

ALLAMA IQBAL'S URDU POETRY IN THE  
CONTEXT OF THE 21ST CENTURY

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## ABSTRACT

This article presents a 21st century scenario from Iqbal's Urdu poetry. Allama Iqbal's poetry has high ideology. He does not believe in materialism in the development and promotion of the world, but spirituality is more important to him in the satisfaction of life. He has developed purpose, universality, emotions and feelings in poetry. In his words, aspects of vision, attractiveness, connectedness with life, well-being expansion and comfort are prominent. Even in the 21st century, Iqbal's poetry has a wide range of social, cultural, economic, moral, political and spiritual aspects for the world of humanity. Iqbal's poetry is full of the message of the first and last life. His poetry sends a message of unity to the Islamic nation in modern times. There is a lesson in the survival of the Islamic world in his poetry. The teachings of the Quran have also influenced Iqbal's thinking. The influence of most of Iqbal's poems and Quranic teachings is evident. Iqbal's poetry has a wide range of cultural, social, moral, economic, political and spiritual aspects for the world of humanity. The humanity of the Islamic nation has died in the 21st century. The wave of regional, linguistic, geographical, economic and social prejudice, enmity, hatred, disorder and contradiction is more prominent here. Iqbal's poetry has the message of life first and foremost. His poems are a cure for pain and sorrow, a fulfillment of humanity and mixture of the spirit of life.

Even in the 21st century, Allama Muhammad Iqbal holds a unique place in Urdu poetry. In the past, his poetry has revolutionized the Muslims of the subcontinent. That revolution promoted Pakistaniness and we are living in the same era today. Throughout Iqbal's poetry, there is stage of desire for revolution. In modern times, any status, any wisdom, any angle of view and any ideology of life. Iqbal's poetry gives access to its final results. His poetry can revolutionize not only the Islamic nation but the whole world. Poetry plays an important role in changing minds, consciousness, psychology, emotions and thoughts. It is impossible to deny Iqbal's poetic greatness because his thoughts and ideas awakened the sleeping nation. Even today, his poetic greatness can be taken advantage of. His "Kuliyat-e-Iqbal Urdu" is very important in Urdu poetry. His poetry also addresses the problems of the 21st century. In Iqbal's poetic meaning, freshness of thoughts, high harmony and revolutionary tendencies are prominent. In this way new times can be conquered. In this regards, see the stanza of Allama Iqbal:

جہاں تازہ کی افکارِ تازہ سے ہے نمود  
کہ سنگ و خشت سے ہوتے نہیں جہاں پیدا

Allama Iqbal's poetry is a mixture of lofty ideas and concepts. He does not believe in materialism in the development promotion of the world, but spiritually is more important to him in the satisfaction of life. He promoted purposefulness, spirituality, universality, emotion and feeling in poetry. Except for the poetry of his early days, all the words are irrigated with aspects of breadth attractiveness, expansion and comfort. Regarding the universality and uniqueness of Iqbal's poetry, Sir Sheikh Abdul Qadir writes:

Who knew that after Ghalib's death, someone would be born in idea who would breathe new life into the body of Urdu poetry? And thanks to which Ghalib's unique imagination and unique style will come into existence again and will lead to the promotion of Urdu literature. But look at happy confession of Urdu language that in this age Iqbal-like poet will be the one whose word coin is sitting on the hearts of Urdu world all over India and whose fame has reached Rome and Iran but also Fergana.<sup>2</sup>

In Urdu poetry, Allama Iqbal has presented very thoughtful, meaningful, attractive ideas and concepts. From the first poem of “Kuliyat-e-Iqbal Urdu” Himala to the last “Hazrat Insan” of “Armaghan-e-Hijaz” one or the other message is carried. Even in the 21<sup>st</sup> century, Iqbal’s poetry has a wide range of social, cultural, economic, moral, political and spiritual aspects for the world of humanity. The depth and universality of his thought process are clear. In his poetry and philosophy, there is a solution to man and the problems he faces. There is no stage nation in his poetry, but every creation is looking for a solution to some social problem. Regarding Iqbal’s unique style and personality, Ahmad Nadeem Qasmi writes:

Iqbal’s poetry is purely mystical or metaphysical, or only political, or imaginative. Iqbal has only one personality and he is a comprehensive personality. It is a cohesive personality in which man and his problems, the universe and its possibilities, life and its diversity, the future of human race and its expanding universes are all components of a complete tomorrow.<sup>3</sup>

In Iqbal’s Urdu poetry, elements related to life are pointed out. His poetry contains instructive messages for the world of humanity. There is a mixture of grief in human life, but the poets of the East urge the grief to be expanded and relaxed with the blood of the liver. Modern man is becoming selfish and narcissistic. He has no religious, national and moral values. While in the 21<sup>st</sup> century man should adopt empathy, compassion, selflessness, brotherhood and mutual affection in life. Grief can break the stalemate in life and unravel the hidden mysteries of the universe. Allama Iqbal says in this regard:

غم جوانی کو جگا دیتا ہے لطف خواب سے  
ساز یہ بیدار ہوتا ہے اسی مضراب سے  
ہیں جذب باہمی سے قائم نظام سارے  
پوشیدہ ہے یہ نکتہ تاروں کی زندگی میں<sup>۵</sup>

The Muslims of the 21<sup>st</sup> century is far removed from Islamic values and traditions. He is looking for traces of life in western materialism. It also has a hand in the education system of our schools, colleges, universities that are turning the younger generation away from Islamic teachings. Iqbal is also displeased with such schools and teachers who instead of awakening the spirit of Islam in the youth are forgetting it. See Iqbal’s stanzas in this regard:

شکایت ہے مجھے یا رب خداوندانِ مکتب سے  
سبق شاہیں بچوں کو دے رہے ہیں خاک بازی کا  
گلا تو گھونٹ دیا اہل مدرسہ نے ترا  
کہاں سے آئے صدا لا الہ الا اللہ<sup>۷</sup>

The element of love is also prominent in Iqbal's poetry. Conditions of love and affection are common among Urdu poets, but they are more inclined towards virtual love. In Iqbal's case, these conditions occur as true love. His love is connected with the divine taste of beauty, love teaches self-awareness and if love is like that of Abraham, and then the reality of Nimrod's fire is also extinct. According to Iqbal, today Muslim is a descendant of Abraham and is an example of contemporary Western colonialism, oppression, barbarism, brutality, hatred and bigotry. 21<sup>st</sup> century Muslims need Abrahamic love, Arahamic taste and Abrahamic faith. Iqbal puts it this way:

بے خطر کود پڑا آتشِ نمرود میں عشق  
عقل ہے محو تماشائے لبِ بامِ ابھی<sup>۸</sup>  
آگ ہے، اولادِ ابراہیم ہے، نمرود ہے  
کیا کسی کو پھر کسی کا امتحان مقصود ہے<sup>۹</sup>  
آج بھی ہو جو براہیم کا ایماں پیدا  
آگ کر سکتی ہے اندازِ گلستاں پیدا<sup>۱۰</sup>

Allama Iqbal has a comprehensive personality. High-level philosophical ideas and concepts, artistic, conscience, religion, politics, thought, educational ideas and spiritual ideas are all uniquely reflected here. In kalam-e-Iqbal, the effects of love and devotion to the Quran and the Prophet are evident. The dream of establishing Pakistaniness is also a testament to the far-sightedness of the poet of the East. His dream was considered a nightmare. Hindus and British were against the freedom of Muslims. Both were strongly opposed to Pakistaniness and were active at all times in their efforts to enslave the Muslim Ummah. Hindu imperialism and British colonialism spread propaganda against Pakistanism. But by the grace of God, the dream of the poet of the East was realized in the form of the establishment of Pakistan and a new Islamic state was added to the

world map. Allama Iqbal's thought seeks to establish the concept of an Islamic society in the context of the 21<sup>st</sup> century.

The promotion of Islamic society can only take place when the state of Iqbal's "self" in the male believer is strong and powerful. This ideology will be free from the fistula of the soul and full of the wealth of poverty. In this attributes, the aspects of purity, pure intention, good morals, and good humor divine representation should be prominent. For the development and promotion of the Islamic Nation in the modern age, it is necessary to establish a society free from race and regional prejudices. In Islamic society must be based on brotherhood, love and justice. In this regard, see a meaningful stanza of Iqbal:

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا  
لیا جائے گا تجھ سے کام دنیا کی امامت کا"

The humanity of the Islamic nation has died in the 21<sup>st</sup> century. The wave of regional, geographical, linguistic, economic and social prejudice, hatred, enmity, disorder and contradiction is more prominent here. Modern man should preach sincerity, compassion, brotherhood, love and welfare, expansion and comfort and good morals. This can only happen when the Islamic nation adheres to the principles and rules of the Quran-e-Hakim. The teachings of the Quran have also influenced Iqbal's thinking. The influence of most of Iqbal's poems and Quranic teachings is evident. In this regard, Khalid Bazmi writes:

Iqbal's message in the poem as a whole is infect the explanation of the Quran. Today, those who take some Iqbal's poems and sayings out of context and commit audacity and scientific betrayal to prove that they are polytheistic, should know that atheistic ideas of communion with the teachings of Quran. Theories are neglected.<sup>12</sup>

Iqbal's poetry has the message of life first and foremost. His poems are a cure for pain and sorrow, a fulfillment of humanity and mixture of the spirit of life. According to Iqbal, if poetry revives man's dreaming abilities and proves to be a beacon for the forces, then such poetry has the status of "passionate Prophet Hood". Iqbal's poetry highlights the importance of evolution and dynamics. Conquering the universe is accompanied by an awareness of moral values and humanity. In this Urdu poetry, the importance of life is also revealed along with faith and belief. According to Farman Ali Tahir:

Iqbal gave Urdu poetry "unity of thought", he is a poet of life. He has a source of life here. Sincerity and insightful words are found. He

presents the purpose of life with great conviction and faith. Nature has made Iqbal a poet and artist.<sup>13</sup>

Allama Iqbal's Urdu poetry points to political, religious, social, moral, spiritual and horizontal aspects. His poetry is the poetry of high thoughts. His poetry has a unique place among the poetry of Meer Taqi Meer, Hafiz, Ghalib, Jami, Wordsworth and Keats etc. In the poetic meaning of other poets, the conditions of pain and agony are prominent along with beauty. Iqbal's beauty and perfection and pain and sorrow as well as social, political and economic ideologies have been described. In his poetry, the psychological greatness of life can be considered important. The first destination of poetry may be eloquence, but eloquence is also useless without high ideas. Iqbal's poetry has high imagination, high harmony, meaningfulness, rarity, lyricism, similes and metaphors, allusions and allusions. Jagannath Azad considers the "Masjid-e-Qartoba" to be one of Iqbal's great poems. In order to show the greatness of Iqbal in Urdu poetry, he writes considering this one poem enough:

This poem is not only the masterpiece of Iqbal but also the masterpiece of all Urdu poetry. Even if there was nothing but this poem in Urdu poetry, our poetry could have achieved a prominent place in the world leading poetry. The "Mosque of Qordoba" is a beautiful combination of poetry, romance, realism, symbolism and eloquence that our Urdu poetry is unable to give an example from the first day till today.<sup>14</sup>

Among Allama Iqbal's best poems are conquest of Nature, Loneliness, Candles and Poets, In memory of the Late Mother, Dawn of Islam, Test and Hobbies, Saqi Nama, Shua-e-Omid and Majlis-e-Shura of Iblis. A study of Iqbal's poems in Urdu poetry gives a good idea of Iqbal's poetic significance. Seen in the 21<sup>st</sup> century, Allama Iqbal seems to be urging the Islamic nation to recite the Holy Quran and consider its words and meaning. The recitation of the Holy Quran is of great importance in his life. The Quran urges every living soul of mankind to obey God. It contains the symbols of success in this world and in the hereafter. Regarding Iqbal and the Quran, Abu Muhammad Musleh writes:

The great poet used to get ecstatic while reciting the Holy Quran. Listening to the recitation of Holy Quran would make him feel strange. Once an Arab started reciting while Iqbal becoming restless and started crying helplessly. Iqbal also recited his poems aloud. Then how could it be that he did not read Gog's words correctly. He used to recite the Quran aloud while showed his heartfelt enthusiasm.<sup>15</sup>

In the 21<sup>st</sup> century, the Islamic nation is in dire need of unity in the Islamic world. There were many elements of patriotism in Iqbal's early poetry, but when he first observed materialism and Pakistanism in Europe, there was clear change in his ideas. In his views, the

influence of Islamic teachings was more prominent than geographical boundaries and land patriotism. Thus he became a supporter of Pan-Islamism and said:

چین و عرب ہمارا ہندوستان ہمارا  
مسلم ہیں ہم، وطن ہے سارا جہاں ہمارا<sup>۱۶</sup>

Allama Iqbal wanted to see the Nation of Islam as one body and soul. He was a great advocate of unity of the Islamic world. He calls on Muslims in the East and the West, but also all over the world to unity. It is very important for the survival and development of the Muslims of the Islamic world. If Muslims do not unite, then humiliation and disgrace will befall them. The Islamic world must live in unity and brotherhood so that no one can look down on them. Allama Iqbal says:

ایک ہوں مسلم حرم کی پاسبانی کے لیے  
نیل کے ساحل سے لے کر تاجنک کاشغر  
جو کرے گا امتیاز رنگ و خوں، مٹ جائے گا  
ترک خرگاہی ہو یا اعرابی والا گہر<sup>۱۷</sup>  
بتان رنگ و خوں کو توڑ کر ملت میں گم ہو جا  
نہ تورانی رہے باقی، نہ ایرانی نہ افغانی<sup>۱۸</sup>

Iqbal's poetry can play a key role in the context of the 21<sup>st</sup> century because his poetry does not have contradictory elements but optimistic ideas and concepts. There is no stagnation in their life, but there is a lesson in keeping life in motion. At the time when Iqbal began to observe society, The Islamic nation was in a state of stagnation. The Islamic nation was dominated by oppression, colonialism and imperialist forces all over the world. During this period, Iqbal made the nation realize his self and taught him the lesson of "Shaheen's Fearless", selfless and high flight. At present, barbarism and brutality are rampant in Muslims countries. Today, acts of terrorism are taking place in Palestine, Iraq, Syria, Assam, Burma, Afghanistan, Kashmir and even Pakistan.

The story of oppression is being currected in the Middle East and behind all this is the hand of the Western powers. The United Nation is also in favor of Western Europe, it has nothing to do with Muslims. Western powers are trying to enslave the Islamic nation by establishing their dominance in the Middle East. In this critical time, the Nation of Islam needs unity.



Iqbal's thoughts have also emphasized on this and in the Holy Quran also he has taught not to fall into division and only brotherhood. Iqbal's poetry promises a solution to this critical period of 21<sup>st</sup> century. The Islamic nation also needs to reflect on the teachings of Iqbal to solve complex problems.

#### NOTES AND REFERENCES

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- <sup>3</sup> Qasmi, Ahmad Nadeem, *Pura Iqbal*, content, Iqbal Shinasi and Echo, Edited by Dr. Tariq Aziz, Bazmi Iqbal, Lahore, 1988, p. 11
- <sup>4</sup> Iqbal, Allama Muhammad, *Kulliyat-e-Iqbal* (Urdu), p. 182
- <sup>5</sup> Ibid., p. 202
- <sup>6</sup> Ibid., p. 368
- <sup>7</sup> Ibid., p. 277
- <sup>8</sup> Ibid., p. 310
- <sup>9</sup> Ibid., p. 285
- <sup>10</sup> Ibid., p. 234
- <sup>11</sup> Ibid., p. 300
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- <sup>13</sup> Farman Ali Tahir, *Iqbal thoughts and Philosophy*, content, Iqbal Shinasi and Al-Nakheel, p. 43
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- <sup>17</sup> Iqbal, Allama Muhammad, *Kulliyat-e-Iqbal* (Urdu), p. 295
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