

Notion of art and its inculcation in society - A contemporary study of world challenges and Iqbal's thought

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Abstract

This research highlights the notion of arts elucidated by Iqbal and its challenges in contemporary world. This notion of Iqbal's was reviewed by Professor Zia ud Din Ahmad in his book *"afaslaF ro nuF ak labqI"*. The realms of fundamental philosophy as well as religion aspects for the betterment of the society, however art is considered to be a secondary manner. The focal point of this research is hence to pin point Iqbal's notion of arts and its importance in society. This research will peek into Iqbal's notion of religion, philosophy and arts for the purpose of analysis. The research is not just intensively but extensively as well.

Iqbal after evaluating the western literature, discusses the ideas of Hegel, Wordsworth, Coleridge and Leo Tolstoy. The idea of arts as discussed by the mentioned philosophers also syncs with Iqbal's idea of peace through arts. By understanding his philosophy, the research emphasizes on making the art an essential part of the society. The research would then be two fold: information and technology, the i.e. in the age of information and technology, the importance of arts in making peaceful minds, while on the other hand it would evaluate how arts could be implanted in the contemporary times as a dire need of society.

Although a lot of research has been conducted in the field of philosophy, however this on Iqbal's idea of arts and its inculcation in the society. The research broadens the scope by evaluating his idea of arts and its inculcation in the society. The research puts forward a demand of art in the present crisis that are leading within the society: esthetics and eradicating all the forms of a sentiments.

Keywords:

Arts, philosophy, society, peace and art

Introduction

Everything that has created, minute or huge, is directly or indirectly carries an objective to fulfill in this universe. The creation of human, too. Out of the imaginations that a human has within, art is all that one of them. The greater emphasis on learning the fundamentals of religion is important as it teaches the method of living a life. Concurrently, the philosophy is the basic nature of reality and

implimented with knowledge. Both of existence come. They have established their place in the society.

Religion has its roots deeply entrenched in the fabric of human as individually and in the society as collectively. It has a remarkable influence in that it has helped human to stabilize the lives of people. It is functioning of individual and societal life. Likewise, philosophy has its origin since the creation of human. It has evolved into an essential component to shape and reshape the ideas and eat philosophers thoughts of human. The work of great like Socrates, Plato, Avicenna, Rumi, Karl Marx, Friedrich Nietzsche, Henri Bergson and Bertrand Russell has exponentially altered the thinking behaviors and attitudes of human being around the world. With their theories and principles, the philosophers have imparted an unfading impact on social and cultural norms of humans.

The third component in a triad of religion and philosophy is art. It has achieved a certain degree of potential to influence the lives of human beings. Iqbal's affection for art as his splendid Iqbal had a great work is a depiction of his artistic and creative mind. The medium of art that Iqbal had chosen was poetry. He translated his thoughts and ideas through poetry. He also had endearment for other forms of art.

Iqbal does not regard art as a secondary element of life but he emphasizes on the significance of arts in the society. He terms art as a tool to enlighten the hidden beauty of human heart and soul. Art in its pure form transmits to other humans with same magnitude of emotions and message as it is derived. It inculcates faith in human that the freedom to think and imagine is still enjoyed by individuals and society as well. Art, in parallel to religion and philosophy, establishes its own place in the society.

Significance of arts from the writings of western thinkers

The rationality of Iqbal's notions lies not only in his cognition but also in his curiosity to see the universe through the eyes of others. He studied the literature of many western writers and delivered his own notion in the light of his own interpretation. He deduces that human has this perceptiveness that he is possessed with mind and the soul. Both have

the ability to differentiate the objects of nature in their true essence

William Wordsworth terms art a way of communication to those objects that doesn't have a physical life. Who is a poet? Who he communicates to? What sort of language can be expected from the poet? Wordsworth answers all this through his poems. He asserts poet a human who is granted with sharp sense of imagination and who is granted with sharp sensitivity by the Heavens. Wherever the poet finds something lacking in the panorama of nature, he strives to make it one. The work of William Wordsworth depicts how beautiful a life could be if art is a part of it

The work of Hegel has great impact on arts. He believes that art should only be called art if it attains a certain degree of liberty. Art can't deliver until it creates its own place its supreme obligation along with religion and philosophy. His concept of art is derived from various forms of beauty. His philosophy of arts of architecture, painting, sculpture, poetry and music contains peculiar and modern tragedy, dominant analyses of ancient Greek sculpture and Egyptian art. His work provides basis of how the extraordinary aesthetic theories to have been produced since Aristotle's Poetics and how they have influenced humans and societies

Leo Tolstoy believes in the forms of art that if experienced by a person, it must be transferred to others without a change and render them the same feel. The Russian thinker states that art is not a source of pleasure and it doesn't designate itself as happiness. Rather, it is a grave subject a seeker of life. For the infectiousness that perforates through the soul of art, Leo enunciate three things

The transfer of personal perceptiveness to others

The purity with which the idea is transferred
The intention of the artist

He also believes that the purity of heart by which an artist presents his piece of work, makes it a master art piece. For him, art is a means of uniting people, binding them together in the same humanity towards feelings and pushing the life and progress

Samuel Tylor Coleridge has his ideas about the art. He states that art creates a bridge between man and the nature. Color, shape, movement and sound are the elements that collectively unify into form of art. an idea. That idea is presented in the He holds the view that art is not an imitation but an creation of nature-imaginative re

Iqbal's interpretation of art

Iqbal studied the work of these thinkers and philosophers and deduced his own notions. According to him, the objective of all the human actions is nothing but to make life complete, art must have colorful and moving. All forms of

above three aspects in it. The highest art is the one that ignites our resolve and gives us courage to fight the odds manfully. All other that brings exhaustion and forces us shut our eyes to stark reality is a message of decay and death."

In Iqbal's opinion, there is no space for I addiction in arts. Art is a pure substance that originates from the mind and soul of human. He, in his poetry, keenly observes the mechanisms of nature. Rain, stars, mountains, trees, flowers and th him as he starts a streams converse wi conversation with them. He witness the glimpse of ocean's glare or the tip of mountain and give them life by writing on the paper. He makes them an integral part of the life. Iqbal's obsession for the rite about them giant mountains has made him to w that how their tenacity and unbowed persona is a message for human beings. In his famous book, ,Dara, he writes-e-Bang
O Himalah! O rampart of the realm of India!

Bowing down, the sky kisses your forehead
Signs of Your condition does not show any si
old age

You are young in the midst of day and night's
alternation

The Kaleem of Tur Sina witnessed but one
Effulgence

For the discerning eye you are an embodiment
of Effulgence

To the outward eye you are a mere mountain
range

sentinel, you are India's In reality you are our
rampart

You are the divan whose opening verse is the
sky

You lead Man to the solitudes of his heart's
retreat

Snow has endowed you with the turban of
honor

-Which scoffs at the crown of the world
illuminating sun

lightning has given a The mountain top's
whip

In the hands of cloud for the ambling horse
Ah! How the cloud is swaying in excessive

joy
The cloud like an unchained elephant is
speeding

O Imagination! Bring back that period
[5] O Vicissitudes of Time speed backwards

Iqbal's belief in the art as a binding force in the society is unique. He does not explain the contours of art for the sake of art but to add colors and strength in the life. He takes art to another level where it stir the nation's depressing behaviors. He manifests that art, if properly performed, can bring a positive change in the lives and attitudes of countrymen. Art does not let them feel down and depressed. He strives to improve the moral of

,society through his depiction of art. In his book he talks about the importance of *JeemZarb e Qa* arts and its impact on the nations

O people with observing eyes, a taste for observation is a good thing

But what good is observation if it does not see the inwardness of things

is a vital The aim of art should be to generate a flame that never dies

?What use is a mere momentary spark drop, if you do not agitate -What good, O rain, the bosom of the sea

And are content to be a pearl lodged in a pearl's womb-of-mother

;O never without miracles do people rise is art that does not have the impact What good [6] of the rod of Moses

Iqbal deems art as a fragrance of soul. It has the capacity to transmit far and beyond the imaginations. Moreover, art propagates peace of mind and this peace has the trickle-down effect in the society. Iqbal believes in the unifying nature of art as it brings brotherhood and tolerance in the society. It unites countrymen. It gives them same sense of sentiments. This idea of Iqbal is congruent to the philosophy of Leo Tolstoy.

,Open your eyes and look above
;Look at the streak of dawn
;Look at the banishment unfair
.Look at the battle of hope and fear
,Yours are the clouds, the rains, the skies
,Yours are the winds, the storms
are The woods, the mountains, the rivers
;yours

;The world of the angels was a void
;The spark in you is a radiant sun
;A new world lives in you
,Your lyre has an eternal plaintive string
[5] ;Panting with the passion of love

Three basic questions and their answers from Iqbal's notion of art

This research solely focuses on Iqbal's notion of art in shaping and reshaping the society by or raises countering contemporary challenges. It asks three basic questions about Iqbal's notion of art and answers them accordingly

The first question of this research is how Iqbal's notion of art as a tool to inculcate peace in the society is different than the ideals of western and philosophers about artists, writers and

Isn't Iqbal's notion of peace through art a clash with contribution of religion and philosophy in the society

How peace in the society could be achieved by unifying humans through art

The first question invites a comprehensive study of Iqbal using the arguments and theories of western thinkers. Iqbal's notions are not built entirely on the ideals of western philosophers but he cites them to elaborate a general point and to options. Being a veteran lawyer, his support his argumentative tendency and supporting his points is remarkable. In this particular case, Iqbal studies the concepts of western and eastern thinkers like Hegel, Coleridge, Tolstoy and Wordsworth on art judgments. Iqbal does not and presents his own tend to correct the ideals of these thinkers but mention them as to consolidate his notions. He chooses to remain a universal thinker, out beyond the concepts of cast, creed and color. His notion of peace in the society has not art as a tool to install peace originated from western ideology but validated by makes his notions "iduhK" it. His concept of different from western thinkers. The way he describes mountains, rivers, deserts and seasons, it se elements depicts his vast mental faculty. As the of the nature are the emblem of peace, so their illustration in the form art also installs peace in the society

It has already been mentioned that one of Iqbal's interests was the exercise of referring and particular case. citing western thinkers in support a He treats them as authoritative on analogous case. The answer to second question is interesting yet enigmatic. Iqbal is a rational reparative. He knows the profound problems of the world and tries to es not repair them through his writings. He do regard religion and philosophy as unsuccessful in solving the problem rather he adds art as an political ideas, he -insignia of peace. In his religio was deeply interested in the contribution of Muslim e Philosophers to the gruesome problems of the time and space. Man, as a personality, is unique, well distinct from God and free. His aspirations and desires, pains and pleasures, hates and loves, judgements and resolutions are entirely his own, and even God cannot feel, judge, or choose for him than one line of action are open to him. when more The contribution of great religious scholars and philosophers have improved the societal lacking. Art, as a third element, does not create clash in solving grave problems yet it helps in discovering .new ways

answer to third question lies in the The poetry of Iqbal in which he states art as a binding force between humans. He seems to seek the principle of unity in the time and space, even his reflections on this particular case are intended to on and an inspiration to future work as an introductory thinkers, in east and the west as well. In the century, he tries to rekindle the thbeginning of 20 -hearts of Muslims with Islamic fervor in sub continent and around the globe. Not entirely philosophical dependent on the religious and phil

realms, he chose the medium of poetry to unite the Muslims for a greater cause

Conclusion

In this research, I introduced three questions: about Iqbal's interest in Western philosophy and how his notions are different from theirs; art as an element of life subjects, brings peace in the third society; and art as a tool of unifying humans

I have tried to reveal a new dimension of Iqbal on the notion of art that has not largely and frequently discussed before, in a skeletal and somewhat improvised way

By understanding the work of Iqbal, it is thus concluded that (1) the art is a unifying force that connects human to human regardless of the creed, color and caste. Iqbal's notion of art is not entirely different to western thinkers. Of all the references that have been quoted in regard to western thinkers, art and by the intent it is executed, imparts long lasting marks. (2) Iqbal's universal approach in defining the contours of art vividly define his desire to make life colorful and complete. This richness of life is a source of peace in the society

In the light of above arguments, I've tried to make a strong case that Iqbal establishes a form of rational reasoning from scripture whose purpose is deeply reparative. It is not just a matter of repairing the grave problems in the world, but of drawing on an excess of divine life, to repair society itself. If we are living in a time and space when philosophy and religion is not adequately bringing the peace in the society, with escalated episodes of terrorism, we might draw some encouragement from Iqbal's notion of art

This research also suggests a deep insight of the poetry of Iqbal with an intent to discover a new side i.e. peace through art. As Iqbal's religious and philosophical approach is resplendent and philosophical comprehensive, his poetical illustration of art is equally attention deserving

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