OPINIONS

Allama Iqbal in European Studies

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Allama Iqbal is one of the bright and lasting faces of Eastern and Western literature, and he is considered as the ‘spiritual father of Pakistan’. Muhammad Iqbal's works have been translated into various languages of the world, including English, German, French, Spanish, Arabic, Russian etc. Muhammad Iqbal Lahori opened his eyes to the world of existence in the year 1294 Hijri corresponding to 1877 in the city of Sialkot in today’s Punjab province. His father Nur Muhammad was a virtuous and intelligent man. His mother Imam Bibi was one of the pure and intelligent women with tremendous devotion with recitation of the holy Qur'an.

Muhammad Iqbal's ancestors were from the ancient generation of Brahmins of Kashmir - Sapru, and they accepted the religion of Islam in the 16th century (Sarwar and Zafar, 2019). There are many signs in Allama Iqbal's works that testify to his Brahmin birth and *Kashmir-ul-asl*:

Маро бингар, ки дар Ҳиндустон дигар намебинӣ,

Бараҳманзодае рамзошноии Руму Табрез аст.

Ва ё:

Танам гиле зи хиёбони ҷаннати Кашмир,

Дил аз ҳарими Ҳиҷозу наво зи Шероз аст.

Translation:

Behold me now, for in Hindustan you’ll see me no more,
A Barahmanzode, symbol of Rome and Tabriz lore.

Or:

My body’s clay is from Kashmir’s heavenly lane,
My heart from Hijaz, my song from Shiraz’s strain.

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Allama Iqbal was interested in the science of Hadith and the Qur'an since he was a child. At the age of seven, he knew the Holy Quran by heart. Religion had a special status in the life of his family. Iqbal's personality was formed in the environment of belief in Islamic laws and rules, piety, worship. and high spirituality. He received his initial education in his hometown of Sialkot. In the same period, he came under the edifying tutelage of his father's friend, a prominent scholar of that time, Shamsu-l-ulama Mawlavi Mir Hasan and learned the intricacies of the Arabic, Persian, Urdu language and the history of Eastern literature. In 1899, Muhammad Iqbal graduated from the Oriental College Lahore with a gold medal and was awarded with Masters degree in Philosophy'. At the age of 22, Muhammad Iqbal started working as a teacher of philosophy and law at the Oriental College (Khurasani, 2016).

During his studies at the Oriental College, Muhammad Iqbal gets close acquaintance with Sir Thomas Arnold, professor of the Department of Philosophy. In 1904, Professor Thomas Arnold returned to his homeland, England. In 1905, Mohammad Iqbal travelled to London to improve his skills and continue his studies. At the University of Cambridge, Muhammad Iqbal met with prominent figures of oriental science, including the famous orientalists E. Brown, R. Nicholson, M. Get, Taggart and others. In London, Muhammad Iqbal read the works of the philosophers Sharq Al-Kindi, Abu Nasr al-Farabi, Abu Ali Ibn Sina, Abu Rayhan Biruni, and Ibn Rushd and other medieval thinkers whose works were published in Persian, Tajik, and Arabic languages (Schimmel, 1977). In Cambridge, Allama Iqbal taught history of Arabic literature. Pursuit of knowledge draws him unfamiliar environment in a foreign culture, as he says:

Лаззати шарбати илм кашон-кашон мебарад,

Аз нигорхонаи ватан, аз ин макон, аз ин чаман.

The sweetness of knowledge draws me forth with grace,

From my homeland’s gallery, from this dear place (Khurasani, 2016).

Muhammad Iqbal became a member of the famous society of lawyers in London, diligently studied this subject, and in July 1908 he achieved the degree of independent lawyer. His teacher Professor Sir Thomas Arnold guided and helped him to receive this title.

When Sir Thomas Arnold was on a business trip to Europe for six months, Iqbal had the responsibility of teaching Arabic language and literature in place of his teacher. European nationalism on the one hand played a negative role to direct his ideology about nationalism and on the other hand it augmented his sense of patriotism gradually. He summarized his thoughts as follows:

Мардумӣ андар ҷаҳон афсона шуд,

Одамӣ аз одамӣ бегона шуд.

Рӯҳаз тан рафту ҳафт андом монд,

Одамият гум шуду ақвом монд.

Humanity became but a tale untold,

Man to man grew distant, cold.

The soul departed, the body remained,

Mankind was lost, only nations sustained.

In November 1907 M. Iqbal wanted to make his mark in the field of science. Therefore, he wrote his PhD dissertation at the University of Munich under the guidance of the famous German scientist F. Hommel successfully and defended the topic ‘The Development of Metaphysics in Persia’ (Iqbal, 1907). Muhammad Iqbal studied in Cambridge, Munich, Heidelberg in 1905-1908 to improve his law and philosophy. Muhammad Iqbal expressed his opinion in his treatise on the history of religion from Zoroastrian to Baha'i. Iqbal’s main philosophical topic is ‘I’ (self/khudi): its nature and specification, and attitude to the environment. He had great interest in metaphysics. He finds that the direction of Persian metaphysical thinking is most evident in Sufism, whose main concepts are the will to self-knowledge, beauty, and thinking of the main subjects of reality (Iqbal, 1907).

It is worth noting that Muhammad Iqbal made an effort to seriously change the worldview of Muslims by relying on modern philosophical knowledge. While it is widely known that Allama Iqbal took a critical stance towards certain aspects of Sufism, this criticism was largely directed at what he saw as the corruption of true Sufi ideals by so-called 'fake' Sufis. This approach aligns with a longstanding tradition within Sufism to preserve its purity. Iqbal's first philosophical essay, published in Lahore in 1915, expressed a number of thoughts and opinions that sparked debates among his compatriots (Monte and Stemmer, 2004). As a result, Iqbal became the subject of discussions, debates, and critiques from both scientific and religious perspectives. He was also accused of westernization and abandoning traditions. However, despite his criticism, Iqbal was deeply influenced by Mevlana Rumi, and numerous ideas from Sufism are echoed in his poetry and prose, revealing that Sufi philosophy still resonated deeply with him (Khurasani, 2016).

It is worth noting that German scholar Annemarie Schimmel said: "Iqbal is a preacher of poetry and philosophy, and his work is Sufi and enlightened" (Schimmel, 1977). When it comes to the European studies of Muhammad Iqbal, it is worth mentioning that the most significant contribution of the prominent German scientist, religionist and Arabic scholar Annemarie Schimmel should be noted. Annemarie Schimmel translated some of Iqbal's works into the German language. For example, Message of Mashriq, Life of Muhammad Iqbal, Muhammad Iqbal - Ambassador of the East, Selected works, Muhammad Iqbal - prophet of poetry and philosophy, Perpetual, Religious thinker in Islam and others.

Many poems in the lyrical work of Muhammad Iqbal created in 1908-1912 is a response to the 'West and East Cabinet' of the German poet Johann Wolfgang Goethe. It is necessary to emphasize that among the thinkers and intellectuals of the West, he likes Goethe the most, and having special respect for him, he called him a colleague of Maulana Jalaluddin Balkhi. The first page of this work is dedicated to His Highness Amir Amanullah Khan, the ruler of the independent state of Afghanistan.

When we look at the history of Afghanistan, we see that Amir Abdurrahman Khan defended the rights of women very much in the 80s

of the 19th century. For example, he introduced the restriction of early marriage, the right of inheritance within the framework of the legislation, as well as the right of women to divorce within the framework of Islamic law. Later, this policy of his great-grandfather was continued by his grandson Amir Amanullah Khan in the 20th century. Women were allowed **to choose** about their veil. For the first time, women's schools and madrasas were established in Afghanistan. Also, women gained the right to choose their spouse independently (Vohidova, 2016). Muhammad Iqbal expressed his opinion in this regard in 'Payam-i-Mashriq':

Ай амир, ибни амир, ибни амир

Ҳадяе аз бенавое ҳам пазир!

То маро рамзи ҳаёт омӯхтанд,

Оташе дар пайкарам афрӯхтанд.

Як навои сина тоб овардаам,

Ишқро аҳд шабоб овардаам.

Пири Мағриб шоири олмонавӣ,

Он қатили шеваҳои паҳлавӣ,

Баст нақши шоҳидони шӯху шанг,

Дод машриқро саломе аз Фаранг.

Дар ҷавобаш гуфтаам пайғоми Шарқ,

Моҳтобе рехтам бар шоми Шарқ.

То шиносои худам, худбин наям,

Бо ту гӯям ӯ кӣ буду ман киям.

Ӯ зи афранги ҷавонон мисли барқ,

Шуълаи ман аз дами пирони Шарқ.

O prince, son of a prince, of a royal line,

Accept a humble gift from one less fine!

Since life's secret was shown to me,

A flame was kindled deep inside of me.

With a melody within my chest I stand,

Love has bound my youth with a fiery hand.

The sage of Maghreb, a poet of German lore,

He who slew the ways of ancient Pahlavi's core,

Drew playful beauties with a lively grace,

And sent the East a greeting from the Western place.

In return, I've sent the East a word,

Moonlight poured upon its darkened world.

I know myself, yet self-pride I refuse,

Let me tell you who he was, and what I choose.

He sparked the youth of the West with lightning's might,

While my flame came from the East's ancient light (Khurasani and Pulodova, 2013).

Дар ҷои дигар:

Барги гул рангин зи мазмуни ман аст,

Мисраи ман қатраи хуни ман аст

То напиндорӣ сухан девонагист,

Дар камоли ин ҷунун фарзонагист,

Аз ҳунар сармоядорам кардаанд,

Дар диёри Ҳинд хорам кардаанд,

Лолаву гул аз навоям бенасиб,

Тоирам дар гулистони худ ғариб!

Elsewhere:

The flower's hue comes from the depths of my thought,

Each line of mine is with my blood inlaid and wrought.

Think not my words are madness, wild or free,

For in this frenzy lies true wisdom's key.

From art, they've made me rich, a treasure grand,

Yet in India's land, a thorn I stand.

Tulips and roses miss the sound of my song,

In my own garden, as a bird, I don’t belong! (Khurasani and Pulodova, 2013).

Iqbal perceives that man’s self is strengthened by love. While commenting on Iqbal’s thought, famous English scholar A. U. Arberry says that love concerns all human beings. Love does not know ethnicities, nationalities, or racial differences. Allama Muhammad Iqbal himself understood that the world that has a separation of colours and smells does not exist there (Schimmel, 1989).

Ман бандаи озодам, ишқ аст имоми ман,

Ишқ аст имоми ман, ақл аст ғуломи ман.

Ҳангоми ин маҳфил аз гардиши ҷоми ман,

Ин кавкаби шоми ман, ин моҳи тамоми ман.

Ҷон дар одами осуда безавқи таманно буд,

Мастона навоҳо зад дар ҳалқаи доми ман.

Эй олами рангу бӯ, ин сӯҳбати мо то чанд?!

Марг аст давоми ту, ишқ аст давоми ман,

Пайдо ба замирам ӯ, пинҳон ба замирам ӯ

Ин аст мақоми ӯ, дарёб мақоми ман.

I am a free servant, with love as my guide,

Love leads the way, reason walks beside.

In the midst of this gathering, my cup's swirling round,

This evening's star, my moon full and crowned.

Life in man once lacked desire’s true spark,

Now drunken songs rise from my heart's mark.

O world of color and scent, how long this talk will last?

Your end is death, while love will outlast.

In my soul, it rises, though hidden it stays,

This is its station, now find my ways.

It is not in vain that the German scholar Annemarie Schimmel called Muhammad Iqbal the 'prophet of poetry and philosophy' (Hodizoda, 2016).

For Iqbal, human love is the foundation of humanism and humanity. Great human love, in the world 'the children of Adam are under one gem' for Iqbal there is no national and religious difference. He loves people and humanity, regardless of whether he is an infidel or a Muslim (Hodizoda, 2016).

На афғонему на турку тоторем,

Чаманзодему аз як шохсорем,

Тамизи рангу бӯ бар мо ҳаром аст,

Ки мо парвардаи як навбаҳорем!

We're neither Afghan, Turk, nor Tatar born,

We're children of one branch, one morn.

For us, the hues and scents divide no more,

We are all nurtured by one spring's core!

It is the praise of love, divine and earthly love, universal creative love that sustains and prospers the world. It is known to everyone that love is analysed and described in Persian poetry, in Eastern philosophy, in the works of Ibn Sina, and in the poetry of Rumi and Hafiz. But Allama Iqbal added a breath of fresh air, the spirit of colours and smells of the new era to this topic. Because a new world, a new man has created a new love song:

Биё, эй ишқ, эй рамзи дили мо,

Биё, эй кишти мо, эй ҳосили мо.

Куҳан гаштанд ин хокиниҳодон

Дигар одам бино кун аз гили мо.

Come, O love, the symbol of our heart's deep plea,

Come, O our vessel, our fruitful tree.

These souls of dust have grown so old,

Create a new mankind from our clay to mold.

Love is not the thing that leads a person to unconsciousness and forgetfulness, love is the thing that in the heart of an active person should arouse the feelings of building a new world free from oppression.

Ошиқ он нест, ки лаби гарми фиғоне дорад,

Ошиқ он аст, ки бар каф ду ҷаҳоне дорад.

A lover’s not the one whose warm lips cry in pain,

A lover’s one who holds both worlds within his reign.

Famous orientalist R. A. Nicholson first translated one of the most important works of the great thinker Allama Iqbal ‘Asrar=i-Khudi’ in English. Asrar-i-Khudi ‘Secrets of the Self’, is composed in masnavi style in Persian language. Then he produced another masnavi ‘Rumuz-i-Bekhudi’ ‘Secrets of Selflessness’. Asrar-i-Khudi is a Persian-Tajik masnavi written in 1915. These two works have a logical connection, the main content of which is the social life of Muslims from a new point of view in the new era (Nicolson, 1930).

The German Arabic scholar Johannes Hell published the translation of the prose works, which was not done by any other researcher until this period. Turkish and Arabic translations were published later (Hell, 1934). Part of this work was published in Czech in 1961. The text ‘Urdu Poem’ was published by the prominent German journalist Christoph Buergel (Bürgel, 1982). In Iqbal’s Urdu poetry work ‘Zarb-i-Kalim’ there is a separate section under the title ‘Aurat’ (woman), which includes a series of poems dedicated to women.

Allama Iqbal paid a lot of attention to the greatness of women as a creative force. He realizes that this universe actually draws a lot of

beautiful colours from the soul of woman. It is from her that the inner life and inner speech will be taken care of. It is worth noting that a woman is not only a source of affection, loyalty, but also the first protector of people in the world. Allama Iqbal points out that although a woman has not become wise and learned like Plato, she is the reason for the existence of all great men.

Аз вучуди зан бувад ҳар рангу коинот

Маҳз аз ӯ соз гирад зиндагиву сӯзи дарун.

From a woman's essence, the colours of life unfold,

She gives life its melody and fire in the soul untold.

Another work of Allama Iqbal is called 'Gabriel's Wing' (Baal-i-Jibril) and was published in 1935. It is known to everyone that the archangel of Islam is a symbol of the light of wisdom, and the idea of revelation is associated with his name. From Iqbal's point of view, poetry has a prophetic character, and its mission is to convey God's point of view to today's society.

In 'Gabriel's Wing' Iqbal has dedicated a series of poems to the West, especially to Spain (Bürgel, 1982 pp:20). Goethe recognizes the difference between a prophet and a poet and the truth of Prophet Muhammad's mission in the book 'West and East'. He writes: He is not a poet, he is a prophet, his Quran is the law of God, not a book written by man to increase the level of knowledge (Goethe, 1819).

In the poem 'Muhammad', Goethe presents the mission of the Holy Prophet in the form of a metaphor, comparing him to a spring of water, which gradually increases and acquires spiritual energy, becomes bigger and turns into an ocean, which is a symbol of God's power and strength (Vohidova, 2015).

Allama Iqbal imposed the spiritual world of the East and the West from his point of view and came to the conclusion that these two parts of the world's civilization should have mutual influence.

In 1932, the king of Afghanistan Amir Amanullah Khan invited Muhammad Iqbal, Maulana Sulaiman Nadvi, and Masoud Ras to Kabul as advisers to carry out reforms in the field of education and culture and

establishing and organizing institutes. Allama Iqbal produced a beautiful piece of poetry masnavi 'The Traveller' (Musaafir) in memory of this travel which was published in 1934. He reflected all his impressions from Afghanistan in this work.

'Javid Nama' of Iqbal was published in 1932. The main concept of this work refers to a symbolic spiritual journey. The spirit of Maulana Balkhi guides Zindarud (Iqbal) in this journey. Allama Iqbal tried to shed light on the issues of Islam and its position in today's world. das Buch der Ewigkeit translated by Annemarie Schimmel was published in German in Munich in 1957 (Schimmel, 1957).

Allama Iqbal was devoted to European thinkers such as Goethe, Frederick Nietzsche, William Shakespeare, Karl Marx, Hegel, Kant, Einstein, and Leo Tolstoy. European poets and writers have recognized Muhammad Iqbal very well. One of the famous German writers is Hermann Hesse, who spent 18 years of his life in India and grew up there. His grandfather and father were merchants from Basel and worked in India. Regarding the scientific and literary works of Muhammad Iqbal, he expressed his opinion:

> In Iqbal, three foundations of spirit and wisdom can be clearly observed. Indian world, Islam, and European philosophy. These are the three main sources that give his eternal traces the water of life. (Hesse, 1965)

It goes without saying that Germany is a country that pays tribute to great thinkers, because geniuses and scholars do not belong to one people or nation. In honour of the great Firdawsi, in 1934, after the anniversary of Abul Qasim Firdawsi, one of the streets of Berlin was named after Firdawsi. In 2010, according to UNESCO's decision, an exhibition of the 200th anniversary of the donation of 'Goethe's Western and Eastern Cabinet' was held in Morocco. In 2006, the former president of the Islamic Republic of Iran, Seyyed Mohammad Khatami, and the Chancellor of Germany, Johannes Roe, discussed the issue of erecting statues to these two geniuses - Hafiz and Goethe. 156 hectares of land has been allocated, two tables have been placed in front of the opera house in Weimar and a competition for the best statue was announced

(Vohidova, 2015). And finally, on the south bank of the Nectar River in Heidelberg, a 1200 meters long avenue was named after the philosopher and poet Muhammad Iqbal. In Munich, Germany, a statue of the poet, philosopher, and politician Muhammad Iqbal has been placed on the 'Habsburger Platz' square.

Finally, I would like to say that Allama Iqbal, as the 'Ambassador of the East', the spiritual father of Pakistan, the prophet of poetry and philosophy, sent his message to the world and fought for the freedom and independence of his homeland, and with his secrets, he raised the status of human beings to the universe. He became a protector of the rights of women and girls, called the youth the future of the nation, had a mutual influence on the culture of the East and the West, and left indelible imprints on the hearts of different people as an intermediary between the civilizations of the East and the West forever.

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