

# Exploring Iqbal's Quranic Insights: A Critical Review

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## **Abstract**

Allama Iqbal is an outstanding poet of Urdu & Persian languages and a great philosopher, thinker, and religious scholar. His poetry is celebrated for the art of writing poetry and enriched with views that played a vital role in the foundation of a nation. The process of creating a nation's fabric starts at the individual level, enlightens the geographical region, and eventually extends to the entire world. It consequently ties the whole Muslim Ummah in a bond. His views cast the reflection of our ultimate guide, "The Quran." He took guidance from the Quran and suggested that Muslims do the same. If Muslim leaders live in the way determined for them through the Quran, they can genuinely be a United Ummah. Iqbal repeatedly tries to persuade Muslims to understand the teachings of the Quran.

**Keywords:** Abrahamic religion, Sovereignty of God, Requirements of life Quranic teachings, Following the Sunnah, Following the Qur'an

## **Introduction**

The Qur'an is the wise guide and the eternal guide for the Muslim Ummah. It is necessary to bring back the tendency of the Muhammadan Ummah in this cultural and intellectual mixture of the modern age to the living book, which has been avoided. It would be the duty of national leaders that is to keep your nation connected with the original. Allama Iqbal has fully fulfilled this duty. In Iqbal's poetry, along with the Qur'anic teachings, an essay is written to bring the teaching of understanding the Qur'an before the people.

## **Literature Review:**

Iqbal's poetry is widely recognized to reflect the teachings of the Qur'an. The book "Iqbal and the Qur'an" by Dr. Ghulam Mustafa Khan is the most prominent reference. Khalifa Abdul Hakim's writings and Prof. Saleem Chishti's commentary both emphasize Iqbal's relationship to the Holy Quran. Iqbal's relationship with the Qur'an is discussed by Abdul Salam Nadvi in "Iqbal-e-Kamil," and it is noted that Iqbal intended to translate the Qur'an into English for the instruction of Muslims in the present day. Dr. Ghulam Mustafa Khan describes Iqbal's devotion to the Qur'an and how it affected his life in "Iqbal and the Qur'an." The book also explains the Qur'anic allusions that can be found in Iqbal's poetry. The topic "Exploring

Iqbal's Quranic Insights: A Critical Review" is a unique subject of its kind in that it aims to teach the Muslim Ummah to understand the Qur'an, along with Iqbal's love of the Qur'an. This aspect has not been highlighted in previous investigations. To what extent has he directed the Muslim Ummah to become aware of the concepts of the Qur'an?

### Basic questions

The research topic seeks answers to these questions:

- Is there any lesson in understanding the Qur'an in Iqbal's words?
- If there is the teaching of understanding the Qur'an, then to what extent?
- What are the consequences of introducing Qur'anic comprehension lessons in Iqbal's work to society?

### Research Methodology

The research methodology is documented and historical. The topic has been finished in a critical and illuminating way. The poetry of Iqbal and the portions in which he discussed the Qur'an have received much attention. The teaching of Qur'anic comprehension in the verses has been highlighted after thoroughly studying the research's poetry. To do this, books on Iqbal's commentary and other Iqbal ideologies have been employed.

### The Quran's Role in Guiding Humanity's Spiritual Needs in the Universe"

The Creator of the universe was a hidden treasure. When He wished to appear, He created the universe. The "Human Being" is the best creature in this universe. The leaven of human creation consists of both soul and "matter." Due to the two taken together, there were two distinct types of needs. The universe was designed to meet the needs of the first man when he arrived on this planet,

but it was inadequate to satisfy his spiritual needs. Therefore, man's spiritual needs were met with help from the Creator Himself. The group of people known as the "Kalmia" guardians would have lost their intelligence and worshipped fire like other civilizations had the God of the universe not provided this instruction. Therefore, for the guidance of man, Allah has also given Shariah (law) that must be enforced in the world. For this purpose, ALLAH has sent His blessed persons as prophets. It started with Hazrat Adam (A.S) and ended with Hazrat Muhammad-e-Arabi (P.B.U.H)

This Qur'an is the guide for this group (Ummah) forever. Its practical form is the Sunnah of Hazrat Muhammad (peace be upon him). This law conforms to the requirements of the modern age. For this purpose, revivalists were born in each Covenant who, in accordance with the needs of the present Covenant, continued to guide the nation in accordance with this Constitution.

### "Iqbal's Love for the Qur'an: A Reflection in his Poetry and Prose"

Iqbal based all the ideas and concepts he discussed in his poetry and prose samples on the Holy Quran. Iqbal's beloved father, to whom he made numerous public confessions, further fanned the flame of his lifelong passion for the Qur'an. Iqbal's father instructed him to recite the Holy Qur'an as if it were being revealed to him following the Fajr prayers when he was a student. Iqbal was profoundly affected by this statement. Iqbal's condition would change because of his recitation. In "Iqbal-e-Kamil," Abdul Salam Nadvi describes how He used to recite the Qur'an after the daily morning prayers with such enthusiasm, love, and suffering that tears would fall from his eyes. Iqbal used to

recite and weep until the pages of the beloved book got wet.

”(Nadvi, 2009, p. 77).

Numerous similar occurrences support Iqbal's devotion to the Qur'an, but it is unclear how much of this love he shared with his country. Iqbal practiced traditional Islam. The teachings of the Qur'an were

تبیغ بہر عزتِ دین است و بس  
مقصد او حفظِ آئین است و بس

Yusuf Saleem Chishti writes in his commentary on:

"The purpose of the life of a Muslim is to establish a divine government in the world and the constitution or code of this government is neither Roman law, Napoleonic code, Torah Genghis, nor Seoul's code, but the Qur'an is wise."(Chishti, n.d, p. 113).

The word "constitution" in the couplet means the Qur'an. Iqbal studied the Qur'an and knew its importance, that's why he spread the message of the Qur'an.

Iqbal told the populace that the Quran's teachings are the key to Muslims' success. In his book *Rozgar-e-Faqir*, Faqir Syed Waheed-ud-Din claims that Yusuf Saleem Chishti formerly floated in the philosophical waves. Yusuf Saleem Chishti's attention was drawn to religion by Iqbal, who also informed him that

"The Qur'an is a great treasure of new worlds. That is why Iqbal advised His Highness the King of Afghanistan:

everything to the Muslim Ummah. He kept trying to say how much he loved every Muslim. Iqbal desired the formation of a divine administration on earth, which cannot be accomplished without adhering to the Qur'anic teachings. A couplet included in the *Ramoo-e-Bykhudi*:

the Holy Quran is neither a work of philosophy nor theology.. The object of the Qur'an is to satisfy the heart.”(waheedudin, 1964, p. 20).

Here it appears that the same education that Sheikh Noor Muhammad gave to his son education that Iqbal is imparting to his youth. Another proof from Dr. Ghulam Mustafa in this regard is as follows:

Allama also instructed Sheikh Ijaz Ahmad to recite the Qur'an in a letter:

"I insist more on the Qur'an that the benefits of reading it have come to my experience" (Khan, 1998, p. 23)

It demonstrates how Iqbal includes everyone in his interpretation of the Qur'an. Iqbal asserts that the Qur'an is the only source that entirely satisfies human needs and illuminates the universe's hidden facets. Professor Yusuf Saleem Chishti says in *SharhIsrar-e-Khodi* (Chishti, n.d, p. 113):

صد جہاں باقیست در قرآن بنوز  
اندر آیاتش یکے خود را بسوز

It should also be kept in mind that in the leaven of man, Allah has placed the substance of search. Man is always looking for a new world. Because of this quest, Iqbal asserts that if we can understand the teachings of the Qur'an, the secrets of the universe will be revealed to us-

### **Understanding the Qur'anic Injunctions: The Key to True Muslim hood**

According to Iqbal, a person cannot be a true Muslim until he understands the injunctions of the Qur'an. What does the Qur'an demand from a Muslim, even if he confesses only with his tongue but does not believe in his heart, and then he is not a true Muslim? Iqbal believes that a person will become a perfect Muslim only when he understands the Qur'an - (Iqbal, n.d, p. 197).

Hakim-ul-Ummah declared that it is impossible to be a Muslim without understanding the commands of the Qur'an. The question is, who is a Muslim? Is Muslim

قرآن میں ہو غوطہ زن اے مرد مسلمان  
اللہ کرے تجھ کو عطا جدت کردار

The synthesis "innovation of character" is very considerable. It has been argued that Allah's law begins its evolution from Hazrat Adam (A.S) and is completed by the Prophet at the end of time Hazrat Muhammad (P.B.U.H). After that, the new law is not going to come down from the creator of the universe. Since then, it has needed and will continue to need renewal as required by the present age. Science has raised a few new requirements for renewal.

Iqbal asserts that Muslims might experience a rejuvenation when they follow

confessor? Then the question arises, what will a Muslim confess? So, a Muslim obeys Allah's commands. The commandments of God are clearly stated in the Holy Quran. Therefore, it is important to understand them. The same lesson of understanding is found in the couplet mentioned above of Iqbal. As if the basic need of a Muslim is understanding the Book of Allah. In this regard, Muhammad Hussain Arshi has also explained that according to Allama Iqbal, A Muslim deserves to be called a true Muslim while he follows the commands of Allah with all his heart and soul. (Nizami, 1998, p. 31).

Iqbal has preached to understand the Qur'anic injunctions. The only person who can understand the commands and prohibitions is the one who reads the Qur'an and gains an understanding of its injunctions. In his poetry, Iqbal places great emphasis on understanding the Qur'an. To avoid length, let's limit ourselves to Urdu only. The Poet of the East says in one place. (Iqbal, n.d, p 563):

the Qur'anic teachings. Understanding the Qur'anic commands is necessary for understanding the Qur'an, and once this is done, character innovation is feasible. The Qur'an gives vengeful people a new identity and makes them brothers. Rid the globe of ignorance to spread the light of mankind. That was the character rejuvenation. Iqbal asserts that Muslims must immediately undergo a radical shift in their attitudes and behaviors. The Qur'an is essential to this regeneration. Allama Iqbal then discussed the connection between Hazrat Muhammad

Mustafa and (P.B.U.H). At this point, Allama Iqbal addressed the relationship between the

Qur'an and Hazrat Muhammad Mustafa (P.B.U.H).(Iqbal, n.d, p 100):

کبھی میں غار حرا میں چھپا رہا برسوں  
دیا جہاں کو کبھی جامِ آخریں میں نے

The relationship between the Qur'an and Sunnah has come to the fore here in a comprehensive manner. This is the need and requirement of the present age.

### "The Embodiment of the Qur'an: The Prophet Muhammad (PBUH) as a Role Model and Guide for Believers"

The Holy Prophet is the embodiment of the Quran and a role model for all humanity; if the reciter of the Qur'an follows the guided path of the Qur'an, then, in fact, he becomes the practical form of the Qur'an. The reciter of the Qur'an appears to be a reciter, but he is the Qur'an; if he practices it-, then it is the proper form of the Qur'an (Iqbal, n.d, p 561).

The point to consider here is that it is narrated that Ayesha Siddique (R.A) was asked what the norms of Hazrat Muhammad (P.B.U.H) were. Hazrat Ayesha (R.A) said: Have you not read the Holy Quran? Your character was the Qur'an itself. So, it became clear that the theory is the Qur'an and the practical is the Sunnah of the Prophet (P.B.U.H)- Hakim-ul-Ummah has taught the believer to understand the Qur'an 'that the

مجھے پھونکا ہے سوزِ قطرہ اشکِ محبت نے  
غضب کی آگ تھی پانی کے چھوٹے سے شرارے می

There is a clear reference to the creation of humans, the proof of which is found in the Holy Qur'an in Surah Al-Mu'minun verses 5 to 6. Such a subtle point is explained in a very simple way. Iqbal has adopted this style of understanding the Qur'an in many places, he makes a hint behind which the whole subject of the Qur'an is coming. In many places,

reader is- in fact, the Qur'an if he is a believer. Iqbal has very strong in his ideology. Iqbal calls Hazrat Muhammad Mustafa (P.B.U.H) the fulfillment of the religion. Therefore, in the poem 'Hussain Ahmad' included in Armaghan-e-Hijaz, Iqbal declared that bring yourself to the Hazrat Muhammad Mustafa (P.B.U.H) (being according to the Sunnah) that he is the whole religion. If you do not reach there, then all is disbelief and atheism. (Iqbal, n.d, p 701).

### "Uncovering the Mystery of Hazrat Adam's Creation: Iqbal's Qur'anic Interpretation"

The subject of the creation of Hazrat Adam (A.S) became a mystery among the philosophers and thinkers of the world. Even a follower of wisdom combined man with a monkey. Allama Iqbal made it clear to the Muslims and other nations of the world that the Qur'an gives clear arguments in this regard, which need to be understood. This couplet of Iqbal). Iqbal, n.d, p 171):

Allam Iqbal invited the Muslim ummah to return to the Holy Qur'an by expressing the greatness of human beings. The universe has been created for man and it has been given to man. The Lord of the universe says in the Great Book, which means. "It is in your control what is in the heavens and the earth.

Indeed, there are clear signs for the thinkers."(Holly Quran, 45:13).

### Rediscovering Quranic Wisdom: Allama Iqbal's Message to the Muslim Ummah"

In one of his poems, "Rooh e Arzi Adam ka istiqlal karti ha," Hakim-ul-Ummah urges Muslims to study and abide by the Qur'an.

So, it has proved that the remembrance of Allah, ie the Book of Allah, is the peace and contentment of the heart. 'Zikr' means 'remembrance', but in the Qur'an itself, in many places, zikr means the Book of Allah. In the Qur'an, it is mentioned in Surah Al-Hijr, verse no.9 "Surely we have revealed it (Zikar) and we are its guardians." Here also the word 'Zikr' is used which means the Holy Qur'an. All that is needed is to understand.

Why did Muslims forget to consider it when the Qur'an commands that humans have dominion over the entire universe? The Qur'an, according to Allama Iqbal, is the source of knowledge and wisdom. (Iqbal, n.d, p533) so, come to the Qur'an (Holy Quran, 13:28):

أَلَا يَذْكُرُ اللَّهُ تَطْمِئِنُّ الْقُلُوبُ

### Khudi (The Self) and the Qur'an

A fantastic and central concept of Iqbal's poetry is Khudi (The Self). He proves in many places that the Qur'an is the basis of Khudi (The Self). For example, when Faqir Wahiduddin asked about the confirmation and negation of this revelation, Iqbal said, "Yes, this verse is about self-stability." (Holly Quran, 5:105):

"يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ....."

At the same place, Allama Iqbal says in a glorious manner. (Iqbal, n.d, p 558):

آه اے مردمسلمان! تجھے کیا یاد نہیں؟  
حرف لا تدعوا مع الله الا آخر

Iqbal has provided the essence of the Qur'an by emulating the verse in this couplet, La Ilaha Illallah. The teaching of the Qur'an from "الم" to والناس' is that there is no God except Allah. The teaching in the above couplet and Iqbal presented it in the poem "Zarb e Kaleem," 'La ilaha illa Allah' as the base of Khudi (The Self). Studying the concept of Khudi also requires understanding the Qur'an. As explained by Hakim-ul-Ummah, Khudi (The Self) becomes involved in three stages.?:

1. Obedience to the law.
2. Self-control.
3. Divinity (Caliph of God)- is the teachings of the Qur'an.

So, it is correct to say that the concept of self is proof of understanding the teachings of the Qur'an.

### "The Qur'an and the Thoughts of Allama Iqbal: On the Muslim Ummah's Decline and Spiritual Pursuits"

A believer reads the Qur'an in a manner that makes God appear to be speaking. It was implied in the text that Iqbal had received guidance from his father. And Allama Iqbal would always be disturbed by why Muslims are denied access to the Qur'anic answer to all the challenges facing the Muslim Ummah.

He occasionally preaches explicitly, preferring the Qur'an. He inspires young Muslims to get familiar with the Qur'anic

injunctions, sometimes through allusions and by including a word from a verse in a poem. Iqbal explains the Islamic nation's deterioration in this regard, citing the Qur'an

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اسی قرآن میں ہے اب ترک جہاں کی تعلیم  
جس نے مومن کو بنایا مہ و پرویں کا امیر

Iqbal asserted that the Qur'an was the cornerstone for Muslims' hegemonic global position. Moreover, Muslims' success in the arts and sciences is due to the Qur'an. Muslims' failure in the world is partly due to their excessive desire for wealth and

al-Hakim as the cause. The following was formerly the cause of the Muslim Ummah's decline. (Iqbal, n.d, p 526):

materialism. It distracts them from their spiritual pursuits and prevents them from fulfilling their true potential. Hakim-ul-Ummah also highlighted this issue in the following manner: (Iqbal, n.d, p 528):

سبب کچھ اور ہے تو جس کو خود سمجھتا  
زوال بندہ مومن کا ہے زری سے نہیں

That synthesis 'something else' means distance from the Qur'anic teachings.

Iqbal also had issues with some of the ummah's jurists about how they interpreted specific Qur'anic warnings, which led to eliminating Muslim practice from ordinary life. They started carving

theological idols based on their interpretations. They expanded the restrictions of the Qur'an and made them their own. This approach frequently made the Eastern poet depressed. As a result, Iqbal sometimes growls in a dejected manner. (Iqbal, n.d, p 530):

زمیں کیا آسماں بھی تیری کج بینی پہ  
غضب ہے سطر قرآن کو چلیا کر دیا تو

When the law is broken, there will be consequences. It doesn't matter if it's the law of the universe's creator, the law of the country where someone lives, or even the law of the family, they grew up in. Any situation in which a rule is broken is unacceptable. As God's law, the Qur'an is. A stage toward deterioration is denying its passages and reinterpreting it to fit one's purposes. If God's

commandment is disobeyed, the supreme ruler of both worlds will unquestionably punish it. He makes no distinction between Muslims and non-Muslims in this regard. In a letter, Allama Iqbal stated: In a letter, Allama Iqbal stated: (Iqbal, in Iqbal aur Quran, 1998, p. 50):

"Even if it is  
the self of

Mussolini,  
whether it is  
the self of  
Hitler, if it  
obeys the  
divine law, it

becomes a  
Muslim."

Iqbal stated at this point that if one violates the divine law, then man is free to act whichever he pleases. Even Allama seems willing to say (Iqbal, n.d, p563):

قرآن کو بازیچہ تاویل بنا کر  
چاہے تو خود اک تازہ شریعت کرے ایجاد

Iqbal grieved and expressed anguish that Muslims may attribute their achievement to the Qur'an. They could have improved their reputation if they had kept the Qur'an in front of them. They stray from the course of action by misinterpreting the Qur'an. Allama

Iqbal revealed to the Nation of Islam, the secret of its enemies, how non-Muslims are plotting to keep Muslims out of action, so Iblis says in his advisory council (Iqbal, n.d, p 671):

مست رکھو ذکر و فکر صبحگاہی میں  
اسے  
پختہ تر کر دو مزاج خانقاہی میں اسے

Iblis also suggests attempting to get Muslims trapped in theology and the interpretation of the Qur'an. Don't even consider acting. Muslims have grown embroiled in their interpretations of the Holy Qur'an rather than comprehending and imitating it. The Qur'an is being studied not for action but for debate. It is necessary to abide by the divine laws outlined in the Qur'an. Iqbal argues that the Qur'an is the foundation of all religions. Muhammad Hussain, the source of Arshi, once asked whether the Qur'an alone is sufficient (complete faith) or whether other factors (hadith, jurist, etc.) are also needed. Allama

Iqbal responded by saying that these things are considering history and current events. Which each has a unique significance? They inform us of the necessary actions. But the Quran contains a thorough description of Islam. We must use the great book to learn the purpose of God.. (Khan, 1998, p. 28)

Additionally, this statement underlines Allama Iqbal's devotion to the Qur'an. We must use the Qur'an as our guidance. The entirety of human life's requirements are fully addressed in the Qur'an, along with appropriate remedies. All that is needed is to understand and act on it. According to Iqbal (Iqbal, n.d, p 369):

وہی دیرینہ بیماری، وہی نا محکمی دل کی  
علاج اس کا وہی آبِ نشاط انگیز ہے ساقی

### Research results

Allama Iqbal has commanded us to return to the Qur'an through his poetry. While some modern moderates refer to it as pastoralism or traditionalism, their future roads appear to be plunging the nation and the country into a

state of utter decay. We must prioritize the past if we desire the future. Allama Iqbal serves as a bridge connecting the present and the past. Therefore, it is crucial to act upon and prepare for the future using the concepts

of the truth interpreters that explain how to grasp the Qur'an.

### Recommendations

- Iqbal's ideas should be promoted in educational institutions so that they can nurture a new generation.
- The Qur'an's teachings go beyond mere theoretical discussion and must be put into practice.
- Iqbal has urged audiences to read and follow the Quran's lessons through his poetry. Each stakeholder must fulfill their duty to achieve this.
- To promote these and other related ideas, educational institutions should hold Iqbal conferences.

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