

Iqbal's Response to Modern Western Thought: A Critical Analysis

Dr. Mohammad Nayamat Ullah

Associate Professor

Department of Arabic

University of Chittagong, Bangladesh

Abdullah Al Masud

PhD Researcher

Dept. of Usuluddin and Comparative Religion

International Islamic University Malaysia (IIUM)

ABSTRACT

Muhammad Iqbal (1873-1938) is a prominent philosopher and great thinker in Indian Sub-continent as well as a dominant figure in the literary history of the East. His thought and literature are not simply for his countrymen or for the Muslim Ummah alone but for the whole of humanity. He explores his distinctive thoughts on several issues related to Western concepts and ideologies. Iqbal had made precious contribution to the reconstruction of political thoughts. The main purpose of the study is to present Iqbal's distinctive thoughts and to evaluate the merits and demerits of modern political thoughts. The analytical, descriptive and criticism methods have been applied in conducting the research through comprehensive study of his writings both in the form of prose and poetry in various books, articles, and conferences. It is expected that the study would identify distinctive political thought by Iqbal. It also demonstrates differences between modern thoughts and Iqbalic thoughts of politics.

Keywords: Iqbal, western thoughts, democracy, nationalism, secularism

1. INTRODUCTION

Iqbal was not only a great poet-philosopher of the East but was also among the profound, renowned scholars and a brilliant political thinker in the twentieth century of the world. The contemporary scholars acknowledge his influence in modern movement. His literature was a source of inspiration for the hopeless Muslims who had subtle ability, potential and intellectual capability. He endeavoured substantially for the sake of mankind. He can be best described as the embodiment of "being a beacon of light in the dark night of the wilderness" (Khalil, 2000:182), a characteristic most needed for the Muslim *Ummah*. Iqbal was a 'warner' who made a clarion call to the oppressed of the world to rediscover the infinite sources of their creative power and develops their faith. His message was not simply for his countrymen, nor for the Muslim *Ummah* alone but for the whole of humanity (Munawwar: 1982). This is study investigates modern western thoughts of Iqbal from Islamic perspective. It also attempts to clarify Iqbal's position on the modern Western political philosophy. In particular, his views on democracy, nationalism, secularism, capitalism, socialism and Liberalism are analyzed.

2. BIOGRAPHICAL SKETCH OF IQBAL AND HIS WORKS

Iqbal was born at Sialkot in the Punjab province of present Pakistan on 9 November, 1877. He hailed from a family descended from Kashmiri Brahmins of Supra-caste¹, who had embraced Islam in 17th Century (Mustansir: 2006). Iqbal refers to his Brahmin ancestry in several writings. His father Shaikh Noor Mohammad was a skilled and enterprising businessman but a pious Sufi saint and a God loving man (Munawwar: 1982). His mother Imam Bibi was a generous and kind but also a deeply religious woman.

Iqbal completed his early education in Sialkot and migrated to Lahore, Pakistan in 1895. He studied under a teacher named Maulvi Mir Hasan (1844-1929), who was a renowned scholar of Islamic Studies, Persian and Arabic. His teacher was impressed by the inborn poetic talent of Iqbal and encouraged him to continue his writing (Munawwar: 1982). On May 5, 1893, Iqbal was admitted to the Scotch Mission College² in Sialkot and successfully passed his intermediate examination in 1895. At the same year he got enrolled at B.A. in the Lahore Government College. In 1897 he graduated and got admit in the same collage for Master's Program in the Department of Philosophy. Iqbal's academic performance was excellent and continued brilliant record result at all level and won many gold medals (Mir, 2006).

At Lahore Iqbal came under the influence of Sir Thomas Arnold, who was a profound professor in Philosophy and had a echoing insight in Arabic and Islamic Studies. Thomas's role influenced him to study the Western thoughts and instigated him into the modern methods of criticism. In 1899, he obtained the Master's degree and was appointed as a Macleod Reader in the Oriental College, Lahore, whereas in March 1904, he joined as an assistance Professor in the Department of Philosophy and English at the Government College, Lahore (Hafeez: 1971). As Iqbal was advised by Thomas Arnold, he intended to go Europe for higher education in 1905. Iqbal studied both in England and Germany. He studied in England at the Lincoln's Inn qualifying for Bar (Hilal: 1995) as a barrister and at the Trinity College of Cambridge, where he studied with R. A. Nicolson, a renowned orientalist and John M. E. McTaggart, idealist Metaphysician. At the same time he went to Germany and got admitted in the University of Munich, where he was awarded his PhD degree on his dissertation entitled "The Development of Metaphysics in Persia" on November 4, 1907 (Hilal: 1995).

Iqbal returned from Europe to Lahore in August 1908 (Vahid: 1948) and began his professional career as Professor, lawyer and poet. During his study in Europe, he developed his ideas and thoughts, where "he was vivacious, gregarious, eager to engage himself in scholarly discussion with his juniors and superiors and politely self-assertive" (Hilal: 1995:36). His stay in Europe provided him with the opportunity to observe carefully the realities of Western societies. At his time, the modern methods of criticism in true sense had not been developed in India. As Iqbal employed the method of comparison between Islamic thoughts and Western ones, critical analysis of then several philosophical aspects and so on, he was regarded as one of the pioneers of the modern methods of criticism. He realized the shortcomings and dark aspects of modern Western civilization, where chaos and crisis are visible in human life more than ever. That is why,

¹ According to Vanina, in mediaeval Indian regions there existed big supra-caste bound by status, corporate interests and common socio-ethical and moral values (2012: 139) which oversaws the political, economic and juridical spheres of everyday existence (Gadgil & Guha, 1993: 113). This supra-caste presupposed a certain hierarchy, and contradictions and conflicts within each of them (Vanina, 2012: 134). There are various castes; however, in Indian societies who are peculiar in terms of beliefs, culture and social phenomenon which explanation is not relevant to this article. As long time ago, Iqbal's ancestors embraced Islam, generation after generation the influence and traditions of castes gradually disappeared

² This college was later renamed Murray Collage, which exists under that name.

he highly criticized Western political thoughts and civilization as well. Although, Iqbal spent his time in law practice, cultural activities and literary works, he later took part in politics and became an elected Legislative Council of the Punjab in 1926. In 1930, he was appointed president of the annual session of the Muslim League and delivered a remarkable address which led to a new idea of a separate Muslim state in Indian subcontinent. (Mujahid: 1986). He also represented India at the Round Table Conference in London in 1931 and 1932 (Vahid: 1948).

Iqbal was a creative author in both poetry and prose as he left prolific intellectual works for the next generation. He wrote 17 books in Persian, Urdu and English. Among his 12,000 verses of poetry, about 7,000 verses are in Persian³. *Asrar-e-Khudi* (Secrets of the Self) was the first work of Iqbal in Persian composed in 1919, which deals with human personality or individual self. *Bang-i Dara* (The Call of the Caravan Bell) was the first work in Urdu which was written in 1924 (Hilal: 1995). Iqbal also composed two books in English on the topic of “*The Department of Metaphysics in Persia*”, which is a valuable contribution in the history of Muslim Philosophy, and “*The Reconstruction of Religious Thought in Islam*”, where he attempted to restructure the history of Islamic thought. Besides these, he wrote hundreds of articles, short essays, and letters as well as issued several statements. All these publications would help researchers to understand the real perception of Iqbal in various subjects. It is stated by Ali (1978:17) that, “... a leading exponent of recent interpretations of Islam, Iqbal was in correspondence with people from all walks of life. Religious leaders, journalists, politicians and scholars were his life-long correspondents with whom he exchanged views on various subjects”. William O. Douglas, justice of the Supreme Court of USA says: “that (Iqbal's) simple tomb is a place of pilgrimage for me. For Iqbal was a man who belonged to all races; his concepts had universal appeal. He spoke to the conscience of men of goodwill whatever their tongue, whatever their creed” (Hafeez, 1971).

Among the Muslim scholars of South Asia, Iqbal was the first who defined the concept of state in Islam. In 1930, Iqbal delivered a famous presidential speech at Allahabad where he pointed out a way for the political deadlock in the Indian subcontinent. He also stated: “I would like to see the Punjab, North West Frontier Province, Sindh and Baluchistan amalgamated into a single state of self- government within the British Empire or without the British Empire...I therefore, demand the formation of a consolidated Muslim state in the best interests of India and Islam” (Sing & Roy, 2011: 174). This statement proves that Iqbal wanted a Muslim state for the Muslims in North- West of India where Muslim could develop and nurture their culture, religion, language, literature besides other religious communities of India. For long time of the past, two religions (Muslims and Hindus) were dominating. To the great extent peace, social security and justice in India were dependent on their mutual understanding. Islamic ideologies of unity, equity, humanity and justice played an important role through ages all over the globe in alleviating any differences among human beings. Indeed, Iqbal emphasized this fact. Thus, he also believed that the peace and prosperity of India would depend upon Muslims and Hindus when the spirit of mutual understanding, love and unity in diversity will be maintained. However, he sought a separate state for Muslim; to maintain the spiritual life of Muslim community; to protect the Muslim culture from harmful influences⁴ and rapid invasion of un-Islamic elements. In the beginning of 1938, Iqbal's health sharply declined and it took a serious turn for the worse on March 25, 1938. Finally, he passed away at 5:15 in the morning on April 21, 1938. Rabindronath Tagore sent a condolence message as soon as he heard the demise news of Allama Iqbal that, “*The death of Sir Mohammad Iqbal has created a void in literature which like a deep wound, will*

³ <http://www.poemhunter.com/allama-muhammad-iqbal/biography/> Retrieved on 20-07-2016, and https://en.wikipedia.org/wiki/Muhammad_Iqbal Retrieved on 07-10-2016

⁴ Harmful influences or behaviours that are not allowed in Islam like polytheism, injustice and any unethical behaviour such as free mixing, drug addiction, illegal sexual relation and so on.

take a long time to heal. India which occupies but a limited place in the world can ill afford to lose a poet whose poetry has such appeal” (Maire, 1981: 4).

3. IQBAL ON MODERN WESTERN THOUGHTS

Muhammad Iqbal was not only a prominent scholar, writer, poet and philosopher but also he was a political and social reformer of the Indian subcontinent. He was the first personality who generated a unique idea of an independent Muslim state in Indian subcontinent. Through His scholarly writings he more detailed his philosophical thoughts and ideas, especially his political ideas. His political thoughts are deeply rooted in Islamic values which are derived from the Holy Quran and the Sunnah. According to Iqbal, “Islam believes in a universal polity- a politico-religious system or social polity- based on fundamentals that were revealed to the Prophet” (Sh. Muhammad Ashraf, 1952:238) His attention was to protect the Muslim Ummah from the attack of Western thought and to encourage and preserve their own cultural heritage and thoughts.

3.1 DEMOCRACY

Democracy is a political system of a state and government where sovereignty and power belong to the majority people and the government is elected by people’s opinion through election. That is why democracy as a political ideal was defined by Abraham Lincoln as “Democracy is a government of the people, for the people, by the people”, while Alex Woolf (2007:4) described it as “a system in which people decide matters together, or collectively”. Haneef Nadvi (1973:205) explains that, “Democracy is composed of two Greek components; one means the people and the other means government and law”. Technically, democracy is applied to a system of government for the majority.

Iqbal was a democrat, who was actively involved with the politics of Indian subcontinent. In 1926, Iqbal participated in the election, where he was elected to the Punjab Legislative council. L.S. May (1974:179) states that Iqbal was “an active member of this Council, speaking often on land revenue and taxation, demanding greater justice in land assessment and even land revenue deductions in hardship cases”. Although Iqbal preferred democracy, he has pointed out some demerits in this regard. Iqbal opposed the Western democracy as it is a methodology rather than an ideology or philosophy (Qureshi, 1983). He had his own observations and he suggested a new term known as ‘spiritual democracy’⁵ (Iqbal, 2011a:180), which is based on the Quranic teaching. This spiritual democracy means, “A democracy where laws of God Almighty are observed and enforced” (Munawwar, 2001:142). In Western democracy, sovereignty belongs to the people. As opposed to this, sovereignty in Iqbal’s “spiritual democracy” belongs to God alone, which is an inseparable part in the Islamic world-view.

Iqbal was a lover of innovations. That’s why when democracy evolved as a system of government; he welcomed it as thought that the new system might be helpful in alleviating the sufferings of the exploited and oppressed people (Abbas, 1997: xxiii). But he soon realized its serious drawbacks and became a strong critic of the Western democratic form of government where persons are counted, not weighted; it is a material fact but not of personality, which is a spiritual fact. He says that, Democracy is a form of government in which People are counted but their worth is not assessed (Iqbal, 1941:150). According to him, humanity needs three things today “a spiritual interpretation of the universe, spiritual emancipation of mankind and basic

⁵ The Spiritual democracy is based on the principle of *Tawhid*, which speaks about unity of thoughts, action and value across humanity (Begum, 2001: 21). In case of spiritual democracy the Quran, Prophet’s Tradition, Ijma and Qiyas are the Sources of the Islamic law, which would be interpreted according to the demand of ages. This kind of democracy distinguishes man with significance that is sacred kind. ‘This democracy also recognizes value of individual and rejects blood relationship as a basis of human unity’ (Iqbal, 2011a:116).

principles of a universal import directing the evolution of human society on a spiritual basis” (Iqbal, 1983: 179).

Iqbal opposes the concept of Western democracy and promotes that of spiritual democracy. In fact, spiritual democracy is a form of government which is related to the ideological State of Iqbal. He therefore, explains “Let the Muslim of today appreciate his position, reconstruct his social life in the light of ultimate principles, and evolve out of the hitherto partially revealed purpose of Islam, that spiritual democracy is the ultimate aim of Islam” (Iqbal, 1983: 180).

He carried out democracy on the position that “it gives the individual a maximum of freedom and a fair play to his potentialities and capabilities” (Qureshi, 1983: 216). According to Iqbal’s thought, modern democracy in the West is covered by old instrument and it is a destructive, unjust and a dangerous weapon in the hands of imperialism and capitalism (Matthews, 1993). Iqbal indicated the reasons of moral and cultural decay of the people of the East and the West who cannot see realities unveiled (Matthews, 1993). He says that the origin of our diseases is slavery and imitation, the root of disease in the West is its democratic organization. He criticized the democratic organizations of the West and points out those western democratic institutions are old wines in new bottles. (Khan, 1992:54). He discarded the concept of European democracy is divorced from religion or belief, which is not only irreligious and faithless but also formed by the capitalists for their own sinister designs (Maruf, 1977: 77). Iqbal’s criticism, however, was not against democracy but towards its demerits only. He accepted some of the principles of democracy which was guided by the Muslim concept of democracy; it was somewhat alternative from modern western democracy. Iqbal opposed the secular and material orientation of the philosophy of democracy. It can be said that, he accepted only those principles of democracy which are compatible with Islamic philosophy but rejected those principles which he thought incompatible with Islamic Philosophy of life and Islamic polity.

3.2 NATIONALISM

Nationalism is a modern thought of politics in contemporary world. It is stated by Louis L. Snyder that, “it is a condition of mind or sentiments of a group of people living in a geographic area; speaking a common language, possessing a literature in which their aspirations are expressed, attached to common traditions and customs, venerating their own heroes, and in some cases having the same religion (Subba, 1999: 5). In the past, man’s trustworthiness was related in different forms of political organization, social authority, and ideology based on tribe or clan, dynastic or city state, the Church or religious community instead of present forms of nation-state. During the last decades of the 18th Century, we first find the concept of nationalism in England, which influenced public and private life (Hilal, 1995). Western nationalism is based on geography, language, race, customs, traditions, common ideals etc. It is materialistic and earth-bound which demands loyalty to racial, linguistic and territorial gods, not to divine spirits. Iqbal states that, “Western nations are based on territory and race, whereas the strength of your community rests on the might of your religion” (Munawwar, 1982:130).

Iqbal was a keen nationalist during his student life but he became a Universalist at the end of his career (Dar, 1981). According to Iqbal, Nationalism has many demerits and disadvantages that cause the hostility, conflict and aggression in the world which results in war. It leads to a narrow and racial discrimination and political conflict which usually opposes the relationship of humanity at large. However, he criticized nationalism as it is against the spirit of Islam. Islam and nationalism cannot go together. Iqbal (1979:159) states: “Islam is neither Nationalism nor Imperialism but a League of Nations which recognizes artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members”. Nationalism is the main obstacle towards establishing Muslim Ummah or Universalism based on Islam. Iqbal wrote a letter to professor R. A. Nicholson in which he said:

Nationalism is a belief based on race and colour, which is hostile to the world and humanity. The people, who love the humanity, should start a war against the innovation of 'Satan' (Afzal, 1978:54). On the other hand, the migration of the Prophet from Makkah to Madinah is a symbol of Muslims' freedom from local attachments. Iqbal says that, "China and Arabia are ours; India is also ours. We are Muslims; whole world is homeland of ours" (Iqbal, 1997:243). It signifies that Islam is not territory-bound. It does not depend upon a particular land but it belongs to all lands.

Iqbal also opposed the concept of territorial nationalism, which is the root of social and political discord. He says: "the basic scheme of Western Imperialism was to dismember the unity of Muslim World by popularizing territorial nationalism among its various components" (Mu'ini, 1963: 222). In his views, imperialism arises through territorial nationalism, which results in too much suffering for humanity. "People lose their lives and billions of dollars in money is spent in the wars; which could be utilized for the welfare of humanity". (Khan, 1982:65). He also says that, "I am opposed to it because I see in it the germs of atheistic materialism which I look upon as the greatest danger to modern humanity" (Hilal: 1995:247).

However, Iqbal clearly differentiates modern nationalism in a political sense with patriotism as a virtue. He never does not confuse between nationalism and patriotism and draws a clear line between the two concepts. He rejects nationalism while respects patriotism. Patriotism is one's love to one's country, is a part of Muslim faith (Iqbal, 1948). Actually, Iqbal's rejection of nationalism is not a rejection of love for the homeland. It is a condemnation of the modern concept of a nation. His concept of nationalism not only contains both universalism and patriotism, as we have seen, but also Islamic humanitarianism. His concept gives us a message of Islamic brotherhood. It may be conclude with his speech that, "Only one unity is dependable, and that unity is the brotherhood of man, which is above race, nationality, colour or language" (Iqbal, 1948: 203).

3.3 SECULARISM

In the west, along with nationalism, a new political thought arose which was known as secularism, "came about at the cost of a bitter struggle against a dominant religion; the Catholic Church" (Maclure and Taylor, 2011: 14). Secularism "is opposed to religion" and "is to hostile to religion" (Heng, Siam-Heng and Liew, 2010: 7) while at the same time, it guarantees "religious freedom" and "equality of all citizens" (Javid, 2003: 297) by the state. Sometimes secularism means the separation of religious spiritual life from politics, the separation of life- hereafter from the worldly life where morals, state and worldly matter should remain independent of religion. However, in the comments of Rizvi, the basic of secularism is based on two principles (Ali, 2015:119-120):

1. Separation of religion from politics
2. Acceptance of religion as purely and strictly private affairs of individuals having nothing to do with the state.

In Iqbal's views, "secularism does not mean aloofness from the spiritual values, it means acceptance of universal spiritual values coupled with a respect for the right of each religious group to indoctrinate its followers and to care for their spiritual needs" (Hilal, 1995: 255). He took secularism from the spiritual sense rather than material sense as pictured in the west. Iqbal was influenced by environment in India, where secularism is considered different from the western concept, where there is no anti-religious bias and equal respect to all religions is shown (Hilal, 1995).

On the other hand, Iqbal criticized politics, where religion is considered as independent and private entity, "is a defective one and it is shame for humanity" (Khan, 1982:55). In this point

Iqbal comments that “Satan” as saying: “There is no need for my presence in the world as there are enough devils in the shape of politicians in western democracy” (Malik, 1998: 336). According to Iqbal, Western politics is irreligious and faithless (Iqbal: 1979) which is a cause of many ills and has evolved as a free monster and separated from church (Iqbal, 1983).

Iqbal advised the Muslim *Ummah* to reject this irreligious and faithless political thought of the West. On the other hand, he perceives that religion offers the feelings of love with each other, sacrifice for others and welfare for humanity. He tried to attach great importance to religion in the private as well as social life of man. He also advises to follow religion, instead of western secular thought. Therefore, Iqbal invited Muslim *Ummah* to follow this straight way leaving the negative Western politics.

According to Iqbal, the idea of State is more familiar than other ideas existing in Islam. He rejected the differences between spiritual and temporal domains: “In Islam the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of mind with which the agent does it” (Iqbal, 2011a: 154). He also rejects the dualism of Church and State which he says is not supported by Islam. He said: “In Islam, it is the same reality which appears as Church looked at from one point of view and State from another. It is not true to say that the Church and the State are two sides or facets of the same thing” (Iqbal, 2011a: 154). He further says that “The Islamic idea of the State must not be confounded with the European idea of separation of church and State. The former is only a division of functions as is clear from the gradual creation in the Muslim state of the office of Shaikh-ul-Islam and Ministers; the latter is based on the metaphysical dualism of spirit and matter” (Saeed, 1972:373). He did not like the dualistic views of Turkish Nationalists, who assimilated that,

“the idea of separation of the Church and the State from the history of European political ideas...when the State became Christian, State and Church confronted each other as distinct powers with interminable boundary disputes between them, such a thing could never happen in Islam” (Iqbal, 2011a: 155).

Iqbal believes in theocratic state which is ruled by God. He advocates three fundamental, which are: (1) human solidarity; (2) equality; and, (3) freedom. These three principles represent the essence of *Tawhîd* (Unity of God). As he said:

“The essence of *Tawhîd* 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. In this sense the state in Islam is a theocracy, not in the sense that it is headed by a representative of God on earth who can always screen his despotic will behind his supposed infallibility...The state according to Islam, is only an effort to realize the spiritual in human organization [and] in this sense all state, not based on mere domination and aiming at the realization of ideal principles, is theocratic” (Iqbal, 2011a: 154-155).

The ideological state of Iqbal affords equal opportunities to the people where every citizen of the state is encouraged to perform the best in the service of God and humanity (Saeed, 1972). He also states that, “In an ideological State of Islam the supreme power of the sovereignty enjoyed by the head of the State is limited by the sovereignty of God” (Saeed, 1972: 376). Iqbal declared his stance against all forms of state-worship and aligns with those who regard the state as an agency whose main purpose is to create the conditions necessary for the development of human individuality (Siddiqi, 1983). Islam aims to establish a state based on the principles of Unity of God which is not opposed to national preservation, and this is the ultimate goal of Islamic ideology. According to Iqbal, “the Muslim national state is essentially an ideological State and not one based merely on racial or geographical factors”(Saeed, 1972: 378).

Iqbal praised the system of Caliphate, because it was republican system formed by election. Through the election the collective will of the Ummah operated through the elected individuals. According to Islamic political thought, the Muslim Ummah is based on the equality among Muslims where there are no issue of caste, no priesthood and class. A person is free to nurture himself and can enrich his talents for society prescribed by state. The leader and worker, ruler and ruled, king and citizen are equally treated in the eye of law. "From a legal standpoint, the Caliph does not occupy any privileged position. In theory, he is like other members of the common-wealth. He can be directly sued in an ordinary law court"(Grover, 1993: 532). Iqbal also mentions two propositions (Hilal, 1995) for the Muslim political constitution. Firstly, The Law of God is absolutely supreme. Secondly, there is absolute equality of all the members of the community.

3.4 SOCIALISM AND CAPITALISM

Socialism and Capitalism are both the modern political economic thoughts of the West. Socialism is a system where the means of production, such as money and other forms of capital are owned by the state or public (<https://www.thebalance.com/the-characteristics-of-capitalism-and-socialism-393509>) while Capitalism is a means of production which are owned by individuals or "the explicit recognition of private property" (Hoppe, 2007: 10). Under a socialist system, each and every one efforts for wealth that is managed through government where there is no market. Government is responsible to look after health care as well as all system of a state; the equal distributions of wealth among the people are emphasized. On the other hand, under capitalism, one works for his own wealth. An individual can operate his own private companies. All wealth is owned by individual where he is independent earning money and property.

Iqbal has briefly expressed his opinions on capitalism and socialism, mainly on its merits and demerits. He opposed to the materialistic view of the world which is why he didn't accept the irreligiousness and materialistic interpretation of modern socialism and capitalism. As Iqbal (2011b:57) said:

"Both (System) have an impatient and intolerant soul, neither knows God and both deceive man...Socialism brings the rout of science, religion and art, capitalism detaches the soul from the body and from the arm takes bread. Both systems bring me at last to water and clay, both has a bright body and a dark heart".

Iqbal was sympathetic to the spiritual socialism related with Islam. According to Iqbal socialism was identical with Quranic teaching. Islam and socialism have same purpose to do work for safeguard the economic condition of all people. Iqbal emphasized on social justice which is directed by Islam. On the other hand, capitalism is associated with imperialism in Iqbal's experience. He didn't support capitalism where wealth is owned by capitalists, because Islam protests social and economic evils which stem from capitalism. (Iqbal, 1998). He also presents the real picture of capitalist society in his poems, where he manifests the real scenario of wretched condition of workers and labours labourers and arises a question that, "O! God, you are just and all powerful; then why? The life of workers is extremely miserable" (Iqbal review, 1992: 87). He wished to see the end of the greed of the capitalists and industrialists and was interested for the betterment of the workers.

3.5 LIBERALISM

Liberalism is a political doctrine that enhances the freedom of individual thoughts and equality. This Western ideology is based on two principles: Individualism and liberty. According to Iqbal, liberalism guides a man to destruction, unethical and inhuman acts. An individual, who has boundless freedom of thoughts and liberty, could be risky for the nation. God has given liberty

of thought which is limited while unlimited liberty of thought is a devil's innovation (Iqbal, 1983). Iqbal clearly pictured out the Western World (Iqbal, 2011b), which cannot be safeguard for Muslim Ummah. It neither can save them from their own created problems nor can show them solution for prosperous life.

However, Iqbal warns Muslim Ummah about the adverse effects of the Western thought of liberalism. It can destroy the unity and stability of Muslim brotherhood and would spread the seeds of conflicts, discord and hate among Muslims. And it destroys the Muslim unity, which is the most essential principle of Islamic ideology. Iqbal disclosed his opinions in one of his lecture that,

“We heartily welcome the liberal movement in Modern Islam; but it must also be admitted that the appearance of liberal ideas in Islam constitutes also the most critical moment in the history of Islam. Liberalism has a tendency to act as a free of disintegration...Further our religious and political reforms in their zeal for liberalism may over step the proper limit of reform in the absence of a check on their youthful fervour” (Iqbal, 2011a:162-163).

4. CONCLUSION

Iqbal's thoughts are deeply embedded in the Holy Quran and the Sunnah as well as rooted from traditional Islamic point of view. According to him, it is ridiculous to recognize any of the Western concept or ideology without any critical analysis as it is also irrational to refuse any Western concept and ideology only because it originated in the Western societies. He promoted and concentrated on the distinct Islamic terms and terminologies on the proper directions of the Quran and Sunnah as well as on the history of the Muslim civilization. However, it is clear that Iqbal accepted some principles of Western thoughts that are compatible with Islamic Shari'ah which does not mean that Iqbal has totally accepted Western thoughts. The secular principles of Western thought are far away from the Islamic *Shari'ah* and inconsistent Islam, and is therefore rejected by Iqbal.

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