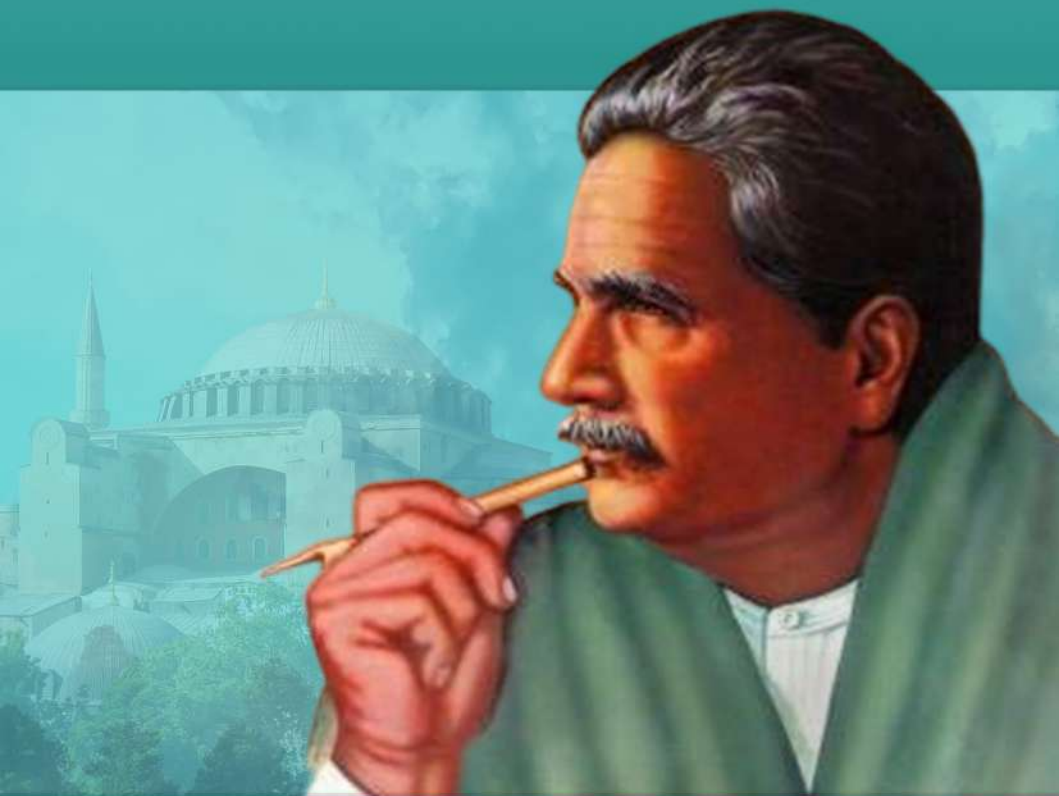


I Q B A L

*The Renaissance Man
from The Muslim World*



Mohd Abbas Abdul Razak
Salah Machouche



IIUM

IQBAL: THE RENAISSANCE MAN FROM THE MUSLIM WORLD

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ABDULHAMID ABUSULAYMAN KULLIYYAH OF ISLAMIC REVEALED KNOWLEDGE AND HUMAN
SCIENCES, INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

(online)

IQBAL

The Renaissance Man from the Muslim World

Mohd Abbas Abdul Razak
Salah Ben Tahar Machouche

Abdulhamid Abusulayman
Kulliyah of Islamic Revealed Knowledge
And Human Sciences
International Islamic University Malaysia



IIUM
2023

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ
(آل عمران: ١١٠)

"(O Community of Muhammad!) You are the best community
ever brought forth for (the good of) humankind,
enjoining and promoting what is right and good,
and forbidding and trying to prevent evil,
and (this you do because) you believe in God"

Qur'an, 2: 110
(Trans. Ali Unal)



DEDICATION

We dedicate this humble work of ours to the following scholars;

Prof. AbdulHamid Abu Sulayman
(the 2nd Rector of IIUM),

Prof. Mohd Kamal Hassan
(a staunch proponent of Islamization of Knowledge),

Prof. Malik Badri
(The Father of Modern Islamic Psychology),

Prof. Mohamad Sahari Nordin
(an expert statistician and researcher),
and

Prof Dr Mahmood Zuhdi
(former Dean of AHAS KIRKHS).

Though they are gone from this world, their knowledge and wisdom will illuminate the corridors of knowledge at IIUM.

For many of their great contributions to the Muslim Ummah and humanity at large, we pray that the Almighty Allah will grant them forgiveness and receive them among those who are righteous and nearest to Him, Ameen!

ACKNOWLEDGEMENTS

This book was a dream that came into a reality, with the help, support and encouragement of many parties. First and foremost, we would like to thank Prof. Shukran Abd Rahman who is the present Dean of AHAS KIRKHS, IIUM and Dr. Ainul Azmin Md. Zamin for their continuous support when it comes to research and publication at the Kulliyah level.

The researchers are very thankful to Prof. Mohd Mumtaz Ali who is always seen as a good teacher, mentor and guide, for his constant encouragement to come up with a book on Iqbal. As a token of appreciation, we have given him the honour of writing the foreword to this book.

Our heartfelt thanks also go to the editor-in-chief of Islamonline, Dr. Sayyed Mohamed Muhsin and IIUM-Today for publishing our online articles on Iqbal and other topics of public interest.

As authors, we are immensely grateful to Dr. Muntaha Artalim Zaim, who was always there to advise and help us with the formatting of the book and Sr Najwa Huda Rajman who came up with a beautiful design for the cover page.

We would be failing in our appreciation without acknowledging the help and fraternity rendered by our colleagues in the Department of Fundamental & Inter-Disciplinary Studies at AHAS KIRKHS, IIUM. It is always a joyful occasion to be in their presence. Each one of them is a character and an expert in his/her own field of specialization.

Finally, for all those who have supported us and continue to do so, we pray that your best reward comes from Allah the Almighty, Ameen!

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FOREWORD

The book in hand is a new contribution to *Iqbaliyyath* [literature on Iqbal]. It is an important step in furthering the debate on the poetic and philosophical contributions of Iqbal, a known philosopher-poet, and a revivalist thinker who was critical of the negative implications of modern liberal and traditional religious education dominant in his lifetime. Through his philosophical thought and poetry, he did his best to create a new consciousness of a human being who is dynamic, capable, and creative. He presented his philosophy of *Khudi* [ego] which is the central theme of this book. Although much has been written on Iqbal and the concept of *khudi* but the way this issue has been dealt with by the learned authors here in this book is much different and attractive. This book will help readers cope with the problems of uncertainty regarding the nature of man, meaning in life and destiny. The modern and Western and dominant concepts of man and nature prevalent in our times not only destroy the true nature of man but also the essence of humanity. Against the background of this philosophical thought, Iqbal developed his own philosophy of *khudi*. Through his philosophy of *khudi* Iqbal wanted to create a new perception of life which could generate a new and alternative civilization. This book helps Muslims and others to understand Iqbal's philosophy in general and the philosophy of *khudi* in particular and prepares them to struggle for a meaningful existence and change. It has taken an important step to motivate people for a dynamic, purposeful, and creative struggle. The authors have revived once again the forgotten philosophy of *Khudi*. Iqbal's dynamic worldview is shared here which takes people forward.

What is the source of Iqbal's knowledge, wisdom, philosophy, and revolutionary ideas? I feel the Quran for Iqbal was a book of knowledge and wisdom. It has shaped his philosophy and ideas. Unfortunately, Iqbal was not understood by many scholars properly. Some consider him a modernist and some others view him as nationalist. Some said he received influence from Western philosophers and philosophical thought. For them, everyone is subject to the influences of the dominant thought of his time and environment. Here in this book, a different picture of Iqbal is presented which seems close to the truth about Iqbal. His ideas on philosophy and the theory of ego have been discussed in plain language which shows that Iqbal was basically inspired by the knowledge and wisdom of the Quran. The authors have responded to some of the critics against Iqbal who failed to understand the main source of knowledge and wisdom for Iqbal and presented his philosophical thoughts for further reflection. Iqbal was basically a man of revolution. Therefore, his poetry and thought contributed towards the reformulation of the human mind. He used his poetry and thought to regenerate the revivalist spirit among the people of the Indian sub-continent. His message was, however, universal. He studied profoundly both Islamic and Western philosophical thought. He did whatever he could and saved humanity from the negative influences of modern Western philosophy, especially political philosophy which propagates Machiavellian politics. Iqbal cautioned humanity against the nationalistic interest and equipped them with the interest of humanity. Therefore, it is wrong to say that he was a nationalist or modernist. He fully supported the patriotic feelings of human beings. Iqbal to some extent demonstrated some sort of evolution in his thought but once he developed his philosophy, he maintained it until the end of his life. It is true as claimed by the authors that he was persistent in his ideas.

According to the authors, Iqbal was equally critical to both the West and East. Critical to the West owing to their speculative method of understanding life and the world and

critical to the East due to the emphasis on stagnation in thought. Iqbal always argued life is dynamic and, therefore subject to change. A thought process which does not encourage new thinking fails to maintain the dynamic mode of life. This was the reason why Iqbal supported the process of *ijtihad*. *Ijtihad* was the methodology of his thought. He consciously accepted the supremacy of Islamic Revealed Knowledge [IRK] and submitted his reason to the guidance of the Revealed Knowledge. It is in line with Iqbal's universal thinking that the International Islamic University Malaysia [IIUM] has adopted the Islamic Revealed Knowledge as the foundation of all disciplines taught at the University. As Iqbal felt the need for personality development as a prerequisite for socio-political development, the authors also elaborated in detail in this book the views of Iqbal on human resource development. From this perspective, this book is not only a new and original contribution but also an important necessity of our time as we observe no society, no community, no country, and no corner of the world is free from both moral and financial corruption. Iqbal realized the true spirit of the teachings of Islam generates a feeling of reverence for the character and dynamism of human personality. This was the reason that Iqbal did not support the theory of *Wahdatul Wujud* and destructive Sufism. Iqbal's poetry, philosophy, and ideas help people to focus on their self-development in terms of purification of mind, heart, and personality. The authors of this book have rightly focussed on all those aspects of life which are necessary for a good and meaningful life. Personality development with virtues and love of God is the dearest subject of Iqbal's philosophy of ego – *Khudi*.

As I understand what we need today is an alternative paradigm of development free from crisis and chaos. Iqbal contributed tremendously to fulfil this need of humanity. In the scheme of Iqbal for development, human development occupies the highest place. Under the current circumstances of humanity and the Muslim world, the development of the ho-

listic personality occupies the highest priority. According to Iqbal's ideas, it should be developed in line with the Qur'anic concept of the *ulu al-Albab* [people of sound understanding]. It becomes one of the ingredients of Iqbal's philosophy of development. For an alternative model of development and sustainable civilization, the views of Iqbal are essential and fundamental. This book is not only an academic exercise but a motivational guide for everyone who is interested in the development of human personality and civil society – a society that should be based on the servitude and gratitude of human beings to their compassionate Creator Allah SWT. In the message of Iqbal as said by the authors one finds a way out, which guides mankind to the path of peace, prosperity, and harmony. This book is timely and the result of the two scholars who have different backgrounds of their birth and education but did justice to the dynamic views of Iqbal. Dr Abbas, who hails from Malaysia and Dr Salah from the Middle East, took a keen interest in Iqbal's thought and philosophy and came up with this inspiring work. It shows the relevance and practicality of Iqbal's views. The book is full of honest and scholarly reflections on the thought and philosophy of Iqbal and their relevance to our generation. This book will draw, I hope, the attention of the intelligentsia for the development of a healthy civilization based on the truth and reality of life and the world.

Prof. Dr. Mohd Mumtaz Ali

Department of Usul Al-Din and Comparative Religion,
 AHAS KIRKHS,
 International Islamic University Malaysia

PREFACE

Allama Muhammad Iqbal (1877-1938) was an eminent Muslim scholar of the early 20th century. As a versatile scholar and leader, he had a mastery over many disciplines of knowledge, like philosophy, poetry, history, civilization, politics, education, law, and mysticism.

The unfolding of events during his time challenged him to come up with a new philosophy for the survival of the Muslim Ummah. All his ideas shared through his poetry and philosophy are anchored in the two primary sources of Islam; the Qur'an and the Sunnah of the Holy Prophet (SAW). Poetry and philosophy are the two vehicles he used to get across his ideas to the academics and laity. For the vast majority of the people in the Indian subcontinent, Iqbal was well-known for his invigorating mystical poems. During Iqbal's time, it was customary for people to spend their leisure time reading and listening to poetry in the media.

Though Iqbal's ideas came under criticism from a small circle of Sufis of his time, during modern times up until now, generally his ideas are well-received by Muslims of all sects and denominations. A little-known fact to many is that, Iqbal is one of the most researched Muslim personalities after the Prophet of Islam SAW. The claim made by some scholars that Iqbal's ideas are no longer relevant in the modern world is not true. In analyzing the problems in the Muslim world, the researchers have found out that though all Muslim countries are liberated from the clutches of Western colonization, they have not moved very far from the problems highlighted by Iqbal.

As a visionary leader and a scholar, Iqbal vehemently opposed the self-denial philosophy, superstitious beliefs, fatalistic way of thinking, slave-mentality, blind imitation of the West, pseudo-mysticism, etc. prevalent among the Muslim

community of his time. To remedy the situation, Iqbal developed and introduced his version of the ego philosophy. This new philosophy which he named the '*Khudi*', calls for the strengthening of the human personality. It was Iqbal's conviction that with such a philosophy, the Muslim Ummah in the Indian subcontinent and elsewhere in the world would be able to restore the lost dignity, pride and fame of the past (the Golden Age of Islam-750-1258).

The word 'Renaissance' used in the title should not be mistaken for its use in the European context. Renaissance which means a 'rebirth' called for the revival of the Classical learning and wisdom of the Greek and Roman civilizations as opposed to the dominance of the Catholic Church. The European Renaissance was also seen as a revolt and protest against the tyrannical rule of the clergy in Christendom. In the context of Iqbal, he was seen as a 'reformer' who called for the practice of the true spirit and dynamism found in the Qur'an and Sunnah against all self-denial philosophy and pseudo-mysticism.

In this humble work, the researchers have dwelt upon Iqbal's life and work, the condition of the Muslim Ummah of his time, his *Khudi* philosophy, the hidden potentials of the human ego, how the ego should interact with God, nature and the collective ego of the society, elements that can strengthen and weaken the ego, the ideal society for the growth of the ego, etc.

Finally, the researchers would like to state that the publication of this book is an ambitious effort to promote among students of IIUM and elsewhere in the Muslim world, Iqbal's philosophy and ideas on how to reclaim the lost glory and fame of the Muslim Ummah. The researchers sincerely welcome comments and constructive criticisms from the readers.

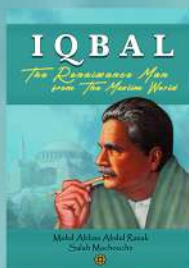
Mohd Abbas Abdul Razak
Salah Ben Tahar Machouche
 11th September, 2023

ABOUT THE AUTHORS

Mohd Abbas Abdul Razak obtained his B.A. (Hons) degree from Universitas Ar-Raniry, Aceh, Indonesia in Islamic Education. Upon completing his undergraduate studies, Abbas returned to Malaysia in January 1992 and was teaching for a little while in the northern region of the peninsular of Malaysia before he went on to pursue his postgraduate studies at IIUM. Over at IIUM, Abbas earned his Advanced Diploma in Education and later went on to pursue his Master's degree in the area of Educational Psychology. His PhD dissertation was a study on personality theories, particularly comparing the views showcased to the world by Iqbal and Freud. This research work of Abbas was later published as a book entitled 'Iqbal's Theory of Personality: A Contrastive Analysis with Freud' by LAP Lambert Academic Publishing of Germany. In 2010, he was teaching the Philosophy of Islamic Education, Ethics and Sociology of Education at the Kulliyyah of Education, IIUM. Upon completing his PhD in 2011, Abbas was appointed as an Assistant Professor at the Department of Fundamental & Inter-Disciplinary Studies, KIRKHS, IIUM. He teaches all the university-required courses; Islamic Worldview, Knowledge & Civilization in Islam, Ethics & Fiqh for Everyday Life and Creative Thinking & Problem Solving. At times, he also teaches Psychology and Parenting & Family Management in the university. In addition to teaching, Abbas also actively participates in many international conferences and research works on psychology, spirituality, globalization and Iqbaliat. His research work has enabled Abbas to publish quite a number of journal and newspaper articles locally and internationally. As a social contribution, Abbas joined the National Blood Bank (Pusat Darah Negara) in 1997 as a member and ever since then actively donated whole blood,

plasma and platelets. As of July 2023, his official donation record with the Ministry of Health in Malaysia was 382 times. He strongly believes that through the philosophy of sharing, caring and loving, humanity can create a better world.

Salah Machouche is a philosophy graduate of Bouzareah University in Algiers, Algeria. He also holds a master's degree in Islamic Revealed Knowledge and Heritage and a doctorate in Usul al-din and comparative religion from the International Islamic University in Malaysia. Presently, he is teaching introduction to philosophy, Islamic worldview and civilization, and creative thinking and problem-solving. His areas of competence in research include Thinking in the Qur'an, Islamic creativity, Ibn Khaldun studies, and Early Islamic education. Salah Machouche is now conducting research on the impact of Islamic spirituality on health and social life. His writings have touched on topics such as spiritual intelligence, spiritual health care during a pandemic, human capital, inquisitive thinking, learning piety through science, critical thinking, an Islamic spiritual cure for drug addiction, and Islamic values in scholarship writings. His future plan is to offer simple yet effective spiritual-cognitive programs and workshops for the Muslim community. As of August 2023, he has gone on to join the University of Qatar.



IQBAL

The Renaissance Man from The Muslim World

Allama Muhammad Iqbal (1877-1938) was an eminent Muslim scholar of the early 20th century. As a versatile scholar and leader, he had a mastery over many disciplines of knowledge, like philosophy, poetry, history, civilization, politics, education, law, and mysticism. As a visionary leader and a scholar, Iqbal vehemently opposed the self-denial philosophy, superstitious beliefs, fatalistic way of thinking, slave-mentality, blind imitation of the West, pseudo-mysticism, etc. prevalent among the Muslim community of his time. To remedy the situation, Iqbal developed and introduced his version of the ego philosophy.



Dr. Mohd Abbas specializes in the areas of Islamic Studies, Psychology and Iqbaliyat. In addition, he has a huge interest in subjects like Philosophy, Islamic worldview, Cultivational Studies, Ethics, Spirituality and Co-existence. He believes, that through the marriage of ideas taken from the East and West, a new understanding of the concept of man could be introduced to the world community. Such an understanding is vital for the creation of a better world for humanity.



Dr. Salah specializes in the areas of Creative Thinking, Civilizational Studies, Philosophy and Khalduniyat. Salah Machouche is now conducting research on the impact of Islamic spirituality on health and social life. His future plan is to offer simple yet effective spiritual-cognitive programs and workshops for the Muslim community. As of August 2023, he has gone on to join Qatar University.

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