

The Quranic Worldview: Complementarity in the Views of Iqbal and AbuSulayman

Sayyed Mohamed Muhsin, Ph.D.

muhsin@iium.edu.my, sayedmuhsinvt@gmail.com

Muhammad Mumtaz Ali, Ph.D.

mumtazali@iium.edu.my

Mohd Abbas Abdul Razak, Ph.D.

maarji@iium.edu.my

International Islamic University Malaysia

Abstract

The Quranic worldview shapes individuals' understanding of themselves, their comprehension of the purpose of existence, and their choices regarding conduct, aligning with both the laws of the cosmos and their innate human nature. Among the eminent Muslim thinkers who grappled with the decline of the Ummah and dedicated their lives to restoring the dignity of Muslims were Muhammad Iqbal (1877-1938) and AbdulHamid AbuSulayman (1936-2021). As luminaries within the Ummah, they exhibit distinctive traits in their thoughts, endeavors, and contributions, all centered on the axis of the Quranic worldview. This article employs descriptive, analytical, and critical methods to examine the guidance the Quranic worldview provides for humanity, as perceived by Iqbal and AbuSulayman. Subsequently, it conducts an analysis of the core principles encapsulated within this worldview. This study delves into a discourse on how their views mutually complement each other, aiming to guide society towards constructing a wholesome civilization. Among the key findings of the study is the emphasis placed by both scholars on the necessity of cultivating a worldview grounded in a true and authentic source of knowledge, namely, the Quran. Additionally, the study observes that AbuSulayman has effectively attempted to implement some of the major theoretical frameworks proposed by Iqbal.

Keywords: AbdulHamid AbuSulayman, Muhammad Iqbal, Quranic worldview, civilisation, Islam

According to the Quran, Islam transcends mere religious beliefs; it is described as *dīn*, signifying a comprehensive worldview and lifestyle guided by Allah. It encompasses all facets of human existence, including the visible and invisible realms. The Quranic worldview shapes individuals and societies' understanding of themselves, their purpose in life, and their behavior in accordance with cosmic laws and human nature (Ali, 2017). To Iqbal, religion as a way of life is a far more comprehensive system of life than philosophy. As a defence of religion, Iqbal said the following:

While sitting in judgement on religion, philosophy cannot give religion an inferior place among its data. Religion is not a departmental affair; it is neither thought, nor mere feeling, nor mere action; it is an expression of the whole man (Iqbal, 1996, p. 2).

The Quranic vision is founded on the concept of the absolute unity of the Divine Self. It stems from the Revealed Knowledge and awareness of human nature and the laws of the cosmos. It is then furthered on the concept of unity in diversity and diversity in unity. The Quran gives a sound viewpoint on human existence on earth and the central roles they have to play.

In the deliberations over reasons for the ongoing decline and disintegration of the Muslim ummah, Muslim thinkers agree on the loss of a clear vision among the leaders and the general public. According to AbdulHamid AbuSulayman, worldview is pivotal in forming a sense of identity, crystallising thoughts and building a healthy human civilisation. A positive worldview can impart a sense of purposefulness in this life, thus instilling a motive force for constructive action. Over the last few centuries, thousands of Muslim scholars with high academic backgrounds came out from the top universities. Still, their knowledge, tools, technical skills and educational experience were of no use in terms of leading the Muslim community or humanity toward positive action and holistic life (AbuSulayman, 1993).

Among the prominent Muslim intellectuals who expressed concern about the decline of the Muslim community and dedicated their lives to restoring the dignity of Muslims are Muhammad Iqbal (1877-1938) and AbdulHamid AbuSulayman (1936-2021). As eminent figures within the Muslim world, it is evident that they both possess unique characteristics in their ideas and endeavors, complementing each other. This research aims to explore these characteristics to present an integrated and refined perspective. This study holds significance as the issues they addressed continue to affect contemporary Muslims, albeit in exacerbated forms.

Iqbal attempted to reconstruct Muslim thought with due regard to the philosophical traditions of Islam and the latest developments in the various domains of human knowledge (Iqbal, 1996). In analysing the message of the Qur'an and the position occupied by the Prophet SAW, Iqbal said the following:

The Prophet of Islam seems to stand between the ancient and the modern world. In so far as the source of his revelation is concerned, he belongs to the ancient world; in so far as the spirit of his revelation is concerned he belongs to the modern world. In his life discovers other sources of knowledge suitable to its new direction. The birth of Islam, as I hope to be able presently to prove to your satisfaction, is the birth of inductive intellect. In Islam prophecy reaches its perfection in discovering the need of its own abolition (Iqbal, 1996, pp. 100-101).

AbuSulayman viewed the Islamic worldview as the doctrinal foundation and intellectual, psychological, and emotional impetus for the Muslim community to recover what it lost. It is about a vision of love, dignity, and peace that is built in *tawhīd*, the pursuit of *al-ilm* and purification of mind (AbuSulayman, 2013).

In the present study, the researchers observed that Iqbal and AbuSulayman emphasized the loss of vision as a critical factor contributing to the decline and disintegration of the Muslim ummah. The centrality of the Quran and *the tawhīdic* spirit permeate their thoughts. Their opinions are anchored in the wisdom and knowledge of al-Quran. Both strongly argued that

the Quran is not a book of abstract and idealistic ideas, but it is the message of concrete guidance and values about the proper use of self, nature and the cosmos, responding to the needs of all people at all times. Both of them not only realized the deep-rooted threats posed by the materialistic worldview and modern Western civilization, but they put forth the alternatives and solutions from an Islamic perspective through their intellectual contributions and sincere activism. Both criticised the infatuation of the Muslim community with Western civilization and the underlying materialistic worldview (Iqbal, 1996; Munawwar, 1985; AbuSulayman, 1993).

Additionally, the researchers observed that both Iqbal and AbuSulayman unequivocally asserted the inevitability of *ijtihad* and innovation as significant tools for the recovery and reform of the Ummah. They wanted rebuilding, renewal and reconstruction of the overall aspects of the Ummah (Iqbal, 1996). They propagated a human brotherhood that transcends the divisions of culture, faith and region, the civilizational empowerment and inclusive development as their core shared themes (AbuSulayman, 2013). Both believed that the significant purpose of the revelation of the Quran is the revival of human civilization.

Utilizing descriptive, analytical, and critical approaches, this article endeavors to examine the guidance provided by the Quranic worldview for humanity as interpreted by Muhammad Iqbal and AbdulHamid AbuSulayman. Subsequently, it conducts an analysis of the fundamental principles encapsulated within it. The article progresses by first providing a background of the study in the introduction. It then delves into the discussion of the Quranic worldview as depicted in the various works of Iqbal, followed by an exploration of AbuSulayman's perspective. Towards the end, it dedicates a portion to scrutinizing how both scholars complement each other in presenting the Quranic worldview, which is vital and suitable particularly for their immediate audience, while ensuring its universal relevance.

How do their views complementarily correlate to lead the way ahead in terms of building a wholesome civilization? In addition, this study will delve into a discourse on the type of brotherhood and the unity of humanity put forth by the Quranic worldview, transcending the differences among peoples (Ali, 2022).

The comparison between Iqbal and AbuSulayman is different from the goal of this article. Instead, it explores the complementarity between their views vis-à-vis the Quranic worldview. Needless to say, they naturally approached the matters in their own way. Iqbal's well-founded and expounded theoretical frameworks for the upliftment of ummah and humanity were given wings by the creative and effective leadership roles played by AbuSulayman. A critical exploration of Islamic history will unravel the complementary contributions of Muslim scholars, as they were at times connecting the dots and weaving the interlacing threads of each other's works.

The way of articulation was also different as their time and the immediate audience differed. The Ummah at large was their typical audience. Although many ways can be opened to enrich the discussion of comparison, this study is focused on investigating how both of them come together/closer in employing the Quran and its worldview (Islamic worldview) as a doctrinal force for reversing the decline of Muslim Ummah. The researchers used the book by

AbuSulayman *The Qur'anic Worldview: A Springboard for Cultural Reform*, 2013, to study his thesis. Since this book exclusively discusses the Quranic worldview, it became the major reference for this study. However, to analyse Iqbal's notions, the researchers referred to his various books, mainly his philosophical work, '*The Reconstruction of Religious Thought in Islam*', 1996 and works of poetry like '*The Secret of the Self-Asrar-i-Khudi*' 1983, and '*The Mysteries of Selflessness: A Philosophical Poem 'Rumuz-e-Bekhudi*', 1953.

What is a Worldview?

A worldview is a philosophical way of looking at the concept of life. Most religious worldviews include in their discussion the seen and unseen realities of human life. A religious worldview entertains questions like; what the purpose of life is, what is our relationship with nature, ethical questions like what is good and evil, what is the mind and body relationship, what is death, the concept of God, what is happiness, etc (Al-Attas, 1978). In contrast, the scientific worldview only considers the observable, tangible, measurable and quantifiable as the only realities of life (Ali, 2017). As such, it rejects unseen entities like the human soul, God, angels, and the end of time and its eschatology.

The Islamic or Qur'anic worldview revolves around the belief system of Muslims. In other words, it is the metaphysical framework of a believer in Islam. The main components of the Qur'anic worldview are God, angels, *Sunnatullah* (Allah's grand design in the creation of the universe), death, life hereafter, happiness, etc (Iqbal, 1996). Generally, what is accepted as the Qur'anic worldview is the philosophy of life explained in the Qur'an and Sunnah (AbuSulayman, 2013; Ali, 2017). In the Muslim world, many scholars endeavoured to encapsulate what they deem to be the Qur'anic worldview. Among them are Iqbal and AbuSulayman.

The Qur'anic Worldview According to Iqbal

A Brief Introduction to Iqbal's Philosophy

Allama Muhammad Iqbal (1877-1938), known as the 'Renaissance Man of the Muslim world', was a mystic poet and a scholar who had the privilege of surveying the mindset, philosophy and history of the East and the West. As one who is familiar with Iqbal's thought process, Bilgrami (1996), was able to capture Iqbal's passion and compassion in wanting to change the mindset of Muslims of his time, expressed the following:

Iqbal has rightly been called the mainspring of Muslim renaissance. He devoted the best part of his life to the careful study of Islam, its laws, polity, culture, history and literature. He was convinced of Islam 'as a living force for freeing the outlook of man from its geographical limitations.' He firmly believed that 'religion is a power of utmost importance in the life of individuals as well as states' and in order to convince the word of these eternal truths he did not merely devote his life in giving expression to his thoughts and feelings in his philosophy and poetry but also passed many restless nights praying to God (pp. iv-v).

As a result of his contemplative, analytic and intuitive ways of thinking, Iqbal was able to understand the sort of worldview mentioned in the Qur'an. As one well-read in philosophy, in many ways, his understanding of the Qur'anic worldview was explained philosophically (Schimmel, 1998). As a scholar who had read the Qur'an intensely, Iqbal realised that the thematic discussion of the Qur'an is mainly focused on God, man, the God-man relationship, the universe, and the man and nature relationship. In his major philosophical work, 'The Reconstruction of Religious Thought in Islam' Iqbal's discussion on the Qur'anic worldview revolves around God, the psychospiritual development of the human soul (*Khudi*), and man's relationship with nature/environment (Munawwar, 1985).

Though Iqbal's worldview had significantly fewer components compared to others, he dealt pretty extensively with each of the items that ramify into a comprehensive discussion on how and why man came to exist on this planet, man's role as the *Khalifah* of Allah, the immortality of the human soul in the hereafter and how a man can earn such a position, man-God and man-nature relationships (Munawwar, 1985). Many who failed to capture Iqbal's ideas during his time and now in the 21st century, claim that he has been highly influenced by Western thought presented by his favourite philosophers like Nietzsche (1844-1900), Kierkegaard (1813-1855), Goethe (1749-1832), Henri Bergson (1859-1941) and many others. On the contrary, an avid reader of Iqbal's philosophy and poetry, particularly ideas present in his magnum opus; 'The Reconstruction' would claim that though Iqbal borrowed ideas from the mystics of the East and modern philosophers of the West, in formulating his philosophy on the existence of man on this planet, the essence of his ideas are mainly anchored in the core teachings of the Qur'an and Sunnah (Razak, 2013).

To many researchers, reading the Reconstruction is a very challenging task. His ideas on the worldview are written in an interwoven way, passing the avenues of philosophy, psychology, history, sociology, science and mysticism. As a book that brought fame to Iqbal, in the Reconstruction, he explained in detail his understanding of the Qur'anic worldview, while glimpses of it can be seen in his work of poetry.

For any researcher to capture a comprehensive understanding of his philosophical ideas about the inner dimension of man and his relationship with God and nature, one has to read the Reconstruction alongside his poems. According to Iqbal, man as the most honoured creation of God has to be conscious of himself as an ego created by God, his relationship with the collective ego of the society, God as the Ultimate ego and nature (Iqbal, 1983, 1996).

The Role of the Qur'anic Worldview

To Allama Iqbal, the Qur'anic worldview is essential in awakening man to a greater height of consciousness. Man's journey that starts from God will eventually end with God. By referring to Surah Maryam: 95, Iqbal emphasizes that upon man's return to God, every individual will be held responsible for his actions during his earthly life. Very mainly, Iqbal drives home the point that without representation, each individual has to be answerable to God for their own deeds (Iqbal, 1996). Iqbal believes the human soul is God's 'divine spark' in man. Moreover, he believes that when the spirit is breathed into man, many of God's attributes have gone into him and are embedded in his soul. Qualities of God like being kind, loving,

intelligent, creative and many more are dormant within the human psyche that need to be actualized. It is important to note here that all such qualities can only be manifested or actualized to a lesser degree than what is owned by God (Kazmi, 1995; Abdul Razak, 2013). Good parenting, a conducive social environment and proper education will be the ideal situations for the optimal actualization of all the hidden potentials of the human soul. At the time, when man can actualize the godly attributes within him, he is in no way equal to God other than becoming a divine person. Likewise, when deep in worship and meditation, the man displays the angelic attributes within him. Conversely, when a man fails to actualize the godly and angelic qualities within his psyche, he might transgress all limits God sets. When the good attributes of God and angels go missing in man, he is likely to go down to the level of animals or the accursed Satan (Langgulung, 1989; Amjad, 1992).

The Concept of Man

In his concept of man, Iqbal does not subscribe either to Darwinian or Marxism. His vision is purely based on the Qur'anic ideas. As much as he acknowledges the famous story on the origin of man and the 'Fall of man' mentioned in all the Abrahamic religions, he feels that this world is neither a torture-hall for Adam and his progeny nor man is born with the 'Origin Sin'. In line with the Qur'anic message, Iqbal believed that the transgression committed by Adam and Hawa was forgiven (Iqbal, 1996).

Contrary to the concept of 'Origin Sin', Iqbal is of the contention that during the time Adam was in 'Jannah', he was in a primitive state that did not require him to respond to the challenges that came from the environment. For this reason, Adam did not feel the human needs necessary for human culture's flourishing. In Iqbal's opinion, the Fall indicates "the rise of man from a primitive state of instinctive appetite to the conscious possession of a free self, capable of doubt and disobedience... it is man's transition from simple consciousness to the first flash of self-consciousness" (Iqbal, 1996, pp. 67-68).

As an avid reader of the Qur'an, the following form the significant premises on which Iqbal built his concept of man:

1. Among all creations of God, man is the best and chosen one of God.
2. Despite his shortcomings, man is meant to be the representative of God on earth.
3. Man is the trustee of a free personality, which he accepted at his peril.

In the Reconstruction, Iqbal goes into greater depth in explaining what the Qur'an says about man. To him, though man's position is weak compared to the angels and other celestial bodies, God chose man to be His representative on earth. About the word *Amanah* (Trust) mentioned in Ahzab:72, many Muslim scholars ventured to give their understanding of that word. Some referred it to the 'human intelligence, 'the Qur'an', or 'the office to the vicegerency (*Khilafah*)', while to a few others it meant the total of the dos and don'ts mentioned in the Qur'an. Very different to the conventional interpretation, to Iqbal the word 'Amanah' refers to human individuality or personality. Not only that, Iqbal believes that man's position as the trustee of a free character was a thing accepted at his peril. Furthermore, Iqbal believes that similar to the universe, he finds in man too that there is constant change/development. To him,

God created the grand universe with all its celestial bodies at the macro level, while man is a universe at the micro level (Iqbal, 1996).

The Psychology of the Human Soul (Khudi)

To communicate his ideas on the Quranic worldview and to awaken the spirit of the Muslim Ummah of his time, Iqbal came up with a theory that calls for an individual to lead a God-conscious/centred life. According to this theory which he calls the Ego Philosophy (*Khudi*), an individual has to go through many stages in his life for him to reach the status of an ideal man in Islam (*Insān al-Kāmil*). Iqbal made the Messenger Muhammad (ﷺ) the role model for his concept of *Insān al-Kāmil*. Iqbal thought that Muhammad (ﷺ), who is the last and final messenger of Allah, was the embodiment of all the ethical values and behaviours stated in the Qur'an. Furthermore, in the personality of the Messenger (ﷺ), one finds the integration of all the good characteristics found in the prophets sent before he came. In Iqbal's theory, the ego is the soul substance that provides energy and vitality for an individual. Also, the ego in man is a powerhouse that stores many of man's motivation and creative and innovative ideas. An individual's mental attitude and behaviour reflect the inner dimension of man which Iqbal calls the ego. Due to this reason, the ego is the centre for all of an individual's life activities. The presence of the ego within man can be felt through intuition, deep meditation and prayer. For an ego to attain its ideal position, it has to utilize the natural resources in the physical world to its benefit. Also, the ego has to overcome the challenges it has to face in the physical and social environment. Isolation from communal life in no way will benefit the personal growth of the ego. In one of his poems, Iqbal gave the analogy of the wave that exists in the river. Outside the river, the wave loses its strength. Likewise, the presence of an individual is meaningful and felt by others only when one co-exists with society. As such, an individual ego needs to cooperate and be tolerant of living amid other egos in society (collective ego) (Iqbal, 1983, 1996). The mutual relationship between the individual and the society for strengthening one another was been clearly explained by Iqbal in the following lines of his poem:

The Individual gains significance through the society,
The Society achieves its organization through individuals!
When the individual loses himself in the society,
The drop, striving for expansion, becomes the ocean!
The society inspires him with the desire for self-expression
And sits in exacting judgment on his work!
He speaks the language of his people
And treads the path of his forefathers!
If he does not drink at the Zamzam of the society
The flames of music turn to ashes in his lute!
By himself, the Individual grows indifferent to his purposes,
His powers are inclined to become dormant!
The society invests him with self-discipline,
Making his movements rhythmic like the breeze (Iqbal in Saiyidain, 1977, p. 57).

Besides the above, the ego has to perform all ego-sustaining acts (good deeds) and avoid all ego-dissolving actions (evil deeds). According to Iqbal, a strong personality develops when imbued with the many godly attributes mentioned in the *Asma Al-Husna* (The Beautiful Names of Allah). The ego can only reach its ideal status of *Insan al-Kamil* when it has gone through obedience to Allah, attained self-control of itself and achieved the status of Allah's vicegerency. Iqbal believes that only during the stage of vicegerency, the ego can actualise God's divine attributes in him to a lesser degree (Iqbal, 1996). What happens at the vicegerency stage, is that all of the ego's intentions and actions are guided towards perfection by the principles of the Qur'an. Moreover, at the vicegerency stage, all of the ego's actions will go in tandem with the purpose for which it has been created (Nuruddin, 1978). An ego at this stage is fully conscious that it will be held accountable for all of its actions, be they good or bad. According to Iqbal, the immortality of the ego/man in the afterlife is not a privileged position given to the ego, but rather a position that an ego has to earn through meritorious deeds during its earthly life (Munawwar, 1985).

Man and Nature

One of the discussions that form an integral part of the Qur'anic worldview given by Iqbal is the discussion on the subject of nature/universe. From the Qur'anic perspective, nature has been created by God to be at the service of man. As such, in using the natural resources found in the natural world, man should not be wasteful or arrogant in his behaviour. Man's relationship with nature needs to be cordial. If a man takes care of nature, in turn, it will reward him with fruits of all kinds, a good supply of oxygen, flowers of different fragrances, etc. Man has been told in the Qur'an not to destroy nature (Al-Qur'an, 30:41). The other reason for the creation of nature/universe by God according to Iqbal is that God intends to demonstrate His might and power. Witnessing the grandeur of Allah's creations in the celestial and terrestrial worlds should humble an individual. With regard to the majesty and power of God, Iqbal calls Muslims to view the Qur'an as the 'revealed book' of Allah, while the universe is His 'opened book' (Abdul Razak, 2013, 2014).

Man and Science

In Iqbal's opinion, Muslims should not oppose science altogether. He further elaborates that as the last messenger of Allah, the Messenger Muhammad (ﷺ) stands between two eras of the world; the ancient and modern. In terms of the revelation he brought, he might belong to the ancient world, but when we look into the spirit of the message he brought, he belongs to the modern world (Iqbal, 1996). As such, Iqbal calls on Muslims to celebrate the excellent and beneficial parts of modern science for their betterment and survival in this world and only reject its unethical and atheist parts. In contrast to many religious texts, one finds in the Qur'an the mention of many scientific phenomena and theories stated in it. In one of his poems, Iqbal sings in praise by using these words on how science should be used for extracting the bounties of Allah in the natural world:

“Science is an instrument for the preservation of Life.
 Science is a means of invigorating the Self.
 Science and art are the servants of Life” (Iqbal, 1983, p. 26)

In the Reconstruction (1996), Iqbal stated that the scientific investigation carried out by scientists who gaze at the night sky and try to explore the wonders of the creation of the universe in a way resemblance to those whom we call mystic seekers who are trying to forge an intimacy with God, who is the Absolute Ego.

God and Man

During Iqbal's time, the Muslim masses who were defeated by the European colonizers took solace in spiritual teachings that called for the renunciation of this worldly life. What seems to be an exhilarating experience and an escapism from the realities of life for the followers of such religious teachings, to Iqbal it was nothing more than pseudo-mysticism that saps away the human vitality for life. Such instructions also extinguish the spirit in a Muslim to compete with others. As a result of being withdrawn from the realities of life, it pushes an individual Muslim to a state of non-productivity, non-creativity, and worse of all a state of dependency on others. In realizing this grave situation of the Ummah of his era, without having any ulterior motive, Iqbal wanted to bring about an Islamic Renaissance by calling the masses to relieve themselves from the meshes of superstition, mental lethargy, immobility and ignorance (Raschid, 1981; Kazmi, 1995). One of the things that Iqbal vehemently opposed was the concept of some Sufi scholars who preached the doctrine of *Wahdatul Wujud* that states, a man in his highest level of spirituality should lose his personality and attain union with God. As such extreme preachers of Sufism metaphorically explained, at the peak of man's spirituality, he becomes insignificant as a *Qatra* (a mere drop of water) that falls into the Bahr (Ocean) of God. At that stage, man does not exist but in God. As an antithesis to such an idea, Iqbal wrote that such extreme teaching is neither stated in the moral teachings of the Qur'an nor a thing recommended by the Messenger (ﷺ) (Rahbar, 1971). Iqbal, by making the Messenger (ﷺ) an example, said that during the time when the Messenger (ﷺ) was a prophet, he was preoccupied with a lot of activities, and many of them were pretty challenging. The Messenger (ﷺ) had to divide his time between his public and private life. Interestingly, he was toiling throughout his prophetic mission, one time at the mosque and the other time as a commander on the battlefield. Despite the situation he was in, he always made time for his family and prayed earnestly during the wee hours of the night, before sunrise (Iqbal, 1992). Contrary to the teachings of pseudo-mysticism, Iqbal emphasized the Qur'anic message that man being the *Khalifah* of Allah needs to take a proactive role in managing the world that has been given to him as an *Amanah*. Furthermore, he believed that as the vicegerent of Allah, man needs to be productive, creative and innovative. In all of man's spiritual life, he has to maintain the demarcation line that states God is the Creator (*Khaliq*) and man is just an *Abd* (enslaved person/servant) of God. To Iqbal, the union of the human soul with God, as explained in the teachings of *Wahdatul Wujud* is a foreign element that has crept into the pristine teaching of Islam (Nuruddin, 1978).

The Rationale Behind Iqbal's Philosophy

All new and brilliant ideas brought by philosophers, scholars, thinkers, scientists and other great men in the history of humanity were a response to the challenges of their time. At times, events in the social and political milieu of the scholars acted as a stimulus that demanded a response. During Iqbal's time, it was the era of the European colonization of the

East and Africa. Almost all Muslim countries were colonized, and the Muslims lost their sovereignty over their nations and became subservient to their colonial masters. European culture, law, a new system of government, secular education, etc. were all introduced into Muslim lands. At that moment, the Muslim Ummah lost its say and became so dependent on the occupiers of their land. As a result of being defeated, many started to ape the West, creating a slave mentality in them. Many of the elite population of the Ummah became secularized in their way of thinking (Kazmi, 1995; Husain, 1996). Some others who could not accept the fact that they were colonized took refuge in the spiritual circles of that time that propagated the philosophy of self-denial, isolation and seclusion. Such a philosophy of life crippled the true spirit of Jihad in the Muslim masses living under subjugation. Iqbal as a philosopher and thinker saw on the one hand, how the colonizers have marginalized the Ummah, and on the other, how it has been pulled away from active participation in politics and social activities (Iqbal, 1992).

In witnessing the awful and pathetic conditions that led to the low morale of the Ummah of his time, Iqbal felt that it was his religious obligation to summon the masses to the ideal teachings of Islam. To him, the word *Jihad* means more than just defending one's country and subduing the lower desires of man. In his understanding, *Jihad* also means striving for excellence, self-improvement and conquering new ideas (May 1974).

As a response to the problems faced by the Muslim world, Iqbal developed an eclectic philosophy based on the Qur'an and Sunnah, and some ideas taken from Muslim sages and Western philosophers. To Iqbal, the dynamism and wisdom found in the West, which are in line with the Islamic teachings, is the lost heritage of the Muslim world (750-1258). Based on the Qur'anic worldview, he came up with his Ego Philosophy (*Khudi*) that called the Muslim masses to live by the Qur'anic worldview. Through such a philosophy of life, Iqbal intended to revive the true spirit of Islam, sincere love for God, hard work, and the qualities of being productive, innovative, and active and proactive at the same time, in the Muslim masses of the world. It was his sincere contention that, if all these qualities could be restored in the Muslim world, the Ummah would be able to bring back its past fame and glory as pioneers of knowledge, science and technology (Siddiqi, 1983).

The Qur'anic Worldview According to AbuSulayman

Brief Biographical Sketch of Abu Sulayman

Prof. Emeritus Dato' Dr. Abdul Hamid A. Abu Sulayman (1936 – 18 August 2021), a renowned contemporary scholar in the Muslim world, deeply saddened the Muslim community and academia worldwide. Abu Sulayman's academic journey saw him excel, earning degrees from prestigious institutions such as the University of Cairo and the University of Pennsylvania. A pivotal figure in Islamic reform and education, he played instrumental roles in organizations like the International Institute of Islamic Thought (IIIT) and the World Assembly of Muslim Youth (WAMY). As the second Rector of the International Islamic University Malaysia (IIUM), his visionary leadership transformed it into a global center of Islamic education. Abu Sulayman's prolific writings ranged from Islamic reform to parenting, emphasizing the importance of Islamic principles in various aspects of life. His legacy

continues through his scholarly works, advocating for a reinvigoration of Islamic identity and addressing contemporary challenges facing the ummah. Abu Sulayman's profound impact on academia and Islamic thought endures, leaving behind a rich intellectual inheritance for future generations (Ssemuuddu Imran, 2021).

Among his major works were "The Crisis of the Muslim Mind" (1986), "The Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought" (1993), "Islamisation: Reforming Contemporary Knowledge" (1994), and "The Quranic Worldview: A Springboard for Cultural Reform" (2011). His reformist ideas aimed to unify the Muslim intellectual community, advocating for a new identity rooted in the ummah's Quranic vision of civilization.

What is the Quranic Worldview

It is a

...view of the world which determines how people – whether as individuals, nations, or a race – understand themselves, the meaning, purpose, and end of their existence, and their relationships to themselves, to others, to the world, and the universe in all its dimensions (AbuSulayman, 2013, p. 3).

A Quranic worldview can offer benefits in day-to-day matters and the pursuit of wholesome civilisation. Quranic worldview paves the pathway for the struggle on behalf of truth. AbuSulayman emphasizes that “the Quranic worldview is an ethical, monotheistic, purposeful, positive perspective on the world and those in it which reflect, well-balanced human nature that God created within us” (AbuSulayman, 2013, p. 30).

Quranic worldview is a clear-sighted, divinely inspired and realistic approach to life, as upheld by the Companions of the Messenger (رضي الله عنهم). This fact is conspicuous in the words of Umar “I flee from the decree of God (His laws and statutes) to the decree the God (His laws and statutes)” (AbuSulayman, 2013. p. 40).

The Necessity of Worldview

Worldview is pivotal because it entrenches the core theses vis-à-vis the meaning and purposes of human existence on the earth. Seeing life and the world from a broader, rational, authentic and holistic perspective is crucial. Otherwise, it will end up in short-sighted plans that do not meet this world's needs, let alone the next world.

As a proven truth, a civilisation's strength lies in the virtue of the dynamism of its vision, the lack of which will push the respective nations into the oblivion of disintegration and decadence. The underlying worldview and the way of thinking are the governing springboards of its actions. To have an effective way of thinking, a positive and coherent view of the world is inevitable. A worldview is a ‘doctrinal force’ to transform people's psychological, spiritual and intellectual lives to a positive, principled and coherent pattern at individual and communal levels (AbuSulayman, 1993 & 2013).

The Quran and Cultural Reform

For AbuSulayman, the Quranic worldview is meant for cultural reform. Quranic worldview was the key impetus behind the successes of the Muslims in earlier times, which formed the distinctive Islamic identity in their views and lives. It shaped their way of thinking, perceiving, creating and responding and consequently availed a wholesome civilisation with immense and sustainable fortunes. Quranic worldview means Islamic worldview (2013).

In the view of AbuSulayman (2013), any fundamental deliberation on the recovery of the lost glory of the Muslim community should begin with the restoration of its sound and deep-rooted worldview. For a Muslim, the Quran is the central constitution and holistic basis to refer to. Qur'an is the 'source of guidance', 'a measuring rod', 'set of criteria'; therefore, it is a springboard for cultural reform. "Quran is not a fanciful book which gives idealist conceptions, but it is a message of guidance about the proper use of nature and laws of the cosmos. It answers the longings of the human heart." (AbuSulayman, 2013, p.3). The Quranic verses, alongside similar passages, serve as the primary reference for this ideology:

- "...a guidance for mankind and clear evidence of guidance and discrimination (between wrong)" (2:185).

- "A Book We have sent down to you so that you may bring forth mankind from the darkness into the light...." (14:1).

- "This is the book, in it is guidance for sure without doubt, to those who fear Allah" (2:2).

It is the form where God directly speaks to his servants. He the Most-Knowledgeable and Most-Wise, puts forth a sublime and all-inclusive way of viewing and living via the revelation of the Quran. Quran is like divinely gifted spectacles that seek people to use to see the reality of life, the world and the hereafter. It gives a holistic and uncorrupted view, without which they will be blind to several essential actualities.

Quran seeks its readers to lead their lives according to God's pristine human nature and the laws of the universe. A life that not only takes care of the purity of primordial human nature and the inherent balance of the universe at large but also appreciates and promotes their quality survival.

AbuSulayman affirms that imitating the West will not help the Muslim community excel in life. But having an original and solid worldview is the actual solution. A worldview can give them a "genuine sense of the meaning and purpose of their existence and, in this way, serve as a motive force for positive, constructive action and reform" (2013, p. xxi). The Quran gives nothing short of this worldview.

Love for God

According to AbuSulayman (2013), The Quranic worldview profoundly impacts human life, which will be reflected in their actions. The Quranic worldview will fill the hearts with love for God. Love for God means the love for perfection, purity and goodness, thus orienting oneself in the straight path (*ṣirāṭ mustaqīm*) (p. 31). Love for God is genuine if a person fulfils

his duties of responsible stewardship of the earth. It is beyond words but perfectly lands in actions. It will entice people to live in harmony with their God-given nature, which will automatically love purity, truth, justice, mercy, and peace. He will hate evil, harm, injustice, corruption, cruelty, and aggression. These qualities are abhorrent to God (p. 31). At a societal level, the love for God is manifested by realising the concepts of mutual consultation, justice, charity, the doing of sound, and purification.

The love for God is consolidated with love for the Messenger (ﷺ), the supreme human expression of the love for God, and his character was referred to as the Quran. Love for the Messenger (ﷺ) is further explained as the love purely for the noble qualities, values and principles he embodied.

Diversity and Complementarity

The Quranic worldview, contrary to a materialistic and racist worldview, cements the concept of complementarity, not similarity. This complementary unity generates harmony between the sexes and forms a complete and synchronised entity. It prepares them for facing the realities and accomplishing the cross-purposes with our God-given human nature (AbuSulayman, 2013, p. 36).

The self and 'other' are integral and interpenetrating, mutually beneficial, thus forming an exquisite tapestry of purposefulness, integration, coordination and constructive interaction. In the view of the Quran, the self and others are a single entity created as a member of the greater human family. Human beings share a bond of complementarity. The diversity of the self and others manifests beauty and creativity.

The diversity and distinction that exist among the people are part of the divine plan founded on complementarity and mutual benefit. These diversities should be held together with principles of justice, peace, goodwill, compassion, tolerance, cooperation and mutual support.

The Discourse of Peace and Justice

The Quran is a discourse of peace and justice. The various relationships among the people should be governed by the spirit of justice and peace. The Quran operates to build a society and foster relationships. The governing principle in the relationship of the greater human family is justice. The Quranic worldview promotes peace and harmony at a global level transcending all variances.

The principle of justice needs to flourish by exhorting each other to do good and helping one another in furthering virtue and God-consciousness. They have to be both just and moderate, seeking to be equitable in all their actions, which will yield peace, brotherhood and harmony. In that way, the rule of the jungle, 'might is right', needs to be replaced with the law of justice where 'right is might' (AbuSulayman 2013, pp. 47-48).

Values and Principles Embodied in Quranic Worldview

In analysing the Qur'an, AbuSulayman identified the following to be the universal values and principles embodied in it:

1. Monotheism,
2. Divinely given stewardship
3. Justice and moderation
4. Freedom
5. Responsibility
6. Purposefulness
7. Morality
8. Mutual consultation
9. Freedom

These principles are crucial because they mould the mindset and set the ground to make the worldview a concrete reality and cultural progress. The realisation of the magnificence, vastness, harmony and precision of the universe imbues the believers and others with consciousness and humility and propels them to fulfil their God-given task with uprightness and trustworthiness. The feature of the Khalifah distinguishes human beings from other creatures that entitling the freedom to make decisions on one hand and the accountability of the action on the other. Stewardship revolves around the responsible use of the material world (AbdSulayman, 2013).

Monotheism is the foundation, stewardship is the mechanism, and justice is the central aim. Without justice and moderation, human existence will be devoid of meaning and purpose. Justice is the heart of all responsible human actions. Justice is the core of a wholesome life, and moderation is the evidence of justice. Moderation will end the excess, corruption and bigotry.

Allah Almighty makes the universe with infinite precision and wisdom for lofty moral purposes (Al-Qur'an, 54:49). The pursuit of morality is planted in primordial human nature. Morality is an awareness of the spiritual responsibility and moral accountability that qualifies human beings to embark on achieving the missions of human existence. Morality is self-realization and conduct with God-enlightened consciousness.

Outputs of the Quranic Worldview

AbuSulayman (2013) sheds hints on the outputs and reflections of the Quranic worldview in human life, which can be briefed as below:

1. Belief in God's oneness.
2. Love for God and love for the Messenger (ﷺ)
3. A life in harmony with God's given nature.
4. Instillment of vision of love, dignity and peace.
5. Pursuit of knowledge
6. Purification of mind and emotions
7. Service to God

AbuSulayman demands to instil the Quranic worldview in the minds of Muslim society through child-rearing, education, and professional training (AbuSulayman, 2013).

Complementarity in the Views of Iqbal and AbuSulayman

Iqbal, who preceded AbuSulayman a generation earlier, articulated his ideas on the Qur'anic worldview using poetry and philosophy. He used the two as vehicles to convey his ideas to the Muslim Ummah and others worldwide. His ideas mentioned in his philosophical work, *'Reconstruction'* (1996) and works of poetry like *'The Secret of the Self-Asrar-i-Khudi'* (1983) and *'The Mysteries of Selflessness: A Philosophical Poem 'Rumuz-e-Bekhudi'* (1953) form the general framework or skeleton of the Qur'anic worldview. Iqbal's philosophical ideas are not easy to be understood by everyone. Perhaps, their ideas could be well understood by those with a background in philosophy or psychology.

Complementary to Iqbal's philosophical ideas on the Qur'anic worldview, AbuSulayman, who came later, gave muscles to Iqbal's framework. His book *"The Qur'anic Worldview"* (2013) elaborates more on the type of worldview which needs to be held and geared by Muslims. He wrote a book exclusively to discuss the worldview's role in repairing Ummah's malaise and restoring its lost glory. Moreover, AbuSulayman, in his writing, simplified what was mooted by Iqbal using philosophical jargon. His itemized detail on the Quranic worldview in his book gives a comprehensive understanding to those immersed in reading it. Reading *'The Qur'anic Worldview'* gives one the impression that he is prescribing the panacea to fix the problems in the Muslim World when he penned down in *'Crisis in the Muslim Mind'* in 1993.

In surveying the ideas of Iqbal and AbuSulayman, the research team found some commonalities in their ideas and mission of life. Both scholars wanted to promote the philosophy of life expounded in the Qur'an and Sunnah in a world full of contending ideologies. During their lifetime, Iqbal and AbuSulayman witnessed the danger of foreign ideologies against Islam, creating confusion/crisis in the minds of the Muslims. During Iqbal's time, it was the doctrine of *Wahdatul Wujud*, Secularism, Communism and Socialism. Conversely, during the time of AbuSulayman, it was Secularism, Atheism, Feminism, etc. that were creating havoc in the minds of young Muslims, particularly those Muslims who had gone across to Europe and America either for business or studies. Besides that, academics from the Muslim world who were trained in the West were also in a way influenced by such foreign ideologies. Notably, AbuSulayman foresaw the danger coming from such Secularized and Western-oriented academics upon returning to their Muslim homeland to disseminate their knowledge to their students.

Having the Quran as a holistic source of guidance, looking up to and imitating Western ideologies and materialistic concepts, are unfortunate and unreasonable. Due to their fascination with the scientific and material achievements of the Western model, Muslim intellectuals fell into the trap of superficial imitation and blind infatuation with the West. They needed to remember the critical study of their tradition.

Other than the above, both Iqbal and AbuSulayman, through their ideas on the Qur'anic worldview, wanted to cut loose the slave mentality of the Muslim Ummah. They also wanted to inject new spirits, self-confidence, self-pride, hard work, determination to succeed in life, etc. In addition, they wanted the Muslim Ummah to reinterpret their Islamic heritage in

relevance to the new setting in the modern world, without cutting loose from its source. In a way, their ideas were also intended to inspire members of the Muslim Ummah, as Allah's vicegerents (*Khulafā'*), to live a life of Allah-centeredness. Through such an outlook on life, a Muslim will be imbued with the human qualities of loving, caring and sharing. Such attributes are what one finds in the teachings of the Qur'an and Sunnah. Furthermore, such qualities are essential in making this world a prosperous, better and safer place for humanity.

Iqbal and AbuSulayman (2013) emphasize the necessity of having a vision, outlook, approach and worldview based on the True, Authentic and Universal source of knowledge that is the Revelation, i.e. the Quran and Sunnah. Both deem the Quran the primary and fundamental reference for shaping the worldview. They unequivocally stress that the Quranic worldview is the Islamic worldview.

The Quran, being revealed from the Almighty Allah, provides a holistic blueprint to govern people's minds and lead a life that serves the core purpose of human existence on this planet. In addition, it helps unravel the mysteries hidden in the questions such as who is a man, his life's purpose, where he goes after death, etc. As a result, it formulates the sound journey of a human being in his seen and unseen encounters.

The Quran explicitly frames the minutia and delicately criss-cross the threads of various relationships, such as relations between God and humans; the Messenger Muhammad (ﷺ) and humans; Early generations of believers and humans; self and humans; fellow beings and humans; other creatures and human; ecosystem and human. Human is the centre character in the Quran because it is revealed to him as guidance and criterion for judgment between right and wrong (Al-Qur'an, 3:4). Quranic worldview, therefore, sprouts its fruits in trivial issues and complicated matters that emerge in various walks of life. It equips man for the inherent struggles of life.

In the view of Iqbal and AbuSulayman, the Quranic worldview further expounds inner and exterior demonstrations of various roles of stewardship, servitude, cultivation of the earth and fulfilling Amanah. Iqbal emphasizes the part of the Quranic worldview in a real awakening of a man to God's consciousness, while AbuSulayman focuses on cultural reform. Both underpin the accountability of human actions before Allah. Therefore, every individual has to be prudent, vigilant and dynamic in their tasks within the house and outside.

As Iqbal postulated, the Quranic worldview prepares man to strive towards becoming the ideal man (*insān kāmil*). For that, a man should have a true love for God, which entails assuming divine attributes such as purity, truth, justice, mercy, peace, etc. That love is entrenched and flourished with love for the Messenger (ﷺ), the top-notch exposition of the love for God and whose character is the best interpretation of the Quran. He is the *insān kāmil*, the benchmark of excellence.

As they identified a lack of enlightened awareness and a stagnant nature in the Ummah, they stressed that the Quran is the foundation for intellectual productivity and reformative exertions. Both are concerned about the ummah's nature, state and performance and fought for a change from top to toe. For that, they suggested their methodologies. They strongly advocated for the revival of *ijtihad*,

The Quran inspires a vital and effective way of viewing the world and culture, as was proved by early Muslim generations. It is powered by the intellectual and emotional spirit and endured in the conscience and consciousness of the Muslim community. Quranic worldview fosters the consciousness and assertion of the self in various individual and communal ways.

The views put forth by Iqbal and AbuSulayman are essential because they are nuanced observations after rigorous research, vast experience on the ground and encounters with several significant people. To reverse the decline of the Muslim ummah and future viable advancement, the internalisation, promotion, close adherence and implementation of the Quranic worldview are crucial.

Both Iqbal and AbuSulayman were great scholars of their eras. During their lifetime, they displayed charismatic leadership qualities, rendering their best service to the Muslims Ummah. As visionary leaders, they were able to leave a legacy behind for the young and upcoming Muslim leaders to emulate. As intellectual giants, they shared their views on Islam and the Muslim Ummah through literature and public forums. With the coming age of the Internet and Social Media, their ideas are reaching out to millions of Muslims and others in the world's remotest parts. For their remarkable contributions to the Muslim Ummah and the world at large, institutions and academies have been established in the Muslim world to research and share their thought-provoking ideas with the new generation of students and leaders.

Conclusion

Iqbal and AbuSulayman are among the Muslim thinkers concerned about the decadent and subjugated state of Muslim Ummah and led an earnest intellectual fight with pen, tongue and institution. Iqbal and AbuSulayman were chosen for the current study because both highlighted the necessity of having a worldview based on an authentic source of knowledge. They affirmed that the Quran, the revelation from the Creator Allah and a source of concrete guidance, offers humankind's original and most holistic worldview.

Quranic worldview is founded on tawhid and enables the people to precisely view life and the world around them and conduct and express themselves judiciously on earth. Worldview is as crucial as air for humans and water for fish, without which people will be devoid of purposefulness and perish in the end. It imparts values, beliefs and preferences, influencing people's behaviour, relationships and goals.

Iqbal and AbuSulayman counted materialist worldviews and modern Western civilization as a real threat to the Ummah. They argued that the Quranic worldview will awaken people to God-consciousness and conscience and reiterate human accountability for his actions. The awakened, disciplined and inspired soul will effectively participate in well-behaving, good parenting, adequate delivery of tasks and civilization building.

Given Iqbal and AbuSulayman, Allah granted the sons of Adam immense potentiality, which is meant to be used for executing the mission of stewardship, servitude and *Amānah*. Consequently, they will be judged based on the proper standards of relationships with the Creator, selves, creatures and ecosystem. The human soul is not a mere drop in an ocean, but it is an invaluable gem to be used for a higher purpose.

To sum up, the complementarity elements permeate Iqbal and AbuSulayman's views regarding the Quranic worldview. Both share a common platform in terms of thoughts and the mission of life.

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