

A Critical Review Of Kant's Thought In The Light Of Allama Muhammad Iqbal's Ideas

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Abstract

Immanuel Kant was born on 22 April 1724 in Konigsberg, Prussia. Kant's parents wanted him to study religion, but Kant made mathematics and philosophy the center of his life instead of religious education. Kant was as punctual in his daily life as the sun. He would get up at the same time every day, change his clothes, drink his coffee, write articles and essays, deliver lectures, eat and go for walks. Biographers have discussed a lot about Kant's habit of strict adherence to time. Kant had not been married all his life. Kant was more likely to explore his internal world rather than external. When Kant delivered lectures, the audience listened keenly. He was very fluent and a scholarly person of his time. Being weak and thin, he had to take care of his health.

Kant is of the opinion that the role of religion in the state system should be abolished forever. Freedom, equality, the theory of knowledge, the theory of evolution, democracy, the federation of nations, the vision of the universe and the theory of the state are all found in Kant's thinking.

Dr. Allama Muhammad Iqbal has endorsed Kant's views in many places and has disagreed with it in many places. In this research article, research and critical review of Immanuel Kant's thoughts and ideas should be presented in the light of the thoughts and ideas of Dr. Allama Muhammad Iqbal.

Keywords: Immanuel Kant, Allama Muhammad Iqbal, Thought, Democracy, Wisdom,

Introduction to Emmanuel Kant

Immanuel Kant was born in 1724 in Kongsberg, Prussia. Kant's parents wanted him to study religion, but Kant made mathematics and philosophy the focus of his life, instead of religious education. Kant was as bound in his daily life as the sun. He would get up at the same time every day, change his clothes, drink his coffee, write, give lectures, eat and go for walks. Biographers have long discussed Kant's habit of strict adherence to time. Kant has never been married.

This has always been the case in German universities. Philosophy is also taught to the students of each department for general mental training. Kant mastered the philosophy of pedagogy rather than his original subject matter. The ideas of Leibniz, Wolf and Newton had a profound effect on Kant's biography. He began his career as a tutor, but as soon as Kant was appointed an instructor at the University of Konigsberg, he took himself seriously to read and write.

Initially, Kant began his academic career as a scientist rather than a philosopher. He wrote articles on fire, winds, natural history, anthropology, theories of space and modernity. Kant shocked the world by discussing a new system of metaphysics. That metaphysics is my beloved. In 1755, he wrote essays on planets, earthquakes, volcanoes, and anthropology, instead of getting caught up in metaphysical confusion. He was fluent in the language. He was an informative man of his time. Being weak and thin, he had to take care of his health. He used to think carefully before doing anything. He was poor, anonymous, but he kept working to his tune. In Kant's conception, the two main elements of the Western mentality and experience come together to illuminate a new horizon of thought and criticism. Kant combines the ideas of the pillars on rationality and the ideas of British empiricists to show exactly the same color.

Dr. Allama Muhammad Iqbal

Iqbal is one of those thinkers of the present age whose greatness of thought and scholarly and literary status has been acknowledged by every scholar. Be it East or West, his admirers, believers and devotees everywhere are engaged in searching and interpreting his scientific and intellectual aspects. The thoughts and ideas of a great thinker like Iqbal cannot be considered specific to any one region, region, country or nation. He is a great thinker, and his message is in the name of all humanity. Iqbal not only benefited from Eastern sciences but also studied Western sciences and arts directly. Reviewed every aspect of life. That is why when Iqbal visits the shrine of his mentor Hakim Sanai, he says that he has wandered in the taverns of both East and West. Universities have also been dusted off. What I have seen and felt is that in the taverns of the East there is knowledge of alcohol and there are practicing scholars and Sufis but their knowledge is flawed and alienating from faith.

If you read Iqbal's words, it seems as if Iqbal has a mission in front of him, and that mission is to make the world aware of the destruction and evils of Western civilization and its toxic effects. People should be warned and the inner darkness and turmoil should

be exposed by stating the reality of its apparent glare. Watch Caliph Abdul Hakim says about Iqbal.

"In Western civilization, they do not see any aspect of goodness. Inside and outside, only mischief is seen. As if this whole factory is a manifestation of the devil."⁽¹⁾

But to attribute this opinion to Iqbal would be evidence of ignorance of his thought and philosophy. We have to keep in mind that Iqbal was a balanced and moderate thinker. He is not emotional, he praises the good wherever he sees and as much as he sees, but where the evil and the bad are seen, it also does not remain hidden from his eyes. Iqbal is, of course, a great critic of the West, but according to Dr. Syed Abdullah:

"Iqbal's objections to the West are not merely sentimental, they have an intellectual reality. However, on the whole he is not only a critic, but also a critic, and both his criticism and his confession have a meaning which must be understood."⁽²⁾

It would not be correct to say that Iqbal totally rejects Western society, sciences, and arts. At the same time, many aspects of Western sciences, arts and cultural features have been severely criticized by Iqbal.

Iqbal has mentioned Western philosophers and thinkers in different places in his poems, prose, and has expressed his unbiased opinion about them. Among the Western thinkers mentioned by Iqbal are Tolstoy, Kant, Einstein, Byron, Goethe, Burgess, Lenin, Locke and Browning. Iqbal has very skillfully and skillfully incorporated all these ideas of Western wisdom in his poems, which gives a good idea of Iqbal's breadth of study and familiarity with Western thought and vision. It seems to be prominent and some rulers of the West also have an aspect of arrogance and arrogance, but on the whole Iqbal hates the god of Western thought and philosophy.

Allama Iqbal was well acquainted not only with the Eastern sciences but also with the Western sciences. Rejecting him with the help of arguments and proofs, he criticized him. We have to see to what extent Allama Iqbal has referred to Kant in his poems and prose and whether Iqbal has accepted Kant's influence or not, if so, to what extent and if he has criticized Kant. How is it

Although Iqbal values the scientific development and dynamic concept of life of the people of the West, he does not like the materialism of the West at all. Scientific progress has brought material benefits and outward glory to the West, but the result of extreme materialism has been that man has become a slave to lust and moral and spiritual values have been left behind.

Kant has tried to define the limits of reason. Kant says that the intellect is related to our physical and sensory life. Physical facts can be tested on the test of intellect and microcosm, but as far as metaphysical subjects are concerned, they are beyond the reach and limits of reason. Metaphysical truths cannot be tested or proved with the help of intellect. Kant writes in his book, *The Critique of Pure Reason*, that the more arguments

1 Abdul Hakim, Khalifa, Dr, *Fiqr E Iqbal*, Bazm Iqbal Lahore, 1968, p: 192

2 Syed Abdullah, Dr, *Some New Faces of Iqbal Study*, Bazm Iqbal, Lahore, 1984, p: 79

are given to prove God, religious beliefs and the Hereafter with the help of reason, the stronger and heavier the arguments. These arguments can be refuted. The intellect, therefore, cannot decide on metaphysical issues alone.

Iqbal agrees with Kant in the matter that the whole basis of intellect and wisdom is based on matter. The intellect is the "perplexing feeling", and rejects the hidden things that are not in its knowledge. And is deprived of the wealth of faith and belief.

Iqbal, in his first English sermon, wrote:

His (Kant's) 'Critique of Pure Reason' revealed the limitations of human reason and reduced the whole work of the rationalists to a heap of ruins. And justly has he been described as God's greatest gift to his country ."⁽¹⁾

Muzaffar Hussain, in his article "**Iqbal's Concept of Sustainability**" talks about Kant's thoughts and ideas:

Kant's Critique of Pure Reason reveals the limitations of human logic, describes all the work of the rhetoric as a heap of ruins, and has rightly been described as God's greatest gift to his country.

Kant's second book is The Critique of Practical Reason. In this book, Kant argued that although reason alone is not enough to convince people of the truths about faith and belief, there must be a consciousness within every human being that would make him recognize good or evil. And also leads to eternal truths. This consciousness can also be called human conscience. Man's conscience is a moral power, which makes man aware that such and such action is good and such and such is bad. Based on this moral consciousness, Kant formulated a moral system, which turned man's gaze from this elemental life to the afterlife. Kant says that our moral consciousness tells us that in this world, both good and evil and good and evil are at work. Therefore, justice requires that good be rewarded and evil be punished. But these few days of life, which are related to the world of emotions, are not enough to fulfill these desires. That is why we are compelled to regard permanence as an inescapable fact, because without it the moral virtues and the conceivable notions of happiness cannot be integrated. ⁽²⁾

Survival means continuity of life. The next life after this life, where man will have eternal life, but the question arises as to who will fulfill the requirements of truth and justice when man also gets eternal life. Reaching this point, Kant's mind is compelled to confess to a higher being who can play the role of Davar Mahshar. Let him combine good with joy and happiness and evil with humiliation and disgrace.

Although Iqbal does not reject these ideas of Kant, he does ask for two explanations for a complete understanding of these ideas. Iqbal, after discussing Kant's views, writes:

"We are, therefore, driven to postulate immortal life for the person's progressive completion of the unity of the mutually exclusive notions of virtue and happiness, and the existence of God eventually to effectuate this confluence.

(1) Muhammad Iqbal, Allama, The Reconstruction of Religions Thought in Islam, sh, Muhammad Ashraf, Lahore, 1965, p:113

2 Muzaffar Hussain, article, Iqbal's concept of survival, including related sermons of Iqbal, Dr. Syed Abdullah, p. 198

It is not clear, however, why the consummation of virtue and happiness should take infinite time and how God can effectuate the confluence between mutually exclusive notions . "(1)

Thus, we are compelled to think of immortal life, which completes personal development with the union of specific ideas of happiness and goodness, and the existence of God Almighty affects this union. However, it is not clear why goodness and happiness. Reconciliation should take an infinite amount of time and how God Almighty can influence the reunion of mutual ideas.

Iqbal's view is that if the idea is formed that the punishment of good and evil will be decided only in the infinite distance, that is, in the Hereafter, then the idea of despair about the world arises. Every human endeavor is carried out with the hope of attainment and the fulfillment of a wish, and if the endeavor of this worldly endeavor is not fruitful, then man becomes disillusioned, breaks his hands and feet, and abandons the path of action and action. Will sit In this way the trend of monastic and Turkish world will be created. Iqbal is of the opinion that in the hereafter there will be judgments of retribution. Because Muzaffar Hussain says in his article:

According to Iqbal, Islam has a Melioristic view of this world. Therefore, one should not think that one's good endeavors cannot be fruitful in this world and that all one's desires for good should be carried to the Hereafter. In return for his good deeds, he struggled in this world for the good of the world. Therefore, unlike Christianity, he does not teach the Turks of the world, but urges hard work to mold this world into a moral framework, and does not limit man's ambitious aspirations to the good of the Hereafter, but extends it to the good of the world. (2)

One of the main differences between Iqbal and Kant is that Iqbal excels in wealth of faith and belief. His philosophy begins with the self, whose struggle for evolution and refinement begins with a manifestation of a firm belief in faith and spirituality. At the last stage of this evolution and struggle, the individual achieves the goal, which results in the individual attaining the highest position of divine representation. In contrast, Kant focuses on "moral law" rather than the basic tenets of his philosophy. Syed Abdul Wahidas has money style in this regard:

As regards scientific experiment, Iqbal starts with intuition and mystic experience as the only way to inner knowledge. Whereas, Kant postulates the moral law as a sort of external command, for Iqbal the moral law arises out of the inner necessity of the ego's life. Thus while both Kant and Iqbal believe in faith and moral law, they recognize the necessity of these fundamental factors in different ways and for different reasons. "(3)

As far as scientific experience is concerned, Iqbal begins with understanding and mystical experience, which is a path to inner knowledge, while Kant assumes moral law as an external factor. However, both Iqbal and Kant believe in faith and moral law.

(1) Muhammad Iqbal, Allama, The Reconstruction of Religions Thought in Islam, p:113
2 Muzaffar Hussain, article, Iqbal's concept of survival, including related sermons of Iqbal, Dr. Syed Abdullah, p. 193
3 Syed Abdul Wahid, Iqbal and His Arts and Thought, John Murry, London, 1959, p:84

They recognize the need for fundamental factors in different ways and for different reasons.

Another difference between Iqbal and Kant is their concept of survival. Kant incorporates the concept of survival into his fortress in order to show that justice prevails in the universe, and that there is total harmony between actions and their fruits. Life after death is the basic tenet of Islamic philosophy, which means that all human beings will be resurrected after going through the stage of death, as if life would continue. The instability of the world is a superficial phenomenon. Eternity will be attained after human life passes through the stage of death. Iqbal presents an evolutionary and dynamic concept of life because in his view:

"Life is one and continuous. Man marches always onward to receive ever fresh illuminations from an Infinite Reality which every moment appears in a new glory."⁽¹⁾

Life is one and continuous and man always moves from this infinite reality to the fresh light which always appears with new splendor.

Although Iqbal is a firm believer in the concept of life after death, he believes that life after death is conditional and only those who have lived a life of constant struggle will benefit from the wealth of survival after death. The self must have been strengthened. If a person does not strengthen himself with the right knowledge and action, then it is possible that he will perish and will not be able to live forever, because in Iqbal's view:

"Personal Immortality then, is not ours as of right; it is to be achieved by personal effort. Man is only candidate for it."⁽²⁾

In the same way, personal eternity is not our right; it is to be achieved by personal effort. Man is only a candidate for it.

For Iqbal, the constant struggle and action for the protection of the self and its evolution is the only means by which man survives even after death. Thus, Iqbal Hayat sets a criterion for post-Alamut or personal survival and eternity and that criterion for him is the evolution and stability of the self.

‘‘خودی چون پخته شد از مرگ پاک است’’⁽³⁾

"When the self becomes mature, it becomes illegitimate. "

This is how Iqbal writes in another place:

‘‘خودی چون پخته شد لازوال است’’⁽⁴⁾

"When the self becomes mature, the balance falls."

Unlike Iqbal, Kant's personal survival is not based on eternity. He considers life after death to be necessary only for the reward of good deeds in the world. Kant is silent on this.

Self-concept of Muhammad Iqbal area

1 Muhammad Iqbal, Allama, The Reconstruction of Religions Thought in Islam, p:123

2 (ibid

(3) Muhammad Iqbal, Allama, Psalms of Ajam, p. 557

(4) Muhammad Iqbal, Allama, Psalms of Ajam, p. 557

Allama Iqbal has indirectly acknowledged the influence of many Western philosophers, among whom Kant is prominent. Since Iqbal has criticized Kant, William James and Nietzsche's concept of survival of the fittest. According to Kant, it is not acceptable for every fear to have the view that after death the human soul must be sustained in order to attain a more complete and better life. We see in the universe that the individual is destroyed but only the species survives. From this observation, it cannot be concluded that the individual soul is capable of survival. ⁽¹⁾

1. In the Criticism of the Mind Only Kant limited the human intellect to the world of phenomena and the world of reality.

2. "Pure intellect" or "mere intellect" can only be active within the manifestations of the world. The world of reality is beyond its reach. Issues such as God, freedom and survival are related to the world of reality, so here practical reason works which is related to moral matters. The value of man and of the whole universe can be determined only on moral grounds. Don't dare Kant neither derives his theory of survival from religious observation nor calls it based on 'blind faith'. He is a supporter of rationality on the one hand and did not like Sufism on the other. ? Kant says of this:

"We can only know what can be rationally deduced from some moral law. We can neither know nor strive for more than that. However, it is to be hoped that in the next life there will be a process of moral decay, its consequent punishment, moral progress, and the resulting prosperity. It will continue forever. "⁽²⁾

We must remember that for Kant, the survival of the soul is secondary. According to him, the real importance is of moral law. They do not reject Iqbal's argument but consider it as insufficient. Iqbal's objections to Kant's moral argument are as follows:

- A. "Sustainability" is an indisputable part of the intellect and we are compelled to believe in it in order to create harmony between the moral virtues and the conceivable notions of happiness and bliss. But what remains unclear is why this process of fulfilling the virtues of morality and happiness requires so much endless time? ⁽³⁾
- B. There is another definite God of rational action. Which harmonizes the virtues of morality and the virtues of happiness and bliss. The question is, why does he create such harmony?
- C. Those who are satisfied with this argument can say from the point of view of modern materialism that consciousness and all its conditions are manifested by the material process itself. It will vanish forever. Although Iqbal called Kant's moral argument insufficient, he subconsciously accepted Kant's theory that even after death, the stages of moral evolution are infinite. - He does not consider the life of the self after Alamut to be a life of idleness and eternal comfort, but he also considers it a life of intense struggle and contentment in the Hereafter.

Kant and democracy

(1)Kant, Critique of pure reason,p:372

(2)Vide B.A Dar,Iqbal and Kant voluntarism,p:174

3 Muhammad Iqbal, Dr, Taskeel Jadeed, p. 169-170

Kant is a supporter of democracy. In Kant's view, the land was in fact the result of the constitution of the European kingdoms. Even then, everyone had a good share of the wealth. If democracy had been established and all the people had participated in the political power, then the wealth of international looting, after the distribution of the booty, would have been so low in the share of the participants. That is why no one would have to worry about looting. That is why the first principle of lasting peace has been stated in these words that the civil constitution of every country will be democratic. Fighting cannot be declared until the views of all citizens are known.

But Allama Muhammad Iqbal has opposed democracy. Democracy is a system of government in which the people elect their representatives using their right to vote. In this procedure, every adult is given one vote, in the same way, a man or a woman, whether wise or ignorant, gets the right to vote. The number of choices is also looked at and their qualifications are not taken into consideration. According to Iqbal, the biggest flaw of democracy is that slaves are counted and not weighed. He says in a poem entitled Democracy in Zarb Kaleem:

اس راز کو اک مردِ فرنگی نے کیا فاش
ہر چند کہ دانا اسے کھولا نہیں کرتے
جمہوریت اک طرزِ حکومت ہے کہ جس میں
(1) بُندوں کو گنا کرتے ہیں، تولا نہیں کرتے!

This secret was revealed by a foreigner
Although the wise do not open it
Democracy is a form of government in which
They count the Mans, they do not weigh! ⁽²⁾

The main reason for Iqbal's dislike of democracy is the anti-Islamic policies of Western civilization that politicians come to power and exploit the people. You have described nationalism, democracy and imperialism as different aspects of Western civilization. Since the masses are unable to understand the complex issues of life, the ruling class uses them to its advantage. But they are also against Mukhtar Kal in the affairs of the common people because this path leads to destruction. According to Iqbal, these are the moral evils of the democratic system which divide human beings into different classes and make them fight each other. In fact, Iqbal's frustration with democracy is due to his secular tendencies.

While Iqbal does not like Western democracy, he also dislikes monarchy because in his view there is a slight difference between the two. In monarchy, power is vested in the individual, while in a democracy, it is practically in the hands of one party. Iqbal has termed monarchy as oppressive and patriotism and since democracy has grown up in the western civilization, it has all the flaws that can be found in the western civilization. They have nothing to do with religion, while a political or social system without religion cannot be based on justice.

1Muhammad Iqbal, Allama, Zarb-e-Kalim, Iqbal Academy, Lahore, 2002, p: 150

2Muhammad Iqbal, Dr, Taskeel Jadeed, p. 169-170

Summary Discussion and results

- Iqbal is one of those contemporary thinkers whose greatness of thought and scholarly and literary status has been acknowledged by every sahib sahib. Allama Iqbal has studied both Eastern and Western sciences. He has also mentioned Western Muslims in his poems. (Meaning of educational institutions) He has mentioned various philosophers of the West in his speech. Among them, Kant is also present. Admitted And in some places his words have been rejected. Allama Iqbal dislikes democracy and the reason is the anti-Islamic policies of Western civilization.
- In this research article, Kant's critique is presented in the context of Allama Iqbal's thoughts and ideas regarding democracy, intellect, survival, political and economic institutions. In politics, Kant is a supporter of democracy. The effects of which came from the West on Islamic countries as well as secularism came to Muslim countries due to this democracy. Some countries, such as Turkey and Tunisia, openly declared their adoption, but the majority of Muslim countries tried to devise a plan for secularism and Islam, in which the dominant element was usually secularism. The United Nations is a federation whose ideology was first proposed by Kant. He said that there should be a federation, which would take all the countries together, but the United Nations has never sided with the Muslim countries.