

## Renaissance of Metaphysical Thoughts

by Allama Iqbal:

By

<sup>1</sup>Javed Tareen, <sup>2</sup>Tariq Barakzai

### Abstract:

*This study attempts to focus the renaissance of metaphysical thoughts of Allama Iqbal in Historical perspective using the descriptive method of research.*

**Keywords:** Renaissance, Metaphysical, Allama Iqbal etc.

### Introduction:

It is an unchallengeable fact that the human being has been blessed with knowledge, in order to keep journeying on the way of righteousness without going astray. He has been endowed with freedom so he could spout the spring of goodness in cosmos by virtue of his thought, feeling and empirical endorsement. But he has not succeeded at times to live up to the higher possibilities of his cosmic existence. It had been an embarrassing question for Human being regarding orientation of life in Universe. As the intellectuals are very keen to know the absolute Truth about the sprouting of life in the universe. That missing part of chain is still, an answerless Question. That Ambiguity had opened the doors of Metaphysical world. "Metaphysics" word is notoriously difficult to define; twentieth century had been Considered as the age of "Meta philosophy". Somehow it encourages the impression, that Metaphysics is study that goes beyond the boundaries of physics. The term "Metaphysics" has different meanings depending upon on who you, wish to explain. It was the title of a philosophical text by Aristotle, and literally means "after physics". Metaphysics as a subject being taught in different universities of the world. It has a vast area of study that are Ontology, Epistemology, Causation, Aesthetics. Dr. Paul Leon Masters has elaborated the Metaphysics "that is a bridge between Known and unknown". It is the leading path towards the Truth and Reality. Moreover, the phenomenon of discovering truth, which has leads us towards the question. That is "Who created the universe and the creator either". Which could be grasp in the Mind and which can be thought as the ultimate unity. That symbol of unity is love and God is the universal

---

<sup>1</sup>M.Phil. Scholar of Pakistan Studies, University of Balochistan Quetta Pakistan

<sup>2</sup>Professor Dr. Tariq Barakzai Supervisor and Dean Research of Social Sciences University of Balochistan Quetta Pakistan

spirit of intelligence. The term “Metaphysics” has different meanings depending upon on who you, wish to explain. It was the title of a philosophical text by Aristotle, and literally means “after physics”. It is a branch of philosophy that explores the fundamental questions, including the nature of concepts like being, existence, and reality. Metaphysics keen to answer, in a "suitably, understandable abstract and fully general manner", the questions are as follows.

1. What is there?
2. And what is it like?

Topics of metaphysical investigation include existence, objects and their properties, space and time, cause and effect, and possibility. A central branch of metaphysics is ontology, the investigation into the basic categories of being and how they relate to one another. With the help of enhanced sense, human being had been interested to discover the mysterious life, which deals and related to the exploration of universe, man and mind. The sense of knowing about his creation. Which reflects on life by asking the questions regarding his creation, existence and life after death. That all questions are related with metaphysics. In present global village, the metaphysics in a broader context is an extension and a description of many interested fields of study. When a person endorses his interest in Metaphysics, that interest or inclination may be in any one or in a diverse combination of subjects: Philosophy, Religion, Parapsychology, Mysticism, Yoga, Dreams, Jungian Psychology, Astrology, Meditation, Self Help Studies, Positive Thinking, and Life after Death, Reincarnation etc. The term “metaphysics” has become part of common popular culture and even every laymen thinks that they know what “metaphysics” means. This contemporary culture is unfortunate for philosophers, for the popular meaning of “metaphysics” is quietly different from the philosophical meaning. The popular metaphysics merely deals with topics such as “out of the body experiences” levitation, astral projections, telepathy, clairvoyance, spirit worlds, communion with souls of deceased people, crystal healing and other such topics. Popular metaphysics contains of notions that for the most part are irrelevant with scientific reasoning. Experiences that are private and unverifiable, fanciful speculations, hallucinations, ignorance of reasoning and science. The misuse of logical principles are the typical components of popular metaphysics. Beside this the philosophical metaphysics is both consistent with, and which based upon logical argumentation to arrive at its conclusion and current scientific theory. Moreover, philosophical metaphysics receives logical consistency as essential condition of truth in citation of Metaphysics, there are diversity of legendary personalities in the history of Metaphysics. The Greek Philosopher Plato, Aristotle and Socrates had been paved the path of journey towards the destination of Truth. After that many great Philosophers had put their shares in search of

Absolute Reality. They were, Kant, McTaggart, Bergson, Nietzsche, Berkeley, Leibniz, Ghazzali, Ashari, Nazzam. Kant at first time had denied that "There is nothing beyond the sensation. There is nothing to exist instead of Physical World. He had been concluded that all our knowledge is only of phenomena, i.e., of things as they appear to us. In the case of ordinary knowledge Iqbal would agree with western epistemologists as Kant revealed and affirm that "knowledge is sense perception elaborated by understanding" here he acknowledges that it is only possible with the weapon of this conceptual knowledge that men approach the observable aspect of Reality. Here Iqbal is affirming the Kant that the human mind, in its ordinary way of knowledge, cannot proceed beyond 'phenomena', that is appearance only that 'noumena' fall beside its limits and reaches. Commenting on this aspect of Kant's epistemology Iqbal says, "His critique of pure reason' revealed the limitations of human reason and reduced the whole work of the rationalists to a heap of ruins". Iqbal, however, had not accepted Kant's basic assumption that considered Iqbal's Philosophy of Religion, and Contribution to Iqbal's Thoughts.

Beside this like Ghazzali, intuition as a faculty of knowledge distinct from all other faculties and belonging to a category radically different from thought and perception. But Iqbal does not agree with this view. He elaborates that intuition is similar to other faculties of knowledge. It is admittedly a matter of feeling but this does not involve a plunge in to subjectivism; this feeling has in effect an essentially cognitive character, it is therefore as objective as perception. But whereas the mystic takes his start from the apprehension of the Ultimate Reality and has tendency to restrict to this the function of intuition, Iqbal starts from the intuition of his own Self, thus bringing intuition of his own self, thus perceiving intuition closer to ordinary experience; and from the intuition of the Self he moves on to the intuition of the Absolute Reality. The Universe is not, for Iqbal, a finished product, immutable, created for once for all; it is a reality in progress. Matter far from being inert and static, is ever flowing and ever changing. The Universe is not a "thing but an act" and the message from chaos to cosmos and the appearance of life and conscience are the result of a process of evolution. This process can never have any limit because there is no end to progress. The nature of matter is cannot be revealed to us either by perception or by thought because these two faculties assume that reality is immobile, permanent. But whereas Bergson claims that one can know matter through intuition, Iqbal considers the latter as helpless in that domain. Therefore, he enquires us to turn to that which is familiar to the subject and to his personal experience. The subject must take his own self as a starting point. The principle of analogy allows us to conclude that the Universe is of the same nature as the Self: it is a unique Self-endowed with a free and creative will. But Iqbal clarifies that Intuition with medium of

feeling is possible. We can gain knowledge of the object by Heart. This feeling experience is a unique feeling in which whole is revealed as if in Perception. In Metaphysical world that experiences are possible and the Intuition is essentially uncommunicable, because it is feeling and feeling cannot be conveyed.

In the era of Metaphysical Thoughts, it was impossible that Iqbal could keep himself away from the mere discussion of Physical and Metaphysical thoughts. Because Iqbal being a scholastic student of Philosophy had indulged himself and then endorsed the Theory Self, Intuition, and tried to prove the, Intuition is essential for destination, journeying towards the Absolute reality or Truth. Of course it is a huge question, which still had been existence, "What is the reality of the life in the Cosmos. In this scenario Allama Mohammad Iqbal who is a prominent and notable Philosopher and thinker of contemporary world. He did not follow the Greek Philosopher as the Muslim thinkers did. His ideas have a mere relevance to the emerging trends in the Muslim World. Iqbal's mission is comparable to that of al-Ghazzali, Rumi, as Muslim philosophers, and to that of Kant, Russell and Nietzsche in the western world. Like al Ghazzali and Kant, he is aware of limitations of the reason. Iqbal agrees with them that reason by itself cannot solve the human problems. Moreover, Iqbal had argued that only reason can take man up to a certain limit beyond it which will fail him. This was Kant conclusion where to his critical enquiries in to the intellectual capabilities and capacities of man in his famous "Critique of Pure Reason" led him, and he ended in a skeptical note. Rumi recognizing the reason limitations and perceives its importance as a source of knowledge. At the other hand al Ghazzali disillusioned by the capacities and powers of pure reason and relinquished it with aggregation and plunge it in the ocean of mysticism in his search of reality. But Iqbal leaves behind his Persian guide when he stresses upon the complementary nature of thought and intuition, which must fuse together to capture a vision of the real. Iqbal analysis of thought is perceivable, understandable, reasonable and comprehensive.

Iqbal Metaphysical thoughts can well be described because of the wisdom of the east and the west It is the meeting of the both, that is why it is more universal in scope than in any other ontology. Allama Iqbal was well acquainted with the philosophical system of the west, originating in the islands of the Greece and through to the present times. On the other hand, he was well versed in the eastern thoughts of wisdom, including Indian system of thought and Muslim philosophy.

**Conclusion:**

As per logical and philosophical values we could reach to a conclusion, that Allama Iqbal expresses himself in a variety of fields and directions; i.e.

Metaphysics, religion, morals, in politics, economics and social spheres, in and. Where he discusses likewise Metaphysical concepts as space and time, Ego or Self, Ultimate Reality. This makes his Philosophy Truly Encyclopedic. Allama Iqbal was the personality, who reconstitute and restructured the field of Metaphysics and made himself, the founder of, the Renaissance of the Metaphysics.

### References:

- Akhtar. (1972).” Atraf – E – Iqbal, Urdu.Maktaba Marry Library Lahore”.
- Dr. Leon Paul Masters. “New Thought: A Metaphysically Oriented Movement”.(<http://universityofmetaphysics.com/accreditation/>)
- Dr. Maruf. (1977). Iqbal’s Philosophy of Religion, ‘A Study of Cognitive Value of Religious Experience’.
- Dr. Siddique Razi Uddin, et al,” (1944). Iqbal as a Thinker”. Publisher: Shah Mohammad Ashraf.
- Durant Will. The Story of Philosophy: The Lives and Opinions of the Greater Philosopher
- Hassan Riffat, Article Published in Daily Dawn. (1967. Republished. (1984). The Doctoral Thesis of Iqbal. “The Development of Metaphysical Thought in Persia”.
- Iqbal Allama (1907). Doctoral Thesis. “The development of Metaphysical Thoughts in Persia”.
- Khan Iqbal. (1977).” Some aspects of Iqbal’s Thoughts”. Islamic Book Services Lahore.
- Liu Shuxiong.” Iqbal and his Asrar-e-Khudi”. Speeches, Writings