

Importance of Soul and Spiritual Development in Islam and Poetry : An Excellent Path to Attain Peace and Immortality

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Abstract

Today's people are trying in every possible way at every probable place to have peace, happiness and longevity in life. But most of them do not know how peaceful life could be and what real immortality is. At this point, the combined message of Poetry and Islam could be a valiant guide for all since both of them very strongly assure that peace lies in the reliance upon God which can only be attained by a devoted soul. Both of them emphasis on the fact that to nourish human soul in order to attain the desired perfection and to make an everlasting bond with the Almighty should be the only mission of mankind because only this relationship bears the power to transform every discontent and sigh into mirth and laughter. This paper with an aim to provide Da'wah is an attempt to establish a bond between poetry and Islamic view regarding to the importance of soul and spiritual development so that today's people will be inspired to grab the celestial light that illuminates life with heavenly bliss and peace.

Keywords : Islam, Poetry, Human Soul, Peace and Immortality.

Introduction

The two chief concerns of human life are to try their best to live a wholly peaceful life and never to say good bye to this beautiful world. In order to accomplish their wishes they keep busy in building houses, palaces and monuments believing that all these can offer a peaceful and long life. They only focus on this short earthly life and get busy in fulfilling all sorts of physical comforts which let us think that they have completely forgotten that all the attempts like working for the whole day and spending so much money in buying earthly pleasures are just the wastes in vain because along with all the things the body itself is going to meet its destruction only to be decomposed in the grave. But, according to Islam, there is one thing which will sustain forever. It has come to this earth with human body and while staying in this world it is craving to go back to its original dwelling place. No earthly being bears the least power to demolish the immortality of that sublime thing which is known to us as Soul. It is a subtle spirit that resides in heaven and needs a physical body to carry it on the earth. When this spirit is given a body, life begins. Soul bears the power to get back to heaven if it follows the righteous way. Forgetting the supremacy of that sublime soul, people become involved in treachery, deceit, backbiting, jealousy and hypocrisy as if they did not know that by doing so they are actually blackening their souls. So, a process should be maintained to keep oneself aloof from all the beastly appeals of the world and to keep his soul free from all evil things. This process is known to us as Spiritual Development which demands the maximum patience and craving to get the desired success. All should try to keep themselves

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pure and just because by involving into any sort of treachery people are actually marching to be devoured by God's wrath as Allah Ta'ala warned: "Woe to every kind of scandal-monger, and back biter, who piles up wealth and lays by, thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which breaks to pieces" (Qur'an, 104 : 1).

People need to think about a blissful earthly life, the life hereafter, the Day of Judgment, soul and how to keep it free from sin since only soul is going to meet the Almighty after death. For this reason soul and the methods to achieve an enlightened soul have been given the highest importance in Poetry, the supreme form of literature which main motto is "to teach with delight" (Lall, 2001 : 105). It represents human life in its real form to inspire mankind to achieve all aspects of goodness so that man can possess a magnificent life being accompanied by a glorious soul. Poetry not only shows life in beautiful form but also inspires others to grab all the beautiful things. The poets have always been trying to convince people to uphold all the precious qualities to make a worthy life which will definitely have the sacred blessing of the Almighty. For example, the image of Beowulf, the hero of the epic *Beowulf* which was written most probably at 800 BC, can be mentioned whose image still retains the power to inspire people of today to fight against all evil forces for the safety of nobility, sovereignty, honesty, piety, and divinity while believing that God is the solo friend who never forsake people in woes and brings aid to the friendless.

There is no doubt that in poetry and in Islam soul and the process of its development have been considering to be the chief concern to bring about the supreme race of mankind which will be the practitioners of all sorts of goodness by discarding the seven deadly sins- pride, greed, envy, lust, backbiting, stinginess and malice. It is to be noted that poetry contains the power to move human hearts to have truthfulness and peace, and the supreme truth of Islam shows the most practical way to attain those in life. So, while delivering the message of poetry if someone also preaches the supreme ideology of Islam regarding spiritual development that means, why and how people will be the followers of goodness, the combined message will surely move human to discard all the vices and to make a regular practice of truth and peace so that he may attain an enlightened souls which will surely provide a peaceful life in this world and also will be received warmly in the world hereafter.

Soul is a Worthy Aspect Being Able to Provide Peace to Human Body

From the very beginning of human civilization soul has been considered to be the spiritual and the immortal essence of a person. What is known to us as spirit, self or psyche is the synonym for soul. Plato, like his teacher Socrates, considered the soul the essence of a person, which decides how we behave. He considered this essence to be a spiritual and an eternal occupant of our being. Moreover, Aristotle defined soul or psyche as the first actuality of a naturally organized body, but argued against its having a separate existence from the physical body. He evaluated soul to be the most active, intellectual and eternal part being capable to bring about the supreme excellence to the body (Wikipedia). However, Islam believes that only a pure soul can accomplish the task to keep the body free from all impurities and grief: "Definitely, there is a certain piece in human body upon which

the welfare of the body depends. If that piece remains fine, the body stays fine. If that piece gets polluted, the total body will be damaged. And, that certain piece is soul (qualb)", asserted our Prophet (SAAS) (Sahih Bukhari, 2002 : 250). This hadith clarifies it beautifully that if people want to have a peaceful life and a beautiful world then its success lies in the practice of all sorts of goodness which is the supreme demand of human soul. Actually, people are on a journey starting from the world of souls and continuing through their mothers' wombs, then childhood, youth, agedness, graveyard and finally ending in Hell or Heaven. The beginning of the journey is the world of souls. In this sense, souls are created before the creation of bodies. As a matter of fact, our Prophet (SAAS) said "Souls are like crowds which gather together" (Sahih Bukhari, 2002 : 270). This hadith states that people met somewhere before they came to the world. Clearly, as it cannot be happened in mothers' wombs, it means they existed before and were created before they came into mothers' wombs. Souls do not have gender. There is no young or old soul. These are physical characteristics. Human beings gain their personalities from their bodies. There is a relation between the soul and the personality. However, extrinsic factors play an important role on the formation of personal characteristics. Especially, the formation of moral qualities largely depends on people's free will. Although it is impossible to eliminate inborn characteristics, it is possible to direct them to goodness with one's free will. For instance, a person who is naturally aggressive it is possible for him to direct his aggressiveness towards a good reason, for instance, towards his own lower-self and Satan. In this way a man can keep his body and soul free from damnation and thus, can enjoy a blissful spiritual journey. This process to keep the soul free from all the deadly appeal is to be followed seriously by each human being as Allah Ta'yla declared: "Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have succeeded : for the life of this world is but goods and chattels of deception" (Qur'an, 3 : 185).

Spiritual Development is a Process to Keep One Free from All Impurities

The process to make the soul free from the instigation of all deadly appeals so that it may rise above the worst and lowest phase of human soul in order to reach at the most supreme and highly prestigious state is known to be the process of spiritual development. Through this process, human beings learn how to make a regular practice of patience and goodness to be perfectly recognized as the supreme beings. Passing through this process, people will be able to free from the alluring appeal of the devilish instigations like gluttony, jealousy, wrath, and lust and try to bind others in a bond of friendship and brotherhood. If we think a little deeper we will certainly feel that taking food, having sleep and fulfilling all the demands of the senses could not be the mission of human life as all these could also be served by the mere beasts. God has bestowed upon mankind an intellectual soul for which they are considered best and by which they can demolish the deadly senses. Because of this precious gift, people have achieved supremacy to understand the mystery of all the aspects of the earth and to utilize those for the betterment of humanity : "He has subjected to you, as from Him, all that is in the heavens and on earth" (Qur'an, 4 : 13). According to Islam, in the primary phase known as Asfala Safeleen, this intellectual soul seems to be impure and soiled under the devilish instigations but through a disciplined and strict process like the process of making

gold pure, all the filthiness can be washed away and thus, human soul can reach at the best phase known as Ala 'Illiyin (Gazzali, 2004 : 19). While going through this process human soul needs to fight against Nafs, a strong force in man's nature which can push him either towards good or evil. There are three phases of Nafs which are related to the spiritual development :

- (i) *Nafs-e-Ammara* : This is the primary stage of human soul or mind. In this stage, human soul can easily be controlled by all types of evil sources. Nafs-e-Ammara or the Inciting Nafs incites us to commit evil: "Verily the nafs incites to evil." (Qur'an 12: 53) Islam emphasizes the importance of fighting against Nafs. In this context, the Prophet (SAAS) said: "He is the greatest warrior who fights against his own Nafs in the matter of bowing down towards God" (Sahih Bukhari, 2002 : 203).
- (ii) *Nafs-e-Lawwama* : To attain purity human soul needs to undergo a continuous journey where from the stage called Nafs-e-Ammara gradually it reaches at the stage called Nafs-e-Lawwama or the Self-Accusing Nafs. In this stage, the conscience is awakened which let them understand the duty and purpose of life. Here, one is inspired to look at his life style and identify his faults. It makes one repents from heart and asks for forgiveness.
- (iii) *Nafs-e-Mutma'inna* : Then, comes the phase called Nafs-e-Mutma'inna or The Nafs at Peace which is the ideal stage for all where one is firm in one's faith and leaves bad manners and the soul becomes tranquil at peace. At this final stage of spiritual development, people have become the master of the senses. In this stage, people want to have peaceful and chaos free life where everyone is free from the assault of other; everyone just wants to help not to hurt one another.

While going through the purgatory, people finally have relieved themselves of all materialism and worldly problems and started to walk on the righteous way with the will of God believing: "If you trust in Allah as it ought to be, He will provide sustenance for you as He provides sustenance for the bird which goes forth early in the morning with hunger in its belly but returns in the evening with its stomach full" (An Nababi, 2008 : 105).

Poetry is a Source of Providing Courage to Go through the Process of Spiritual Development

Poetry is the amazing presentation of chosen words to express the thoughts of the poet to accomplish a "worthy purpose" (Sen, 2000 : 41) that is to teach with delight. This wonder poignantly supports the poet to serve his purpose of providing pleasure and to make people convinced to believe and practice truth in every sphere of life. For this reason, the range of poetic themes has become wide dividing poetry into three categories : (i). Divine Poetry, (ii). Philosophical Poetry and (iii). Poetry of Nature. In Divine Poetry, the poets imitate the infinite excellences of God. The poets of this type have been honored to be the persons of antiquity and quality of highest achievement. In the past age, the poets like Orpheus, Amphion, Homer, and many more and from recent past, the poets like Dante, Donne, Herbert, Vaughan, Eliot and Yeats sang sacred song in honor of divinities. The poems which preach

the news of God's mercy and blessing are sung to derive some comfort and consolation when people are tormented by pangs caused by their sins. Keep oneself aloof from this corrupt world and be attached with the divinity are shown to be the only get way to free one's soul from the burden of sin. Again, the divine poetry can be divided into two segments:

- i. Poems from the first segment portray a desolate picture of the modern world when it forsakes humanity and religious faith.
- ii. The second segment shows the way to build up a chaos free peaceful life to be accompanied by a firm and blissful soul which chief concern is to be united with Divinity.

It is to be noted that both the segments bear the reflections of Islamic thoughts. They describe the picture of the modern wasteland where people have forsaken all the spiritual values. They also provide the key notes to be practiced to go through the process of spiritual development in order to bring about a supreme race of mankind being accompanied by the enlightened souls. All these reflections make the poetic appeal more realistic and practical. Let's have a glimpse at those:

Segment 1: Men have Forsaken Religious Faith and Created a Chaotic Land

Poetry of this group poignantly expresses a devastating picture of modern world where men are just running towards the gratification of sensuous pleasures. It throws light on the living condition of all the classes of people to find out the reasons behind the emerging of modern soiled society :

(i) *Loss of Faith in Moral Values* : In ancient time, the source of inspiration for life and achievement was faith on moral values. Man's dignity and saintliness were highly evaluated than money and position. Do believe and keep faith on God were their chief concerns as they knew: "Whoever joins other gods with Allah, - Allah will forbid him the Garden and the Fire will be his abode. There will be for the wrong doers be no one to help" (Qur'an, 5 : 72). Today men have made money their god resulting in moral and cultural decay. Wordsworth conveys that forgetting the root of moral lessons, modern people are too much engrossed in the pursuit of wealth and pleasure. The result is that religious faith is no longer regarded as object of life. People have given themselves up, heart and soul, to the pursuit of paltry material prosperity :

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!"
(Ferguson, Salter and Stallworthy, 1996 : 735).

(ii) *Lack of Human Relationship* : Earlier people believed in intimate human relationship. There were certain loyalties to the community and to the nation. Such loyalties no longer exist. People have become self centered and egoistic forgetting that : "Those who have forsaken his relationship with his blood related ones will never enter into heaven". (Sahih

Bukhari, 1996 : 396). There is no feeling of sympathy for the members of family and the community. Each one only thinks of his interest and how he can gain at the expense of others. Each one is imprisoned in his own self. Today's people have lost the key of human sympathy and brotherhood:

“We think of the key, each in his prison
Thinking of the key, each confirms a prison”
(Ferguson *et al.*, 1996 : 1237).

(iii) *Sexual Perversion* : Man's sensuous desire cannot be denied. It is an expression of love and a means of procreation. By attaining a perfect bond between two souls, a couple can achieve the heavenly bliss to be the source of inspiration, courage, and shelter to each other as the Almighty preached in the holy Book, “He created mates for you from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts” (Qur'an, 30 : 21). But, in today's world sex or sensuous desire has been perverted from its proper appeal. It is utilized for animal pleasure and monetary benefits. TS Eliot perfectly shows that sex has become a source of degeneration. It has also led to the erosion of moral values and become a hurdle in man's spiritual progress. Its abuse is found in all sections of the society. In today's world, the main cause of people's living is money and sex. Eliot rightly comments that the whole world is burning on the fire of lust, hatred and infatuation which can only be saved by the grace of God :

“To Carthage then I came/ Burning burning burning burning
O Lord Thou pluckest me out/ O Lord thou pluckest/ burning”
(Ferguson *et al.*, 1996 : 1245).

(iv) *Commercialization of Life* : Poetry poignantly shows that on account of the commercialization of life now-a-days, everything is meant for sale. Men are extremely involved in the business of loss and profit. Crowds of people rush to the city and start working. They do not have any time and even, slightest wish to think to build a friendly earth for all and about the practice of goodness which can bring forth the immortality of soul as if they didn't understand: “Nothing is the life of this world but play and amusement. But best is the Home Hereafter, for those who are righteous” (Qur'an, 6 : 32). Today's man's life is like life in death having rotten soul being detached from virtue. There is no follower of religious messages. Holy places remain vacant whereas offices are filled by the worshippers of wealth:

“There is the empty chapel, only the wind's home
It has no windows, and the door swings.
Dry bones can harm no one” (Ferguson *et al.*, 1996 : 1247).

This is a clear sign of declined and decomposed human race. People have entered into a new dark age where treachery, frustration, bloodshed and tears are waiting for them.

(v) *Lack of Confidence and Zeal* : Simplicity and honesty do no longer exist in this earth. People are engaged in a vile competition where flattery and dishonesty are the main driving force. People don't think over the fact that: “Truly he succeeds that purifies it (soul). And he fails that corrupts it” (Qur'an, 91 : 9-10). As a result, modern human is afflicted with

confusion, insecurity and lethargy resulting in frustration and callousness towards life. Nothing can inspire them. No one can move them towards any constructive works as there is no evaluation of this. A sense of doubt, uncertainty and instability is prevailing in this earth. Every day people make a new aim only to be frustrated at the very next day. The practice of evil and the progress of materialism have shattered human beings and destroyed their self belief and zeal towards any goodness. The world seems to be –

“So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain” (Ferguson *et al.*, 1996 : 1000).

(vi) *Rampage of War* : An important cause of disintegration of modern civilization is the enormous power wielded by the political system. Countries are engaged in war against one another bringing untold miseries to the countrymen. The leaders of the counties now do not follow the precious advice given by the Holy Book: “Allah doth command you to render back your Trust to those to whom they are due; and when ye judge between people that ye judge with justice: verily how excellent is the teaching which He giveth you!” (Qur’an, 4 : 58). To comprehend men’s deadly power of annihilating, all just need to have a look at the poetry of Auden which shows that leaving aside the bond of brotherhood and forgetting the oath of helping each other men are engaged in killing one another. Men have wrongly used all their talents and instead of making an amazing land of beauty and bliss made a waste land of horror:

“A plain without a feature, bare and brown,
No blade of grass, no sign of neighborhood,
Nothing to eat, and nowhere to sit down” (Sen, 2002 : 219).

People have been given a beautiful land to live peacefully. They have been given all the supports to prove themselves the finest creation. But because of the ingratitude of some greedy ones, average people are being misguided. All are forced to suffer in the new Dark Age.

Segment 2 : Men Need to be Hopeful to Have God’s Mercy to be Blessed with a Blissful Soul

This group talks about the ways to wash away all the impurities. Both poetry and Islam focuses on four steps to be followed to go through purgatory in order to get rid of all the devilish instigations and to be the beloved person of the Lord. The steps are :

- i. Lead a simple life with a sacrificial mind.
- ii. Use the power of reasoning and knowledge.
- iii. Bow down towards God repeatedly.
- iv. Be hopeful and preach the message of God.

Let's witness the affinities between Poetry and Islam regarding the above mentioned steps which will strongly help a Da'iyi to inspire people to go through the process of spiritual development to get the desired perfection and peace of soul :

(i) Lead a Simple Life with a Sacrificial Mind : The standards like simplicity, morality, piety, patience, sacrifice, discipline, and hard work are the signs of a dynamic race of human. He is an ideal model of human who has taken an oath not to stray away from attaining and observing these qualities neither in happiness nor in distress. Thomas Gray, the poet of 18th century, while giving the guidance of attaining spiritual bliss explicitly comments that those who can live in close to natural beauty; can be satisfied with simple earning earned by hard labor; can cast away the sense of greed, pride of inheritance, and influence of power; can sacrifice their own interests for the sake of others are the truly happiest persons marching towards attaining divine blessing:

“Let not ambition mock their useful toil, / Their homely joys, and destiny obscure;
Nor Grandeur hear with a disdainful smile/ The short and simple annals of the Poor.
The boast of heraldry, the pomp of power, / And all that beauty, all that wealth e'er
grave,
Awaits alike th' inevitable hour:-/ The paths of glory lead but to the grave.”

(Ferguson *et al.*, 1996 : 610).

While emphasizing these precious qualities Allah Ta'yla said, “The Believers, men and women, are protectors, one of another: they enjoin what is just and forbid what is evil: they observe regular prayers, pay zakat and obey Allah and His Messenger. On them will Allah pour His mercy : for Allah is exalted in Power, Wise” (Qur'an 9 : 71). That means that the poetic lines of Gray can be used to inspire someone to walk on the path of simplicity in order to get divine blessing. And, the person who gets the favor of Allah has become the luckiest one among others : “If Allah helps you, none can overcome you: if He forsakes you, who is there, after that, that can help you. In Allah, then, let believers put their trust” (Qur'an 3 : 160).

(ii) Use the Power of Reasoning and Knowledge : Man in his childhood or in youth is just like a plant coming out of the shell of seeds and peeping through the window to witness the world. If man fails to get proper watering, he is going to be engulfed by the deceiving earth which abounds with colors and pleasures and which can easily allures him to involve in all earthly comforts while making him forget his spiritual splendor. In this stage, the power of reasoning that means, intellect and its proper utilization can guide a person to discriminate between just and unjust, right and wrong, and good and evil. The utilization of intellect is a continuous

process which is to be nourished strongly firstly, to understand the importance of man's existence in this earth; secondly, to make a relationship with simplicity; thirdly, to feel for the fellow beings; and then, to feel the grandeur of the immortal soul. It is one of the prime tasks for all "To follow knowledge, like a sinking star/ Beyond the utmost bound of human thought" (Ferguson *et al.*, 1996 : 896). Since God has given His signs of dignity and worth in his creations. The exercise of knowledge has also highly been inspired in Islam : "Allah will raise up, to suitable ranks and degrees, those of you who believe and who have been granted knowledge" (Qur'an 58 : 11). The presence and guidance of intellect and knowledge will suffice a person to strangle all the satanic appeal and to burn in the fire of purgatory in order to stay firmly on the righteous path and thus, his Nafs will be able to reach at the glorious phase called Nafs-e-Mutma'inna.

(iii) *Bow down towards God repeatedly* : John Donne's (Sen, 2000 : 281) "*Oh My Black Soul*" describes the human soul as a traveler which has come to the earth with its body. But being instigated by the devilish appeal it has done some crimes against its own country. Under the influence of Satan, frequently it gets involved in sin. It begets sin and sin begets pleasure which also allures others to be involved into sin. Thus, all start to do all that are prohibited by God like greed, backbiting and murder and in this way; they are actually blackening their souls. But one day the sense of realization occurs which forces their souls to go back to their own country but now souls are afraid to meet death as after death they will surely to undergo punishment for the sins committed in the world. Here, Whitman consoles us by stating that death cannot kill human soul rather death can make us sleep in the grave only to offer rest and comfort. It is actually a threshold passing through which man can actually be able to know the way to heaven to gain ceaseless happiness:

"It is not chaos or death-it is form, union, plan-it is eternal life-/ it is Happiness."

(Ferguson *et al.*, 1996 : 896).

But how do people meet God? How to escape the punishment? The poet replies that one must keep faith on God. If one commits crimes, one has to repent truly to have God's mercy. Islam also provides the confirmation of God's mercy: "But those who do wrong and repent thereafter and truly believe, - verily thy Lord is thereafter Oft-Forgiving; Most Merciful" (Qur'an 7 : 153). So, one should repent truly and repeatedly to get rid of sin and to have God's grace because without His help none can save him from the damnation of soul.

(iv) *Be Hopeful and Preach the Message of God* : Poetry inspire people to preach the message of God, His worth, mercy and soul's salvation with the hope that all the sermons will be proven true by the grace of God. Man should have been made believed that without God at one's side one cannot be free from the influence of Satan over him; he cannot be free from the prison of this world. Only God's mercy and help can show the people the way to walk on the track of nobility, honesty and peace and thus, can make his soul pure and chaste which will soon go to take a flight to heaven leaving behind the calling of flesh and the devil:

"So, fall my sins, that all may have their right,

To where they are bred, and would press me, to hell,

Impute me righteous, thus purged of evil,

For thus I leave the world, the flesh, and devil” (Sen, 2000 : 284).

The poet here makes an attempt to encourage all to preach the message over others that in the pang of sin and in the state of distress, man should hopefully pray and repent from heart with the belief that God will soon grant his prayer. The Qur’an also proclaims to keep hope and faith in distress : “Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith. Ye who believe! Seek help with patient, perseverance and prayer: for God is with those who patiently persevere” (Qur’an, 2 : 152-157). So, all should preach the message of God and His mercy with the hope that God is the only one who is never going to forsake men in miseries. If one wishes to have peace and a pure soul in order to be united with the Lord, one must rely on God wholly believing that He is the one who is the solo companion of man in weal and woes; He is the only survivor of man from the damnation of soul.

Islam and Poetry : Towards Supreme Peace and Immortality in Human Life

Those who believe in the material world and do not believe in a Creator are the atheists who say that this universe and everything in it came by itself. They say that man is simply like an animal or a plant. He will exist for a short period and then end like any animal or plant. They think that man lives for himself and for the pleasures of this life. So what happens when life turns sour? What happens when one goes through hardships? It is no coincidence then that the largest numbers of suicides takes place amongst atheists and people who do not know their purpose in life. Do we know which country has the largest number of suicides? It is Japan where occurs 91 suicides per day or 1 suicide in every 15 minutes despite Japan is the second largest economy in the world wherein people do not have to worry about providing a roof over their heads or about food or medical care (Malekah : 2010). Thing is same in all over the world where because of the theory of evolution by Darwin, man’s belief in materialistic pleasure and practice of capitalism a large number of people especially, the school and university goers are now Atheists who are deprived of tranquility, security and peace of mind. They do not know what the actual purpose of life is. They do not know where peace lies. For the people like them and also for the people who have already surrendered themselves to the Creator, studying poetry and of course, the Qur’an will be the best medium to find the purpose of life and to attain peace in life.

It is to be noted that around the world, the poets whose worthy creations are being read out are not Muslims but they were the persons who believed in goodness and did not know how to stray away from the path of this. Most of them, at one phase of their life, had begun to believe in the spiritual development and soul’s immortality which could be achieved only by doing good deeds. They contain the power to inspire all to listen to the story of truthfulness and goodness and thus, to move people’s hearts towards the supreme truth. At this exalted state of mind, if those readers are shown that what are very passionately described by the poets have already been preached from the very beginning of human civilization through several blessed and chosen ones and finally, have been accomplished by prophet Muhammad (SAAS) being guided by Allah Ta’yla, the people, either they are Muslims or from another

religions, will certainly be encouraged to know the purpose of life, to study the Qur'an, to admire the soul's immortality and finally, to go through the process of spiritual development to get peace in this life and the life hereafter as well. They will gradually be the true followers of Islam who stoutly believe that : "The life of this world is but play and amusement: and if ye believe and guard against evil, He will grant you your recompense, and will not ask you to give up your possessions" (Qur'an 47 : 36). This will be enough for them to fight against the age of spiritual decadence. Thus, the simultaneous presentation of poetic verses and the Qur'anic verses will be enough for a Da'yi to make people free from frustration and admit that happiness, peace of mind and immortality lies only in fulfilling the purpose of life that is worshipping the Lord, practicing good deeds and in sacrificing for others.

Conclusion

To prescribe for all ailing human souls being failed to understand where peace lies and what real immortality is studying poetry is an effective suggestion since, it successfully let human beings witness what could be the situation of the earth when its dwellers remain far away from the thought of spirituality and at the same time, helps to imagine the picture of a glorious world where all are thinking about spiritual development and making attempts to go through the purgatory to attain the peace of supreme form. The men of intellect understand it finely that all the divine poems could be use to move people's hearts to Islam which has been preaching all moral and practical lessons required to build a supreme race of mankind who will be upholder of goodness and spirituality. Therefore, by utilizing the power of poetic beauty properly the task to spread the message of Islam regarding to the peace of mind, rewards from Allah Ta'yla and immortality of soul can properly be served seeing the vision to start a remarkable journey towards the supreme phase of human soul called Ala 'Illyin.

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