

وقائع المؤتمر العلمي الدولي الثاني للعلوم الانسانية والاجتماعية والصرفية
لكلية التربية للبنات - جامعة القادسية
وبالتعاون مع كلية التربية الاساسية - الجامعة المستنصرية
وتحت شعار (اهتمام الامم بعلمائها ومفكرها دليل رقيها وازدهارها الحضاري)
للفترة 30 - 31 آب 2021

The Philosophy of Allama Mohammad Iqbal about Religion of the East and Science of the West

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Abstract

Allama Mohammed Iqbal is the most celebrated poet, thinker, and philosopher during the first half of the 20th century. He was from British India now Pakistan, who has wrote very powerful poems and essays about religion and morality of Islam. His poems are revolutionary in spirit and they can be read as a compliant about the lethargy of the Muslims and the decadence of their civilization. This paper sheds the light on the two major issues of life, religion and science. The poet deals with the reality of religion in his own philosophy, moreover the researcher tries to show the poet's attitude towards the science of the west in relation to religion and the construction of the ideal self.

Keywords: Iqbal, Religion, Muslim, science and Philosophy

Introduction

Mohammad Iqbal: Dr. Mohammad Iqbal famous as Allama Mohammad Iqbal, Sir Mohammad Iqbal or Iqbal Lahori. The philosopher, poet and thinker of the of Modern Pakistan. Iqbal is much appreciated in India, Iran and Afghanistan. He is among the best modern philosopher and poets of the East, his contribution to the world of literature is highly beneficial for discussing many elevated issues that are related to the universe, God,

knowledge and spirit. His approach is integrated to argue and question certain religious practices. Hence, the significance of the present study is to discuss his views about religion and science in a two opposing sides of the world that are the East and the west. He was born in Sialkot in 1873 in the Indian subcontinent. Iqbal is the son of religious well nurtured family. Though his father Mohammad Nuruddin was a tailor without education, he send his son Iqbal to basic education of Quran, Iqbal also studied Arabic language at very young age. "Iqbal got his early education in the private Madrasa of Maulavi Syed Mir Hasan."(Hasan, 1997,p.2) Mohammad Iqbal has earned his degree in Arts from Lahore Government college.

After being influenced by his teacher of philosophy Sir Thomas Arnold, Iqbal has travelled westward to satisfy his need for knowledge about the world and the universe. As a result of such motivation by his master he conferred a bachelor from Trinity College in Cambridge. Thomas Arnold advised him to follow his aspirations about knowledge and education in Cambridge university in England, hence, Iqbal was the first person from India to be given a place to study at the famous university.(Abdulrazak,2017.P.2) Later he moved to Germany and got his doctorate from Munich University in philosophy. During his mature days, he developed an interest in great thinkers like Nietzsche, Heine, Kafka and Faust.

The versatile writer Iqbal has developed an insightful in the poetry, philosophy, and Persian and Arabic languages. His love to Persian language is apparent as he has wrote several poems in that language, that he considered as the best medium of writing poetry. After his educational endeavor development in Europe, Iqbal has developed aesthetic skills in writing poetry

and most of his poems are versed in a wise and knowledgeable approach that displays the skills required for writing. His style and content are in disputable. "Dagh as a renowned poet, after going through many of Iqbal's beautiful lines of poetry, acknowledged Iqbal's extraordinary talent and commented that his poems were of good standard and the need to correct them was unnecessary(Ashraf 1985;Mathew, 1993).

Review of literature

Mohammad Iqbal is one of the unique Muslim poets who was aware of the modern western philosophy ,as well as the classical and the ancient Islamic heritage, particularly that of religion and philosophy. Iqbal was under the influence of Maulana Jalaluddin Rumi. There was considerable number of Eastern philosophers and writers , who in one way or another resembled in their style Iqbal's view about the universe and man. For instance Maulana Jalaluddin Rumi (767-820) Alhalaj (858-922), Ibn Arabi(1165-1240). These writers have the represented the mystic side of Muslim civilization. Maulana Jalaluddin Rumi has also treated the themes of man, God, and existence, in a way that is similar to Iqbal, as the latter has immersed himself in the philosophy of Rumi, while going through Rumi's masterpiece *Mathnawi* is a volume of poetry. Iqbal considered Rumi as his spiritual master, and model, though Rumi has lived seven hundred years before Iqbal. His attachment to his master is not physical or mundane rather is a spiritual. As part of the history of the old Muslim traditions, Rumi has directed his poetry towards presenting apologues and fables. He also quoted from Quran. Moreover, his interest in the Persian philosophy was manifested in his admiration to Persian poets, Sanai and Attar. Such tendency in Rumi's art is repeated in Allama

Mohammad Iqbal as both poets tried to show their poetic skills in the flourishing classic Persian literature. The philosophical views of Rumi from the East has long time preceded the attempts of the Western scholars like Kant's practical reason, Schleiermacher's religious point of view, Schopenhauer's need for existence or Nietzsche's will to power. The works of these thinkers and philosophers have all been examined by Allama Mohammad Iqbal to reconstruct a new thought not only for the Muslim society but to the humanity as a whole. The race between the West and the East about the matters of philosophy is a fertile ground for discussion and research. The German poet and Philosopher Goethe wrote ' West-Oestliche Divan ' (1816) The West Admiration on the East in which there is an attempt to fairly criticize the Western dominance over the East, in addition there was also a sigh to the Orient to take an initiative to show the real sense of spirituality; the genuine meaning of live (Ali, 1988 p.82). In fact Goethe has come to prominence a hundred years before Iqbal, however, his call for the East to be source of inspiration to the West was at least answered by Iqbal.

In addition to Goethe Nietzsche (1844-1900) the German Philosopher who claimed " God is dead" in his philosophy Nietzsche has criticizes the Western ways of living. Nietzsche has observed the degradation of humanity, and pointed out the decadence of it, he also referred to the hidden powers that led to such regression, moreover he prepared a plan for an adequate life. In pour present study, the researcher notices one common philosophical aspect between Iqbal and Nietzsche which is they both worked hard on providing the conception of "Ideal self" as a means to safe mankind in his concept of 'Ubrmench'. Through history many books, articles and essays have been

written about the contribution of Allama Mohammad Iqbal, among these scholarly works is a book titled "Iqbal's Educational Philosophy" by K.G.Saiyidain which was first published in 1938, it is an analysis and study of Iqbal's thoughts and it can be seen as a contribution to the field of education in the shape of basic values and principles of Islamic education. According to Saiyidain,

There are two reasons : 1) education is seen as an overall cultural power that affects the lives of the individuals and groups of people. 2) every philosophy about life, as long as it highlights the problem of life and ultimate goal of man, implies and underlines a philosophy of education(Saiyidain,1981,p.20).

Another study about Iqbal's educational philosophy was conducted by Bahroni Imam and was published in 2015 under the title " Personality Education according to Allama Mohammad Iqbal" in this paper the researcher discusses the ideal educational "personality" that requires individualism, intuition, creativity and dynamism of personality.

All the elements are put on the table of options by Iqbal to have a standard education that through which the Muslim community can develop a profound personality that would revive the declined civilization of the Arabs.

The present paper is an attempt at discussing the ideals and thoughts of the poet to help finding an integrated world that is educated, liberated and spiritually committed. The researcher sees an urge to discuss the attitude of Allama Mohammad Iqbal towards the deviations from the real Islamic principles and values, and the need also to reconcile with life and gain the

best knowledge, science and renovation of the demised glory of the Muslim civilization.

Religion

Allama Mohammad Iqbal's religious orientation is derived from Sufiism, a doctrine of Islam that is built on the love of God, Sufis are to divorce the earthly world for the sake of God. Iqbal's father was Sufi; however, that doesn't mean the poet is to follow the exact religious behavior of his family or people. Iqbal has his own understanding of religion that is far from the abandonment of the progressive nature of man Sufis exaggerate the worship and they neglect their daily duties and family affairs to gain a higher status that is concerning the sacrifice of life for the after death life. Iqbal doesn't support such practices and deems them as deviation from man's progressive nature. Iqbal's perspective is built on rationality and polishing of individuality. His thoughts pertain to the Existentialism. In the words of Tajuddin "Iqbal is known as existentialist because his thoughts are characterized as existentialism" (2014,420) Iqbal's treatment of religion is not a collective, rather he handled religion as an individualistic matter. His *Issrar i Khudi*:(1915) (The Secrets of Self) is an evidence that his perspective is more-self individualistic or personal oriented. As mentioned earlier that Iqbal has been under the influence of the Western modern ways of thought, scholars, and philosophers of modernism. Hence, his theoretical views meet the hypotheses and theories of Henry Bergson's 'Intuition Theory' and "Theory of process" by Alfred North Whitehead.

For Iqbal it is suitable for philosophy of process to go with Islam as a real dynamic philosophy. In his book " Reconstruction of Islamic Thought"(1930)

a series of reflective lectures on the unending conflict between religion and science and philosophy. It served to prepare a spirit that assembles human knowledge with human spirit. Iqbal uses the Quran to interpret the dynamics of the world, and the behavior of human as an element of nature that displays the dynamic features.(Iqbal, 1996,p.38) Iqbal come in terms with the definition of religion that was given by Alfred Whitehead as a broad scheme of truth that has an influence of the transformation of personality, if it is entirely understood and holded(I bid 18),besides the theory of process stimulates the religious freedom that Iqbal calls for. In addition to Whitehead, Iqbal has shown affection to Bergson's model of intuition through his idea of the 'self-freedom' as the fundamental factor of religion and politics.

In general perspective Islam as a religion has many restrictions of dogmatic rules that determine the individuality, for instance, the hard work for the life after death, and relinquishing the earthly gains as part of the religious duties of the Muslim. Iqbal considers these restrictions and duties as hindrances for the Muslim to discover his own 'self', hence, he calls for the reconstruction of the Muslim thought. His endeavor is to free the self and make it free to explore the knowledge and sciences of the universe. To have an integrated and a whole new self that juxtaposes the religious spirit with the scientific advances. Iqbal believes that one should make use of the faith and formulate it into a rational thinking is a view that was made under the impact of his analysis of the works of the Western Philosophers like Hegel, Nietzsche and Descartes. However, Iqbal is still committed to the Quran and Sunna, he considers Islam as a significant aspect in the society. Iqbal portraits religion as the only force that has the ability to defeat all man's problem. This is why

religion is usually elevated higher in position as compared to politics. Iqbal regards religion as a means that lead to a perfect personality, it also posits morality that is not touched but felt, religion starts with the individual and ends up in society. Iqbal's poetry is difficult to grasp for readers who are not acquainted with history of Islam as a cultural context. Iqbal' awareness of the European disillusionment had aroused the necessity in him to seek inspiration merely from his religious cultural background. Throughout his intensive study of the Islamic history he come to an outcome that among the reasons of killing the will to act in Muslims and led to the regression and decadence of the Islamic civilization. Pantheism has grown in the Muslim societies with the dawn of modernism in form of submission, humiliation, and obedience, such practices have flourished during the reign of the autocratic Sultanate and sterile Mullaism. (Javid Iqbal, *The Religious Philosophy of Mohammad Iqbal*. Hence, such glorification of persons, or practices are totally contradicting the Quranic established God. In his poem Shikwa Iqbal shows the type of blind commitment to religion in the behavior of Muslims when the time for prayer comes:

In the press of mortal combat if the hour of worship came
Then the people of Hejaz to Mecca turning, bowed in prayer;
King Mahmud, Ayaz the slave—their rank in service was the
same,
Lord and servant—at devotion never difference was there.
Slave and master, rich and needy—all the old distinctions gone,
Unified in adoration of Thy Presence, they were one. (61-66)

The poet here seems to display the capacity of Muslims to stick to religion even amidst the dangers of war. Thus, the poet or philosopher Iqbal was not in terms with what he progress of Islam had turn into after the decline of the Islamic State. more particularly after the demise of the Abbasid Caliphate.

The past of the Muslim world is prosperous and flourishing, however this didn't last forever as he sees the plight of the Muslims countries after the degradation of the Islamic Civilization. *Shikwa* (Compliant)(1909) the poem that Iqbal wrote mourns the death of the Muslim glory; the poet complain against the God in such a controversial poem. The poem has met a fierce opposition from certain Muslim groups which compelled Iqbal to answer the *Shikwa* in his *Jawab i Shikwa* in the same year.

Iqbal's Views about Science of the West

Due to the sober study of the culture and history of Islam, Iqbal attained the idea that the technological and scientific advancements that Europe had made was in fact initiated by what had been handed over by Islamic civilization to Europe by the channels of Spain and Italy prior to the era of Renaissance. Iqbal's tendency towards sciences portrays his attitude that is quite much favorable to this part of life. According to him; science is not opposing to religion in Islam. Moreover, he believed that scientific findings and facts can support religion and strengthening the faith of the individual. Iqbal argue about such point in *The Reconstruction* (1996) when he said:

“In our observation of nature, we are virtually seeking a kind of intimacy with the Absolute Ego; and this is only another form of worship” (45).

“The scientific observer of nature is a kind of mystic seeker in the act of prayer” (73).

Iqbal In his poems, asked the Muslim people to make use of science for the improving the quality of their lives by employing science to extract the natural resources that God has given them in shape of material word. In his

views, people should utilize science and technology to discover the hidden forces of earth in a way that contribute to the spiritual evolution:

Science is an instrument for the preservation of Life.

Science is a means of invigorating the Self.

Science and art are servants of Life (Iqbal, 1983:26).

Iqbal was actually attracted to the more modern and less rational science through which the duty of science is complicated process of discovering things about the universe., which is strongly affected by context and social position. Iqbal 's conception of science is built on the understanding the relationship between Islam and science. " Iqbal as a poet-philosopher and humanist , he was interested in a wide spectrum of issues that were very important for the survival of human race as a whole(Mohd Abbas, 2011,p.380/381). Iqbal was keen on reading the latest papers and scientific essays, especially the theory of relativity, which was proponed by Albert Einstein. In his book *Reconstruction of Muslim Thought*" Iqbal praised Einstein as follows" his discoveries have laid the foundations of a far-reaching revolution in the entire domain of human thought"(Lecture II).

In his collective spirit Iqbal has kept an eye open on the innovations, sciences and philosophies of the west to create a model of thinking that assimilate all the scientific approaches into a religio-cultural background. In the words of Munnawar: " A student of science he perhaps never was, yet he kept a keen eye on the latest scientific discoveries and theories"(1985,18) Iqbal has shown an interest in reading the ideas of Western scientists and philosophers like Immanuel Kant (1724-1804), MC Taggart (1866-1925), William James (1842-1910) and Goethe (1749-1832)

In fact Iqbal was exposed to many European and Arabian scholars, however the most influential thinkers that shaped his thought beside Rumi are Nietzsche(1844-1900) and Bergson (1859-1941) Iqbal realizes the cycle of history between the East and the west, in his words he justifies his desire for orienting the Muslim people towards the science in the west as follows:

There was a time when European thought received an inspiration from the world of Islam. The most remarkable phenomenon of modern history, however, is the enormous rapidity with which the world of Islam is spiritually moving towards the west.(Iqbal,1996:6). From the above mentioned, one can conclude that Iqbal is merely interested in the scientific glory of Europe and not their lifestyle that was far from religious acquaintances; in one poem Iqbal warned the Muslims not to be deceived by the western civilization:

The East in imitating the west is deprived of its true self
It should attempt, instead, a critical appraisal!
The power of the West springs not from her music
No from the dance of her unveiled daughters!
Her strength comes not from irreligion
Nor her progress from the adoption of Latin script
The power of the West lies in her arts and sciences.

(Iqbal in Saiyda,1977:20)

Iqbal defended the intuitive knowledge as he was admired by the theory and its theorist Bergson, unlike Kant who negates the possibility of intuitive experience, and eventually metaphysics and religion also become impossible; meanwhile Iqbal in his lectures on The Reconstruction of Islamic thought is so keen on defending the intuition as conscious element, and possible experience that with its help religion and metaphysics are possible. Iqbal argues the impossibility of systemizing time and space, the idea that is

proposed by Kant, he further supposes that the variety of kinds of space and time could be systemized the more experience of knowledge we get.

Iqbal believes that there are levels of experience which refer not to the forms of experience in their ordinary connotation, but to the interpretation of the super-spatial 'here' and the super-eternal 'now' in the ultimate reality.

(Iqbal p.137)

Iqbal has described the process as the output of the consciousness that produces life and knowledge, the knowledge that is gained through intuition. The characteristics of intuitive experience are provoked in form of intuitive apprehension. These experience are beyond doubt they are always true and indubitable. This experience never false and they are immediate.

Iqbal supports the ration and reason that was the main trait of the 19th century, however, his perspective is that, the center of effort in this regard is the "ego" he believes as Bergson, Whitehead and Bradley that through intuition the ultimate is understood such knowledge is fact that is intellectual and manageable of the inner feeling. Whitehead considered it a rigorous way" transmutation" Bradley interprets it as transformation from relational to the super-relational level of experience (Iqbal's Pantheism,P71)

Iqbal Also have shown an exquisite interest in the works of Albert Einstein, particularly his theory of relativity, the theory was most celebrated and popular during the first half of the twentieth century. In his book payam I mushriq (A Message of the East) (1923). In the preface to the mentioned book Iqbal mentioned the two major scientist of the West Einstein and Bergson as follows: Europe's great war was a catastrophe which destroyed the old world order in almost every respect; and now out of the ashes of

civilization and culture nature is building up in the depths of life a new Adam and new world for him to live in, of which we get a faint sketch in the writing of Einstein and Bergson

Iqbal ,though at certain point didn't agree with Ernestine's view about (time) when he eradicated the relationship between time and relativity, yet he considered the discoveries by Einstein as the foundation for afar reaching revolution in the entire domain of human thoughts.

Conclusion

The poet, philosopher and thinker of the East Allama Mohammad Iqbal has contributed to enrich the Urdu Literature as well as the Persian literature, since he has written several Parisian language poetry. His themes are universal, direct, bold, and challenging for the readers. His poetry is rich in subject matter and style. The poet have made use of fertile heritage of the orient in matter of literature and religious, the Quran is an indispensable source for is reasons and justification, and the poetry of Maulana Jalauddin Rumi provided his with the spiritual and mystic assets. They uniqueness of his 'self' principle distinguishes him from other poets, Iqbal has call for the perfect self that integrates the religious elements with the advances in sciences in the west. In the other hand Iqbal has been to Europe and thus he was affected by the sciences advances that have been made by scholars like Albert Einstein and Emmanuel Kant, Hegel and Goethe. He has read many books of sciences and discoveries of the West. His own views about knowledge, intuition, reason, ration, and experiences are sometimes meeting the output of the Western scientists and at other times come into cross with them. The apparent difference between the West and the East for Iqbal is the

religious commitment that the Western society lacks, and the technological and scientific regression that the East dwells in.

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للفترة 30 - 31 آب 2021

(فلسفة العلامة محمد اقبال حول الدين في الشرق والعلم في الغرب)

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مستخلص البحث:

الشاعر والمفكر والفيلسوف العلامة محمد اقبال واحد من اشهر الشعراء خلال حقبة النصف الاول من القرن العشرين, و هو من الهند المستعمرة من قبل بريطانيا مسبقا و حاليا الباكستان. كتب العديد من القصائد العتيقة والمقالات حول الدين والاخلاقيات في الاسلام. قصائده ثورية الروحية وبعض منها بالإمكان تناوله كثناء لتقهقر الحضارة الاسلامية. هذه الورقة البحثية تلقي بالضوء على مسألتين مهمتين في الحياة و هما الدين والعلم, الشاعر يتعامل من الحقيقة من الدين و بفلسفته الخاصة و كذلك الباحث يقوم بتوضيح اراء الشاعر بالعلوم الغربية و علاقتها بالدين و بناء الشخصية المثالية للفرد الكلمات المفتاحية: اقبال, الدين, المسلم, العلم, الفلسفة