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### AN ANALYTICAL STUDY OF THE OPTIMISM IN ALLAMA IQBAL'S LITERARY WORK

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#### ABSTRACT

Iqbal is considered a natural poet and he quoted the best aspects of of life and encourage man to nourish and walk to the positive direction in every situation. In iqbal's opinion a positive attitude of human emotion that inclains the human mind towards aspiration, high morale, search for truth, happiness and making life beautiful. All this is called optimism as Iqbal delivered his lesion selfness or Khudi. This research article covers the positive aspects in Iqbal's speech that create a ray of hope and courage in human life. Therefore, this article explains and highlights Allama Iqbal's theory of Optimism.

#### RESEARCH METHODOLOGY

This is an analytical study and therefore historic method of reseach has been used to compile this research article with the help of qualitative approach based on the documentary sources i.e. primary and secondary sources.

#### *What is optimism?*

Such a positive attitude of human emotions that inclines the human mind towards hope, high spirits and the search for better and presents life by making

life beautiful is called optimism.

### ***Literal meaning***

: - The English word Optimism is used in the Dictionary for optimism. Nasir Turabi writes that the meaning of optimism in poetry is "bright side". Similarly, Sahib-e-Farhang-e-Zanq has written "Rajaa" meaning hope, hope, good expectation, while its attribute is Rajai.

### ***Term meaning:-***

Optimism is a literary and critical term that refers to the sentiments associated with the life of a poet or writer. Professor Anwar Jamal writes:

"Raja means hope in the Arabic language. As a literary term, longing, love of life and adopting an optimistic tone is called optimism. In poetry, especially, adopting themes that create feelings of determination, courage and hope. Optimism. Optimism is the opposite of cynicism. If the cynic is disappointed by worldly affairs, events, relationships, and places, then the optimist is full of life".

In fact, optimism is the opposite of pessimism. According to optimism, this world consists of good and happiness as a whole. The middle link between these two terms is "Meliorism". However, the world and life are progressing and moving towards the destination of good.

Here are a few points to explain optimism:-

- \* According to the theory of optimism, this world is the happiest of all possible worlds. If there were any other world, it could not be happier than this one.
- \* Optimism is the idea of a happy and optimistic person. According to him, there are better things and environment in this world that can be achieved with a little effort and perseverance.
- \* Optimism is a philosophy of life which recognizes that this world is one of absolute happiness, expansion and freedom.

German philosopher (Leibns)'s idealism that a good world could be created. That is our world. Optimism: The belief that good will prevail over evil in the world.

- \* Optimism: Optimism, optimism, happiness, optimism, the tendency of nature that everything will end well.  
The above explanatory points prove that optimism is a happy haven for an ambitious, romantic person.

"As far as poetry and literature are concerned, seeing the bright side of things and events and having an optimistic view about the future is called optimism, and a person whose thoughts are optimistic is called optimistic." ۶ ←

### *Allama Mohammad Iqbal*

It has often been said in relation to Allama Muhammad Iqbal that it is a poetry of ideas as opposed to impressions or experiences, that is, behind it there are signs of a coherent and organized system of thought from which it derives its power of growth. Iqbal's family background a poet's personal circumstances have a great influence on his words. Dr. Iqbal's father, Wajdad, came from Kashmir and settled in Sialkot, who became a Muslim two and a half hundred years ago. Dr. Muhammad Iqbal was the eye and light of this family. Sheikh Noor Muhammad, Iqbal's father, was a good and righteous man. Wale was an elder. He had a small business in Sialkot. He was dear to every heart in the whole city because of his goodness and piety. Its own seeding is responsible for more important results than the previous one. Literature will always be considered as a reflection of national life. After the fall of Mughal-Indian civilization, that essence was lost among us, the presence of which is the physical nature of a nation. And it is capital of mental development. Before recently and before Sir Syed, hardly any great personality appeared in India. And this fact is also the justification for the fact that no such remarkable achievement has been done in different languages of India since the period of decline. Could remain with the literary masters of the world. The effects of Azad, Hali and Ismail's actions and opposition to Akbar are not yet prominent. Found that this young poet of Sialkot gets up, and starts composing songs based on his taste. At first, he is influenced by the environment. But gradually his personal experience forces him to adopt a style that it is the most vibrational among its sapphire counterparts.

### *Difference in date of birth*

Many years are mentioned in connection with the date of birth of Allama Iqbal, which spans from 1873 to 1878. After the statements of contemporaries and the circle of friends, the statement of the author is generally considered true. Both aspects are controversial, we have to go through several lines of tradition to reach a final conclusion, first of all the statements of Iqbal's circle of friends and contemporaries are taken.

Dr. Waheed Qureshi writes:

"The first essay on Hayat-i-Iqbal was written by Munshi Muhammad Deen Faq, which was published in Kashmiri magazine Lahore in 1909 under the name 'Halat-i-Iqbal', published by Anwar-i-Iqbal Iqbal Academy in March 1967. In it, Allama Iqbal The year of birth is given as 1875. In 1922, Nawab Zulfikar Ali Khan published 'A Voice from the East' in which his year of birth was given as 1876. Munshi Ahmaddin's book 'Iqbal' gives 1875. But this It is strange that the year of birth given by Munshi Muhammad Deen Fawk in 1909 was not felt to be amended until 1930, so in July 1930, in the second edition of 'Mashaheer-e-Kashmir', 1875 was declared as the year of birth. The above-mentioned article

of Sahib was published with some modification under the name of 'Short Biography', in which for the first time Munshi Sahib stated the year of Iqbal's birth as 1876.

Iqbal wrote a note on his living conditions, which is reflected in "Iqbal in Pictures", the date of birth in the picture is 3 Ziqad 1294 AH and 1876 is written in parentheses. According to the calendar, 3 Ziqad 1294 AH corresponds to 9 November 1877. Is. Sirat-i-Iqbal by Muhammad Tahir Farooqi, the date of birth is 24 Zal-Hijj 1289 AH corresponding to 12 February 1873. This dark birth is confirmed by the birth register of Sialkot. In comparison, the date of 1876 looks weak. The most detailed discussion on this topic. Khalid Nazir Sufi, the author of Iqbal Daron Khana, has re-examined the records of the Municipal Committee and given a new shape to the debate. According to his opinion, Allama Iqbal was born on 22 February 1873 and not on 9 November 1877 but the correct date of birth is 19 December 1873.

Dr. Waheed Qureshi concludes his article with the following conclusions:

"Iqbal's elder brother, Atta Muhammad, says that Iqbal was born in the month of December. His statement is significant in that Atta Muhammad was so old at the time of Allama's birth that he knew the day of his younger brother's birth." Remember. In our opinion, there are more reasons to declare Allama's birth as 29 December 1873. "۲ ے

### ***Education and Training:-***

Like Iqbal's family characteristics, his education also played a major role in shaping his personality. Sheikh Noor Muhammad had two sons, Atta Muhammad and Muhammad Iqbal. It is Iqbal who went on to be considered as the greatest poet of Isha. Sheikh Noor Muhammad educated his children in Urdu, Persian and English. Sheikh Atta Muhammad, who was fourteen years older than his elder brother, became an engineer. He was sent to an ancient school in Sialkot for his primary education. In the heart of the East, there was a seed of love for oriental arts. Here, Iqbal read some early books that the need of the times forced him to leave the school and attend an English seminary. Iqbal studied in the mission school and entered the college. Among the friends of Sheikh Noor Muhammad was a great scholar named Maulvi Mir Hassan who used to teach Arabic in the mission school. One of the special things in his teaching was that what he used to tell was imprinted on the hearts. Professor Abdul Qadir Sarwari writes about Maulvi Syed Mir Hasan:

"Maulvi Sahib was a well-versed scholar of Arabic and Persian. Regarding his personal influence, Honorable Sheikh Abdul Qadir says that 'his education is characterized by the fact that whoever learns Persian or Arabic from him has a true sense of the language. Iqbal found the physical compatibility with Arabic and Persian in the family Turka, and the support of a scholar like Mir Hassan is like the unity of thirst and the sea.

Generally, it is not necessary that all the great personalities of the world have distinguished themselves from their classmates in their early education or even at a particular stage of education, and similarly every distinguished student

succeeds in the struggle of life. Which is everywhere and always at the distinguished standard of elevation. Iqbal's taste for good and Arabic-Persian languages are the result of this relationship. But the foundation stone of Iqbal's future greatness was laid in Lahore, where he studied B. Iqbal entered the Government College of Lahore with philosophy as an optional subject. After passing through the last language completion stage, he found a kind teacher in the art of philosophy here, who himself was special in the Middle East and Islam. Anas. He was the famous Professor Arnold of Aligarh, Sir Abdul Qadir is also greatly influenced by his personality and writes:

"First, during his tenure as professor at Aligarh College, he succeeded in correcting the intellectual jokes of his friend Maulana Shibli, the late. On this second occasion, Professor Musuf also thanked the poet for his efforts in refining the ideas of a poet like Iqbal. Like two great writers of Urdu were influenced by him"<sup>4</sup>

Just as Iqbal had created a place in the heart of Professor Arnold with his extraordinary intelligence, similarly Arnold's superior ability left an everlasting impact of respect and love on Iqbal. In fact, Iqbal's philosophical character was formed and developed in their company. It was this relationship that gave Urdu a thoughtful poet.

Iqbal's taste in poetry

Urdu literature and poetry were fortunate to stay in Lahore, so some of the young poets of Delhi and Lucknow also gathered here, including Arshad Gorgani Dehlvi and Mir Nazer Hussain Nazim. A brilliant mushaira was laid in Lahore's Bazar Hakimana. Iqbal's taste in poetry also took him to this stage. It was an advantage that he got the opportunity to benefit from the grace of Mirza Arshad's company.

Before consulting Dagh Dehlvi, Iqbal took correction from Arshad Gorgani. Mirza Dagh Dehlvi, the last poet of Delhi, was alive now, his unique style of ghazal poetry not only distinguished him from all the previous poets of Urdu but also his own. Contemporaries also gave the status of a teacher in poets as if they had come to the Deccan in connection with employment, but their grace continued directly and indirectly throughout India. Iqbal was so impressed by his color in early ghazal poetry that through taking his discipleship, the effect of this incident is not only to the extent of the incident, but it proved to be extremely effective in making Iqbal's early ghazals and correcting the language. I wanted to give space to the rarity that distinguishes Dagh's poetry. This will become clear from the following excerpt:

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We should not have repeated it  
 But what was wrong with the promise?  
 Your message revealed all the secrets  
 What was wrong with the government of the servant?  
 He scolded his lover in a frenzy  
 Tri Ankh Masti was smart  
 Tamil was the messenger to come to them

But tell me what the style of denial was  
(Bang-e-Darra)

Such ghazals, there is no doubt that Iqbal has few, but there is a strong possibility that they have been deliberately ignored. Iqbal's condition has been serious since childhood, the influence of Dagh's poetry is very early on his heart. It went away. Because apart from the flavor of the language, what else did he have except repetitive subjects, which would have confused the attention of this philosophical poet. Iqbal himself sorted out such ghazals at the time of selection. While mentioning the poetry of ghazal, it is also necessary to reveal the most powerful impression of Iqbal, after the poetry of Daag was achieved, Iqbal's nature naturally became attached to Ghalib, Ghalib's speech was actually worth studying by Iqbal. Because the genius of both is similar to a large extent, it is mostly the same depth that Iqbal's mind was looking for from the beginning. A poet, especially a growing poet, is always anxious. Only in the world of profound thoughts, Iqbal's searching mind found a place in Ghalib's words. After that, the ghazals he wrote were not inspired by Ghalib's words in word and meaning, but definitely influenced by Ghalib's words. If you read it, you will see the same way of thinking, the same crooked tricks, the same difficulty and sometimes the same formal and spiritual imitation:

### *Optimism in the speech of Allama Iqbal*

Iqbal was a great poet of his time. Whatever is the meaning of a great poet in the eyes of the world, in my opinion, a great poet is the one whose words are a mirror of his life, thought and vision. The poet who is not a thinker, who never lives He does not look at the angle that does not have a specific objective and who does not have a message in his words for his contemporaries and future generations. He is a mediocre type of poet, no matter how suspicious his style of message is. Why not and how effective the speech is, it cannot go beyond the four elements of the world of poetry and the world of color and smell. Iqbal is a poet and a thinker, he is also a reformer and a preacher. His poetry is full of hope and hope. He is pure. There is no suspicion of mourning in his speech. His heart is the abode of hopes, his mentality is mixed with expectations and his soul is clinging to Ayat-e-Rahmani:

La Qanto Manur Rahmatullah  
(Translation - Do not despair of Allah's mercy)  
"It is better for you to agree than not to agree"

Since Iqbal is a great poet, his emotions drip from his every word and his thoughts are reflected in his words. What comes from the heart warms the hearts, so his words should be emphasized and harmonious. Apart from that, there is also effectiveness. There is a lot of optimism in his words, to discover the reasons, one has to take a look at the poet's thought, message and philosophy. Apart from having a high ideal, Iqbal has a systematic thought. And he is a supporter of a particular ideology. He chooses a color to express his thoughts, which represents his inner anxiety and intense emotions. "Shukoh", "Jawb-e-Shukoh", "Frayad-e-Ummat" are the poems of Iqbal whose purpose is to create the spirit of life in the weak and half-dead body of the nation and the modern

vitality in the national morals and literature, but they He wants to keep it separate from the western-colored Korana Taqlid, that is the reason why he repeatedly mentions the famous people of Islam and the predecessors and describes his school of thought in his own words as follows:

"Some God-fearing people have published wrong things about my poems and I am said to spread the movement of Pan-Islamism. I confess to being Pan-Islam and I believe that our nation will have a glorious future. Yes, and the mission of Islam and our nation must be fulfilled. Shirk and false worship will be eradicated from the world and the Islamic spirit will finally prevail. The enthusiasm and thought about this mission will die in the heart. This is what I want to convey to all my people through my poems. And I want to be born of this spirit that was in our ancestors, despite the wealth and power, they did not understand the reality of this death. When I come to Delhi, I always visit the shrine of Hazrat Nizamuddin Mehboob-i-Lahi and I always visit other shrines there. I just wrote "Al-Mulk Allah" on a grave in a royal cemetery. It is seen that this expresses the Islamic enthusiasm that existed among Muslims during the time of wealth and government, the hopelessness of the future of the nation and the religion that has this principle. It cannot be, and this is the pan-Islamism that we have the duty to publish. And I express these kinds of ideas in my poems.

*Dr. Ghulam Hussain Zulfiqar writes:*

"Where Iqbal has concluded "Shakwah" with the prayer that Allah, the Merciful, eases the hardships of the departed Ummah, the poet describes himself as a lonely bubble in this desolate grass and sings his heart with burning songs. On the contrary, "Candle and Poet" has immense optimism in the dark environment and is a manifestation of the unwavering intention of the poet to devote himself to the goals of the nation and its revival and survival.

"Shama Wa Sha'ar" is a long allegorical poem in Urdu in the form of composition, the month and year of its completion (February 1912) is characteristically specified by Iqbal in Bang-e-Dara. Like some of Iqbal's most important poems, this poem is also the dialogue is in the form of a dialogue between the poet (who is sad) and the "candle" which is itself a symbolic character and a symbol of the flame and the light of guidance.

Think about it-

In my heart, the title of the butler is beautiful to you

The association is thirsty and the scale is empty

But since the purpose of the poet here was not to shed tears over the decline of the Ummah, nor was there a stage of "doubt and answer to doubt". Therefore, after drawing the picture of the dark night of sorrow and pain, the word of "candle" is the promise of hope. The scene unfolds;

The evening of grief but gives news of the morning of Eid

A ray of hope appeared in the darkness of the night.

From here, the poem adopts a new style and "Shama" is the verbal preacher of freedom, the message of self-confidence, and the lesson of freedom and independence is given, and finally, through the poet "Shama" himself, this era

is brought to life. He prophesies about joy and happiness which seems strange in the thirteenth century environment of that time, but this is the point where poetry becomes 'partially prophetic'.

Reference to some other poems of this year is also worth mentioning. Are full of hopeful messages and predictions of their bright future.eg

Yes ! It's true, I live in the eye of evil  
 I tell old stories to people of the party  
 The memory of the past is elixir to my dust  
 My past is the interpretation of my welcome  
 I put forward this exciting period  
 I see Farda in the mirror of guilt  
 (Muslim-Bang-e-Dara)  
 Muslim dreamer wake up! Even if there is a commotion  
 Even if it shines, the horizon is hot  
 (Naveed-e-Sobh-Bang-e-Dara)  
 How exciting is the dance of your soil  
 Every particle is filled with the fire of life  
 There is a commotion in your quiet contentment  
 A new nation is growing in this embrace  
 (Fatima bint Abdullah-Bang-i-Dara)

These are the motivations of the poet's heart which never let him down. In the eyes of Iqbal, the meaning of Islam and Muslim is very broad. He believes that the Muslim who does not have the poverty of Haidari, the politics of Farooqui, the Roman vision and the vision of Shaheen, the believer is the pride of existence and the master of possibilities.

If he is a disbeliever, then he is subject to destiny, Muslims  
 If you are a believer, then you are the destiny of God  
 A disbeliever is a Muslim, neither royal nor poor  
 If he is a believer, he does it even in poverty  
 If he is a disbeliever, he trusts in the sword  
 If he is a believer, the soldier fights without hesitation  
 Knowledge is only the legacy of the believer  
 He is not a believer who is not a lover

See also the glory of the believer;  
 What is the glory of Alexandria in the eyes of poverty?  
 What is the ass of Kharaj?  
 He was the first poor man from Darius and Alexander  
 Whose poverty is the glory of God?

Iqbal is like a falcon in his broad vision and high morale. He is busy flying in the blue sky of thought and imagination, just as the eyes of a falcon are far away.

She looks at the situation from above and orders accordingly  
 Pir-i-maykhana says that the house of Farang  
 There is also a lazy base and a mirror wall  
 I have received news from the gods of the sea and the ocean



Farang-e-rah is in the immense cell  
 Plans will be reversed, destinies will be changed  
 This is reality, not a figment of my imagination

This is the optimism that has given life to the words of the poet, Iqbal's message is a message of action, a message of struggle, the voice of "Go ahead, and go ahead" is seen echoing in his poetry. He is like Ibrahim bin Adham. He is not convinced of doing Turk-e-Maswa-Allah, but he believes that "Z Manzil Jadah is more complicated and happier."

Beyond the stars there are others  
 There are still more tests of love  
 Do not be satisfied with the world of color and smell  
 There are fireplaces and fireplaces  
 What is the grief if one is lost?  
 There are other places of lamentation  
 So Shaheen, flight is your task  
 There are more skies ahead of you  
 A new month has passed beyond each place  
 To whom perfection is available  
 So, O prisoner of Makan, it is not far from Lamkan  
 He is not far from the place where he lives  
 The atmosphere is slightly ahead of Trimah and Puru  
 Take a step, this place is not far from the sky

According to Iqbal's view, the goal of reality is reached through continuous struggle. What there is is action and that action is the true following of Islamic teachings. They believe that man is the vicegerent of God and the bearer of God's secrets. He can fulfill his duty when he does not abandon the world but the world. Do not become a slave to the soul of the ruler, but make him your slave. Do not be a victim of the oppression of the oppressor, but protect your legitimate rights to the end. do

If there is circulation in the veins, then what is the result?  
 Life! Nothing but inflammation of the liver

..  
 O divine bird, death is good with this sustenance  
 Lack of flight from which sustenance comes  
 These matters are delicate, do whatever you want  
 That I did not like this way of monasticism

.  
 Rye is proud of himself  
 Parbat rai from the weakness of self

...  
 Elevate yourself so much that before every destiny  
 Ask the servant of God himself and tell him what is your pleasure

At the end of the fourth stanza of "Khidr-i Rah", a poem by Bang-i-Dara, "Khidr" has encouraged the worker to rebuild his future, and invited him to open

his hair in the vast atmosphere. Most of the imagery used in the poem relies on the observation of natural phenomena.

:

The highest courage does not accept even the river  
 Shabnam in the foothills like a gancha  
 Aftab-i was born fresh from the belly of Geeti  
 The mourning of the sunken wires Kab Tilak  
 Break all the chains of human nature  
 When the eye of Adam cries from heaven  
 This is what spring says to the gardener  
 Ointment treatment for sore throat when tilak

*Aslob Ahmed Ansari writes about these poems:*

"The distillation of passion and its style is evident in these poems, instead of a loud harmony, a gentle and dull sound is heard. There is a tenderness in them, a reference to the binding of broken courage. Broken and disheveled hair. It is an invitation to wrap up the wings. It is an insistence on expanding your horizons and filling your scale with the wine of desires. It is the tidings of the rising of the fresh sun, the release of the belief that now the chains of deprivation and the loss of rights will be broken. By breaking, man wants to enter the paradise of his legitimate aspirations, therefore, there is an incentive to be able to do something else by passing the ointment for the wound. There is such a clear and open demand to fan the sparks and turn them into light that it is now almost impossible to refuse.

Be free from the karmic ignorance of the Tawaf of the candle  
 Dwell in the manifestation of your nature  
 Here, there is a constant emphasis on achieving freedom so that the inner potential of the personality can be utilized and freed from the burden of coercion and benevolence.  
 However, it is important to be aware of this danger so that the tides of events do not turn human efforts into failures:  
 There is another trial by the kidneys  
 Look at the disgraceful plan of fate in front of you

Immunity against it is possible in the same way that the breasts are filled with longings, for without it the tortures of the "days of separation" cannot be easily endured, nor can any significant and meaningful interpretation of the future be offered. . The background of another long poem of Bang-i-Dara, "Talwa-i-Islam", was the great victory and victory of Mustafa Kamal Pasha, the indolence of the Turkan-i-Ahrar and their success against the British, which was such an inspiration that not only the Islamic world but also the nations It was a good omen for Asia as well. The deep clouds of depression, ill-will and despair that had been overshadowing their hearts for a long time began to dissipate one by one. And it has the status of a prophetic message. The first stanza begins with the mysteries and mysteries of the universe and in the next poem, his political strategy, which is connected to Jigar Tabi in the next poem, is then made the center of attention.

Aslob Ahmad Ansari explains this further:

"In the last verse of this stanza, the metaphorical style of narration, which is based on the agreement of nature, is used for a full impression.

Make a bright lamp of desire in the conscience of Lala  
Make every particle of Chaman a martyr

Here the emphasis is on "lamp of desire" and "martyr of quest", because both desire and quest are needed to subjugate the universe and make our collective self-effective. It is found step by step. Apart from the fifth poem in this entire stanza, poetic figures and similes are taken from the natural world to express optimism.

In a part of the long poem "Masjid-i Cordoba" by "Baal-e-Jabriel", Iqbal has strengthened this psychological state of longing in this way;

See what jumps out from the bottom of this whole thing  
Does the lotus dome change color?

We can see its analogy at the biological level as well. Thus, in the poem "In memory of my late mother" Iqbal said:

The eye of a flower is sleepless even under the soil  
How eager is Nishuvama

If this principle is generally continued in the universe, then we get a basis for our optimism in relation to the collective life of nations. In Bal-e-Jabriel's poem "Saqi-nama" for Iqbal, life consists of the taste of flight. Every moment, man looks towards his destination. As if no destination, final destination of his journey can be imagined. Travel has priority over city because travel means the search for new horizons.

He has seen many ups and downs  
He loves the journey more than the destination  
Travel for life  
Travel is reality, attendance is authorized

Unlike Fani, who is convinced of the greatness of death, Iqbal believes that life is the greatest reality. In this world, death is not chasing life, but life is chasing death and trying to subdue it. Is.

Passed away in the world of punishments

### ***Life is in the midst of death***

Iqbal's "Pyam-e-Mashrik" is the answer to the Diwan of the spiritual poet 'Goethe'. Exactly one hundred years after Goethe's Western Diwan, the world is enlightened by "Pyam-e-Mashrik". The period of publication of Goethe's Western Diwan will be memorable in history. This is the time when France is going through the period of revolution. The decline of the German nation was prominent in every aspect, Germany's famous poets, writers and thinkers are tired of the conflict and turmoil of the outside world and start exploring human nature and They take their thoughts to the depths of the universe.

Poets and writers sometimes like the color of Hafez (Fan Hammer and Goethe) and sometimes they admire Saadi, some are fond of Nizami (like Schiller) and some of Rumi (like Ruckert). German thinker and poet

The imagination of the writer was tired of the immediate environment and was looking for a place that is far higher than the world of chaos and corruption. After a hundred years, the famous poet of the East presented the "Message of the East". This is the time when Islamic countries are political they are seen passing through the lowest stages of degradation. The dominance of stagnation and peace is visible everywhere.

May God have mercy on this benefactor of the nation who served the nation till death? His poetry was not less than Israfel's song. He awakened the yarns and gave fresh life to the worlds. What a blessed person Iqbal was who understood the pain of the nation at the right time and presented a message that was full of love. Revealing the mysteries of nature, it presents a modern life with the mysteries of the human being.

To me the secrets of life  
 Atash-i-dar, Pekram Afrokhtand  
 Yak Naoy Sena Tab Varadah Um  
 Ishq has brought the promise of youth  
 What has Iqbal said about himself and the spiritual poet Goethe?  
 High in the fire of the fire  
 I want to say that the desert is hot  
 Each of the two wise minds of the universe  
 Every two messages of life and death

The sensitive heart of the poet is affected by the conditions of the time and he cannot afford the stagnation and peace that exists in his environment, he wants a revolution to erase it, which is a life full of effort and freedom of conscience. He is suffering from the status quo of the nation and his heartache drips from his every word, especially the poems that Iqbal said in a special situation at the shrine of Hakim Sanai are a reflection of his feelings. Notified are:

Makan in the body and soul, that is, the one who is here  
 Do not leave every two steps  
 Hakeem Sani has rolled pearls of mystical facts in his poems, but Iqbal's poems are steeped in a special mood, intense passion and national pain:  
 Israfel made a complaint to His Holiness  
 This person should not be resurrected before the time  
 It was said that this is less than the chaos of the Day of Resurrection  
 Chinese Ihram Makki Khufta Dar Batha  
 Lubalb Sheesha civilization is present from May 'La'  
 But the measure is not in the hands of the butler  
 From the same river, that wave also rises  
 The nests of the whales that make up and down  
 But despite being so affected by the nation's political, social and economic lows, he does not despair. He never let his nation lose courage by saying;

God Hafiz is Akbar of Muslims  
 I miss their prosperity  
 Rather, they instill hope in their conscience:  
 Do not despair of them, O wise leader  
 They are less active, but they are not without taste

Iqbal's optimism lies in his being a true Muslim, who does not know how to despair of God's mercy. To strive and to believe in the effects of prayer for success is his faith. Sees from a special perspective. The example of his poetic intuition is like an ocean, whose excitement and stormy waves propagate ideas and messages. He himself is a philosopher and an observer of history and philosophy. He has a scholarly and critical knowledge of the theories of Aristotle and Plato, Sina and Farabi, Hegel, Nietzsche, Scheler and Karl Marx, Bergson and Einstein.

Since he himself has a systematic thought, he has nothing to do with those poets who only consider the lands of Taghzal as limited and want to create a modern color and flavor in the borrowed force of Sufism and philosophy, but because their hearts and The mind is devoid of any stable idea and philosophy and life. His poetry is left swinging in the currents of traditional Sufism and borrowed philosophy. On the contrary, Iqbal's emotions are like a boiling spring whose sleep is drawn from the bed of life. You want to boil, you are the example in the highness of thought and morale.

In the desert of madness, Jibril Zaboun Saide  
 Yazdan ba kamand avar O manly courage

Iqbal's philosophy is a happy blend of Western and Eastern ideas. Iqbal's speech is a message of Islamic education, Islamic morals and Islamic enlightenment, but his message of education is of a modern color. His philosophy of life is a useful mixture of Western and Eastern wisdom. He avoids the materialistic philosophy which is the product of Western wisdom, the material interest and mortal pleasures which are considered to be the product of Western development, the lack of spirituality is unbearable and reprehensible to him.

That eye is bright with crimson  
 It is eloquent and not moist

.  
 This Hurrian-e-Frangi is the veil of heart and sight  
 The paradise of the West is bright  
 Don't judge Afaring by its brightness  
 That the brilliance of this essence is from electric lamps

..  
 Although the spring of flowers is very attractive  
 The high-flying bird passed through the grain and dam  
 He is similar to the eastern moralists to such an extent that knowledge is impossible to attain without true passion and love.  
 If there is love, then there is disbelief and Islam  
 If not, Muslim men are also infidels and heretics

The things of love and fun are beyond comprehension  
 I came to understand that distance is the death of the heart  
 Iqbal distinguishes between vision and insight as do other Islamic scholars.  
 Ask God with your heart  
 The light of the eye is not the light of the heart

When love teaches manners and awareness  
 The secrets of the emperor are revealed to the slaves  
 Although in this matter, he is the counterpart of the Eastern elites, but his  
 philosophy of Ishraq is different from the common Ishraqis.

- 1- Perception of reality is possible.
- 2- The source of this understanding is the acquisition of internal absorption, that is, it is a sign of a situation for which the words and phrases are not suitable, it is a situation that cannot be expressed, and its analysis and synthesis is not possible.
- 3- By the illumination of spiritual consciousness, the perception of reality or shahud is obtained, the meaning of which is

It is to attain eternal peace. Peace is the world in which the seeker of truth attains the utmost joy and the utmost insight. Yes, the Islamic Sufis also have more or less the same belief, which is evident from their letters and appendices. Apart from this, Iqbal is convinced of the philosophy of conceptualism and in this matter, he is similar to Ghalib.

***Ghalib:***

Don't be fooled by the entity, Asad  
 The universe is all circles of thought

***Iqbal***

Belief in God's right man from point of view  
 And this world is all illusions and talismans

Apart from that, Iqbal's philosophy of life is not derived from Bergsani philosophy, if it is similar. According to Bergsani philosophy, the world of change and the center of corruption is self-moving, that is, reality itself is also dynamic and the cause of change. Change is constant and continuous.

A series of incidents day and night  
 Day and night, the origin of life and death  
 Day and night strings of two-color silk thread  
 From which caste makes its attributes  
 The series of day and night, the maker of eternity  
 Which shows that caste is under bombardment of possibilities  
 Contrary to this, according to Plato's view, the world emerges from discrete concepts that are beyond change and corruption. According to Aristotle, reality is the motivation of the world, but is itself unmotivated. is) The direction of the world of creation is on the world of immortality and the world of the Sabbath,

and this world cannot change either, yes! According to Bergson's view, reality is always changing and its continuous change is the cause of the temporal and spatial universe, which are the true conditions of its constant change, which can be realized by entering the depths of consciousness. Iqbal emphasizes his own ideology and says that since reality itself is dynamic and change is life, therefore those creatures who do not make striving and effort as their motto would violate reality. are Fighting with nature and disagreeing with the real purpose is a precursor to destruction, Islam also commands effort and action. Hadi Barhaq advised the same and said that there is no monasticism in Islam, try and hope for His mercy. Be wise. Iqbal's belief is also that God will fulfill his promise and will definitely do so.

It does not take long to do it  
Don't be a disappointed candidate

But the duty of every Muslim is to follow the first Islamic teachings. Iqbal is also convinced of Nietzsche's idea of "whose stick is his buffalo". He is fond of strength and force. , and he is an admirer of fighting for the right. To this extent, he is the counterpart of Nietzsche, but Nietzsche is convinced of force and power to the point of madness, in his opinion, everything is the result of force and military force. It is a pity that we Iqbal cannot translate Nietzsche's idea here. Despite being an imitator of Nietzsche, Iqbal rejects his ideas which smell of hypocrisy. Hating materialism and worldliness, he wants to rule over the world, but with justice, he also wants Farooqi politics with Haidari's force. In this sense, his thinking is different from Nietzsche's.

Nietzsche does not believe in God, but Iqbal is a true monotheist:  
The trust of Tawheed is in our breasts  
It is not easy to erase our name and mark

This is the foundation of Islamic education and the fulfillment of the Quranic promise, which always kept Iqbal as a candidate for grace and grace and at the same time made him a successful poet. Is.  
Latif al-Nisa Begum writes;

"The element of optimism in Iqbal's speech is the result of his thought, profession and philosophy. If Iqbal had not followed, admired and praised Islamic teachings to such a degree, if he had not had such intense satisfaction and love for Islam and the origin of Islam. If Iqbal had not studied the writings of the Sufis of Islam so deeply and had not made such a scholarly and critical reflection on the mystics of Islam and the Divine Word and philosophy, then he would not have compiled such a complete philosophy of life, message of education and school of thought. Sakta, Iqbal's speech is nothing less than inspiration, and the element of optimism in it is psychologically the sound of "Qum" that awakens the senses and burns men with its mesmerizing effect. Iqbal's contemporary Tagore in Gitanjali. More or less Iqbal's philosophy presents the idea, in his view, real people are Bhagati Yug. The path of real mysticism is determined by the path of action and the soul of eternal salvation (mukti) can be reached only through action. "4

In order to reach this destination, abandoning the world, becoming a monk, spending time in the practice of praise and praise is a rare kind of spiritual selfishness. Like many other poets, for Iqbal, the sun is the source of light and the reservoir of life. The reason is that the duty of each of its rays is to spread and scatter this light and life in the vastness of the universe. In spite of time, the rays of the sun have failed to fulfill this specific reaction. And that is why the sun says to its rays:

From time to time you wander in the air  
The days of unkindness are increasing  
Then hide us in this bright bosom  
O seal of heaven, do not forget us  
(Ray of hope)

Iqbal is simply a supporter of the development of humanity and for this development, the principles of education given by him should be applied.

There is less attention in this direction. The old education system is still being continued.

New schemes are also being created.

***Dr. MD Taseer writes:***

"The centrality of the quantities of social life that he has determined is also the problem of personality. Iqbal says that what strengthens the self, makes it alive, is socially good. Art must have "desire". That is to awaken the desire to live. The art that has this quality is "good". is a collection of" 5 ←

***Professor Ziauddin writes that:***

"It is the destiny of man to participate in the deepest aspirations of the universe around him and through this to shape his destiny as well as the destiny of the universe. For this too, harmonize yourself with the forces of the universe and sometimes give all you're the force should use the powers of the universe to conform to its goals and demands and God Almighty becomes its partner in the process of developmental change. It is the result of his hard work and continuous effort that humanity can be proud of. That message is eternal life. That is why its status becomes "Gabriel's song" and "Bang-e-Israfil". Iqbal says with great pride for this reason:

So I created Shab Afridi lamp  
Safal Afridi Ayagh Afridam  
Wilderness and Kohsar and Rag Afridi  
Khayaban and Gulzar and Bagh Afridam  
I believe that it is a mirror system  
I am sure that it is the organization of poison." 6  
Maulana Abdul Salam Nadvi writes:



## CONCLUSION

"The righteous revolution has always been indebted to the "man of faith", and he is its source, his example is like a morning of happiness upon the knowledge of this world, he is the leader of the revolution and the messenger of life, in the dark nights of life. For it is as if he is the muezzin of the righteous morning and the sound of his adhan breaks the silence of the world that has a terrible silence like the night and a terrible peace like death, and then that adhan is the death of this tired sleep. Gives a refreshing life to the world. This adhan proved to be a symbol of resurrection for the dead humanity and troubled world and even today in this adhan there is that hopeful power and power to wake up humanity and revive the human conscience, for better prosperity. Yes, the need is only for the male believer who calls out with the same spirit:

Be the light of the world  
 The call to prayer of the believer  
 And the call to prayer of a man of faith will reveal the magic from which a "New Scholar" will stand up with a ring:  
 This fascination which is sometimes separate is sometimes present today  
 It is not known where it originates from  
 The charm that shakes the very fabric of existence  
 A servant is born from the prayer of a believer" 7

"Azan" is actually one of the symbols that have been used in Iqbal's Kalam-e-Iqbal regarding hope. Inducing magic from the dark nights, Naveed-i-Sobh, Roshan Farda, and countless examples of such are present in Iqbal's Kalam-e-Iqbal and Iqbal's It indicates optimism.

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