



RESEARCH PAPER

An Analytical Study of the Religious Thoughts of Allama Muhammad Iqbal in the Renaissance of the Muslims of Subcontinent

Dr. Atif Aftab*¹ Dr. Syed M. Arsalan Shoeby² Dr. Anjum Ara³

1. Assistant Professor, Faculty of Social Sciences & Humanities, Hamdard University Karachi, Sindh. Pakistan
2. Research Scholar, Faculty of Social Sciences & Humanities, Hamdard University Karachi, Sindh. Pakistan
3. Research Scholar, Faculty of Social Sciences & Humanities, Hamdard University Karachi, Sindh. Pakistan

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ABSTRACT

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***Corresponding Author**

atif.aftab@hamdard.edu.pk

The deep-rooted concern of Islam is to develop the mankind to the total submission of his Lord. The purpose was enlightenment of human souls through divine guidance and carry out masses from the gloom and obscurity conditions. Islam flourishes from humble beginning to the civilization. After reaching its apex a continuous decline was observed in the name of modernity through amalgamation of different culture, norms and civilizations. Muslims world confronted lots of problem after the fall of its intellectual center at Baghdad in 1258. Muslims intellectuals, who made progressive work, gave creative ideas, great discoveries, new inventions and innovation which amazed the western world became deprived and experiencing miserable conditions. Same happened in the sub-continent where the Muslims lagged behind other communities. The decline of Muslim rulers increases the state of lethargy to its height. In such circumstances where the tension between the west and Islamization, Sub-continent produced one out standing figure, Sir Muhammad Iqbal, the most serious thinker and philosopher who maintained balance between the conservatives and modernization. Iqbal propagate the real essence of Islam that creates profound effects in the renaissance of Muslims and restoration of Islam. This research intends to recall the Iqbal views and his ideology which provides the remedy in the awful conditions of subcontinent.

Introduction

According to the Holy Book of Allah, Universe was created by God with a purpose. In short the purpose of this divine plan was to manifest attributes of Allah. The whole world works together as unison where all the creation operates together towards their betterment. All these components under the command of Allah were act to their predefined destiny. Allah created man for striving His cause and as His vicegerent on this universe. According to Quran Allah Subhanau-wa-taala created all

the things in the heaven and earth for the services of human. Struggle between the virtues and vices has been the saga of the man and incumbent him and his onus as a subordinate of Allah. This strive should not only made in intellectual fields, matter and material but also in spiritual strengths. This strength can be achieved only through the self-awareness and loftiness of character so as to improve one's hidden potentials and develop a perfect character to face the evils and eradicate them (Ishrat, 2007)

Allama Muhammad Iqbal was a great philosophical thinker of modern times, poet of the east, politician and sage of Ummah. It is highly difficult to describe his personality. He had deep insight and knowledge in theology, mystics and Quran n Sunnah. He had command over Persian, Urdu and English languages. After completing his studies, he realized to perform his onus to prepare a cadre of Muslims who are able to attain a rightful place where all the mankind will be free from the yoke of evils and can easily perform the virtues according the will of their creator. Iqbal mission was to create an ideological revolution in the Muslims of subcontinent. His revolutionary idea did not consist for solving mundane problems of the Muslims of subcontinent but his idea of resurgence was aimed to particularly free the Muslims and humanity in general. His desire was to save the Muslims from two extremist and pessimistic approaches i.e. capitalism and communism. Thus he was restarting the task of previous fighters and think-tanks like Imam Gjhazali and Ibne Timmiyah. He was also inspired by Maulana Rumi's mystic approach. He proclaimed that after achieving this freedom humanity will gravitate towards dynamic intellectualism of Islam. After much contemplation he used the poetry as a vast medium to spread his message of humanity. He wrote several verses in Urdu and Persian languages. English prose with innumerable lectures and articles. (Ishrat, 2007)

Muslims embellish a great civilization were faced the dreadful condition after the decline of Muslim rulers in subcontinent as it was a continuous upheaval of Muslims political forces resulting internal weaknesses and external interventions. It is ironic to state that although the Muslims rules in the richest courtiers of the world but sectarianism and regional disparities torn the unity of Ummah. In realizing the pathetic condition of Muslims this research paper intends to revise the ideas and religious thoughts of Allama Muhammad Iqbal as a remedy and cause of resurgence of Muslims (Razak, 2011)

The intend of this paper is to make an exposition of the past glory of the Muslims, the crux of this paper will focus on the thoughts of Allama Iqbal with regards to the pathetic situation of the Muslims of subcontinent. The researcher writes a critique on the present state of the Muslims in the light of ideas given by Iqbal to Islamic world. The researcher concludes that the critique should be seen as a way forward in restoring the lost dynamism of the Muslim world. In this regard some question arises:

1. How the Muslim glorified their status in the golden period of Islam?
2. What made changes in Iqbal's view?
3. What efforts had been made by Iqbal to restore the dynamic position of Muslims?

The Golden Era of Muslims

During the golden age of Islam, Islamic scholars and intellectuals were conquering the fields of knowledge through scientific approach in the genre of science, research, inventions and discoveries. Muslims were the pioneers of the scientific research, Philosophy and Human sciences. Many enthusiastic philosophers like Maulana Rumi and Imam Ghazali etc. adopt the ideas of ancient philosophy of Greek. In realizing the fact that all philosophical themes were not acceptable in Islamic perspective, these versatile scholars adapt and assimilate the ideas which were not contradictory to the religious term. The spirit of learning came up with exploration and expansion of unique ideas. During the golden age western philosopher borrowed the creative ideas of Muslim Scholars. (Abbas, 1997)

As a Muslim theology, philosopher, thinker and poet Iqbal weave the new patterns in the way of philosophy, science and religion. Munnawar (1985) said the following:

Iqbal was keen to learn the philosophy of East and the West. He was well equipped in literature, history, law and theology. Being a student, he kept a bird's eye view on the latest discoveries and theories of science in the west. As an intellectual person he figured out and pick up good points from different systems of polity, philosophy, and economics and weave them into a new way (Razak, 2011).

During the era between the fall of Baghdad and the European colonization of Muslim lands, kept the Muslim scholars to work for the realm of Islamic jurisprudence and made significant effort for Islamization. Iqbal was a significant impact against the British colonized history of India. His sensitivity to the plight of Indian Muslims sharpened the comparative analysis between the past and present situations. It was impossible to motivate the Muslims unless addressed them about their current needs in traumatic conditions. Iqbal did this by invoking their glorious past while highlighting their deprivation, artfully. Iqbal was the first who struggle against British colonialism in India to present the idea of a sovereign homeland for the Muslims. (Qazi, 2013)

Iqbal's Views on East and West

Few years' sojourn made a profound effect on Iqbal's personality in Europe. He had developed a deep insight between the European and Islamic civilizations. These issues made him disgusted, eventually this inner turmoil resolved by enlighten and in personal exploration, that of the dynamism of Islam and its original stimulus. Iqbal lecture on Islam as a Social and Political Ideal contained a precursor form at Aligarh Oriental College in 1910. This theme crystallized the concept of separate nation (Raschid, 2010)

Among many Western philosophers, Iqbal had deeply motivated with the aid of using the thoughts of Immanuel Kant (1724-1804), William James (1842-1910), Mc Taggart (1866-1925), Goethe (1749-1832), and others. Among the students of the East, Iqbal favored personalities like Imam Syafie (767-820), Imam Al-Ghazali (1058-1111), Mawlana Jalaluddin Rumi (767-820), and Jamaluddin Al-Afghani (1838-1897). Besides that, as a person inquisitive about mysticism, he additionally studies deeply into the thoughts of many mystic scholars, specifically of Hallaj (858-922), Ibn Arabi. They all

had fantastic motivated on philosophical mind of Iqbal. Iqbal profoundly observe the philosophical mind of Jallaluddin Rumi (Razak, 2011).

Iqbal presented arguments against the modern western ideas of territorial and racial discriminations as well as he presented the ideas in favor of separate Muslim nation. Exploring the solidarity and integrity of Muslims he declared in a note in the year of 1910 that:

“Our harmony as a network relaxation on non-secular principles. The second this maintain is loosened we're nowhere. Probably the destiny of Jews will befall on us”. Iqbal transmitted his thoughts thru the maximum effective medium of that point i.e. poetry. In his solution to the lawsuits He emphasized that: Religion is the bases of nationalism, If the celebrities aren't certain every different there may be no big name lit with inside the sky, Arise! Emancipate the wretch of the earth via way of means of the electricity of Ishq, and enlighten the sector with the call of Muhammad (PBUH).

Iqbal's contributed to the history of Muslims of Indian on unbiased, just, humane and more ethical grounds. Iqbal had a deep concern regarding the issues which were faced by Muslims in the meaning of life, sheer survival and freedom in every way. He was not only defining the relation of man with the universe but the relation of soul and body, also his role in this temporal life. Iqbal bravely describe the difference between western and Islamic point of views, his interest was shown in his philosophical poems. In such Iqbal was not only the man of his age but also the man in advanced of age (Malik, 2003).

At the time when Iqbal constructed his new philosophical ideas many Islamic scholars criticized his way of thinking but his endeavors in restoration process showed that he was the man of new age who has dynamic personality. Iqbal had keenly studied the philosophies of east and west and through the marriage of both ideas construct his own philosophy of self-perception and determination (Razak, 2011).

Iqbal and Self Determination

The Khudi is the central idea of Iqbal philosophical thoughts. If we translated it in English, it means Ego or Self. Iqbal presented it as self-awareness, unlike its general meaning of Pride. Iqbal's idea of Khudi is the reaction to the general convictions and traditional concepts of self where it considers as a delusion of mind. In Hindu and Buddhist philosophy as well as in Islamic mystic self-annihilation is the common trend. Iqbal abnegate these trends and defined, Khudi is not merely personal. He divided loftiness of character into three basic realities:

- a) Unique self that is God
- b) Creative self that is man
- c) Larger self that is society (Kazimi, 2012).

Allama Iqbal's philosophy become according with the message of the Holy Quran. He stated that experiencing in Islamic mystic finite ego isn't simply effacing the private identification or absolutely his personality; it's miles as a substitute the limitless passing into the loving include of the finite. Iqbal emphasis in his philosophy,

attempt of a profounder individuality isn't restrained to guy alone. According to him this conflict is found in all dwelling beings (Saiyidain, 2009).

Iqbal provided the subsequent concept in "Asrar-i-Khudi" in those verses:
Since the lifestyles of the universe comes from the electricity of self
Life is proportional to this electricity
When a drop of water receives the self's lesson via way of means of heart
It makes its nugatory life a pearl.
As the grass located the electricity of increase in
its self Its aspiration cloves the breast of the garden.
Because the earth has a being this is firm,
The captive moon is going spherical it perpetually.
The being of the solar is more potent than that of earth.
Therefore, is the earth bewitched via way of means of the solar's eye
When lifestyles gather electricity from the self,
The river of lifestyles expands into an ocean

Many philosophers gave different ideas to create individuality. According to Iqbal, the development of individuality is a creative process which can only achieve when man must play an active role in the universe. Iqbal emphasis an individual must not spend passive life just adapting the environment. He has to be actively playing his role to develop his individuality (Saiyidain, 2009).

When Iqbal emerged as a scholar and presented his philosophical thoughts different views were viral in the society. Following figure show the vivid image of the scenario:

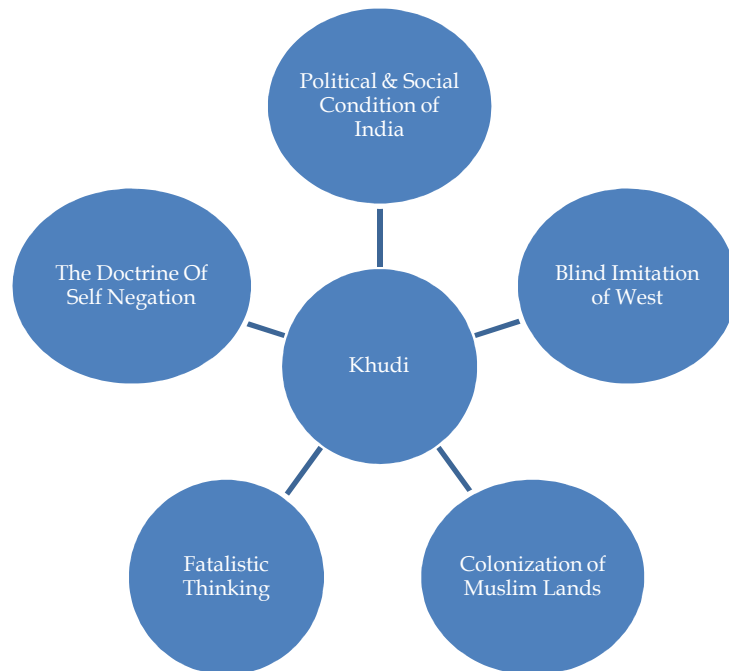


Figure 1, source Razak, 2011

Like many great thinkers of East such as, Imam Ghazali, Rūmī and Blake, Iqbal believed that Man is a creative self and that he creates his own environment. When an individual aware of such creative power in own self this is the beginning of ‘Self-awakening’. This provides a sense of identity and self-determination. By praising the innovative self of Man, Iqbal convince Nature as an automobile of self-development, writes:

Sparks are hidden in my soul,
Mountains and fields are gateways for my wanderings.
Mingle with my ocean in case you are a field,
Catch my sparks in case you are Sīnā’ī (Riaz, 1978)

According to Quran every human has a unique personality that’s why no one can bear the burden of another and can be examine according to its capacity. Iqbal emphasized that Quran in the useful manner motivate every individual to struggle for his temporal as well as eternal bliss (Iqbal, 2013).

Iqbal and the Dynamism of Islam

Iqbal all through his postgraduate research in Europe with inside the years among 1905-1908, and later thru his tour to the European cities, felt inquisitive about the clinical improvement taking area there. His fascination for clinical studies is a similarly development to what he examines with inside the Quran. As a non-secular book, the Quran includes many clinical data, and requires the commentary and contemplation at the wonders located with inside the creations of God with inside the universe, vegetation and fauna (Razak, 2011).

Iqbal ideas for the reconstruction of Dynamism of Muslims:

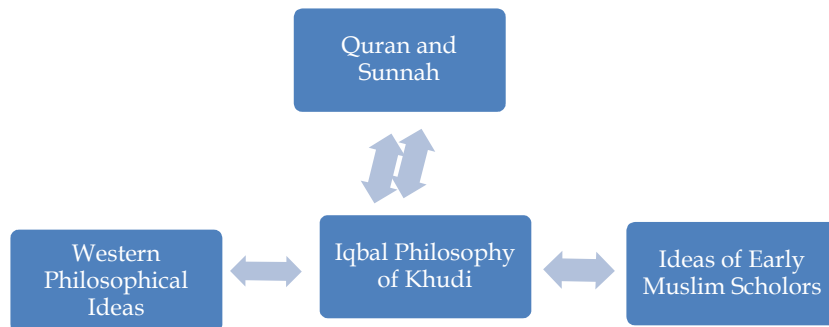


Figure 2. Source Razak, 2011

Iqbal used in most significant ways the image of eagle, he emphasis “live as an eagle in the world and die like an eagle”. This symbolizes the personality traits of the Muslims such as affection, courage, tranquility, dignity and struggle for freedom. He used this symbolic image to motivate the Muslims to utilize their potential and spend a meaningful life. Actually Iqbal wanted Muslims to be free from any confinement

and stop living mediocre life, develop to their extent and work to ruling the skies. Iqbal propel the Muslim community to self-actualization and urge them to manifest their highest capacity. Iqbal poems "The eagle advice to its youngsters" infuses the tremendous motivation and self determination to their readers (Schimmel, 2002).

Restoration of the Status of Muslims in Subcontinent

Iqbal generated his religious cum political ideas when he came back to India after completion of his studies. He saw the worse conditions of the Muslims of India who lost their glorified status. He immersed his deep concerned and thoughts about Quranic views tried to restore the status of Muslims through his poetry. Iqbal faced critics on his ranting on conventional clergies who distorted the true picture of Islam for their own sake. Iqbal gave ideas about the principle which are embodied in the Quran. He emphasized instead on following the particular views of clergy (ijtihad) individual reasoning is the moving principle of Islam. He believed that this idea is originated from Quran "And to those who exert we show our path" (Iqbal, 2002).

His basic concern was Muslims community and their problems. For this he insisted on innovation in the religious thoughts. He thought Islam is not merely an individual concern regarding faith but a social, economic and political system which subscribe a complete code for all the adherents of the community. In his famous book of reconstruction of Islam, he "The essence of Tauheed as a running pressure is equality, harmony and freedom. The kingdom from Islamic perspective is an undertaking to convert those best standards into area time forces, an aspiration to recognize them in a particular human organization" (Ranjan, 2014).

According to Iqbal life in Islam has solid facts. He traced out the ideas of Quran. In Iqbal's view positive outlook which is only possible through creative and revolutionary thoughts make a reformation in the society (Amir, 2009). He writes "The teachings of the Qur'an are the lessons of contemplation into the soul and with inside the universe. Pointing to this fact, Iqbal stated that the Qur'an again and again teaches the person to analyze from commentary and experiment. The closing purpose is to overcome the forces of nature. The Qur'an, therefore, teaches the human beings, in very clean terms, that in the event that they dominate the forces of nature, they might be capable of attain even past the stars" ((Iqbal, 2002).

Conclusion

The Muslims world is still endeavor in the realm of science and arts to restore its lost glorified past. In the present global scenario Muslim Ummah has to face the challenges and should prepare them for the modern world. Muslim should make necessary adjustment in their life style, thinking process as well as in the field of technology. They should make compatible their Islamic creeds with the modern challenges. The lack of leadership quality, initial crises management and good governance is the main cause of backwardness in Muslims countries. Management problems make hassles in putting Ummah on the right track as the advanced countries in the world.

This article has indicated that Iqbal's ideas and concepts are still persisting in making change in the Muslims. Iqbal poetry is still relevant and influential in the modern world. It has a great impact on the readers which help to change the mindset,

assist him to develop and invite him on road to progress. Muslims must be prepared their own education system in which not only they learn other civilizations, mundane sciences, modern technologies but to make sure these things not make them materialistic and prepare them to spiritual dynamism. Muslims should make effort to reconsolidate their dynamic position which they enjoyed during heydays. They should make strategies in making foreign policies and relation with other nations. By adopting necessary measures Muslims can enjoy the lofty ideas and ideal status which is mentioned in Quran. This can only possible when they spend their life according to the principles of Islam, through this they can make temporal as well as eternal life not only better for themselves but also for others.

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