

***Dr. Aliakbar Samkhaniani**

Assistant Professor of Persian Language & Literature Dept.
University of Birjand

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Dimensions of Iqbal Lahori's Islamism in Kolliyat of Persian Poetry

Abstract

Iqbal Lahouri is one of the distinctive and pioneer Islamists whose works have great importance regarding their reference to the Holy Quran, Prophet's Tradition, and cultural and civil heritage of Islamic civilization. His Islamism, on the one hand, was a reaction toward the performance and action of the West, and its intellectual and philosophical schools, and on the other hand, an ideological rereading of religious decrees, Prophet's behavior, and retrieval of intellectual heritage of Islamic civilization; in sum, a conscious and creative return to a religious, cultural and historical ego. In this reading, Islam is a religion of Human Nature and it is not only the route to salvation and freedom of Muslims but also the prescription of salvation for all humanity, and its revolutionary dynamics are consistent with the temporal needs. A great part of Iqbal's Islamist ideas are manifested in his Kolliyat (total poems) of Persian Poetry which can be categorized in 5 sections as below: 1. subject of the Holy Quran and Islam's Prophet, 2. endeavor to promote Islamic unity and Brotherhood, 3. self-knowing and primarily attention to intellectual and civil heritage of Islamic civilization, 4. religious innovation and ideological rereading of

* Email: asamkhaniani@Birjandu.ac.ir

religious decrees,5) combat against the intellectual discourse and hegemony of the West culture.

Key words: committed Persian Poetry, Iqbal Lahori, Islamism, Iqbal's Kolliyat, religious innovation, Islamic Unity.

Introduction

Iqbal, poet, politician, philosopher, and great Muslim thinker, was born in 22 February 1873 in Sialkout, Punjab, located in current Pakistan. (Anoushe, V.4, 2001:232) Some other sources like Encyclopedias, Roshd Encyclopaedia as well as Wikipedia mentioned 1877 as the year of his birth. He got an MA in Philosophy in Lahore, Pakistan; he went to London in 1905 to continue his studies and got his PhD in Philosophy from Cambridge University and simultaneously got his BA in Law and a license of attorney; a few years later he got another PhD in philosophy from Munich University in Germany. Having returned to his homeland, he started political activities and became the head of Council and Moslem-League Allah-Abad Party. He died in 21 April 1938. The beginning of his life was concurrent with the UK dominance in India and its incorporation with the UK and the establishment of Britain and India Empire. Since Muslims had been fighting against the dominance of the UK in the 18th and 19th Centuries, the UK considered Muslims as its main enemy in India and designed inhuman and tyrannous plans to suppress and genocide them and imposed kinds of bias and crimes against Muslims; it also designed different tricks and plots and extended and provoked racial, factional and religious differences to build divorcement among Muslims and Hindus and also sought to exploit India and its other predatory purposes. Knowledge, and philosophical, and law studies, familiarity with intellectual, religious and literary heritage of India, Iran and Islamic Civilization along with experiential recognition of the UK colonialism made Iqbal a thinker who thought about different dimensions of human life, especially the undesirable political and social condition of the Indian subcontinent and more especially Muslims, and how to exclude them from these problems. Familiarity with the thoughts of Seyed Jamal-ad Din Asadabadi extended his scope

of thought and thus became one of the pioneers and leaders of Islamism and Pan-Islamism School; however, this term has a defaming character against Seyed Jamal-ad Din Asadabadi School and the idea of Islamic unity proposed by the West. Javid Iqbal, in the introductory part of *Kolliyat*, says colonialist powers in the East and West never accepted the unity of Muslims; they called the Seyed Jamal-ad Din Movement Pan-Islamism and the East and West mass media depicted a dangerous picture out of this movement for the world and said that it was created to finish the Christian culture and art (Iqbal, 2010: 43); however, writing different works, Iqbal tried to publicize the new Islamic ideology called Islamism and remind the importance of return to 'Self' not only to Muslims and Hindus but also to all humanity. His *Kolliyat* is one the important sources which is full of thoughts, trends and insights like Islamism. Iqbal with some decades of experiencing poesy, rises when many elites, authors and poets of the Islamic World in India, Turkey (Center of Islamic Government), Syria, Arabia had been in fond of the Western culture, and some of them resorted to newly-born schools like Marxism, Communism, Socialism and considered them as their salvation route, but Iqbal who had known Muslims' problems in India and had seen the practical and tyrannical colonialism of the UK did consider these schools as opponents of religious and civil doctrine of Islam and even in a critical view considered them as harmful for human beings. Knowing the dimensions and aspects of Iqbal Islamism has great importance in introducing his characteristic and progressive-demanding reading of Islam in India and his original Islamism, so this essay studies these in his *Kolliyat*. Another significance of this issue is that today recessive, aggressive and Neanderthal trends and runs in Islamic countries are named Islamism, while the Iqbal, Jamal-ad Din and so on movements were intellectual and innovative.

What is Islamism?

Islamism is a term used to refer to a set of intellectual, cultural, political and religious movements and trends that introduces Islam as having different dimensions and capacities which can not only satisfy the needs of the Islamic communities but also those of the whole humanity in all times. It is sometimes called Pan-Islamism or Islamic unity (as *vahdat-ol-Islamiya* in Arabic) which has an original problem

in this kind of naming; in intellectual interpretation, it is an ideology in which they try to replace the ethnic, racial and national trends with unity between Muslims to establish trans-national Islamic unity. (Al-Ashmawy, 1994: 85)

Islamism from the political sociology view is a return to the cultural identity of Islamic nations and a mutual reaction to innovation movements (Renaissance) in Europe. On the one hand, the Islamic societies need the technology products and progress and even some new western patterns in different aspects, thus having a modern and idealistic reading of religion which can satisfy different political, cultural, economic and so on needs of Muslims in the world of communications and contracts, and on the other hand, as there have been some fundamental incongruities and religious and cultural oppositions between Islam and the West which obliged Islamic countries to guard their identity, especially because they had experienced the colonialism and exploitative trends of the western countries in the Islamic countries from India to Africa, Muslims could hardly ever trust in imported patterns of the West and East. Acknowledging this, Ali Shariati believes that the factor to return to religion (and nationality) is the discouraging of free thoughts as a result of ideologies which were produced in the 19th century by replacing religion and emblem of perfect rescue of humanity from all pains but their practical result was cunningly exploiting the poor and tyrannically colonizing nations deprived of industry and power in the world. (Shariati, 1997: 101 & 102)

Therefore, there rose a new generation of scientists, thinkers and intellectuals in the Islamic countries and tried to revise and propose a new reading of religion to solve the problems of Muslims and tried to present religion in a different way via new equations and relations in which religion is regarded as an ideology. The difference of religion as an ideology is explained by Shariati, "Faith as ideology is a belief which is selected consciously and based on the need and concrete abnormalities and to accomplish the ideals." (Ibid, 1977: 134) Although Islamism as a general movement cannot be attributed to one single individual, most historians like Morteza Motahari consider Seyed Jamal as the main drive of reformative Islamic movements

which are called Islamism. (Motahari, unknown: 14) Some call Seyed Jamal Afghani, and some like Anvaripour consider him as a pure Iranian from Asadabad, Hamedan (Anvaripour, 1968:21) saying that even today his family live in Hamedan; however, it seems that he hid his national identity deliberately and this has a great hidden message in the culmination of nationalistic and ethnic movements after the collapse of Ottoman caliphate.

Morteza Motahari has summarized Seyed Jamal's pains and problems in five subjects: 1. tyranny of governors, 2. ignorance and unawareness of Muslims and their retrogression in science and civilization matters, 3. dominance of superstitious thoughts in Muslims' minds and their separation from original Islam, 4. separation and schism among Muslims due to religious and non-religious reasons, 5. dominance of Western colonialism. (Motahari, unknown: 21) He tried to change Islam to an ideology. (Mojtahedi, 1984: 19)

Some considered Seyed Jamal as the founder of Islamic Protestantism due to his modernistic view towards Islam. He accepts the reality of science, intellect-combat and modernism-combat in the 19th century Islamic World, however, he disconnects the outrage towards intellection, intellect and philosophy from Islam (Rahmanian, 2008: 55) and thought of religious renovation.

Joining of some like Sheikh Mohammad Abdoh and Seyed Qotb and later Muhammad Iqbal Lahori and Ali Shariati followed by intellectuals such as Mehdi Bazargan, Mahmud Taleghani and others to Islamism, or the unaccepted term Pan-Islamism, caused it to spread extensively. Muhammad Iqbal considers Seyed Jamal as the pioneer and modernist of this movement. (Iqbal, 2010: 43)

Iqbal rejects the term Pan-Islamism and says: this term is invented by a French journalist who wanted to create a monster with this term and thought of Islam as having this feature.... However there is another way to use this term which is congruent to the Quran Doctrine. Pan-Islamism, in the recent concept, has no political purpose but it is a social experience for uniting humans. In this sense, the purpose of Pan-Islamism is humans' unity and there should not be used Pan in it since Islam alone suggests the very meaning. (Baqai, 2001: 128)

Islamist Dimensions in Iqbal's Thought and Poetry

Islamism is the most important subject in Iqbal's thought and poetry. There is a new reading in his poetry from religious doctrines which gratefully respects the behavior and actions of Islam's Prophet and the prophets before him who was iconoclast and the father of Unitarian nation, i.e. Abraham and also Imams, their pals and distinct patterns in history and Islamic civilization namely Islamic mystics especially Molana Jalal-ad Din. Islam, in his view, is an ideological and current and full of knowledge, movement, motion, and in his term 'action'. Reviewing the different aspects and dimensions of Iqbal's poetry, his Islamism can be categorized in five sections: 1. subject of the Holy Quran and Islam's Prophet, 2. endeavor to promote Islamic unity and brothership, 3. self-knowing and primarily attention to intellectual and civil heritage of Islamic civilization, 4. religious innovation and ideological rereading of religious decrees, 5. combat against the intellectual discourse and hegemony of the West culture.

1. Subject of the Holy Quran and Islam's Prophet: The Holy Quran as the most important knowledge source for Muslims is the main core of Islamism and foundation of religion and Muslims' unity. Seyed Jamal's claim shall be attended, "I don't believe that there must be one individual governor for all Islamic countries but I hope the Quran to be the governor of all Muslims and Islamic nations and the factor of their unity be their religion." (Howze advertising Office, 1978: 41) Iqbal had also a similar view like Seyed Jamal and insisted to the status of the Quran and its sufficiency for the salvation of this and that world for Muslims. He, in his Kolliyat, calls for two important things: 1. reflection on the self of myself, and 2. reflection on the Quran. The self pointed here is very close to the phenomenological ego, and the poet wishes the Muslim reader would get an original approach and a phenomenological ego toward the Quran and its concepts. This attitude has some important relevance with his philosophical studies in Munich, Germany, which is the birthplace of Edmund Husserl (who died in 1938 like him) and Phenomenology School. Anyway, he encourages Muslims to reflect upon the Quran. In fact, the Islamic ideology is the result of this revision and rereading:

(چون مسلمانان...) If you have enthusiasms like Muslims/ Reflect on your ego and the Quran,

There are Hundreds of new worlds in its verses/ There are lots of history in its moments,

One of its worlds suffices the contemporary time/ Understand if you have a meaning-seeking heart. (Iqbal, 2010: 457)

Elsewhere he says:

(نقش قرآن...) When the role of the Quran applied in this world/ The role of priest and Pop disappeared,

Explicitly I speak about the hidden of my heart/ This is a thing beyond usual books,

Destinies of West and East written in it/ Think quickly as fast as electricity. (Ibid: 466)

He shows Muslims the hidden wisdom in the Quran which is the factor of life and survival in the wonder and uncertainty conditions of the poet's time:

(تو همی دانی...) You know certainly that what your religion is/ And what is the secret of your deference under heaven,

That live book, the Wise Quran/ Its wisdom is unending and old,

.... The prescription of secrets of life formation that the inconsistent would be consistent from its power. (Ibid: 172)

Iqbal considers Muslims' humiliation due to ignorance of the Quran:

(خوار از...) You became despicable due to your ignorance of the Quran/ And you became the moan-meter of running of destiny. (Ibid: 172)

He enriched his poetry due to his familiarity with the concepts, meanings, interpretations and exegeses, doctrines of the Quran and presented highly sublime readings of Quranic concepts using his innovation and ideal attitude for living in the world of today. Another core of Islamism in Iqbal poetry is the existence of prophets. He mentions the self and philosophical and Islamic self-consistence; heart of Muslims is the place of prophets with the love canon, and their life and understanding:

(در دل مسلم...) The dignity of Mustafa is in Muslims' heart/ Our reputation is the result of Mustafa's name. (Ibid: 81)

(مست چشم...) We are drunken of Batha (Mecca area) cupbearer's eyes/ we are united like the wine and the glass. (Ibid: 82)

In a phenomenological view, he regards Islam's prophet the most important demonstration of self:

(پیکر هستی...) The figure of existence is the effect of self (ego)/ Whatever you see is from secrets of self,

... 100 worlds are hidden in His nature/ Others are demonstrated from his assertion,

Its flames burns 100 Abrahams/ To the light of one Muhammad. (Ibid: 77-78)

Iqbal mentions one of the key and philosophical aspects of Muhammad which is action and is very important in understanding the aspects of his Islamism because 'action' is a kind of lodgement in opposition to inaction and passivity of Muslims. Prophet is the inmate of action and simultaneously forms Hara, ethnicity, ceremony and Islamic government:

(بوریا...) Bulrush is grateful to his relaxed sleep/ While Kasra's tiara under the foot of his believers (Ummah),

He cloistered in bedchamber of Hara/ And created ethnicity, religion and government. (Ibid: 82)

(تا شعار مصطفی...) When the motto of Muhammad was lost/ The religious nation (Ummah) lost the secret of life. (Ibid: 148)

2. Endeavor to Promote Islamic unity and Brotherhood: The attention and emphasis on the unity of Muslims is one of the most important subjects and purposes of Islamism and its founders so that in Seyed Jamal's ideas, three kinds of unity can be categorized by concept and unity: 1. political unity between Islamic nations in terms of the government, 2. political and Practical unity between Shia and Sunni and their cooperation against the foreign colonialism, 3. faith unity among Muslims in terms of the Quran and consistent religious values. (Zargarinejad and Raes Tousi, 1997: 388)

Iqbal refers to history and Islamic civilization to remind his readers of the mutual background of all Muslims; he denies differences like race, generation, descent, ethnicity, and language and emphasizes to trans-national unity between Muslims in a lovely expression:

(از حجاز و ...) We are from Hejaz and China and Iran/ We are the dew of one smiling morning,

He (Muhammad) denied the privileges of the descent/ His fire burnt these brushwood and prickles,

Like a flower having 100 leaves we have one similar perfume/ He is the Soul, Life of this system and He is unique. (Iqbal, 2010: 82)

Iqbal, in a spiritual Quranic interpretation and Hermeneutic conclusion, mentions that the generation and descent of Muslims refers to a prophet much before the Holy Prophet, Muhammad, to Abraham (PBUH) who broke the idols and constructed Ka'ba and founded monotheism, and who is mentioned 69 times in the Quran:

(ما مسلمانیم و ...) We are Muslims and children of Khalil (Abraham)/ You should find reason from your Father. (Ibid: 126)

In this couplet, your Father refers to Verse 78 of Haj Surah:

و جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَهُ اَبِيكُمْ اِبْرَاهِيمَ هُوَ سَمَّيَكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ... (قرآن، الحج: ۷۸)

Iqbal, getting revelation from education and pure doctrines of religion and moral heritage of Islamic civilization especially referring to the strict text of the Holy Quran, invalidated the conventional borders of ethnicity, racial and land and referring to the verse,

«...أَنَا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَ جَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىكُمْ...» (قرآن، الحجرات: ۱۳)

(The Quran, Hojorat: 13) shows us the unity and union of Muslims, and in a broader criterion, the human ancestry:

Can homeland be considered as the trusty base for the destiny of the nations?/ Can instauration of the nations be installed at the genealogical meter as the base?

(اصل ملت در...) Why should we trace the origin of the nation in the homeland?/ Why should we worship wind, water, and dust?

To glorify the descent is ignorance/ It is equal to body and body is mortal,

Our nation has another basis/ This basis is hidden in our heart,

... Our proof, our wish is one/ The type and size of our dream is one, We have become brother by his blessing and gifts/ Have one language and heart and soul. (Iqbal, 2010: 126)

(... نه افغانيم و ...) We are not Afghan, Turk or Tatar/ We grew up in the garden as the branches of a unique tree,

Distinction of color and perfume is forbidden to us/ Since we are created from one new-spring. (Ibid: 200)

Iqbal convinced the existence of racial and ethnic prides and racial and ethnic sights which were spread in the entire Islamic world, especially the Arabic countries, and even satirized and considered them of childish characteristic:

You of child character punish yourself/ You are Muslim-born, leave your descent,

If the Arab boast about their Red Blood, Vessel and Skin, leave the Arab. (Ibid: 200)

Iqbal was offended by the strangeness and lack of unity among Muslim nations and wanted from God, in his prayers, to re-give the historical trans-national unity to Muslims:

(... رشتۀ وحدت ...) When the nation loses the unity thread/ There would be 100 nodes and problems in its affairs,

We are scattered in the world like stars/ We are our mates but foreigners for each other,

Again bind these pages/ Again renovate the Affection ceremony. (Ibid: 113)

As Javid Iqbal mentioned, Muhammad Iqbal reviewed many ways of fulfilling unity, like government and sovereignty under one single leadership and/ or foundation of the Federation of Islamic Countries, coming to the conclusion that the only way which is based on reality is that Islamic countries should cooperate with each other while preserving their independence in mass contracts like cultural, economic and military conventions. (Ibid: 44) Therefore, in an integrative conclusion, the legal government, in view of Iqbal, is a government

which has religious purposes and preserves the Muslims' rights and unity in its political canon. Accordingly, Iqbal considers the separation of religion and politics harmful though the quality of the religion presence in the politics arena should be reflected on; however, it seems that Iqbal believes that the religious purpose wouldn't be fulfilled if religion and politics are separated and he is also worried about the immorality and libertinage in this regard. Iqbal protested against the West and Turkey for secularism in his *New Golshan-e Raz*:

(بدن را ...)When West separated body from the soul/ It separated government and religion from each other too,

... Accompany wisdom with your heart/ Transmit them to Turkey instructively.

They left their ego imitating the West/ And see no relations between religion and politics (Iqbal: 382)

This view is in agreement with the political sight of Ayatollah Khomeini, the great leader and founder of Islamic Republic of Iran as he states in his *Velayat-e Faghih*:

“To provide Islamic unity, and free the Islamic land from the colonialism and their exploitation, WE have no way but to establish an Islamic government ... to preserve and guard the system and unity of Muslims, as Hazrat Zahra (PBUH) says in her lecture that Imamatus is needed to preserve the Islam's system and to change the Muslims' segregation into unity.” (Khomeini, 2008: 42)

3. Self-knowing and Primarily Attention to Intellectual and Civil Heritage of Islamic Civilization: Recovering the Islamic civilization heritage and intellectual returning to historical Islamic Self or 'Ego' is one the most important aspects of Iqbal Islamism. He pays special attention to intellectual and cultural heritage of the Islamic world: language, literature, mysticism, morality and salient personalities which are categorized in the sections as follows:

Returning to the Ego Heritage: 'ego' is a philosophical term unique to Iqbal's works and is very similar to phenomenological ego. The most important point in this regard is pending the past look and hindsight and reaching an individual definition, and phenomenological ego of Iqbal also has these qualities:

(پیکر هستی ...)The figure of existence is the effect of self (ego)/
Whatever you see is from secrets of self. (Iqbal, 2010: 77)

(نقطه نوری ...)The point of lighting one's name is ego/ Under our soil
is flames of life. (Ibid: 81)

(حیات از ...)Life gets awake from the relief sleep/ Its internal nature
grows like one. (Ibid: 384)

Understanding the dimensions of ego is an important point in understanding his thoughts and doctrines; however, it should be said that ego is an existence which is manifested with thinking and action. Iqbal regrets since Muslims do not think at all, and in fact, their ego is inactive:

(غافلتری ز مرد ...)I have not seen anyone more ignorant than a Muslim/
His heart is in the middle of his chest but he is alien to his heart. (Ibid:
273)

He sees it in opposition that Muslims exchanged right and tradition and prophetic morality with secularism and degenerated:

(آن که بود الله ...)The person whose capital was Allah, on the one hand/
Was lovelorn of the worldly capitals, and strongly fears Jihad and Death, on the other hand.

He went and there is nothing of his intoxication and blitheness and happiness/ His religion remained unlearned and non-taught in the book (the Quran) until he went to the darkness of the tomb.

He says in an allegorical story from a lion who was defrauded; it left its self (ego), and imitated the sheep tradition, its teeth trenchancy (figuratively power) was lost, and more surprisingly, it named itself reformation. This Lion is, in fact, the Islamic, Eastern and Indian civilization which is forgotten by imitating Western identity and has become weakened:

(از علف ...)His prong teeth were lost due to eating grass / After that its grandeur of fiery and horrible eyes was lost too,

The heart is lost from the inner chest/ The nature of mirror is lost from the mirror.

Power and will and independence are lost/ Reputation and respect and fortune are lost,

The conscious lion fell to the ignorance sleep by the magic of the ewe/ And named his lag and laziness purity and progress of morality.(Ibid: 88-89)

Islamist Attention to the Persian Language and Literature

To those who do not know the religious status of the Persian Language in the Islamic civilization especially the Indian Subcontinent, it may be strange that love in the Persian Language is a significant manifestation of Iqbal Islamism; however, the fact is that the Persian Language has been taught for nearly one thousand years in Indian schools and rostrums as the carrier of religious and mystical sciences. Iqbal assumes the Persian Language not the language of the nations like Iran, Afghanistan and Tajikistan or the subcontinent but the mutual language of culture, history and great Islamic Indian civilization, and its content is stage by stage and moment by moment the report of thinking of the people whose “style, norm and dreams are one” and have a mutual and cooperative life in an extensive geography from the Bengal Gulf to the Mediterranean Sea and Middle Asia. In fact, Iqbal, in a scientific, philosophical and exact manner considers language as the thinking construct, type and norm of thinking and dream. The great reason of his approach to the Persian Language is that the semantic and structural aspect of each word is an original narration of the Islamic-Eastern view. Linguistic studies emphasize this interconnection between thinking and language. Chomsky, in his *Language and Mind*, mentions, “It is possible to understand the acquaintance of knowledge and belief systems in some regards. The case of language is especially interesting since it has the key role of human thinking and cooperation and it is by which that the description of knowledge acquired system becomes possible.” (Chomsky, 1998: 3) Vygotsky, the well-known Belorussian linguist, says in this regard, “It is mistaken to consider thinking and language two separate processes which move alongside each other and/ or intersect each other in just some points and affect each other mechanically ... the meaning of word shows a compressed combination of thinking and language so that it is difficult to determine whether this combination is a linguistic phenomenon or an intellectual

one.” (Vygotsky, 2002: 183-184) Understanding this point, Javid Iqbal says, “Since teaching the Persian Language is abandoned in Pakistani schools, we are culturally pending in the air. Cultural values are hidden in the Persian Language so leaving that language means distancing from our culture. More than half of Iqbal's poetry is in the Persian Language which shows that this language has highly affected Iqbal and the formation of his thoughts.” (<http://jamaran.ghasam.ir>) Therefore, the Persian Language, which has a thousand year history in India, is the framework of thought and historical mental organization of Hindus and Muslims; Persian words show the Eastern looking and thinking approach to different phenomena like natural, social and abstract phenomena, and Iqbal being fluent in the English and German Language and some other languages selects Persian, which is the carrier of culture, moral values, religious and historical sciences of Iran, the Subcontinent countries, Central Asia, Caucasus, and even West Asia to express and transfer thoughts and feelings, and it is said that about 7000 verses of his 12000 verses are in Persian. He was absorbed by the Persian culture since he had found the best Islamic, humanistic and ego readings in the Persian literature and mysticism, and his famous poem about loving Iran and the Iranian Youth is in fact a manifestation of his deep cultural knowledge about Iran:

(چون چراغ لاله...) Oh you, Iranian Youth, oath to my soul and oath to your souls that I will burn in your street like a lamp of tulip,

I soaked a lot in life and experienced my matters to understand deep and sublime thoughts,

I saw bright thoughts in your land like the Sun and the Moon and my thought soared to the climax of skies and beyond Pleiades and I want to establish my Harem (pure utopia) in your infidel-land,

I have an invaluable garnet from your Badekhshan; (means the Persian language, literature and rich culture)/And it makes me as rich to help the poor of the East,

Stand around me in the manner of a circle since/ I have a fire (deep sense and thought) from your ancestors in my heart. (Iqbal, 2010: 364)

Attention to the intellectuals and the Islamic culture and civilization: Iqbal reflected on the great characters of the Islamic culture and civilization and their thoughts. In addition to Holy Prophet,

he respected Imam Ali (PBUH), Imam Hussein (PBUH) and Zahra (PBUH) and also Farough; however, among the next figures, especially literary and mystical characters like Molana, Sa'di, Hafez, Sheikh Mahmoud Shabestari and mystics like Mir Seyed Ali Hamedani, Mola Taher Keshmiri and Bidel, he paid special attention to Molana Jalal-ad Din Muhammad Molavi (Balkhi), known as the Tabriz Thinker, and also because of his death in Konya (Old Rome) Rumi, Mola, Molaye-Rome, and versified his poems in secrets of self, secrets of without self, the message of East, slavery letter, Eternal Letter, and other poems using Molavi's rhythm and content in Masnavi Ma'navi. Iqbal often calls Molavi as Rumi and sometimes as the Tabriz Thinker and is deeply absorbed in him and refers to him in most comparisons. He versified hundreds of verses about Molavi's character and thought and considered him as his spiritual leader. Iqbal sees Rumi's Islam and the Quran and Prophetic teachings and Love as perfect as possible and considers him as his Muslim model. Rumi (Molavi or Molana) is his supreme confidant and intelligent guide in his Javidnameh in which he has a mental and self-travel to the galaxy and the seventh cosmos: the moon, Mercury, Venus, the sun, Mars, Jupiter, Saturn:

(روح رومی...)The soul of Rumi (Molavi) appeared like a sun from the high land/ And opened all the curtains, and secrets were revealed,
The secrets of life were running on his lips and tongue, and he talked of the secrets. (Ibid: 415)

Come and I would go due to the orgiastic of the Old Wine (Molavi)/ I brought a heavenly cup of the wine from a fresher grape. (Ibid: 269)

Religious renovation and ideological rereading of religious decrees: In addition to the attention Iqbal has to the historical heritage, he pays exact attention to the training of Muslims and guiding their attention, especially the youth, towards the cultural heritage. On the one hand, as we saw, he guides their attention toward the past heritage and self and on the other, he powerfully combats against petrification and restitution, and warns that distancing from intellection and action causes failure and retrogression; he also criticizes some laggards who deny and mistrust every kind of renovation and like an incorrect obscurantism:

(کیش او ...)His faith is to imitate, and his activity is idolatry as Azar (Abraham's father or uncle)/ Everything unique is blasphemous in his religion/ renovation is infidelity in his view and religion,

(تازگی ها ...)Everything new adds to his doubt and suspect/ He likes everything old and timeworn,

His eyes are blind and do not see future and his aliment would be in cemetery like a beggar. (Ibid: 402)

Like Hafez, the great Persian poet, he encourages Muslims to reflect on the Quran and act lovely matters towards human beings since the city Sheikhs and traditional Mullahs and Sufis are ignorant of love and steal good thoughts from people:

(به بند ...)You are slave of Sufi's and Mullah's talks/ And do not get the Quran's advice to get life. (Ibid: 249)

(نشان اهل ...)The sign of God's friend is being a lover, do not say anyone that/ I do not see any of this sign among the City Sheikhs. (Hafez, 1991: 246)

In his novel conclusion, he regards disrespecting the woman and demoting her to a mere nurse and excluding her from the context of Islamic society as a result of incomprehension of the Quran:

(نغمه خیز...)The instrument of man would sing as a result of woman pick/ And the honor of man would be doubled via her love,

... A Muslim who considers her just a nurse/ Has not any understanding of the Quran. (Ibid: 163)

He strongly complains about the inaction, passivity, and laziness of Muslims which cause retrograding and finally refers to the historical heritage of Iran and India:

(آنچنان زار...)How much you become lazy due to passivity/ You will be a dishonor for other Muslims,

Woe to a love whose flame died/ Was born in the Harem and died in the idol temple,

The clear sighted thought is the guide of action/ Like a glitter of lightning before thunder,

You have mowed some flowers from Iran's grassland/ You have seen the new-spring in India and Iran,

Oh who the holy bird, Homa, is honorable from your decoy/ Make a nest on the high Mountain. (Iqbal, 2010: 91-93)

He warns that the contemporary Muslim must attempt and should not cringe for the alimant and the West's attempts since vocation and action has much value in the Islamic view:

(رزق خویش...) Do not seek your alimant in others' blessings/ Do not seek water from western fountain,

Wish God to give you high ambition and combat against the destiny/ Do not affront the face of Muslims. (Ibid: 84)

5. Combat against the Intellectual Discourse and Hegemony of West Culture: Iqbal introduces Islam as the religion of Human nature, conscience, and the mother of spiritual concepts like love and affection and in an ideological conclusion of Islam introduces it as the religion which determines the destiny, defends human life and wealth and combats against injustice, cruelty and colonialism and introduces monotheism as liberator thinking from all evil powers. Islam in this sense is the religion of salvation for all nations and the capacity to combat and as Ali Shariati says, opposite to Iqbal, "Islam is the motto of Meh She Zer of Africa and also the motto of Frantz Fanon in the Antil Islands." (Shariati, 1982: 13) Defending life and wealth is legal and helping aggrieved people is considered Jihad in Islamic thinking; therefore, Islam is the religion of the aggrieved and exploited, and a religion to accompany the warrior who fights against cruelty and rapine. As Shariati claims Frantz Fanon writes in a letter to him, "Islam often combated against the West and Colonialism more than Asia and Africa and it alone has more hostility than any yellow and black people and my compatriots in Latin America toward its two enemies. Islam has the capacity of anti-colonialism and anti-west more than other powers and social and ideological institutes." (Ibid: 6) Since in the first half of the 20th century the homeland of Iqbal, and many Arabic and Islamic countries were under exploitation and colonialism of the UK, and that government was appalling due to tyrannical and predatory contracts and the sign of imperialism, and other western powers like France and German had a same log in Africa and Latin America and

other parts of the world, Iqbal the thinker who was familiar with the western culture and at the same time, a politician could not stay heedless to this catastrophe. He, in his reflections, came to the conclusion that the problem of the West is lack of spirituality; the knowledge of the West is benefit-based, and it is empty of love, spirituality and humanity, and colonialism, imperialism, benefit-based wars, killing the innocents are all, in fact, the results of one lack, and in this case even the westerners are not free from the harmful effects of this view. Iqbal was worried since after the destruction of old Europe there appeared a new calamity- Ideas which were observed in Einstein and Bergson's views... Iqbal wrote his book called "Message of the East" in response to and dialogue with Goethe in his "Western Divan" in which the West is cold and weak and seeks warmth from the East chest. (Iqbal, 2010: 179-184) Iqbal criticizes the nihilism and death-based thinking of the West in many verses of his Kolliyat:

(فرنگ آفرینند...) West creates different great arts from a deep drop of the ocean water.

It lines around the thought with the compass of the death and/ Puts all its knowledge in service of the death. (Ibid: 240)

(دل بیدار...) A conscious heart wasn't given to the western scientist/ Therefore, his eye is so worried,

Love is vanished in the West since Intellect bites it powerfully like a snake/ Even though in the gold bowl, it has delicate garnet (wine). (Ibid: 336)

(فرنگ اگر چه...) Although the West opens a knot from your thoughts/ It adds freak out to you by another shot. (Ibid: 361)

He simulates the West which holds the World Peace Conference on the one hand, and on the other, kills people as a cunning dancer who wears silk gloves and in her deadly dancing kills people with a dagger:

(پوشید پنجه را...) It covers its hands with silk gloves/ Absorbed in dancing shows coquetry of its waist,

This capricious idol temple holds General Peace/ Dancing with the sound of lute and harp around it.

When she became infatuate and unconscious due to the song of the harp and reveals all her internal secrets, I understood that she is nothing but the killer enemy equal to the 'bloodshed' phrase in the Quran. (Ibid: 251)

In this poem, the 'lineated' term refers to this Quranic verse in which God says to angels:

I chose a competent deputy on the earth for myself but angels complained about the creation of human to God:

قالوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

OH God! Do you want to send those who corrupt everything and bleed?

Iqbal denies East Communism (the Soviet Union) too, since using two terms like 'east' and 'commonality' conflicts with the principles of religion:

East is destroyed by the government of West/ (مشرق از...)

Commonality destroyed the face of Religion and Nation. (Ibid: 454)

And finally he makes his meaning clear via a comparison:

Woe to the decree of the West Populace/ The dead (وای بر دستور...)

became more dead due to the west trumpet.

Explicit should be the secrets of the Beloved / We are material (for them) and (there are} lots of trades people.

You, slave of Imitation, Get free/ Get the Quran's skirt and Get Free. (Ibid: 460)

In Zaboure Ajam, he contrasts explicitly of the west and Islamic culture where he resemble west to Genghis Khan the bloodthirsty and asks Abraham or Islam's Prophet to repair the Harem and make world a secure Harem for human, a Harem in which annoying the human is forbidden and taboo:

The whole World is destroyed by the bloodthirsty (عالم همه ویرانه...)

West (the soul of Genghis Khan)/Oh You, Architect of the Harem, start to repair it again,

Awake from your deep sleep, from your deep sleep, from your deep sleep,

Awake!

Awake from your deep sleep!

He simulates the Islamic and East Culture to a tree which was the old nest of birds and today its leaves had fallen down which is infamy and dastardliness; it is not fair to leave this nest, but we must help it again to get leaves, fruits and blossoms. This return is, in fact, an ideological look:

(کهن شاخی...) The Old Branch which grows under His Shade (Support)/ It is infamy if you leave it when its leaves are falling down. (Ibid: 366)

Iqbal believes in re-giving Love, Spirituality and Sublime Purposes to the World of Science:

(عصر حاضر...) In the contemporary time, wisdom is like a chain for foot/ Where is the disturbed soul I have?

...When science does not bear love / It is nothing but the theater of thoughts. (Ibid: 410-411)

He delicately refers to Sa'di in one poem called 'Airplane' which is the symbol of modern civilization. In the clever birdie, which can be the symbol of conscience and soul, he warns the poet who boasts and brags about his new science:

(تو کار زمین...) Did you make right the earthly matters?/ How about the sky's Matters! (Ibid: 250)

But does Iqbal have disgust usually? Never!

Forbearance and tolerance, loving humans, cooperation of Muslims and infidels in his Islamism is very significant and in opposition to some misleading Islamists, who name themselves the call of Islam and extend disgust around the world, Iqbal sees the respect to Infidel and even affection toward him/her having root in the faith to God:

(حرف بد را...) To tongue the curse is to err/ Infidel and Muslim are the God Creatures,

Humanity, respect human/ Get awareness of the status of human

The Love Slave, get guidance from God / Become affectionate toward Muslims and infidels. (Ibid: 561)

These thinking backgrounds had been existed in the Islamic civilization history like Nahj-ul Balaghah of Imam Ali (PBUH) and

many poets' works, and Iqbal was affected by them for sure. The first Imam of Shia, who is also the fourth caliph of Muslims, says in his 53rd letter to Malik Ashtar:

و لا تكوننَّ عليهم سُبُعاً ضارياً تغتنمُ اكلهم فانَّهم صيغافان: اِما اُخٌ لك في الدِّينِ و اِما نَظيرٌ لك في الخَلقِ.

Do not be like a predator animal that eats (the citizens under his leadership) since people are two groups:

One class are your religious brothers and the other class are the same as you in their creation. (Ali Ibn-e Abitaleb, 1989: 326)

(همه کس طالب...) All people seek Friend whether conscious or drunken/ Everywhere is the Love House whether mosque or church. (Hafez, 1991: 80)

(به نزد آن که...) To him who has a sublime soul/ All the world is the book of Elevated Right. (Shabestari, 2003: 83)

(کفر و ایمان...) Atheism and Theism both are his doorkeepers/ He is the core and Atheism and Theism as two skins. (Molavi, v.2, 1984: 472)

(خود اگر کفر...) It is whether Atheism or Theism of human/ It is the handmade of his Honesty and for God. (Ibid, v.1, 1984: 393)

Conclusion

The results of this study which are fruits of poetry evidences and analysis show that Iqbal Lahouri devotes many sections of his poetical attempts to religious renovations and for explaining and preaching the Islamist concepts and the Quranic doctrines, prophetic tradition, cultural and civil heritage of Islamic civilization which give his works referential importance.

His Islamism is in fact ideological and intellectual rereading of the Islamic history, religious decrees, divine orders, Prophet's behavior, and religious characters. In this reading, Islam is the religion of Human Nature and it is not only the route to salvation and freedom of Muslims but also the prescription of salvation for all humanity, and its revolutionary dynamics are consistent with the temporal needs. Many parts of his Islamist ideas and thoughts are manifested in his kollyyat. His attention and emphasis on the Persian Language which is the

carrier of extensive cultural heritage and religious and civil thoughts of the Islamic civilization, is a conscious selection and one of the significant dimensions of his Islamism. Reviewing the different aspects and dimensions of Iqbal's poetry, his Islamism can be categorized in five sections: 1. subject of the Holy Quran and Islam's Prophet as the most important sources and references for recognition and ideological references to the Quran and Hadith, 2. Endeavor to promote the Islamic unity and Brotherhood based on the Holy Quran, prophetic tradition and heritage of the Islamic civilization, 3. self-knowing and primarily attention to intellectual and civil heritage of the Islamic civilization and noetic achievements of salient characters of the literary history, mysticism and Islamic thoughts like Molavi, Sa'di, Farabi, Mir Seyed Ali Hamedani and so on, 4. religious innovation and ideological rereading of religious decrees and reminding the strengths and weaknesses of Muslims and combating retrogression and altruism based on the creation of Allah and Prophet; 5) combating against the intellectual discourse and hegemony of profiteer West Culture in which religion, morality, and love are removed from the life and politics and human communication arena.

پښتونستان د علوم انساني او مطالعاتو فرېشنې
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