CHAPTER FIVE

CONCLUSION
The study of the history of Time tells that the philosophical concepts regarding Time and Space have always put men in trouble. The most difficult and troublesome has been the concept of Time after the concept of God, for the commentary of which men are engaged since time immemorial. Many of the atheists have strived hard to solve this philosophical problem by the help of experiments and analysis. Although they got a little bit success but could not approach fully to it. In some religions of the past its memoir is present there and atheists have tried their best to unravel this tangle or complications, be it at the hands of Greek philosophers or the Indian or Iranian beliefs. All have fought their battle for it. In general the atheists of every country at different times have tried their best to interpret.

One end of this philosophy is related to the existence and attributes of God. The second end in this vast universe is related to the emanation and attributes of Space the place of day and night and sagacity of its realities or, as if the beginning of human thought. In the religious scriptures there is concept of Time and about the concept of Time there are signs about the beginning and eternity of it as if the likeness of Time and
its perception is the biggest success of the human thought and consciousness from the beginning of universe to the dooms day.

If we analyse the texts of Iqbal honestly then we have to believe that the most difficult conception was the idea of Time and Space. From beginning to end he was himself entangled in this matter. The letters of Allama Iqbal bear witness that regarding the idea of Time and Space he wrote letters to his contemporary thinkers and this search continued till end, although nobody could guide and satisfy him still he found some prefaces himself and often put some gesticulations in his poetry regarding this difficult idea. Trying to unravel the veil and making generations to understand this in the language of poetry is very difficult but he has also tried to unravel the mystery in his discourses where we can better understand these.

Iqbal had studied Western philosophers and he had their idea in mind but explaining the concept of Time in the light of Islam was very difficult because he could not be guided by any one in this matter so he had to believe in certain gesticulations, like the saying of Imaam Shafi'i **TIME IS SABLE** which he found useful in decorating the title of his
philosophy of Time. Besides this there are enough verses regarding this in his Urdu and Persian poetry. Infact only two philosophers of twentieth century pondered deeply regarding the matter of Time and Space; one was the French philosopher Bergson and another wisest of our continent Iqbal. In the eyes of Iqbal this matter is of great importance because against the Bergsonian concept of Space the connection of it was with Khudi (Self) which is his basic and individualistic philosophy and this philosophy graded him amongst the great thinkers so it was necessary for Iqbal to explain it in his poetry because he had spent his whole life in explaining and commenting on this philosophy. Iqbal had undergone through the laborious and hectic research to present his concept of Time and Space.

Khudi has its relation with Space and we can say that Khudi is very important part of the concept of Space. It is in fact irrigated by this and thus gets eternity. His philosophy is the constituents of Khudi, the basic reality of Time and Space and it was necessary for Iqbal that he would deeply think about this because Khudi was too inured of qualities and is for Space.
There are more prefaces of this topic or in other words Khudi and Time and Space have deep relation that is why Iqbal is very restless to get the way and to unravel the mystery of it. Among Eastern thinkers he was the first thinker who thought deeply about this matter and raised many queries. He mentioned this notion again and again in different stylistic form in which the present time is the actual reality.

Iqbal was in true sense of the word the philosopher of Time in Islam because he alone in the checkered history of Islamic thought and philosophy has systematically propounded, expounded and advocated a comprehensive, well documented and fully articulated theory of Time. Some people have led to the extreme conclusion by dubbing Iqbal's theory of time and space as pantheistic or henotheistic in nature, as has been done by the people like Shabir Ahmad Khan Ghori and others. But, there is a galaxy of Iqbalian scholars who have upheld firmly a belief that Iqbal though innovative in his treatment to the problem, has
honestly remained loyal to the spirit of Islam, rationality and his, cultural ethos while elaborating his theory.