CHAPTER X

CONCLUSION AND SUGGESTIONS

Iqbal was not only being great poet; he was also a great thinker. A study of his poetry, which is equally valuable for its thought content and artistic value, has many aspects literary, social, cultural, religious, educational, political and economic as well as metaphysical.

Philosophy for Iqbal was not a subject, but a way of studying all subjects, including religion. The desire to know the ultimate nature of things is Iqbal's final goal of life with a desire to see the progress of human thought going a step further which keeps him always restless.

Iqbal's poetry is as remarkable for its thought and content as for its artistic value. His deep thoughts are culmination of his most exquisite emotions.

What is actually new and thus more important in Iqbal's verse, as compared with the Urdu and Indian Persian poetry of the past, is that it has not only been a reflection of his times, but also of a new attitude of the past towards his surroundings. Iqbal acquired a
world outlook, which had enabled him freely and unfettered to reflect on the truth of life.

**Individuality:-**

Iqbal’s philosophy is essentially the philosophy of Self (ego). Iqbal was an amalgam of a seer, a poet and a philosopher, and had a firm belief in his fundamental purpose of life, which was to ensure the happiness of man through the co-operation of mankind.

"Man", according to Iqbal “marches always onward to receive ever-fresh illuminations from an infinite reality, which every moment appears in new glory. And the recipient of divine illumination is not merely passive recipient. Every act of a free ego creates new situations, and thus offers further opportunities of creative unfolding”.

Iqbal was a writer with a purpose. His philosophy was relevant as it taught the people to be self-assertive, not to fear and not to bow before oppression, atrocities and exploitation. This inspired not only the people of India but also of Asia to rise against the colonial rule in their countries. In this sense Iqbal was pan-Asiatic. He regarded the whole world as the family of God and aspired for peace, progress and prosperity for the whole mankind.
In the galaxy of Urdu poets Iqbal occupies a unique position, not because of the formal or technical superiority of his poetry, but because of its overpowering thought content and the cosmic sweep of its canvass. Without abandoning the artistic quality and beauty of diction of Urdu poetry, Iqbal endeavoured to relate it to the inner contradictions and external conflicts with which human mind and spirit were struggling in his period.

He used poetry as an effective medium to express man's unending resolve for self-assertion and his courage to explore secrets of the universe and to conquer new horizons. It is the compelling vigour and the burning emotional drive, which singles him out as the tallest poet among contemporaries.

According to Iqbal, God has accepted this limitation of God's boundless will consciously. "It is born out of His own creative freedom whereby He has chosen finite egos to be participants of his life, power and freedom".

His concept of the new man is utter contrast to Nietzsche's superman, who is free from all moral obligation. Iqbal's Mard-I-Momin is a God fearing personality with lofty ethical principles and of physical perfection. These qualities, however, according to Iqbal, do not develop automatically; they are moulded and inculcated. Iqbal has a firm belief that the new man with aesthetic qualities, tawstes and the ability to appreciate and to create beautiful in art, in life, and to construct life in harmony with the laws of beauty is on the way.
Iqbal's system of thought shows the fullness of felling and interest as an integral part of the picture of the new man. Who would find new happiness in the fullness of life? This new man would have a feeling of mastery over nature and a sense of his own dignity. He would be passionate in his efforts to understand human culture of feelings.

Iqbal while trying to bring about a synthesis between Darwin's theory of evolution and the Quranic concept of creation of man, originates an attitude of hope and kindles a fire of enthusiasm for life, which according to him is the continuous process. For him man's ego, although an offshoot of the Ultimate Ego is a free ego, even able to create new situations.

Therefore it is suggested to the all individuals to try to being with their 'ego' like Allma Iqbal, according to him the man who have ego with them will never bend infront of otheres forces but instead of this they would try to develop their power which would prevent, and protect them from the external forces who tries to impose on them.

**Intellectual:-**

To quote Iqbal once: "It is not a universe, a finished product, immobile and incapable of change. Deep in its inner being lies perhaps the dream of a new birth". And again "His man's career, no doubt has a beginning, but he is destined, perhaps to become a
permanent element in the constitution of being for man as conceived by the quran is a Creative activity”.

Iqbal upheld the view that all fine arts and his own poetry stood up to this lest should be imbued with a spirit that includes the cognition of life, and an active upon life, a feature that places the artist in the forefront of the people, in the vanguard of the eternal struggle for progress and freedom.

Iqbal, basically, was a believer. Religion had coloured his thinking and his view the past could not be rejected. But at the same time he had remarkable open-mindedness to absorb new ideas and learn from fresh experiences. His deep knowledge of the Eastern and Western political thought supplemented by a keen observation of the practical implication of the prevailing currents of opinion greatly enriched his ideas. In this context, changes in Iqbal’s thought can be analysed.

He opposed the concept of Taqdir or fate and propounded the theory of self (ego) to awaken man about his tremendous potentialities, which could place him next to god.

Iqbal has endeavored to approach the reality with a harmonious attitude of mind in which logic has been utilized to check wanton contemplation, and the visualizing of potentiality of mind has been charged with the force of passionate will. Iqbal has philosophy to teach. As a matter of fact he does not hate system of philosophy, nor having trust on principles and conclusions of philosophy.
According to him no man has condemned the human intellect more than him i.e. as applied to the ultimate realities of religion.

According to Muhammad Iqbal knowledge advances and fresh avenues of thoughts are opened, other views and probably sounder views than those set forth in these lectures are possible. The main duty is carefully to watch the progress of human thought and to maintain an independent critical attitude towards it. These are urges of an open mind, a searching mind, a mind throbbing with a zest for quest.

Iqbal has firm faith in perpetual change. A static mind or a static society is unimaginable for him. According to him, constant human endeavor and stunt change go hand in hand. For him movement as true change is the fundamental reality.

Iqbal very clearly elaborates his view of the future man in his lecture knowledge and Religious experience where he argues: "The extension of man’s power over nature has given him a new faith and a fresh sense of superiority over the forces that constitute his environment. New points of view have been suggested, old problems have been related in the light of fresh experience, and the new problems have arisen". Not only that. He goes a step further and says: "It seems as if the intellect of man is outgrowing its own most fundamental categories time, space and causality". And what he foresees in the distant future as man's strides in various fields is not
going to happen, according to Iqbal, as a mere accident but would result in a process of evolution.

After Sir Syed Ahmed Khan, Iqbal was the first Muslim intellectual in India to have realized the importance of modern science and western philosophical thinking. Iqbal not only stressed the importance of modern scientific studies, but also observed that according to the dictates of the Holy Quran, it was a prerogative of the man to conquer nature through scientific advancement. Iqbal makes a striking reference to “the promises of a complete subjugation by man whose duty is to reflect on the signs of God, and thus discover the means of realizing his conquest of nature as an actual fact”.

In the Reconstruction of Religious Thought in Islam: “the only course open to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may lead to differ from those who have gone before us”.

Iqbal traces this modern approach to knowledge to the Quran which “Sees signs ultimate Reality in the sun, the moon, the ‘lengthening of shadows’, the ‘alternation of the day and night’, the variety of human colour and tongues’, the alternation of the days of successes and reverses of people in fact, in the whole of nature as revealed to the sense perception of man. And man’s duty is to reflect on these signs and not to pass there “as if he is deaf and blind’, for he ‘who does not see these signs in this life will remain blind to the realities of the life to come”.

This is how Iqbal beckons a reader of the Quran to acquire modern knowledge and adopt scientific outlook with a view to conquering nature as ordained by the Holy Book.

Therefore it is suggested to the all teachers to follow the way of Allama Iqbal's intellectual view's to make a student to reach at the highest level of intellectual.

In the preface of Asrar-I-khudi he writes: "In the intellectual history of mankind Lord Krishna would always be remembered with esteem and regard as this great personality has examined in a very attractive manner the philosophic traditions of his country and nation, and brought out the reality that passivity does not mean renunciation of action, as action is inherent in human nature and forms the basis of life. Renunciation, according to Lord Krishna, means that one should remain unconcerned with the results of action.

**Community:**

Iqbal's writings had a message for all the downtrodden and enslaved people of the world.

Iqbal was a patriot and deeply loved India. India was a dearer to him as Islam and he regarded it as the only country in the world where Islam as a people building force had worked at its best. He laid great importance to the Hindu-Muslim unity. Through his powerful poetry he appealed to both the communities to unite, to shed dissensions, ill feelings and enmity towards each other.
Iqbal stood for the ideals, which preached love and oneness of the whole mankind. He wanted to make man aware of his immense potentialities, which they could use to achieve the goal they desired. He sought to present a system, which could end all sorts of exploitation and could develop and enrich the inner being of the individual.

Iqbal's philosophy of human unity takes its source from his conception of individuality and uniqueness of man as emphasized by the quran. According to Iqbal, the Quran has a definite view of man's destiny as a unity of life. This concept of unity of life embraces the entire human race irrespective of caste, colour, creed and nationality. Discussing the issue, Iqbal attacks the "abstract conception of human unity" and says that the idea of human unity is "neither a concept of philosophy, nor a dream of poetry".

In his words, "As a social movement the aim of Islam was to make the idea (of human unity) a living factor in the Muslim's daily life and then silently and imperceptibly to carry it towards fuller fruition". Iqbal does not visualize human unity as divorced from human consciousness, which in words constitutes the center of human personality.

He bemoans the situation that this unity of human consciousness "never really became a point of interest in the history of Muslim thought". Attaching the highest importance to this issue and calling it an immense task, he calls upon the modern Muslims "to rethink the whole system of Islam, without completely breaking with the past".
According to Iqbal human being is the noblest of all creations of Almighty, and the height of this nobility is that human being must have respect and regard for fellow beings and not look down upon them with contempt.

Iqbal unveils in his philosophy the secrets, which go a long way in bringing about an all round development and progress of humanity. He prays to God to make him test, the taste of wine of love, which would enable him to impart to the whole world a message of brotherhood and fraternity. This sentiment of love and brotherhood runs throughout Iqbal's poetry.

Iqbal's approach to genuine Sufism is closely related to his philosophy of self and philosophy of action so much so that the study of one automatically leads to the study of the other. In so far as Iqbal's combination of resignation to the will of God and desire for bold action is concerned, he does not discriminate between a Muslim and non-Muslim, and significantly enough between a Muslim and a Hindu.

For him resignation to the will of God coupled with bold action is the essence of Islamic Sufism; and resignation to the will of God, if it means a passive resignation and mere fataslim, is according to Iqbal un-Islamic. Judging from this standard, while he refers to the teachings of Sheikh Mohi-ud-Din Ibn-I-Arabi as un-Islamic, he describes the teachings of Lord Krishna as extremely close to the Islamic way of life.
According to Iqbal Islam has provided him with the material on which he based the theory that the individual and the community had to be integrated to achieve the common ideal of communal ego, which was the main objective of human existence on his earth.

To achieve this end, the institution of prophet hood according to Iqbal is essential. Muhammad, he asserts, is the ideal prophet and the Quran, the infallible guide. This principle propounded by Islam is the best guarantee for the welfare of the human race.

They preach universal brotherhood; freedom from fear; racial equality; fight against despair and fearlessness. These principles are of universal application. Their echoes are to be found in other religions.

Character: -

The innovative quality in the development of art has shown itself first and foremost in the fact it has developed and brought to the fore positive human characters. Iqbal perceives in the people a latent beauty, strength and a heroism that excels anything known to the art of Urdu poet of the past. For Iqbal, it is not only a part of mainstream of life, but also an active agent of change.

At the very root of Iqbal’s realism lies an aspiration to depict life in motion, and in its continuous development to those the
march of life against the background of a broad historical perspective. This has provided favourable conditions for realistic recreation of the past, all the more so since in this field too Iqbal has been to base his work on the great traditions of classical realism.

In this field Iqbal has based his work on the assumption that the process of historical development should be understood not as a movement in a circle, but as an onward movement. It is this approach to history, which enables Iqbal not to vanish or modernize the past, but to recreate it poetically. For him the glory of the past lies not in a picturesque depiction of its details, but in the forward movement that has determined the historical fate of mankind.

The study of Iqbal’s life ideas and activities makes it evident that Iqbal was an outstanding genius, a gifted poet-philosopher, a versatile thinker and a magnificent personality. Through his poetical and prose works, he delivered the message of love, amity, unity, harmony and oneness of the whole mankind.

His philosophy aimed to present cultural ideas and an atmosphere, which should raise man above the territorial and racial considerations, where the ideals of liberty, equality and fraternity could materialize and in which man could lead a happy and contented life.

He was an ardent patriot and deeply loved his motherland. He regarded India, a paradise on earth and each of its particles of dust as God. He was proud of its civilization and had deep regard and
respect for its religions and religious leaders. He was intensely patriotic and his patriotic poems became immensely popular all over India.

His poem “sare-jahan se Acha Hindustan Hamara” (the best in the world is our India) made him a legend in his lifetime and many in India till today remember Iqbal through this poem which is still sung in the celebrations of Independence day and Republic Day.

There is also no substance in charge that Iqbal was a reactionary, dogmatic or a fanatic. Fearlessly and boldly he exposed and unmasked those pirs and religious fakirs who exploited the poor, ignorant, illiterate and innocent masses. He castigated both Mulas and pandits for dividing the people in the name of religion.

He appealed to the Indians to build a New Shivala (a new temple) based on the principles of love, unity and harmony. He never uttered a single word against non-Muslims throughout his life.

Iqbal envisages the new man of the future society and all round, harmoniously developed personality.

**Spirituality:**

According to the Iqbal Muslims of the earlier ages were aware of this secret of success. Therefore, they did not draw a line between the spiritual progress and the worldly progress. Spiritual progress and
worldly progress, according to Iqbal, are the two aspects of the same issue. In order, therefore, to regain past glory, which unfortunately does not exist now for them, Iqbal advises the Muslims to follow again the path forsaken by them. Severally criticizing the Muslim thinkers who, in the beginning of their intellectual career, had tried to understand the quran in the light of Greek philosophy, 'not realizing that the spirit of the quran was anti-classical', he urges that this attempt was foredoomed to failure.

Iqbal used religious terminology to convince the people of his own community, who were ignorant, illiterate and were under the influence of conservative pirs and Moulvis. This led the communal leaders of both the Hindu and Muslim communities to brand him as a poet philosopher of Islam.

As Iqbal was a Religious person said regarding Quran and observing that "this immensity of time and space carries in it the promise of a complete subjugation by man whose duty is to reflect on the signs of God, and thus discover the means of realizing his conquest of nature as an actual fact", he quotes the following two 'aayats' of the Holy Book:

"See ye not how God hath put under you all that is in the Heavens, and all that is on the Earth, and hath been bounteous to you of His favours both in relation to the seen and the unseen? (31:19)
"And He hath subjected to you the night and the day, the sun and the moon, and the stars too are subject to you by His behest; verily in this are signs for those who understand". (16:12)

Therefore it is suggested to the all people, whether teachers, or students always take help from the God. Whether the problem would be worldly or religiously the Holy Book would show you the correct path of both sides of the progress but to whom; who would understands God.

Iqbal refers to the more genuine schools of Sufism, who “have done good work in shaping and directing the evolution of religious experience. And not to their later day representatives who “owing to their ignorance of the modern mind, have become absolutely incapable of receiving any fresh inspiration from modern thought and experiences”.

Iqbal who gives a message of hope and action has firm faith in the unending struggle by the world process. For Iqbal this struggle has a moral purpose. Discussing the teaching of the Quran, which believes in the possibility of improvement in the behaviour of man and his control over natural forces, is neither optimism nor pessimism.

It is meorism, which recognizes a growing universe and is animated by the hope of man’s eventual victory over evil".
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Iqbal's philosophy was relevant as it taught the people to be self-assertive, not to fear and not to bow before oppression, atrocities and exploitation. This inspired not only the people of India but also of Asia to rise against the colonial rule in their countries. In this sense Iqbal was pan-Asiatic. He regarded the whole world as the family of God and aspired for peace, progress and prosperity for the whole mankind.

Iqbal did not preach the idea of Pakistan. He was a patriot and deeply loved India. He laid great importance to Hindu-Muslim unity. Through his powerful poetry he appealed to both the communities to unite.

Iqbal stood for the ideals, which preached love and oneness of the whole mankind. He wanted to make man aware of his immense potentialities, which they could use to achieve the goal they desired. He sought to present a system, which could end all sorts of
exploitation and could develop and enrich the inner being the individual.

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He opposed the concept of Taqdir or fate and propounded the theory of self (ego) to awaken man about his tremendous potentialities, which could place him next to God. His writings had a message for all the down trodden and enslaved people of the world. Iqbal used religious terminology to convince the people of his own community, who were ignorant, illiterate and were under the influence of conservative pirs and Muslim Moulvis.

He stood for the high ideals of love, peace and humanity, which alone can unite the mankind divided by narrow geographical, racial and religious prejudices. Iqbal was anxious that the material conditions of the people should change but he had no attachment with wealth and was devoted to contentment.

He never attached importance to worldly grandeur and lived a life of simplicity.

Iqbal was progressive and opponent of injustice and discrimination. He was a patriot and proud to be the son of India. He was true believer of Islam, but was not communal and believed that "no religion teaches hatred of other religions" and no matter to which community or religion he belonged was Hindi that is Indian.
His message of love, unity and harmony was not only for the Indians but also to the whole mankind. Like Brueke he was born for the universe.

Conclusively, Iqbal stood for the high ideals of love, peace and humanity, which alone can unite the mankind divided by narrow geographical, racial and religious prejudices.

Iqbal was perhaps nearer to Krishna than to Sri Aurobindo in his thinking; he was much impressed by the former’s emphasis on the duties of an individual and his responsibility towards others. More than the common good, what mattered to Iqbal was that both the individual and the community should strive to achieve the highest by acting and reacting in co-relation to one another. Action should of course have a purpose; but it should be free of any selfish motive.

Some of Iqbal’s critics and even admires call it a contradiction in his attitude toward pantheism. But a minute study of Iqbal’s system of thought reveals that it is not a contradiction but a development.

Iqbal unveils the secrets, which go a long way in bringing about an all round development and progress of humanity. In the following verse he prayers to God to make him taste the taste the wine of love, which would enable him to impart to the whole world a message of brotherhood and fraternity.

Adamiyat ehtaram-l-aadmi
Baa khabar shau az maqam-I-aadmi

{Humanity means the respect for mankind
Just realize the status of human being.}

This sentiment of love and brotherhood, which runs throughout Iqbal's poetry, does not leave the subject of patriotism untouched.

Here it would not be out of place to refer once again to Iqbal's attitude towards modern knowledge which, obviously, led him to reconstruct religious thought in Islam and, in the context of which he says: "The only course to us is to approach modern knowledge with a respectful but independent attitude and to appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us."