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THEOSOPHICAL COSMOLOGIES AND IQBAL'S CONTRIBUTION: COSMOS AS SENTIENT ENTITY

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Abstract: It is human nature to inquire and aspire for explanation of every events of the surrounding nature so it has been the task of Scientists, Philosophers and Sufis to investigate the phenomena and present theories about the nature and the origin of the world; that how these events occurred along-with what is the place of human beings among this phenomena. The audiences of these above three groups have different approaches of understanding with different epistemologies and parameters. Even in the same group there are many sub-divisions, each of them expound different or contrary justification and rationalizations. Consequently there is a plethora of theories regarding these problems. Here is a brief survey of Allama Iqbal's Cosmological Doctrine.

Key Words: Pantheism, Pan-entheism, Emanation, Theory of Intellects, Deism, Creationism, Egoism.

The basic characteristics of human nature are having curiosity about natural phenomena which have surrounded them, the learning from these objects to which he is in contact constantly and to have some explanations about their understandings. After having some perception about them, there arises curiosity to know the reality of these phenomena. This curiosity takes the form of questions in the human minds and instigates the reason to search for the question about the nature, existence, relation about the objects and the question about the creator of these happenings. This aspect of curiosity, searching for explanations and formulating theories is latent in human nature. This feature of human nature is much important. That is why the revealed book The Old Testament, the First book of Torah revealed on Moses started with the verse that: “In the beginning God created the heavens and the earth”. (The Holy Bible Genesis 1:1).

The first book of the Old Testament named *Genesis* is wholly devoted to the problem of creation as its name shows. This is the evidence that how much important is to satisfy the human curiosity and inquiring intelligence. The branch of knowledge that deals with the inquires about the totality of these objects, searches for the answers to the questions about the creation of the world, the universe, the human place, identity and human relation to the universe and the Creator, is named as cosmology.

There are many groups who contributed to this research of understanding the universe. They expounded a lot of theories by utilizing the methods which suit to the nature of their research. There are at least the following four ones, viz.

- i. There are the scientists or philosophers of science who presented the theories which are very often expounded on the materialist point of view or on the biological basis and expressed on the non-theistic approach by thinkers like Thales to Darwin. Even the modern scientists follow this non-theistic approach.
- ii. There are the philosophers who had given speculative theories about the relation between The God (The First Cause or The Ultimate reality or The Unity), the universe or the multiplicity of objects. Among them Plato and Aristotle are prominent ones.
- iii. The third group is of theologians who described cosmologies on the basis of *Gnosticism* and *mysticism*. According to them the Earth is the centre of the universe and the Man occupied central and superior place among all the remaining creatures on the earth (and among common masses, the ‘Fathers’ of the Church or the

Priests were superior to all and they played rule not only in civil and personal life but possessed political power). Their approach was theistic in nature.

- iv. There are *Sufis* or *Mystics* who developed their own Metaphysics, Epistemology and Cosmology regarding the Nature of God and God's relation with the human beings and the universe. Their approach is mainly theistic.

Besides these four groups who expressed the cosmological thoughts there is a variety of cosmologies under the heading of Theism, (Bunn and Yu 2004, 682) but in contrast to Atheism (57). In theistic category, there are other theories e.g. *Pantheism*, *Pan-entheism*, *Emanation*, *Neo-Platonism*, *The Theory of Intellects*, *Deism*, *Creationism* and *Egoism* etc. which have been presented by different sects of Sufis. Here is a brief survey of the theistic cosmologies which will trace the origin and basic theme of the related thoughts. Latter, Iqbal's cosmology will be elaborated. His cosmology is a blend of theistic and philosophical reflections. The main concept in his thought is that his theory regards the Creator and the creations as sentient and the universe as a whole of living egos. Due to this feature Iqbal's cosmology is better than all the others due to its uniqueness of expressing the universe as sentient and bridging the gaps between the Creator and the human beings.

Pantheism

Sheikh Muhyi Al Din Ibn-i-Arabi (1165-1240) has been considered as the pioneer of the theory of "Pantheism" (Bunn and Yu 2004, 501). In Arabic language "*Wahdat*" means *unity* and "*Wajood*" means *objects*. The literal explanation results into the meanings of: "the unity of beings". According to this theory, God is the only Being who exists by virtue of His own right and the remaining other existences are just His manifestations. "*Wajood*" belongs to God alone. (Khaliq 2012, 136-137). Every existing object in this universe is nothing but His manifestations. The slogan of this doctrine is "*La Mojood Illallah*" (136). This has been very popular among mystics e.g. Rumi, Jami, Hafiz, Nazeeree, Urfi, and Ghalib. Allam Iqbal was also a pantheist in his early days and he wrote poems which described that idea. But later he criticized this theory and regarded it as the product of slavish mentality which had extolled passive virtues such as obedience, submission, and humility in human minds. For him, such type of mentality was developed by pantheistic conception of God. That is contrary to the teaching of the Quran because The Holy Quran advocated a vigorous idea of humanity and God (Javed Iqbal 1988, 185).

So, Iqbal rejected pantheism as he said that meanings offered by the Greeks regarding *Pantheism* are not compatible with the concept of *Wah'dat-ul-Wa'jood* adopted by Muslim mystics.

The former has been regarded as a philosophical and epistemological explanation while the latter as a religion based metaphysical and ontological exposition of the God and universe relationship. Allama Iqbal in his early days followed this instance but latter he criticized it and changed his thought.

Pan-entheism

The second theory is called “Pan-entheism” (Bunn and Yu 2004, 501). In Arabic it was termed as “Wah'dat-ul-Shuhood”. That view had been presented by Mujadid Alif Thani Sheikh Ahmed Sirhindi (1563-1624) (Khaliq 2012, 136).

Jones (2005) elaborated this term *Pantheism* as “all is God” and *Pan-entheism* as “all is in God”. This can be illustrated by an example: take a piece of foam or sponge and soak it with water. When this piece of sponge becomes completely soaked then analyze it, though it will be full of water but it will not be water itself. Sponge or foam and water, both are separate things. In the same manner the world is separate from the God but it is full of God. On the other hand, though God is in the universe but He is separate from the universe also. It is not the case that God is universe or the Universe is God. On the contrary God is in the universe as well as other than the universe. (Audi 1999, 460).

Emanation

The next important cosmological theory has Theistic-Cosmo-Ontological approach and known as the theory of ‘Emanation-ism’ (258). Among Muslim philosophers this is known as *Nazriyah e Sadoor* also. This cosmological theory has been assigned to Plotinus and other Neo-Platonists. This describes that everything has been ‘emanated’ or ‘flown’ out from the primordial unity or *The One*. The first that emanated from ‘the One’ was the Intellect which was termed ‘Nous’. Plotinus identified ‘the One’ as the Sun and the process of emanation was likened as the light which flown out from the sun. So, the universe had been emanated from ‘the One’. In that way the universe, at first sight seemed co-eternal with ‘the One’. The light and the sun are co-eternal existents. Light cannot exist without the sun and the sun without light cannot be an existent. Thus God or the One and the universe becomes co-eternal.

This means *Shirk* or making the Universe as eternal as the One or God. So this was not popular theory among the common thinkers but the philosophers adopted it due to their philosophical attitude. They presented the argument that the universe logically came after 'the One', from which it had been emanated. *The One* is logically prior to the Universe and the Universe is logically followed and emanated from the One. During this process of emanation, 'the Unity of the One' remains unaffected. That view adopted by some Jew thinkers, Christian and also Muslim philosophers like Al-Farabi and Ibn Sina etc. But it was rejected by the theologians who believed in the 'Creationism' and it was regarded as incompatible with religious teachings of Islam. Iqbal also is not in favour of this theory because human beings as egos or selves cannot make relation of prayer with the Super Ego or the Exalted One.

The Theory of Intellect

The Fourth theistic cosmology had been named as *The Theory of Intellects* or *The Doctrine of Ten Intelligences* (Aqool-e -Ashra). The previous idea of 'Emanation' and the present one are in nature have many similarities in the hierarchy of the creation if the universe.

Al-Farabi the exponent of that theory in the Muslim philosophy developed it as solution to the problem of 'God's Eternity and the Created-ness or Uncreated-ness of the Universe'. He thought that God is Necessary Being and the rest are contingent existences. God is 'alone' thus He, Himself is the object of His knowledge. By dint of His awareness of Himself, there emerged the First Intellect (Khaliq 2000, 162). That First Intellect was in its nature the 'possible being' but in theological reference it was 'necessary being'. That First Intellect not only knew the God but itself also. It was unity in its nature but it was also multi-dimensional. Due to the first intellect's knowledge of God, there emerged the Second Intellect. By the awareness of the first Intellect's own self, there emerged the 'the Falk-e-Awwal' and its Soul. Same way the hierarchy of existence and creation took place and there emerged the 'Tenth Intellects' along with the nine "Falks" and their respective souls. From the 'Tenth Intellect' the souls of human beings and the 'Four primordial Elements' came into being which were the components of our material world. Al-Farabi thought that the Universals which were the basics of our knowledge and the poetic imaginations even the intuitions of the Prophets, all came from the 'Tenth Intellect'. He laid the foundation of his 'Doctrine of Prophecy' on the 'Theory of Ten Intelligences' (Sharif 1963, 460).

Deism

This theism based approach or God-based cosmology has been termed as 'Deism' (Bunn and Yu 2004, 167). This means that true religion is only natural religion (167). In Arabic it was termed as "Wahdat Al-Fitratyyah" and it was propounded by Sir Syed Ahmed Khan (1817-1898) (Khaliq 2012, 150). According to the doctrine of 'Deism', God had made a set of laws which were to govern every phenomena of the world. According to him even miracles are subject to the laws of nature (136). The followers of this theory believed the existence of God as a transcendental reality. They denied any type of mystical contact between the God and the world or man. They thought that God had created a set of the laws only once. God had created and set the universe in motion then He never interfered in the universe. He is just like a watchmaker who had once created a perfect watch and then he had left it to work in accordance with the per-established laws. The functions of universe are based on the laws due to which it has been created and had been set in motion to work (Bunn and Yu 2004, 167).

Due to the fact that God is absolute and complete so is His creation. There is no need of any amendment in it. Amendment meant change and change entails flaws or imperfections. God's creation is complete and there is no flaw in His creation. Thus there is no change in the universe and there is no need for any change in the universe. Once God had created a perfect world then there is no need of any intervention. Resultantly He is above and transcendent of the universe. But Iqbal does not allow any-thing like this transcendental reality which has just to play a spectator's role. Iqbal's concept of God is entirely different. Deism's God is above in the skies and indifferent from the universe but Iqbal's concept of God has perpetual relation with His creations. Iqbal's God listens the prayers of His subjects and gives responses to the prayers of the people. Iqbal's concept of God is not like a separate God but He is constantly observing and interacting as Super Ego which has live relations with the egos.

Creationism

The cosmology which is based on theism is 'Creationism'. This has been very popular among common people. Theologies belonging to any religion approve this cosmology. This doctrine meant that each and everything has been created by the God. In the Old Testament the first book named Genesis has been wholly devoted to the theme of creationism. In The Old Testament the first verse said that, "In the

beginning God created the heavens and the earth". (The Holy Bible Genesis 1:1).

And after describing the creation of everything e.g. the world and heavens and whatever is between them God completed His creation. "Thus the heavens and the earth were completed in all their vast array" (The Holy Bible Genesis 2:1).

This doctrine says that God is the Creator and He created the Universe "*ex nihilo*" this means that the universe is not remodeled on the pre-existing matter of something else. When God completed the creation of the earth and the heavens in six days then on the seventh day God rested.

"By the seventh day God had finished the work he had been doing; So on the seventh day he rested from all his work" (The Holy Bible Genesis 2:2).

This theme of Creationism is very strong not only in Judaism and Christianity but also in Islam. In fact it is the basic tenant of all *Abarahamic* religions. Islam has same views about 'Creationism' It has been described and emphasized in the Holy Quran:

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ
السِّنِّكُمْ وَاللُّوْنِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٣٢﴾

"And among His Signs, is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge" (The Holy Quran, Al-Rum 30:22).

In the following verses God described His "Creationism" and throws light on the power of His created-ness not only for the present but for the earlier ones:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

"O mankind! Worship your Lord, Who created you and those who were before you so that you may become Al Mutaqun" (The Holy Quran, Al-Baqarah 2:21).

Here in this verse, God vehemently declares that He is the creator of all the human beings.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا
ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ
سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

“He it is Who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything” (The Holy Quran, Al-Baqarah 2:29).

In this verse it is clearly mentioned that God is the Creator and Knower of everything.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

Verily! In the creation of the heavens and the earth, and in the alternation of night and day,...” (The Holy Quran, Al-Baqarah 2: 164).

Here God declared Himself as the creator of the heavens and the system maker of the succession of the night and day alteration.

ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ
شَيْءٍ فَأَعْبُدُوهُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

“Such is Allah, your Lord! La ilaha ila Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things”. (The Holy Quran, Al-An’am 6:120).

Due to His creationism people are said to worship the creator and none else. Following this Islamic tradition, many philosophers such as Al-Kindi uphold the theory of creationism which expounded that it is just God’s Will that whatever He wants to Create, He then just says “Be, there will be done”.

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ
قَالَ كَذَٰلِكَ يُخَلِّقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٧﴾

She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: "Be!" — and it is".(The Holy Quran, Al-Imran 3:47).

Like Al-Kindi there are thinkers who expounded this Creationism and described that God had created everything from *ex nihilo* that was termed "*Creatio ex nihilo*" (Bunn and Yu 2004, 149). In contrast to this concept there is the doctrine of "*ex nihilo nihil fit*" which means nothing can be created out of nothing. The former doctrine creates certain logical problems which cause many logical antinomies. To avoid them some philosophers like Ibn-e-Sina and Al-Farabi adopted the theory of emanation-ism which has been mentioned earlier.

Foundations of "Ego-hood" or "Wahdat Al-Inniyyah"

This theory has been presented by Allama Muhammad Iqbal. The uniqueness in this theory is that it elaborates God as Living Being and God is constantly in contact with his followers and with His creations either human being or material things. This cosmology presents the universe as sentient. In this theistic cosmology God is the Ultimate Ego as well as Supreme Self whereas Man as being finite self as well as *The Khalifa* or vicegerent from God on the earth. Human beings are to live and to change this world and universe by following God's commands by the sources of experiment, observation, reflection, thinking and revelation and by aspiring guidance from Him. God as a Super Ego is the ultimate creator and the only object of worship. He made the Man his 'Khalifa' and has given the human beings the status superior to the angels.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ
أَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ

"And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblis (Satan), he refused to be of those who prostrated themselves" (The Holy Quran, Al-Araf 7:11).

The Creator and the Creature both have a living relationship between them. The medium is the 'Mystic Experience' and 'Prayer'. Along with it, the God and the *Khalifa* e.g. the man had a unique association of the "I and Thou". Allama Iqbal described it clearly and

made it a basis for his philosophy of the Self or the philosophy of Man-God relation-ship along-with the cosmology of Ego-Hoods. So let me focus Iqbal again.

Allama Muhammad Iqbal's Egoism

In the series of the theism based cosmological doctrines, there is Allama Muhammad Iqbal's "Egoism" or "Wahdat Al-Inniyyah" (Khaliq 2012, 157). This is not only a cosmological theory but it has sentient ontological approach. Iqbal's cosmology had two characteristics. First, his concept of Matter and Soul. Second, is the relationship between the 'God and man' or the relation between the 'Super Ego and the Egos'.

i. The first concept is revolutionary one because Iqbal did not regard matter as something dead or inert. He regarded matter as "A colony of egos of a low order out of which emerges the ego of a higher order" (Iqbal 1986, 84). Here Iqbal provided us the solution of the old problem of the reconciliation between the dualism of the God and the matter or the problem of Materialism and Idealism which several philosophers from Plato to Descartes failed to present. By considering matter as egos of lower order he avoided this cliché. (I think it sufficient here because objective is not to discuss Iqbal's concept of matter but his concept of ego). In this context, regarding the concept of Soul Iqbal gave the reference from other Muslim philosophers e.g. the *Mutakallimun* who regarded "soul as a finer kind of matter or a mere accident which dies with the body and is to be re-created on the Day of Judgment" (77). This means matter and soul both are egos, Iqbal refers to Suhrawardi Muqtul's concept of the degrees of the Reality (57).

ii. Iqbal defined Ego as a "simple, indivisible and immutable soul substance" (80). He regarded it completely different from mental states and it is unaffected by time also. God as Ultimate Ego has been described in the Holy Quran with a proper name of Allah. Sura '*Akhlās*' defined His Individuality that He is One and He does not depend on anything. He begetteth not and He is not to begotten. There is nothing like Him. His individuality is that He is free from reproduction. The Ultimate reality is an Ego, and from this Ultimate Ego, only Egos proceed (57). The Ultimate Ego's creative energy in which the thought and deed are identical, this Ultimate Ego functions as ego-unities. That is why Iqbal's poetry is full of energy and motivation, whereas his cosmology is constantly in motion where lower egos of matter and human egos are in work together.

sanctify You.” He (Allah) said: “I know that which you do not know” (The Holy Quran, Al Baqarah 2:30).

God declared man as His viceroys on the earth.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَسْأَلُكُمْ
فِي مَاءِ أَنْتُمْ إِنْ رَبِّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful” (The Holy Quran, Al An-aam 6:165).

III. Man is the alone who took the burden of personality which all others refused to take and he became trustee of God:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

“Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah’s Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)” (The Holy Quran, Al Ahzab 33:72).

Conclusion

The conclusion is that there are many types of cosmologies which explain the creation of the universe, the relation of human beings to the Creator. All of them has certain features. But Allama Iqbal’s theory is different in many respects e.g. he regarded the Creator as Super Ego and the rest of creations are also egos, even matter is sentient colony of egos. Human beings are conscious egos and co-worker with the God. God is the Ultimate Ego Who is unique and individual and He has created Egos and matter. These created egos viz. the Human beings are also unique and individuals because God had created human beings upon His own

image. Human Beings though having faults are His viceroy and trustee of personality. The Ultimate Reality or the Absolute Ego is the whole Reality and it existed in pure duration (48).

The Ego is defined by Iqbal as being a "simple, indivisible, and immutable soul-substance" which is completely different from our mental states and also unaffected by time (80). The Ego's ultimate aim, he regarded is not 'to see something' but to 'become something' (156). In the Ego's endeavor to become something it discovers its final opportunity to sharpen its objectivity and it acquired a more fundamental 'I-am-ness' which found its evidence in Kant's 'I-can' rather in Descartes' 'I Think'. The goal of Ego's efforts is not emancipation from the limits of individualities rather the precise definition of it. For Iqbal, the world is not to be seen only through concepts but it is to be made and re-made by continuous actions (157).

According to the cosmology of "Egoism" or "Wahdat Al-Inniyyah" presented by Allama Iqbal, universe is neither a 'blocked universe nor a finished product. It is neither immobile and incapable of change' (08). In its own being there is a latent potential of rebirth. *The Man or The Khalifa* is endowed with the capability to 'name' things. That means *The Man* knows the limits and nature of the things. It also means that *The Man* is able to capture the things and to become the master of the physical world and nature. So *The Man or The Khalifa* is destined to capture the universe and to rebuild and reform it. That is why the Quran very often called the 'men of insight and wisdom' to think on the symbols that God has created.

If *The Man or The Khalifa* does not initiate and does not try to evolve his being's inner nature and if *The Khalifa* does not listen or feel the inward push then 'the spirit within him hardened and turned into a stone and is to be reduced to the level of dead matter' (10). If a man realizes his own destiny and started to reshape the universe by putting his whole energy into action then the God "becomes a co-worker" with him (10).

لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِن خَلْفِهِ يَحْفَظُونَهُ
 مِّن أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا
 مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ
 وَمَا لَهُم مِّن دُونِهِ مِن وَّالٍ ﴿١١﴾

“For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people’s punishment, there can be no turning back of it, and they will find besides Him no protector” (The Holy Quran, Al Rad 13:11).

This has been versified by Moulana Zafar Ali Khan in the following manner:

خدا نے آج تک اس قوم کی حالت نہیں بدلی
 نہ مجھ میں کو خیال آپ اپنی حالت کے بدلنے کا

(Zafer Ali Khan 1937, 259)

If man took initiation and starts work then there are great possibilities of change and creation in the universe as Iqbal has said:

یہ کائنات ابھی تیار ہے شاید
 کہ اگر ہی سہی ہمارے ہاتھ میں آئے کہن و فیکون

(Iqbal 2015, 364)

Iqbal presented his ‘Theistic-Cosmology’ with reference to his theory of ‘Egos’. According to that theory, the God as being a ‘Ultimate Self’ or ‘Ultimate Ego’ who being alone, individual, unique, and ‘*samad*’ created the Universe and also The Man as His *Khalifa* according to his Own image. He blessed The Man with the knowledge and potentialities to work and create new horizons. If man starts this endeavour then God becomes co-worker with him. Thus Iqbal’s Cosmology though theistic but it is not about a distant and static God of Deism or Emanation-isms. It is neither Pantheistic or Pan-entheistic in which *The Khalifa* loses his identity. It is neither a dry theory of Intellects or Intelligences which reduces God to mere a dry intellect. This theory is neither a based on any concept of Creationistic God based completed and finished product. It is also not the Platonic “help-less or Potter God”.

Above all of them Iqbal’s Cosmology is a continuously flourishing and blooming philosophy in which God and The Man ‘co-works’. God is not mere an idea but a Living Reality to whom The Man or The *Khalifa* can establish a ‘I and Though’ relation-ship. *This Khalifa* is replied by God. Iqbal’s “Egoism” or “*Wahdat Al-Inniyyah*” is a

cosmology of Living Relationship between The Man and God. "Life is not a formless fluid, but an organizing principle of unity, a synthetic activity which is for a constructive purpose". (48). In nutshell, Iqbal's philosophy of religion and the hierarchy of smaller egos to the Super-Ego along-with his concept of motion, matter, prayer, worship, all can be summarized under the umbrella term of Iqbal's cosmology.

Theosophical Cosmologies

	Theistic Cosmology	Founder
1	Idealism Forms, Matter, God	Plato 428/427 or 424/423 – 348/347 BC
2	Atomism Materialist Spiritual	Democitus (430/20 youth age. BC) Asharites (4 th 5 th H / 10 th 11 th AD)
3	Emanation-ism	Plotinus (204/5 - 270)
4	Neo-Platonism	Plotinus (204/5 - 270)
5	Creation-ism <i>Takh'leeq'yat</i> (<i>ex nihilo</i>)	Abrahamic Religions Al-Kindi etc. (c. 185/801-c. 260/873)
6	Nazriyah e Sadoor	Al-Farabi (258/870 - 339/950) Ibn Sina (370/980-428/1037)
7	The Theory of Intellects Aqool-e -Ashra	Al-Farabi (258/870 - 339/950)
8	Pantheism Wah'dat-ul-Wa'jood Ana al-Haq	Sheikh Muhyi Al Din Abn-i-Arabi (1165-1240) Mansur Al Hllaj (244/857 - 309/922)
9	Pan-entheism Wah'dat-ul-Shuhood	Sheikh Ahmed Sirhindi (1563-1624)
10	Deism Wahdat Al-Fitratyyah	Sir Syed Ahmed Khan (1817-1898)

11	Egoism <i>Wahdat Al-Inniyyah</i>	Muhammad Iqbal (1873 -1938)
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