

## Epistemological and Poetic Reconstruction: Allama Iqbal's Strategy for Muslim Renaissance and Self-Determination

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Received: July 12, 2025

Revised: October 15, 2025

Accepted: November 12, 2025

### ABSTRACT

Allama Muhammad Iqbal (1877–1938) stands as a pivotal, path-breaking poet, philosopher, and political thinker during the British-ruled, subjugated era of India. The extreme hardship and deplorable socio-economic condition of the Indian Muslims following the Sepoy Mutiny of 1857 profoundly distressed Iqbal. Against this critical backdrop, he entered politics with the aim of advancing the socio-economic development of the Muslims in his homeland, simultaneously igniting the fire of national awakening within the nation through his potent poetry. This research article undertakes an in-depth analysis of the complex evolution of Iqbal's philosophical doctrines and the far-reaching impact of his poetry on the overarching Muslim Renaissance. Before pursuing higher education in Europe, Iqbal initially supported the notion of unified Indian nationalism, a sentiment clearly reflected in his celebrated poem, 'Sare Jahan Se Achha Hindustan Hamara'. However, his intellectual journey took a fundamental turn upon his return from abroad, leading him to promote a religious belief-centric, specifically Tawhid (monotheism)-based, nationalism. He concluded that any form of nationalism based solely on geography, race, or lineage was inherently detrimental to the vision of global human unity. Under this new, transcendent philosophy, all Muslim countries were conceived as his homeland, and all Muslims globally became his kin. Crucially, Iqbal's poetic philosophy vigorously celebrated the development of selfhood and self-establishment (Khudi). He effectively awakened the sleeping nation through iconic poems such as 'Shikwa,' 'Jawab-i-Shikwa,' 'Tolu-e-Islam,' 'Tarana-e-Milli,' and 'Al-Arz Lillāh'. Sensing the significant lack of the former robust spiritual strength (Iman) and valor among Muslims, he passionately instructed them to decisively shake off all forms of weakness, fear, and self-deception. The main objective of this paper is to critically review the monumental contribution of Iqbal's Khudi philosophy and his poetry in firmly establishing the foundation of Muslim nationalism and to evaluate how this foundation subsequently inspired the development of an independent national identity.

**Key-Words:** *Allama Iqbal, Muslim Renaissance, Khudi Philosophy (Self-Power), Tawhid-Based Nationalism, Political Theology, Reconstructionist Theory*

## 1.0 INTRODUCTION AND BACKGROUND OF THE STUDY

Allama Muhammad Iqbal (1877–1938) was a pioneering poet, philosopher, and political thinker in British-ruled, subjugated India during the first half of the twentieth century. His advent into the political and intellectual landscape occurred at a critical juncture when Indian Muslims faced political dethronement, severe socio-economic decline, and a profound spiritual crisis, all direct consequences of the Sepoy Mutiny of 1857. The deplorable and stagnant condition of the Muslims deeply saddened Iqbal, prompting him to utilize his philosophy and poetry as the primary medium to awaken and revitalize the nation. The latter half of the nineteenth century represented a period of extreme hardship and systemic disadvantage for Indian Muslims. Having lost power entirely to the British, they were not only politically disempowered but also significantly lagged behind their counterparts in the economic and educational spheres. This multifaceted backwardness gave rise to a deep-seated psychological servitude, characterized by weakness, fear, and a devastating blind reliance on fate, which effectively stagnated the entire Muslim society. Iqbal acutely felt that to overcome this dire situation, a fundamental transformation was essential within the nation's identity—a change that was needed not just politically, but also psychologically and epistemologically (Fazlani: 2016). It was against this dramatic backdrop that he entered politics with the explicit aim of achieving the socio-economic development of the Muslims in his homeland and ignited the powerful fire of national awakening through his evocative poetry. Thus, Iqbal's philosophy transcended mere poetry; it was a well-conceived intellectual and spiritual resistance strategy against the deep psychological stagnation resulting from systematic colonialism (Rashid: 2025).

Kara (2021) mentioned that Iqbal's early philosophical journey commenced with a strong support for unified Indian nationalism, a stance beautifully reflected in his popular and enduring poem, 'Sare Jahan Se Achha Hindustan Hamara'. While he supported this notion before pursuing higher education in Europe, a fundamental and transformative change occurred in his thinking after returning from his studies abroad. He ultimately concluded that any form of nationalism based solely on ephemeral criteria like geography, race, or lineage was inherently detrimental to the ultimate goal of global human unity, and crucially, was contrary to the cohesion and fundamental principles of the Muslim *Ummah* (Rashid: 2025). This shift represented a profound expression of Iqbal's political theology (Hussain: 2019; Iqbal 2022). In his mature view, nationalism built upon strictly geographical boundaries is fundamentally based on materialism and secularism, which he found to be in direct contradiction to Islam's core principle of Tawhid (monotheism). Consequently, he began promoting a religious belief-centered, specifically Tawhid-based nationalism

(Ibrahim Suleiman: 2017). This new philosophical stance dictated that all Muslim countries globally became his homeland, and all Muslims worldwide became his kin.

This philosophical revolution by Iqbal was not an emotional or spontaneous decision; rather, it was a deliberate attempt to establish a well-considered, Tawhid-based political framework intended to counter the severe socio-political stagnation faced by Muslims post-1857, as well as the strategic division policies employed by the colonial powers. This demonstrates that Iqbal's philosophy was dynamically driven towards a constructive political theology, not a reactionary one. Allama Iqbal's *Khudi* philosophy and his concept of Tawhid-based nationalism played a fundamental, foundational, and catalytic role in the Muslim Renaissance (Faryal Saleem et.al: 2024; Zameer Nasir and Shabana Razia: 2023).

This research work is for investigating the answer to the following research questions:

- First: how self-respect and dynamism were born within a community that had been submerged in a deep colonial mental servitude and pervasive intellectual lethargy.
- Second: why Iqbal's work was not limited merely to the political and geographical boundaries of the Indian subcontinent but served as a universal philosophy of resurgence for the entire Muslim *Ummah*.
- Third: The impact of Iqbal's works and thoughts in the line of the same axis of the above two questions' answer.

## 2.0 LITERATURE REVIEW

Extensive research has been conducted on Allama Iqbal's philosophy and poetry, illuminating the multifaceted aspects of his profound thought. This review focuses specifically on his central role and major philosophical doctrines within the context of the Muslim Renaissance.

### 2.1 Iqbal's Life and Philosophical Unfolding

Allama Iqbal is universally recognized as one of the greatest philosopher-poets of the twentieth century. His experience of higher education in Europe played an absolutely vital role in the shaping of his mature thoughts. After 1905, he primarily went to Europe to deeply study philosophy, earning a degree from Cambridge and a Ph.D. from the University of Munich. Exposure to European philosophy, particularly the seminal works of thinkers like Nietzsche, Bergson, and Goethe, profoundly influenced his philosophical outlook. He critically engaged with modern philosophical concepts, including existentialism and individualism. Crucially, while he embraced the necessity of Western knowledge, he remained a fierce critic of its burgeoning materialism and consumerism. His poems composed during this time reflect a

deliberate attempt to build a necessary intellectual and spiritual bridge between Eastern and Western thought.

A study by Rumi & Khusro (2020) highlights that Iqbal's intellectual evolution was a direct response to the colonial attempt to intellectually and spiritually subdue the Muslim mind. The initial patriotic fervor, as seen in 'Sare Jahan Se Achha,' was a reflection of pre-Europe idealism. However, the subsequent adoption of a universal, Tawhid-centric vision was a mature rejection of the divisive political strategies of the West (Rumi & Khusro: 2020). Shamsuddin (2018) further elaborates, noting that Iqbal synthesized the dynamic aspects of Sufism (specifically Rumi's active love) with a critique of passive pantheism, creating a doctrine suitable for political action.

## 2.2 'Khudi' Philosophy: Foundation and Cosmological Principle

The absolute core of Iqbal's philosophical doctrine is **Khudi**, or the philosophy of the Self. In 1915, he published his Persian collection of poems, *Asrar-e-Khudi* (The Secrets of the Self), which served as the primary text explaining his philosophy of the 'Self'. For Iqbal, the ultimate goal of life is complete self-realization and self-knowledge. He views *Khudi* as a universal cosmological principle that imparts a distinct position or uniqueness to every unit of creation. By successfully engaging in the rigorous process of *Khudi* development and self-establishment, a person can ascend to the spiritual and social status of God's vicegerent (*Khalifa*) on Earth. This philosophy serves as a direct instruction to Muslims to shake off every remnant of weakness, fear, and self-deception, urgently calling for the restoration of the former robust spiritual strength (*Iman*) and valor. This dynamic philosophy of Iqbal is deeply influenced by the teachings and spiritual dynamism of the master spiritual master, Maulana Jalaluddin Rumi. Chaudhury (2019) posits that *Khudi* is the active, moral, and creative center of human personality, not a passive or contemplative state. It is the capacity to assimilate the world, not merely be assimilated by it. This is an active, ongoing existentialist process that transforms the individual from a mere subject of colonial fate into an agent of God's will on Earth. The development of *Khudi* is intrinsically linked to engagement with nature and history, demanding constant action, perseverance, and creative struggle (Chaudhury: 2019).

## 2.3 Khudi vs. Mystical Quietism

Iqbal's *Khudi* philosophy was never merely a philosophy of self-development; it was a powerful and direct critique of certain existing mystical traditions within Islamic history that he considered conducive to passivity and political inaction. His criticism was particularly directed at Muhyi l-Din Ibn 'Arabī's metaphysical anthropology. Iqbal often criticized a certain strain of Sufism (which he sometimes identified as pantheism) as a significant cause of debilitating passivity. Ibn 'Arabī's thought emphasizes *fanā'*

(annihilation of the individual self) and the ultimate unity of being (*wahdat al-wujūd*), which Iqbal believed perilously diverted people from the active call to participate in worldly duties and necessary political action. Iqbal, by contrast, strongly insisted that man's paramount duty is to assume full responsibility in the worldly realm (*dunya*) as God's Caliph (vicegerent), a responsibility that explicitly includes the spheres of politics and social justice. This comparative philosophical analysis definitively proves that Iqbal's philosophy established *Khudi* as an active, creative, and pragmatic entity, distinctly separate from static spirituality or passive Sufism.

Khan (2022) provides a detailed analysis of this conflict, explaining that Iqbal did not reject Sufism wholesale, but specifically the fatalistic, *fanā'*-centric version that resulted in withdrawal from the socio-political arena. Iqbal's *Khudi* demanded *baqā'* (subsistence, permanence), which meant actively shaping the world as a manifestation of the Self. This conceptual shift was vital for transforming a defeated community into a politically active one. *Fanā'* was seen as a surrender to fate, whereas *Khudi* was a call to master fate through action and self-discipline (Khan: 2022).

#### 2.4 Research Gaps in Existing Literature

Despite the existing literature reviewed, some deeper areas in the analysis of the role of Allama Iqbal's philosophy and poetry remain critically unexplored, which this research paper specifically attempts to address:

- **Political Consequence of Philosophical Passivity:** The clear causal model and deep psychological analysis are absent concerning how the philosophical conflict between the dynamism of Iqbal's *Khudi* and the quietism of Ibn 'Arabi's *fanā'* directly created an effective foundation for the concept of political power acquisition and self-determination for the Muslims of South Asia. A detailed analysis is needed on how this profound philosophical debate transformed into a concrete roadmap for transitioning from psychological passivity to active political engagement.
- **Bridge between Modern Epistemology and Muslim Dynamism:** In the context of the critique of cognitive conservatism, a clear model is lacking on how Iqbal established *Khudi* as an Epistemological Focal Point that legitimizes the use of modern scientific methods without compromising core religious values. The detailed analysis of this specific model of epistemological change is limited. There is a lack of institutional and philosophical explanation regarding how the development of *Khudi* is inherently linked to modern education and rigorous scientific inquiry.
- **Poetic Strategy and Public Opinion Formation:** The deep social-psychological analysis is insufficient concerning how a Collective Psychological Framework was successfully created through the duality of *Shikwa* and *Jawab-i-Shikwa*, which transitioned the nation from the initial stage of

complaint to the subsequent stage of responsibility and thereby accelerated political reform. It is necessary to examine, from a rigorous psychological perspective, how this specific poetic duality strategy prepared a deeply frustrated and disillusioned nation for necessary political and social action.

### 3.0 RESEARCH OBJECTIVES

This research paper aims to achieve the following comprehensive objectives:

- To analyze the precise evolution of Allama Iqbal's philosophical doctrines (specifically the transition from regional nationalism to Tawhid-based nationalism) and evaluate the far-reaching political and spiritual impact of his poetry on the Muslim Renaissance.
- To review the theoretical basis of Iqbal's *Khudi* philosophy and determine its critical stance against the fatalism and mystical quietism (such as Muhyi l-Din Ibn 'Arabi's *fanā'*) that was prevalent in the contemporary Muslim society.
- To establish the concept of Tawhid-based nationalism as a dynamic counterpoint to regional nationalism and critically examine its political significance in maintaining global Muslim unity, which subsequently inspired the development of an independent national identity.
- To critically examine how Iqbal's powerful poetic presentation (especially the duality of *Shikwa* and *Jawab-i-Shikwa*) acted as a catalyst for self-reflection and the restoration of dynamism, and precisely determine its psychological efficacy.

### 4.0 RESEARCH PLAN/METHODOLOGY

This research paper is analytical as well as descriptive in nature. It basically relies on a qualitative, historical, and analytical methodology to fulfill its objectives. This design is the most suitable for a deep and comprehensive analysis of the evolution of Allama Iqbal's thought and the application and impact of his philosophy within its specific historical context. This methodology will help to establish a clear causal relationship between the origin, evolution, and subsequent consequences of Iqbal's philosophical doctrines on the Muslim Renaissance. In this method, the historical, social, and political context of Iqbal's time will be meticulously analyzed to fully understand the rationale behind his profound philosophical shift and powerful poetic calls. As a qualitative method, the paper will deliberately focus on its depth and analytical strength, which is necessary to explain complex philosophical concepts and psychological impacts without reliance on numerical data.

For the present research investigation, data will be collected from two main sources:

- **First (Primary Source):** Allama Iqbal's original works' English translation and poetic collections, such as *Asrar-e-Khudi*, his collection of English lectures *The Reconstruction of Religious Thought in Islam*, and his famous poetry collections (*Shikwa*, *Jawab-i-Shikwa*, *Tolu-e-Islam*).
- **Second (Secondary Source):** International academic journals, expert-authored books, and high-quality research papers.

## 5.0 THEORETICAL FRAMEWORK

This research paper relies on three interconnected theoretical frameworks to thoroughly analyze Allama Iqbal's philosophical and poetic contributions: Reconstructionist Theory, Dynamic Theory of Selfhood (*Khudi*), and Political Theology.

### 5.1. Application of Reconstructionist Theory

The Reconstructionist Theory is founded on the core idea that Islamic thought must be creatively and dynamically reconstructed to align with the demands of the age and the challenges posed by modernity. In his seminal work, *The Reconstruction of Religious Thought in Islam*, Iqbal profoundly challenged stagnation in the realm of knowledge by actively reviving the concept of *Ijtihad* (independent reasoning). This framework will demonstrate that Iqbal's philosophy was not merely a nostalgic effort to restore past glory, but a creative and critical dialogue between modernity and the rich Islamic tradition. Through this theory, it will be analyzed how Iqbal proposed a new, Action-oriented Islamic framework by severely and equally criticizing both medieval mysticism and Western materialism. This perspective emphasizes that the ultimate goal of reconstruction is to create a dynamic Islamic thought that can actively guide contemporary political and social life.

### 5.2. Dynamic Theory of Selfhood (*Khudi*)

The Dynamic Theory of Selfhood, based directly on Iqbal's *Khudi* philosophy, constitutes the second crucial pillar of this research. This theory establishes the concept of *Khudi* as an active, creative, moral, and pragmatic entity, distinguishing it sharply from static spirituality or passive Sufism (such as *fanā'*). According to Iqbal, the goal of *Khudi* is not solely personal liberation, but it is an essential and necessary condition for achieving collective political freedom, social justice, and God's Caliphate (*Khilafat*). This theory fundamentally proves that a person or nation that truly achieves *Khudi* cannot and will not surrender to colonial power or to paralyzing fatalism. It creates a resilient mental framework that actively helps Muslims overcome their weaknesses and ultimately restore their lost dynamism.

### 5.3. Political Theology

The framework of Political Theology meticulously analyzes the essential political dimension of Iqbal's concept of Tawhid. In this theory, Tawhid is viewed not merely as a religious belief in the oneness of God, but as the supreme political foundation for human solidarity and global Muslim unity. Through this framework, Iqbal proves that geographical nationalism is a form of idolatry, actively directing man's ultimate allegiance (which belongs exclusively to God) toward a temporal, earthly entity (the nation-state). This analysis will explain why Iqbal rejected regional nationalism and emphasized the establishment of a global, spiritual-political community (*Ummah*), which fundamentally guarantees the political identity and self-determination of Muslims. This theoretical framework establishes the necessary logical basis for the need for a separate political entity for the Muslims of South Asia.

## 6.0 DATA ANALYSIS

The data analysis will primarily adopt two interconnected strategies:

- **Firstly (Comparative Philosophical Analysis):** This will be used to clearly distinguish the dynamism proposed by Iqbal from quietism (represented by Ibn 'Arabi) and the detrimental materialism (of the West). This analysis will prove how Iqbal's philosophy actively created a necessary middle path within the Islamic tradition, a path fully capable of meeting the dynamic needs of the modern age.
- **Secondly (Content Analysis):** By this, Iqbal's poetic language, especially his powerful metaphors and rhetorical techniques, will be examined for how they successfully integrated deep religious and political concepts and profoundly influenced the public mind. This strategy will analyze the text of works like *Shikwa* and *Jawab-i-Shikwa* to show precisely how a specific national narrative was transformed from one of complaint to one of responsibility.

### 6.1 Critical Analysis Based on Theoretical Framework

This analytical section will rigorously fulfill the research objectives based on the established theoretical frameworks (Reconstructionism, Dynamic Theory of Selfhood, and Political Theology) and ensure the core original contribution of this paper to the body of knowledge by analyzing the previously identified research gaps in a new dimension.

### 6.2 Breaking the Psychology of Passivity through *Khudi*

The most paramount aspect of Allama Iqbal's *Khudi* philosophy is its direct and aggressive struggle against the psychology of passivity and fatalism that had become deeply rooted in Muslim society, primarily due to colonial influence. Under colonial rule, after suffering the loss of political power, Muslims were spiritually inclined towards passive Sufism, like the *fanā'* of Ibn 'Arabi, which favored accepting fate as the ultimate controller and withdrawing from all worldly, active participation. Iqbal fiercely argued that this mentality

directly contradicts the core message of the Quran—that man is God’s Caliph or representative a role that explicitly calls for active participation, creativity, and the complete acceptance of worldly responsibility. Iqbal’s *Khudi* philosophy was far more than a path to individual spiritual liberation; it was a potent political strategy. *Khudi* directly severed the chains of mental slavery intentionally created by colonialism. The dynamic theory of *Khudi* asserts that the restoration of self-respect (which he sensed was critically lacking in Muslims) is an absolute prerequisite for political freedom. He provided Muslims with the essential mental preparation to reclaim their lost dignity and to assert their right to Self-determination. Mental liberation is universally essential before political power can be restored—*Khudi* is the robust theoretical basis for that profound mental liberation. This gave birth to a structured political-social action plan that vigorously encouraged the Muslim to take control of their destiny, rather than passively surrendering to fate. Mahmood (2023) notes that by reframing the ultimate goal from self-annihilation (*fanā*) to self-affirmation (*Khudi*), Iqbal provided a spiritual justification for political revolt and nation-building.

### 6.3 Breaking the Idolatry of Nationalism through Tawhid

Iqbal’s Tawhid-based nationalism served as a powerful and coherent Islamic response to the biggest political challenge of modernity—regional nationalism. Applying the Reconstructionist Theory, Iqbal accurately identified regional nationalism as ‘political idolatry,’ where ultimate allegiance (which belongs only to God) is dangerously directed towards a mere geographical entity. He issued a solemn warning that colonialists were actively using this regional nationalism as a strategic tool to divide the cohesive Muslim world. This powerful philosophical stance of Iqbal provided the Metaphysical Justification for the Two-Nation Theory and the subsequent idea of a separate Muslim state. When Pandit Jawaharlal Nehru claimed that nationalism was superior to personal faith, Iqbal clearly and definitively rejected the demand to reduce the political nature of Islam for Muslims to a personal matter. This Tawhid-based nationalism firmly established religious identity as the supreme political principle, which not only unified Muslims but also guaranteed their political self-determination. His political theology fundamentally taught the Muslim nation to see themselves as part of a larger, transcendent, and universal community (*Ummah*). Hussein (2019) articulates that Iqbal’s move was a necessary political theology to de-legitimize the claim of the secular Indian National Congress, which demanded total loyalty to a geographical entity, thus preserving the *Ummah*’s distinct political space.

### 6.4 Reconstructionist Contribution to the World of Knowledge and Modern Scientific Temper

Iqbal’s European experience made him a fierce critic of Western materialism and consumerism, but simultaneously, he realized the absolute indispensability of modern scientific methods. He criticized cognitive conservatism, which he correctly identified as the main reason for Muslim backwardness and

intellectual lethargy. He called for an intense intellectual revolution against the pervasive influence of passive Greek rationalism, emphasizing instead the necessity of observation and experimental methods for acquiring knowledge. This reconstructionist process successfully established *Khudi* as the center of creativity, thus fully legitimizing modern knowledge acquisition. The ultimate path to *Khudi* development involves the rigorous understanding of nature and history through active observation and experimentation. Iqbal argued that the capacity to actively transform nature through science, rather than passively observing it, is the most profound expression of *Khudi*. Thus, he successfully established a functional unity between religious belief and modern science, which was essential to bridge the devastating colonial knowledge-technological gap and restore Muslim dynamism. His philosophy taught Muslims that knowledge and technology are not contradictory to Islam but are absolutely essential for the ultimate development of *Khudi*. Ibrahim (2018) elaborates, “Iqbal provided a spiritual mandate for modern science, arguing that the universe is God’s *sunnah* (habit) and its study is a form of worship that perfects the Caliph’s ability to govern”.

### 6.5 From Emotional Validation to the Reflection of Responsibility

Iqbal's poetic works, especially *Shikwa* and *Jawab-i-Shikwa*, were not mere literary pieces; they were a highly sophisticated tool for psychological and moral reconstruction. These two poems expressed the deepest frustration and resentment of a subjugated society (*Shikwa*), which deeply resonated with the audience. Then, through *Jawab-i-Shikwa*, Iqbal quickly and rhetorically shifted the locus of responsibility from divine will to the community’s own actions and failures. This rhetorical strategy of poetic duality was a masterful model for psychological transformation:

1. First, the audience’s mental anguish and frustration are validated through the complaint.
2. Second, their mistakes are clearly identified through the divine rejection, and they are charged for moral deviation.
3. Finally, a clear and decisive plan of action is provided for reconstruction and the restoration of dynamism.

This strategy definitively proves that the poetic medium was more than the propagation of a dry political doctrine it was a dynamic process of creating a powerful collective psychological framework for social change and political movement through the potent forces of emotion and morality. Ali (2020) concludes that the duality acted as a form of national psychological therapy, allowing the collective subconscious to purge its resentment before accepting the moral burden of political destiny.

## 7.0 RESEARCH FINDINGS

Existing literature suggests that while much work has been done on Iqbal's philosophy and poetry, the depth of analysis regarding his struggle against Mystical Quietism and intellectual conservatism as a structured spiritual, psychological, and political action plan is limited (Rumi and Khusro: 2020). This paper will make a new contribution to the body of knowledge by definitively ascertaining the political utility of the dynamic concept of *Khudi*, based on a sophisticated critique of Ibn 'Arabi's *fanā*' (passive annihilation) and the pervasive influence of Western materialism. Specifically, the social-psychological efficacy of how the poetic strategy (the duality of *Shikwa* and *Jawab-i-Shikwa*) brought about a necessary nation-wide psychological transformation and accelerated political reform will constitute the core original contribution of this research.

### 7.1 Conceptual Conflict between Tawhid and Nationalism

Iqbal's political thought is firmly and inextricably rooted in the fundamental principle of Tawhid (the oneness of God). This overarching principle led him to logically reject regional or geographical nationalism, which he identified as lying at the root of secularism and debilitating materialism. Iqbal forcefully argued that geographical, racial, or linguistic nationalism is fundamentally detrimental to the vision of global human unity and serves as a tool explicitly used by colonial powers to strategically divide the Muslim world. In his view, Tawhid in Islam provides the foundational principle of universal brotherhood and actively encourages Muslims to focus on the essential unity of the *Ummah* beyond the artificial boundaries of the nation-state. Iqbal meticulously clarified that while love for one's country (*hubb al-watan*) is a natural part of faith, it directly contradicts faith when it demands that Islam's profound role as a political idea be relegated to the level of mere personal opinion. His developed concept of Tawhid-based nationalism provided the ultimate theoretical foundation for Muslim self-determination and the subsequent political idea of Pakistan in South Asia. The work of Ansari (2021) expands on this, detailing how Iqbal's political theology viewed the nation-state based on geography as a form of modern *shirk* (idolatry), where the ultimate loyalty due to God is instead directed towards an earthly, temporal entity. The purpose of Tawhid-based nationalism was to replace this false idol with a spiritual and political allegiance to the universal community of believers, thereby providing a supra-national identity that could not be politically manipulated by colonial powers (Ansari: 2021).

### 7.2 Shikwa and Jawab-i-Shikwa as Poetic Medium

Allama Iqbal's poetic presentation served as an incredibly powerful and effective medium for psychological awakening within Muslim society. His famous poems, *Shikwa* (Complaint) and *Jawab-i-Shikwa* (Answer), are of paramount importance in this specific context. In *Shikwa*, the poet, acting on behalf of the beleaguered Muslim community, lodges a passionate complaint to God about their collective

misfortune, seemingly attributing their current distress to divine neglect, starkly contrasting it with their glorious past. Upon its initial publication, it faced widespread criticism and accusations of blasphemy from religious scholars and orthodox circles. In *Jawab-i-Shikwa*, composed in direct response, Iqbal masterfully provides an answer, purportedly from God's perspective, where he makes it explicitly clear that the Muslims' profound decline is not due to any divine neglect but is the direct and painful result of their own abandonment of core Islamic values, unity, and righteousness. This profound poetic duality effectively resolved the controversy and fundamentally inspired the nation to focus on urgent self-reflection and comprehensive reform. Siddiqui (2017) provides a psychological interpretation, arguing that *Shikwa* served a vital function by giving voice to the collective, unexpressed trauma and frustration of a defeated nation, thereby validating their pain. *Jawab-i-Shikwa* then performed a crucial psycho-social function by externalizing the blame from an unjust fate to internal, correctable moral failure, transforming frustration into a sense of responsibility and political agency.

### 7.3 Reconstructionist Thought and Cognitive Revolution

Iqbal was not merely a social and political reformer; he was a revolutionary who passionately called for fundamental reconstruction in Islamic epistemology. He believed that the profound backwardness of Muslim society was significantly caused by an excessive, uncritical focus on the theoretical concepts of Greek philosophy and debilitating intellectual conservatism, which were not adequately based on empirical observation and concrete reality. He vehemently emphasized the necessity of reviving the dynamic concept of *Ijtihad* (independent reasoning). Iqbal intensely criticized cognitive conservatism because it directly led to the intellectual lethargy and unproductivity of the *Ummah*. In his view, Muslims should view the Holy Quran not merely as a book of abstract ideas but fundamentally as a book of action, and consequently adopt a positive, proactive attitude toward scientific education and inquiry, which would effectively connect them with modern knowledge. His reconstructionist thought created a dynamic and creative dialogue between the rich Islamic tradition and the demands of modernity. Fazlani (2016) highlights that Iqbal's intellectual revolution was aimed at shifting the Muslim mind from a passive, contemplative approach to knowledge (influenced by Neo-Platonism and certain strains of Greek thought) to an active, experimental, and observational one, mirroring the early Islamic Golden Age scientists. This was not secularism, but a spiritual mandate to engage with the physical world as God's Caliph.

### 7.4 Iqbalian Philosophy as a Structured Political-Social Action Plan

The research definitively shows that Allama Iqbal's *Khudi* philosophy is not merely a spiritual path but an Active Existentialist Call. It passionately encourages Muslims to actively participate in fulfilling their worldly duties and to execute their responsibilities as God's representatives. The *Khudi* theory fiercely

rejects the paralyzing concept of passive fate. This philosophy liberated Muslims from the mental servitude and debilitating weakness created under colonial rule and created inspiration for the urgent restoration of their lost dignity and dynamism. Consequently, Iqbal's philosophy was not confined to mere theoretical discussion but successfully transformed into an effective political and social reconstructionist movement.

### **7.5 Tawhid-Based Nationalism as the Source of Self-Determination Consciousness**

Iqbal's Tawhid-based nationalism successfully created a defined and robust political foundation for the Muslims of South Asia. This transcendent concept supports universal Muslim unity against materialistic, regional nationalism. This philosophy not only inspired Muslims to unite beyond mere geographical boundaries but also directly rejected the demand to assimilate their religious identity into secular nationalism. This research confirms that Tawhid-based nationalism provided the fundamental inspiration for the development of an independent national identity, which subsequently served as the philosophical basis for the Pakistan movement.

### **7.6 Poetic Expression as a Catalyst for Psychological Change**

The poetic strategy inherent in Iqbal's *Shikwa* and *Jawab-i-Shikwa* proved to be highly effective in the psychological transformation of a whole society. Through *Shikwa*, he validated the deep frustrations of the Muslims, and through *Jawab-i-Shikwa*, he effectively awakened their sense of responsibility by drawing attention to their moral failure. This poetic process transitioned the nation from the stage of frustration and complaint to the stage of self-reflection and commitment to necessary action. This finding proves that Iqbal did not rely merely on logic to propagate political doctrine but created a powerful emotional foundation for the society's reconstructionist movement through poetic emotion and morality.

### **7.7 Cognitive Reconstruction for Meeting Modern World Challenges**

Iqbal was a vocal critic of cognitive conservatism and the passivity inherited from certain Greek philosophical streams, which he identified as the root cause of Muslim intellectual lethargy and backwardness. His reconstructionist thought strongly encouraged Muslims to adopt a positive and proactive attitude toward modern science, technology, and inquiry. The research confirms that Iqbal established his *Khudi* philosophy as an Epistemological Focal Point, which successfully integrates modern knowledge and technological progress without compromising core religious belief. His philosophy clarifies that the ultimate development of *Khudi* or self-respect is only possible through modern knowledge acquisition, and this is absolutely essential in the fight against colonial power.

## 8.0 CONCLUSION

Allama Muhammad Iqbal's philosophy and poetry were not just an isolated element of cultural revival in the Muslim Renaissance; they were a structured, multi-layered, and comprehensive response to the mental, political, and cognitive blows of colonialism. This research confirms that Iqbal's core contribution was to firmly establish a dynamic political theology that stood in direct opposition to passive fatalism and intellectual conservatism. The dynamic theory of his *Khudi* philosophy successfully pulled the Muslim individual out of the concept of passive annihilation (*fanā'*) and called for the vigorous execution of worldly duties as God's representative. This philosophy successfully gave birth to a profound sense of self-respect among Muslims, which subsequently became the main source of political freedom and the consciousness of self-determination. On the other hand, the concept of Tawhid-based nationalism challenged the inherently divisive nature of geographical nationalism and firmly established the political foundation for global Muslim unity, which provided the philosophical justification for the necessity of a separate political entity for the Muslims of the Indian subcontinent. His poetic strategy, especially the psychological duality of *Shikwa* and *Jawab-i-Shikwa*, achieved a deep social transformation by guiding the frustrated Muslim society from the stage of complaint to the path of moral responsibility and active work. Finally, Iqbal's reconstructionist thought created a dynamic and creative dialogue between modernity and tradition. He proved unequivocally that modern knowledge, science, and technology are not contradictory to the core principles of Islam but are absolutely essential for the development of *Khudi*. Thus, his philosophy not only solved the immediate problems of his time but also served as a timeless and dynamic guidance for the Muslim *Ummah* in facing the complex challenges of the modern world.

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