



Ecological Discourse Analysis of Iqbal’s Children Poetry: A Perspective of Stibbe’s Ecosophy

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ABSTRACT

Ecolinguists around the world propose to uncover the stories in which humans express their relations with the members of their own species, other species and natural environment physically surrounding them. Qur’an with its greater emphasis on deed rather than on idea (Umar, 2011) pronounces clearly that humans are morally responsible for the stories they decide to live by. Such reading of Qur’an has become relevant in an epoch when they have developed inductive intellect. Iqbal’s deep reflections on the relevance of Qur’an’s message for the coming generations offer strikingly cogent suggestions for a just society and a stable environment. This descriptive study analyzed two of Iqbal’s poems written for children on the principles contained in the theoretical framework of Stibbe’s ecosophy and tried to investigate into the relevance of Iqbal’s story. The researchers attempted to answer two questions. The first is about the type of ecological discourse Iqbal communicate in his children poetry. The second question refers to the relevance of Iqbal’s discourse to educate readers about humankind’s role in shaping human ecology.



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INTRODUCTION

Ours is a world of strife and suffering; deep divisions among human cultures have accelerated the rise of social injustice and ecological issues in the preceding two centuries though both were strikingly marked by advancement of science and technology. Humankind has not yet learnt to live peacefully with each other and to appreciate the ecological system that has not only supported their well-being but also provided reward-free assistance to their “high well-being” (Stibbe, 2015, p. 14). Among the serious problems confronting humankind in the 21st century, the future of human beings on the planet Earth and the condition of ecological system that supports life in its totality are the issues of vital concern. Iqbal expressed his deep concern at human mutual hatred and silence of thinkers across the world on it. He defended humankind vehemently and warned thus:

Remember, man can be maintained on this earth only by honouring [hu]mankind, and this world will remain a battle ground of ferocious beasts of prey unless and until the educational forces of the whole world are directed to inculcating in man respect for mankind (Sherwani, 1995, p. 299).

Neither human freedom nor human equality has been the driving factor of industrialization that has culminated in globalization. This unbridled and unrestrained surge in science and technology, instead of proving a boon for the inhabitants of the earth, has been fast becoming a bane for humankind and their environment. Classical physics which promoted materialism (Umar, 2011), as Iqbal maintains in this regard in the preface of *Reconstruction*, and capitalistic economy which encouraged consumer culture (Hajer, 1996, p. 32) ; both have ignored the spiritual foundation of life, be it human or ecological (Sherwani, 1995, p. 44). Among the researchers and the critics contributing greatly in creating awareness of gravity of human situation and suggesting practicable measures, the eco-linguist Arran Stibbe (2015) has played a vital role in underpinning convincing critiques of the dominant discourses playing havoc with sustainability in human life.

In his keynote address at the Institution for Environmental Sciences, London, in April 2009, Stibbe, while urging his audience to attempt “diversity of discourses” (Stibbe, 2009, p. 1) for a healthy communication among those who happen to hold particular worldviews, proposed that scholars working in eco-linguistics could access a wide range of alternative discourses by studying the literature in writing that has inspired millions to motivated living. Deep and patient reflections of the scholars on the discourses reveal that these seemingly strange discourses encode a wide range of worldviews, the worldviews that created, maintained and spread those discourses. As all discourses are transmitted through language at the most, the linguistic analysis of these discourses in the paradigm of eco-linguistics seems certainly helpful in investigating if the worldviews these discourses present are compatible with the sustainability in a world they envision. To the extent the discourses conform to the idea of sustainability, they can act as a valuable source of inspiration for effective communication. Therefore, the revival and strengthening of such discourses offer great promise for aligning language with people’s “deepest motivations and goals for life” (Stibbe, 2009, p. 4). On one hand, these studies can help them utilize the potential of language by changing mundane life into a spiritual quest. Thus, peace, justice, respect, re-enchantment, acceptance and connection with human nature and ecology seem to be every individual’s goal for life. Secondly, with this, sustainability does not remain merely as an abstract concept; rather, it rises to an ambition people pursue with enthusiasm (Stibbe, 2009).

To the researchers, the poet who has inspired and can inspire further millions across the globe to rise above racial and geographical barriers and interpret life only in spiritual terms is Muhammad Iqbal, the national poet of Pakistan and one of the great philosophers of the 20th century. Major part of his writing is in verse though he has penned down his thoughts in prose, too. The researchers aim to analyze his verse written for children as it contains ideas that can act as seeds for creating human beings who think and act globally and are alive to their mission of developing social justice and human ecology. His ideas on future of humankind in their mature form are contained in the book *Reconstruction of Religious Thought in Islam*, his magnum opus. It consists of seven lectures. In the very start of his first lecture, he reminds the readers that the subject of his talk is man’s place in the universe. Feeling hopeless of philosophy for providing any answer, he considers religion because religion is , as defined by Professor Whitehead and cited by Iqbal, “a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended” (Umar, 2011, p. 1). For Iqbal, only religion can offer a workable answer to the

central question humankind faces today for the very aim of religion is the transformation and guidance of man's inner and outer life. Since no ecosophy can prove fruitful if does not cover both aspects, Iqbal's emphasis on religion— *a spiritual interpretation of life* (according to the researchers) — can provide unfailing principles of conduct. He does not accept the material and mechanistic interpretation of the universe. Neither does he agree to man's insignificance and peripheral status prevalent among the philosophers of his own age, nor does he ascribe to the "Neo-Platonic mysticism" (Umar, 2011, p. 72) whose followers shun the "scientific observation of Nature" (Umar, *The Reconstruction of Religious Thought in Islam*, 2011) believing Nature to be merely a shadow. For him, human ego is destined to unfold "the entire undetermined possibilities of knowledge" (Umar, 2011, p. 72). He encourages the youth of the coming generation to free themselves of the shackles of materialism and futile promises of spiritual illumination and urges them to create a world free of prejudice, an element that debars humankind to reach their destiny (Umar, 2011).

A recent book has developed a relevant discussion on how to tackle the issue of ecological crises. In the very chapter of their book on deep ecology, the writers, George Sessions and Bill Devall, stress that the ecology movement can be seen as serious response facilitated by the enhanced awareness of every day increasing number of people that feel strongly against the drastic imbalance in our contemporary culture. First, they examine critically the four alternative solutions to the issue of ecocultural crises and being sceptic of any significant change from all the other options, they offer deep ecology as the only hope for humankind. The four alternatives include Reform Environmentalism, Tactics of the "New Right" or "Moral Majority", "New Age/Aquarian Conspiracy" and 'Revised Libertarian'. They believe that only the strong version of Deep Ecology can offer a hope in the bleak future because it has emerged as a means of developing the required balance among individuals, communities and above all in their relationship with Nature (Smith, 2001).

Inspired by a critical analysis of Iqbal's poems named *Bachay ki Dua* (A child's Prayer) by Khurram Shafique in his book *Andaz-e-Mehrmana* , the researchers feel quite hopeful that ecological discourse analysis of his children poems can provide many valuable insights into the understanding of many conflicting and intricate issues like ecocultural crisis and some mature ecosophy can be constructed which supports pure environment, sustainability and social justice.

Rationale of the Study

The researchers have selected Iqbal's children poetry, which forms the initial part of *Bang-e-Dara*, his earliest book published in 1924. Iqbal wrote these poems when divisions among humankind became so intense that the world witnessed World War I and World War II subsequently. Iqbal discerned that separation of science and religion had brought humankind on the verge of chaos. Therefore, he attempted to rekindle the flame of love among diverse cultural communities based on common spirituality shared by not only humans but also by other creatures of God. To him, his poetry was for the coming generations. Thus, the generation he was determined to move was school-going children and college-going youth. Therefore, the poems written for children form an integral part of discourse he aimed to develop for the safe future of humankind. Moreover, being an optimist through and through, he believed that children would always remain a hope for humanity, so these poems contain his ambitions for the future generations and the researchers think that to explore those ambitions can be helpful for strengthening ecological discourse.

Research Objectives

The major purpose for this ecological discourse analysis involves the following two probes:

1. To investigate Iqbal's worldview encoded in the discourse of his children poetry.
2. To seek the relevance of Iqbal's discourse in promoting human ecology.

Research Questions

The research plans to answer the following questions:

1. What type of ecological discourse does Iqbal communicate in his children poetry?
2. How does Iqbal's discourse educate readers about humankind's role in shaping human ecology?

LITERATURE REVIEW

The environment cum cultural crisis is not merely a site where academic scholars come and exchange their intellectual banter over the advocacy or opposition of the intrinsic value of nonhumans. Nobody can deny that Nature has unprecedented "wonder, beauty, and possibility" (Naess, 2008, p. xiv). Humankind depends on it not only for their survival but also for their spiritual, emotional, and cultural development. Both as individuals and as a species, Nature is indispensable and it is neither possible nor desirable to maintain the separation of "facts" from "non-facts, and value-free descriptions from norms" (Naess, 2008, p. xv) because it rests on a false assumption—on ontological basis the distinction between fact and non-fact cannot be shattered, We have to bridge the gap created between the cleverness of mind and sensibilities of our hearts to remind that we cannot ignore inequity, injustice, poverty, climate change, loss of cultural diversity, soil depletion, impending fresh water shortages, acid rain, and the ozone hole and these issues were the creation of human actions. Therefore, it is the humans' responsibility to work together to find solution of these and this process can start with only the reorientation of our anthropocentric ecosophies which take nature as a resource. We have to get rid of absurd dichotomization of mind and body and thus can address the momentous issues with such creative pursuit as show our unwavering commitment bring science and theology together. Tension between the traditional religious philosophies and the materialism that accompanies technological hegemony has entered a critical phase. Only the happy marriage of science and religion can shatter the divide between mind and body which can result in establishing better ecosophies (Naess, 2008).

How deep ecology became a movement from being a philosophy of deep ecology remains an interesting question to explore. This volume brings together a wide array of approaches to the central concerns of this movement. The writers of the essays contained in this collection examine philosophical issues and problems in deep ecology and thus bring a better understanding of the principles which offer many contradictory and paradoxical situations. So the writers, instead of trying to maintain the distinction between the practical and applied, focus more on "the practical ramifications of deep ecological principles on actual environmental policy situations" (Eric Katz, 2000, p. x) and consider the intricate philosophical questions whose meaning offered by deep ecology are hard to accept as it is unless some successful attempt is made for creating "coherence and consistency of a deep ecology worldview" (Eric Katz, 2000).

Usually, Rachel Carson's publication of 1962 named *Silent Spring* is considered to be a pioneering work that raised voice against "the indiscriminate use of pesticides" (Sessions, 1995, p. x) and thus posed the earliest opposition to the dominance of technology in human life. However, her concerns were not as deeper as that of her successor Albert Schweitzer whose Reverence for Life principle that encompassed a respect and concern for whatever biological was found on the Earth and sought a strong integration among all species and thus questioned the direction and goals of Western society. For both, the anthropocentrism of

Western culture was the sole cause of ecocultural crises and the earlier we deconstruct it, the better. Next, in 1966, came a more forceful challenge from the U.C.L.A. historian Lynn White, Jr., who argued that it was Christianity that had desacralized Nature and thus encouraged its unlimited exploitation. Therefore, to him, the change in beliefs of the people can stop the ecological crisis. Christian beliefs were more harmful as they not only established a dualism of man and nature but also insisted that it is God's will that man exploit nature for his proper ends (Sessions, 1995).

A closely similar study to the researchers' is Gerri McNenny's paper titled "*Framing the Anthropocene: Educating for Sustainability*". She analyzes the commonly held belief that the Anthropocene was an enviable epoch for humankind's control over nature and its powers. To her, humans' role has been destructive more than constructive. Therefore, she feels committed to bring an enlightening awareness to her readers about their responsibility in adopting "cultural, spiritual, and political ways of moving forward in confronting and framing humankind's impact on earth systems" (McNenny, 2018, p. 1). She not only examines the frames and metaphors surrounding the Anthropocene but also weighs up implications for maintaining sustainability for the coming generations. Using ecolinguistics and ecological discourse analysis, like the present study, she argues the framing of two conflicting interpretations surrounding the Anthropocene, some scholars support it for providing "the opportunities for continued growth" (McNenny, 2018, p. 2) while others warn that it has been destructive for crossing planetary boundaries and causing ruptures that may lead to the extinction of human species (McNenny, 2018).

Muhammad Asad in his commentary on the verse 41 of Surah Ar-Rum (The Byzantines) has triggered the researchers to carry out this study. To the researchers, this verse and Asad's commentary support Stibbe's effort to promote ecological discourse analyses for resisting destructive ideologies and subscribe to those, which are beneficial. The verse says emphatically that it is humans who have wrought havoc to the environment and it is their responsibility to restore its balance:

[Since they have become oblivious of God,] corruption has appeared on land and in the sea as an outcome of what men's hands have wrought: and so He will let them taste [the evil of] some of their doings, so that they might return (to the right path. (30:41)

In his commentary, Asad laments the fast growing corruption not only in the form of destruction of our natural environment but also in the garb of "utterly materialistic – inventiveness and frenzied activity threatening humankind with unimaginable disasters for human ecology. To him 'unbridled pollution of land, air and water through industrial and urban waste, a progressive poisoning of plant and marine life, all manner of genetic malformations in men's own bodies through an ever-widening use of drugs and seemingly beneficial chemicals, and the gradual extinction of many animal species essential to human well-being" (Asad, 2003, pp. 901-902). As Iqbal's philosophy comes directly from Qur'an, so his claim that the Book's greater emphasis on deed rather than on idea (Umar, 2011) pronounces clearly humankind's responsible behavior towards creating an enduring human ecology.

Stibbe's interview to a Chinese ecolinguistics scholar Guowen Huang that was published in a paper by the latter brought immense clarity to the researchers in the understanding of many key ideas of Stibbe's ecolinguistics. Though he said nothing new but as the language had less academic jargon, it enhanced the understanding of many key ideas. To Stibbe, the ecological discourse analysis requires a "multidisciplinary perspective to introduce others to more integrative ways of analyzing the world" (Huang, 2016, p. 3). However, the study being

linguistic in its very nature, the researchers have to focus on linguistic patterns and through their analyses reach the hidden discourse in the form of ideologies, frames, metaphors, convictions and evaluations. This can be helpful in promoting stories that care for human ecology and resist those that bring more harm than benefit to human and ecological well-being. He also stresses the central role of the ecosophy the researchers plan to follow in their study, as it is their ecosophy that gives a decisive verdict on the destructiveness or healthiness (Huang, 2016).

An important book, which focuses on the issue closely linked to the research, is by Jenneth Parker. In this book, he argues that despite the realization from a large increasing majority of people that sustainability is the key issue of the 21st century, a philosophy has to be investigated “to illuminate a wide range of issues that are crucial to sustainability and bring them into a more coherent relationship” (Parker, 2014, p. 1). He argues that nearly all the research questions focused on sustainability pivot on philosophical questions and without some degrees deeper understanding of philosophical issues, it is easier neither to comprehend nor to respond effectively to the sustainability challenge. This book is different from others because the issues this book attempts to address are “drawn from the experiences and initiatives of sustainability science, practitioners and movements” (Parker, 2004, p. 1). Discussion revolves around the implications of anthropocentric view of the world and how humans’ deeper awareness can help them make informed choices for the restoration of human ecology (Parker, 2014).

RESEARCH METHODOLOGY

The research approach chosen by the researchers is qualitative in nature. As the study is oriented towards the process theory which focuses on descriptions and understanding of meaning, a qualitative approach offers a better opportunity to see reality from a particular perspective.

Research Design

The proposed research design is descriptive and exploratory. The researchers will attempt to access meaning through interpretation and investigate how unique contexts shape particular meanings.

Data Analysis Procedures

Stibbe’s model of ecolinguistics, which is based on Critical Discourse Analysis and is normative in nature, will be used to carry out the analysis. He follows the procedure of the former and after accessing what type of discourse is found in the text judges its positivity or negativity on the principles laid down in the ecosophy. If the discourse subscribes to the principles of the ecosophy of the analyst, it is considered beneficial whereas the discourse that contradicts the norms is deemed as destructives.

Theoretical Framework

While acknowledging the complexity, sophistication, and the ephemeral as well as evolutionary nature of ecosophies, Arran Stibbe has elaborated his preferred ecosophy, which he uses as a theoretical framework for his book titled *Ecolinguistics: Language, Ecology and the Stories We Live By*. He follows Naess (1995). For the fundamental principle of his ecosophy, he chooses certain key words and next adds necessary explanatory detail to convey their in-depth meanings. The summary of his ecosophy is given below:

Ecosophy in one word: Living!

The word ‘living’ followed by an exclamation mark stresses its normative nature because it indicates all life “to be valued/celebrated/respected/affirmed” (Stibbe, 2015, p. 14), and in this evaluation, all living species are given unequivocal support. This value announcement comes from the observation that every living being consider their life important and strive to continue living. The ‘valuing’ differs in being conscious or instinctive, yet the intensity of the urge to live is same everywhere (Stibbe, 2015).

Well-being

Here the writer warns the readers that his idea of living transcends the notion of merely ‘being alive’ (Stibbe, 2015, p. 14) since survival gives no opportunity to the surviving that they consider themselves important. Exploitation of plants or animals and their enclosure in factory farms or illness caused by chemical contamination shatter the hope of wellbeing, which should include all species. However, maintaining high wellbeing for humans is a sine qua non (Stibbe, 2015).

Now and the Future

‘Living!’ and ‘Wellbeing’ should be encouraged to cross the temporal confines of the present; efforts should be made that all species live well and enjoy their life and the future generations also live well and let others live well (Stibbe, 2015).

Care

The central idea of ‘living’ is hard to realize without an inevitable exchange of life. Therefore, there will always be those who, in preference to their own living and well-being, are obliged to damage others. For such a situation, the idea of care provides a solution as it offers an ethical foundation by combining “empathy, regret and gratitude” (Stibbe, 2015, p. 14). Empathy enhances our awareness of impacts on others, regret helps minimize harm, and gratitude motivates to a duty and adds something to the systems that support us (Stibbe, 2015).

Environmental Limits

Here the writer advises the readers that human consumption should not exceed the ability of natural resources to replenish themselves so that the damages caused today do not make the future generations vulnerable to the disadvantage of ecological systems to support life. Secondly, the consumption that leads to more waste and can be absorbed by ecosystems should not be allowed to continue. Therefore, for a sustainable future, a large-scale reduction of total global consumption is necessary (Stibbe, 2015).

Social Justice

As an essential step with limiting consumption comes the need for social justice because, the reduction in global consumerism patterns may bring more problems to the already underprivileged. In this regard, redistribution of resources from the rich to the poor seems inevitable so that the poor also “live with high wellbeing” (Stibbe, 2015, p. 14).

Resilience

Neither can the industrialized societies be turned back to agrarian ones, nor can the significant ecological destruction that is already occurring be stopped completely. Therefore, the best solution should include first finding means to adapt to environmental change, second increasing resilience to further changes, and exploring new forms of society that are more conducive to the continuation of living with high wellbeing (Stibbe, 2015).

DATA ANALYSIS

The first poem under analysis bears the title of Aik Pahar Aur Gulehri (A Mountain and A Squirrel) and this is the second one among the set of poems written for children.

The poem is an argument between a mountain and a squirrel on what should be the criterion of being important and who can claim respect and honour or, in Stibbe's words, well-being' in life. Both the speakers build their discourse through their characteristic linguistic pattern. Looking down upon the squirrel, the mountain tries to assert his power, prestige, authority, resourcefulness, self-sufficiency and dignity through the following linguistic choices.

- A presupposition that the squirrel neither has nor can ever have self-respect due to her little stature (Tujhay ho shrm to paani main ja doob muray: If you had self-respect, you would commit suicide).
- Nominalization: (ghrur, aql, samajh, sha'ur, shaan, aanbaan, naseeb: arrogance, intelligence, wisdom, shrewdness, splendor, grandeur, lot). These words are used to show that life does not consist of processes; rather it is mere substance and the substances have permanent properties.
- Transitivity patterns: (zara see cheez ha: you are an insignificant; tiri bisaat ha kia miri shaan kay aagay? You are no match for my splendor; zameen past ha miri aanbaan k aagay: even the Earth pays homage to my splendor). We see that material process is completely missing and only existential and relational processes are being used for logical meta-function. Since for a prototypical representation of a material process clause, an actor with a high degree of volition is required to act upon a passive (affected), the absence of this clause from the mountain's speech conveys his volitional power.
- Synonyms: (aql, samajh, sha'ur: intelligence, wisdom, shrewdness used for the squirrel; shaan, aanbaan: splendor, grandeur used for himself). This works as an erasure pattern and shows that in the elitist discourse, splendor and all its other corresponding attributes are confined to the privileged group and all others are insignificant.
- Antonyms: (bay sha;ur/baa tameez: stupid/intelligent; nacheez/cheez: insignificant/important). With this pattern, a cognitive model is given to the reader that one cannot be both simultaneously; only the privileged are intelligent and vice versa, holds true.
- Metonymy: (zameen: the earth; janwer ghreeb: poor little animals). The mountain sardonically calls the earth falling low before him to assert that the entire earthly objects are no match to his high stature and authority. Next, he mocks at all the animals for being low in power and status.
- Grammatical structures: (Tuohy ho sham to panic main ja kay door moray: If you had self-respect, you would commit suicide). This second conditional reproduces a hypothetical situation and conveys the unlikelihood of any association of respect to the insignificant. Next, we find exclamatory phrases: (Kia kehna: how strange! Bhalo pahar kehan, janwer ghreeb kehan: how comes that the big mountain and the little animals like the poor squirrel claim equality!). This is used to underpin the elitist discourse that it is rather unnatural to claim any rights for the weak and the poor. At one place a rhetorical question (teri bisaat ha kia meri shaan kay aagay: Is your status comparable to my splendor in any way?) is used to challenge the equality discourse.
- Metaphor: (cheez: significant; janwer ghreeb: the poor animals; pahaar: the mountain). All these lexical items become metaphors for creating and maintaining a privileged position for the elite classes and ignore the under-privileged completely thus creating an unbridgeable gulf between the powerful and the powerless.

- Frames and framing: (cheez: significant; janwer ghreeb: the poor animals; pahaar: the mountain). Here the source frame is classical Newtonian Physics where mass is an essential ingredient of any substance and the more the mass, the more powerful. Moreover, intelligence, wisdom or rational behavior have no role in determining the power value of any creature. The target frame is the argument on who should enjoy respect and prestige.

On ideological level, we notice different strands. Firstly, the poet believes that the idea of God though exists with the powerful and the powerless alike, in its interpretation the Omnipotence becomes a tool of oppression and exploitation with the former and the all-embracing philosophy of life with the latter. Secondly, the powerful and the larger creatures consider the weak and small creature to be utterly worthless and this ideology will change only when the weak realize their importance and assert their role in the grand plan of the Creator for maintaining such a wide diversity in His creatures regarding their assigned roles which are valuable on both, the individual level and collective level. They have to raise their voice for preserving the wonder of His creation one cannot be the other and that makes the world beautiful. This ideology of the squirrel cannot accept the claim of the mountain that hers was not a meaningful life. The poet does not agree to the notion of the mountain that the small creatures are things of sport for the bigger ones. In the very first line, the mountain mocks at the triviality of the squirrel and taunts her for being senseless and insignificant. Lost in his delusion of self-sufficiency, the mountain boasts of his superior role in the scale of life and ends his conversation on calling the squirrel the poor little creature. Thirdly, the privileged classes of the society are blind to the true knowledge of life and the interpretation of life given by the less privileged can make human ecology safer and smoother because their ideology is Creator-centered and diversity-supportive. In sum, to the poet, the Creator has planned interdependence of all living things and non-living in the flow of life. It is evident that the poet's ideology is quite promising for human ecology, and it is one of many beneficial discourses found in world literature. This ideology is shared by the Muslims among whom the poet enjoys great respect.

Next poem titled Aik Gaa-ay and Bakri (A Cow and A Goat) is a dialogue between a cow and a goat on the theme of man's relationship with domestic animals. The cow complains that her life has been made miserable by the human agency. Instead of showing gratitude to the cow for providing milk to their children, humans are always muttering against them for not giving as much milk as they desire; they are so ungrateful and selfish that they take no time in selling them for slaughter when they get old and weak. To the cow, humans are egocentric and exploitative by nature and she raises a strong protest (anthropocentric ecosophy). In other words, the cow seems to be supporting the ecosophy of living, care and wellbeing. For her it is difficult to reconcile to the ideas of resilience, which gives an edge to human beings to use other creatures according to their requirements and advantage. The very idea of domesticating animals by the humans is loathsome to the cow and she protests forcefully against human's privileged position when she says that it is a misfortune that those who are less clever than man have been imprisoned by him and it is unjustified to use others to one's advantage. The cow's arguments seem to shatter the belief in man's superiority in the universe. She feels nostalgic about her life when she was not yet tamed by man and in expressing her sorrow for being distressed enumerates only the things that had brought her discomfort. Her psychological condition makes her see things cynically and to her it is man's superior faculty, which has caused every misery she finds around herself. In her voice, the reader can hear echoes of deep ecology philosophers who, in their seemingly sympathetic attitude towards the other entire creature except man, propose a world where neither does man enjoy any special status nor can he claim his superiority in the scale of life over other

creatures. As this story is more akin to those who feel more and think less, it remains incomplete as they ignore what the reality is. Man has not attained his central status through the misuse of his faculties. Rather it is his faculties which have brought him this honour and the awarding of this honour to man has, like other schemes of the grand plan, a specific purpose. That is why in the words of the goat, the poet makes the cow retreat and accept that the glory and grandeur the world enjoys now was an impossibility without man and the philosophers who have perceptive minds can see man's unparalleled contribution in making this world more beautiful, more peaceful and more comfortable.

However, the sagacious arguments couched by the poet and uttered by the goat to console the grieved cow first signal to the emptiness of the cow's claim that humans bring misery to the other creatures when they use them for their benefits. The goat asserts that it is not true to accuse humans for being selfish because every living creature by instinct and by conscious acts aims at improving the wellbeing of her progeny. Therefore, humans can also aspire for their high wellbeing by adapting themselves to the ever-changing life situations. Secondly, the cow, in her misery, has forgotten to realize so many benefits she enjoys just because of humans' ingeniousness and resourcefulness. She must realize that the lush green pastures and meadows where she relishes fresh green grass to her fill, the fresh cool water of canals which she enjoys as she wishes, the cool and soothing shadows of the trees that protect her from the scorching heat of summer, all are due to man. Above all the goat reminds her, it is man who has allayed all her fears, and of fears of her progeny, of becoming a victim to any predator. Thus, it is man's taming that has brought her more freedom and a higher wellbeing. Therefore, instead of shunning man's superior faculties, it is better to accept them and surrender to his high living because it will ultimately add to the beauty of the world. The goat is the representative of the poet's voice and the cow agrees to the points raised by the goat. The cow further uses a phrase in the last line for the goat that carries deep connotations of arrogant attitude of the famous Western philosophers by giving little importance to the Eastern thinkers. Yet the poet shows that even considered as unimportant, their valuable insights into understanding of the Reality cannot be ignored for long.

CONCLUSION

The close analysis of Iqbal's two poems has unequivocally shown that the study offers ample chances of promoting critical thinking among the academic scholars and political thinkers working for a more peaceful world for all, the rich and the poor both. However, they must have discerning eye to see beneath the surface and search for such ecosophies that, instead of creating hurdles in man's march to a more scientific world, raise obstacles in the ongoing process of scientific discoveries and tapping of Nature's power with the knowledge which is surely a fruit of science. The poet philosopher is completely optimistic about such a world because his faith in ideal human nature comes from his unbiased reading and deep reflections on the eternal message of the Qur'an for humanity.

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