

Chapter – 73

Allamah Doctor Muhammad Iqbal

(1877 - 1938 AD)

Mohammad Iqbal was born in Sialkot, Punjab. His family was originally a Kashmiri. His father, Sheikh Noor Muhammad and mother Imam Bibi were both religious figures. As a result of the initial training Iqbal received from his parents, his mind also became religious. In 1892AD, he passed his Matric exam from Scottish Mission School, Sialkot, and the Intermediate examination from Murray College, Sialkot, in 1895AD. He came to Government College, Lahore, for his graduation. Here, he learned Philosophy, Arabic and English literature. In 1899AD, he obtained the B.A. Degree with distinction and a medal in Philosophy. In 1899AD, he did his M.A. from the same college.

Iqbal's passion for learning and working on poetry, literature, history, religion and different languages, emerged very loudly during his college period. The teachers at the school and college also encouraged his potential. In Lahore, his poetry was being discussed frequently. His first book on economics was published in 1903AD under the name, "علم الاقتصاد" (*The Knowledge of Economics*).

During his Masters, Iqbal met Professor Arnold. the then famous Islamic scholar and expert of Modern Philosophy. He encouraged Iqbal to go to Europe for higher education. Therefore, after working as a teacher for some time at Oriental

College, Lahore, he left for London for higher studies. He graduated from Trinity College, Cambridge, in 1905AD, and a PhD in philosophy from the University of Munich, Germany, in 1907AD. Then Iqbal studied law and in 1908AD he became a Barrister from Lincoln's Inn, London.

Iqbal knew many languages. He was fluent in Punjabi, Urdu, Persian, Arabic, English and German. Persian was his most favorite language. In his view, the Persian language was the best source of standard expression. Most of his poetry is in Persian language. He also used Urdu for his poetry. For normal text he adopted mostly English language.

Although Iqbal was a Barrister by profession and simultaneously his teaching continued, but in his practical life his emphasis was on religion and philosophy. In addition to philosophy and religion, he worked on economics, history and politics as well, and he was considered one of the major scholars of these subjects. At the same time, due to his high quality poetry, he was called a "Poet", more than a "Scholar".

The first book of Iqbal's poetry is "اسرارِ خودی" (*Mystery of the Self*), published in 1915AD. It is in the Persian language and in it he presented his own "Philosophy of the Self". His second set of Persian language is "از موز بے خودی" (*Secrets of Selflessness*). In this, he called for the adoption of the principles of Islam for a better society. It also highlighted the position of a woman and its importance in society. The third Persian book is "پیام شرق" (*The Message of East*). In this, he endorsed the message of the famous German poet Goethe and said that the West should abandon materialism and embrace spiritual values and incorporate religious values into their lives. Moreover, other books written in the Persian language are as follows:

"ظہورِ انجم" ، "جاوید نامہ" ، "ارمغانِ جاز"

In these books Iqbal has organized his thoughts in poetry on different topics. Some of them appear to be inspired by Maulana Rumi, and some from Sheikh Ibn al-Arabi, and somewhere he seems to be pushing the philosophy of Dante, (*the Italian poet, prose writer, literary theorist, moral philosopher, and political thinker*).

The first collection of Iqbal's Urdu poetry was published in 1924AD, under the name "بانگِ درا". This book compiles the last 20 years of his poetry. In this, subjects related to the historical and cultural heritage, especially the Islamic culture, exist. In addition, Iqbal has also conveyed the message to the Muslims all over the world, to become a global community and a "Muslim Ummah". "بالِ جبریل" is a collection of that type of poetry which contain his various Ghazal, Nazm and Rubaee. Subjects of these poetries are also different. However, in these poetries he has addressed Muslims living in India. "بالِ جبریل" is generally regarded as an excellent collection of his Urdu poetry. His another set of poetry book in Urdu language is "ضربِ کلیم". This was printed in 1936AD. For this, Iqbal himself says that this book is a declaration of war for the people of the present century. The topics of this book are "Islam" and "Muslim". In this, among other messages, he emphasized that Muslims should focus on their education and development. Iqbal also authored a book in English on the subject of Sufism, as a part of his research during PhD, with the following title:

"The Development of Metaphysics in Persia"

Iqbal had begun to take an interest in politics during his stay in Europe. Iqbal was one of the major critics of the Indian National Congress. He used to say that Muslims have been made a minority in this party. So he called upon Muslims to form their separate political party. Hence, the All India Muslim League established in India in 1906AD. Two years later, Iqbal

was elected for the executive committee of the UK branch of the Muslim League. He, along with Syed Hassan Belgrami and Syed Amir Ali, drafted the constitution of the Muslim League. He also took part in the Khilafat Movement. He was one of Maulana Mohammad Ali Johar's close associates. He emerged as a revolutionary leader all over the world and especially throughout India.

On reaching India, Dr Muhammad Iqbal, from the platform of the All India Muslim League, reached to different parts of the country to awaken the Muslims with his speeches. A collection of all his sermons was later compiled with the name "*The Reconstruction of Religious Thoughts in Islam*". In 1919AD, he was elected General Secretary of the Anjuman Hayyat-ul-Islam. In 1926AD, he contested from Lahore for the Punjab Assembly and won.

In 1930AD, Iqbal gave the concept of a separate state for Muslims in the Subcontinent. After that, he also presented his stand by attending the Round Table Conferences of 1931AD and 1932AD, in Britain. In this way, he also participated practically for the Pakistan Movement.

In those days, the Muslim League was struggling with internal strife. Mohammad 'Ali Jinnah was avoiding these conflicts and living in London. Iqbal felt that only Muhammad 'Ali Jinnah could work to oust the Muslim League from this distraction and move ahead on a stable basis. So, he wrote to him, demanding to reach India soon and take the leadership of the Muslim League. In the end, Iqbal succeeded in his endeavor.

Muhammad 'Ali Jinnah wanted primarily a secular government in India. That is why his efforts were to protect the rights of Muslims while staying in Congress. But Hindu domination did not allow this to happen and hence the Muslim League was formed. Iqbal's notion of a separate state had puzzled Jinnah, but Iqbal persuaded him to do so.

Spain was once a Muslim country where they ruled for 800 years. Iqbal regrets the loss of this important country. However, he visited Spain at an official invitation. Upon arrival, he was given special permission to visit the mosque in Cordoba (قرطبہ) and offer prayers. On this occasion Iqbal got an honor of reciting Azan there loudly, and with this he raised the prayer of "Allah Akbar" once again in this mosque centuries after. He stayed there all night and worshiped. Inspired by this extraordinary event, Iqbal also wrote a poem, "Cordoba Mosque." Then he went to Italy at the invitation of Mussolini too. Similarly, King Nadir Shah of Afghanistan invited him to come to him. Here, it was a great welcome for him.

After his return from Afghanistan in 1933AD, Iqbal's health began to decline. The Nawab of Bhopal has set a stipend for his treatment. He stayed sick for many years but couldn't recover. Finally, on April 21, 1938AD, he met to his Creator. Iqbal remained active even in these last years. These days he remained busy in establishing "Dar-ul-Islam". His shrine is located in the premises of Badshahi Mosque.

کلام اقبال

کی محمدؐ سے وفا تو نے تو ہم تیرے ہیں
یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں
قوم مذہب سے ہے مذہب جو نہیں تم بھی نہیں
جذبِ باہم جو نہیں محفلِ انجم بھی نہیں
منفعت ایک ہے اس قوم کا نقصان بھی ایک ایک ہے سب کا نبی دین بھی ایمان بھی ایک
حرمِ پاک بھی، اللہ بھی، قرآن بھی ایک کچھ بڑی بات تھی ہوتے جو مسلمان بھی ایک
فرقہ بندی ہے کہیں، اور کہیں ذاتیں ہیں
کیا زمانے میں پنپنے کی یہی باتیں ہیں