**Allama Mohammad Iqbal: A Poet with Divine Message**

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On November 9, 1877, the Sialkot was privileged to realize the birth of Allama Mohammad Iqbal. The philosopher Muhammad Iqbal is officially seen as the inventor of the idea of Pakistan and is considered to be the national poet of the country. Indeed, he is one of the most important Islamic modernists, a source of inspiration for enlightened Islam today, and one of the great philosophers of life in the first half of the 20th century. He composed poetry both in Urdu and Persian. His poetical compositions are related to all walks of life and are thought-provoking, stirring, rejuvenating and extremely replete with patriotism, the message of humanity, peace, sympathy and above all divinity (the love of Allah, Holy Prophet [Salat and Salam be on Him] and Holy Quran).

His leaning toward divinity has a lot to do with his mystic-tempered father especially his great teacher, Syed Mir Hassan (philosopher, mathematician, linguist and theologian). The privilege he got being under the blissful company of his teacher subsequently made him the real Iqbal, the great poet and theorist of Islam. He is one of the few theorists of Islam who have understood and replied to Kant.

Some scholars have misunderstood Iqbal while comparing him with Nietzsche, the nineteenth-century German philosopher of doom. There are profound and fundamental differences between Iqbal and Nietzsche. In Nietzsche, the free will of man is bereft of the grace of God and dangles unfettered between heaven and earth. In Iqbal, the free will of man is a divine gift that is to be used with justice and balance.

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More importantly, currently, four charismatic personalities among Muslims are being considerably studied throughout the world. It would surprise us that Allama Iqbal is one of them, the rest are Molana Jalal Uddin Rumi, Imam Mohammad Ghazali and Muhiyuddin ibn al Arabi. Among the divine poets, Allama Iqbal stands out prominently. He not only influenced the people of the temporal world, but also the people of the spiritual world.

Comparatively speaking, after the great name and fame of Mirza Ghalib it was deemed that no poet equal to him will ever take birth. His poetry had evinced a remarkable effect and influence upon the mind of the people that they could establish the opinion of his incomparability at that time.

Factually, the popularity and compatibility of Ghalib would have never-ever been overcome if the birth of Allama Iqbal had not taken place. This is an incredible fact that the poetry of Allama Iqbal, by all means, had not only transmogrified the thought and opinions of people of that era but also the latter one.

The honour, name and fame that Allama Iqbal earned does not require any eulogy. Today, the whole world is inspired by his poetical creation of him. This uniqueness is just because of his niche of divinity in his poetry that took him to such a pinnacle. Many of the people at that time considered him just a poet. He reserved serious objection upon being dubbed as a mere poet. Thereupon, in the following couplet he says:

‘Meri Nuwa-e-Preshan Ko Shayari Na Samajh

Ke Main Hun Mehram-e-Raaz-e-Darun-e-Maikhana’

(Do not take my confounded notes as poetry, I am, indeed, one who knows the secret of the tavern).

His poetry is, no doubt, replete with utmost divinity. He would call his poetry “Iqbal-e-Islam” (The apex of Islam) and held it as a medium to convey the message and spirit of the holy Quran to masses in cognizable form. Surprisingly, his couplets are direct translations of the verses of the holy book. For instance, one of his verses in his famous work Zarb-e-Kaleem that reflect the Quranic description of the behaviour of a Moomin (Iqbal’s ideal man) is: –

“Ho Halqa-e-Yaraan To, Baresham ke Tarha Narm…

Razm-e-Haq-o-Batil Ho Tou Faulaad ha Momin.”

(A man whose faith is firm and strong is soft as silk in the friendly throng. In Skirmish between wrong and right like the sword of steel, he stands to fight).

Once, while emphasizing upon the divinity of his poetry, he remarked: “If my poetry does not reflect the message of Quran and Hadith, I may not be graced with the intercession of the Holy Prophet (Salat and Salam be on Him). Additionally, he tried at all levels to instil the spirit of the Quran in the heart of the Muslims. In the following couplet he shows us the gateway to the knowledge of Islam, he says:

‘Tere Zameer Pe Jab Tak Na Ho Nazool-e- Kitab

Girah Kusha He Na Razi Na Sahib e Keshaaf’

(Unless the Quran’s each verse and part be revealed unto your heart; You cannot be benefitted with the knowledge of Islam which has been given in the form of the Quran!).

Moreover, his poetry in the honour of the Holy Prophet (Salat and Salam be upon Him) is an unprecented expression of love and esteem for the Holy Prophet (PBUH). In his view, the revival of the Muslim only lies in following the footprints and cherishing love for the Prophet of Islam( PBUH). In Payam-i M’ashriq (p. 8), first published in 1923, he really gives “Payam” (message) to every individual Muslim when he says:

“He who cherishes the love of Mustafa controls everything in the seas and lands. It is love for him that gives life and prosperity in the universe to Community.”

To encapsulate, today, the decadence of Muslims all over the world is a sheer manifestation to be devoid of the love of the Holy Prophet (SAW). According to Iqbal, we can again emerge as triumphant across the globe on condition that if we cherish, he writes: ” In the love for divine, You (PBUH) are the Quran personified, the differentiator between the right and wrong, the ultimate leader and the most illuminated one.”

Lastly, he discloses the mystery to have access to the treasures of Allah, the sublime. He explicitly says: ‘Ki Muhammad (PBUH) Se Wafa Tu Ne To Hum Tere Hain Yeh Jehan Cheez Hai Kya Loh wa Qalam Tere Hain’ ( If you are loyal to Muhammad PBUH, we are yours, This universe is nothing; the Tablet and the Pen are yours).

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