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Analytical Study of the Socio-Economic Thoughts of Allama Muhammad Iqbal: A Historical Review

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ABSTRACT

The research paper primarily deals with the socioeconomic thoughts of Allama Muhammad Iqbal. Although he is recognized as one of the remarkable intellectuals of the Muslims in South Asia. Iqbal, as a poet, is considered the spokesman of the Muslim subcontinent. But the fact is that he was also an economist and his economic thinking and suggestions set a new direction for Muslims. The thinking of Allama Iqbal is still a stepping stone to the socio-economic development of the Muslim nation. According to Iqbal, the main reason for the poverty of Muslims is the economic system of India which cannot be a substitute for the economic system of Islam. This paper is an explanation of the economic condition of the Muslims of the subcontinent, the paper also interprets the problems and suggests solutions to Muslim socio-economic issues. Therefore, this research article highlights Iqbal's economic thoughts.

Keywords: *Iqbal; Philosopher; Muslims; Socio-economics; Ilam-ul-Iqtasad; Subcontinent;*

Introduction

Allama Iqbal is considered one of the most influential Muslim Leaders of South Asia during the 20th century in India. He is famous for his poetry but he is one of the important political and economic philosophers of the 20th century due to his keen observation of socio-economic issues of Indian society during British Rule when the Muslims were facing miserable conditions due to their backward economic conditions (Iqbal, 1903, pp. 2-8).

Review of Literature

For this analytical study of Iqbal's Economic thoughts, the most relevant material has been consulted to understand his philosophy based on documentary sources primary and secondary, i.e. books, letters, articles and different essays which helped to clear the finding and results. In this review of literature, his philosophy has been studied and analyzed through his books, letters and prominent intellectual work *Ilam-ul-Iqtasad*.

Socio-economic Thoughts

The economic condition of the Muslims was also pointed out by Dr William Hunter (Sadiq, 2003, p.389). In Allama Muhammad Iqbal, where he spoke about the liberation of Muslims through his poetry and tried to liberate them from slavery, he also played a role in discussing other social issues of Muslims. The economic condition of the Muslims is also discussed with the elder Sahib in philosophy. It is not right to address him only as a poet, which he himself complained about. Iqbal also criticized the Muslims. Inviting him to find a solution to the economic problems, he started a scholarly discussion between them. He was a philosopher from the outside. Iqbal considered economics necessary and his views in this regard are very clear. It is not true that Iqbal had only a whim and he turned his back on economics or did not talk about it. If we talk about Iqbal's ideas, it is clear that he had not yet started working as a poet when he was bringing forward economic ideas. In hindsight, his first forthcoming book is on economics, not poetry and philosophy. Allama Muhammad Iqbal

also studied economics well during his academic life and after his education when he became a professor at Government College Lahore, he wrote a book in those days (Amjad, 1977, p.311). The book is known as *A Conflict* and was published in 1903. This provides an opportunity to examine and listen to Iqbal's economic situation and views. And if we consider it, it becomes clear that *Al-Aqtisad* is not Iqbal's first book but this is the first book in Urdu written in India on economics. This book not only contains 216 attributes but also an explanation of economic problems. In this book, Iqbal explained many principles of economics as well as important issues of economics in a very clear and meticulous manner. Iqbal clarified the importance of economics. Within three chapters of the work, Iqbal discussed land resources and capital in economic resources (Ilam-ul-Iqtasad, p. 34). In this book, Iqbal also talked about wealth, the exchange of wealth, the distribution of wealth, taxes, wages, pigs and profits. Similarly, Iqbal spoke on wealth and population as well as the fair distribution of wealth- Iqbal wrote this book and made it clear that economics is the most important issue for the people of the subcontinent, especially Muslims.

From Iqbal's economic theories, he said that economics was developed and Ilyas Burney wrote the first book of economics in 1916 and published it from Deccan (Rasheed, 2015, p.31). Economics is a kind of book it gives a good idea of Iqbal's extensive study ability in economics and the world mind while reading the book he studied all the modern economic theories of his time and then wrote this book which gave full attention. A century ago, Iqbal made it clear that education was important for poverty alleviation. He believed that education was an essential component of increasing productivity, which modern economists have forgotten, despite acknowledging. For Iqbal, the most important thing is that the most useful way to reduce wages is through national education. This is the thing in which the skill of the craftsman develops his hard work performance and his

intelligence. His morals are improved and he is able to be trusted and think of doing plans better (Iqbal, 1903, p.184).

In Iqbal's dream, one of the major social problems is poverty and poverty is the thing that leads people to poverty and misery, so to solve this social problem it is necessary to make people economically strong. People need education because complete eradication of poverty is possible only through education. In Iqbal's view, poverty has a very bad effect on the national human life and sometimes even rusts the enlightened constitution of the human soul which makes its existence unequal even in moral and cultural terms.

Iqbal paid special attention to the economic situation and he was aware of the economic condition of the Muslims so he wrote letters to Quaid-e-Azam Muhammad Ali Jinnah. There should be those who protect their livelihood and do not make their lives miserable. This is impossible without a separate Muslim state (Iqbal, 1903, p.185). Once Jawaharlal Nehru and Mian Iftikhar-ud-Din came to him and talked about socialism in that manner and said that the only solution to all the problems of India is in socialism, to which Iqbal scolded them and said that brother You have a future with people and the socialists will be nurtured by throwing the Muslims who are the 100 million people for the Congress. There is only one solution to the economic interests and problems of Muslims and that is their separate state where they can get economic rights (Batalvi, 2000, p.53).

Iqbal viewed that human affairs cannot be conducted by eternally rigid principles. According to him, there should be certain permanent values but at the same time, there ought to be a provision for change so that life does not stagnate. In his opinion, Islam has ample scope for permanence and change. He states the ultimate spiritual basis of all life as conceived by Islam is eternal and reveals itself in variety and change. A society based on such a conception of reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a

foothold in the world of perpetual change (Batalvi, 2000, p. 186).

According to Iqbal "Man is a dynamic centre of energy placed in the dynamic universe. Although he is conscious of his own insignificance, his own imperfections well as that of the world, he is endowed with a free personality, initiative and creative power which place him in a position to mould and change what lies in him and outside. He is free in the sense that in spite of the limitation of nature and obstructions imposed upon him by his surroundings, his real self unlike a physical event is not fettered by space and serial time. Self is the only ultimate reality, while space and serial time are the ways in which self-manifests itself (Khalid, 1995, p.38)."

The Crete History, the old problem of placing man in the universe position therein with his relation to Nature and God. In order to deal with these problems, he makes effective use of 'Ijtihad' or Independent Reasoning. *Ijtihad (Diligence* in Iqbal's opinion is an instrument of change, a movement towards progress and a link between permanent values and the requirements of the fast-changing environments of life. He explained the Quranic tenets and criticized Eastern and Western interpreters. It was, thus, a social, political and religious necessity to make use of Independent Reasoning in order to refute the changes which were laid down by European writers and English thinkers.

The Europeans tried to shatter the unity of the Islamic world by introducing some 'issues' such as Nationalism, which was against Islamic Ideology and the European concept of democracy was also in contradiction with the Islamic spirit. As a result, Iqbal depreciated the ideas and, in their place, presented purely Islamic principles.

He believed that Islam has a definite approach towards life and it comprehends life in its totality and consciousness. Islam presents a widespread approach while Nationalism is parochial. Islam believes that socio-political organization should not be based on kinship and territory. In this

connection, Islam presented an international and cosmopolitan concept. Muslims are supposed to believe in the sovereignty of God, not only over the earth but over the entire universe; and in such faith, there is no scope for mean and parochial approaches. Nationalism is based on moral, religious and political factors and so is incapable of dealing with the total needs of human beings while, on the other hand, "Islam is not a departmental affair; it is neither thought, nor feeling, nor action, it is an expression of the whole man. On a purely ideological basis, Iqbal rejects the concept of Nationalism and wants to revive in its place, the true spirit of the Muslim concept of nationhood (Millat). The concept of Millat is quite universal and cosmopolitan. In Nationalism, the central deity is the state and in Millat the central position is occupied by God. All the actions and activities converge at one central point which is God (Iqbal, 1930, p.46).

In one of his letters, Iqbal wrote to Quaid-e-Azam which was written in 1937. He writes in one place and can be satisfied with at least a modest living. The good news is that Iqbal is well aware of the importance of economic development and he does not seek the solution to economic problems in capitalism and communism but he understands the solution to all economic problems in the implementation of Islamic laws and according to him Islamic economic laws are the real means of solving problems (Iqbal, 1930, p.96).

Marx also looked at poverty and he did not think that the economy could be separated from human life. Because the economy and human life are inextricably linked, he believes that the various state principles of nationality and patriotism are obstacles to the rights and interests of many ordinary people.

مگر کی چالوں سے بازی لے گیا سرمایہ دار
انتہائے سادگی سے کھا گیا مزدور مات

He spoke of the rights of ordinary poor, working people (Collingwood, 1946, p.123). Contrary to Marx's view, Islam is a whole system of life and the welfare of the

people first and foremost and the distribution of resources fairly. And this is what Iqbal considers a viable system (Asghar, 1991, p. 242). As he said, According to Iqbal regarding the distribution of wealth, he says, in one of his letters, Iqbal wrote to Quaid-e-Azam was written in 1937. He writes in one place and can be satisfied with at least a modest living. The good news is that Iqbal is well aware of the importance of economic development and he does not seek the solution to economic problems in capitalism and communism but he understands the solution to all economic problems in the implementation of Islamic laws and according to him Islamic economic laws are the real means of solving problems? (Jahangir (2012, p.286).

According to him, regarding the distribution of wealth, he says, a closer look at Iqbal's economic views suggests that he thinks better in economic terms, an example of which was his lecture at Aligarh College. In a lecture he gave at Aligarh College in May 1910 on a developmental perspective on Millet Baiza, he says that our national activities should not be driven by economic motives but he goes on to say. The most important thing for a Muslim to do for the national cause is that when devotes himself to the nation, he also knows his economic condition better. Iqbal thinks this is also necessary (Asif, 2012, p.121).

To some, Iqbal is a follower of socialism, but to consider Iqbal as a supporter of socialism as a whole is unfamiliar with his economic ideology. For Iqbal, such a system is only important because Style Iqbal gave Karl Marx, the founder of socialism, titles such as Claimlessness and Christlessness. Iqbal categorically rejected the basic tenets of socialism as contained in the Communist Manifesto. Not only Iqbal but also due to the expansion of the beliefs of socialism the differences between the socialists also came to the fore and the system of thought which is now on the decline. Socialists also believe that the current democratic system is based solely on capital. All these social factors also strengthen the survival of the capitalist system and thus the socialist system which is, which

recognizes the regional nationalities. Iqbal's intellectual system is in line with the intellectual system of socialism. Convinced of national unity, he believes that Islamic values are the best pillar of life and there is no room for such ideas in socialism. Unlike socialism, Iqbal also criticized the Western capitalist system for being insane (Qureshi, 2021, p.11).

He explains that economists believe that industrial development and higher education are necessary for economic development. Education is also better than spending money on all Muslims and giving them industrial education to help them with educational development. The most important issue to solve the problem is that we should focus on higher education. According to Iqbal, industrial education also improves the economic condition of the common people in society. The common people always contribute to the economic development of a society. According to economic theories, the worker class is the backbone of all the people in a state. For the socio-economic change the common class i.e. the workers also played an important role. In this context education is also an important tool. Education benefits some people but because of their mental capacity, it affects the whole society. The issue of our wealth is to spend for the welfare of all Muslims.

No one can deny Iqbal's philosophy of industrial development. Introducing industrial education as opposed to higher education is an important need of the present time. It is still applicable today; we have to turn to it for our development, it is important that good traders, good shopkeepers, good professionals and above all good citizens should be produced who will play a role in the development of their society and country (Jahangir, 2004, p.207).

Addressing a meeting of the All India Muslim Conference in Lahore in 1932, Iqbal said that Muslim youth associations should be set up to fight for the organization in the field of trade and commerce in the countryside. Run a major campaign to alleviate the economic woes of Muslim craftsmen and the welfare of

indebted people. As a member of the Punjab Legislative Assembly, he also presented a lot of Reiki and suggestions. The economic well-being of the people and their economic problems should be reduced. In terms of economy, Iqbal spoke in his book Economics on the issue of population. The issue of population in India is becoming somewhat worrying. At present, the total population of Pakistan is close to 300 million. Under the sphere of influence, it was understood that problems were being created due to the increase in population. It is said that the number of marriages is not at all favourable in the case of civilization. This process also greatly increases the population and can lead to poverty.

He writes that economic resources are scarce in our country and the population is increasing day by day so it is also necessary to treat it and for this, it should be free from the restrictions of the constitution of child marriage etc. Man's well-being lies in fulfilling his desires. Getting married at an older age, in other words, can reduce the birth rate and reduce psychological and economic problems. Towards the end of his life, he was very upset to see the plight of the Muslims and was very sensitive to the plight of the Muslims, so he wrote a letter to the Quaid-e-Azam on May 28, 1937. The problem of bread is disappearing. And their condition is getting worse day by day. Muslims are realizing that their economic condition is getting worse and worse for the last two years. They have never felt this because there is external involvement in poverty but there will be a realization. How he solves the poverty of Muslims and Iqbal explains the solution to this problem in the implementation of Islamic laws which will provide employment to everyone (Jafari, 2013, p.539).

کرتا ہے دولت کو ہر آلودگی سے پاک و صاف
 اس منعموں کو مال و دولت کا بناتا ہے میں
 اس سے بڑھ کر اور کیا فکر و عمل کا انقلاب
 پادشاہوں کی نہیں، اللہ کی ہے یہ زمیں

اٹھو میری دنیا کے غریبوں کو جگا دو
 کاخ امراء کے درو دیوار ہلا دو
 سلطانیء جمہور کا آتا ہے زمانہ
 جو نقش کہن تم کو نظر آئے مٹا دو
 دہقان کو میسر نہ ہو روزی جس کھیت سے
 اس کھیت کے ہر خوشہء گندم کو جلا دو

بال جبریل میں لینن خدا کے حضور میں عرض گزار ہے؛
 تو قادر و عادل ہے مگر تیرے جہاں میں
 ہیں تلخ بہت بندہء مزدور کے اوقات
 کب ڈوبے گا سرمایہ پرستی کا سفینہ؟
 دنیا ہے تری منتظر روزِ مکافات
 (Iqbal, 1999, p.300)

اقبال اپنی نظم "الارض للہ" میں فرماتے ہیں:
 پالتا ہے بیچ کو مٹی کی تاریکی میں کون؟
 کون دریائوں کی موجوں سے اٹھاتا ہے سحاب؟
 !دہِ خدا یا! یہ زمیں تیری نہیں، تیری نہیں
 !تیرے آباء کی نہیں، تیری نہیں، میری نہیں
 بندہٴ مزدور کو جا کر مر اپیغام دے
 خضر کا پیغام کیا، ہے یہ پیغام کائنات
 اے کہ تجھ کو کھا گیا سرمایہ دار حیلہ گر
 شاخ آہو پر رہی صدیوں تلک تیری برات

ضربِ کلیم میں کارل مارکس کی زبان سے مغرب کے معیشت دانوں
 سے کچھ یوں خطاب ہے؛

تری کتابوں میں اے حکیم معاش رکھا ہی کیا ہے آخر
 خطوطِ خمدار کی نمائش مرینو کج دار کی نمائش

Iqbal's philosophy of a better economy has been grossly misinterpreted. Some, he has been holding us as the champion and followers of socialism; others have tried to discover in his writings leanings towards Communism. Very few have tried to view as whole ideas of Iqbal which lie scattered in his writings and therefrom to build up a consistent political theory which might fit in with the general framework of his philosophical ideas. It is often overlooked by the critics as well as the admirers of Iqbal that a man's economic and political ideas cannot be isolated from the general system of his thought because both spring from the depth of his personality, which is a unified whole (Siddiqi, 1970, p69).

Research Methodology

This is an analytical study of the socioeconomic vision of Allama Iqbal based on their historical background. The research is related to historical facts and therefore to complete this research study, the historic method of research has been used with the help of a qualitative approach. Documentary sources books and personal letters and different correspondence, lectures are the major tools for collecting historical material related to this research.

Conclusion

Allama Iqbal is considered our national poet and he was a leading Muslim Leader of the freedom moment in Pakistan. Through his poetry, he instilled the spirit of freedom in the Muslims and guided them by reforming their social and economic values. He united them under the philosophy of the nation and at the same time explained the economic system and declared the economic principles of Islam as a practical solution for them.

The above article discusses Iqbal as an economist as opposed to a poet and philosopher, how Iqbal perceived the economic condition of the Muslims of the subcontinent and explained the economy and economic system through his ideas. Iqbal suggested higher education, especially technical education, as a cure for economic backwardness and poverty because the food

was the biggest problem for Muslims at that time. At the same time, he considers the economic system and principles of Islam to be essential for the economic development of Muslims. In short, it is clear from this article that Iqbal was the first of the Muslim leaders to realize the economic plight of the Muslims and to come up with suggestions for improvement. Like their national and national ideologies, economic ideas are also comprehensive.

Allama Iqbal's poems on economic ideas including communism, the voice of Karl Marx, Lenin before God, Toloo-e-Islam and Nala-e-Yateem are noteworthy. Allama Iqbal as an economist is well aware of every aspect of it and he rejects such teachings which inflict atheism on humanity, labour, morality, religion, action and movement. After "Economics" there are many poems in Payam-e-Mashreq, Javed Namah, Ajam Zabur, Bal Jibril, Zarb-e-Kaleem and Armaghan-e-Hijaz in which Allama Iqbal has dealt with the principles of capitalism and western economy which they are in conflict with the Islamic economy. Allama Iqbal's economic concepts are in line with the economic principles of Islam. Allama Iqbal has certainly benefited from the important books of economics, the effects of which are mentioned by Iqbal in the preface of "Economics" but Allama Iqbal is bound by the economic principles of Islam. Iqbal's first prose book, Economics, was recognized as an authoritative book on economics, in which the interrelationship between poverty, economics and ethics was highlighted. This concept is frequently expressed in both the prose and poetry of Allama Iqbal as he exposes the tactics of the capitalists and becomes a powerful voice in favour of the workers and he was also against the free economy. He emphasizes the economic importance of education. Even today, the budget for education is the highest in developed countries and in this regard, the situation of Muslim countries is no less than a tragedy. In his poetry, Allama Iqbal has compared the economic and social conditions of non-Muslims and Muslims. Allama Iqbal

was influenced by Karl Marx but Allama Iqbal is against the concept of Marx which was applied in Russia. Economically, Allama Iqbal has spoken in an interesting way about the economy, capitalists and workers and Allama Iqbal oppose such economic principles which are based on secularism. Allama Iqbal adheres to the economic principles of Islam and calls them the ultimate source of the well-being of humanity.

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