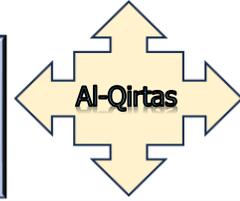


Comparative Analysis of Social Norms in the Letters of Allama
Muhammad Iqbal and Gibran Khalil Gibran



Dr. Aasma Rani
Dr. Rafiq Ul Islam

Assistant Professor, Department of Urdu, Govt Sadiq College
Women University, Bahawalpur
Chairperson Department of Iqbal Studies, The Islamia
University Bahawalpur

Abstract

This comparative analysis delves into the social norms prevalent in the letters of two eminent literary figures, Allama Muhammad Iqbal and Gibran Khalil Gibran, from the early 20th century. Both Iqbal and Gibran were prolific writers and thinkers whose works profoundly influenced their respective societies. Through an examination of their correspondences, this study aims to elucidate the ways in which these two visionaries navigated and challenged the societal norms of their time. The analysis focuses on several key themes, including cultural traditions, gender roles, spirituality, and societal hierarchies, as reflected in their letters. It explores how Iqbal and Gibran addressed these themes, whether by conforming to prevailing norms, critiquing them, or proposing alternative perspectives. Additionally, the study investigates the influence of their personal experiences, backgrounds, and cultural contexts on their perceptions of social norms. Through a comparative lens, this study seeks to uncover similarities and differences in the attitudes of Iqbal and Gibran towards social norms. It examines the extent to which they embraced or resisted societal conventions and the strategies they employed to articulate their views. By analyzing the letters of these two influential figures, this study contributes to a deeper understanding of the complex interplay between literature, culture, and social change. It highlights the role of intellectuals in shaping and challenging societal norms, shedding light on the enduring relevance of their insights in contemporary discourse.

Key Words: Letters, Allama Muhammad Iqbal, Gibran Khalil Gibran, Social Norms, Literature, cultural traditions, gender roles, spirituality, and societal hierarchies

Introduction

Social Norms:

Social norms are unwritten rules and expectations that govern the behavior of individuals within a particular society or group. These norms are the shared standards of acceptable behavior and beliefs, shaping the way people interact with each other and navigate their social environments. Social norms can cover a wide range of behaviors, including communication, dress, manners, and more.

“Social norms are shared standards of acceptable behavior by groups.” [1]

Social norms also play an important role in socialization. People learn what is acceptable to do in different social situations as they are exposed to them. Social norms can come in many forms. They can come in the form of informal norms, which are created by social interaction, or they can be formal, which are regulated by law. Good social norms encourage conformity by providing praise or rewards. In literature, social norms can be symbolically portrayed. Allegory is a tool used by writers to express deeper ideas about societal norms, structures, and power relationships. Literature makes it possible to examine various cultural norms and viewpoints. By giving readers, a glimpse into other cultures, writers can help readers develop empathy and understanding for experiences that are different from their own. All things considered, analyzing social norms in literature offers a deep and complex understanding of society norms, human behavior, and the dynamic interactions that exist between people and the cultures in which they live. Literature has the ability to alter our perception of the world and the rules that govern it by means of storytelling.

Social Norms in Letter Writing:

Social conventions surrounding letter writing have a long history and have changed over time in response to shifts in communication methods, technology, and culture. Elites, scholars, and rulers frequently corresponded by letter in ancient civilizations like Ancient Egypt, Greece, and Rome. The use of formal language and structured formats in these letters was mandated by social norms, which reflect social expectations and hierarchical relationships. Letter writing was a common literary form during the 17th-century classical period of Urdu literature. Letters were used to express feelings, send messages, and have thoughtful conversations. They were frequently written in a poetic style. Writing letters in Urdu became more and more common in the royal courts and among the nobility during the Mughal era. Letters were frequently lengthy, with elaborate expressions of politeness and respect as well as elaborate language. Numerous traditional Urdu poets, including Sauda and Mir Taqi Mir, used letters in their poetry. The combination of poetry and prose in these letters highlighted the beauty and depth of the Urdu language. Letter writing is a common narrative device in modern Urdu fiction, offering insights into the thoughts and feelings of the characters.

Professor Khurshid Ahmad writes:

“The letters that make school literature a valuable capital both in terms of thought and art are those, in which “The heart and soul are full of life problems and grief.” [2] Qurratulain Hyder and Intizar Hussain are two writers who have explored complicated relationships and societal shifts through letters. The introduction of digital communication and shifting social norms have affected how letters are portrayed in modern Urdu literature. Authors delve into themes of nostalgia for handwritten letters, encapsulating the spirit of a bygone age. “Insha” manuals, or Urdu letter writing instructions, have shaped social norms. These manuals offer instructions on appropriate wording, manners, and style for a variety of letter formats. The craft of letter writing has been exhibited in Urdu literature throughout its history as a reflection of cultural subtleties, societal conventions, and the changing literary scene. While keeping its cultural significance in

the expression of ideas and emotions, the genre keeps evolving to fit modern communication channels.

Discussions:

The well-known philosopher, poet, and politician in British India was Allama Iqbal, whose full name was Muhammad Iqbal. In South Asian intellectual history, he is regarded as one of the most significant characters in Urdu literature. Owing to his substantial contributions to the ideological underpinnings of Pakistan, Iqbal, who was born in Sialkot on November 9, 1877,^[3] is frequently referred to as Mufakkir-e-Pakistan (The Thinker of Pakistan) and Shair-e-Mashreq (The Poet of the East). Known as one of Pakistan's intellectual founding fathers, he was a major inspiration for the country's creation. Iqbal produced a substantial corpus of philosophical and literary works throughout his career. Especially his poetry served as a potent vehicle for conveying his views on social justice, spirituality, and the place of Islam in the contemporary world. Poetry Collections like "Asrar-e-Khudi," "Bang-e-Dra," and "Zarb-e-Kalim" demonstrate his mastery of poetry and profound philosophical insights. In his later years, Allama Iqbal's dream of an autonomous Muslim state came to define him. He supported the establishment of Pakistan because he saw it as a place where Muslims could freely practice their religion and make a positive contribution to the growth of an equitable and progressive society. Allama Iqbal gained international acclaim for his contributions to politics, philosophy, and literature. He is frequently referred to as Pakistan's "Spiritual Father." His vision and ideas were instrumental in Pakistan's eventual 1947 establishment. Throughout his career, Allama Iqbal demonstrated a strong dedication to the political, cultural, and intellectual advancement of Muslims. His legacy is still influencing discourse and thought in Pakistan and elsewhere. A significant portion of Allama Iqbal's personal life, including his ideas, feelings, and experiences, is made public through his letters. Numerous letters reveal details about his relationships, worries, and the evolution of his ideas. Iqbal's letters provide a glimpse into many facets of his personal life, albeit not a comprehensive examination.

Iqbal's letters frequently conveyed his profound worries about the social, political, and economic circumstances facing the Muslim community in British India. He talked about topics like social justice, educational reform, and the necessity of Muslim unity. Iqbal's vision for a distinct Muslim state is reflected in letters he wrote in the years preceding the formation of Pakistan. His correspondence with political figures, particularly his well-known letters to Jinnah, influenced Pakistan's ideological framework. On April 21, 1938, Allama Muhammad Iqbal, the well-known poet, philosopher, and politician from British India, passed away.^[4] He passed away in Lahore, Pakistani city that was formerly a part of British India. Iqbal is recognized as one of the most influential figures in South Asian intellectual history and Urdu literature, and he was a major inspiration for the Pakistan Movement. His passing signaled the end of an extraordinary life devoted to philosophy, literature, and the advancement of social and political goals. Lebanese-American poet, writer, philosopher, and artist Gibran Khalil Gibran was also known by his full name. From January 6, 1883, to April 10, 1931, he was born.^[5] in Bsharri, a town in the Mount Lebanon Mutessarifat that was under Ottoman rule at the time. Gibran is primarily recognized

for his philosophical and spiritual compositions. Gibran's intellectual and creative development was greatly influenced by his early American education. The difficulties he encountered and the encouragement he got helped shape his distinct viewpoint, which would be expressed in his later philosophical and literary writings. The main fields of expertise for Khalil Gibran were poetry, philosophy, and art. His career was devoted to a variety of artistic endeavors, and he produced important works of literature and art. Gibran's poetry is his most well-known work. Deeply spiritual themes of life, love, freedom, and spirituality are frequently explored in his works.

His most well-known and enduring work is "The Prophet," a collection of poetry essays that was published in 1923 and has been translated into many other languages. It is still read widely today. Gibran composed philosophical essays in addition to poetry, which expressed his profound ideas about spirituality, the interconnectedness of all things, and the state of humanity. His writing frequently combines elements of Western and Eastern culture. Gibran wrote a number of essays and prose pieces that provided insights on a range of subjects, including marriage, love, beauty, and the nature of the soul. His prose pieces, such as those in "The Broken Wings" and "Sand and Foam," demonstrate his talent for using elegant language to communicate important ideas. A major theme in Gibran's vision is love. He looked at romantic love, family love, and spiritual love, among other aspects of love. His relationship observations highlight the value of respect for one another, love's capacity for freedom, and the interconnectedness of all souls. Drawing inspiration from the natural world, Gibran frequently employed natural imagery to elucidate deeper philosophical concepts. He emphasized the cyclical nature of life, growth, and renewal and saw a deep connection between the rhythms of the natural world and the human experience. [6]

Literature which is related to the society, a writer is born in this society and lives in this society a writer is the spokesman of the society. That is why it is said that a writer writes the history of his time. Writers and poets in Urdu literature have discussed their personal experiences, feelings and social problems through letters with their loved ones and relatives and expressed their feelings and thoughts. Allama Iqbal and Khalil Gibran are also among them. Like Ghalib, Allama Iqbal was also interested in the submission of letters of congregation. (Except for a few letters which were written to the editors of various newspapers. Iqbal wrote letters in both Urdu and English languages. Except for the last two years of his life, he always wrote letters with his own hand. "Makatib" is the one in which Iqbal has discussed certain academic points and teachings, interpreted his words and thoughts and answered objections and explained certain academic and educational projects. Similarly, some other discussions have been expressed which are related to the caste of Maktoob Ilya as well as to the whole society and the country and nation. By reading Iqbal's poetry, we are introduced to the great poet of the East, while the Letters of Iqbal convince us of the personal greatness of a great man. Allama was a proponent of the political and cultural superiority of Muslims in India and the creation of Shaykhs among them and their adherence to Islamic teachings. Whenever and wherever he was faced with such actions and movements that were being done to divert the Muslims from their goals, the Allama's gaze would

perceive them in the distance, Hazrat Allama would raise his voice against them. Nationalism and Patriotism were also promoted by Islam and they were declared as the biggest enemy of Muslims and they were responsible for creating this hatred among Muslims. Were opposed to Syed Sulaiman writes to Nadwi:

“The attitude of change is necessary. Islam cannot be sold in the hands of Hindus. Alas, the people of the Caliphate went too far from their original path. They are showing us the way to a nationality which no sincere Muslim can accept even for a minute.”^[7]

Iqbal's letters to Atiya Faizi in the period from 1907 to 1911, which was also a period of intense emotional crisis in Iqbal's life and a period of defining his own paths of bread and salt in this world. These letters reflect the mental states and emotional states of that time.

“Yes, I refused the Aligarh Chair of Philosophy and a few days ago I refused to accept the Lahore Government College Chair of History. I do not wish to enter any service. My object is to run away from this country as soon as possible. You know the reason. I have a sort of moral debt to my brother which detains me. My life is extremely miserable. They force my wife upon me. I have written to my father that he had no right to arrange my marriage especially when I had refused to enter into any alliance of that sort. I am quite willing to support her, but I am not prepared to make my life miserable by keeping her with me. As a human being I have a right to happiness-if society or nature deny that to me, I defy both. The only cure is that I should leave this wretched country forever, or take refuge in liquor which makes suicide easier. Those dead barren leaves of books cannot yield happiness; I have got sufficient are in my soul to burn them up and social conventions as well.”^[8]

The partition of Bengal and cancellation of Bengal was the state of British politics in which both the Hindus and Muslims were caught in the war and clashed with each other. This drama was composed under a well-thought-out conspiracy, which Iqbal Atiya Faizi, while concealing it writes:

“Partition of Bengal Separation of Muslim Bengal from Hindu Bengal. According to Bengali Hindus, there was a wound inflicted by the government on the heart of Bengali nationality. But the government also cleverly canceled its own decision by declaring Delhi as Dar-ul-Saltanat. The Bengali understands that the victory was his, but he does not see that its importance has been reduced to zero. There are two verses related to this issue:

مندل زخم دل بنگال آخر ہو گیا
وہ جو تھی پہلے تمیز کافر و مومن گئی
ناج شاہی آج کلکتے سے دہلی آگیا
مل گئی بابو کو جوتی اور پگڑی چھن گئی

[9]

It is clear from these quotes that Iqbal's letters have been one. After Ghalib, Iqbal is the second personality from whose letters such disparate components can be separated and his biography can be compiled and his intellectual background can be understood. Iqbal has expressed social

interaction and political consciousness in these letters. He has written boldly on many controversial aspects.

Khalil Gibran's name is known worldwide as a Lebanese philosopher, poet, writer, playwright and painter. While he wrote on Ali on various genres of literature including novels, fiction, stories, poetry, Gibran's letters also invite study with complete simplicity and charm with a romantic feel. In his Maktoob Ilham, Jameel Malouf, Amin Jarayb Nakhli Gibran, Mikhail Naimi, Ameel Zeidan, Ad Mund Dahi, etc. are also included in his companion Hayat, whom he affectionately writes as "Me", which he describes as his loneliness, horror and anxiety. He used to inform about the conditions from time to time.

"I am so disappointed that there is always a silence on me. Mourning silence. Sometimes I feel like you are sitting in front of me and I keep staring at you without blinking. You are silent, the glow of modesty is spread over your face and the silken fringes of your eyelids are bent and your little lilies are hidden in them. We are so close that the beats of your heart go down in my ears with each beat. The silence between us is the end of the song and in this song the story of Mary and your love is settled. Isn't that true? That silence is the best expression of love." [10]

In the letters of Khalil Gibran, civilization is actually found in different ways. According to them, civility, literature and manners, titles, addresses, respect and recognition, the choice of words, the expression of the respondent's politeness and respect, love, devotion and prayers full of feelings, actually civility and politeness It is an aesthetic expression. The culture and civilization of any land is connected with its language, lifestyle and emotions. According to Khalil Gibran, language is the sign of progress and true patriotism.

"I feel sorry for my Lebanese and Syrian compatriots that their hearts are devoid of spiritual feelings. Our youth would have neglected their mother tongue. They have been killed by you. We are learning foreign languages. You know that our mother tongue i.e. Arabic is superior in every way. No language can claim its equal in eloquence." [11]

In this childish and frank picture of emotions and feelings, the expression of feelings of love and hatred is not to the face of any other person, but to reveal the hidden secret of one's heart through the springs and desolations of absorption. The distance from the homeland and friends made Khalil Gibran sad. In his letters to his friends, he expresses the memory of his homeland and friends. For them, this distance is at the same time a sight and a sight, and also a knowledge and knowledge. The whisper of love and silence to his homeland is clearly heard in Khalil Gibran letter which he writes in December 1922 Khalil Gibran letter to his friend Amel Zidane's

"I long for Lebanon. As the disease progresses. The love of country also increases. Although this is also a disease, to me, blessed and blessed are those whose hearts are sick with the love of their country. Al-Banan leaves for us heaven on earth!" [12]

From 1904 to 1930, Khalil Gibran corresponded with friends and family. Readers can gain the most insight into Gibran's ideas and character via his letters. The wisdom that brought the Lebanese philosopher long-lasting recognition is embodied in his letters, as it is in his poetry and prose. He appears to be concerned about the state of his motherland even in the letters addressed to his

sister Mariya and other family members and friends that are part of the collection under evaluation. He consistently referred to the unrest in Lebanon as a deadly poison for human ideals and identity since it was borne out of sectarianism and ethnic discrimination. Like other academics, he is fully aware of the connection between prejudice against certain communities and ethnic groups and money and quick fame. The letters written under Khalil Gibran's guidance are useful for understanding not just his character and way of thinking, but also for putting an end to the unending class struggle that has existed since the founding of society.

Outcomes:

Famous poets, philosophers, and writers from the early 20th century who are recognized for their significant contributions to literature, culture, and thinking are Khalil Gibran and Allama Muhammad Iqbal. Despite coming from quite different cultural origins and writing in different languages—Gibran from Lebanon and Iqbal from British India their correspondence has certain parallels and discrepancies.

Both Allama Muhammad Iqbal and Khalil Gibran's letters use unique stylistic devices that are a reflection of their individual personalities and literary talents. Despite having different writing styles, both authors use a variety of strategies to successfully communicate their ideas, feelings, and philosophical insights. The following style elements are frequently observed in their correspondence:

Allama Muhammad Iqbal: Elevated Language: Because of his background as a well-known poet, Iqbal frequently uses poetic and elevated language in his letters. Rich metaphors, striking imagery, and lyrical prose can elevate the conversation and imply deeper meanings in his letters.

Philosophical Depth: Iqbal's letters are filled with deep philosophical reflections and insights on a variety of subjects, such as social justice, identity, and spirituality. He frequently converses intelligently, persuading others with the use of logical arguments and rhetorical strategies.

Cultural Allusions: Drawing from his extensive understanding of Islamic customs and culture, Iqbal regularly alludes in his letters to Islamic literature, history, and mysticism. His philosophical discussions are contextualized and the text is enhanced by these cultural allusions.

Rhetorical Devices: Iqbal uses a variety of rhetorical devices to highlight important ideas and produce rhetorical impact, including parallelism, repetition, and rhetorical questions. His arguments are made more eloquent and persuasive by these techniques.

Khalil Gibran: Poetic Prose: Reflecting his training as a poet and artist, Gibran's letters, like those of Iqbal, are distinguished by their beauty. A lot of the time, his letters are filled with beautiful and poignant language, rhythmic cadences, and vivid imagery.

Gibran's letters are frequently characterized by their simplicity and clarity of expression, even with their poetic quality. Readers find his letters relatable and captivating because he has a talent for explaining complex concepts in simple language.

Symbolism and Allegory: In order to explore difficult philosophical and spiritual ideas, Gibran regularly used symbolism and allegory in his letters. His use of symbolic imagery gives the text additional levels of meaning and challenges readers to think more deeply.

Introspection and Contemplation: Gibran frequently reflects on the mysteries of life, love, and the human condition in his letters, which frequently have an introspective and contemplative tone. He challenges readers to reflect on existential issues and set out on a path of self-discovery.

Universal Themes: Throughout his correspondences, Gibran frequently addresses universal subjects that speak to readers of all ages and backgrounds, including friendship, love, and the search for the truth. His writings provide ageless insight into human nature and wisdom that cuts across cultural divides.

Overall, the correspondence between Khalil Gibran and Allama Muhammad Iqbal demonstrates their depth of understanding, mastery of language, and capacity to convey complex concepts with lyrical beauty and elegance.

Similarity between Both Writers Letters are Following:

Philosophical Depth: The letters of Gibran and Iqbal both demonstrate a profound philosophical investigation into spirituality, human existence, and societal difficulties. They ponder the nature of love, life, and the human predicament frequently.

Spirituality: Both authors drew spiritual elements from their books and were very spiritual people. While Iqbal's writings emphasize the spiritual growth of both individuals and communities, Gibran frequently addresses spiritual issues in his letters. Iqbal's writings are influenced by Islamic philosophy.

Literary Style: Both Iqbal and Gibran were accomplished authors who infused their texts with eloquent prose. Their letters frequently exhibit their command of language and expression and are insightful, lyrical, and eloquent.

Social Commentary: A preoccupation of both authors was the political and social climate of their day. Though in distinct circumstances—Gibran addressing problems in the Arab world, Iqbal concentrating on the difficulties faced by Muslims in British India—they both used their letters as a forum to question mainstream conventions and push for change.

Although Iqbal's poetry is arguably his most well-known work, his correspondence also reveals his keen awareness of literary themes and his interactions with other authors and thinkers. Iqbal frequently spoke about the subtleties of poetic expression, such as the application of metaphors, symbolism, and imagery. His letters might discuss the significance of various poetic forms and the craft of writing verses. Persian, Arabic, and Western literature were among the literary traditions that shaped Iqbal's work. He may talk about the writings of poets and other authors in his letters, as well as how their concepts influenced his own style. Iqbal's literary endeavors and philosophical beliefs frequently overlapped. His letters might examine the connection between philosophy and literature, talking about how philosophical ideas and insights can be communicated through literature. Iqbal was renowned for his literary analysis. He could provide analyses of classic texts, highlighting their themes, motifs, and cultural significance, or he might offer critiques of recent literary works. Iqbal interacted with many authors, poets, and thinkers both domestically and overseas.

In other Side Khalil Gibran also reveal his opinions on a wide range of other topics, including art and literature. Gibran often wrote in his letters about the nature of artistic expression and how creativity can communicate profound feelings and universal truths. He might examine how metaphor, imagery, and symbolism are used in writing and art. Gibran, like many other writers, was impacted by a wide range of writers and literary traditions. He might talk about how the ideas of poets, novelists, and philosophers influenced him and how his own artistic vision was formed in his correspondence. Gibran's writings are replete with spiritual themes, and his correspondence frequently explores the relationship between spirituality and literature. Gibran's correspondence frequently reflects the Arab and Lebanese cultural backdrop, but Iqbal's writings are entrenched in the political and cultural environment of British India. The topics and issues they address in their letters are shaped by their disparate cultural backgrounds.

Religious Viewpoint: Despite their shared spirituality, the writers took distinct stances on religion. Gibran's spirituality was more mystical and universalistic, drawing from many different religious traditions, whereas Iqbal's spirituality was firmly based in Islam and Islamic philosophy, frequently alluding to Islamic mysticism and Quranic teachings.

Language: Although Iqbal wrote in Persian and Urdu, Gibran wrote mostly in English. The style and tone of their writings were affected by this language barrier in addition to the audience and response of their letters.

Political Engagement: Despite having different political philosophies, both authors were politically active. Whereas Iqbal was more actively involved in politics, fighting for the rights and political empowerment of Muslims in British India, Gibran's involvement in politics was more covert and symbolic, frequently employing metaphor and allegory to make his points.

Allama Muhammad Iqbal and Khalil Gibran differed from one another in terms of their political involvement, language, cultural backgrounds, and religious perspectives, all of which influenced the themes and issues they addressed in their different writings. However, they did share certain similarities in their correspondence, such as their philosophical depth and literary style. Gibran and Iqbal both wrote about the quest for spiritual enlightenment, the nature of existence, and the human condition. Iqbal and Gibran, who espoused compassion, justice, and integrity, frequently addressed ethical and moral issues in their writings. They might talk about how moral values are crucial for influencing people's actions and fostering harmony in society. Iqbal and Gibran could discuss the value of cultural identity and the difficulties in upholding cultural. The conclusion summarizes the key findings of the comparative analysis, emphasizing the similarities and differences in Iqbal and Gibran's perspectives on social norms. It reiterates the significance of their ideas and highlights the importance of studying their letters in understanding the complexities of societal expectations and cultural traditions. In conclusion, the letters of Allama Iqbal and Khalil Gibran offer valuable insights into their personal philosophies, societal perspectives, and the prevailing social norms of their respective cultural and historical contexts.

Recommendations:

Comparing the literary works of Allama Muhammad Iqbal and Gibran Khalil Gibran can yield valuable insights into their respective philosophies, styles, and contributions to literature. Here are some recommendations for conducting research on this comparative study:

1. Select Key Works:

- Choose representative works from both authors that showcase their literary prowess, thematic depth, and philosophical outlook.
- Consider works such as Iqbal's "Bang-e-Dra," "Asrar-e-Khudi," and "Bal-e-Jibril," and Gibran's "The Prophet," "The Madman," and "Sand and Foam."

2. Understand Cultural and Philosophical Backgrounds:

- Explore the cultural, historical, and philosophical contexts in which both authors wrote.
- Understand the socio-political environment, religious influences, and intellectual movements that shaped their perspectives.

3. Identify Common Themes and Motifs:

- Analyze the recurring themes, motifs, and symbols present in the works of both Iqbal and Gibran.
- Look for shared concerns such as spirituality, individualism, human nature, and societal transformation.

4. Examine Literary Styles and Techniques:

- Investigate the literary styles, techniques, and forms employed by each author.
- Compare their use of symbolism, allegory, imagery, metaphor, and language.

5. Explore Philosophical Underpinnings:

- Delve into the philosophical underpinnings of Iqbal and Gibran's writings.
- Study their respective philosophical influences, such as Sufism, existentialism, mysticism, and romanticism.

6. Consider Biographical Influences:

- Explore the biographical backgrounds, personal experiences, and cultural identities of both authors.
- Investigate how their life experiences shaped their literary works and philosophical outlooks.

7. Analyze Reception and Impact:

- Assess the reception and impact of the works of Iqbal and Gibran on their contemporary societies and beyond.
- Look into critical reviews, scholarly interpretations, and popular perceptions of their literary contributions.

8. Compare Treatment of Universal Themes:

- Compare how both authors address universal themes such as love, freedom, spirituality, morality, and the human condition.
- Examine any similarities or differences in their perspectives and approaches.

9. Evaluate Language and Cultural Context:

- Consider the linguistic nuances, cultural references, and historical contexts embedded in the writings of Iqbal and Gibran.
 - Explore how cultural differences influence their literary expressions and reception.
 - 10. Draw Conclusions and Insights:
 - Synthesize your findings to draw conclusions about the similarities, differences, and unique contributions of Iqbal and Gibran to literature and philosophy.
 - Reflect on the relevance of their works in the contemporary world and their enduring legacies.
- By following these recommendations, you can conduct a comprehensive and insightful comparative analysis of the literary works of Allama Muhammad Iqbal and Gibran Khalil Gibran, shedding light on their artistic genius, philosophical depth, and cultural significance.

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