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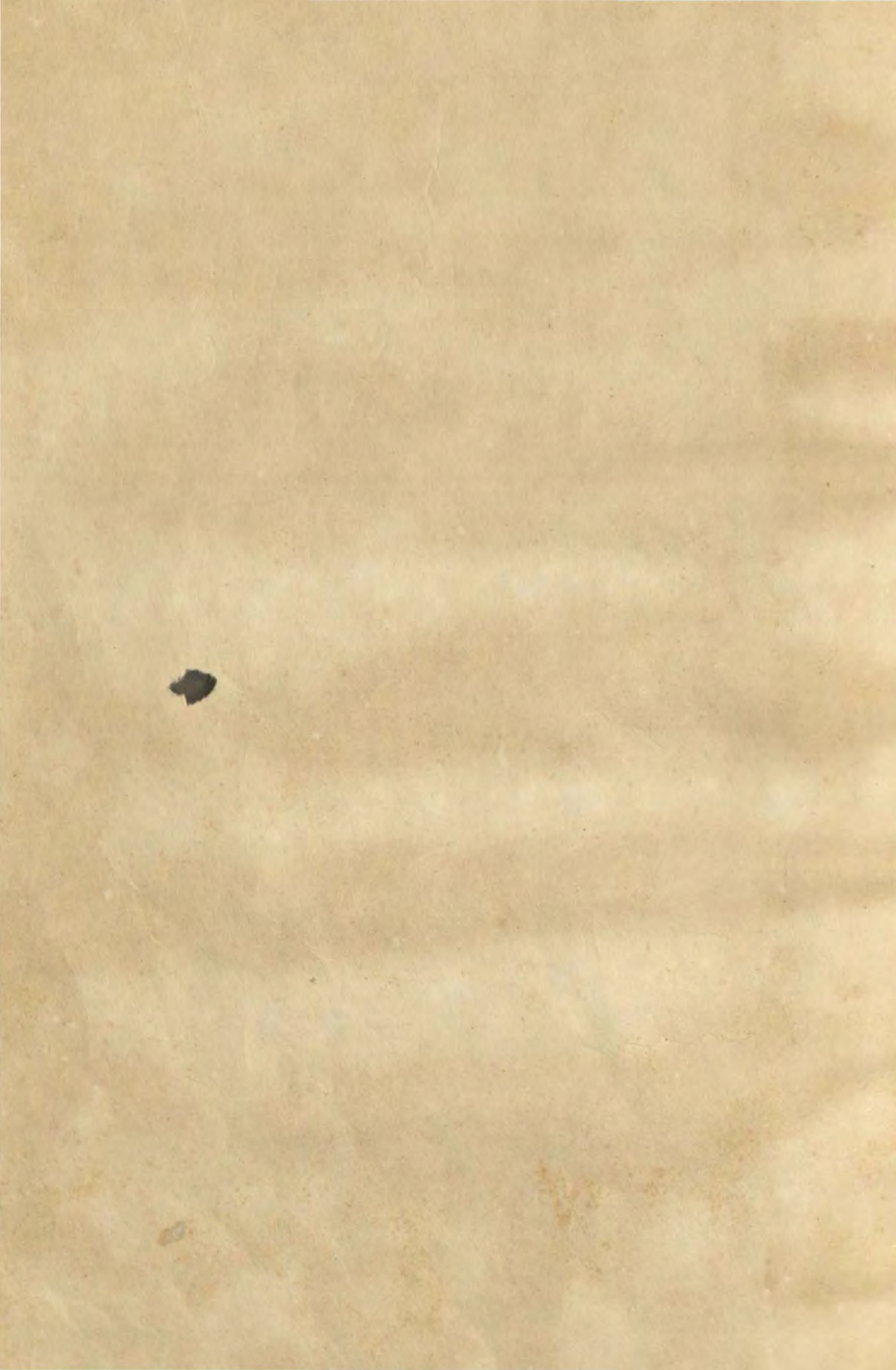


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PREFACE

EVERY year in April, Pakistan Embassies abroad hold Iqbal Day functions where prominent scholars and intellectuals are invited to speak about the philosophy of Iqbal. Some of these talks are of great value worthy to be preserved. Similarly several foreign newspapers and journals of high standard publish articles on different aspects of Iqbal's thought contributed by eminent scholars of international repute. All the material so far available has been collected and preserved in the present study, the second of the series.

It is my most pleasant duty to express our gratitude to the Ministries of Education and Foreign Affairs and all those officials attached to different Pakistan Embassies abroad through whose efforts the Iqbal Academy was able to receive this valuable material dealing with speeches and addresses delivered on Iqbal Day functions held in 1957.

B. A. DAR



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IQBAL DAY AT CAIRO

Iqbal Day was observed in Cairo on November 28, 1967 with great enthusiasm. A meeting was held in the Abduhu Hall of the al-Azhar University, Cairo where the Rector of the University presided. Mr. Sajjad Haider, Pakistan's Ambassador to the U.A.R., delivered his address which is being reproduced below. Besides this, several articles on Iqbal's life and thought appeared in different journals of Cairo, like *Akheri Saa* (December 27, 1967), *al-Mujallah* (No. 133). We are reproducing only one of these below, viz: "Iqbal: The Philosopher and the Poet", by Mamoun Ghareeb.

IQBAL AND HIS PHILOSOPHY

by

Sajjad Haider



It is with a strange mixture of awe, humility and pride that I stand in this hall to talk about Iqbal. For Muhammad Abdou, whose distinguished name this hall bears, and Iqbal were kindred spirits. Along with Jamal-uddin Afghani and Abdul Rahman Al-Kawakbi, they are great Muslim figures of this age. Muhammad Abdou and Iqbal devoted a great deal of their time to deep and serious meditation about the state of the Muslim nation in which they found it, and they both wielded their pens forcefully to alleviate some of the ills from which the *Millat* has been suffering for the past few centuries. However, there was one essential difference between them. Though reformists in their outlook and objective, their vehicle of expression was different. Whereas Muhammad Abdou chose prose to write a most learned and penetrating treatise, second only perhaps to Ibn Khuldun's *Mogaddama*, Iqbal expressed himself in verse.

Iqbal is not unknown in this country. His works have been studied and appreciated by some of your great thinkers. This is what Dr. Taha Husain had to say about him:

"It was Iqbal who invited and prompted us to know ourselves, to struggle for our rights and to strive for the cause of righteousness, good and beauty."

Mr. Ahmad Hassan-al-Zayyat said:

"If Hassan (Ibn Sabet) is the poet of Islam, Iqbal is the poet of the divine message. If Hassan had some rivals who vied for the honour of defending Muhammad, Iqbal has no rivals with pretensions to the honour of defending Muhammad's message."

Mr. Abbas Mahmoud Al-Aqqad:

"It is the duty of people in all ages to pay respect and homage to great men, and if it is the duty of the East to acknowledge the services of such people, then Iqbal is the man to be taken as an example."

And Dr. Abdul Wahab Azzam:

"We want every body to read Iqbal's poetry and philosophy. His philosophy depicts the dynamism of life and his poetry is *Hudy* of a toiling and struggling caravan on the march."

And finally, Dr. Mohammad Husain Haikal:

"Iqbal did not confine his message to his co-religionists in India. He addressed himself to the Muslims of the whole world. His message was universal for all peoples of the globe."

This last quotation perhaps sums up Iqbal and his works best. For Iqbal was not only a poet *par excellence* but a philosopher, a thinker, a preacher, a politician and a creator as well.

Before we go into all these, one by one, let us first cast a look at Iqbal's life. It is not without some importance in any evaluation of his achievements.

Iqbal was born in Sialkot on 22nd February 1873,¹ in a middle class Kashmiri family. His father, Nur Muhammad, a businessman, was a deeply religious man. He followed the established practice of starting off Iqbal's education in a mosque where he learnt the Holy Quran. Thereafter Iqbal went to a local school, where he came under the guidance of Syed Mir Hasan, an erudite scholar, who was quick to recognise the genius of Iqbal and gave him every encouragement. All through his life Iqbal felt beholden and deeply attached to his teacher. When the British Governor of Lahore once offered him a title, Iqbal said that it be given to his old teacher instead. This was done and the title of *Shams-al-Ulama* was conferred on Syed Mir Hasan.

Iqbal moved to Lahore at the age of 22, and obtained his M.A. in philosophy two years later. In Lahore, he came under the influence of Sir Thomas Arnold, Professor of Philosophy at the Government College.

1. On the basis of evidence so far available, Iqbal's date of birth seems to be 22 November 1877.

On Sir Thomas's advice Iqbal proceeded to Europe for higher studies in 1905. Before this, Iqbal, both as a student and later as a teacher, devoted a great deal of time to writing. By the time of his departure for Europe, his poetry had already made a name for him throughout the subcontinent. The very first verse that attracted instantaneous attention was the one he read at a poetical symposium he attended as a young student. It went like this:

موق سمجھ کے شان کریمی نے چن لیے قطرے جو تھے میرے عرق انفعال کے

The Divine Power collected as pearls
The drops of contrition from my brow.

Iqbal's three years' stay abroad was divided between Cambridge, Munich and London. He studied philosophy at Cambridge, obtained his doctorate on *The Development of Metaphysics in Persia* from Munich, and was called to the Bar in London.

On his return, Iqbal joined the Government College, Lahore as a part-time Professor of Philosophy and English Literature, and at the same time began his practice. But after some time he resigned his Professorship and concentrated on Law. However, his main pre-occupation continued to be his poetry and other writings. His greatest works both as a Poet and as a Philosopher were products of this period.

In 1927 his friends persuaded Iqbal to stand for the Punjab Legislative Assembly to which he was elected. The same year he was invited by a British Commission of Inquiry to give evidence in connection with their proposed reforms for the sub-continent. In 1930 he was selected to preside at the annual session of the Muslim League. It was in his presidential address to the Muslim League at Allahabad that Iqbal first put forward his scheme for the solution of the political deadlock in the Indo-Pakistan sub-continent. In 1932 Iqbal presided at the annual session of the Muslim Conference.

Although Iqbal gave up active teaching he continued to maintain close associations with the academic world throughout his life. For many years he remained the Dean of the Faculty of Oriental Studies.

Iqbal's last five years saw the progressive decline of his health, but his creative powers remained unimpaired. He died on 21st April 1938. Half an hour before his death he recited these verses:

The melody that is departed may or may not return again;
A breeze from Hedjaz may or may not blow again;
The days of this *Faqir* have come to an end;
Another knower of secrets may or may not come,

A little earlier he had said :

I tell you the sign of a *Momin*;
When death comes there is a smile on his lips.

Iqbal's works are spread over 11 books, 10 in verse and 1 in prose. These are:

1. *Asrar-i-Khudi* or the Secrets of the Self. It was published in 1915 and contains Iqbal's philosophy of the Ego.
2. *Rumuz-i-Bekhudī*, published in 1918, is a continuation of *Asrar-i-Khudi*. In it Iqbal goes from self to its identification with communal and national interests.
3. *Payam-i-Mashriq*, published in 1922, is in reply to Goete's *Dewan-i-Maghreb*.

All three of these works are in Persian.

4. There was a great demand for a collection and publication of Iqbal's Urdu verses. Accordingly, *Bang-i-Dara* was put out in 1924.
5. The next collection of Persian poems came out in 1927 under the title of *Zabur-i-Ajam*. It consists of two parts: (i) couplets and *Ghazals*, (ii) Two *Mathnavis*, called *Ghulshan-i-Raz-i-Jadid* and *Bandagi nama*.
6. In 1930 Iqbal published his lectures at Madras, Hyderabad and Aligarh. In these lectures Iqbal discusses the fundamental principles of Islam in the context of modern thought and scientific knowledge.
7. *Javed Nama*, published in 1932, is a reply to Dante's *Divine Comedy*.
8. *Bal-i-Jibril* was published in 1935. After *Bang-i-Dara* it was the second collection of Iqbal's verses in Urdu. This book is thought to be the best Iqbal's Urdu poetry has to offer.
9. *Pas Che Bayed Kard e Aqwam-e-Sharq*, published in 1936, is a long *Mathnavi* in which Iqbal explains to the people of the East the ways of religion and politics in the modern world.
10. *Zarb-i-Kalim*, also published in 1936, is another collection of Urdu verses in which Iqbal tackles in the most direct way some of the problems confronting Islam and Muslims.
11. *Armughan-i-Hedjaz*, published posthumously in 1938, is a collection of Iqbal's Persian as well as Urdu verses. These contain many tributes to the Holy Prophet,

The first point to note about Iqbal's poetry is that Iqbal was absolutely opposed to the concept of art for art's sake. According to him the aim of all art should be to provide guidance to humanity. His own poetry was shaped by a desire to enrich human life. For Iqbal the two powerful impulses to artistic expression were his faith in the capacity for limitless development and man's unique position in the universe.

Therefore his poetry and his theme are always closely linked and parallel to each other. Of course, as Iqbal's ideas matured so did his chosen vehicle for the expression of these ideas. This does not mean that Iqbal's early works are devoid of any poetic merit. On the contrary there is a continuing sense of solemnity, earnestness and quest for the secrets of reality and existence throughout his works. However, the essential difference between his early and later works is that from an ornate and Persianised style they became austere, precise and simple. They became precise as did his thoughts.

He begins by talking about himself, about his love, about his grief and about his loneliness. Then from himself he progresses to the Muslim Community in India and then to the *Millat-i-Islam*. In this his thoughts turned first and foremost to his Arab brethren. In a poem addressed to the Holy Prophet, he says:

حضور! دہر میں آسودگی نہیں ملتی
تلاش جس کی ہے وہ زندگی نہیں ملتی
بزاروں لالہ و گل ہیں ریاض ہستی میں
وفا کی جس میں ہو ہو وہ کلی نہیں ملتی
مگر میں نذر کو اک آبگینہ لایا ہوں
جو چیز اس میں ہے جنت میں بھی نہیں ملتی
جھلکتی ہے تری امت کی آبرو اس میں
طرابلس کے شہیدوں کا ہے لہو اس میں

(B. D., 218-19)

Sir, there is no peace in the world ;
Life I search for is nowhere to be found ;
The Garden of the universe is teaming with tulips and roses ;
But, alas, none smells of love.
I have brought this mirror as a humble present ;
It holds what is nowhere to be found in paradise ;
It holds the blood of martyrs of Tripoli
And reflects the honour of your *Millat*.

From the *Millat-i-Islam* he goes further to mankind and from mankind

to the Universe. This progression in Iqbal's thought and poetry will illustrate the quotations from Dr. Taha Husain, Dr. Abdul Wahab Azzam and Dr. Mohammad Husain Haikal cited earlier.

Now let us look at some of the salient points in the evolution of Iqbal's thought. He started off by expressing his sensations, perceptions and personal experiences. By the time he was ready to leave for Europe, he had already become aware of the fact that the Muslim Community in the Indo-Pakistan sub-continent had been left behind in the race for material progress. I shall revert to this point, in its proper context, later. At the moment, I am only confining myself to the evolution of Iqbal's thought. After a long and painful appraisal of his community's down-troddenness, he formulated certain positive views, which were subsequently to lead to the creation of Pakistan.

However, for the moment Iqbal went deeper into the basic causes of this Muslim downfall in the sub-continent and elsewhere. When he cast a glance over the state of Muslims the world over, his heart bled. He found them under subjugation of one kind or another every where. The *Millat* was in an abject state of decadence. He traced it to two reasons: (i) intellectual, political and cultural aberrations of the past, and (ii) the sense of lethargy which a certain kind of mysticism, blind to actual realities of life, had enervated the people and steeped them in all kinds of superstitions. Iqbal was not opposed to mysticism as such. He was a great admirer of Maulana Jalaluddin Rumi and drew much inspiration from him. His view was that mysticism had fallen from a high state of spiritual education into mere exploitation of ignorance and credulity. As Iqbal found the *Millat* a prey to Western Imperialism, he raised a lament. In doing so, he went as far as to join issue with God, who appeared to have abandoned the faithful. It is this *Shikwa* and *Jawab-i-Shikwa* from which Umm Kulsoom sang, so beautifully, a few verses earlier this year. You will be pleased to learn that the President of Pakistan has decided to confer the title of *Sitara-i-Imtiaz*, one of our highest awards, on her for this. Now listen to some other verses from the same *Shikwa* and think:

بت صنم خانوں میں کہتے ہیں مسلمان گئے
ہے خوشی ان کو کہ کعبے کے نگہبان گئے
منزل دہر سے اونٹوں کے ہدی خوان گئے
اپنی بغلوں میں دبائے ہوئے قرآن گئے
خندہ زن کفر ہے احساس تجھے ہے کہ نہیں؟
اپنی توحید کا کچھ پاس تجھے ہے کہ نہیں؟

The idols in the temple say: Muslims are gone;
 And they rejoice that the guardians of *Kaaba* are no more;
 They say: "The world's stage is clear of the camel drivers;
 They have fled with their Quran in their armpits."
 The worshippers of many gods laugh at us;
 Have you no feeling?
 Have you no regard for your Unity?

Iqbal, however, did not despair and addressed himself to the task of finding where exactly lay the reason for our past errors. He found that it was the Hellenic ideas imported into the cultural and intellectual world of Islam which lay at the root of all subsequent aberrations to which I have already referred. Under the impact of Greek influence, Islam had undergone a transformation from its dynamic positivism to passive meditative creed which in its turn led to pessimism and fatalism. He denounced Plato and launched an attack on Sufism which was responsible for the doctrine of *Wahdatul Wujud*, the pantheistic belief that God is immanent and the entire universe is a mere emanation.

This quest finally led Iqbal to his theory of *Khudi* or 'Self', which opens with the following verses from Rumi:

دی شیخ با چراغ همی گشت گرد شهر
 کز دام و دو ملولم و انسانم آرزوست
 زین پمربان سست عناصر دلم گرفت
 شیر خدا و رستم دستام آرزوست
 گفتم که یافت می نشود جسته ایم ما
 گفت آنکه یافت می نشود آتم آرزوست

Last night a Shaikh went round the town with a lamp in his hand;
 Muttering: I am fed up with the motley crowd
 Of beasts like people around me and look for a "man";
 He found his fellows slow and elements tiresome;
 He was looking for a man like Ali or Rustam of Dastan;
 I told him: We have looked also but could not find;
 He said: My desire is to find what cannot be got.

In *Asrar-i-Khudi* Iqbal laid emphasis on the 'Self', the centre of all activity and action, the core of personality, the ego. He held that man should do everything possible to develop his self and bring it to perfection. "The moral and religious ideal of man is not self-negation but self-affirmation," he asserted. "And he who attains to this ideal becomes more and more individual, more and more unique. The Prophet said: *Takhalluq b'akhlaq Allah*. Thus man achieves more and more uniqueness." According to Iqbal, life is individual and it is the highest form of

Khudi in which the individual becomes a self-contained exclusive centre ; but he is not yet a complete individual. The greater his distance from God, the lesser his individuality. He who goes nearest to God is a complete person. Not that he is finally absorbed in God. On the contrary he absorbs God into himself. The true individual cannot be lost in the world: it is the world that is lost in him.

کافر کی یہ پہچان کہ وہ افلاک میں گم ہے
مومن کی یہ پہچان کہ گم اس میں ہیں افلاک

The unbeliever is one who is lost in the Universe ;
A believer is one in whom the Universe is lost.

This process of perfection and development of the self is to take place not outside time and space but through struggle and strife in the world of time and space. Life for Iqbal is a forward assimilative movement. It removes all obstructions in its march by assimilating them. Its essence is a continual creation of desires and ideals and for the purpose of its preservation and expansion it has invented or developed out of itself certain instruments such as senses and intellect, which help it to assimilate obstructions. The greatest obstacle in the way of life is matter or Nature, and yet nature is not evil, since it enables the inner powers of life to unfold themselves. The ego attains freedom by the removal of all obstructions in its way. It is partly free, partly determined; and reaches fuller freedom by approaching the Being who is most free—God. In one word life is an endeavour for freedom, a need for creativity in place of passivity. One of the utterances of Iqbal placed in the mouth of God is:

ہر کہ او را لذت تخلیق نیست پیش ما جز کافر و زندیق نیست

He who does not possess power of creativity
Is naught but an Infidel and *Zindiq*.

This philosophy of dynamism, this ideal of the development of the Self, was precisely the intellectual and spiritual stimulus which Iqbal thought was most needed by the *Millat*.

According to Iqbal, to fortify the self, the following factors were required:

- (1) Love,
- (2) *Faqr*,
- (3) Courage,
- (4) Tolerance,
- (5) *Kash-e-Halal*,
- (6) Taking part in original and creative activities.

Of these I would like to touch briefly upon only one, namely, courage. Iqbal believes that courage, physical and moral, is essential for man to achieve anything really important in this world. Progress means encountering obstacles which only serve to draw the best out of those possessing courage. It is only the weaker ones who succumb to obstacles. Courage does not consist merely in facing physical dangers manly, but also in not losing faith in one's standard of values when things go wrong. And here I would like to quote some of Iqbal's verses on *Khudi* which are specially addressed to the young:

خرد کو غلامی سے آزاد کر جوانوں کو پیروں کا استاد کر
تڑپنے پھڑکنے کی توفیق دے دل مرتضیٰ سوز صدیق دے
جوانوں کو سوز جگر بخش دے مرا عشق میری نظر بخش دے
(B. J., 168-9)

O Lord, free the intellect from slavery,
And make the young teachers of their elders;
Bestow on them the power to pulsate with life,
The Heart of Ali and the love of Siddiq;
Give the young my anguish of heart,
My love and my insight.

Again:

سوچا بھی ہے اے مرد مسلمان کبھی تو نے
کیا چیز ہے فولاد کی شمشیر جگردار
اس بیت کا یہ مصرع اول ہے کہ جس میں
پوشیدہ چلے آتے ہیں توحید کے اسرار
ہے فکر مجھے مصرع ثانی کی زیادہ
اللہ کرے تجھ کو عطا فقر کی تلوار
قبضے میں یہ تلوار بھی آ جائے تو مومن
یا خالد جانباز ہے یا حیدر کرار

(Z. K. 21)

O Muslim! hath thou ever pondered over
What is the shining sword of steel?
It is the first hemistich of this verse
Which comprises the full essence of *Tauhid*.
But I am thinking more of the second hemistich;
May God grant you the sword of *Faqr*.
If this Sword too comes into the hands of a believer;
He becomes Khalid the brave or Haider the Impetuous.

But the ultimate essence of *Khudi* is:

خودی کا سر نہاں لا الہ الا اللہ خودی ہے تیغ ، فسان لا الہ الا اللہ
یہ نغمہ فصل گل و لالہ کا نہیں پایند بہار ہو کہ خزاں لا الہ الا اللہ

The Hidden essence of *Khudi* is that there is no god but God;
Khudi is sword; its whetstone is: there no god but God;
This song is not dependent on a season of flowers;
Spring or Autumn, say: There is no god but God.

Iqbal's dynamism is best reflected in his religious thoughts. Deeply imbued with the teachings of Islam, Iqbal was greatly concerned with the impact of modern western thought on Islam. But he was not unappreciative of the contribution made by the West. He said, "The task before the modern Muslim is therefore immense. He is to re-think the whole system of Islam without completely breaking with the past. The only course open to us is to approach the modern knowledge with a respectful but independent attitude and appreciate the teachings of Islam in the light of that knowledge, even though we may be led to differ from those who have gone before us."

Iqbal's major contribution in this field was a series of lectures delivered at Madras, Hyderabad and Aligarh. What is the theme of these lectures, called *The Reconstruction of Religious Thoughts in Islam*? In these lectures Iqbal discussed the fundamental principles of Islam in the light of modern thought and scientific knowledge and made a searching analysis of its basis. He reinterpreted Islam as a dynamic rather than static religion, and a liberal rather than a reactionary force. In Iqbal's view Islam would cease to be Islam if its fundamentals were not living enough to allow a continuous process of fresh experiments and new judgements to change its Society.

According to Iqbal the Idealism that Europe claims to have, was not among the self-generating and animating factors which had their impressions on its existence. On the contrary, Europe had produced strange and conflicting concepts which resulted in a lost Self. Europe is still struggling in the quest which it finds only in democracies, which in turn know no tolerance.

Iqbal's philosophy is centered in the idea that Prophet Muhammad was the essence of the spirit of Islamic culture. The Great Prophet unites the ancient with the modern world. From the ancient world came his message, and, in the present time, his spirit is still prevailing. Life, according to the Prophet, is to be led according to the prevailing trends. The revival of Islam should therefore be based on intellect, logic, and reasoning. To Iqbal religion is not a partial thinking nor is it abstract

thinking, feeling or action; it is the expression of a man as a whole. Therefore when philosophy studies religion, it must acknowledge its main position. There is no doubt that religion has an essential role to play in resolving all other factors and elements through reason and thinking.

Iqbal's idea in this regard is the sound extension of al-Ghazali's thinking on religion and philosophy. Iqbal thinks that religious beliefs and notions have their metaphysical basis, but they are not interpretations of the bases of experience which constitute the subject of natural sciences. From this Iqbal goes on to say that the Holy Prophet wanted to create a wakeful and conscious community. Iqbal maintains that Muslim nation did not lag behind or resort to fatal negation until after its political decay and infiltrations into it of certain foreign influences. To Iqbal religion, more than science, can lead man to the eternal truth through the correct path which does derive its strength from religion. He believes that after taking successful scientific studies, the modern man is no more taking interest in the spiritual life. A modern man is indulging in dynamic realities ignoring everything about spirit. With matter, man's activities are paralysed and from this both East and West suffer. Truth in Islam is based on spirit and it can be reached only through man's endeavours. A material man will have no reality unless he develops spirit within himself.

To Iqbal the universe had not been created in vain. There is a mission to be carried out in the universe and it is on the earth that this mission is undertaken. Man is destined to play his part in fulfilling the universe's mission, and he is properly to determine his destiny and that of the universe as well. Iqbal believes that the highest that the Self aspires to is not to see something but to become something. Efforts made by the Self to become something provide good chances for the achievement of subjectivity and in creating the complete Self. The evidence of the reality of the Self is not in saying 'I think', as Descartes had maintained, but in Kant's 'I can' and before him in al-Ghazali's 'I will'.

Iqbal believes that any Muslim can define his position, rebuild his life and reorientate his social life in the light of ultimate principles. From the principles of his religion, a Muslim can discover spiritual values which is the last and final goal of Islam. This then is the essence of Iqbal's philosophy.

I shall now turn, as I promised earlier, to the question of Iqbal's role as a politician and a creator. It may sound strange that in this century Poet can fulfill these two arduous tasks with success, but Iqbal did, and in that lies his ever lasting greatness. As a starting point, we may briefly refer to the advent of Islam into the sub-continent of India and

Pakistan.

Islam first came to India with Muhammad bin Qasim, who led an expedition from Iraq into what is now West Pakistan. However, the impact of this arrival, as we all know, was a short lived one. The next arrival was that of Mahmud Ghaznavi, who led an expedition into the subcontinent from the North West in the 10th Century. From then on the Muslim rule in India extended in varying extents over a period of 600 years. However, with the disintegration of the Mughal Empire, following the death of Emperor Aurangzeb in 1707, and the ascendancy of the British in the subcontinent, the Muslims went into a period of decline.

There were two reasons for it. First, the new rulers did not trust the community from whom they had taken over the reins of power. Secondly, the war of liberation in 1857 was fought round the person of the last Muslim ruler of Delhi. Clear and recorded accounts exist of the cruel barbarities to which the Muslim community was subjected by the British after this war. There were summary hangings, shootings, economic oppression and discrimination. Not content with that, the British made it their policy to keep the Muslim community down by all possible means at their disposal. Muslims suddenly found themselves not only bereft of all power and authority but also bereft of their fortunes and many other things that they valued besides. Persian was dislodged as an official language. Muslim Criminal Law was scrapped and the Shariat Law amended. Muslims were deprived of their customary places in the administration of the country. And in Iqbal's words "The Englishman took a Muslim for a beggar."

This led the Indian Muslims to react in a variety of ways, not always calculated in their best interests. They would not cooperate with the new rulers, forbade their children to learn their language and engaged themselves in all manner of opposition and hostilities, which did nothing except bring down further displeasure on their heads. The resultant mood of depression and incompatibility with the new environment from which the Muslims suffered was manifested in their attitude towards religion. For their broken spirits religion provided a solace and no longer a guide to action. No more was it the instrument to establish the kingdom of God on earth, but an escape to the Kingdom of God in Heaven. It is at this stage that the question of relations between the Muslim and the Hindu communities came up.

To understand this point, we must go back once again. From their advent into and to the end of their power in the sub-continent, there was such a phenomenon as the impact of Islam on the predominant Hindu Community. I can do it no better than describe it in the words of an eminent Hindu historian, Mr. K. M. Pannikar, who in his *Survey of*

Indian History says, "The main social result of the introduction of Islam as a religion into India was the division of society on a vertical basis. Before the thirteenth century, Hindu society was divided horizontally, and neither Buddhism nor Jainism affected this division. They were not unassimilable elements and fitted in easily with the existing divisions. Islam, on the other hand, split Indian society into two sections from top to bottom and what has now come to be known in the phraseology of today, two separate nations came into being from the beginning. It was two parallel societies vertically established on the same soil. At all stages they were different and hardly any social communication or intermingling of life existed between them."

Once this point is firmly grasped the rest of what I am about to say will become clear, and any doubts that you may have had about why it was necessary to divide the sub-continent into India and Pakistan will no longer continue to assail you.

The process of adjustment in the majority community after the British rise to power in India was much easier, and more profitable. However, the Muslims found any compromise with the British tantamount to further humiliation. The Muslim community therefore behaved very much like China which after the incursion of the Western Powers both before and after the Opium Wars, turned its face against modern aggressive civilisation and withdrew into its own shell, while the Hindus reacted very much like the forward looking warrior class of Japan after Comdr. Perry's bombardment. Unlike China or the Indian Muslims who refused to face the realities of life, the Samurais of Japan turned to master the new techniques and industrial technology which their superior invaders had and ended up by beating them at their own game of industrial and technological achievements. The majority community in India followed the same path of hard-headed realism.

Having reached the dead-end, a way out had to be found for the Muslims of India. The Aligarh movement was the first step in this direction. Sayyid Ahmad, the great Muslim Reformer of modern India, opened the first college for the Muslim youth, where they could learn modern languages and sciences. In this pursuit Sayyid Ahmad concerned himself only with his own movement, in which he thought the salvation of his community lay.

However, the younger section of the Community pursued an anti-British policy because they found British imperialism pitted against Islam every where in the world. This is how Edward Thomson and G. T. Garrat, two Englishmen, sum up the situation: "British policy during the pre-war years added to Muslim discontent. One Muhammadan country after another was being absorbed by European Powers and the

British were either privy to the arrangement, as in Morocco and Persia, or made no protest, as in Tripoli. The Balkan Wars of 1912-13 were considered part of a general attack upon Islam. Meanwhile, the younger Indian Muhammadans were increasingly affected by the racial nationalism of the educated classes and their co-religionists in other countries. Money was collected for the Turkish Red Crescent Fund."

Therefore when Nationalism overtook India at the turn of the century, the ways of the two communities started to part. Their goals became different. Small differences led to bigger ones, and the question of Hindu-Muslim unity, about which you have already heard, became a live issue. Now strange though it may seem, both Iqbal and Quaid-i-Azam Muhammad Ali Jinnah began their political lives by throwing themselves wholeheartedly into the struggle for bringing the two communities together. While Iqbal said, "India is better than the whole world put together", Quaid-i-Azam came to be known by his Hindu Congress colleagues as the Ambassador of Hindu Muslim unity. But their efforts were in vain. The gulf between the two communities kept on widening. As Mr. Pannikar has correctly described, there was no common meeting ground between the two. Communal disturbances—that is bloody fights between the two communities—became a daily feature of life in the sub-continent.

It was in this atmosphere that Iqbal delivered his presidential address at the Muslim League session in Allahabad in 1930. He said:

"The units of Indian society are not territorial as in European countries. India is a continent of human groups belonging to different races, speaking different languages and professing different religions. Their behaviour is not at all determined by a common race-consciousness. The principle of European democracy cannot be applied to India without recognising the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is therefore perfectly justified . . . Personally, I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-Government within the British Empire or without the British Empire, the formation of a solid North West Indian Muslim State appears to me to be the final destiny of the Muslims. Nor should the Hindus fear that the creation of an autonomous Muslim State will mean the introduction of a kind of religious rule in such a State. I have already indicated to you the meaning of the word religion as applied to Islam. The truth is that Islam is not a Church. It is a State conceived as a contractual organism long before Rousseau ever thought of such a thing, and animated by an ethical ideal which regards man not as an earth-rooted creature, defined by this or that portion of the earth but as a spiritual being understood in terms of

social mechanism, and possessing rights and duties as a living factor in that mechanism."

If you examine this dispassionately in the light of subsequent developments, you will see that Iqbal was rendering service both to Islam and India. However, few thought at the time that his foresight would lead to the creation of the independent and sovereign State of Pakistan. Presiding over the session of Muslim Conference in 1932, Iqbal elaborated the programme for the Muslims of the subcontinent if they desired to lead an honourable life and free to follow their ideals:

"These phenomena, however, are merely premonitions of a coming storm, which is likely to sweep over the whole of India and the rest of Asia. This is an inevitable outcome of a wholly political civilisation which has looked upon man as a thing to be exploited and not as a personality to be developed and enlarged by purely cultural forces. The peoples of Asia are bound to rise against the acquisitive economy which the West has developed and imposed on the nations of the East. Asia cannot comprehend modern Western Capitalism with its undisciplined individualism. The faith which you represent recognises the worth of the individual and disciplines him to give away his all to the service of God and man. Its possibilities are not yet exhausted. It can still create a new world where the social rank of man is not determined by his caste or colour, or the amount of dividend he earns, but by the kind of life he lives; where the poor tax the rich, where human society is founded not on the equality of stomach but on the equality of spirits, where an untouchable can marry the daughter of a king, where private ownership is a trust and where capital cannot be allowed to accumulate so as to dominate the real producer of wealth. This superb idealism of our faith, however, needs emancipation from the medieval fancies of theologians and legists. Spiritually we are living in a prison-house of thoughts and emotions which during the course of centuries we have woven round ourselves. And be it further said to the shame of us—men of older generation—that we have failed to equip the younger generation for the economic, political and even religious crises that the present age is likely to bring. The whole community needs a complete overhauling of its present mentality in order that it may again become capable of feeling the urge of fresh desires and ideals.

"The Indian Muslim has long ceased to explore the depths of his inner life. The result is that he has ceased to live in the full glow and colour of life, and is consequently in danger of an unmanly compromise with forces which he is made to think he cannot vanquish in open conflict. He who desires to change the inevitable environment must undergo a

complete transformation of his inner being. God changeth not the condition of a people until they themselves take the initiative to change their condition by constantly illuminating the zone of their daily activity in the light of a definite ideal.

"Nothing can be achieved without a firm faith in the independence of one's own inner life. This faith alone keeps a people's eye fixed on their goal and saves them from perpetual vacillation. The lesson that past experience has brought to you must be taken to heart. Expect nothing from any side. Concentrate your ego on yourself alone, and ripen your clay into real manhood if you wish to see your aspirations realized. Mussolini's maxim was: 'He who has steel has bread'. I venture to modify it a bit and say: 'He who is steel has everything'. Be hard and work hard. This is the whole secret of individual and collective life. Our ideal is well defined. It is to win, in the coming constitution, a position for Islam which may bring it opportunities to fulfil her destiny in this country. It is necessary in the light of this ideal to rouse the progressive forces of community and to organise their hitherto dormant energies. The flame of life cannot be borrowed from others; it must be kindled in the temple of one's own soul. This requires earnest preparation and a relatively permanent programme. What then shall be our future programme? I am inclined to think that it should be partly political, partly cultural."

I earnestly beg you all to read this passage again and again. Its import will then become clear. It applies as much today as it did 35 years ago, for the battle is not yet over.

In a letter to the Quad-i-Azam, Iqbal wrote in 1931: "After a long and careful study of Islamic Law, I have come to the conclusion that if this system of Law is properly understood and applied, at least the right to subsist is secured to everybody. But this enforcement and development of *Shariat* of Islam is impossible in this country without a free Muslim State or States. This has been my honest conviction for many years and I still believe it to be the only way to solve the problem of bread for Muslims as well as to secure a peaceful India.

"For Islam, the acceptance of social democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but a return to the original purity of Islam. The modern problems therefore are far more easy to solve for the Muslims But as I have said above in order to make it possible for Muslim country to solve these problems, it is necessary to redistribute the community and to provide one or more Muslim States with absolute majority." The basis of Pakistan was thus not only religious but also political and even more economic. It was to

provide daily bread and equality of opportunity to every one.

In yet another letter to the Quaid-i-Azam in 1937, Iqbal said, "You are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India. . . . A separate Federation of Muslim provinces reformed on the lines suggested is the only course by which we can secure a peaceful India and save Muslims from domination of the non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as a Nation entitled to self-determination just as other Nations in India and outside are?"

These lengthy quotations will show you why and how Pakistan came into existence. Iqbal not only saw in Pakistan the only solution of the political, social and economic problems of Muslims living in the sub-continent, but he also chose the man who alone could achieve it. The people of Pakistan owe a debt to Iqbal which can never be repaid. All we can do is to work hard for the ideals which he cherished and set before us. Iqbal himself enunciated these ideals in his address to the Muslim League in 1930 in the following words:

"One lesson I have learnt from the history of Muslims. At critical moments in their history it is Islam that has saved Muslims and not *vice versa*. If today you focus your vision on Islam and seek inspiration from the ever vitalising idea embodied in it, you will be only reassembling your scattered forces, regaining your lost integrity and thereby saving yourself from total destruction. One of the profoundest verses in the Holy Quran teaches us that the birth and rebirth of the whole humanity is like the birth and rebirth of a single individual. Why cannot you, who as a people, can well claim to be the first practical exponent of this superb conception of humanity, live and move and have your being as a single individual? I do not wish to mystify anybody when I say that things in India are not what they appear to be. The meaning of this, however, will dawn upon you when you have achieved the real collective ego to look at them. In the words of the Quran, 'Hold fast to yourself; no one who erreth can hurt you, provided you are well guided.' Here is something for you to ponder again."

Iqbal has been dead these 30 years. But he lives in our hearts. He will live as long as Pakistan lives, and Pakistan will live as long as does this world.

(2)

IQBAL : THE PHILOSOPHER AND THE POET

by

Mamoun Ghareeb

To talk about Iqbal is to talk about a philosopher who excelled in poetry and a poet who excelled in philosophy. His poetry was not mere feeling or music far from reality and involved in fancy and imagination, but a living dynamism which led to the creation of Pakistan.

His poetry aimed at recreation of man on the basis of "ego" in order to be able to get rid of obstacles and go ahead with freedom and liberty with the current of progress.

The life of Iqbal was rich and fertile. He was born in Sialkot on February 22, 1873.¹ When he was a child, he learned the Holy Quran. He studied philosophy in the University of Lahore after which he was encouraged by his professor, the British Orientalist, Thomas Arnold, to complete his studies abroad. He studied philosophy and law in Cambridge, Munich and London. When he returned home, he taught philosophy and was called to the Bar at the same time. Later, he was elected President of the All-India Muslim League and Anjuman Himayat-i-Islam. Early in 1930 Iqbal demanded the partitioning of India into two States, one of which had to be the homeland of Muslims. He adopted the idea and struggled for it and in 1947, Pakistan came into being under the leadership of Muhammad Ali Jinnah. But Iqbal did not witness the birth of the State he had demanded because he died in 1938.

Before he died, Iqbal said :

سرور رفته باز آید کہ ناید ؟ نسیم از حجاز آید کہ ناید ؟
سر آمد روزگار این فقیرے دگر دانائے راز آید کہ ناید ؟
(ارمغان ، ۱۴)

The bliss that is departed may or may not return,
A breeze from Hidjaz may or may not blow again.
The days of this *Faqir* have come to an end,
Another knower of secrets may or may not appear again.

A little earlier he had said :

نشان مرد مومن با تو گویم چو مرگ آید تبسم بر لب او

1. His date of birth, on the basis of available evidence, is November 22, 1877 and not 1873 (Ed.).

I tell you the sign of a *Momin* :

When death comes, there is a smile on his lip.²

Iqbal's works are spread over eleven books, ten in verse and one in prose.

Iqbal's Philosophy

To Iqbal, Islam is an open religion which prepares an individual for a happy life. Islam is not a religion of priesthood, but a religion of openness and free thinking. It embodies the strength and power required for liberating man from the slavery of colour, language and race. To Islam, all people are equal, an Arab cannot excel a non-Arab except by his piety. Islam is the religion of freedom, amity and justice. But have these noble principles springing from the real essence of religion, been practised? These principles cannot be achieved through mysticism which makes man oblivious of the reality of life and puts him in an ivory tower, nor by idleness and fanaticism, but by practising the justice of Omar Ibn Al-Khattab and following the path of Al-Hasan.

These principles spring from the ego and therefore man has to develop and reaffirm his self. Prophet Muhammad says: *Takhallaqu bi Akhlaq Allah*. The more man comes nearer Allah, the more his self is developed. He no more lives in a world in which he is unaware of his surrounding. The true individual cannot be lost in the world; it is the world that is lost in him.

Iqbal believed that life without freedom is meaningless and that it is an endeavour for freedom. Thus man's pressing need is for spiritual values. Iqbal's philosophy contradicts that of Plato who believes that real philosophy is the contemplation in death. Iqbal ridiculed opportunism and philosophies supporting it.

Politics

Iqbal believed that Islam is the religion of dignity and power and that any surrender or submission is nothing but departure from the real spirit of Islam. Iqbal thought over the conditions of the Muslim World and was deeply touched by its dissensions. To Europe, Turkey was a sick country led by a gullible Sultan. In it the Jews have played a dirty role; they wanted to undermine Islamic unity. The *dumma*, under the leadership of Shabatai,—which included all the jewry in Turkey,—was formed in Turkey. The leader of this group had

2. The present text of *Armaghan* (p. 165) gives this verse in a different form :

نشان مرده حق دیگر چه گویم چو مرگ آید تبسم بر لب او

gone too far but when he was about to be executed for his misdeeds he uttered the *Kalimah* for which he was pardoned by the Sultan. This group had apparently adopted Islam. Another, called *Al-Nouraniah*, advocated Turkish nationalism and separation from the Islamic world. Iqbal did not like Turkey to suffer from stagnation and backwardness. Examining the conditions of the Arab countries, Iqbal realised that they were disunited. He also realised what had happened in India as a result of imperialism. The first thing the British had done in the Sub-continent was to bank on the differences between the Muslims and the Hindus. The British cancelled the Criminal Law derived from the spirit of Islam and Persian was dislodged as official language. Moreover, the British created seditions and plots with the result that human massacres were the order of the day. For all this, Iqbal urged for the creation of a Muslim State in India. When Iqbal studied the conditions of the other parts of the Muslim World, he asked the Muslims to change their outlook to life and to create new ideologies derived from the spirit of Islam.

When Mussoloni had said that whoever had iron and steel would have bread, Iqbal said that whoever was steel would own everything. Hence his demand for the establishment of a new Muslim State based not only on a religious base, but on a political and economic one too.

Socialism

Iqbal believed that Western democracy was, in reality, a false one—the democracy of the interests of capitalists. Behind its glowing and nice words lie tyranny and aggression. Conflicts in parliaments are conflicts springing from contradictory monopolies. In fact, peoples should not be deceived by this form of democracy; the mirage should not be taken as a flourishing garden; it is not a comfortable place, but a prison.

Iqbal expressed his dislike for the democracy which took no notice of the rights of workers and peasants. He used to call the labourers to shake the foundations of palaces of the exploiters.

He used to say: "O, boy, go and search for yourself and faculties. Take off from your body the dust of ages. Destroy all your old traditions and give up fanaticism. Adhere to your faith and religion because in it you will find real *Tawhid*."

Iqbal composed a poem about Lenin for which he had great regard. But he sees in his theory, which ignored the spiritual side, an incomplete doctrine. Iqbal said: "O, God, you have all power and justice. Take care of Your miserable servants who exhaust themselves in earn-

ing livelihood. When would You, my God, drown the ship of capitalism in the middle of the sea ?”

Towards New Horizons

To Iqbal, the East would re-establish itself once again. To look forward to new horizons and to be more dynamic, it has to adhere to the real essence of Islam. Iqbal says that if the Muslim World would realise and understand the essence of religion, “Iblis” would have nothing to say or do. Iblis sees no light coming from the East because it lives in darkness. Light is faint even in mosques and in *Ka’ba*. He fears that the truth would be exposed before those who are lagging behind on the way of life. Iblis warns people against the Arab Prophet and his ideologies. His message would remove slavery, exploitation and give the poor and the miserable the chance to occupy the key posts. This Prophet has prevented kings from having the earth as their own property because it belongs only to Allah.

This is Iqbal, the poet and philosopher, whose verses brought about Pakistan. His philosophy was an instrument to achieve power and a milestone for the man who is aware of his position in the world of to-day and who is possessed of the guide which directs him towards the proper direction.



IQBAL DAY IN U.K.

THE WISDOM OF MUHAMMAD IQBAL

—Some Considerations of form and Content

by

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Of writings about Muhammad Iqbal there seems to be no end. So at the present time, in April, 1967, it is extremely difficult to make any fresh contribution to the study of his genius. His works have been translated into many languages, Eastern and Western. Every aspect of his thought and philosophy would appear to have been explained and expanded—so much so that, while some see him as the latest in a long line of distinguished Islamic philosophers, others see him as a link between the philosophical schools of East and West—or even as an Eastern interpreter of modern Western science and technology. His literary merits, too, have been much discussed; but it is probably true to say that the general tendency has been to pay much greater attention to his thought than to his poetical worth. In searching for some aspect of his work to consider today, it occurred to me that Iqbal's place in the great tradition of the poetry of Islamic nations—particularly that of the Arabs, Persians and Pakistanis—has not perhaps received its due share of attention. Iqbal is in the long line of Classical Islamic poets (and I do not use the term "Islamic" here in a narrowly religious sense). Indeed, he is perhaps the last great Classical Islamic poet. He has more of the Classical spirit than say, Hali, though both are preoccupied with the problems of religious, cultural, and national regeneration in the Indo-Pak Sub-continent. The scholar familiar with the poetical classics of Arabic and Persian has the feeling, after reading Iqbal, that he is very much in the same tradition. Indeed, the last way to think of Iqbal is as a Pakistani poet. Rather does he speak for Islam universal, and for the common ground between Islam and other major world religions such as Christianity.

All too few critics of Iqbal have considered him as a poet in the long Islamic tradition. There were fairly well-defined canons of criticism for Classical Arabic poetry, and in the main they were subsequently

applied to the Classical poetry of Persian and Urdu. They can best be illustrated from the introduction to the *Kitab al-shi'r wa l-shu'ara'* (Book of Poetry and Poets) by Ibn Qutayba, who lived in the 9th Century A.C. (3rd Century A.H.). He says: "I have reflected on poetry, and come to the conclusion that it is of four sorts. One sort is beautiful in expression and excellent in meaning . . . Another sort is beautiful and charming in expression, then when you examine it, you find there is no meaning of value . . . Another sort is excellent in meaning, but its expression is inadequate . . . Another sort is deficient in both its meaning and its expression." This may seem, at first sight, a rather facile and trite categorisation of the truism that in poetry both meaning and language matter—a truism doubtless applicable to poetry in every language. But it should be considered in the light of the traditional forms and techniques of Arabic poetry, which have been adopted by other Islamic peoples. It must be borne in mind that Islamic people's poetry has been based almost exclusively on the quantitative verse or *bayt* divided into two halves, each of which is called a *misra*. Each *bayt* had to be complete in itself, embodying a single thought, whose effect in both sound and sense could be considered as a single unit. A poem was likened to a necklace, each verse being a pearl of jewel. Even the most weighty of early Classical Arabic poems—the *qasida* or ode—seldom exceeded a hundred lines in length. *Hamasa* (chivalry) poems were considerably shorter, as were later forms such as *ghazal* or lyric. Poems tended to be entities by virtue of the occasion inspiring them, rather than by any unchangeable logical order of the verses. The critic tended to judge a poem as a series of verses, bestowing the highest praise on the poem, the greatest proportion of whose verses were jewels in both matter and manner. Thus Abu l'Atahiyya (748-828 A.C.) was criticised by the grammarian al-Asma'i in the following terms: "His lines are like the public square in front of the king's palace, whereon fall pearls, and gold, and dust, and potsherds, and fruit kernels." Yet Abu l'Atahiyya's best poems—the *zuhdiyyat* or ascetic poems—appeal very strongly to European poetical taste, because they take a simple theme, and follow it through logically and pithily, in simple language free of artificiality. The fact is that, by accepted Islamic poetical canons, Wordsworth's poetry would rate very low—much lower than Shelley's—whereas to most English tastes these two poets are rated almost equal. Iqbal could never have been the leader of a revolution in poetical technique, because he was traditional in manner, though original in matter.

Thus, according to the Islamic tradition, in the ideal poem, every verse would be a quoteable pearl, embodying a thought apt to the sub-

ject and situation, expressed in language made attractive and telling by all available lexical and rhetorical resources, yet not farfetched or exaggerated. But because continuity was often lacking and the verse was a unit, verses might be interchanged, or even removed or interpolated, without any noticeable prejudice to the train of thought. The educated could, and did, quote a verse (*bayt*) or even a hemistich (*misra'*) in any situation of ordinary life where it seemed applicable. The thought or meaning need not necessarily be elevated or philosophical. Thus the following verse by the "Shakespeare of the Arabs," al-Mutanabbi, about his patron Sayf al-Daula, is excellent in both matter and manner:

Wa-rubba muridin darrahu darra nafsahu
Wa-hadin ilaihi l-jaysha ahda wa-ma hada.

Many a man who desired to injure him has injured himself, and many a one leading an army against him has benefited him and been himself misled.

This verse expressed the military superiority of Sayf al-Daula all the more effectively for using the rhetorical devices of *jinas* and *izdiwaj*. When, however, the thought expressed was of universal application, and could be quoted rather as proverbs are quoted in many diverse situations, it was termed *hikma* (plural *hikam*). The word means "wisdom," or perhaps, in English slang, "hitting the nail on the head". This type of poetry is sometimes called *gnomic*, and it is quite common in many languages—in Welsh, for instance. In Arabic, an example is the first verse of al-Mutanabbi's elegy on the mother of Sayf al-Daula:

Nu'iddu l-mashrafiyyata wa-l-'awali
wa-taqtuluna l-manuna bila qitali.

We make ready swords and lances, and death slays us without a battle.¹

Arabic poetry had two severe restrictions, which were to be removed in Persian and Urdu. Firstly, it was not designed for religious or philosophical subjects—despite the *zuhdiyyat* of writers like Abu l-'Atahiyya—being largely occupied with personalities, concerned with a special moment in time, and overwhelmingly dependent on patronage. It is, perhaps, significant that the short lyric (*ghazal*) on love and wine became the vehicle of mystical religious poetry. Secondly, Arabic poetry did not easily lend itself to larger forms, such as the epic, owing to the mono-rhyme system which prevailed. The social environment probably also meant that neither the reciter-poet nor his hearers had

1. A. J. Arberry, *Poems of al-Mutanabbi*, Cambridge, 1967, p. 56.

staying-power. Any large work would have to be disjointed and episodic: and it is probably no accident that Arabic fiction was largely anecdotal, and that a large work like the *Thousand and One Nights* was merely a string of anecdotes or short stories. It is true that Arabic writers of the Silver Age did produce some long didactic poems; a famous example is the rhymed grammatical treatise by Ibn Malik (1203-1273 A.C.), which was called the *Alfiyya* because it was about a thousand lines long. In such poems, poets took some common metre, such as *rajaz*, and rhymed the two *misra's* of each *bayt*, changing the rhyme from verse to verse. (In the *qasida* or ode it had been customary to rhyme the two hemistiches of the first verse, and thereafter to maintain the rhyme merely at the end of the verse.) A rhymed couplet poem of this type became known as a *mathnawi* or in Persian, *du bayti*. It seems likely that this form originated in Persian rather than Arabic.

The Persians took over Arabic poetical canons. But they also felt the urge to compose historical and religio-philosophical poems of epic proportions. While in poems of medium length—longer than *qasidas* but shorter than epics—various stanza patterns were used, as in Arabic popular poetry termed *muwashshahat*; *rubai*, *mukhammas*, and *musaddas*, for instance: for epic, *mathnawi* was the favoured verse-form. The *mathnawi*—as already stated—is in rhymed couplets. For comparison purposes, it is worth reminding readers that in English epic poetry by Milton and others, blank verse is used. Unfettered by rhyme, blank verse is made even more flexible by the acceptability of sentences running over from one line to the next. Rhymed couplets used by writers like Pope, though effective in satire, never achieved the same strength in English, though they were extremely successful in other languages such as French. Occasionally English poems were composed in stanzas—like Spenser's "Faerie Queene" and Byron's "Don Juan."

Persian epic poetry may be divided into two categories—the heroic-historical like Firdausi's *Shahnamah*; and the religio-philosophical, which at first sight often seems secular, especially to Europeans. The second type is exemplified by 'Attar's *Mantiq al-Tayr*, and of course by the greatest of all, the *Mathnawi* of Rumi (1207-1273), to whom Iqbal so often refers. Rumi's book is a long, sprawling work, divided into six books, which are in turn divided into series of sections, mostly of an anecdotal-allegorical nature. *Mantiq al-Tayr* is divided into episode-sections, again allegorical. The allegory in both works is, as in many other Persian epics, religious and mystical. They both illustrate the fact that though the epic was an esteemed form in Persian, no closely-knit epic structure emerged. In general, interest is focused on the parts

rather than the whole—the whole can be appreciated merely as an agglomeration of the parts. Urdu poets like Iqbal had to face up to this problem of cohesion in the poetical epic. Some would say that he begged the question by using Persian as the medium of his epics. However that may be, the result of this lack of obvious cohesion in the Persian epic was that its high-lights were the *hikma* verse divided into two hemistiches with internal rhyme. Arberry assesses the effect of the *mathnawi* rhyme very ingeniously.² He rightly asserts that, by ridding poetry of the restrictive Arabic mono-rhyme, it made the poetical epic possible. He goes on to say: "Rhyme, then . . . may be said to have resumed its original function as a characteristic of elevated or emphatic prose utterance. (Here he quotes as an example the English proverb, *A stitch in time saves nine*)³ . . . It invests the statement with a kind of magical authority; but, being readily contrived in Arabic and Persian, which abound in rhyme, in those languages it carries very little rhetorical weight. It is not a conscious 'poetical' device." This is a penetrating remark, revealing Arberry's deep insight into Islamic culture. But if it implies that there is no inherent monotony in thousands of *mathnawi* couplets one after the other, I venture to suggest that it contains an element of "special pleading". The tyranny of the verse unit is still there, because the tradition derived from Arabic demanded that each verse should be a meaning-unit as well as a metrical unit. The *mathnawi* poem is therefore disjointed rather than continuous: in musical terms, it is *staccato* rather than *legato*. At the same time this facilitates the inclusion of verses embodying gnomic wisdom—*hikma*—succinct philosophising—epigrams—or whatever term one chooses to use. And the maintenance of verse-separateness, and its use as a vehicle for succinct philosophising, is an important constant feature of the poetry of Islamic peoples. At the same time, as Arberry senses and implies, Rumi was able to mitigate the monotony of the *mathnawi* form by his anecdotal method, and by his avoidance of artificial language, especially in his *hikma* lines. The latter point is illustrated by the following verse:

'*aqil an bashad kih girad 'ibrat az
marg-i-yaran dar bila-yi-muhtaraz.*

The wise man is he that in (the hour of) shunned tribulation takes warning from the death of his friends.⁴

2. A. J. Arberry, *Tales from the Masnavi*, London, 1961, pp. 18-19.

3. Cf. Urdu, *Ek akela, do ka mela*.

(One is solitary, two are company.)

4. Book I, verse 3114. Text and translation are taken from R. A. Nicholson's *The Mathnawi of Jalaluddin Rumi*, Gibb Memorial Series, New Series, IV, 1, and IV, 2, London, 1926.

The following is an example of metaphorical *hikma* in simple language :

sahl shiri dan kih safha bishkunad
shir anast an kih khwud-ra bishkunad.

Deem of small account the (champion) lion that breaks the ranks (of the enemy) : the (true) lion is he that breaks (conquers) himself.

All this may appear, at first sight, to have only marginal relevance to Iqbal's poetry. But it represents the heart of the problem facing any Islamic poet who wished to eschew the light-weight lyricism of the *ghazal* and compose lengthy and serious poems on philosophical or religious themes. And this was undoubtedly Iqbal's aim. It is undoubtedly true that, from pre-Islamic times, when the Arab poet was the spokesman of his tribe, the poet in Islamic nations had a respected role in society—a role which not even the later sycophancy prevalent in the courts of the Islamic Empire could altogether hide. In the Middle East, in the Arab awakening of the last century, the poet was a cross between a teacher and a prophet. To Iqbal, the poet's function was to stir and stimulate his readers : the poet had some of the attributes of the prophet. "Nations," he said, "are born in the hearts of poets."⁵ At the same time, while not a Sufi poet, he was inimical to facile and simple poetry. He once wrote : "Matthew Arnold is a very precise poet. I like, however, an element of vagueness in poetry, since the vague seems profound to the emotion."⁶ Though undoubtedly seeing himself as a teacher of his fellow Indian Muslims, he had little in common with the direct didacticism and plain speaking of the Aligarh movement, epitomised by Hali. "The old poetic diction with its cloying touches, soon to be revived by Iqbal, has been discarded," says Sadiq⁷ speaking of Hali. Iqbal had to find forms and means of expression suiting his temperament and his purpose. It is, perhaps, not surprising that he chose to write his weightiest works in Persian. At the same time, the poet's function as an inspirer of his people demanded that he produce *hikma* verses embodying important truth—gnomic verse, in fact, which would be remembered and quoted by the reader or hearer, and which in the tradition of the poetry, was moulded in the unit of the verse of two hemistiches. Not for Iqbal, then, the experiments of *azad sha'iri* (free verse) and metrical innovations.

Iqbal's early poetry, later collected in *Bang-i-Dara*, consists of short poems in varied forms and metres. Some are *ghazal*, some *musaddas*

5. Javid Iqbal, *Stray Reflections*, Lahore, 1961, p. 125.

6. *Ibid.*, p. 106.

7. Muhammad Sadiq, *A History of Urdu Literature*, O.U.P., 1964, p. 267.

(for example *Shakwa* and *Jawab-i-Shakwa*). Some are taken from European writers like Longfellow and Emerson, some are written specially for children. Iqbal had not yet felt the urge to embody his ideas in a long poem of epic or near-epic proportions. When he did, the result was *Asrar-i-Khudi* (1915), to which a companion piece *Rumuz-i-Bekhudi* was later added. This work, as Schimmel says,⁸ "was written in the style and metre (and, she might have added, language) of Maulana Jalaluddin Rumi's famous *mathnawi*, and according to a family tradition, the great mystic had appeared to Iqbal in a vision, urging him to write this poem in order to promulgate the new way of life. Rumi appears in this and all the following poetical works of Iqbal as his spiritual guide." *Asrar-i-Khudi* abounds in gnomic verse which linger in the memory. It is not, perhaps, Iqbal's greatest work, and resemblances with Rumi should not be over-stressed. Though divided into a prologue and eighteen parts, its total length is considerably less than the average book of Rumi's work. Again it is more directly philosophical. It does not conceal spiritual significance under external secularity. When it appeared, however, it was clearly the work of a totally new and original poetical-philosophical genius. It may well be that Iqbal realised that in the *mathnawi*, excessive length was a disadvantage: it may be that his distilled thought was repelled by the idea of prolixity. It may also be that contemporary trends were against inordinately long poems. The *Mathnawi-i-Sihr-ul-Bayan* of Mir Hasan (1727-1786), with 4,442 lines, is somewhat longer than *Asrar-i-Khudi*. The *Khawar Namah* (1649) of Kamal Khan Rustami of Bijapur contains 24,000 verses, nearly as many as Rumi.

If *Asrar-i-Khudi* was a tautly constructed *mathnawi*, Iqbal's next major work, *Payam-i-Mashriq* (1923) was basically a varied Persian *Diwan*, united merely by the author's thought patterns—a *diwan* written in answer to Goethe's *West-östliche Divan*. Here Iqbal was in his element, ranging over Western and Eastern ideas, untrammelled by limits of form. The opening poem, *The Tulip of Sinai*, which has been translated by Arberry,⁹ consists of 193 *rubaiyyat* (quatrains), and it is full of memorable lines. The following, for example, begins like Abu l-'Atahiyya :

Sikandar raft u-shamshir u-'alam raft
Kharaj-i-shahr wa ganj-i-kan-u-yam raft
umam-ra az shahan payanda-tar dan,
na-mi-bini kih Iran mand wa Jam raft?

8. A. Schimmel, *Gabriel's Wing*, Leiden, 1963, p. 42.

9. A. J. Arberry, *The Tulip of Sinai*, London, 1947.

(Arberry's translation)¹⁰ :

Gone is Iskandar with his sword and throne,
His tribute and his treasure, all is gone ;
Know then, that folk endure beyond their kings :
Though Jam is dead, yet Persia liveth on.

Compare this with Abu l-'Atahiyya :

Ma lana la natafakkar ? Aina Kisra, aina Quaisar ?

What ails us that we do not ponder ? Where is Chosroes, where
is Caesar ?

Iqbal gives a new turn to the old idea that even great men have a limited life-span, and are levelled to the dust like everyone else, by adding that nations outlive their rulers. (Arberry's "folk," as a translation of "umam"—peoples, nations, is doubtless dictated by metrical considerations, but it does not quite give the sense). Such an idea would have been foreign to Abu l-'Atahiyya. The following puts one in mind of 'Umar-i-Khayyam :

*bi-Yazdan ruz-i-mahshar Barhman guft
farugh-i-zindagi tab-i-sharar bud.
wa-laikin gar na-ranji ba tu guyim
sanam az admi payinda-tar bud.*

(Arberry's translation).¹¹

The Brahman spoke on Resurrection's day
To God : "Life's lustre is a spark at play :
But if I may so speak without offence.
The Idol lasted more than Adam's clay."

Passing over *Zabur-i-'Ajam* (1927), to which Professor Arberry paid high tribute, and which he translated as *Persian Psalms* (Lahore, 1948), we now come to Iqbal's greatest large-scale philosophical poem, undoubtedly his finest work, the *Javid Namah*. This also is a *mathnawi*. In this poem, the poet, accompanied by Rumi, visits the various planets, and meets historical personalities, who in their dialogues elucidate eternal truths. So far as style is concerned, *Javid Namah* belongs to the very first rank of Persian verse. It is unsurpassed in grandeur of expression, in beauty of diction, and in richness of illustration. A regards theme, the poem deals with the everlasting conflict of the soul, and by telling the story of human struggle against sin,

10. Ibid., p. 27.

11. Ibid., p. 2.

shows mankind the path to glory and peace.

In this poem, the potential monotony of the *mathnawi* form is relieved by the introduction of typical interludes, and by the somewhat dramatic form, with sections of dialogues of varying lengths. It may be that in this, Iqbal was influenced by Goethe's *Faust*—especially Part II—with which he was, of course, familiar. Certainly the characters who take part in the dialogues are varied in the extreme: Rumi—Zoroaster—Jamal al-Din al-Afghani—Lord Kitchener—A Sudanese Dervish—the Seer from Mars—Hallaj—Ghalib—Satan, and so on. The author himself figures as Living Stream (Zinda Rud). An incongruous group, no doubt; but then, so are the characters, earthly and heavenly, in Goethe's *Faust*. When one comes to know the *Javid Namah*, one realises that, despite first appearances, it is a triumph in form as well as in content and language, and that the form suits both the theme and the author's genius. In this work—of which there are now, fortunately, two English translations¹²—Iqbal solved, in his own way, the problem of Islamic epic form.

In *Javid Namah* we have whole necklaces of pearls of wisdom, from which almost endless quotations could be made, all of them based on the couplet unit. The following are merely examples:

- (1) *Banda-yi-haqq bi niyaz az har maqam
ne ghulam u-ra nah u kas ra ghulam.*

The man of God transcends all rank and class.
Being no man's master, no man's slave.¹³

- (2) *Madhhab-i-'asr-i-nau ayine nigar
hasil-i-tahdhib-i-la-dini nigar
zandagi-ra-shar'-u-ayin ast 'ishq
asl-i-tahdhib ast din, din ast 'ishq.*

Look at the creed of this new-fangled age
The fruit of disbelief. Love is the law
And principle of life; a culture soul
Is faith, and faith is love.¹⁴

- (3) *bi-admi na-rasidi, Khuda chih mi-juyi?*

What search for God will profit thee?
When thou failed reaching man?¹⁵

12. By Shaikh Mahmud Ahmad as *The Pilgrimage of Eternity*, Lahore, 1961, and more recently by Arberry.

13. Shaikh Mahmud Ahmad, op. cit., p. 61.

14. Ibid., 103-104.

15. Ibid., 177.

These, like a large proportion of the verses in this work, are truly gnomic poetry—*hikma*, wisdom, in the highest sense of the word. Moreover, they are not wisdom only to Muslims, or to Orientals, but to men of every creed and race. This is one of Iqbal's great achievements—that he bridged the gap between East and West, and gave utterance to the common ground in the great religious and philosophical systems of the world.

Iqbal's poetical career is like a sandwich. The weighty Persian poems divide the Urdu poetry of his early and later writings. *Bal-i-Jibril* dates from 1936, and *Zarb-i-Kalim* from 1937. He is, indeed, a unique figure in modern Islamic literature. Though at times expressing modesty over his command of both Persian and Urdu, he preferred to write major epics in Persian, a foreign language, while employing Urdu in the traditional short forms such as *ghazal* and the medium-length *rubai* (though of course he wrote these in Persian also). Unfortunately some early Panjabi poetry seems to be lost. Many, like Arberry, have highly esteemed his command of Persian, others have been slightly less enthusiastic. Some regret that he did not write exclusively in Urdu. V. G. Kiernan says¹⁶: "By comparison, the Urdu poems, addressed to a real and familiar audience near at hand, have the merit of being direct and spontaneous utterances on tangible subjects; and it is probably the case that nearly all the leading ideas of the 'serious' Persian works are expressed more briefly, and sometimes more effectively, in the Urdu." Whether this is true or not, it is rather paradoxical that, while Iqbal is regarded as a major figure in Urdu literature, it is more often his Persian works which are quoted as evidence of his genius.

I have already quoted Sadiq's dictum about Iqbal's old-fashioned diction—and Sadiq, making this assertion in a history of Urdu literature, is speaking of Iqbal's Urdu works. The real truth, however, lies mid-away between Sadiq and Kiernan. There is a wide range of treatment in the Urdu poems. Yet in the main, he does appear to have turned his back on those stylistic changes in Urdu which were a by-product of the Aligarh movement. When one compares Iqbal with Hali, it is like comparing Shelley, Keats, or Coleridge with Wordsworth. The following quatrain by Hali, with its homely proverbial philosophising, does not have the Iqbal stamp:

jo log hain nikiynn men mashhur bahut
hain nikiyun par apni nah maghrur bahut
niki hi khwud ik badi hai gar ho nah khalus
niki se badi nahin hai kuchh dur bahut.



16. In *Poems from Iqbal*, translated by V. G. Kiernan (Wisdom of the East Series), London, 1955, Preface p. xiii.

Those people who are very famous for their virtue
Are not over-proud of their virtue.

Virtue itself is a vice if it is not pure.
There is no great gap between vice and virtue.

Yet Iqbal *could* write simply in his Urdu verse, as the following examples show :

(1) From *Bang-i-Dara*:¹⁷

*Apni millat par qiyas aqwam-i-maghrib se nah kar
khas hai tarkib men qaum-i-rasul-i-hashimi.*

Do not judge your own nation by the standards of the peoples
of the West.

The people of the Hashemite Prophet are distinct in make-up.

(2) From *Bal-i-Jibril*:

*shahid-i-mahabbat nah kafir nah ghazi
mahabbat ki rasmen nah turki nah tazi.*

The martyrs of love are not Muslim nor Paymin,
The manners of love are not Arab nor Turk.¹⁸

Some of the best Urdu poems are by no means simple. There is, for example, marvellous music in the poem about the mosque of Cordoba, especially in the opening where the word *silsila* occurs at the end of five out of first eight lines. This gives an effect of which any Arab, Persian or Urdu poet would be proud, and many parallels for it could be found going back as far as pre-Islamic Arabic poetry.

In this paper I have been concerned as much with the means used by Iqbal to put over his wisdom as by the wisdom itself. But I cannot end without stressing the universal appeal of his wisdom. His oft-repeated message on the importance of love, "faith is love" (*din ast ishq*), Sufi in origin, is also at the heart of Christianity. His belief in the development of the individual, and in action liberated by love, appeals as much to the West as the East.

I now return to the ideas of Ibn Qutayba with which I opened this paper. According to his dictum, the best poetry must excel in both meaning and expression. How far does Iqbal's poetry come up to this standard? There is no doubt that he expressed noble meaning in beautiful language. It cannot be denied that the language and imagery used—

17. In the poem *Madhhab*, p. 279 of the Urdu text.

18. Kiernan, op. cit., p. 54.

especially in his Persian poetry—seem today to be somewhat old-fashioned, being derived from Classical Persian metaphysical poetry. In his verse form, too, he was conservative, using the traditional *mathnawi* verse of two hemistiches as the vehicle for his gnomic utterances. However, in the *Javid Namah* he was able to clothe the *mathnawi* form with great flexibility, and produced an epic original in every sense.

Postscript

I am only too well aware that this paper is somewhat strange in form, ranging from Classical Arabic literature, through Persian to Urdu. My justification is that I am myself primarily interested in Iqbal as a poet, not as a national figure, or even as a philosopher. And I agree with Sadiq¹⁹ that "it is astonishing how little has been written about the formal aspect of Iqbal's poetry." If I have made some small contribution towards filling this gap, I shall be well satisfied.

19. *op. cit.*, p. 372.

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IQBAL : AN UNRELENTING ADVOCATE OF ISLAMIC VALUES

by

Professor Muhammad Baqir

A firm believer in *Ijtehad* (the principle of movement in the structure of Islam), but unrelentingly uncompromising, where Islamic values of life were concerned—that is, what Iqbal was. He thought it was quite in order to exert one's mind to form an independent judgement on moral, legal and ethical questions, but in Islam, according to him, the spiritual and temporal were not two entirely separate and distinct domains, and the nature of an act, however secular in its import, was determined by the attitude of mind with which the agent did it. The agent, in all circumstances, was to be guided by the tenets of Islam. "The ultimate Reality," he said, "according to the Quran, is spiritual, and its life consists in its temporal activity." He believed that the spirit found its opportunities in the natural, the material and the secular. To him Islam was the most rational religion and the Holy Prophet, Muhammad (May peace be upon him), the greatest man ever born on the face of earth. Iqbal's message and the whole philosophy of this message was based on these considerations which pervaded all his poetical compositions of substance. Some years back Lt.-Col. Ferrar truly remarked about Iqbal in his *Whither Islam* (p. 204) : The strength and fervour of his love for Islam as an ideal which if fully realised should suffice for man's every want in this world and the next. According to the estimate of Ferrar wide reading and poetic temperament of Iqbal had created in his mind so attractive and so inspiring a picture of the simplicity, the force and the appeal of early Islam that his main preoccupation centred round a return to that simple creed in order to revive what he believed Islam had lost.

Iqbal had very carefully studied the political-cum-social movements in vogue in the so-called more civilized and advanced contemporary world of Europe and other countries and denounced all these movements (in 1934) by saying : "Fascism, Communism and all the isms of this age are nothing real. In my conviction only Islam is the one reality which can become the medium of salvation for human beings from every point of view" (*Maktubat*, II, 314).

The importance of studying Quran is repeatedly preached by Iqbal in prose and poetry and, in fact, his last ambition, to achieve this ideal, was to write a book on the Holy Quran. In a letter addressed to Sir Ross Masud, on April 26, 1935, he very despairingly remarks :

"Thus it would have been possible for me to complete in the light of the modern thoughts, which are for a long time, under my consideration, my notes on the Quran. But now I doubt very much if I shall ever be able to achieve this. If I could be afforded the little time, now left at my disposal, to devote to this work, I think I could not offer a better present to the Muslims of the world, than these notes on the Quran" (*Iqbalnama*, I, 357-358).

He reiterated his desire in his letter of May 30, 1935, when he said : "I wish I could record my views about the Quran-e-Karim before I die" (*Iqbalnama*, I, 361-362).

This wish was never realized, but in order to keep the Islamic ideals alive in the country Iqbal propagated throughout his life that a real effort had to be made to dispel the scepticism towards Islam, which was deeply embedded in the minds of the ignorant people. He very bitterly remarked in 1921 : "Muslims are now, from the intellectual point of view, in a state that resembles in many respects, the period of European history which started from the time of Luther. But as this Islamic movement is not led by any individual, its future is not free from dangers" (*Iqbalnama*, I, 143).

The poet often complained of his intellectual loneliness in the contemporary society calling himself the "first Adam of a new world" (*Zabur e 'Ajam*, 37). He also complained of the difficulty of his position while he was struggling against heavy odds to convince the Muslims to revive an unflinching and unassailable belief in the tenets of the Holy Quran. Yet he kept the torch burning with an unrivalled fervour as he firmly believed that

*An katab e Zandeh Quran e Hakeem
Hekmat e oo la Yazal ast o qadeem
Noskha o ye asrar e takveen e hayat
Nau e insan ra payam e akhreen
Hamel oo Rahmatol Lal 'Alameen*

"The wisdom contained in that eternal book, Quran e Hakeem, is unfading and ever living. It is an archetype of the secrets of life's genesis, from whose strength the infirm derives firmness. It is the last message to the human race, delivered to it by the Holy Prophet."

To-day when we are celebrating the twentieth death anniversary

(and why don't we celebrate the birth anniversary?) of Iqbal, all over Pakistan, and even in some other countries, we have to ask a simple question from ourselves: Have we at all cared to practise what Iqbal preached? His preachings were original but not new. He simply aimed at the restitution of the ideals of pristine Islam, devoid of all later additions and interpretations from Hellenistic, Persian and even Hindu sources. Before the establishment of Pakistan we shouted from the house tops:

Pakistan ka matlab kiya
La ilaha illa Allah

“What is meant by Pakistan?
There is no god but God.”

Have we struck to this slogan? If not, what is being done in our society to bring home to us the dangers of fleeing away from realities and the message of Iqbal? If the preachings of Iqbal and the spirit of this slogan is lost to oblivion there can be no hope for tomorrow. We are paying homage to a guide by lip service, which is probably not a very honest attitude of mind.

IQBAL DAY AT LAHORE

The Central Iqbal Committee observed Iqbal Day at Lahore on April 23, 1967 as usual. The lecture delivered by Mr. A. K. Brohi, a brilliant lawyer and scholar, is reproduced below. But I would like to make one or two observations. Mr. Brohi thinks that the term "Islamic Socialism" is illegitimate. I merely wish to point out that Iqbal in one of his letters to the Quaid-i-Azam pleads for socialism and social democracy (28 May 1937). Similarly, in a letter to Sir Francis Younghusband, Iqbal has this to say: "Since Bolshevism plus God is almost identical with Islam. . . ." (Shamloo, *Speeches and Statements of Iqbal*, 1948, p. 167). And yet I do not contest Mr. Brohi's right to express his personal opinion about these matters.



IQBALIAN IJTEHAD & THE CONCEPT OF ISLAMIC SOCIALISM

by

A. K. Brohi

Iqbal day celebrations are a regular annual feature of considerable importance in the life of the State of Pakistan, and to participate therein necessarily involves an undertaking which is both solemn and serious. God grant that my own participation in this holy ritual be in accord with the spirit which is appropriate to the occasion and may I have His guidance to say from this sacred platform not that which the people of this country *want* but only what they *need*.

Iqbal symbolises for us primarily a poet *par excellence*, but he is also a philosopher who could justifiably be acclaimed, in the felicitous phrase of Plato, as a "Spectator of all-time and all-existence". He is, additionally, the architect of our polity. And for these reasons, whatever he has uttered is for us a part of our indestructible heritage—a heritage of which we have reason to feel proud. Therefore, in honouring him we are really honouring ourselves. A continual affirmation of the basic principles of his political philosophy is the surest way conceivable of safeguarding the moral and spiritual foundations upon which Pakistan was conceived by him and won by the sacrifices of those who, having listened to his call, gave the best of themselves to see that his dream came true. He was a poet, a philosopher, a sage—all rolled into

one. He drew his inspiration from the life-imparting reservoir of divine guidance which is contained in the Holy Book and the utterances of the Prophet of Islam through whom it was revealed to mankind. From that point of view, a study of his works is bound to contribute to a better understanding of that tactical principle in the light of which Islam came to transform the life of man on earth and to provide the frame-work of values in terms of which his destiny could be realised. A study of Iqbal's teaching in our own time is a *must* for all of us, if only because he has articulated the spirit of Islam in the vernacular of our age. He has interpreted for us its message in the light of the present day economic-political conditions.

Rich tributes have been paid to Iqbal by the best thinkers of the world, and I have no doubt that as long as Urdu, Persian and English languages live, and Pakistan, his spiritual child, endures, his name will continue to evoke admiration and respect in the heart and soul of men and women, not only of this country, but all over the globe. If it be true that the world is ruled by God through a few heroes and pre-eminent persons as has been suggested by Dr. Martin Luther, Iqbal will, being one of these, continue to rule it. Of such heroes it was that H.S. Chamberlain had remarked, "The mightiest of these heroes are the princes of intellect, men who without sanction of diplomacy or force of arms, without the constraining power of law and police, exercise a defining and transforming influence upon the thought and feelings of powerful the less many generations, men who may be said to be all the more powerful the less power they have, but who seldom, perhaps never, ascend their throne during their life-time; their sway lasts long but begins late, specially when we leave out of account the influence which they exercise upon individuals and consider the moment when that which filled their lives begins to affect and mould the life of the whole people". And to those words of Chamberlain, I would like to add the following: when the clap-trap and sound and fury of the pretenders to the noble mettle and vocation of the real heroes of history ends with the end of the brute-power they wield, they are bound to be exposed by the response which posterity makes to them. Thereafter, such is the inexorable law, they continue to be condemned by the teeming millions and none is depraved as to do them honour. Our posthumous name, fame and immortality is a function of our character—not of our power: This is the reason why not Ceasar but Christ prevails in History.

I shall try, in what follows, not so much as to offer a tribute to Iqbal as to consider, in the light of his teaching, one or two problems that have been in recent past posed for us in this country. Iqbal has taught us to accept the doctrine of *Ijtehad* as the "principle of move-

ment in the structure of Islam" and it is our duty to think clearly about the validity of some of the "solutions" of our present day problems that are being daily advertised for our acceptance. The first of these has reference to what nowadays so frequently appears in the daily Press or is heard *ad nauseam* within the so-called intellectual circles—I mean the concept of *Islamic Socialism*. It is claimed that "Islamic Socialism" if we could only realise it as a practical possibility is a panacea for all our ills. Speaking for myself, I find much difficulty in understanding precisely what is meant by the concept of Islamic socialism. The term "socialism" one can understand; and, to some extent, I suppose I understand what "Islam" is. But it is, if I am permitted to so put it, the spurious concoction of these two concepts which creates complications for the rational mind. The dilemma posed to normal human intelligence by this hybrid expression "Islamic Socialism" can be presented as follows: If "socialism" is precisely what Islam enjoins us to accept, then socialism by itself should be acceptable to us as our national ideology. If, however, it is not the conventional type of socialism that Islam enjoins upon us to accept, then in what essential particulars, one may ask, has Islam modified this concept so that it must be designated as *Islamic Socialism* to distinguish it from its non-Islamic varieties. Why is the word "Islam" which is a substantive, being degraded into becoming an adjective of "socialism" is a question that no one that I know of in this country can, consistently with logic, honestly answer. On the one hand we say, do we not, that Islam provides a comprehensive code of life bearing upon questions related to the economic, political and social organisations of mankind; yet, on the other hand, we are called upon to say that there is an ideology called "socialism" which is what we need provided we somewhat modify it: thus it is not Islam simpliciter, but Islamic socialism that will redeem us and will help us to organise our lives much more meaningfully than we are able to do at present.

If Islam is a universal religion, that is to say, a way of life which is valid for all time for all people and for all geographical habitats, then why does it not have also an adequate answer to those specific economic-political problems with which we are confronted in Pakistan—so that we must be forced to borrow our 'model' from an alien culture and civilisation? If socialism may be defined as a theory or a policy of social organisation which advocates the ownership and control of the means of production, capital, land, property, etc., by the community as a whole and their administration or distribution in the interests of all, it is clear that Islam cannot have much to say in the matter. If you think that is the only way to secure justice, you may subscribe to the

theory or the policy of socialism, but, on the other hand, if you think that it will not advance the cause of justice but frustrate it, you may not subscribe to its doctrine. But what has that got to do with Islam, anyway? Strategy of socialism may be of some importance today to realise the ideal of justice but tomorrow it may not—it is no use, therefore, implicating Islam in this manoeuvre.

By "socialism" one ordinarily understands an economic philosophy which enjoins upon its votaries the necessity of regarding the instruments of production and the questions relating to the distribution of wealth to be matters exclusively for state-ownership and concern. In the context of Marxian philosophy, which necessarily is a part and parcel of materialistic interpretation of history, we are taught to believe in the primacy of economic categories. One thought that, within the frame-work of Muslim view of life, this avowedly materialistic approach must be rejected since it is in conflict with the contention of the Quran, that it is the moral and spiritual categories which are primary and fundamental. The main purpose of the Quran, according to Iqbal, is to awaken in man a higher consciousness of his manifold relations with God and the universe. Iqbal emphasises, in ways too numerous to mention, the primacy of the spiritual life and, over and over again, he calls our attention to the fact that all things have their origin in the Divine and in the end return to the Divine. In his words, "The ultimate Reality, according to the Quran, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular. All that is secular is therefore sacred in the roots of its being. The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religions, consists in its criticism of what we call material or natural—a criticism which discloses that the merely material has no substance until we discover it rooted in the spiritual.

"There is no such thing as a profane world. All this immensity of matter constitutes a scope for the self-realisation of spirit. All is holy ground. As the Prophet so beautifully puts it, 'The whole of this earth is a mosque.' The State according to Islam is only an effort to realise the spiritual in a human organisation. But in this sense all State, not based on mere domination and aiming at realisation of ideal principles, is theocratic."

There is, accordingly, no place in Islam for the materialistic interpretation of history so that you might, with some justification, be able to argue for the primacy of the economic factor. Socialism, as an offspring of materialistic interpretation of history, cannot be acceptable to a Muslim. Therefore, no wonder efforts are afoot to suggest that

"socialism" can be spiritualised—and this is sought to be achieved by the simple device of labeling it as "Islamic".

I suspect that the word 'Islam' is in Pakistan constantly being utilised as a cloak for importing alien stuff—be these ideologies or institutions. By this device, ideologies and principles of social organisation which have been sanctioned by the growth of atheistic, nihilistic and materialistic philosophies of West in our time are given an air of plausibility, an appearance of respectability. I have often heard it said : If you add God to communism the product becomes equal to Islam. Although I am a philosopher by training, I confess, I do not know much about this "dialectical arithmetic" and I will not venture to say anything about it. But what I can say with some authority is this: that God is too all-comprehensive to be added to anything and communism which is assuredly based on Godlessness cannot survive for you to accept it, if you were to be a believer in God. You cannot have both together : you have to make up your mind as to what you want and then you have some choice in the matter. "Theistic Communism" absurd—as is Islamic socialism or Islamic Capitalism.

To the age-old question : What is the State to do for the individual where the individual is not able to provide for himself those bare necessities of life which he is to have if he is to survive ? Islam has its own answer to return. It is the responsibility of the State to provide conditions upon which not only the mind and character of its citizens must develop but also the conditions upon which its citizens are to win by their own efforts all that is necessary to a full civic efficiency. It is not for the State to feed, house or cloth them. It is for the State to take care that the economic conditions are such that the normal man who is not defective in mind or body or will can by useful labour feed, house, and clothe himself and his family. The "right to work" and "the right to a living wage" are just as valid as the rights of person or property—that is to say, they are integral conditions of good social order. This was the concept of social order upon which "liberalism" of the nineteenth century European politics was based. "A society," says L.T. Hobhouse, "in which a single honest man of normal capacity is definitely unable to find means of maintaining himself by useful work is to that extent suffering from mal-organisation. There is somewhere a defect in the social system, a hitch in the economic machine. Now, by the individual work, man cannot put the machine straight. He is the last person who can have a say in the control of the market. It is not his fault if there is over-production in the industry or if a new or a cheaper process has been introduced which makes his particular skill, perhaps the product of years of application, a drug in the market,

He does not direct or regulate the market or the industry. He is not responsible for its ups and downs, but he has to pay for them. That is why it is not *charity* but *justice* for which he is asking. Now, it may be infinitely difficult to meet his demands. To do so, may involve a far-reaching economic reconstruction. The industrial questions involved may be so little understood that we may easily make matters worse in the attempt to make them better. All this shows the difficulty of finding means of meeting this particular claim of justice, but it does not shake its position as a claim of justice. A right is right nonetheless though the means of securing it be imperfectly known, and the workman who is unemployed or underpaid through economic mal-organisation will remain a reproach not to the *charity* but to the *justice* of society as long as he is to be seen in the land."

Now L.T. Hobhouse whatever he was, was not at least a socialist. He was inspired by the ideal of justice and wanted to see that society was based on justice. Man's pre-occupation with the task of founding a just society is as old as the hills. This was long before socialism—or, as a matter of fact, long before any 'ism' was born. What could you say of the economic and political system of Abu Bakr, or Omar, or Usman or of Ali? Were they socialists? The instruments of production were not owned by the state of their day nor had they the type of control which a socialist state claims to have on the means of distribution of wealth. And yet they were, I suppose, consistently with conditions that obtained in their times, practising the gospel of Islam by founding society on justice.

I would like also to recall to your mind that celebrated passage in the epoch-making book of Iqbal entitled as *The Reconstruction of Religious Thought in Islam*, where he, in his inimitable manner, so convincingly demonstrates the universality and the catholicity of the Muslim view of man's life. In his words, "The ultimate spiritual basis of all life, as conceived by Islam, is eternal and reveals itself in variety and change. A society based on such a conception of Reality must reconcile, in its life, the categories of permanence and change. It must possess eternal principles to regulate its collective life, for the eternal gives us a foothold in the world of perpetual change. But eternal principles when they are understood to exclude all possibilities of change which, according to the Quran, is one of the greatest 'signs' of God, tend to immobilise what is essentially mobile in its nature. The failure of Europe in the political and social science illustrates the former principle, the immobility of Islam during the last 500 years illustrates the latter. What, then, is the principle of movement in the structure of Islam? This is known as *Ijtihad*!"

It must follow that the *Mujtahid* in a Muslim polity has to look upon his own task with a sort of bi-focal vision : he must have an eye on the eternal principles sanctioned by the Quranic view of man's place in the scheme of things as also have his eye firmly fixed on the ever-changing concourse of economico-political situation which confronts man from time to time. The *Mujtahid* must respond to the challenge of the time, by perceiving the nature of the change in the purple light of those enduring and universal principles which the religion of Islam has laid down for mankind. Whatever be his answer to the challenge of the time, the validity of his answer will depend upon the nature and character of temporal situation with which a given society is confronted. The answer will differ from place to place and from time to time. If in the state of present day affairs that is observable in Pakistan our *Ijtihad* were to point out that system such as is suggested by the "socialism" of the West is the only solution that is available, there would be nothing wrong in the our saying so. But it is no use calling all that as "Islamic socialism" if only because the model in question is taken from an alien culture which itself is premised upon certain principles for its ideological foundation that are different from those that are suggested by Islam. It would be dangerous in the extreme to speak of socialism of West as "Islamic" and to palm it off as an Islamic product.

It is interesting to notice that there is a chapter in the present Constitution of Pakistan which is headed as "Islamic Institutions" as if to suggest that the other institutions contemplated by the Constitution are un-Islamic or have nothing to do with Islam. Once again I would point out that here too the word "Islamic" is an unjustifiable prefix to the word "Institution". Similarly we hear it often said even by men who ought to know better : "All we want is Islamic education" —suggesting thereby that education in *Fiqh*, in *Hadith*, in Quran is alone Islamic, but in subjects like mathematics, engineering, medicine, law or modern inductive sciences is somehow not "Islamic"—and so on and so forth. And yet those who somehow are not persuaded to regard education of this latter type as Islamic, have not the least compunction in using the products of these disciplines : they travel on jet-planes with a great deal of gusto, use modern surgical means in getting themselves treated for the removal of their bodily complaints, or watch the television—as if they were the acceptable fruits of a forbidden tree. I submit that one of the surest symptoms indicative of the canker of corruption and demoralisation having attacked a given people is that truth becomes with them the first casualty and a sort of general inflationary spiral begins to infect their language. Words are robbed of their meanings and no one understands any one and one half of society is set

against the other half in a mortal conflict.

The second question I would like to refer to is : Who is discharging the role of a *Mujtahid* in the sphere of the Islamic State that we claim to have established? Is it the Head of the State, the National Parliament, the Provincial Assemblies or the Advisory Council of Islamic Ideology visualised under Article 191 of the Constitution ? Iqbal, were he asked to identify the individual or institutions who are fulfilling the role of a *Mujtahid* in our polity, would not, in my opinion, be able to return any answer which would be satisfactory even to him.

Students of Iqbal are therefore under an obligation to look upon the operations of the present economico-political institutions of our country in the light of such thoughts as Iqbal has voiced concerning the universality, the catholicity of Islamic spirit—particularly in relation to its capacity to vivify and fecundate the present-day operations of governmental institutions. Iqbal, for instance, whole-heartedly accepted the approach of the Turkish nationalist poet Zia as he saw it reflected in one of his poems to the effect that “in order to create a really effective political unity of Islam, all Muslim countries must first become independent; and then in their totality they should range themselves under one Caliph. Is such a thing possible at the present moment? If not today, one must wait. In the meantime the Caliph must reduce his own to order and lay the foundations of a workable modern State. In the international world the weak find no sympathy; power alone deserves respect.” Iqbal’s own comment on this approach is well known. According to him, “These lines clearly indicate the trend of modern Islam. For the present, every Muslim nation must sink into her own deeper self, temporarily focus her vision on herself alone until all are strong and powerful to form a living family of republics. A true and living unity, according to the nationalist thinkers, is not so easy as to be achieved by a mere symbolical overlordship. It is truly manifested in a multiplicity of free independent units whose racial rivalries are adjusted and harmonised by the unifying bond of a common spiritual aspiration. It seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism but a League of Nations which recognised artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members.” In the context of these considerations, Iqbal admonishes us over and over again to regard our historical situation in the light of the ideal Islam has placed before mankind and increasingly to make efforts to approximate as much as it is practically possible to that Ideal.

The question in this regard to be raised is : Whether, across the

twenty years of its history, Pakistan has conformed to this 'Ideal'? Have we understood and applied that principle of movement in the structure of Islam for which Iqbal has spoken so eloquently with so much of fervour and which, as far as I know, is the best Re-statement of the strategy of Islam itself in terms of which earlier statesmen of Islam had set about doing their task in order to fulfil the Divine Law.

Apart from academic study of these thoughts and the inspiring message given to us by Iqbal in the works that he has left behind, there is the all important obligation to be assumed by the protagonists of Iqbal's philosophy to eagerly strive for the maintenance of those conditions in terms of which the reform of our institutions in the light of the Muslim Ideal that he depicted so eloquently for us has to be pursued.

Iqbal day celebrations ought to be directed to the end that we do a bit of heartsearching and take stock of our situation in the light of the teaching that he has imparted to us. Let us, on this day, consider his message from the view-point of the actual impact it has made upon us as a people, as a *millat*.



LETTERS AND WRITINGS OF IQBAL

Edited and compiled by B. A. Dar

Foreword by Mumtaz Hasan

A collection of Iqbal's English letters, articles, speeches
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IQBAL DAY AT MESHED

Iqbal Day was celebrated at Meshed (Iran) on May 11, 1967. A lecture was delivered by Bano Maheen Mir Abidini Sadiqian, a prominent scholar of Iran. The article which deals with the political and individual aspect of Iqbal's philosophy is reproduced in original Persian :

(1)

سیاست و تنهائی در اشعار اقبال میر عبدالدینی (صدیقیان)



به بحر رفتم و گفتم به موج بیتابی همیشه در طلبستی چه مشکلی داری ؟
 هزار لؤلؤی لالاست در گریبانست درون سینه چو من گوهر دلی داری ؟
 تپید و از لب ساحل رسید و هیچ نگفت
 بکوه رفتم و پرسیدم این چه بیدردی است رسد بگوش تو آه و فغان غم زده ای
 اگر بسنگ تو لعلی ز قطره خونست یکی درآ بسخن با من ستمزده ای
 بخود خزید و نفس در کشید و هیچ نگفت
 ره دراز بریدم ز ماه پرسیدم سفر نصیب ! نصیب تو منزلت نیست ؟
 جهان ز پرتو سیاهی تو سخن زاری فروغ داغ تو از جلوه دلی است ؟
 سوی ستاره رقیبانه دید و هیچ نگفت
 شدم بحضرت یزدان گذشتم از مهر و مهر که در جهان تو یک ذره آشنایم نیست
 جهان تری ز دل و مشت خاک من همه دل چمن خوشست ولی در خور نوایم نیست
 تبسمی بلب او رسید و هیچ نگفت^۱
 اگر تنی تنها همه عمر در بن غاری بسر برد بان اندازه غم اور نیست که تنی
 در میان جمع تنها باشد و غم اور تر آنکه کسی در عصر خود شهره آفاق باشد و باز
 در شهر و انجمن سایه هولناک تنهائی و غربت بر دلش سایه ییغند — برخی از
 مردم این گونه اند . تنها در زندگی تنها در غم و شادی . تنها در آرزو و هدف .
 همچنانکه تنها در تولد و مرگ شاید چند تنی بعد از مرگ نامشان بر زبانها
 بگردد و خاطر شان گرامی داشته شود .
 ای بسا شاعر که بعد از مرگ زاد چشم خود بر بست و چشم ما کشاد^۲

دکتر محمد اقبال لاهوری یکی از ان چند تن در همه اعصار و قرون است . اقبال در وسعت تنهائی خود از اسبان بلند بینمیزی بهستی بگریسته است . امید نام یا بیم ننگی رایش را نگردانده است . هرگز بر دل و زبانس گرد تملق ننشسته و چون (زبان اوران رنگ اور)^۳ بر لحظه برنگی در نیامده است . دیروز و امروز و فردا پیش همه بسپیدی و روشنی افتاب گذشته . صافی اسمانش را ابر مصلحتی سایه دار نکرده است و دامان پاکش به باران عجز و حقارت نیالوده . بدنش دگر گونه نامها نیافته است زیرا که بجز حقیقت و راستی مقصدی را دنبال نکرده است و کمیت که در عمر خود بتجربه ندانسته باشد که در این راه هر چه هست خارست و مار . نه گلبارانی از پول و نه حتی خردک نسیمی از جایی یا پیشه ای چه کس یارای ان دارد که قدم در این راه گذارد جز تکروانی که کام جانشان را از ازل با شعله حقیقت آشنا کرده اند ؟ اقبال قدم در این راه نهاده و بیاری ایمان و روشنی قرآن که پیوست . فرا رایش بوده راه باخر رسانیده است . درود بسیار بر همه رهروان ای راه . . . و اقبال با دست و اغوش پر از سفر بر گشته است . مقدسش گلباران باد که تحفه استقلال بملک خویش هدیه کرده است و روح تازه بکالبد افسرده شان دمیده . بیهوشی و رخوت از تنشان باز ستانده تا با حس درست درد استعار درد چهل و درد فقر دیگر زادگان این سه را دریا بند و و بچشند :

پر مسلمانان غمی بخشیده ام کهنه شاخی را نمی بخشیده ام
گوهر دریای قرآن سفته ام شرح رمز صبغت الله گفته ام^۴
او بسواد دیدگان نظر افزیده است و بتاریکی شها سحر و به غافلان خواب رفته
بیداری داده است :

به سواد دیده تو نظر افزیده ام بضمیر تو جهانی دگر افزیده ام من
همه خاوران بخوابی که نهان ز چشم انجم به سرود زندگانی سحر افزیده ام من^۵
اقبال در سرودی شکوه تمیز از بی سوزی جا نها شکایتی اندوهگین دارد :

مرا در عصر بی سوز افزیدند بخاکم جان پر شوری دمیدند
چو نخ در گردن من زندگانی تو گوئی بر سرم دارم کشیدند^۶
این است که از تف جان خود سوزها بر تنهائی افسرده میامد :

ز جان خاوران سوز کهن رفت تنش و ماند و جان او ز تن رفت
چو تصویری که بی تار نفس زیست نمیداند که ذوق زندگی چیست
ز جان خاک تو را بیگانه دیدم باندام تو جان خود دیدم^۷
حکیم درد آشنا که جا بجا جای درد آزموده است مادر بیهاری را که نو امید است

کشف میکند :

مسلم این کشور از خود نا امید
زشتی اندیشه او را خوار کرد
پست فکر و دون نهاد و کور ذوق
شیخ او لرد فرنگی را مرید
داستان او مپرس از من که من
در گلویم گریه پا گردد گره
و بعد نگاه تیز بینش خصم دیرینه ایرا باز می بیند که ریاضت و فقر نام دارد
و در شکل های مختلف (این نیز بگذرد) و (هر چه پیش آید خوش آید) مصیبت با بر
سر شرق آورده است. اقبال با فقر میان تهی بمبارزه بر میخیزد و دست رد بر سینه
تفسیر گویان بر نیت تصوف میزند و میگوید جای شایین و باز سینه باز افلاک
است. اقبال برای باز افلاک را عالم استغنا میداند نه کنج خاک و گرسنگی و
کابلی. استغنا در نظر او پیرو زشدن بر نیا زیهاست که خوابی نخابی در بشر پست
و برای خاموش کردن آتش گرسنگی و تشنگی نبایستی خورد و نوشید. گرسنه ماندن
و تشنگی کشیدن نوعی درندگی بد نبال دارد بیهوده نام و راستگی بان داده اند.
ترک دنیا گفتن تا زمانی که زنده هستیم و در دنیا ایم جز از اسارت ماست بدست
انانیکه دنیا را ترک نمیگویند و فقر های مادی همیشه فقر معنوی بد نبال دارند.
فقر در نظر اقبال این است :

فقر کار خویش را سنجیدن است
برگ و ساز او ز قرآن عظیم
با سلاطین در فتد مرد فقیر
گرچه اندر بزم گم گوید سخن
بی پران را ذوق پروازی دهد
بر نیفتد مستی اندر نبرد
در مشنوی زیر بامستد لال قوی او بنگریم
ایکه از ترک جهان گوئی مگو
را کبش بودن از او وارستن است
صید مومن این جهان آب و گل
حل نشد این معنی مشکل مرا
وای آن شایین که شایینی نسکرد
در کناسی ماند زار و سرنگون
بر دو حرف لا الله پیچیدن است
مرد درویشی نگنجد در گیم
از شکوه بوریا لوزد سریر
یک دم او گرمی صد انجم
پشه را تمکین شهبازی دهد
تا در او باقیست یک درویش مرد
چگونه انزوا را رد میکند :
ترک این در کهن تسخیر او
از مقام آب و گل بر جستن است
باز را گوئی که صید خود بمل
شایین از افلاک بگریزد چرا ؟
مرغی از چنگ او نامد بدرد
پر نزد اندر فضای نیلگون^۱

اکنون که بسر چشمه بیماری دست یافته است در پی درمان میرود. درمان نخست باز دادن آن شخصیتی است که از دست رفته. حقارت و ناچیزی پر شخص باعث خواری و پستی اجتماع است باین جهت درمان یابد از فرد آغاز گردد. از او بشنوم که چگونه ارج و بهای شرق را به شرقیان مینماید :

سوز و سازو درد و داغ از آسیاست هم شراب و هم ایاغ از آسیاست
عشق را ما دلبری آموختیم شیموه آدمگری آموختیم
هم پتر هم دین ز خاک خاور است رشک گردون خاک پاک خاور است
پر صدف را گوهر از نیسان ماست شوکت پر بحر از طوفان ماست
داشتیم اندر میان سینه داغ بر سر رایی نهادیم این چراغ^{۱۱}
و کدام صاحب دل است که بر این چراغ بر سر راه نهاده و بدست طوفان
و باد سپرده دل نسوزاند و برآستی اندو هگین نگردهد اما اقبال با ماست.
کاروانسالاری که میداند غرب هرچه دارد همه از شرق است :

حکمت اشیاء فرنگی زاد نیست اصل او جز لذت ایجاد نیست
نیک اگر بینی مسلمان زاده است این گهر از دست ما افتاده است
این پری از شیشه اسلاف ماست باز صیدش کن که او از قاف ماست^{۱۲}
وانگه جان بخواب رفته مشرق را با تازدانه شعر پشیماری میبخشد و او را به
بیگانگی و وحدت میخواند :

ای اسیر رنگ پاک از رنگ شو مؤمن خود کافر افرونگ شو
رشته سود و زیان در دست توست ابروی خاوران در دست توست
اهل حق را زندگی از قوت است قوت هر ملت از جمعیت است^{۱۳}
اقبال سر بزی و تسلیم نیست. آزاد و سر بلند و پر جرئت است. این است
که در میان دسته دسته بره گان جلوه شیر ژیان دارد شیریکه سوداگران استعمار
را باشمیر بران قلم در میدرد و ارز و بی جز سیادت بهان بره گان سیه روزگار
ندارد. . . محمد علی جناح قائد اعظم پاکستان گفته است (اقبال نه تنها یک متفکر
بلکه راهنما و رفیق من بود. در تاریکترین روز مانند یک صخره محکم برپا ماند
و برگز متزلزل نشد)^{۱۴} دلیل دیگر برمتانت فکر و روشنی را بش همین بس که
در روزگار استعمار برگز خفت کار دولت استعماری نپذیرفت و آزاد و بیرون از هر قید
و بند گفت آنچه بایست بگوید. شاید انتقاداتی که اقبال با استعمار گری دارد
در همه ادبیات عالم درتندی و صراحت بی نظیر باشد :

از من ای باد صبا گوی بدای فرنگ عقل تا بال گشود دست گرفتار تراست
عجب آن نیست که اعجاز مسیحا داری عجب آنست که بیمار تو بیمار تر است

دانش اندوخته ای دل ز کف انداخته ای اه زان نقد گرا نمایه که درباخته ای^{۱۵}
 اقبال میداند که چه قدر احتیاجات کشوری کمتر باشد ازادگی او بیشتر
 است. باین سبب ملت خود را بقناعت آنچه که دارند دعوت میکند تا بازار
 سوداگرای بیگانه را کساد کند که به بهانه کالا با ابرو با نرود و شان کشور پاس
 داشته شود:

وای آن دریا که موجش کم تپید گوهر خود را ز غواصان خرید
 آنچه از خاک تورست ای مرد حر ان فروش و ان بپوش و ان بخور
 ان جهان بینان که خود را دیده اند خود گلیم خویش را بافیده اند^{۱۶}
 بر صاحب نظران است که از در یای شعر او گهرها صید کند که گهر
 بسیار است -

به هشدار او بهوش آئیم که طرفه بشداری میدهد:

نگر خود را بچشم محرمانه نگاه ما ست ما را تازیانہ
 تلاش رزق ازان دادند مارا که باشد پر کشودن را بهانه^{۱۷}
 اوحی نظری رحمت خدا را نیز شامل ملتای ازاد میداند:

خدا ان ملتی را سروری داد که تقدیرش بدست خویش بتوشت
 بان ملت سروکاری ندارد که دهقاناش برای دیگران کشت^{۱۸}
 اقبال تحت تاثیر عرفان و ادب ایران دانسته بود که عقل مفرد هیچگاه
 خواهد بود اگر از مددکاری یارانی چون وجدان و عشق محروم باشد و غرب در
 نظر او پیر و عقل مفرد است. چه زیبا سرانیده:

بو علی اندر غبار ناقه گم دست رومی پرده محمل گرفت
 این فروتر رفت و تا گوهر رسید ان بگردابی چو خس منزل گرفت
 حق اگر سوزی ندارد حکمت است شعر میگردد چو سوز دل گرفت^{۱۹}

مگر از مکتب مولوی نیا موخته است که:

عقل گوید شش جهت راهست و دیگر راه نیست

عشق گوید راه هست و رفته ام من بارها^{۲۰}

اگر مولوی در طلب مقصود با چراغ گرد شهر میگردد^{۲۱} و اگر حافظ
 طالب یاری است که انی دارد^{۲۲} اقبال در جستجوی کسی است که تنی
 همچون کو بی دلی همچون جوئی باشد:

تنی پیدا کن از مشیت غباری تنی محکتر از سنگین حصاری
 درون او دل درد آشنائی چو جوئی در کنار کو بساری^{۲۳}

کیفیت خرد و دل دو نیروی بزرگ درونی از چشم او این است:

خرد زنجیر بودی آدمی را اگر در سینه او دل نبود^{۲۴}

و با این رباعی که در ترازوی اندیشه او جای عقل و عشق را نشان میدهد :

نه به جا ده ای قرارش ته بمنزلی مقامش دل من مسافر من که خدایش یار بادا
حذر از خرد که بندد همه نقش نامرادی دل ما برد بسازی که گسسته تاربادا^{۲۵}

اقبال ازان دسته معدود مردم است که مسئولیت خود را میشناسد و بکار خویش آگاهی دارند - او پدر را مویبتی میداند و بهم امالتی و پدرش را ان امانت داری که با یستی دین خود را بمردم ادا کند . اقبال هنرمند محض معتقد نیست بلکه بر این عقیده است که هر هنری تنها در خدمت بشریت معنا دارد و بس . او بر سالت خود در میان مردم مومن است و رهنمونی مردم دیگر را میپذیرد که خداوند پمپایه او با نها روشن بینی نداده است و یا احتیاجات زندگانی انچنان گرفتار شان داشته که مجال نمودی ندارند . اقبال از پدرهای تفننی و تزئینی از شعرها که چون بفشاری تفاله ای از کلمات در دستت میمانند و دیگر هیچ بیزار است و زندگانی خود را او شاپدی است زنده بر این اعتقاد و شعر او آئینه روشنی که بی دردانه عشوهِ درد مندانه ندارد :

برگ گل رنگین ز مضمون منست مصرع من قطره خون منست^{۲۶}
و یا :

باغبان زور کلامم آزمود مصرعای کارید و شمشیری درود^{۲۷}

و نفرت خود را از طالبان پدرهای بازاری باز میگوید :

تو گفتی از حیات جاودان گوی بگوش مرده ای پیغام جان گوی
ولی گویند این نا حق شناسان که تاریخ وفات این و آن گوی^{۲۸}
اعتقاد او در شعر بر این است که :

نغمه میباید جنون پرورده ای اتشی در خون دل حل کرده ای
افریند کاینات دیگری قلب را بخشد حیات دیگری
زان فراوانی که اندر جان او ست بر تهی را پر نمودن شان اوست^{۲۹}

در یکی از منظومه های پر مغز خویش که گفتگوئی میان خدا و انسان است بقدرت سازندگی بشر اشارتی بس نغز دارد . در آغاز خداوند خطاب به بشر میگوید :

جهان را ز یک آب و گل افریدم تو ایران و تا تار و زنگ افریدی
من از خاک پولاد ناب افریدم تو شمشیر و تیر و تفنگ افریدی
تبر آفریدی نهال چمن را قفس ساختی طایر نغمه زن را^{۳۰}
و این انسان شاهکار افرینش پروردگار عجب زیرکانه جوابی داد . انچنان پاسخ داد که بی شک خدا را نیز خوش میاید . میگوید :

تو شب افریدی چراغ افریدم خیابان و گلزار و باغ افریدم

بیابان و کسار و راغ افرویدی خیابان و گلزار و باغ افردم
 من اتم که از سنگ ائینه سازم من اتم که از زهر نو شینه سازم^{۳۱}
 این بشر بشر ایده ال فیلسوف شرق است.

اکنون که بیمار از مرگ برگشته خود توانی نو بخشیده بکار بزرگی دست میزند
 و باو شایبالی میبخشد که در فلسفه او به (خودی) مشهور است - شایبال (خودی)
 بدیه خاص اقبال است به بشریت و بحثی است بزرگ. بی آنکه حق مطلب ادا
 شود میتوان با کلامی از این بحث گذشت که هر کس بر خود مسلط است و امیر
 امیر است هر چند گدا باشد و برعکس:

هر که بر خود نیست فرمانش روا میشود فرمان پذیر دیگران^{۳۲}

و یا:

تراش از تیشه خود جاده خویش براه دیگران رفتن عذاب است
 گر از دست تو کار نادر آید گناهی هم اگر باشد ثواب است^{۳۳}
 بت شکنی یکی دیگر از صفات چشم گیر اقبال است. تعصب با بتهای
 ماستند چه چشم و دل مارا بروی حقایق میبندند و ما را اسیر و برده میدارند -
 او دشمن همه خرافات و بتهاست و چون بفلسفه آگهی دارد با تیشه منطق بر
 ریشه بتهای دروغین میزند تا بجایش خداوندانی راستین بسازد و چون برای از
 نوساختن به ویران کردن کردن محتاج است سر سختانه ویران میکند و
 ویران میکند:

صورت نپرستم من بتخانه شکستم من ان سیل سبک سیرم هر بند گسستم من
 در بود و نبود من اندیشه گاهها داشت از عشق پویدا شد این نکته که هستم من^{۳۴}
 و یا:

بتان تازه تراشیده ای دریغ از تو درون خویش نکا ویده ای دریغ از تو
 گر فتم اینکه کتاب خرد فرو خواندی حدیث شوق نفهمیده ای دریغ از تو
 طواف کعبه زدی گرد دیر گر دیدی نگه بخویش نیچیده ای دریغ از تو^{۳۵}

اقبال در مقامی بمناسبتی گفته است: (هندوان مایلند مین خود را ازاد
 ساخته و حکومت خویش بدست گیرند اما تعصب طبقاتی را بیشتر از آزادی کشور
 دوست میدارند و برای بدست استقلال هند قربانی کوچکترین تعصبات خود را
 روا نمیدارند)^{۳۶} در زندگانی اقبال هرچه مینگری تلاش است و پیش و کوشش
 که این طرز زندگانی همه آنهاست که هدی روشن را دنبال میکنند و گویا که
 ارزش انسانها باندازه همین تلاشهاست. براو مبارک بادان شمره با که از تقلابای
 خود برد و دلسوزی بسیار بر دست و پا و زبانهای باد که هرچه کنند و گویند و

پویند همچنان در جای خویشند و در پی شمری بسر و میا نند . بشعر او رو اوریم
که برهان بزرگی است بر عشق او بدشوارها :

در جهان نتوان اگر مردانه زیست همچو مردان جان سپردن زندگیت
عشق با دشوار ورزیدن خوش است چون خلیل از شعله گل چیدن خوش است^{۳۷}
و یا :

میارا بزم بر ساحل که انجا نوای زندگانی نرم خیز است
به دریا غلط و با موجش در اویز حیات جاودان اندر منتیز است^{۳۸}
خوبست بحث بت شکنی اقبال را با بیٹی از صادق سر مد بپایان بریم که :
اقبال بزرگ است که در عالم توحید در بت شکنی دشمن اصنام بزرگ است^{۳۹}
و تاریخ با گفته است که بت شکنان عقاید چه دشوارها تحمل کرده اند :
چه سالها سال زجر و حبس و چه دارها و تیر بارانها . . . اما اقبال از این سفر پر
صعوبت برای خود (تنهایی) به ارسلان آورده است - بر سریر شهرت و پیا پوی انجمن
خود را تنها دیده است و دور خود را از پمدلان و هم نفسان خالی . شعر او جلوه
گاه تنهایی اوست :

من اندر مشرق و مغرب غریبم که از یاران محرم بی نصیبم
خم خود را بگویم با دل خویش چه معصوما نه غربت را فریم^{۴۰}
و در این سروده او غم تنهایی موج میزند :

ادمی اندر جهان بفت رنگ بر زمان گرم فغان مانند چنگ
ارزوی بهنفس میسوزدش نا له های دلنواز آموز دش
گرچه برگردون بجوم اختر است بر یکی از دیگری تنها تر است
بر یکی مانند ما بیچاره ای است درفضای نیلگون اواره ای است
این جهان صید است و صیادیم ما ؟ یا اسیر رفته از یادیم ما ؟
زیر گردون خویش را یابم غریب زان سوی گردون بگو : انی قریب
زار نالیدم صدائی بر نخاست هم نفس فرزند ادم را کجاست
عمر با بر خویش میپیچد و جود تا یکی بیتاب جان اید فرود
گر نرنجی این زمین شوره زار نیست تخم ارزو را سازگار
از درون این گل بیحاصلی پس غنیمت دان اگر روید دلی^{۴۱}

او خویش را در مقام مقایسه با گوته شاعر و فیلسوف الهان که شباهت بسیار
باو دارد گیاه رسته از خاک مرده ای میداند و پرنده در گستان خود غریبی^{۴۲}

اقبال در تنهایی عمیق حیلست خویش بروزگار پس از مرگ نیز اندیشیده است
بروزگاری که شهرتش افاق گرفته و همچنان تنها و نا شناخته مانده است اقبال

با شنائیا ظاهر که از حد نام و تاریخ تولد و مرگ و حوادث، ظاهری زندگی پیش
نمی‌رود بانگاه طنز آمیزی نگریسته است :

چورخت خویش برستم از این دیر همی گویند با ما آشنا بود
و لیکن کس ندا نست این مسافر چه گفت و با که گفت و از کجا بود^{۳۳}
شاید حاصل همه گفتار با رسا و نا رسا در روز اقبال و بیاد او در راه انست
که گفته شود اقبال—ما با تو بیگانه نمانده ایم درد تو بجان حس کرده و غم تو
بجان چشیده ایم شاد باش که در کام یابی پای آسیا بهره ای بزرگ نصیب
تو است -

این نگاهی بود نا تمام از دو جلوه گاه سیاست و تنهائی بشعر اقبال یا دست
کم طرحی از او طرحی از مرد بزرگ مشرق عاشق مشرق و دشمن پرچه او را دشمن
است . سیاست مدار و شاعر بزرگ . میا رز و دانا بکار خود نخستین و دلیر ترین
فردی که نقشه پاکستان امروز را طرح ریزی کرد و نشانی از یک مسلمان واقعی
بهان معنای واقعی :

مسلمانی غم دل در خریدن چوسیب از تپ یاران تپیدن
حضور ملت از خود در کدشتن دگر بانگ انا الملت کشیدن^{۳۴}

پس شگفت نیست که او در بین مبارزین خود نیز دوستان بسیار
دارد . وقتی سخن از مردانی چون اقبال بمیان میاید مرزها از میان
بر میخیزند و دوگانگی با و صد گانگیها به یگانگی بدل میشود . به
یگانگی خاور و ابسته است به یگانگی عالم و حاصل همه ان گفتار و کردار با
موجی از صافی و زلالی بوده است در درون مردابی و یا جریان سیلی تند در دل
با طلاق بهمین جهت ما روز اقبال را که شاعری پاکستانی است
با معیار کوچک (کشور من) نمی سنجیم بلکه او را با میزان بزرگ (درد من و
دنیای من) مینگریم . روانش شاد باد که در دنیای هنر بهره ای چنین عظیم دارد
و برای ما که ایرانی هستیم بویژه ما سه ای بزرگ است که زبان ما را برای پیام
بزرگش بمشرق بر گزیده است . آثار اقبال بزبان فارسی بمراتب بیش از آثار او
بزبان اردو است و این خود تجلیلی است از زبان عزیز و دیرینه ما . دران سوی مرز
بزرگ مردی ایران ندیده در خانه ای اردو زبان دیده بعالم گشوده دل از دست
افرنگیان خون گشته اندیشه ازادی ملت مسلمان هند انقلابی در جان پاکش بر
انگیخته قلم بر دست میگیرد و از جان ما یه سخن یعنی شعر لباس میپافد که از
تار و پود حریر سخن فارسی است شاید بنظر شگفت آید که چرا فارسی ؟ اما راستی
کدام زبان ان گسترش ولطافت و انعلاف دارد که بتواند با سخگونی روحی چون

روح مولانا جلال الدین رومی بوده باشد و در دست و قلم شمس الدین حافظ نقش و نگاری پیدا کند که بمعجزه بماند. نیاز روح شرق را زبان قادر شرق میتواند ادا کند. و یگانگی زبان خود دلیلی بر یگانگی دلهاست. آرزوی اقبال را ارزو میکنیم که میگوید:

بر جوانان سهل کن حرف مرا بهر شان پایاب کن ژرف مرا
این سخن اراستین بی حاصل است بر نیاید آنچه در قعر دل است
گر بگویم میشود پیچیده تر حرف و صوت او را کند پوشیده تر
سوز او را از نگاه من مگیر یا ز آه صبحگاه من بگیر^{۳۵}
با مضمون سخنی از استاد سعید نفیسی سخن بپایان باید برد که پرچه گوئیم
همچنان در ابتدائیم. اقبال اگر روشن کننده آسمان پاکستان است البته روشن گر
ایران هم هست زیرا دوخانه دیوار بدیوار را خورشید باهم روشن میکند^{۳۶}.

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SPEECH

By

SYED. MUHAMMAD MANSURI

Syed Mansuri is attached to the Pakistan Consulate at Meshed. He delivered this speech on the occasion of Iqbal Day.

(2)

روز بر گذاری مراسم در گذشت علامه محمد اقبال لاهوری شاعر شهیر پارسی گوی پاکستان روزی است اختصاص دارد که بروح بزرگ ان شاعر و فیلسوف فقیه و مطالعه دقیق در افکار عالی ان حکیم ارجمند و پیامهای آمیخته با پند و نصایح آن مرد بزرگ پی برد .

در این روز سر مقاله روز نامه های شبه قاره و سخنرانیهای دانشجویان و دانشگاههای پاکستان و همچنین عنوان نوشتن فضلا و شعر گفتن شعراء اختصاص دارد بمعرفی شخصیت و نابغه بزرگی که در عصر ما یگانه فیلسوف و ادیب و فاضل و علامه بشمار میرفته و میزیسته است .

اگر مطالعه دقیق در تاریخ و در شخصیت علامه اقبال بنائیم اولین صفت اختصاصی او که در فکر ما بسیار مؤثر است همانا پی بردن بمعق و عظمت و بزرگواری اوست که یک سلسله متوالی از نسل و نژاد و همچنین مناطق بیشمار از حوزه عملیات خود را تحت تا ثیر و نفوذ خویش قرار داد .

از روزیکه اقبال پا بعرصه و میدان چیز نویسی گذارد تا پنگا میکه رخت از گیتی بر بست در هر زمان (ظرف نیم قرن) سبک کلام و روش نوشتن و فن و تئوری و افکار او چه در زمینه ادب و مذهب و عقیده و سیاست و سائر امور مشابه بان - تاثیر و بسزائی داشت در فکر و روحیه کلیه طبقات مختلف در هر شئون و درجه از مردم - گفتار و کردار او که سر منشاء آن از روح قوی فکر او بود - آثاری عیان و مستمر که شایدهی صادق بر روشنفکری او و روح مقتدر اوست - باقی گذارد :

گفته با آئینه روحند اُن	جلوه گر گردد دران افکار چون
جلوه گر گردد در او امیال شخص	جلوه در وی میکند آمال شخص
هر کرا فکر قوی دارا بدی	جلوه اش زیبا تر و اعلا بدی
آشنا گشتن بروح مقتدر	بست آثارش عیان و مستمر

بر گروهی کاندین دهر شگفت کرده نیکو کاربائی بس شگفت
 بست بر کردار و بر گفتار او شایدی صادق درخشان روح او
 (منصوری)

آیا چه اسرار و رموزی علامه اقبال در عهد معاصرین و همزمانان خود بکار
 برد تا توانست در دوران زندگی خود معاصرین زمان خود را تحت تاثیر این رموز و
 اسرار قرار بدهد و همچنین نوشتجات او پس از مرگش پا یدار و بجای بماند که بتواند
 همه را شیفته گفتار و اشعار خود بسازد ؟

آیا این اسرار و رموز در مهارت و استادی او در صنعت شعر و افکار شاعری
 و همچنین از حس تشخیص او در با خبر بودن و آگاهی داشتن از اجتماع و اجتماعی
 بودن و گروه دوستی او نبود که در نهادش نهفته بود ؟

آیا فروریختگی و از هم پاشیدگی فئوا ریلیسیم بومی در قرن نوزده و پیدایش
 رژیم و سیستم مستعمراتی که دولت بیگانه ای این رژیم و سیستم را با خود بعنوان
 تحفه و هدایا حمل و تحمیل بر مردم شبه قاره کرد - رموز و اسراری نبود که او را
 آگاه ساخت از بیدار بودن و بیدار شدن اجتماع و درک کردن ماهیت سیاست که
 این رموز بنویس خودافکار تازه ابرا در سبک ادبیات و اشعار او پروراند و تولید کرد
 و همچنین نصاب و میزان قضاوت و داوری را در جنبه اشعار و ادبیات خود
 تشکیل داد ؟

قدرت قلم مخصوصا نیروی سرودن شعر او متد رجا نقش مؤثر و جدید تری
 را بخود گرفت که این نقش مانند سلاح از طرف نهضت و جنبش ملی و همچنین مانند
 شعار و تظاهرات و افکار زندگی ساده اجتماع بود .

رنج کشیدن در راه وظیفه خودی یعنی اشعار جوان و تازه و بزبان خود را
 به درجه اعتلاء و بر میزان بحر و وزن شعری رساندن وظیفه آسانی نبود که بتوان
 از طریق تغییرات کوچک که از تجارب فکری خود آموخته یا از شیوه و فنونی که
 در رسم شعر گفتن رعایت میشود استفاده نمود . این وظیفه و کوشش مستلزم توسعه
 کلی در ساختن و سرودن اشعاری است که جنبه و وجه و ذوق شعری جهانیانرا
 در برداشته باشد و همچنین یک تطیع و ابتکار جدید است که کا ملا افکار و احساسات
 را در خود ایجاد نماید . لذا فقط اقبال بود که توانست عظمت و عمق صنعت شعری
 خود را با بزرگی و اهمیت وظیفه خودش بمسابقه یا پیکار در آورد . و برای انجام این
 وظیفه نه فقط بر حجم و توسعه جدید شعری در اشعار یکه بزبان ملی خود و همچنین
 بزبان فارسی (که بنظر داوران و موشگافان علم و پتر بهترین اشعار که علامه اقبال
 سروده اشعار فارسی اوست که از جمله شاهکارهای اشعار او میباشد) میسرود اضافه

نمود. بلکه در اشعار خود تغییر شکل و دگرگونی را قائل و همچنین در مرحله و جریان کار و وظیفه شاعری خود محسنات علم بدیع کا ملا قابل قبول را در اشعار خود میپروراند:

شاعری زین مثنوی مقصود نیست	بت پرستی بت گری مقصود نیست
بندی ام از پارسی بیگانه ام	ماه نو باشم تہی پیمانه ام
حسن انداز بیان از من مجو	خوانسار و اصفهان از من مجو
گرچه بندی در عذوبت شکر است	طرز گفتار دری شیرین تر است
فکر من از جلوه اش مسحور گشت	خامه من شاخ نخل طور گشت
پارسی از رفعت اندیشه ام	در خورد با فطرت اندیشه ام
خرده بر مینا مگیرای پوش مند	دل بدوق خرده مینا بیند

(اسرار خودی)

در مرحله نهائی از آنا لیزه موشگافی اقبال ثابت و مدلل نمود که هرگونه از محسنات علم بدیع که در مد نظر نویسنده بزرگ است مانند گفتار صدق و صفا و بدون آرایش و پیچان انگیز یا هرگونه سلسله از افکار و عقیده راست و درست که نویسنده را بر انگیزد نباید اهمیت انرا موکول و مربوط بمحسنات علم بدیع دانست. زیرا همین عواملند که نیروی بزرگ شاعری اقبال را مستعد و مجهز ساخته عظمت و نفوذش را معرفی و آشکار میسازند. چنانکه اقبال در جواب بدیوان گوته شاعر آلمانی در بندگی نامه خود میگوید:

من باغوش صدف تا بم بنوز	در ضمیر بحر نایابم بنوز
آشنای من ز من بیگانه رفت	از خمستانم تہی پیمانه رفت
من شکوه خسروی او را دهم	تخت کسری زیر پای او نهم
او حدیث دلبری خواهد ز من	رنگ و آب شاعری خواهد ز من
کم نظر بے تابی جانم ندید	آشکارم دید و پنهانم ندید

تا میرسد باین اشعار:

برگ گل رنگین ز مضمون من است	مصرع من قطره خون من است
تا نپنداری سخن دیوانگیست	در کمال این جنون فرزانیگیست
از بنر سرمایہ دارم کرده اند	در دیار بند خوارم کرده اند
لاله و گل از نوایم بی نصیب	طایرم در گلستان خود غریب
بسکه گردون سفلہ و دون پرور است	وای بر مردی که صاحب جوهر است

(بندگی نامه)

موقعیکه اقبال شروع بنویسندگی کرد بیان زمانی بود که او آرزو مند و اشتیاق تنهائی را در دوره جوانی خود داشت و این تنها دوره حساسی از آرمان و آرزوهای

او بود که دوره رنج و سختی و زود گذر او محسوب میشد. ولی وقتی وارد اجتماع شد این عادات بچه گانه را دور افکند. زیرا او بزودی وارد اجتماع و روبرو با حقیقت و اعتماد و اطمینان مردم هم کیش کشور خود و اجتماعی که مربوط و وابسته بنظام عالم حقیقت و هستی و بالاخره با سرانجام طبیعت بود مواجه شد و تا پایان عمرش موضوع اجتماع که همواره در حال تغییر و باز جویی و بی آرام و تحت مراقبت و عمل انجام نشده و مانند چهره های حقیقی و واقعی که بخوانند حقیقت و ماهیت خود را آشکار بسازند و دائم در تجدید هم آهنگ نمودن و یک صدا شدن خود میکوشند - برای او یک مسئله غامض و پیچیده ای شده بود. همین خاصیت نیروی دیناسکی و قوه درک و احساسات و تجارب او بود که او را بین مفسرین و ترجمانان احوال و اقوال خود بمشابه و مانند شخصی سراسیمه و پریشان حال معرفی نمود. زیرا بیشتر از مفسرین مبسوط شده بودند که نتوانستند نقطه تعادل و نکته اعتلاء افکار شاعری اقبال را پیدا نمایند. زیرا این نکته مرکز و اصل انتقاد و همچنین دلیل کافی بود برای مفسرین که نتوانستند تفسیر و تاویل افکار شاعری اقبال را بنمایند:

دل من روشن از سوز درون است	جهان بین چشم من از اشک خون است
ز رمز زندگی بیگانه تر باد	کسی کو عشق را گوید جنون است
مرا ذوق سخن خون در جگر کرد	غبار راه را مشت شرر کرد
به گفتار محبت لب کشودم	بیان این راز را پوشیده تر کرد
گریز آخر ز عقل ذوقنور کرد	دل خود کام را از عشق خون کرد
ز (اقبال) فلک پیا چه پرسمی	حکیم نکته دان ما جنون کرد

(پیام مشرق)

تجسس در تفسیر و تاویل در کلیه افکار و آثار شعری اقبال از نقطه نظر تعیین نمودن هر گونه تعادل در اعتلاء افکار شعری او در دوره زندگیش بطور تغییر نا پذیر افکار او را از مبارزه و کشمکش و معایر بودن آن با افکار دوران تاریخ و و از تجاریکه بدست آورده به مرحله ای وارد میسازد که مشکل است از افکار او با افکار دورانی دیگر از زندگی او وفق داد. مع هذا این ضد و نقیض های ظاهری به ترکیبات جامع و مکمل شعری او که دارای مطالب و موضوعات عالی و دائمی است - بیشتر نیست:

نعره زد عشق که خونین جگری پیدا شده	حسن لرزید که صاحب نظری پیدا شد
فطرت آشفته که از خاک جهان مجبور	خود گری خود شکنی خود نگری پیدا شد
خبری رفت ز گردون به شبستان ازل	حذر ای پرده گیان پرده دری پیدا شد

آرزو بی خبر از خویش باغوش حیات چشم وا کرد و جهان دگری پیدا شد
 زندگی گفت که در خاک طپیدم همه عمر تا از این گنبد دیرینه دری پیدا شد
 (افکار اقبال)

در فکر اقبال این موضوعات عالی و مطالب در ذات و اصلیت خود تعبیر
 بوجود انسان میشود. زیرا انسان در بعضی از موارد وارد زندگی و زیستن با
 معاصرین و همزمانان خود میشود. به عبارت دیگر این انسان معاصر و همزمانان
 در نظر اقبال عبارتند از مردم مسلمان هند. مردم دم افسرده و دل تنگ
 مهین خود. مردمیکه در انتظار آرزو امید آتیه بزرگ روز شاری میکنند. و بالاخره
 مرد میکه نخستین نمونه ای از مبارزه شدید و با دست تنها و بدون کمک
 غیر در مقابل دشمن با کمک و مساعدت نیروی ذاتی خود بدون هیچگونه مخالفت
 از داخل اردو و سنگرگاه اجتماع صف آرایی نمودند.

پس ترانه با و اشعار اقبال یک رجز خوانی است از زبان نهضت های رنج
 کشیده و فقر و مهابات این نهضت ها در مبارزه های بلا انقطاع که در خور عظمت
 و شایستگی میباید. این ترانه با و رجز های نشاط آمیز و وجد آور و هم آهنگ آمیخته
 با درد دل و نگرانی و ناشی از اختلافات - نا برابری ها - برتریها - تفاوت ها -
 ناعدالتیها نزاع فرقه ها و غیره بود که در مقابل این قهرمان داستان عشق فراگرفته
 و صف آرایی کرده بودند.

اقبال در همین افکار و اید های وسیع خود با دلی پر از شفقت و مهربانی که
 این نارواییها و نا عدالتیها او را خشمگین کرده بود رجز میخواند اشعار و ترانه
 میسرود مبنی بر خطا ها و اشتباهات و بر رنج و لمیکه برهم میسناناش که آرزو و
 اشتیاق آزادی را داشتند احاطه کرده و همچنین اشعاری با شوق و حرارت زیاد
 و با نیت پاک و عقیده و ایمان راسخ بخدا میسرود. اشعارش بشارت و پیش بینی
 برای پایان دادن بهرگونه اضطراب و اندیشه و نگرانیهاییکه بر جهان انسانیت رو آور
 بود و همچنین اشعارش در نقص و شکستن فرمان و منشور بندگی و غلامی نوید میداد:
 من درین خاک کهن گوهر جان می بینم چشم بر زره چو انجم نگران می بینم
 دانه ئیرا که باغوش زمین است هنوز شاخ در شاخ و برومند و جوان می بینم
 کوه را مثل پر کاه مینماید می یابم پرکاهی صفت کوه گران می بینم
 انقلابی که ننگیند به ضمیر افلاک بینم و هیچ ندانم که چسان می بینم
 خرم آنکس که درین گرد سواری بیند جوهر نغمه ز لرزیدن تاری بیند
 (نقش فرنگ)

IQBAL DAY AT KUWAIT

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ازاینکه اشب در این محفل با شکوه افتخار آشنائی بیشتری با برادران پاکستانی خود پیدا میکنم بسیار خوشوقت و مفتخرم . همچنین مایه مسرت است که جناب آقای مطهر حسین سفیر عالیقدر کشور پاکستان که هم امروز صبح بکویت وارد شده اند امشب باین انجمن تشریف آورده اندومن از طرف خود و همه حضار بایشان خیر مقدم عرض میکنم و توفیق جناب ایشان را در انجام وظایفی که در این کشور دوست بر عهده دارند از خداوند متعال آرزو میکنم .

در اولین روز این هفته که سه نفر از سروران انجمن فکر و فن از من دعوت نمودند در این اجتماع برادران پاکستانی که بیاد بود اقبال شاعر و متفکر بزرگ تشکیل میشود شرکت تمام با نهایت مسرت آنرا پذیرفتم و باکمال رغبت و اتمان از آن استقبال کردم . زیرا گذشته از آنکه معرفت این راد مرد بخاطر تمام خصوصیات برجسته و فضائل اخلاقی و فکری و هنریش از موزهای پاکستان بخارج گسترش یافته و ستایش گرانی در اقصی نقاط دنیا دارد - ما ایرانیان بویژه برای او محبتی خاص و مقامی ارجمند قائل هستیم . اقبال بسیار از آثاری ارزنده خود را بزبان ما سروده و عالیترین افکار خود را در قالب مناسب ترین الفاظ و شیرین ترین کلمات زبان فارسی - که بگمان خود او از هر زبان دیگری برای بیان عقاید فلسفی و مضامین شعر و ادب گویا تر و شیواتر است - آورده است . اقبال شفیقه ایران و دلباخته ایرانیان بوده و از دور باین سر زمین و مردمش مهر میورزیده است . او در قطعه شعر بسیار طریفی که در وصف شیراز سروده دلیل علاقمندی بی پایان خود را بچووانان عجم آتشی میداند که از نیاگان آنان در سینه او مشتعل است . بدون شک اقبال از بسیاری از شاعران و متفکرین ایرانی مانند عطار و مولانا جلال الدین و عراقی و اوحدی الهام گرفته و بنوبه خود آنها بخش بسیاری از شعر او متفکرین معاصر ایرانی شده است . بقول سعید نفیسی که متاسفانه در سال قبل از میان ما رفته و نقاب در چهره خاک کشیده است در واقع ایرانی و پاکستانی از روزی که در جهان سخن گفتن آغاز کرده اند همیشه یک فکر و یک آرزو و یک امید داشته اند . این فکر و آرزو و امید را زمانی مولانا جلال الدین رومی در قرینه سعدی در شیراز

و عمرخیام در نیشاپور بیان کرده اند و روزگاری دیگر غالب در دہلی و اقبال در لاپور بہان معانی را بر زبان آورده اند .

علامہ محمد اقبال لاپوری در ۲۲ فوریت ۱۸۷۷ میلادی در شہر سیال کوت واقع در ایالت پنجاب در یک خانوادہ متوسط الحال چشم بہان گشود . اجداد اقبال از برہمنان کشمیر بودند کہ قبل از مہاجرت بہ پنجاب بدین اسلام مشرف شدہ بودند . جد و پدر از تمدن و تفکر اسلامی بہرہ مند بودند و طبعاً محیط خانوادگی در طرز فکر و روحیہ اقبال تاثیر بسزائی بخشیدہ بود . او بعد از اتمام تحصیلات ابتدائی از سیال کوت بہ لاپور مرکز ایالت پنجاب رفت و بمحافل ادبی آنشہر کہ مرکز شعر و ادب بود راہ یافت . شاعر جوان بزودی توانست در این محفل قریحہ و حورہر ذاتی خود را بروز دہد و ادبا و شعرا را از ذوق ادبی سرشار خود بشگفتگی اندازد . اقبال پس از اتمام تحصیلات دانشگاهی در رشتہ فلسفہ در لاپور بسمت معلمی فلسفہ در ہمین دانشگاه برگزیدہ شد و چندی بعد برای تکمیل معلومات خود رخت سفر اروپا بربست و سہ سال تمام با فلاسفہ و متفکرین اروپا محشور بود و بالاخرہ باتقدیم پایان نامہ خود تحت عنوان "توسعہ و تکامل فلسفہ ماوراء الطبیعہ در ایران" کہ بزبان انگلیسی نوشتہ بود از دانشگاه مونینخ کشور آلمان درجہ دکتری گرفت .

مسافرت اقبال با اروپا و تماس دائمی وی با فلاسفہ و متفکرین این دیار تحول بزرگی در فکر او بوجود آورد . برقی کہ از تضاد و برخورد دو تمدن شرق و غرب در ذہن اقبال بوجود آمدہ بود حقایق تازہ ای را بر او مکشوف ساخت و او را بدین فکر وا داشت کہ از نو فلسفہ اسلامی را در اقبال پیشرفت ہای فکری و نظری مطالعہ کند و میان شعور عقلی و شعور وجدانی سازش بعمل آورد . چگونگی نسانش افکار جدید و قدیم او طبیعت و ماوراء طبیعت در آثار او بسیار جالب توجہ و تعمق است و خوانندہ باندازہ ای تحت تاثیر ذوق سرشار و فکر سلیم او قرار میگردد کہ شعرش — ہر قد ہم سخت باشد — بطبع گران نمیافتد چنانکہ خود او میگوید :

ز شعر دلکش اقبال میتوان دریافت کہ درس فلسفہ میداد و عشق میورزید

اقبال پس از مراجعت از اروپا مدتی بوکالت داد گستری پرداخت و شغل دولتی پشمہ نکرد تا زیر بار نفوذ بیگانگان نرود و بتواند باحکمرانان وقت مبارزہ نماید و ہموطنان خود را بادراک اہمیت استقلال و آزادی وادارکند .

در سال ۱۹۱۰ (؟) مثنوی اسرار خودی و رموز بیخودی را بفارسی آغاز کرد . البتہ قبل از تصنیب این مثنوی نیز ہندرت بزبان فارسی شعر میگفت اما قدرت و مہارتی کہ درمیان و شرح اسرار و رموز حقیقت ہستی و مائل ترقی و تعالی و

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در سال ۱۹۱۰ (?) مثنوی اسرار خودی و رموز بیخودی را بفارسی آغاز کرد . البتہ قبل از تصنیب این مثنوی نیز بندرت بزبان فارسی شعر میگفت اما قدرت و مہارتی کہ درمیان و شرح اسرار و رموز حقیقت ہستی و مائل ترقی و تعالی و

پیشرفت فکر انسانی در این اثر بکار رفته فوق العاده شگفت آور است. موفقیت و محبوبیتی که با انتشار مثنوی اسرار و رموز بدست آورد توجهش را بزبان پارسی بیشتر کرد و بعد از مدتی دیوان دیگری را بفارسی تحت نام "پیام مشرق" بزیور طبع آراست. متعاقب انتشار پیام مشرق منظومه های "زبور عجم" - "جاوید نامه" - "مسافر" - "پس چه باید کرد - ای اقوام شرق" و "ارمغان حجاز" را بفارسی سرود تا جائیکه میتوان گفت تعداد اشعار وی بزبان فارسی بر اشعاری که بزبان اردو سروده است فزونی دارد.

در بررسی آثار اقبال خواننده خود را در برابر موجودی می یابد که با تسلط کامل و معرفی خاص بحتایق ودانستنیها از مباحث متنوعی سخن میراند او بهمان اندازه که در عمق مسائل فلسفی و عرفان فرو میرود و مظفرانه خود را از این وادی بی انتها و دریای ژرف بیرون میکشد بهمان اندازه باچیرگی به بیان مسائل اجتماعی و سیاسی و تشریح نظامات امروزی می پردازد. درد را تشخیص میدهد و راه علاج آنرا مینماید. او بر خلاف بسیاری از عرفا و متفکرین شرق از عزلت و اعتکاف و گوشه نشینی و تفکری اقدام بپزار است. مکتب اقبال مکتب نوسازی جهان قرداست. مکتب کوشش و فعالیت جنگ و متمیز باجهل و نادانی و مبارزه پی گیر با آفات و مخاطرات زندگی اجتماعی است. افکار ترقی خواهانه وی چراغ روشنی فراره مردم محنت کشیده شبه قاره هندوستان داشته و یقیناً همکاری و همفکری و با سایر آزادی خواهان تشنه اعتلاء این منطقه وسیع دوباره کردن زنجیر های استعمار و کسب استقلال و آزادی بیسار ثمر بخش بوده است. اقبال هم در ردیف سید احمد خان و مولانا محمد علی و جناح از موبیت رهبری بهره مند بوده و در اثر کوشش های خستگی ناپذیر و زحمت گوناگون توام با فداکاریهای قهرمانانه و اراده آبنین و تغییر ناپذیر این رهبران عالیقدر حکومت اسلامی که در سال ۱۸۵۷ در شبه قاره هند رسماً بپایان رسیده بود بعد از ۹۰ سال یعنی در سال ۱۹۴۷ بصورت پیدایش ممالک اسلامی مستقل پاکستان در شبه جزیره هند مجدداً زنده گردید ولی چه حیف که اقبال در این سال دیر گرزنده نبود تا ثمره درختی که او کاشته و بارور شده بود بچشم خود ببیند. کوشش و جد و جهد اقبال در بیداری مسلمانان از سال ۱۸۹۹ - از وقتی که در جلسه سالیانه انجمن حمایت اسلام لاهور منظومه را قرائت کرد - آغاز گردید. کوششی که تا پایان عمر او ادامه داشت مرحوم محمد علی جناح قائد اعظم پاکستان در حق او گفته است: اقبال نه تنها یک متفکر بلکه راهنما و رفیق من بود و در تاریک ترین روزگار جمعیت مسلمانان هند مانند یک صخره محکم برپای ماند و برگز متزلزل نشد.

اقبال در تمام عمر خود یک مسلمان بمعنای واقعی کلمه بود . او با فکری روشن و با بیانی شیوا که از ایمان پاک و از اعتقاد راسخ او به پیروی از دین مبین اسلام و تعلیمات قرآن الهام میگرفت همه کشور های اسلامی را باتفاق و وحدت و هم آهنگی و برادری دعوت مینمود و میگفت :

اہل حق راجعت و دعوی یکی است خیمہ ہای ماجدا - دلہا یکی است
این وطن مصر و عراق و شام نیست این وطن آنجاست کورا نام نیست
در سال ۱۹۳۴ اقبال بمرض حنجرہ گرفتار شد و بمدت چہار سال در برابر مرگ مبارزہ کرد . در او اخر مارس ۱۹۳۸ ناگہان مرض وی رو بشدت گذاشت . رفقہ و علاقمندان وی در علاج او کوشش بسیار کردند اما متاسفانہ چنانچہ خود او نیز میدانست کار از کار گذشتہ بود لذا دعا را بر دوا ترجیح داد .

شب ۲۱ آوریل حالش خراب تر شد و تقریباً نیم ساعت قبل از آنکہ لب ہایش برای ہمیشہ ساکت شوند رباعی زیر را تکرار کرد :

سرور رفتہ باز آید کہ ناید نسیمی از حجاز آید کہ ناید
سر آمد روزگار این فقیری دگر دانائی راز آید کہ ناید
سپس بعلاقمندانی کہ بر بالینش گرد آمدہ بودند گفت : برای مسلمان مرگ ترسی ندارد . مرگ عملیات این جہان را بہ تکامل میرساند و دورہ ہای زندگی تازہ ای را بروی او میگذاید .

اقبال در سن ۶۱ سالگی دعوت حق را بپیک گفت ولی ہنوز آوائی او در گوش دوستاندارانش و ازان جملہ دوستان ایرانی او کہ امروز بیست و نہمین سال وفات او را بر گزار میکنند طنین انداز است کہ میگفت :

چون چراغ لالہ سوزم در خیابان شما ای جوانان عجم جان من و جان شما



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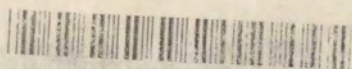
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