a constant fluidity of situations, a continuous flow in it there is no break or inactive habitation. Continuous transformation, though, is impossible deprived of period. Therefore, it need to enter in relationship with .the realm of domain

:The Self

Aurang Zeb points out that the way of the self-acknowledgement is the approach that proceeds someone to interact with the Divine. According to Iqbal, the conception of the Self-development consists of three levels: 1- the self as an intrapersonal, 2- the self as an interpersonal, 3- the self and Divinity (transpersonal). The first level can be associated with the primary (deepest) side of emotional desires in Maslow's Grading for Desires. According to it, the personality is only conscious of the personal identity. The "I am ness" refers to a primary developing of the ego. Iqbal believes that the central notion stresses understanding oneself, which is, actually, an instant awareness of God. Iqbal also concentrates his consideration on the single "I", therefore, changing the importance from heavenly to human being. The character cannot meditate further than "itself" in anticipation of the physiological desires that are gratified. The additional position of "the self and the other" can be connected with psychological and collective requests

Iqbal argues that the self-lives outer the situation as it remained, as well as, although recollecting its harmony as an entirety, reveals itself as nonentity additional to a sequences of precise and subsequently numerable situations. The period is the time that we establish to live, which represents the effectual self-lives. On its effective part, it interacts relatively with the domain of universe. The self, which is capable, is a substance of "associational psychology." The

implemented personality of everyday living, in the situation of interacting with the outdoor instruction of things, regulates our transient conditions of awareness and impression on these conditions, according to their personal longitudinal feature of common separation. It is barely different from universe. We can consider it only as a traditional mark collected of latitudinal facts, which are exterior .to one extra similar to numerous phases in a voyage

Zuleyha Keskin points out that conceptions, in Islam, powerfully joined with internal reconciliation – “*riḍā*, *sakīna* and *itṣmīnān*” – and they have been the concentration of Islamic intellectuals for times. It is not that these perceptions comprehensively debated in Islamic thought, but they have been embraced also by the scholars of *tafsīr* (i.e. the Interpretation of Qur’an), and *ḥadīth* (i.e. saying, acts, and agreements of the Prophet), because there are numerous Qur’anic verses and *ḥadīths* where these perceptions are mentioned. It should be emphasized that there are other ideas that have a durable relationship with internal reconciliation, like *sa’ada* (i.e. happiness), *shukr* (i.e. thankfulness) and *raja* (i.e. hope). The scholars of *Tafsīr* and *ḥadīth* have mentioned on these ideas widely to give more clarification on their importance and impact in the life-time of Muslims

Aisha Stacey indicates that Islam enquires us to follow the straight path to be successful, and to pleasing God, and being pleased with a wonderful in the Henceforward. We will be very difficult to achieve such life, if we do not workout self-discipline everlasting achievement. Islam does not require us to have an unhappy life to come, in order to get an everlastingly blissful one, nonetheless, it require us to postpone instant satisfaction that occasionally could be got from obedience to enticement, in order to get a better prize later. Self-discipline is an excellence that is entrenched in Islam and is not an urgent principle. We are confronted with adoptions and inducements in every path. We are requested to make our contemplation inferior, Self-control, and to reflect our saying before talking. Fasting during Ramadan is an implementation of self-discipline. We abstain from foodstuff and drinks from dawning to sundown. We might be, as Muslims, starving and desiring but we workout self-discipline for the sake of pleasing The Lord. Subsequent our needs is not somewhat that Islam inspires. “...they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from God...” (Quran 28:50

:The Religious Experience in Islam

The Qur'an offers the Eventual Ego the suitable name of God, in order to stress its uniqueness, and more describes Him as follows: "Say: Allah is One: All things depend on Him; He begetteth not, and He is not begotten; And there is none like unto Him" (112: 1-4). The result constructed on religious involvement completely fulfils the intelligent experiment. The additional significant sections of experience, inspected with an appreciation on an artificial interpretation, expose, as the final base of all experience, a reasonably focused .original determination, which described as the ego

The Qur'an in its modest and powerful way highlights the uniqueness and exceptionality of human being and gives a certain interpretation of his purpose as a harmony of lifetime. According to this, the human being could be described a single personality, which marks it incredible for a single to accept the other, and enables him what is owed to his individual and particular work, which the Qur'an is headed to refuse the notion of improvement. The Qur'an completely explain that man is the selected by God: Subsequently the .(God chose Adam, directed to him, and showed him. (20: 122

The essential privacy of the ego is one of its significant distinguishing, which discloses the individuality of any ego. All the evidences of a syllogism should be understood by the equivalent thought. If I trust in the proposal "all men are mortal", and another one be certain of the proposal "Socrates is a man", no implication is conceivable. It is likely simply if I believe in both of them. Once more, my wish for a confident object is fundamentally mine. Its consummation indicates my isolated pleasure. The biological harmony, though, of these unified conditions or proceedings is a specific situation of harmony. It contrasts from the harmony of a substantial object because the portions of a physical object can be in communal inaccessibility. Rational union is unique. Therefore, it is not possible to say that one .of my convictions is placed on other side of my other trust

:Iqbal says

,The form of existence is an effect of the Self”

.Whatsoever thou seest is a secret of the Self

When the Self awoke to consciousness, It revealed the universe

.of Thought

A hundred worlds are hidden in its essence

Self-affirmation brings Not-self to light. By the Self, the seed of hostility is sown

in the world

It imagines itself to be other than

“.itself

Iqbal argues that throughout the underground of humanity, cognitive vitality improves divinatory perception, which is according to Iqbal, a method of sparing singlethought and choice of human-throughgiving prepared completed findings, selections, and methods of achievement. Through the beginning of motivation and analytical genius, nevertheless, lifetime, through attentiveness, constrains the establishment and development of non-intellectualmethods of awareness and understanding, which bythem, intellectual dynamism streamed on a previous stage of man development. A prophet may be distinct by means of a form of spiritual perception or a unified practice, which inclines to excess its limitations, and pursues openings of transmitting or changing the powers of combined lifetime. The predetermined core of lifetime descends through unlimited nadirs merely to mainspring actively over, through a new situation, to abolish the olden, then to reveal the innovative ways of lifecycle. The interaction through the origin of existence is unusual to human. Certainly, the method in the Qur'an to use the expression Approach (i.e. motivation) demonstrations that it is as worldwide belongings of .lifespan according to the Qur'anic honours

:Iqbal says

,The Self rises, kindles, falls, glows, breathes”

.Burns, shines, walks, and flies

The Spaciousness of Time is its arena, Heaven is a billow of the

dust on its

.road

From its rose – planting the world

abounds in roses

Night is born of its sleep, day springs

.from its waking

It divided its flame into sparks

.And taught the understanding to worship particulars

It dissolved itself and created the atoms, It was scattered for a little while and

“created the sands

Islam, Iqbal believes, by ways of its well-conceived foundations, has flourished fundamentally in forming somewhat similar to a mutual determination and ethics in this diverse form. Even the immutability of informally meaningless procedures concerning to drinking and eating and pureness or adulteration, has a life, which worth of its precise, as it inclines providing that culture a precise nature, and additional safeguards that outward and interior homogeneousness, which counters the powers of heterogeneity continuously underlying in a culture of a complex personality. We should not disremember that the structure building in the old civilizations was the achievements of nonconcrete thinking, which cannot go afar the classification of ambiguous sacred dogmas and customs, and provides us with no hold on the abstract conditions of lifetime. Human is principally directed by desire and nature. A motivation, which only isolates man leading of the surroundings, is an achievement; and it would be strengthened by constraining the evolution of additional types of understanding. The antique world, with no doubt, fashioned several excessive structures of thinking when a man was reasonably prime-val then ruled more or less by proposition

Abdul Hafeez Fazli states that a construction of Heavenly Knowledge that does not permit liberty for God would not authorize any self-determination of inventive achievement to human. In addition, a perception of Godly Knowledge that permits allowed ingenious act to God, may let independence of innovative

achievement to man. Iqbal judgementally observed the traditional interpretations of Heavenly Awareness. Iqbal debates the problematic part of the autonomy of the man self, but does not deliberate problematic of God's knowledge through mention its suitability with human autonomy. The argument of Iqbal of Heavenly Awareness refers to acquiring the liberty of God. Consequently, supposing whatsoever from Iqbal resembling what we are able to realize from

Muslim scholars of primary times or scholars in the West.

Conclusion:

1-Lifetime, according to Iqbal, obliges the establishment then development of non-intellectual methods of awareness over which intellectual vigour streamed at a former period of anthropological progress.

2-Iqbal believes that Islam prospered essentially in making approximately like a combined spirit and integrity in a various form.

3-Iqbal assesses the antique structure of understanding. He argues that we should not disremember that the structure in the earliest realm be situated the effort of intellectual thought that cannot drive afar dogmas and customs, and gives us no clamp on the actual conditions of lifecycle.

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