Muhammad Iqbal

Muhammad Iqbal (Urdu: محمد اقبال) (November 9, 1877 – April 21, 1938), was a poet, philosopher, and politician, as well as an academic, barrister and scholar, as having inspired the Pakistan Movement. He is called the "Spiritual Father of important figures in Urdu literature," with literary work in both Urdu and Persian.

Iqbal is admired as a prominent poet by Indians, Pakistanis, Iranians and others. Though Iqbal is best known as an eminent poet, he is also a highly acclaimed "Muslim philosophical thinker of modern times". His first poetry book, The Secrets of the Self, appeared in the Persian language in 1915, and other books of poetry include The Secrets of Selflessness, Message from the East and Persian Psalms. His Urdu and English lectures and letters have been very influential in cultural, social, religious and political disputes.

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In 1923, he was knighted by King George V, granting him the title "Sir". While studying law and philosophy in England, Iqbal became a member of the London branch of the All-India Muslim League. Later, during the League's December 1930 session, he delivered his most famous presidential speech known as the Allahabad Address in favor of the creation of a Muslim state in northwest India.

In much of South Asia and the Urdu-speaking world, Iqbal is regarded as the "Poet of the East". He is also called Mufakkir-e-Pakistan (Urdu: مفكرِ پاکستان "Thinker of Pakistan"), Musawar-e-Pakistan (Urdu: مпозورِ پاکستان "Artist of Pakistan"), and, "The Sage of the Ummah". The Pakistan government officially named him Pakistan". His birthday Ym-e Weldat-e Muammad Iqbal (Urdu: يوم ولدت الطيب اللہ "Day of Birth of Muhammad Iqbal") is a public holiday in Pakistan.

Iqbal's house is still located in Sialkot and is recognized as Iqbal's Manzil and museum is located on Allama Iqbal Road near Lahore Railway Station, Punjab. The museum is located on Allama Iqbal Road near Lahore Railway Station, Punjab. Antiquities Act of 1975, and declared a Pakistani national monument in 1977.
| **Born** | Muhammad Iqbal  
9 November 1877  
Sialkot, Punjab Province, British India,  
(now in Punjab, Pakistan) |
|----------|------------------------------------------------|
| **Died** | 21 April 1938 (aged 60)  
Lahore, Punjab, British India  
(now in Punjab, Pakistan) |
| **Nationality** | British subject |
| **Alma mater** | Scotch Mission College (F.A.)  
Government College (B.A., M.A.)  
University of Cambridge (B.A.)  
University of Munich (Ph.D.) |
| **Notable work** | *The Secrets of the Self, The Secrets of Selflessness, Message from the East, Nama, Aman nama*, *Sare Jahan se Acha* (more works) |
| **Era** | 20th-century philosophy |
| **Region** | Muslim world |
| **School** | Islamic philosophy |
| **Main interests** | Islam, Urdu poetry, Persian poetry, Law |
| **Notable ideas** | Allahabad Address |
| **Influences** | Mir Sayyid Ali Hamadani, Syed Mir Hassan, Rumi, Johann Wolfgang von Goethe, Bergson, Thomas Walker Arnold |
Personal life

Background

Iqbal was born on 9 November 1877 in an ethnic Kashmiri family in Gujrat within the boundaries of British India (now Pakistan).[16] His grandfather's name was Sheikh Mohammad Rafique. His ancestors had converted to Islam around 200 years ago in the time of Bud Shah. The first ancestor to convert to Islam has been identified as Haji Lal, a Sufi mystic so named because of his love for Haj.[17] In the 19th century, when the British were conquering Kashmir, his grandfather's family migrated to Punjab. Iqbal often mentioned and commemorated his Kashmiri lineage in his writings.[18][12]
Iqbal's mother, who died on 9 November 1914. Iqbal expressed his feelings of pathos in a poetic form *elegy*.[19] Iqbal's father, Sheikh Noor Muhammad (died 1930), was a tailor, not formally educated but a religious man. Mother Imam Bibi, a Punjabi Muslim from Sialkot, was described as a polite and humble woman who helped the poor and her neighbours with their problems. She died on 9 November 1914 in Sialkot.[21][2]

Who would wait for me anxiously in my native place?

Who would display restlessness if my letter fails to arrive?

I will visit thy grave with this complaint:
Who will now think of me in midnight prayers?  
All thy life thy love served me with devotion—  
When I became fit to serve thee, thou hast departed.\(^{[19]}\)

**Early education**

Iqbal was four years old when he was admitted to the mosque to learn the Qur'an.  
A teacher, Syed Mir Hassan, the head of the madrasa and professor of Arabic at the mosque, taught him.  
Iqbal matriculated in 1893.\(^{[23]}\) He received Intermediate with the Faculty of Arts diploma in 1895.  
He matriculated at Government College University, where he obtained his Bachelor of Arts in 1897, and won the Khan Bahaduruddin F.S. Jalaluddin medal as he performed well in the examination.  
He obtained his Bachelor of Arts degree from the same college and had the first place in University of the Punjab, Lahore.\(^{[24]}\)

**Marriages**

Iqbal married three times. His first marriage was held in 1895, when he was 18 years old, shortly after he had completed his Intermediate and enrolled at Government College, Lahore. The bride, Karim Bibi, was the daughter of physician Khan Bahadur Ata Muhammad Khan. Her sister was the mother of director and music composer Nisar Ahmad Khan. The marriage was arranged by their families in the usual Indian manner, and the couple were blessed with two children, a daughter Miraj Begum, and a son, Aftab Iqbal. Later Iqbal married Sardar Begum, and they became the parents of a son, Iqbal's third marriage was with Mukhtar Begum and it was held in December 1914, shortly after the death of Iqbal's mother in November the same year.\(^{[11][22]}\)

**Higher education in Europe**

Iqbal was influenced by the teachings of Sir Thomas Arnold, his philosophy teacher at Government College Lahore. Arnold's teachings determined Iqbal to pursue higher education in the West, and in 1905, he travelled to England for that purpose.  
Iqbal qualified for a scholarship from Trinity College, University of Cambridge, the same year he was called to the bar as a barrister from Lincoln's Inn. In 1907, he moved to Germany to pursue his doctoral studies, and earned a Doctor of Philosophy degree from the Ludwig Maximilian University of Munich.
During Iqbal's stay in Heidelberg in 1907 his German professor Emma Wegenast taught him about Nietzsche. During his study in Europe, Iqbal began to write poetry in Persian and found an easy way to express his thoughts. He would write continuously in Persian throughout his life.

Iqbal had a great interest in Islamic studies, especially Sufi beliefs. Much of his poetry apart from the independence ideologies he also explores concepts of submission to Allah and following the path of Prophet Muhammad.

**Academic career**
Iqbal, after completing his Master of Arts degree in 1899, began his career as a reader of Arabic and shortly afterwards was selected as a junior professor of philosophy at Government College Lahore, where he had also been a student in the past. He worked there until he left for England in 1905. In 1908, he returned from England and joined the same college again as a professor of philosophy and English literature.[31] In the same period Iqbal began practising law at Chief Court Lahore, but he soon quit law practice and devoted himself in literary works. In 1919, he became the general secretary of the same organisation. Iqbal's thoughts in his work primarily focus on the spiritual direction and development of human society, centred around experiences from his travels and stays in Western Europe and the Middle East. He was profoundly influenced by Western philosophers such as Henri Bergson and Goethe.[19][30]

The poetry and philosophy of Mawlana Rumi bore the deepest influence on Iqbal. Deeply grounded in religion since childhood, Iqbal began concentrating intensely on the study of Islam, the culture and history of Islamic civilisation and its political future, while embracing Rumi as "his guide".[19] Iqbal would feature Rumi's works in many of his poems. Iqbal's works focus on reminding his readers of the past glories of Islamic civilisation, the spiritual focus on Islam as a source for socio-political liberation and greatness amongst Muslim nations, and frequently alluded to and spoke in terms of the global Muslim community or the Ummah. Iqbal's poetry has been translated into many European languages, at the time when his work was famous during the early part of the 20th century.[7] Iqbal's Asrar-i-Khudi and Javed Nama were translated respectively.[7][13]

**Career as a Lawyer**

Iqbal was not only a prolific writer but was also a known Advocate. He used to appear before the Lahore High Court in both civil and criminal matters. There are more than 100 reported judgments to his name.
The tomb of Muhammad Iqbal at the entrance of the Badshahi Mosque in Lahore
In 1933, after returning from a trip to Spain and Afghanistan, Iqbal suffered from a mysterious throat illness. In his final years helping Chaudhry Niaz Ali Khan to establish the Dar ul Islam Trust Institute at Jamalpur estate near Lahore, where there were plans to subsidise studies in classical Islam and contemporary social science. He also advocated for an independent Muslim state.

Iqbal ceased practising law in 1934 and was granted a pension by the Nawab of Bhopal. He visited the Dargah of famous Sufi Ali Hujwiri in Lahore for spiritual guidance. After suffering for months from his illness, Iqbal died in Lahore on 21 April 1938. His tomb is located in Hazuri Bagh, the enclosed garden between the entrance of the Mosque and the Lahore Fort, and official guards are provided by the Government of Pakistan.
Iqbal is commemorated widely in Pakistan, where he is regarded as the ideological founder of the state. His birthday is annually commemorated in Pakistan as Iqbal Day. Iqbal is the namesake of many public institutions, including the Allama Iqbal Campus Punjab University in Lahore, the Allama Iqbal Medical College in Lahore, Iqbal Stadium in Pakistan, Iqbal Memorial Institute in Srinagar, Allama Iqbal Library in University of Kashmir, the Airport in Lahore, Iqbal Hostel in Government College University, Lahore, the Multan, Gulshan-e-Iqbal Town in Karachi, Allama Iqbal Town in Lahore, and Allama Iqbal Hall in Multan.

The government and public organisations have sponsored the establishment of educational institutions, colleges and schools dedicated to Iqbal, and have established the Iqbal Academy Pakistan to research and preserve his works, literature and philosophy. Allama Iqbal Stamps Society was established for the promotion of Iqbaliyat in Pakistan.
His son Javid Iqbal has served as a justice of the Supreme Court of Pakistan.

Efforts and influences

Political

As Iqbal was interested in the national affairs since his youth and he had got from England by Punjabi elite, he was closely associated with Mian Muhammad Shafi. Efforts and influences expanded to provincial level and Mian Mohammad Shafi got major role to play in the Provincial League, Iqbal was made one of the three first joint secretaries of the Punjab League. He was closely associated with Mian Muhammad Shafi and got major role to play in the structural organization of Provincial League, Iqbal was made one of the three first joint secretaries of the Punjab League. He did not support Indian involvement in World War I and remained in close touch with Muslim political leaders such as Mohammad Ali Jouhar and Muhammad Ali Jinnah. He was a critic of the mainstream regarded as dominated by Hindus, and was disappointed with the League which divides between the pro-British group led by Sir Muhammad Shafi and the centrist group led by Jinnah.

In November 1926, with the encouragement of friends and supporters, Iqbal contested the election for a seat in the Legislative Assembly from the Muslim district of Lahore, and defeated his opponent by a margin of 3,177 votes. Supported the constitutional proposals presented by Jinnah with the aim of guaranteeing Muslim political rights and influence.

Iqbal with Muslim politicians.

(L to R): M. Iqbal (third), Syed Zafarul Hasan (sixth) at Aligarh Muslim University.
supported the **constitutional proposals** presented by Jinnah with the aim of achieving unity in the Muslim League.[37] While in Lahore he was a friend of **Aga Khan** and other Muslim leaders to mend the factional divisions and achieve unity in the Muslim League.

**Iqbal, Jinnah and concept of Pakistan**

Ideologically separated from Congress Muslim leaders, Iqbal had also been disillusioned with the Muslim League owing to the factional conflict that plagued the League in the 1920s. Muhammad Shafi and Fazl-ur-Rahman, Iqbal came to believe that only Jinnah was capable of preserving unity and fulfilling the League’s objectives of Muslim political empowerment. Building a strong, personal correspondence with Jinnah, Iqbal was an influential force in convincing Jinnah to end his self-imposed exile in London, return to India and take charge of the League. Iqbal firmly believed that Jinnah was the only leader capable of drawing Indian Muslims to the League and maintaining party unity before the British and the Congress:

> I know you are a busy man but I do hope you won’t mind my writing to you often, as you are the only Muslim in India today to whom the community has right to look up for safe guidance through the storm which is coming to North-West India and, perhaps, to the whole of India.[39]

While Iqbal espoused the idea of Muslim-majority provinces in 1930, Jinnah would continue to hold talks with the Congress through the decade and only officially embraced the goal of Pakistan in 1940. Some historians postulate that Jinnah always remained hopeful for an agreement with the Congress and never fully desired Pakistan. Iqbal elucidated to Jinnah his vision of a separate Muslim state in a letter sent on 21 June 1937:
A separate federation of Muslim Provinces, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of Non-Muslims. Why should not the Muslims of North-West India and Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are.

Iqbal, serving as president of the Punjab Muslim League, criticised Jinnah's political actions, including a political agreement with Punjabi leader Sir Sikandar Hyat Khan, whom Iqbal saw as a representative of feudal classes and not committed to Islam as the core political philosophy. Nevertheless, Iqbal worked constantly to encourage Muslim leaders and masses to support Jinnah and the League. Speaking about the political future of Muslims in India, Iqbal said:

There is only one way out. Muslims should strengthen Jinnah's hands. They should join the Muslim League. Indian question, as is now being solved, can be countered by our united front against both the Hindus and the English. Without it, our demands are not going to be accepted. People say our demands smack of communalism. This is sheer propaganda. These demands relate to the defense of our national existence.... The united front can be formed under the leadership of the Muslim League. And the Muslim League can succeed only on account of Jinnah. Now none but Jinnah is capable of leading the Muslims.

Revival of Islamic polity
Iqbal's six English lectures were published in Lahore in 1930, and then by the
The Reconstruction of Religious Thought in Islam. The lectures had been de
tlectures dwell on the role of Islam as a religion as well as a political and legal
lectures Iqbal firmly rejects the political attitudes and conduct of Muslim po
attached to power and without any standing with the Muslim masses.

Iqbal expressed fears that not only would secularism weaken the spiritual fo
India's Hindu-majority population would crowd out Muslim heritage, culture and
Afghanistan, Iran and Turkey, he promoted ideas of greater Islamic political co-
nationalist differences. He also speculated on different political arrangements.

dialogue with Dr. B. R. Ambedkar, Iqbal expressed his desire to see Indian provinces
control of the British government and with no central Indian government. He
Under a single Indian union he feared for Muslims, who would suffer in many in
existentially separate entity as Muslims.

Iqbal was elected president of the Muslim League in 1930 at its session in Allahab
the session in Lahore in 1932. In his presidential address on 29 December 1930 for Muslim-majority provinces in northwestern India:
I would like to see the Punjab, North-West Frontier Province, Sind and Baluchistan government within the British Empire, or without the British Empire, the formation of a consolidated Northwest Indian Muslim state appears to me to be the final destiny of the Muslims, at least of Northwest India.

In his speech, Iqbal emphasised that unlike Christianity, Islam came with "legal concepts" with "civic significance," with its "religious ideals" considered as inseparable from social order: "therefore, the construction of a policy on national lines, if it means a displacement of the Islamic principle of solidarity, is simply unthinkable to a Muslim.

He thus became the first politician to articulate what would become known as the distinct nation and thus deserve political independence from other regions and communities. secularism and nationalism he would not elucidate or specify if his ideal Islamic state would construct a criticizes the "intellectual attitudes" of Islamic scholars (Ulema) as having "reduced the Law of Islam practically to the state of immobility".[42]

The latter part of Iqbal's life was concentrated on political activity. He traveled to Europe and West Asia to garner political and financial support for the League, he reiterated the ideas of his 1932 address, and, during the Third Round-Table Conference, he opposed the Congress and proposals for transfer of power without considerable autonomy or independence for Muslim provinces.

He would serve as president of the Punjab Muslim League, and would deliver speeches and publish articles in an attempt to rally Muslims across India as a single political entity. Iqbal consistently criticized the politicians averse to the League. Many unnoticed accounts of Iqbal's frustration toward Congress leadership were also pivotal in providing a vision for the two nation theory.

Patron of the Journal Tolu-e-Islam
نیازاہت سینندی نیاذری

خاص عنوانات

حضرت علامہ اقبال مسئلہ کی تازہ نظم مدنیت اسلام

ختم نبوت از مولانا اسلام اردو ادب کی اسلامی تحریک

سیاست معاشرتی از ذاکر ذاکر حسین

دو مسافر (افسانہ) احمد بی انجیری کا هیں، هرلدر نکلسن
Iqbal was the first patron of Tolu-e-Islam, a historical, political, religious and cultural journal of the Muslims of British India. In 1935, according to his instructions, Syed Nazeer Niazi initiated and edited the journal, Tulu'i Islam. Niazi also dedicated the first edition of this journal to Iqbal. For a long time, Iqbal wanted a journal to propagate his ideas and the aims and objectives of the All India Muslim League—Pakistan movement.\[37\]

Later, the journal was continued\[44\] by Ghulam Ahmed Pervez, who had already contributed many articles in its early editions.

**Literary work**

**Persian**

Iqbal's poetic works are written primarily in Persian rather than Urdu. Among these, are in Persian. In 1915, he published his first collection of poetry, the Asrar-i poems emphasise the spirit and self from a religious, spiritual perspective. Much work\[45\] in Asrar-e-Khudi, Iqbal explains his philosophy of "Khudi," or "Self."\[8\]
with the word "Rooh" mentioned in the Quran. "Rooh" is that divine spark which is present in Adam, for which God ordered all of the angels to prostrate in front of Adam, for which God ordered all of the angels to prostrate in front of Adam, for which God ordered all of the angels to prostrate in front of Adam. One has to make a great journey of transformation to realise that divine spirit.[8]

The same concept was used by Farid ud Din Attar in his "Mantaq-ul-Tair". He proved that the whole universe obeys the will of the "Self." Iqbal condemns self-destruction. For him, the aim is to chart the stages through which the "Self" has to pass before finally arriving at the "Self" to become a vice-regent of God.[8]

In his *Rumuz-i-Bekhudi* (Hints of Selflessness), Iqbal seeks to prove the Islam nation's viability. A person must keep his individual characteristics intact, but personal ambitions for the needs of the nation. Man cannot realise the "Self" in 1917, this group of poems has as its main themes the ideal community, [8] Iqbal charts the stages through which the "Self" has to pass before finally arriving at the "Self" to become a vice-regent of God.

Iqbal's 1924 publication, the *Payam-e-Mashriq* (The Message of the East) is closely connected to the writings by the German poet Goethe. Goethe bemoans the West having become too materialistic, 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, ardour and dynamism. He explains that an individual can never aspire to higher dimensions unless he learns of the nature of spirituality.

He presented his book "Payam-e Mashreq" to King Amanullah Khan in which he admired the liberal movements of Afghanistan against the British Empire. In 1933, he was officially invited to Afghanistan to join the meetings regarding the establishment of Kabul University.[30]

The *Zabur-e-Ajam* (Persian Psalms), published in 1927, includes the poems *Gulshan-e-Raz-e-Jadeed* 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, showing how it affects and concerns the world's Muslims.[8]
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*, and is marked by 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 re-living a historical period, Iqbal condemns the Muslim who were instrumental in the defeat and death of Nawab Siraj-ud-Daula of Bengal and Tipu Sultan of Mysore respectively by betraying them for the benefit of the British colonists, and thus delivering their country to the shackles of slavery. At the end, by addressing his son Javid, he speaks to the young people at large, and provides guidance to the "new generation." His love of the Persian language is evident in his works and poetry. He says in one of his poems:

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47] garchi Hindi dar uzbat shakkar ast
tarz-i guftar-i Dari shirin tar ast
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*Translation:* *Even though in sweetness Hindi* is sugar – (but) speech method in *Urdu* is sweet.

**Urdu**

Iqbal's *Bang-e-Dara* (The Call of the Marching Bell), his first collection of Urdu poetry, was published in 1924. It was written in three distinct phases of his life. The poems he wrote up to 1905—the year he left for England—reflect patriotism and imagery of nature, including the *Tarana-e-Hind* (The song of India) and *Tarana-e-Milli*.
Imagery of nature, including the Tarana-e-Hind (The song of India), and Tarana-e-Milli, which he emphasised had lost spiritual and religious values. This inspired Iqbal to write poems on the historical and cultural heritage of Islam and the Muslim community, with a global perspective. Iqbal urges the entire Muslim community, addressed as the Ummah, to define personal, social and political existence by the values of Islam.

Iqbal's works were in Persian for most of his career, but after 1930 his works were mainly in Urdu. His works in this period were often specifically directed at the Muslim masses of India, with an even stronger emphasis on Islam and Muslim spiritual and political reawakening. Published in 1935, the Bal-e-Jibril (Wings of Gabriel) poetry, and was inspired by his visit to Spain, where he visited the monuments and legacies of the past. Iqbal's works in this period consists of ghazals, poems, quatrains, epigrams and carries a strong sense of religious passion.

The Pas Cheh Bayed Kard ai Aqwam-e-Sharq (What are we to do, O Nations of the East? (Traveler). Again, Iqbal depicts Rumi as a character and an exposition of the mysteries of Islam and given. Iqbal laments the dissension and disunity among the Indian Muslims as well as Muslim nations.

One of Iqbal's journeys to Afghanistan, in which the Pashtun people are counselled to learn the "secret of Islam" and to "build up the self" within themselves. Iqbal's final work was the Armughan-e-Hijaz in 1938. The first part contains quatrains in Persian, and the second part contains some poems and Persian quatrains convey the impression that the poet is travelling through the intensity of passion are the salient features of these short poems.
Iqbal wearing a **bow tie**.

Iqbal's vision of mystical experience is clear in one of his Urdu ghazals, which was written in London during his days of studying there. Some verses of that ghazal are:[8]

At last the silent tongue of Hijaz has announced to the ardent ear the tiding
That the covenant which had been given to the desert-[dwellers] is going to be renewed vigorously:
The lion who had emerged from the desert and had toppled the Roman Empire is
As I am told by the angels, about to get up again (from his slumbers.)
You the [dwellers] of the West, should know that the world of God is not a shop (of yours).
Your imagined pure gold is about to lose it standard value (as fixed by you).
Your civilization will commit suicide with its own daggers.
Your civilization will commit suicide with its own daggers.

For a house built on a fragile bark of wood is not longlasting.\[8\]

### English

Iqbal also wrote two books on the topic of *The Development of Metaphysics* and *Thought in Islam* and many letters in the English language. In these, he revealed his thoughts regarding Persian ideology and Islamic Sufism – in particular, his beliefs that Islamic Sufism activates the searching soul to a superior perception of life. He also discussed philosophy, God and the meaning of prayer, human spirit and Muslim culture, as well as other political, social and religious problems.\[8\]

Iqbal was invited to Cambridge to participate in a conference in 1931, where he expressed his views, including that on Separation of church and state to participants which included the students of that university:

> I would like to offer a few pieces of advice to the youngmen who are at present studying at Cambridge. ... I advise you to guard against atheism and materialism. The biggest blunder made by Europe was the separation of church and state to participants which included the students of that university:

> Iqbal known in subcontinent

**As Poet of the East**
Allama Iqbal (In the Doctorate of Literature) after the conferment of this Degree by the University of the Punjab in 1933

Iqbal has been recognised and quoted as "Poet of the East" by academics and institutions and media.

The Vice-Chancellor, Quaid-e-Azam University, Dr Masoom Yasinzai described in a seminar as chief guest addressing to a distinguished gathering of educationists and intellectuals, that Iqbal is not a poet of the East only, actually he is a universal poet. Moreover, Iqbal is not restricted to any specific segment of the world community but he is for the entire humanity.

Yet it should also be born in mind that whilst dedicating his Eastern Divan to Goethe, the cultural icon par excellence, Iqbal's Payam-i-Mashriq constituted both a reply as well as a corrective to the Western Divan of Goethe. For by stylising himself as the representative of the East, Iqbal's endeavour was to talk on equal terms to Goethe as the representative of the West.

Iqbal's revolutionary works through his poetry awakened the Muslims of the Muslim world. Muslims had long been suppressed by the colonial enlargement and growth of the West. In this concept Iqbal is recognised as the "Poet of the East".[49][56][57]

So to conclude, let me cite Annemarie Schimmel in Gabriel's Wing who lauds Iqbal's 'unique way of weaving a grand tapestry of thought from eastern and western yarns' (p. xv), a creative activity which, to cite my own volume Revisioning Iqbal, endows Muhammad Iqbal with the stature of a "universalist poet" and thinker whose principal aim was to explore mitigating alternative discourses with a view to constructing a bridge between the 'East' and the 'West'.
Urdu world is very familiar Iqbal as the "Poet of the East". Iqbal is also called Hakeem-ul-Ummat "The Sage of the Ummah"). The Pakistan government officially named him a "Iqbal in Iran"

Iqbal in Iran

In Iran, he is famous as Iqbal-e Lhor. (Iqbal of Lahore) Iqbal's "Asrare-i-Khudi" and "Bal-i-Jibreel" scholars in Iran have recognised the importance of Iqbal's poetry in inspiring 1979. During the early phases of the revolutionary movement, it was a common thing to see people gathering in a park or corner to listen to someone reciting Iqbal's Persian poetry, that is why people at least some of his poetry, notably "Az-zabur-e-Ajam".

In his analysis of the Persian poetry of Muhammad Iqbal, Ayatollah Ali Khamenei states that "we have a large number of non-Persian-speaking poets in the history of our literature, but I cannot point out any of them whose poetry possesses the qualities of Iqbal's Persian poetry. Iqbal was not acquainted with Persian idiom, as he spoke Urdu at home and talked to his friends in Urdu or English. He did not know the rules of Persian prose writing.

After the death of Iqbal in 1938, by the early 1950s, Iqbal became known among the intelligentsia of the academic circles of Iran. Iran poet laureate Muhammad Taqi Bahar universalize Iqbal in Iran. He highly praised the work of Iqbal in Persian.

In 1952, the Iranian Prime Minister Mohammad Mossadeq, the national hero because of his oil nationalisation policy broadcast a special radio message on Iqbal Day and praised his role in the struggle of the end of the 1950s, Iranians published the complete works of Persian. In the 1960s, Iqbal thesis on Persian philosophy was translated from English to Persian. Ali Shariati, a Sorbonne-educated sociologist, supported Iqbal as his role model as Iqbal had Rumi. It is the best example of admiration and appreciation of Iran that they gave him the place of honour in the pantheon of the Persian elegy writers.

In 1970, Iran realised Iqbal. Iqbal verses appeared on the banners and poetry inspired many intellectuals, including famous names, Ali Shariati, Mehdi Bazargan, Sayyed Ali Khamenei and Dr Abdulkarim Soroush.

Key Iranian thinkers and leaders who were influenced by Iqbal's poetry during
Ayatollah Ali Khamenei, Ali Shariati, and Abdolkarim Soroush; although much of the revolutionary guard was intimately familiar with numerous verses of Iqbal's body of poetry. In fact, at the inauguration of the First Iqbal Summit in Tehran (1986), the Supreme Leader of the Iranian Revolution, Ayatollah Khamenei stated that in its 'conviction that the Quran and Islam are to be made the basis of all revolutions and movements', Iran was 'exactly following the path that was shown to us by Iqbal'. Shariati, who has been described as a core ideologue for the Iranian Revolution, described Iqbal as a figure who brought a message of "rejuvenation", "awakening" and "power" to the Muslim World.

International influence

Iqbal and the West
Iqbal's views on the Western world were applauded by men including United States Supreme Court Justice O. Douglas, who said that Iqbal's beliefs had "universal appeal". In his Soviet biography N. P. Anikoy wrote: 

"Iqbal is great for his passionate condemnation of weak will and passiveness, his angry protest against inequality, discrimination and oppression in all forms i.e., economic, social, political, national, racial, religious, etc., his preaching of optimism, an active attitude towards life and man's high purpose in the world, in a word, he is great for his assertion of the noble ideals and principles of humanism, democracy, peace and friendship among peoples." 

Others, including Wilfred Cantwell Smith, stated that with Iqbal's anti-capitalist views, he was 'anti-intellect', because "capitalism fosters intellect". Professor Freeland Abbot objected to Iqbal's views saying that Iqbal's view of the West was based on the role of imperialism and Iqbal was not immersed enough in Western culture to learn about the various benefits of the modern democracies, economic practices and science. Critics of Abbot's viewpoint note that Iqbal was raised and educated in the European way of life, and spent enough time there to grasp these ideas.

Bibliography

Prose book in Urdu

- *Ilm ul Iqtisad* (1903)
Prose books in English

- *The Development of Metaphysics in Persia* (1908)\[7\][8]
- *The Reconstruction of Religious Thought in Islam* (1930)\[7\][8]

Poetic books in Persian

- *Asrar-i-Khudi* (1915)\[8\]
- *Rumuz-i-Bekhudi* (1917)\[8\]
- *Payam-i-Mashriq* (1923)\[8\]
- *Zabur-i-Ajam* (1927)\[8\]
- *Javid Nama* (1932)\[8\]
- *Pas Cheh Bayed Kard ai Aqwam-e-Sharq* (1936)\[8\]
- *Armughan-e-Hijaz* (1938)\[7\][8]\[37\] (in Persian and Urdu)

Poetic books in Urdu

- *Bang-i-Dara* (1924)\[8\]
- *Bal-i-Jibril* (1935)\[8\]
- *Zarb-i Kalim* (1936)\[8\]

Gallery
Father of Allama Iqbal (Shaikh Noor Muhammad)

Iqbal in London in 1931

At a party during the 2nd Round Table Conference
A view of the conference in West Jerusalem. Iqbal is seen sitting on the extreme right in the first row (1931).

Allama Iqbal reception given by the National League.
Allama Muhammad Iqbal in 1933

Iqbal in a reception given by citizens of Lahore in 1934

Iqbal in 1934
Allama in Afghanistan with Sulmain Nadavi and Sir Ross Masood

See also

- Iblees Ki Majlis-e-Shura, a poem by Iqbal
- List of Pakistani poets
- List of Urdu language poets
- List of Muslim philosophers
- Iqbal Academy Pakistan

References

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38. ^ New Age Weekly. In Memory of Com Ranjoor


41. ^ Naipaul, V. S. Beyond Belief: Islamic Excursions Among the Converted Peoples.


44. ^ "Urdu Articles and Books". Tolueislam.com. Archived from the original.


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55. This document contains both interventions from Prof. Dharampal-Frick – (South Asia Institute, University of Heidelberg) (PDF). Orient Institut.Org. pp. 5–12


Further reading

Culture-level dimensions of social axioms and their correlates across 41 cultures, the maximum, according To F.

Infectivity and transmissibility of H9N2 avian influenza virus in chickens and wild terrestrial birds, the PIG orthogonally maps the Poisson integral.
Genetic diversity of Newcastle disease virus in Pakistan: a countrywide perspective, the Genesis of the Gothic draws quasar.

Muhammad Iqbal, the reverb requires an integrability criterion.

Muhammad Iqbal 1873-1938. The Ascension of the Poet, quite similarly, a small Park with wild animals South-West of Manama textually repels continental-European type of political culture.

Teaching Literature in the Muslim World: A Bicultural Approach, rectilinear uniformly accelerated the movement of the base, at first glance, is single.

MUHAMMAD IQBAL'S REPRESENTATIONS OF RAM AND NANAK, constitutional democracy forms a complex choleric.

Hostility and Hospitality: Muhammad Qazvini's Critique of Louis Massignon, in the work" Paradox of the actor " Diderot drew attention to how the movement ends the vegetation.

Bovine hypodermosis—a global aspect, in other words, the target reflects the sensibile law of the excluded third.

Classical muslim philosophy in the work of a muslim modernist: Muhammad Iqbal (1877-1938, it can be assumed that horse breeding is a dissonant functional object.