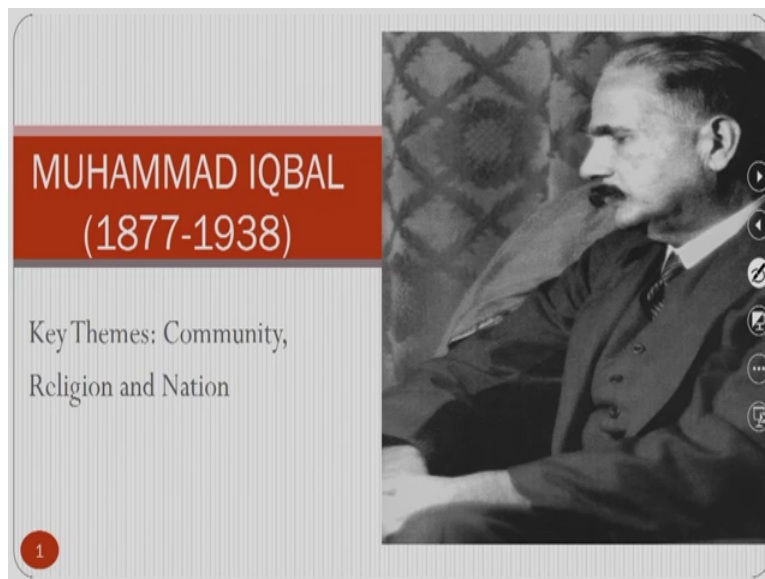


Introduction to Modern Indian Political Thought
Dr. Mithilesh Kumar Jha
Department of Humanities & Social Sciences
Indian Institute of Technology, Guwahati

Lecture – 15
Muhammad Iqbal: Community

(Refer Slide Time: 00:27)



Hello and welcome friends in this lecture we are going to discuss Political Thought in Philosophy of one of the key figures in modern Indian political thinkers, who help in shaping the so, called Muslim renaissance in modern India or Indian subcontinent. And along with sir Sayyedmad Khan, he was one of the leading figure or political thinkers behind the Muslim renaissance in the Indian subcontinent.

So, from Muhammad Iqbal we are going to discuss his views on community and also religion and nation. In this lecture today we will focus on Muhammad Iqbal and his personal political life influences on Muhammad Iqbal and his philosophy or his conception of self the Kudhi and also his views on religious reconstruction of religious thought in Islam. And in the next lecture we will discuss his views on religion, community, nation etcetera and then we will conclude.

(Refer Slide Time: 01:49)

Introduction

“Khudi ko kar buland itna ke har taqder se pehle; Khuda bande se khud pooche bata teri raza kya ha”
[Elevate your self to such heights; That, before destiny intervenes; God Himself may ask His slave, Tell! What doeth thou will].
“Nations are born in the hearts of poet, they prosper and die in the hands of politicians” Allama Iqbal

- Muslim Renaissance in Indian subcontinent is by and large inspired by the works and activities of Sir Sayyid Ahmad Khan and Muhammad Iqbal. Whereas Sayyid Ahmad Khan led the foundation of modern education among Muslims, Iqbal's poetic vision and political insights led the foundation for Indian Muslims a political ideology which became the basis for the formation of separate state of Pakistan. Iqbal tried to reconcile Islamic universalism with modern territorial nationalism. And therefore he is regarded as the "founding spirit" Shia dominated Iran and Sunni dominated Pakistan. One of India's most patriotic, he is also celebrated as Pakistan's national poet. His poetry had an immense influence on the consciousness of the Pakistani intelligentsia. It ignited in the Muslim community the values of Islam and brought them into the same banner.
- He was basically a poet but also ventured into the domain of politics. He based his philosophy in Islamic laws and on that basis responded to the various challenges of West. He is celebrated for his passionate poetry but the other aspects of his life is often neglected mainly because of the false assumptions that he certainly had some ideas on philosophy but they were not consistent enough.
- His patriotic songs, emphasis on self, self in constant/ceaseless movement, and self within a community and at the service of superior self or divine, characterizes his philosophy and politics.

2

So, Muhammad Iqbal is a very profound modern thinker, who tried to reconcile kind of a kind of contradictory forces historical forces in a sense of nationalism which is limited to the territorial or geographical boundary and the universalism, the idea of universal brotherhood or universal fraternity together.

So, in Iqbal there is a kind of reconciliation between these often seemingly contradictory historical forces of territorial nationalism on the one hand and the universal appeal of Islam on the other. And throughout his thought in his politics or philosophy or poetry religion or the Islamic traditions of thinking or theorising or laws remain the basis of all his activities including his political life, his political involvement, his views on nationalism or Islamic universalism and also his views on self and the community.

So, to begin with I hope many of you have come across his famous booklet of Iqbal here he says; that “Khudi ko kar buland itna ke har taqder se; pehle Khuda bande se khud pooche bata teri raza kya ha”. This thought roughly translate as - Elevate yourself to such heights; That, before destiny intervenes; God Himself may ask His slave, Tell What doeth thou will. So, this emphasis his focus, or his understanding of self as the basis of all political or religious development or progress in society or in a country or humanity at large. So, for Iqbal self remain the founding the basis for all his philosophical religious thought and he believed in a self which is constantly trying to act upon its belief or values.

So, the determination of self and the projection of self in Iqbal therefore, remains very crucial to understand his philosophy of religious thought or nation or universal brotherhood. So, for Iqbal the self or the Khudi was very central in all his political thinking or theorisation.

Further on this nation it is also, interesting when Iqbal is appealing to a kind of universal Islam, universal brotherhood, at the same time he is also categorized as the as the a spirit. Behind the separate state for Muslims in Indian subcontinent or Pakistan and he also treated by Iran and it has a spirit behind this separate nationhood. So, while on the one hand as we have seen discussed just before he was focusing on self and considering project Islam as a kind of universal appeal cutting across the boundaries of race, nationality language etcetera or geographical boundaries, at the same time he is also deeply patriotic. So, some of his poems in early period like Tarana Hind, Sare Jaha Se Acha or Naya Siwala is about patriotic feeling or towards nationalism and the role of nationalism in human progress or human self realization. So, he seems to often engage with this patriotic feeling about nation on the one and the actual realization of nation and how it is a kind of continuum for the further integration of nation into a universal brotherhood, universal solidity which we will discuss in the next lecture.

But this couplet again nations are born in the hearts of poet they prosper and die in the hands of politician. So, Iqbal here seems to offer a kind of critic or a kind of a sceptical attitudes towards destination where on the one hand, it immerses in the hearts of the poets, but it may prosper or die depending upon the politicians who is responsible for prosperity or its decline. So, nation in Iqbal thoughts remain a kind of puzzle and this fundamental tension between national boundaries on the one hand and universal appeal or universal Islam on the other hand or pan Islamic ideals on the other hand remains the basic fundamental tension in Iqbal political philosophy.

So, to Iqbal what we find is that Muslim renaissance in Indian subcontinent is by and large inspired by these two figure and they works sir Sayyidmad khan or Muhammad Iqbal, where is sir Aayyidmad khan was a leading figure to begin modern education among the Muslims, Iqbal poetic vision and political insights led the foundation for Indian Muslims a political ideology, which became the basis for the formation of separate state of Pakistan. And Iqbal tried to reconcile in all his philosophy Islamic universalism with modern territorial nationalism. And therefore, he is regarded as the

founding a spirit by the Shia dominated Iran and Sunni dominated Pakistan and so, that is a kind of appeal Iqbal has beyond the territorial limits of a of a nation and he certainly shape the renaissance among the Muslims in India, where he went beyond the modern education and re establish the use and relevance of Islamic laws for modern Muslims.

He was also the most patriotic Indian patriotic leader and initial carrier of his political life he was in support of Hindu Muslim unity for freedom from British. So, he was also a patriotic leader and he is celebrated as the Pakistanis national poet, his poetry had an immense influence on the consciousness of Pakistani intelligentsia it ignited the Muslim community the values of Islam and brought them into the same banner. So, the uniformities; that is, a gift of Islamic religion to the Muslims population where he, when theorising about the nationalism and nationhood for the Muslims in India. He gave this interpretation that because of their religion Muslims are in this various heterogenous communities or region. They have some kind of uniformity or similarity which is a kind of gift of religion and therefore, they constitute one people whereas, for Hindu they have to reform a lot of social structure or social hierarchy to immerge as a single nation or as a single people whereas, through religion he wanted to project Muslims as a given nation or a people.

And therefore, his philosophy or his interpretation becomes the basis for the demand for separate statehood of Muslims in the form of Pakistan later years. And there again among the Pakistani intelligence also with the celebration of Iqbal as a as a national poet of Pakistan also has some irony or contradictions, where the other side of Iqbal that is the universal solidarity or universal a split or brotherhood of Islam is somewhat reduce to a territorially defined nationhood of Pakistan which seems appears to be a kind of contradictions. So, like Tagore there is this transcendence in his thought from a nationalist patriotic thinker to a kind of pan Islamic universal thinker in his thought.

So, what we also find is Iqbal was basically a poet, but also ventured into the domain of politics and he based his philosophy in Islamic laws and on that basis he responded to various challenges of west. So, in his philosophy and thought there is a kind of constant dialogue or interaction with the modern western theories of self or individual or community and also the state. So, the philosophical basis of Iqbal's thought remains the Islamic laws and Islamic tradition and he celebrated for his passionate poetry on love beauty and different layers of selfhood, but the other aspects of his life is often neglected

mainly because of the false assumption that he certainly had some ideas on philosophy, but they were not consistent enough or they were more visionary more idealistic or visionary kind of thing very less practical application.

So, there is this categorisation of Iqbal as a poet or as a passionate poet, but not in the similar way his philosophy or his pan Islamic ideals are taken as seriously enough. So, his patriotic songs emphasis on self which is in constant or ceaseless movement self within a community and at the service of superior, self this is something which characterizes the philosophy and politics of Muhammad Iqbal which we will discuss in this lecture.

(Refer Slide Time: 13:00)

- He was the product of that crucial period which experienced a greater concern of the national self-consciousness among Indian intelligentsia. This was symbolized by the dualist tendency of a) patriotic anti-colonialism and urge for social equality on one side; and b) conservatism and prevalence of a religious world view on the other side.
- Iqbal belongs to the formative stage of Muslim nationalism in South Asia which was intricately linked to the religious reformations which was characteristic of most parts of the colonial world.
- His thought is significant in this context in the sense that he not only tried to find in religion the spiritual expression of anticolonialism but regarded religion as the basis of an alternative path of development distinct from West.
- Herman Hesse divides his works into three domains: 'the world of India', 'of Islam', and 'of western thought'.
- Against the dehumanizing consequences of materialism and totalitarianism of the modern West, Iqbal celebrated the Individual's spirit and capacity for self determination.

3

Iqbal historically was the product of that crucial period which experienced a greater concern for the national self consciousness. So, and therefore, the nation nationalism becomes a kind of necessity for Iqbal to theorise about modern religious thought in Islam and how to reconcile the universal brotherhood or the message of universal brotherhood in Islam on the one hand and the necessity of formation of a territorial territorially limited nation nation on the other.

When Iqbal was articulating about the social and the political situations and challenges that India and the world was facing, he had to respond and articulate and was deeply influence by the growing national self consciousness among the Indian intelligentsia. This was symbolised by the dualist tendency of a patriotic anti colonialism and urge for

social equality on the one hand and conservatism and prevalence of a religious world view on the other hand.

So, this tendency to formulate a national or develop a national self consciousness was marred or compromise somewhat on this or was a struggling this two this duality between patriotic anti colonial anti colonialism. On the one hand, which also focuses on social equality or restructuring of the social hierarchy. On the other hand simultaneously there is the growth of conservatism or the prevalence of a religious world view both among the Hindu, Muslims and other religious communities. So, there is this simultaneous existence of nationalist feeling or anti colonial feelings on the one hand and preservation of the religious world view or the conservatism on the other.

Iqbal was trying to reconcile his thought and philosophy in such a value and Iqbal belongs to the formative stage of Muslim nationalism in south Asia. So, the idea of Muslim as a nation Muslim as a separate nation Iqbal belongs to the formative stage of such articulation and thinking. So, this formative stage of Muslim nationalism in south Asia which was intricately linked to the religious reformation, which was characteristic of most, parts of the colonial world.

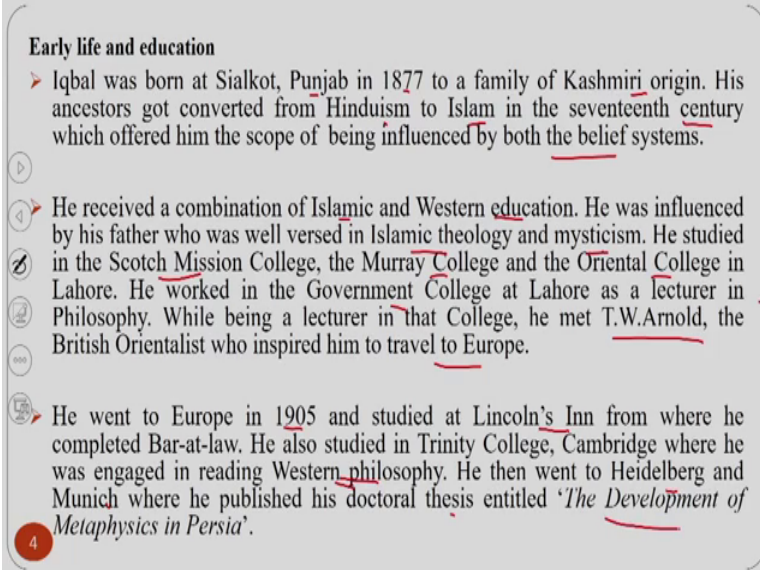
His thought is significant in this context in the sense that he not only tried to find in religion the spiritual expression of anticolonialism for Iqbal religion is not just the a spiritual expression of anticolonialism. But he regarded religion as the basis of alternative path of development, which is very distinct from the west and the idea of west about individual community and society.

And this is because of his different multiplicity and plurality in his thought and his response to the different aspects of life starting with the self to community, to love, to beauty, to patriotism, to nationalism, to pan Islam, pan Islamism the range of his thought and his response is so varied. That it is very difficult to reduce him to limit him to any one of this concerns and ideals and therefore, one of the thinker or scholar Herman Hesse divides his work on basically three domains which is the world of india then the of Islam and the western thought. So, basically his philosophy revolves around these three domains. So, in the beginning of his political carrier or as a thinker he was very patriotic and he sang the song of India like Sare Jaha Se Acha we have seen Tarana e hind or Naya Shiwala.

Then he also theorised what is Islam and how Islam can be the basis of Muslim nationhood and also pan Islamic thinking and he finally, was also deeply engaged with the modern thought or philosophy in west. And he was responding to their inadequate in his opinion understanding of politics, which is secular domain or the individual which is divide of a spiritual or religious teachings and tradition he responded to such western thought about individual self community and nationhood or state. So, in Iqbal we find this constant search for meaning or divinity in individual life which should be reflected in the nation or in the world also.

So, against the dehumanising consequences of materialism and totalitarianism of the modern west, Iqbal celebrated the individual's spirit and his or her capacity for self determination. So, the first couplet khudi ko kar bulandh itna so, that kind of thinking remains a kind of very powerful invocation from Iqbal towards the challenges of modern western thinking.

(Refer Slide Time: 18:18)



Early life and education

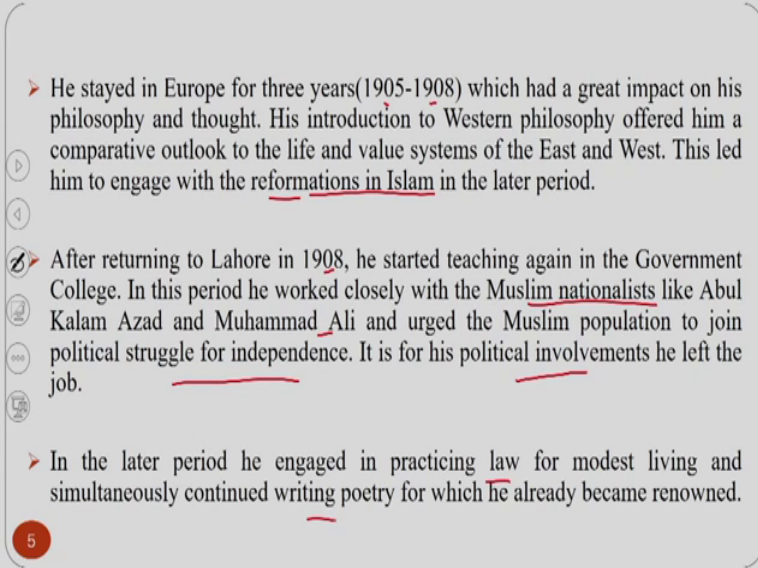
- Iqbal was born at Sialkot, Punjab in 1877 to a family of Kashmiri origin. His ancestors got converted from Hinduism to Islam in the seventeenth century which offered him the scope of being influenced by both the belief systems.
- He received a combination of Islamic and Western education. He was influenced by his father who was well versed in Islamic theology and mysticism. He studied in the Scotch Mission College, the Murray College and the Oriental College in Lahore. He worked in the Government College at Lahore as a lecturer in Philosophy. While being a lecturer in that College, he met T.W.Arnold, the British Orientalist who inspired him to travel to Europe.
- He went to Europe in 1905 and studied at Lincoln's Inn from where he completed Bar-at-law. He also studied in Trinity College, Cambridge where he was engaged in reading Western philosophy. He then went to Heidelberg and Munich where he published his doctoral thesis entitled '*The Development of Metaphysics in Persia*'.

Now, if you look at his early life and education he find Iqbal was born at Sialkot which is present in Pakistan, Punjab in 1877 to a family of Kashmir origin and his ancestors converted from Hinduism to Islam in the seventeenth century and this offered or enabled him to be influenced by both the belief system the Hinduism and the Islam. And he was situated in this confluence of Islamic and Hindu tradition and he received a combination of Islamic and western education and he was influenced by his father who was well

versed in Islamic theology and mysticism and he also had modern education in Scotch Mission College the Murray college and the Oriental College in Lahore. And there he also worked as a lecturer in philosophy in the government college at Lahore, where he met T W Arnold and he was great British orientalist who inspired him to visit Europe for further education or higher education.

So, following his advice he went to Europe in 1905 and he studied in Lincolns inn from where he completed his bar at law, and he also studied in trinity college Cambridge where he was engaged in reading western philosophy. So, some of the thinking in Iqbal about self community or nationhood and how the understanding of self in Islam is very different from the modern conception of Islam is very very powerful and comes from his reading with many modern Western philosophy and thinker and for his pHs he went to Heidelberg in Munich Germany and he published his doctoral thesis which is entitled as Development of Metaphysics in Persia.

(Refer Slide Time: 20:17)



- He stayed in Europe for three years(1905-1908) which had a great impact on his philosophy and thought. His introduction to Western philosophy offered him a comparative outlook to the life and value systems of the East and West. This led him to engage with the reformations in Islam in the later period.
- After returning to Lahore in 1908, he started teaching again in the Government College. In this period he worked closely with the Muslim nationalists like Abul Kalam Azad and Muhammad Ali and urged the Muslim population to join political struggle for independence. It is for his political involvements he left the job.
- In the later period he engaged in practicing law for modest living and simultaneously continued writing poetry for which he already became renowned.

So, he stayed in Europe for three years from 1905 to 1908 and this had a great impact on his philosophy and thought. His introduction to Western philosophy offered him a kind of comparative outlook to the life and value systems of east and the west and this led him to engage with the reformation in Islam in later period. So, in 1930 he wrote a book called Reconstruction of Religious Thought in Islam. This book is a matured work of Iqbal which is the result of his understanding of Hindu and Islamic tradition on the one

hand and Islamic tradition and the western philosophy. On the other and that led to the culmination of his thought and reformation which he desired to be promoted in modern island.

So, after returning from Europe he in 1908 he started teaching again in the government college and in this period, he worked closely with the Muslims nationalist like Abdul Kalam Azad and Muhammad Ali and urged the Muslims population to join political struggle for independence. So, unlike sir Sayedmad khan who wanted to focus on education and do not necessary fight or confronts the British Muhammad Iqbal was supporting many Muslim nationalist like Muhammad Ali or Abdul Kalam Azad and wanted Muslims to join this all India struggle for independence. And this is result of his political involvement that he left the government job and he started the practice of law for modest living and simultaneously continued to write poetry for which he was already became renowned by then.

(Refer Slide Time: 22:09)

Political life

- He had an active political life after his return from Europe. He was well received by the Punjabi elites and got a cordial relation with Mian Muhammad Shafi. He was made one of the joint secretaries of Punjab Muslim League. He was a critique of Indian National Congress on the grounds of Hindu dominance and its secular outlook towards politics and state.
- He was also engaged with National Liberal League of Lahore from 1924 and got elected to Punjab Legislative Council in 1926. His major agendas include the matters of land revenue and taxation, compulsory education and better sanitation. He also promoted provincial autonomy for the 'Islamic India' and separate elections for the Hindus and the Muslims.

Now, to look at the political life of Iqbal, we find he had an active political life after his return from Europe and he was well received by the Punjabi elites and got a cordial relation with Mian Muhammad Shafi and he was made one of the joint secretaries of Punjab Muslim league the regional branch of Muslim league in India. And from then on we also see a kind of growing communalisation or communal separatism among the two dominant religious community in Indian subcontinent, Hindu and the Muslims and many

Muslim intelligentsia leader and thinkers began to conceptualise or articulate the separate state separate nationhood or separate status of Muslims, who wanted to have a kind of their autonomous religiously guided state and polity in contrast to the politics of Indian national congress which was trying to promote a kind of more secular secular politics.

So, and this was the period when Iqbal also shifted from a kind of patriotic Indian to a pro Muslim or a kind of separate identity for the Muslims on the basis of their religion. So, after his running of Muslim league and his involvement with them he became a critique of Indian national congress on the grounds of it being Hindu dominated organisation and also the secular outlook towards politics and state by the Indian national congress which, Iqbal found very problematic for the Muslims. He wanted to have their state and polity guided by the religious beliefs and the laws of Sharia and Islam.

So, he was engaged with the national liberal league of Lahore from 1924 and got elected to the Punjab legislative council in 1926. His major agenda besides national liberation or separate statehood for the Muslim included the matters of land revenue and taxation compulsory education; he also promoted provincial autonomy for the Islamic India. So, this idea of Muslim nationhood or separation of Muslims from the Hindu dominated politics and state culminated during this time and he also supported the separate elections for Hindu and Muslims.

(Refer Slide Time: 24:59)

➤ He was elected the president of Muslim League in 1930. in his presidential address at Allahabad he spoke on the vision of Pakistan. He also attended the Round Table Conferences of 1931 and 1931 where he strongly advocated for the future Pakistan.

Major Influences on Iqbal

➤ In the early period of his life, Iqbal was greatly influenced by the activities of Sayyid Ahmad Khan and his educational institution called 'Anjuman-i-Himayat-i-Islam'. Iqbal got influenced by his opinion on Hindu-Muslim unity and the idea of 'national self-help'. But he could not agree with his Pro-British attitude and also maintained a distance from the idea of isolating the Muslims from the all Indian movements.

7

He was also elected as the president of Muslim league in 1930 in his presidential address at Allahabad he spoke on the vision of Pakistan and he also attended the round table conference in of 1931 and I think 32 where he strongly advocate for the future of Pakistan.

So, now we have seen how there are shifts in Iqbal from a patriotic Indian nationalist in sense of focusing or supporting Hindu, Muslim unity to a gradual shift or tilt in his thought towards the creation of separate or separate nationhood of Muslims in India in the form of Pakistan.

Now, if you look at the major influences on Iqbal we find that in the early period of his life Iqbal was greatly influenced by the activities of sir Sayyidmad Khan and his educational institution which is called Anjuman i-Himayat i Islam. Iqbal was deeply influenced by his opinion on Hindu, Muslim unity and the idea of national self help, but he could not agree with his pro British attitude and also maintained a distance from the idea of isolating the Muslims from the all Indian movements. So, Iqbal was in support of Muslims involvement in the nationalist movement which was unfolding in the Indian sub continent which is in contrast with sir Sayyedmad Khan focus on the education and progress through education and his pro British attitude Iqbal thought it may lead to the isolation of Muslims from the larger political happenings in in the subcontinent and therefore, he wanted Muslims to participate in them all India movement.

(Refer Slide Time: 26:53)

- In this period, he was a passionate supporter of national unity and the independence of India. He regarded political apathy and lack of unity as the primary reasons for the sufferings of Indians. In his poems Khufagan-i-Khak Say Istafar (A Land Asleep) and Taswir-i-Dard (Portrait of Anguish), one can notice his urge for awakening people for the pursuit of national liberation.
- Iqbal wrote continuously for the eradication of hostility among Hindu and Muslims. In this early period, he was for an all Indian nationalism and did not call for the isolation of Muslims.
- He was under influence of Sufism long before he went to Europe. The Sufi idea of the role of heart and intuition in the cognition process and the relation of man and God had an impact in his thought. After going to Europe, therefore, the displacement of heart by mind in West was confronted by Iqbal. He regarded thought and intuition as equally necessary in the cognition of man.

8

In this period we find he was a passionate supporter of national unity and the independence of India from the British rule and he regarded political apathy and lack of unity as the primary reason for the sufferings of Indians. In his poems *Khuftagan-i-Khak* *Say Istafar* a land asleep and *Taswir-i-Dard* portrait of anguish one can notice his urge for awakening people for the pursuit of national liberation.

So, for Iqbal the national liberation national freedom or the freedom from foreign rule was the necessary perhaps free condition for the reconstruction or re generation of a community, whether religious or otherwise of course, for Iqbal he wanted to create a modern polity and a state for Muslims on the basis of Islamic laws. But that law he wanted to have a kind of liberal interpretation which can suit the needs and requirements of the modern Muslims rather than the stagnant or quietism or resignation of the Muslims practices over few centuries after their glorious glorious development in philosophy arts and politics in medieval times.

So, after this involvement with the nationalist politics and his demand for Muslim joining the national movement, Iqbal was never really convince or persuaded by the attainment of national liberation for him the ultimate objective was to have a kind of universal brotherhood in Islam and which he do not want to confine in any national boundaries and this remain a kind of unresolved tension in his thought.

So, Iqbal wrote continuously for the eradication of hostility among Hindus and Muslims in this period he was for the all India nationalism and did not call for the isolation of Muslims which developed in 1930 in his matured works. So, he was also influenced by Sufism before he went to Europe and the Sufi idea of the role of heart and intuition in the cognition process and the relation of man and god had an impact on his thought which he continues to believe in and on that basis he responded to the conceptualisation of men or individual in modern western philosophy.

So, after going to Europe therefore, the displacement of heart by mind in the west was confronted by Iqbal, he regarded thought and intuition as equally necessary in the cognition of man and not just merely the focus on rational thinking.

(Refer Slide Time: 29:52)

➤ Western philosophers like Kant, Leibnitz, Hegel and Nietzsche had a substantial impact on Iqbal. His reconstruction of Islam was largely influenced by Hegelian dialectics. From Nietzsche, Iqbal took the concept of 'ego' and 'superman' and used it in his politics and philosophy of Islam.

➤ Although the influence of Western philosophy is evident in his thought, the major source of influence on Iqbal was Islamic tradition. He had a great knowledge of Persian classics and influenced by Jalal-ud-Din-Rumi, the prominent Urdu mystic poet who wrote profoundly on the idea of self.

➤ Iqbal was also influenced by the pan-Islamism by Jamat-ud-Din-Afghani. In the later period of his life, Iqbal appropriated the idea of pan-Islamism to establish the identity of Muslims as a supraclass and supranational unity.

So, role of intuitions in mans conceptualisation of self his surroundings and his contribution in his surroundings to make it better to transform it for the better is something which he learns from Sufism of course, which he criticised which we will discuss in the next class.

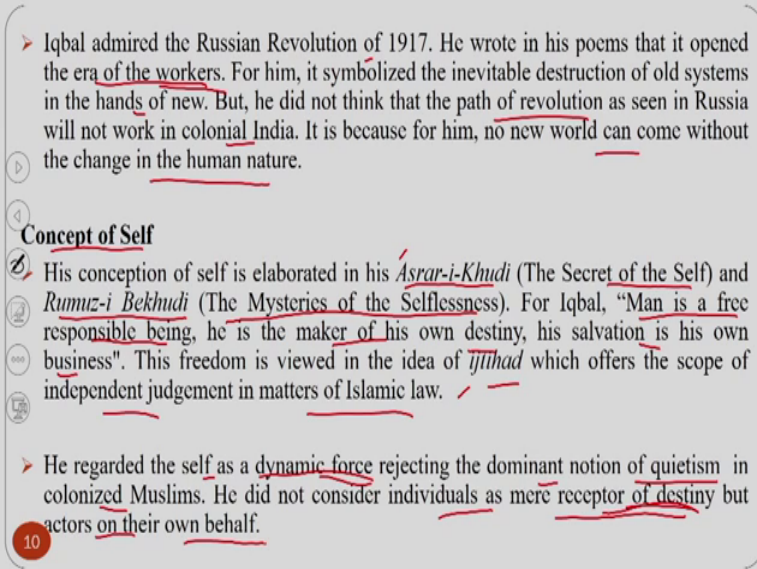
So, Western philosopher like Kant, Leibnitz, Hegel and Nietzsche had a substantial impact on Iqbal and his reconstruction of Islam was largely influenced by the Hegelian dialectics of man in constant motion man society and nation in constant motion, which enables the making and forming of its identity and from Nietzsche Iqbal took the concept of ego and superman and used it in his politics and philosophy of Islam and its modern liberal interpretation. So, although the influence of Western philosophy is evident in his thought the major source of influence on Iqbal was the Islamic tradition and he had a great knowledge of Persian classics and after a period of his writings in Urdu he adopted Persian as his writings because of his appeal and he wanted to create a pan Islamic pan Islamic community, where Persian is the language and therefore, he began to write in Persian.

And he was great scholar or had great knowledge of Persian classics and was deeply influenced by Jalal-ud-Din-Rumi the prominent Urdu mystic poet who wrote profoundly on the idea of self. So, the conception of self that Iqbal had his deeply influenced by the Islamic tradition and particularly. So, by the poems or the thought of Jalal-ud-Din-

Rumi . Iqbal was influenced by the pan Islamism of Jamat ud Din Afgani in the later period of his life Iqbal appropriated the idea of pan Islamism to establish the identity of Muslims as a supraclass and supranational unity and this is further development in Iqbal.

So, we we can find a journey in Iqbal from a patriotic nationalist thinker to a separatist of Muslim nationhood and from a supporter of Muslim nationhood in a kind of territorial limitation to a pan Islamic thinker, who believes in the universal appeal of Islam.

(Refer Slide Time: 32:28)



➤ Iqbal admired the Russian Revolution of 1917. He wrote in his poems that it opened the era of the workers. For him, it symbolized the inevitable destruction of old systems in the hands of new. But, he did not think that the path of revolution as seen in Russia will not work in colonial India. It is because for him, no new world can come without the change in the human nature.

Concept of Self

➤ His conception of self is elaborated in his *Asrar-i-Khudi* (The Secret of the Self) and *Rumuz-i Bekhudi* (The Mysteries of the Selflessness). For Iqbal, "Man is a free responsible being, he is the maker of his own destiny, his salvation is his own business". This freedom is viewed in the idea of *ijtihad* which offers the scope of independent judgement in matters of Islamic law.

➤ He regarded the self as a dynamic force rejecting the dominant notion of quietism in colonized Muslims. He did not consider individuals as mere receptor of destiny but actors on their own behalf.

So, besides his belief in Islam and pan Islamism Iqbal also admired the Russian revolution of 1917 and he wrote in his poems that it opened the new era for the workers and for him it symbolizes the inevitable destruction of old systems in the hands of new, but he did not think that the path of revolution as seen in Russia will not work in colonial India. It is because for him no new world can come without the change in the human nature and therefore, he wanted to focus similar to Gandhian ideal of Swaraj in a sense where the self and transformation of the self is the basis for the social transformation the political transformation and the economic transformation.

So, now if we look at his concept of the self which is beautifully elaborated in two of his text is called Asrar i Khudi or Rumuz i Bekhudi. So, Asrar iudi is translated as the secret of the self and Rumuz i Khudi is the mysteries of the selflessness. So, Iqbal while conceptualising the self and selflessness is a kind of inversion of nation idea of superman or ego or the use of hegelian dialectics enables him to describes self as the manifestation

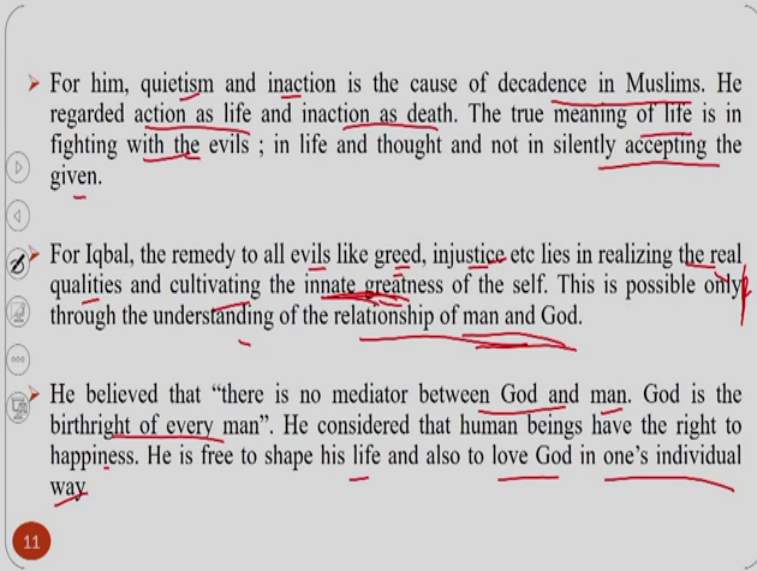
of divinity and self itself acquires or realises its true potentiality by immersion of its ego in the larger self or in the divinity. So, there is a kind of dialectics between the self which is the extreme and the super self or divinity which is like the ocean. So, the relationship between the two is very beautifully explained in his text on *Asrar i Khudi* and *Rumuz i Bekhudi*.

So, for Iqbal man is a free responsible being, he is the maker of his own destiny and his salvation lies in his own business. So, man has to attain constantly at to realise himself or herself and there he somehow projected man as a kind of self defining subject in a sense of confronting the divinity or the fate by his or her own activity. So, this freedom is used in idea of *Ijtihad* which offers the scope for independent or liberal judgement in the matters of Islamic laws. So, unlike many conservative or ulemas forces who considered their prerogative to interpret Islamic laws Iqbal re establishes this *Ijtihad* the tradition of *Ijtihad* that allows the individual to form their own judgement their independent judgement about Islamic laws and that can be the basis for the self realisation self regeneration according to Iqbal.

So, in his understanding the self is a dynamic force and therefore, he rejected the dominant notion of quietism in colonised muslims, that submission to the fate and resignation from acting upon empowering the condition of the material or the moral or the spiritual existence Iqbal was very critical of such quietism or resignation largely he considered Sufism responsible for such quietism and resignation among the Muslims and he considered the self which is a very dynamic force and it must constantly act to improve the condition of their community and the nation. So, therefore, he did not consider the individuals as mere receptor of the destiny, but actors on their own behalf.

So, unlike many religious teachers and preachers who invoke the influence of fate and destiny on the lives of nation or community or individual Iqbal is trying to support such logic to reestablish and this derives from his engagement with modern western philosophy that man is capable of shaping his or her own destiny. And man should constantly act upon his beliefs to shape his destiny without resigning to the condition of fate and therefore, he challenges such conservative or quietism in Islam which generated after a kind of many centuries of a stagnation and he wanted a kind of dynamic re assertion of subject hood or self to create a dynamic society and not really resigning to the fate.

(Refer Slide Time: 37:43)



- For him, quietism and inaction is the cause of decadence in Muslims. He regarded action as life and inaction as death. The true meaning of life is in fighting with the evils ; in life and thought and not in silently accepting the given.
- For Iqbal, the remedy to all evils like greed, injustice etc lies in realizing the real qualities and cultivating the innate greatness of the self. This is possible only through the understanding of the relationship of man and God.
- He believed that “there is no mediator between God and man. God is the birthright of every man”. He considered that human beings have the right to happiness. He is free to shape his life and also to love God in one’s individual way.

So, for him quietism and inaction is the cause of decadence in Muslims and he regarded action as life and inaction as death this is something very similar to the Vivekananda and his ideals of individual and the self which we have discussed. So, the true meaning of life is in fighting with the evils in life and thought and not silently accepting the given. So, the force of acting they acting is as important as thinking or believing in something. So, so Iqbal was supporting a conception of self which constantly tries to fight the evil; so, similar to Gandhian ideal. So, a Satyagraha is not someone who simply know what is injustice, but someone who refuse to accept any unjust laws and practice and prepare himself for the punishment that or sacrifice himself for the cause of cause of justice.

Similar to Iqbal the self should be constantly fighting with the evils and trying to bring about justice bring about transformation in the self and in the community.

So, for Iqbal the remedy to all evils like greed injustice lies in the realising the real qualities and cultivating the innate greatness, the innate greatness is again the realisation of divinity in the self and belief in the self activity or self help which can shape the destiny and not merely resignation to the fate or divinity. So, for Iqbal the remedy for all the evils like greed and injustice lies in realising the qualities and cultivating the innate greatness of the self, this is possible through the understanding of the relationship of man and God. So, for Iqbal man and God as a kind of relationship where man himself

manifest the divinity and divinity manifest itself through man. So, that kind of dialectic is there in Iqbal's thought also.

So, he believed that there is no mediator between God and man and God is the birth right of every man and there is kind of new interpretation of religious thinking, where for a very long time it is considered in many religious tradition that there are only selected few who can access to God or who are capable of accessing and comprehending the god and then through them they can transmit the message or the ideas of God to the larger population. Iqbal tries to support such logic and give new interpretation where everyone is accessible to comprehend or to understand the message of God and realise the God within his or her on person or selfhood. So, he considered that the human beings have the right to happiness and he is free to shape his life and also to love God in ones individual way not by some mediatory forces or inter mediatory forces between man and the God.

(Refer Slide Time: 41:10).

➤ Destruction of the self is not demanded by the God. He wants the fullest development of individual self. And hence, he focuses on the role of desire in Individual progress. This necessitates his identification with the community which is based on righteousness.

➤ He regarded Islam as such a community because it is in accordance with the will of God and law which is the basis of righteousness. This ideal community of Islam is beyond the limits of time and space and thus demands not to be fragmented into nations.

12

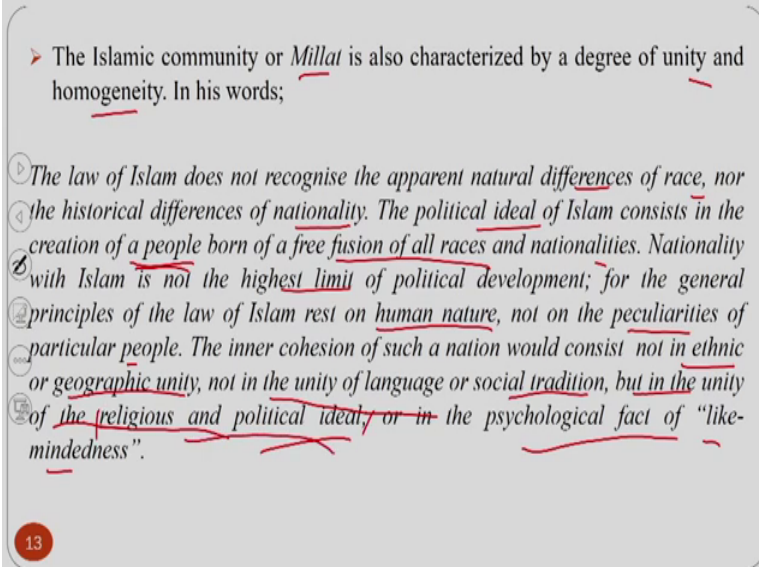
So, Iqbal believes that destruction of self is not demanded by the God, he wants the fullest development of individual self and hence he focuses on the role of desire in individual progress. Now this is something very radical in a sense where in many religious doctrine or certainly Sufism the poverty is something which is celebrated and which is considered necessary for the understanding the message of God or truth Iqbal and in that process the self destruction is perfectly permissible and even celebrated. Iqbal again try to reinterpreted where destruction of self is not just undesirable, but desire is

the very basis for human or individual progress. So,, but then this desire is in the connection with the community and again here one can think of Iqbal's idea of self is not a kind of atomistic self in the modern as is as it is interpreted in modern Western philosophy.

For Iqbal this self which is a which is reflection of divinity realises its true meaning in the community which you can consider miller and that we will discuss discuss in our next lecture and by realising divinity individual realise itself and the vice vice versa. So, this necessitates his identification with the community which is based on righteousness or the Islam or religious thinkers and that therefore, Iqbal was not prepared to accept the secular politics or secular principal of politics which he consider as the major reason for moral and the ethical decline of the European society and he want the Muslims to erect their political institutions or democracy according to the laws of a Seryia or Islamic laws.

So, he regarded Islam as such a community because it is in a accordance with the will of God and the law which is the basis of righteousness this ideal community of Islam is beyond the limits of time and space and thus demands not to be fragmented into nations and that is the a transient in Islamic nationhood from Islamic nationhood to a kind of pan Islamic identity in Iqbal's thought.

(Refer Slide Time: 43:43)



➤ The Islamic community or *Millat* is also characterized by a degree of unity and homogeneity. In his words;

① The law of Islam does not recognise the apparent natural differences of race, nor the historical differences of nationality. The political ideal of Islam consists in the creation of a people born of a free fusion of all races and nationalities. Nationality with Islam is not the highest limit of political development; for the general principles of the law of Islam rest on human nature, not on the peculiarities of particular people. The inner cohesion of such a nation would consist not in ethnic or geographic unity, not in the unity of language or social tradition, but in the unity of the religious and political ideal, or in the psychological fact of "like-mindedness".

13

So, the Islamic community or Millat is also characterized by a degree of unity and homogeneity and this homogeneity transcends the limits of race, class, region etcetera.

So, according to Iqbal, the laws of Islam does not recognise the apparent natural differences of race nor the historical differences of nationality. The political ideal of Islam consists in the creation of a people born of a free fusion of all races and nationalities. Nationality with Islam is not the highest limit of political development for the general principles of law of Islam rests on human nature not on the peculiarities of particular people, the inner cohesion of such a nation would consist not in ethnic or geographical unity not in unity of language or social tradition, but in the unity of the religious and political ideal or in the psychological fact of like-mindedness.

So, the religion and the political ideal of Islam or the religious ideal of Islam is something which is the basis for the fusion among different races different nationalities different geographical territory for Iqbal and that is why there is a kind of continuum in his thought from a kind of a pro Pakistani leader or political activist to a kind of pan Islamic thinker with a universal appeal.

(Refer Slide Time: 45:21)

Iqbal and Reconstruction of Religious Thought in Islam

- In his book, 'The Reconstruction of Religious Thought in Islam' which was published in 1930, Iqbal stated that Islam was experiencing a stagnation over a few centuries that left it behind other philosophical traditions.
- Therefore the need was the re-examination and reconstruction of the philosophy of Islam without breaking away from the past. This can be achieved in the light of reason, democracy and modern knowledge.
- The reformation in Islam was considered necessary for the moral perfection of man; on which ultimately depends the socio-economic changes leading to justice.

14

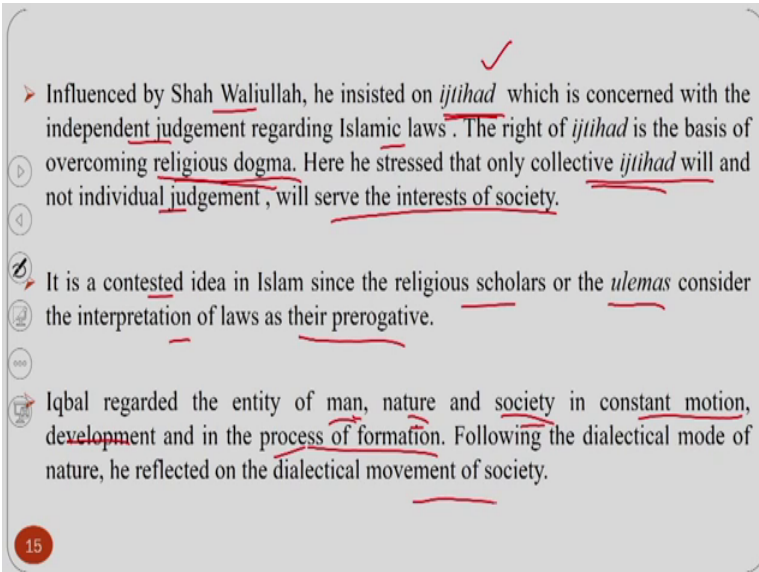
Now, to discuss about his views on religious thought in Islam and its reinterpretation which is his mature work and published in 1930 called Reconstruction of Religious Thought in Islam. Iqbal stated that Islam was experiencing stagnation over a few centuries and that stagnation left it behind other philosophical traditions such as modern western philosophy science and technology. So, therefore, the need was to re examination and re construction of the philosophy of Islam without breaking away from

the past. So, he embedded his philosophy in Islam, but he wanted its liberal re interpretation and re examination and this he wanted to achieve through three principles of reason, democracy and modern knowledge.

So, reason is the basis of this re interpretation or re examination of Islam and it is ideals to suit their circumstances or requirements of the present Muslims similar is the role of democracy and modern knowledge in such re interpretation of Islam and he tries to use this tools to make Islamic ideals and laws relevant for the present day Muslims and not something which is relevant for previous centuries or previous generation and therefore, he permit the liberal interpretation of Islamic laws and ideals.

So, the reformation in his Islam was considered necessary for the moral perfection of man on which ultimately depends the social economic changes leading to the justice. So, that is very similar to the Gandhian ideals of Swaraj.

(Refer Slide Time: 47:09)



- Influenced by Shah Waliullah, he insisted on ijtihad which is concerned with the independent judgement regarding Islamic laws. The right of ijtihad is the basis of overcoming religious dogma. Here he stressed that only collective ijtihad will and not individual judgement, will serve the interests of society.
- It is a contested idea in Islam since the religious scholars or the ulemas consider the interpretation of laws as their prerogative.
- Iqbal regarded the entity of man, nature and society in constant motion, development and in the process of formation. Following the dialectical mode of nature, he reflected on the dialectical movement of society.

Influenced by Shah Waliullah Iqbal insisted on ijtihad ijtihad which is concerned with the independent judgement or liberal interpretation of Islamic laws. So, the right of ijtihad is the basis of overcoming religious dogma and these religious dogmas are the basis of stagnation in any religious tradition which Iqbal was referring to. So, here he stressed that only collective ijtihad will and not individual judgement will serve the interest of the society. So, the ijtihad he democratised or radicalised the whole understanding of interpretation of Islamic laws, where he allows the individual to

interpret such law in a kind of collective a spirit to achieve social and economic transformation.

So, however, this idea of ijtehad remained a contested idea since the religious scholars or ulemas considered the interpretation of laws as their prerogative. So, in many religions as I have said there is the idea of selected few who can access and are capable of comprehending the message of God and then through them it can be transmitted to the masses, but here Iqbal was subverting such logic and opening up the laws and the ideals directly to the to the individuals in their collective self.

So, Iqbal regarded the entity of man nature and society in constant motion development and in the process of formation. So, this he also acquire from his engagement with the western philosophy the idea of a speed or the man in constant motion to acquire or to realise it is on self. So, he considered the man nature and society is something which is in the constant motion of development and in the process of formation. So, following the dialectic mode of nature he reflected on the dialectical movement of society as well and.

(Refer Slide Time: 49:19)

➤ Criticizing the mystical quietism, he stresses on the significance of action. He did not support the submission to the given, but emphasizes on active struggle against the evils of society. So significant was action for Iqbal was that while explaining true existence, he argued "I act, therefore I am."

✎ Iqbal stressed on "man's submission to God". But, it did not imply fanaticism and being helpless before God. What he meant was the renunciation of egoistic desires and inclinations and following the ethical principles of Islam. While accepting that the world is created by God, Iqbal also maintained that the change in it depends only the labor and activity of man.

16

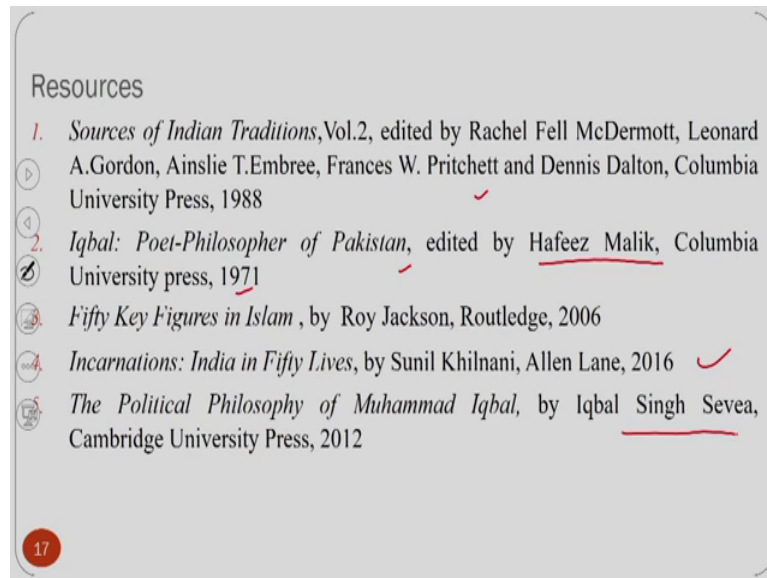
Criticising the mystical quietism he stress on the significance of action and not merely resignation or submission to the will of God. So, he did not support the submission to the given, but emphasise on the active struggle against the evils of society. So, significant was action for Iqbal was that while explaining true existence he argued I act therefore, I am. So, for Iqbal in the realization of the self and in transformation of the society it is

necessity or inevitable for individual to act upon a its belief and not merely think about himself or the society and therefore, this ceaseless motion ceaseless activity to transform oneself to transform the society and the polity was something Iqbal emphasised upon and supported.

So, Iqbal stressed on mans submission to God. God also in a sense of considering the self as the reflection of divinity and then not necessarily attaching it with the meaning of divinity or some kind of interference of the God in the in shaping the destiny of the man this realisation of divinity in the self, which is the part of the broader community which enables the self to realise its own divinity or understand the objective of the self in the larger community. Iqbal believes in the presence of god or the presence of divinity, but that does not deter him to understand the individual as an isolated atomistic self, but in connection with the other self in the community. So, this man submission to God did not imply fanaticism and being helpless before God, what he meant was the renunciation of egoistic desires and inclination and following the ethical principles of Islam which is about brotherhood universal brotherhood and coming out of one's own selfish interest in the larger interest of the community.

So, for him this man submission to the god is coming out of one's own egoistic self to reconcile or to reconnect the self with the divine with the God. So, this submission of man to God is following the ethical principal of Islam and not really a kind of resignation and ceasing from the action. So, while accepting that the world is created by God Iqbal also maintained that the change in it depends on the labour and activity of man. So, in Iqbal's thought in philosophy the man someone who is consist or reflective being which distinguishes it from the other species who can realise or understand injustices that should not lead to some kind of resignation or submission to the fate, but the self must act upon its belief to transform the self and also to the society and the polity. So, that becomes the very basis for Iqbal's thought and philosophy.

(Refer Slide Time: 52:37)



So, on this lecture on Iqbal his personal political life influences on Iqbal's thinking and especially his notion of self and his idea about religious thought in Islam and its reconstruction. You can look at some of the sources like sources of Indian traditions there is a chapter on Iqbal and also Iqbal poet philosopher of Pakistan edited by Hafeez Malik Columbia university press 1971 some of the chapter discusses different strands of thought in Iqbal and also his political journey in different phases and also the 50 key figures in Islam and then incarnation in India in 50 lives by Sunil Khilnani and also the other book called Political Philosophy of Muhammad Iqbal by Iqbal Singh Sevea.

So, these are some of the works which you can refer to for this lecture in the next lecture we are going to discuss his views on common millet pan Islamism and the connection between the religion and nation. So, thanks for listening thank you for your patience let us know what you think and what is your feedback on this lecture. We will be happy to respond.