

1: The Reconstruction of Religious Thought in Islam - Wikipedia

The Reconstruction of Religious Thought in Islam is a compilation of lectures delivered by Muhammad Iqbal on Islamic philosophy and published in

Since this is the only work of philosophy that he ever composed after his PhD thesis, his status as a philosopher is heavily dependent on this slim volume. In his own words: Classical Physics has learned to criticize its own foundations. As a result of this criticism the kind of materialism, which it originally necessitated, is rapidly disappearing; and the day is not far off when Religion and Science may discover hitherto unsuspected mutual harmonies. Entire cultures and historical epochs are summed up in ex-cathedra pronouncements of the sort that were popular in that age but seem to have fallen out of favor since then. Such an assumption would be contrary to the spirit of Islam. This is rather disingenuous, because the quoted verse in context is not about equality at all, but specifically about the superiority of men over women. Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree of advantage over them. And Allah is Exalted in Power, Wise. The book quotes heavily from contemporary European intellectuals someone has calculated that 25 of the 34 Western philosophers mentioned in it are contemporaries, some of whom are already fading into obscurity, but were prominent in the day; if the metaphysical speculations of early 20th century Western philosophers Bergson, Whitehead, Carr, Spengler, etc. You will learn that much of this speculation was already present in the Islamic tradition, or so Iqbal claims. That said, the book is available online for free. Make up your own mind. The Muslim, on the other hand, is in possession of these ultimate ideas of the basis of a revelation, which, speaking from the inmost depths of life, internalises its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life. Everyday doth some new work employ Him, says the Koran. To exist in real time means to create it from moment to moment and to be absolutely free and original in creation. The universe is a free creative movement. Strictly speaking, the experience which leads to this discovery is not a conceptually manageable intellectual fact; it is a vital fact, an attitude consequent on an inner biological transformation which cannot be captured in the net of logical categories. The application of Iqbalian ideas to the real world will run up against blasphemy and apostasy memes. Iqbal continues to be of paramount interest to Pakistanis every PhD proposal I ever received from Pakistani students involved Iqbal! Omar Ali I am a physician interested in obesity and insulin resistance, and in particular in the genetics and epigenetics of obesity As a blogger, I am more interested in history, Islam, India, the ideology of Pakistan, and whatever catches my fancy. My opinions can change. View all posts by Omar Ali.

2: Review: The Reconstruction of Religious Thought in Islam – Brown Pundits

The Reconstruction of Religious Thought in Islam by Dr. Muhammad Iqbal. Preface Knowledge and Religious Experience The Philosophical Test of the Revelations of.

His major philosophical work has now been published in German. The great Indo-Muslim poet and philosopher Muhammad Iqbal, was a man ahead of his time. Regarded as one of the great thinkers of the Islamic Awakening, a movement which pointed the way towards a regeneration of Islamic culture, he was born in Sialkot in what was then India and today belongs to Pakistan. It surprises and delights. Inspiration from Western philosophy The volume consists of seven lectures originally in English, on religion and philosophy, held in at the universities of Madras, Hyderabad and Mysore, following study in Lahore, Cambridge and Munich. Iqbal allowed himself to be inspired by Western thought and philosophy: Consciously or unconsciously I study the realities and truths of Islam from the same point of view. I have experienced this many a time that while talking in Urdu I cannot express all that I want to say in that language. It is the Western view of Islam that characterises it linguistically, conceptually, and intellectually. The exceptional clarity, precision and vividness of thought however is what really characterises the work. No dusty tome from the distant past this, but a timeless intellectual challenge of the first rank – and, as such, testimony to a man with a commanding knowledge of numerous intellectual traditions from Ibn Arabi and Fakhr ad-Din Razi to Einstein, Bergson and Freud. The task, then, was the reconstruction of religious thought: An important prerequisite for this re-thinking is a critical reception of modern knowledge: It might have been advisable to have read the book to the end: The Muslim, on the other hand, is in possession of these ultimate ideas of the basis of a revelation, – which, speaking from the inmost depths of life, internalises its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life. The Islamic origins of science When Iqbal calls for a reconstruction of religious thinking, that is exactly what he means – and why he balances out two lines of argument. On the one hand the reception of science, that is to say the natural sciences must be justified. This can be done by providing proof of their Islamic origins: The empirical character of the Koran, this theory maintains, made it possible for Muslims to become the founders of modern science, the birth of Islam then being the birth of inductive reasoning, an intellectual revolt against the speculative philosophy of the Greeks – and for the experimental methods of the Arabs to be taken up in European thought and further developed. How convincing this rather Islamocentric genealogy of empirical science is remains to be seen. However religious thinking does not attain dynamism merely through the reception of modern knowledge. To this end he devises a theology of creative change: Destiny is time regarded as prior to the disclosure of its possibilities. Everyday doth some new work employ Him, says the Koran. To exist in real time means – to create it from moment to moment and to be absolutely free and original in creation. The universe is a free creative movement. But it only gets serious when Iqbal moves from freethinking theology into the treacherous field of jurisprudence where nothing less than the rules and laws by which society functions are at stake. Nothing untoward there – but then the surprises begin to pile up, and they should give us pause for thought: Wahhabism – characterised by the spirit of freedom? Of all things, it is the arch-conservative Wahhabism that Iqbal declares a modern movement, characterised by the spirit of freedom of ijtiḥād – the very same tyrannical and puritanical antediluvian form of Islam of the Saudis, who since have been using their oil billions worldwide to promote a thoroughly anti-modern brand of re-Islamisation! We may pass over this as a premature misinterpretation, confusing the theoretical modernisation potential of ijtiḥād with the maximally restrictive use that defensive movements make of judgements irrespective of religious schools based solely on founding texts. But that is just the beginning: If Iqbal transfers the authority of the ijtiḥād to a Muslim legislative assembly, he is not doing so solely to ensure the contributions of sensible laymen to legal discussions. This, in the final analysis, is what conservative Islamic reform movements demand when they protest about the complete exclusion of religious law from the legislative process. Our understanding of Islamic activism in all its forms might make tremendous strides if only we would remove the blinkers and

learn to take the religious element in religious thinkers seriously instead of thinking of such people as merely uncritical or slow-on-the-uptake adherents of secular European thinking. Ron Walker Muhammad Iqbal:

3: Iqbal Cyber Library: The Reconstruction of Religious Thought in Islam

*The Reconstruction of Religious Thought in Islam [Dr. Muhammad Iqbal] on www.enganchecubano.com *FREE* shipping on qualifying offers. This book is one of the many Islamic publications distributed by Talee throughout the world in different languages with the aim of conveying the message of Islam to the people of the world.*

His major philosophical work has now been published in German. Regarded as one of the great thinkers of the Islamic Awakening, a movement which pointed the way towards a regeneration of Islamic culture, he was born in Sialkot in what was then India and today belongs to Pakistan. Now, at last, his major philosophical work, "The Reconstruction of Religious Thought in Islam" has been published in German. It surprises and delights. Inspiration from Western philosophy The volume consists of seven lectures originally in English, on religion and philosophy, held in at the universities of Madras, Hyderabad and Mysore, following study in Lahore, Cambridge and Munich. Iqbal allowed himself to be inspired by Western thought and philosophy: Consciously or unconsciously I study the realities and truths of Islam from the same point of view. I have experienced this many a time that while talking in Urdu I cannot express all that I want to say in that language. It is the Western view of Islam that characterises it linguistically, conceptually, and intellectually. The exceptional clarity, precision and vividness of thought however is what really characterises the work. No dusty tome from the distant past this, but a timeless intellectual challenge of the first rank "and, as such, testimony to a man with a commanding knowledge of numerous intellectual traditions from Ibn Arabi and Fakhr ad-Din Razi to Einstein, Bergson and Freud. Re-thinking Islam Like many thinkers of his generation he felt that Islam had suffered for centuries under an "intellectual paralysis" that had allowed the West to leave it behind. The task, then, was the reconstruction of religious thought: He has to re-think the whole system of Islam without completely breaking with the past". An important prerequisite for this re-thinking is a critical reception of modern knowledge: And in a society like Islam the problem of a revision of old institutions becomes still more delicate, and the responsibility of the reformer assumes a far more serious aspect". Europe and its "perverted ego" None of this is apparent from a recent review in a German newspaper, where the impression is given that Iqbal had urged Islam to free itself from the "medieval fantasies of the theologians" in order to achieve spiritual emancipation, because, it was claimed, "the Islamic world is moving spiritually towards the West. It might have been advisable to have read the book to the end: The Muslim, on the other hand, is in possession of these ultimate ideas of the basis of a revelation, which, speaking from the inmost depths of life, internalises its own apparent externality. With him the spiritual basis of life is a matter of conviction for which even the least enlightened man among us can easily lay down his life. The Islamic origins of science When Iqbal calls for a reconstruction of religious thinking, that is exactly what he means "and why he balances out two lines of argument. On the one hand the reception of science, that is to say the natural sciences must be justified. This can be done by providing proof of their Islamic origins: The empirical character of the Koran, this theory maintains, made it possible for Muslims to become the founders of modern science, the birth of Islam then being the birth of inductive reasoning, an intellectual revolt against the speculative philosophy of the Greeks "and for the experimental methods of the Arabs to be taken up in European thought and further developed. How convincing this rather Islamocentric genealogy of empirical science is remains to be seen. Intimate contact with reality only via religion On the other hand, the mystic experience of God is as real for Iqbal as every other human experience; the segmentary character of the natural sciences means they "are like so many vultures falling on the dead body of Nature, and each running away with a piece of its flesh" "so religion has a central role in the synthesis, the bringing together of all human experience. Religion alone has the power to establish an intimate contact with reality and it does so by means of the spiritual condition we call "prayer". However religious thinking does not attain dynamism merely through the reception of modern knowledge. To this end he devises a theology of creative change: Destiny is time regarded as prior to the disclosure of its possibilities. Everyday doth some new work employ Him, says the Koran. To exist in real time means "to create it from moment to moment and to be absolutely free and original in creation. The universe is a free creative movement. But it only gets serious when Iqbal moves from

freethinking theology into the treacherous field of jurisprudence where nothing less than the rules and laws by which society functions are at stake. Here, as generations of reformist Muslims and Orientalists have done, he identifies *ijtihād*, the process of making a legal decision by independent interpretation of the sources of the law as "the principle of movement in the structure of Islam". In order to find reconciliation between stability and change, Islamic society must, on the one hand, find eternal principles, "it must possess eternal principles to regulate its collective life; for the eternal gives us a foothold in the world of perpetual change. Nothing untoward there" but then the surprises begin to pile up, and they should give us pause for thought: Wahhabism characterised by the spirit of freedom? Of all things, it is the arch-conservative Wahhabism that Iqbalit declares a modern movement, characterised by the spirit of freedom of *ijtihād* the very same tyrannical and puritanical antediluvian form of Islam of the Saudis, who since have been using their oil billions worldwide to promote a thoroughly anti-modern brand of re-Islamisation! We may pass over this as a premature misinterpretation, confusing the theoretical modernisation potential of *ijtihād* with the maximally restrictive use that defensive movements make of judgements irrespective of religious schools based solely on founding texts. But that is just the beginning: The contribution of the Indo-Muslims to the Renaissance of Islam is "healthy conservative criticism, [that] serve[s] at least as a check on the rapid movement of liberalism in the world of Islam". Iqbal then, is no liberal reformer, even if there are many who like to think of him as such; he is a conservative reformer, concerned about the "proper limits of reform"! The concept of "spiritual democracy" It is exactly this that characterises his finely balanced conception of "spiritual democracy" as alternative to the non-spiritual democracies of Europe, that "highest goal of Islam" and its contribution to the progress of mankind. If Iqbal transfers the authority of the *ijtihād* to a Muslim legislative assembly, he is not doing so solely to ensure the contributions of sensible laymen to legal discussions. It is much more a matter of avoiding major errors in interpreting the laws this is why the jurists should form "a vital part of a Muslim legislative assembly helping and guiding free discussion on questions relating to law". This, in the final analysis, is what conservative Islamic reform movements demand when they protest about the complete exclusion of religious law from the legislative process. Sir Muhammad Iqbal too, is this kind of "Islamist". Our understanding of Islamic activism in all its forms might make tremendous strides if only we would remove the blinkers and learn to take the religious element in religious thinkers seriously instead of thinking of such people as merely uncritical or slow-on-the-uptake adherents of secular European thinking. Ron Walker Muhammad Iqbal: This nation was defined along religious identity and, from the very beginning on, the army was a source of unelected political power. But do all graduates leave the school as radicals? Abdul Hafeez and Peter Koppen take a closer look www.

4: The Reconstruction of Religious Thought in Islam : Mohammad Iqbal :

Islam and Reconstruction of Religious Thought The Dialogue 64 According to Iqbal, there is the need to understand the cultural value of a great idea in Islam, that is, the finality of the institution of.

The worst of creations with God are those deaf, those dumb who do not use their intellect Quran;2: Reconstruction of Religious Thought in Islam The worst of creations with God are those deaf, those dumb who do not use their intellect Quran;2: There are two men. One of them is dumb who is unable to do anything, and he is a burden on his master. Wherever he directs him to, he brings no good. Can he be equal to the one who enjoins justice and is on the straight path? These lectures were delivered by Iqbal in Madras, Hyderabad, and Aligarh. The last chapter, "Is Religion Possible", was added to the book from the Oxford Edition onwards. In Reconstruction, Iqbal called for a re-examination of the intellectual foundations of Islamic philosophy. The book is a major work of modern Islamic thought. It was a major influence on Iranian sociologist Ali Shariati and other contemporary Muslim reformers, including Tariq Ramadan. Quotes from the book To have a succession of identical thoughts and feelings is to have no thoughts and feelings at all. Such is the lot of most Muslim countries today. They are mechanically repeating old values Space, time, and matter are interpretations which thought puts on the free creative energy of God. If the aim of religion is the spiritualisation of the heart, then it must penetrate the soul of man, and it can best penetrate the inner man. We find that when Muhammad Ibn Tumartâ€”the Mahdi of Muslim Spainâ€”who was Berber by nationality, came to power and established the pontifical rule of the Muwahhidun, he ordered for the sake of the illiterate Berbers that the Quran should be translated and read in the Berber language and that the call to prayer should be given in Berber. Such is the attitude of the modern Turk, inspired as he is by the realities of experience, and not by the scholastic reasoning of jurists who lived and thought under different conditions of life. To my mind these arguments, if rightly appreciated, indicate the birth of an International ideal, which forming the very essence of Islam, has been hitherto overshadowed or rather displaced by Arabian Imperialism of the earlier centuries in Islam. The republican form of government is not only thoroughly consistent with the spirit of Islam, but has also become a necessity in view of the new forces that were set free in the world of Islam. The more genuine schools of Sufism have, no doubt, done good work in shaping and directing the evolution of religious experience in Islam; but their latter-day representatives, owing to their ignorance of the modern mind, have become absolutely incapable of receiving any fresh inspiration from modern thought and experience. They are perpetuating methods which were created for generations possessing a cultural outlook differing, in important respects, from our own Hard his lot and frail his being, like a rose leaf, yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man.

This major philosophic work by one of the most important Muslim and Western religious philosophers of the 20th century continues to exert an important literary, religious, and political influence.

Iqbal at this time was aware of the situation of Muslims in the sub-continent. Iqbal then recognized the need of re-shaping the structure of Muslim thought. Iqbal strongly felt that the conservative theological thought was not adequate for the emerging challenges faced by the ummah, and thought that Muslims needed a reconstruction of their religious thought. He expressed some of his ideas in his famous poems *Asrar i Khudi* and *Rumuz i Baikhudi*. The thoughts behind his six lectures were then compiled in a book, titled *The Reconstruction of Religious Thought in Islam*. There are seven chapters in the book: Following is the chapter wise summary of his book. Chapter I The first chapter of the book is *Knowledge and Religious Experience*, in which, Iqbal starts by giving us a brief description of the basic structure of the universe and the way we are related to it. Although, he recognizes the fact that in the domain of religious knowledge complete independence of thought is not possible still he emphasizes on the use of rationalism. Thus, the author finalizes his argument by concluding that religious experience is a state of feeling which cannot be explained. It is just a feeling of cognition, the content of which cannot be communicated. Chapter II *The Philosophical Test of the Revelations of Religious Experience* is the second chapter, at the beginning of which Iqbal has quoted three arguments namely the *Cosmological*, the *Teleological*, and the *Ontological*, and has stated the flaws in these arguments. The *Teleological* argument serves to give us a contriver but fails to give us a creator. Finally, the third argument, *Ontological* argument, assumes that the idea of an ultimate ego in our mind is enough to prove the existence of the infinite God. From here, the writer goes on to talk about experience. Experience, he says, has three levels namely *matter*, *life* and the level of *mind and consciousness*. While talking about matter, the author tries to imply that the things we see and hear, for example, sound waves, colours, gravity and other physical phenomenon in nature are not actual happenings but mere illusions. Time, he says, is not a real movement. Events happening in the future are not new but are already located in an unknown space. Hence the fourth dimension is actually a set of events happening in a definite order. Iqbal sees life as planned for purposes that lay deep down the intellect of a living being. Thus the element of purpose and desire moulds the present state of consciousness as well as the future. These include *Creativeness*, *Knowledge*, *Eternity* and *Omnipotence*. The knowledge of the ultimate ego makes God aware of the entire history as it constitutes quantized events occurring in a definite sequence, and hence divine knowledge is acquired in eternal present. Therefore divine knowledge includes everything in the past, present and the future. *Omnipotence* is the blind power without any limits. This power is exercised by God while holding all goodness in his hand. Iqbal then comes to a conclusion that man possesses this quality of improvement, and is destined to overcome evil. Coming to prayer the author describes the meaning of prayer. Prayer is a way for that searching ego to discover its own worth as a dynamic factor in this universe. Then he proceeds to describe the human ego, which, according to him, is the unity of mental states which exist as a whole, called mind. Every ego is unique and is imperfect as a unity of life. The body, he says, is connected to the soul as the body is the medium of action of the soul and is in-detachable from it. The purpose of the soul is depicted by the action of the body. Since acts are connected to the ego by the mode of incentives, therefore, an individual can only be interpreted and understood by his or her judgments and aims. The immortality of the ego is later described by the author. Ego did not exist since eternity, and has a beginning like everything. Ego will then be accountable for its actions. Chapter V At the start of the fifth chapter, *The Spirit of Muslim Culture*, Iqbal talks about the psychological difference between the prophetic and mystic type on consciousness. From here Iqbal proceeds to talk about Muslim culture and the interpretation of Islam against Greek philosophy. No doubt that the ancient philosophy has produced great systems of beliefs, yet the need of modern philosophy and science has become essential in modern times. If an individual believes in divine revelations and prophethood, the divine revelations, according to believers, should come to an end and the traditional system of interpreting Islam should be reconsidered. In fact the idea behind the whole book revolves around it. It is in

this lecture where the author urges the need for innovation in Islamic thought. The principle of movement in the structure of Islam according to the author is *ijtihad*, which means to form an independent judgment on a legal question. Firstly there was fear that rationalism would destroy the foundation of Muslim society. Similarly, the *sunnah* was meant for the people at that time and place, and therefore, according to the author, is specific to that people. The world of Islam according to Iqbal should proceed to the work of reconstruction before them. Iqbal has categorized religious life into three periods, namely faith, thought and discovery. The first period involves acceptance without rationalism. The second period, he says, is when acceptance is followed by rationalism. In the third period, religious life searches for a logical view of the world with God as a part of that view. He goes on, and tries to explain that religion and science involving different methods aim at reaching the same goal. He states that even though religion and science use different methods but reach the same final aim. The method of dealing with reality by means of concepts, he says, is not a serious way to deal with it. Religion, as Iqbal describes it, is the only way to deal with reality since religion is more anxious to reach its final aim. Conclusion In the view of the reviewer, the whole purpose of the book revolves around its 6th chapter, The Principle of Movement in the Structure of Islam, where Iqbal has stressed upon the use of *ijtihad*, which is a lost practice due to reasons which I have already mentioned. The style adopted by the author is theoretical, as he uses philosophy with a comprehensive combination of Islam and science to explain his point of view. This combination explains all points of view from different angles, hence is popular with all sorts of readers. If you believe that the Holy Prophet *sws* is the last apostle and that the divine revelations only were sent to him last time, the end of the supernatural ultimately follows. With the end of the supernatural, the traditional ways to understand and interpret religion should be considered obsolete, and new ways of understanding religion should be considered. This methodology used by Iqbal provides the reader with rationalism as well as religious conservatism. To get a comprehensive overview on religion, established religious dogmas should be given weight. Even though the blend of science and philosophy seems to be a comprehensive methodology, excessive use of philosophy for reasons to criticize theories of physics is in my point of view a weak aspect of the work.

6: The Reconstruction Of Religious Thought In Islam Quotes by Muhammad Iqbal

The Reconstruction of Religious Thought in Islam () is Muhammad Iqbal's major philosophic work: a series of profound reflections on the perennial conflict among science, religion, and philosophy, culminating in new visions of the unity of human knowledge, of the human spirit, and of God. Iqbal's.

7: The Reconstruction of Religious Thought in Islam

The Reconstruction of Religious Thought in Islam Allama. Mohammad Iqbal Contents habits of concrete thought • habits which Islam itself fostered at least in the earlier stages of its.

8: The Reconstruction Of Religious Thought In Islam by Muhammad Iqbal

And its embodied in the book Reconstruction Of Religious Thought In Islam. The book features lectures delivered by Iqbal at Madras, Hyderabad and Aligar; the last chapter was added from the Oxford Edition.

9: Reconstruction of Religious Thought in Islam - The Full Wiki

The task, then, was the reconstruction of religious thought: "The task before the modern Muslim is, therefore, immense. He has to re-think the whole system of Islam without completely breaking with the past".

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