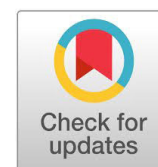
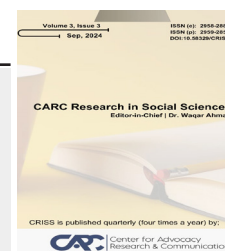




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The Social Ideas of Dr. Allama Muhammad Iqbal: A Philosophical Exploration

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ABSTRACT

This research paper instigates the profound social ideas of Dr. Allama Iqbal, a poet, philosopher, and thinker whose influence is felt long after his death. Iqbal's work demonstrates that he regarded the capitalist and socialist economic structures as flawed and unsuitable. He supported a social structure founded exclusively on the economic teachings of the Quran. The social ideas of Dr. Iqbal, rooted in the context of the Indian Subcontinent during the early twentieth century, have continued to shape South Asia's intellectual and political landscape. This research provides a comprehensive analysis of the social philosophy of Dr. Iqbal, emphasising its relevance in contemporary society.

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INTRODUCTION

Historical and Intellectual Context

Iqbal was born in that period of Islamic history that the Western colonial powers had politically subjugated. They had lost their sense of unity owing to racial, linguistic, or territorial differences and were consequently victims of the economic exploitation of the West. Islamic thought had become static, and due to the ruler-ruled relationship, such new ideas as nationalism, patriotism, secularism, constitutionalism, and socialism were being imported from the West into the world of Islam. Iqbal's primary interest was the realisation of Muslim unity. He examined these new ideas from this point of view. He was eventually led

to the conclusion that whatever their positive or practical value, they could not bring about this unity.

He was opposed to the capitalist, national, and secular concept of democracy, mainly because it had given birth to imperialism, which was the root cause of the political, economic, and cultural exploitation of Muslims. Therefore, he concerned himself first with portraying in his works the motivating principles behind such European movements as Communism and Fascism, which had emerged as protests or reactions against Imperialism, to inform the Muslims as to what was happening in the West, along with reawakening Muslims to the reality that their sole hope for liberation from Imperialism's shackles was a return to Islam's foundational principles.

Objectives of Studies

This study examines Dr. Allama Muhammad Iqbal's social ideas, focusing on his critiques of capitalist and socialist systems and his advocacy for an Islamic economic framework. It also explores the historical and intellectual context of the Indian Subcontinent during the early twentieth century, examining the impact of Western colonialism and the emergence of new ideologies. Iqbal critiques Western ideologies, arguing they perpetuate

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imperialism and undermine Muslim unity. The study also examines Iqbal's philosophical foundations, particularly in his works "Asrar-i-Khudi" and "Rumuz: Bekhudi," and how they contributed to his vision of Muslim revival and liberation. The study also evaluates the relevance of Iqbal's ideas in contemporary society, particularly in South Asia, to address current issues and shape future discourse.

REVIEW OF THE LITERATURE

Qismatnama Sarmayadar-o-Mazdoor (Zafar, 2014) is a satirical poem in a monologue in which the capitalist suggests to the labourer a 'just division' of economic means so that both parties are satisfied. The capitalist says:

The noise and din of steel mills are mine, but the sweet hymns and songs of the church are all yours. The fields, orchards, streams, and beauties are all yours. Wine, which causes headaches, is mine, but pure and clear water, the favourite drink of Adam and Eve, is yours. Ducks, partridges, and pigeons are mine, but the shadow of Huma and the wings of Anqa are yours. In short, the earth and whatever is contained in its stomach is my share, but everything that exists is yours from the earth up to the high heavens.

Nawa-i-Mazdoor is a monologue of a labourer crying:

I cover myself with rags, whereas, due to my hard work, the master, who does not move his hands or feet, wears silk and brocade. With the strength of my arm, I dig the mine, but the diamonds it yields decorate the fingers of the Wali. The pearls studded in the saddle of the horse of the Amir are the tears of my children, and the leeches of the church have fattened by sucking my blood. It is the sweat of my labour that strengthens imperialism. My sighs turn barren and sterile land into gardens and orchards. Due to my labour and suffering, the faces of the rich are fresh and colourful. However, listen, O Laborers! A new song is rising from nature's harp. Imperialism is in a state of life and death. Let us pour that sharp wine into the glass, which melts like wax. Come, let us take our revenge on the looters of the garden, and on their dead bodies lay the foundations of a new society of buds and flowers. "How long will you circle the flame like moths and remain strangers to yourselves?"

Since these poems were written in 1922, the mode of expression adopted is identical. For instance, in Khizer-i-Rah, under the titles Samaya-o-Mehnat—Capital and Labour (Robinson, 1996). Khizer, the guide declares:

Go to the workman, the toiler, and deliver your message to him! These words are not mine alone, but a voice is swelling the four corners of the words. The crafty capitalist drops grudging wages in the hands that forge all wealth, just as people with low incomes receive in charity what their betters throw away. He has fed you with hashish like the old Man of the Mountain, and you, poor innocent, took it for a sweet-flavoured dish. The rich are cunning, and of race, nationalism, churches, empire culture, and colour, they have brewed drugs to serve their needs. However, you have rushed upon your doom for the sake of these false gods, and in a state of intoxication, you have been robbed of life's treasure. The capitalist has won through his clever moves, and you, forever unsuspecting of the earth, have changed its ways, and, in the Orient, as well as the accident, your age is about to commence.

In these poems about Iqbal, the supporter of Communism, he got the impression that Iqbal was a Communist in

those days in Lahore. A newspaper called Inqilab used to appear for the propagation of Communist ideas. In its issue dated June 23, 1923, an article was published that if it was a crime to hold Bolshevik views, then how could Iqbal escape from the clutches of the law? The Bolshevik system of government was based on the politico-economic creed of Karl Marx, and this creed was commonly known as Socialism or Communism. In these circumstances, if any person endowed with little intelligence were to glance through Iqbal's Payam-i-Mashriq and Khizer-i-Rah (Sud, 1969) he would undoubtedly conclude that Iqbal was not only a Communist but an arch-preacher of Communism.

In refutation of this article, Iqbal wrote a letter published in the daily Zamindar on June 24, 1923. Since this letter is a key to understanding Iqbal's social ideas, its contents require careful study. He wrote:

Someone in some newspaper has attributed Bolshevik ideas to me. Since, in my opinion, holding Bolshevik views amounts to the renunciation of Islam, I must refute this charge. I am a Muslim. It is my affirmed conviction, and this conviction is founded on sound and demonstrable reasoning, that the Quran has suggested the best cure for economic ailments in different classes of human society. Undoubtedly, when the power of capital transgresses the limits of moderation, it becomes a curse for the world. However, to release the world from its pernicious effects, eliminating this element from the economic structure, as advocated by the Bolsheviks, is not correct. The Quran has recommended enforcing the law of inheritance, the organisation of Zakat, etc., for confining this power within proper limits. If human nature is kept in view, one can realise that this is the only practicable method. Russian Bolshevism emerged as an extreme reaction against Europe's shortsighted and selfish capitalism. However, the fact remains that Western capitalism and Russian Bolshevism result from a bitter struggle being waged between the haves and have-nots. However, as I have mentioned above, moderation is the only correct and appropriate way the Quran has recommended. The object of Islamic Sharia is to stop one group from exploiting the other through the power of capital, and I believe that to realise this object, the proper method is the one that has been revealed to us by our Holy Prophet. Islam does not eliminate the power of capital from its economic structure. However, after a careful study of human nature, it retains it and recommends an economic system through the implementation of which this power could never transgress its proper limits. Unfortunately, Muslims have not yet cared to study the economic aspect of Islam; otherwise, they would have certainly realised what a blessing Islam is in this respect. It is my conviction that in 'You have been bestowed with the Blessing of Brotherhood'—the reference is to this very blessing—individuals constituting a nation cannot establish brotherhood in the real sense unless and until they maintain equality with one another in all respects, and the realisation of this principle of equality is not possible without the enforcement of a social system that confines the power of capital within proper limits. After discovering the faults of their present system through experience, I am certain that the Russians themselves shall be compelled to turn to some other type of economic structure, the foundational principles of which are either purely Islamic or identical to them. At present, the social ideals or courses of action adopted by the Russians, however praiseworthy they may be, can have no attraction for the Muslims. Muslims in India and other parts of the world

who read European literature on political economy get very easily carried away by Western ideas. It is essential that, in these times, they profoundly study the economic teachings of the Quran. I genuinely believe that they will find the solution to all their problems in this book. The Muslim members of the Labour Union of Lahore, in particular, must direct their attention to these teachings. "I wholeheartedly support and sympathise with their aims and objects, but I trust that they will not adopt any such course of action or social ideal that is opposed to the teachings of the Quran.

This letter makes it abundantly clear that the real object of Iqbal's portrayal of Communist ideas in *Payam-i-Mashriq* or *Khizer-i-Rah* was to explain that the Communist movement was an extreme reaction against imperialism and selfish capitalism in Europe. He was not recommending that the subjugated Muslims accept the Communist creed. However, through these poems, he was attempting to reveal before the Muslim eye the spectacle of conflict between Communism and Imperialism in the West. He points out in *Bang-i-Dara* (1924):

Labour and capital are pitched against each other in the world. Let us watch who ultimately wins or loses in this conflict. The terrible calamity their misdeeds have hastened cannot be averted through crafty reasoning or hypocritical diplomacy. All the armies of Gog and Magog (the illusion probably is to Red Chinese) have been released, and now the Muslim eye can see (instead of visualising) the interpretation of the Quranic word Yansaloon (swarming from every hill).

In his presidential address, Iqbal advanced the same viewpoint differently to the All-India Muslim Conference Session held in Lahore on March 21, 1932 (Malik, 1970). He said:

It is inevitable that the people of Asia will rise up against the acquisitive economy imposed by the West on the countries of the East. Asia is unable to understand the unbridled individualism of contemporary Western capitalism. The religion you practise appreciates each person for who they are and challenges them to dedicate their life to serving both God and humanity. There is much more that it can do. It can yet establish a new society in which a man's social status isn't based on his caste, colour, or the quantity of dividends he receives. But according to the kind of life he leads, where the rich pay taxes to the poor, where the equality of spirits, not of stomachs, is the foundation of human society, where an untouchable can marry a king's daughter, where private property is a trust, and where capital cannot be allowed to amass in order to dominate the actual producers of wealth.

As for land, Iqbal had always been of the view that it was the property of God. He wrote in *Bang-i-Dara* (1924)

One day, a tenant and a landlord were involved in an argument. Each of them claimed that the land was his property. The tenant asserted that the land belonged to him, who tilled it, but the landlord maintained that this was sheer madness. I asked Land. "Whose property are you?" It replied that whatever the upright landlord or downtrodden tenant might claim, it was certain that all that existed under the sky belonged to God."

In 1926, Iqbal was chosen to serve in the Punjab Legislative Council (Hasan, 2005.). A perusal of his speeches in the Council reveals that, in his opinion, the Crown or State could not claim land ownership. He opposed

Mukhabara (the collection of Batai or rent from land). The recommendations he made regarding land reforms during this period were: half of the land that the Crown owned should be reserved for sale in instalments to the landless tenants; the agricultural tax should be imposed at the same ratio as income tax be assessed; and just as low-income bracket groups (whose yearly income was up to Rs. 2,000/- in those days) were exempt from the payment of income tax, in the same way, land revenue should be remitted in the case of petty landowners (who held land to the extent of five bighas, according to Iqbal). However, the proposals of Iqbal were not accepted.

Javid-Nama was published in 1932 (Wormhoudt et al., 1968). It is also necessary to study this work for a proper understanding of the sociology of Iqbal. In this work, Iqbal advances his views regarding the ownership of land in light of Quranic teachings and, at the same time, presents a critical analysis of Communism and Imperialism. Under the chapter *Falak-i-Atarad* (Firmament of Mercury) (Talbot, 1988)), Iqbal states the condition of Muslims to Jamaluddin Afghani:

The famous Jewish author of Das Kapital, Karl Marx, and his works have elements of truth mingled with lies. He had the head of an unbeliever and the heart of a believer (Iqbal uses the same expression for the German thinker Nietzsche, whom the Fascists claimed as their prophet). Since Western nations lack spiritualism, they search for their souls in their stomachs. However, the stomach cannot provide the psyche with its pigment, hue, or colour. Since the false prophet of this ideology built it on the equality of stomachs, communism only cares about the body. Only fraternity—which is rooted in the heart, not the stomach—can serve as the foundation for equality. In a same vein, imperialism just focuses on gaining weight. Its black breast is heartless as well. It sucks flower juice, much like a bee, leaving all the petals homosexual. It is simply an appearance; the substance is removed, leaving behind only the shell, even though the fragrance and colour play still conjure the bird's mournful song. As a result, these two human life organisations are inadequate and unfinished. Both undermine God and mislead people; they are both detrimental to the soul. In contrast to imperialism, which seeks to extract money from the disadvantaged, communism feeds on class conflict and devastation. Man is anchored like a piece of glass between these systems, which are two slabs of stone. Imperialism takes bread from people's hands and robs the body of its spirit, while communism kills knowledge, religion, and the arts. Materialism serves as the foundation for both of these regimes. Their goal is to make the soul darker and the body brighter. But unlike other creatures, humans also exist to "burn and build," that is, to love God and create the world in accordance with His commands.

RESEARCH METHODOLOGY

The research methodology for this study involves a thorough literature review, critical analysis, historical contextualization, comparative analysis, contemporary relevance, and interdisciplinary approach. The study will focus on Dr. Allama Muhammad Iqbal, a prominent figure in Islamic philosophy and the socio-political context of the Indian Subcontinent during the early twentieth century. Iqbal's writings, particularly "*Asrar-i-Khudi*" and "*Rumuz: Bekhudi*," will be examined to understand his social ideas, philosophical perspectives, and critiques of Western

ideologies. The historical context of the Indian Subcontinent, including factors like colonialism and nationalism, will be considered. Comparative analysis will be conducted to compare Iqbal's critiques of Western ideologies with other contemporary perspectives, such as nationalist and socialist thinkers in the Indian Subcontinent. The interdisciplinary approach will provide a nuanced understanding of Iqbal's thought and its implications for contemporary discourse.

Research Questions

Before considering the sociology of Dr. Allama Muhammad Iqbal, it is necessary to trace from his writings the answer to such questions as:

- What was the basis of his thought?
- To whom did he address it?
- And what were his views regarding the implementation of his ideas?

Literary Work of Dr. Allama Iqbal

Iqbal's first publication was a book in Urdu prose entitled *Ilm-ul-Iqtisad: The Science of Economics* (Iqbal, *Ilm-ul-Iqtisad*, 1900). It was probably written to persuade the Urdu-speaking Muslims to study political economy, but it also discloses Iqbal's deep interest in this subject. Although it does not contain his social ideas as they had not been formulated at that stage, Iqbal writes in the foreword that nations indifferent to improving their economies will undoubtedly fail to survive in modern times.

The Russian Revolution came with the First World War, and Communism was established in Russia. Since it was a reaction against Tzarist Imperialism, the basic principles of the Communist movement were portrayed by Iqbal in his *Payam-i-Mashrig* (1922) (Payam-e et al. by Iqbal, n.d.). Under the chapter *Nagsh-i-Farang* of this work were included poems entitled: *Payam*, *Suhbat-i-Rafigaan der Alam-i-Bala*, *Mohawara Mabain Hakim Fransawi Augustus Comte-o-Mard-i-Mazdoor*, and *Nawa-i-Mazdoor*. In the same year, his famous Urdu poem entitled *Khizer-i-Rah* was published. It is necessary to study these poems for a proper understanding of the evolution of the sociology of Iqbal.

Payam is, in fact, a message to the European colonial powers. In the seventh and eighth stanzas of this poem, Iqbal addresses these nations thus:

The era of imperialism has ended. The labourer is aspiring to snatch power from your hands. Therefore, if you are farsighted, learn from your present experience that human life is determined to construct a new world for itself.

He continues prophetically:

I see signs of rejuvenation in the old (subjugated) world. The time is fast approaching when imperialism will be wound up, and slaves will be free. I can feel this revolution coming in all haste, but I cannot explain how or why I feel that way. Fortunate is the person who has an eye on present events and is preparing himself to live in the future.

Iqbal's Social Idea and Western Philosophers

Suhbat-i-Raftgaan der Alam-i-Bala (Schimmel, 1963) is a discussion among Tolstoy, Karl Marx, Hegel, Mazdek, and Kohkan (Ferhad, the Mountain Cutter), which proceeds as follows:

Tolstoy

The strength of imperialism depends entirely on military power. Every soldier of the army of the kings is a mercenary and an instrument of the devil because, for his survival, he reddens his hands with the blood of innocent people. Imperialism, Church, and Nationalism are an intoxicating potion by which the ruler secures the souls of the ruled.

Marx

Under the Capitalist order, Man slits the throats of his brethren (Stephens, 1979).

Hegel

The apparent differences in the universe are the facets of the same reality. The existence of perpetual conflict in contradictory aspects of life is deliberately created to keep the universe going. Hence, the confrontation of capital and labour, or ruler and ruler, is essentially a natural phenomenon. (Baur, 2018).

Tolstoy

You keep your individualistic philosophy to yourself because it preaches to the labourer to remain content with his abject condition. (Miriam Erez, 1993).

Mazdek

I am happy to see that the seed I sowed in the soil of Iran is bearing fruit in Russia and Germany. The palaces of kings and nobles are heavy with an air of mourning. Arise, O labourer! The days of imperialism are over. Therefore, snatch the power from the hands of the master (Crone, 2012).

Kohkan

Although the capitalist talks of peace, his heart is as bloodthirsty as that of Chengiz. His treachery has made me so desperate that reason has led to madness, and I am compelled to tell my comrades. It is my axe that cuts the mountain, but the imperialism of Pervez continues to flourish in the world. O labourers! Know that whatever exists between the earth and heaven is in perpetual motion. Hence, unite and march together to increase the caravan's speed (Weede, 2016).

Mohawara mabain Hakim Fransawi Augustus Comte-o-Mard-i-Mazdoor (Naipaul, 1998) is a dialogue between Augustus Comte and the Labourer:

Comte

All human beings are connected, like the organs of a body. Under the law of nature, just as human organs have pre-ordained functions—the mind to think and the feet to walk—different classes in human society are created to perform their respective fixed functions. There are capitalists, losers, rulers, etc., because they are made to perform different functions. Essentially, this division of functions gives order and security to life.

Laborer

O Philosopher! You think you can deceive me with your philosophy and persuade me to accept the state of perpetual bondage. My axe makes the streams of bliss flow from mountains, but you want to hand over the right of Kohkan (the labourer) to Parvez (the capitalist). Being a capitalist is a load on the shoulders of the earth. He does no work besides eating and sleeping. Hence, all leisure, happiness, and joy in the world result from the efforts of the labourer.

M. Lenin-o-Qaiser William (Sailen, 2010) is also a dialogue between the Communist Revolutionary Party and

the German Emperor:

Lenin

In this world, man has been ground like a piece of grain between two grindstones for centuries. On the one hand, he was the slave of the Tzar or the Emperor, and on the other, he was caught in the grip of the Church. Eventually, tired of his wretched life, he tore his master's shirt, which was smeared with his blood. The flames of the masses' fire have burned the cloaks of the Pope and the emperor to ashes."

William

You must not blame imperialism because slavery is ingrained in man. He carves out new things when he gets sick of the old gods. There is no reason to complain about the tyranny of highway-men because the travellers are robbing themselves. If the masses were to wear the emperor's crown, their assembly would not remain without tumult or commotion. Lust for power cannot be erased from the heart of man. A fireplace can only hold fire. Therefore, the bride of power will continue to enslave the masses. The suitors of Sherin (the beloved of Parvez and Rerhad) shall always be available. Whether it is Khusro (the Emperor) or Kohkan (the Mountain Cutter), the same thought is expressed in an Urdu verse of Iqbal: If the reins of government are in the hands of the labourer, so what? The methods of Kohkan, the Mountain Cutter, also conceal the strategies of Parvez, the Emperor.

It is with this background that Iqbal wrote to Quaid-i-Azam (Allana, 1967), about eleven months before his death on May 28, 1937: The League will have to decide whether to represent Indian Muslim elites or Muslim people who have, for good reason, ignored it. I think a political party that doesn't guarantee to help Muslims won't recruit. Bread is becoming a bigger issue. The Muslim feels he has been declining for 200 years. He usually blames Hindu moneylending or capitalism for his impoverishment. Muslims are unlikely to support Jawaharlal's atheistic socialism. How can Muslim poverty be solved? Furthermore, the League's future rests on answering this question.

Fortunately, new concepts may be used to enforce the Law of Islam and develop it. After a thorough study of Islamic law, I believe that if it is correctly understood and followed, everyone has the right to subsistence. His country cannot impose and promote Shariah without free Muslim states. I have believed this for years and still feel it is the best way to feed Muslims and maintain peace in India. Social democracy in an appropriate form and accordance with Islamic legal norms is not a revolution for Islam but a restoration to its purity. Redistributing the country is important for Muslim India to overcome these challenges, as I said before. Shouldn't such a demand have arrived already? This may be the finest response to Jawaharlal Nehru's atheistic socialism. It may be interesting to note that even in this letter of Iqbal, the progressive intellectuals advance their seventh argument respecting his attachment to socialism. The argument is that Iqbal has talked of 'social democracy' in this letter, following in the footsteps of Lenin, who was the founder of 'social democracy' in the Soviet Union.

Perhaps it would be accurate to state that social democracy is a means for realising definite economic ends. However, its form will be very similar to its foundational principles. Therefore, just as one structure is constructed

differently because its foundations are laid differently, a "social democracy" founded on the Quran cannot be the same as the one founded on Das Kapital.

On the other hand, 'genuine' socialists have never accepted Iqbal as a supporter of socialism. In order to give their assessment of Iqbal's social ideas, two examples may suffice. W.C. Smith (a socialist from the West Block) writes: "His (Iqbal's) writings are throughout tinged socialistically... However, the basic fact is that he never knew what socialism was. He said, 'Socialism has to do only with the body.' Once this misapprehension of his is realised, the rest follows readily. "Towards the end of his life, some friends convinced him that he did not understand socialism, and he was perhaps preparing to remedy this ignorance when he died."

Professor Jan Marek (a socialist from the Eastern Bloc) writes: "Iqbal never knew what socialism was and never took any pains to study it profoundly. "He was chiefly interested in showing that principles similar to those proclaimed in the Quran could be practically applied." Now, the social ideas of Iqbal, which are scattered in his writings, can be assimilated in the form of points:

- Iqbal rejects Karl Marx's dialectic interpretation of history.
- Iqbal maintains that holding Bolshevik (he uses this expression in its broad sense, i.e., socialist or communist) views amounts to the renunciation of Islam.
- Iqbal is opposed to monarchy, ecclesiastic hierarchy, feudalism, and capitalism, for such monopolist institutions have no sanction under the Law of the Quran.
- Iqbal regards the Quran as a message of revolution. He believes that the Quran suggests the best cure for economic ailments in different classes of human society. He thinks that the verses of the Quran can be interpreted according to the needs, requirements, and altered conditions of life of every generation of Muslims.
- Iqbal believes in Islamic democracy, the fundamental ideas of which are that sovereignty belongs alone to God and that the authority entrusted to the state via its inhabitants is to be exercised as a trust within the limitations established by Him. Therefore, Iqbal argues that it is against these core values to concentrate power in the hands of a designated group for that group's sole advantage, whether that group is made up of workers and peasants or landlords and capitalists.
- Iqbal believes that the objective of the Quran is to establish a just and equitable social structure founded on fundamental human rights, where no one is able to take advantage of another. For this reason, he views capitalism and communism as extreme ideologies and seeks to uphold the Quranic social order, or Iqtisad (Moderation), which maintains a proper balance between labour and capital, in order to realise the goals of justice, equality, and brotherhood. He thus considers the realisation of the middle-class welfare state.
- Iqbal believes that Islam acknowledges the fundamental human right of 'private ownership' as a trust but forbids the accumulation or concentration of capital in a few hands so that it becomes a source of exploitation

for others. Therefore, although he is anti-capitalist, he disapproves of eliminating the power of capital from the social system.

- Iqbal recommends that legislation prohibiting the accumulation or concentration of wealth, the taking of interest on money loaned, and speculation in every form should be enforced to confine the power of capital within proper limits. Furthermore, he believes that under the law of Islam, it is one of the duties of the state to provide necessities of life—food, clothing, housing, education, medical relief, and employment—to all its citizens. Therefore, to realise the object of collective welfare (Maslehat-i-Aama), any steps that the state may take shall conform with the Quran and Sunnah, provided that they do not violate the spirit of Quranic injunctions.
- Iqbal wants to see the strict enforcement of the Islamic law of inheritance and the imposition of the Islamic taxation system (Zakat, Sadaka, and Ushr).
- Iqbal considers God to be the actual owner of the land, and the man holds it only as a trustee or a lessee to derive food from that place. Hence, according to him, an individual should only hold land to the extent that he can cultivate himself. Iqbal is opposed to Mukhabara (collection of batai or rent from land) and recommends prohibitory legislation. Furthermore, he believes that the state, too, cannot own land. Therefore, half of the land that comes under the possession or acquisition of the state should be sold in instalments to the landless tenants. In addition to this, Iqbal suggests the imposition of agricultural tax in the same proportion as income tax is assessed, and just as low-income bracket groups are exempt from the payment of income tax, in the same way, land revenue should be remitted in the case of petty landowners.
- Iqbal is fully conscious of the difficulties of peasants, workers, and students and wholeheartedly sympathises with their aims and objectives. However, he advises them to approach and resolve their economic problems as Muslims, to study the social teachings of the Quran carefully, and not to adopt any course of action or social ideal opposed to Quranic teachings.

CONCLUSION

For Muslims, Dr. Muhammad Iqbal is the symbol of freedom in all aspects of life, including religious, national, political, economic, and cultural freedom. Thus, he is apprehensive of both capitalist and socialist imperialism. This is probably the reason why he particularly warns the Muslim youth that begging, borrowing, or seeking aid in any form from others always opens up ways and means to exploitation and eventual subjugation. As a result, he has the desire to conduct research while keeping in mind the teachings of the Quran and the historical continuity of Islamic culture. Additionally, he hopes that by utilising the originality of their thought and action, he will be able to design and build new devices for the purpose of protecting the territorial integrity of their country and ensuring the welfare of their nation. Creative activity in human life is so

essential to Iqbal that even a sin committed creatively is considered by him to be a virtuous act.

Iqbal emphasized the importance of self-cultivation and devotion to God among the younger generation of Muslims. He emphasized the need for Western education and adherence to the teachings of the Holy Prophet. Iqbal was concerned about the rise of an atheistic movement among young Muslims, influenced by the statement of Jamaluddin Afghani. Afghani argued that even in Western societies, atheism could lead to loyalty and innovation. However, in Islam, atheism often requires forsaking cultural customs and seeking external intellectual influence. Iqbal's social ideas are based on the Quran, but their creed seems to have a dualistic logic. They claim to be bound by the Quran in religious and spiritual matters, but follow Karl Marx's *Das Kapital* in socio-economic or temporal matters. This duality is impossible to find in Iqbal's thought, and they face difficulties when attempting to demonstrate their support for socialism. Redistributing the country is essential for Muslim India to overcome these challenges and maintain peace.

Conflict of Interests

The authors has declared that no competing interests exist.

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