

# **Emergence and Issue in Islamic Philosophy**

**(Scholarship Advancement Project 2021)**

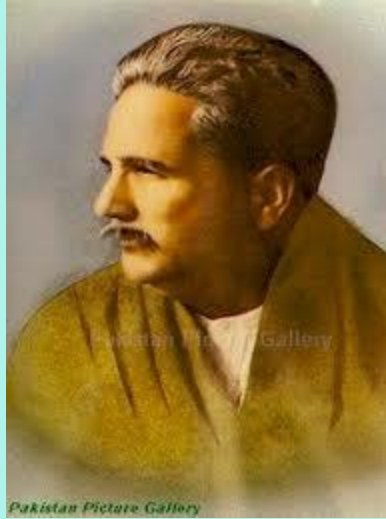
**Date: 5<sup>th</sup> August, 2021**  
**Organized by: FIDS,KIRKHS,IIUM**

Topic:  
**Iqbal's Antagonism towards Pseudo-Mysticism**

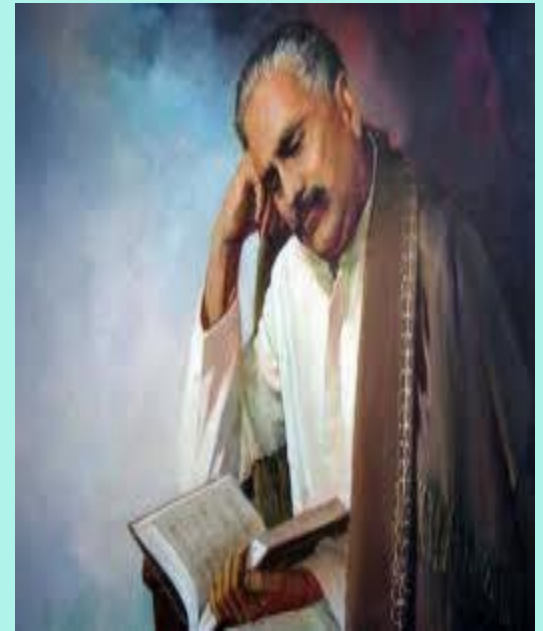
By:  
Mohd Abbas Abdul Razak (Principal Researcher, IIUM)  
Sayed Sikandar Shah Hanif (Co-Researcher, IIUM)  
Mahathir Bin M M Yusoff (Co-Researcher, Universiti Sains Malaysia)

**International Islamic University Malaysia**  
**2020**

# Allama Muhammad Iqbal



1877-1938



# My Humble Research on Iqbal

1. Konsepsi Pendidikan Akhlaq  
Menurut Muhammad Iqbal, 1992,  
Banda Aceh, Indonesia

2. Iqbal's Theory of Personality: A  
Contrastive Analysis with Freud,  
2013, Saarbrücken, Germany

## My Book on Iqbal:

# Iqbal's Theory of Personality: A Contrastive Analysis with Freud, Lambert Academic Publishing, Germany, 2013.



Man being a universe on the micro-level, has been constantly researched upon from the ancient to the modern times using philosophical and scientific approaches. This study explores the developments that have taken place in the areas of human nature and personality in the West and the Islamic World. The crux of this research provides a contrastive analysis of the personality theories showcased to the world by Freud and Iqbal. The analysis of this study indicates that Freud's views on man and personality are centered around his ideas on the human sexuality. As a result of that, he has provided a concept on man that is both pessimistic and deterministic in nature. To him, man is an intellectual beast who is doomed to fail as he is caught between the warring parties of his psychic components. In contrast, Iqbal has promoted many positive ideas about man and the latent powers of the human psyche. His theory of personality is not only dynamic in nature but also inspires man to sink into his psyche to bring the best out of him. Iqbal believed that by actualizing the good elements of the psyche, man can transform this world into a better place for the benefit of humanity.

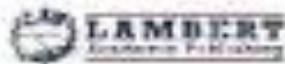
Mohd Abbas Abdul Razak

## Iqbal's Theory of Personality: A Contrastive Analysis With Freud



Mohd Abbas Abdul Razak

Dr. Mohd Abbas believes, through a marriage of ideas taken from the East and West, a new understanding on the concept of man could be introduced to the world community. He further believes that such an understanding is vital for the creation of a better world for humanity to live in peace and harmony with God, nature and fellow human beings.



978-3-659-33955-4

# Abstract

Ever since time immemorial, there has been a constant search in people of all religious traditions to unravel the mystery on how man arrived on this planet and what should be his ideal relationship with God and other life forms. Though all religions have their rituals and doctrine to explain on the God-Man relationship, for some the hunger and thirst to understand God at a much deeper level take them to the path of mysticism. For such people, religion is the outward journey of man towards God, while mysticism is the inward journey of the human soul towards the Absolute. Although mysticism is good as a soul elevating experience, nevertheless at times it can take people away from the reality of life into the other worldliness causing problem to their earthly existence; obligation towards family, society, nation and humanity. The present study is geared towards understanding Iqbal's views on mysticism. As a mystic-poet and philosopher, at one point of time in his life, Iqbal took great interest in Islamic Mysticism (*Tasawwuf*); particularly ideas presented by Ibn Arabi (1165-1240) a 12th century Sufi scholar. Later, after his travel and studies in Europe and his eventual involvement in politics, Iqbal took an antagonistic stand against some aspects of Sufism. Through this study, the research team would like to investigate as to why he disagreed and criticized some aspects of Sufism. Relevant data to the study will be collected from print and internet sources. As a qualitative study, the content and textual-analysis methods will be used to analyze the pertinent data.

# Personal Information

- Born in Sialkot Punjab
- His ancestors were of Kashmiri Brahmins
- Pakistan was Iqbal's brainchild
- Poet-philosopher, thinker, Sufi-scholar, statesman, religious- reformer, advocate, educationist

# Personal Information

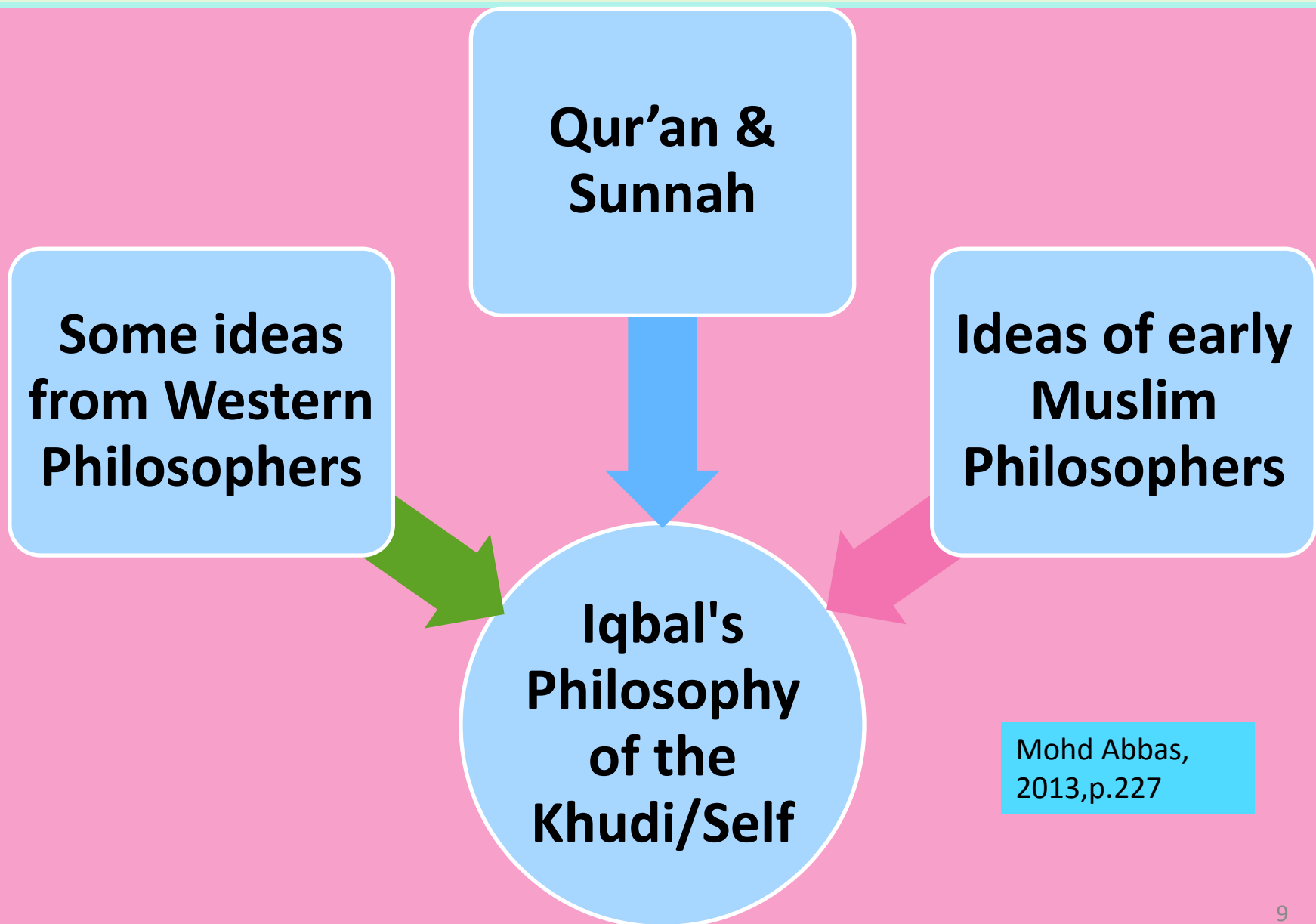
- He was given titles like Allama Iqbal (Iqbal the learned)
- Shaire-e-Mashriq (Poet of the East)
- Hakeem-ul-Ummah (The sage/physician of the Ummah)

# Poetry and Philosophy

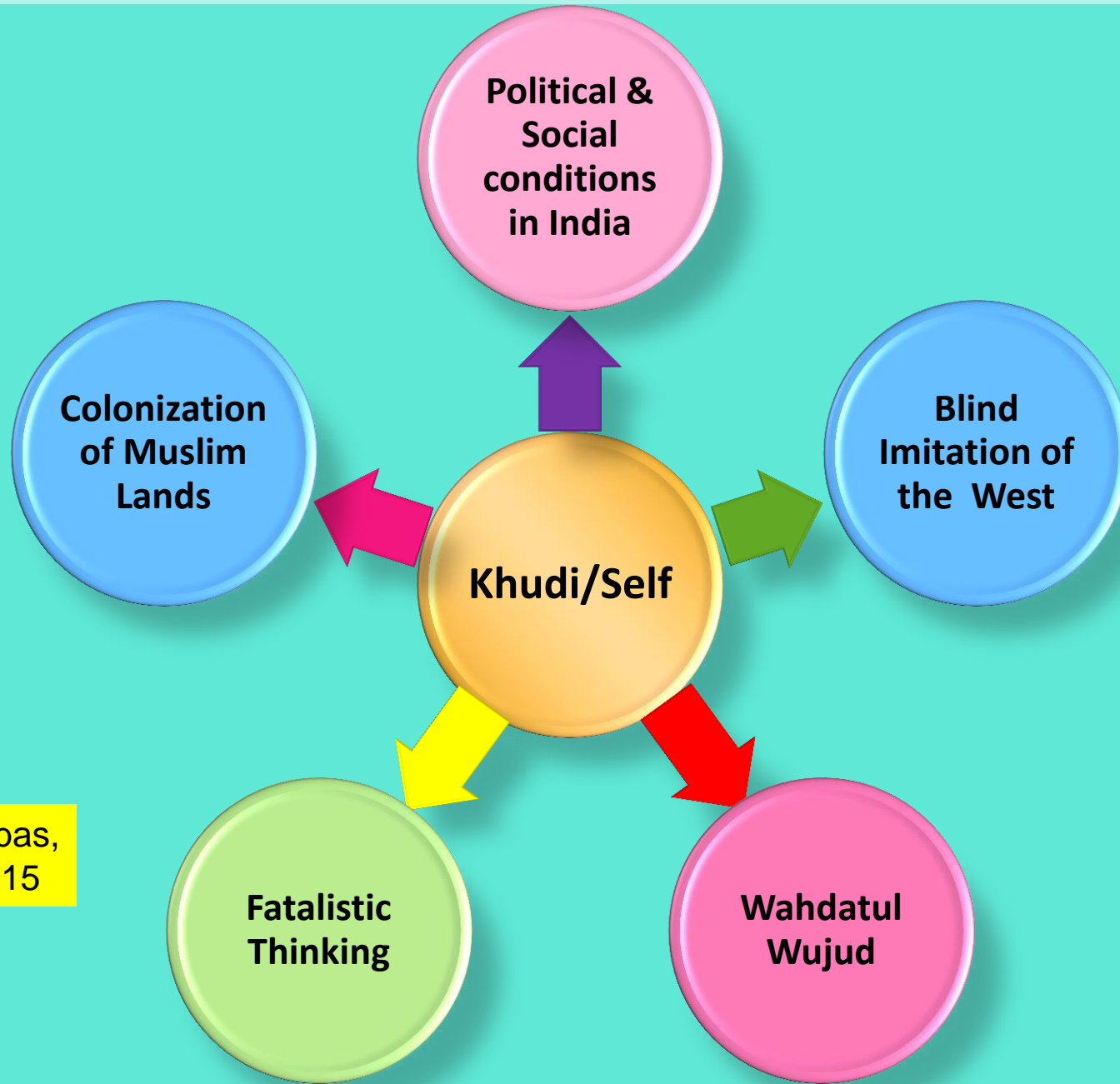
To Iqbal, poetry and philosophy are the two vehicles through which he conveyed his ideas to the intellectuals as well as the masses in the East and West



# Iqbal's Philosophy (An Eclectic Approach)

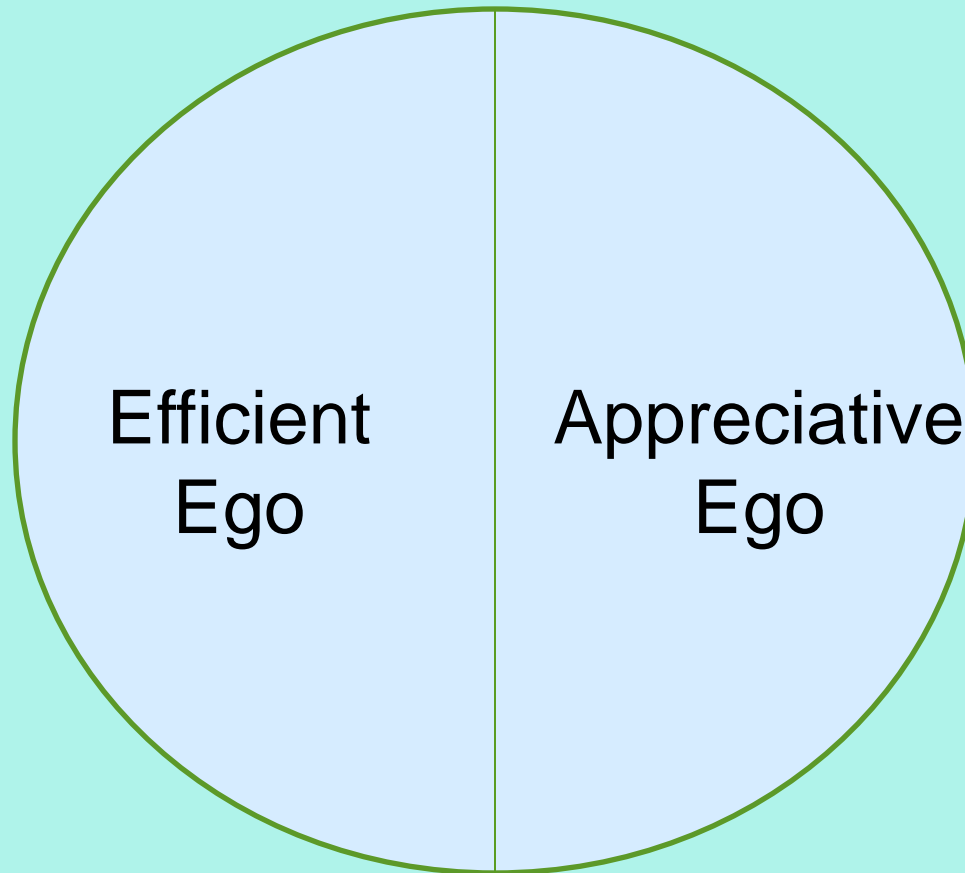


# Iqbal's Theory of Personality came as a Response to:



Mohd Abbas,  
2013, p.315

# Iqbal's concept on Ego/*Khudi*/Self



Mohd Abbas,  
2013, p.338

# Iqbal's Enthusiasm

What can I do? My nature is averse to rest;  
My heart is impatient like the breeze in the poppy field:  
When the eye beholds an object of beauty  
The heart yearns for something more beautiful still;  
From the spark to the star, from the star to the sun  
Is my quest;  
I have no desire for a goal,  
For me, rest spells death!  
With an impatient eye and a hopeful heart  
I seek for the end of that which is endless!

**(Iqbal and Saiyidain, 1995: 11)**

# Iqbal's Magnum Opus

## The Reconstruction of Religious Thought in Islam

(Iqbal's Philosophical Ideas)

# Iqbal Interest in the Study on Man

- Iqbal once said that his forefathers were Brahmins and they were interested in God, while his was on Man
- His focus was on Man's relationship with:
  1. God
  2. Nature
  3. Fellow Human Beings

# Against Pseudo-Mysticism

Remember that Islam was born in the broad day light of history. The great democratic Prophet lived and worked among intelligent men, who have transmitted to posterity every word that dropped from his sacred lips. There is absolutely nothing esoteric in his teachings. Every word of the Qur'an is brimful of light and joy of existence. Far from justifying any gloomy, pessimistic mysticism, it is an open assault on those religious teachings, which have for centuries mystified mankind. Accept, then, the reality of the world cheerfully and grapple with it for the glorification of God and His Prophet (Iqbal, 1992: 151-152)

# His Criticism on Ibn Arabi

Iqbal feels that it was Ibn Arabi who amalgamated the principles of Neo-Platonism with the true Islamic mysticism



# Pantheism

Pantheism says, “God is everything  
and everything is God”

Contrary to the Pantheism, Islam  
says

“Everything is God’s”

## *Wahdatul Wujud teaches*

- At the highest level of spirituality, man's soul must have a reunion in God
- Analogically explained like a drop falling into the Ocean of God

# Iqbal Refuted *Wahdatul Wujud*

- It is not in the moral teachings of Islam that one has to lose his individuality in God
- On the contrary, Man has to absorb and actualize the attributes of God in his personality at a lesser degree
- With regard to the *Qatrah (the drop)* and *Bahr (the ocean)*, Man can fall into the Ocean of God, but he should not vanish or self-annihilate himself. Instead he should come out as a more profounder personality, like a shining pearl

# Appraisal on Iqbal's Views

- Does Iqbal have a legitimate case against pseudo-mysticism?
- Is there any justification from the Qur'an and Sunnah with regard to Iqbal's opposition to pseudo-mysticism?
- Does Iqbal's war against pseudo-mysticism have any relevance to present-day Muslims?

# *Khudi/Self/Ego*

## According to Iqbal

- It has a point of departure
- It starts with God
- It develops fully through its relationship with God, Nature & fellow human beings
- It can reach a state of Immortality
- The ego has to earn this state of Immortality by carrying out all Ego Sustaining Acts and avoiding all Ego Dissolving Acts

Mohd Abbas, 2013, p.338

## Professor Nicholson on Iqbal:

“He is a man of his age and a man in  
advance of his age;  
he is also a man in disagreement with his  
age”

**(Nicholson in Iqbal 1983,p.xxxi)**

Syukran Jazilan  
Terima Kasih  
Thank You