

Discuss Iqbal's view on Ijtihad?

Allama Iqbal was a great supporter for the use of Ijtihad in the Muslim world.

One example of this is that he did appreciate the ~~poor~~ use of power of Ijtihad by the people of Turkey in 1922-24 in the area of socio-political thought. According to Iqbal who was the supporter of Ijtihad, among the Muslim nations it was Turkey which alone had shaken off the dogmatic Slaves and attained self-consciousness. He supported

the right of intellect freedom in changing circumstances. He argued that the growing complexities and brooding like should bring new challenges suggesting the need of a point of view that will necessitate fresh interpretation of fundamental principles.

It is regret that, according to Iqbal, it is equivalent to ~~the~~ have a succession of identical thoughts which do have no feelings and thoughts at all. Hence on one hand

Iqbal regarded it as necessarily rejected old values and traditions of the Muslim world in general and on the other hand appreciated the efforts of People of Turkey in creating new values. It was this sense of Ijtihad which was welcomed by Iqbal. It is therefore, totally wrong to say that Iqbal approved the grounds on which the Caliphate was abolished as those elaborated by Mustafa Kemal. It was the spirit of Ijtihad which Iqbal refers to as a sign of new life.

Iqbal's view on Ijtihad:

Iqbal recognized the importance of Ijtihad as a means of adapting Islamic principles to contemporary circumstances and addressing the challenges faced by Muslims in the modern world. Here are some key aspects of Iqbal's view on Ijtihad:

① Contextual adaptation:

Iqbal believed that *Ijtihad* was necessary to ensure the relevance and applicability of Islamic principles in changing times.

He emphasized the need for Muslim scholars to engage in *Ijtihad* to reinterpret Islamic teachings and apply them to

contemporary social and political contexts.

Iqbal argued that blindly following the interpretations of the past without critical examination may lead to the loss of relevance.

② Harmonizing tradition and Modernity:

Iqbal sought to bridge the gap between tradition and modernity by advocating for a dynamic and creative understanding of Islamic teachings. He believed that *Ijtihad* could serve as a mechanism to

Harmonize the principles of Islam with the advancements of science, philosophy and other disciplines. Iqbal emphasized on the compatibility of Islamic values with intellectual progress and societal developments.

③ Rationality and Intellectual Freedom:

Iqbal stressed on the importance of rationality and intellectual freedom in the process of Ijtihad. He calls Muslim philosophers and scholars to exercise their intellectual capabilities and engage in critical thinking while exploring the Quran, Hadith and other resources of Islamic jurisprudence. Iqbal believed that reason and intellect were integral to the understanding and application of Islamic teachings.

④ Unity in Diversity: Iqbal emphasized

the diversity of interpretations and the

existence of multiple valid perspectives within the realm of ~~Ijtihad~~ Ijtihad. He believed that diversity of thought should be respected and embraced, as long as it remains within the boundaries of Islamic principles.

⑤ Social and Moral guidance: Iqbal saw.

Ijtihad as a tool for social and moral guidance to Muslims. He believed through reasoning and critical analysis scholars could address contemporary ethical and societal issues, offering solutions rooted in Islamic Principles. Iqbal emphasized the potential of ~~Ijtihad~~ Ijtihad to guide Muslims in matters of personal conduct, governance and social justice.

Rejection of Several Ijtihadic Opinions by Imam Iqbal:

Iqbal appreciated the efforts of Turkey in
securing the Revival of Ijtihad at the
same time he outrightly rejected several
Ijtihad opinions of the people of Turkey
and considered them erroneous on
the issue of relationship b/w religion and
state, Iqbal took a different position. The
view of the Nationalist party that the supreme
interest of the party lies with state and
not religion was rejected by Iqbal.
Discussing about the claim of nationalist
party, Iqbal said:

Personally, I think it is a mistake to
suppose that the idea of state is more
dominant and rules all other ideas embodied
in the "system of Islam."

Iqbal's opposition stemmed from concerns
about excessive secularism, disregard for
tradition, and the potential erosion of Muslim

Identity. He advocated for a balanced approach that values both intellectual and spiritual dimensions of Islam while embracing modernity.

Mechanism to avoid problem in the process of Ijtihad:

Iqbal suggested the idea of collective Ijtihad. Under the supervision of Muslim school scholars and Ulema. He said, If we do not find measures to check on the youthful desire of those who are determined to think afresh for a forward march we would definitely make big mistakes as committed by Turkish reformers. He emphasized that any Ijtihad must be firmly rooted in the principles and teachings of Quran, while stressing on the importance of scholars engaging in a deep and comprehensive study of Islam.

Conclusion:

Overall, Iqbal viewed Ijtihad as bridge between the values and tradition of Muslims and modernity. He recognized Ijtihad as a need ~~of~~ in today's world of complexities and challenges. According to him the need for rationality and creative interpretations should ^{be} within the boundaries of Islam. Iqbal refers Ijtihad as a sign of new life.