

## Iqbāl's Position on Western Civilization

**Salahuddin Mohd. Shamsuddin / Prof. Dr.**

*Faculty of Arabic language at Sultan Sharif Ali Islamic University  
Brunei Darussalam*

### **Abstract**

*This research deals with Muhammad Iqbāl's position on the Western civilization, communism and capitalism. Iqbāl believes that the social origins offered by Islam can be the best way to unite the humanity, and then deals with his position on the westernization movements in the East means politeness and education of Islamic countries on the Western approach called by 'Abu Tālib Khān in India and Rifa'a Al-Taḥṭāwī in Egypt, each of them was pioneers of westernization, carrying the same message. It was then called by Sayyid 'Aḥmad Khān, the first pioneer of westernization in the modern history of India's Islamic entity, then by his colleague Sayyid Charāgh 'Alī, then the character of Sayyid Mumtāz 'Alī appeared who had been calling for the reformation and women's liberation in his magazine: "Women's Politeness" since 1878, as well as he called for full equality between the men and women in his book: "Women's Rights", and then there were many personalities and multiple schools of thought. Aim of this research is to focus on the character of Muhammad Iqbāl who played a prominent role in the development of Islamic thought in modern India, who was afraid that the call for the westernization in the East could be a ploy to imitate the West, so he criticized Kamal Atatürk in a style of harsh criticism. He addressed the material Western civilization in his poetry, and studied the Western education system and its consequences in modern schools as the education was an essential part of human civilization.*

**Keywords:** *Iqbāl's Position on the West, Elements of Western civilization, Western system of education, Materialism, Socialism, Communism, Democracy.*

### **Introduction: (Historical Background)**

Before addressing the topic: Iqbāl's position on the Western civilization in his poetry, we have to know the objectives of this civilization and the deteriorating social and political situations of the Islamic world, and the positions taken by the leaders of the Islamic world about it. Anyone familiar with the contemporary history of the East and the West knows that the meaning of civilization varies in terms of language and terminology, so we must first look at this word.

The word "civilization" is, in terms of language, urban and urban residence unlike the Bedouins, and in this sense the poet Al-Qasṭāmī used it to say that he prides himself on his urban people and underestimates the inhabitants of villages and cities:

Who are you? You are not that person who likes the civilization. You have to look at yourself and those urban people that you are one them.

The word "civilization" is now used - in terminology - to all that is created by the man and everything related to his various areas and aspects, such as the mind and moral, matter and spirit, world and religion. So it is -as its general and comprehensive meaning- the story of man in all that he has accomplished throughout the ages and the volatility of times, and his relation to the universe and beyond the universe. It is - in its particular meaning related to a particular group or nation - the heritage of this nation or group particularly, which distinguishes it from the other groups or nations. In this idiomatic sense, it is the equivalent to the English word (Civilization), which is used originally for the urban dwelling. Civilization in this sense is more general than the culture, which refers to the spiritual or intellectual side of the civilization, while the civilization includes the spiritual, material, intellectual and industrial aspects. The word - in this idiomatic sense - is old in Arabic usage, and it is not a translation of the modern word (civilization). Ibn Khaldūn used it in his historical book: Introduction, when he wrote multiple chapters on (urbanism in the Bedouins and Urban and the nature of each of them), and on (the state's transition from nomadism to civilization), and on (the civilization is the goal of the development and the complement of its life.) Civilization in this idiomatic sense according to Ibn Khaldūn is narrower than civilization in the modern idiomatic sense, because it only depicts the luxury aspect of human activity and does not include religious, moral and mental activity.

This is the meaning of the word civilization in terms of the language and terminology, and as for the word "Westernization", it is a modern terminology, Muḥammad Ḥusain says in his book "Islam and Western Civilization":

"It is a modern terminology, in which we use it according to the Europeans term used in the colonial times, to use it for the division of the world into the East and the West, they mean the West themselves, and the East means the people of Asia and Africa, who were the subject of their enslavement and exploitation. There were two powers in the world since ancient times, one in the East and the other in the West, they both were fighting for the sovereignty, they were Persians and Romans, then the conflict was between up and down among the Muslims

and crusaders, then the Ottomans and the Europeans. Then the last chapter of that saga was the links between the East represented in Asia and Africa, and the West represented in Europe and America, and they were various connections, some of them were cultural, some were economic, and some were political. The links between the East and the West that took place during the last two centuries in their cultural aspect, and in their impact on Islam in particular were links that were distinguished from the other connections that occurred before had a certain character, due to the circumstances of this contact, which differed from all the previous conditions and circumstances. The connection of Islam with the other civilizations and cultures had always been the connection of the victor with the loser or the connection between two parties had equal position. As for its contact with the West in this last period, it was the connection between the defeated and the stronger party, because European countries were strong in their modern industrial revolutions, and their expansionist, colonial and interventionist policies, they understood that the Islamic countries generally and the Ottoman Caliphate particularly were the only enemy and the main obstacle on their way, therefore, It always aimed at destroying the Islamic caliphate completely, and trying to conquer the Islamic countries, and the Europeans had begun to look to the Islamic countries, and their saliva was consuming this flimsy body as they ate it after cutting it into small pieces. French seize Algeria, then Tunisia, Morocco, and Russia includes Caucasus; and England controls on India, then on Egypt; and Netherlands controls on Indonesia, hence the thinking about the bloc came to block this European current, and awareness spread to open eyes, and think about the comprehensive reform in order to survive.

We find that these incidents mentioned in the poetry of Muḥammad Iqbāl and his poetry contributed in creating the appropriate atmosphere for Islamic nationalism, and Shiblī Nu'mānī played a great role in the field of promoting Islamic nationalism through his most famous poetry: (Instability of Islamic Cities), in which he dealt with the unstable situations of Islamic countries due to aggression, colonialism and foreign interference, especially this stanza of his poetry, which was very famous to the masses, which means:

"Maghreb (Morocco) and Persia have fallen (into the hands of foreign colonialism), and now we are thinking about Turkey and waiting for how long this sick and weak Turkish state can live, which is trying to resist with its remaining strength, despite the European colonial attempts continue."

The defeated (always fond of imitating the victor in his slogan, clothes, jewelries and all his situations and outcomes) as it is stated in Ibn Khaldūn's saying: "So Muslims felt the need to transfer from the West in the late eighteenth century AD and early nineteenth century, when Turkey felt unwell and weak - Sultan Saḫīm The third began to build a war renaissance based on organizing the army according to the modern European systems, establishing the schools for the war and the navy, and bringing in some engineers and military personnel from Sweden, France, Hungary and England for their help, so the first regular division in the Turkish army was established in 1796 AD. At that time or shortly afterwards, Muḥammad 'Alī Pasha (founder of the modern renaissance of Egypt) was taking the same path, trying to build a war renaissance after his inauguration as governor of Egypt in 1805 AD, so he began to establish a modern army trained in the European system, and that pushed him to a series of constructions in the fields of education, engineering, and medicine to meet the needs of that army, using the help of that by bringing in European officers, engineers and doctors, and by sending the missions from the students to Europe, then Tunisia soon turned to this same destination when it felt the need to protect itself from the increasing foreign influence - especially after the fall of Algeria in the Hand of France - So it established a regular army, and Ahmad Pasha the first opened a school of the war sciences, which was run by an Italian and was teaching in it by English, French and Italian teachers, then Khair al-Dīn Pasha was its first national director. In the nineteenth century, Iran introduced the European military system to its army, and for that purpose it opened a college for sciences and arts in 1852 AD called "House of Arts", which was established on a western basis, and its teachers were Europeans.

The connection of Islam with the Western civilization at this stage was limited to the mechanical aspect or likewise, it was wanted to be, and it was not aimed by its companions except by connecting Muslims to the causes of power in order to be equals to their enemies. The reformation of the army in Turkey came after its successive defeats against the Russian armies, and the new military constructions in Egypt came after its defeat by Napoleon's armies and fleets, which astonished Muslims with its new military arts. The organization of the army in Tunisia and the establishment of the School of War Sciences came after France's occupation of Algeria in 1830 AD, and the introduction of European military systems into the Iranian army came after the increase in the political and economic pressure from Russia and Britain.

### 1. Iqbāl's Position on Western Civilization

In the last quarter of the last century, all of the effects that happened after the European Renaissance and its seizure - intellectually, politically and economically - on the contemporary world was a major event for the Islamic world, which did not prepare itself to face this intense intellectual storm, and when it sensed this surprising reality it found itself between the two positions:

**First** is the attitude of the submissive surrender, the blind imitator, and the righteous student;

**Second** is the hostile and adversarial position that wants nothing but revenge.

Each position had some followers and supporters known for their tendencies, trends and methods, so the first position had the slogan such as Sir. Sayyid 'Aḥmad Khān - the leader of the modern teachings movement in India - and his companions and students, Al-Kawakibī and Rifa'a Al-Ṭaḥṭāwī and Qāsim 'Amīn and his ilk in Egypt, and Khairuddin in Tunisia. The second position was the position of radical Muslims such as Sayyid Jamāl al-Dīn Afghānī and his supporters.

Those who believed that the West was superior to us in everything believed in its aims, objectives, etiquette, culture, intellectual, literary, political and social doctrines, and its industrial means. The consequence of those was that they did not return from it with anything and lost the source of their strength, the secret of their lives, the purpose of their being and the pleasure of their struggle (religion), they lost everything was in their hand but the imitation, simulation, surrender and slavery of the West.

Those who were in revolt against the intellectual invasion of the West and its political capture, and devoted their efforts to fighting it politically and militarily, did not try to know the enemy, its incomes, its secrets, its bad and good deeds, and its strengths and weaknesses, and they did not differentiate between the science, industry and weapons that excel us, so they benefit from it.

The result was that the West found its way to the intellectual occupation, and saw itself as free to spread its poisons to the new generation, the university youth, machineries, delegations, and the men of the press and literature.

In addition to these two extremist positions, there is another position, which is the position of the meditator who does not deny the West as a whole, does not accept it for its means, and does not confuse the means that it has produced for the happiness of this life, the invented false doctrines, ridiculous cultures, eradicating morals of religion and, dignified human principles and noble qualities.

The owners of these positions do not consider the West purely evil, so they do not surrender to it and do not face its political, intellectual, economic and military pressure only, rather, they fight first that materialistic spirit, and then they take what is benefited and leave what is harmful from these sciences. (1)

When the smart young Muslims began to expand in Western studies and delve into it in the local Indian and European universities, the prestige of the English and the hegemony of their civilization disappeared from them, and this was not an easy matter except for those who had the opportunity to reside in Europe for a long period to delve into its philosophy and ideas through the research, study, investigation, accurate comparison and bold view, and for those who enjoy the embers of faith, even if it is in the ashes, and liberate themselves from the yoke of tradition, most of them came back being despaired about the future of Western civilization, and revolting against it, criticizing a bold, deep and balanced criticism that does not overdo it, nor deny reality, nor arrogance in stating the facts. (2)

At the forefront of these revolutionary critics was Muḥammad Iqbāl, who not only criticized the Western civilization and its philosophies, systems, and methods of material thinking in his poetry, but also dealt with them in his scientific lectures published under the title "The Reconstruction of Religious Thoughts in Islam". He has philosophized in his criticism of this civilization and its material philosophies, and its positive systems with some convincing proofs, where he says: "The modern man, with his critical philosophies and scientific disciplines, finds himself in a trouble. His naturalist doctrine has given him an authority over the forces of the nature, which was not before, but it has robbed him of his faith in his own destiny." (3)

He also says:

"The modern man has been overshadowed by his mental activity. It has ceased directing his soul to a complete spiritual life that penetrates into the depths of the soul. So he is in the arena of thought in an open struggle with himself, and he is in the contours of economic and political life in an open struggle with the others as he finds his soul unable to control his sweeping influence, and his love for the money is an overwhelming love that kills all his toxic struggle slowly, and does not return to him except the fatigue of life and has drowned in the reality, i.e. in the source of the apparent sense of the eye, so he became disconnected from the depths of his existence that he has not yet explored it, which was understood by (Huxley), (4) and announced his indignation over it. (5)

## 2. Iqbāl's position on Capitalism and Communism

Muḥammad Iqbāl felt that the European community movement was going in a brutal competition, and this movement had lost its spiritual unity because it was in conflict with the religion, and religious values collided with the political values of this movement. He believed that capitalism and communism were two branches in the material field, two families of the Western civilization family, and he considered that Eastern communism and

Western capitalism meet on the material basis and the limited view of man, as it is considered by Jamal al-Din Afghani with whom Iqbāl met in his heavenly journey that he undertook in the world of his Poetic imagination, says:

The Westerners lost the spiritual values and metaphysical truths and went searching for the soul (in the stomach). The soul has not its strength and its life from the body, but communism has nothing to do except (in the stomach and abdomen), and the religion of (Marx) is based on the equality of the stomachs. Human brotherhood is not based on the unity of bodies and stomachs, it is based on the love of hearts and the familiarity of souls. (6)

He says:

"Monarchy and communism meet on evil, insatiable, anxious, silent, ignorance of God, and deceit of humanity. Life with communism is (to exit from the religious and social values) and the life with Monarchy is (to pay taxes), and the miserable man between these two heavy stones is a glass bottle. Communism destroys the science, religion and art, and Monarchy removes the soul from the bodies of the living, and takes the food from the hands of the workers and the poor. I saw both of them sunk in the material, their bodies are strong and fresh, but their hearts are dark and bawdy."

Iqbāl denounced the socialism in his speech from All India Radio, saying very frankly: "The humanity that we see today is locked in the hands of calamities and problems, is stepping towards the collapse and destruction because of its man-made laws and regulations." Then after two years of delivering that speech, that collapse and destruction has already appeared on the whole world page in the form of the outbreak of World War II, and that war has ended, but its effects still remain today. Muḥammad Iqbāl explained in his statement that the man-made systems and laws are the main source of human misfortunes, and the man today faces many of his main problems because of them, because they are the ones that created the appropriate climate to reach the path of collapse, destruction. In his statement, Iqbāl denounced all man-made systems such as capitalism, monarchy, dictatorship, Nazism and fascism, and he took a final decision about it, saying: "It is destructive to all the humanity." (7)

Iqbāl declared in his book: "Reconstruction of Religious Thoughts in Islam", saying: "Modern socialism, which has all the fervor and heat of the religion, has a broader outlook. It drew its philosophical foundation from the radicals Companions of Hegel. It declared its rebellion against that source, which could have provided it with the strength and purpose. It is therefore not able to cure the human illnesses." (8)

With this clear position that was taken by Iqbāl on socialism, some critics think -because of their misunderstanding of the context and poetic expression- that the poet Muḥammad Iqbāl was a socialist. (9)

However, in saying this he does not mean to call for a material socialist system, nor does he call for anarchist revolution. Rather, he wants to say: "If a person does not receive anything from the fruits of his fatigue, then there is nothing good in these fruits; then it represents a moment of emotion of a poet and does not indicate a certain fixed theory."

In contrast to capitalism, communism and Western civilization generally, Iqbāl believes that the social origins presented by Islam can be the best way to unify the humanity. Islam, in his opinion, is the only way to unify the world. So the Muslim in Iqbāl's opinion is able, by his Islamic behavior and high moral manners, to influence others and make them to embrace Islam. Iqbāl wanted members of the Islamic nation to build an ideal society, and used all his poetic and prose talents to reach this goal and achieve it to create a new Islamic society.

Iqbāl was absolutely sure that the Western culture is not able to make Islamic countries happy and restore the life to them, he says: "The western civilization which has neared to the death cannot revive the others, whether it is Arab countries or Iran or any other Islamic country. (10)

"Europe has rewarded the goodness of these eastern countries with abuse on its part, as their goodness has been rewarded with the abuse. Damascus has given Europe a prophet, his message was the chastity, sympathy and mercy, meeting evil with good, and injustice by pardon, and Europe, in its turn, has given to Damascus the wine, gambling, debauchery and lot of prostitutes." (11)

### 3. Iqbāl's position on the Westernization movement in the East

From this point of view Iqbāl was criticizing the modernization movement in the East, or more precisely, Westernization, - meaning the cultivation and education of Islamic countries on the Western approach - because he was afraid that the propaganda of this movement would be a ruse and a cover for the imitation of the Franks, he says: "I fear that The call for renewal in the East is nothing but a ploy and taking the opportunity to imitate the West." (12)

Iqbāl mentions here the commodity of the call for renewal in the intellectual and scientific field, indicating how false and empty it is, he says: "I am desperate of the leaders of innovation in the East, for they came in its club with empty cups and a merchandise deficient in the knowledge and thought. Searching for a new

lightning in this cloud is futile and wasting time, as this massive cloud has stripped the old lightning as well as the new lightning." (13)

He goes against the blind tradition of the nations; Especially, from the Islamic ummah that was created to lead the nations - as it is the best of a nation brought out to the people - and to present advanced achievements with its superior capabilities in this developing and changing world. He says: Whoever brings something new in this renewable world will be a center that the time circulates around it; So, O, Muslim, do not disrupt your-self and your credibility by the blind imitation, but you have to keep it, because it is a unique and precious essence, the modernization that is westernization, is only worthy of a nation whose only concern is bliss and luxury.

We see him admonishing the eastern Islamic nations and perhaps referring to the Muslim Turkish people in particular, and says: "Those who were able to lead their time began to imitate the others by their absurdity and walk behind their time." It means that there is an imbalance in their brain and thus they imitate modern or western civilization." (14)

He is also condemned in his saying: "Kamal Atatürk Pasha who sings the song of renewal in the life of Turkey, and called for the erasure of every ancient trace and heritage, ignored that the Ka'ba cannot be renewed and the life and activity cannot return to it, if some new idols are brought to it from Europe. The leader of Turkey today does not have a new song. Rather, these are all songs that are heard, echoing and hostile sung by Europe for a long time. What's new to him is the old European which is eaten and drunk for a long time. There is no new breath in his chest, and there is no modern world in his conscience, so he had to respond to the contemporary European world. He could not resist the glare of the modern world. He melted like a candle and lost his personality.

"Here Iqbāl mentions the superficiality and banality of the revolution led by Kamal Atatürk in Turkey. He means that what happened in Turkey is not from the creativity and innovation, nor it is from the originality in the design and planning, but rather it is a blind imitation of Europe.

#### **4. Iqbāl's position on the imbalance and corruption in Western thinking**

Iqbāl has noted the basic weaknesses of Western civilization and its composition, and the corruption that it has kneaded with for its material direction, the revolt of its owners against the religions, and the moral and spiritual values, because of its rise, as he says:

"Western civilization is a result of the corruption found in the heart and thought because the spirit of this civilization is contaminated and unclean, and the pollution of the soul stripped it of the pure conscience, high thought and good taste." (15)

It has been dominated by - despite the sumptuous civilization, the vast government, and the profitable trade - the constant anxiety, the atmosphere in its capitals has been darkened by the dense rising smoke of factories, but its environment - despite the abundance of its lights - is not prepared for a new opening in the thought and the radiance of the unseen world. (16)

He described the foundation of non-religious civilization that it kneaded with the revolution against the religion, as it is in a constant conflict with the religion and morals, and that it is working on worshiping the gods of matter and establishing a new temple for it, he says:

You have to be alert, the non-religious civilization that is in constant conflict with the people of the heart (meaning those who know the truth and have the knowledge) brings its charms, and returns the idles to Mecca (Islam) again, the heart is blinded by its influence, and the soul dies of thirst in its mirage, it takes away the ambitions of the heart; rather it takes away the heart from the body. It is a brilliant and old thief. It has experience in the banditry. The raid is carried out day and night, morning and evening openly and loudly, it leaves the man with no soul and no value." (17)

He believes that the slogan of this civilization is the raiding humanity, and the destruction of the individuals of the mankind, and that its permanent occupation is trade. The world is happy with peace and tranquility, with the innocent and honest love, and loyalty to God only when this modern civilization collapses. He says:

"The slogan of modern civilization is the lethality of the generations of Adam on which its trade is based and its commodity is spent. These banks are nothing but the product of the shrewdness of the intelligent Jews that have extracted the light of truth from the chests of the children of Adam. The reason, civilization and religion are a dream unless this system is turned upside down." (18)

Iqbāl believes, "It is a young civilization with a youthful vigor and vitality of its young age, and despite that it suffers from the agony of death, and if it does not die itself, it will kill itself with its dagger, and it is not surprising, because every den based on a weak branch that has no stability collapses, and it is not surprising that its religious heritage is inherited and its churches are run by Jews." (19)

The poet heralds the emergence of a new world, and says: "The old world that Western gamblers have turned into a place of gambling - in which they gamble with the security of the world and the dignity of the nations - is breathing its last breath." (20)

#### **5. Iqbāl's position on the elements of Western civilization**

Here, Iqbāl addresses the materialistic elements of Western civilization and criticizes it, saying:

Knowledge has become matured and industry has advanced in Europe, but Europe is in fact a sea of darkness as there is no source of life in it. Its banks are higher than the church buildings in their construction, beauty, perfection, elegance and cleanliness. Its business transactions seem to be business, but they are actually gambling, in which one wins and millions of the people lose in a single moment. This science, wisdom, politics and government that boasted about Europe are a hollow manifestations that have no truth behind them. Its leaders are sucking the blood of peoples and pretending that they are teaching the lessons in the human equality and social justice.

"Unemployment, nakedness, drinking alcohol and poverty are all of these things available to the Western civilization, so, are all these spoils that taken from its conquests and civil victory a few? The nation, which has no share in heavenly monotheism and divine revelation, and the purpose of its perfection is to harness the electricity and steam. "The civilization controlled by the machines and industry, in which the hearts die and tenderness, loyalty and the noble meanings of the humanity are killed". (21)

#### **6. Iqbāl's position on the Western Education System**

Most of those who traveled to Europe to continue their studies in the fields of education and whom we mentioned above could not understand the depths of dimensions, and the many aspects of the word: "Freedom", and they could not realize that the transfer of Western views to the Islamic community could end up leaving the religion and abusing its men, and going out on its provisions. They only noticed the bright side that takes the gaze of the deprived of freedom, when they see it being practiced in all of its forms and colors, and within its broadest limits, so they were like the deprived hungry who were dazzled by a table full of food with colorful dishes that suit them or do not suit them, they did not look at it but with the eyes of their deprivation, and they did not see it as nothing but a picture of the bliss that they yearn and desire, and they also did not think about the origins of secularism - as they call it - or non-religious doctrine - as it should be called - on which it is based. They did not understand the freedom in its broad meaning that the European revolution meant, it is a non-religious revolution, but rather it's an anti-religious revolution. The impact of Freemasonry, and global Zionism on it has become clear. - They did not understand the freedom in that broad non-religious meaning that shakes the religious values and social norms, and it is speaking loudly against them, which spreads chaos, and divides the group by questioning the beliefs and values that unify the people, which unleashes the lust, as it does not see a religious or moral commitment.

However, the poet Iqbāl did not do what the others did. He knew that the education is an integral part of the human civilization, rather it is the essence of the human civilization, but he was looking at Western civilization in another view, as he had a special opinion about the Western education system. He did not write anything about the education in his first and second poetic stages. Rather, he presented his ideas in the education in his third poetic stage, for there is only one or two poems in his divan: (Bāl-e- Gabriel), and when we read them find that he does like to make the education away from the religion, therefore he is uncomfortable with the contemporary types of modern education, as he believe that it is the cause of the spread of non-religiosity and atheism, he says:

"I am also happy with the scientific progress of young people, and despite that there is concern behind the smile of the lips, because I understood that the education is very necessary for the prosperity and progress, but I did not know that this education causes the spread of the atheism and non-religiosity." (22)

"The teaching of Western philosophy says: Who searches for the existence of the unknown power (meaning the existence of God Almighty) is crazy."

"The basis of modern science stands on the tangibles (the materials), and the religious beliefs has no truth in this age." (23)

Religion is a thing of insanity, no one is concerned about it except that the man who always wanders in the world of dreams and delusions and runs according to his imagination, but my virtuous guide has taught me that the philosophy of life has another opinion - in this field - that the scientific or mental progress can only reach the perfection with some scientific enthusiasm and constant effort, although the mind considers everything in the life, the mind must be associated with the religion. (24)

Iqbāl believes that the knowledge alone is not sufficient for the life. Rather, a person must evolve it in his work, and he cannot work enthusiastically except by the religion.

Moreover, the education is a social activity that aims at the unity and solidarity, and does not intend to the proliferation and dispersal, and the foundation of the Islamic ummah is based on a high spiritual rules and principles. If the religious and spiritual elements were not in its teaching, its social existence would not be sustainable. Iqbāl says:

"Association of individuals of the ummah cannot be found, but by the religion. The religion and the association of members of the ummah are intertwined like the melodies and music." (25)

### 7. Iqbāl's position on the outcome of Western education

After that, Iqbāl denounced Western education harshly in his collection of poems from his divan (Jinnah Gabriel), weeping about the atheism and religiosity taught by modern schools.

"The authorities of contemporary schools have removed the religion, and taught you atheism and religiosity, from where does the voice of "There is no god but Allah" emerge? (26)

- A. The new generation, which is rising on the basis of this modern education, loses its morale, because it did not originate from the origins of the Islamic nation, and unfortunately it does not have any of the characteristics of European nations either. (27)
- B. The modern education system applies to the national and historical life of Muslims completely, and does not make them people of determination, will, strength, courage and heroism, just as their predecessors had these good descriptions and venerable heroic stances everywhere in Islamic history. Therefore, Iqbāl complains, saying:

"I complain to you, o my Lord, about those who are responsible for the modern education, because they teach the young and the new generation the lessons of cowardice and dishonor, even though their parents were like falcons in their courage." (28)

We see in his divan of poetry: (Ḍarb -e- Kalīm): (Hit of Moses the God's Speaker) an independent poem entitled: (Education), and when we study that poem we see that most of its lines are not related to the education, but it seems through that poem that the poet believes that the goal of education is to care about the individual's self, and the poet tells us that some of the ancient and modern wise men believe that the goal of education is the life, that means, the physical world. Some of them believe that the death is the true goal of a person, then Iqbāl responds to their opinion and says: We must not turn to the life and death, because the goal of education is to educate oneself:

A team of the wise men says:

"The rational man is the person who focuses and looks closely at the life only, because the life for him is the presence, pleasure, light and existence, and everything that surrounds us in terms of sense."

Another team of them says:

"A rational man is the person who concentrates and looks closely at the death and limits his hope to what comes after the death, he sees the life as sparks and fire in the dark night." (29)

Iqbāl responds to their opinion saying: "In my opinion, the life and death are not worthy of you to pay attention to them, because the human self is the original purpose of our existence, so we must care about it."

Then he clarifies that self-education do not exist in our schools, and he says:

"We do not see self-education in the modern schools, colleges and universities. Rather, the education system that we see in them keeps students away from self-attitudes and their noble goals." (30)

After that Iqbāl concludes the difference between the science and life:

There is a difference between the science and life. Life is like the heart, and science is like the brain, and the science is wealth, power and pleasure, but the problem with the science is that a person does not know himself. (31)

Iqbāl believes that the religious and industrial teachings are an integral part of the education system, and that "the modern Western education system is merely a conspiracy against the religion and morals."

The modern education system aims for the livelihood only, and all nations of the world currently think only about the livelihood and run behind it. "The present age is for you, o civilized person, the angel of death. He drew from you your spirit, and made you see nothing but the means of subsistence and life. You live in the fear, confused, and your heart trembles from the results of the struggle of competition and hiccups, and the human life is like the death when you lose the taste of effort and honorable work." It kept a person from love. It stimulated the mind, and asked him not to contradict the reality. "Then he says: "God has granted you the eye of the eagle, but you preferred to see by the eyes of bats because of the servitude of others." (32)

The modern education system that urges to leave the religion and morals, love and work that is not sufficient for the livelihood, as he says:

"You will never get anything from the Western education system, but it will take everything from you, even the soul from your body, so why are you proud of this teaching and its modern system?"

When Iqbāl reviewed the modern education system, he found many deficiencies and many weaknesses in it, and wanted to address them.

He courageously denounced it and frankly criticized it, and alerted the specialists in the field of education.

When Iqbāl addresses the statement of the crime of schools and their men, he means those schools that depend on Western curricula, and considers them places for the crime against the new generation, and for this he says:

"I came out of the modern schools very sad, because I saw their conditions very bad, as I did not find in them the life, love, knowledge or insight." (33)

He also strongly condemned the school men and reminded them of these qualities, he says:

"Look at the school leaders, you will find them either blind or their taste is dead, and they have no desire, will, strength or effort, and their hopes are few, so they find little to be convinced with them."

Iqbāl believes: The educated young men in the schools on the modern curriculum are thirsty, their cups are empty, their faces are polished, their souls are dark, their minds are enlightened, their eyesight is weak, their certainty is absent and they have no hope, and they have no experience, because they have not seen anything in this world. They are in the images and figures of men, but in fact they do not have the quality of manhood.

They do not know the existence of their own selves, but rather they deny it, and believe in the existence of other selves, so it is natural for the others to take advantage of the opportunity, and the foreign architect establishes his temples on their lands." (34)

He also sees that the life of the youth of his age is an empty and silent life has no ambition, hope, or action that can stir its wave, therefore, we find him addressing the youth and says:

"Hey young people, I pray to God to drown your life with a flood to stir your waves that still do not know turbulence." (35)

He also sees that the lives of these educated people are based on the luxury and dependence on the others, and they do not work with their minds or hands, so he denounces that, as he says:

"Hey young people, you have the French chairs and Iranian rugs. It lets me cry my blood whenever I see the means of luxury and comfortable living in the homes of Muslim youth."

He believes that this new generation who was fascinated by Western culture and educated in its schools, has lost its faith and its entity, and has become a follower and imitator of everything that is Western, and in this context he says:

"The new generation does not have its own entity nor its independent self, it does not think with its mind, but rather it imitates Europe, and it thinks that it is a shadow of Europe, and its life is borrowed from Europe, and that the bodies of the new materialistic generation was built by European architecture, so your existence is borrowed from Europe, but your Materialistic bodies are empty of independent self, like a sheath encrusted with the gold, but it has no sword in it." (36)

He also says: "The new generation does not believe in the existence of God, but I see that its presence is not existed. The meaning of existence to me is the emergence of the essence of the self, so you have to think about yourself, because your own capabilities are lacking." (37)

Iqbāl believes that the modern education system is the reason for the weak morale of Muslim youths fascinated by the Western civilization, and that it eliminated their courage and heroism, as they could not exert their efforts as they could not bear the hardship of jihad, so Iqbāl asks the Muslim educator what he has to do, he explains:

O, educator! Leave the curriculum of the lessons of clarification and understand me well what I say: I tell you, you must teach young Muslims how to be able to do hard work, how to know themselves and be proud of them, and how to crack rocks and build what their lives need, because their Western teacher taught them nothing



but the art of glassmaking. The slavery of others that lasted for two consecutive centuries has broken their hearts, so look for some means to address their problems and intellectual issues." (38)

### Conclusion

In the end, we say: When we study the poetry of Muhammad Iqbal the poet, it becomes clear that the spirit of his message was directed to all humanity, and his message was never to offend the feelings of the West and criticize the Western science, because his message is to respect the humanity of mankind, he teaches the people the lessons of knowledge of the self, education of the self, and preservation of the self, and invites him to respect the self, honor the self, and be proud of the self, he says:

"A human being is to respect the humanity of the human being". You have to know the status of a human being."

Iqbal's goal has always been the advancement of the humanity of mankind and his prestigious position, and that is why he called for the brotherhood among the human beings, and his message is that all human beings are brothers, so he does not recognize the racial tendency, blood and color, and any kind of racial discrimination, but rather he considers everything that prevents the brotherhood among the Human beings is a heinous crime against the humanity of mankind, whether committed in the East or in the West, he says:

"Eagerness has differentiated among the human beings, so o, Muslim you should clarify by your actions the meaning of love and brotherhood. Then what are these boundaries that the man himself has set today? It is sometimes Indian border and sometimes Iranian border, and sometimes Afghan border. Therefore, you have to cross these national boundaries and become like a vast sea that has no limit or any bank. You have to cross these material elements formed in various colors, and join one nation, because there is no difference between an Iranian and an Afghan, or between the other peoples in the world.

The main goal of Iqbal's message is that the secret of humanity's advancement and its survival is to respect the humanity of mankind. He looks at all trends and beliefs with this lens, and when he finds a theory that harms the respect of the children of Adam, he considers that it is harmful and dangerous for the human life. Likewise, when he looks at the European society and its civilization, whose construction is based on the monarchy, colonialism and nationalism, considers the European society and its civilization a deadly disease for all humanity, because it leads all mankind to perdition and destruction. He loudly called that the urbanization that Europe sees as a sign of advancement is in fact nothing but the words of that patient who breathes his last breath and speaks unconsciously and in the case of delirium, as he says:

O, People of the West! The houses of God's creature (the human society) are not commercial stores, the gold that you consider to be original and pure will now lose its value and importance, your civilization will commit suicide with its dagger, every den based on the weak and light tree branches is always not strong and stable.

However, Europe did not hear Iqbal's call, because it was in the arrogance of power, and only the material advancement was in its eyes. When Iqbal was looking at the bad conditions of the West, he used to tell it that its future is dark, until some European thinkers and investigators were thinking about these deteriorating bad conditions, and some of them also warned it that the policy of colonialism and the use of power against the weak nations in the world was not a sound policy. We must leave it, otherwise the result will be nothing but destruction, but the Western nations were in the arrogance of power, and were busy with defeating the weak nations, even Iqbal expressed his grief in these words:

"The slogan of modern civilization is the lethality of the sons of Adam, upon which its trade is based and its commodity is spent. These banks are nothing but the product of the shrewdness of the intelligent Jews, who have extracted the light of truth from the chests of the sons of Adam. The reason, civilization and religion are a dream if this system is not turned upside down."

"The humanity weeps bloody tears because of the French, and the life of man is chaos because of the French. Europe has been killed by its own sword, because it drew the approach of non-religiosity on the earth. There is really nothing such as noble morals, values and sublime principles, all of these things are a thin cover," As for the inside, it is nothing but a predator, and that is why Hobbes said: (Man is a harmful wolf) who always thinks about exploiting humanity. The problems of man, and the sadness inside the humanity is for him."

Europe did not find an opportunity to meditate on the advices of the wise men, to think about it, and benefit from it, so Iqbal said, Europe must think about what is the reality of advancement, so that it is not deceived by pretending to have muscle strength, because it is not true advancement. The true advancement must be based on spiritual and ethical foundations, and this matter needs the light of faith and insight, which only comes from remembrance of God and thinking about Him, meaning the religion, so he said:

“Unfortunately! Europe does not know this matter, because its eyes do not see by the light of God, for it does not know what is permissible or forbidden, its wisdom is not useful, and its deeds are incomplete. A nation attacks a nation, one of them grows, and the other harvests. sows.

Iqbāl wanted to say to Europe that the building of humanity can only be based on the noble morals, values and lofty principles, but Europe did not listen to him and did not think about his words, except for some of the orientalist among whom had studied his translated poetries that had been translated into many European languages. The number of these orientalist is very few, and these few were fluent in the eastern languages to some extent, but they were also ignored the religious, social and civilizational history of man, and the religious fanaticism also made their views limited, so they noticed the enmity between the words of Iqbāl and Christianity on the one hand, and the East and the West on the other hand, even some of them said frankly: We find in his words a call to incite the East against the West, but Iqbāl did not pay attention to those orientalist and what they wrote against him. He did not consider their books nothing but some false political propaganda, or missionary goals.

In fact, we must accept that there were among those western orientalist who studied him carefully, and tried seriously to understand his words, so they considered it a message to all humanity, but the number of these orientalist who wanted to reach the validity of his words is very few, and their study on Iqbāl also came out superficial. The West did not pay attention to his message aimed at establishing friendship ties on the basis of humanity, the West had to pay attention to his message and understand its importance, but the west considered it directed against itself.

It was necessary to the Western thinkers to understand that the goal of Iqbāl's message is the happiness of human beings. The respect for human beings in his view is very necessary for this happiness. Iqbāl had addressed the West with severe criticism, but his criticism was against the material European nationalism, which -in his view- was the murderer of humanity, and was against colonial policy, ethnic cleansing and racial discrimination, but he addressed the merits of the science, arts, literature and other positives with praise and improvement in his book (Reconstruction of Religious Thoughts in Islam) because he wanted to establish a world system based on human fraternity, so that his goal would be the prosperity of mankind and the happiness of humanity. He demonstrated the idealism of this system in various ways, including: Explaining those positives that help to establish this desired system, and criticizing those negatives in the current material social systems that prevent the establishment of this human system.

It is worth to say that Iqbāl did not only criticize the West, but also criticized the East badly, as he criticized both the East and the West, the old and the new, as well as the monarchy, material socialism and the false democracy, as he said:

"Whether they are men of the churches of Christian religion or the sheikhs of the Grand Mosque of Islamic religion in Mecca, there is nothing new in their acts and their sayings all together."

It means that he criticizes those religious men in Islam and Christianity who are intolerant of their old traditional doctrines that are not related to the religion originally, so Iqbāl does not find the difference between the ancient religions and Islam with its traditional doctrines, because he wishes to see a new status for Islam and Muslims every moment, and he says:

"The false Islamic religion is worse than disbelief, because (Mulla) is that literal Muslim who considers the believer an infidel. He is blind, less knowledgeable and narrow-minded, and his words are nothing but a kind of superstition or madness. The nation became divided into an individual and an individual by his verbal controversy. Religion of an infidel is thinking and planning for jihad for the sake of life, and the religion of (Mullah) is to stir up sedition and corruption for the sake of God by the name of Islam."

When some of the Orientalist of the West considered Iqbāl an enemy of the West, and criticized him because of misunderstanding and fanaticism, the literal Islamic cleric found a strong evidence for his opinion: that a thinker and wise man of the nation like Iqbāl as long as he finds many defects in the West, so his steps against the West are very harmful, and we must be careful. Those who ran away from the struggle for survival and searched in his criticism of the West for misconceptions of dependence and laziness, even they said that acquiring science is harmful and fatal, although Iqbāl himself addressed the advancement of modern science in the West with the praise and improvement as a common human effort. Iqbāl looked at the natural sciences with a special view, which is that if these sciences are stripped of the religion and its spirit, it will become a misfortune for all the humanity, because the universe includes the souls and horizons, and the goal of human life is to mock them, and the goal of natural sciences is to mock the horizons only, and to harness the souls can only be through the revelation i.e. the religion.

The remarkable progress made by the West in the field of science, culture and civilization was praised by Iqbāl, but he was complaining that the materialistic view of the West had made the harnessing of horizons only the goal of the life as the harnessing of soul was completely neglected by it, which led to a loss of balance in human life. These tremendous powers that are acquired by the West to harness the nature are empty of morals and spiritual values, hence, the nations of the West did not use this power to serve the human interests, but rather used it against them, as we have seen the frightening barbaric manifestations of this power during the Great World War, and when a person thinks about its dreadful events, his soul trembles in his body.

Iqbāl himself traveled to Europe to learn, to be educated, and have a taste for the knowledge of science.

- When the Islamic College needed to appoint Iqbāl as a dean, he wrote a letter to the faculty members in which he said: "the East and the West is for God," and he wanted by it to tell them to choose a suitable man who would fit this scientific position. Iqbāl was the president of the (Association of the Protection of Islam) in Lahore at the time.

- He also said in his speech in Aligarh in 1910 AD: "It should not be understood from my words, "I contradict the Western civilization." He also said in one of his lectures:

"The one of the manifestations of contemporary history is worth to be noted that the Islamic world is moving towards the West with very rapid steps and there is no shame in this movement itself by an intellectual point of view." (39)

Now it is clear that Iqbāl criticized some negative aspects of Western society, and decided that they were not suitable for acceptance, but he always praised those positive aspects that really deserve to be praised and appreciated, especially western praiseworthy endeavors towards the scientific efforts and the progress in medicine science, hospital system, patient care and others, even the enchanting beauty of European cities has won the admiration of the poet Muḥammad Iqbāl, he says: "O, God the Paradise that is created by You has not been seen by anyone, but we have seen that every village in the West is as the Paradise."

Likewise, the leaders of the East must not forget that Iqbāl did not criticize the East and its religious men and Sufis with the abstract name only, but as an Islamic reformer he defined what they had faults in them, and this does not mean that he was ignorant of those advantages that are characterize by the East, as he stated in his saying:

"Do not hate the East and do not run away from the West, because the nature (the Creator's will in his eyes) indicates that you must enlighten the darkness corner." It means enlightening every dark corner of human life in the East and West by the light of knowledge and faith."

So his call generally was directed to the East and West to join the efforts to carry out the advancement of humanity. He says:

Reason is the means of life for Westerners, and love is the secret of beings among the Easterners. The mind knows to differentiate between the truth and falsehood, and the basis of love becomes strong by the mind, and when the love moves with the mind to a common goal, that will be a herald for the formation of a new world. O man, create a new world, and use the love and reason (the faith and knowledge) together to build it."

Happiness of human and humanity to Iqbāl is hidden in the mixing of the two societies: Eastern and Western, the nature of East and West has been affected by the political situations and traditional religious slogans, so the human society - whether eastern or western - has been mixed with many social disadvantages and yet it still has many advantages and virtues, and here comes the role of reform leaders in the eastern and western worlds to choose the advantages and virtues, and reject the vices, disadvantages and shames.

This is Muḥammad Iqbāl's goal of criticizing the West, but who considers Iqbāl an enemy of the West on the basis of his criticism, he does not understand or does not know the critical goals of his poetry. We must understand his words in light of his saying: "My eyes cried many nights for the sake of man, until the secrets of life were revealed before me."

Iqbāl addressed the secrets of power of the West in the following verses:

"The power of the West is not from the erotic music, from the naked girls, from charming faces and their beauty like the beauty of roses, naked parts of the body and their soft skin, and from non-religiosity. Nor its progress is embedded in the Latin script, but rather all this strength and all that progress is from Science and art, and its lamps are illuminated by this fire", i.e. the fire of western efforts in the field of science and art.

Finally, we have to say that Iqbāl did not separate between the Islamic religion and the Islamic civilization, therefore he believed that it is not possible to revive the Islamic religion without reviving the Islamic civilization, and it is not possible in this age to revive Islamic civilization without linking Islamic sciences with the modern sciences, and without combining the heritage with the contemporary age, because the lives of people change with the passing the time according to their perception of their affairs, because the modern science and technological development has changed many concepts among the people, therefore, he called for the renewal of religious thinking in Islam. So Iqbāl was one of those thinkers who called for the link between the authenticity and modernity, as he was against the materialistic Western culture, but he was not against the renewal.

## References

- [1] Refer to the introduction to the book (A talk to the West) by Sheikh 'Abu Al-Ḥasan 'Alī Nadwī, pp. 1-5
- [2] Refer to Rawā'ī' Iqbāl by Sheikh 'Abu Al-Ḥasan 'Alī Nadwī, pp. 80-81
- [3] Muḥammad Iqbāl. Reconstruction of Religious Thoughts in Islam, p. 214
- [4] Toms Huxley (1825-1859) is an English philosopher of the most famous evolutionary theory and applied to man before Darwin in his book (Man's Place in Nature).
- [5] Muḥammad Iqbāl. Reconstruction of Religious Thoughts in Islam, p. 216
- [6] Muḥammad Iqbāl. Jāvid Nāmāh, p. 69
- [7] Refer to (*Shakhṣiyyāt*) by Sayyid 'Abu al-A'lā Mawdūdī, pp. 211-212
- [8] Muḥammad Iqbāl. Reconstruction of Religious Thoughts in Islam, pp. 216-217
- [9] Muḥammad Iqbāl. Bāl -e- Gabriel, p. 88
- [10] Muḥammad Iqbāl. Ḍarb -e- Kalīm. p. 51
- [11] Ibid. p. 105
- [12] Ibid. p. 117
- [13] Ibid. p. 52
- [14] Ibid. p. 7
- [15] Ibid. p.52
- [16] Ibid. 98-99
- [17] Muḥammad Iqbāl. Mathnawī Pas Che Bāyad Kard, p. 41
- [18] Ibid. P. 42
- [19] Ḍarb -e- Kalīm. p. 99
- [20] Bāl -e- Gabriel. p. 105
- [21] Ibid. p. 87
- [22] Muḥammad Iqbāl. Bāng -e- Darā. p. 158
- [23] Ibid. p. 188
- [24] Bāng -e- Darā. pp. 188-189
- [25] Ibid. p. 188
- [26] Bāl -e- Gabriel. p. 36
- [27] Ibid. p. 10
- [28] Ibid. p. 24
- [29] Ḍarb -e- Kalīm. p.50
- [30] Ibid. p. 57
- [31] Ibid. p: 58
- [32] Ibid. P. 61
- [33] Bāl-e- Gabriel: 37
- [34] Jāvid Nāmāh, p. 237
- [35] Ḍarb -e- Kalīm. p. 60
- [36] Ibid. P. 24
- [37] Ibid. P. 24
- [38] Ibid. p. 43
- [39] 'Abdul Wāḥid. (September-1977). Read the article entitled: *Iqbāl and the West*, which has been published in the Urdu magazine (Māh-e-Naw) a special issue on Muḥammad Iqbāl.