

LANGAT SINGH COLLEGE

NAAC Grade – 'A'

(A Constituent unit of B.R.A. Bihar University, Muzaffarpur)

Department Of Persian



-: ONLINE CLASS E-MATERIAL :-

Topic :- Life and works of Allama Iqbal.

M. A 2nd Semester (Persian)

Course No & title :- Per 205 Core. Astudy of some Urdu Personalities to Persian

By

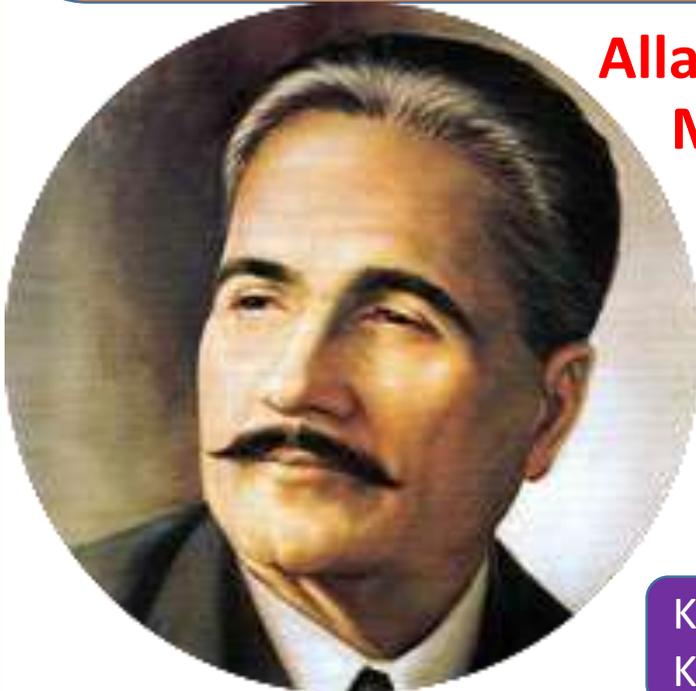
MD IMTEYAZ ALAM

Assistant Professor (Guest), Department Of Persian

L. S. College, Muzaffarpur, Bihar

(Call + WhatsApp :- 9031203050) (Email :- imteyazjnu@gmail.com)

1. **Allama Mohammad Iqbal**, one of the most famous poet and philosopher of all time, born on 9th November 1877, at Sialkot, Punjab, in India [now in Pakistan], belongs to a Kashmiri Brahmin family that had embraced Islam in the 17th century.

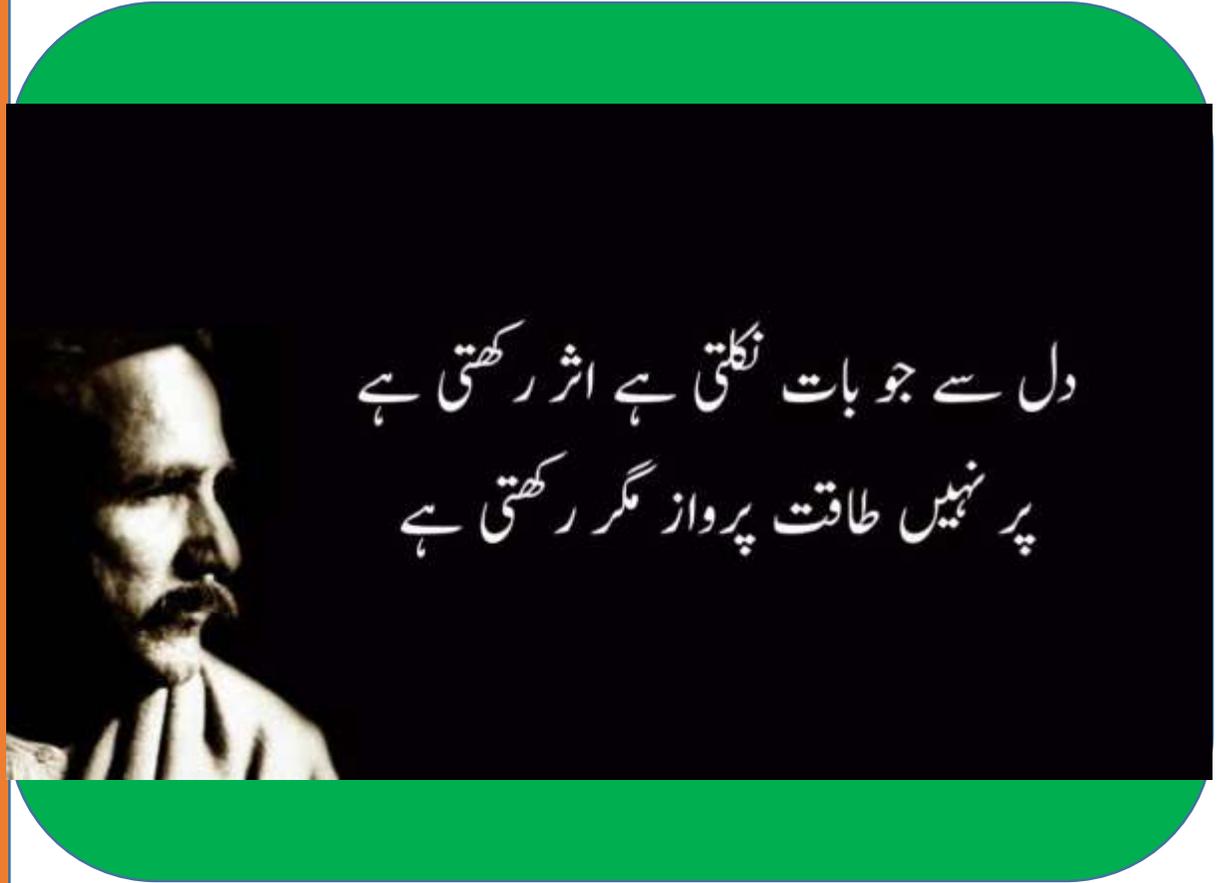


**Allama
Mohammad
Iqbal**

2. After a traditional education in Urdu, Persian and Arabic, he was exposed to a liberal education that defined the contours of his thought and poetry during the entire period of his life. He started his educational career at the Scottish Mission School, then went on to acquire his M. A. in Philosophy, before joining Trinity College, and later year the degree of Law.

Khudī ko kar buland itnā ki har taqdīr se pahle
Khudā bande se khud pūchhe batā terī razā kyā hai

3. After his early education at his native city, went to Lahore, to complete his education at the local University, a very important centre of Indo-Muslim culture. He studied Islam with Sir Thomas, who encouraged him to continue writing poetry. It was at Lahore that Iqbal published his first book "Ilmul Iqtisad" (The Science of Economics, Lahore, 1901).



دل سے جو بات نکلتی ہے اثر رکھتی ہے
پر نہیں طاقت پرواز مگر رکھتی ہے

4. He had already commenced to write poetry at a very young age in his native city but at Lahore, which was more developed and more cultivated, he developed more and more his innate passion for writing poetry. He came into contact with one of the most famous Urdu poet of the time, Dagh of Delhi. He also participated in literary gatherings where poems were recited. His poem Himala (Himalaya) recited in 1899 at a literary gathering of Lahore, was so much appreciated.

تو شاہین ہے پرواز ہے کام تیرا
تیرے سامنے جہاں اور بھی ہے

5. For higher education went to Germany, by getting the degree of doctorate from Germany on 'The Development of Metaphysics in Persia. He worked in different capacities at different points of time. He taught philosophy, practiced law, got involved in politics, and also attended the second Round Table Conference. Even while, he favored the idea of the creation of Pakistan and is venerated there as the national poet.

6. Iqbal wrote both in Persian and Urdu, and is often regarded as the poet-philosopher of the East, who addressed the Muslim ummah, believed in the philosophy of Wahdatul Wujood, and propounded the philosophy of Khudi or selfhood, which called for self-realisation and the discovery of the hidden talent with love and perseverance

7. He wrote the famous patriotic song, Sare Jahan Se Achcha, Hindustan Hamara, that celebrates the greatness of India. King George V honored him with knighthood in 1922, thereafter, he was called, Sir Mohammad Iqbal.

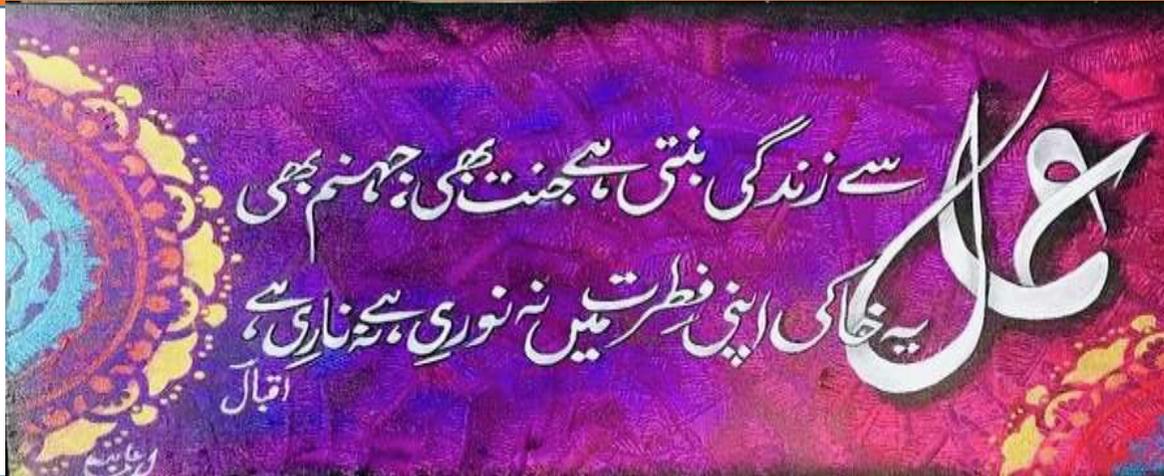


8. Beyond that, he lay the stages of complete submission and forgetfulness which, he thought, was the ultimate stage of khudi. Iqbal dreamt of the 'complete man' and also entered into a metaphoric dialogue with the divine. His poetry emerged as a remarkable site where message and art coalesced, as he re-configured major poetic devices like metaphor, myth, and symbol to re-visit history, philosophy and the Islamic faith to develop his individual vision.

9. He has left behind his collections of poems, Asraar-e Khudi, Rumooz-e Bekhudi, Baang-e Daraa, Baal-e Jibreel, Payaam-e Mashriq, Zaboore Ajm, Javed Naama, Zarb-e Kaleem, and Armaghaan-e Hijaz, apart from his lectures collected in English, as The Reconstruction of Religious Thought in Islam, and other works on the Eastern worldview.

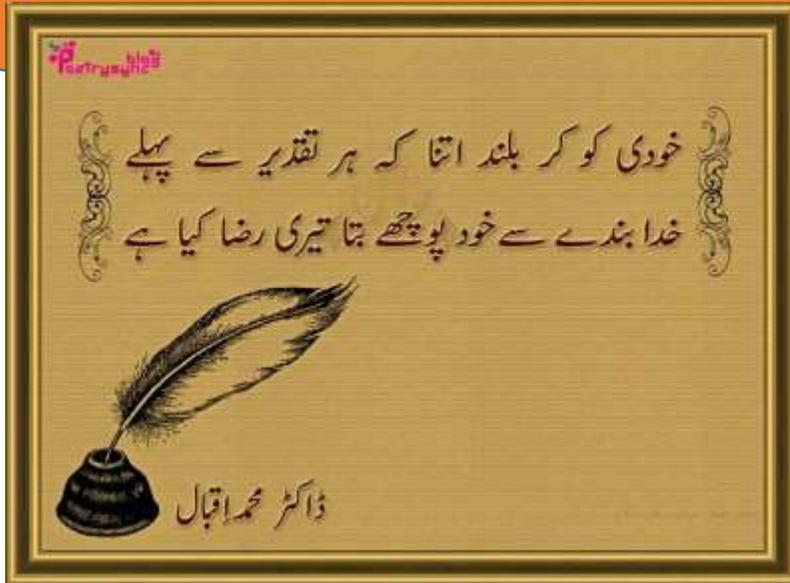
early life

10. In Europe from 1905 to 1908, he earned a degree in philosophy from the University of Cambridge, qualified as a barrister in London, and received a doctorate from the University of Munich. His thesis, The Development of Metaphysics in Persia, revealed some aspects of Islamic mysticism which was formerly unknown in Europe.



11. On his return from Europe, he gained his livelihood by the practice of law, but his fame came from his Persian- and Urdu-language poetry, which was written in the classical style for public recitation. Through poetic symposia and in a milieu in which memorizing verse was customary, his poetry became widely known.

12. Before he visited Europe, his poetry affirmed Indian nationalism, as in *Nayā shawālā* (“The New Altar”), but time away from India caused him to shift his perspective. He came to criticize nationalism for a twofold reason: in Europe it had led to destructive racism and imperialism, and in India it was not founded on an adequate degree of common purpose.



13. . In a speech delivered at Aligarh in 1910, under the title “Islam as a Social and Political Ideal,” he indicated the new Pan-Islamic direction of his hopes. The recurrent themes of Iqbal’s poetry are a memory of the vanished glories of Islam, a complaint about its present decadence, and a call to unity and reform. Reform can be achieved by strengthening the individual through three successive stages: obedience to the law of Islam, self-control, and acceptance of the idea that everyone is potentially a vicegerent of God (*nā’ib*, or *mu’min*). Furthermore, the life of action is to be preferred to ascetic resignation.

14. Three significant poems from this period, Shikwah (“The Complaint”), Jawāb-e shikwah (“The Answer to the Complaint”), and Khizr-e rāh (“Khizr, the Guide”), were published later in 1924 in the Urdu collection Bāng-e darā (“The Call of the Bell”). In those works Iqbal gave intense expression to the anguish of Muslim powerlessness. Khizr (Arabic: Khiḍr), the Qur’ānic prophet who asks the most difficult questions, is pictured bringing from God the baffling problems of the early 20th century.

15. Notoriety came in 1915 with the publication of his long Persian poem Asrār-e khūdī (The Secrets of the Self). He wrote in Persian because he sought to address his appeal to the entire Muslim world. In this work, he presents a theory of the self that is a strong condemnation of the self-negating quietism (i.e., the belief that perfection and spiritual peace are attained by passive absorption in contemplation of God and divine things) of classical Islamic mysticism; his criticism shocked many and excited controversy.

Iqbal and his admirers steadily maintained that creative self-affirmation is a fundamental Muslim virtue; his critics said he imposed themes from the German philosopher Friedrich Nietzsche on Islam.

16. The dialectical quality of his thinking was expressed by the next long Persian poem, Rumūz-e bīkhūdī (1918; The Mysteries of Selflessness). Written as a counterpoint to the individualism preached in the Asrār-e khūdī, this poem called for self-surrender.

اپنے کردار پہ ڈال کہ پردہ اقبال
ہر شخص کہہ رہا ہے زمانہ خراب ہے



17. Later he published three more Persian volumes. Payām-e Mashriq (1923; "Message of the East"), written in response to Johann Wolfgang von Goethe's West-östlicher Divan (1819; "Divan of West and East"), affirmed the universal validity of Islam.

18. In 1927 Zabūr-e 'Ajam ("Persian Psalms") appeared, about which A.J. Arberry, its translator into English, wrote that "Iqbal displayed here an altogether extraordinary talent for the most delicate and delightful of all Persian styles, the ghazal," or love poem.

19. Jāvīd-nāmeḥ (1932; "The Song of Eternity") is considered Iqbal's masterpiece. Its theme, reminiscent of Dante's Divine Comedy, is the ascent of the poet, guided by the great 13th-century Persian mystic Rūmī, through all the realms of thought and experience to the final encounter.

20. Iqbal's later publications of poetry in Urdu were Bāl-e Jibrīl (1935; "Gabriel's Wing"), Zarb-e kalīm (1937; "The Blow of Moses"), and the posthumous Armaghān-e Hijāz (1938; "Gift of the Hejaz"), which contained verses in both Urdu and Persian. He is considered the greatest poet in Urdu of the 20th century.

21. After a long period of ill health, Iqbal died in April 1938 and was buried in front of the great Badshahi Mosque in Lahore. Two years later the Muslim League voted for the idea of Pakistan, which became a reality in 1947. He has been acclaimed as the father of Pakistan, and Iqbal Day is celebrated by Pakistanis on November 9.

22. In 1937 another Persian poem Pas Che Bayad Kard (What To Do) came out from his pen. Another collection of beautiful poems, brief in general, specially in the form of Rubaiyat, in Persian and Urdu came out posthumously, entitled Armaghan-i-Hijaz (The Gift of Hedjaz). A little before his death Iqbal foresaw in verses the realisation of his dream of performing pilgrimage to Mecca. The verses full of this desire expressed:

At this advanced age,
I have taken the way
To Medina, singing the song of love...
Like the bird, in the desert when the
Evening shadows fall, which
Lowers down its wings to the sweet
thought for the nest.



Iqbal died on April 21, 1938, at the age of 65 years. A few minutes before breathing his last, he recited the following verses:

ناید کہ آید حجاز از نیسمے
ناید کہ اید باز رفتہ سرود
ناید کہ آید راز دانائے دگر
فقیرے این روزگار آمد سر

