

A Study of the Social Philosophy of Muhammad Iqbal-On *Quranic* View

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Abstract: *People get together to form a society. However, it involves more than just bringing people together. It looks like a piece of nature. In an organic body, the part and the whole cannot coexist on their own. The individual and society cannot exist independently of one another. Individuals and society interact and have an impact on one another. A society can only be powerful if its individuals are also powerful, and if the society becomes weaker, so do the individuals within it. One must acquire a feeling of societal consciousness in addition to their own individual ego. Human beings are social beings. A positive link between the individual and society must be established for both to prosper.*

Keywords: Society, Ummah, Islam, political, social, religion etc.

1. Introduction

A representative of the early 20th century was Allama Muhammad Iqbal (1877–1938). He understood the Holy Quran and the Sunnah of Prophet Muhammad as well as many Western ideas. Due to his familiarity with Islam and his Western philosophical studies, he had good access to both the Islamic and Western modernist traditions. Consequently, his knowledge of Islam is more thorough than that of traditional theologians and Muslims who have received a Western education. Iqbal's later poetry, particularly his poetical Persian works, and the lectures he gave on "The Reconstruction of Religious Thought in Islam" attest to his intentions and methods. In light of this, this essay examines Allama Muhammad Iqbal's social philosophy with a special emphasis on the Ummah and Islamic society.

Area of the Study

In this research study, we discuss how Muhammad Iqbal is interpreted socially and theologically in contemporary culture. Iqbal's influence on modern religion and philosophy will also be examined in this study.

2. Objectives

The key goals of this research article are as follows:

- 1) To comprehend the significance and value of Muhammad Iqbal's social perspective on contemporary society.
- 2) To comprehend Muhammad Iqbal's religious practices.
- 3) To comprehend the principles and applicability of Iqbal's religious thought in the modern world.

3. Methodology

The method of the present research paper is essentially qualitative in nature. To reach the precise termination followed by the objectives determined for this paper, both descriptive and analytical methods have implemented.

Secondary sources like books, journal, articles, E-resources are used to get necessary and helpful information.

4. Review of Literature

Lot of works is available on the life and philosophy of Muhammad Iqbal. Iqbal himself wrote valuable books based on his experience regarding religion, society, Muslim community as well as on politics. Some of the important books written by Iqbal and other thinkers are-Secrets of the Self (Asrar-I Khudi) (1920), Muhammad Iqbal: Essays on the Reconstruction of Modern Muslim Thought (2015). The Reconstruction of Religious Thought in Islam (1930), Contemporary Indian Philosophy (1999) etc.

Iqbal's Views on the Quranic Concept and Society:

Islam is described as a community in the Qur'an by the terms "ummah" and the word "Ummah," which is sometimes translated as "Muslim community," alludes to a fundamental Islamic concept. The word "Ummah," which appears sixty-four times in the Quran, is most frequently used to refer to a group of people to whom God sent a prophet or a group of people who are the object of a divine plan of salvation. According to this research, there is just one Ummah, and that Ummah has only one religious perspective. (Ahmad S. Dallal, 1994, p.267) Similarly to how a community is typically defined as a group of individuals arranged together in place and time, the Islamic community is one whose members have Islamic beliefs and duties in common. The next verse of the Quran, which reads, "Let there be of you an ummah which calls for the good, enjoins the good workers, and forbids the works of evil," reflects the inclusive and cosmopolitan aspect of the Islamic society. Those are, in fact, felicitous. People get together to form a society. But it is more than just a group of individuals. It looks like a piece of nature. In an organic body, the part and the whole cannot coexist on their own. Developing your personality does not require cutting links to your social life. Instead, it is a person's duty to enrich society by the wealth of his or her ideas and acts, for without this, the person's life is meaningless and futile. If the community gains from a

sacrifice, Iqbal thought, the person shouldn't even decline to go. A Muslim is not a true Muslim if the Islamic Society is absent. Islam does not make a distinction between the social and spiritual orders. (S. E. Ashraf, 1978, p.146) Iqbal claims that "Islam is non-territorial in character and seeks to provide a model for the ultimate synthesis of humanity."⁶ This community is notable for its goodness and happiness, and its history is rich with antiquated traditions. Iqbal based his theory of the Islamic community on this Qur'anic version, and he develops it rationally and systematically, exposing its dynamics to the psychological and moral spheres of life for the completion of God's plan. Iqbal maintains that the Ummah (Muslim community) is global and that the notion of the Ummah is composed of both its body and its spirit. The Prophethood, or Risalat, develops a sense of solidarity among Muslims in a manner similar to this. This is so that Muslims can understand the meaning of life and the word of God, which the Prophet conveyed to them. According to Iqbal, The Ummah's unity and reliance on the Prophet's authority and capacity to bring millions of Believers under one system of belief are essential to the Ummah's unity. For the whole Muslim world, he stands as an example. (Iqbal, 1971 p.92–93) Tawhid and Risalat are the reasons why the Ummah is not limited by physical borders. Syria, India, or Rome do not claim citizenship over a Muslim. The Ummah wants spiritual rather than ethnic or geographic unification because the Ummah believes that Islam is his destiny. This illustrates that under Iqbal's conception of the Ummah, believers from all over the world are united in a fellowship that is not limited by differences in caste, colour, race, nation, or location. Iqbal contends that the community is something whose acts are motivated by power and a sense of triumph over lost division. (S. A. V. Moeni 1963, p.118) His understanding of the ego has a significant impact on how Iqbal views the Ummah. Iqbal defines ego as a person's awareness of their own place and potential. He claims that a nation has an ego as well, and it has all the traits of an individual ego. The community's collective ego is characterised by vigour, force, power, resolve, will to rise and advance, and fighting courage. *Shikwa* (Complaint), a famous poem by Iqbal, presents a striking image of the Muslim society. He asserts in this poem that the Muslim Ummah at this time, when it was endowed with a sense of purpose and a spirit of victory, Even though they were few in number, the Muslims battled valiantly and zealously to advance the gospel. They wouldn't think twice about giving their lives if the cause was right and the mission didn't have any other goals. (Iqbal, 1971, p.165) In both his literary and lyrical works, Iqbal successfully spread the beliefs and ideals of the Muslim Ummah. Iqbal held the concepts of Tawhid (the unity of God), Risalah (prophecy), and Akhuwah (brIn both his literary and lyrical works, Iqbal successfully spread the beliefs and ideals of the Muslim Ummah. The three pillars of the Muslim Ummah, in Iqbal's opinion, are Tawhid (the belief in the unity of God), Risalah (prophecy), and Akhuwah (brotherhood). Iqbal makes reference to adhering to the idea of Tawhid, which is the conviction in one God (Allah), one set of guidelines, one piece of knowledge, and the pursuit of this single Divine purpose. Tawhid, This fundamental notion, in Iqbal's opinion, brings Muslims together into a single community where they can fully and rightly demonstrate their life of piety. Firm faith in Tawhid changes the uniformity of the

community's members' thinking and actions. The Qur'an makes reference to this idea of a united community in the passage that follows: "Truly, this is your Ummah is one religion, and I am your Lord, therefore worship Me. Iqbal asserts that Tawhid is the central idea and tenet of Islam as a whole. The Muslim faith's second guiding principle Iqbal considers Umma to be a prophet, or Risalah. Concerning Risalah, Iqbal was unwavering. Iqbal thought it was important to show the validity and effectiveness of prophethood as well as its finality in the raising of Prophet Muhammad. Iqbal viewed the Prophet Muhammad's Tawhid as the enduring cornerstone of the Islamic society and rejected the nation-based, racial-based, and linguistically-based materialistic principles of the secular world. According to Iqbal, the Muslim Ummah's foundation is its commitment to the Prophet Muhammad, and this is what distinguishes the Muslim community from other communities in general. Localities on a global scale. Language, nationalism, or common economic interests are not the core components of our nationality. Due to our similar worldviews and adherence to the same historical tradition, we are all part of the civilization founded by the Prophet of Islam. Islam hates any physical restraints and built its entire national identity on an ideal that is fully ethereal and objectified in a huge number of physical beings. It is not dependent on the morals and sincerity of a particular set of people because its core principles are nontemporal and nonspatial. (Latif Ahmad Sherwnai, 2008, p.121) The Muslim Ummah's second essential and important principle is akhuwah (Brotherhood). Islam is the most significant component here due to its teachings and the notion that humanity is interconnected. In order to develop worldwide equality, peace, and harmony, Akhuwah (Brotherhood) is taught. The goal is to realise God's desire in all areas of life harmoniously and teaches love and brotherhood among believers. Akhuwah does not advocate for a sense of Muslim supremacy or for financial wealth. In terms of moral obligations and religious beliefs, the entire Muslim world is interconnected. In both his poetry and prose, Iqbal constantly elaborates on the idea of Akhuwah. This is alluded to in the following sentence of Iqbal: "Worldwide brotherhood and wealth of love; this is the destiny of nature; this is the secret of Islam; Break the idols of colour and blood, departIn Islam as a Moral and Political Ideal, he claims that Islam is a unity in which there is no distinction, and that this unity is attained by instilling in people a belief in two straightforward ideas: the oneness of God and the Prophet's mission. These ideas, while undoubtedly having a supernatural quality due to their foundation in the common religious experience of humanity, are also incredibly true to the average person's nature. Due to their belief in the equality of all believers, the early Muslims rose to become the most influential political force in the world. Islam was a force that moved people, gave them a sense of their own inner fortitude, and uplifted the socially outcast. Last but not least, it may be argued that the kind of society that Islam promotes and that Iqbal tries to sketch forth in his writings is quite different in terms of principles from every other culture in the world. The objective of Islamic civilization is something greater and nobler in nature, something to which all these purposes may be subjected. This goal is not the advancement of knowledge, the upkeep of peace, or the analysis of ways to obtain wealth, power, or celebrity. True

religion is being spread throughout the world. Each of its members is united by this ideal. This ideal, which is the most universal, encompasses all other ideals.

5. Conclusion

Without religion, Iqbal was convinced, society cannot operate effectively. He concentrated his energies on preserving Islamic society and reviving Islam because of this. He asserted that Islam had contributed most significantly to global philosophy. Indelible components of the intellectual underpinnings of Islamic civilization include the idea of the oneness of God, the finality of the Prophethood, shari'ah, the Islamic legal code, and the Akhuwah (Brotherhood). Iqbal contends that a society's capacity to uphold the core values by which it is governed is closely related to its potential to preserve stability. The three guiding principles of the Ummah (Muslim community) are Tawhid, Risalah, and Akhuwah, according to the analysis of Iqbal's concepts described above. He asserts that any deviation by a civilization from any

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