

## **Muslim Response to Modern Western Knowledge: An Approach to ‘Allāma Iqbal’s Views on Knowledge**

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### **Abstract**

Modern Knowledge of the West which made its inception from the time of Renaissance in Europe and developed in a good deal making a worldwide impact particularly upon the Muslims. This knowledge is mainly secular and relies upon reason and experimentation. What one attains through sensory faculties and experimentation that forms the modern western knowledge or science. No doubt it made a tremendous development at the global level in terms of secular and material progress yet failed to render the internal peace of man and his true welfare. The reason is that it confined itself more within the external or material aspects of man and ignored his spiritual and psychological aspects. To many Muslim scholars of the twentieth century this system of the modern knowledge became unacceptable in terms of its creating havoc in human history and presented their critical responses to it. Among them figures Allāma Iqbal distinctively. The present paper attempts to approach Allāma Iqbal’s response to the modern western knowledge. It focusses on making a brief review of the western theory of knowledge and Iqbal’s critique about it while discussing his views of Islamic theory of knowledge.

**Keywords:** Knowledge, Renaissance, Secular, Reason, Empiricism, Intuition, Revelation, Love, Reality.

### **1. Introduction**

Knowledge and its nature and source form a vital issue of human society. No person can go without it in his day to day life. From primordial times, man got concerned with acquisition, generation and dissemination of knowledge. It is

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discovered through various sources and methods. Greeks focused more on rational knowledge believing its logical prepositions while as Christianity confined it to religious dogmas. It was, however, during 17<sup>th</sup> and 18<sup>th</sup> century CE that both rationalism and empiricism got much propounded by the Western thinkers like Descartes, Locke and Hume that ultimately paved the way for modern science and scientific method. In both natural sciences and social sciences new discoveries and trends of knowledge got explored by man which as a whole are termed as 'modern knowledge'. It is knowledge of objective or phenomenal reality that is hardly accessible to actual or total reality as its basis is secular, non-spiritual and irreligious. It is dualistic aiming at separation of mind from body and sustains merely material self of man. Darwin, Marx, Comete and Benthem are regarded some of the protagonists of this modern knowledge. Islam is the revealed religion from God that propounds its distinctive type of knowledge. This knowledge has been interpreted and explained by the scholars of Islam in a good deal down the ages. It has its rich legacy in Muslim civilization. In the contemporary times modern knowledge and education is at its highest influencing the East particularly the Muslim world extensively. Only few Muslim scholars and institutions are seen as making a critical appraisal of it in the context of Islamic philosophy of knowledge. Among them figure specially Dr. Muhammad Iqbal (1827-1938) one of the most outstanding scholars of modern Muslim world. In this essay an attempt is made to approach his views about Islamic theory of knowledge. It examines his approach to nature, sources and methods of Islamic knowledge in the context of the Western tradition of knowledge. In the essay we specially rely on Iqbal's first two chapters of his famous work, *The Reconstruction of Religious Thought in Islam* some relevant portions of his Urdu and Persian poetry.

## **2. Nature of Modern Western knowledge**

Modern western knowledge has got its evolution broadly at three levels. Earlier there has been a special role of Christianity and other religious faiths in the

medieval Europe and it gradually lost its status in the society. The reason was the impact of the introduction of Greek philosophy and partly the inherent weakness of Christian dogmatism itself that failed to respond to naturalists and intellectualists' quests of the age.<sup>1</sup> Secondly when the interest to study nature and its conquering by man got momentum in Europe it led to an age of 'renaissance' meaning 'to be born' –the western man now himself had to be born in new world with new possibilities, new realization of his powers and potential. From the 17<sup>th</sup> to 19<sup>th</sup> centuries a new movement of intellectualism developed called Enlightenment that is more or less a continuation of Renaissance. To N. Attas, this period was characterized by 'its zeal for materialization and secularization of the ideal man in an ideal society. Naturalist philosophers wrote on natural law, natural religion, and stressed humanity, freedom, liberty, justice<sup>2</sup> and it later on served as the basic philosophy of American independence. The movement got specially promoted by the great Western thinkers like Descartes, Lock, Hume, Hobbes and Kant. One more level of the Western knowledge is found in its modern development in which the secular and materialist philosophy culminated in social fields in the form of Socialism, Positivism and Pragmatism which was chiefly founded by August Comete, Karl Marx and William James respectively. Their dissemination and phenomenological operation is found in 20<sup>th</sup> century.<sup>3</sup> The main characteristic of these theories are dependence on reason, isolated from intuition or vital feeling. It as a whole is termed as science or sensory observation in Comte and other positivists. N.Attas in his comprehensive description of this development states as following:

It is the fruits of secularizing philosophy and science, which were together action to the soil of true Christianity, which eventually lead western man to believe in human evolution and historicity. Now in our time that belief and secularization going hand in hand has almost supplanted western Christianity in the heart and mind of western man. This disenchantment of nature and terrestrialisation of man has resulted in the former case, in the reduction of nature to more object of utility having only a functional significance and value

for scientific and technical management and for man; and in the latter case, in the reduction of man of his transcendent nature as spirit emphasizing this humanity and physical being, his secular knowledge. And power and freedom which lead to his defecation and so to his reliance upon his own rational efforts of enquiry into his origins and final destiny and his own revolted thus acquired which he now sets up as the criterion for judging the truth or falsehood of his and assertions.<sup>4</sup>

This modern knowledge, has been taken as the only reality about human life and got patronized by the governments in a good deal in spite of its grave drawbacks and deficiencies. It is, however, suffering a crisis because of its body-mind dualism, non-spiritual nature and irreligiousness thus ignoring morality, moderateness and justice in human society.<sup>5</sup>

A variety of responses are found among Muslims towards this Western knowledge in the contemporary times. Some are of pioneering or seminal nature while others are of marginal or peripheral nature. Allama Iqbal belongs to the first category. He seems to a great extent systematic in his response and has produced his expositions while developing the Islamic theory of knowledge in the context of modern knowledge and scientific method.

### **3. Allama Iqbal's Views About Knowledge in Islam**

Iqbal's theory of knowledge is not a single entity of thought but an organic whole composed of rationalism, empiricism and intuition or 'mystic experience. All these three sources combined together constitute his theory of knowledge. The first two sources promise the indirect access. The utility and fruitful character of the theory is its testimony.

Rationalism is neither admired nor completely repudiated by Iqbal. By rationalism Iqbal means an abstract thinking devoid of sense-experience. Its previous advocates held that it is a faculty basically potent with percepts which are to be taken as knowledge and are different from empirical experience.<sup>6</sup>The main aim of this rationalism is to confine reality within reason. Though fully

conscious of the limitation of this rationalism, Iqbal did not ignore it but made its use in settling the religious truths and render religion more secure and faithful. In his own words, 'now, since the transformation and guidance of man's inner and outer life is the essential aim of religion, it is obvious that the general truths which it embodies must not remain unsettled. No one would hazard action on the basis of a doubtful principles of conduct. Indeed in view of its function, religion stands in greater need of rational foundation of its ultimate principles than the dogmas of science. Science may ignore rational metaphysics; indeed, it has ignored it so far. Religion can hardly afford to ignore the search for a reconciliation of the oppositions of the environment in which humanity finds itself.<sup>7</sup> The rationalism which Iqbal propounds is not merely an abstract representation or separate from concrete reality but is a functional entity and originally related to the other elements of knowledge. To him abstract thinking discarded from concrete reality is dangerous as it narrows the vistas of human experience. That is why he attacks Socrates (470-399BC), Plato (428-347BC), Ghazali (1058A.D.-1111A.D) and Ibn Rushd (1126A.D-1198A.D).The first two thinkers believe that knowledge is possible only through concepts and Ibn Rushd is seen by Iqbal as defending their theory and the latter's doctrine of immortality of active intellect' is not Qur'anically sound and as such 'obscures man's vision of himself, his God and his world.'<sup>8</sup> Ghazali is accused of his failure to maintain a relationship between thought and intuition. Recently some scholars have questioned this criticism of Iqbal on Ghazali and Ibn Rushd and even defended their theories.<sup>9</sup>

Iqbal propounds 'the purpose of the Qur'an as to awaken in man the higher consciousness of his manifold relations with God and the Universe. Contrary to the thought of Christianity it cannot be attained through the renunciation from external forces but through man's proper adjustment with these forces in view of the light from the world within. Iqbal identifies it with 'mysterious touch that sustains the real and sees no opposition between ideal and real in Islam. He seeks

a proper and purposeful reconciliation between these two elements which is discernible in his following words:

The life of the ideal consists, not in a total breach with thereal which would tend to shatter the organic wholeness of life into painful oppositions, but in its perpetual endeavor of the ideal to appropriate the real with a view eventually to absorb it, to convert it into itself and to illuminate its whole being. It is the sharp opposition between the subject and the object, the mathematical without and the biological within, that impressed Christianity. Islam however, faces the opposition with view to overcome it.<sup>10</sup>

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

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا  
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ  
النَّارِ ﴿١٩١﴾

Verily in the creation of the heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding, who standing and sitting, bear God in mind and reflect on the creation of the heavens and of the earth, and say: oh our Lord; thou has not created this in vain.<sup>11</sup>

The universe is capable of extension and change according to the will of God. The following verses of the Qur'an focus on this expansion and changeability of the universe:

يُرِيدُفِيالْحُلُقِ مَا يَشَاءُ

He (God) adds to his creation what He wills.<sup>12</sup>

فَلْيَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

Say-go through the earth and see how God hath brought forth all creation; hereafter will he give it another birth.<sup>13</sup>

The nature of man whom the universe confronts on all sides, is also analyzed by Iqbal in the light of various verses of the Qur'an. The good fabric of man and his decline to lower status by the forces of obstruction, an idea that occurs again in Iqbal's theory, has its basis in the following verse of the Qur'an:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

That of goodliest fabric we created man, then brought him down to the lowest of the low.<sup>14</sup>

The very superiority of man to nature, in spite of failings, emphasized by Iqbal is related to the following Qur'anic verses where man is exalted as supreme in carrying a great trust i.e., *Khilāfah* which the heavens and the earth refused to carry:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۗ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

﴿٧٢﴾

Verily we proposed to the heavens and to the earth and to the mountains to receive the trust (of personality), but they refused the burden and they feared to receive it. Man alone undertook to bear it, but had proved unjust and senseless.<sup>15</sup>

The outward objects around man attract as well as invite him to use power and shape them for constructing a much vaster world in the depths of his inner being in which he discovers sources of infinite joy and inspiration. The poem "*Ruh-i-Ardi*" brings out this distinguished capability in man in his response to the universe.

کھول آنکھ زمیں دیکھ، فلک دیکھ، فضا دیکھ  
 مشرق سے ابھرتے ہوئے سورج کو زرا دیکھ  
 سمجھے گا زمانہ تیری آنکھوں کے اشارے  
 دیکھیں گے تجھے دور سے گردوں کے ستارے  
 نا پید تیرے بحر تخیل کے کنارے  
 پہنچیں گے فلک تک تیری آہوں کے شرارے  
 تعمیر خودی کر، اثر آہ رسا دیکھ  
 کھول آنکھ زمیں دیکھ، فلک دیکھ، فضا دیکھ  
 خورشید جہاں تاب کی وضو تیرے شر میں  
 آباد ہے اک تازہ جہاں تیرے ہنر میں  
 جتنے نہیں بخشے ہوئے فردوس نظر میں  
 جنت تیری پنہاں ہے تیرے خون جگر میں  
 اے پیکر گل کو شش پیہم کی جزا دیکھ  
 کھول آنکھ زمیں دیکھ، فلک دیکھ، فضا دیکھ

Open your eyes see the earth, the sky, the atmosphere;  
 See the sun, rising from the east.  
 The time will understand the hints of your eyes  
 You will be visible to the stars of the sky from the distance.  
 Unbounded are the banks of your imaginative ocean;  
 Reconstruct your ego and see the moving intensity of feelings;  
 The spark within you contains the brightness of the world illuminating sun.  
 A new universe flourishes in your skill;  
 It does not behave you to accept paradise in charity.



Your paradise lies hidden in the blood of your heat.<sup>16</sup>

Oh, who are an embodiment of dust, look for the reward of incessant toil. The evolutionary and the creative character of man which emerges due to his proper response and adjustment with the external world is further illustrated by Iqbal in the light of the following verses of the Qur'an:

﴿ ١٦ ﴾ وَاللَّيْلَ وَمَا وَسَقَ ﴿ ١٧ ﴾ وَالْقَمَرَ إِذَا آتَسَقَ ﴿ ١٨ ﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿ ١٩ ﴾

It needs not that I swear by the sunset redness and by the night and its gathering and by the moon when at her full, from state to state shall ye be surely carried onward.<sup>17</sup>

By utilizing his energy to mould the forces of the universe for his own ends, man becomes a co-worker with God and the Qur'an puts it in the following words:

إِنَّ اللَّهَ لَا يُعَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُعَيِّرُوا مَا بِأَنْفُسِهِمْ

Verily God will not change the condition of men, until they change what is in themselves.<sup>18</sup>

This points out that reflecting upon the external objects is the process of investigation and examination to approach the philosophy of the creation and the greatness of the creator. The objects are signs indicating the unique creation of God in the universe. The more one goes deeper in the objects the more he is closer to reality. Here the man's knowledge serves as an instrument to approach observable aspect of reality also described as induction. As in a Hadith of the Prophet Muhammad (SAAS) makes the following prayer to Allah:

الهم أرني حقائق الأشياء كما هي.

God, grant me the knowledge of the ultimate nature of things.<sup>19</sup>

In fact, the Qur'an awakens this element in man in a good deal. Iqbal traces this reflective observation, directed by the Qur'an, the foundation of modern science and this kind of empiricism accounted much at the particular turn of history when no value was given to visible in search after God by the medieval Europe. This

empiricism of the Qur'an to be used for the purposeful ends is mentioned by Iqbal as following:

According to the Qur'an as we have seen before, the universe has a serious end. Its shifting actualities force our being into fresh formation. The intellectual effort to overcome the obstruction offered by it, besides enriching and amplifying our life, sharpens our insight, and thus prepares us for a more masterful insertion into subtler aspects of human experience. It is our reflective contract with the temporal flux of things which trains us for an intellectual vision of the non-temporal. Reality lives in its own appearances; and such a being a man, who has to maintain his life in an obstructing environment cannot afford to ignore the visible. The Qur'an opens our eyes to the great fact of change, through the appreciation and control of which alone it is possible to build a durable civilization.<sup>20</sup>

The naturalism of the Qur'an is, thus to identify the fact that man is interrelated to nature and to promise the righteous use of his sense perception and for these nobler ends it must be supplemented by the perception which Iqbal calls in Qur'anic terminology as 'faud.' 'Faud' or heart is a kind of inner intuition or insight that brings man in contact with the aspects of reality not possible through sense-perceptions. It unfolds the vistas of reality and comprehends divine presence itself. Unlike the knowledge gained through reflecting and sense-experience which is sectional, fragmentary and involved in the labyrinth of space and time its movement is in the deeper self of man. It has more profound touch of authority and is born out of direct luminousness. In his use of the word 'Ishq' (Love) at various places in poetry, Iqbal refers to the vitality of this component of knowledge. For example in the following verses of his *JavidNamah* it is discernible:

عشق در جان چون پنجم اندر نظر  
 هم در ولفغانه هم بیرون در  
 عشق هم خاکسترو هم آغز است

کاراوازدین و دانش برتر است  
 عشق سلطان است و برهان مبین  
 هر دو عالم عشق را از زیر نگین

Love is to soul as sight is to eye;  
 Its range is both within and without.  
 Love is both ashes and fire;  
 Its role is superior to religion and intellect.  
 Love is the king and the clear proof;  
 Both the worlds are governed by Love.<sup>21</sup>

Intellect and intuition both aim at the knowledge of Reality. They differ only in the different modes they adopt. Intellect grasps certain parts of it in relation to its temporal aspects while intuition reveals in its wholeness and fullness. Intellect and intuition together may be visualized as a double-edged sword in man's hand, with its one edge he invades the universe. In other words it means that human ego has two eyes, with one he approaches the inner and invisible reality and with the other visible reality. Using them together one leads man to the destination yet none of them constitutes the comprehensive and convincing method to reach the truth. In the following verses of *JavidNamah*, Iqbal points out its importance as:

عقل داری ہم جنونے دہ مرا  
 رہ بے بوج اندرونے دہ مرا  
 علم در اندیشہ می گیر دم مقام  
 عشق راہ کا شانہ قلب لاینام  
 علم تا از عشق بر خود دار نیست  
 جز تماشاخانہ افکار نیست  
 این تماشاخانہ سحر سامری است

علم بے روح القدس افسوس گری است

بے تجلی زندگی رنجوری است

عقل مجبوری و دین مجبوری است

(Oh, God) you granted me reason, give me

Love as well;

Grant me the way to the inner secret of

Feelings.

Whereas love resides in a heart ever

Awake

It is a puppet house of thoughts.

The puppet-house is like the magic of Samri;

Knowledge without revelation is fiction.

Without the illuminating light life is sad;

Reason fathers away and religion becomes a compulsion.<sup>22</sup>

The transcendental nature of intuition in man is effectively mentioned in the following Urdu verses of Iqbal:

عروج آدم خاکی کے منتظر ہیں تمام

یہ کہکشان، یہ ستارے، یہ نیلگوں افلاک

یہی زمانہ حاضر کی کائنات ہے کیا؟

دماغ روشن و دل تیرہ و نگہ بیباک

تو بے عصر ہو تو یہ مانع نگاہ بھی ہے

و گر نہ آگ ہے مؤمن جہاں خس و خاشاک

زمانہ عقل کو سمجھا ہوا ہے مشعل راہ

کسے خبر کہ جنوں بھی صاحبِ دِراک

All these objects wait for the evolution of clay made man;

The galaxy, the stars, the blue heavens.  
Is this the extent of the universe of modern age?  
Intellect enlightened, the dark heart, the fearless eye.  
Oh, you, if without vision, it is an obstruction to your vision;  
Otherwise believer is the fire and the world a heap of rubbish  
The time thinks reason as the guiding-light;  
Who knows that love too is possessor of its own knowledge?<sup>23</sup>

#### **4. Other Dimensions of Intuition**

Intuition is, therefore, conceived by Iqbal as the promising and illuminating element of knowledge that enriches man's personality and confers on him the vision of reality. It is not opposite to the abstract thought and sense perceptions, but integrated with them to bring fruitful results in the world of men. Iqbal's elaboration of mystical experience through some generalization is worthy to mention here.

- I. The first characteristic is the immediacy of mystic experience. By immediacy Iqbal means the knowledge of God as the sense-experience gives the knowledge of nature. To him God is not a system of concept mutually related to one another and having no reference to 'experience'.
- II. The second characteristic is the unanalyzable wholeness of mystic experience. It gives reality not in broken segments or sections but in an indivisible organic unity. This is illustrated by Iqbal through an example of experiencing a table. Out of abundant sense data in a room, our rational consciousness selects only those data which on synthesis would yield the single experience of a table. In mystic experience thought is reduced to the minimum and as such analysis is not possible. It is unique so far as its vistas are newer and higher and bring us into contact with the total passage of reality. The diverse stimuli merge here to form a single unity in which ordinary distinction of subject does not exist. To Iqbal, there is no discontinuance from the normal experience which William James, an

American philosopher of psychology belonging to later 19<sup>th</sup> century A.D. has wrongly understood by religious experience.

- III. The third point about intuitive experience is man's communion with the unique other self. The unique other self is God in whose presence the consciousness of man encompasses and transcends the universe and even momentarily his private personality. Iqbal supports this point through finding its resemblance with our being conscious of the other individual's emotions and mind on the basis of their physical movements. Their responses to our signals supply necessary supplement to our fragmentary meanings. Response can stand as the test of the presence of the conscious self which is borne out in the Qur'an too:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And when My servants ask thee concerning Me, then I am near into them and answer the cry of that crieth into Me.<sup>24</sup>

- IV. The fourth point is that intuition being the direct experience with other independent self is not communicable, in its actual nature, to other individuals. The interpretations of this experience by the mystic or the Prophet is conveyed through propositions of directives. Although the mystic state is more like feeling yet the cognitive element is very much present in it, which tends it to form idea. Iqbal conceives both idea and word as the outcome of the womb of feeling. The organic unity of the two is their non-temporal aspects and the separation is a temporal aspect. His following words are worthy to note wherein implications of thought are in the mind which come out in the passage of time:

You are immediately aware of the idea as a complex whole; but the intellectual working out of its numerous bearings is a matter of time. Intuitively the possibilities of the idea are present in your mind. If a specific possibility as such, is not intellectually known to you at a certain moment of time, it is not

because your knowledge is defective, but because there is yet no possibility to become known.<sup>25</sup>

- V. Iqbal's fifth point about intuitive experience is the return of the mystic from the direct unique association with the eternal back to the common experience. When the mystic state fades away it leaves a deep impression of authority behind it.

Under this sense of authority the mystic and the Prophet return to normal experience but with a difference. The return of the Prophet is highly creative and meaningful for mankind. In the words of Iqbal, 'he returns to insert himself into the sweep of time with a view to control the forces of history and thereby to create a fresh world of ideals, "the desire to see his religious experience transformed into a living world-force is supreme in the Prophet."<sup>26</sup>

## **5. Conclusion**

From the above discussion it brings out that the western tradition of knowledge is solely concerned with the secular aspects of life and ignores the spiritual or transcendental aspect of it. The emergence of Renaissance in Europe followed by Enlightenment Movement is in fact secularization of knowledge. Here reason and empiricism is given value and these determine the precepts of life. Religion went into background and it never attained epistemological or socializing status. Allama Iqbal is pioneer Muslim philosopher-poet of the twentieth century who keenly responded to this challenge of the Western knowledge / science including its impact upon the East particularly the Muslim world and presented a good critique of it. He, at the same time, formulated Islamic views of knowledge, based on the principles of the Quran and Sunnah, which depicts comprehensiveness and all-embracing nature. It is an organic whole of three components- rationalism, empiricism and intuition / revelation. All of them form a unity and it is the logical understanding of the temporal order that creates difficulty by regarding these components mutually isolated. Each of them plays its own role in reaching the

truth and acquisition of knowledge. Reason and empiricism deal with the visible aspects of the object while intuition / revelation deals with the invisible aspect as well. In Iqbal the latter is the seminal factor in guiding the other two categories to shape life in a harmonious and prosperous way. In the midst of the fragmentation / reduction of knowledge by the west that created havoc at the social level, Iqbal's refutation of it in terms of accessing reality properly is of much significance. It has generated a new outlook about the modern western knowledge. On the one hand it brings a critique of this knowledge highlighting its merits and demerits and on the other hand it attempts at the formulation of Islamic theory of knowledge which is an organic unity embracing the higher and lower categories of knowledge. This project of formulation of Islamic theory of knowledge got further developed by many contemporary Muslim scholars during the last few decades. Among them figure Naquib al-Attas, Iqbal Raji' al-Faruqi, Zia-ud-Din Sardar, Zaki Kirmani, and Louy Safi specially. Their works have contributed substantively to the subject and made a good impact upon educational developments in the Muslim societies. In making this project of Islamic scholarship more productive at the global level there is much scope to look into the seminal work of Allama Iqbal in the field vis-a-vis the new challenges of the times.



## References and End Notes

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<sup>1</sup>B. V. Rao, *History of the Modern World*, Sterling Publishers, Pvt. Ltd., New Delhi, 2013, pp. 16-20.

<sup>2</sup> Syed Muhammad Al-Naqib Al-Attas, *Islam and Secularism*, Hindustan Publication, Pothi, 1984. P.34.

<sup>3</sup> Syed Muhammad Al-Naqib Al-Attas, op. cit., p.35.

<sup>4</sup> Ibid; p.35.

<sup>5</sup> See Maryam Jameela, *Islam Versus the West*, Markazi Maktaba Islami, Delhi, 1918, pp. 7-20 and Syed Hussain Nasr, *Islam and the Plight of Modern Man*, Suhail Academy, Lahore Pakistan.

<sup>6</sup> Allama Muhammad Iqbal (ed. By M. Saeed Sheikh), *The Reconstruction of Religious Thought in Islam*, Institute of Islamic Culture, Lahore, Pakistan, 1996, p. 2.

<sup>7</sup> Ibid.

<sup>8</sup> Ibid. pp. 4-5.

<sup>9</sup> See M. Sayeed Shaikh, *Islamic Philosophy*, London, 1982. Vahid-u Din, *Islam in India: Studies and Commentaries*, Vol. III, Chankya Publications, Delhi, 1986 p. 161

<sup>10</sup> Allama Muhammad Iqbal (ed. By M. Saeed Sheikh), op. cit. p. 7.

<sup>11</sup> Al-Quran, 3:190-191.

<sup>12</sup> Ibid; 33:19.

<sup>13</sup> Ibid; 29:19.

<sup>14</sup> Ibid; 95:04.

<sup>15</sup> Ibid; 33:72.

<sup>16</sup> Iqbal, *Kulyat-i-Iqbal* (Urdu), KitabiDunya Delhi, 2001, pp. 585-86.

<sup>17</sup> Al-Quran, 84: 17-20.

<sup>18</sup> Ibid; 13: 11.

<sup>19</sup> Dr. Muhammad Rafiuddin, *Islam aur Science*, Iqbal Academy, Pakistan, 1986, p. 16

<sup>20</sup> Iqbal, (ed. By Saeed Sheikh), *The Reconstruction of Religious Thought in Islam*, Institute of Islamic Culture, Lahore, 1996, pp. 11-12.

<sup>21</sup> Iqbal, *Kulyat-i-Iqbal* (Persian), Tehran, p. 283.

<sup>22</sup> Ibid; p.273.

<sup>23</sup> SM. Iqbal, *Kulyat-i-Iqbal* (Urdu) Delhi, pp. 358-359.

<sup>24</sup> *Al-Quran*, 2: 186.

<sup>25</sup> Iqbal, op. cit, p. 79.

<sup>26</sup> Ibid. 99.

