

ALLAMA IQBAL'S VISION: RECONCILING
RELIGION, SCIENCE, AND MODERN
THOUGHT

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ABSTRACT

In this comprehensive discussion, Allama Iqbal emphasizes the pivotal role of religion as a guiding force for both the inner and outer aspects of human life, distinguishing it from philosophy and science, which address only limited aspects of existence. He argues that while philosophy and science seek to understand religious truths, they cannot supersede religion's broader scope, which encompasses emotions, intellect, will, and more. As modern scientific knowledge advances, Iqbal calls for a fresh re-examination of religious truths to ensure harmony between religion and contemporary thought. He discusses the challenge posed by materialism and anti-religious trends, particularly the influence of Western ideologies and Communist Russia on Muslim thought. Iqbal urges a reformulation of Islamic theological ideas to meet the intellectual demands of modern times while warning against being overawed by Western progress. He stresses the need for Muslims to return to the Qur'an's comprehensive vision of the universe, which integrates both spiritual and material realities, to revive Islamic thought and present Islam as a universal message for humanity. Allama Iqbal's insights advocate for a deeper engagement with both religious and empirical knowledge to ensure that Islam remains a dynamic and guiding force in modern civilization.

Allama Iqbal envisioned a vibrant integration of religion, science, and modern thought, promoting a progressive spiritual perspective that aligned with contemporary intellectual developments. He championed a dynamic and evolving Islam that valued critical thinking and individual agency, encouraging Muslims to reconnect with their rich intellectual heritage while embracing scientific progress without compromising their faith. Through his concept of “*khud*” (selfhood) and his call for an empowered spiritual identity, Iqbal sought to bridge the divide between traditional beliefs and modern knowledge. His philosophy proposed an Islamic society that could thrive in the modern world, grounded in ethical principles and rational inquiry, fostering a harmonious blend of spiritual depth and scientific understanding.

Allama Iqbal wrote *The Reconstruction of Religious Thought in Islam* to inspire a revitalized, progressive understanding of Islam that could harmonize with modern scientific and philosophical developments. His aim was to reinterpret Islamic principles in a way that empowered Muslims to engage with contemporary challenges, emphasizing rationality, dynamic faith, and individual self-realization. Through this work, Iqbal sought to encourage intellectual and spiritual growth, urging Muslims to reconnect with the progressive, adaptive spirit of early Islam to foster a balanced, forward-looking society. Following were the major objectives of these lectures:

(i) The Necessity of Understanding Religious Facts for a Higher Purpose

Iqbal states that, unlike poetry and philosophy, the purpose of religion is to transform and guide both the inner and outer life of human beings. Therefore, all facts essential for understanding religious teachings and concepts cannot be left incomplete.¹ We cannot base our lives, actions, and behaviors on vague notions or uncertain principles. Even science, which addresses only a few areas of life, is built on some rational foundation. Religion, which encompasses the entirety of life’s issues, deserves even more attention in reconciling various, often opposing, experiences. However, in the search for the intellectual foundation of religion and faith, philosophy or science cannot be given precedence over religion. Philosophy and science can only attempt to understand

religious truths within their own boundaries because they address only one aspect of human existence, whereas religion encompasses the entire human personality, including emotions, feelings, will, and intellect.² Therefore, whenever we reflect on these matters, religion will always hold a more central and pivotal position compared to other fields or sources of knowledge due to its comprehensiveness and its all-encompassing role in human life.³

(ii) Understanding Religious Facts in Light of Modern Scientific Research

Iqbal says that as human knowledge advances, not only does the perspective change, but it also broadens. The way today's human being has gained control over the environment and the universe through scientific research and discoveries has given them a new confidence. As a result, new ideas, concepts, and perspectives are emerging, leading to a re-examination of old issues while also giving rise to new ones. Through scientific investigation, humans have gained so much control over nature that the human intellect now seems capable of transcending the limits of time, space, cause, and effect. The progress of scientific thought has also altered the concepts of knowledge and understanding. An example of this is Einstein's theory of relativity, which has completely changed our perspective on the universe.⁴ In these changed circumstances and in the context of new intellectual, scientific, and research frameworks, religious truths cannot be confined to old understandings. Today, there is a need to consider religious truths from new angles so that modern scientific discoveries and religious understanding remain harmonious, ensuring that no aspect of human progress leads to religious stagnation or backwardness.⁵

(iii) The Challenge of Materialism and Anti-Religious Trends

Iqbal states that, in these changing times, the new generation of Muslims is demanding a re-interpretation of Islam. The new generation's trends in Asia and Africa cannot be ignored. However, we must also consider the factors that are giving rise to such tendencies among Muslims. For example, how different intellectual and ideological trends emerged in Europe and how they continue to evolve. What are the achievements of European intellectual and scientific research, and how might they affect Muslim theological thought? Can we use European knowledge, thought, and research to reformulate our own ideas, and can we benefit from them?

These are the aspects that cannot be ignored if we are to survive in the modern age. Alongside this, another major challenge during Allama's time was the propaganda arising from Central Asia, particularly Communist Russia, whose materialistic influence was also spreading to the Muslim world. Allama Iqbal viewed the materialistic impact of Communist Russia as a significant challenge to the reformation of Islamic theological thought.⁶

(iv) Materialistic and Anti-Quranic Trends Among Muslim Thinkers and the Necessity of Reforming Religious Thought

As an example of the impact of contemporary materialistic trends on Muslim society, Allama Iqbal refers to the Turkish poet Tevfik Fikret. Tevfik Fikret, also known as Tevfik Nazmi, is considered one of the founders of modern Turkish poetry. His poetry collection, "Rubab-e Shikasta," was published. Tevfik Fikret was among the prominent figures who promoted secular trends in Turkey. Not only did he write poetry influenced by contemporary materialism and secularism, but he also used the thoughts of the great Indian poet Mirza Abdul Qadir Bedil of Akbarabad to support his ideas. Iqbal says that in such circumstances, when the minds of the new generation of Muslims are being influenced by materialistic and non-Islamic ideas, and even prominent Muslim figures are being wrongly used to support these ideas, we need to re-examine the foundational concepts of Islam to provide a better understanding.⁷

(v) The Dangers of Being Overawed and Overwhelmed by the West

Today, the flow of knowledge is from the West to the East, whereas there was a time when knowledge flowed from the Islamic world to the West, and Western thought drew inspiration from Islamic civilization. As a result, there is a possibility that the Muslim world may be overawed by the West. Iqbal explains that this is because Islamic thought has been in a state of practical stagnation for the past five hundred years.⁸ This is why, when Western knowledge advanced significantly, the Islamic world had no option but to follow the West intellectually. In this context, there is a positive aspect, as European culture, in many ways, is an advanced form of certain important aspects of Islamic culture. However, it is important to note that Iqbal is not claiming that modern Western intellectual advancement is an extension of Islamic thought. Rather,

he views the positive aspects of Western intellectual progress as a continuation of certain elements of Islamic culture and civilization. This is why Iqbal is also concerned that the outward allure of European civilization may captivate Muslims, leading them into misconceptions. Without recognizing the anti-Islamic essence of Western civilization, they might become its followers.⁹ In Allama Iqbal's view, the freedom granted by modern civilization is essentially captivity of the soul, and the way to protect oneself from the blinding allure of Western knowledge is to make the light of one's own thought the guiding principle. Iqbal notes that over the past five centuries, while Muslims were intellectually stagnant, the same issues that once captured the attention of Muslim philosophers and scientists were taken seriously by the West, and they advanced their research. In other words, after the completion of Islamic theological thought, while Muslims fell into a state of negligence, the process of intellectual and experiential growth continued, and this growth and continuity occurred in the Western world, not in the East or the Muslim world.¹⁰

(vi) Islam as a Universal Message of Life for Humanity

While explaining the purposes of his lectures, Allama Iqbal states that his main objective is to clarify how Islam can be presented as a universal message of life for humanity.¹¹ Therefore, it is necessary to discuss those foundational concepts of Islam that fulfill this objective and make it clear that Islam is indeed a universal message of life for humanity. In setting the priorities of these discussions, Allama Iqbal chose to focus primarily on the concept of knowledge acquired through the senses and spiritual experience. That is, Iqbal seeks to establish the importance, effectiveness, and authenticity of knowledge obtained through spiritual experience or revelation as being even greater than the knowledge acquired through the senses. This is important because only in this way can Islam be presented to humanity as a universal message of life, with its foundation resting on revelation or prophetic spiritual experience.¹²

In *The Reconstruction of Religious Thought in Islam*, Allama Iqbal presents the Qur'an's perspective on the relationship between the universe and humanity as one of deep interconnectedness, where the universe is seen as a dynamic, evolving creation that reflects God's will and power. Iqbal emphasizes that the Qur'an invites humanity to actively engage with and explore the natural world, encouraging scientific inquiry and reflection as a means of

understanding divine laws. Humanity, endowed with reason and the capacity for self-awareness, is seen as God's vicegerent on Earth, entrusted with the responsibility to shape and improve the world through knowledge and ethical action. This perspective, as given in detail below, highlights the role of humans as co-creators in the ongoing process of creation, where understanding and harnessing the universe's mysteries is an act of spiritual and intellectual fulfillment:

(i) The Beginning of Rational Investigation of the Universe and Islam

Allama Iqbal asserts that Islam places such a strong emphasis on the importance of reason that, in human history, no other example matches how effectively Islam initiated the use of reason to understand the mysteries of the universe. It can be said that the advancement of rational thought was initiated by the Holy Prophet Muhammad (PBUH) himself.¹³ The Prophet (PBUH) consistently offered prayers, asking Allah for knowledge of the reality of things, and this is supported by verses from the Qur'an that describe the Prophet's (PBUH) prophetic mission. These verses mention recitation of the Qur'anic verses, purification of the soul, and teaching of knowledge and wisdom, followed by the statement: "And [He] teaches you what you did not know" (Qur'an 2:151), indicating that the desire and inclination to discover and understand every unknown reality was directly instilled in Muslim consciousness by the Qur'an.

This trend laid the foundation for the research efforts by both Sufi and non-Sufi theologians and thinkers, efforts that not only became the foundation of Islamic civilization but also represented a bright chapter in human intellectual history. They developed systems of thought that expressed the Muslim mind's true commitment to knowledge, thought, research, and inquiry. Since no thought can exceed the natural limitations of its time, the fact that Islamic theological thought did not advance beyond a certain point was due to the temporal limitations faced by Muslim thinkers.¹⁴

A major example of this influence is the impact of Greek philosophy on Muslim thought. Although Greek philosophy broadened Muslim intellectual horizons and provided new perspectives, it also caused a significant drawback: Muslim thinkers' understanding of the Qur'an became clouded. Many Muslim thinkers, in their efforts to understand the Qur'an through the lens

of Greek philosophy, were more influenced by Greek thought than by the guidance of the Qur'an itself. Socrates believed that the only subject worthy of study was humanity, and thus focused all his attention on man, deeming the universe unworthy of being studied. This concept is contrary to the teachings of the Qur'an. The Qur'an, on the other hand, speaks of divine revelation to bees, mentions the example of a mosquito's wing, and encourages reflection on natural phenomena like the changing of winds, the alternation of night and day, the movement of clouds, and the stars in the sky. The Qur'an urges its reader to contemplate these phenomena to reveal the truth that this universe, created by Allah, is not in vain but is a manifestation of divine purpose and reality.

Plato, a devoted disciple of Socrates, also rejected the reliability of sense perception and argued that sense-based knowledge can only form opinions, not provide true knowledge. Plato's perspective is in direct opposition to the teachings of the Qur'an, which declares hearing and sight to be two great gifts from Allah and holds man accountable before Allah for how these senses are used (Qur'an 67:23). Early Muslim scholars, entangled in classical Greek thought, overlooked the Qur'an's perspective on knowledge, its methodology, and its teaching of mastering the universe.¹⁵ They studied the Qur'an through the lens of Greek philosophy. It was only after nearly 200 years that Muslims began to realize that the spirit of the Qur'an is non-classical, fundamentally different from Greek thought. As this realization grew among Muslim scholars, a significant intellectual rebellion emerged. Although the full importance of this intellectual revolution has yet to be fully understood, we see its effects in thinkers like Imam Ghazali. Imam Ghazali, based on his personal experiences and intellectual revolt, declared all sciences to be subject to skepticism. He presented his philosophical skepticism, outlined in *Tahafut al-Falasifah*, as the foundation for religious truth. Allama Iqbal regards this as an unsafe foundation for religion, one that is not in alignment with the spirit of the Qur'an.¹⁶

However, upon closer study of Imam Ghazali's works, it becomes clear that he, using philosophical skepticism as a basis, deemed all sciences other than revelation to be insufficient for knowing reality and declared revelation as the only true source of knowledge, which he based on mystical experience and intuition. His detailed account of this can be found in his book *Al-Munqidh*

min al-Dalal (Deliverance from Error), where he explains this perspective through his own experiences.

(ii) The Qur'an – The Universal Spiritual Foundation of Humanity's Relationship with the Universe and God

Allama Iqbal states that the Qur'an differs from Greek thought in that it brings awareness to humanity's multi-dimensional relationship with God and the universe, and provides the method and path to transform this awareness into reality. Unlike previous intellectual systems, the Qur'an's comprehensive teachings led Goethe to remark to Eckermann that Islam, as an educational force, can never fail—no system can surpass it. The reason is that the comprehensiveness offered by the Qur'an is unmatched by any other educational system in the world.

Islam's understanding and resolution of the issues arising from the conflict and harmony between religion and civilization is unparalleled for humanity. In the past, Christianity faced this dilemma as well, but its central concern was to establish a permanent foundation for spiritual life that, according to the teachings of Jesus (peace be upon him), emerges from the inner revelations of a person's soul, independent of the external world's forces. Allama Iqbal explains that Islam acknowledges this perspective but considers it incomplete and partial.

According to Islam, the permanent spiritual foundation of human life is indeed based on the inner revelations of the soul, but its discovery and development are not separate, alien, or in conflict with the material world. Rather, this spiritual foundation is present and active in every aspect of the material world.¹⁷

(iii) The Qur'an and the Denial of Conflict Between the Spiritual and Material

Allama Iqbal explains that in the present era, where human thought is advancing under material influences, both major religions—Islam and Christianity—agree on affirming the spiritual self or identity of human beings. However, while Christianity sees a conflict between the spiritual and material aspects of life, Islam denies such a contradiction. When Islam affirms humanity's connection with the material world, it does not base it on a denial of the spiritual and material dimensions. According to Islam, the external (material) and internal (spiritual) are interconnected, and this is the realistic foundation for organizing life.¹⁸

Allama Iqbal uses verses from the Qur'an to support his viewpoint, which highlight the following concepts: that the universe is created based on truth and not merely a game or spectacle; the importance of reflecting on the creation of the universe; that the process of creation is not static but ever-expanding; and that every part of the universe, including the alternation of day and night, is a source of insight for those who possess knowledge. Furthermore, the universe has been made subservient to humans. By referring to these verses, Iqbal aims to demonstrate that the Qur'an views the spiritual and material dimensions as intertwined, not separate or contradictory. In other words, the validity and authenticity of spiritual experience depend on it being reflected in the external reality. As Allama Iqbal stated in his first lecture, the true spiritual experience is exemplified by the Qur'an itself.

Thus, the Qur'an's principle that there is no disparity between the spiritual and material aspects leads to the conclusion that the claims and truths presented in the Qur'an must be observable in the external world. The practicality and effectiveness of the Qur'an's teachings on individual, social, economic, societal, and civilizational life, according to Allama Iqbal, are based on this very principle. This is why the promise of "Fear not" (La Takhaf) in Surah Ta-Ha is frequently applied and results in various dimensions in Allama's Urdu and Persian poetry. In fact, it can be said that Iqbal has encapsulated all the dimensions of La Takhaf in his poetry, as described in the Qur'an. For example, in "Javid Nama," Iqbal writes:

سینہ دریا چو موسیٰ بر درم
من ترا اندر ضمیر او برم
پیر رومی سوره ظلا سرود
زیر دریا ماہتاب آمد فرود
گفت فرعون این سحر این جوے نور
از کجا این صبح و این نور و ظہور
ہر چہ پنہاں است ازو پیداہستے
اصل این نور از ید بیضاستے¹⁹

— "I will tear open the breast of the sea like Moses
And take you into its depths.

*The elder Rumi recited Surah Ta-Ha,
And the moonlight descended into the sea.
Pharaoh said: What is this magic, this stream of light,
Where has this dawn and illumination come from?"*
(Rumi replied:)
*"Whatever is hidden becomes manifest through this light,
And the source of this light is the White Hand (Yad-e-Bayda)."*

This passage reflects the Qur'an's teaching that spiritual enlightenment can illuminate all that is hidden, with its source being divine truth, symbolized by the White Hand of Moses (Yad-e-Bayda).

To clarify the key points, here is a summary of the Qur'anic verses provided by Allama Iqbal:

1. According to the Qur'an, the essence of the universe is based on creation in truth (حَق). It is not a mere spectacle or purposeless act. (Sad, 38: 44-39)

2. In every part of the universe—earth, heavens, and the alternation of day and night—there are signs for people of intellect. Their reflection on the universe is not only akin to remembering Allah, but this contemplation leads them to the conclusion that the universe is not false in any way. (Al-Imran, 3: 190-191)

3. The universe is not static; rather, it is a creative act of Allah, which is constantly evolving and expanding. (Fatir, 35: 1)

4. The Qur'an invites people of knowledge to reflect on the universe, travel through the earth, and contemplate Allah's creative process. By contemplating the various parts of the earth and the world, they should try to understand how Allah created the universe, and this process of creation serves as a proof for the resurrection in the hereafter. (Al-Ankabut, 29: 20)

5. The alternation of day and night is a manifestation of Allah's grandeur. Reflecting on it is a source of insight through which people of knowledge reach new interpretations of reality. (An-Nur, 24: 44) This is why the Prophet (PBUH) forbade cursing time.

6. Allah has subjected everything in the universe—whether in the heavens or the earth—for the service of mankind. Allah has made the high and low, the visible and the hidden, all subservient to humans. It is now their duty to understand the signs of Allah and to reach the means through which they can complete the process of conquering the universe. (Taha, 20: 31)

7. Allah has subjected the day and night, the sun, the moon, and the stars, all for the benefit of mankind. In this subjugation and creation, there are countless signs for those who use reason. This means that there is no barrier for humans to understand any part of the universe or to access the principles of its conquest because this process is itself in accordance with the divine will. (An-Nahl, 16: 12)

8. The universe may seem foreign to humans at first glance, and its vastness might make humans feel inferior, as if the universe hinders their progress toward their goals. Allama Iqbal refutes this notion in light of the Qur'anic verse in which Allah states that mankind was created in the best form (Ahsen-e-Taqweem). Humans are then placed in the trials and struggles of life to enhance their abilities, and through faith and righteous deeds, they can overcome their environment. (At-Tin, 95: 4)²⁰

(iv) Man as a Creative Agent and Fulfiller of God's Objectives

In describing the status and role of man in the universe, Allama Iqbal, in light of the Qur'an, considers man a creative agent and a fulfiller of God's divine purposes. According to him, man holds the greatest strength, creativity, and capacity to bring harmony and balance to the purposes of the universe. Iqbal clarifies this quality of man through the following Qur'anic verses:

a. According to the Qur'an, man, in essence, is part of an ongoing creative process. He carries within him the drive to continuously evolve and move from a lower to a higher state. He is a spirit that progressively journeys from one stage to another.²¹ The Qur'an says, "I swear by the twilight, and the night and what it enshrouds, and the moon when it becomes full, that you shall certainly move from stage to stage." (Al-Inshiqaq, 83:16-19)

b. Divine will desires that man should not remain an indifferent existence in the vast universe around him but should strive to harness the forces of this universe according to his goals. If he does so, Allah's will shall accompany him in this process of positive change and evolution within himself and the universe. Allah says:

"Indeed, Allah does not change the condition of a people until they change what is within themselves." (Ar-Ra'd, 13:11)

c. Iqbal highlights the distinction between man and the rest of creation, such as lifeless stones. The difference is that man brings out the hidden potential within himself, thereby nurturing life and creating progress. If man fails to do so, he falls to the level of inanimate matter. Man's life, the development of his soul, and the height and achievement of his goals depend on his relationship with the environment around him. The reality that encompasses man is connected to him through knowledge—knowledge gained through sensory perception, which is expanded by further understanding and investigation. Allah says:

“And when your Lord said to the angels, ‘Indeed, I will make upon the earth a successor.’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?’ Allah said, ‘Indeed, I know that which you do not know.’ And He taught Adam the names—all of them. Then He showed them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’ They said, ‘Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.’ Allah said, ‘O Adam, inform them of their names.’ And when he had informed them of their names, He said, ‘Did I not tell you that I know the unseen of the heavens and the earth? And I know what you reveal and what you have concealed.’” (Al-Baqarah, 2:30-33)

d. When a person establishes a connection with their environment through knowledge, this connection is expressed in the formation of their concepts about the universe and the articulation of these concepts. It is through the formation of concepts that a person gains mastery over things.²² In this way, a person's conceptual knowledge is a significant reality of the universe. Through this knowledge, a person not only becomes aware of observable reality but also influences and changes it in accordance with their inner transformation. This is why the Qur'an repeatedly emphasizes this observable aspect of reality.

e. After explaining the above foundational concepts from the Qur'an, Allama Iqbal takes a step further. He builds on the Qur'anic principle that the observable aspect of reality should not be ignored, clarifying that nature or the observable aspect of reality has been described in the Qur'an as a sign (ayah) of the Divine. This invites human consciousness to not merely stop at the observation of nature but to use these signs as a means to reach the deeper reality that they signify. Here, Iqbal does not overlook the

point that this teaching of the Qur'an is not purely spiritual or introspective; rather, it instilled in Muslims an empirical attitude and awakened a respect and awareness of observable realities, which ultimately led Muslims to become pioneers of modern science.²³

Islam's extraordinary achievement is that it instilled the spirit of empirical investigation in Muslims during a time when, in the pursuit of the Divine, observable reality was often considered insignificant and neglected. According to the Qur'an, the universe itself has an important purpose.²⁴ Reality manifests itself through material phenomena, and the ever-changing forms of these phenomena prepare us to accept new truths. Our intellectual endeavors equip us with the ability to overcome the challenges of this path and understand the multiple dimensions of human observation. Therefore, humanity cannot afford to disregard the observable world.

The Qur'an has enlightened us about the reality of change, and it is only by understanding this reality and mastering it—or in other words, by incorporating it into our mental and practical attitudes—that we can lay the foundation for a lasting civilization. Here, Allama Iqbal refers to the historical fact that every civilization that viewed reality solely as internal, subjective, or spiritual, and detached it from external occurrences, failed. The result was that their collective consciousness gravitated toward a concept of life that was devoid of power. A lasting and stable civilization cannot be built on a concept that lacks power. Allama Iqbal, while discussing the religious revelation of the Qur'an as a source of divine knowledge, states that historically, revelation holds supremacy over all human sciences and intellectual experiences. This is because the Qur'an does not consider spiritual life or a person's spiritual experience to be devoid of knowledge and awareness.²⁵

For this reason, the Qur'an gives equal importance to every aspect of human experience when it comes to the acquisition of knowledge of the Absolute Reality or the recognition of the Divine Being. Therefore, the various truths revealed in both the external world and within a person's inner being hold equal importance in attaining the knowledge of the Divine. The truths that are revealed to us through our senses and perception lead us indirectly to reality, while the revelations that occur in the depths of our inner self connect us directly to reality. When the Qur'an emphasizes the

study of nature, it seeks to maintain a deep and living connection between humanity and nature. Thus, when a person harnesses the forces of nature, the goal is not merely to dominate but to move freely towards the higher stages of spiritual life. Complete knowledge of reality can only be achieved when a person grounds their knowledge in observations derived from both the senses and the heart.

As the Qur'an states:

“He who perfected everything He created, and began the creation of man from clay. Then He made his progeny from an extract of a humble fluid. Then He proportioned him and breathed into him of His Spirit and made for you hearing, sight, and hearts. Little thanks do you give.” (Al-Sajda, 32:8-9)²⁶

Here, by mentioning the senses along with the heart—which the Qur'an refers to as *qalb* or *fu'ad*—the Qur'an underscores the necessity of the heart's observations for attaining complete knowledge and understanding of reality.

(v) The Departure of Muslim Thought from the Qur'anic Concept of the Universe

The intellectual rebellion against Greek thought, which opposed the spirit of the Qur'an and emerged in the Muslim world with Imam Ghazali, did not advance with its full effectiveness. Allama Iqbal states that instead of advancing Imam Ghazali's intellectual rebellion and the movement for the revival of the Qur'anic spirit, efforts were made to stop it. His major opponent was Ibn Rushd, who, being a follower of Aristotle, defended Greek philosophy. In opposition to Imam Ghazali's thought, Ibn Rushd introduced the theory of the eternal survival of the active intellect, which later had a profound influence on the intellectual life of France and Italy. However, this theory was completely contrary to the Qur'an's views on the destination of the human self and the creation of true value.

Ibn Rushd, driven by his bias to defend Greek philosophy, could not grasp the insight and significance of the concepts presented by Imam Ghazali. He devoted all his intellectual efforts to developing a philosophy of life that was not only against the concepts of the Qur'an but also devoid of strength. The outcome

of this thought was to obscure the true concept of God and the universe from human insight.²⁷

Allama Iqbal further states that although some thinkers did emerge among the Ash'arites who aligned with Qur'anic thought and paved some positive paths by following the correct approach, overall, their movement, influenced by Greek philosophy, remained focused on defending their beliefs using the tools of Greek dialectics.²⁸

In conclusion, Allama Iqbal's *The Reconstruction of Religious Thought in Islam* stands as a visionary call to harmonize the timeless wisdom of Islam with the advancements of modern science and philosophy. Iqbal's philosophical framework emphasizes the holistic integration of the spiritual and material dimensions of human existence, highlighting Islam's unique approach of fostering intellectual inquiry while nurturing a deep, spiritual consciousness. He challenges Muslims to reclaim their intellectual heritage and adopt a proactive, empirical approach to understanding the universe, rooted in the Qur'anic teachings that promote reflection, knowledge, and dynamic self-realization. By advocating for the reinterpretation of Islamic thought in light of contemporary realities, Iqbal envisions a society where faith and reason coexist, empowering Muslims to actively contribute to a progressive, balanced civilization that embraces both scientific inquiry and spiritual depth.

Notes and References

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- ¹ 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. *Reconstruction*, pp.1-2
 - ² Religion is not a departmental affair; it is neither mere thought, nor mere feeling, nor mere action; it is an expression of the whole man. Thus, in the evaluation of religion, philosophy must recognize the central position of religion and has no other alternative but to admit it as something focal in the process of reflective synthesis. *Reconstruction*, p.2
 - ³ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, Iqbal Academy Pakistan, Lahore, pp.1-2.
 - ⁴ It seems as if the intellect of man is outgrowing its own most fundamental categories - time, space, and causality. With the advance of scientific thought even our concept of intelligibility is undergoing a change. *Reconstruction*, p.6
 - ⁵ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, p.6.
 - ⁶ *Ibid*, p.6.

- ⁷ Ibid, p.6.
- ⁸ Ibid, p.6.
- ⁹ There is nothing wrong in this movement, for European culture, on its intellectual side, is only a further development of some of the most important phases of the culture of Islam. Our only fear is that the dazzling exterior of European culture may arrest our movement and we may fail to reach the true inwardness of that culture. *Reconstruction*, p.6
- ¹⁰ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, p.6.
- ¹¹ I propose to undertake a philosophical discussion of some of the basic of ideas of Islam, in the hope that this may, at least, be helpful towards a proper understanding of the meaning of Islam as a message to humanity. *Reconstruction*, p.7
- ¹² Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, p.7.
- ¹³ The search for rational foundations in Islam may be regarded to have begun with the Prophet himself. *Reconstruction*, p.2.
- ¹⁴ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, p.3.
- ¹⁵ This is what the earlier Muslim students of the Qur'an completely missed under the spell of classical speculation. They read the Qur'an in the light of Greek thought. It took them over two hundred years to perceive - though not quite clearly - that the spirit of the Qur'an was essentially anti-classical. *Reconstruction*, pp.2,3
- ¹⁶ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, pp.2,3.
- ¹⁷ Islam fully agrees with this insight and supplements it by the further insight that the illumination of the new world thus revealed is not something foreign to the world of matter but permeates it through and through. *Reconstruction*, p.7
- ¹⁸ Islam fully agrees with this insight and supplements it by the further insight that the illumination of the new world thus revealed is not something foreign to the world of matter but permeates it through and through. *Reconstruction*, p.7
Islam, recognizing the contact of the ideal with the real, says 'yes' to the world of matter²¹ and points the way to master it with a view to discover a basis for a realistic regulation of life. *Reconstruction*, p.8
- ¹⁹ علامہ اقبال، کلیات اقبال فارسی، (جاوید نامہ)، ص ۶۸۲۔
- ²⁰ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, pp.8-9.
- ²¹ no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man! Thus in his inmost being man, as conceived by the Qur'an, is a creative activity, an ascending spirit who, in his onward march, rises from one state of being to another. *Reconstruction*, p.10
- ²² .. man is endowed with the faculty of naming things, that is to say, forming concepts of them, and forming concepts of them is capturing them. *Reconstruction*, p.10
- ²³ .. the general empirical attitude of the Qur'an which engendered in its followers a feeling of reverence for the actual and ultimately made them the founders of

modern science. It was a great point to awaken the empirical spirit in an age which renounced the visible as of no value in men's search after God.

Reconstruction, p.11

²⁴ Allama Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam*, p.12

²⁵ Ibid, pp.10-12

²⁶ Ibid pp.10-12.

²⁷ Ibid, p.4.

²⁸ Ibid pp.3-4.