

# Harmony, Peace And Philosophical Approach In The Poetry Of Allama Muhammad Iqbal

**Dr. Muhammad Kamran<sup>1</sup>, Dr. Zaheer Abbas<sup>2</sup>, Dr. Tariq Mahmood Hashmi<sup>3\*</sup>, Dr Shazia Razzaq<sup>4</sup>, Hisaan Kamran<sup>5</sup>**

<sup>1</sup>Professor & Director Institute of Urdu Language & Literature University of the Punjab, Lahore. (kamran.urdu@pu.edu.pk)

<sup>2</sup>Assistant Professor of Urdu, Institute of Urdu Language & Literature University of Punjab Lahore. (zaheer.iull@pu.edu.pk)

<sup>3</sup>\*Associate Professor, Department of Urdu, G C University, Faisalabad, Pakistan. (drtariqhashmi@gcuf.edu.pk)

<sup>4</sup>Assistant Professor, Department of Urdu, Lahore College for women University Lahore, Pakistan. (Shazia.razzaq@lcwu.edu.pk)

<sup>5</sup>Research Scholar: MPhil Supply Chain Management Institute of Quality and Technology Management, Punjab University, (New Campus) Lahore. (hisaankamran@gmail.com)

**\*Corresponding Author:** Dr. Tariq Mahmood Hashmi

\*Associate Professor, Department of Urdu, G C University, Faisalabad, Pakistan. (drtariqhashmi@gcuf.edu.pk)

## Abstract

Pakistan's national literary legend Allama Iqbal (1877-1938): a Muslim poet, philosopher and politician in British India. He wrote his works in Persian and Urdu and is cherished and talked about whenever the subject of Pakistani literature comes up. He is a visionary national poet of not only Pakistan but of the entire Islamic World which is why he's also the famous poet of Iran. No wonder, He was a revolutionary writer with great consciousness and precision who gave philosophical ideas regarding peace, harmony and self-knowledge in a quite new way. His concept of revival and revolution did not only lead to the creation of Pakistan, but also gave a new breath and the sense of revolution to the Islamic world and East. In this research paper we shall discuss the philosophical thoughts and imagery regarding peace, harmony, self-knowledge and revolution in Allama Iqbal's poetry as well as the contemporary Pakistani poetry

**Keywords:** Literature, Culture, Peace, Harmony, Pakistan

To say something about Iqbal's philosophy doesn't require a pen-paper only, it needs for a person to have gone through all his golden writings. Although I've decided to do my work marked with quality, still I wouldn't claim it to be perfect as no one can completely be able to cover the ideas of Iqbal in a single article. Innumerable researchers, writers and critics have gone through his works and there have been millions of books, research articles, news publications and debates about his works. But still every writer wishes to comprehend his ideas in his own way. The gist of this article is Iqbal's poetic and philosophical approach.

Dr. Allama Iqbal is the most influential one among the literary figures of Sub-continent in Twentieth century whose literary and philosophical approach is trans-historic and beyond the margins of sub-continent. He is read all over the world due to his throbbing mind and an in depth view of human life. Unlike his contemporaries, his poetry carries a universal meaning and encompasses the intellectual layer of human faculty. His poetic and philosophical concern leaves no sphere of human need without being addressed, say it all ethical, mundane, physical, metaphysical, spiritual, emotional, religious, scientific, political, social or economic etc:

"To the people of Pakistan, Iqbal is more than a poet and philosopher. He is a symbol of liberty and freedom. It was he who first dreamed of a separate state for the Muslims of the sub-continent, gave them a message of hope and inspiration and infused in them the spirit of freedom from foreign domination." (1)

The most impressive approach in Iqbal's thoughts is his true vision of Islam. His poetry is not merely a pack of nerves to the readers, it has rather got in itself the true mirror of human life and a power to awake the derailing generation from the deep slumber of British slavery. According to him, the key to a successful life is a denial of the malicious propaganda of West. His poetic and philosophical thoughts served to the Muslims of sub-continent in order to identify their status and set themselves free from the Western colonization:

"Iqbal reminded the Muslims of their glorious past, wept over their present plight and rekindled in them a hope for the future by hammering on his theme of Khudi, i.e., ego, said he:

Khudee ko kar buland itna kay har taqdeer say pehlay

Khudaa banday say khud poochay bataa taaree raza kia hai?

Develop your ego so high that before writing your destiny

God may himself ask you: ordain what I should write? (2)

His poetry becomes of Universal when it seeks the ultimate human goal, Peace.

Peace, tolerance, love and man's enlightened soul and mind are the focal point of this great artist. Whenever he places emphasis on the formation of a Mard-e-Momin (an ideal Muslim), he actually has a man in front of him all peaceful. To be all peaceful comes with the personality package with being at peace with himself and OTHERS as well. Tolerance is the key to the world peace. Iqbal knows it the more demanding need of all the human being. He goes a step high urging his ideal peaceful man go for Ishq, high love that is all encompassing. His desired man is nothing more than a peace bearer for all the mankind.

Iqbal's vision about the ideal world tailors it into a worldly paradise entertaining all the human basic rights. He is such a mind that believes in harmony and unity for the enlightenment of human life. Unity that springs from the agreement between the individual and his environment. As a philosopher he deals with the concept of final cause of Life as a whole. He believes that a man is peaceful when it gets composed into a beautiful symphony of love and good faith. All the potential maltreats in human making can be countered if only man is ready to respect all the other pattern of Life all around the globe:

"In his philosophy he synthesized the spiritual qualities of the East and the intellectual disciplines of the west, an ideal way of life which envisioned a society deeply interested in the service of humanity, in the promotion of peace, and in providing equal opportunities for all, irrespective of colour, cast or creed." (3)

Iqbal suggests, 'a wrong concept misleads, a wrong deed degrades the whole man, and may eventually demolish the structure of the human ego.'

Man should start his journey of love and tolerance from and within himself. The Contemporary leadership concepts owe a lot to this Iqbal's philosophy, as when Stephen M R Covey in his book, *Speed of Trust*, considers the first and basic wave for universal peace and solace is the man within himself, he actually underpins the philosophy by Iqbal.

The thorough study of Iqbal's philosophy makes us realize that one can be a torch bearer of love and peace if he may follow the chart chalked by Iqbal.

I am convinced that Iqbal as a philosopher is himself a universe ever expanding and sounding loud and deep in the favor of a peace and demanding a man to come and catch it:

"The fashions of the age turn round  
From new-tuned strings new harmonies sound  
Again oh Saqi, the old wine pour  
Let the same cup round once more,  
Lend me loves wings to soar on, take  
My dust and a wheeling firefly make!  
Set all our minds free, far from reach  
Of slavery, let go learn, youth teach:  
From prayer,-- set all young veins afire  
With vision like mine, and my desire..." (4)  
Salute to the man of such high caliber.

#### Work Cited

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