



Intellectual, philosophical and Western visions Criticism of the idea of renewing religious thinking according to "Muhammad Iqbal"

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Abstract:

Iqbal defined the intellectual and philosophical contents and visions in his well-known book (Renewing Religious Thinking in Islam) through his activities and lectures that he delivered in many Indian cities. This paper aims to define the rules of this critical approach to the Islamic intellectual heritage and Western civilization that you find scattered in Iqbal's book (Renewing Religious Thinking in Islam) according to a new, deconstructive, and synthetic reading of the crisis of Islamic concepts,

In other words, we aim to "read us deconstructively and synthetically to solve the crisis of Islamic concepts - towards criticizing the idea of renewing religious thinking - specifically, as Taha Jaber did?"

Key words: *philosophical Criticism, Islamic, religious and intellectual; Religious, Western*

Résumé :

Iqbal a défini le contenu intellectuel et philosophique ainsi que les visions de son ouvrage bien connu (Renouveler la pensée religieuse en Islam) à travers ses activités et les conférences qu'il a données dans de nombreuses villes indiennes. Cet article vise à définir les règles de cette approche critique de l'héritage intellectuel islamique et de la civilisation occidentale, telles qu'on les trouve disséminées dans l'ouvrage d'Iqbal (Renouveler la pensée religieuse en Islam). Cette approche s'appuie sur une lecture nouvelle, déconstructive et synthétique de la crise des concepts islamiques, en analysant cet ouvrage ainsi que d'autres écrits d'Iqbal où il expose ses réflexions critiques sur les origines de la pensée islamique et occidentale.

En d'autres termes, nous visons à « nous lire de manière déconstructive et synthétique pour résoudre la crise des concepts islamiques – en critiquant l'idée de renouveler la pensée religieuse – précisément, comme l'a fait Taha Jaber ? »

Mots clés : *critique philosophique, islamique, religieuse et intellectuelle ; religion occidentale*



Introduction:

Iqbal is considered one of the most prominent Muslim philosophers in the modern era. He was the founder of a philosophy known as subjective philosophy, which is the philosophy that Iqbal defined himself by, and presented it as a philosophy that has the components, pillars, and conditions of serious, mature, and coherent philosophy, and it has the taste, mind, and spirit of philosophy that is comparable and compatible with other ancient and modern philosophies; that is, Iqbal was not just a researcher or practitioner of philosophy, or imitating the philosophies of others, quoting from them and acculturating with them, but he was a philosopher with a philosophy that he worked hard to create,

build and provide with knowledge, experiences and reflections Iqbal explained that this philosophy is the result of twenty years of exploring the depths of knowledge, and of looking, contemplating and seeing the philosophies of the world, and how he made a mental and spiritual effort to reach them, as a sign from him to defend his philosophy and his own vision in the face of the positions that might object to it that might detract from it, or cast doubt on it, whether from Muslims or Europeans.

Formulating the problem:

What are the philosophical visions and Western visions that added the features and characteristics of Iqbal's serious and mature philosophy? In another form we direct a vision A critique of Iqbal's intellectual and

philosophical formulation thinking Islamic Integrated and realistic, as an attempt and approach New to us within a deconstructive

Reading and a different structure of the D movements Religion and thought within the framework of dissolving Islamic concepts? Which led to the crystallization of the idea of renewing thinking Yeni, within the content of Iqbal's philosophical and Western visions?

- in other words, did Iqbal succeed within" a deconstructive and synthetic reading of us to solve the crisis of Islamic concepts -towards criticizing the idea of renewing democratic thinking "Eni -specifically like Taha Jaber did.?

Sub-problems:

- What are the religious and philosophical civilizational foundations that contributed to refining the project of renewing religious thinking where am I going? What is new to him in contrast to the advocates of renewal in his time ?

- What are the shortcomings and shortcomings within criticizing the idea of religious thinking to criticize Iqbal's theses as constructive criticism? Wassala For optimal solutions within Islamic philosophy and the formulation of new systems within Islamic thought?

Philosophical and Western visions in the mirror of criticizing the idea of renewing religious thinking according to "Muhammad Iqbal.



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1. Philosophical and Western Visions in the mirror of criticizing the idea of renewing Religious thinking according to Muhammad Iqbal

Iqbal believes that Islamic thought, through its philosophical vision, has been afflicted with a number of obstacles that have hindered its creative process through its relationship with Greek philosophy, which constituted a tremendous cultural force in Islamic history. Although it expanded the horizons of rational contemplation among Islamic thinkers, it also worked at the same time to form membranes that blinded the eye to understanding the Qur'an, because the Islamic mind in the Qur'an must be based on the pillar of the witnessing sense and experience. This is the approach that Islamic scholars approved through the revolution against Greek philosophy.

Iqbal states: (Ibn Khaldun, 1984) «That knowledge must begin with the tangible, and the mind's ability to acquire the tangible and its authority over it is what facilitates its transition from the tangible to the intangible». These motives combined push Iqbal to demand two things: The first thing is the necessity of refuting the ideas that say that Greek thought is superior to Islamic civilization. Because he considers it the most important obstacle to the progress of the Islamic mind.

1.1. First requirement: Philosophical visions according to Muhammad Iqbal: a reading of the philosophical critical project.

This idea caught the attention of some thinkers who were contemporaries of Iqbal's era, and those who came after him. Based on this idea, the modern Orientalist Hamilton Gibb

attempted to analyse Iqbal's ideas on renewing religious thought. This idea was discovered in his book "Trends in Islam," and it quickly succeeded in countering the Western connection in shaping the contemporary spirit of Islamic thought and the Islamic world. This was demonstrated in his book "Trends in Islam," and its inhabitants, Malik Ben nabi, are twinned with him in his book "The Islamic World View." (Alston, 1956) - Alston, B. William, "Ineffability, In his two books (Imam, 2012), Iqbal's criticism of some Islamic philosophers was focused on a fundamental issue; It is with the spirit of the Qur'an and its creative vision, but he reviewed some of what he presented in his view of Greek philosophy, and returned to draw from the Qur'an the issue that the Qur'an and its contents that participated in contemplation and thought "Muhammad Yusuf Musa" in his doctoral dissertation, from the Sorbonne University in France, which he prepared, and among them those who were interested in the idea of removing water from water. Zaki, who has many works on his thought, including his valuable book, "

"The Renewal of Religious Thought in Islam" is a philosophical book par excellence, with modern, precise, and profound philosophical discussions and interpretations, including those borrowed from the fields of Islamic philosophy, or those that arose in the fields of European philosophy.

The philosopher Muhammad Iqbal (- Alston, 1956)) realized the importance of critical thinking for reform and philosophy in intelligent Islamic societies from the state of stagnation and scientific and intellectual backwardness. He summarized many of the ideas, superstitions, and customs that prevented a nation



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with the ideas of priests who fought and invention and transformation from the state of stagnation that it had emerged, especially in the late for many centuries,

“Water in water” is the invention and political elites, for movement and reflection on their painful and difficult reality for a nation of great religion and civilization. The university professor discovered in Muhammad Iqbal, “It is not the

and aware of the influence of Maine’s philosophy. He wanted to return to the Holy Quran to discover and understand his philosophy, in order to prove that the source of the Holy Quran is the source of his philosophy, and that the spirit and essence of this philosophy opposes philosophy (2008).

1.2. Western visions in Iqbal's philosophy as an introduction to the concept of renewal

The context in which Muhammad Iqbal presented his Western vision of renewal as a strategic entry point and logistical ground for the crystallization of renewal was characterized by several features, the most important of which was the collapse of the political framework that unites Muslims, which is the Ottoman Caliphate, and the rupture of the moral bond between Muslims due to nationalist tendencies and the negligence, fragmentation and backwardness they left behind, in addition to the Western imperialist colonial movement of the Islamic world.

, A danger appeared that had a great impact, which was the activity of deadly ideas coming from Europe, and the emergence of a rush among young Muslims to embrace Western civilization, dazzled by its strength and charms without examination or scrutiny, as they found in the reality

of their fathers nothing but what would lead to defeat and stagnation, and they also found themselves facing a heritage inherited from their ancestors, so they denied things from it when they did not find anyone to remove their doubts and move their minds to creativity, constructive Islamic knowledge and resistance.

"By contemplating Iqbal's contemplation of the civilizations of the East and the West, he preferred the civilization of the East, because he found in it a correspondence and division between reason on the one hand and emotion on the other hand, between science on the one hand and emotion on the other hand, between spirit on the one hand, and matter on the other hand (Alston, 1956)),

2. The intellectual approach to philosophical visions according to Muhammad Iqbal:

The influences left by the Orientalist establishment on Muhammad Iqbal's philosophical thought left clear imprints and clear upheavals in some aspects of his thinking. This was evident after his return to his homeland, India, in 1908.

Although Iqbal resigned from the Government College, He did not completely sever his ties with the university. He Continued to serve on its councils and committees, while at the same time seeking to strengthen his ties with the Islamic College in Lahore At Millia University in Delhi, and due to the status and fame that Iqbal enjoyed in India, Indian universities invited him to give lectures on philosophy (Al-Rahman). Iqbal began his lectures that he gave in Indian universities from his desire to establish new foundations for teaching philosophy, which would establish a new system concerned with rebuilding Religious thought.



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2.1. Iqbal and his philosophical orientations in the study of Islamic religious thought:

In Islam, on modern foundations, philosophical landmarks have a basis that contributes to the renewal of Islamic thought itself, and in view of the fame of Muhammad Iqbal in India at that time, and the breadth of his philosophical horizons, which Abu al-A'la Maududi commented on by saying that its owner was the only man of his time who was unmatched in his deep knowledge of the philosophy of the West and his understanding of its civilization, The Indian Islamic Society was interested in collecting some of the lectures he gave in Indian universities and published them in a book entitled *Renewing Religious Thought in Islam* (1928), which was considered - as the British orientalist Sir Hamilton Alexander Ruskin G.B. (1895-1971) points out - one of Iqbal's most famous philosophical productions ever. Iqbal's efforts in the field of renewing religious thought in Islam focused on the foundations of achieving maximum balance In a way that ensures the preservation of the tradition of Islamic civilization,

2.2. Western visions according to Muhammad Iqbal as a innovative idea

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2.2.1. A new, deconstructive, and synthetic critical reading of the crisis of Islamic concepts, based on a critique of Muhammad Aqbal's religious thinking project:

There is also no doubt that the issue of concepts refers us to a number of intellectual and civilizational issues that have a direct interest in man, his reality, and his issues. Many concepts have changed their meaning,

, The danger of "concepts" lies in the fact that they arise in a certain environment or society, impose themselves on other societies, and are charged either with intellectual and philosophical contents, as are the concepts and visions of Muhammad Iqbal, or with ideological, cultural, and doctrinal Backgrounds It forces the mind to adopt them as cognitive keys for understanding first, and for communicating its ideas second, and it also interferes in our understanding of the world.

2.2.2. Critique of the Idea of Renewal: A Critical Reading of the Crisis of Islamic Concepts in Muhammad Iqbal

Iqbal began his lectures, which he used to meet in Indian universities, out of his desire to lay new foundations for teaching philosophy, which would establish a new system concerned with rebuilding religious thought. In contrast to this, the Moroccan thinker Taha Abdel Rahman believes that



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the mind is not a self-contained essence in man, for example, and is sufficient and independent of others,

This self, Taha Abdel Rahman acknowledges, is the heart, so the heart is the one that is specific to the action Mental, Based on this, Taha Abdel Rahman believes that reason and rationality are multiple, contrary to what many scholars believe, since rationality, in Taha's view » (Hegel: and Khalil's translation, 2002), is divided into two large parts, there is rationality devoid of morality, (Kamal, 1986

2.2.3. Iqbal, Orientalist philosophical influences, and criticism of the renewal of religious thinking in Islam

In his research on the sources of Islamic legislation, Iqbal tried to provide interpretations and justifications with a philosophical orientation, such as the law of causality, purpose, intention, development, and progression, which are interpretations that would contribute - from his point of view - to the process of renewing the intellectual and philosophical foundations of religious thinking in Islam, based on the idea of the ability of Islamic law to achieve Harmony with the idea of Development and response to human thought in contemporary Secondly, the intertwining of crises and the overlapping of **Influences**:

There is no doubt that there is a group of major intertwined crises that have led the nation to a crisis of lack of understanding of the curriculum and the inability to employ it after renewing it. What distinguishes these crises is that some of them lead to others, and they are:

1- The crisis of the delay of innovators and the weakness of reformers:

These are the successors of the Messengers. If the Messengers renewed the method according to the circumstances of time and place under the inspiration of God, (S) then the eternal revelation exists among us, but it requires reformers who combine understanding the text with understanding reality, and then implementing and employing it. The presence of reformers is necessary to purify Islam from impurities, renew Islamic thought, and keep pace with modern developments. The absence of inspiring intellectual leaders who renew understanding and keep pace with the times has led to intellectual stagnation and cultural stagnation.

There is no doubt that their presence is a guarantee that evil will not be defined and good will not be denied, and the absence

2- The crisis of education in general, advocacy, and media in particular:

Education is the creator of innovators and the spark of Reformers, along with the media. Islamic education suffers from poor quality, misdirected learning, and a shortage of specialized educational institutions. Islamic advocacy also faces major challenges, represented by the weakness of the preachers themselves, as well as the spread of deviant and heretical ideas, and the weakness of (Bouazizi, 1999) to influence society, due to the intellectual invasion of the West, and the malicious role of the media.

3- The absence of public awareness of the nation: The crisis of education and advocacy has affected the public awareness



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of the nation's members, making them preoccupied with trivialities, absurdities, heresies, and pleasures (the temptations of desires and suspicions), suppressing their minds and irritating their emotions, and when emotions are aroused, you see the wrestler of rational people (v. 198, 1995.), so they do not care about their backwardness and cultural decline as much as they care about the loss of a football team, a song, or a low-level movie.

4- The crisis of political division and tyranny in it:

The political division between the unity of the nation and political tyranny is one of the main factors that hinder the renaissance of the Islamic nation and prevent the achievement of civilizational progress. The crisis of the lack of public awareness of the nation has caused its division into smaller political systems and into political tyranny within these systems. God Almighty has decided in His Book that there is a lasting universal law that requires that the political system of nations be a reflection of the state of peoples.

In Iqbal's view, the Muslim civilizational crisis is not an intractable crisis or an inevitable fate, but rather a challenge that can be overcome through hard work, firm faith, and concerted efforts by all members of the nation

. We can summarize it in a number of the following basic points:

- 1- Iqbal realized with his keen insight that Islam had become a body without a soul among its adherents, as if it were a group of incomprehensible symbols. Hence, he saw it

2- alert Muslims to the mistakes that were spreading among them, and then call for renewal, specifying the locations of the disease and methods of treatment.

3- Iqbal believes that the Islamic religion is not satisfied with mere knowledge and science, but rather demands that transformation, action and work be carried out based on knowledge and science. Muhammad Iqbal was able to reveal that religion has a base that competes with the base of knowledge and science.

4- Muhammad Iqbal sees through his criticism of Western civilization that Western civilization, which is governed by ideology and capitalism and which only believes in matter, has degraded the value of contemporary man and robbed him of his faith.

And the religion of the infidel is to manage and think about the struggle for life, and the religion of (Mullah) is to stir up strife and corruption in society in the name of religion.

5- Iqbal looks at the whole world from one perspective, which is, by God, the East and the West... He does not differentiate between one person and another, and he does not want to see any dark spot in the world, whether it is in the East or the West. He says: Do not despair of the East, and do not beware of the West, because nature (the will of the Creator, glory be to Him, indicates that it will enlighten every dark corner of human life with the light of knowledge and faith, whether it is in the East or in the West." With this call, he sends a general call to the



Recommendations:

The lack of intellectual dynamism is considered a prevalent issue within Islamic movements to adapt to new societal changes. These movements must foster innovation in thinking and foster a culture that encourages exploration and challenges the status quo.

- This intellectual revival must be based on three main axes. First, develop a vision of goals that are consistent with the complex Islamic reality and emphasize social security,

Intellectual freedom and human dignity.

Second, use modern scientific tools in the social sciences, religious sociology, and social psychology to better understand societal transformations.

Finally, presenting intellectual proposals that fill the ideological void left by the Arab revolutions, thus facilitating a balanced relationship between Islamic goals, societal needs, and the laws of.

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