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**ECHOES OF INSPIRATION IN THE POETIC COMPOSITIONS OF ALLAMA IQBAL: A
REVIEW**

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Abstract:

Shaikh Mohammad Iqbal is famously known as Allama Iqbal and considered as one of the prominent South Asian philosophers, poets, and politicians. He attained a Ph.D in philosophy at the University of Munich, Germany, with his intense research work on "The Development of Metaphysics in Persia" in 1908. His celebrated poetic compositions are "Asrar-e-Khudi," for which he was honoured with a British knighthood upon its publication, "Rumuz-e-Bekhudi," and "Bang-e-Dara.". He was elected to the Punjab Legislative Council in 1927 and held several positions in the All-India Muslim League. In his Allahabad Address, he delivered at the League's annual assembly in 1930. His poems have pure love for his nation and ethnicity, "Sare jahan say acha Hindustan hamara" written in 1905. Apart from "Sare Jhan say Acha, Hindustani Bachcho ka Quomigeet" which was specially written for young children reflect his patriotism which he called a national anthem for children. He is also known as the "Poet of the East".

Keywords: Visionary, Patriotism, Individual and nations struggle, etc.

The diverse literature in pre-independent India made a huge impact on the readers for its effective and influential aspects. Writings of these writers not only exposed the trauma suffering faced by natives but it also contributed immensely to enhance the position of Indian literature culture and tradition on the world platform. Apart from main stream poets and writers of Hindi Sanskrit and Bengali, Urdu poet also wrote poetry which explore the theme of love, religion, patriotism, individual and nations struggle against British power. From the first Urdu poet Amir Khusru to the most famous Galib, Hali, Chakbast, Mir Taqi Mir, Akbar Illah Badi and Iqbal paved the bright pathway for lovers of the Urdu language. The poetry of Urdu is famous for its poetic form Gazal but apart from this there is Qasida (spiritual/praise), Marsia (elegy/lamentation), Masnavi (spiritual couplet) Rubai (four-line poem), and Nazm. The Indian Urdu poets not only explore the different forms but they made Urdu language and poetry one of the most loved and celebrated forms of expression before and after independence.

Iqbal was not just a poet who pertain emotions in his poetry, he is well learned man with very strong political, spiritual, and cultural ideology. A man with unparalleled thought process when it come for expression and the use of language which inspire, motivate, and engage young generations till today. After his death in 21 April 1938, he was honoured as the national poet of Pakistan. His rich academics and philosophical pursuit made him famous among Urdu lovers. Urdu literary world accurately claims that gave new life to Urdu language and Urdu poetry after the death of Mirza Ghalib. It is he who introduces new ways of poetic expression with non-comparable imagination. The soil of India before the period of independence was eager to read to a visionary with political



awareness and deep knowledge of religious ideology. He was well received and well respected in Rome, Iran and Afghanistan.

His first Urdu poetic collection is called Bang-e- Dran, published in 1924 in which poems can be divided between three major eras, first the poems for children, second the Gazal's during his initial days and the third Gazals and poems after 1908. One of his initial poems is called "Himalya" in which he praises the beauty and sublimity of the greatest mountain Himalaya. Here one must realise that the young poet first fullest form of emotions reflects upon the majestic nature which exist in his country. The poem also has pure love for his nation and ethnicity. How can someone forget the significance of Sare jahan say acha Hindustan hamara written in 1905. Apart from Sare Jhan say Acha, Hindustani Bachcho ka Quomi Geet which was specially written for young children reflect his patriotism which he called a national anthem for children. He says,

Chishty nay jis Zameen may Paigam-e- Haq sunaya
Nanak nay jis chaman may wahdat ka geet gaya
Tatariyu nay jis ko apna watan banaya
Jis nay hijaziyu say dashty Arab Chuda'ya
Mera watan wahi hai, Mera watan wahi hai (Iqbal, 93).

It means my country is the land where chishty preached the message of truth, Nanak sang the song of unity, Tatar made it their home and Hijaiz i.e. native of Saudi Arabia left desert to stay here. The poem expresses deep love and admiration of Indian children for India. The feeling of patriotism here has no bound, a young child was convinced to feel that he lives in a country of Nanak, Chishty's spirituality...a country so beautiful and admirable that even conquer the heart of Mughal and Arab who forget about their land and stay here forever. A child, a young mind must feel proud to be an Indian. One must understand that Iqbal worked through his poems to sow the seed of patriotism among the children. There are so many poems where he addresses entire community and urge them to believe in themselves and gain personal, political and cultural achievements through teachings of Islam. Especially on that time when entire nation was going through feelings of inferiority, fear and oppression because of British rule. The poems of Iqbal play a significant role to make nation realize that they are living in the land of legends, land of spirituality and they can achieve if they strive hard.

One of his very famous poems Ek Nawjawan ke Naam is addressed to the Ummah or Muslim community who according to him is busy in exhibiting his wealth and luxuries of life. The youth who consider attainment of peaceful life is the basic aim of his existence. According to Iqbal the youth must aim higher than the wealth and diplomatic life. He says;

Aqabi rooh jab bedaar hoti hai nawjawano may
Nazar aati hai unki apni manzil asmano may!
Na ho naw ummid, naw ummidi zawal ilm wa Irfan hai
Ummid mard momin hai khuda ke razdano may!
Nhi tera nasheman Qasre Sultani ke gumbad pay
Tu saheen hai! Basera kr pahado ki chattano pr! (Iqbal, 519)

It means that if the eagle spirit wakes up in the youth, he sees his destination in heavens, poet also ask youth not to despair on circumstances because despair declines knowledge and hope which means that one does not believe in the secrets of God. At last, in order to boost the spirit of the youth he says your home is not the dome of the palace of a sultan, you are a Royal Falcon, your abode is on the cliff of a mountain. This poem reflects his philosophy for youth...the future of any nation. They



must be encouraged inspired and motivated by the knowledge of the spirit of nation, its myth so that the youth must work hard to the better future. The poems written by Iqbal certainly evoke the zeal and enthusiasm among its readers. Iqbal wrote in Persian for most of his career, but after 1930 his works were primarily in Urdu. His works in this period were often precisely focused at the Muslim masses of India, with an even stronger prominence on Islam and Muslim spiritual and political regeneration.

Zerb-e- kalim is another philosophical poetry book of Allama Iqbal in Urdu, it was published in 1936, two years before his death. In which he described as his political manifesto. It was published with the subtitle *A Declaration of War Against the Present Times*. Muhammad Iqbal contends that modern difficulties are due to the godlessness, greed, and inequality of modern civilization, which feeds on the suppression and manipulation of weak nations, especially the Indian Muslims.

Iqbal was invited to Cambridge to participate in a conference in 1931, where he expressed his views, including those on the separation of church and state, to students and other participants, "I would like to offer a few pieces of advice to the young men who are at present studying at Cambridge...I advise you to guard against atheism and materialism." He strongly believes the first world war is nothing but a result of Europe's departure from religious beliefs and lack of patriotism. Europe kept their focus on doubting God and interests' materialism. This led the entire Europe into World war as the major loss of entire nation and for loss of religious spirit, moral consciousness, direction lessness and hopelessness among individuals. For the souls lost in the wild, cruel and disturb world Iqbal in his Rubai Sitare ka Paigamsays,

Mujhy dra nhi sakti fiza ki tariki
Meri sarihast mein hai paaki wo durkhashani
Tu aiye musafir-e- shab! Khud chirag ban apna
Kr apni raat ko dag-e- jigar say Noraani. (Iqbal)

It means the darkness of the sky cannot frighten me because my body carries purity and brightness of hope, O traveler of night! Be a lamp yourself and light the darkness around you with the sorrow of your heart. It is important to note that Iqbal wanted youth to use their vulnerability to convert themselves into a hopeful and cheerful individuals. His poetry is still used as a voice of inspiration and hope for good future. Some time with political rights to safeguard the voices of minority one needs to have such creative writers who can provide them aesthetic, emotional and spiritual support. Iqbal insist upon the two major aspect for progress one is Ilm (knowledge) and other is amal (efforts). Without these two no one can achieve the desired goal. In one of his poem Talim aur Us k Natayej he specifies what kind of knowledge he is seeking for youth to acquire. For him the education and knowledge which leads to wisdom, which can reduce the problems and worriers of nation is always a source of happiness and pride but the education which make youth attached to luxuries of life and the feeling of that after education they don't have to do anything is toxin for the whole nation.

After reading the literary works of Iqbal one can understand his concern as an intellectual and a true patriot who is worried about his nation as well as future of nation. His poems systematically deal with realities of life but with bitter truth he also gave the solution to deal with the unjust world. The famous journals and new paper gave him the title of "Terjuman-e- Haqiqat" means translator of truth. Iqbal is always in favor of knowing and inculcating the spirit of eastern philosophy since it is the root of Muslim ideology. He wanted young Muslim to acquire western education for progress and to cope up with the competitive world but they must follow the eastern manners and morals. For him west is decaying just because its moral degeneration. In Aqwam-e- Mashriq poet says,



Nazar aaty nhi be parda haqaiq inko
Aankh jin ki hui mahkomi wa taqlid say kaur
Zinda kr sakti hai Iran wa Arab ko kyu kr
Ye firangi madniyat ky jo hai khud lab kaur (Iqbal, 672).

It means the eyes of eastern nations are blind with subjugation and imitation cannot see the naked facts that how western culture and civilization is ruining the moral values of human race. How can Iran Arab and other countries be benefited by the civilization which is manipulating itself. The countries must understand that imitating and following the west will not make them respectable but it will create a huge impairment. Hence eastern countries must follow their own culture.

Dr. Allama Iqbal is a prolific writer, Islamic thinker, politician, and philosopher. His work exhibits the quality of refinement and worldly wisdom. World Urdu Day is celebrated all over the world on his birthday with the purpose to spread the beauty of Urdu language and literature. He is also known as the “Poet of the East”. His poetry and his thought are still echoed among the hearts of Ummah. His couplets have the capacity to deliver motivation and relief to the sunken hearts.

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To Cite the Article: Khan, Mahlaqa, “Echoes of Inspiration in the Poetic Compositions of Allama Iqbal: A Review”. *Literary Cognizance*, IV - 2 (September, 2023): 78-81. Web.