

Syyed Ahmed Khan's 'Deism' (Wahdat Al-Fitratyyah) Versus Iqbal's 'Egoism' (Wahdat Al-Anna'ni'yyah): The Psychological Effects of the Cosmological Doctrines on Human Life.

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Abstract

This article evaluates two cosmological theories e.g. the 'Deism' and the 'Egoism'. The former expounded by Sir Sayyid Ahmad Khan (who was a modernist and had naturalistic and Deist approach to religion and cosmology) while the other described by Allama Muhammad Iqbal who had theological and mystic approach. He called his idea as theory of the '*Slef*' which is frequently known as the "Khudi" or the "Ego" and he described it in his *Asrar-i-Khudi*.ⁱ Both theories are apparently simple cosmological approach. But this research will reveal that the case is not so simple. Both theories have vast implication; they have cosmological, ontological, epistemological, theological, mystical implication. Moreover, this research will shows that what effects would be on humans in adoption and following any of the theories in the fields of psychology as individual or in the fields of collective and social psychological affairs as well as on group or herd sociology, theological ideas about present life and here-after-existence. The following on any idea will describe the worldly human to human and human to God relationship along-with the status of natural and material things. It will map out that how each belief would impact on the individual identity and social attitudes socially, religiously, philosophically. In the last the implications of both theories would also be discussed for modern Muslim societies looking for social and psychological rejuvenation.

Keywords: Cosmology, Deism, Egoism, Epistemology, Self-hood, *Wahdat Al-Fitratyyah*, *Wahdat Al-Anna'ni'yyah*

Introduction

Since the inception of the consciousness, the human beings found and observed the various kinds of phenomena around them. They found some among them as astonishing and some threatening while some beneficial and others harmful but they reached the conclusion that there are many phenomena around themselves. Thus it was natural to think how they appeared. Is there any creator who had made all these things or they appeared themselves. If they were created by any superior being then what is the place of the human beings among the material things. What is the relation between the creator and themselves.

This attempt of finding the meanings and the place of human beings among the things converted into the epistemological endeavor. These questions were so important thus Religion, Philosophy, Sufism and Sciences focused on them and presented theories for giving answers. Religion replied that The God is the creator and human beings are vicegerent of God on the earth. Sufism described that all the world is exponent of God's existence and the world is manifestation of God or that there is nothing

other than God. Philosophy analyzed and described it ontologically as well as epistemologically by the method of reflective thought but sciences took up these questions and tried to answer by the method of observational investigations. Thus each of the investigations offered answers and every offer had psychological effects on human life.

The Epistemological Endeavor For Ontological Existences.

This phenomenal world is full of ontological existences. At first, there are material objects which have just ontological existence without any biological properties. Secondly, there are others which are animates and have extra property of biological lives having senses, instincts and emotion. Lastly, there is other type of super existences which possess some super features such as: talent of imagination, ability of raising questions on the basis of rationality, critical aptitude of analyzing the ideas, power of rejection or acceptance, and propensity to quench the thirst of understanding the world and having knowledge about the objects. On the basis of these fundamental qualities, this third type of existence has gained the superior place among the other existences. This third type of existences is called the human beings. These human beings having the above mentioned super features, they have an extra demand of knowing and understanding these all types of objects around themselves and the universe itself.

On these abilities they had epistemological question regarding these objects which are: How the universe begin? Was it created by God or is it eternal, or self-generating? Did it always exist, or did it begin at a specific moment (like the Big Bang)? Does everything have a cause? If so then what is the first cause (God, chance, necessity)? how it acquired an Structure and Order? Is this order a sign of divine intelligence or natural necessity? Does the universe have a mechanical goal or teleological purpose? Is human life central to cosmic meaning, or is it just an accidental? Is the universe infinite or finite in time and space? Is God outside the universe (transcendent) or inside it (immanent) or identical with it (pantheism), or both (panentheism)? What is the place of Human beings in the Cosmos and what is the role of human beings in the universe? Are we central or marginal, or one part of an ongoing evolutionary process? What is the nature of God and creature relationships? These questions are so big that is why they occupy a great place in religion, philosophy, science and mysticism.

Both the thinkers in focus have described their ideas with different approaches and epistemologies.

The nature of the main argument of Sayyid's deistic-modernist approach prioritizes rational autonomy and scientific temper, with mixed psychological results (cognitive clarity and existential challenge), while Iqbal's doctrine tends to promote an ethically active, empowered selfhood that fosters communal revitalization. The nature of this research requires as the *prima facie* pre requisite the explanation of the basic terms such as 'Cosmology', 'Egoism' and 'Deism' for the comprehension of the essence of the research.

Cosmology: Meaning and Etymology

Cosmology from Greek: *kosmos*: *The world or the Universe* + *Logos*: The theory, this is the branch of knowledge which study the theories about the constitutions and structure of the universe as a whole.ⁱⁱ Philosophically it is rational inquiry searching for answer of the above mentioned questions besides them there are special topics of inquiry in this branch of knowledge i.e. Nature of Space, Time Change, Causality, Eternity, Infinity etc. These types of questions are the domain of Cosmology. There are a number of theistic or atheistic theories of cosmologiesⁱⁱⁱ but here the researcher will discuss only the two *i.e.* 'Deism' and 'Egoism'.

Both the doctrines are not merely theological or philosophical but they are cosmological doctrines also having far-reaching psychological consequences on human lives. They shape how individuals perceive their place in the universe, define their relationship to God, and orient their actions toward society and history. Their psychological effects are evident on the human life psychologically, social and religiously and have existential meaning among individuals and communities.

Sir Syyed Ahmad Khan

Sir Sayyed Ahmad Khan (1817–1898) was one of the most prominent reformers of the nineteenth-century sub-continent. After the fall of the Mughal Empire in 1857 and the failure of the 1857 revolt, living under the shadow of British colonialism, the Muslims were under miserable conditions. In such circumstances, Sir Syed Ahmad Khan was the man who realized that that Muslim decline was not merely in political and social spheres. But they had fallen a prey to intellectual and educational decline. He took the task of uplifting the Muslims in all fields through the medium of education. Yet his central project was to reconcile Islam with reason, science, and modern education. At that time the general masses had the opinion that all those circumstances were their fate and they can do nothing except keeping patience or making prayers but he encouraged them to uplift themselves instead of just making prayers and being patient. Perhaps for these intentions he introduced the naturalistic or deistic idea of cosmology. To achieve his sublimed goals, Sir Sayyed developed a theological and cosmological framework which was naturalism^{iv} but describe as “Deism” by the critics. That was explained as the *belief in a transcendent Creator who governs the world through rational laws, with minimal recourse to supernatural interventions*. He had a modernist/naturalistic/ deist approach to religion. His particular approach privileges rational autonomy and scientific temper, which had psychological outcomes. Due to his emphasis on Naturalism and natural laws his whole ideas were named as **Wahdat Al-Fitratyyah**. But he remained committed to the Qur’an and Islamic identity and his rationalist hermeneutics and naturalistic explanations brought him close to the spirit of deism found in eighteenth-century Europe.

Deism: The definition of and theory.

The terms ‘Theism’ and ‘Deism’ both are basically equivalent. ‘Theism’ from Greek ‘*theo*’ means ‘god’ while ‘Deism’ from Latin ‘*deus*’ means ‘god’.^v The latter term appeared as rationalistic theological unorthodoxy in the 17th and 18th centuries. Deism (Latin- *deus*, god) is the significant theory of the movement which emerged in the 17th century and continued in the 18th century. This exhibits belief in One God who is the creator of the universe. But they considered Him (the creator) as detached from His Own Creation and consequently they thought there are no revelations. Lord Herbert of Cherbury (1583-1648) had been said as the ‘Father of Deism’.^{vi}

This concept is contrary to revealed religions and is exponent of Naturalism. They belied that reason presents assurance that there is a God and He is transcendent and absolute. Once He had created the world in its complete form then He never intervene in its affairs because He had left nothing to be amended. Just like a Watchmaker, the Creator had created a watch then the watch will work on continuously according to the laws and mechanism and there is no need of any watchmaker to intervene in it. Once God had created the world and had set it in motion then there is no need of any interference because everything is already perfect and working perfecting. Thus the expositors denied all types of Divine Revelations and any Mystical relations between God and the world or the human affairs.^{vii} The history of this idea can be traced back to Aristotle’s idea of *the Prime Mover* and in Christianity it was first used by Calvinists in sixteenth century. In fact it was a reaction against the activity of medieval theology *i.e.* to subordinate philosophy to theology as well as an attempt to place religion within the domain of reason. Voltaire, Locke and Kant all were expositor of this doctrine.^{viii} In the subcontinent Sir Syed Ahmad Khan was the upholder of this concept.

Main themes of Deism.

1. Deists have faith in a single God and they have belief in those religious practices which are founded on solely natural reason instead of any other supernatural revelations. Viret defined them as such people who believe in God as creator of heaven and hell but reject Jesus Christ and his doctrines.
2. John Dryden defined that they are the people (Deists) who believe in One God but without the reception on any revealed religion, he described this idea in his poem *Religio Laici* written in 1682.
3. there are many senses sometimes vague in which the theory is described like belief in a supreme being but this lacks all attributes of personality e.g. will or intellect.

4. Faith in God but denial of any type of providential care for the world from Him as well as denial of any future life.

5. Faith in God but refusal of all other articles of faith. This is contrary to other approaches. Some deists reject all revealed scriptural laws and books. They even doubted the credibility of miracles.^{ix} Thus Deism met the charges of blasphemy and faced brutal persecutions such as forfeiture of civil rights, imposing of fines and imprisonment. Thomas Woolstone (1670-1733) was imprisoned and died there and Peter Annet was fined and pilloried as well as imprisoned to hard labour at the age of seventy, for expressing the blasphemous ideas. Giordano Bruno (1548-1600) and Lucilio Vanini (1584-1619), they both were burned as heretics due to the charges of rejection of ecclesiastical authority and scriptural revelations.^x Sir Syyed Ahmd Khan also faced the charges of blasphemy and '*fatawas*' form the orthodoxy.

Pan-Ego-Isim: *Wahdat Al-Anna'ni'yyah*

Muhammad Iqbal (1877-1938) known as Allama, was a luminous figure of the sub-continent. He was poet of Persian and Urdu languages, a philosopher and metaphysician. His contribution in poetry is great but his well-known idea is the '*Khudi*'. This research explains and evaluates his cosmological doctrine which is known his idea of '*Khudī*', often mentioned as "the Self" or "Ego" which is all pervading thus it might be called his '*Pan-Ego-Isim*.' Here it will be analyzed to assess the psychological effects of '*pan-ego-ism*' on individuals and communities.

For him Ego is all pervading and basis of his philosophy. His *pan-ego-ism* encompasses everything e.g. from the Matter to the God. He thought matter (which is for others as dead) but he perceived it as "*A colony of egos of a low order out of which emerges the ego of a higher order, when their association and interaction reach a certain degree of coordination*".^{xv} He regarded the God as 'Ultimate Ego' or 'The Absolute Ego' and He is the whole of Reality.^{xii} Iqbal emphasised His individuality which the Quran has mentioned as a proper name of Allah and had insisted his uniqueness and individuality^{xiii} in the Quran. Say: *Allah is One: All things depend on Him; He begetteth not, and He is not begotten; And there is none like unto Him.*^{xiv} For his cosmological basis he expounded that "*from the Ultimate Ego only egos proceed*"^{xv}. Because for him, Quranic instance is very clear regarding the functions of the ego:^{xvi} *And they ask thee of the soul. Say: the soul proceeded from my Lord's Arm [Command]; but of knowledge, only a little to you is given.*^{xvii} (17: 85). He described the uniqueness and individuality of human beings also^{xviii} and found the support of the Quran. '*Then His Lord chose him*'.^{xix} He pronounced to the angels that He was going to create His vicegerent on the earth. The angels feared that Adam will do ills and on the earth while they all are to glory and praise the God. But He claimed that He know what the angels do not know.^{xx} Human individuality was emphasised as, God has offered the 'Trust' or 'moral responsibility' to the heavens, the earth and the mountains but all they refused to receive the burden but it was only the human being who accepted the responsibility.^{xxi} This was God's good trust that he made the human beings as His vicegerent. Iqbal mentions that^{xxii}: Thou hast made me after Thin own image. After all what hast Thou seen beyond thyself?

مرا بر صورت خود آفریدی برون از نقش خود آخرچه دیدی؟

Thus Iqbal's '*pan-ego-ism*' is the central theme of his cosmology, he said:

The form of existence is an effect of the Self,

Whatsoever thou seest is a secret of the Self,^{xxiii}

According to Iqbal's cosmology:

'Tis the nature of the Self to manifest itself:

In every atom slumbers the might of the Self.^{xxiv}

The universe is hierarchy of egos: from the matter that is '*A colony of egos of a low order*'^{xxv} to the human *Ego or Self* till the God Who is the 'Absolute Ego'. This hierarchy has also been named as '*Wahdat Al-Anna'ni'yyah*'.^{xxvi} In his *pan-ego-ism* God is in constant relationship with His creatures. Man as vicegerent of God, they are in contact with Him through the medium of '*Prayer*' while those who are observers of nature and this struggle for knowledge and observation of Nature which for him

is 'the knowledge of God's behaviour' are also in the intimacy with the Absolute Ego who is God. This observation is also like a worship.^{xxvii} Because He taught the names of all things to Adam^{xxviii} thus Adam was the heir of knowledge and an observer of nature is also a seeker of Divine knowledge so observation of nature is also a worship and a relationship with God.

Prayer: The Medium of Communication And Intimacy With God

According to Iqbal's *pan-ego-ism*, religion is a kind of closer contact with reality and it is living intimacy, association and experience. This intimacy is an attitude of mind which religion regard as prayer.^{xxix} Psychologically, Prayer is instinctive in origin which aims at such knowledge which is like a reflection and a process of assimilation. Prayer is also a means of spiritual illumination. This must be considered as complementary element if the intellectual activity of the person who is observer of nature because search for knowledge is also a form of Prayer.^{xxx} Prayer is man's inner yearning for a response in the awful silence of universe. It is also a process of self-discovery.

God as Co-worker with Vicegerent

In Iqbal's cosmology God has not left His Vicegerent alone in the universe but He becomes co-worker with him but the condition is that the man takes initiatives.^{xxxi} There is ontological relationship between the 'Absolute Self' and the 'Human-Self' that is personal agent who shares in the life and freedom of the ultimate Ego. The former is consciously participates in the creative life of the Creator.^{xxxii}

The Psychological Effect of Sir Syed's 'Deist Cosmology' Vs. Iqbal's 'Pan-Self-Isim' or 'Pan-Ego-Isim' On Human Life.

Both the theories have various types of effects of human life such as:

The Deism and The Ego-ism: Bipolar Differentiation

Sir Sayyid Ahmad Khan had a naturalistic tendency and presented a scientific and abstract theory of cosmology. He emphasized the harmony of natural laws, reason, and religion as the primary means of Muslim revitalization along-with educational reforms. His approach resembled naturalism or **deism** which is a belief in a transcendent Creator who governs the universe through rational and natural laws and the mode is without any frequent supernatural interventions. Thus for him, supernatural claims such as miracles, angels, etc. were often metaphorical. He thought that the Qur'an had to be reconciled with modern science and rationality.

In contrast, Allama Iqbal formulated his philosophy in response to both Islamic, mystical traditions and Western philosophical trends. His concept of **Khudī (the Self, or Ego)** which he primarily articulated in *Asrār-i-Khudī* (1915) and he further developed this idea in *The Reconstruction of Religious Thought in Islam* places the 'Human Self' or 'Ego' at the center of his cosmological scheme. For Iqbal, the cosmos is a dynamic and unending hierarchy of ego-hoods. In this scheme, the self must grows, struggles, and realizes its divine potential as being a living Self and in relation to be with the Absolute Self. Whereas Sir Sayyid emphasized rational conformity to natural law, Iqbal stressed creative self-assertion, moral freedom, and spiritual striving.

The Nature of the Universe: The Mechanical Scheme or Dynamic Reality Naturalism or Deism:

Sir Syed Ahmad Khan's Naturalism or Deism is bound to mechanical laws. In which God had once created the world and viewing the whole universe by being sit aside and without any interference in the affairs of the whole universe. This is working according to pre-established mechanical laws.

Universe as sentient. Iqbal's idea presents such a universe which is sentient and not a static or dead heap of matter. Even matter is a colony of egos. The universe is continuously in motion and in the process of becoming. He said:

یہ کائنات ابھی نا تمام ہے شائید کہ آ رہی ہے دمام صدائے کن فیکون

God is continuously observing and working and the human egos are the agents in the process of becoming and God becomes co-worker with the human beings.^{xxxiii}

The Nature of Relational Harmony Between The Creator And The Universe The Material Things As Just Products Of The Divine

Sir Syed's cosmological instance is that: once the universe had been created then the Creator has kept Himself aside and the world is left on its own. Mechanical laws are governing the universe and the things of the universe are working without interference of the creator, there is not any relation between the Creator or the created things.

The self's Relation to the Divine

Iqbal's cosmology is neither static nor private but it is relational and interpersonal with the Infinite (Absolute Self). It realizes the Divine attributes through moral and creative striving; thus self-assertion is sanctified as being occupied the status of to divine vicegerent. The world even the matter is composed of Ego-hood and the human beings are Egos and they have a relation with the Absolute Ego who listens the corresponding Egos and gives responses to them.

The Absoluteness Of The 'Natural Laws' Vs. The Status Of Miracles.

Sir Syed had staunch belief in the absoluteness and constant status of the natural laws. He believed that once they had been created thus they had been set forever. After their creation and the status of working, there is no need to amend them, because they had been created as flawless and having absolute completeness. Thus the change in them shows the incompetence of the Creator and also flaws in His scheme. It means He had left faults and afterwards He tried to amend them. Consequently any change in natural laws is hint to the inefficiency of the Creator accordingly he rejected any change in the natural laws. Subsequently it was natural consequence of his thoughts that he did not accept the possibility of miracles because the occurrence of miracles means the change or suspension in the natural laws.

The common Muslim believed in the omnipotence and supremacy of the Will of God. General idea is that whatever God Wills He can do. All laws are under His omnipotence. If He wills to break His own created law, He has power and right to do so. These breaks and suspension of natural laws are evidence of His supremacy and he is justified to break any law in favour of his loved ones or according to His Will. As there are many examples of miracles from the Prophets' life. Thus deism does not accept any break in natural laws and did not accept the occurrence of any miracles. But general view is contrary to it.

Mystic Experience: The Source of Knowledge and Communion

According to the nature of Deism, there is no place for such events which are not in conformity to natural laws. Likewise the mystic experience has no place in the Deistic cosmology. If the God is separate and above and has no communication with His creatures and He has no relation to anything because everything is perfect and there is no place for any interference or any intervention then there is no place for any communication with God.

Islamic theology has a great scope for mystic knowledge. Sufism is regarded as the higher form of religion. Iqbal has devoted two chapters in his *Reconstruction*^{xxxiv} regarding the mystic or religious experience, mystic knowledge and also differentiated between the Mystic and Prophetic consciousness and elaborated its particular features.^{xxxv} In Iqbal's cosmology of universe as sentient entity and in his pan-ego-ism the role of mystic knowledge and communication is vital element. The 'selves' or the human beings have communication with God but in Sir Syed's Deistic cosmology there is no place for any communication and relation with God.

Inert Universe vs Sentient 'Ego-Hoods'

Inert or detached Matter

Sir Syed's naturalistic cosmology of Deisms presents such an idea of the universe which is inert, alone, helpless. Everything in it has no affiliation, no association, everything is bound to natural laws

and has nothing to do with the rest of things. If anything is born or die, it has no effect to others. They are just events and part of natural cause and effect scheme. Resultantly there are no emotions to anything or living relationship not only among the things or human beings but also to the creator.

Khudī as dynamic individuality

In *Asrār-i-Khudī* Iqbal presents Khudī or Self as the divinely endowed center of individuality. The self is a creative, dynamic and morally responsible self. Self realizes itself through struggle, love, and ethical action. The Self is sentient and has relation to the Super Self that is God. The Selves have living relation with Him and there are some elements which are strengthening and vitalizing the Self and its relation to God e.g. Obedience, Self-control and Vicegerency (Khilat) to God and there are some elements which weaken the Self such as 'Asking'. Thus Iqbal's universe is not inert matter but a living relationship among 'egos' and with the 'Absolut Ego'. This Absolute Ego not only listens to the calls of the vicegerent but also replies to their calls.

The Prayer: The Psychological Communication with God

Sir Syeed's Deism is dominated by the natural and mechanical laws ^{xxxvi} and a detached relationship with its creator then there is no place for any emotional relation between the Creator and the created things. But Iqbal belied in the 'pan-ego-ism' and for him everything is a particular type of a Self. Thus they have emotional relation between them. God said ask me I listens the calls from my creatures.

Iqbal considered prayer as an integral part of scientific investigation and 'intellectual activity of the observer of nature'.^{xxxvii} Iqbal refers to the Holy Prophet's prayer "God, grant me knowledge of the ultimate nature of things".^{xxxviii} For Iqbal, 'Prayer' psychologically speaking, is instinctive in its origin.^{xxxix} It is a source of 'spiritual illumination' and by this vital act we feel that a small island of our personality (or the little ego finds its association) 'discovers its situation in a larger whole of life'.^{xl} But according to the Deistic position this relation cannot be established because the Creator is detached and has no relation to its creatures.

The Psychological Solace and Contentment

According to the Deistic position everything has an everlasting detachment with the God and even with other things. Everything is bound by the natural mechanical laws and there are no psychological associations because the mechanical laws are under cause and effect scheme. So there are no psychological bindings, states, comfort or associations.

But as a matter of fact, we, the human beings have emotions and instincts. We feel all psychological states. At times we are happy or sad, joyful of desperate etc. in all conditions we want to share our states with our fellow beings. In state of loneliness and despair, we try to find solace and psychological support from God in the form of prayer. Thus Iqbal's egoism give us solace, compassion and contentment but Deism is devoid of such psychological supports and emotional refuge.

Existential questions and Epistemological answers

Deistic-modernist approach creates existential questions. This keeps the human being aloof from God and sets aside their very existence as lonely, helpless and desperate in the vast universe thus Deism has no psychological consolation for any human beings and its epistemology is 'monadic' and dead. In contrast to Sir Syeed's Deism, Iqbal's idea of Ego's relation between the 'I and Thou' connection with God and the link of 'Prayers' along-with the 'Mystic experience' and communication with God is living experience. All existential questions are seen under the relationship of Vicegerency and as living selves. Thus the existence of everything is vital and sentient existence. But according to Deism, this existential relation is detachment from the God and there is no epistemology because everything is already settled.

Identity Crises: Things vs. the Self

Deism presented things as collection of matters which are detached from the God and has no living

teleological objectives. The things are destined to work and exist according the cause and effect and other natural laws but they had no teleological existence.

Khudī or the Self is not a thing or a heap of matter just as an intermingled thing but it is a living individuality. It is a vital component of the hierarchy of the Selves. It has an existential and teleological narrative for identity. As being a “God’s vicegerent” on earth supplies purpose and existential meaning. Psychologically, it is association with the Absolute Self and it has meanings. The selves have teleological existence and for that the selves have moral, religious and existential responsibilities and duties. That is why the selves have been given individuality and constant living relationship with God.

Conclusion

The ‘D’ and the ‘E’ i.e. ‘Deism’ and ‘Egoism’, both doctrines have much vast implications. They participated in philosophy, religion, cosmology, ontology, epistemology and psychology. They influence human perspectives about life, human affairs, man to God relationship, and also human sociological matters. Both ‘Deism’ and ‘Egoism’ as cosmologies had their particular backgrounds, preface, causes and they cast particular effects on the lives of the followers. Sir Syed’s perspective was modernist aiming at reconciliation between modern sciences and religion. He adopted naturalistic approach which has been known a Deistic type of thinking. But Iqbal’s philosophy focused mystical traditions and Western philosophy. His thinking is absorbed by the idea of striving ‘Self’ which is dynamic and creative. He thought man as well as matter as Egos and human being as the active, dynamic and vicegerent ‘Self’ of the ‘Absolute-Self’. This Self is the center of his cosmological doctrine and spiritual world. In this dynamic and ever growing universe, the Self grows and struggles and God becomes co-worker with the Self. But Deistic universe is a detached segment. Both doctrines presented contrary effects to the human lives and thoughts. They not only cast impact on individuals but mould collective consciousness and group sociology and collective psychology.

Sir Syed’s ‘Deistic Cosmology’ presents worldly existence, pragmatic value, mechanical concerns, psychological loneliness, absurdity, despair, pessimism but Iqbal’s ‘Egoism’ offers teleological identity, hereafter self-assertion, spirituality, optimism, relation to the ‘Absolute Self’ through ‘Prayer’ and ‘Mystic Experience’. It possesses the sense of not being alone in the universe at the dispense of blind mechanical laws but having the position of Vicegerent of the Absolute Self who listens and co-works with His lower selves. Thus in the light of the above research and findings I am right to claim that Iqbal’s Egoism is more preferable and have deep consequences on human life but it does not mean that Sir Syed’s Deism is wrong. In fact both the thinkers presented their ideas in accordance to their own particular circumstances and under specific political, social, psychological and philosophical backgrounds. Yet Iqbal’s ‘Pan-Ego-Isim’ have broader spectrum in relation to psychological solace and contentment.

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