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فغاسوه ءءربئئكن اوليه مجلس اكام اسلام كلئئن سچق 1918. رنچان ۲ يغ ءرسميار ئيءق سمسئئ منچرمينكن ءاسر مجلس اكام اسلام كلئئن. حق چيشتا ءرقلهاارا. سئباف رنچان يغ ءموائكن بوليه ءءربئئكن سمولا ءغن ايئين فئربئٲ. علامئكن سورت مپورت دان سومبغن كريا انءا كشد ايءئئور فغاسوه، اونئب فئربئئن، مجلس اكام اسلام كلئئن، كومفليك س اسلام ءار النعيم، جالن سلطان يحيى فئرا، لوندغ، 15200 كوتا بهارو، كلئئن. ءيليفون: 09-7481512 / 09-7445957 فيك س: 09-7489800. إي-ميل: penerbitan@e-maik.my.

# MUHAMMAD IQBAL DAN PERJUANGAN UNTUK KEBANGKITAN ISLAM SEMASA



Prof. Madya Dr. Abdul Salam Muhamad Shukri\*

## Pengenalan

Sebelum lahirnya tokoh-tokoh gerakan Islam seperti Hassan al-Banna (1906-1949), Abul-A'la al-Mawdudi (1903-1978) dan sebagainya, terdapat seorang lagi tokoh besar iaitu Muhammad Iqbal (1877-1938), ahli falsafah dan penyair Islam moden dari India yang dianggap sebagai tokoh besar di sebalik kebangkitan Islam semasa. Beliau berusaha membawa kebangkitan Islam semasa dan berjuang ke arah zaman Pembaharuan (*Renaissance*) masyarakat Muslim dan Islam (*"The renaissance of Muslim communities, The renaissance of Islam"*). Menurut Siti Maryam Isa & Muhamad Razak Idris (2017), tulisan tentang Iqbal di Malaysia dan perjuangannya masih kurang dan perlu diperbanyakan. Tulisan ini cuba membincangkan kehidupan tokoh ini dengan fokusnya kepada perjuangannya dalam mencapai kebangkitan Islam semasa.

\* Penulis merupakan pensyarah di Jabatan Usuluddin dan Perbandingan Agama, Kuliah Ilmu Wahyu dan Sains Kemanusiaan, Universiti Islam Antarabangsa Malaysia. Penulis boleh dihubungi di alamat e-mail: abdsalam@iiu.edu.my.

## Muhammad Iqbal dan Perjuangannya

Sir Allamah Muhammad Iqbal dilahirkan pada 9 November 1877 di Sialkot, Punjab India dan meninggal dunia pada 21 April 1938 di Lahore (sekarang ini di Pakistan). Beliau lahir semasa India di bawah pentadbiran kerajaan Inggeris, selepas kerajaan Islam Mughal jatuh pada 1858 akibat berlaku pemberontakan terhadap Syarikat India Timur pada 1857. Berbanding dengan penduduk beragama Hindu, Inggeris menganggap umat Islam sebagai pencetus pemberontakan di India. Namun, Iqbal seperti Sayyid Ahmad Khan (1817-1898) berjaya menempatkan dirinya di tengah kemelut penjajahan untuk membawa perubahan kepada nasib umat Islam di India dan masyarakat dunia secara umumnya. Beliau terkenal sebagai seorang penyair, ahli falsafah dan ahli politik. Beliau juga seorang penulis dan ahli akademik yang menulis dalam bahasa Farsi, Urdu dan Inggeris. Gelaran "Allama Iqbal" diberikan bagi menghargai keilmuan dan kehebatan beliau. Allama bermaksud "cendekiawan ulung."

places Ibn Khaldun within the prevailing Western viewpoint that modern history begins with the Renaissance, an assumption that clearly transposes Western historical conditions onto world history.

Toynbee was one of many intellectuals impressed and influenced by Ibn Khaldun. The list goes on to include names like Hegel, Descartes, Montesquieu, Marx, etc. '*Al-Muqaddimah*' was just the first book of Ibn Khaldun's '*Kitab Al-Ibar*', a world history composed of seven books. His critical approach to interpreting history and the novelty of the concepts that he introduced made him way ahead of his time. A time marked by political turmoil that was part-and-parcel of his life wherever he went. It happened in Granada, Bijaya, Tunis, and even in Cairo, but destiny had one more surprise in store for him, a most unexpected encounter<sup>10</sup>.

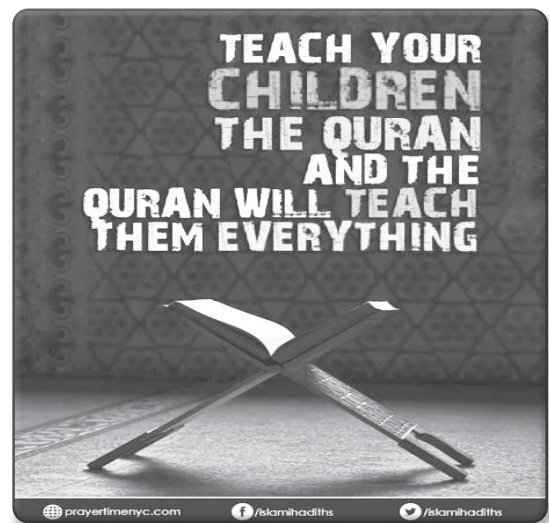
The famous historian Ibn Taghribirdi tells in his '*Al-Nujum Al-Zahira*' that Ibn Khaldun was already a much respected jurist and judge by the time he arrived at Cairo, but his fame would grow as he lectured where Ibn Al-Haytham once did: Al-Azhar, the world's second oldest university (second only to Al-Qarawiyyin in Fez). His students hailed his knowledge while the other teachers, jealous of his popularity, criticised his unusual method of lecturing and his uncompromising character).

10) Ibn Khaldun, The Father of Sociology, Retrieved November 17, 2012, from *AbramOnline*.

## Conclusion

As for conclusion, we should change our perspective on social science knowledge especially in sociology. It is because the real founder of sociology is Ibn Khaldun, one of the well-known Muslim scholars. However, because of the monopoly of the western in sociology field, sociology seems as a fully western knowledge.

Furthermore, most of the concept of sociology is driven and evolve from the concept and theory of Ibn Khaldun. The western sociologist also takes the concept and theory of sociology from the work of Ibn Khaldun. However, they did not acknowledge Ibn Khaldun in their works and claims that it is their works. Some people claim that even Auguste Comte also take the concept from Ibn Khaldun works. We should learn about the science of society and how can we make this knowledge to benefiting the Muslim world.



In fact, no one before Ibn Khaldun studied social phenomena in an analytical way that yielded results such as those produced by Ibn Khaldun, particularly because this Muslim thinker received these social phenomena from sound, credible historical sources as scientists study physics, chemistry, mathematics and astronomy nowadays. He is considered the first to make these social phenomena subject to scientific, empirical method that led to reaching many facts that look like laws. Thus, what Ibn Khaldun has reached, including theories, remain a pioneering work in the field of social studies in the march of human philosophy.

Even as Ibn Khaldun general hypothesis about the evolution of civilization and history is debatable, it still represents one of the first attempts to provide a rational explanation for human history in its entirety. At a less general level, Ibn Khaldun science of society supplies models that explain the workings of society and power which are still relevant today. It forges, lastly, concepts of society (*itjima'*), civilization (*umran*), *asabiyah* (people spirit, solidarity, and social force), power and sovereignty (*mulk*) that have a place in the history of anthropology and the epistemology of the social sciences<sup>7</sup>.

Ibn Khaldun emphasizes discontinuities and repetition in social processes. Berber tribes rise to light and power, raze cities, settle down, go through a

transformation from a state of high internal cohesion and a strong sense of *asabiyah* to a state of internal conflict and decadence and finally get overthrown by a new and strong tribe.

For Ibn Khaldun, this typical development can be disrupted by special events like wars with rival dynasties and it is also influenced by environmental conditions like climate. He also highlights the possible dangers that lie in drawing conclusions from contemporary social facts and accordingly he stresses the importance of social change<sup>8</sup>.

### **View of Others Thinkers towards Ibn Khaldun**

Ibn Khaldun's approach is universalist in that he looks at human society in all its spatial extension and temporal depth. Whatever the quality of his findings, his approach is valid in itself to the extent that it is the first systematic study of human society as such and become an example for further thinkers and sociologist<sup>9</sup>.

Next, in his three volumes *A Study of History*, Arnold Toynbee calls Ibn Khaldun's philosophy of history 'the greatest work of its kind that has ever been created by any mind in any time or place'. For Toynbee, Ibn Khaldun was the 'sole point of light' and 'the one outstanding personality' of Islamic thought, absurd ideas that illustrate centuries of the West's utter disregard of Islamic intellectual tradition. His cultural context incapacitated Toynbee, but his own system

7) Abdelsselam Cheddadi (2000), 'Ibn Khaldun', *Quarterly Review of Comparative Education*, Paris UNESCO, vol XXIV.

8) *Ibid*.

9) *Ibid*.

luxuries. For this, he would have to be more intelligent. As a result civilization advances. It must also be kept in mind that Khaldun never meant that civilization is solely based on material needs. So the development of needs results in the advancement of civilization. So, we can see that this theory is similar to Maslow Theory of stage of hierarchical needs.

### Subject Areas

Ibn Khaldun's *Muqaddimah* contain a philosophy history and an outline political philosophy, but Ibn Khaldun does not expressly formulate them as such. It is based upon a thorough knowledge of history and outlines a schema for the evolution of human history. It is, however, less ideological and closer to what we can now see as the real course of history than that of either of those European thinkers<sup>5</sup>.

*The Muqaddimah* does contain a philosophy of history and an outline political philosophy, but Ibn Khaldun does not expressly formulate them as such. Ibn Khaldun's approach is universalist in that he looks at human society in all its spatial extension and temporal depth. Whatever the quality of his findings, his approach is valid in itself to the extent that it is the first example of a systematic and complete study of human society as such. But there is more to it than that.

Ibn Khaldun simplified in his *Muqaddimah* all he had of knowledge. So,

5) Retrieved from [islamicstudies.islammessage.com](http://islamicstudies.islammessage.com)

this introduction is very precious and pretty much advanced when looking at the era it was written in. It includes six chapters as follows:

Chapter one: Human civilization: It is tantamount to public sociology. Ibn Khaldun studied phenomena in human societies and the rules they follow.

Chapter two: Bedouin civilization. He studied Bedouin civilization, revealing its characteristics and that it is the origin and ancestor of urban civilization.

Chapter three: On dynasties, royal authority, the caliphate. It is tantamount to political sociology. He explains in this chapter the rules of governance, religious systems and etc.

Chapter four: On sedentary civilization or what we call now urban sociology. In this chapter, Ibn Khaldun explains all urban-related phenomena, origins of civilization and that civilization is the goal of urbanism.

Chapter five: On crafts and ways of making a living or what we call now economic sociology. He explains influence of economic conditions on society's conditions.

Chapter six: On sciences, their acquisition and study or what we call now Sociology of education. In this chapter, Ibn Khaldun explains educational phenomena and ways to acquire knowledge and classification of sciences. Ibn Khaldun also studied sociology of religion and law, linking politics to values<sup>6</sup>.

6) *Ibid.*



were first identified by Muslim scholar Ibn Khaldun, who put the basics of this new science.

Ibn Khaldun said in clear-cut sentences that he has explored an independent science that no one of his ancestors had talked about. He says:

“Such is the purpose of this first book of our work. (The subject) is in a way an independent science. (This science) has its own peculiar object that is, human civilization and social organization. It also has its own peculiar problems that are explaining the conditions that attach themselves to the essence of civilization, one after another. Thus, the situation is the same with this science as it is with any other science, whether it be a conventional or an intellectual one<sup>3</sup>.”

He also adds:

“The subject here is different from that of these two disciplines which, however, are often similar to it. In a way, it is an entirely original science. In fact, I have not come across a discussion along these lines by anyone. I do not know if this is because people have been unaware of it, but there is no reason to suspect them (of having been unaware of it). Perhaps they have written exhaustively on this topic and their work did not reach us.”

He further says:

“Perhaps some later (scholar) aided by the divine gifts of a sound mind and of solid scholarship, will divulge into these problems in greater detail than we did here.

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3) Mohammad, F. (1998). Ibn Khaldun's Theory of Social Change: A comparison with Hegel, Marx and Durkheim. *The American Journal of Islamic Social Sciences*. 15:2, 26-45.

A person who creates a new discipline does not have the task of enumerating (all) the (individual) problems connected with it. His task is to specify the subject of the discipline and its various branches and the discussions connected with it. His successors, then, may gradually add more problems, until the (discipline) is completely (presented).”

Ibn Khaldun's main project was to study and understand the nature and causes of the conditions prevailing in the Islamic world of his time and, in particular, the decline and disintegration of the Islamic society in Spain and North Africa. He was trying to discover the ultimate causes for the social and political developments in the Muslim world. He was interested in the process of social change in the Muslim world at the macro level<sup>4</sup>.

In his theory, Ibn Khaldun talked about human needs. He recognized that human needs are derived from the nature of man. Man needs to eat and drink. He also has to have clothes and find a place to live in. So there are some natural needs due to the very nature of man. These needs may also be termed as elementary and basic needs. The desire to fulfill these needs results in a further use of his knowledge and intellect. Therefore secondary needs arise. Tools are used as weapons as the intellect gets the needed things.

A step after this is the process of civilization. At this stage a man would lose for

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4) *Ibid*.