

Analytical Study of the Theory of History: Allama Iqbal's Concept of Islamic History

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Abstract

Allama Muhammad Iqbal is considered one of the great Muslim brain in India. With other issues, he also gave his feedback regarding the concept of history. There is sufficient work available on his philosophical ideas of Nationalism, Milat, Self and many others topics. Iqbal philosophical work and poetry is the explanation human's activities and their past is the part of history. Like other philosophical ideas, there is no proper work available on history. Iqbal clearly describes the glorification of a nation connected with the past. According to Iqbal, any nation who forgot its history they lost their glorification. This paper explores and highlights the concept of Iqbal in the context of the worth of history as he discussed it in different places in poetry and his lectures.

Keywords: Iqbal, Concept, History, India, Nation, Past, Glorification.

Introduction

Due to his political, social and intellectual insight, Iqbal has a prominent place among the Muslims of India. Through his poetry, Iqbal made the Muslims aware of their glorious past in an intellectual manner. Allama Iqbal's poetry is a source of human history and his collections are to a large extent an accurate analysis of human thought and action especially the Muslims glory in the past. Allama Iqbal, showing the plight of Muslims, reminded them to stay connected with their past history and tried to make them interested in history by describing various historical events. Iqbal's philosophical thinking made it clear to Muslims that their glorious past is important to them. Allama Muhammad Iqbal, being a prominent Muslim thinker of the 20th century, seems to have a keen eye on Islamic history, and Ibn Khaldun's concept of history seems very close and he sees history as based on principles, which Ibn Khaldun also considered in the context of the Qur'an. Adopt. Iqbal emphasizes the importance of explaining historical concepts with facts in the light of Islamic injunctions. This study is an attempt to know about Iqbal concept about history.

Discussion

Iqbal is one of the prominent brain among the Muslims intellectual of History who also advised the nation to learn a lesson from history. He has keen interest in history and he had a deep sense about the significance of history. His concept regarding history is very clear as he expressed in his several verses, speeches and writings. History is a very useful knowledge. Through this, the Khalaf knows the conditions of the Salaf and the righteous people are distinguished from the wrongdoers. If it were not for this knowledge, all conditions, different governments, lineages and all causes would have remained unknown and there would have been no distinction between the ignorant and the wise.¹

From the very beginning, Iqbal had a special passion for Islamic history, philosophy and Sufism, and as a student of Arabic language and literature, he was exposed to history. Iqbal made the brilliant past of the Islamic nation a torch and tried to create a spirit in the nation by reminding the achievements of the predecessors. He brilliantly explained in his poetry to remind the Muslims their glorious past as he said;

قوم روشن از سوادِ سرگذشت
خود شناس آمد زیادِ سرگذشت
سرگذشت او گرازیادش رود
باز اندر نیستی گم می شود²

In the same way, the nation also gains light from its history and self-awareness arises from the memory of its traditions. If the history of history is erased from its memory, then it is lost in nothingness.

چیست تاریخ اے ز خود بیگانه کی
داستانی قصه کی افسانہ کی
این ترا از خویش شن آگه کند
آشنای کار و مرد دره کند³

O self-unaware person, history is not a story, a story or a myth. Rather, it is something that makes you aware of yourself and makes you a man and a man.

روح را سر مایه تاب است این
جسم ملت را چو اعصاب است این
بچو خنجر بر فسانت می زند
باز بروی جهانت می زند
وہ چه ساز جان نگار و دلپذیر
نغمہ ہای رفتہ در تارش اسیر
سرزند از ماضی تو حال تو
خیزد از حال تو استقبال تو

مشکن ارخواہی حیات لازوال
رشتہ ماضی زاستقبال و حال
موج ادراک تسلسل زندگی است
می کشان را شور قافل زندگی است⁴

History is the capital of the strength of the nation's soul and nerve for its body. History is the capital of the strength of the nation's soul and nerve for its body. It sharpens you like a blade on a dagger, and then compared to the world. She tries. Your present is born from your past and your future from your present. So if you want eternal life, then don't cut the relationship of the past with the present and the future. Life continuity is the wave of understanding of events, like the noise for the drunkards.

He explained and stated his views through poetry especially the events of Islamic history, Iqbal has written dozens of incidents of passion for martyrdom, martyrdom, bravery and the spirit of jihad as a historical writer. to present myself for martyrdom that I am eager to reach the Holy Prophet, please let me go. Ordering the property of dhimmis to be looted. But as soon as the fatwa of Ameer-e-Shariat came, the soldiers immediately took possession of this property and gave priority to hunger. Through his poems, the name of Hazrat Bilal is on the tongue of a child. In the battle of Tabuk, Hazrat Abu Bakar Siddiq RA brought all his assets to the feet of the Holy Prophet to prepare for the war. How does Iqbal present Hazrat Abu Bakar in the poem Siddiq?

پروانے کو چراغ ہے، بلبل کو پھول بس
صدیق رضہ کے لیے ہے خدا کا رسول ﷺ بس

The Siqlia is connected with Bilad-e-Islamia and Guristan Shahi. In these poems, the glory of the nation is waiting for the appearance of its glory, that is, the past provides food for the future. At the end of the second period, Abdul Qadir's name and Siqlia show that his words In Europe the climate has converted them to Islam, and others have devoted themselves to the burning of this flame. ⁵ In his poetry, Iqbal described the Islamic events very beautifully, which is an expression of his understanding of the situation.⁶ Although he was famous for his philosophical approach but he had a strong point of view in the context of history. According to him history was the important factor in the human progress. That's why "In the last years of Allama Iqbal's life, where the academic world was taking an unusual interest in the reality and essence of time and space, the subject of history was also given special importance thanks to Karl Marx and some famous purist historians. So Allama, he also expressed valuable views on the Islamic concept of history.⁷ Basically, the greatest source of Iqbal's thought is the Holy Qur'an. There is no greater scripture of wisdom and thought and a guide to the straight path than the Holy Qur'an. If you turn the pages of this divine book, it repeats the stories of the lost nations of the past, oppressive kings, Pharaohs, Haman, Thamud, Al Shuaib, the people of Madin, the people of Lot, the Israelites and their misguidance. Iqbal is not a philosopher of history in the technical sense of the term. For he has not attempted an explanation of the process of history as had been done by Ibne khuldun, Kant, Herder, Hegel, Comte, Karl Marks and Spengler. Yet his writings in prose and poetry make it abundantly clear that he has a single principle which is the key to unlock the door of the mystery of historical process.⁸

Iqbal's understanding of history cannot be denied. There is no comprehensive work of his regarding the concept of history, but glimpses of this concept can be seen in Iqbal's prose poem. He also taught history for some time. Allama Iqbal's interest in history was manifested as a history teacher and examiner as well as a historian. Faqir Wahiduddin writes that Allama had written the history of India in Urdu language, which in 14/1913 showed the glimpses of Iqbal being a teacher of history, historian and philosopher in his words and works. Allama's writings regarding the philosophy of history and its technical requirements are particularly noteworthy which are found in his personal diary. Allama wrote his personal diary in 1910 and it has been published in Urdu under the name of "Shazarat Fikar Iqbal".⁹ Iqbal believes that the name of history is not simply to record the events and incidents of the past or to write them in order, but to understand the causes and causes of the events and incidents and to know their interrelationship and to derive the principles of the rise and fall of nations in their light. also includes the meaning of, that is why he writes: "History is merely a justification and interpretation of human motivations, but when we misjudge the motivations of our contemporaries, but also of our deep friends and comrades in daily life, then the correct motivations of the people who passed centuries before us Interpretation and justification is much more difficult than this, so one must accept the grain of history with great caution.¹⁰ Iqbal has expressed valuable views on the Islamic concept of history in his sermons. The Holy Quran has defined history as "the days of Allah". Its basic teaching is that nations are held accountable both individually and collectively. Moreover, they are punished for misdeeds in this world as well and for this the Quran repeatedly refers to history. Iqbal says: The way history was nurtured in the Islamic world is a rather interesting topic in itself. This is the repeated emphasis of the Quran on the facts and along with it the need for the sayings of the Holy Prophet (peace and blessings of Allah be upon him) to be determined with health, and it is the wish of the Muslims that in this way their future generations will get a permanent source of blessings. These were the factors under whose influence Ibn Ishaq, Tabari, Mas'udi were born.¹¹ That is, not only that the Quran narrates historical events, but it also gives us the basic principles of historical criticism, by following which Muslims not only accumulated a great capital in historiography, but also collected from it the collection of hadith and names of men. He created the sciences which have been a source of guidance and blessing for him for centuries. It is said in the Holy Quran, "O Muslims! When a false person brings you any news, you should investigate it thoroughly.¹² Movement in history is really movement forward. Iqbal rejects Nietzsche's theory of historical continuity, although he is heavily influenced by certain elements of the German philosopher's thought. According to Iqbal, history is developed on the pattern of developing life and there is no place for repetition in life, nor does it have any meaning.¹³ Iqbal wanted to connect the past to the present through his mind and conscience, so that the unity of life would create strength and influence and its roots would become deeper and stronger. Iqbal describes his quest as a search for the lost, because we are creatures of more than one age, in which twenty centuries of the past lie dormant.

میں کہ میری غزل میں ہے آتش رفتہ کا سراغ
میری تمام سرگزشتہ کھوئے ہووؤں کی جستجو

In November 1929, while replying to Aligarh Muslim University Students' Union's letter of thanks, Iqbal also described his conceptual history as follows: "Another thing I want to emphasize is that our disclosure is past. I am not one of those people who only love their past. I believe in my future. I need the past because I am in the present. This is urgently needed. That the source of civilization and decency should be understood in order to know what is happening in the world of Islam today. This is why I want you to understand the past. Because we are ignorant of the principles of modern civilization and decency, we lag behind other nations in acquiring modern sciences. I want you to look at the lost ties by which we are connected to the past and the future.¹⁴ Allama Iqbal has explained these "mysteries and mysteries" in his Persian speech with a big whip hand that history informs you and your dagger serves as a tool for self. It is a candle that acts as a star for the nations, brings the past to the fore and thus connects the past with the present and then with the reception through the present.¹⁵ The true spirit of Iqbal's philosophy of history teaches that history is the expression of the collective mind of a nation. It is a continuous creative force by which we determine the value of life, laws and values. According to Iqbal, this force is not static. According to Aziz Ahmad, in Iqbal's philosophy of history, "History, like life itself, is engaged in its movement towards a future. In the process it preserves the values that have defined the basic form of culture. Iqbal advises man to study history. They do not recognize that what is going to happen is predetermined in the traditional sense of predestination. In his sermons, Iqbal says that "Destiny is actually written in the age whose possibilities are yet to be revealed." Iqbal has concluded from the study of history that a nation or a society that does not have the intention or ability to represent Allah Almighty in the world, it perishes. Allama believes that the process of history is moving towards a certain destination. Allama Iqbal's concept of history has moral applicability. The study of Iqbal's concept of history makes it clear that just as Karl Marx's theory of history is called the material interpretation of human history, Allama Iqbal's theory of history can easily be called the moral interpretation of human history. In 1929, when Professor J. F. Bruce came to the University as Professor of History, he proposed to the Hindu-dominated Senate that Islamic history be excluded from the BA course. When this proposal was approved by majority vote, the Muslims of Punjab protested. In this regard, on 11 June 1932, a meeting was held outside *Mochi Darwaza* Lahore under the auspices of the Research Institute. Which was presided over by Sir Muhammad Iqbal and in his presidential address, discussing the expulsion of history as a course in BA Degree, he said with reference to the subject of history: "Mr. Bruce's argument is that the people of India should read the history of India. To me, it is wrong to claim that the history of a nation should not be considered as the history of that nation, but the fact is that history is a collective movement of the human spirit. Iqbal is so convinced of the importance of history that he prefers history to philosophy. Syed Nazir Niazi in "Maktobat Iqbal" is a figure of speech, will not the subject of philosophy of history be better than Sufism in Islam?" In response to this, Allama Iqbal wrote that "I prefer history to Sufism."¹⁶

Knowledge of history and philosophy of history have their own importance in human life and this cannot be denied in any case. Like other philosophers of the world, Iqbal also spoke about the importance and usefulness of general history. After a brief review of the aforementioned aspects of Allama Iqbal's theory of history, philosophy of history, historiography and the role of a history teacher, it can be said that Iqbal is not a philosopher of history in the technical

sense, because it is recognized that Iqbal had a broad or comprehensive understanding of the philosophy of history. did not work and only presented an outline regarding the concept of history, however, many intellectuals have a different opinion regarding Iqbal's concept of history. Iqbal's views are "clear about the direction and purpose of the process of history." Regardless of the debate whether Allama Iqbal is a philosopher of history in the true technical and technical sense or not, this can be said without any hesitation. That he was a philosopher with deep historical consciousness. Carlyle, the German philosopher, said that we should seek more than the past. Deliberately or unknowingly, the present and future can be interpreted and constructed in the light of history. Knowledge of history and philosophy of history have their own importance in human life and this cannot be denied in any case. Like other philosophers of the world, Iqbal also spoke about the importance and usefulness of general history. In short, Iqbal not only highlighted the importance of knowledge and history through his thoughts and poems, but there he explained the situation keeping in mind various historical events. Iqbal teaches the nation a lesson in history and advises the nation to stay connected with history and improve the present in the light of the past. Iqbal gives the message of not only knowing the causes of events and checking their reality. In this way, the explanation of Islamic history and related events with beauty is a sign of familiarity and grasp of their knowledge of history.

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