

Significance of Iqbal's Tolerant Thoughts in Contemporary World

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Abstract

Initially Iqbal was a famous and popular poet of 19th century among Muslims of Subcontinent. He expressed his thoughts about socio religious, cultural and other issues of human societies. He also highlighted the ways to cope with injustice but simultaneously elaborated the notions of affection and tolerance through his poetry and prose. In that era of colonial rule he became popular among the suppressed groups of Indian subcontinent as well as in other regions of the world due to his tolerant ideas. During Pakistan Movement he technically countered extremist trends and expounded tolerant ideas especially to those based on separate homeland pursue a noble cause for the Muslims of Subcontinent. The present day intolerant concepts like "Clash of Civilizations" essentially need greater level of consideration to economic and political -decide foremost socio views and ethical bangs. Iqbal's human friendly wisdoms deliver an approach to speak about these critical concerns of humanity and endorse the idea of thinking and moderation. This paper, aims at overviewing the 'clash of civilizations' thesis in his book. The Huntington's arguments described in this paper proceeds with focus on the different aspects of tolerance in Iqbal's life and work. Firstly, in this political and -paper Iqbal's thoughts about socio religious tolerance as well as clash of civilizations in present day theories. have been discussed with present Secondly, Iqbal's work in the form of Poetry and illustrating events applied on today's conflicting problems have been emphasized to give a rational approach for all groups and societies under such as very conflict. Thirdly, Iqbal has been recognized as a popular poet and thinker in East, is now gaining popularity in the west too due to his tolerant ideas, accepted to all. Fourthly, this paper will help initiate the trend of applying teachings of these great scholars to current world problems, issues and theories

Key Words:

Iqbal, Tolerance, love, global society, Equality

Introduction:

was born in Allama Muhammad Iqbal Sialkot on November 9, 1877, generally recognized as the "Spiritual Father of Pakistan" He was a [poet, academic, barrister and scholar] in Subcontinent [before the partition of Pakistan and India). He was the prominent leader of Pakistan Movement and initiated the idea of Pakistan in his Allahabad annual address in 1930 while speaking to the meeting of Pakistan Muslim League He is one of the brightest stars on the horizon of Urdu and Persian literature and poetry Therefore, Iqbal was highly admired by Pakistani, Indian, Iranian and many other Eastern and Western literary personalities associated with reputed universities and institutions .

Iqbal is highly admired as "Muslim philosophical thinker of modern times" his poetic career was started with the publication of his first book titled "The secret of self" (Asrar-e-Khudi, 1915), others books are "The Secrets of (1915-Bekhudai, 1917), Message -i-Selflessness (Rumuz-e-Mashriq, 1923), Zabur-i-from the East (Payam-e-Ajam (1927), Javid Nama (1932), Persian Psalms (1936), -e-Pas Cheh Bayed Kard ai Aqwam) re written in Persian in Persian and Urdu) a) language, his Urdu famous poetry book included Dara, 1924), -i-gnaB) eht fo llaC" (Jibril, 1935) , The rod of -i-Gabriel's Wing (Bal-e-Kalim, 1936) and "Gift from Hijaz" -i-Moses (Zarb-e-Hijaz, 1938) is written in Urdu a-e-Armughan) Persian Moreover, his Urdu and English [speeches and letters are also considered as significant literary pieces on educational, societal, spiritual and political themes

The most noticeable feature of the Iqbal's thoughts with legendary contribution is his tolerant blend of love and constructive views. He highlighted such concepts both in his verse and text. Later, he became popular because of his positive, tolerant and human loving ideas during Pakistan Movement. Before highlighting such ideas Iqbal it is important to understand that, what is tolerance and which are its constituent elements? Tolerance is the capability to show positive behavior to bear the existence of opinions or conduct that one dislikes or disagrees with. It is a civilized approach to handle all such high quality

situations and conditions peacefully without adverse reaction. It is “willingness to accept behavior and beliefs that are different from your own, although you might not agree with or approve of them”^[viii]nce means “to bear”, as a So, “Tolera .[concept, it refers to respect, acceptance and appreciation of the rich diversity of cultures, forms of expression and ways of being human”^[ix].

In UNESCO principles on tolerance read as follows:

rights, the amuh rof tcepsr htiw tnetsisnoC“ practice of tolerance does not mean toleration of social injustices or the abandonment or weakening of one’s convictions. It means that one is free to adhere to one’s own convictions and accepts that the fact others adhere to theirs. It means acceptin that human beings, naturally diverse in their appearance, situation, speech, behavior and values, have the right to live in peace and to be as they are. It also means that one’s views are not to be imposed on others.”^[x]

notions of tolerance, Keeping in views above Iqbal’s quest for tolerant behavior is understandable, as he says

مغرب کے حذر کر
مشرق کے بے ہمتا کر!

tseW morf ron tsaE morf etarapsid rehtieN“

Nature’s direction that every night end at morning”^[xi]

Iqbal presented the concepts of moderate stable societal setup among society and promoted developing nations especially under colonial rule. He expressed, his all such views in his poems which are deeply knitted with philosophical perceptions and filled with countless worth for the ticular and for training of the young minds in par folks belonged to different segments of society, in general. Iqbal strongly believed in the culture of mutual respect and balanced human society. He :Kaleem-e-expressed this in Zarb

پہاں ل حرام
ب، عشق ہے اُم الكتاب!

Lightning is permitted to Love, Harvest is “ forbidden

Knowledge is the child of the Book; Love is the mother of the Book”^[xii]

He is further emphasizing on his worries and :expectations by saying that

دیئے ٹکڑے ٹکڑے نئے نوع انسان کو
ہو جا مجتبیٰ کی زبان ہو جا

;seceip eltil otni dniknam tilps sah deerG“

Become the statement of brotherhood, love”^[xiii]

respect, dignity -Iqbal believed in human self and honor. He strongly advocates the freedom of thought and expression but under certain values. Iqbal’s theme of poetry is “Khudi” or self. This concept provides the foundation to the model of rule. -ights containing the right of selfhuman r Therefore, it was the primary concern and objective of the leaders of Pakistan Movement and now currently appropriate with the future of Muslims :across the globe. As Iqbal narrated

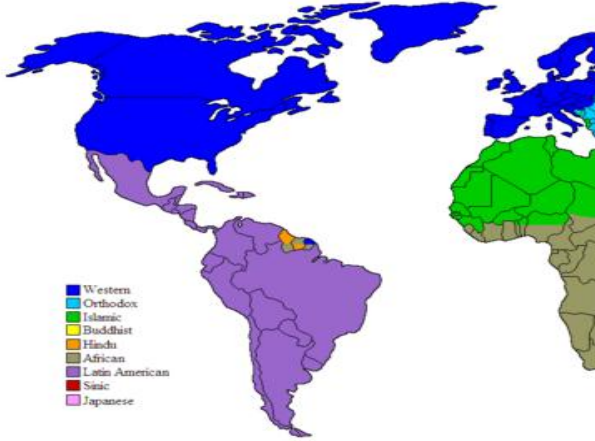
مغرب کا اندر بے نور
مشرق ہے بے ہمتا کے جذام

t, her soul is hgil renni fo tseW eht dioveD“ struck with deadly blight

The loss of self has made the East a leper, for germs befitting feast”^[xiv]

Now, the theories like “Clash of Civilizations”^[xv]need to address carefully so that [economic -to avoid major political and socio s among different societies. The Clash of conflict war -cold-Civilizations is a theory based on the post thoughts; that in the international clashes will be centered on cultural and religious identities. In at the American Enterprise Institute, the 1992 itical scientist Samuel P. Huntington American pol claimed, “that future wars would be fought between cultures, but not between states”, and afterward it was published in 1993 Foreign Affairs article titled “The Clash of]”?Civilizations^{xvi]}Furthermore, Huntington .[yed his views about the transformation state conve of historical development. In ancient times, world political system evolved around the politics of kingdoms, states and thoughts, as perceived from Western history. But at the end of Cold War, world fted into a new segment, societies were politics shi separated by ideological differences, such as the struggle between democracy and authoritative rules. Huntington divided the whole world into

following different "Major Civilizations":



rding to Map: Major civilizations acco
Huntington, Samuel P, The Clash of Civilizations
]xvii[

While Iqbal recognized this change many
years before the presentation of this concept but he
:gave different direction for future

زمین میر و سلطان سے بیزار ہے

ni era emiger tneicna eht fo scitilop eht"
disgrace
tired of kings".[World is^{xviii} [

تاشا دکھا کر مدار می کیب

dessap sah msilatipac fo ega eht"
The juggler, having shown his tricks, has
gone".[^{xix} [

Iqbal was not in favor of capitalism but his
approach was cautionary, neither controversial nor
rld negative. It was the transformation era of the wo
at that time, regarding political democratic systems
and capitalism as financial system, but Iqbal
political change without any -perceived it as socio
clash, however, he was concerned about the
exploitation of poor states. On the other hand,
recognized a major transferal of Huntington
monetary, armed, and political control from the
Western region to the other societies of the world,
most considerably he pinpointed the two
]"challenger civilizations"^{xx}Sync (Chinese) and .[
hlighted that the Islamic. Huntington therefore hig
rise of China as an economic power is significant
problematic issue for the West as Chinese cultural
bonds are strong with the regional states as it may
acquire the status of the regional hegemon. As
:Iqbal had recited

ہمارے چشمے اُبنے لگے

awaking from their deep era esenihC eht"
.sleep

Fresh springs are bubbling forth from
Himalayan heights".[^{xxi} [

Huntington claims that firstly, the Islamic
civilization has the potential of revolutions as it is
](witnessed by the Iranian revolution (1979^{xxii} .[
heavy populations and youth Secondly, due to
bulge "fundamentalist movements"[^{xxiii}are [
becoming gradually popular. Huntington perceives
Islamic civilization as a conceivable ally of China
as both civilizations have shared interest and goals
Chinese and ,economic sector. Secondly-in socio
Islamic civilizations have conflicts with other
civilizations, especially with the West on common
issues. He identifies mutual interests of both
civilizations in the areas of weaponries
proliferation, human rights, and political structures
gainst West, and labeled these common zones in a
which the two civilizations may cooperate in
future. According to Huntington's model, Western
civilizations are becoming stronger with the
economic -provision of speedy techno
recipients of the developments therefore, exploited
Western world no longer persist in such -non
situation and it will develop additional key actors,
].in shaping the new world history^{xxiv}Hence, this [
shift of stance will create clash among civilizations
order in the and will provide a base to new social
.world

Iqbal's thoughts of love and teachings of
leniency and tolerance deliver a message that how
to discourse these crucial topics of humankind and
endorse the thought of rational balance at regional
quently and international level. Iqbal warned fre
that a genuine religious and cultural tolerance at all
levels, is achievable when it is based on balanced
polices of equality. He also connected it with
respect of the beliefs of other religious groups and
]economic interests-their socio^{xxv}t, Iqbal No doub .[
was a visionary scholar of his time and he
fantasized for a fresh social order for the world
founded on spiritual and social democracy.
Initially, his main concern was to awaken the
iduhK" fo yhposolihp sih yb "hammU milsuM"
-awareness, and self-frealization, Sel-Self
assertion)", but afterward he addressed both East
:and West, as he said

کے مغرب کا اندروں بے نور
کے مشرق ہے بے تلائے جذام

*si luos reh ,thgil renni fo tseW eht dioveD“
struck with deadly blight*

*The loss of self has made the East a leper, for
] germs befitting feast”^{xxvi}[*

:Analysis

political-bal stimulated the latest socioIQ thoughts of his time. He specifically targeted Muslim youth and advised them to seek knowledge and participate actively in the field of science and technology. In the light of his life time experiences of Europe he shared his understandings and visits about western culture positively. However, he was not in fever of the capitalistic democratic and materialistic civilizational changes, to follow blindly as those were not appropriate according to d moral values of human being. religious beliefs an Iqbal’s Economic philosophy is based on economic independence for all nations without any exploitation of poor and underdeveloped nations as colonialism had subjugated the Muslims since c inequity economi-centuries which caused politico and manipulation. At that time he predicted that with the end of colonial era the capitalism would also be over but it did not happen as expected. He gave the vision of global Islamic society such as etats fo sdnuob eht tuohtiw ”hammU milsuM“ system’s barriers of nationalism, free of the s division of any caste, creed, color, language and .region

There are many forums and movements at present active, to promote tolerance among different religions, theories and systems. Today, iscuss the issues like the Clash when we learn and d of Civilizations, we consider the collective opinions of the Muslim Philosophers such as Iqbal who always preached the massage of peace. Huntington started that discussion after the s publication of the book written by Franci Fukuyama titled, “The End of History and Last Man”. While, many other theories have also presented by different scholars in different span of time in this regard such as: Firstly, “Dialogue among Civilizations” is a concept presented by esident Muhammad Khatami in former Iranian Pr This concept is based on the importance of .2001 gnoma noisnet eht ecuder nac hcihw ”eugolaid“ international community. Secondly, another concept is the “Alliance of Civilizations” suggested in General by Spanish President, Jose Rodrigues Assembly of UNO to reduce extremism so that to cultural hurdles between the -overcome socio Islamic and western world. Thirdly, the theme tub tpecnoc wen a ton si ”eugolaiD htiafretnI“ Fathullah Gulen expressed this concept effectively ourthly, the “Alliance of Civilizations” is in 1990. F the concept initiated by the UNO and voted in Now, the first two Dialogue Cafés were .2009 setup by using video conferencing technology. The main objective of such efforts is to connect youth ts of the world. Another forum is of the different par

destrats taht ”snoigileR s’dlroW eht fo tnemairP“ in 1893 and the oldest movement in this series. This forum works like Parliament and explore the solutions of the problems through discussions from resence of such concepts and all religions. In the p theories, Iqbal’s thoughts are very important as his philosophy is based on justification, reasoning and authentication of his spiritual practices which are the key factors for the establishment of coherence sses at all levels, shapes and and peace. It adre stages of religion and culture all over the world. In :this regard Iqbal states that

lairotirret fo htworq eht ,dnah rehto eht nO“ nationalism, with its emphasis on what is called to kill the national characteristics, has tended rather broad human element in the art and literature of Europe. It was quite otherwise with Islam. Here the idea was neither a concept of philosophy nor a dream of poetry. As a social movement the aim of he Islam was to make the idea a living factor in t Muslim’s daily life, and thus silently and imperceptibly to carry it towards fuller fruition.”^{xxvii}[

So according to Iqbal’s theory, tolerance originates from recognition and faith in dignity, equality, freedom of thought and belief, rights and .f all human beingsintegrity o

:Conclusion

Summing up the whole arguments it is concluded that in this age we hardly can find a philosopher and thinker like Iqbal who could help us in getting close to the facts and promote tolerant many stages of thoughts and policies. There are tolerance for instance; firstly, tolerance at family level as family is the basic unit of society. Secondly, we need to promote tolerance at societal level, in opinions and attitudes, solidarity among oughts. different Islamic Juristic Schools of Th Thirdly, we should promote friendly and cordial relations between Muslims and the people of other faiths and need to promote interfaith relations, negotiations and collaborations. Today, we need to ve follow Iqbal’s thoughts at all levels and to invol whole world to understand the message of love and tolerance. Islam must be presented as a religion of tolerance. The Qur’an declares clearly about the basics of tolerant thoughts as the Prophet Muhammad (peace and blessings be upon him) dna madA morf si dniknam lIA“ spoke about the Arab -Eve, an Arab has no superiority over a non Arab has any superiority over an Arab; -nor a non also a white has no superiority over black nor a black has any superiority over white except by piety and good action”.^{xxviii}ah identifies the `Shari [basic human rights of all people. The Qur’an says: Baqarah -IA) ”noigiler ni noislupmoc on si erehT“ Scholars like Iqbal have effectively .(2:256 -interpreted and explained such tolerant and open minded ideas of Islam according to modern quirements of the time. Today, humanity is re

looking for the replacements of thinkers like Hafiz, Rumi, and Iqbal who promotes spiritualism and revives the tradition of tolerance for the peaceful coexistence in world

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The End