

## **IQBAL AND TAGORE - AN ANALYTICAL STUDY**

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### **Abstract:**

The period of awakening in Europe began with the French Revolution and then the European nations turned to the East with 'various excuses' to gain a foothold in the world. Through which the British gradually established their rule over the entire region. It was from this period that the era of slavery of the Indian nation began. At that time Europe had awakened and to a great extent had advanced from other nations of the world especially from the subcontinent in science and technology as well as in civilization. Due to this the majority here had become not only their mental slaves but also their culture and civilization in all their political and social, economic and in addition to all their knowledge and practice, habits and customs, dress and thought. And it wasn't unreasonable. Because when one nation overpowers another nation, this domination is not only of political and outward superiority but also the rule of the ruling nation is imposed on the hearts and minds and also the thoughts of the ruling nation in morals, culture and religion Overcome ideas.

### **Introduction:**

The same thing happened in this period after the arrival of British in the subcontinent. This was not only the case with the Muslims but every religion and every nation in the Indian subcontinent was affected by it and its effects were increasingly accepted. Until then, the country had not been divided, nor was there any animosity and enmity between Hindus and Muslims as there is now, nor was there any politics to sow the seeds of hatred among the people.

This was the reason why Ganga-Jamna civilization was at its peak at that time and there was a great deal of unity among the Muslim Hindus. The personalities of both the nations played a vital role in deporting the British, liberating the homeland and saving their religion, civilization, faith and society from their civilization.

At that time there were two kinds of minds in the subcontinent. One was those who liked the British and their ideas and wanted to be colored by them. Others who disliked the British and their civilization and wanted to keep their religious thoughts and ideas in their hearts. In the nineteenth century, two great personalities were born into the two families of the latter mind, who were later known to the world as Rabindranath Tagore and Allama Iqbal.

Rabindranath Tagore (1861-1941) was born in Calcutta. His family was well versed in fine arts and Sufism. His father Maharishi Devendra Nath Tagore possessed such qualities as worship and asceticism, asceticism and meditation and observation and study of nature. He was also greatly influenced by Hafiz Shirazi and Rumi. An important feature of this family was that it was fully acquainted with the sciences and culture of the Muslims. The effect of all these things was also

accepted by Rabindranath Tagore. That is why in their ideology of life there is acceptance of gratitude and appreciation. He always stayed away from hatred, frustration and grievances of life and developed qualities like love of Eastern values, compassion for humanity, religiosity, aesthetics, mysticism and aversion to the world. Also seen in novels, plays, fiction, paintings, etc.

Allama Iqbal (1877-1938) was born in Sialkot. Your father was a Sufi saint. Religion and religiosity predominated in them, so your education and upbringing was based on pure mystical religious and moral principles. Your mother was also a pious and devout woman, so she also played a significant role in her religious and moral training. There was no extremism or bigotry in your house. All these things had an effect on Allama Iqbal too, so we can clearly see its effects in your poetry.

He belonged to an ancient family of Kashmiri Pandits, a branch of which still exists in Kashmir. He said:

I really like Somnati

Father brings death and celebrates

Dead Bangar Kardar Hindustan Other Moisture

Brahmanzada Ramz is familiar with Rome and Tabriz

It is a strange coincidence that both Tagore and Iqbal belong to a religious family and both are brought up in a religious style. That is why both have a tendency towards their own religion. But the main difference between the two is that in Tagore the truth of all religions was accepted and all are treated equally. While in the house of Allama Iqbal, Islam and its teachings were the priority. Thus the effect of this fundamental difference will be clearly seen in the poetry of the two.

A study of Tagore's poetry clearly shows that he was a believer in the Oneness of Being. You say in the evening song: The God who is in the fire

Which is in the water

And that which covers the whole world

I prostrate to the same God

Allama Iqbal also views Tawheed through the eyes of the Holy Qur'an. You say:

Before the Qur'an, no earthly or celestial book has brought man to the heights which the Qur'an has reported. To this day all the terrestrial and celestial majestic or useful beings that you have

been considering as your deities and all other universes have been created for your service. It is nowhere to be seen before ”

### **Education**

Contrary to tradition, Rabindranath Tagore's education in schools is n It could have happened when other children of his family used to go to school and teachers used to come to teach him at home but because of the unreasonable rigidity of schools, confinement and harshness of teachers, your heart goes out to schools, teachers. And the books became obscure and you turned your attention to the study of nature. You would be lost for hours. This aroused his interest in song, dance, music and painting, which also influenced his poetry.

Unlike Rabindranath Tagore, Allama Iqbal was educated in the traditional way. He did BA, MA after high school, Inter and then got his PhD by writing dissertation on Iranian theology.

In this way we see that although the style of education of Tagore and Iqbal was different, but later on, there must be some similarity in the theory of education of both.

Tagore called the purpose of education the natural mental development of the students and said that mental harmony creates a tendency in students to study and increases the desire. The same theory is put forward by John Adams in other words:

The natural education system is a system that is not dependent on madrassas and books but is based on the student's own life. The goal is to create the conditions for the child's natural development. "

According to these ideas, Tagore founded Shanti Niketan on December 7, to educate children. The primary purpose of this institution was to make education such a passion of life that it could never be separated. He paid special attention to various kinds of work, physical development, sports, hygiene, secularism and protection of cultural values. You were against the current style of education, considering it an obstacle to educational development.

Allama Iqbal also did not agree with the current educational ideas and thoughts. He said that although Western education benefited humanity through various inventions and innovations, but the same education also eradicated the concept of God, religion, morality and high character from within human beings. You called it something like this in your typical way:

- We are also happy with the development of the youth but
- Now the laughter goes out with the cry
- We thought that graduation would bring education
- Did you know that atheism will come along?
- The show has seemed a bit unfocused in recent episodes
- Tesha brings Faryad with her

The great Islamic thinker Syed Abul-Ali Maududi also acknowledged your service. You say:

"The most important thing that Iqbal has done is to strike at Westernism and Western materialism with all his might. Although this work was being done by religious scholars, madrassas and preachers at that time, their words were ignored and it could be said that these people are not familiar with Western philosophy and Western education and civilization. In contrast, Iqbal was a man about whom no great modern man could stand up and claim that he knew the West better than he did, and that he knew more about Western philosophy and Western sciences. (Iqbal, Darul Islam and Maududi, by Asad Gilani, pp. 4, 5).

Allama Iqbal spent many years studying in Europe. You are well aware of the toxicity of Western education. So you inform the nation about it and say:

But the language seen in the point of view is dead

I said that Kharaz Paksham is not a beautiful place

I wandered aimlessly and a hundred years old Rahm passed away

### **The concept of nature**

Rabindranath Tagore was interested in landscapes from the very beginning and was greatly impressed by the natural environment, the earth and the sky, the direct connection with the seasons and plant life and the simplicity of the bod. You acknowledged this in these words:

"Every day I would sit in front of the window and imagine the conditions and scenes of the outside world. I remember from my childhood I was fascinated by the study of nature. When he saw the clouds coming one by one in the sky, he would create a state of self-exaltation out of joy. Even at that early age, I felt like I was surrounded by a very deep and sincere friend. Although I was not aware of it at the time, I loved it so much that I could not express it in words. Nature was a kind companion who was always with me and always new. Hassan used to present it to me. (Rabindranath Tagore: Thought and Art, Khalid Mahmood and Shehzad Anjum, p. 2).

The love of nature you inherited from your father. First of all, he traveled to the Himalayas at an early age under the guidance of his father and saw the masterpiece of nature there, the magic of which remained with him for the rest of his life.

All of the above attributes also had an effect on your poetry. So much so that in your poetry the fluttering fields, the flying, the chirping birds, the fragrances emanating from the soil, the clouds, the flowers and the ever-changing seasons, the mountains, the rivers, the seas are mentioned everywhere, for example:

- In the morning the sea of silence was hungry
- Like the waves of bird songs

- Blooming flowers on the sidewalk
- There were so many heads
- Falling from the windows of the clouds
- The wealth of gold was scattered
- Yet we were so busy
- I haven't seen these scenes yet
- Keep walking on your way

Allama Iqbal was also interested in landscapes. Proof of which are some of your famous poems 'Himalayas, Jagnu, Night, Dew, Stars, Moon, Venus, Jupiter, Fortress and Flower' etc. In which you have beautifully presented the beauty of nature in the language of poetry.

But here we see a difference between Tagore and Iqbal Hearing and beauty have been described for peace of mind and enjoyment, while Allama Iqbal in his poems has inspired man to seek inspiration, advice and lesson from the beauty and scenery of nature. You say:

- Open your eyes, look at the ground, look at the sky, look at the atmosphere
- Just look at the sun rising from the east
- See this manifestation hidden in the veils
- See the persecution of the days of separation, see the persecution
- Don't be impatient
- These clouds are at your disposal
- Silent atmosphere in this dome of the sky
- This mountain, this desert, this sea, these winds
- There were angel payments in view tomorrow
- See your pay today in the mirror days
- In another place you say:
- Khurshid didn't even get up to the point of a single flower
- It is Rifat's wish that takes away the dew
- The concept of patriotism and nationalism

The caste and caste system existed in the subcontinent from the very beginning. The lower castes were considered inferior and despised. There was inequality in the society. Rabindranath Tagore was strongly opposed to it. He believed in equality in society and strongly condemned discrimination on the basis of nationality or regionalism.

According to you, the idea of nationality was that all human beings should come together as one nation without any discrimination.

Live in peace There should be no mutual prejudice and sectarianism in it and no one from different sections of the people should be exploited in it, but unfortunately this ideology of your nationality could not be promoted. The system, differences of different religions and races

played a major role and then the British promoted the idea of a second nation with deceptive slogans of 'socialism and democracy'. Their only goal was to rule the subcontinent and seize its wealth, and they succeeded.

Rabindranath Tagore's far-sighted eyes had sensed this trick of the West and you did your best to stop it. He carried the message of peace in the West and practice and appealed to all Hindus, Muslims, Sikhs and Christians to promote their specific national ideology. He also tried to spread this message through his poems. Your poem 'Ziarat Gah Hind' is a clear example of this:

- On the coast in the form of India's great influx of population
- No one knows whose cry so many men
- From where did it burst into a source and get lost in the Indian Ocean
- Here Aryan, non-Aryan, here Dravidian and Chinese-
- Doubt, Hon, Dil Pathan and Mughals merged into one body
- Come on, come on, come on, Hindus and Muslims
- Come today, O people of Farang, come, O Christians
- Come, O Brahman, with purity of heart, hold the hand of all
- Come, O people of lowly nations! Take away the burden of your insults

Allama Iqbal also had a spirit of love for the nation and the homeland, but in the beginning it was too much. That is why he based his patriotic national poems on pride and claim. A pride and a claim that inspires the people. Before you, national and patriotic poems reflected the negative state of the nation, which created frustration and decay among the people. Dedicated to the love of country, he says:

- All the best Indians are ours
- We are the bubbles, its flowers are ours
- The mountain is the highest neighbor of the sky
- That orange is ours, that pass is ours
- Thousands of rivers play in the dock
- There is Gulshan from whose tail jealousy is ours
- Greece, Egypt, and Rome all perished
- So far, but the rest of our names and symbols

When it comes to Iqbal's ideology of nationalism, like Rabindranath Tagore, he also laid its foundation on spirituality instead of materialism and wanted to eliminate racial and ethnic discrimination. We should give an example of brotherhood and brotherhood which was given by the Muhajireen of Makkah and Ansar of Madinah that there should be an atmosphere of unity and harmony, the distinction between master and slave should be abolished, because it spreads mischief and monogamy. May there be an atmosphere in which every individual and every party

can work and develop freely with their heart and mind and at the same time peace and tranquility may be established in the world.

Like Tagore, Iqbal also called democracy and socialism harmful to humanity. When you went to Europe for education and saw scenes of mutual envy and rivalry of different nations, considered their national issues and took a closer look at the philosophy of development and decline of nations, the secret that humanity was revealed to you. The welfare of is not in national and patriotic bigotry or ethnic and national pride. Because it destroys brotherhood, love and humanity and leaves only the structure of nationality in which there is no soul. You say:

The views of Tagore and Iqbal are almost the same. Both have rejected the Western philosophy of nationalism, democracy, communism. The only difference between the two is that Tagore kept the spirit of nationalism and patriotism confined to the realm of Indianness and humanity and did not speak of religion in it. While Allama Iqbal incorporated humanity as well as religion in the spirit of nationalism and patriotism and because he understood Islam better than the whole system, he sought the cure for the suffering of humanity in it and taught it to all humanity. He also urged the people to follow the teachings of the Prophet (peace and blessings of Allaah be upon him).

### **Political ideology**

Rabindranath Tagore's main field was poetry, philosophy, social reform, novels, plays, music and painting, etc. Show your essence, but you also participated in the field of politics according to your physical inclination.

Although you have never been a regular participant in politics or participated in any political movement. However, the views you agreed with were supported by both prose and poetry. In politics, you not only rejected what you did not agree with, but also took practical steps against it.

The way in which the unarmed people in Jallianwala Bagh were shot by the British or you were upset by it, you returned the title of 'Knight' to the British government. Besides, when the people of Punjab were oppressed, he appealed to the Viceroy of India for compensation and wrote a letter to him.

Similarly, he disagreed with Gandhiji on various issues, whether it was the issue of obstruction of Hindu-Muslim unity or the issue of partition of Bengal or sectarianism. Until the last moment, he continued his national and practical struggle to end sectarian hatred and violence.

Rabindranath Tagore wanted a political system based on spirituality and not on materialism. That is why he rejected the various political ideologies and philosophies of the West such as communism, fascism and democracy. Because it exploits certain classes. At one point you said:

"You know, I'm not convinced of Western civilization, just as I am not convinced that the greatest power of man is only physical power. At the same time, I am not convinced that physical strength should be taken away and material needs should be turned away. What is really needed is a balance and harmony between soul and matter. This balance is exactly the balance of the foundation and the structure. "

Tagore's heartfelt wish was to defeat fascism. You strongly opposed fascism in children's poems, made fun of it and drew cartoons of Hitler Molini. In contrast, he emphasized universal humanity and spiritual harmony and made it the subject of many places in his poetry:

- Where the mind is fearless
- And where there is pride
- Where knowledge is free
- Where narrow walls
- In small boxes
- The world should not be divided
- Come to the nuts where the word is
- From the depths of authenticity
- Where there is no fatigue
- Spread your arms

Towards increasing perfection of art (Gitanjali, translator Sohail Ahmad Farooqi, p. 2).

Allama Iqbal also did not have a direct interest in politics but he did take an indirect interest in it. He also wanted a political system which would eliminate the concept of different nationalities and create a 'universal humanity' Which is based on spirituality and not on materialism. That is why you were against the Western democratic system. In one place you say:

- Aabtaan taj ko ramz aya in al-maluk
- The kingdom of the dominant nations is a magic
- The same is true of the democratic system of the West
- In the veils of which there is no other than Qaisari
- You seem to be a staunch opponent of democratic principles. So you say:
- Meaning of Muta'a;
- Zamuraan Shokhi-e-Tabla Soleimani Nami Amad
- Avoiding the style of democratic slavery
- That from the brain came two hundred donkeys of human moisture
- This secret was revealed by a foreigner
- Although Dana would not lose it
- Democracy is a form of government in which
- If they count the slaves, they do not bring them



In other words, in this style of government, merit is not seen, but a person is elected by a large number of votes, but it is not necessary that the one who gets more votes is also talented.

In this way we see that some parts of Tagore and Iqbal's political ideology are very similar to each other. Both want a system in which there is a balance between spirituality and materialism and a universal humanity rising above the concept of nationalism and patriotism, in which no one can be exploited. Both are detrimental to the Western system of government and democracy. Told and welcomed the Russian Socialist Revolution.

But there is a difference between the political views of Tagore and Iqbal, which is that according to Tagore, man's duties are limited to the conquest of nature and empathy and brotherhood is the whole of humanity, but Allama Iqbal goes beyond that of human life. They point out a motive for including religion in politics, which is why Machiavelli taught alienation. That is why you call him the messenger sent by Iblis.

According to you, that purpose of life is 'attainment of the Hereafter'. Therefore, you want the system of politics to be based on religion and morality, otherwise all systems will take the form of ancient monarchy. You say:

- What if the car is in the hands of a laborer?
- The same tricks are used in the way of Hakan
- Glory be to the kingdom that is the spectacle of democracy
- If religion is separated from politics, then Genghis Khan is left

## **Philosophy**

Rabindranath Tagore grew up during the British occupation of the subcontinent. You have seen that Western civilization is taking over the hearts and minds of Indians and people are rapidly adopting its philosophy of life. Of He presented a new philosophy in the form of 'Anthropology' and 'Nature' from the confluence of ancient and modern and East and West and based it on his personal spiritual experience. This was because the environment in which you grew up included the teachings of Vedas, Apanishad, Gautama Buddha, Western and Islamic values, and the thoughts and ideas of Hafiz and Rumi. That is why in Tagore's philosophical thought, 'Sat' (real existence) and 'Ishwar' are one and the same. You have sought human virtues in God or Ishwar and said that Ishwar is the last and highest destination of man. Some have called your philosophy "solid" Named Hadat-ul-Wujud. This is also because you believed in 'Advaitism' and believed in the same God who is present in every particle of the universe.

Your philosophies include the philosophy of life and death. In it you deny the end of life through death but do not acknowledge the end of existence. That is why you welcome death. You say:

"Death is the golden crown of life. It is a happy step towards a full life. Life is the path to eternity." Death is a destination between eternal life and worldly life. "

One of Tagore's philosophies was Turkish monasticism. According to which "the highest goal of man is the fulfillment of personality". And for this it is necessary for man to act in this world, not to take the path of a forest or to meditate. You thought that man has a lot of creativity and practical power through which he can create his own world. The soul and the body are also mentioned in your philosophy and in it the two are always seen together. And the last leg of all these philosophies is on the "religion of humanity."

Allama Iqbal was fully acquainted with Islamic philosophy and at the same time he read Western philosophy with its merits and demerits but Iqbal always associated his philosophy with Islamic East and not with the West. Although you were enlightened, your tendency is mostly towards ancient cults so you write yourself:

"To me, antiquity is as important an element in the life of nations as modern, but my personal inclination is towards antiquity." (Iqbal Namah, p. 2).

Iqbal's philosophy is in fact an interpretation of the basic Islamic principle of morality, the "principle of creation with creation of God". What you mean by that is that man should try to understand his own being that it is possible to reach God through the self. Man is the embodiment of the divine essence or that God is manifest in the essence of man. So, if man knows his reality, then he can truly recognize the God whose beauty is manifested in man himself. In his explanation, you said that the purpose of man's creation is to strengthen his self. Let him conquer the world of nature through it. In one place you say:

To you, philosophy is also a part of the self, survival and eternal life. That is, life is the name of fighting with the accident of time, in which life is never defeated, and that life is a constant struggle, movement and perseverance. name is. He also said that there is a need to give up contentment and monasticism and struggle in this world because self-training can be done in this way:

### **Life is eternal**

One of Iqbal's philosophies is the 'self of humanity'. In which you have presented to the world a comprehensive, lofty and universal goal of humanity by eliminating races, tribes and nations. You have no hope from Western philosophies and civilizations because it is based on greed, deceit and power and materialism and not on spirituality.

The essence of your philosophy is that man, through his hard work and corrective efforts, reaches the highest heights of self by setting the stages of obedience, self-control and divine representation and dedicates his spiritual and material progress to the nation.

Iqbal, like Tagore, seems dissatisfied with European philosophy and its civilization, but he likes its scientific advances to a great extent because it can go a long way in guaranteeing human survival. Your objection to Europe is that it has understood materialism as a whole. That is why

you have based the philosophy of selflessness on spirituality and separated it from the philosophies of European democracy, socialism, fascism and nationalism.

In this way we see that there are some similarities in the philosophy of Tagore and Iqbal to some extent. Both describe Western philosophy as harmful and the cause as 'materialism'. They both deal with their confidence as they choose to embark on their play activities

Based on spirituality. Both are opposed to monasticism and secularism. They both deal with their confidence as they choose to embark on their play activities. They both deal with their confidence as they choose to embark on their play activities. Religion is limited to humanity.

### **Gender critical**

From time immemorial, women have been oppressed. Everywhere the civilized nations of the world also treated him unfairly and violated his rights. Whether Greek or Roman, Christian, Hindu, woman was despised and called the race of snakes, the gate of hell, the abode of impurity. But Rabindranath Tagore valued the female caste. In your opinion, there is no narrow-mindedness towards them, you have presented their different characters in your poetry and their He has raised his voice against the oppression and deprivation of rights. Probably a factor as to why they're doing so poorly.

In your poetry, you have shown the different roles of women and expressed their difficulties and problems. For example, in Nazm-e-Bahu, the feelings of a village girl are presented who do not know the city. Similarly, you have raised your voice against child marriage in childhood through the poem 'Salvation':

In addition to poetry, Tagore also advocated for women's rights in his poems and stories, portraying women as mothers, sisters, wives and mistresses. In some places you have also portrayed women as political members who fulfill their responsibilities like men.

Allama Iqbal also raised the issue of giving full rights to women through his poetry and gave them a higher status than Kausar. But you have given the utmost importance to the chastity of women and in the present age the feminist movement, the path that women want to take that women do not have to perform material duties and this is the job of men. Etc., he clarified the quality hidden in it and said that performing maternal duties properly is the greatest deed of a woman. You say:

I'm really looking forward to it

Waves, whirlpools and life

On the other hand, the son of Rastaq is ignorant

The upper bouts featured two cutaways, for easier access to the higher frets

Uncared for

Less eyes, less language, simple

To you, the perfection of woman is not to become Aristotle, Plato, Shakespeare and Newton in knowledge and grace, but her perfection is to produce people like them:

Existence is the image of color in the universe

From this instrument comes the burning of life

Shame on him for growing up in honor

That every honor is of the same rank

Couldn't write conversations but

Mischief Plato broken by its flame

The second demand of the feminist movement is that women should be freed from the shackles of marriage and develop their individual selves, but Allama Iqbal considers women and men as an integral part of each other and says that the two cannot be separated.

Singer-songwriter

From Niaz Odubla proud man

Nudity is masculine

Beauty is the heart of love

According to Iqbal, the way to develop one's self is that every individual should be free to act according to his abilities and since the ability of a woman is different from that of a man, to disbelieve and deny it is rebellion against nature. , ۹۶۲ ص).

He exhorted the women to follow the example of Hazrat Fatima:

Mary is more dear to Jesus

Dear Hazrat Zahra Aziz

Light eyes of mercy for the worlds

The first and last Imam

The crown prince would shake

Murtaza: Difficult, Lion of God

### Poetry

Rabindranath Tagore's naturalism and aesthetics is the essence of his poetry. That is why the subject of his poetry is natural landscapes, lands, fields, forests, gardens, mountains, oceans etc. and he wrote special poetry on nature. You say in a poem 'He is very much in my mind':

I am looking for that which resides in my mind

See the spring of the stars in the dark night

See the flowers in the forest in the morning.

He lives in you all!

However, in this universal darkness and light (Kalam-e-Tagore, p. 2).

Apart from this, other topics of Rabindranath Tagore include various customs and traditions of villages and cities, festivals, children and their innocence, women and their different forms, men and their problems, freedom of man, freedom of thought and action, peace and

There are lessons of peace, unity, etc.

Rabindranath Tagore also read Kali Das, J. Dev, Kabir Das, Rumi and Hafiz, Shelley, Browning, Elizabeth and Shakespeare, whose influence is also reflected in his poetry. This is the reason why you look different from other poets. Your poetry is unpretentious. Everything that comes to your heart and mind comes out in the form of poetry. That is why there is no confusion or scattering in it. All you want is to live and watch the world silently with selfless and puzzled eyes. Is a true and heartfelt voice.

Tagore's similes and metaphors are unique. He uses such words in his speech that the scene comes to mind in front of the eyes. And liberated it from Sanskrit. Before that, Sanskrit was dominant in Bengali poetry.

Allama Iqbal started his poetry in his mother tongue Punjabi but later he started reciting poetry in Urdu at the request of his teacher Maulvi Mir Hassan. And the goat, the prayer of the child and the cry of the bird etc. There is also a part of your poetry in this period which is derived from the words of western poets like Tiny Sun, Emerson and Goethe etc. These are in fact the first impressions of Iqbal's thematic poems. The relics of Iqbal, p.

But on your return from Europe, the real era of your poetry begins, which we can also call Islamic poetry. Wisdom and heart and 'edge narrator' etc.

Talk about rubbing salt in my wounds - d'oh! Although the two were brought up in different environments, there are some similarities between the two in some of their thoughts and ideas.

We see the effect in their words as well. There is a transcendental relation between the universe which separates the world of outward and inward. Allama Iqbal also acknowledged this and said:

The spiritual world is not detached from the material world. The soul and the universe are two aspects of the same reality.

Tagore has emphasized on self-purification.

"I will always try to get rid of all evils from my heart and keep my love as fresh and blossoming as flowers.

Allama Iqbal also exhorts to keep the heart pure and in this regard presents the idea of self:

Heartless, lowly, destitute of companionship, dead

Miss Tabida Awar that I am around

Tagore wants to see man in the highest place and Iqbal also wants to take man to the highest place through his poetry. You say:

Raise yourself so high that before every destiny

God Himself asked the servant to tell you what is your pleasure

Both Tagore and Iqbal had the same goal but different ideology and method. Iqbal prefers Islam and seeks solutions to problems in its light, while Tagore considers humanity as religion and based his poetry on it. For this reason, there is a difference of opinion in some of the ideas. As Tagore in his poetry has described the distance and closeness between God and human beings with despair and despair.

I consider you my god

And I stay away from you

When i don't know you

I feel close to you

While Iqbal does not show any sign of despair. As you say:

Ghulam Himat Bedar Aan Sawaranam

Sitara Rabsana Saptah Dargarbastand

I don't know the light or the evil inside the chest, I know the value of the album and it is very lifeless

Tagore considered surrender to eternal power as a means of attaining spiritual peace. You say somewhere in Gaitanjali:

"O Mehr Darakhshan, I am like the clouds of seasonal autumn which float here and there in vain. The rays have not yet kissed me and hugged me so that I may perish and meet in your light. If this is your wish and if This is the style you like, etc.

While Iqbal was a religious man, he was against surrender because you do not forget your human self even in the presence of God:

Ana al-Haqq is not a part of Kabriya

Punishment or not

If the individual says reprimand

If the people say no

In some places in Tagore's poetry, negative mysticism is more prevalent in Tagore's thinking, whereas in Iqbal's case there is only pure mysticism. You say:

In the Sufi method, only fun

In the Shari'ah of the Mullahs, only foolish talk

The poet's new dead, depressed and tasteless

Thoughtful, neither sleepy nor awake

I don't see that man mujahid

Be the only fun character in his veins

Tagore wants to live a quiet life, while Iqbal wants a life full of dangers and invites difficulties to overcome them. Your greatness is that you were not one of the losers, but They urge us to find a way out of this:

The darkness of the atmosphere cannot scare me

Purity and radiance are in my nature

So, O traveler of the night, become your own lamp

Enlighten your night with liver stains

Tagore has described man as helpless and helpless, but Iqbal says that man is helpless and helpless to a certain extent but that does not mean that he is completely deprived of practical power and he is perfected beyond his comprehension. Cannot reach the destination.

In Tagore's poetry there is a wonderful combination of simplicity, freshness, eloquence, fluency, melody and music but there is no excitement, enthusiasm and flame, while in Iqbal's poetry there is anxiety, apathy, flame, masculinity, There is glory and self-sufficiency.

#### Fine Arts

Apart from being a poet, Rabindranath Tagore was also a noted novelist, playwright, musician, dancer and illustrator. In all these fields you have established a distinct identity. You wrote the song yourself and composed the melodies yourself. Your songs are not in the style of classical Indian songs, but they are definitely influenced by Indian music. You had a special love for Bengali melodies. Compared to others, your songs cover different and diverse themes and emotions.

Tagore was the first modern Indian artist and your art was the first modern Indian art. Although critics have expressed skepticism about his art, his opinion was only in the context of Indian art while Tagore was not only an Indian artist but also an expert in Western painting and Rajput and Mughal painting. Also studied. The combination of all these created a new style of painting.

According to Allama Iqbal, there should be 'art for life' and not 'art for art' and life is only the name of the self, that is why you look for the same life in all the fine arts:

Anthem and Poetry Politics Book and Religion Arts

All at once in this knot

The conscience of the servant is from Khaki

Their sky is higher than the stars

If you protect yourself, then life itself

If you can do it, then it is all fiction and myth

That's why you didn't try your hand at art like Tagore did.

Talk to you soon and keep up the good content

Industry free men with us

خير و Karabak and Suri Nagar

Vanma springs if the liver



They bring happiness to themselves

The choices are self-explanatory

But still you were interested in Sattar and you also liked Qawwali.

Thus we see that there are fundamental differences between the two in the doctrine of fine arts, perhaps due to differences in religion.

#### Nobel Prize

Tagore was awarded the Nobel Prize in Literature, Europe's largest scholarly award, for his work on Gitanjali. Fans of Allama Iqbal are always worried about why he was not awarded the Nobel Prize. Since all the documents and correspondence of the Nobel Committee are required to be kept secret for fifty years, this secret was kept under wraps till 5 years ago. When the documents came out, it was a secret that in view of the possible devastation of the war in Europe, the committee was of the opinion that the prize should go to someone who teaches peace, tranquility and humanity. Because Nobel Prize-winning writers are known overnight, their writings clearly have an effect on people all over the world.

After presenting the reports of various experts, Lord Hearn expressed the view that this award should not go into the hands of a writer who has aroused the national sentiments of a particular nation and published it to be dominant in the world. Obviously, most of Allama Iqbal's poetry is based on remembering and reviving the greatness of Islam and Muslims and Iqbal considered his nation to be superior to the western nations. At one point you said:

The city of God is not a shop for the people of the West

Khara, which you understand, will be Zarkam Ayyar

Out of the desert that overthrew the Roman Empire

I have heard from these saints that the lion will be careful again

Obviously, how could you get a Nobel Prize for such ideas? Of course, the British government had given you the title of 'Sir' but Tagore beat you here too because you got this title seven years ago. But one wonders why Allama Iqbal did not return this speech to the tyranny of the British like Tagore?

However, both Tagore and Iqbal are great assets of the literature of the subcontinent and their importance in their respective places is obvious.

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