
UNIT 11 MOHAMMED IQBAL: COMMUNITY, RELIGION AND MODERNITY*

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11.0 OBJECTIVES

This unit will introduce you to the main currents in Iqbal's thoughts. After studying this unit, you should be able to:

- Explain Iqbal's views on community as distinct from national community
- Know Iqbal's unique conception of religion
- Have an idea what modernity is and its profound influence on thinkers like Iqbal
- Know Iqbal's contemporary significance in the Indian subcontinent

11.1 INTRODUCTION

Iqbal was born in 1873 in Sialkot in British India to devout parents who imparted Islamic education to him at an early age. For his secondary education he attended both an Islamic school as well as a missionary school imparting English education

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on British lines. For his graduation, he went to Government College Lahore where, after obtaining his degree in Philosophy, English Literature and Arabic in 1899, he was appointed as a lecturer in the Philosophy Department. During this time Iqbal also made a name for himself as a poet. In 1904 he composed *Tarana-e-Hind*, popularly known by its first lines *saare jahan se achcha*, which carried a message of love for Hindustan and its people, united beyond religious identities. The song is sung to this day in India as a popular nationalist composition. In 1905, Iqbal went to Europe for further studies. He obtained a degree in Law from Trinity College, Cambridge and a PhD degree from Munich University. After returning to India in 1908, subsequently Iqbal left his teaching career and started practicing law in Lahore, the city where he spent his life. Soon he became well known as a poet and thinker in the sub-continent.

In Europe Iqbal was introduced to the ideas of leading western philosophers as well as to influential contemporary Islamic thinkers. It was in Europe that Allama Iqbal began to ponder methodically on civilisational questions. Although he was profoundly influenced by western philosophers like *Nietzsche* and *Bergson*, he began to develop a critique of dominant western political and cultural forms. Most notably, he could see the divisive nature of national identities. Iqbal saw a solution to divisions produced by nations and moral dilemmas generated by modernity in Islamic ideas of universal brotherhood and ethics.

On his return to India, Iqbal devoted himself to these questions: How to advocate a model of polity and society on Islamic principles of universalism rather than on divisive nationalism? How to understand Islam and Muslim community in the light of modernity? What are the problems with modernity?

In contemporary India and Pakistan Iqbal is often portrayed as the spiritual father of Pakistan. Iqbal was associated with a host of Muslim organisations including the All India Muslim League till his death in 1938. It was at the Allahabad session of the Muslim League in 1930 that in his presidential address Iqbal outlined his idea of a political framework to ensure welfare of Muslims. In his speech he envisioned an autonomous state along Islamic lines in the north-west of India. Usually, this vision is held to be the *birth* of the idea of Pakistan. Yet, for Iqbal such a state was desirable not because of his hatred of other religions in the sub-continent, nor for his love for a separate nation, but because he believed that an Islamic polity and society could lead to fullest development of man and eventually to universal brotherhood, as against the western political ideas which divide people along national lines. Scholars have tended to see Iqbal variously as an ‘Islamist,’ ‘a reformer,’ and a ‘third world nationalist.’ This suggests the difficulty of putting Iqbal in ideological pigeon-holes. It is important not to reduce the whole range of philosophical, religious and civilisational concerns of Allama Iqbal to demand for a separate nation.

11.2 COMMUNITY

In *Rumuz-e-Bekhudi*, The Secrets of Selflessness, Iqbal writes:

Let not this unity go from our hands,

And we endure to all eternity. . . .

Our Essence is not bound to any Place;

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For Iqbal the unity among Muslim community (*millat*) is the foremost political and spiritual goal. While Iqbal recognises different forms of community based on caste, place of birth, profession, language and other identities, the highest community for him is the one based on faith in one God and principles of Islam.

As a spiritual ideal the community offered security, preservation and spiritual goals to the individual. Since Iqbal saw the spiritual development of individual ego (*khudi*) as the most important goal for a person, a community organised on spiritual lines provided the most appropriate conditions for development of the ego. A community organised on Islamic ethics ensured the full development of the spiritual capacities of an individual. If one part of Iqbal's thought emphasised the development of individual ego (*khudi*) as a means to spiritual salvation, the other part laid stress on the force which harmonises the individual ego with the social ego (*bekhudi*) of a community organised on ethical and spiritual principles of Islam.

For Iqbal the spiritual development of an individual is intrinsically linked with the community being organised on spiritual lines. It is easy to see that such an organisation of community will require implementation of the Islamic system of ethics in all walks of social life. Thus, for Iqbal a fully vibrant Islamic community is at the same time the basis of polity. Unlike western systems of thought which make a distinction of a private realm of personal religion and a public realm of politics, for Iqbal the private and the public cannot be separated in the development of the individual. For him the personal spiritual ends and the social and civil laws are all geared to manifest the same religious and spiritual ethics. Thus, an ideal community will be socially and politically organised along the lines of Islamic ethics.

11.2.1 Towards a Global Religious Community

China and Arabia are ours, Hindustan is ours—

We are Muslims, our homeland is the whole world.

-From Tarānā-e-Millat, Song of the Community, 1910

It was evident that for Iqbal what was of highest significance was the religious community (*ummah* or *millat*) which transcended national, territorial and immediate identities. Islam offered the value of human brotherhood irrespective of class, caste, colour and racial distinctions. Iqbal saw in it the basis of an equitable and harmonious society. In addition, while emphasising the individual's quest for God, Iqbal pointed out that this could take place in a society based on Islamic principles of brotherhood and equality. A society which is organised on the lines of righteousness, which recognized equality of human beings, rejects distinctions of class and race, and accepts the superiority of none but God, offers the best conditions for the individual to develop their best potential and attain spiritual development. For this reason, Allama Iqbal was *critical of nationalism*

which divided humanity along the lines of race, religion or language. An Islamic community is not limited by time and space, while a national community is subject to vagaries of politics, territory and history. While nations may be important for immediate organisation of society, an ideal nation ought to be subordinate to the global Islamic community organised around higher spiritual principles.

Several features of Iqbal's religious community can be identified. Iqbal's community is *universal* because it is a bond between human beings transcending all temporal boundaries. The community is not only spiritual, based on faith in one God, but also 'material' because it seeks to organise social relations and laws according to Islamic principles. The community is geared towards realisation of God's principles and justice. It is a community which is *non-territorial* and *internationalist* because its identity does not derive from belonging to a country. The community imagined by Iqbal seeks to be *inclusive* rather than *exclusive* insofar as it is open to anyone who chooses to follow the Islamic way. Advocacy of a global community based on Islamic principles is what is known as *pan-islamism*.

11.2.2 Critique of Nationalism

Allama Iqbal's advocacy of a global Islamic community, *millat* or *ummah*, drew from his extensive criticism of nationalism. Nationalism, the idea that human beings politically organise themselves into nations based on language, territory, history or race, developed in Europe in the 17th century. Before the advent of nationalism, human beings were organised around several local (caste, tribe, territory or profession) communities as well as international communities (in case of religions like Islam or Christianity), but politically there used to be kingdoms whose rulership kept changing with time, invasions, revolutions etc. People's allegiance and sense of identity arose more from their belonging to a religion, a caste, a sect, a language, a region or a profession rather than their belonging to a political community. For instance, before the colonial rule, 'Indian' was merely a descriptive term which referred to people belonging to the Indian subcontinent, which was divided into various religions, languages, political kingdoms, and not to a politically organised nation-state. The identity Indian was not expected to evoke feelings of patriotism or love towards one country because none existed.

Nationalism, Iqbal points out is an alien concept. It is an idea which arose in the west and then imposed on the East through colonialism and economic domination by Europe. People in Asia were now expected to organise themselves along the lines of nationalities. In addition, people were now expected to feel patriotic and love their nation-states, the political community, and distinguish themselves from other nationalities. Once constituted into nationalities expressed in the political community of nation-state, people were expected to feel pride in their nation-states and were to think in terms of development of their nations. By definition, nations and nationalities, based on language, or history were exclusive identities. **Iqbal saw nationalism as the greatest enemy of Islam.** While Islamic community offered the basis of universal brotherhood transcending distinctions of

race, wealth, caste, language and territory, nationalism divided people and caused to look upon each other as rivals. The growing hold of the ideology on Asian peoples threatened the idea of a pan-Islamic community which sought to unify people on the basis of their faith and common quest for spiritual development. Nationalism relegated religion into the private realm, while Islam advocated that religion was not simply a matter of personal faith of the individual, but society should be organised along religious principles. Iqbal feared that by relegating religion to the private realm Nationalism ultimately gave priority to atheism in public life. He pointed out towards the decline of Christianity in Europe as a grave consequence of the rise of atheist nationalism.

So did Iqbal reject nationalism entirely? Iqbal recognised that people felt love towards their land and society and were willing to sacrifice their lives for it. But Nationalism was clearly more than simply love for one's native land. Nationalism as it arose in Europe, envisaged a separation of church and the state, and prioritised national identity above all other identities. Iqbal clearly placed the allegiance to the trans-national Muslim community, *millat*, higher than one's allegiance to one's country. In his 1930 address in Allahabad, Iqbal did not demand a separate Muslim nation as such, but a territorial division within India which could be organised according to Islamic principles committed to universal brotherhood. In fact, if Muslims of India were to get such a territorial division, Iqbal believed that this would add to their patriotism towards India, as I. Singh Sewea points out in his book *The Political Philosophy of Muhammad Iqbal: Islam and Nationalism in Late Colonial India*. If Iqbal had a conception of nation, it was of Islamic *millat* which was trans-territorial, and based on belief in one God.

Check Your Progress Exercise 1

Note: i) Use the space given below for your answer.

ii) Check your progress with the model answer given at the end of the unit.

1. How is Islamic community different from other communities? Why is it important for Iqbal?

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2. What are the features of Islamic community desired by Iqbal?

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3. What are Iqbal’s main criticisms against nationalism?

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11.3 RELIGION

While being a critic of European modernity, Iqbal also called for a renewed study and interpretation of Islam. In 1930 he published his lectures on Islam in the form of a book titled *The Reconstruction of Religious Thought in Islam*. He wrote:

During the last five hundred years religious thought in Islam has been practically stationary...The task before the modern Muslim is, therefore, immense. He has to rethink the whole system of Islam without completely breaking with the past. . . .The only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us.

Mohammad Iqbal was among the set of educated Muslim intellectuals who asserted their right to study and reinterpret Islam according to the needs of modern times by invoking the Islamic principle of *ijtihad*, a reinterpretation of Islam through their independent reasoning. Iqbal did not belong to the clergy and drew widespread criticism from traditional Islamic authorities and organisations, some of whom claimed that western educated intellectuals like him had no right to reinterpret Islam.

An instance of his radical reinterpretation of Islam has already been discussed above, where Iqbal sees Islam as not just a personal or private religion, but as a system of polity and society, which offered an alternative to European system of political organisation based on atheist nationalism. In addition, Iqbal evolved his own view of Islamic faith which emphasised on love for God, individual effort towards self-realisation as well as a society based on universal principles of Islamic brotherhood, and a polity based on Islamic law.

11.3.1 Religion of Love & Power

The Self or ego or *khudi*, in Iqbal’s terms, develops through its indomitable love for God. In his book *Asrar-e-Khudi, The Secrets of the Self*, Iqbal writes:

Love instructs it to illumine the world.
Love fears neither sword nor dagger,
Love is not born of water and air and earth.
Love makes peace and war in the world,
Love is the fountain of life,

Love is the flashing sword of Death.

The hardest rocks are shivered by Love's glance:

Love of God at last becomes wholly God.

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For Iqbal the realm of the heart and love served as an antidote to values of western civilisation based on *ilm* or *aql*, the instruments of rationality. Western civilisation prioritised mind and reason over feelings and passion. Iqbal pointed out that rationality alone did not lead to a fuller understanding of things. It caused dissatisfaction because it constantly searched for truth outside oneself. It is sense perception through feeling and love which allowed one to not only understand, but to realise the truth. Rationality was a feature of colonisation of the east by the west. In order to free itself from the colonisation of the west, Iqbal advocated a return to the realm of the heart. It was love and feeling which provided the vital spark to develop oneself and to follow the path of righteousness. Reason alone did not encourage one to search for God. It was through love that one escaped the material world of science and came to a fuller understanding of oneself and the world. Love for Iqbal was also an answer to pedantic and legalistic versions of Islam which emphasised on the letter rather than the spirit of religion. It was love towards God that led one to actively pursuit and search for spirituality, rather than passively following rules.

Iqbal was heavily influenced by the works of *Rumi*. He recognised mystical experience as a legitimate sphere of religious life. In his recognition of mystical experience Iqbal showed that he was influenced by *sufism*. Yet, Iqbal was a vocal critic of Sufism. Sufism saw the reflection of God in everything and demonstrated influence of pantheistic religions of the subcontinent such as Hinduism. Sufi philosophy advocated that negating the self through love (*fanaa*) one realised God. While Iqbal recognised love and mystical experience, he criticised sufism's emphasis on negation of the self. For Iqbal realisation of God and mystical experience did not lead to negation of the self. Rather it was a strong, independent and active sense of self (*khudi*) that led one to search for God. And even in the presence of God one did not lose one's sense of self. Iqbal criticised sufism as *life negating*, and propounded a view of Islam that was action oriented and self-affirming. He said that the life negating character of Sufism was similar to Buddhism and Christianity. Islam, on the other hand, called for robust individual action in spiritual, social and political realms. Love and mystical experience for Iqbal led to action rather than negation. Iqbal saw Islam as a religion which empowered both self and society, rather than negating the self. Iqbal redefined the idea of *bekhudi* as the self coming into harmony with the religious spiritual principles of society, rather than losing itself in its quest for righteousness. Thus, for Iqbal Islam was a religion which functioned on the twin principles of love and power.

11.3.2 Islam in the Light of Modern Knowledge

Iqbal lived in times when various Islamic scholars and clerics were developing ideas of Islam in the light of the challenge posed by western knowledge systems

and institutions. The idea of God and religion had been seriously challenged in the western world. Through development of science, the basis of the world seemed to be material evolution rather than divine intervention. Enlightenment thought in Europe put man in the centre of human development. It was recognised that it was the genius of man who created art, literature, wars, society, civilization etc. Western societies were not only beginning to see religion as a personal matter, but were also losing going through a crisis of faith. Christianity had lost its hold as the religion of the masses. Institutions and societies were being organised in a manner which put individual at the centre rather than religion. Rights and freedom of the individual was what mattered above all.

Colonialism and its accompanying institutions brought these new forms of knowledge to the *east*. In this light, intellectuals in India began to reevaluate their religious ideas. Leading Islamic scholars in colonial times thought and debated about what was the place of Islam in modern times. Figures like Syed Ahmad Khan favoured the view that there was no contradiction between science and Islam, and that Islamic knowledge should be interpreted in the light of modern knowledge. Syed Ahmad Khan was described by many as a ‘modernist.’ On the other hand, intellectuals like Mohsin-ul-Malik and Shibli argued that the domain of religion and science were different and one should not mix them with each other. In the final analysis though, both these schools of thought stressed that Islam could co-exist with modern knowledge and modern institutions. One view stressed upon the compatibility of modern knowledge and Islam, while the other emphasised that Islam and modern knowledge are entirely separate spheres. Thus, both these schools avoided coming into direct conflict with secular forms of knowledge and institutions.

Allama Iqbal, on the other hand, criticised *both* these ways of thinking. Iqbal belonged to the set of intellectuals who argued that Islam contained not only the fundamentals of personal belief and conduct but also the principles of governance and polity. In his book *Reconstruction of Islamic Thought* Iqbal sought to establish that the Holy Quran recognised the empirical realm of experience to which scientific knowledge belonged, thus a scientific attitude based on perception of things outside is very much legitimate in Islam. In addition, the Quran revealed another realm of experience which lies within the individual. Spiritual or mystical experience is as real as empirical experience. While most other religions concern themselves with the former, Islam recognises and concerns both these realms of experience according to Iqbal. Iqbal wrote:

The ‘heart’ is a kind of inner intuition or insight which, in the beautiful words of Rēmâ, feeds on the rays of the sun and brings us into contact with aspects of Reality other than those open to sense-perception. It is, according to the Qur’an, something which ‘sees’, and its reports, if properly interpreted, are never false. We must not, however, 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.

The dry material realm of empirical experience is illuminated and guided by Islamic ethical principles. Therefore, there cannot be a clean distinction between a religious spiritual realm and a material realm of politics and civil society. For Iqbal, Islam not only offered principles of social and political organisation based on equality among believers, but in Iqbal's view it was essential to actively participate in establishment of such a social and political organisation which was based on and promoted Islamic principles. It was the light of Islamic universalism and brotherhood which could thwart the individualism and self-interest of modern society and its institutions.

11.3.3 Religion and Politics

As made abundantly clear in the foregoing pages, Iqbal asserted the significance of an Islamic society and polity for best development of higher consciousness in the individual. This necessitated that Muslims actively secure their political interests, because religion was not seen as relegated to a private realm. In Iqbal's view a republican form of government was best suited to manifest Islamic principles in a polity. According to the Qu'ran, *Ijma* or consensus is a major source of law and legislation. Iqbal interprets the principles of *Ijma* as implying a democratic legislative arrangement. In modern times, Iqbal argues, an actualisation of *Ijma* meant legislative assemblies of Muslims. In *Reconstruction Of Islamic Thought* Iqbal writes:

It is, however, extremely satisfactory to note that the pressure of new world-forces and the political experience of European nations are impressing on the mind of modern Islam the value and possibilities of the idea of *Ijma*. The growth of republican spirit and the gradual formation of legislative assemblies in Muslim lands constitute a great step in advance. The transfer of the power of *Ijtihad* from individual representatives of schools to a Muslim legislative assembly which, in view of the growth of opposing sects, is the only possible form *Ijma* can take in modern times, will secure contributions to legal discussion from laymen who happen to possess a keen insight into affairs. In this way alone can we stir into activity the dormant spirit of life in our legal system and give it an evolutionary outlook.

The right of a believing Muslim to ponder and form opinions on questions of Islamic law (*Ijtihad*) can be implemented at social and political level by building a consensus (*Ijma*) in Muslim legislative assemblies. It is clear from this that Iqbal imagined an Islamic polity where it is not the clergy (*Ulama*) who controlled political power, but ordinary citizens versed with Islamic as well as modern jurisprudence. Infact, he considers control of politics by clergy as dangerous and favours a republican form of decision making.

Iqbal saw Islam as laying down foundational principles of religion, ethics and politics. But in his own time he lamented the fact that educational institutions in India were modelled on western lines. Such institutions were churning out individuals who were thoroughly trained and enamoured by western rationality and system of politics which separated religion from the state, and divided people

from each other based on nationalities and race. Iqbal was planning to establish educational institutions for Muslim men where they could be taught about Islamic ethics, religion, law as well as modern knowledge.

Thus, Iqbal's exhortation to Muslims to participate in politics is also about mounting a challenge to the western ideology of nationalism, is relevant for not just Muslim politics but for all third world post-colonial countries which have undergone the crisis of modernity and tradition at political, social and cultural levels. Iqbal did argue for the salience of non-western knowledge and political systems. Rather than blindly following the 'derivative discourse', in *Partha Chatterjee's* terms, of western nationalism he made a case for looking at one's own cultural resources and traditions. But it will not be appropriate to see Iqbal as a champion of indigenous knowledge systems because Iqbal opposed western universalism through another kind of universalism which was Islamic. Iqbal argued for an extent of uniformity of language and culture in the Muslim world, which poses its own problems in the context of South Asia where Muslims are a heterogenous lot in terms of language, culture and belief.

11.4 MODERNITY

The term 'modernity' in contemporary social sciences and aesthetics refers to specific ideas, institutions and practices that emerged in *post-Enlightenment* Europe. Modernity is associated with the rise of individualism, sciences, democracy, nation-states, capitalist economic system, separation of religion from politics and most aspects of public life, most aspects of individual and social life based on reason rather than theological belief and an attitude of critique or self-examination towards oneself, one's history and all possible aspects. The self-critical attitude produced by modernity would also at times produce critiques of modern ideas themselves. In the political realm Modernity connoted secularism, nation-states, an empowered individual with political and civil rights, a state meant to govern rather than rule, democracy, and free market. Modernity and its related aspects were closely linked, thus, to modern state power, as well as the cultural, ideological power of modern institutions like bureaucracy and the university, and the economic power of the ever-expanding capitalist system. With colonialism and economic ascendancy of the West, modern ideas and institutions were imposed and established in Asian, African and other regions.

From the discussion so far in this Unit, it can be discerned that Iqbal was highly critical of several aspects of Modernity, especially its political features. Iqbal's criticism came from the standpoint of a Muslim thinker who saw in Islam cultural, ethical and political resources which could lead to the development of higher consciousness among men. Iqbal rejected several aspects of modernity which can be, thus, listed:

- **The model of nation-state which divided humanity**
Iqbal upheld Islamic ethical universalism
- **The segregation of social life into private and public**

Iqbal opposed segregation of religion to the private realm and argued that Islam offered principles of politics, civil-society and economy

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- **The precedence of material over spiritual**

Iqbal recognised the significance of material advancements in science and industry, but pointed out that spiritual experience was as much a part of man’s consciousness, and Islam offered the ethics to rein in blind materialism.

And yet Iqbal appeared to be a ‘modernist’ in several crucial aspects of his thinking. Even though Iqbal wished for a polity based on theological principles, he supported representative democracy and thought that modern legislatures could best serve the purpose. The exploitation and inequality that were the consequence of unbridled capitalism and free markets could be answered by socialism according to Iqbal. In his studies on ego or *khudi* Iqbal was much influenced by *Nietzsche* and *Bergson*. It will be, reductive, therefore to label Iqbal with value laden terms ‘traditionalist’ or ‘anti-modernist.’ The idea of Modernity serves as a context of Iqbal’s thinking, and allows us to shed light on different aspects of his thought rather than as a framework to apply value judgements.

Check Your Progress Exercise 2

Note: i) Use the space given below for your answer.

ii) Check your progress with the model answer given at the end of the unit.

1. Explain Iqbal’s emphasis on realm of the heart. How was it a challenge to modern knowledge?

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2. Write about Iqbal’s engagement with western democracy.

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3. What do you understand by ‘modernity’?

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11.5 ASSESSMENT

It is clear from the above discussion that Iqbal's philosophical, political and spiritual concerns went *far beyond* the creation of a Muslim state. It is, therefore, a disservice to reduce Allama Iqbal to his demand for a Muslim state. Even when he did moot the idea of a Muslim state *within* India, it was to ensure a degree of protection from the divisive idea of territorial nationalism, and for the implementation of Islamic ethics and laws which according to him were universal. It was not owing to hatred of non-Islamic religions that Iqbal favoured an Islamic state within India or pan-Islamism, but because he thought that the Muslim ethico-political system required one. His ideas on pan-Islamism help us to understand strands of Muslim politics even today.

Iqbal was a robust intellect who attempted to address the philosophical concerns of his time when eastern civilisations and religions were going through a period of crisis as they came in contact with western modernity. Even thinkers like Tagore developed a critique of western nationalism. Iqbal, thus, takes up a place in the canon of anti-colonial thinkers who critiqued major elements of western modernity. His thought also serves to remind us that ideas like nationalism are of fairly recent origin rather than existing throughout history. An example of such colonised thinking was Vinayak Damodar Savarkar who attempted to show that the Indian nation existed from time immemorial. Throughout his life Iqbal was engaged in debates with both Islamic traditionalists and modernists.

Much of Iqbal's thought rested on favouring a community established on Islamic principles and laws. Although he claimed that Islam was based on universal principles and taught universal brotherhood, in practical terms the community was open to only those who believed in Islam. In addition, there was a degree of uniformity most notably in culture and language that Iqbal seemed to desire. A *notable absence* in Iqbal is of *women*. In present day understanding, Iqbal appeared to uphold patriarchal roles of men and women, and saw them in the role of nurturers. The proper sphere for women was the household and motherhood. He thought that higher education would lure women away from their role of motherhood. Iqbal's universalism and principles equality falter when it comes to women, and also show the limits of the system of ethics and politics he upheld.

11.6 LET US SUM UP

The Unit has attempted to understand Iqbal as a dynamic and relentless thinker who took on the heavy task of charting out a spiritual, ethical and political task for the Muslim community and for Islam, a religion he believed in and loved. In all the aspects of community, religion and modernity Iqbal mounted a challenge to the dominant western ideas. His most relentless critique was made against the idea of territorial nation-states which divided humanity, relegated religion and ethics to the private realm, and emphasised material development and empirical sciences rather than spiritual progress and mystical experience.

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11.8 ANSWERS TO CHECK YOUR PROGRESS EXERCISES

Check Your Progress Exercise 1

1. Your Answer must include:

- The nature of other communities based on territory, language, caste divisions
- The nature of Islamic community based on faith

- The importance of community in development of the self for Iqbal
 - The harmony between individual ego (*khudi*) and social spiritual values (*bekhudi*)
2. Your answer must include:
 - Islamic community being spiritual and material
 - Trans-national and universal
 - Faith based
 - Open because Islam is open to everyone
 - Based on equality and brotherhood of believers
 3. Your answer must include:
 - Nationalism as a western idea
 - Nationalism formed exclusive identities based on language and territory
 - Nationalism posed challenge to universalism of Islam
 - Modern nation state relegated religion to the private realm

Check Your Progress Exercise 2

1. Your answer must include:
 - Iqbal's emphasis on mystical and spiritual experience
 - Distinction between empirical and spiritual experience
 - Realm of the heart as the source of ethical action in a materialist world
 - The denial of spiritual experience by modern forms of knowledge
2. Your answer must include:
 - The link between Islamic concept of *Ijma* and consensus in modern democracy
 - Legislative assemblies as means to actualise *Ijma*
 - Iqbal's preference of legislative assemblies over *Ulama*
 - Islam as the basis of ethical democracy
3. Your answer must include:
 - The emergence of Modernity in post Enlightenment Europe
 - The shift of attention from God to Man
 - Features of Modernity
 - Political forms characteristic of Modernity – Nation state, Democracy etc.