



A Comparative Study Of The Concept Of God In The Philosophies Of Sarvepalli Radhakrishnan And Muhammad Iqbal

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ABSTRACT

The hassle of ultimate reality is one of the most important problem in the archives of Philosophy. Each religious group follows the code of habits and beliefs prescribed in their respective religion. In this paper we will deal with comparative discussion about the concept of the God of the two Indian saint Philosophers Muhammad Iqbal and Sarvepalli Radhakrishnan. Radhakrishnan represents the Hinduism and Iqbal represents the Islam. The integral motive of writing this article is to find out the extensively time-honored dialogues and concept of the God of two said philosophers. Their questioning of God hint our positive factors of have confidence which would lead ultimately to interreligious common platform. So with strategies we have considered the concept of God in Hinduism and Islam from authentic sources. When taking of a Unitarian concept of God, there is absolutely one Supreme Deity in both the metaphysical world views. Be it the Brahman of Vedanta or Allah of Islam, it is one and the equal thing. People associated to each and every the religions ought to apprehend this which have to raise them close. It is proper that there are pantheistic inclinations in Hinduism on the other hand a huge extent of Sufis or Muslim mystics in Islam in addition believed in some form of pantheism which is seen as *Wahdat ul Wujood*. Henotheism is moreover a vicinity of Hinduism which performance revering or worshipping in lower deities with the agree with in a Absolute Divinity. But most of the Hindus understand that these lesser gods and goddesses are manifestations of the One Divine Being. And we hope our research will carry each and every the adherents close.

KeywordS- God, Absolute, Hinduism, Islam, Faith etc .

INTRODUCTION

God is conceived as the supreme being and important object of faith. God is essentially a spiritual thinking . There are distinctive beliefs in the unique religions about the notion of God .The historic heritage of man usually indicates that man persistently has had a trust in some thing very everyday with a gorgeous natural power which is typically referred to as God. From the non secular information it is realized that there had been frictions regarding God. It is additionally viewed that the thinking of God goes about as a difficulty to the unity of humanity. In any case, however that man could not attempt no longer to make use of this idea. The phrase 'God' is special which is considered when Swami Vivekananda says that the expectations, needs and satisfactions of humankind have been in this phrase 'God'. We song down a terrible mentality toward God amongst the skeptics like Feuerbach, Marx, the Lokayatas, the Indian materialists who stated that the customary idea of God have to be disregarded as it is a end result of human innovative thinking or a deception.

In any case, towards this view devoted theists preserve up that God being the most noteworthy object of non secular devotion, He can neither be declared as building of the human idea nor as a figment. The self assurance in God is simply about as historic as man's connection to the world. In his exchanges with the world, the theist often ends up so placed that his desires, wishes and exercises, his coming into being and losing of it, his favorable instances and unwell fortunes, his health fitness and disease, are regularly backyard of his potential to control. Natural prerequisites like the breeze and rains, floods and starvations and durations of the year, show up to him difficult and mystifying. They make in him the conviction that he is excessively small and helpless. He hence comes to have self belief in a pressure or energy which show up to manipulate the predetermined future of his personal as properly as of the world at large. The concept of God is associated with exaltedness, sublimity, inexpressible grandness, blessedness, transcendence and superhuman pressure – what students have known as God's 'Metaphysical' as exceptional from His 'moral' attributes.

Despite the reality that the opportunity of God is usually existing in man it need to be allowed that there is no all spherical mentioned thinking of God for all the current as properly as future time. Various implications have been linked to every utilization of the phrase 'God' all via the mankind's set of experiences and therefore making the phrase an increasing number of idea boggling. In a range of spiritual practices God is imagined differently. Indeed, even interior a given customized the origination of God tends to enhance and bloom with the enchancement of religion. There has been no single determinate concept of God shared via all. Some deposit immortality to God. Others reflect on consideration on God fleeting. Once extra a few pupils preserve up that the concept of God is the thinking of the Absolute best. In Hinduism God is seen via some as

Antaryāmi , the indweller, the inward soul of the universe. Similarly as some Christian students preserve that the notion of God is that of an all-powerful three-fold maker, savior, sustainer of all, - Father, Son and Holy

Spirit, so additionally a few Hindu pupils keep that the one Supreme Lord has three elements – creative, preservative and damaging which are regularly taken as the three divinities Brahma, Vishnu and Shiva. Keeping in view the distinctive thoughts about the idea of God , in this lookup work some of the Contemporary Indian Philosophers' view will be explored, viz, Muhammad Iqbal and Sarvepalli Radhakrishnan.

OBJECTIVES OF THE STUDY

1. To explore the concept of God in the philosophies of Radhakrishnan and Iqbal.
2. To examine and contrast the concept of God as articulated by Radhakrishnan and Iqbal.
3. To compare the metaphysical and epistemological aspects of the God as presented by both philosopher.

RESEARCH METHODOLOGY

The study employs a descriptive research methodology, utilizing comparative analysis of Sarvepalli Radhakrishnan's and Muhammad Iqbal's concepts of God through primary texts, secondary literature, and thematic analysis to identify similarities and differences.

MUHAMMAD IQBAL'S CONCEPT OF GOD

Muhammad Iqbal(1877-1938) was born in Punjab province . He was a Philosopher , Poet and Politician. He was also known as Allema Iqbal. Iqbal conceives God as one , all knowing and omnipotent. He believes in Monotheism. God is referred to as the creator of the world . God is referred to as a personal God according to him . A notion of God satisfies both the religious urge of man and metaphysical curiosity. For Iqbal , there is no distinction between God and absolute.

He says that no one can give proof for God's existence . According to him all proofs for God's existence are inadequate because our knowledge for comprehending the nature of God is limited. The knowledge of God cannot be established by providing proofs . He gives preference to the authority of intuition. He says , that an intuition is able to reveal the nature of God. God's existence can only be apprehended through the authority of intuition .

SARVEPALLI RADHAKRISHNA'S CONCEPT OF GOD

Sarvepalli Radhakrishnan (1888-75) was born in Thiruttani, Madras Presidency. He was a Philosopher, academician and politician . It is an established and acknowledged fact many have had the chances to live on this planet but factually very few are remembered for their notable contributions. Person like Sarvepalli Radhakrishnan is definitely remembered by the readers for making improvement in the lives of learners in the domain of Education, Politics and Philosophy.

Radhakrishnan is an eminent expositor and interpreter of Indian traditional philosophy, which carries with it an actual reflection of Indian culture. In connection of the question of ultimate reality, Radhakrishnan is particularly interested in the Upanishadic term 'Brahma'. As a Philosopher guided by religious spirit he cannot deny God, the object of devotion. So, he spends numerous time and energy in discussing this concept. When we deem Ultimate reality without the world it is Brahman and when we do so with the world it is God. So, God is the very absolute from the cosmic standpoint.

Radhakrishnan's idea of God has germinated in Indian soil. Radhakrishnan very emphatically says that God is not an idea that is conceived but a reality that is experienced. God is the deepest consciousness from which ideas derive. So the idea of God is the interpretation of experience. Radhakrishnan holds that all other proofs for the existence of God have only secondary importance. They merely serve the function of generating initial faith. But the most important basis, Radhakrishnan states, for having faith in God is, what can be called the intuitional evidence in favor of God's existence.

Comparison Between Iqbal and Radhakrishnan's Concept of God

Iqbal, in his "Reconstruction of Religious Thought in Islam," emphasizes a dynamic and personal God. He views God's act of creation as an act of knowledge, where the future exists as an open possibility, not a predetermined order. Iqbal rejects the pantheistic and Vedantic views, considering finite individuality as a metaphysical positive, not a negative. He sees man's quest for truth, goodness, and inner freedom as evidence of God's love. Iqbal's concept of God aligns with evolutionary theory, where man emerges through an evolutionary process, and matter is seen as an expression of Divine Will. He highlights the importance of personal effort in realizing God's grace and asserts the unique individuality and freedom of man, as highlighted in the Quran.

Radhakrishnan does not distinguish between God and the Absolute, seeing them as identical. He perceives God as both a personal and Supra-personal entity. For Radhakrishnan, the Absolute and God represent different aspects of the same reality: the Absolute being the infinite potential and God as the creative force. He views the Absolute as featureless yet full of infinite possibilities, explaining creativity and progress. Radhakrishnan's concept encapsulates the duality of the impersonal Absolute and a personal God, aligning with the core doctrines of the Upanishads.

Iqbal and Radhakrishnan differ in their understanding of the divine-human relationship. Iqbal emphasizes a personal relationship between God and humans, maintaining the subject-object distinction. In contrast, Radhakrishnan views the relationship as transcending this distinction, leading to a state of oneness. While Radhakrishnan locates the mystery within the Absolute, Iqbal finds it in the personal nature of God. This difference underlines Iqbal's focus on the becoming nature of God and Radhakrishnan's emphasis on the abstract aspects of the divine.

In summary, Iqbal's view is marked by a strong emphasis on the personality and dynamic nature of God, contrasting with Radhakrishnan's non-dualistic approach that merges the personal and Supra-personal aspects of the divine. Both offer unique insights into the nature of God and the human quest for divine understanding.

CONCLUSION

Finally, it is not claimed that all Muslims or Hindus would agree with what has been said. The assertion is that two notable theists from these two major religions hold outstanding theistic views that merit further investigation. The world religions must take one another more seriously and unite to highlight the value of people as individuals and find solutions for how people can coexist in a time when the emphasis is on the differences that exist among people and when we are perilously close to using nuclear weapons to address these differences that will bring about the end of human civilization as we know it. Then it is a period when the many world religions must respect one another more and speak with one voice. Elevate the importance of people as individuals and will figure out ways that people can coexist.

At his fort near Agra, Akbar, the famous Muslim ruler of the sixteenth century in India, had a hall constructed for religious dialogue. It is known as the seat of Akbar and has four spoke-like routes that radiate from the centre. People of all religious backgrounds would gather there to directly debate their differences. This kind of ideal is necessary in our world so that many religions can have the possibility to exist of gathering and debating their points of agreement and difference as well as diverse strategies for trans creative integration. We can only hope that we will be given the chance and the motivation to start such a discourse.

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