

GHAZALI AND IQBAL'S THOUGHTS - AN OVERVIEW

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Abstract:

Allama Ghazali does not like slavery. According to him, slaves should be treated better. They consider it a desirable act to free a slave. Allama Ghazali also points out that time can put the master in chains of slavery. Iqbal hates slavery. According to him, slavery makes minds backward. Slave abilities are used by masters to further their own interests. In this way slaves lose their personal identity. On the contrary, the master's self becomes stronger and stronger. It is the weakness of the slave's self that gives birth to Pharaohism. That is why Iqbal has called slavery a curse. Slavery refers to a slave who does not like to speak in his own form and condition. Even knowingly or unknowingly, Iqbal's views on slavery are harsh. He calls slavery "helplessness."

Introduction:

According to Allama Ghazali, "everyone should be treated equally" because everyone is equal as a human being and everyone is accountable. Iqbal considers the principle of human equality to be the most advanced in Islamic civilization and culture. The symbols in Khodi describe freedom and equality together.

When the master of the two worlds taught equality, the exploiting and ruling class got the upper hand. Iqbal believes in unity in all walks of life. The self of the individual moves towards the self of the community. Gathering "together with the individual in economy and endeavor and action and in return for this sharing" makes his life dynamic by giving acceptance. This realization is not possible without brotherhood and love.

Ghazali believes in co-operation, rational gathering and co-existence. In this partnership, "justice and honesty are required." Iqbal thinks that communist system of politics is better than democratic system of politics. They call Karl Marx the Prophet of Gabriel. In a democracy, the spirit of monarchy remains. While the communist system of politics completely destroys it. Communism is a source of frustration for those who want democracy.

- What is democracy? Listen to Iqbal's reality.
- Democracy is a form of government in which
- They count the slaves and do not weigh them
- Iqbal says about Karl Marx
- If the soul remains sultani, then what is the problem?

- Yes, but the answer to this Jew's mischief
- That claim without revelation, that Christ without cross
- He is not a prophet but he has a book by his side

In spite of this admiration, they call the communist system as pet worship. Owners gain power by 'paying homage' to the labor of peasants and laborers. Communists strengthen their hand by calling it a "rebellion" and taking away power from others. It is as if both are deceiving the people.

- Both souls are impatient and impatient
- Every two Yazdans unknown Adam deceived
- Life is an exodus
- In between are two stones

Ghazali believes in democracy. They need a competent and capable person to run the affairs of state. Which can be determined by choice.

Iqbal calls democracy an evolutionary form of monarchy. In a democratic system of government, there are no opportunities for intelligence to flourish and move forward. The lower class people occupy the seat of power and exploit the people and labor.

According to Ghazali, "a law is needed to maintain order and this legislature is a body which can formulate in view of the political harmony of the situation."

Iqbal also considers it necessary to have a Majlis Khilafah for the trustee of the Khilafah. According to him, scholars should be an effective component in this.

Ghazali considers justice an integral part of society. It creates a sense of well-being and progress. Justice plays an important role in the state. For him, a day of justice is better than seventy years of worship.

Iqbal calls justice his secret. Ghazali does not consider it a problem to obey the Sultan of Jabir Sultan. Iqbal is not convinced of his obedience. Because it harms the self.

- Wake up the poor of my world
- Shake the door and the wall of the princes
- The field from which the peasants do not get sustenance
- Burn every grain of wheat in this field
- If you do not have the courage to do so.
- God, you have no strength
- Go to the cave and remember Allah
- The Constitution is for men to speak the truth and be honest

Rubahi Ghazali does not consider religion and politics as two separate systems. According to him, "if politics is based on religion," then the affairs of state will run smoothly. Iqbal is also convinced of this view.

Separate from politics, only Genghis Khan is left

Ghazali's view is that the state needs borders. Iqbal's kingdom is free from time and place restrictions. They believe in an earthly caliphate beyond time and place.

- The house is mortal, the house is eternal
- The last message of God is eternal
- Move the adjective cell in any direction
- The valley is ours, the desert is ours

In the organization of Ghazali society, women are not neglected. He thinks that when both sexes in animals do the same thing in terms of functions, then it is not wise to continue using women for breeding and breeding survival. A woman can perform other duties with a man There is.

Iqbal considers woman as the guarantor of collective self.

According to Iqbal, "women have the same human rights as men" but the scope of their work is different. In her view, in an "Islamic society", women are both bound and free.

They say

- Existence is the image of color in the universe
- From its instrument comes the burning of life
- Shame on him for growing up in honor
- That every honor is of the same rank

Ghazali does not ignore the need for a sound economic system "to meet the needs". For this, they consider it necessary to establish a relationship with each other. The stronger this relationship, the stronger it will be. The economic system will be just as strong. According to him, 'earning halal' and 'supporting one's family' is a kind of jihad.

According to Iqbal, man uses his judgment and intention. Dedicates effort to achieve a specific goal. According to him, the supply of the economy cannot be in accordance with the principles of ethics till then. Unless the sovereignty of the individual is recognized and the rights of the individual and the party are determined. One should move towards such sustenance so that one's self is not violated and one can live a dignified life.

Ghazali considers it necessary to acquire the knowledge of the person he deals with.

Iqbal values knowledge and he thinks that knowledge is the awakening of the senses. Knowledge is the source of physical strength. It must be subject to religion. They did not consider knowledge as a 'temporary reality' but as a means of self-preservation and memorization of life. Not only this, they used to consider knowledge as medicine for the diseases of the nation.

Says

Life is something else, knowledge is something else

Life is a burning liver, knowledge is a burning brain

There is wealth in knowledge, there is power, there is pleasure

There is a problem that cannot be traced

As if knowledge does not take place in the heart, man is deprived of guidance.

Ghazali attaches great importance to poverty. According to him, 'poverty is that which does not have what it needs. For man, first he needs his own being, then he needs wealth and food and so on. It is their need and rich. Ghazali draws attention to the logic of things that are beyond the reach of nature.

Iqbal is also convinced of snatching and destroying.

- Wake up the poor of my world
- Shake the door and the wall of the princes
- The field from which the peasants do not get sustenance
- Burn every grain of wheat in this field

Iqbal considers poverty to be a matter of trust and insight with contentment and self-control. Furthermore, he does not refer to poverty and hardship but to deprivation and carelessness. According to him, wealth is the essence of life.

- Men are free from need
- Takes care of lions
- Poverty as soon as Muharram Khodi
- Even the emperor in the emperor
- Wherever my essence was revealed
- The wind from Qalandari is not from Tungri

Disillusioned with Ghazali's analytical thinking, he turned to mystical experiments. He was given a free basis for religion. Iqbal considers Rumi closer to the true spirit of Islam than Ghazali.

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