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THE PROBLEM OF DETERMINISM IN PSYCHOLOGY IN THE USSR

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The problem of determinism is the central problem in any sphere of science. It is exceptionally important for psychology since it touches the very nature of psychic phenomena, their ontological, gnosiological and psychological characteristics. Moreover, psychology is one of the sciences which since olden times has been and remains a refuge of indeterminism. In psychology the ideological struggle has to do primarily with the interpretation of the causality of psychic pehnomena, understanding of the correlation of the material and ideal, the physical and psychical.

The history of psychology abounds in examples of the struggle between the determinist and indeterminist approach to the solution of these problems.

Indeterminism in this sphere treats the psychic as an exceptional phenomenon in nature and society, immanently isolated from and not linked with the phenomena of material world and independent of them, and excludes psychics from the interconnection of cause and effect. In the realisation of psychical phenomena indeterminism is expressed in the philosophical views on the nature of the psychical, is represented in such philosophical trends, as neotomism, existentialism and personalism. Theologic and teleologic ideas about the a essence of soul and its relation to the world is an expression of indeterminism.

In psychology indeterminism is revealed not only in the soultion of general, but also of the specific individual problems. In particular, in the

interpretation of the problem of individuality indeterminism consists in the explanation of psychical phenomena, as manifestations, realisation of intrinsic properties, tendencies of individuality and determination of conduct by internal sources exclusively. Indeterminism is expressed most vividly in the conceptions of the freedom of will, where freedom of will appears as a freedom to do most anything.

The Soviet psychological science is consciously guided by the principle of determinism. In the determinist approach to psychical phenomena the premise about the connection between psychics, consciousness and man's spiritual world with material phenomena, the objective reality and man's existence serves as point of departure.

In history of Russian psychology and philosophy the determinist approach to psychical phenomena in psychological science of the USSR has deep roots. I. M. Sechenov did great service to humanity by propagating the reflex principle of psychic activity, revelation of mechanisms of determination of psychic phenomena and the explanation of man's conduct to external influences.

Russian revolutionary democrats (Herzen, Belinski, Dobrolyubov and Chernyshevski) explained their ideas on the determination of man's conduct, his consciousness, thoughts and feelings by social conditions.

Soviet psychological science continues consistently the determinist line in psychology.

The theoretical development of the problem determinism in psychology and realisation of the principle of determinism in specific psychological researches have been accomplished by a number of Soviet psychologists, such as G. G. Ananyev, P. P. Blonski, L. S. Vygotski, K. N. Kornilov, G. S. Kostyuk, N. A. Leontyev, A. P. Lurya, A.A. Smirnov and B. M. Teplov.

Of particular importance in the further development of the problem of determinism is the work of S.L. Rubinstein. In his fundamental scientific works "Fundamentals of General Psychology", "Existence and Consciousness" and "Principles and Ways of Development in Psychology" S. L. Rubins-

tein puts forward the principle of determinism as the main pivotal methodological principle of psychology and makes a deep study of the problem of determination of psychical phenomena.

As a principle of determinism of the Soviet psychological science, the main thesis of Marxist-Leninist philosophy and Sechenov and Pavlov's reflex theory of psychic activity are being implemented in their application to psychology. According to these thesis the substance of the psychic, of awareness consists in that it is a reflection of the external world, a function of the brain. To characterise the content of the principle of determinism is to reveal the specific ties existing between the psychic and the external world, to determine the role of the psychic is the pattern of cause-effect relation-ships and to characterise mechanisms of its emergence.

The principle of determinism in its dialectical-materialist conception, accepted in Soviet psychology, is a qualitative stage in the determinist approach, as compared with the determinism of mechanistic materialism, which links the external phenomena directly with the response activity, stimulus with reaction and asserts that the effect of the influence depends only on the external conditions, acting as an impact from without.

According to the dialectical materialist principle of determinism the cause-effect relations serve as a form of universal tie and interaction in nature and society. In the process of this interaction one set of phenomena in-influences another set, and the inter-reflection of these influences takes place. Each object of phenomena seems to represent, to reflect all objects, interaction with the given subject. External influences thus determine the inner nature of things and phenomena. In its turn the inner nature of an object, a phenomenon itself, essentially influences the subsequent interaction with the external world : the effect of any influence will depend not only on the nature of object or phenomenon, acting as the cause, but also on the nature of the object or phenomenon, affected by this cause.

The external causes operate, referacted through the prism of internal conditions, thus S. L. Rubinstein formulated this law.

A characteristic of the content of the effect of dialectical-materialistic principle of determinism and psychology is an analysis of what the external is, how one is to understand the internal itself, and what conceretely is meant by the thesis that external causes operate through the prism of internal conditions, via this medium.

In its broadest sense of the word under the external we understand all objects and phenomena of objective reality surrounding man, nature transformed by man and society created by him with the infinite variety of ties and relations in them.

By the internal conditions is meant the internal state of man's organism on the whole, the individual peculiarities of his higher nervous activity, inner conditions of the brain's reflex activity, as uncovered by a physiological investigation, man's requirements and aims, his abilities, the entire pattern of habits, knacks feelings and knowledge, in which reflected are man's individual experience and the assimilated portion of humanity's experience. In other words, in the broad sense the internal conditions are the personality with all its specific natural, psychological and social traits.

In each individual case of the determination of psychic phenomena we single out from the external circumstances in general, from a man's environment as a whole the individualised conditions and conditions of man's life and work.

In the experimental researches, guided by S. L. Rubinsttein, the premise according to which the external causes operate through the medium of internal conditions, has been developed, as applied to thinking.

In the thinking process, the external for man is the object, cognition of which is revealed through the pattern of his links and relations.

Determination by thinking of an object, a problem proceeds through analysis, synthesis, abstraction and generalisation, in the course of which the initial sensed points are transformed, as a result of which the object's substantial peculiarities are revealed. The object is identified. It is the character and the level of analysis, synthesis, abstraction and generalisation

that comprise the specific conditions at various stages of intellectual activity, through which in every specific a case are refracted and by which are mediated in the process of thinking the external influences. Thus the experiments (of K. A. Slavskaya) demonstrated that the transfer of solution from one task to one analogous to it may and may not take place, depending on just how both taks are analysed and whether in the course of analysis that common link that exists in them is revealed. The level of analysis of the principal task, its conditions and requirements, *i.e.*, a definite internal work serves as the necessary prerequisite of the effectiveness of the use made of the supplementary task, direct prompting and emergence of a conjuncture in the solution of the task, In the process of thinking the interaction of the external and internal is reached: each act of intellectual activity, its intermediate result changes the problematic situation, and this change, in turn, determines further progress of thinking.

In the process of a change in the interrelation of the external determining factors and inner conditions of great importance is man's activity, which transforms both the external nature and the man himself. Man's consciousness and his activity are in unity. The principle of unity of consciousness and activity constitutes one of the principles of Soviet psychology. It means that between consciouseness and activity there exists an interrelation and interdependence, as the result of which man's activity determines the formation of his consciousness, his psychical phenomena, peculiarities and conditions, and the latter, emerging as a reflection of reality, operate as the regulators of man's activity and his conduct. Revealing an active side in interrelations of man with the external world the principle of unity of consciousness and activity is organically linked with the principle of determinism.

Numerous experimental studies of Soviet psychologists reveal the role of various forms of man's activity in the formation of psychical processes, their significance in the intricate dialectic of the external and the internal (B.G. Ananyaev, P. J. Galperin, P. I. Zinchenko, N. A. Leontyev, A.A. Smirnov and others). Thus, in the experimental investigations of memory,

made by A. A. Smirnov, a study was made of the dependence of memorizing of the subject's activity, determination of the process of memorizing not only by the composition and content of the material to be memorized, but also by the interrelation of various aspects of actions, included in man's actively implemented activity.

A. A. Smirnov demonstrated that the process of memorizing and its effectiveness will vary in cases when one has to memorize what is the activity's direct aim, what is the object of action, directly implementing the aim's achievement and what represents the object of such actions that play only a preparatory role and do not lead directly to the achievement of the aim.

In the experimental study, conducted by me it was established during the study of formation of perceptions and ideas, in the course of the subject's practical activiety, that in the determination of the origin of sensory images of object, and their preservation in memory the object of activity, its means, the process of activity itself and the individual's attitude to activity play different roles. The experiments demonstrated that in the process of activity those qualities of objects (objects, things), which are of importance for the given activity, are important for the solution of a practical task, are perceived and are fixed in memory.

Not only the activity fastens in memory the image of elements of situation and objects, which are of importance for the given activity, but also the sense functions of these elements. Simultaneously, in the process of activity those properties of things, which have not been revealed directly, are not perceived and even if they are, do not remain in memory. The process of activity appears as a form of man's active interaction with the objective reality, as a factor, which mediates the determination of psychical phenomena by the influence of the external world.

In Soviet psychology the realisation of the dialectical-materialistic principle of determinism is connected with the selection of the question of the role played by psychical phenomena in man's life and their role in people's practical activity. S. L. Rubinstein has worked out a premise that psychical

phenomena set out, as determined by the circumstances of man's life and simultaneously as determining the people's conduct Contraposing their views to epiphenomalism, which regards psychical phenomena as an adjunct, not needed by man, Soviet psychological science assigns to the psychic the role of the conduct regulator in cause-effect realtions of psychical phenomena and the external world.

The activity at diverse levels is regulated by psychical phenomena of various forms. I. M. Seconhenov, stressing the necessity of co-ordinating the start of movement with sensing, stressed the role of muscular feelings, as signals of man's own movements and actions, particularly actions connected with labour. I. P. Pavlov advanced and experimentally founded an idea that construction of movements, as reaction, is implemented in the cortex, as in the afferent branch of the nervous system, an organ of perceptibility.

In the course of further study of the reaction, as idea was born of the reverse afferentation in the process of the movement's implementation, incessantly advancing from the periphery to the centre, where the information obtained is being analysed.

The idea of the continuous sensory corrections, thanks to which the movement becomes regulated, underlies N. A. Bernstein's ideas of the movement construction. For the implementation of the movement and activity it is necessary to have an idea of the environment, to appraise it in conformity with the subject itself included in the activity. The implementation of motor action is linked with the constant sensory reflection of the correlation of action with the object, to which this action is directed.

The experimental works of A. R. Lurye and his coworkers reveal the regulating role of speech in man's conduct and its importance in the formation of man's psychical processes.

Thus, we see that the afferentation, first in movements, then in actions and finally in an action, expressing man's attitude to other people, which has a definite social content, is joined by the reflection of sensory properties

of object, a number of generalisations, to which human consciousness leads, up to socially significant ideas, which mobilise people in their social activites.

Among various aspects of the problem of determinism in psychology of great importance is the question of the relation between biological and social determination. The solution of the problem of determination of psychical phenomena necessarily envisages the study of the attitude to the external and the characteristic of the tie between the psychic and the brain.

The assertion that the psychic is in the causal tie not only with the external world, but also with the brain, that it is determined by the physiological activity signifies that psychic is determined by two types of causes : biological and social, theories of dual determination leads to such conclusions. Indeed there is no tie in the form of a cause and effect between the psychic and physiological. The psychic reflects not the physiological processes, taking place in the brain, but the objective reality existing outside of man.

The psychic and physiological are determined by the external causes. The reflex theory of Secohenov and Pavlov overcomes the shortcomings of the theory of dual determination. Sechenov insisted that as regards origin all psychic phenomena are reflexes. According to Pavlov's point of view conditional reflex is a phenomenon which is both physiologic and psychic. The brain's reflex actively acts as a mechanism of the determination of psychic phenomena through the external influences. Implementation of the reflex principle in under-standing psychic phenomena means therefore not only the characteristic of correlation of the physiologic and psychic, but also correlation of their ties with the external world, understanding of the essence of psychic penomena, as of the reflection of reality. As the brain's function psychic activity is a reflection of reality precisely because the brain's activity itself is a reflex activity, i.e., activity arising in response to the external influences and conditioned by them. The psychic phenomena are not "extracted"; they arise in the course of its reflex activity, reflecting the objective reality. For man the external reality is nature transformed by man, it is the world of things and phenomena surrounding us and created by numerous generations of people. Not refuting the role of the hereditarily

consolidated brain structures and the reflective activity of man's brain, determining the dynamic aspect and the form of functioning of the higher nervous system, Soviet psychology concludes that what is specific in the psychic is formed in man in the process of his ontogenetic development. As A. N. Leontyev demonstrated the formation of functional organs takes place in man's constant interaction with the external world in the process of his getting possession of things and phenomena, created by people, implemented in the process of his activity and in the course of man's constant intercourse with other people. Functioning of these organs is socially determined.

Social determination is characteristic of man's all psychical processes, beginning with sensitivity and ending with the most intricate psychical formations-feelings, conciousness, will and character. As an example of social determination we might refer to a sharp increase of distinctive ability of organs of sense in the process of man's labour activity, in the course of man's interaction with the objects of labour, with weapons of labour. This is testified by experimental facts obtained in the study of vision (L. I. Seletskkaya, L. F. Shwarts, etc.), hearing (A. N. Leontyev, B. M. Teplov and B. I. Kaufman) and taste (N. K. Gusev). In particular B. M. Teplov demonstrated that singling out of the pitch of sound, characteristic of a musical ear, is determined by music, as by a specific aspect of human activity and is a product of historical development. In the process of ontogenetic development the sensitivity to the pitch of sound is developing as a result of studing music it increases sharply by practice. In Prof. Teplov's experiments the threshold of the sensitivity to the pitch of sound was reduced in one case from 14 to 10 cents, in another from 20 to 12 cents and in the third case from 32 to 16 cents. In one case the tested person has an extremely big threshold—226 cents. After seven experimental tests this threshold was lowered to 112 cents, and after the eight test it went down to 94 cents.

The social determination of psychic phenomena is implemented through the participation in their formation of the seocnd signal system.

In the real process of man's interaction with the world man's natural properties, the peculiarities of his higher nervous system appear only as a condition for the social determination of the psychic. There does not exist any natural predetermination for the development of psychical phenomena.

The development of nature, mankind's social development and man's individual history are factors socially determining man's psychology. These factors cause in various ways diverse processes, peculiarities and qualities of psychic phenomena, different degree and rates of changeability of these phenomena in the course of man's ontogenetic development. Those peculiarities, processes and phenomena in an individual are subjected to the greatest socio-historical changes, which reflect man's living conditions in society and express the attitude of man, as social being, to social life phenomena. In the course of socio-economic alterations changes the content of the conduct motives, the correlation of personal and social motives also appears differently. Changes in the psychic cast of people, in their desires and actions, caused by the change of the social system, are in general common for people, who live in this socio-historic epoch. In specific instances these general social conditions coincide in various ways with the specific living conditions and activities of individuals. These general determining factors are manifested in various people individually. The general operates only through the particular, manifesting itself in the individual. For each man this individual quality is determined by the peculiar correlation of external and internal conditions specific for him. In the individual history of man's development there are formed stable traits, qualities and peculiarities, which determine the personality's individual uniqueness.

With the view of contributing to the organization of social life so that it would correspond to man's essence, would enable us to the best of our abilities to master and make use of experience and knowledge accumulated by mankind, would disclose infinite possibilities for man's social progress and perfection, Soviet psychology stresses the possibility and practical necessity of extensive development of man's individual capabilities. The flowering of talents, realisation of creative abilities, the emergence of striking personali-

ties in our country in all spheres of industrial and public life, science, technique and art certify to the harmonious combination in an individual of general socially important traits, qualities and to special form of their manifestation.

Affirming social determination of man's psychic phenomena Soviet psychology refutes the fatal predetermination of an individual by any immuttable ever-lasting factors. The individual's necessary qualities are formed in the process of man's life and activity. For instance, even such natural peculiarities of nervous system, as its force and mobility of nervous processes, do not predetermine just what individual qualities may originate on their basis. Individual's good qualities may be attained in any inborn peculiarities of the nervous system as the result of education and training in the process of the organisation of man's life and activity. That in itself the force of nervous system does not determine man's productivity of labour is convincingly demonstrated in the experimental researches of B. M. Teplov and his collaborators. Depending on the attitude to labour, on man's interests, his knowledge and customs, on the ability to organise his activity, man's labour with same force of nervous system will not be equally productive.

Similarly, as E. A. Klimov and V. S. Merlin have shown, the same can be said of the correlation of the mobility of nervous processes with the speed and productivity of labour. Here, too, just as the first instance, there is no direct dependence.

Fast and productive work may be done by people, having little mobility of nervous processes. This insufficient mobility of nervous processes may be compensated by individual's organisation of his work and elaboration of an original style of work, which do not depend directly on the properties of nervous system.

Refuting the views of the fatality of everything that happens, of the inevitability of destiny and predetermination of all man's actions from above or their natural predetermination, Soviet psychological science excludes man's full independence from natural laws, or arbitrariness in his conduct.

The problem of determinism in relation to the individual emerges as a problem of determination of man's psychic manifestations by objective circumstances and simultaneously as a question of individual's activity and his freedom.

Nature and society are developing in accordance with objective laws which do not depend on man's will. Necessity is manifested in the operation of these laws. The objective law-governed determination of man's actions is like-wise a necessity. But in a classing with this necessity, man acts not simply as a being, passively perceiving external influences, but as a living, cognising and active subject.

Necessity remains blind, until it is cognised by man and until man beings to act in conformity with the cognised laws. Within the bounds of the laws of nature and society man is able to choose his line of behaviour, to reject decisions in-compatible with it.

"Freedom does not consist in the dream of independence from natural laws", Engels stressed, "but in the knowledge of these laws, and in the possibility this gives of systematically making them work toward definite laws....Freedom of the will therefore means nothing but the capacity to make decisions with knowledge of the subject".

Thus, man's freedom and necessity are not antagonistic to each other, they are interconnected. The determined nature of the psychic process does not exclude the subject's activity, his freedom.

In the dialectical correlation of freedom and necessity the necessity itself is not something predetermined, absolutely independent of man. Man's conscious activity is determined by his life's objective conditions, but at the same time by their activity men change these conditions. Man thus does not remain outside the process of determination: included in the natural course of events are also men with their requirements, motives, consciousness and will. Reflecting the objective reality man by his actions alters it. Moreover, these actions, due to man's ability to think, may be envisaged, anticipated and mentally planned.

Consequently, in the natural chain of objective dependence man operates as a determined and determinating link.

The realisation of man's active interrelations with the objective reality enables us to disclose the dialectic of the objective and subjective factors in history : to characterise social relations and laws of social development determined by them and to determine the role which an individual plays in the transformation of the external world and the development of society Man contributes to the operation of objective laws by any of his actions or inactivity, or he hampers its action thereby becomes responsible for all that is done and undone. Realisation of man's high calling, his duty, moral re-responsibility, man's role in social development obligates man not only to explore laws of the development of objective reality and make use of them for the purpose of its transformation, but also to understand what potentialities are possessed by man himself and what he himself should be like. In this connection the importance of individual's education and self-education enhances greatly. In the solution of these problem the role of the complex of all sciences about man and among them primarily of psychology increases. Psychology's social function is mounting. Implementing the tasks arising in connection with that, psychology makes use of the principle of determinism, as of methodological principle of governing the formation of psychical phenomena. S. L. Rubinstein justly pointed out this, when he wrote the following : "In its practical expression the question of determination of psychic phenomena is one of their being subject to regulation, of the possibility of their directed change in the way wanted by man. In this lies the main significance and the purport in life of the question of determination of psychic phenomena. Concretely to understand determinism, the law-governed determination of psychic phenomena-psychic activity and man's psychic properties means to find the ways for their formation and education".

IMPACT OF IQBAL ON OUR PRESENT DAY SOCIETY

Iqbal's age is the age of movement and momentum. He was born in the last decades of the nineteenth century. This century gave birth to a century totally different in Weltanschauung and zeitgeist to the previous century. The twentieth century is the century of transition, crisis revolts and wars. From the very beginning of this century one can see constant flux of change in all departments of human life—political, social, economic, cultural, religious and spiritual. These movements were often universal, covering both the hemispheres of our global world. This is the century which gave momentum and urge in the direction of clash and open conflict between the East and West. In the light of this conflict the thesis of Northrope that the East and West will meet seems to be a philosophical jargon having no reality whatsoever. Instead of the meeting of the East and the West we find total segretation between them in all dimensions of life, more particularly in relation to Ideal and values of life. The West still had to fight with its own conflicting ideologies and utopias in spite of its so much boasting of Christianity. During this conflicting age the near East, the Middle East and the far East got an opportunity to develop their own philosophies of life to justify their existence as an individual nations. In the Middle East two conflicting ideologies were developed. In India, according to Benikumar Sarkar, there arose the philosophy of danda (ڈنڈا) or the logic of 'three fishes' which are based on the political philosophy of Kantalya which was discovered and published by the university of Mysore, Kantalya; book *Arthashastre* gave a new direction to the awakening of national movement among the Hindus. In the later stages of the development of this philosophy entered into conflict with the ahinsa philosophy of Gandhi although both were based on the idea of Hindu domination in India.

In contradistinction to this philosophy, in the Far East, more particularly in Japan the "philosophy of White man's Burden" was adopted assimilating with this the ideal of Budhism and more particularly Shantoism and thus

it got a new inspiration and new direction. The inevitable corrollary of such an outlook was deep hatred and antagonism of the Japanese to the Western domination. The actual preamble of this antagonism was the war between Russia and Japan. So went on the movement of thought between ideologies and utopia which developed in the entire human world except the world of Islam.

The world of Islam, however, in spite of its decadance, was not lacking in its philosophy of life. It was Islam as an ideal which provided them a strong momentum for struggle, for freedom from the yoke of the West with a new volkgeist provided by cosomological zeitgeist which appeared on the horizon after the close of the first World War with the emergence of a new totalitarian state, the Bolshenik Russia and the emergence of new state in the bear of Europe under a new political philosophy——selbstsicherheit i.e. self-determination. The East was put under trial. She had to fight incessantly for another quarter of a centuries when the basic principle of self-determination was applied for the liberty of most of the Islamic states and states of the Near and far East.

It is not intended to enter into the political histology of this period. Two principles which are latent and apparent in the entire movement are the principle of *selbstsic heiht* and the religious forces which shaped and reshaped the life and thought pattern of the entire movement which immersed the entire globe into a linear cultural drift. It is stated that the Russian Revolutions are free from religious and spiritual forces; but in the depth and level of their ideology the dynamic force of this factor may be identified by the critical analyst who has sufficient patience to enter into depth analysis.

In India the situation was different. The Hindus and the Muslims being totally different in their weltanschauung and ideal it was not possible to live harmoneously on the basis of biological unity or physiological unanimity. In spite of the best efforts of the Muslims the Hindus were unable to recognise the specificity, individuallity and selectivity of the Muslims. The inevitable corrollary was the perpetual conflict between the Hindu and the Muslims. This situation arose from the very day of the Muslim domination

in India. We do not wish to discuss the historical forces involved in the movement resulting in cultural clash and value-orientation conflict between the Hindu and the Muslim. Imam Waliullah saw this situation with an open mind and found the only alternative in Quranisation the Muslims which according to him was the only solution for the preservation of Islam and the Muslims-in-India.

Unconsciously this movement gave a new urge and creative advance to the thought-pattern of Iqbal who after a long struggle to understand the spirit of the East and the West thought his collosal studies of the philosophical thought and religious philosophy of the West and the Muslim East came to the conclusion which has been referred to by us as Quranisation.

Imam Waliullah's ideal of "back-to-the Quran" found an echo in Iqbal who, for the first time in the development of Muslim thought and political freedom declared in his Presidential Address at the Muslim League Session at Allahabad, that the Muslims are totally different from the Hindus and hence they cannot preserve their form and culture by living together with the Hindu. This togetherness, according to him, was tantamount to elimination of the Muslims on similar pattern as the elimination of the Muslims in Spain. So far as we can see the entire structure and supre-structure of Iqbal's thought are based on the Quran, Hadith and Sunnah and the systems of thought developed by the Muslim scholars. We are sure to conclude from this that Iqbal's thought will have continuous impact in the society and culture of Pakistan. Both of them are, however, best with crucial problems of clash and conflict from the outside cultural drifts either in the form of Americanism or communism. At every a moment of clash a new emergent force will rise so as to keep the process of idealistic integratism and Islamisation abreast and continuous.

Iqbal has given in his Lectures, a method of integration of conflcting thought. His method and the thought-pattern suggested by him will act and react on our society and culture so long as we are in the struggle to make the society of Pakistan congrous with out demand of fatherland confirming our ideal in all dimensions of our life. Iqbal's impact has been and will

always be a thermodynamic force because it is correlated with the two fundamentals of the Quran, the Sura, Asr and the verse 33 of sura Braat. This verse runs as follows :

> "He it is Who sent His Messenger,
> with guidance and the Religion of
> Truth, that He may cause it to prevail over all religions, though
> the polythists are averse 2 (9:33).

It reiteratedly finds expression in Iqbal's thought. In this repitation Iqbal is guided by the repeated expression of the Quran in the verses given below :

> And if those who disbelieve fight with
> you, they will certainly turn (their)
> backs, then they will find no protector
> nor helper. (48:22).

> He it is Who sent His Messenger with the
> guidance and the true religion, that He
> may make it overcome the religions, all of them, though the
> polytheists may be averse. (61:9).

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