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IQBAL: A POET OF HUMANITY

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ABSTRACT

Allama Muhammad Iqbal's poetry is humanity. His poetry is for all the people of the world, he is a universal poet and is for all times. In Allama Iqbal's poetry, we get the lesson of humanity. He wants to see man occupy a high position. For that, he presented his philosophy and theory and he wants to see himself in every human being. It is thought that takes man to the heights and unites him with the universe. And that means man finds his destination. Iqbal is a good poet, a good thinker and a good philosopher at the same time. The message that Iqbal has given in his poetry. In view of its universal nature, and the breadth of the poet's purpose and attitude, the depth of emotion seems more appropriate. He is not only a Pakistani poet or only an Eastern poet or only a poet of Islam, but a poet of humanity. It should take the shape of a broad

community, which does not remain the distinctions of geography, race, language, color and nation. Every single word of Allama's message is filled with the sentiments of philanthropy and his poetry is also complete with such sentiments.

INTRODUCTION

Although Allama Iqbal holds a distinguished position as a thinker and also as the one who gave the idea of Pakistan to the Muslims of South Asia. But his greatness and fame is actually due to his poetic status. If he was not a great poet, perhaps no one would have paid attention to his philosophy, nor to his political proposals. Now that we pay attention to all the English writings, speeches, sermons and statements of Allama Iqbal, study his letters, explore the memories of his conversations, all this is because we recognize him as a great poet. Whom Allah Ta'ala had blessed with special abilities, and had given special understanding and insight. We sometimes call Iqbal as the poet of the East.

Sometimes they call him the poet of Islam and sometimes he is called the national poet of Pakistan. But if the universal nature of the message that Iqbal has given in his poetry is kept in mind and if we look at the scope of the poet's purpose and attitude and the depth of his emotions and feelings, then Iqbal is more likely to be remembered as the poet of humanity. Seems appropriate.

LITERATURE REVIEW

He is not only a poet of Pakistan or only of the East or only of Islam. Rather, he is a poet of humanity. He is not only a country of Pakistan or the world of Islam, but all mankind has a right to him, he is a universal poet. Their aim is not to single out any group of people or any single society, but bind all mankind in a bond of brotherhood and lead them towards a better and higher life and a lofty and great goal. They are most concerned with the future of man, not with any particular geographical, national, linguistic, ethnic or racial group. The problems in front of him are not related to any sect or group, but they are the fundamental and eternal problems of the relationship between man and the universe and the position and position of man and the duty of life. He solved these great problems in his poetry. I have presented Is. At a time when the revelations of biology, psychology, geology and astronomy had pushed man into the darkness of poverty and helplessness, Allama Iqbal reminded him with great confidence that:

جہاں ہے تیرے لئے تو نہیں جہاں کے لئے
(1)

Iqbal tells the human being that he should not bow his head before the world and stand with his hands tied by blood or feelings of fear, but should make them submit to him. Gain control over them and take service from them because the universe is superior to nature. Nature is only forced, whereas man is full of consciousness and feeling, is self-aware, has authority and will, and has a creative and active mind.

تسلیم کی خوگر ہے جو چیز ہے دنیا میں
انسان کی ہر قوت ، سرگرم تقاضا ہے
اس ذرے کو رہتی ہے وسعت کی ہوس ہر دم

یہ زرہ نہیں شاید سمٹا ہوا صحرا ہے
چاہے تو بدل ڈالے ہیئت چمنستان کی
یہ ہستی دانا ہے ، بیٹا ہے توانا ہے
(2)

Iqbal says this in the language of naturalist himself

ہے ترے نور سے وابستہ مری بود و نبود
باغبان ہے تری ہستی ہے گلزار وجود
انجمن حسن کی ہے تو تری تصویر ہوں میں
عشق کا تو ہے صحیفہ تری تفسیر ہوں میں
میرے بگڑے ہوئے کاموں کو بنایا تو نے
بار جو مجھ سے نہ اٹھا وہ اٹھایا تو نے
نور خورشید کی محتاج ہے ہستی میری
اور ہے منت خورشید چمک ہے تیری
(3)

Therefore, Iqbal not only affirms the superiority of man over the nature of the universe, but also invites man to subdue it like this:

فطرت کو خرد کے رو برو کر
تسخیر مقام رنگ و بو کر
ہے ذوق نہیں اگر چہ فطرت
جو اس سے نہ ہو سکا وہ تو کر
(4)

In this regard, Iqbal has written a very charming poem titled "Ruh Aarz Adam Rekhte Hai", one stanza of which is:

ہیں تیرے تصرف میں یہ بادل یہ ہوائیں
یہ گنبد افلاک یہ خاموش فضائیں
یہ کوہ ، یہ صحرا، یہ سمندر یہ ہوائیں
تھیں پیش نظر کل تو فرشتوں کی ادائیں
انینہ ایام میں آج اپنی ادا دیکھ
(5)

In contrast to the disappointing picture of a helpless and forced, despicable and insignificant human being in the infinite expanses of the universe, Iqbal has given the concept of the empowered and independent universe human being in a charming and effective manner. This is his most important contribution to mankind.

Not only this, but they are also convinced and preachers of the infinite possibilities of human life. The aim of all their concern is the fulfillment of humanity. The person living in every corner of the world is his addressee. He would give a message of self-affirmation and stability to every human being That is, they advise that he should recognize his high position, become self-aware, self-aware and self-disciplined, not let self-control go out of hand, develop self-confidence, believe that there are countless talents and abilities within him. By bringing them into practice, he can develop his personality. And

there is no limit to this development and evolution. It is a never-ending journey. Allama Iqbal has sung about the virtues and greatness of man in such a touching tune. And he has given his life-giving and encouraging message of self-confidence to humanity with such fervent faith and eloquence that its precedent cannot be found in the entire history of world poetry and literature. There is such fervor and intensity in the poet's belief and recognition that he says:

آبگینہ تندی صہبا سے پگھلا جائے ہے
(6)

It is impossible for a person not to feel a new desire for life in his heart and a new light in his mind after reading Iqbal's words. Here are some examples:

آشنا اپنی حقیقت سے ہواے دبقان ذرا
دانہ تو کھیتی بھی تو باران بھی تو ، حاصل بھی تو

(7)

اپنی اصلیت سے ہو آگاہ اسے غافل کہ تو
قطرہ ہے لیکن مثال بحر ہے پایاں بھی ہے
کیوں گرفتار طلسم بیچ مقداری ہے تو
دیکھ تو پوشیدہ تجھ میں شوکت طوفاں بھی ہے
(8)

Iqbal gives so much importance to the human personality that by calling it the standard of all values, he says that whatever strengthens the human personality is good and weakens it with gambling is bad.

نمود جس کی فراز خودی سے ہودہ جمیل
جو ہو نشیب میں پیدہ قبیح و نا محبوب
حیات و موت نہیں التفات کے لائق
فقط خودی ہے خودی کی نگاہ کا مقصود
یہ ذکر نیم شبی یہ مراقبے یہ سرور
تری خودی کے نگہباں نہیں تو کچھ بھی نہیں
(9)

Iqbal says that man deserves respect as a human being and not on the basis of his color, race, wealth, country or nationality.

برتر از گردوں مقام آدم است
اصل تہذیب، احترام آدم است
(10)

آدمیت احترام آدمی
با خبر شو از مقام آدمی
(11)

They are not convinced to accept the distinction between unbelievers and believers in terms of man, but say

حرف بد را بر لب آوردن خطاست
کافر و مومن ہمہ خلق خداست
(12)

In the same way, in their dua, unbelievers and believers seek mercy from Allah for both.

بر سر کفر و دین فشاں رحمتِ عامِ خویش را
(13)

Iqbal's wish is that the entire human race should take the form of a broad community, in which the differences of geography, race, language, color and nation will not remain. Therefore, they invite:

ہوس نے کر دیا ہے ٹکڑے ٹکڑے نوع انسان کو
اخوت کا بیان ہوجا محبت کی زباں ہو جا!
یہ ہندی وہ خراسانی یہ افغانی وہ تو رانی
تو اسے شرمندہ ساحل اچھل کر بیکراں ہو جا
(14)

Similarly, the League of Nations says:

اس دور میں اقوام کی صحبت بھی ہوئی عام
پوشیدہ نگاہوں سے ربی وحدت آدم
تفریق ممل حکمتِ افرنگ کا مقصود
اسلام کا مقصود فقط ملمات آدم
مکے نے دیا خاک جنیوا کو یہ پیغام
جمعیتِ اقوام کہ جمعیتِ آدم
(15)

Iqbal has mentioned Wahdat-Adam, Malmat-Adam and Jamiat-Adam in relation to Islam because Islamic teachings have been given so much emphasis on this in no other religion or creed or philosophy. Iqbal writes in his essay "Geographical Limits and the Muslim." If the goal of the human world is to change the peace, security and their existing collective rights to a single collective system, then no other collective system can come to mind except the Islamic system. Because what has come to my understanding from the Qur'an From this point of view, Islam is not only a claimant for the moral reformation of man, but also wants a gradual but fundamental revolution in the collective life of humanity, which will completely change its national and ethnic point of view and create a pure human conscience in it. Going forward, he further writes: It was Islam that first gave the message to mankind that religion is neither national nor ethnic, neither individual nor private, but purely human and its purpose despite all natural distinctions. To unite and organize the world of humanity. Such constitutions cannot be made on the basis of nation and race. Neither can it be called private. Rather, it can only be based on beliefs. This is the only way in which unity and harmony can be created in the emotional life of the worldly man and in his thoughts.

It is obvious that Iqbal is willing to unite the world of mankind by overcoming all the differences of homeland, nation, color, race and language etc. so that mankind can live in peace and security. Since they see this spirit as the driving

force in Islamic education, they give the message of Wahdat Adam and Jamiat Adam.

On January 1, 1938, the message broadcast by Iqbal from the radio station of Lahore said: "Unity is the only valid one and that is the unity of mankind which is above race and language. As long as this name The curses of so-called democracy, this impure nationalism and this disgraceful monarchy will not be eradicated.

As long as the human being is not convinced of the principle of Al-Khalq Ayaal-Allah in terms of his actions, until the geographic patriotism and color and descent beliefs are not erased, then the human being will not be able to live a happy life in this world. And Husayn and Jameel of the Brotherhood of Hurriyat and Sadat will not be able to achieve their objective.

Every single word of Allama's message is filled with the sentiments of humanism and all his poetry is filled with such sentiments. If they speak about Islam, it should not be taken to mean that they are only addressing Muslims. In the life of Allama Iqbal himself, some Hindu and British commentators raised the objection that Iqbal's poetry is only for Muslims.

Therefore, its appeal is limited. Iqbal answered this objection that the motto of humanism is always universal in poetry and philosophy, but if it is to be made an effective motto and applied in practical life, you poets. And philosophers will not be the first addressees, but they will address such a specific society which keeps its constant belief and practice and is always expanding its circle with its practical example and encouragement and preaching. According to me, this type of society is Islam. Islam has always been a very successful opponent of the faith of race and descent, which is the biggest stone in the way of humanity's ideals. As a Muslim and compassionate human being, I consider it my duty to remind Muslims that their real duty is the growth and development of all mankind. In fact, God's earthly kingdom is not only reserved for Muslims, but all human beings can enter it. Provided they give up worshiping the idols of race and nationality and treat each other as human beings. Human well-being lies in the equality and freedom of all human beings. My goal is to reconstruct the world collective system. . And rationally it seems impossible to ignore a social system whose purpose is to erase all distinctions of caste, rank, color and descent. The reason is that Iqbal has a vision of universal humanity and indicates the path that he thinks is suitable to achieve it, not just belief, but after full consideration, he comes to the same conclusion that this path is Islam. There is a way, so they attract all mankind towards the moral and spiritual, individual and collective teachings and values of Islam and they especially address the Muslims for this. that the Islamic nation already believed in the concepts of Tawheed Elahi, human equality and the unity of Adam. Therefore, it could be more easily prepared to put their message into practice. Otherwise, their message is for all mankind.

And this message is a message of elevation of self, expansion of ego, fulfillment of individuality and stability of personality. To create higher ideals and transform them into reality, to subdue the environment, to conquer the forces of

nature, and It is a message to face all kinds of dangers with courage. Shahshahi has the message of being poor and being poor. It is a message of faith and recognition, action, patience, independence, determination and courage and strength. It is a message of freedom, equality and brotherhood and love, peace and stability and staying and avoiding narrow-mindedness and prejudice and blind imitation and not straying close to questions and passes. It is a message of struggle against slavery, nationalism, nationalism, secularism, capitalism, exploitation and tyranny. And the secret of Iqbal's greatness and universality is that he has warmed this universal message with his sincere feelings and sincere feelings and clothed it in poetry in a very effective and glorious prophetic tone. He is undoubtedly among the elite poets known as Talamizur Rahman.

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