Chapter II

PHILOSOPHICAL APPROACH TO DA‘WAH
PHILOSOPHICAL APPROACH TO DA‘WAH

The Qur’an is the Book that essentially deals with the philosophical aspects of socio-religious life. It discusses various philosophical issues and expressions such as God, His creations including the world, the individual soul, the relationship between God and His creations and the inter-relations of these; good and evil, free-will, the life after death, etc. While dealing with these issues it also throws light on such conceptions as appearance and reality, existence and attributes, human origin and destiny; truth and error, space and time, permanence and change, eternity and immortality. The Qur’an gives an exposition of universal truths regarding these problems. It was an exposition couched in a language of which the local people, the Arabs were familiar. With the intellectual background they had at the time of its revelation easily understood it. Even the people of other lands, and other times, speaking other languages, with their own intellectual background could easily interpret it.

The period of Prophet Muhammad (SAW) and khulafa al-rashidun (rightly guided successors), provides a potent and living example of the actual realization of Islamic principles because the apostle of Allah himself directed and channelized all the matters of the community on the will of God; and the successors (caliphs) too followed him in true spirit. A crisis on both intellectual and social levels originated during Umayyad period and expanded on a larger scale during the Abbasid rule.

Due to the diverse elements like dynastic and monarchical rule, the Greek and the Christian philosophic and cultural influences, deviation from the straight path took place and strong efforts have been made to resolve the crisis and set the community once again on its right path.

The philosophical and the sufí movements of medieval times also played their own role in moulding the ethos of the Muslims. Philosophers like Ibn Sina, (980-1037) and Ibn Rushd (1126-1198) propounded that truth is one which may be approached or expressed through religion and philosophy. The philosophical movement thus which rated upon the re-interpretation of some Greek philosophical doctrines in new environment. This
philosophical thinking was, however, refuted by Ghazali on the ground that its doctrines and conclusions were philosophically flawed and were contradictory to those of the Islām. The philosophical doctrines of eternity of the world and religion as a symbolic form of intellectual truth and the division of being into necessary and contingents were strongly rejected by Ghazali as well as by Muslim traditionists. Philosophical movement though met with criticism and strictures of traditionists still continue to operate in one form or other. Due to which the reformative movement came to existence. Ghazali (1058-1111), Ibn Taymiyyah (1263-1328) and Shaykh Ahmad Sirhindi (1564-1625) were remarkable personalities of this reformative movement in Muslim history till the seventeenth century A.D. Their emphasis was on following the Qur'ānic doctrines and the sunnah of the Prophet (SAW) with firm devotion and conviction for which reason and intuition worked as interpreting tools.

The second half of the nineteenth century and the early twentieth century was a period of the European political domination and influences over the Muslim world. In the case of Indian subcontinent there was direct rule of the British while in the other Muslim lands the influences of the Western Christianity, materialistic thought, education and civilization were dominant. This imperialistic onslaught brought about grave challenges for the Muslim minds. They were the off-shoots of material science and pure rational thinking, also known as modernism- and active and progressive trend of Western thought. Sayyid Jamal-al-Din Afghani (1839-1897) and Muhammad A’bdūh (1845-1905) Rashid Rida (1865-1965), Al Kawakibi (1902) and Sir Syed Ahmad Khan (1817-1889) were some outstanding Muslim thinkers who reacted considerably to this newly emerged complex and critical crisis of modernism and imperialism.

Sir Muhammad Iqbal (1877-1938) also belonged to the same period i.e., the early twentieth century. He was conscious enough of the domination of modern science and Western education upon the Muslim world. He himself had a profound insight into the Qur’ān and sunnah and also delved deep in the Western thought. His knowledge of Arabic and his study of philosophy in Europe equipped him with a good access to the sources of both Islām and Western modernism. His approach to Islām was thus on broader basis than that of the traditional theologians and the Western educated Muslims. His reliance on the
Qur'ānic verses and the sunnah in his poetry, lectures and speeches and their re-
interpretation in the light of Western social and philosophical traditions as enunciated by
Einstein (1879-1955), Bergson (1859-1941), Kant (1724-1809), Splenger (1880-1936),
Bradley (1846-1924) and William James (1842-1910), is an important area to study. He was
well aware of general deterioration of the Muslims, resulting from political subjugation, and
their existing intellectual laxity and his concern with reconstructing a viable system of
Islamic thought. His later works in Persian and the lectures published under the title The
Reconstruction of Religious Thought in Islām in 1928 testify to his critical acumen and
intellectual profundity. Regarding his lectures he states:

“I have tried to meet even though partially, the urgent demand by
attempting to reconstruct Muslim religious philosophy with due
regards to the philosophical traditions of Islām and the more recent
developments in the various domains of human knowledge.”1

Of the recent great philosophies of the world, Iqbal’s philosophy stands out unique.
Iqbal’s philosophy not only rejuvenated the Muslim community, but also gave a new lease
of life to the decaying East as a whole. Not only that, it struck a note of warning to the
power-intoxicated West. The contribution of Iqbal to Muslim Renaissance in general and
Muslim Renaissance in Indo-Pakistan in particular, is so immense that it would not be an
exaggeration to equate Iqbal with Muslim Renaissance.2

Iqbal is perhaps the only personality in the recent history of Islām who is equally at
home in modern Western thought and the eternal teachings of Islām. This fact, indeed, made
him the only person qualified to take up the gigantic task of reconstructing the religious
thought of Islām. To cut the discussion short, it may be confidently asserted that Iqbal was a
vitalist who believed in a dynamic, forward-looking approach towards life and its problems.
His goal was the renaissance of Islām in all its pristine glory and simplicity, by facing the
challenge of modern science and philosophy. To the attainment of this ideal he pressed into
service both his philosophical insight and poetic acumen.

The fact that the main goal, Iqbal pursued throughout his life was the renaissance of
Islam can be substantiated both from his verses and from philosophical prose works. His intense desire for the revival of moral, social and political ideals of Islam finds passionate expression in his philosophical poems, Asrar-i-Khudi, Rumuz-Bekhudi, Javed Namah and other later compositions. A much more systematic exposition of his ideas, however, is given in his main religio-philosophical work, The Reconstruction of Religious Thought in Islam. His speeches, statements and stray reflections all testify that he found inspiration and guidance from the teachings of the Holy Qur'an and the life of the Holy Prophet (SAW). He also feels great pride in the glorious achievements of great Muslim philosophers and scientists of the days gone by. This is one of the reasons why he is so vehement in advocating a deep and thorough study of and research in the fields of Muslim science and philosophy.

A remarkable feature of Iqbal's thought is his vision of the common bases of the culture of the modern West and that of Islam. He finds nothing wrong in the fact that "the world of Islam today is rapidly moving towards the West. For, on its intellectual side, the European culture is only an extension of some of the most important phases of Muslim culture." His only fear is that the 'dazzling exterior' of the Western way of life may arrest our movement and we may not be able to reach the authentic inner spirit of that culture. Pointing out European pre-occupation with the important issues in which the philosophers and scientists of Islam were keenly interested, he nostalgically recalls the times when Western scholars received inspiration from the world of Islam. Iqbal was fully convinced that the humanist movement in Europe originated due largely to the force set free by Muslim thought. The fruits of modern European humanism in the form of modern science and philosophy are in many respects only a further development of Muslim culture.

Iqbal's role in Islamic renaissance was highly philosophical in its approach. Humanism and universal brotherhood of Islam were the keynote of Iqbal's philosophical thought, which has found expression in his poems. He has placed a forceful and plausible interpretation of the comprehensiveness of Islamic philosophy before the modern men who is misled by the vague materialistic philosophy of the West.

Proofs for the Existence of God
In his conception of God, Iqbal rejects the traditional arguments of Western thought—cosmological, ontological, and teleological arguments. He criticizes them on their logical inconsistencies and deficient view of God.

The rejection of the ontological and the teleological arguments by Iqbal is not because reason has no role to reach God but it is on the ground that they create dualism in reality, he dualism between thought and being. The real significance of the arguments can be realized only when the gulf between thought and being is bridged. Iqbal, thus, sees the validity of the arguments in their true spirit.

According to Iqbal, thought or consciousness is not external to a thing but a "potency which is formative of the very being of its material." He further says that it is the ultimate ground of things that constitutes the very essence of their being. Constituting thus the very inner self of a thing, it has produced an urge for self-realization in that thing. The thought and being are ultimately one. Therefore, Iqbal concludes that there is a "unity into a self that knows and a confronting 'other' that is known." If we separate thought and being, we will be forced to regard the object which the self confronts, as "existing in its own right, external to and independent of the self whose act of knowledge makes no difference to the object known." It is in view of the Qur'anic verses:

"He is the First, and the Last, and the Evident and the Hidden and
He is the Knower of everything."

That he regarded God as expressing its symbols both within and without, the first and the last, the visible and the invisible.

Iqbal proved the existence of God by showing that Spirit and Matter are not two incompatible terms of existence but that the latter is only a formulation of the former. That is to say, the Spirit and Matter are ultimately one. Iqbal says that the old Newtonian concept of absolute space as a void in which things are situated has been amply refuted by Einstein’s theory of relativity. According to the modern atomic physics, the matter is of the nature of electricity—or if we choose to call it, the force, energy or movement. In this way, the Relativity physics has replaced the static materiality of matter by “a system of inter-related
events." Not only this, says Iqbal, Professor Whitehead regards matter as an "organism". Thus Iqbal is led to the conclusion that the classical physics' notion of a self-subsistent materiality does not exist.

Now once we succeed in bridging the gulf between energy and consciousness, we reach the concept of a conscious Agent, i.e., God.  

**Philosophy of Self**

Iqbal's philosophy is essentially the philosophy of the Self. For him the Self is a veritable reality. The reality of the Self has been denied by the pantheists who regard the world of phenomena as non-existent and unreal. Iqbal started by assailing those who believed in the doctrine of wahdat-al-wujūd—which is based on pantheism.

Iqbal assailed this doctrine by laying emphasis on the reality of Self. According to him we can directly see that the Self is real and existent. The Self is revealed as the centre of all our activity and action. It is the core of our personality and is to be named as ego. Ego as revealed by intuition is essentially directive, free and immortal. The ego is essentially appreciative; it appreciates itself in its own activity. But this appreciation would come to it only if its activity is purposeful. There would be no appreciation without achievement and no achievement without purpose.

The ego develops into a strong purposeful personality by desires and aspirations. Desires presuppose an environment. Hence the development, even the existence of the ego, depends upon its having established some connection with an objective reality: the world, the society, the Ultimate Reality. The Self cannot grow in isolation. Hence the ego has to confront a non-ego at every step.

The ego is not only free: it is also immortal. Action confers on us the intuition that the ego is immortal. We can have a peep into our immortality even in this life of ours and that through intuition. But according to Iqbal immortality is "not ours by right. It is to be achieved by personal effort."
Factors Fortifying Human Ego.

1) **Love:** means the desire to assimilate, to absorb. Its highest form is the creation of values and ideals and the endeavour to realize them.

2) **Faqr:** According to Iqbal, the term means an attitude of complete detachment from one’s materialistic possessions. As such it provides a shield against the temptations which beset one in the world.

3) **Courage:** means encountering obstacles in the path of Progress which can be achieved only by the person possessing courage.

4) **Tolerance:** Tolerance for other people’s views and manners represents the strength of a high order and its cultivation is beneficial to the ego. Iqbal has remarked, “The principle of the ego-sustaining deed is respect for the ego in myself as well as in others.”

5) **Kasb-i-Halal:** According to Iqbal the phrase has a wide meaning, and means acquiring things and ideas solely through one’s personal effort and struggle. It thus prescribes for ego a life of active effort and struggle, and totally excludes all thought of self-renunciation.

6) **Creative and original activity:** Iqbal enjoins a life of activity if the ego is to attain proper development. Now he goes further and lays down that all activities must be creative and original if the ego is to be sustained and fortified. Iqbal lays great stress on creativeness and he refers to the Qur’ān that expressly recognizes creators besides God.⁹

Things Weakening the Ego

As opposed to the forces that tend to fortify personality, there are influences, which weaken the ego.

1) **Fear:** Fear produces all sorts of unhealthy and abnormal emotional developments in man which warp his nature and stultify his moral growth. The abnormal man, the bully, the coward, the tyrant and the dictator - has the origin of his abnormality in suppressed fear.

2) **Beggary (Sawāl):** Iqbal does not use this term in the restricted sense in which it is generally used to denote begging. According to him all that is achieved without personal effort comes under sawāl. A sawāl in every form is inimical to the development of ego, and
must be avoided.

3) **Slavery**: As such it must be eradicated if the human ego is to develop properly. Even political subjugation and economic serfdom should be banned if mankind is to attain moral and spiritual stature.

4) **Nasab-parasti**: The phrase means the pride in one's stock or extraction. This must be discouraged, as it tends to create barriers between two human beings, based on considerations other than those of intrinsic worth.¹⁰

**Ideal Society**

For such an ideal society Iqbal has laid down eight essential requirements:-

1) It must be based on spiritual considerations like monotheism.
2) It must centre round inspired leadership or prophethood.
3) It must possess a code for its guidance.
4) It needs a centre.
5) It must have a clear goal towards which the whole community should strive.
6) It must gain supremacy over the forces of nature.
7) The communal or collective ego must be developed in the same way as the individual ego is developed.
8) It must safeguard maternity.¹¹

Iqbal preaches the philosophy of **khudi** (self or ego), which is at the same time academic and practical, individualistic and social, religious and universal. His philosophy based on a clear analysis of Nature, brings a message of hope to humanity trammeled by its own greed for aggrandizement. It preaches, on the one hand, self-affirmation by individual and, on the other, suppression of perverse individualism that precludes collective effort. Iqbal’s philosophy is based on the unity of human beings with spiritual considerations. It disregards the barriers of colour and race. Though spiritual in essence, it exhorts constant tension for the continuous conquest of Nature.¹²
Theory of Knowledge

Iqbal's theory of knowledge is not a single entity of thought but an organic whole composed of rationalism, empiricism and intuition of 'mystic experience. By rationalism Iqbal means an abstract thinking devoid of sense-experience. The main aim of this rationalism is to confine reality within reason. Though fully conscious of the limitation of this rationalism, Iqbal did not ignore it but made its use in settling the religious truths and render religion more secure and faithful. The rationalism which Iqbal preaches is not merely an abstract representation or separate from concrete reality but is a functional entity and organically related to the other elements of knowledge. To his abstract thinking discarded from concrete reality is dangerous as it narrows the vistas of human experience.

Purpose of Qur'ān

Iqbal propounds the purpose of the Qur'ān as to awaken in man the higher consciousness of his manifold relations with God and the universe. Iqbal identifies it with mysterious touch that sustains the real and sees no opposition between the ideal and the real in Islām. He seeks a proper and purposeful reconciliation between these two elements.

To evolve a proper relationship with the external world Iqbal emphasizes the need of reflecting on the nature and character of universe, as well as man himself. This is possible through man's faculties of reason and sense-experience. Ample evidences from the Qur'ān are given by Iqbal which arouse the consciousness for making the potent use of these faculties in man to acquire knowledge of Reality. For example he mentions the following verse of the Qur'ān to emphasize the reality of universe;

"Verily in the creation of the heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding, who standing and sitting and reclining, bear God in mind and reflect on the creation of the heavens and of the earth, and say: Oh our Lord; Thou has not created this in vain (Holy Qur'ān, 3:190-191)"\textsuperscript{13}

To Iqbal, knowledge is not merely the basis of his moral and ethical system but the
foundation stone of the whole life-seen and unseen, real and ideal. The subject is somewhat
abstract but it is in such domains of abstract thoughts that his analysis is most illumining and
interpretations are most enlightening.

In the words of Iqbal, “the search for rational foundation in Islām may be regarded to
have begun with the Prophet (SAW) himself, whose constant prayer was: “God! Grant me
knowledge of the ultimate nature of things!””

In Iqbal’s own words,

“philosophy must recognize the central position of religion and has no
other alternative but to admit it as something focal in the process of
reflective synthesis.”

Iqbal’s theory of knowledge is the revolt against the spirit of false contentment and the
lack of initiative which had taken hold of the Muslim nation under the influence of those
who had neither the insight of Ghazali, nor the intellect of ‘Ibn Rushd’, and he cried out:

“No lion-heart now rides, fearless to the truth;
None now remains but slaves of creed and sect!”

The reports of the senses, according to the Qur’ān, if properly interpreted, are never
false. We must not, however, he would say, “regard it as a mysterious special faculty; it is
rather a mode of dealing with Reality in which sensation, in the physiological sense of the
word, does not play any part. Yet the vista of experience thus opened to us is as real and
concrete as any other experience.”

He does not disregard the value of intellect. To him it is not “to be used to destroy
trust in itself,” but it has to play the most important part in achieving knowledge. Intuition in
itself to Iqbal was a kind of higher intellect. He, therefore, attaches every value to intellect
and to all those senses that are responsible for repeating impressions or sensations to the
mind. He considers sense-perception of the first importance.

(1) Knowledge, though distinguished from action and essential for the establishment of
connection with the reality, is not of much use to man if not employed for the purpose of the advancement of his whole self for, if the knowledge gained is not used in the development of self, the self is bound to lose its ‘richness,’ and its spirit is sure to be hardened within itself.

(2) The definition of knowledge as given by Iqbal is “sense-perception elaborated by understanding.”

In the light of the famous lines of the Qur’an dealing with the superiority of an over angels (2: 28-31), is elaborated by Iqbal. He argues that “man is endowed with the faculty of naming things, that is to say, forming concepts of them, and forming concepts of them is capturing them. Thus the character of man’s knowledge is conceptual, and it is with the weapon of this conceptual knowledge that man approaches the observable aspect of Reality.”

Thus the theory of knowledge as understood by Iqbal is a comprehensive ideal starting from the knowledge provided by sense-perception, and ending with the knowledge provided by heart. This process is not static for the ultimate Reality cannot be grasped in full by the self. Iqbal has conveyed this idea very well in a single couplet:

“First the senses see the light of truth, and then
it mingles with the light divine,
Beyond the reach of human understanding.”

Iqbal’s Philosophy of “Amal”

Iqbal’s philosophy of action starts from a firm belief in the fundamental principles of tauhid and finds expression, first in the purification of the motive, and then in establishing a relation between the personal ego and the ultimate ego through prayer. The ego must then be developed in closer contact with its environments, conquering them and not submitting to them. Iqbal’s philosophy tries to emphasize the beauty of good acts, or ‘amal-i-sualeh’, and warns us of the act that would ruin the full development of selfhood.
Reason for Relating Religion and Philosophy

The starting point of Iqbal’s philosophy is the firm belief in taqīd—the oneness of God. “Islam, as a policy,” he says, “is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to the thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man’s loyalty to his own ideal nature.” He again asserts in his Lectures that “The essence of ‘taqīd’ as a working idea is equality, solidarity and freedom. The state, from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite human organization.

His theory of ‘khudi’ in a nutshell is the message of developing these Godly attributes in oneself. To him, the complete person was one “who comes nearest to God”.

Iqbal wanted the individual to undergo the training of obedience to law, self-discipline and self-control in order to develop his selfhood and be worthy of the responsibilities of the state.19

Principle of “Taqīd”

Islam came to unite the world on the principle of “taqīd”; and, “as a polity,” Iqbal says,

“it is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind.”

If humanity has to understand the full significance of the principle of “taqīd” as a working principle of life it must be provided with a living example by one who would not merely formulate the dominating concepts of “taqīd,” but who would also knit them into his own life and show mankind how to illumine its whole self. This preceptor must demonstrate to society the principles through which a noble, balanced and dignified life is to be led.20

Finality of Prophet hood

“The Prophet of Islām,” says Iqbal, “seems to stand between the ancient and the
modern world. In so far as the source of his revelation is concerned he belongs to the ancient
world; and in so far as the spirit of his revelation is concerned he belongs to the modern
world. In his life discovers other sources of knowledge suitable to its own direction.”

Thus, “the birth of Islām ..... is the birth of inductive intellect. This must have been
so if the real is to be lived in harmony with the ideal.21

*Ijtihād*

Accepting as final the sense of values as laid down by Islām, one may ask, what
would be the principle of movement in the structure of Islāmic society. Iqbal’s answer
would be “*ijtihād.*”

This word literally means “to exert,” but in the terminology of Islāmic law it means to
exert with a view to forming an independent judgment on legal questions “according to
certain principles.”

In formulating this independent judgment guidance is to be sought first form the
Qur’ān which says: “And to those who exert We show our path,” then from the *hadith* and
the *sunnah*, and finally by the exercise of personal judgment.22

*The Reconstruction of Religious Thought in Islām*

As far as Iqbal’s insistence on a reformulation of religious doctrines is concerned,
one has to keep in mind (1) inherent scope within the teachings of Islām for reinterpretation,
and its realistic, dynamic and forward-looking approach towards life, and, (2) the actual
predicament of the Muslims in the twenty first century—their backwardness in
technological, economic, political and intellectual fields—in the wake of dazzling progress
made by the West. He could ill-afford to side with retrogressive forces operating in the form
of ritualism, obscurantism and fanaticism. So, Iqbal’s attempt at harmonizing religion and
philosophy was motivated largely by practical consideration. His main aim was the
renaissance of dormant Muslim community by countering the forces of decadence and not
merely to indulge in abstract, academic discussion.
Chapter Two

It is with reference to this practical aspect of religion that Iqbal considers its principles to be in need of rational foundations. He finds historical support for Islam: ‘God grant me knowledge of the ultimate nature of things’. This is completely in line with his preference for religion as the basis of his thought. He is all praise for the instructional character of ‘later mystic and non-mystic rationalists of Islam.’ Yet he never admits the superiority of philosophy over religion. Iqbal stresses the dominancy of religion over philosophy as:

“Philosophy, no doubt, has jurisdiction to judge religion, but what is to be judged is of such a nature that it will not submit to the jurisdiction of philosophy except on its own terms. While sitting in judgment on religion, philosophy cannot give religion an inferior place among its data. Religion is not a departmental affair: it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man. Thus, in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis”.

Iqbal has expressed his view when elaborates his objects of the Lectures:

“...the demand for a scientific form of religious knowledge is only natural. In these lectures...I have tried to meet, even though partially, this urgent demand by attempting to reconstruct Muslim religious philosophy with due regard to the philosophical traditions of Islam and the more recent developments in the various domains of human knowledge.”

In the first lecture Iqbal emphasizes the necessity of philosophy in religion. Here Iqbal asserts that religion is more central and vital than philosophy but man is rational and creative and as such he cannot be satisfied with faith unless he finds reasons to be in agreement with it. Religion in view of its function is in greater need of a rational foundation
than even the dogmas of science. For a man who is religion as well as rational, reconciliation of the oppositions of experience is an inescapable necessity. As such thought and faith need each other for their rejuvenation. Iqbal maintains that intuition is higher kind of intellect. Iqbal thus sees no unbridgeable guilt between reason and faith—intellectual knowledge and religious experience.²⁵

In the course of his second lecture entitled “The Philosophical Tests of Religious Experience” Iqbal deals with the intellectual tests which can be applied to religious experience. Thus it will be seen that religious experience is also subject to tests similarly, those applicable to other forms of knowledge.

In his third lecture “The Conception of God and the Meaning of Prayer”, Iqbal elucidates Qur’anic conception of God, the important elements in which, from a purely intellectual point of view, are creativeness, knowledge, omnipotence, and Eternity. In the course of this lecture Iqbal comments on the description of God as light, and his remarks are highly instructive and interesting, “Personally, I think the description of God as light, in the revealed literature of Judaism, Christianity, and Islam must now be interpreted differently. The teaching of modern physics is that the velocity of light cannot be exceeded and is the same for all observers whatever their own system of movement. Thus, in the world of change, light is the nearest approach to the Absolute. The metaphor of light as applied to God, therefore, must, in view of modern knowledge, be taken to suggest the Absoluteness of God and not His Omnipresence which easily lends itself to a pantheistic interpretation.”

In his fourth lecture, Iqbal deals with the human ego, his freedom and immortality. We have already dealt with the human ego in a previous chapter. But in this lecture Iqbal explains among other things how, with all the insistence that Islam lays on the freedom of the ego, the most degrading type of Fatalism came to prevail in the world of Islam. According to Iqbal the kind of Fatalism which the European critics sum up in the word qismat was due partly to philosophical thought, partly to political expedience, and partly to the gradually diminishing force of the life-impulse which Islam originally imparted to its followers.

In the fifth lecture, Iqbal deals with the spirit of Muslim culture. According to the
Qur'an the inner experience is only one source of human knowledge, the other two sources being Nature and History; and it is in tapping all these sources of knowledge that the spirit of Islām is seen at its best. According to Iqbal, Greek thought in no way determined the character of Muslim culture. The cultural value of a great idea in Islām—the finality of the institution of prophet hood is not fully appreciated. According to Iqbal in Islām prophecy reaches its perfection in discovering the need of its abolition. In order to achieve full self-consciousness it is necessary that man must finally be thrown back on his own resources. The abolition of priesthood and hereditary kingship in Islām, the constant appeal to reason and experience in the Qur’ān, and the importance it attaches to Nature and History as sources of human knowledge, are all different aspects of the same idea of finality.

The most important characteristic of Muslim culture is insistence on a dynamic conception of the universe. It is one of the most essential teachings of the Qur'ān that nations are collectively judged and suffer for their misdeeds here and now. In order to establish this proposition the Qur'ān constantly cites historical instances and urges upon the reader to reflect on the past and present experiences of mankind. Two ideas form the basis of the Qur'ānic teachings in these connections:

1) The unity of human origin. “And we have created you all from one breath of life.”
2) A keen sense of the reality of time, and the concept of life as continuous movement in time.

If the true significance of these basic principles is borne in mind by the intellectual and spiritual leaders of mankind, the world will be a different place to live in.

The sixth lecture deals with “The Principle of Movement in the Structure of Islām”. As already remarked, the Islāmic view of the universe is fundamentally dynamic. It rejects blood-relationship as a basis of human unity. The search for a purely psychological foundation of human unity becomes possible only with the perception that all human life is spiritual in origin. Islāmic culture finds the foundation of world unity in the principle of taūhīd. The ultimate spiritual basis of all life, as conceived in Islām, is eternal and reveals itself in variety and change. A society organized on such a basis must reconcile in its life the
categories of permanence and change. But eternal principles when they are understood to exclude all possibilities of change tend to immobilize what is essentially mobile in nature. The principle of movement in the structure of Islam is *ijtihād*, and it is a great pity that this life-giving principle was never allowed to operate freely among the Muslims. Among the various causes that led to the decline of the Muslim people neglect of *ijtihād* was one of the most important.

In the seventh lecture Iqbal logically explains the necessity and importance of religion. In this he shows that the modern man being wholly over-shadowed by the results of his intellectual activity has ceased to live soulfully. In the domain of thought he is living in open conflict within himself and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite goal-hunger which is gradually killing all higher strivings in him and bringing him nothing but life weariness.

Then referring to the conditions of modernity and analyzing these conditions from philosophical and psychological stand-points, Iqbal comes to the conclusion that “religion is a deliberate enterprise to seize the ultimate principle of value and thereby to reintegrate the forces of one’s own personality is a fact which cannot be denied”.

Iqbal presented his message through a cosmopolitan and a universal outlook. Through his poems he explains many fundamental principles of Islam and tried to expose Islam’s rational and universal nature. He constantly referred to the Muslim heroes and personalities to express his thoughts. This caused the way for some Westerners to label him as a communal and sectarian.

Repling to the charge of Mr. Dickinsons –“While his poetry is universal, his application of it is particular and exclusive,”- Iqbal says:

“This is in a sense true. The humanitarian ideal is always universal in poetry and philosophy, but if you make it an effective ideal and work it out in actual life you must start, not with poets and philosophers, but with a society exclusive in the sense of having a creed and well-defined outline, but ever enlarging its limit by
example and persuasion. Such a society has so far proved itself a
more successful opponent of the race idea which is probably the
hardest barrier in the way of humanitarian ideal... While I have the
greatest love for Islām, it is in view of practical and not patriotic
consideration as Mr. Dickinsons thinks that I am compelled to start
with a specific society, e.g., Islām... Nor is the spirit of Islām so
exclusive as Mr. Dickinsons thinks. In the interest of universal
unification of mankind the Qurʾān ignores the minor differences and
says—“Come let us unite on what is common to us all.”
Further he points out that it is philosophically impossible to ignore a social system
which exists with the expressed object of doing away with all distinctions of caste, rank or
race, and which, while keeping a watchful eye on the affairs of the world, fosters a spirit of
unworldliness so absolutely essential to man in his relations with his neighbours. This is
what Europe lacks and this is what she can still learn from the Muslims.

The good fortune to respect and observe the commands of God and the sacred Apostle
is a divine gift but to explain and publicize these injunctions and to impress them upon the
hearts and minds of the people has fallen to the lot of the inspired poets to whose “sweet
word”. Iqbal has alluded in his inimitable style in the following verse:

“Gabriel is Yours, Mohammad Yours, Yours the Qurʾān
But this sweet word Your interpreter or mine?”

An instance for Allama’s philosophical observation and logical explanation.
Why was Islām revealed in Arabia?

“The Allama observed that the desert wandering Arabs were never civilized. Since
civilization eventually led to the down fall of people that trust of Islām could not be placed
in hands of a community than could fall a prey to the dissipation and luxuriousness that
inevitably follows in it’s wake. Thus, whenever Muslims, outside Arabia, would be caught
in the grip of decay and ruin they would lack to that desert land and it’s study, nomadic
people for warmth, light and movement.\textsuperscript{30}

Here in Iqbal we can find a philosopher who gives logical foundations for the teachings of Islam and presents Islam as a perfect religion before the mankind. Iqbal fully appreciated the worth of Muslim learning and believed that its revival in the contemporary era can bring new hope for mankind as whole. Iqbal appears to have drawn up some sort of a programme for bringing about this renaissance first by discovering the original works of Muslim savants and then by disseminating the true spirit of Islamic religio-philosophical thought among the Muslims. For this purpose he visualized the need for educating and training young Muslims in the fields of Islamic philosophy, history, theology and jurisprudence as well as in modern Western thought. They would have to be equally proficient and specialized in the study of Greek, Muslim and Western thought. Only then would they be able to do full justice to the essential spirit of Islam-the well being and regeneration of the mankind. Iqbal said in one of his interviews:

"Islam, in my opinion, is the only positive system that the world possesses today provided the Muslims apply themselves to it and rethink the whole thing in the light of modern ideas.\textsuperscript{31}"

\begin{thebibliography}{99}
\bibitem{3}Asif Iqbal Khan, \textit{Some Aspects of Iqbal's Thought}, Islamic Book Service, Lahore, November 1977. pp.x-xi
\bibitem{4}Ibid. pp.45-47.
\bibitem{5}Sri Aurobindo and Iqbal: \textit{A Comparative study of Their Philosophy}; pp. 72-73
\bibitem{6}Holy Qur'an, 57:3.
\bibitem{7}Sri Aurobindo and Iqbal; \textit{Op. cit.} p. 73.
\bibitem{8}SA Vahid, \textit{Introduction to Iqbal}. Pakistan Pub's, Karachi. pp.28-29.
\end{thebibliography}
9 Ibid, pp.30-32.
10 Ibid, pp.32-33.
11 Ibid, pp.34-35.
12 Abdul Hai, Op 'cit. p.1
13 Bhat, Op 'cit. pp.23-26
15 Ibid, p.53
16 Ibid, pp.58-60
18 Ibid, p.94.
23 Asif Iqbal Khan, Op 'cit. pp.4-5.
26 Abdul Hai, Op 'cit. pp.73-74
27 Bilgrami, Op 'cit. pp.11-12.
28 Ibid, pp.11-12
30 Mohammad Asif Kidwai, Op 'cit.p.4
31 Ibid, p. xvi