An In-Depth Analysis Of Poet Allama Muhammad Iqbal's Views On The Intellectual Schools Of Hinduism

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Abstract:

Hinduism is one of the world's most ancient religions originating in the Subcontinent. This religion has always been of significant value in the history of world religions. The interaction between the Muslims and the ancient people of the Subcontinent began right after the migration of Prophet Muhammad S.A.W to Medina. Therefore, Muslim scholars tended to study the religion of Indian people and their lifestyles. Abu Rehan Al-Beruni was the first person who initiated Ideology, the study of Indo religions. He was the most eminent Philosopher and mathematician of his time, and here he critically studied various Indian scriptures by learning Sanskrit.

After Al-Beruni, Hinduism became a subject of research for Muslim scholars. If we examine the full body of knowledge accumulated by Muslim philosophers, we will see that two different categories may be discovered in the development of Muslim knowledge over time. One class has taken on a dawah and argumentative tone to propagate Islam. They might be referred to as the "Dawah School of Thought." On the other hand, the second group is a team of academicians whose mission is to portray Hinduism in a rigorous,
research-based manner and offer viewpoints on many topics. This criticism and appreciation have also been offered in an academic setting objectively. This group or category might be called a "scholarly school of thought." However, some authors and books fall under both of these categories simultaneously. Likewise, some people tried to restore harmony and peace between religions through their poetry. And it is especially prominent in the poetry of Allama Muhammad Iqbal. This paper intends to go into the depths of the works, particularly those of Allama Muhammad Iqbal, to elaborate on religion, variety, togetherness, and positivism via his poetry, which will help to promote peace and harmony among religions.

**Key Words:** Hinduism, ancient religion, Dawah School of Thought, scholarly school of thought, Allama Muhammad Iqbal.

**Introduction:**

Abu Rehan Al-Biruni is the creator of the academic schools of thought associated with Hinduism. He followed the academic approach rather than the debating method on Hinduism and paved the road for Hindus to think by challenging the beliefs of Hinduism on scientific grounds. After him, this literary style seems to have vanished from the Subcontinent until we observe certain Hinduism-influenced trends in the poetry of ‘Poet of the East’. As we’ve seen, Allama Muhammad Iqbal honoured numerous Hindu saints, who unquestionably reflect his enlightenment and broader perspective.

The book Hindu Sanamiat by Dr. Abdul Haq Mehr and Mohadrat on Hinduism by Darul Uloom Deoband examine Hindu beliefs, ideas, and mythological traditions in a research style and have since emerged as crucial resources for understanding Hinduism. In particular, the first book mentioned, Hindu Sanamiat, is a study of Hinduism that the author wrote in the context of contemporary religious thought. After Al-Biruni, this work by Dr. Abdul Haq Mehr can be regarded as the first scholarly endeavour in books with a literary style in which the Hindu religious traditions have been portrayed objectively. Dr. Mehr Abdul Haq's book appears to have inspired subsequent works published in this style. Due to its superb writing and analytical strengths, this book stands out among the novels we reviewed in this essay.garde characteristics if you -The book exhibits the following avant look through it.

- In terms of encyclopedias on Hindu mythology, it is unquestionably one of the most reliable works in Urdu. The argumentative style is prevalent in most works of Muslim authors who came after Al-Biruni.
- The contemporary scientific approach, which many following researchers have adopted, is based on Dr. Sahib's work.
- Dr. Maher Abdul Haq discusses the mythical Hindu traditions in the light of recent social science studies, much like Western writers have done.
The author has illuminated several facets of the incident using numerous scriptures while recounting the Hindu Deumalai narrative.

Hindu Sanmiat's relevance is noted in the preamble, where it is stated that:

"Dr. Sahib's explanation of Hindu deumala's significance and importance may be found in the final chapter of his book, "Hindu Philosophy and Ethics." Dr. Sahib has also avoided sensitive topics in this chapter, yet all sections of this subject may be important. Because it requires knowledge of Hindu Deomala and ancient Hindu philosophical texts like the Veda Upanishad, Purana, Mahabharata, and Ramayana to understand, this chapter is also the most challenging in the entire book. This book would have been significant to us even without this chapter, but this final chapter increased its significance twofold. This book is essential for Hindu Mythology, Ancient Hinduism, Society, Philosophy, History, and Civilization in Pakistan."

Even though Allama Iqbal did not write much about Hinduism, what has come to light from his pen on religion unquestionably deserves study. He cannot be excluded from the list of scholarly schools of thought. Our opinion is that the late Muslim Sufis, who took on a more tolerant perspective of Hindu characters, were the ones who impacted Iqbal's daring proclivities toward Hinduism. Commentators note that this is the outcome of pre-Muslim Sufi philosophy. Many Muslim Sufis, like Maharajan, have acknowledged Hindu holy figures as potential profits. Allama Muhammad Iqbal exhibits the same level of worry.

**Literature Review:**

Regarding academic research into the understanding of Hinduism, we cannot locate any historical evidence of such activity. Al-Biruni authored a treatise on Hinduism, and several explorers, including Ibn Battuta, documented the circumstances in India, but none established the Da'wa school of thought. But some early ideas about it started to surface among some Sufis during the Mughal era. Generally speaking, these ideas had to do with Sufism, whose extreme manifestation during Akbar's reign took the character of religious oneness.

Then, we have a lot more based on Indian qualities; the Hindu-Muslim unity was promoted, and the work of dawah was formed based on Hindu scriptures in such endeavours. As a result, a new view of Hinduism emerged, in which Hindu teachings were compared to Islamic teachings. From this Da'wa thinking of two styles developed: the sympathetic style and the defensive style. The second sort of researcher is a team aiming to analyze Hinduism and portray it in an academic research approach. Additionally, this opinion or analysis is typically made objectively in an academic setting. This subset or category might be called the "intellectual school of thought."
Statement of the Problem:

Indian religion and Kalam-e-Iqbal:

One of the Indian Subcontinent's most influential intellectuals, Allama Iqbal, has profoundly impacted the entire world, particularly the Muslim Ummah. Although Allama Iqbal is regarded as the poet of Islam, his fame is far more widespread. As an Indian-born man who wrote about Indian culture and religion, he didn't just lift his pen to support Islamic civilization. Allama Iqbal wrote about other religions with the same grace he used to write about Shibli⁵ and Mansoor Hallaj⁶. Allama has also honored and given tribute to prominent characters in his poetry. Along with many other legendary Indian figures, he has written about Ramachandra, Guru Nanak⁷, and Gautama Buddha. In addition to the characters in his poetry, he has written extensively about the theology of various religions, particularly Hinduism, which reveals his open-mindedness and intellectual insights into Hinduism.

Suppose Allama Muhammad Iqbal's personality and poetry are thoroughly examined. In that case, it will become clear that the late Allama believed in religious tolerance, racial harmony, and interdependence. His early poetry dealt with the idea that there existed a unique unity among religions. Hindus, Muslims, Christians, and people practicing other religions were all in his circle of pals. He emphasized national harmony and togetherness while continuously promoting harmony and peace between Hindus and Muslims. Nearby, Allama, no religion is bad. He never spoke ill of religion but sought to follow the good road and shun evil.⁸

Allama Muhammad Iqbal carefully studied Hinduism, Hindu Vedanta, Hindu philosophy and their beliefs, and some sections from other sacred writings before translating the language of the British and Christians into Urdu to promote religious tolerance. First, the late Allama pioneered the discipline of understanding the sacred language of Hinduism i.e. Sanskrit, and created a cutting-edge strategy for utilizing his poetry. The first text in his collection, Kalam "Bang Dara," to be independently translated into Urdu was the well-known prayer "Gayatri Mantra"⁹ from the Hindu sacred book "Ved." ¹⁰ This particular prayer is included in all four of the Vedas. It is regarded holy by Brahmans; hence they will never even utter it in public without first purifying themselves.

Allama Muhammad Iqbal adopted the word "Aftab" in Urdu for this poem because he could not find a corresponding word for the Sanskrit word sutra (Qaida, Dastur, numerous rules of the Vedas combined in one place with brevity). Whence alludes to the sun beyond the senses, from which the physical sun receives its light. Turning the pages of history reveals that, like the Sufis, the ancient people revered Allah, the Exalted, in a human form. What does the word "light" actually mean? The light of the sun and moon are compared to Allah in the Holy Qur'an as it says:
اللَّهُ نُورُ السِّمَاوَاتِ وَالأَرْضِ

(Allah is the light of the heavens and the earth).

Before understanding and commenting on this poetry, please read the following verses (mantras, shlokas):

The Sun (Translation of the Gayatri Mantra):

O Sun! You are the inspiration and essence of the planet.
You are the organizer of the world's book.
You have brought about the splendor of existence.
You determine how lush the garden of existence will be.
You keep up the display of the elements.
You uphold the necessity of life in general.
Everything is stable because of the way you look.
Your life is complete when you are illuminated and at peace.
You create light in the world by acting like the sun.
Demonstrates heart, mind, essence, and wisdom
O Sun! Please give us the light of insight.
Give the intellect's eye your luster's light.
You are the decorator of the collection of necessities of existence.
You represent the inhabitants of the high and low as the Yazdan.
Everything alive reflects your magnificence.
The mountain range also demonstrates your grace.
You sustain the life of everyone.
You rule over the people born under the light.
Your existence has no origin or conclusion.
Your brilliance of yours is without time restrictions.\(^{12}\)

In this poetry, the late Allama addresses Aftab (sun) in the following manner:
"The system of this universe is built and maintained by your breath, and you are the one who is the location's living soul. This system will remain disorganized and disoriented without you. You are the chosen one. Your breath expresses the chain of death and life here. The grandeur and excitement in this world are also due to you, so this is not the only occurrence; only because of you is there everything visible in the universe. These things remain useless without your testimony. These things only have life because of the light and heat you emit from within."\textsuperscript{13}

Allama Muhammad Iqbal wrote a poem titled "Tarana Milli" in 1911 because he was passionate about the national spirit. The term "Hindi" appeared in the opening stanza. "The magnificence and delight in this world are also there because of you, so this is not the only thing that occurs," Allama said all this in such a way that shows that he never refuted to be a Hindi or an Indian.\textsuperscript{14}

China and Arabia are ours. Hindustan is ours

Since we are Hindi, India is our homeland \textsuperscript{15}

These series' most significant ties are poems like "Hindi Anthem, Indian Children's National Song, and Image Pain." There were thunderous cheers from around the nation in 1904 when Allama Muhammad Iqbal performed the poem "Hindi Anthem," elevating Iqbal to the heights of patriotism. What else can be said about a nation, especially in such straightforward, endearing, and convincing lines as "India, that is the best from the whole universe, is ours" regarding patriotism. \textsuperscript{16} Another noteworthy aspect is the poem's eradication of religious bigotry, prejudice, and hatred. As the verses that follow make clear:

Religion does not instill in us a sense of mutual hostility:

India is where we are from and where we call home.

The world has forgotten about Greece, Egypt, and Byzantium.

Our reputation and flag, however, endure.

We can be proud that our existence will never be forgotten.

Even though time has been our enemy for ages.

Allama Muhammad Iqbal criticizes the religious bigotry of his day in these poems. He asserts that no religion promotes hostility but constantly urges its adherents to live in peace and harmony with one another. Remembering this fact is essential. Our nation is indivisible; we are all Indians, i.e., its residents. In addition, Allama exposes a further fact, claiming that the cycle of time encompasses all of the world's earliest civilizations.
including Rome, Egypt, and Greece. Contrarily, our culture is still alive and well despite the various changes. Even though we have been at odds with one another for ages, something about us has prevented us from degenerating. 17

"Naya Shawala," a poem, is one of the most significant collections of this unparalleled religious tolerance. In this, Allama Muhammad Iqbal addresses the most revered group of Hindus—the "Brahmin"—in a special way and clarifies the truth about the idols worshipped by them. He tells the Brahmin that the idols they worship have become incredibly outmoded, worthless, and pointless. He further points to the Brahmins that you learned to detest individuals like you who worship the same idols as you do. O Brahmins, unite to end this hatred, splintering, and hypocrisy and bring love and unity. Because this hypocrisy makes people's hearts desolate, it encourages the construction of a structure that is superior to all other places of worship and establishes an atmosphere of love, peace, and harmony. 18 The first and last lines of the poem "Naya Shawala" preach tolerance for different religions. Look at the poetry.

If it's okay with you, Priest! allow me to be honest
Your doctrine of deity is no longer meaningful.

All you get from the gods is discrimination.
The preacher only learned about violence from God.
I left the mosque and temple out of disappointment.
Leave the preacher's sermons as well as your stories.
Saints' songs have real power and tranquillity.
Kindness is the key to a person's true freedom.

Allama Muhammad Iqbal employed the Sanskrit phrases "Mantra, Shakti, Shawala, Tirthun, Tirth, Soni, Shanti Dharti, Des, Bhagavan, Mukti, and Preet" in his poetry in addition to writing poems for the Hindu religion. The elegance and engaging style of this even makes Hindi poets envious. 19 Rabindranath Tagore attributed the following comments to Allama Muhammad Iqbal's passing because of this:

"Dr. Iqbal's passing has created a void in our literature that will take a long time to repair. Since India's standing in the world is so low, we cannot, under any circumstances, support the absence of a poet whose works have attained such widespread acclaim." 20
In addition, Dr. Allama Muhammad Iqbal has honored the well-known individuals of the era by delivering enduring poems about "Ram, Swami Ram Tirth and Nanak, Vishwa Matar, and Bharti Hari." A well-known Hindu named "Ram Chand" is acknowledged with great courtesy and respect for his courage and honesty. Allama has honored his philosophy in remembrance of him. In addition, he referred to Ram in his words as the Imam of India and the torch of guidance, and he designated Guru Nanak as the ideal man while labeling Gautama as the most precious treasure.

**Conclusion:**

This study shows that two significant schools of thinking regarding Hinduism formed in the 20th century. Both the Da'wa and the academic schools of thinking. This work is distinguished by the fact that modern research has been conducted in the spirit of innovation and modern research.

Allama Muhammad Iqbal specifically focused on Hinduism out of concern for religious tolerance. The late Allama first established the custom of mastering the sacred language of Hinduism i.e. Sanskrit, and developed a unique way to use poetry. The late Allama was adamant about fostering fraternity from early on and called for national unity, concord, and religious tolerance.

His early poetry has unity as its central focus. It abundantly shows that tolerance, impartiality, and good manners should come before religious tolerance and the establishment of peace and concord. Because various nations, faiths, and countries cannot coexist alone. By identifying the ways and chances for peaceful coexistence across nations, religions, and social, political, economic, and other factors on a local, national, and international level. It's important to establish a state of peace, safety, and contentment. No matter what religion or country a person belongs to, they should all have the right to religious, political, economic, and social independence and autonomy.

**References:**

1. Soomro, Dr. Mehr Abdul Haq, Hindu Sanamiyat, P#36,37.
2. Idid.
3. Ibid.
5. Abu Bakr Shibli (d. 945 AD) was a contemporary and pupil of Khorasani and Mansoor Hallaj. He was a Maliki religious scholar and jurist. Along with writing poetry, he delivered a lot of hadiths. He didn't leave any writings behind. However, some of his quotes can be found in trustworthy writings. **Mehmood Qasim (Syed), Islami Encyclopedia, Vol#2, P#1063.**
6. Hussain bin Mansour al-Halaj was born in Beyza, Persia, in 858. Iraq was where he was raised in his early years. He loved to travel, so he travelled to many cities at age sixteen. 4095 [http://www.webology.org](http://www.webology.org)
He had a bold personality. Therefore, he did not hold back from expressing what was on his mind. He held deep and unwavering beliefs. Hussain bin Mansoor Hallaj, on the other hand, is well known for his works on Sufism, the Sufi path, and the interpretation of his unique views and beliefs. Ibn Nadeem mentions 47 works in Al-Fahrist, including Kitab al-Asul wal-Faroo, Kitab al-Alam wal-Ma'awn, Kitab al-Adl wal-Tawheed, and others.

Mehmood Qasim (Syed), Islami Insyclopedia, Vol#2, P# 880.

Gautama's name was Siddhartha. A second name for him was Sakya Muni. He was known as Buddha once he acquired enlightenment. Buddhi is often referred to as wisdom. Gautama's father's name was Raja Shadodhana. He was particularly attentive to his son. I preferred seclusion and had little interest in worldly interests is implying. Rana, Muhammad Akram, Prof, Dr, Bain ul Aqwami mazahib, P# 71,72,73.

Ahmad, Dr. Touqeer, Iqbal or Hindustan, Nai Kitab Publishers D-24, Abu Al-Fazal, Jama Nagar Dehli-25, October 2007, P#23.

The Hindu sacred scripture, the Rigveda, contains the venerable and well-known mantra, Gayatri. It is thought to be the Rigveda's soul. According to Ahl-e-Hinood, this prayer is a confession of devotion. In a condition of tension, one chants this phrase.

Ahmad, Dr. Touqeer, Iqbal or Hindustan, P# 24.

Al-Qur'an, Surh Al-Noor:35.

Bang e dara, P#40.

Iqbal, Muhammad (Allama), Bang Dara, Narrator: Zaidi, Asrar, Sheikh Muhammad Bashir & Sons, Circle Road Chowk Urdu bazar, Lahore, p.43.

Ahmad, Dr. Touqeer, Iqbal or Hindustan, P# 19.

Ibid.

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Iqbal, Muhammad (Dr., Allama), Kalyat Iqbal (Urdu), Nazim Iqbal Akademi, Istitqal Press Pakistan, Lahore, 1990, p. 14.

Ibid.