

Subject:- PERSIAN

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Topic- Study of Allama Iqbal Lahori

Online Class Materials

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Allama Muhammad Iqbal

Persian

Iqbal's poetic works are written primarily in Persian rather than Urdu. Among his 12,000 verses of poetry, about 7,000 verses are in Persian.[citation needed] In 1915, he published his first collection of poetry, the *Asrar-i-Khudi* (Secrets of the Self) in Persian. The poems emphasise the spirit and self from a religious perspective. Many critics have called this Iqbal's finest poetic work. In *Asrar-i-Khudi*, Iqbal explains his philosophy of "Khudi", or "Self". Iqbal's use of the term "Khudi" is synonymous with the word "Rooh" used in the Quran for a divine spark which is present in every human being, and was said by Iqbal to be present in Adam, for which God ordered all of the angels to prostrate in front of Adam. Iqbal condemns self-destruction. For him, the aim of life is self-realization and self-knowledge. He charts the stages through which the "Self" has to pass before finally arriving at its point of perfection, enabling the knower of the "Self" to become a vice-regent of God.

In his *Rumuz-i-Bekhudi* (Hints of Selflessness), Iqbal seeks to prove the Islamic way of life is the best code of conduct for a nation's viability. A person must keep his characteristics intact, he asserts, but once this is achieved, he should sacrifice his ambitions for the needs of the nation. Man cannot realise the "Self" outside of society. Published in 1917, this group of poems has as its main themes the ideal community, Islamic ethical and social principles, and the relationship between the individual and society. Although he supports Islam, Iqbal also recognises the positive aspects of other religions. *Rumuz-i-Bekhudi* complements the emphasis on the self in *Asrar-e-Khudi* and the two collections are often put in the same volume under the title *Asrar-i-Rumuz* (Hinting Secrets). It is addressed to the world's Muslims.

Iqbal's 1924 publication, the *Payam-e-Mashriq* (The Message of the East), is closely connected to the *West-östlicher Diwan* by the German poet Goethe. Goethe bemoans the West having become too materialistic in outlook, and expects the East will provide a message of hope to resuscitate spiritual values. Iqbal styles his work as a reminder to the West of the importance of morality, religion, and civilisation by underlining the need for cultivating feeling, ardor, and dynamism. He asserts that an individual can never aspire to

higher dimensions unless he learns of the nature of spirituality. In his first visit to Afghanistan, he presented Payam-e Mashreq to King Amanullah Khan. In it, he admired the uprising of Afghanistan against the British Empire. In 1933, he was officially invited to Afghanistan to join the meetings regarding the establishment of Kabul University.

The Zabur-e-Ajam (Persian Psalms), published in 1927, includes the poems "Gulshan-e-Raz-e-Jadeed" ("Garden of New Secrets") and "Bandagi Nama" ("Book of Slavery"). In "Gulshan-e-Raz-e-Jadeed", Iqbal first poses questions, then answers them with the help of ancient and modern insight. "Bandagi Nama" denounces slavery and attempts to explain the spirit behind the fine arts of enslaved societies. Here, as in other books, Iqbal insists on remembering the past, doing well in the present and preparing for the future, while emphasising love, enthusiasm and energy to fulfill the ideal life.

Iqbal's 1932 work, the Javed Nama (Book of Javed), is named after and in a manner addressed to his son, who is featured in the poems. It follows the examples of the works of Ibn Arabi and Dante's The Divine Comedy, through mystical and exaggerated depictions across time. Iqbal depicts himself as Zinda Rud ("A stream full of life") guided by Rumi, "the master", through various heavens and spheres and has the honour of approaching divinity and coming in contact with divine illuminations. In a passage reliving a historical period, Iqbal condemns the Muslims who were instrumental in the defeat and death of Nawab Siraj-ud-Daula of Bengal and Tipu Sultan of Mysore by betraying them for the benefit of the British colonists, and thus delivering their country to the shackles of slavery. In the end, by addressing his son Javid, he speaks to the young people at large, and guides the "New generation".

His love of the Persian language is evident in his works and poetry. He says in one of his poems:

گرچه ہندی در عذوبت شکر است]

garchi Hindi dar uzubat shakkar ast

طرز گفتار دري شیرین تر است

tarz-i guftar-i Dari shirin tar ast