

Iqbal's Methodology to Encounter Modern Western Thought

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ABSTRACT

It is a harsh reality that Islamic and Western civilizations have been active opponents and reviler throughout the Islamic history. Islamic civilization is proud of its revealed sources and guidance, while the Western civilization claims out as one of the richest and liberal human ideas in the existing world. It is also a known fact that every civilization has some distinct features and characteristics on which it differentiates from others. It is a status of Islamic and Western civilization. In some issues they agree but most of the time they disagree from each other. Sometimes this difference creates a situation of conflict and clash. This is not a beneficial for human being at all. Many Muslim and Western scholars have been tried to discuss these in their own way and style. One of the most relevant and prominent personality and active voice in this field is the Poet of the East and famous Muslim thinker and philosopher Allāma Muhammad Iqbal. It is an undeniable fact that he was not only a Muslim thinker and poet but he was also a warm critique of the Western civilization. He adopts comparison method for analysis to study and criticize the West. Sometimes he appreciates and says Muslims to get benefit from the Western civilization but mostly he actively criticizes the Western civilization. It is noticed that Iqbal want to get benefit from the Western technology and innovations but he strictly prohibits Muslims to enjoy the West social and moral values. According to Iqbal, the Western moral, political and social philosophy is poison for the East and especially for the Muslims. Therefore, it can be perceived that the Iqbal's strategy to study the West is dialogue and encounter. It is also suggested we can get benefit from Iqbal's critique to nurture and reshape our sociopolitical and socioeconomic national narrative. In this context, this study examines Iqbal's approaches to criticize the Western thought civilization in the light of his dynamic work with special reference to Islamic teachings. Analytical and historical approaches are adopted during this study with quantitative research methodology.

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Introduction

Islamic and the Western civilizations have been active opponents throughout their history of interaction. Islamic civilization is proud of its revealed sources and guidance while the Western civilization claims out as one of the richest and liberal human ideas in the existing world. Relevant to this context it is a known reality that every civilization has some distinct features and characteristics on which it differentiates from others. It is a status of Islamic and Western civilization. In some issues they agree but most of the time they disagree from each other. Sometimes this difference creates a situation of conflict and clash. This is not a beneficial for human being at all. Many Muslim and Western scholars have been tried to discuss these issues in their own way and style. One of the most relevant and prominent personality and active voice in this field is of the Poet of the East and famous Muslim thinker and philosopher Allāma Muhammad Iqbal. According to Muhammad Khalil comments;

“Iqbal was not only the poet and philosopher but was among the profound scholars and a brilliant political thinker of the world in the twentieth century. The contemporary scholars acknowledge his influence in the modern movement. His literature was the source of inspiration of the hopeless Muslims who had subtle ability, potential and intellectual capability. He endured substantial capability for the sake of mankind. He can be best described as embodiment of being of beacon of light in the dark night of wilderness”.¹

It is an undeniable fact that he was not only a Muslim thinker and poet but he was also a warm critique of the Western civilization. He adopts comparison method for analysis to study and criticize the West. Sometimes he appreciates and says Muslims to get benefit from the Western civilization but mostly he actively criticizes the Western civilization. It is noticed that Iqbal wants to get benefit from the Western technology and innovations but he strictly prohibits Muslims to enjoy the West social and moral values. He sated once a time in his sermons series on reconstruction of Islamic thought; “We heartily welcome the liberal movement in modern Islam; but must also be admitted that appearance of liberal ideas in Islam constitutes also the most critical movement in the history of Islam. Liberalism has a tendency as a free of disintegration, further our religious and political reforms in their zeal for liberalism may over step the proper limits in the absence of a check on their youthful fervor”.²

According to Iqbal's thought, the Western moral, political and social philosophy is poison for the East and especially for the Muslims. Therefore, it can be perceived that the Iqbal's strategy to study the West is dialogue and encounter at a time. It frequently means, the issues related to technology and innovation will be taken but the moral and ethical issues will be solved in the light of revealed Islamic teachings. It is also stated we can get benefit from Iqbal's critique to nurture and reshape our sociopolitical and socioeconomic national narrative. Accordingly, in this study, it is tried to examine the Iqbal's approaches to criticize the Western civilization in the light of his dynamic academic work including worthy poetry and influential prose.

Iqbal's Approach to Resond the Western Civilization:

Secular human mentality and Islamic moral teachings are entirely different from each other. Secular mind promotes maximum individual liberty for materialistic goals and wishes but Islamic teachings grants freedom for human dignity and sometime bound it for social and moral objectives. As the Islamic Shari'ah contains revealed teachings and moral foundations, therefore, Islamic thought has an inclusive method to respond its opponents. Islamic teachings grant human freedom for human dignity, search of truth, spread of virtues and encounter of evils in collective and individual human sphere for the sake of common good.

The Book of Allah, Holy Quran guides about the most important duty of the Prophet ﷺ;

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

*“Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error”.*³

The kind prophet ﷺ said in a most compressively;

*“(O people!) Beware! Every king has a Hima (tertiary) and Hima (tertiary) of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the he”.*⁴

The above quoted verse of the Holy Quran and Hadith of the kind Prophet ﷺ stated about the importance of social training and moral values of a person. Actually, the prophets were sent to fulfill that core objectives.

According to Islamic scholars, there can be three possible responses to any social or human need or issues. We can accept, reject or alter it

according to our need and requirement. According to an Islamic Scholar Dr. Bāsīt Bilāl Kūshal's valuable opinion about the Muslim responses towards Modernity and the Modern West in an article; "He recognizes four types of Muslim Responses to Modernity. 1- The Isolationist (Traditionalist) Approach, 2- The Early Modernist approach, 3- The Revivalist approach, and 4- The Contemporary modernist approach".⁵ Here it will be the matter of interest that the Western scholars as well consider the three approaches of Muslim responses to modernity. As renowned Western Scholar Professor John L Esposito also states;

"The Muslim response to encounter the Western social, political, economic and civilization threat (secular Western thought) can be divided into three major categories; 1- Rejection and Withdrawal, 2- Secularism, Westernization and 3- Islamic Modernism".⁶

Therefore, it can be considered that these were the major Muslim responses to encounter the Western thought and civilization in contemporary ages.

In this way we see the three possible trends and approaches to encounter and respond the Western thought and civilization in Islamic scholarly context of subcontinent. One is the traditionalist⁷ or isolated approach which was adopted by the traditional scholars of Islamic Madāris and Dāruulūm Deoband⁸ was the representative of this approach. The second approach was adopted by liberal and secular modernists which is called Modernist⁹ or secular approach and Sir Syed Ahmad Khan of Aligarh Movement¹⁰. Actual it was not an approach but Westernization of Islam in the name of modernization. The most vital and the prevailing main stream Muslim approach towards modern religious and socio-political issues of the modern western thought is the revivalist approach¹¹. Actually, it is the balanced, most reasonable and compatible approach with Islamic behavior which runs between the two extreme sides (Traditional and Modernist). Prof. Khurshīd Aḥmad affirms;

"In between the reaction of two kinds, one is total difference and other is total acceptance, a third reasonable response to the Western civilization and thought is revivalist movement or approach".¹²

The Revivalist Islamic approach towards modern Western thought represents the Muslim scholarly and open minded understanding to others with reasons, respect and dialogue but with different opinion. It seems important to elaborate revivalist approach before to discuss its contribution. According to a PhD research study, revivalist approaches means: "The revivalist means a tendency to revive a custom or practice on its original basis. In this approach it is tried to recall the original teachings and practices. Usually revivalist approach represents the moral norms and values of a

specific religious society. Muslims are trying to revive Islam to compete the contemporary challenges. It is close to the conservative approach but obviously opposite to the secular and liberal. We think this is best response to compete modernity and other modern challenges".¹³ The original contribution of revivalist Islamic approach towards modernity is its stand on Islam as a complete code of life. They presented Islam according to its complete spirit. Kūshul affirmed it in his study;

“The unique contributions made by the revivalists illustrated Islam as a Dīn (code of life) and not just a religion (Creeds and customs). The basic truth that such a description had to be made by the Muslims is in itself supports that Islam had come into contact with modernity”.¹⁴

The revivalist movement is a future based mediator movement, which represents the actual Islam between the right and left. Professor Khurshīd Aḥmad commented; “The Islamic revivalist movement is a future viewed movement and has no link to the thought of the fundamentalist groups. It focuses on the original sources of Islam and to stand with contemporary situation”.¹⁵

It is historical fact that Allāmah Iqbāl was the first person in the subcontinent who exactly encountered and deeply criticized the Western values and thought. To criticize the Western values was his famous topic of poetry. His criticism has great deal of value even for the Western scholars because he spent many years in Europe and had chance to see closely the Western thought and civilization during his doctorate study. It seems necessary to overview Iqbāl's approach towards the Western values, modernity and civilization. Iqbāl was the opponent of Western thought and civilization, he considered the Islamic Renaissance as an encounter with the West and his approach was different from the early loyalists. Therefore, Muhammad Mas'ūd Rājā says about his dynamic work on Western civilization;

“Allāmah Iqbāl's vision on the West shows a complete different picture from the existed one by the early Muslim modernists such as Sir Syed Aḥmad Khan and Alṭāf Ḥusain Ḥālī, Amīr'Alī Syed etc.”¹⁶

I think Allāmah has much credits for the improvement, reconstruction and up gradation of the Islamic thought, especially, in the subcontinent and generally all over the Muslim world, but two of his works are most credible; first to pay attention to the reconstruction of religious thought in the context of new age and other one was to acknowledge the evil of the Western civilization for all humanity specially for the Muslim Ummah. The first work is done by his landmark sermons¹⁷;

“The reconstruction of Islamic thought was done by his excellent poetry in Urdu and Persian. He openly commented

in his sermons; “We most welcome the liberal movement in the modern Islam, but it must also be confessed that the manifestation of liberal thoughts in Islam composes the most dangerous elements in Islamic history because the Liberal movement has a trend to act as a force of collapse”.¹⁸

Iqbāl did not literally oppose the modern change because Islam absorbs any positive change but he carefully suggested to move forward;

“Accordingly, It is the most important duty of contemporary Muslim leaders to realize the true implication of what has occurred in the West, and then to go ahead with willpower to achieve the final aims of Islam as a socio-political force”.¹⁹

It means we should reconstruct our thought according to Islamic principles of continuous movement called Ijtihād to satisfy with our requirement in the light of Islam. The second most important contribution of Iqbāl is to criticize Western civilization. His excellent and glorious poetry tells us about Western civilization likewise. According to Iqbāl’s opinion, Ijtihād in the light of the Qurānic basis is a vital key to solve the challenges. Therefore, in his poetry he gives special focus to Ijtihād. As well as, many studies show that, and I also observe that Allāma Muhammad Iqbāl disliked Western style of thinking and unlimited freedoms. In addition, he suggests a comprehensive solution to resolve the problems of Muslim Ummah in the light of the Holy Quran and Sunnah of the Prophet ﷺ;

زمانہ آیا ہے بے حجابی کا عام دیدارِ یار ہو گا
سکوت تھا پردہ دار جس کا وہ راز اب آشکار ہو گا
گزر گیا اب وہ دورِ ساقی کہ چھپ کے پیتے تھے پینے والے
بنے گا سارا جہاں میخانہ، ہر کوئی بادہ خوار ہو گا²⁰

In fact, Iqbāl’s poetry provides strong criticism on modern Western civilization and also provides a complete cure to overcome the most important issues of the contemporary age. Before we decide to accept or reject the Western culture and modernity we must consider Iqbāl’s poetry as an essential description for the solution of Western challenges of modernity and secularism.

Moreover, the secular science without supervision of revelation makes it a trouble for human beings. As it is observed from the Muslim scholarship and many studies are eye witness of this fact. The actual evil of the humanity is separation of the East from the West, separation of knowledge from religion, the separation of objectives and output of technology. This separation creates troubles for our society. Accordingly, in the East, faith increases and in the West secular science develops. In this perspective

‘Allāmah Iqbāl’s reservation towards the destruction of the Western civilization is a well considerable document. His poetry made it clear in very beginning;

تجھے تہذیب حاضر نے عطا کی ہے وہ آزادی
کہ ظاہر میں تو آزادی ہے باطن میں گرفتاری
تو اے مولائے یثرب آپ میری چارہ سازی کر
میری دانش ہے افرنگی مرا ایماں ہے زناری

“You have given freedom by the Modern Civilization
Actually it is slavery in the name of so freedom”
O, Lord of Yathrib (ﷺ) come and help me
My intellect is western and creeds is Indian”²¹

Muslim scholars frequently feel that Muslim societies are also destructed from modern secular Western thought but Muslims destruction is different from the West but cure of both is the same. The situation of Muslim nations is very different from the Western nation, the evils are different and the causes of the evil are different but the remedy of both will be the same. Ultimately, the cure is to return to the divine Wisdom and the Guidance, which is revealed from Almighty Allah in the shape His Book and the Sunnah of His Prophet ﷺ.

Accordingly, its influence is much notorious due to this joint venture of Christianity and Judaism. Human history is an evidence of it that only secularism could not become solely supreme in the world but it attacked religion with weapons of rationality. According to the scholarly views of Mubasshir Nazīr;

“We know from the universal historical record that the secularism could never become a power in the world of ideas in the past. The religion of secularism has achieved power in the contemporary ages, when the majority of world’s nations adopted it as a system of life and its impacts can be seen all over the world”²².

Subsequently, now they are implementing it forcefully in the Western societies as well in the East through their dummy governments. David Philip concedes;

“There is enduring pressure within the Britain to make ourselves a secular community. This appeared itself in different conducts containing the ongoing debates about the position of religious institutes and even the loyalty oath. But secularism creates an apprehension for the Christian because

it wants that we be formed of the world's mold (secularism)".²³

As a result, the whole Western community and the other nations are under threat of Western secular thought. They want to shape this world according to their whims and wishes. Islam is the special target of Western secularism and it is rapidly working and influencing against it. Barq writes; "The Western ideological attacks on the Islam are continuing from 200 (we think from 300) hundred years. As a result, our pillars of faith have reached near to death. The great sources of light and energy have dried and we have become the ancient relics. Today's the religion has become humiliated target of every devil. The son of Ādam has become confused and weak".²⁴ The extreme love of materialistic life makes the West a society of devils. Here, Allāma Muhammad Iqbāl, poet of the East, draws a true picture of the Western thought and Civilization in an actual and beautiful way in his dynamic poetry;

دیارِ مغرب کے رہنے والو خدا کی بستی دکاں نہیں ہے
کھرا جسے تم سمجھ رہے ہو وہ زر اب کم عیار ہوگا

"O, devils of the West, think the God's town is not a shop the business you understand is that now it will be less rare"²⁵

On another place he communicates his voice as;

یہ علم، یہ حکمت، یہ تدبیر، یہ حکومت
پیتے ہیں لہو، دیتے ہیں تعلیم مساوات
بیکاری و عریانی و مئے خواری و افلاس
کیا کم ہیں فرنگی مدنیت کی فتوحات؟

"This knowledge, wisdom, thinking and government
Drink the blood of poor, give education of equality
Unemployment, obscenity, drinking and poverty,
These are the contribution of Western civilization"²⁶

As well as, the pure materialistic and utilitarian approach of the Western world is rapidly damaging the moral and ethical values of the humanity. Everything is for sale and you can sale-purchase everything from the market of the world if you have money and without money there is no value. Every culprit and corrupt person is valuable if he has money and if a person is very modest and humble but if he has no money he is valueless. As a result, this philosophy increases the value of money and materialistic things and decreases the value of morality and the religion.

Allāma Muhammad Iqbal also comments and criticizes on the Western democracy. According to Iqbal, the Western democracy is a game of numbers. The modern Western scholars measured the democracy as a gene or public will but, actually, it is not a true picture. Here, a prominent Western Philosopher J Rousseau articulates; “The general will and French revolution also adopted it in its declaration of man and citizen, but how is it possible in this pluralistic and huge Population to know the unanimous general will of the public. According to Alfred Cobban’s analysis; “In ancient ages, for a nation, it was practically possible to express its opinion but in the modern age due to huge population it is impossible to know their actual will because the groups are increased and every group and individual has different opinion from others”.²⁷ In democracy the intellectual weight of a person is not considered. According to ‘Allāmah Muhammad Iqbal’s views on the Western democracy;

جمہوریت اک طرزِ حکومت ہے کہ جس میں
بندوں کو گنا کرتے ہیں تو لا نہیں کرتے

“Democracy is a form of government in which;
People are counted but their worth is not assessed”²⁸

Therefore, a renowned western scholar Alfred Cobban considers the Western democracy as dictatorship of the minority. He explains; “In fact the present representative system has totally failed to create the general will of public. It is its failure that the people try to search the public will in a dictatorship and dictatorship is ultimate result of the democratic public will”.²⁹ This is a reality that many humble western scholar have rejected the modern democracy and are in the search on new system of government with address the will and issues of the public rather than parties and their leadership. As well as there are some other issues and demerits of the democracy can be listed as long list but more important issue is highlighted in a research study likewise;

“Quantity or number is given more importance than quality or ability in (a) democracy. Decisions are made most often on the basis of the number of voters. Democracy is based on the perception that every individual has the capability to rule. But good government requires able and talented persons”.³⁰

It is also a fact that the Western democracy has no link to the religion, because majority follows the wrong path. The democracy acts upon the whims and wishes of the majority but the right path is declared from Allah, the sacred Guide. The Western democracy gives right of ultimate power and constitution making authority to the majority of people but Allah sends Shari‘ah, which is supreme. Almighty Allah expresses this universal truth in the Noble Quran;

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا
أَنْزَلَ اللَّهُ إِلَيْكَ

“He commands! Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile you”.³¹

It means the Western democratic system is not acceptable in Islamic political thought. Where as I understand from Islamic teachings, Islam allows democracy and appreciates consultation but with some limits for quality enchantment. The absolute sovereignty, the right of lawful and unlawfully, making constitution, majority cannot change the divine law as well as majority is not ultimate authority because the matters will be discussed on proper forum by the relevant people. For that, Islam introduces the Shūrā system³² rather democracy; ‘Allāmah Muhammad Iqbāl considers the politics without righteous guidance (Revelation) a *Changayziyat*³³ (tyranny). He said in his poetry;

جلالِ پادشاہی ہو کہ جمہوری تماشا ہو
جدا ہو دین سیاست سے، تو رہ جاتی ہے چنگیزی

“When statecraft divorced from faith,
The sovereignty of tyranny leads”.³⁴

Contrary to this, in Islamic context the spirit of original consultation was adopted in early Muslim societies and the righteous caliphate was the first practical example of it. A renowned Muslim scholar Mr. Touseef Ahmad Parary argued;

“According to the historical practice, it is important to note that not only the Caliphs ruled with consultation but even they were appointed on the basis of the consultative method. According to the jurists including Ibn-e-Taimīyyāh and al Bāqilānī, the Imam can only be appointed through the choice of the people, (al-Ikhtiyār) which implies that “the Imam holds his office because of a contract drawn by the wise (Ahl-ul-hall wal-‘aqd³⁵”.³⁶

Iqbal also understand the unnatural lifestyle of the West make it destruct the Western society will become the society of animals. Therefore, the unlawful sexual intercourse and raps is increasing day by day in America and Europe. Therefore, Zākir Nāik expresses, “The United States has one of the highest rates of rape in any country in the world. FBI reports in the year 1990, every day on an average 1900 cases of rape were committed in the U.S.A”.³⁷ In this way the present Western society has become a cancer for human ethics and morals. Therefore, the scholars claim the building of

Western civilization has reached near to its demolition, due to its materialism and human enmity. Here it seems sound to quote Iqbal on the accountability of Western civilization.

تمہاری تہذیب اپنے خنجر سے آپ ہی خودکشی کرے گی
جو شاخ نازک پہ آشیانہ بنے گا، ناپائدار ہو گا

“Your civilization will commit suicide with its own dagger;
Because a nest built on a slender bough cannot last”.³⁸

On the above foundation Allāma Muhammad Iqbal considers it the destruction of the Western society because a civilization that live to fulfill his animal wishes and has not moral values cannot exist longtime. That civilization cannot prove fruitful for the benefits of human being and do not play a dynamic role to contribute for moral side of human being. For that purpose, Iqbal intuited and warned the Muslim Ummah a century ago to save from its poison fruits and destruction of the Western civilization. Accordingly, it is noted that the Western civilization due to its destructive and secular approach has become killing venom for the entire humanity nowadays and may be it become more dangerous in the future due to its mislead and misguided approach. Then what is the solution? It is Iqbal worth that he does not leave the man in condition of uncertainty. He advocates the Islamic teaching with his full spirit and passion. He suggests, Islam is the ultimate cure of the modern Muslim crisis and wounds. He recommends in his inspirational poetry;

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسول ہاشمی

Therefore, do not think according to the Western standards
But the standard of the nation of Prophet is enough for you.³⁹

It is categorically observed during the study of Iqbal's dynamic work that the poetry of Allāma Muhammad Iqbal is inspired by the teachings of the Quran and Sunnah of the kind Prophet ﷺ. The Holy Quran recommends the prophet as model of excellence;

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا

“Ye have indeed in the Messenger of Allah a beautiful pattern
(of conduct) for any one whose hope is in Allah and the Final
Day, and who engages much in the Praise of Allah”.⁴⁰

The kind Prophet ﷺ said in his last sermon (Khutba-e-Hijjat-ul-Widā) a key of salvation success to Muslim Ummah likewise;

“I have left amongst you two weightily things, you would never go astray as long as you fast strongly to them, one is the book of Allah and other is the Sunnah of His prophet ﷺ”.⁴¹

Due to his dynamic and motivational work on Islamic thought and civilization and powerful encounter of Western civilization Iqbal known as Hakeem-ul-Ummah (physician of the Muslim community). It is also noted Iqbal warn Muslim Ummah from the adverse effects of the Western secularism and liberalism philosophy. According to Iqbal opinion this philosophy would destroy the unity and stability of Muslim Ummah and will spared the conflict, clash and anarchism. Therefore, Allāma Muhammad Iqbal recommends to Muslims they must follow the divine ethics for their success and salvation and must avoid the Western glamor which is eventually going to destruct. He also recommends the blind following of the Western thought and civilization not only will destruct self but also destruct the morality of other nations especially Muslim Umma. Therefore, we should careful about acceptance and rejection of the western values and norms. We are separate nation with distinct faith and ideology and have our own values and norms which are divine, excellent and enough for every kind of guidance and success in this world and the world hereafter.

Conclusion:

The above discussion concluded that the Western civilization is a serious threat and opponent not only for Islamic civilization and thought but also for moral values of the whole humanity due to its glamor, religion enmity and extreme liberty, In Islamic history different Muslim scholars have been criticize and encounter the Western civilization in different ways. Three academic approaches were adopted by Muslim scholars to respond Western thought and civilization. These responded may be traditional approach, modernist or secular approach and the third one is the revivalist approach. Definitely, revivalist approach is called a balanced approach and adopted most of the Muslim scholars to respond the Western civilization. But Allāma h Muhammad Iqbal was the first one in subcontinent who clearly criticized the Western civilization. His dynamic poetry makes stand up the Muslim Ummah against Western secular fluid. Categorically, Allāma h Iqbal criticizes on the Western civilization in some important area especially on ethical and moral destruction of the Western civilization.

According to Iqbal opinion Western civilization is a venom poison for human being because this secular civilization considers the human being as a market and business. He has deep reservation and extreme concerns for utilitarian and immoral stand point of the West. Western society only believes on the money and any moral and religious values have no value in front of it. Iqbal also criticizes the absolute trend of individual freedom. This

kind of conduct creates clash, conflict and chaos in the human society. However, on some places Iqbal appreciates the Western civilization but not in the sense of morality in the sense of innovation, technology and industry. He also recommends that Muslims try to get benefit from their worldly things and avoids their moral and social brands because these are not fruitful for entire human being especially for Muslims. According to Iqbal's views, the modern Western thought have become a swear venom for human being and we should get it without any critical analysis of it. He also suggests the treatment of it is to return back to Almighty Allah and golden Islamic teachings. Islam is the ultimate cure of all human evils and ills.

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6. Esposito, *The Islamic Threat Myth or Reality*, 5.
7. **Traditional Approach:** Traditional means fundamental or Classical. It was the Muslim limited conduct and approach towards others (Issues and communities). Their understanding based on the text of the Quran and Ḥadīth of the prophet and as well traditional Fiqh interpretations. Commonly the 'Ulamā' of Madāris Religious Islamic Schools own this approach. They understand an issue in the light of the Quran and Ḥadīth with special reference to interpretations of traditional Fiqhī school of thought.
8. **Dār al-Ulūm Deoband:** A leading traditional Islamic institution of India that was established in 1866 at Deoband after the immediate collapse of freedom war of 1857 and practical fall of Mughal Empire in India by the hands of British forces. His founder principal (Nāẓim) was Mawlānā Muhammad Qāsim Nānotavī.

- 9. Modernist Approach:** In this approach religious and moral values have no weight in collective and political affairs. Religion becomes personal issue. One is free to say or do what one wants and wishes without any restraint or limit. It is opposite to the religion and spirituality. This approach rejects any social or moral limit in thinking and speaking. Actually it is non-believers' approach and opposite of morality but in spite of it some modern Muslims advocate it.
- 10. Aligarh Movement:** Sir Syed Aḥmad Khan and Aligarh movement are known as one. He is known as pioneer and founder of Aligarh movement. Aligarh movement was an excellent Educational movement in India. This movement has inclusive economic social, political and educational impacts in India. This Movement have practically contribution in Freedom movement of Pakistan. As well as, if we critically analyze, this movement, it has some notorious impacts; as promotion of Western Civilization in Indian Muslims and Sir Syed controversial religious thoughts due to wrong interpretation of the Holy Quran and Hadith.
- 11. Revivalist Approach:** Revivalist means a tendency to revive a custom or practice on its original basis. In this approach it is tried to recall the original teachings and practices. Usually revivalist approach represents the moral norms and values of a specific religious society. Muslims are trying to revive Islam to compete the contemporary challenges. It is close to the conservative approach but obviously opposite to the secular and liberal. We think this is best response to compete modernity and other modern challenges.
12. Khurshīd Ahmad, "Islam aur Maghreb: Moujūdah Masāel Aur Muslimānūn Ka Raddī'amal" ,*Maghrib aur Islam* 12:1(2013):15-56.
13. Saeed, Riaz Ahmad, Freedom of expression in Islamic and Contemporary Western thought: A comparative and Analytical Study, Unpublished PhD thesis (Lahore: University of the Punjab, 2017), 162.
14. Koshul, "The Verities of Muslim Response-I", 75.
15. Khurshīd Aḥmad, *America :Aur Muslim Dunyā kī Bey Iṭminānī* (Islamabad: IPS, 2003), 57.
16. Rājā, Mas'ūd Aḥmad, "Muhammad Iqbāl: Islam, West and Quest of the Modern Muslim Identity", *The International Journal of the Asian Philosophy Association* 1:1(2008):37-50.
- 17. Iqbal's Sermons:** The Famous Iqbal sermons which were delivered by Allama Muhammad Iqbal in 1930 are known as the 7 lectures on reconstruction of Islamic thought. These are lectures which have important role to reconstruct and

- revisit the Islamic thought in 20th century as well as understand the Islamic message in modern era. These lectures were compiled in book shape in 1934.
18. Iqbāl, Allāmā Muhammad, *The Reconstruction of Religious Thought* (Lahore: Iqbāl Academy, 1976), 69.
 19. Iqbāl , *The Reconstruction of Religious Thought*, 70.
 20. Kullīyāt e-Iqbal, Bāl-e-Jibrīl.
 21. Iqbāl, ‘Allāmā Muhammad, *Kullīyyāt-e-Iqbāl* (Lahore: Sa‘d Publications, n. d.), 299.
 22. Mubashir Nazīr, *Ilhād-e-Jadīd kay Muslim aūr Maghribī Mu‘āshirūn per Athrāt* (Lahore: MN Publications, 2003), 4; <http://www.mubashirnazir.org/ER/L0001-00-Atheism>.
 23. David Philip, “The Pressure of Secularism”, *The Cross Way* 101(2006):1-3; 2. www.churchsociety.org/crossway/.../cway_101_secularismpressure.pdf.
 24. Burq, Ghulām Gīlānī, *Ilhād-e-Maghribaur Hum* (Lahore: Al-Faisal Publishers, 2014), 8.
 25. Iqbāl, ‘Allāmā, *A Voice from the East* (Payām-e-Mashriq) (Lahore: Metontile Electric Press, 1922), 39.
 26. Kullīyāt-e-Iqbāl , Bāl-e-Jibrīl.
 27. Alfred Cobban, *The Crisis of Civilization* (London: Faber and Faber Limited, 1939), 115.
 28. Iqbāl , ‘Allāmā Muhammad, *Darb-i-Kalīm* (Delhi: Maktaba Jāmi‘ah, 1941), 150.
 29. Cobban, Alfred, *The Crisis of Civilization* (London: Faber and Faber Limited, 1939), 117.
 30. http://www.scert.kerala.gov.in/images/text_books/unit%2010.pdf/accessed: 13/7/18.
 31. Sūrah al-Mā'idah 5:49.
 - 32. Shūrā system:**(a systematic system of consultation). it is an important Islamic term which is used to define Islamic political system. In early Islamic history, the board of electors that was constituted to elect the righteous caliphs and also smoothly run out the state affairs. In addition, , in Muslim states, *shūrā* variously designated a council of state, or advisers to the sovereign, a parliament (according to some modern scholars), and-in certain Arab states-a

- [court of law](#) with jurisdiction over claims made by citizens and public officials against the government. The word *shūrā* provides the title of the 42nd Surah of the Holy [Qur'ān](#), in which believers are exhorted to conduct their affairs by mutual consultation.
33. **Changayziyat (tyranny):** A term refers to the brutality of Mongol king Changaz khan. Allāma Muḥamad Iqbal use it as dictatorship system of politics in his poetry.
34. Iqbāl, Allāmah Muḥammad, *Bāl-i-Jibrīl* (Delhi: Maktaba Jāmi'ah, 1941), 137.
35. **Ahl-ul-hall wal-'aqd:** Those qualified to elect or depose a caliph(Muslim Ruler) on behalf of the Muslim community. In classical Islamic political theory, the term refers to legal scholars whose task it was to offer the caliphate (Muslim Ruler) to the most qualified person. However, some classical and modern commentators assign a broader range of functions to those encompassed by this term. And have tried to accommodate this task to that of a parliament.
36. Paray, Touseef Ahmad, "Iqbal on Islam and democracy discourse", *Islam and Muslim societies: A social science journal* 4:2(2011), http://www.muslimsocieties.org/Vol4-2/Iqbal_on_democracy.pdf
37. Zākir Abdulkarīm Nāik, *Answers to Non-Muslims: Common Questions about Islam* (India: IRF, 2001), 12.
38. Iqbāl, 'Allāmah, *A Voice from the East* (Payām-e-Mashriq) (Lahore: Metontile Electric Press, 1922), 38.
39. Iqbāl, 'Allāmah Muḥammad, *Kullīyyāt-e-Iqbāl* (Lahore: Sa'd Publications, n. d.), 299.
40. Surah al-Ahzāb 33:21
41. Mālik bin Anas, *Maw'ttā Imam Mālik* (Beirut: Moa'ssisah al-Risālah 1412), Hadīth no. 1478