

Allama Iqbal's Stance on Contemporary Socialism *Sikap Allama Iqbal tentang Sosialisme Kontemporer*

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Article Info

Submitted:

01/08/2023

Accepted:

10/08/2023

Approved:

19/08/2023

Published:

22/08/2023.

ABSTRAK

Kajian ini mengkorelasikan pemikiran dan pendirian yang digunakan dalam puisi Urdu dan Persia karya Dr. Allama Muhammad Iqbal, filsuf dan penyair Timur, dengan sosialisme modern. Sebanyak 53 makalah memenuhi persyaratan untuk memenuhi syarat penelitian sesuai pedoman PRISMA; namun, 29 publikasi didiskualifikasi, menyisakan 24 publikasi untuk dimasukkan dalam penyelidikan. Oleh karena itu, ia mengukuhkan pemikirannya tentang filsafat kedirian untuk menghidupkan kembali otoritas yang telah mati dan melemahkan kesadaran diri kaum oriental. Di sisi lain, Iqbal sama sekali tidak merendahkan masyarakat. Namun, ia menerimanya sebagai fakta yang tidak dapat disangkal dan bermaksud untuk membuat hubungan yang signifikan antara individu dan masyarakat, meskipun ia lebih memilih negara individualitas daripada masyarakat. Pada kenyataannya, tugas dan aturan individu ditentukan oleh masyarakat. Rasa hormat dan penghargaan individu bergantung pada kepatuhan dan penerapan tugas dan aturan ini. Mewujudkan manusia ideal dalam sudut pandang Iqbal adalah melalui tiga langkah: kepatuhan terhadap Hukum Ilahi, pengendalian diri sepenuhnya, dan sifat wakil Ilahi. Para cendekiawan Muslim telah meninggalkan ijtihad yang mengikat umat Islam. Iqbal mendesak umat Islam untuk memulihkan kekuatan mendasar yang meninggalkan pemikiran sosial umat Islam. Ideologi Iqbal berorientasi pada tindakan dan dilatarbelakangi oleh konsep Alquran dalam deklarasinya.

Kata Kunci: Allama Iqbal, Iqbal dan Sosialisme, Iqbal dan Sosiologi.

ABSTRACT

This study correlates the thoughts and stance used in his urdu and persian poetry by Dr. Allama Muhammad Iqbal, the philosopher and poet of East, to the modern socialism. A total of 53 papers fulfilled the requirements to be eligible for the study per the PRISMA guidelines; however, 29 were disqualified, leaving a final count of 24 publications to be included in the investigation. Therefore, he established his thoughts on self-hood philosophy to revive dead authority and weaken self-awareness of the oriental. On the other hand, Iqbal does not connive the society at all. However, he receives that as an undeniable fact and intends to make a significant connection between the individual and society, although he prefers the individuality states to society. In reality, individuals' duties and rules are determined by the community. Individuals' respect and esteem are contingent on their compliance with and adoption of these duties and rules. Implementing the ideal human in Iqbal's perspective is via three steps: compliance with Divine Law, complete self-control and Divine vice regency. Muslim scholars have abandoned ijtihad, which bound the Muslim Ummah. Iqbal urged Muslims to restore the underlying power that derailed Muslim social thought. Iqbal's ideology was action-oriented and motivated by the Quranic concept in the declaration.

Keywords: Allama Iqbal, Iqbal and Socialism, Iqbal and Sociology.

INTRODUCTION

Every social thinker who has ever lived has, at some point in his career, focused his work on either individualism, socialism, or some combination of the two to combine his

views (Framke, 2023; A. Khan et al., 2022). Iqbal looked to socialism as a possible source for a robust conceptual foundation to build his reinterpretation of Islam. In his work *Khizar-i-Rah*, Allama Iqbal also provided a lengthy and eloquent homage to socialism which is in

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accordance with the orientation of modern socialism. According to Iqbal, *Khudi* is the origin or starting point of all life. His concept of '*Khudi*' inspires a philosophy that upholds an individual's honour, equity concerning social privileges, and cohabitation (Carnevali & Pedersen Ystehede, 2023; Harris et al., 2023; Zhang, 2023).

The result might be referred to as the collective ego when the human ego is developed further and then transferred into social consciousness. Without society, an individual cannot develop harmoniously. Iqbal's social views were greatly inspired by the doctrine of three famous Muslim thinkers: Shah Waliullah, Sayyid Ahmad Khan, and Jamal al-Din Afghani. Iqbal was initially drawn to their ideology because it represented an attempt to reconstruct Islam in a manner that was distinctive to their culture and the era in which they lived. Therefore, it should be abundantly evident that an individual can only completely realise within the context of society. To be a rational and moral creature, an individual must simultaneously contribute to and confront the community in which they live.

Based upon previous studies, it becomes evident that Allama Iqbal was compelled to choose the eastern option and his individualism was overthrown due to colonialization. It resulted from the dispersion and disunity caused by numerous religions and sects in India. In order to invigorate dormant authority and strengthen the Eastern people's lack of self-awareness, he devised his self-hood philosophy (Alqama, 1994; Bozarinejad, Y., Azhdari, D., zarpeyma, 2022). Ito put in nut shell; Modern Socialism demands the true coexistence of self declaration from an Individual. This is integrated in the teachings of Dr. Allama Muhammad Iqbal. Thus aim of this review study is to review the thoughts and stance used in his urdu and persian poetry by Dr. Allama Muhammad Iqbal, the philosopher and poet of East, to the modern socialism.

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MATERIALS AND METHOD

In this review article the set criteria of systemic review is applied. Thus, after the main search terms were finalised, selection criteria for the systematic review were created. When the completed keywords were entered into search engines like Google Scholar and other databases, 12084 articles were found. The search for grey literature was conducted using Google Scholar, which yielded 2509 items. At the beginning stage of screening, 10034 out of 10087 were eliminated.

A total of 53 papers fulfilled the requirements to be eligible for the study per the PRISMA guidelines; however, 29 were disqualified, leaving a final count of 24 publications to be included in the investigation.

RESULTS AND DISCUSSION

Iqbal, on the other hand, does not deceive society in any way; rather, he accepts this as an indisputable reality and intends to establish a significant relationship between the individual and society, even though, in general, he appears to favour the states of individuality over those of society (Alqama, 1994; Bozarinejad, Y., Azhdari, D., zarpeyma, 2022). His vision of '*Khudi*' evokes a morality of human dignity, social equality, and coexistence. The mutual dependence of all living organisms demands proportional breathing and blooming room. It results in a globalized community of all organisms. (Ahmad B., Bashir MA., Muhammad, 2022) He believes he can exert authority on nature. Thus, he turns into the director of his fate.

اپنی دنیا آپ پیدا کر اگر زندونمیں ہے
سیر آدم ہے، ضمیر کن فکاں ہے زندگی

(Iqbal, 1998, p. 277/261)

In his work "*khizar-i-Rah*," which he penned after the Ottoman Empire's strength in Turkey had waned and on the eve of the Russian Revolution, Allama Iqbal gave a substantial and heartfelt tribute to socialism. In addition to this, he paid Marx a heartfelt tribute. Iqbal has also written an amazing

poem, Lenin Khuda Ke Huzur Mein. He stated that Islam not only had profound compassion for those who were destitute and oppressed, but it also vehemently denounced the concentration of riches in the hands of a few individuals. (Padia E., Abrianto D., 2022; Shah Jamal, Ali Haidar, 2022). The result might be referred to as the collective ego when the human ego is developed further and then transferred into social consciousness. (Chaudhri, 2005) Without the influence of society, personal development is impossible to achieve (Dar, 1971).

فرد قائم ربطِ ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں اور بیرونِ دنیا کچھ نہیں

(Iqbal, 1998, p. 217/201)

Iqbal (1982) Writes:

فرد می گیرد ز ملت احترام
ملت از افراد می یابد نظام

It is man's lot to tap into the fundamental ambitions of the universe surrounding him and to mould his destiny as well as the universe's destiny, now by adapting himself to its pressures and exerting all of his energy to shape its forces to his means and goals. (p. 10)

Muhammad Iqbal's social ideas have significantly impacted the development of social philosophy in Pakistan. As a result of his social philosophy reflecting the peculiarities and duality of the social framework and psychological makeup of the Muslim middle class in British India, he became a true leader among Muslim intelligentsia. Shah Wali Ullah, Syed Ahmad Khan, and Jamal al-Din Afghani significantly impacted Iqbal's development concerning societal perspectives. Iqbal was initially drawn to their philosophy as an endeavour to restore Islam in a manner unique to their community and era. (Gordon-Polonscaya LR., 1969)

فرد تا اندر جماعت گم شود
قطرہ وسعت طلب قلزم شود
(Iqbal, 1973. P. 86)

In actuality, society assigns individuals their duties and regulations. To maintain respect and dignity, obedience to and acceptance of these responsibilities and regulations are required. Iqbal possesses profound insight and has expressed it in a highly persuasive manner. He is renowned as a poet with a standpoint of philosophy. The

environment he was reared in shaped him into who he is today. He views the individual within the context of their social membership (Begum S., 2020).

Iqbal's Revision of spiritual reflection in Islam is Highly Valuable in the Contemporary World. The Reconstruction of spiritual reflection in Islam by Iqbal owe great value in the Modern World due to the Predilection for Scientific Reasoning and Living Standards and the Increasing Tendency Toward Materialism. A study of this nature requires an exhaustive investigation of both the Quran and contemporary thought (Alessandria, 1960; Dr. Abdul Aleem Hilal, 1998).

Iqbal asserts 500 years of Islamic religious stagnation. Islam shaped European philosophy. Modern history's greatest shocking occurrence is Islam's swift spiritual march westward. Europe's intellectual culture preserves Islam's greatest eras, making this movement acceptable. Our biggest concern is that European culture's shiny surface may obscure its depths. Europeans have pondered Islam's basic themes for centuries. New viewpoints and issues reframed. Humanity transcends time, space, and causation. Science impacted intelligence. (Beg, 2004). Einstein's theory exposes religion's and philosophy's challenges. Young Asian and African Muslims want a new religion. With Islam's reawakening, we must independently evaluate how European ideas might assist us in rethinking Islamic theology (Mazharuddin, 1983; Muhammad & Shah, 2020).

As a historian, intellectual, Muslim spokesperson, and astute observer of human behaviour, he concluded that various temporal and political influences imposed Muslim society's so-called resistance to change. Iqbal, devoted to the classical background of the Ummah, was deemed the pivotal variable that could lead to a transformation that neither violates Islam nor alienates the Muslim state. Ijtihad, which Muslim scholars had long since closed, had become the chains of the Muslim Ummah. Iqbal pleaded with Muslims to restore the fundamental force that halted Muslim social philosophy's development (Wahid, 1992).

While several famous passages from Iqbal's poems are commonly referenced in isolation, his essential message, expressing his revolutionary spirit, brave imagination, and

passionate dedication to justice and self-dignity, has been removed from public conversation. Iqbal often said, "verily God will not change the condition of a people till they change what is in themselves" (Quran 13:12). He understood Muslims' sadness and hopelessness as they prayed for a better life. Iqbal wrote extensively about prayer but believed that Khudi was the key to destiny change. Iqbal's ideology was action-oriented and motivated by the Quranic concept in the declaration, "Towards God is your limit" (Quran 53:42) (I. Khan, 2011).

A genuine revolutionary, Iqbal understood that these responsibilities demanded a reinterpretation of Islamic principles. Both of his literary forms are reinterpretations. This vital aspect of his work must be addressed, particularly by newer generations. The mission must be accomplished to overcome the despondency caused by the Muslim Ummah's repeated failures to embrace the challenge. Rather, it is the only option. Iqbal rejected any rigorous philosophical system based on abstract logic and sought a personality to find a new society (Dar Bashir Ahmad, 1994a).

We have the most powerful weapon to combat fanaticism: Islam. The fanatics on both sides of this discussion need to be educated about Islamic history, specifically how Islam has historically tolerated other religions and diverse points of view, even when Europe was governed by intolerance and ignorance. It is something that needs to be done. During the time that has come to be known as the Golden Age of Islam, which roughly lasted from the middle of the ninth century to the middle of the thirteenth century, the Muslim world was renowned for its spirit of intellectual discovery and religious tolerance. This period lasted from the middle of the ninth century to the middle of the thirteenth century. This world extended from Iberia and North Africa to Asia's southwest and central regions. The savagery of the Inquisition's actions was never made known to Islam over its whole existence. On several different occasions, Iqbal made it quite plain that the canon of legal principles that the Quran either explicitly or implicitly creates has substantial space for expansion and improvement (Sayyid, Abdul, 1975).

Iqbal once remarked that "all quests for knowledge constitute a form of prayer," and

this idea has stuck with him throughout his life. Far from dismissing Western scientific advancements, he felt that we ought to study them and use their good elements in our vision for a country of our own that Islamic principles and current information would inspire. He believed this would be the best way to build a nation that Islamic ideals and modern knowledge would inform. Instead, we chose to let our Ummah remain unchanged (Suheyl, 1997).

As a thorough revolutionary, Iqbal understood that these duties could only be achieved by reinterpretation of the established Islamic doctrines. The majority of his verses and all of his prose are attempts at such reinterpretation. Sadly, this essential component of his creative endeavours has not received the attention it merits, particularly from the younger generation. The task must be performed to make it out from the quagmire of despondence through which we have been plunged due to the Muslim Ummah's repeated failures to meet the current challenge. Iqbal had no faith in any rigid framework of philosophy and merely conceptualized it as an outcome of abstract reasoning. Instead, he rejected the corrupt old system and sought out a figure who could create a new world (Dar Bashir Ahmad, 1994b).

According to Iqbal, the conservative philosophers of Islam were so concerned about the near future of Islam that they prioritized maintaining a stable social life for the people by excluding every new development from the Sharia laws articulated by the early Islamic scholars. Iqbal believed that the ultimate fate of a nation relies less on its structure and a greater extent, on the quality and power of its citizens. In a society that is excessively structured, one ceases to exist wholly (Akhtar, 2022). Iqbal argued that the soul of an individual was suffocated under such conformance and that false awe for historical occurrences and their phoney revival was not the solution for the decline of a people. He stated that the catalyst that opposes the agents of decay is the liberty of thought, the inner whim of Islam and that the only other option we have is to break from Islam the restrictive layer that has encased a fundamentally flexible perspective on the existence and regain the original a range of

equality, solidarity, and liberty in order to reestablish our ethical, interpersonal, and political principles from their innate straightforwardness and validity (Khawaja, Abdur, 2004).

Iqbal argued, within the context of Ijtihad, in the sixth of his special lectures on the Restoration of religious thought in Islam, that the global community of Islam has been impacted by fresh factors unleashed by the astonishing expansion of human thinking in all of its guidelines. He went on to say that the claim of the current generation of Muslim liberals to reinterpret the foundational legal principles in light of their own experience and the altered circumstances of contemporary life is entirely justifiable. The message of the Quran that life is an example of continuous creation necessitates that each generation has the right to solve its challenges while being guided by the achievements of its forefathers (Chelcea, 2023).

Even though few acknowledge his intellect, creativity, or philosophical foundation, Iqbal and his poetry are unparalleled in the minds and emotions of the people. His creativity and poetry continue to influence millions of individuals, even if they only know a few of his poems. Iqbal is the most frequently cited contemporary orientalist philosopher, and even illiterate academics are familiar with his well-known verses and symbols, such as Shaheen (Muhammad & Shah, 2020). However, his ideas, articulated in poetry and prose, should be taught in all colleges and universities in Pakistan. However, just a tiny proportion of pupils in specialized disciplines are exposed to these subjects (Zakaria Rafiq, 1993).

CONCLUSION

Iqbal argues that khudi is intricately intertwined with the concept of the perfect human being. Iqbal depicts the ideal human being as someone conscious of his immortality, who recognizes that he possesses some of God's characteristics and is proactive rather than passively reacting to circumstances. According to Iqbal's vision, this individual is the ideal human being; this person is the ideal human being. The realization of Iqbal's vision of the ideal human being requires the conclusion of three phases: complete self-control, obedience to the Divine

Law, and the Divine Viceregency, also known as the Divine Caliph. Formerly the doctrine that held the Muslim Ummah together, Ijtihad, has been abandoned by Muslim scholars. Iqbal urged Muslims to correct the fundamental error that led to the derailment of Muslim social thought. Iqbal's worldview was influenced by the Quran's doctrine of proclamation and emphasized action. On several different occasions, Iqbal made it quite plain that the canon of legal principles that the Quran either explicitly or implicitly creates has substantial space for expansion and improvement. These prerequisites must be met before realizing Iqbal's ideal human being.

Author declaration

Author contributions and responsibilities

The authors made major contributions to the conception and design of the study. The authors took responsibility for data analysis, interpretation and discussion of results. The authors read and approved the final manuscript.

Funding

This research did not receive external funding.

Availability of data and materials

All data is available from the author.

Competing interests

The authors declare no competing interests.

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