

**Saman Musawar¹, Habiba Amjad¹, Tanzeela Muffarihi¹**

1. M.Phil. Scholar, Abdul Wali Khan University Mardan, Khyber Pakhtunkhwa Pakistan.

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Corresponding Author:**Saman Musawar**Email: khanmishi1129@gmail.com**License:**

Abstract: Comparative literature provides a platform on which literary pieces across spatial and temporal backgrounds are brought together for comparison. Similarly, the present research aims at drawing a comparison between two literary works, "Haqeeqat-e-Husan" by the eastern poet Allama Iqbal and an ode "To Autumn" by the western poet John Keats. This research analyzes the common themes in both these poems that are 'mortality, beauty and change'. Both these poets focus on the mortal aspect of beauty and for both the poets; 'change' is the basic source of 'beauty' in this mortal world. This research also throws light on the concept of beauty as given by these poets where Keats deals with worldly beauty and Iqbal deals with spiritual beauty. These aspects provide researchers with the commonalities on account of which they can compare these works and find out the similarities in the above mentioned concepts as portrayed by both the poets.

Introduction

Literature is a body of writing having lasting artistic value. Since its origin, literature has been used as a tool to reveal people's emotions, beliefs, fears, likes and dislikes. Although literature is assumed to be universal, it has been a fine medium of conveying beliefs and ideologies of people belonging to diverse cultures, traditions, ethnicities and nationalities of the world.

Islam is often reflected in the art, literature, architecture and poetry of Eastern Muslim authors and artists while the Europe has a mild sense of Christianity left in their art. Both these cultures and religions are self-evident when it comes to the representing the values, morals and aesthetics which can be seen in the literature.

(Barry, 2002) specified that Post-colonial literature emphasizes the literary differences between the East and the West, likewise the culture, geography and religion of East and West influences the poetry respectively. One can easily compare the literature of East and West and find the major difference. These differences can easily be identified in the works of poets, for instance Allama Muhammad Iqbal from East and John Keats from West.

Allama Muhammad Iqbal (1887-1938), a philosopher, thinker, politician is a well-known Urdu poet

due to the versatility and broadness of his work. The best example is his very famous collection of his essay "The Reconstruction of Religious Thoughts in Islam" published in 1936. In these essays he paralleled the classical Islamic views with modern views which was the need of that time. The most important themes in his poetry are eternal love (love for God), spiritual beauty and struggles for Muslims' uplift etc.

John Keats (1795-1821) a famous poet of 19th century is well-known for his sensuousness and beauty which makes him the prominent figure of Romanticism. In his short life span (25 years), he went through many problems, living a miserable life. He had a heartbreak which resulted from unreciprocated love and a fatal disease like Consumption which was incurable disease of that time.

He is most famous for his odes which are poems written to address inhuman things. Beauty, sufferings and love are the major subject matters of his odes. Keats is the worshipper of beauty and he is undisputedly considered as "the poet of beauty". The basic theme of his poetry is beauty and mortality which is obvious in his poems "To Autumn", "Ode to Nightingale". Among these, the researchers will select two poems "Haqeeqat-e-Hussan" of Allama Muhammad Iqbal and "To Autumn" of John Keats. Conversely Literary Comparative Theory is a theory which linkup literatures in the world. The researchers will linkup both the poems to explore the themes in the poems, the concept of beauty and the concept of change.

Literary Comparative Theory

Literary Comparative theory focuses on the comparison of one literary work with that of the other. The basic purpose of comparative literature is to bring two or more different literary works to a single point. Basically themes, myths, forms and artistic strategies of two literary works are compared.

There are varieties of works which are compared till the date. The basic works include those of Homer, Dante, Shakespeare, Milton, Valmiki and Vyas etc. Virgil's Aeneid, Homer's Iliad, Milton's Paradise Lost, Indian epic the Ramayana and Mahabharata.

Statement of the Problem

The current research will focus on the views about the themes of the poems, the concept of beauty and the concept of change as explained by the two poets Allama Muhammad Iqbal in his poem "Haqeeqat-e-Hussan" and John Keats in ode "To Autumn". The study of this research is limited to the comparison of the above mentioned concepts in the poetry of Allama Muhammad Iqbal and John Keats.

Research Questions

1. What are the themes of Allama Muhammad Iqbal's "Haqeeqat-e-Hussan" and John Keats "To Autumn"?
2. In what ways Allama Muhammad Iqbal and John Keats appreciated the concept of beauty in their poems "Haqeeqat-e-Hussan" and "To Autumn"?
3. How does Allama Muhammad Iqbal and John Keats deal with the concept of change in their poems "Haqeeqat-e-Hussan" and "To Autumn"?

Research Objectives

- 1 To search out the themes of "Haqeeqat-e-Hussan" by Allama Muhammad Iqbal and "To Autumn" by John Keats.
- 2 To explain the concept of beauty as appreciated by Allama Muhammad Iqbal and John Keats in their poems "Haqeeqat-e-Hussan" and "To Autumn".

- 3 To explore the concept of change as dealt by Allama Muhammad Iqbal in his poem "Haqeeq-e-Hussan" and John Keats in his poem "To Autumn".

Significance of the Study

The current research is significant in the way that it compares the literatures of East and West. The study is also important in the sense that it throws light on the views of Allama Muhammad Iqbal and John Keats related to the concepts of beauty, change. This research will make the reader capable of easily understanding and critically analyzing both the poems and their themes.

Literature Review

Beauty and Reality in Keats Poetry

D. Havens (Sep, 1950) carried out research on Keats poetry to contrast the thoughts regarding beauty and reality in view of the poet. Beauty is what gives happiness and reality is what gives disappointment. Looking deep into these concepts in Keats' poetry, the researcher explained that that beauty and reality are closely connected for Keats because of the sufferings he had in his life. The researcher examined Keats' poetry and his letters to his brothers and sister-in-law and found the distress that reality brought to his life. Referring to his poem ode "To Autumn", the researcher depicted a change in Keats's conception of beauty from idealized to un-idealized beauty. The researcher evaluated Keats' poetry and concluded that Keats depicted beauty with moral sense rather than the sensuous aspect.

Keats concept of Death

W. Miller (1965) research is to find out Keats' concept of beauty. The researcher asserted that Keats had a contradictory view of death further explaining Keats' concept of death. He writes that Keats had two aspects of death; firstly the positive aspect relate death to desirable things like love, pleasure, temporary nature of joy, peace, quietness, hope and dreams. Secondly; the negative aspect relate death to undesirable things. The researcher came to the conclusion that Keats accepted death linking it with peace and at the same time, he denied and resisted death.

Keats' Concept of Beauty

Yashico CATO (March, 1994) published an essay to investigate Keats' concept of beauty. By giving an account of extensive history of beauty by different literary people- Plato, Aristotle, Sir Philip Sidney, Wordsworth, Coleridge, Shelley and Keats- the essayist gave the standpoint of the notions of beauty. The essayist intended to study Keats' odes- Ode to Nightingale, Ode to Melancholy, Ode on a Grecian Urn, Ode to Indolence, and To Autumn- to construct a clear incongruity between mortal and immortal beauty as set-up in poems of Keats. Concerning the manner of analysis, the extent of beauty which according to M.L D' Avanzo (1967) were provided by Keats himself were used. The results finally showed that John Keats accepted the world as it is by finding something more significant than the disagreement between mortal and immortal beauty.

Keats' Sources of Beauty

Yashico CATO (March, 1995) conducted research on Keats' odes- "Ode to Melancholy", "Ode on a Grecian Urn", "Ode to Indolence", "Ode to Nightingale", "To Autumn"- to present the sources of his conception of beauty by imparting three main sources in a chronological order as Greek Classics, Medieval Romances and Contemporaries of Keats. Praising Keats' conception of beauty, the researcher stresses on the fact that these odes were the outcome of his distressed life. Keats' conception of beauty is not simple yet dual, as he admires both immortal and mortal beauty simultaneously. The findings of the analysis displayed the fact that an account of natural beauty is found

in his works. Keats is aware of the supremacy of immortal beauty in both worlds of arts and humans.

“To Autumn”, John Keats’ perfect poem

Yanez (2009) conducted a study with an intention to take into account the different meanings and explanations of John Keats’ “To Autumn”, one of his renowned and last odes put into writing on September, 19 1819. By making a brusque comparison between “To Autumn” and John Keats’ other odes- “Ode on a Grecian Urn”, “Ode to Nightingale”, and “Ode to Melancholy”. The researcher regards “To Autumn” as a work of art contributing to a peaceful commentary. The researcher has critically analyzed the poem stanza wise to determine the impact on the text. Bearing in mind the title of the poem, the researcher, asserted that the absence of the word the word “Ode” is highlighted by critics, still “To Autumn” is viewed as an absolute work. The poem proposes revival of nature in some way or the other, yet an extent of thwarting can be discerned in the poem. The result of analysis eventually showed that “To Autumn” can be elucidated in different ways because the above mentioned poem has historical, political and social notion. Furthermore, it is viewed as Keats’ best poem due to its remarkable structure, representation of beauty and morality.

Mortality, Death and Decay in Keats’ ode “To Autumn”

Rasheed M.F. (2010) conducted a research by comparing two poems of the Romantic era, “Ode to West Wind” by P.B. Shelley and “To Autumn” by John Keats to clarify the concepts of mortality, death and decay in these poems. The research called these poets as devotees of nature giving their poetic quality of using impressive and exuberant words for nature in their poetry. Referring to the era in which these poets produced poems, the researcher affirmed that their writings have similar features, yet they differ in their attitude towards death, they use similar metaphors to explain autumn, nevertheless they differ in their expression of the concept of death. The researcher analyzed the data concluding that Shelley had a ferocious opinion of autumn while Keats looked upon autumn as calm and gentle. Shelley represented death as an optimistic human nature while Keats had a pessimistic view of death considering it a phenomenon one cannot endure.

The English Romantic Movement and the Islamic Philosophy of Muhammad Iqbal

Ramli A.M. (International Conference on Humanity, 2011) carried out a research to find the similarities and differences occurring in Iqbal’s poetry and Romantic poetry of William Wordsworth, John Keats and S.T. Coleridge, P.B. Shelley. The purpose of the research was to critically analyze the elements of ‘Imagination’ in Romantic poems and then comparing them with Iqbal’s stance on the matter. The paper explored the relation between Iqbal’s concept of ‘Intuition’ and Romantic concept of ‘Imagination’, where Romantic poets saw nature in their imagination, Iqbal longed for the sight of Allah and the intense love for his creator. The paper was also significant because it tried to explain the ‘Birth of Islamic Romanticism and Intuition from yearning to love’ in Iqbal’s poetry. The analysis of the study showed that although there are similarities between Romantics and Iqbal’s concept of nature and imagination, Romantics related imagination to nature while Iqbal included the love of Allah to imagination and pantheism, given by Romantic poet William Wordsworth.

Beauty of Iqbal’s poetry

Dr. Rauf Parekh (2011) published an article in which he mainly focused on various books, journals and articles which explore some of the unexplored realms of Iqbal’s poetry and personality. The book which the researcher appreciated and discussed was Dr. Baseera’s book ‘Muhassanaat-i-shear-i-Iqbal’. She uses such classical words in her book which are almost not understandable by the youth of this

era. She uses the pure eastern words which have previously been used by Iqbal in his poetry. The basic aim was to discuss the beauties and ornamental qualities of literary writings especially that of Iqbal. The overall analysis showed that no other literary figure has been discussed so extensively. Through this book the author revealed some of the hidden realms of Iqbal's poetry.

Themes and Analysis of "To Autumn"

Bari and Jabeen (2015) carried out a research on the Stylistics analysis of John Keats' poem "To Autumn" to depict Keats' sensuousness, elaborate the themes of the poem, to explore the reason behind Keats' poetry and look over the stylistics devices used in the poem. Stylistics is the branch of Applied Linguistics concerned with the study and expounding of a text from linguistics view point. The basis of the study was different levels of stylistics analysis. This research was beneficial to examine Keats' writing style, the themes of his poetry and his art of handling nature and beauty in his poems. The analysis of the study proved that "To Autumn" is a non-partisan and objective poem and shows that the poetry of Keats comprises of all romantic traits-beauty, nature and love.

Iqbal's Concept of Mortality and Immortality

Ghulam Sabir (2016) in his book "Afterlife (Religion, Iqbal and the Hereafter)" wrote about the ideas and concept of death in Islam and that revealed in Iqbal's poetry. The aim of writing was to differentiate the Islamic concepts of death and life hereafter from those of other religions. The most important are the chapters 1 and 2. In chapter 1 'persistence of the concept', the writer introduced the views of different religions like Christianity, Zoroastrianism, Confucianism, Taoism, Hinduism, Buddhism and Judaism. In the last part, he introduced the views of Islam and Quran about death and the life hereafter. In chapter 2, the writer extended the Islamic concept of death and the life hereafter and related it to Iqbal's poetry. For Iqbal, death is not the end, but the beginning of a real and immortal life. Death is the ultimate end of the short and mortal life which leads one to eternity. The overall analysis showed that the soul does not perish with death but enters into an eternal life. All the humans will be summoned on the Day of Judgment and there is a complete harmony and similarity in the Islamic concept and Iqbal's poetry and views.

Iqbal's Aestheticism, Islam and Post-Colonialism

Muhammad Iqbal: Islam, Aestheticism and Post-Colonialism is a book written by Javed Majeed (2020). Two topics 'Tradition and Innovation in Iqbal's poetry' and 'the Creativity of Decline' are mostly focused due to their relevance to the research. In 'Tradition and Innovation in Iqbal's poetry', the author explained the interplay between tradition and innovation in his poetry. It has been justified by giving examples of Iqbal's different poems. In his work, 'The Reconstruction of Religious Thoughts in Islam' (1934), Iqbal showed a conflict between tradition and innovation. Iqbal has also innovated the concept of 'Gardens' as previously connected with aesthetic sensibility by classical poets. This traditional concept was found in Sadi's Gulistan (1258) and Mahmud Shabestari's Secret Rose Garden (1911). For Iqbal 'Garden' in 'Shikwa' (1911) represented the decline of Islamic civilization. In 'Creativity of Decline', the author justified again the interplay between tradition and innovation. The author referred to Iqbal's poem 'Dagh' (Bang-e-Dra.1905) in which Mirza Khan Dagh (1831-1905) has been showed dead in his coffin and all the classical poets including Mirza Ghalib were carrying the coffin on their shoulders. The death of Dagh had shown as the decline of classical poetry and start of innovation in Urdu poetry. This book was beneficial in understanding Iqbal's concept and views about innovation yet he has not rejected the past completely. He walked with innovation in his hands and

traditions on his back and he never forgot to look back.

Review of legacy and poetry of Allama Iqbal

Mohsin Alam (Sep, 2021) wrote a short analytical review. It aimed to explain a short review of Iqbal's life, his education and interests, classification of his poetry, religious factor and influence of Rumi's poetry on his works. The most significant aspect of this review was "classification of Iqbal's poetry". Although it is difficult to count and measure the huge contribution of Iqbal in Urdu poetry, yet the reviewer intended to classify Iqbal's works into three major categories as unity poetry, natural poetry and revolutionary poetry. The analysis of the study showed that 'unity poetry' of Iqbal dealt with stability and solidarity of society and religion. Natural poetry was related to nature as 'chand', 'jugno', 'subha ka sitara' etc. Revolutionary poetry is most unique and mostly include deep concentration and spirituality. The basic aim was to bring change in society and religion. The result finally showed that the contribution of Iqbal to Urdu poetry are uncountable. His genius pushed his poetry to Western minds.

Keats' Philosophy of Aestheticism and Death

Wani and Khanuja (Oct, 2021) investigated John Keats' Poetic Philosophy by giving the concept of Aestheticism and Death. John Keats, the romantic poet of sensuousness and worshipper of beauty, practiced art and beauty in his poems showing the theme of eternity. Aestheticism is a discipline of art which cope with the thought of beauty. Taking into view the short life span of Keats, the researchers justified the concept of death and how Keats overcomes the question of death by conquering it in his poetry. The researchers used "Negative Capability" as a theoretical framework for the analysis of Keats' Poetic Philosophy. The results finally showed that beauty for Keats is a highest religion and that Keats was not afraid of death as he considered it insignificant for him.

Aesthetic thoughts of Keats

Jiang and Dong (2022) carried out a research on Keats' odes- Ode on Grecian Urn, ode To Autumn, Ode to Nightingale and Ode to Melancholy- to analyze his aesthetic thoughts and to find the union of truth and beauty in these odes. Considering Keats' odes as finest of his works, the researchers asserted the union of truth and beauty as the subject matter of his odes. The researchers gave Keats' concept of beauty classifying it into two types, the first that can be acquired through senses and the other that can be acquired through thinking and pains. Moreover, Keats concept of truth is given which is regarded as a form of social reality. After analyzing the data, the researchers derived a conclusion that beauty and truth are closely connected because beauty comes from real life and gains its creative touch after passing through sufferings.

Iqbal's views about change

Aneela Shahzad (2022) published an article in 'Express Tribune' to discuss Iqbal's concept of change. She discussed this change from the religious perspective. For Iqbal, religion was like a living organism with human experiences. The soul of Islam, like that of human, remains alive while the body make keep changing through different stages and this changing body may be enabled by 'Ijtihad'. The basic focus in both cases is on soul and spirituality which is the major focus of attention of Iqbal. According to Quran, "Change is one of the greatest signs of God and His existence" and Iqbal welcomes this change. The overall analysis showed that Iqbal deviated from the classical and firm views about religion and welcomed the positive changes in religion which can be enabled by 'Ijtihad'.

Art VS. Reality in Keats' Odes

Subhra Samuel conducted a research on Keats odes- Ode on Grecian Urn, Ode to Nightingale, Ode to Melancholy and ode To Autumn- to explicate the boundary between beauty reality and immigration in these odes. The researcher appreciated the poetry of Keats by saying that he Keats viewed beauty as a way to linger death where the speaker in his poems leaves the real world to travel in a temporary land which is presented as the theme of "escapism" in Keats' odes. After examining the above mentioned odes of Keats, the researcher put forward the idea that dejectedness is a part of human life. The researcher gave a two-sided picture of Keats concept of life world, presenting the temporary real life and the art world, presenting the permanent world of imaginations. Concluding the data analysis the researcher stated that for Keats beauty and reality is the interaction between the imaginary and the real world with a longing to escape the tiresome life.

Several studies have been carried out individually on "Haqeeqat-e-Hussan" and ode "To Autumn" by different researchers from different aspects. Keeping in view the earlier researchers' works, the present researchers realize that it will be of great interest to compare the concept of beauty and change as given by Allama Iqbal and John Keats in their poems.

Research Methodology

The present research was completed in the following steps:

Research Design

The current research aimed at Comparative qualitative analysis.

Research Technique

The researchers in the present research explored the main themes, the concept of beauty and the concept of change in Allama Iqbal's poem Haqeeqat-e-Hussan and John Keats' ode To Autumn through comparative analysis.

Data Collection

The data for the current research was gathered from secondary sources for instance research articles, books, journals, essays and research papers.

Data Analysis

The researchers analyzed the collected data through comparative theory and compared the themes of the poems, the concept of beauty and the concept of change as depicted in the poems.

Theoretical Framework

The researchers selected Comparative Literary Theory as a theoretical framework for the current research. The Comparative Literary Theory is the study of inter-relatedness between two or more than two notable literary works. This theory was put forward by John Wolfgang Van Goethe (1749-1832), the great German thinker and writer Yang Wvenng (2000). According to this theory, the scholars brought two literatures into comparison and examined the various ways literature treat the concepts of beauty, change and mortality. This is significant as it is not limited to one region rather take into view both Eastern and Western literatures.

Comparative Literary Theory analyses the similarities and dissimilarities and parallels between two literatures. It further studies themes, modes, conventions and use of folk tales, myths in two different literatures or even more.

The comparative literary theory is not different from a critical approach of a particular literature except the fact that here we deal with two or more than two literatures side by side. In this way, the

subject matter becomes vaster and perspective wider.

Comparative literary theory is a comprehensive theory. It helps to vanish narrow national and international boundaries, and in place of that universality of human relationships emerges out. Thus, it includes comparative study of regional literatures, national literatures, and international literatures.

Analysis and Discussion

The common stance in both the poems, Iqbal's Haqeeqat e Hussan and Keats' ode To Autumn is the explanation of the concept of beauty, mortality and immortality.

Haqeeqat-e-Hussan (beauty's essence) is a short and beautiful poem of Iqbal which is present in his most famous book Bang e Dara, published in 1924. In this poem Iqbal explains the essence of beauty in a dramatic way, introducing God and Beauty as the main characters. The setting of the poem is a very beautiful garden in the morning when a youth came on a morning walk. Somewhere in heavens, Beauty asked God that why did not create her everlasting. God replies dignifiedly that he made this world with the principle rule of "change" and that its beauty and essence lies in change itself. The moon eavesdropping passed this message to the stars and ultimately sent to earth, it gloomed the flower and youth in the garden when they came to know about the transience of everything.

To autumn is one of the last poems written by English Romantic poet John Keats, a year before his death in 1819. The ode personifies 'autumn' to depict human life cycle showing its maturity and then a decline. It is the best of Keats' odes with a touch of his quality of sensuousness using beautiful imagery for the season of autumn. The theme of ode revolves around the beauty of autumn and the ultimate end of the season.

Themes of Iqbal's Haqeeqat e Hussan and Keats' ode "To Autumn"

Themes of Iqbal's 'Haqeeqat-e-Hussan'

The striking characteristic of Iqbal's poem Haqeeqat e Hussan is its dramatic style. Variety of characters are introduced in the poem like God, beauty, stars, moon, flowers etc. and through the conversations among these characters, various themes of the poem are explained by the poet. The various themes of the poem are given as:

- **Beauty's essence (Reality of Beauty):**

The readers of the poem come to know about the essence of beauty when God says that everything in this world undergo change. Beauty lies in the changing of things, situations and circumstances. This theme is obvious in the third verse of the poem which is given as (2.5) (2.6):

*And in it, seeing its nature works through mutability,
That only is lovely whose essence knows decay.*

According to this verse, the real beauty of things lies in the change which they undergo. This is in accordance with Iqbal's complex philosophy of change according to which everything seems beautiful when it is exposed to change.

- **Change and its relation to beauty:**

In the poem, beauty is personified. She asks God to grant her immortality which God denies and makes it clear that beauty lies in mortality, and immortality is only the quality of God. Through this conversation, the poet makes a relation between beauty and change. The beauty of things lies in the changes which they undergo. This is the reason that all the things in this world are changing. There is no permanent living being, season and object. Everything is

subjected to change which is the real cause of beauty.

- **Mortality:**

Mortality is yet another theme in the poem. 'Death, decline and end' are the bitter realities of life and there is no religion on earth which denies death. Through the whole conversation between God and Beauty, it is obvious that everyone and everything is mortal in this world. Nothing is permanent and forever. Iqbal follows the Islamic concept of mortality of this world and immortality of God. Human beings, animals and plants will certainly meet death one day. As God says in the poem that beauty lies in the change, he indirectly announces that everything will undergo change and will die at last.

- **Immortality:**

Being a religious person, Iqbal indirectly points to the immortality of God which is the subject of both Islam and Christianity. The Holy Quran and The Bible declare God as immortal. He is living from the very start and will live till the very end. God has made this world which will end one day. Transience is related to this world, and God, who made this universe is not bound to mortality, rather He is immortal.

Themes of John Keats' ode "To Autumn"

As stated earlier, ode To Autumn revolves around the theme of beauty, found in the natural world, the life of humans and the eternity of beauty of this world; a detailed description of these themes is given below.

- **Relationship between the natural world and man:**

Keats, the poet of beauty and sensuousness has written much on natural beauty. This ode is also one of the natural poems that is filled with sensuous imagery present in the environment of humans. The poem is divided into three stanzas, each giving some stances of the relationship between the natural world and humans. For instance, the first stanza deals with the natural resources in the environment, the second stanza deals with harvesting of wheat that is under human control and the last stanza names some animals like Gnats and Swallows, which are not directly related to humans but are present in their environment. So, the ode depicts the relationship that humans have with nature.

- **Admiration of beauty:**

Keats being the poet of beauty, has written this poem as he is conversing with autumn and tries to admire autumn by giving her a picture of all the beauties that this season has. Though autumn is always considered as dull and gloomy, the poet reminds the autumn of its wonders and beauty, the ripped fruits that people will eat, the happiness that is seen on the faces of people when they are harvesting crops, the beauty of the setting sun are all ought to be admitted by autumn. Autumn itself is a season of pleasure and contentment. The poet encourages autumn to search for all the beauty and charms she has.

- **Change:**

Autumn is the season that is characterized by change and transformation, this is the time when winter is in an inactive stage where people have nothing to do, while the summer season is gradually moving towards its development. As the poem proceeds, a change can be seen in all the three stanzas. The first stanza shows fruits that are fully ripened, the second stanza pictures crops that are ready for harvest and the last stanza shows only the change in events of daily life where the poem ends in a setting sun ultimately showing the end of human life.

- **Cherish the moment:**

To Autumn is one of the last poems of Keats that explains mainly the autumn and spring season having no concern with the winter season, Keats somehow sensed the end of his life that is why he talks more of the passing time of life. He appreciates autumn as a lady who lives without caring for the world. Keats in the same way conveys the theme that whatever you have now, enjoy it because every soul is mortal.

- **Transience:**

The mood of the poem changes in the last stanza with the entire landscape showing a picture of transience. Autumn is a season symbolized as the time before death and winter is symbolized as complete death. In the poem, there is no direct comment on death, but such imagery is used in the last stanza that shows decline influencing the whole environment. A sad and gloomy picture is given which shows that death is the end to every life in this world.

Comparison of Themes

Comparing the poems, 'beauty, mortality and change' are the common subjects of both the poems presented by both the poets in slightly different ways.

Keats being the poet of beauty and sensuousness finds and feels beauty everywhere (whether spring or autumn). He even finds beauty in the rotten and fallen leaves of autumn and relates autumn to various beautiful things by using imagery. Iqbal on the other hand, being a religious poet, relates beauty to change and ultimately mortality. For him, every changing thing is beautiful, and every beautiful thing comes to an end.

Both, Iqbal and Keats deal with the theme of mortality in the same way. Both are conscious of the end and death and the last parts of both the poems appear gloomy due to the same fact. The last stanza of ode To Autumn gives a sad picture, emphasizing that each beautiful thing has ultimately an end. In the same way, in the last part of Iqbal's dramatic poem Haqeeqat e Husn, different characters, like the youth and the flowers, begin to weep when the reality of life and the concept of mortality is revealed upon them.

Allama Iqbal's and John Keats concept of Beauty

Iqbal's concept of 'Beauty'

Although the main theme of Iqbal's poem Haqeeqat-e-Hussan is 'beauty', the poet rather focuses on the essence and reality of beauty. The basic purpose of writing this poem seems to explain the reality of beauty. For this purpose, the poem is written in a dramatic style. There are variety of characters and a vast setting, beauty is not rebellious towards God (as Satan was in Paradise Lost) but she innocently requests God for granting her immortality. Various characters are introduced in the poem. The main characters are God and Beauty while the minor characters include 'moon', 'flowers', 'stars and 'Youth'. There is a conversation between God and Beauty and the minor characters come to know about this conversation at the end of the poem where 'Beauty' asked God in the following words that why God hasn't made me everlasting and immortal (2.1) (2.2).

Beauty asked God one day

This question: 'why didst Thou make in thy world, undying?'

Beauty asked God that you should have made it immortal. God in turn replied in a humble way, emphasizing that 'Change' is precursor to this world so everything in this world has beauty if it changes and

fades away. God further says that this world is like a picture show and every picture changes after a specific time. According to God, the changing conditions and circumstances are responsible for the beauty of this world and all the things in it. It is obvious from the following lines (2.3) (2.4).

And God replying- 'a picture-show is this world'.

All this world a tale out of the long night of not-being.

A man is born as a child, passes through adolescence and finally confronted to death in old age. There is no single permanent season. All the seasons change in the form of cycle. The trees grow leaves and a time come when they are rotten and fallen. All these changes are the signs of mortality that no one is permanent in this world. So, Iqbal related beauty to change and used this concept to persuade readers on the concept of mortality of this world. The following line from the poem relates this idea (2.5).

'That only is lovely whose essence knows decay'.

God being the creator of this universe is Immortal. This view is indirectly explained in this poem by setting a conversation between God and beauty. Beauty is fully aware that God is its creator and so she asked God to grant immortality. He has the power to grant something mortality and immortality. Iqbal very beautifully advocates this concept in his poem.

The poem ends in sad and gloomy state when the 'flowers and youth' become sorrowful after they come to know about the reality of beauty and its relation to mortality. It is given in the following lines (2.14):

Youth, that had come to wander there, Went creeping sadly away.

In other words, the characters in the poem admit that beauty lies in changing conditions. They become sorrowful because they come to know that they are mortal and will fade away after a specific time. The very concept of 'end' makes them sorrowful.

In short, Iqbal's message about change is that 'that only thing is lovely whose essence knows decay' (2.5). This means that everything that follows the natural order of changing and decays is beautiful in Iqbal's view.

Keats' concept of 'Beauty'

John Keats is known as 'the poet of beauty and sensuousness' because he was the great devotee of beauty. Beauty has large part of themes in his poetry.

Comparing Keats' life to his contemporaries, he had a very distressed. He saw death of his dears in the very young age of his life and rejection in love due to which he started seeing ugliness in society. Poetry was the only way out of his melancholic life, so he started writing poems and found beauty in them.

Keats' To Autumn is also a poem that is based on beauty of autumn season and gives aesthetic conception to people. Keats was a believer of two kinds of beauty, mortal beauty and immortal beauty. Mortal beauty is the beauty that is found in natural environment of humans and can be felt through senses. While immortal beauty is that kind of beauty which is not sensuous and is found in art and imaginations. Keats also preferred immortal beauty over mortal beauty but in ode To Autumn, emphasis is given to mortal beauty as the theme of the poem is 'change and transience'.

Keats has beautifully pictured the autumn season by using sensual imagery throughout the poem

which is very appealing to senses. In the first stanza, the poet is addressing autumn by giving a list of beautiful sceneries in the season. He appreciates autumn by using words like the 'season of mists and mellow fruitfulness'(1.1), 'friend of setting-sun'(1.2), 'loud and bless with fruit the vines'(1.3), 'moss'd cottage-trees'(1.5), 'fill the fruit to core'(1.6) and 'swell the gourd'(1.7). this is evident in the following lines:

*Seasons of mists and mellow fruitfulness'
Close bosom-friend of the maturing sun;
Conspiring with him how to load and bless
With fruit the vines that round the thatch-eves run;
To bend with apples the moss'd cottage-trees,
And fill all fruits with ripeness to the core;
To swell the gourd, and plump the hazel shells
With a sweet kernel; to set budding more,....*

In the second stanza, the poet personifies autumn as Ceres, the goddess of agriculture. He has given a fantastic description of how carelessly she is sitting on the granary floor with her hair flying in the wind while she is looking to the flowers with drowsy eyes. This explanation is given in the following lines of the poem:

*Who hath not seen thee oft amid thy store?
Sometimes whoever seeks abroad may find
Thee sitting careless on a granary floor,
Thy hair soft-lifted by the winnowing wing;
Or on a half-reap'd furrow sound asleep,
Drows'd into the fumes of poppies, while thy hook
Spars the next swath and all its twined flowers;.....*

The poet has given a perfect romantic picture in the above lines like the tradition of English poetry. As Keats believes in mortal beauty which can be seen in worldly things but is also subjected to change which is found in the poem. The mood of the poem suddenly changes in the last stanza when the poet used 'soft-dying day' (1.25), 'the small gnats mourn' (1.26) and 'light winds lives or dies' (1.28). This is shown in the following lines:

*Where are the songs of spring? Ay, where are they?
Think not of them, thou hast thy music too,
While barred clouds bloom the soft-dying day,
And touch the stubble-plains with rosy hue;
Then in a wailful choir the small gnats mourn
Among the river shallows, borne aloft
Or sinking as the light wind lives or dies...*

The poet through these lines conveys the message that autumn is the season has beauty and gives beauty to all the objects present in the environment, still this beauty must vanish because it is not immortal in nature. Be it the fruits ripped up to the core, the bending apples and the beauty of Ceres who is living her carefree life, this all will cease to exist because the beauty of all these is immortal. Keats has a unique logic and taste regarding nature. Throughout the poem, he has used very appealing imagery. The poem seems divine by its use of pictures like sun and season and how the colors and

attractive sight influence all the objects.

Comparison of the concept of 'Beauty'

Comparing the concepts of 'beauty' of Iqbal and Keats, the researchers thus conclude that both poets believe in mortal beauty. The changing seasons have their own beauty, and both the poets try to compel their readers to believe on this view. As both the poems end in a sad, gloomy and sorrowful mood, the poets convey the message that nothing in this world is immortal, including 'beauty' and everything related to this world will ultimately confronts its end.

Iqbal's and Keats' concept of 'change'

Iqbal's concept of 'change'

Throughout Iqbal's career as a poet, one can easily see him appreciating and striving for change. He deviated from classical and traditional way of poetry and directed his poetry towards religious and political upbringing of Muslims of subcontinent. They were colonized by Britishers, and they had forgotten the very purpose of their life. Iqbal tried to awake them through his poetry. His poetry basically revolves around 'change' but in a positive way. Iqbal reminded Muslims of their past glory and through his poetry, provided a way for Muslims to reach their destination.

In poem Haqeeqat-e-Hussan, Iqbal calls 'change' as the cause and reason of beauty. He considers 'change' as a natural thing which brings and increase beauty in things. Beauty, who being confused about her state of mortality asked God for granting her immortality,. God refused saying that the beauty of this world lies in 'change', 'that only is lovely whose essence knows decay' (2.3).

The interpretation clearly shows that the situations and circumstances in this world are constantly changing. These changes add to the beauty of this world. Many of the nations and tribes appeared on the stage of the world, flourished and then disappeared. This means that 'change' is a natural process and characteristic feature of this world. Everything comes, changes and then fades away and it is so natural that sometimes, it appears unnoticed.

Given the concept of 'change', Iqbal wants to emphasize on the concept of mortality. He relates 'change' and 'mortality' and gives the message that nothing in this world is permanent and everlasting. Everything must come to an. The only one who will survive and knows no death is God, the creator of this universe.

As Iqbal relates 'change' to 'mortality', the end of the poem is pictured as sorrowful and gloomy. The introduction of 'youth, shows the enthusiastic and beautiful era of life where everything appears beautiful. As God reveals the mortal nature of worldly life, the youth at once becomes sorrowful because he begins to think that this world will end one day, and everything will be converted to nothingness. The following lines justify the sorrow of the youth (2.13) (2.14):

*Youth' that had come to wander there'
Went creeping sadly away*

In short, Iqbal views about change are much natural. Iqbal views 'change' as the cause of beauty and relates it with mortality. According to him, the beauty of the world lies in 'change'.

Keats' Concept of 'Change'

Keats reflects upon change as both peaceful and dismaying in nature because he connects change to death which is the end of life for some and a way to immortality for others.

Analyzing Keats' To Autumn, the researchers found many references of change, mortality and the ways in which nature dies out and lose its beauty. Autumn is looked upon as the time before death and

following autumn is winter which is referred to as complete death. The poet has used powerful erotic imagery to depict the transient beauty of nature.

Keats starts the poem with a calm mood praising the abundance of everything found in autumn in the first and second stanza of the poem. But as the poem develops and reaches the last stanza, the mood turns melancholic. The poet explains how the abundance of beauty of autumn disappears because autumn is symbolized as 'impending death' during which nature changes and is replaced by winter which is symbolized as 'death'.

The changes in the transformation of autumn to winter is shown in the last stanza of poem with words like 'soft-dying day' (1.25), 'the small gnats mourn' (1.27), 'the light wind lives or dies' (1.29), 'full grown lambs loud bleat' (1.30), 'hedge cricket sing' (1.31), 'the red-breast whistles from a garden croft' (1.32) and 'gathering swallows twitter in the skies' (1.33). Reference from the poem is given as:

*While barred clouds bloom the soft-dying
day, And touch the stubble-plains with rosy
hue; Then in a wailful choir the small gnats
mourn'*

*Among the river shallows, born aloft Or
sinking as the lights wind lives or dies;
And full-grown lambs loud bleat from hilly
bourn; Hedge-cricket sing; and now with
treble soft The red-breast whistles from a
garden-croft; And gathering swallows
twitter in the skies*

The poet explains the autumn is a very beautiful season, still it is the near death of all the beauties of season. This impending death of beauty will bring a change that will be an absolute one which is mourned by animals like gnats and swallows.

Though this change is not so effective for people in the world as it will be followed by winter, for Keats this change is a way of eternal peace because during writing this poem he has already developed symptoms of consumption and he knew that his death is near so he thought of death as the only way to escape the miseries of life.

Comparison of the concept of 'Change'

Comparatively, both Keats and Iqbal have same views about 'change'. Although the poets deal with their subject matter in a slightly different way and style, yet both relates 'change' to 'mortality' and for both poets, change is the main cause of beauty in this world. We can see many natural things in both the poems which can be related to beauty. For example, moon, star, flower and dew in Haqeeqat-e-Hussan and riped fruits, fallen leaves, crops etc., in ode To Autumn.

Conclusion

Allama Iqbal's Haqeeqat-e-Hussan is a short poem that was published in one of his most famous books Bang-e-Dara. In this poem, Iqbal talks about the essence of beauty. This poem is one of the dramatic poems in which the poet introduced certain characters and the poem is preceded due to the conversation between various characters. The various characters introduced in this poem are God, Beauty, stars, moon, flowers and Youth.

Iqbal's two concepts are introduced in this poem: the concept of beauty and that of mutability. He related both these concepts directly or indirectly to mortality. The poem is ended in a melancholic and sorrowful mood as Beauty as well as all other characters (except God) came to know that this world is mortal and will end one day.

According to Iqbal, change is the cause of beauty in this world. Everything, which changes with the passage of time, appears to be more beautiful compared to the unchangeable.

To autumn is a poem by John Keats that was written in 1819 and got published in 1820 in Keats' volume of poetry. John Keats is a renowned poet of the Romantic era of English literature famous for his odes and is well-known as the "poet of sensuousness" and "worshipper of beauty".

Including all the other works of Keats, To Autumn is one of his best and last odes that revolve around beauty and nature. The theme of the poem includes relationship between natural world and man, admiration of beauty, transience or mortality, cherishing the moment and change.

'Beauty' is one of the leading themes in the poems of Romantic, a diversity of which can be seen in To Autumn. Keats had a very miserable life due to which he was not attracted towards human life and used poetry to escape life and found beauty in poetry. Keats' overall concept of beauty is immortal, but in this poem Keats' give a mortal concept of beauty.

The melancholic life of Keats had a great influence on his poetry due to which "transience and mortality" is one of the main themes of his poems including To Autumn. Keats connected change to death gives the concept that death bring changes in human life. Though death is an end for some people but for Keats, it is a kind of change that will finish the sufferings of his life and will lead him to an immortal life full of happiness.

Recommendations

Comparative Literary theory deals with comparing two bodies of literature, whether belonging to similar or different regions. The researchers have used this theory to compare two poems, Allama Iqbal's Haqeeqat-e-Hussan and John Keats' ode To Autumn.

In order to bring awareness among people about this theory and to make people aware of the characteristic qualities of the literatures of both East and West, more and more research should be conducted on these poems

As far as this research is concerned, the researchers mainly focused on the similarities of ideas of the poets and themes of the poems. The researchers now recommend the difference of ideas between these poems to the people for further study.

Being the students of English, the researchers are often in touch with Western literature and have plenty of acquaintance and familiarity with Western literature while the Eastern is often ignored. Through this research, the researchers recommend bringing the Eastern literature to be studied and discovered.

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