



RESEARCH PAPER

A Comparative Study on the Religious Belief Forms of Sun Yat sen and Muhammad Iqbal

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ABSTRACT

This study aims to compare and contrast the religious belief forms of Sun Yat-sen and Muhammad Iqbal, two influential figures from different cultural and religious backgrounds, to understand their approaches towards religion and modernization. Sun Yat-sen advocated for a synthesis of Confucianism and Christianity to modernize China, while Muhammad Iqbal emphasized the revival of Islamic thought to address contemporary challenges faced by Muslims. The study employs a comparative analysis of the religious beliefs, writings, and actions of Sun Yat-sen and Muhammad Iqbal. Primary sources including their works and speeches are analyzed to understand their perspectives on religion and modernity. Both Sun Yat-sen and Muhammad Iqbal recognized the importance of religion in shaping societal values and political ideologies. However, they differed in their approaches, with Sun Yat-sen favoring a synthesis of multiple religions and Iqbal focusing on the revival of Islamic thought. This study suggests further research into the impact of Sun Yat-sen and Muhammad Iqbal's religious beliefs on their respective societies, and encourages exploring how their ideologies continue to influence contemporary discourse on religion and modernization.

KEYWORDS Muhammad Iqbal, Religious Belief, Sun Yat sen

Introduction

The late 19th and early 20th centuries were a period of global transformation, during which the major capitalist countries in the world have transitioned from non-monopoly capitalism to monopoly capitalism. Imperialism divided the world and deepened the national crisis in Asian countries. Colonized Asian countries erupted into anti imperialist and anti feudal national democratic revolutions led by intellectual elites from various countries and actively participated by the masses - the "Asian Awakening" movement, The Xinhai Revolution in China and the anti British struggle in India, as well as other national liberation movements, were important components of the "Asian Awakening" movement. During this period, Asia ushered in its own "small axis era" (similar to the "Axial Age" proposed by Karl Theodor Jaspers), and Asian countries coincidentally emerged with "sage" style elite figures. These elite figures gradually became the most important leaders and driving force of revolutionary movements in various countries (Mingtong, 2010). Sun Yat sen and Iqbal were the leaders of the national liberation movements in China and British India during the "Asian Awakening" period, respectively. They were revered as the "founding fathers" by the Chinese people and the Pakistani people. There are many similarities between Sun Yat sen and Iqbal. For example, they have been influenced by traditional culture since childhood, and later studied abroad in the West, receiving similar heterogeneous cultural education. They have two educational experiences, Eastern and Western, and integrate the two cultural

ideas; They have also tried to reconcile cultural conflicts between the East and the West from their unique standpoint, attempting to integrate Eastern and Western cultures and systems, and establishing a new social system (Aiyun, 2008). In their thinking and practice, it not only reflects their borrowing position from Western modern civilization, but also their firm maintenance of their own traditional civilization. It also reflects their tireless efforts to integrate two different civilizations, especially to integrate Western modern civilization into their own society. At the same time, they also have many differences. Firstly, their upbringing and cultural environment are different. They have received different types of traditional education since childhood, which leads to different cultural genes and spiritual backgrounds. Secondly, their study abroad experiences and overseas activities are different, leading to differences in their understanding of Eastern and Western social civilizations. Again, the different social forms and political environments they face result in varying attitudes and levels of acceptance towards Western civilization. The similarities and differences between Sun Yat sen and Iqbal are particularly reflected in their religious beliefs. For politicians, their political thoughts are often governed by their spiritual beliefs; a politician with religious beliefs often has a strong religious color in their governing philosophy (Yao Zhongqiu, 2015).

The special political and social environment of that era led Sun Yat sen and Iqbal to be caught up in the vortex of cultural exchange between ancient and modern times, as well as the clash of Eastern and Western civilizations. They have all re-examined and compared the civilizations of tradition and modernity, as well as the East and the West, and have become politicians who integrate tradition and modernity, understand Eastern and Western cultures, and devote themselves wholeheartedly to the cause of national liberation. In this sense, they belong to that era. However, they all surpassed that era because they creatively transformed national culture on the basis of integrating traditional and modern culture, creating a new social and value system. This new system has foresight and pointed the way for future generations (Weimin, 2001). In this sense, they are all prophets of human liberation. Therefore, a comparative study of the thoughts, especially religious beliefs, of Sun Yat sen and Iqbal can reveal the strengths and differences in the core cultural ideas of China and Pakistan, thereby exploring the reasons and mechanisms for mutual respect, absorption, release, and integration between the two cultures, seeking a reasonable path for cultural exchange between China and Pakistan, and promoting the construction of a harmonious international order, enhance the friendship between China and Pakistan, and provide a theoretical foundation and ideological resources for the modern integration and future development of Eastern culture (Iqbal, 2003).

Literature Review

The article "Sun Yat sen's Confucian Complex-The Carrying and Transcendence of Chinese Culture" starts from Sun Yat sen's Confucian complex and summarizes the influence of Confucianism on Sun Yat sen's political and religious views. It believes that Confucianism's "inner sage and outer king" is one of Sun Yat sen's most important value pursuits (Mingtong, 2010).

The article "Sun Yat sen's Inheritance and Development of Confucian Morality" believes that Sun Yat sen has well inherited and developed China's inherent Confucian moral thought, forming his own unique ethical and moral thought system (Wang Zhixin, 2004).

The article "On Sun Yat sen's Consciousness of Confucian Orthodoxy" starts from Sun Yat sen's special identity, explores the process and reasons why Sun Yat sen embarked on the consciousness of Confucian Orthodoxy, and further demonstrates Sun Yat sen's tremendous contribution to the continuation of Confucian Orthodoxy (Yao Zhongqiu, *On Sun Yat sen's Consciousness of Confucian orthodoxy.*, 2015).

The article "Mr. Sun Yat sen's Religious Beliefs and Their Relationship with the Christian Church" argues that Sun Yat sen's belief is more in the personality and spirit of Jesus, rather than the Trinity of the Father, Son, and Holy Spirit in Christian theology (Weimin, *Mr. Sun Yat sen's Religious Belief and Its Relationship with the Christian Church*, 2001).

The book "Revolutionary Jesus: The Image Construction of Sun Yat sen by Church Members in the Context of Non-Christian Movement" suggests that in the context of "Non-Christian Movement", some church members constructed the image of Sun Yat sen as "Revolutionary Jesus" in order to adjust the tense relationship between Christianity and Chinese politics and culture (Miao, 2011).

The above studies are all based on a single aspect of Sun Yat sen's Confucian or Christian beliefs, and do not depict the full picture of Sun Yat sen's integration of Confucianism and Christian dualism.

Because Iqbal has had a significant influence in the history of social progress and national liberation movements in South Asia, both Pakistan, India, and other South Asian countries have conducted comprehensive and meticulous research on Iqbal. For example, in 1960, the collection "Iqbal as a thinker : essays by eminent scholars" was published in Lahore, which included articles such as "Iqbal's True Subjectivity", "Iqbal and Mysticism", "Iqbal's Religious View", and "Iqbal's Attitude towards Allah" (Siddiqi, 1960).

In 2003, "Iqbal: A New Dimension" was published in Lahore, dividing research on Iqbal into eight aspects: life, poetry, religion, philosophy, political thought, comparative studies, Iqbal and the West, and miscellaneous theory (Iqbal, 2003).

Due to Iqbal's study abroad and multiple travels to Europe, as well as his publications or speeches in Europe, there was a huge response at the time. Therefore, there are also some research institutions and scholars in Europe who have conducted in-depth research on Iqbal's religious ideas from a Western perspective, and have written a series of cross-cultural research works on Iqbal. Among the European and American scholars studying Iqbal, the most famous is Annemarie Schimmel from Germany. Her book "Gabriel's Wing: A Study into The Religious Ideas of Sir Muhammad Iqbal" is considered the most important work on the study of Iqbal internationally (Wing, 1989).

There are also many scholars in China who study the religious ideas of Iqbal. For example, the book "Self, Fate and Immortality: A Study of Iqbal" studies Iqbal's religious philosophy from three aspects: epistemology, ontology, and political culture theory, elaborating in detail on the theoretical basis and social practice of Iqbal's religious philosophy (Wuling, 2012).

The article "On the" Self "in Iqbal's Religious Philosophy System" argues that Iqbal constructed a mysterious and unique religious philosophy system with "self" as the

core concept, based on the fusion of traditional Eastern religious thought and modern Western philosophy (Yungui, 1992).

The research on Sun Yat sen and Iqbal is a prominent field of study in their respective home countries, and both are key areas of international academic research. However, comparative research on Sun Yat sen and Iqbal is still a blank field. This article is a new attempt to compare the religious beliefs of Sun Yat sen and Iqbal from a cross-cultural perspective.

Material and Methods

The study employs a comparative analysis of the religious beliefs, writings, and actions of Sun Yat-sen and Muhammad Iqbal. Primary sources including their works and speeches are analyzed to understand their perspectives on religion and modernity.

Sun Yat sen's dual religious beliefs of Confucianism and Christianity

Sun Yat sen initially received three years of enlightenment education from traditional Chinese Confucianism. Although these three years of Confucian education were not complete, they were sufficient to understand the core ideas of Confucianism. Subsequently, he went abroad to study and received a relatively complete Western style education in Christian schools in Europe and America. The family environment under the traditional feudal patriarchal society and the three-year traditional Confucian education in village schools laid the foundation for the spiritual foundation of Sun Yat sen's childhood. Even though Sun Yat sen later received capitalist education in Honolulu, he still lived in the traditional Chinese cultural circle. The Hawaiian Chinese community has always continued the living habits of traditional Chinese society, and this specific overseas living environment has not separated Sun Yat sen from traditional Confucian culture. Sun Yat sen's early revolutionary activities relied heavily on party organizations initiated by the people along the southeast coast, who retained a relatively complete Chinese Confucian tradition. All of these made Sun Yat sen always have a warm attitude towards Confucianism. After Sun Yat sen returned to Hong Kong, especially under the stimulation of the Sino French War, he gradually realized that he had little understanding of the local history and culture. Therefore, he began to learn traditional Chinese culture from Pastor Qu Fengchi, who had taught Chinese at the University of Berlin for several years. During his medical studies, he also invited Chinese language teacher Chen Zhongyao to teach himself. As he recalled in his letter to his friend Herbert Allen Giles : "I particularly enjoy learning about Chinese culture from the Xia, Shang, Zhou dynasties, and the Han dynasties, while Western studies enjoy studying Darwin's theory of evolution and frequently reading books on social and political issues." (Sun, 1896) Sun Yat sen's remedial classes in middle schools were effective, at least by adding a certain ethnic tone to his revolutionary propaganda. Later, in the process of gaining a deeper understanding of Western culture and constantly launching revolutions, Sun Yat sen gained a deeper understanding of the value and charm of traditional Chinese Confucian culture. Especially the devastating destruction suffered by Western civilization during World War I stimulated Sun Yat sen, who began to carefully reflect on Western civilization and re-recognize the global significance of traditional Chinese civilization. Therefore, Sun Yat sen actively re-studied traditional Chinese culture, gradually gaining a clear sense of Confucian orthodoxy. He also mentioned Confucian culture more and more in his writings and speeches. Tradition is an intangible and immense force that people can feel everywhere. Once revolutionaries

who have been exiled overseas for a long time return to their homeland, they are immediately attracted by the charm of traditional culture. Overall, Sun Yat sen took a path in his academic pursuits from middle school to Western learning, and then returned to middle school from Western learning, thus achieving the interconnection of Chinese and Western learning. In his later years, Sun Yat sen clearly emphasized the Confucian tradition, and he identified himself as the successor of the Confucian tradition. Yao Zhongqiu, a representative figure of the new Confucianism in Chinese Mainland, said: "Mr. Sun Yat sen has contributed to the survival of Chinese civilization. The constitution designed by various elites in the early years of the Republic of China ran wildly on the road of de-sinicization, and Chinese civilization has been in crisis. At this time, Mr. Sun Yat sen poured the Three People's Principles system, which enabled China to re-enter the Confucian orthodoxy, and Chinese Confucian orthodoxy was able to seek opportunities in the world to build its living system." (Yao Zhongqiu, *On Sun Yat sen's Consciousness of Confucian orthodoxy*, 2015). This fully affirms Sun Yat sen's tremendous contribution to the continuation of Confucian orthodoxy.

During the process of receiving Western education, Sun Yat sen gradually developed a strong interest in Christianity. In 1883, Sun Yat sen was baptized by Christianity in Hong Kong, and since then he has officially become a Christian. After being baptized, Sun Yat sen became enthusiastic about church ministry and spared no effort in spreading the gospel of Christ to his fellow countrymen. During his studies at the Western Medical College in Hong Kong, he often discussed Jesus' revolutionary spirit with his fellow believers. During the compilation of the "Dictionary of Chinese Celebrities" by British scholar Herbert Allen Giles, he invited Sun Yat sen to write an autobiography, in which Sun Yat sen said, "My religious belief is to worship Jesus, and the person I admire is Washington in the United States." (Sen, 1981). At his deathbed, Sun Yat sen left his last words to his family and friends around him, saying, "I am a Christian, ordered by God to declare war against the evil demon. I am dead, and people should know that I am a Christian." (Yat, 1997).

Linebarger believes in "Biography of Sun Yat sen": "After Sun Yat sen became a Christian, he carefully studied the Bible and regarded it as a lifelong law, and his faith became increasingly firm." When Sun Yat sen passed away, James Cantline participated in a memorial service for Chinese tourists in England. In his elegy written in grief, he said, "Mr. Sun's revolutionary aspirations and the all-out efforts inspired by these aspirations, have never been worn down, and embody the spirit of Jesus' salvation." All of these fully demonstrate the recognition of Sun Yat sen as a devout Christian among friends (Wang Zhixin, 2004).

In summary, Sun Yat sen not only identified himself as the inheritor of the Confucian tradition, but also clearly held high the banner of Chinese Confucianism. At the same time, Sun Yat sen also believed in God, worshipped Jesus, and was baptized and converted to Christianity. According to Sun Yat-sen's experience, it not only reflects his faith in Christ, but also his adherence to Confucian tradition, and their unremitting efforts to integrate two different cultural values, especially to promote the sinicization of Christianity. Sun Yat sen is not only respected as a "saint" by neo-Confucian intellectuals in Chinese Mainland, but also regarded as a "saint" by Chinese Christians (Miao, 2011). He not only adheres to the ideal pursuit of Confucianism as "inner sage and outer king", but also believes in Christ as the ultimate faith. Sun Yat sen is a typical "Confucian Christian" during the transition period of China's new and old societies. This group of Christians who obey and practice the Confucian way of existence belong to a dual

"religious" participant in behavior, and a dual "religious" belonged in spirit, especially in the duality of their beliefs, that is, they "worship both Confucius and Jesus in behavior, and integrate the spirit of Confucianism and Christianity in thinking." (Aiyun, 2008).

Islamic religious beliefs of Iqbal

Iqbal was born into a Muslim family, and his father taught him to recite the Quran every morning since his childhood. His father was a devout Sufi believer who had a profound understanding of Sufi thought. He was influenced by traditional Sufi thought since childhood, and the influence of his family environment laid the foundation of the Iqbal faith. Later, Syed Mir Hasan's education gave Iqbal a better understanding of Persian literature and the glorious history of Islam. During his time at the University of Punjab, Iqbal met Professor Thomas Arnold (1864-1930), who had a significant impact on his life. While studying under Professor Arnold, Iqbal gained a deeper understanding of the European philosophical system and the modern Western political system, and Western civilization gradually integrated into his ideological system (Iqbal, 2003). The study abroad experience in Europe from 1905 to 1908 had a significant impact on Iqbal. During this period, his thoughts underwent a significant transformation. Witnessing the current state of European civilization and contemplating the entire cultural history of Europe has promoted his conscious understanding of his religious and cultural identity. In the face of the real European reality, some of his earlier fantasies about Western civilization were shattered. He deeply realized that the cruel and inhumane materialistic forces in Western civilization will bring destruction to people's spiritual life. He believes that the development of European civilization has completely lost balance, that is, material forces have completely consumed human spiritual life (Siddiqi, 1960). So, he returned to his own history and teachings of Islam, absorbing the true source of spiritual power to irrigate what he believed to be the spiritual wasteland under the influence of Western civilization. Iqbal was fond of Islamic historical civilization and praised this excellent culture for illuminating the dark Europe during the Middle Ages.

After returning to his home country in 1908, Iqbal completely focused his attention on the reality and history of Islam, and began to create Islamic philosophical poetry. In 1915's "The Secret of the Self" and 1918's "The Mysteries of the Non Self," Iqbal formed the core ideas of his religious philosophy. The former fully affirmed the value, creativity, and free will of Muslim individuals, while the latter emphasized the idea of Islam as a unified nation (Iqbal, 2003). These two works have envisioned the political future of Indian Muslims and become representative works of Iqbal's religious philosophy. Recreating the glory of Islamic history and shaping a unified Islamic culture is the starting point and destination of Iqbal's creation of "The Secret of Self" and "The Mysteries of Non Self". Iqbal's poetry elucidates his devout love for Allah, reverence for the Prophet Muhammad, and praise for the glorious history of Islam. It evokes a solemn and sacred emotion in the hearts of Muslims, thereby arousing their self-awareness, sincerity in faith, pursuit of ideals, and responsibility for realizing their ideals. In "The Mysteries of Non Self," Iqbal vividly explains the greatness of Allah (Siddiqi, 1960). He wrote, "The soul lost in this dark world can only find the path to a distant destination by trusting the One Allah... All things are not Lord, only Allah." Iqbal pointed out that only by trusting the One Allah can one find the "right path to that great goal." (Iqbal, 1918)

Iqbal emphasizes the development of traditional Islamic doctrine, reinterprets Islamic doctrine, promotes the enterprising spirit of Islam, and calls for unity and rejuvenation in the Islamic world. Iqbal advocates that Muslims from all over the world belong to the same ethnic group, and that the Muslim world should establish an equal and free Muslim Ummah. The Muslim Ummah envisioned by Iqbal is a community based on Islam that integrates politics and religion. "Islam is supreme to us, just like England to the British and Germany to the Germans. When we lose the principles of Islam, we also lose the unity of the group." (Iqbal, 2003). After the 1920s, Iqbal increasingly participated in specific political activities, with Islam dominating his political ideology, which was essentially subordinate to his religious beliefs. As he himself said, "I did not lead a party, nor did I follow a leader. I devoted the best of my life to in-depth research on Islam, studying its laws and politics, its culture, its history, and its literature." Iqbal participated in political activities in order to bring his understanding of Islamic spirit into the Muslim political activities of that time (Iqbal, 2003).

In summary, Iqbal is a steadfast single Muslim believer. Iqbal received traditional Islamic education from a young age, with reading and writing abilities in Arabic and Persian, as well as a family influence of Sufi mysticism. It can be said that the connection between Iqbal and Islamic tradition is unbreakable. Iqbal's philosophical ideas originated from the Quran and traditional Islamic philosophy, and this position also laid the foundation for his thinking. Iqbal's works have a strong Islamic flavor. After repeatedly comparing Western civilization and traditional Islamic beliefs, and considering the actual situation of British Indian Muslims, he came to a better understanding that accepting modern civilization must be based on Islamic beliefs.

The reasons for the different forms of religious beliefs between Sun Yat sen and Iqbal

Sun Yat sen and Iqbal were both born in the late 19th century and belong to the same generation. They were born, raised, educated, pondered social issues, and engaged in various political activities in similar historical circumstances. It can be said that their thoughts were all born out of that era, so their thoughts inevitably have some common characteristics. However, everyone's thoughts are often constrained by factors such as their own background, education, social environment, ethnic attributes, cultural attributes, and personality traits (Miao, 2011). Sun Yat sen and Iqbal face significant differences in their family, educational, social, and cultural environments, and they also have their own different life experiences, which leads to significant differences in their religious beliefs. Sun Yat sen became a Confucian Christian with dual religious participation, while Iqbal was a steadfast single Muslim believer (Aiyun, 2008).

Firstly, the family atmosphere and upbringing environment are different. The Iqbal family moved to Sialkot in the late 18th or early 19th century, which is one of the oldest cities in Punjab. During the Mughal dynasty, handicraft production was relatively developed, and there is a fine Islamic education tradition here. Iqbal's grandfather and father were both devout Sufi believers who ran a thick blanket business with substantial family wealth and were highly respected among local Muslims. Iqbal's father Sheikh Nur Mohammad, although not educated in school, was influenced by Islamic tradition from a young age and had a profound understanding of the mysticism in Islam. Iqbal recited the Quran with his father every morning during his childhood (Iqbal, 2003). Iqbal later said that due to the influence of his family, he had an instinctive and intuitive understanding of mysticism, which had a profound impact on his later thoughts. Sun Yat sen was born in the late Qing Dynasty, when the official value system and

mainstream values of Chinese society were still dominated by Confucianism. In this social form, Sun Yat sen received three years of traditional enlightenment education from Chinese Confucianism (Aiyun, 2008). Although these three years of Confucian education were not complete, they were enough to help him understand the core ideas of Confucian culture. Sun Yat sen was born into a rural family in the traditional feudal patriarchal society, and his ancestors followed Confucian ethics and morals for generations. However, Sun Yat sen's parents were only ordinary farmers who were not familiar with the foundation of Confucianism and the complete moral system. Although they strictly followed the Confucian educational philosophy, due to the lack of strict religious rituals in Confucian culture, most Chinese folk people did not become devout followers of Confucianism like Confucian scholars, but instead formed Confucian ethics and morality as the main values, simultaneously believing in a diverse belief model of various folk deities (Wing, 1989). Therefore, the influence of Confucian culture on Sun Yat sen during his youth was more of a form of social education, and the diverse and mixed belief patterns of rural people, especially their parents and elders, made Sun Yat sen not value the sense of religious boundaries from a young age. In addition, when Sun Yat sen was a teenager, the Pearl River Delta had been open for a long time. Even in the remote areas such as Cuiheng Village, Sun Yat sen's hometown, the atmosphere was much more relaxed than in some closed cities in the mainland. The input of western capitalism has led to the development of local commodity economy (Wing, 1989). The rural community organizations in the Pearl River Delta with clan rights as the core have gradually disintegrated. Taking Sun Mei, Sun Yat sen's eldest brother, for example, he broke away from the shackles of land, operated business and became a rich capitalist. This will gradually weaken the influence of Confucian moral values centered on kinship and kinship in the local society. The awareness of Confucian ethical and moral concepts among the common people will gradually fade. For example, after returning to his hometown from Honolulu, his parents did not blame or supervise Sun Yat sen too much, allowing him to study according to his own preferences.

Secondly, Confucian culture and Islamic culture have different attributes. Confucianism and Islamic culture, as the spiritual background of Sun Yat sen and Iqbal respectively, have significant implications for the formation of their worldviews and values. The different attributes of Confucianism and Islamic culture are also important reasons for the different religious beliefs of Sun Yat sen and Iqbal. Confucianism is a ideology centered around human civilization, rich in the ideals of entering the world and humanistic spirit. Its value orientation is to create harmony between people and the harmony of the whole society. Confucianism does not have the characteristic of establishing mystical power as the core of civilization and governing believers (Aiyun, 2008). Although Confucianism has a certain religious nature, it does not have a monotheistic belief and almost does not have exclusivity. Instead, it has strong openness and inclusiveness, making it easy to accept heterogeneous cultures. This makes Chinese people have a strong willingness to learn from foreign cultures. So, the world's three major religions, Buddhism, Islam, and Christianity, which do not originate from China, have all developed well in China. After the Opium War, Christianity spread rapidly in the Pearl River Delta, and many people in Sun Yat sen's hometown were attracted to join Christianity. The Tianping Heavenly Kingdom Movement provided tremendous support for the promotion of Christianity (Mingtong, 2010). Many people in areas south of the Yangtze River began to try to accept Christianity, and Sun Yat sen was easily influenced by Christian ideas during his growth. Unlike Confucian culture, Islam is a monotheistic religion with strong exclusivity and is generally not compatible with other

monotheistic religions, especially Christianity. There are fundamental differences between Christianity and Islam in some aspects of faith and practice. For example, regarding the essence of God, Christianity believes that God is the Trinity, namely the Father, Son, and Holy Spirit, while Islam believes that God is unique and does not have the concept of the Trinity (Mingtong, 2010). There are significant differences in the doctrines and practices of the two religions regarding marriage, family, sex, morality, etc. These differences have led to irreconcilable contradictions between the two religions. Muslims are accustomed to building production, lifestyle, and relationship networks based on religious beliefs, so many Muslims have a very strong sense of community. This collective identity centered on religion (Wasta) is difficult to break by external culture. Muslim communities seek to establish an internal "Uma" within their faith, but have a strong sense of isolation from the outside world. Iqbal came from a traditional Muslim family, with devout parents. The influence and influence of the family environment laid the foundation of the Iqbal faith. So even after entering Christian church schools to study culture, Iqbal's faith in Islam did not waver. In summary, both Sun Yat sen and Iqbal attended traditional schools for several years before entering Christian church schools. Confucianism, as a spiritual foundation, was not as evident in Sun Yat sen as in Iqbal's Islamic faith (Siddiqi, 1960).

Conclusion

Iqbal received Western education and studied in Europe, deeply influenced by Western modern philosophical ideas, but he never became an anti traditional, westernized Muslim. Iqbal has always been thinking from the perspective of Islamic tradition, advocating for limited social reforms while maintaining the Islamic system. With the proposal of establishing an independent Muslim country in the later stage, his Muslim faith became more firm. It can be said that Iqbal is a philosopher who upholds Islamic tradition and bridges the gap between tradition and modernity. Looking at Sun Yat sen's life, his relationship with traditional Chinese Confucian culture went through a tortuous process from divorce to return. The dynamic changes in the relationship between Sun Yat sen and traditional Confucian culture in China can be summarized as follows: "Starting from divorce and ending with regression; there is often regression in divorce, and continuing in regression." During the process of divorce, Sun Yat sen received the baptism of Christian thought and became a Christian. In the process of his return, he re-established his faith in the traditional Chinese Confucianism, and ultimately became a Confucian Christian with a dual belief in Confucianism and Christianity.

Recommendations

This study suggests further research into the impact of Sun Yat-sen and Muhammad Iqbal's religious beliefs on their respective societies, and encourages exploring how their ideologies continue to influence contemporary discourse on religion and modernization.

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