

# A Comparative Approach: The Metaphysical Ideas Of Allama Iqbal And The John Donne

Dr. Nazia Perveen<sup>1</sup>, Dr.Nusrat Jabeen<sup>2</sup>, Dr.Asima<sup>3</sup>, Dr.Mutahir Shah<sup>4</sup>, Dr.Sadaf Fatima<sup>5</sup>, Dr.Toshiba Saeed<sup>6</sup>, Dr.Muhammad Sohail<sup>7</sup>, Dr.Hasnain Khan Swati<sup>8</sup>, Dr.Muhammad Rahman<sup>9</sup>, Muhammad Umar<sup>10</sup>

<sup>1</sup>University of Education Lahore Faisalabad Campus

<sup>2</sup> Fauji Foundation College For Girls Rawalpindi

<sup>3</sup>Women University Mardan

<sup>4</sup>Hazara University Mansehra

<sup>5</sup>University of Karachi

<sup>6</sup>GGPGC No.1 Abbottabad

Abbottabad<sup>7</sup>

Hazara University Mansehra<sup>8</sup>

Hazara University Mansehra

<sup>10</sup>Qurtuba University Peshawar

## Corresponding Authors

1.Dr Nazia Perveen , University of Education Lahore Faisalabad Campus,

2.Dr.Nusrat Jabeen , Fauji Foundation College For Girls Rawalpindi ,

3.Dr.Asima , Women University Mardan

4.Dr.Mutahir Shah , Hazara University Mansehra ,

5.Dr.Sadaf Fatima , University of Karachi

6.Dr.Toshiba Saeed , GGPGC No.1 Abbottabad

7.Dr.Muhammad Sohail , Abbottabad

8.Dr.Hasnain Khan Swati , Hazara University Mansehra

## Abstract

The term Metaphysics has a historical background and extended from the Aristotle. The figurative language which is used to portray the ideas is consist of metaphors, hyperboles etc. The research is followed by the comparison of the poet of the East Allama Iqbal and the greatest English poet John Donne on the basis of their metaphysical ideas. The classic illustrations by John Donne depict the flowering of the unique concepts of intellectual and fulfillment of the physical love and thought of death. On the other side, Allama Iqbal manifested the method of induction which gave birth to spirit of concrete with respect to religious connectivity, which is to be recognized to unify and strengthens the mutual bonding of people. The concept of nationalism by Allama Iqbal is self enhancement and self-responsibility which revolves around the philosophical spirituality and its mystic approach. The significance of the study is to highlight the vast magnitude of the ideas which transverse through diverse historical eras to flabbergast the audience with the multitude of teleology.

**Keywords:** Meta physics, Spirituality, Materialism, Philosophy, Nationalism.

## Introduction

Metaphysical poet of the 17th-century the English poets who favored the individual and intellectual intricacies and concentration displayed in his poetic works John Donne, the head of the Metaphysical poetry. On the other hand there is the poet of the east and a great philosopher Allama Iqbal. Their work is an amalgam of emotion and intellectual ingenuity, recognized by conceit or "wit"—that is, the sometimes violent yoking together of seemingly irrelevant concepts and things, so that the reader is stunned out of his boredom and forced to consider through the poem's argument or sometimes the worthy notions or ideas are so compelling that they bloom the self-awareness and spiritual intellect. Metaphysical poetry is concerned with examining feeling then instead of expressing it, with the composer uncovering the abyss of his consciousness. The audacity of the literary devices employed, notably obliquity, irony, and paradox, is commonly reinforced by spectacular incisiveness of language and rhythms. Allama Iqbal is also one of them who hold the prestigious positions in the eastern world. The father of philosophy with spiritual lessons aced the literature with blooming ideas. Both the poets have some similarities and differences at the same time. The following research depicts the comparative approach on the metaphysical ideas of both poets.

The source of the research is secondary likewise the articles are taken under observation which is related to the given content. The text which is used for the exemplification in the analysis is consisting of some verses from "Poems from Iqbal" (Kiemann, 2000) and the poem "The Good Morrow" (A Validation of mourning, 1690) by John Donne. The findings describe the different and diverging metaphorical ideas of both poets from far and vast societies of

the world with different historic eras. The following research provides a great deal of information in the comparative studies of eras with respect to literature. It helps or encourages the students to analyses things of literature in broader way notions and concepts.

## Literature Review

According to Paray, M. R., & Fulware states that the philosophy is a field of facts and knowledge that is unquestionably pertinent to how all aspects of human life is created. Knowledge is deduced and theorized as it clarifies the problem of life and human fate. Allama Muhammad Iqbal significantly aided in the provision of and solutions to the issues facing Islamic society. The socio-psychological elements combine the social (family, society, wealth, and religion) and psychological (feelings, thoughts, acts, and beliefs) factors that are significant in determining an individual's personality. This essay makes an effort to analyses Allama Iqbal's contribution to social philosophy. With a focus on comprehending Iqbal and his contribution to Islamic culture and society, this is based on a study of pertinent literature. The opinions of Muhammad Iqbal on Muslim culture will be based on this exact oneness of culture and faith. (Philosophy of Allama Iqbal with special reference to the Islamic society and Culture, 2020).

According to Yousif, H. H. states that the concept of metaphysical poetry for the John Donne is ingenious act or a conceit in terms of literature. The text is rich in the usage of similes, metaphors and hyperboles which indicate the wit and ingenuity of him; in a result it generates the fanciful or clever remark of an idea. (The Metaphysical Conceit a Study of John Donne and George Herbert, Journal of Kirkuk University Humanity Studies, (2012) 7(3) عدد خاص بمؤتمر كلية (التربية),

According to Razak & M. A, describes that Islam strives to educate people's minds to submit wholeheartedly to Allah, the Almighty. A substantial chunk of the Arab population was guided by the Qur'an's divine direction out of the ignorance of ignorance and into knowledge and spiritual enlightenment. Islam developed from a small civilizational force to a powerful one. Like all other civilizations, Islamic civilization began to fall once it reached its zenith of achievement. The Muslim world has faced unending issues in every aspect of life ever since Baghdad fell in 1258. The knowledge and technological divide between Muslims and their conquerors was a result of the West's colonization of Muslim countries. Muslims are trailing behind other populations of the world as a result of colonization, neo-colonization, and now globalization. The Muslim minds that once produced profound insight, discoveries, innovations, and inventions have suddenly slowed down and are now feeling down and drained. The purpose of this research is to revisit Iqbal's prescriptions for resolving the terrible circumstances the Ummah is currently witnessing in light of the immense hurdles that Muslims face in the modern world (Iqbal's ideas for the restoration of Muslim dynamism. Journal of Islam in Asia, 2011),.

There is not much work has been done on this given topic of comparison between the Islamic revolutionary poet Allama Iqbal and John Donne's view of metaphysics, which is why the review of literature has limited to some articles. Metaphysical poetry is the study which deals with the use of complex figurative language, unique ideas, paradoxes, and philosophical subjects. In England and continental Europe, the seventeenth century saw the apex of metaphysical poetry. The movement looked at everything, including conceits, philosophy, and irony. Some researchers have done different types of analysis on this topic and this study is a deliberate effort

to contribute to the existing knowledge by filling the research gap.

### **Research Methodology**

The following research has been done with systematic review which is a scholarly compilation of the data on a well-described subject using analytical techniques to locate, describe, and rate relevant research. A systematic review takes data from research that has already been published on the subject, interprets it, and then refines its findings by analyzing, describing, and summarizing the findings.

### **Data Collection**

The data collected for the research is secondary and particularly the articles on the given specific topic which is evident for it. The Google scholar and Science HUB is the platform from where the articles and books were taken under observation to analyze the data.

### **Data Analysis**

#### **Allama Iqbal (the philosophical approach using Metaphysics):**

The poet of the East is a dynamic thinker which possesses the sheer capabilities to view the things of the world with different angles. The man who is bestowed with intellect which reflects the path of his notions on righteousness. The realm of the metaphysics for Iqbal is a study which dealt with the concept of self, cosmos, the God and different orientations of Him. Iqbal incorporated the metaphysical innovations on the basis of philosophical traditions and religious affirmations of the society which is prevailing in the East. He claimed that the epistemology of metaphysics is related to sense experiences but on the higher degree it went on heart-experiences which fulfilled the sensory notions. The rigid conception of Muslims in the East was instructively molded by Iqbal with Islamic affirmations which held the windows to seek the

strength in western frontier on the name of essential and vigor doctrine of Islam.

The external universe is a constant source of novelty, according to Iqbal, as a metaphysician. The nature and structure of the cosmos are consequently beyond human comprehension, making it difficult for us to form firm opinions about them. There's always going to be new information. Any preconceived notions about the outside world are categorically rejected, he declares. Where words are few to describe a phenomenon like a black hole, metaphors are used to fill the gaps in language. Astronomers may not consider themselves to be poets, but with pictures like the black hole, they are undoubtedly exploring the boundaries of language and trying to think things that we are not yet able to think. Iqbal stated instructively with the reference of metaphors that the nationalism has produced variety and describes this concept as "quasi". He also does not believe that the notion of national unity is a very resilient force. He views human brotherhood as the one solid unity that transcends all other distinctions like race, nation, colour, and language. "Islam is neither nationalism nor imperialism," he claims, "but a League of Nations that recognises artificial boundaries and ethnic divisions for convenience of reference only and not to limit the social horizon of its members."

The **concept of self** has been depicted by the Iqbal as the world of the soul and the worlds of sense which create the realms of consciousness parallel to the exotic external world. It is undeniable that Iqbal's metaphors, such as this one involving a **salamander**<sup>1</sup>, on some level allude to the particular historical circumstance facing Indian Muslims at the era the poetry were composed. The situation in the salamander image was the hegemony of Muslim nations by the

European powers in the years following 1914. On this level, Iqbal's poetry served as a call to action to resist this dominance and eradicate the psychology of self-disrespect that had grown among a colonised people.

Another concept shows the metaphysics is the **spontaneity of ego** which resultantly described by, the salamander of the human self, capable of unfolding unthinkable possibilities, is a hint to the unrestricted possibilities in the ultimate ego, whose creative abilities are beyond anything we could imagine. The benefit of this philosophical viewpoint is that it simultaneously eliminates any notions of the divine design as something obvious and easily understandable while opening up previously unthinkable alternatives. It follows that human goals should be developed in response to what are hazily understood to be heavenly goals. The shape of the future, however, cannot be determined until it has been established because purposes necessitate choices. Striving to understand and carry out God's purpose inevitably occurs in the absence of clear vision.

Close veils inflame the loiterer in Lover's along;  
Your long reluctance fans my passion's flare.  
The eagle lives out his days in rock and desert,  
Tame nest-twig-carrying his proud claws  
forswear.  
Was it book-lesson, or father's glance, that  
taught  
the son of Abraham what a son should bear?  
Bold heart's firm souls, come pilgrim to my  
tomb;  
I taught poor dust to tower hill-high in air.  
Truth has no need of me for tiring-maid;  
To stain the tulip red is Nature's care.<sup>2</sup>

This is the perfect example of the representation of metaphysical ideas of Iqbal which holds the metaphysical capability and the

<sup>1</sup> Victor Kiernan, trans. *Poems from Iqbal*, London: John Murray, 1955, p. 17.

<sup>2</sup> Kiernan, pp. 26,27.

position that Reality is teleological, meaning it has a plan and a purpose. However, this does not have a single straightforward goal or a divine plan that resolves itself on its own. Nothing about the unfolding of the cosmos is automatic because people constantly alter their goals and because every alteration changes the entire scenario. The purpose that guides consciousness and action can change. As the spirit develops, new goals are found. This is paradoxical as well because our desire to transform the world into the way we envision it evolving also gives us energy. Our minds' rigidity has a tendency to crush us if we do not grow and adapt.

### **John Donne (the materialistic approach using Metaphysics):**

John Donne is recognized as the great metaphysical poet of the historic times. He portrayed his thoughts in the terms of human love and lust and it is revolving around the mundane of the world. The distinctive mindset of his imagination shows his artistic individuality on his poetry which is full of pretension where conceit includes examining the most improbable scenarios. In his poetry, John Donne equated two lovers to the two polar opposite ends of a compass. He likened a flea to a marriage bed in his poem "The Flea." He claimed that he could eclipse the Sun in his poem "The Sun Rising," as if he were a star. In his essay "A Valediction: Forbidding Mourning," he asserts that bidding farewell should be pleasurable and not induce sadness, and this sign of mortality should be peaceful.

The cultural references were addressed by him to the audience through his poetry which is consisting of skeptical themes, infidelity, and with the usage of intense imagery. The mellifluous narration or setting of his poems provided the eagle eye on the disregard of some

customs of society in the favor to devour the passion of love and undergo to know one 'self. The blatant and selfishness of love in the demanding literature of Donne and its exorbitance is unmatched and constant mark. My face in thine eye, thine in mine appears, And true plain hearts do in the faces rest; Where can we find two better hemispheres? Without sharp north, without declining west? Whatever dies, was not mixed equally; If our two loves be one, or, thou and I Love so alike, that none do slacken, none can die.<sup>3</sup>

The speaker of "The Good-Morrow" starts the final verse by gazing into the eyes of his beloved. He can recognize his own face there, and he is cognizant that he can also discern her face in his eyes. Their deep connection is apparent in their expressions. The subsequent sections keep referring to their bodies, and Donne employs ingenuity, one of the rhetorical techniques for which he is most known. He is equating their expressions to two hemispheres in this occasion. Their facial hemispheres are immaculate, unlike the hemispheres of the real world. In the cosmology, there is no concept of "two better." There is no "declining west" or "sharp north." The speaker in Donne's poem believes that he and his beloved are kindred spirits and each other's missing halves.

So, this yearning supremacy of extravagant language of Donne made him remarkable in the literary concerns and his concepts seemed worthy and imaginative to a normal person. Donne has manifested the claims of transcendent in the portrayal of instability of soul with undeterminable desires. The subject matter he chose for his poems, in addition to his use of imagery, irony, and far-fetched concepts, all contribute to his prestige as a great

<sup>3</sup> <https://poemanalysis.com/john-donne/the-good-morrow/>

metaphysical poet. He used poetry to find himself and the answers to his questions. His poetry represents more of a trek for him, a journey of love, self-discovery, understanding, and spirituality.

#### Results

The distinguish nature of the ideas of both ideas depicts the different eras of the history. Results show that the both poets have different cultural values and both have a different point of view regarding metaphysics. One has plutonic urge of ideas and other has ideas of steel which pursue the revolutionary times of the history of nationalism.

#### Conclusion:

Man has been blessed with the in order to remain the spirit of righteousness and faith, to ensure this he has gone to through the cultural histories. The point of view indicates the following study of comparison between the greatest poets of the history; they describe their metaphysical ideas in very diverse manner. One shows the self enhancement and responsibility on the basis of religious and nationalist views in terms of spirituality and mysticism. On the other hand, the other portrays the manifestations of conceit and his plutonic ideas of physical love in terms of metaphysics. The research has been done to fill up the gap to some extent to describe the multiverse the thoughts.

#### Discussion

The magnitude of multitude of ideas of both poets portrays the history. Allama Iqbal as himself is part of the flabbergasted history of the subcontinent in 20<sup>th</sup> century. The scenario lies like a verge of chaos on that time because Muslims was struggling to get freedom and had their separate homeland. He wrote poetry enriched with metaphysical rotational ideas to light up the souls of Muslims to fight for their freedom on the basis of teachings of Islam. The nationalist ideas make him differ from other poets. On the other hand, John Donne the English

poet of the 17<sup>th</sup> century turned into the plutonic urge and toyed the religious skepticism. He was tired of the conflict of Roman Catholics and protestant theology. According to him, he married couple of time but he did not have any sincere love. In the expedition of pleasure he used to write with plutonic urge with self-centered notions. The research shows the diversity of ideas within a poetry.

#### Recommendations

The research has been done to fill up the research gap but the more research has been recommended. The poetry of Allama Iqbal enlightens the audience with the self enhancement on the basis of religious teachings whereas the poetry of John Donne urges audience to self-centered conception of pleasure. The significance of the study describes the concepts in depth on high recommendation.

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