

Q. Discuss the Contributions of Allama Muhammad Iqbal^{as} an exponent of political philosophy of Islam in the modern age.

Ans:

1) Introduction:

Allama Muhammad Iqbal is a figure of legendary greatness amongst the scholars and poets of the modern age. His Contributions towards Islam has an impressive image throughout the history. He has given an ever-inspiring treasure of knowledge and philosophy through his work. As a poet, he considered as the poet of prophets of all ages. His work has translated into many foreign languages so that students must properly be benefited in their future research from his thought

2) A crisp glance on the autobiography of Allama Iqbal

Allama M. Iqbal was born on 9 Nov, 1877 in Sialkot. He was educated in this town, Government college University and Trinity College, London. He got his Ph.D. from Munich University. He became a professor at government college and later practiced law before Punjab high court. He was the honorary secretary of All-India Muslim League and a member of Punjab Legislative Council, 1922. He died in Lahore on 21 April, 1938.

3) Contributions of Allama Iqbal as an exponent of political philosophy of Islam

Allama Iqbal contributed in many ways as an exponent of Islam. Some of its contributions are listed below

a) An Overview of the Concept of Mard-i Mumin

Mard-i Mumin or perfect man is the concept of crystallization. Iqbal's Perfect man is the crystallization of his ideas presenting the solution to human misery. Iqbal's perfect man is a momin whose greatest qualities are **power, vision, action and wisdom**. These qualities are perfectly noticeable in the character of Holy Prophet (P.B.U.H). Iqbal, in his book, "**Bal-i-Jibril**" says that momin is powerful and is a

conqueror of difficulties. To Iqbal, Perfect man is not fattered by destiny, It is he who governs it. Iqbal said that, "Elevate yourself so high that even God, before issuing every decree of destiny, should ask you: Tell me, What is your intent? The perfect man is the ultimate goal of the evolutionary process."

b) Iqbal's Conception of Khudi

The Concept of khudi has been the most important contribution of Iqbal. He emphasized the development of individual selfhood and self-realization as essential for the revival of the Muslim world. In his book, "The reconstruction of religious Thought in Islam, he urges in empowering Individuals

to realize their potential and Contributions to the society. To Iqbal, khudi does not signify pride and Ignorance, but the **Spirit of self-affirmation** of one's potentialities and proper utilization. Iqbal focused on the creator of this universe that could not help expressing his khudi and created this world in order to be known. In Hadis Qudsi, Allah, the creator of God says that, "I was a hidden treasure. I wished that I may be recognized, therefore, I created the whole creature"

Stages of khudi:

According to Iqbal, khudi has three stages in the development.

khudi

1 Obedience

2 Self-Control

3 Divine Vicegerency

Obedience, is explained by Allama Iqbal in his famous lecture, "The Human Ego" that there is in the history of modern thought. one positive view of immortality

c) Iqbal's Concept of Ideal Society

Ideal human beings create the ideal society. Islam brought together **God and the World** and this was a preparation for the realization of a ideal state. In his seventeenth lecture titled as, **"Is religion Possible,"**

he says that, Both nationalism and socialism, at least in the present state of human adjustment, must draw upon the psychological forces of hate, suspicion, and resentment which leads to impoverish the soul of man and close up his hidden source of spiritual energy. The ideal man who would ultimately create an ideal society on earth is still to come. In his lecture he says that, "For the present, he is sure ideal, but the evolution of humanity is tending towards the production of an ideal race of more or less unique individuals who will become his fitting parents." The ideal society, comprising ideal human beings is yet to be created through whole human efforts. These efforts, according to Iqbal are to be based on the knowledge of self, knowledge of

God, the perfect Code of Guidance, teachings of prophet Muhammad (SAW) and the center of Unity

d) Iqbal's Concept of Secularism

Iqbal explains that In Islam, the spiritual and the temporal are not two distinct domains, "In Islam, it is the same reality which appears as the church looked at from one point of view and state from another

Iqbal disagrees with the view of secularism that maintains absolute distinction

between the temporal and spiritual. Iqbal's construction of secularism means

shifting the authority from church to state and from Ulama to the people.

Iqbal say that, "If politics are divorced from religion, it changes into tyranny". Iqbal regarded religion

as the complete code of life. Its separation from politics reduces it to mere code of beliefs with little or no influence which leads to unbridled materialism, "The relationship between politics and ethics corresponds to that of body and spirit"

e) Iqbal belief on Islamic Democracy

According to Iqbal, Individual life and destiny are determined by the form of government. Iqbal was a greater promoter of democratic government which is based on Islamic Ideology. He believe that message of Allah is eternal and Universal. In his view ideology of Tawhid is the basic principle of an Islamic state in which there is no discrimination on the basis of race, color, language, education and

geographical gains. Iqbal was of the view that there was no doubt that people have the right to elect their representative, this framework is revealed by God known as Shariah Law.

Iqbal was in favour of democracy based upon Islamic economic system and society. Iqbal calls such democracy a "Spiritual Democracy".

Iqbal Singh Seva, in this book, 'The political philosophy of Muhammad Iqbal: Islam and Nationalism in Late colonial India' say that Allama Iqbal focused on role of Islam in shaping modern governance

f) Iqbal's glance on Western Democracy

Iqbal believed that the socio-political system must have moral

and ethical foundation. An ideology that does not exist on morality cannot refine human thoughts and lives. "S.M Ikram" in his book, "**Allama Iqbal: His political Ideas**", says that Allama Iqbal is against ~~poli~~ western democracy. It perpetuated moral and political chaos in Europe. Separation of politics from religion results in Absolutism. It contains seeds of its own destruction. "**Democracy is a system in which heads are counted but not weighted**"

g) Iqbal views on ILTIHAD

Iqbal regarded collective Ijtihad and Ijma as the most important legal notion in Islam. Emphasizing on this, Iqbal says that, "**The transfer of power of Ijtihad**

from Individual representatives of schools to a Muslim legislative assembly, in view of the growth of opposite sects, is only possible from Ijma take in modern times will secure contributors to the legal discussion from laymen who happen to possess a keen insight into affairs.

h) Iqbal on Communism

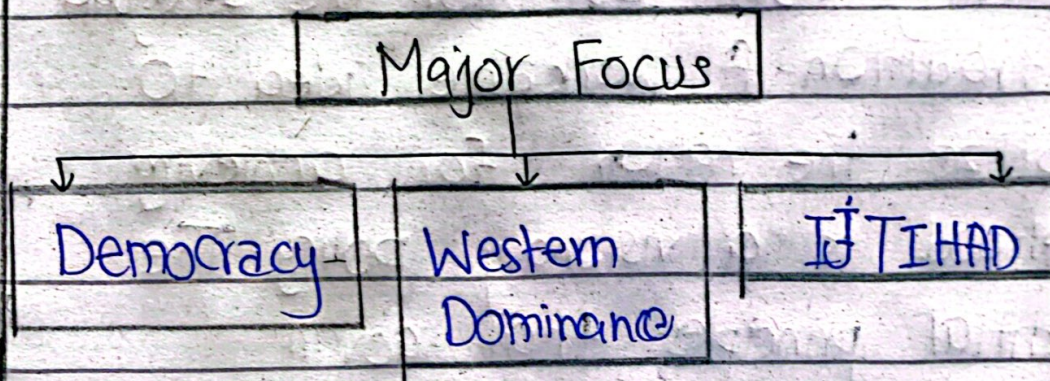
Iqbal supported the cause of Labour Movement and agreed with the communist stance on capitalist exploitation. He disagreed with Marx over the **theory of Dialectical Materialism.**

His opposition to Communism was based on its exclusive emphasis on materialism. He says that, "Islam did not sacrifice human life at the altar of materialism. Economics occupied

an important but secondary position"

4) Major Focus of Iqbal's Work

Iqbal's works has a major focus on following three things



Democracy: Iqbal redefined the term in its true essence. He rejected the majoritarian form of democracy

Western Dominance: Iqbal criticized the divine and rule policy of British

On IJTihad: Strongly emphasized the need to open the gates of Ijtihad and bring Islamic philosophy in line.

5) Conclusion

If Iqbal veered into modernism and departed from the Islamic tradition, it was not for the sake of modernity itself but for the safeguard of tradition. A workable idea to mobilize the nation for achieving statehood is a visionary policy. The essential principles that govern his ethos all come from sources that seminal sources of Islamic traditions.