

**The Significance of Iqbal's Philosophy of Religion and Theology As The Sentient Vision of Life: With Reference To The 'Reconstruction Of The Religious Thought In Islam'**

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## ABSTRACT

*In contemporary Islamic intellectual circles there is a debate that Iqbal was either just a philosopher or he was a theologian and a philosopher of religion also or he was a transcendental thinker of the both arenas. The main theme and objective of this research is to determine the status and reality of this cliché. Though he is well-known for his former position yet his latter status is not unrecognizable. Thus the quest for determining the answer depends largely upon the critical analysis of the dimensions of his intellectual magnitudes and versatility of his interested fields. To bring into light this aspect of his thoughts, it is essential to survey his ideas particularly whatever had been expressed in his Reconstruction of religious Thought in Islam. Iqbal's opus magnum is the bouquet of all beautiful flowers whose fragrance enchants the adherent of all the fields. There are concepts of metaphysics, science religion, theology and mysticism as well. Because all the fields have some overlapping questions and intellectual paradigm of themes thus like a philosopher who had horizontal intellectual approach then he must have touched such nexus of knowledge and must have participated in all the fields. This multidimensional approach toward such overlapping intellectual approaches becomes the cause of determining the status of a thinker. This research concludes the cliché of Iqbal's status as either a theologian or a philosopher.*

**Keywords:** Dah'ri'at, Epistemology, Ego, Faith, Ontology, Super-Self, Theism

## INTRODUCTION

Religion... apparently is a simple word like millions of words in a dictionary. But for those who accept religion as a fact, this word becomes more than a word and it turns into a mode, a way, an object of affiliation and an expression of the whole which encompasses all the activities. It gains the status of a pivot of the unabridged life and activities and becomes the matter of life and death for its followers.

But in fact the research for having its true and all-encompassing definition is a very laborious task because it has a verity of aspects, sources of origins, world views, metaphysics, epistemology, elements of sociology, essences, types, tenants, myths, practices, experiences and also a complex history of evolution expanded a thousands of years. There is no thinker who can present a single, unanimous and all-encompassing definition of religion. But the strange fact is that the exponents, the priests and the

followers claim to have a definite and satisfying definition along-with a substantial world view and convincing metaphysics.

### **Problem in defining the term ‘Religion’: as a Critical Thinker’s Perspective**

As a critical researcher, the one must approach religion not as a devotional follower or as an emotional disciple but as an analytical, critical and comparative observer. The research must be prone to view the diversity, analytical, critical and open to criticism and contradiction. The thinker’s approaches to religion should be to see it as a complex, historically evolving human phenomenon that operates across belief, practice, experience, power, and meaning.

### **Etymology of ‘Religion’**

The term ‘Religion’ has been derived from Latin (*religio*, from *relegere* to treat with care or "gather together".<sup>1</sup> or to collect again, to go over again.<sup>2</sup> perhaps *religare*, to bind,<sup>3</sup> or fasten, "being bound".<sup>4</sup>

### **A Common Sense Definition**

Thus the term ‘Religion’ in general, may be defined as a socially embedded system of beliefs, practices, symbols and institutions. The individuals and the concerning communities through this, aims to understand and interpret the ultimate reality as well as they regulate their moral and social life. By means of this medium, with reference to the sacred, the transcendent, or the ultimate reality they respond and get satisfaction to intellectual goods to existential questions concerning origin, purpose, destiny and sufferings.

### **Methods and Types of Definition**

John Hick classifies the definitions of religion into the following categories *viz.* Phenomenological, Psychological, Sociological, Naturalistic and Sympathetic, Ethical and Transcendental. He presents examples each of these categories<sup>5</sup> which are as follows:

- a.     **Phenomenological** definition explains that human acknowledgment of a supreme and above human power particularly personal which may be called God or god as object of worship and obedience is called religion.
- b.     **Psychological** definition of religion he refers to William James’ opinion *viz.* that whatever a person does, feels and experience in one’s solitude with a feeling of being in relation with what the one calls divine is religion.
- c.     **Sociological** theories he presents Talcott Parsons’ view that in various societies such beliefs and practices along with institutions evolved by human are regarded as religions.
- d.     **Naturalistic** explanation he expounds Salomon Reinach’s theory that a set of principles which hinder the free exercise of human faculties is regarded as religion.
- e.     **Ethical View.** He presents another contrary view of Matthew Arnold who considers Ethics which is “*heightened, enkindled, lit up by feeling*” is called religion.
- f.     **Transcendental** idea. he also presents Herbert Spencer’s view that everything is demonstration of a transcendental ‘Power’ and moreover human response to divine is called a religion.

In the last he accepts that this term ‘religion’ does not qualify a single and accurate meaning.<sup>6</sup>

Regarding the types of definition of the term religion Max Muller in contrast to John Hick presents three types of defining the term, *viz.* the Etymological, the Historical, and the Dogmatic ones.<sup>7</sup> Yet there are various methods to study religion *e.g.* the Comparative, Historical, Sociological, social practices and Myths /Mythology , Totemism, Exogamy, Kinship and Psychological methods.<sup>8</sup>

### **Definitions of Religion**

Due to the above mentioned methods of understanding religion and versatile approaches to understand it, there are numerous definitions. For analysis the basic characteristic, Borchert presented a survey of some important definitions:<sup>9</sup>

- i. The simplest view was presented by E B Taylor very simply defined religion as ‘*a belief in spiritual beings*’.
- ii. Matthew Arnold had opinion that “Religion is ethics heightened, enkindled, lit up by feeling.” He considered religion as ‘*Morality touched with emotions*’
- iii. J. G. Frazer quotes “By religion I understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of Nature and of human life.”
- iv. Herbert Spencer viewed “Religion is the recognition that all things are manifestations of a Power which transcends our knowledge.”
- v. According to James Martineau, “Religion is the belief in an ever living God, that is, in a Divine Mind and Will ruling the Universe and holding moral relations with mankind.”
- vi. Edward Caird elaborated religion ‘is the expression of a man’s ultimate attitude to the universe, the summed-up meaning and purport of his whole consciousness of things.’
- i. McTaggart thought, “It seems to me that religion may best be described as an emotion resting on a conviction of a harmony between ourselves and the universe at large.” For F. H. Bradley “Religion is rather the attempt to express the complete reality of goodness through every aspect of our being.”
- ii. Vergilius Ferm considered ‘To be religious is to effect in some way and in some measure a vital adjustment to whatever is reacted to or regarded implicitly or explicitly as worthy of serious and ulterior concern.’
- iii. Recognition of a man’s relation to a Divine or super human power to whom obedience and reverence are due, faith in or allegiance to a god or gods is called religion.<sup>10</sup>
- iv. Religion is a complex of doctrines and practices and institutions. It is a declaration of belief in God / gods, and also in a world of spirits that lie beyond this one. It is a kind of emotional experience. When a savage bows down before his ‘image of the stone and wood, or a mystic is captivated in the Beatific Vision.... It is experienced. It is a sum of beliefs, sentiments and practices of individual and social.<sup>11</sup>

- v. Prof W. K. Clifford elaborated *that* religious facts include immortality touched with emotions. Human sacrifices, sacred prostitutions, castrations, suttee, persecution, these are some of the more deplorable expressions of the religious instincts.<sup>12</sup>

There is a great collection of definitions of ‘religion’ because every thinker, even the nontheistic and agnostics presented the definitions of religion. Yet almost, all of them clearly refer to certain common characteristics of religion *e.g.* system of beliefs, code of practices, feelings, mood, attitudes of religion along-with the ideas of death, sacredness, heavens, supernatural existences, but these concepts too require definitions. Religion (and its concepts) appears to be *sui generis*.<sup>13</sup>

### **Essential Characteristics of a Religion**

On the basis of the analysis of the above definitions of religion we are able to deduce the common characteristic<sup>14</sup> and essential features of religion *e.g.*

- i. To have Faith and to recognize a superpower/superpowers or a principle/principles or God /gods.
- ii. To have a sense of sacredness and reverence for the above.
- iii. To have a system of beliefs, rituals and follow some practices.
- iv. To make a distinction between legitimate or illegitimate as well as in sacred and profane as ‘do-os’ and ‘do-o-nots’ arrangement.
- v. To have a sense of relationship with the Super-sensible, it may be either of worship or fear or benefit or harmfulness or sense of conciliation with them.
- vi. To have a medium of Contact with them through prayers, mystic experience, revelation magic, ESP (Extra Sensory Perception), *mantra* and *mudras*.
- vii. To have a sigh of relief or a feeling of contentment.
- viii. Distinction between inner and outer as well as spiritual and mundane life.
- ix. Faith in Death and life of here and the hereafter.
- x. Belief in the Judgment and reward or punishment.
- xi. Sacred Scripture or Divine law or moral code for behaviour.
- xii. A mode of social living and a system of behaving.
- xiii. Guidance form the divine, which may be from revelation, prophets, messengers, priestess, magicians or occult powers.
- xiv. The status of the relation with the Divine.

These are the essential characteristics of whatever to qualify as a religion.

### **Defining ‘Theology’ and ‘Theism’**

Related to ‘Religion’, the other epistemological and ontological arena is called ‘Theology’. Theology (Gr. *Theos + logos*) means the branch of knowledge that deals with God and His relation with the universe, this term also extended to the whole sphere of religion.<sup>15</sup> And the other term is ‘Theism’ (Greek. *Theos*: god).<sup>16</sup> It means the belief in the existence of a God. Contrary to this is the term ‘Atheism’ (Greek. *a*: not; *theos*: god). This term expresses the disbelief in the existence of the gods or the God.<sup>17</sup> In Arabic language it is ‘Dah’ri’ (Arabic. *Ad-dahr*, ‘time’). It is traditional term for an atheist or materialistic.<sup>18</sup>

### **Was Iqbal a philosopher of religion and a theologian besides being a philosopher?**

Muhammad Iqbal (1877–1938) is a thinker who earned his fame as philosopher and he had qualification as Doctor of Philosophy (PhD 1908). He had multi aspects and dimensions of his thought. He expressed his ideas on Religion, Theology and Mysticism as main subjects. He had universal vision, having deep philosophical insights and horizontal opinions regarding knowledge and he contributed in the above discipline. His thought comprises of a synthesis of the above subjects which framed a harmonious and overall world view and a scheme of living life.

Moreover, to work as a philosopher of religion, the basic prerequisite characteristic of a thinker of religion is that the one must have the capability to examine the primary beliefs and associated concepts of religion along-with the experiences indifferently through critical approach and make rational analysis without necessarily presupposing doctrinal commitments as it had been adopted by such thinkers as Immanuel Kant, William James, Whitehead etc.

Furthermore the task which a theologian performs is that the one seeks the understanding of the basic beliefs of a religion, makes a scheme of defence of the beliefs. He works within the religious traditions and framework for interpretations and defences of dogmas. The collection of their thoughts is named as *Ilm al- Kalam*. Among them the well-known theologians were Mutazila, Ashaira etc. They are called *Muta’ql’meen* such as Al- Ghazali. Did Iqbal possessed this type of approach, the reply is ‘yes’. Thus he must be considered a philosopher of religion.

### **Does Iqbal made any philosophical endeavours in the fields or Philosophy or Religion, Theology and Mysticism?**

The classification of Iqbal’s intellectual versatility is a difficult task. His thoughts touched the relevant questions<sup>19</sup> (religion, philosophy and higher poetry) and overlapping topics and fields at proper places. The cause of this amalgamative approach is that he considered everything as the various aspects of the same Reality. He presented a synthesis and cohesive scheme of the knowledge.

### **The subjects he intellectually approached were:**

His thought was a nexus of overlapping themes which occupied a main place in philosophy, religion, theology and mysticism. Such overlapping themes are:

*Ontology, Cosmology, God, Pantheism, Wah’dat Al Wa’jood, Super Ego, Theory Of Egos. Universe As Sentient Realty, Super Ego. Destiny, Prophecy, Ijtihād, Nature Of Matter, Space Time, Death, Immortality, Religious Experience, Prophetic Consciousness And Knowledge, Prayer, Metaphysics Of The Self (Khudi), Attributes, Life here and Here-After, Finality of Prophet-hood, Freedom, Evil, Rejection of Deterministic Cosmology.*

Additionally, some other thinkers mentioned many other topics as Iqbal's philosophy of religion and theism e.g. Syed Sulaiman Nadvi mentioned the topics of Iqbal's theology<sup>20</sup> as: *Tuwheed-e-Bari, Rowyat-e-Bari, Naboowat, Hijrat, Meraj, Masla-e-Khair-o-Shar, Masla-e-Taqdeer*. Dr M Maruf added the following topic to Iqbal's philosophy of Religion<sup>21</sup>: *Arguments for the Existence of God, Defence of Religion, Divine Knowledge, Aspects of Religious Experience*. Saeed Sheikh in his article 'Iqbal's Main Religio-Philosophical Doctrines'<sup>22</sup> mentioned Iqbal's topics regarding religion as: *The Nature of Ultimate Reality, God as Absolute Ego, Material Universe, Space and Time, Man, Intellect, Body and Mind, Ego, Heaven and Hell, Humanity, Religious Laws, Shariah*. Dr L. S. May in his article: 'Iqbal and His Philosophy'<sup>23</sup> mentioned Iqbal's topics as: *Selfhood, Freedom of Human Personality, Destiny of the Free Individuals, Personal Immortality, Love versus Intellect or Spirituality versus Materialism, Principals of Human Behaviour, Courage, Tolerance, Fa'qar*.

Iqbal's ideas regarding the above overlapping themes of the various mentioned above fields are clear evidences that he was not only philosopher and metaphysician but also a philosopher of religion, a theologian and a Mystic.

### **The question arises that does Iqbal made any philosophical endeavours in the fields or Philosophy or Religion, Theology and Mysticism?**

The classification of Iqbal's intellectual versatility is a difficult task. His thoughts touched the relevant topics and fields at every proper place. He presented a synthesis of:

#### **Iqbal's objection to Classical Theories**

He approached critically and contrarily to the subjects because he made objection that classical theology was absorbed in the Hellenistic substance and metaphysics<sup>24</sup> and leads to rigidity. And some careless translators of Greek philosophy introduced "a hopeless mass of absurdities" in the texts.<sup>25</sup> Classical Ash'arite Occasionalism does not qualify to a dynamic, creative concept of the Divine. He did not think religion as an abstract code but a lived experience of relation with the Super Ego through prayers and mystic experience.

He believed in a dynamic and ever becoming sentient universe in which even matter is a small colony of Egos.<sup>26</sup>

#### **Iqbal's particular method of dealing the subjects and the topics:**

For treating the above topics and submitting objections on them, he adopted the unconventional approach and methods.

- i. Iqbal instead of repeating the classical *Kalam* advocated the 'reconstruction' and employed critical and analytical reasoning on philosophical grounds.
- ii. He criticized the early *Kalam* as static and scholastic. He emphasized the reconstruction of Muslim theology and *Kalam* in the light of modern knowledge. Thus he cannot be regarded among the *Muta'kall'meen* like *Ash'ari*.
- iii. He used philosophical methods rather than dogmatic and conventional followings.

- iv. He presented a synthesis of the theology, *kalam* and philosophy. He protected the basic tenants of faith of theology but he defended them on the basis of rationality instead of conventions or *ra'wa'yaat* and aimed at the revival through neutral approach.
- v. Mysticism not as a way of arid and detached from life but higher form of religion

### **Iqbal's Philosophy of Religion and Theology**

In strict sense he was neither a theologian / a *mutaqalim* nor a philosopher of religion but his greatness lies in the fact that he being a philosopher touched and expressed the basic themes of Religion, Theology and Mysticism in such a particular way that encircled the epistemology and ontology of the mentioned branches. Thus due to the findings, a researcher is compelled to consider him a philosopher of religion, a reformist, a theologian and Islamic intellectual destined to reconstruct doctrines philosophically.

Iqbal's *opus magnum* 'The Reconstruction of Religious Thought in Islam' clearly throws light on Iqbal's interest in religion. He very judiciously dealt the main themes of religion and developed his philosophical theology. For the comprehension of the real sense of his philosophy of religion, it is necessary to submit his definitions of whatever he defined as religion:

### **Iqbal's Deliberation of Religion**

For Iqbal, '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.'<sup>27</sup> Religion, demands the whole of Reality...'.<sup>28</sup> And 'Religion starts with feeling, it has never, in its history, taken itself as a matter of feeling alone and has constantly striven after metaphysics.'<sup>29</sup> Thus he established a link between religion, metaphysics and the whole man. He considered, 'Religion as a deliberate enterprise to seize the ultimate principle of value and thereby to reintegrate the forces of one's own personality, is a fact which cannot be denied.'<sup>30</sup>

For Iqbal, 'The essence of religion...is faith'.<sup>31</sup> Religion seeks a closer contact with Reality. It is living experience, association, intimacy.<sup>32</sup> At this point 'religion becomes a matter of personal assimilation of life and power; and the individual achieves a free personality, not by releasing himself from the fetters of the law, but by discovering the ultimate source of the law within the depths of his own consciousness'.<sup>33</sup>

He thought that If the aim of religion is the spiritualization of the heart, then it must penetrate the soul of man, and it can best penetrate the inner man.<sup>34</sup>

He regarded religion 'essentially a mode of actual living', and 'the only serious way of handling Reality'. For him religion is a 'form of higher experience' and 'corrective of our concepts of philosophical 145 theology' or at least it 'makes us suspicious of the purely rational process which forms these concepts'.<sup>35</sup>

He differentiated religion and science that 'Religion is not physics or chemistry seeking an explanation of Nature in terms of causation' but religion 'really aims at interpreting a totally different region of human experience (religious experience- the data of which cannot be reduced to the data of any other science).<sup>36</sup>

Furthermore, he pronounced, 'Religion, (which in its higher manifestations) is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility which the advancement of modern science necessarily involves, and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter'.<sup>37</sup>

He made criticism on the *Mu'ta'zilah* that they 'conceiving religion merely as a body of doctrines and ignoring it as a vital fact, took no notice of non-conceptual modes of approaching Reality and reduced religion to a mere system of logical concepts ending in a purely negative attitude.' Consequently, they failed to see that in the domain of knowledge (scientific or religious) complete independence of thought from concrete experience is not possible.<sup>38</sup>

He considered that 'Religion is not satisfied with mere conception; it seeks a more intimate knowledge of and association with the object of its pursuit. The agency through which this association is achieved is the act of worship or prayer ending in spiritual illumination.'<sup>39</sup> He highlighted that we should not forget that 'religion aims at reaching the real significance of a special variety of human experience.'<sup>40</sup>

### **Comparative Approach towards Religion, Philosophy and Science**

#### **a. Religion and Philosophy**

He while making differentiation between Religion, Science and Religion made evaluations that '*The essence of religion...is faith*'.<sup>41</sup> The spirit of philosophy is one of free inquiry. It suspects all authority.<sup>42</sup> He described that the 'aspiration of religion soars higher than that of philosophy.' But 'Philosophy is an intellectual view of things; and, as such, does not care to go beyond a concept which can reduce all the rich variety of experience to a system. It sees Reality from a distance as it were.' On the other hand 'Religion seeks a closer contact with Reality.' In comparison 'philosophy is theory' while the latter is 'living experience, association, intimacy.' For having this intimacy; 'thought must rise higher than itself and find its fulfilment in an attitude of mind (which religion describes as prayer)'.<sup>43</sup>

#### **b. Religion and Science**

Thus religion, which demands the whole of Reality and for this reason must occupy a central place in any synthesis of all the data of human experience, has no reason to be afraid of any sectional views of Reality. Natural Science is by nature sectional; it cannot, if it is true to its own nature and function, set up its theory as a complete view of Reality.<sup>44</sup> In the domain of science we try to understand its meaning in reference to the external *behaviour* of reality; in the domain of religion we take it as representative of some kind of Reality and try to discover its meanings in reference mainly to the inner *nature* of that Reality.<sup>45</sup> In fact, religion is far more anxious to reach the ultimately real than science.<sup>46</sup> Higher religion, which is only a search for a larger life, is essentially experience and recognized the necessity of experience 143 as its foundation long before science learnt to do so.<sup>47</sup> Essential nature of religion is beyond the province of analytic psychology.<sup>48</sup>

### **Fundamental Constituents of Iqbal Philosophy of Religion**

Iqbal's well-known and esteemed 'The Reconstruction of Religious Thought in Islam' is the primary source for the ideas regarding his philosophy of religion theology and metaphysics. This work encompasses major and minor ideas. He very judiciously dealt the essential themes of the above subjects along- with the other relevant ideas. But the fundamental, pivotal and inevitable issues are:

#### **1. Ontology: (The Concept of God, God as a Super Ego / Self, The 'Ego' or Concept of Man)**

Every thinker of any philosophy of religion or theology has one's own metaphysical ideas having particular 'Ontology'<sup>49</sup>. Aristotle used the term '*being qua being*'<sup>50</sup>. Likewise Iqbal possessed his own ontology which means ideas about all whatever exist. This includes the concept of the Creator (God, The Super Ego), the Created existences (the World, the Human beings, the Matter).

### **The Concept of God**

Iqbal's concept of God had many stages of development.<sup>51</sup> Each stage had particular phases. First started from 1901 to 1908 the second 1908-1920 and the last 1920 till his death in 1938. At first stage he was influenced by Plato who regarded God as an *Eternal Beauty* and He was above particulars. Though he had manifested Himself in the things. He was the essence and cause of everything and everything was moving towards him. That concept was adopted by Plotinus and latter it became the favorite theme of 'Pantheism'.<sup>52</sup> Plato's that concept and mystic pantheism as well as Iqbal's interest in romantic poetry along with Persian traditions contributed to Iqbal's Theory of God as an *Eternal Beauty*. That Idea of God as an *Eternal Beauty* was mere an echo of Plato and there was no originality in him. He was just imparting the heritage which he expounded in his poems in many ways.<sup>53</sup> Iqbal in his early days of thinking which Dr. Javed Iqbal called the 'period of seeking'<sup>54</sup> which started from 1895 and lasted in 1912 when he wrote '*Shikwa*' and '*Jawab-e-Shikwa*' (The Complaint and the Reply to the Complaint) Iqbal was a Pantheist, He wrote poems in the fervor of Pantheism. (for example: *Sulemi*)<sup>55</sup>

But afterwards he rejected this theory. After having read Islamic history extensively he reached the conclusion that among other forces, it was pantheism too which had killed the will to act among Muslims and contributed to the decline of Islamic Civilization. He regarded it as the product of slavish mentality which had extolled passive virtues such as obedience, submission, and humility. Such type of mentality as was developed by pantheistic conception of God was contrary to the teaching of the Quran which advocated a vigorous and dynamic theory.<sup>56</sup> So he rejected pantheism.

In the second period of the development of the concept of God, the main feature was a gradual doubt followed by pessimism that born in his mind. His poems '*Haqeeqat-e- Husan*'<sup>57</sup>, '*Shabnam Aur Sittaray*'<sup>58</sup>, '*Jalw-e-Husn*'<sup>59</sup>, and '*Sittaray*'<sup>60</sup> were expressions of that attitude.

Moreover, Rumi's ideas relating to Nietzsche's philosophy of evolution, possibilities, freedom, eternity of Self, destruction of the old and creation of the new as well as Rumi's ideas relating to Bergson's concept of movement as essence of reality, intuition as source of knowledge, Elan Vital, Self as core of human personality and pure duration contributed to Iqbal's development of philosophy. Those all philosophers and Rumi's spiritual guidance contributed to Iqbal's this stage philosophy. He wrote the '*Asrar-e-khudi*' (*The Secrets of the Self*) in 1915 and '*Rumuz-e-bekhudi*' (*The Mysteries of Selflessness*) 1918. So, the philosophy developed in that age and phase of evolution and formation was called the philosophy of the Self.

The last phase which Sharif called the 'period of maturity'<sup>61</sup> and that was named as the period of growth (1920 to 1938). In this period, whatever Iqbal had developed, collected, synthesized, elaborated, he created his unique philosophy as a system which he expounded in his poetical as well as serious philosophical writings e.g. (*Payam-e-mashriq*, *Bang-e-Dara*, *Zabur-e-'ajam*, *The Reconstruction of Religious Thought in Islam*, *Javid Nama*, *Musafir*, *Bal-e-Jibril*, *Zarb-e-Kalim*, *Armaghan-i-Hijaz*). The characteristic features of that period were mature philosophy of change, theology and Reality as the Self.

### **God as a Super Ego / Self**

For him, Pantheism was against the uniqueness of the personality of God as Ultimate Ego as mentioned by Sura Akh'las (112:1-4) in the Qu'ran, After rejecting the pantheistic theory of God he expounded his own theory of God or Ultimate Reality as a 'Self' or 'Super Ego'. According to him, "Reality is essentially spirit".<sup>62</sup> Reality was spiritual in a sense that it was individual and an Ego<sup>63</sup>. It was Ego due to the fact that it was 'an organizing principle of unity, a synthesis which holds together and focalizes the dispersing disposition of the living organism for a constructive purpose'.<sup>64</sup> He was an Ego due to the fact he

responded to human prayers and reflections. Iqbal also said in the ‘McTaggart’s Philosophy’ that ‘the real test of a self is whether it responds to the call of another self’.<sup>65</sup> Moreover He was not only an Ego but He was an Absolute Ego because He was all inclusive and nothing was outside from him.<sup>66</sup> He also said that from such an ‘Ultimate Ego only Egos proceed’.<sup>67</sup> As the holy Quran stated the dynamic nature of the God that:

*“He multiplieth in creation what He will.  
Lo Allah is Able to do all things”<sup>68</sup>*

So Iqbal had tried to prove his theory of God that the He is a ‘Personality’, an ‘Ego’, and a ‘Being’. He rejected all other views e.g. ‘God is not a mathematical entity or a system of concepts’.<sup>69</sup> Iqbal believed in a personal God and as a substantial reality and a ‘unique Other Self’<sup>70</sup> and regarded God Who ‘cannot be conceived except as an organic whole’<sup>71</sup> and human being could have an ‘intimate association with a Unique Other Self’.<sup>72</sup> He explained the nature of the Superior Ego or God. He believed that the basic characteristic<sup>73</sup> and nature<sup>74</sup> of Ultimate Reality as spiritual and it must be ‘conceived as an Ego’<sup>75</sup> that Absolute Ego was the whole of Reality.<sup>76</sup>

He is neither a set of dogmas nor a system of rituals but for Iqbal, God is a living personality, an Ego and a Self to whom anyone could have a personal relation. And He is the God who would reply to one’s prayers. Iqbal rejected all the abstract theories and expounded his unique concept of God as a dynamic, living, responding personality to whom one can establish the ‘I and thou’ relationship.

### **The ‘Ego’ or Concept of Man**

Iqbal’s concept of “self” is the core doctrine of all his philosophy. “Ego” as a Latin word meant “I”<sup>77</sup>. In psychoanalytical research Freud used this word “ego” derived from the German word “Ich”<sup>78</sup> which meant “I” along with the “Id” which in German “Es” meant “it” and The word “Super Ego” which in German “Überich”. Freud<sup>79</sup> mentioned the ‘Id’, the ‘Ego’ and the ‘Super Ego’ while Iqbal used the later two terms but in his own particular reference and frame of work.

Iqbal in his poetry used the terms ‘Anaa’, ‘Nafas’, ‘Shakhsyat’, ‘Annaniyat’<sup>80</sup> but he found the term ‘Khudi’ as most appropriate to explain the ‘Self’. So for Iqbal’s Doctrine of the ‘Khudi’ or the philosophy of the ‘Self’ it would be remembered that the doctrine was neither psychological nor ethical but it was the concept of the whole personality of man.

That doctrine about the System of Egos had two aspects. First, God as an Ultimate Ego. Man as Ego (colony of sub-egos through which a profounder Ego constantly acts on me, and thus permits me to build up a systematic unity of experience)<sup>81</sup>. He also said that from such an ‘Ultimate Ego only Egos proceed’.<sup>82</sup> Thus the human beings are the Selves and the matter is also a ‘colony of the egos of lower order’.<sup>83</sup>

### **2. Cosmology: Universe as Sentient Reality**

Iqbal rejected the theory of Pantheism and presented his unique Theistic-Cosmo-Ontological Theory that was termed as “Egoism” or “Wahdat Al-Inniyyah”<sup>84</sup> He presented this ‘Theistic-Cosmology’ with reference to his theory of ‘Egos’. According to that theory, the God as being a ‘Ultimate Self’ or ‘Ultimate Ego’ who being alone, individual, unique, and ‘*samad*’ created the Universe and also Man according to his Own image and blessed him with the knowledge and potentialities to work and create new horizons. If man started his endeavour then the God becomes co-worker with him. So Iqbal’s Cosmology<sup>85</sup> though Theistic but it was not about a distant and static God of Deism or Emanation-isms. It

was neither Pantheistic or Panentheistic in which man lose his identity. It was neither a dry theory of Intellects or Intelligences which reduced God to mere a dry intellect and it was not also of Creationistic God based completed and finished product. Above all of them Iqbal's Cosmology was a continuously flourishing and blooming philosophy in which God and Man 'co-works'. God was not mere an idea but a living reality to whom a man could establish a 'I and Though' relation-ship and a man was replied by God. It was a Cosmology of living relationship between Man and God.<sup>86</sup> The ultimate aim of the ego is not to *see* something, but to *be* something. It is in the ego's effort to *be* something that he discovers his final opportunity to sharpen his objectivity and acquire a more fundamental "I am" which finds evidence of its reality not in the Cartesian "I think" but in the Kantian "I can."<sup>87</sup> Thus Iqbal's cosmology is living, dynamic and sentient.

### **3. Epistemology. (Religious Experience and Concept of Prayer)**

Every being has a natural ability and curiosity to know the '*phenomena*' as well as to understand the '*noumena*' around one-self. This curiosity is explicit when in the minds appear the questions such as what we are, what are around ourselves and how we can know them and by way of which means? No philosophy or religion or science is complete without endeavor to understand and search for these question. These struggle for the search of answer has been named as 'Epistemology' [(from Greek *episteme*, knowledge + *logos*, theory; literally, theory of knowledge). The adjective "epistemic" pertains to knowledge].<sup>88</sup> The quest has been carried out by major three means or ways: e.g. Rationalism, Empiricism and Intuitionism. Every discipline follows any of the means according to the nature of the quest.

Iqbal's theistic approach towards the meta-physics and philosophy of religion highlights his epistemology in two unique and distinct ways: He explains this in relation to his theory of the 'Self' or 'Khudi' and its relation to the 'Super Ego' or the God. His epistemology is the source of knowledge and guidance from the God who had made Adam and grant him knowledge through his '*leaning the Names*' and He descended Adam on the earth and made his progeny as successor of knowledge. The source of knowledge is revelation and intuition. But there are other ways e.g. the Religious Experience and Prayer which are sources of knowledge and relation with the super self. . Even Islam starts with the 'Prayer' which was first revelation. Here are the brief accounts of the both.

#### **Religious Experience**

The term 'Religious Experience' is a combination of two different words: first 'Religious' which is related to religion the other is 'experience' which is related to human beings an entailed experiment and epistemology. Iqbal in his particular manner and ideology regarded religion "an expression of the whole life".<sup>89</sup> Moreover, "religion is essentially a mode of actual living and it is the only serious way of handling Reality".<sup>90</sup> Besides these he regarded the aim of religion as transformation and guidance of man's inner and outer life.<sup>91</sup> In the above three quotations the following elements has been described e.g. *whole life, mode of living, handling reality, guidance and inner and outer life.*

There were two types of lives which a man had to live. The outer aspect which consisted of the other persons of a society and the natural objects those surrounded a man and which were dealt by the physical sciences. Whereas 'religion is not physics or chemistry seeking an explanation of nature in terms of causation it really aims at interpreting a totally different region of human experience' which is called religious experience'.<sup>92</sup> The knowledge which this experience gave could not be exchanged or reduced to the data of other sciences. The natural and physical sciences had their particular spheres of investigations, special modes of looking and selective aspects of an object. Due to the nature of their respective fields they had no approach to metaphysical realities e.g. the religious truths which were beyond their spheres of

investigation. The knowledge of such metaphysical realities had fallen into the category of another kind of experience which had been termed the 'Religious Experience'.<sup>93</sup>

All the aspects of physical being and surrounding objects did not comprised the complete life of man. There were other metaphysical elements which cannot be ignored if a complete life was the focus. So for the sake of the whole life, the human beings had to focus on religion. The religion gave us two types of knowledge one is visible, comprehensible and discursive. For that the Holy books through the prophets had been revealed. The other is esoteric type. That esoteric knowledge was like a direct contact with the Ultimate Reality. That direct contact with the Ultimate Reality has been called the Mystic or Religious Experience. In Iqbal's epistemology, the religious experience was regarded as the source of Divine Knowledge.<sup>94</sup>

There were two ways of acquiring knowledge e.g. the first in which observation and sense perception was involved and the other was the direct association with the reality.<sup>95</sup> They were not two separate fields of knowledge but two aspects of the knowledge of the whole reality. Quran termed that second source as '*Qalb*' or '*Fuad*'

*"Then He fashioned him and breathed into him of His spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!" (Al- Quran 33:09)*

He regarded 'the heart' as insight or inner intuition which other than perception and it gave knowledge was never false. There are many particular feature of religious experience e.g. Ineffability, Noetic Quality, Un-analyzability, Clandestine Metaphorical Language, Incommunicability, Transiency and Transitory, Immediacy, Intimacy with the Super Ego, Passivity, Voluntary meditations, After-effects, Orision.<sup>96</sup>

Iqbal in his Epistemology of Religion described two sources of communication between 'the God and the man' or the contact between 'the Ultimate Reality and the human beings' or 'the relation between the Super Ego / Self and the Selves'. The sources were: the first as the 'Religious Experience' which was related to certain people and having certain psychological feelings and was not common but the second source was contrary to the first one yet it had its peculiar qualities. That source he termed as "The Prayer".

### **Concept of Prayer**

When a person who showed his allegiance to the 'Super Ego' / God then he aspires to have a relation to the object of one's worship and desires to communicate with the object of his focus. So the sources of the communication with that reality were the Religious Experience and the other is *Prayer*. 'Prayer', the Arabic root of 'Prayer' is (د ع ن) in urdu 'DUA'. Dua meant 'calling someone'<sup>97</sup> in that context the calling for God and then submission to Him was meant 'prayer'. Quran Said:

*"And when My servant question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them bear My call and let them trust in Me, in order that they may be led aright". Al-Quran 2:86*

Prayer had been regarded as "the human communication with Divine and Spiritual entities"<sup>98</sup> throughout the history of religions. It had been categorized into two viz. the 'Personal Prayer' and the 'Ritual Prayer'. The former had been considered an act of a person's inner inclination and pouring forth his heart towards God and it was regarded as the truest form of prayer. The latter consisted of performances, styles, physical attitudes and ritual.<sup>99</sup> He viewed religion as a living experience, as an association and an

intimacy<sup>100</sup> with the Ultimate Reality so to achieve that intimacy with the reality, the mind must be raised above to its thoughts and must adopt what the religion termed as 'Prayer'. He mentioned that The Prophet (PBUH) had always 'prayed' that "O God, enhance my Knowledge". He thought that the objectives of prayer could be acquired in a better way if it was performed collectively. 'The spirit of prayer was social'.<sup>101</sup> As religion it-self in its nature was social. Religion moved from individual to society.<sup>102</sup>

So Prayer either individual or congregational was an expression of human being's inner desire for reply and response from the Ultimate-Self. Prayer was a unique process of discovery<sup>103</sup> in which the searching self discovered its own worth and justification. He considered 'a necessary complement to the intellectual activity of the observer of Nature.'<sup>104</sup> He thought 'all search for knowledge is essentially a form of prayer. The scientific observer of Nature is a kind of mystic seeker in the act of prayer.'<sup>105</sup>

### **Three Stages of Religious Consciousness**

Iqbal, in his philosophy of religion and theology described the living aspects of religion. It is a hierarchy of 'Living Egos' who have close contact with the 'Super Ego' or 'Ultimate Reality'. But the fact is that there are various levels of human understandings and everyone has a particular vision of the contact with 'Reality'. Keeping in view, Iqbal mad a hierarchy of the religious consciousness and divide the religious life into three hierarchical categories e.g. Faith, Thought and Discovery.

**Faith:** The First stage of religious life was called the period of Faith.<sup>106</sup> In that period a person or a people ware demanded unconditional acceptance of the commands. There was no need to understand the latent meanings or purposes of those commands but only acceptance without any questions. That phase was like a discipline with perfect submission. Apparent and visible aspects of religious commandments were valued and demanded. To perform a duty for the sake of duty was regarded as *summum bonum*. For example the, the performance of five times prayer was necessary because it was a commandment to perform five times a day and it's deliberately ignorance was regarded as *Kufr*. Only 'the Awamir' and 'the Nahi' ('the doo-es' and 'the do-nots') were focused. That type of behavior is called Faith and that was like a discipline. That discipline could be seen in army where each soldier was demanded to act upon the orders of the chief without any argument or question. That type of army-discipline and devotion was needed for that first stage of religion.

**Thought:** this is the second stage of religious consciousness. After following the stage of absolute submission the next stage of religion started. Here the followers sought the foundation of religion in metaphysics<sup>107</sup>. They also tried to seek logically consistent view of the world and the God.To that category philosophers, theologians and the 'men of understanding' belonged. They were the people who wished to know the rationality behind the commandments which were going to be enacted. They wanted to seek the latent wisdom that why a certain 'amar' was going to be promulgated and why a certain 'nahi' was made as a prohibition. What were the needs, reasons, utility and objective of those commands? They did not only search wisdom beneath the ideas and faiths of a religion but also describe, evaluate and provide them the rationality.

**Discovery:** this is the last stage in which the previous metaphysics was replaced by psychology.<sup>108</sup> Here the religious life became an ambition of having a direct relation with the Ultimate Reality. The religion took the form of personal assimilation. Then the person got a free personality by being aware of the fact that the sources of laws were into one's own consciousness.

This stage gives a sense of internal or esoteric experience and satisfaction. Whatever the metaphysicians e.g. the theologians and the philosophers of the second stage want to prove by argumentation that became here a Gnostic experience. He cited a mystic's view that the truth understanding of the holy Quran was

possible only when the reader felt the same feeling as if it was revealed to him in way as it was revealed to the holy Prophet. He regarded, the essential aim of religion as the guidance and transformation of inner as well as outer life of human beings.<sup>109</sup> The apex of religion for him is the discovery of the ego.<sup>110</sup> In that respect Iqbal presented religion as a vital force rather than a dogma or priest-hood or thought or feeling but only an expression of the whole man.<sup>111</sup>

## CONCLUSION

This article critically and analytically examined Iqbal's intellectual horizon, including metaphysics, ontology, epistemology, and 'reconstructive' program, with especial focus on his *The Reconstruction of Religious Thought in Islam*. His articulation of the problems and presented solutions signified his deeper interests in the issues of classical theology and *Kalam* but in modern intellectual way. His *modus operandi* did not place him in the class of conventional concept of theologian or *Mu'takal'meen* but he emerged as a modern Islamic philosopher of religion who aimed at a project of philosophical reconstruction of theology based in Qur'anic dynamism and metaphysics of personality (Ego and Super Ego), and engagement with modern Philosophy, Mysticism and Science.

The research placed Iqbal at the intersection of these traditional fields of knowledge and a methodological shift of paradigm within Islamic intellectual history. His works: in subject matter are theological; with references to method of dealing are philosophical; regarding inspiration are Mystical, in orientation are reforming, in approach are synthetic metaphysical. He very judiciously harmonized the various types and attitudes towards the understandings of the religion in the presence of threats of various atheistic ways of thought. Concluding, he was not only a metaphysician philosophe but also a philosopher of religion and his visualization of religion as intellectual endeavour of 'handling the Ultimate Reality' and 'Religion' as sentient living approach is the rational solution and psychological solace<sup>112</sup> for having a theological life and a refuge from the charges of atheism as well as remaining a follower of religion in the modern times.

## NOTES AND REFERENCES

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<sup>1</sup> Vergilius Ferm, *An Encyclopedia of Religion* (New York: The Philosophical Library, 1945), 646.

<sup>2</sup> Jones, Lindsay, *Gale Encyclopedia of Religion*. 2nd. Vol. 11. (New York: Thomson Gale, 2005), 7702.

<sup>3</sup> E. Royston Pike, *Encyclopaedia Of Religion And Religions* (London: George Allen & Unwin Ltd., 1951), 319.

<sup>4</sup> Vergilius Ferm, *An Encyclopedia* . 646.

<sup>5</sup> John Hick, *Philosophy of Religion* (New Jersey: Prentice Hall, Englewood Cliffs, 1990), 02.

<sup>6</sup> Ibid., 02.

<sup>7</sup> Max Muller, *Natural Religion: The Bifford Lecture University of Glasgow 1888* (London: Longmans Green and Co., 1892.), 29.

<sup>8</sup> James Hastings, *Encyclopaedia of Religion and Ethics*. Vol. 10th. (New York: Charles Scribner's Sons, 1919), 687.

<sup>9</sup> Donald M Borchertt, *Encyclopedia of Philosophy*. Vol. 8. 10 vols. (London: Macmillan Reference, 2006), 366 .

- <sup>10</sup> The Winston Dictionary s.v. 'Religion'.
- <sup>11</sup> E Royston Pike, *Encyclopaedia*, 319-20.
- <sup>12</sup> *Ibid.*, 319-20.
- <sup>13</sup> *Sui generis* (Latin) term expresses the meaning 'of its own kind' or 'in a class by itself.' It is used to describe something that is 'unique, peculiar, or original'.
- <sup>14</sup> Borchert. *Encyclopedia*, 338.
- <sup>15</sup> E Royston Pike. *Encyclopaedia*, 374.
- <sup>16</sup> Some regard this term equal to 'Deism' but there is difference that theism means the belief in a God Who is a Person, and Who takes an active interest in the world and he gives special revelations to mankind but contrastingly 'Deism' signified the belief in a Deity who has retired from active participation in the affairs of the world.  
E Royston Pike. *Encyclopaedia Of Religion And Religions* (London: George Allen & Unwin Ltd., 1951), 374.
- <sup>17</sup> E Royston Pike, 36.
- <sup>18</sup> This term Quran mentions (45: 23-24) 'have you seen him who has taken his caprice to his god?...'. 'they say, there is nothing but our present life, we die, and we live, and nothing but Time destroys us'(ad-dah)' term *ad-dahriyyah* atheism.  
Cyril Glasse. *The Concise Encyclopaedia of Islam* (London: Stacey International, 1989), 91.
- <sup>19</sup> Muhammad Iqbal. *The Reconstruction of Religious Thought in Islam* (Lahore: Iqbal Academy, 2012), 01.
- <sup>20</sup> Syed Sulaiman Nadvi,. "Doctor Iqbal Ka Ilm-e-Kalam." In *Iqbalyat Ke So Saal*, edited by Muhammad Sohail Umar Dr. Waheet Ishrat and Dr. Rafi-ud-Din Hashmi, (Lahore: Iqbal Academy, 2007), 345-360 .
- <sup>21</sup> Dr. M ohammad Maruf, *Iqbal's Philosophy of Religion: A Study in The Cognitive Value of Religious Experience* (Lahore: Iqbal Academy, 2003).
- <sup>22</sup> M. Saeed Sheikh. *Studies in Iqbal's Thought And Art* (Lahore: Bazm-I-Iqbal, 1987), 31-37.
- <sup>23</sup> Dr. L. S. May, "Iqbal And His Philosophy." In *Studies in Iqbal's Thought And Art*, edited by M. Saeed Sheikh. (Lahore: Bazm-i-Iqbal, 1987), 1-30 .
- <sup>24</sup> Iqbal. *The Reconstruction*, 03 .
- <sup>25</sup> Iqbal., *The Reconstruction*, Javed Majeed, XV.
- <sup>26</sup> Muhammad Iqbal Shah and Ali Raza Tahir, "Theosophical Cosmologies And Iqbal's Contribution: Cosmos As Sentient Entity," *Al-Hikmat*, no. 39 (2019):31-48.  
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- <sup>27</sup> Iqbal. *The Reconstruction*, 02.
- <sup>28</sup> *Ibid.*, 34.

<sup>29</sup> Ibid., 17.

<sup>30</sup> Ibid., 149.

<sup>31</sup> Ibid., 01.

<sup>32</sup> Ibid., 49.

<sup>33</sup> Ibid., 143.

<sup>34</sup> Ibid., 127.

<sup>35</sup> Ibid., 145-6.

<sup>36</sup> Ibid., 20.

<sup>37</sup> Ibid., 149.

<sup>38</sup> Ibid., 04.

<sup>39</sup> Ibid., 71.

<sup>40</sup> Ibid., 20.

<sup>41</sup> Ibid., 01.

<sup>42</sup> Ibid., 01.

<sup>43</sup> Ibid., 49.

<sup>44</sup> Ibid., 34.

<sup>45</sup> Ibid., 155.

<sup>46</sup> Ibid., 155.

<sup>47</sup> Ibid., 144.

<sup>48</sup> Ibid., 151.

<sup>49</sup> ‘Ontology’ means study of ‘existence’ in its most fundamental form. It explores the inherent, essential and universal properties of all that exists, just because it exists.

<sup>50</sup> Nicholas Bunnin and Jiyuan Yu. *The Blackwell Dictionary of Western Philosophy* (Oxford: Blackwell Publishing, 2004), 491.

<sup>51</sup> M. M. Sharif, *About Iqbal and His Thought* (Lahore: Institute of Islamic Culture, 1964), 10.

<sup>52</sup> Nicholas Bunn *The Blackwell Dictionary*, 501. [from Greek *pan*, all + *theos*, god] .... the belief that God is identical with the universe, .... because God is the universe taken as a whole, no divine act of creation is required and the distinction between God and his creatures is denied. All is God, and God is all. Everything in the universe is a mode or element of God, 501.

<sup>53</sup> M. M. Sharif, *About Iqbal and His Thought* (Lahore: Institute of Islamic Culture, 1964), 12.

<sup>54</sup> Justice Javed Iqbal, “Muhammad Iqbal.” In *The Muslim Luminaries* edited by N. A. Baloch (Islam Abad: National Hijra Council, 1988), 182.

<sup>55</sup>Muhammad Iqbal, “Kull’yat-e-Iqbal (Urdu).” In *Bang-e-Draa* by Muhammad Iqbal (Lahore, Pakistan: Iqbal Academy, 1990), 147.

<sup>56</sup>Justice Javed Iqbal, 185.

<sup>57</sup> Iqbal, *Kull’yat-e-Iqbal*, 138.

<sup>58</sup> *Ibid.*, 244.

<sup>59</sup> *Ibid.*, 153.

<sup>60</sup> *Ibid.*, 173.

<sup>61</sup> Sharif, *About Iqbal*, 17.

<sup>62</sup> Iqbal, *The Reconstruction*, 57.

<sup>63</sup> Sharif, *About Iqbal*, 18.

<sup>64</sup> Iqbal, *The Reconstruction*, 48.

<sup>65</sup> Sharif, *About Iqbal*, 18.

<sup>66</sup> *Ibid.*, 18.

<sup>67</sup> Iqbal, *The Reconstruction*, 57.

<sup>68</sup> Al Quran. 35:01

<sup>69</sup> Iqbal, *The Reconstruction*, 14.

<sup>70</sup> *Ibid.*, 15.

<sup>71</sup> *Ibid.*, 62.

<sup>72</sup> *Ibid.*, 15.

<sup>73</sup> *Ibid.*, 3.

<sup>74</sup> *Ibid.*, 49.

<sup>75</sup> *Ibid.*, 49.

<sup>76</sup> *Ibid.*, 47.

<sup>77</sup>Anita Wolff, ed., *Britannica Concise Encyclopedia* (Peru: Encyclopedia Britannica Inc., 2006), 600.

<sup>78</sup>Nicholas Bunn, *The Blackwell*, 199.

<sup>79</sup> *Ibid.*, 199.(The ego, the subject of intentional actions and decisions, is the mediator between id and superego, and is the real “I” or genuine self. the ego represents characteristic human values of prudence and rationality.)

<sup>80</sup> Dr Muhammad Iqbal Shah and Mahrukh, Syyed Ahmed Khan's ‘Deism’ (Wahdat Al-Fitratyyah) Versus Iqbal's ‘Egoism’ (Wahdat AlAnna’ni’yah): The Psychological Effects of the Cosmological Doctrines on Human Life.

Social Science Review Archives Vol: 3, No:4 (Oct-Dec, 2025) pp. 313-321.

<https://policyjournalofms.com/index.php/6/article/view/1118/1121>

<sup>81</sup> Iqbal, *The Reconstruction*, 81.

<sup>82</sup> Ibid., 57.

<sup>83</sup> Ibid., 84.

<sup>84</sup> Dr. Abdul Khaliq, *Problems of Muslim Mysticism* (Lahore: Iqbal Academy, 2012), 157.

<sup>85</sup> Cosmology: the science of the nature, structure, and origin of the universe as a whole, one of its traditional concerns is the existence of non-physical entities, e.g., God. 563

Robert Audi. *The Cambridge Dictionary of Philosophy* (Cambridge: Cambridge University Press, 1999), 563.

<sup>86</sup> Muhammad Iqbal Shah and Ali Raza Tahir, "Theosophical Cosmologies And Iqbal's Contribution: Cosmos As Sentient Entity," *Al-Hikmat*, no. 39 (2019):31-48.

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<sup>87</sup> Iqbal, *The Reconstruction*, 156.

<sup>88</sup> Nicholas Bunn, *The Blackwell*, 218.

<sup>89</sup> Iqbal, *The Reconstruction*, 02.

<sup>90</sup> Iqbal, *The Reconstruction*, 145.

<sup>91</sup> Ibid., 1.

<sup>92</sup> Ibid., 20.

<sup>93</sup> Nicholas Bunn, *The Blackwell*, 601-602.

It means "The feeling of the power of mystery, awe, wonder, and fascination, generally occurring in a context of religious expectation, which is beyond ordinary rational explanation. Religious experience is claimed to be an inner self-attestation of supernatural reality."

<sup>94</sup> Iqbal, *The Reconstruction*, 12.

<sup>95</sup> Ibid., 12.

<sup>96</sup> Muhammad Iqbal Shah, Ali Raza Tahir, Mahrukh and Zanaib Ali, "The Psychological Gnosticism of Mystic Experience: A Critical Evaluation of A Mystic (Al-Qush'ayri), A Psychologist (W. James) and A Philosopher (M. Iqbal)." *Al-Qamar*, Volume 7, Issue 3 (2024 July-September):65-86.

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<sup>97</sup> G. A. Parwaiz, *Tab 'veeb-Ul-Quran* (Lahore: Tulu-e-Islam Trust, 2002), 726.

<sup>98</sup> Lindsay Jones, ed., *Encyclopedia of Religion*. Vol. 11. 14 vols. (New York: Thomson Gale, Macmillan Reference, 2005), 7367.

<sup>99</sup> Ibid., 7368.

<sup>100</sup> Ibid., 49.

<sup>101</sup> Ibid., 73.

<sup>102</sup> Ibid., 1.

<sup>103</sup> Ibid., 74.

<sup>104</sup> Ibid., 72.

<sup>105</sup> Ibid., 73.

<sup>106</sup> Ibid., 143.

<sup>107</sup> Ibid., 143.

<sup>108</sup> Ibid., 143.

<sup>109</sup> Ibid., 1.

<sup>110</sup> Ibid., 145.

<sup>111</sup> Ibid., 2.

<sup>112</sup> Dr. Muhammad Iqbal Shah and Mahrukh, “Syed Ahmed Khan's ‘Deism’ (Wahdat Al-Fitratyyah) Versus Iqbal's ‘Egoism’ (Wahdat AlAnna’ni’yyah): The Psychological Effects of the Cosmological Doctrines on Human Life.” *Social Science Review Archives*, Vol: 3, No:4 (Oct-Dec, 2025): 313-321.

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