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The foremost appeal in Iqbal's poetry lies in the fact that he presents "foil" characters throughout. He did not portray a utopian world, which is even difficult to conceive for an ordinary reader. Iqbal did not compose the turbulence, misery and exploitation of his fellow-religion followers rather he incited the Muslims to unfold new avenues for regeneration of their morals and ideals. Iqbal, taught the significance of struggle to awaken the Muslims, who had almost accepted slavery as their fate. He complains

"Why hast thou made me born in this country, The inhabitant of which is satisfied with being a slave?"

He wanted to ignite the light of faith among the Indian Muslims so that the dark overcast of depression and fatalistic attitude could be erased from their idiosyncratic habits. Iqbal, as a philosopher and poet, did not employ the traditional concepts of love, pessimism, or loneliness as an unending phase in the life of an emotional human being. He gave value to nationalism, faith, identity, ambition and other practical problems. He presented his philosophical thoughts in the form of verses. His audience extended both in number and following with his every fresh public appearance from the platform of the All India Muslim League (AIML). This proved a fact that he was the first poet since the mutiny 1857, which really touched the heart of the Indian Muslims. So Iqbal meets the definition of Wordsworth:

"Poet is a man speaking for men and has the capability to create poetry that he can share with others".

In addition, Iqbal's contribution in the realm of the Indian politics was more of a philosophical type. His participation in the ongoing political culture of his time was restricted up to the AIML. The 1930 Allahabad session of AIML endorsed the concept of a nation state, as Iqbal projected a new path to the Indian Muslims. He stressed on an empirical notion by demanding for a separate homeland for the Muslims. It shows that Iqbal was a duty-bound thinker whose thinking skills and philosophical thought was at its apex, while talking of Pakistan. He lit a new candle both for the Muslim politicians and the followers, not of his age but for all the ages.