CHAPTER - III
Iqbal was primarily an Eastern poet and his philosophy comprises Islamic concepts and ancient Indian thoughts, nevertheless, the impact of Western Philosophy was too deep to be uprooted from his mind. Therefore, the Western concepts have left indelible marks in his poetry. Iqbal was a broad-minded scholar and wide-ranging philosopher. According to Iqbal, nothing is final in philosophy. Therefore, we have to come out from the limited periphery created by us for Iqbal in order to assess his poetry very correctly. If we discard the Western concepts from the poetry of Iqbal, it loses its charm and becomes meaningless. As a staunch Muslim, Iqbal believed in the saying of Prophet Mohammad "Otolobul Ilme Olao Kana bis Sina" means 'Go in search of learning even up to China'. Hence, in the year 1905, Iqbal had set out for Europe for his higher studies. He visited the tomb of Mahabooobe Ilahi and wrote the following couplets.

\[
\begin{align*}
\text{Chali hai le ke watan ke nigar khane se,} \\
\text{Sharabe illm ki lazzat Kashan Kashan mujh ko,} \\
\text{Nazar hai abre karam per darakhte Sahra hoon,} \\
\text{Kiya Khuda ne na mohtaja Baghbaan mujh ko,} \\
\text{Shagoofta ho ke kali dil ki phool ho jaye,} \\
\text{Eh iltejaye musfir qabool ho jaye.} \\
\end{align*}
\]

(The efficacy of wine of learning has dragged me out from my beautiful country.
I look towards the benevolence of Allah, because I am a tree of a desert.
Allah has not made me dependent on gardener.
May the bud of desire blossom into flower.
May the prayer of traveller be accepted.)

In Europe, Iqbal had a chance to quench his thirst for knowledge. He studied Descartes, Spinoza, Hegel, Locke, Berkeley, Hume, Kant, Nietzsche, Fichte, Schopenhauer, Milton, Goethe, Bergson, James Ward, Macleod, Gill, W. James, Carlyle, Browning, Bernard Shaw and
others in more detail. Iqbal has himself admitted the fact that
the greater part of his life spent in the study of Western
philosophy and this became the second course of his nature.
Consciously or unconsciously, he arrived at the truth and factual
position of Islam from this stand-point. In support of this, we
may recall some lines from 'Reconstruction of Religious thought
in Islam' (1928) wherein Iqbal says that the important phase of
modern history is that the Islamic world is swiftly progressing
towards West and there is nothing bad about it provided we are not
bewitched by the outward glare of West and thereby failing in
arriving at the depth of Western culture. The only way left out
for us is that we must adopt a respectable and independent mode
towards modern learning and in the light of these learnings, we
must understand the teachings of Islam, although this sort of
effort may incur the displeasure of our predecessors. Dr. Tasir
affirms this in the preface 'Maqalate Yome Iqbal' (Aspects of
Iqbal page XII). This provides a mile stone in understanding
Iqbal fully.

There are two misleading opinions about Iqbal. One is that
of fanatics who believe that Iqbal has outright condemned and
contradicted the Western philosophy and hence he is to be
encircled within the Eastern limits as far as concepts are
concerned. Another shade of opinion is that the poetry of Iqbal
is nothing but reflection of Western philosophy, especially that
of Nietzsche, Goethe and Dante.

Both the opinions, as mentioned above, are very much
misleading and baffling for the connoisseurs of his art. Lofty
poetry means neither supporting or opposing an idea. Great
artist is never stereotyped. He has the liberty either to support or oppose, or find out a via media path of conflicting ideas and thoughts. Hence, to confine a great artist within the four walls of either East or West is great injustice on the part of his admirers. Therefore, limiting a genius like Iqbal either to the East or West amounts to injustice not only with Iqbal but also with Eastern literature. Prof. M.M. Sharif, writing the preface of Iqbal in Post Kantian Voluntarism, (written by Bashir Ahmed Dar) says that it, in no way, diminishes the importance of a philosopher. Bashir Ahmed Dar says that Iqbal has widened his vision of life by means of Western philosophy but the impact of Islamic philosophy drawn from ancient tradition built by saints, Sufis and poets of great eminence was prevailing in the personality and poetry of Iqbal.

Since human mind is not a piece of stone, hence expecting stagnation in human thought is undesirable. Human thoughts always evolve. Iqbal himself says that it is our duty to keep a close watch over the evolution of human thought so as to adopt an independent and critical attitude towards the same. In the world of philosophy, no idea is exclusive and nothing is final. The world of philosophy is essentially one and hence the question of East and West does not arise at all. In Sanskrit, philosophy has been termed as ablation of concepts and thoughts and 'purification of vision'. Therefore religion is practical philosophy different from the visionary philosophy. The philosophic way of life of Socrates has been termed as 'bold generosity of philosophic life' which is hardly seen among modern philosophers, says Nietzsche. Iqbal was a staunch supporter of
philosophic way of life. Hence, he was very practical and not a visionary as a poet and philosopher. There lies the beauty of East and West which Iqbal tries to synthesise in his poetry.

Coming to the discussion of Greek philosophy, we find that the Greeks had honest and independent approach towards philosophy. They were just and lovers of truth and hence tried to find out solutions of the problems instead of involving themselves in the spiritual cogmire. They prepared such a way which is trodden even today. The Greek concepts have played important role in the evolution of human thoughts. The Greeks have attached much importance to logic as they don't have visionary idea of existence rather it is practical. That is why, Rana Dey finds some sort of similarity between the Indian and Greek philosophers who used to lead philosophic way of life. Socrates was father of Greek philosophy. The discourse of Plato owes a lot to his master, Socrates. Iqbal has referred to Socrates in his book "Reconstruction of religious thoughts in Islam" stating that the Greek philosophy has worked as a force in the Islamic history. The Greek philosophy has widened the outlook of Islamic philosophers. Socrates had concentrated his all out attention towards the human existence and this was contrary to the spirit of holy Quran which includes the existence of stones, stars and animals. The fore-runners of Socrates Heracleitus, Peremendas, Pythagores and others dealt with physical philosophy and studied Botany and Geology. But Socrates concentrated his attention only on the study of human mind. He had satisfaction in solving the moral and psychological problems which baffled his contemporaries. Plato was disciple of Socrates. Iqbal had great reverence
for Plato and he supported many of his concepts.

Thus the Quran considers it necessary to unite religion and state ethics and politics in a single revelation much in the same way as Plato does in his Republic.²

Iqbal's first confrontation with the Western philosophy appeared in *Israr-e-Khudi* (The Secret of Self) published in 1912 wherein he has dealt with Plato and his theory of ideas, and this particular chapter is known as "Dar manie een Koh Aflatoone Yunani Koh taseuf-o-adhibate aqwame Islamia az afkare woo asare azim pazeorafta bar maslake gosfandi rafta ast-o-az tak-khulat-o-woo parhez lazim ast." (Plato has influenced the Islamic sufism and literature so much so the followers have become ease-loving and coward and hence his ideas are to be avoided). Iqbal has so successfully contradicted the theory of ideas advanced by Plato that the same can be termed as 'magnum opus' of Iqbal. The theory of ideas of Plato is that the world is illusory and unsubstantial. The real world we cannot see with our external eyes. We can see this with the theory of ideas. The material world is reflection of real world - the world of ideas. This theory clashes with the 'philosophy of action' advanced by Iqbal. If this material world is illusory and willow-the-wisp, then our struggle is meaningless. Iqbal had great reverence for Lord Shri Krishna and Gita, because they have taught us to struggle and strive against the renunciations of the world. Iqbal therefore, calls Plato 'a renunciator of the world.'
Iqbal has supported the other ideas of Plato except this, because Iqbal believed in the philosophy of 'life force' like Goethe and Bernard Shaw and hence he says:

"Zindagi juz quowate ejaz nest"
(Life is nothing other than the miracle of force)

Prof. Ziaul Hassan Farooqui, speaking about Plato in his book 'Political views' says that the theory of ideas of Plato is 'spirit of philosophy'. Socrates believed that the learning must begin with the idea. Plato was influenced by Pythagoras, Permenides, Heraclitus and Socrates. The religious tone and temper in his philosophy is due to Pythagoras: Reason. Mysticism and devotion that Plato borrowed from Pythagoras. Permenides taught him 'truth is permanent' and 'changes are illusions'. The impact of Heraclitus gave him this understanding that the world of feeling is temporary. Therefore, Plato arrived at the conclusion that the world of ideas is permanent and perpetual.

Dr. Iqbal, criticising Plato in his book Israre Khudi, speaks in the following manner.

Munkiro hangamae maajood gasht
Khalique oyano na mashood gasht.
(He was non-believer of the existing hurly-burly.
He was the creator of non-existing ideas)
In the foot-note of *Mathnavi 'Israro Khudi'* Iqbal says that Aristotle had criticized the theory of ideas of Plato. Farabi in his book *Majmaul Bahrein* says that Plato and Aristotle had similar philosophy.

Ratanji Vaidiya says that Plato is generally known as a dreamer. He was far away from the realities of life. But, this is not correct. He wanted his thoughts and ideas in the practical shape. His contemporaries have not paid much importance to his theory of ideas and his disciple Aristotle has outright condemned his theory of ideas but time has proved the importance of his ideas. When Christendom had ignored his philosophy, the Arabs accepted it. The Platonic philosophy worked as a force in the Eastern culture. The Arabs returned this lost treasure of philosophy of Socrates and Plato to Greeks through the Universities of Cadiz and Cordova. Plato's philosophy is idealistic, courageous and poetic whereas Aristotle's philosophy is systematic and scientific. Basically, they are same. One idealist may be scientific. It is one's choice either to like or dislike. We cannot and shall not prefer one to the other and this is not philosophic way of doing things.

Zaheer Farabi has expressed the same opinion regarding Plato and Aristotle what Ratanji Vaidiya has done but Iqbal differs with them. Iqbal's criticism of Plato not only appears in *Israro Khudi* (The secret of self) but also in his prose *The Development of Metaphysics in Persia*, wherein he has compared Plato with Aristotle and says that Lewis in his 'history of philosophy' says that the Arabs studied the philosophy of Aristotle diligently because it was closer to their spirit than that of Plato.
The Arabs were practical, not idealists. In the chapter 'Greek Dualism' in *The Development of Metaphysics in Persia*, Iqbal has dealt with the ignorance of Muslim scholars of early period which is very interesting and laudable. The Platonic philosophy came to Arabia through Syria in a distorted form. So also lot of interpolations were made before Greek philosophy reached the Islamic world.

The East and West are interdependent, according to Iqbal. The West has to get peace of heart and mind through spiritualism. Similarly the East has to learn how to love and enjoy the life through materialism. The idea of State of Plato and Aristotle is yet to be materialised in the East and the West. So long as there is lack of harmony among the inhabitants of the world, the goal of Man kind will remain un-achieved. This leads to restlessness in Iqbal. He has expressed his inner feelings through the lines of Zebure Ajam.

Khawar Kah aasman ba Khayyale Kamande woost,
Az Khostan gusasta-o-be sozo aarzost, Dar tira khake woo tabo tabo hayat nest,
Jolamo mauj ra nigaran az kinare joost,
Fikre Farang peshe hajjaz award sajood, Binâe kor daste tamashae rang-o-boost,
Masnâq kharab-o-Magrib azân beshtar kharab
Aalam tamâm murda-o-be zaqqa justajoost,
Saqi bayar bada-o-bazmo shabane saaz
Mâ ra kharab ok nigâhe mahramana saaz.5

(The East is over-shadowed with misfortune,
And hence, not in its own self, free from any desire whatsoever.
In its dark mould, there is no sign of zest for life.
The wave of ripple appears very close to the stream.
The philosophy of West, has bowed down before Hedjaz.
A blind is show-piece of colourful world.
The East is worse, the West is worst.
The whole world is free from quest and hence,
Ocupbearer, bring the wine and arrange mehfîl
befitting to the night.
And cast a glance of confidence on this rot).
Coming to the discussion of Iqbal in the light of modern European philosophy, we have to take Bacon, Locke and Kant along with Descartes, Spinoza, Leibnitz and others who influenced Iqbal very much. In Payame Mashriqu (The Message of East), Iqbal has dealt with the German poet, Goethe and says as follows in the chapter 'Naqsh-e-Farang' (The imprint of Europe).

Az man ae bade saba goe ba danae farang,
Aql ta baal kashood ast giraftar tar ast,
Barq ra eon ba jigar mi zanad aam ram kund,
Ishq az aqle fasoon pesh a jigar dar tar ast,
Ajab aam nest keh ejaze masina dari
Ajab eon ast keh boomare too boomar tar ast.

(O morning breeze, tell that European philosopher;
By intellectual hair-splitting, he has created problems,
The lightning that flashes on the heart,
Makes love more glaring and enchanting than the intellect,
It is not at all surprising if you have Messianic miracle,
It is really surprising if your patient is in worst condition)

Similarly, comparing philosophy with Love, the Poet says:

Hikmat-o-falsafa kaarest keh payanash nest
Sailie Isq-o-mahabbat ba debistanash nest

(Philosophy is fathomless, Love is not based on books).

Iqbal has made a mention of scientific development that has brightened the European style of living. "Kimia saazie woo rege ranwan ra zard" (The chemistry has converted the sand into gold). This has lessened the effect of love which is primary aim of human life. "Bar dilie sokhta aksire mahabbat kam zad" (The elixir of love for the burnt heart is reduced thus).

Bacon, Descartes, Spinoza and others have advanced ideas with logical arguments that echoed the philosophy of Plato more or less. But Iqbal was messenger of love. He has never denied the logical arguments but accepted the limitation of human intellect.
and this idea occurs very frequently in his poetry.

Dhoodne walla sitaron ki guzar gahoñ ka
Apne afkar ki dua ta safa kar na saka,
Jisne suraj ki shoaon ko girafkar kiya
Zindagi ki shabe tareek sahar kar na saka.7

(The searcher of stars’ movement
Has not been able to tread in the world of his philosophy,
One who has grabbed the sun rays
Has not been able to enlighten the dark nights of his existence)

Speaking about the reality of learning, Iqbal says as follows:

(a) Ilm men daulat bhi hai, qudrat bhi hai, lezzat bhi hai
Eik mushkil hai keh hath ata nahi apna soragh.
(b) Bu ali andar ghube naqa goom,
Dasto Roomi parda mahmil girait.8

(Learning provides riches, efficacy and power.
One difficulty is that it cannot provide our whereabouts.
When Avicena, lost himself in the dust of caravan,
Rumi gripped the screen of the litter.)

In 'Gulahan-e-raaz', Iqbal has made a mention of Aristotle and Bacon with the achievements and limitations of intellect:

Zamane ba Arastoo aashna bash
Dame be saaze Bacon ham nawa bash
0 lekin az maqamo shahin guzar kun
Mashao gum andereen manzil sahar kun
0 lekin hiqmat deega har bayamo
Reha khud ra azeeen makre shab-o-rooz.9

(Some times, you acquaint yourself with the philosophy of Aristotle, Similarly you accompany yourself with the philosophy of Bacon. But you by-pass all of them, and don’t get lost in their philosophy if you like to advance. Learn and experiment the philosophy of others, Liberate yourself from the illusion of day and night).

Speaking about intellect and reason, Iqbal says thus:

Kherad se rah'ro raushan-bashar hai
Kherad kiya hai choraghe rah'guzar hai
Daroone khena hangamo haiin kiya kiya?
Chiraghe rah-guzar ko kiya khabar hai?10
(The intellect widens the horizon of vision, 
The intellect is a way side candle for a traveller, 
How many conflicts are within us? 
The candle knows nothing about them).

In this age of reason, Locke and Berkeley came forward with their philosophy in Europe. Locke attached supreme importance to materialism whereas Berkeley has called it 'existing jewel of existence'. But Hume differs with them. So also does Iqbal.

Immanuel Kant (1724-1804), a German philosopher, had written a book *Critique of pure Reason*. According to Kant, man is not a means to an end but an end in himself and hence he is supreme creature. In *Pavame Mashriq* Iqbal's acceptance of Kant's point of view may be seen in the following verse:

Fitratash zauqe mae acena faamo aaurd. 
Az shabistane azal kokab jaemo aaurd11

(His nature found out transparent wings; 
From the very inception he brought out star of his conscience)

Referring to 'critique of pure Reason' of Kant, Iqbal says in his *Reconstruction of Religious thoughts in Islam,* that Kant illustrated the limitations of reason and hence Kant is known as a 'gift of God' for the country as a whole. Kant was of the opinion that the basis of Ego is confidence neither intellectual nor educational experiments. Iqbal holds the same opinion but says that Maulana Rumi preceded Kant by hundreds of years in this respect who wrote thus:

Paey istedaliyañ choboon bawad
Paey choboon sakht be tankeen bawad12

(The legs of arguments are wooden; 
The wooden legs are hard but un-majestic.)
According to Kant, 'the supremacy of Man' and 'perpetual life' are proof enough of justice of organized world but Iqbal differs with him in this respect. According to Iqbal, the supremacy of Man and perpetual life are owing to his struggle. The evolution of personality depends on the philosophy of 'Khudi' (Ego).

"Khudi ko kar baland etna koh har taqdif se pahle
Khuda bande se khud poocho bata teri raza kiya hai"
(Elevate yourself to such a height beyond every destiny that the Creator would ask the creature as to what he desires.) Both, Kant and Iqbal were metaphysicians but Iqbal believed in struggle and action. The concept of 'Ego' was mere philosophical prior to Iqbal. Iqbal added 'the philosophy of action' with 'the concept of Ego'.

In 'Israro Khudi' (1914) Iqbal has drawn the idea that the stars are either inhabited or they will be inhabited one day or the other from Kant's book The Cosmic Problems as follows:

Guman mabar keh hameen khakdan nashemane maast
Koh har sitara jahân ast ya jahân bood ast.13
(Don't think that this earth is our only abode. Every star is a cosmos for us)

This idea also coincides with the Quranic version. The 'Sura-e-Fateha' begins with the version as follows:

"Alhamdo lillâhe rabbil aâlameen" (Praise be on Allah who is Master of universes). Here lies the synthesis of Eastern and Western concepts in the poetry of Iqbal.
Kant has spoken about two existing truths, namely 'logical arguments' and 'will power'. The intellect has limitation. There is no limit to will power. Kant has preferred 'will power' to 'logical arguments'. Will power can lead us to truth.

Although Fischte (1762-1814) was contemporary of Kant but Kant was predecessor of Fischte in philosophy. Fischte saw the reflection of 'selfrealisation' in Kant's philosophy of 'Will power'. Fischte has considered 'self realisation' as solution of problems of human existence. During the period of Fischte, the influence of Spinoza prevailed in Germany. He was influenced by the logic of Spinoza who was supporter of the philosophy of oneness of God, i.e. 'He is all in all'. Hence the world of Nature and Man is deprived of liberty and freedom. From the very beginning every action is limited. Fischte, though very much admired Spinoza, nevertheless, he was very much restless so far as justice, morality, social justice, love, fortune etc. are concerned. He had gone through Kant's 'Critique of Pure Reason' wherein logical arguments have been condemned. This was answer to the queries of Fischte. He found out a compromise between the world of Nature (God is all in all, Free will is given to Man to act in any manner he thinks best) and free world of self realisation. Kant says that the free world comes into being after suppression and oppression. The Ego or intellect produces a world of its own. This was the beginning of Fischte's philosophy. Iqbal was an admirer of Fischte's philosophy that has been discussed in detail by Bashir Ahmed Dar. Here's an example of this impact.
Apni duniya aap paeda kar agar zindoñ moñ hai,
Sirre Adam hai zamaere kun fakan hai zindagee.14

(Create a world of your own if you are among the living beings. The secret of Man is 'Conscience of awakening' and this is what known as life)

Iqbal speaks about 'existence' illustrating the points of view of Spinoza and Plato in the following verses and then advances his own opinion about life and death from Zarbe Kalim in the following manner.

**Spinoza**

Nazar Hayyat per rakhta hai marde danishmand
Hayyat kia hai hazoor-o-saroor-o-noor-o-wajood15

(A wise man keeps in view his existence, Happiness, light, ecstasy etc. are vital components of life)

**Plato**

Nigah maut po rakhta hai marde danishmand
Hayat hai shabe tareek moñ sharar ki namood16

(A Wiseman keeps in view Death, Life is appearance of spark in the dark night)

**Iqbal**

Hayyat-o-maut nahin iltefat ke laaq
Faqt khudi hai khudi ki nigan ka maqsood17

(Life and death are not worthy of attention; only an ego is worthy of attention)

According to Fischte, the paradise encircles us in our life time. The external world cannot force us for anything nor it can encircle us. Iqbal is unanimous with Fischte on this and following verses stand witness for the same.

(a) Kab teek rahe manhoomie anjum moñ mari khek
Ya maen nahiñ ya gardishe eflak nahiñ hai.

(b) Taqdees-shikan quwat baqi hai abhi ismen
Nedan jise kahte haiñ teqeer ka zandani

(c) Sama sakta nahiñ pahnae fitrat moñ mera sauda
Ghalat the ao janooñ shaod tura andazae sahral
(How long I will be subjugated by the stars?
Either I will not be there or the movement of the stars)
(The simpletons call them prisoners of luck,
Within them exists the strength that breaks the prison of luck)
(My love cannot be confined within the width of nature, O craze! perhaps, your approximation of desert is wrong)

According to Fischte, the reality or truth comes out of thinking. Berkeley also believes that the external world and all its characteristics are reflections of our thought. Fischte creates thought out of which comes the reality. Berkeley's thoughts are 'gifts of God'. Iqbal carves a new way going a little distance with Fischte and Berkeley and says as follows:

\begin{align*}
\text{Jahane_taza ki afkare taza se hai namood} \\
\text{Keh sang-o-khrist se hote nahin jahan paeda}
\end{align*}

(The evolution of new world is due to fresh thinking,
The world is never created by bricks and stones)

\begin{align*}
\text{Ohi zamane ki gardish pe ghalib aata hai} \\
\text{Jo har nafas se kare umre jawedan paeda}
\end{align*}

(He alone overcomes the changes of time, who creates eternal life out of every breath)

\begin{align*}
\text{Ohi jahan hai tera jisko too kare paeda} \\
\text{Eh sang-o-khrist nahi jo teri nigah mera hai} \\
\text{Naya zamana naye subho shaam paeda kar}
\end{align*}

(It is this world which is created by you, Create a new world with new morning and new evening)

Coming to a discussion of Iqbal and Schopenhauer, we find that Germany had produced a towering personality like Schopenhauer (1788-1860) who was admirer of Kant like Fischte. But the situation was very much disappointing then and hence, we find pessimistic thoughts in Schopenhauer. Dr. Iqbal has described this in his \textit{Payame Mashrique} as follows:
A bird flew from the nest for the sojourn of garden,
A thorn from the branch of rose stuck to his delicate
body.
It was restless for its pain and others' grief,
It counted the blood-stains of innocent tulip
And saw the illusion of spring in the charm of bud,
The hue and cry of the bird moved a wood-pecker
The wood-pecker took out the thorn from the body of the
bird by means of its beak
Find out the remedy of your pain if you are wounded
If you want to be a garden, be used to thorns.

Germany was passing through a very critical period when
Schopenhauer was born. The battle of Waterloo had left its indelible
mark in the history of Europe. The French Revolution and its
after-effect was very much distressing. The Kantian philosophy of
'Will power' had suffered defeat. France, Austria, Moscow and
other European countries were confronted with crises. The economic
condition of England had shattered. There was spiritual crisis
and diabolical forces reigned supreme. This was the feeling of
Schopenhauer with other thinkers. Schopenhauer was very much disturbed
not only by social and political set up but also by personal
circumstances. His father committed suicide when he was only
seventeen years old and mother led an independent life, forsaking
the relationship of mother and son. Goethe was an admirer of
Schopenhauer's mother who never tolerated the praise of her son from
Goethe. The estrangement between the mother and the son increased
so much so the relationship broke once for all and he developed hatred for his mother like Byron. Therefore, he developed hatred towards women, uncompromising attitude towards world and atheistic outlook towards God. He became, thus, a first rate cynic. He left behind a book "World - a will power and Imagination". It is a thought-provoking work comprising original thoughts.

Iqbal has admitted the greatness of Schopenhauer for his humane and sympathetic attitude towards the suffering of his fellow men. Iqbal himself nourished this sort of attitude towards the sorrows and sufferings of his fellowmen.

"Mubtalee dard koi azoo ho roti hai aŋkh
Kis qadar hamdard sare jism men holi hai aŋkh23

(Whenever any part is affected, the eye sheds tear
How sympathetic is eye in the whole of body)

Following ideas have come through Schopenhauer’s influence on Iqbal, Schopenhauer’s book starts with the idea that the external world is reflection of thoughts and the same finds expression in the following verse of Iqbal.

"Reŋ jahan chist sanam khana-e-afkar-e-man ast"  
(What else is the world except a shrine of my thoughts?)

Similarly, the following verses reflect Schopenhauer’s thoughts and became part and parcel of Urdu and Persian literature by the master craftsman, Iqbal.

"Aadmiat ahtarame admi
Ba khabar shao az maqama admi."24

(Respecting Man is humanity,
Be aware of Man's position)

Khuda ke aashiq to haiŋ hazaroŋ
Banoŋ menh phirto haiŋ maro maro
Meiŋ uska banda banooŋa jisko
Khuda ke bandoŋ so piyar hoga.25
Schopenhauer believed that the fulfilment of desire is end of desire. Iqbal has repeated this idea again and again in his verses:

"Har lahza naye toor, nae barqe tajjali
Allah kare markaye shauq na ho taye;" 27

May it be so that now Sinai and now lighting be every time
May not God allow every desire to be fulfilled.

Zindagi dar justajoo posheeda ast
Asle woo dar aarzoo posheeda ast 28

(The life exists in quest,
Its essence is hidden in desire)

Na ze takhliqe magasid zinda aim
Az showe aarzoo tabinda aim 29

(We are alive for the creation of goal,
We shine by the rays of desires)

Schopenhauer was the first philosopher who realised the importance of music in art and literature. Iqbal speaks about the limitation of music while describing about the slaves.

Naghme woo khali az nare hayyat
Hamchoo seel uftad ba deeware hayyat 30

(His music is devoid of ignition of life
It is as if the flood dashes against the wall of life)

In complaint Shikwa Iqbal says about his zest for unrestrained music in the following manner:

Naghme betab hain taroñ se nikalo ke liye
Toor muztar hai isi aag men jalne ke liye 31

(The music is restless to come out from the strings
Mt. Sinai is restless to burn on the same fire)
According to Iqbal music should be swift that can take away the worries and anxieties of life.

Naghma baad tund rao manindo seel
Ta barad az dil ghamañ ra kheel kheel^32

(The music should be as swift as flood, So that it can take away the sorrows and sufferings slowly)

Iqbal accepted the influence of his predecessors and contemporaries but he has presented those ideas in his own way as he says himself as follows:

Tarash az teosha-e-khud jada-e-khesh
Ba rane deegaran raftan azab ast
Gar az daste too kaare nadir zayad
Gunane ham agar bashad sawab ast^33

(Pave your way by means of your shovel, It is sin to trespass others' way, If you achieve anything unique, It is by all means correct even if sin)

Schopenhauer has described the horror and terror of death. Death is an execution for the sin of life. Here Iqbal differs with Schopenhauer. According to Iqbal, death is one of the several stages of life.

"Ek Maqam az sad maqame woost marg" For a Muslim, death is inevitable and he accepts death smilingly.

Nishane marda haq deegar che goom, Chu maqaaeyad tabassum bar labe woost.34

(What else would I tell about a right person? When the death comes, he smiles)

Posheeda hai Kafir ki naz ar se malekul mut, Lekin nahin posheeda Mussalman ki naz ar se.35

(The angel of death is hidden from the eyes of non-believer But he is not hidden from the eyes of Muslim).

According to Schopenhauer, Sex sets this world in motion and hence Man finds attraction in female sex. According to him, female is not fair sex but an ugly sex, who does not have capability to
receive art, music and culture. If she does so, it is hypocrisy. She has not achieved anything spectacular.

Schopenhauer's opinion about female is incorrect and biased. Iqbal's opinion is more progressive in this respect, Iqbal says about female sex in the following manner:

Wajoode zan se hai taswoord ka eunat mein rang,
Wusli ke saaz se hai zindagi ka soze daroon,
Sharaf mein bardh ke suraiyaa se mushte khak uski,
Koh her sharaf hai wusli durj ka dure maknoon,
Mokalmate Falatoon/IIikh saki lekin,
Wusli ke shole se phuta sharare Aflatoon.36

(The world is colourful due to the existence of females.\[\text{\(36\)}\] The warmth of life is due to the musical instrument of females. Her handful dust is more worthwhile than the stars. Every credit is due to that hidden pearl of jwellery box. She could not write the thesis of Plato. The spark of Plato fanned by the flame of females)

Another philosopher, Karl Marx (1818-1883) was born on 8th May in Prussia (Germany) in the city of Trevis. His father was a jew lawyer who became protestant in 1828. His was a happy and cultured family. Karl Marx got himself admitted at Bonne first and then at Berlin University. He studied theology, history and philosophy. In 1841, he submitted his thesis on the philosophy of Epicurus for doctrate. Next year, he became the Editor of a revolutionary magazine Rainesh Gazette at Kolon. The Government took a very serious view towards the revolutionary writings of the magazine and banned it in 1843. Same year, Karl Marx married a girl named Jenney Wan West Felon. Karl Marx published a radical magazine from Paris but could not continue for long. His academic pursuit increased in Paris so much so that he wrote several books. Here he associated himself with Angles. On persistence of Prussian government, Karl Marx was exiled from Paris for his dangerous revolutionary activities.
He went to Brussels. In 1847, Marx and Angles became members of communist League (a secret society for communist propaganda). In London, Marx and Angles declared, Communist Manifesto. In 1848, he was externed from Belgium with the outbreak of revolution. He went to Paris, Germany and finally died at London on 14th March 1883. With the help of Angles, he could complete his magnum opus 'Das Capital'. He gave new turn to the labour Movement of the world. Thus, he was a political and social thinker who brought about economic changes in the world. Though Plato, Aristotle, Hegel, Locke, John Stuart Mill, Bacon and others also contributed social and political philosophy but Karl Marx surpassed them. Dr. Iqbal was influenced by the movement and this finds expression in his poetry off and on. Dr. Ejaz Hussain says that Urdu literature has welcomed the revolution of Russia first among other languages of India and following lines of Iqbal stand testimony of the fact, quoted below:

Aftab e taza paeda batne goti se hua,
Aasman doobe hua taron ka matam kabtaiak? 37

(A fresh sun has come up from the womb of the earth;
0 sky! how long mourning will be there for the setting stars?)

He has congratulated Man in his Sair Nama for the new dawn in the political horizon.

Gaya dauro sarmaya dari gaya,
Tamasha dikha kar madari gaya, 38

(The period of capitalism has gone,
The magician has gone displaying magic)

Prof. Aal Ahmed Saroor says that Iqbal is opposed to Capitalism. In Urdu poetry, Iqbal is first to support the cause of labourers and downtroddens. He is a great supporter of Karl Marx but opposes the extreme socialism. He considers land - a gift of
God and hence the land-lord or the peasant is not the owner of the land. He is opposed to materialism of Marx. He believes in Islamic socialism.

While writing letter to Khawaja Ghulamus Sayyden on the 7th Oct'1937, Iqbal says that those who believe in socialism donot believe in religion and spiritualism. Karl Marx was first to declare religion - an opiate of the people. Since Iqbal was a Muslim, he never agreed for the material interpretation of history.

In 1921, Iqbal wrote 'Khizre Rah' wherein he spoke against capitalism and supported the labourers. That however, does not mean that Iqbal was a great supporter of Karl Marx. Iqbal was neither a socialist nor an Islamic socialist as commonly believed. Islam is a composite way of life, a set of principles and hence the induction of socialism in Islam has got no place. Maulana Jamaluddin Afghani (1838-97) has associated the concept of socialism with Islam for the first time. In Muslim World Prof. Sami A Hanani has written an article entitled 'Alfaghani - the fore-runner of socialism in Islam' wherein he has thrown light on Shelley Samuel (1860-1917) who developed the concept of socialism in Arabic literature. In this article Prof. Hanani has also mentioned about Mustafa Asba who has written a book "Socialism in Islam". Concluding the discussion, the writer says that the Islamic socialism requires much more attention. It has got no bearing with history. The Arabs have got natural inclination towards socialism, which is not a part of religion.
A historian of Pakistan A.K. Brohi writes in his article 'The struggle of Iqbal and the concept of socialism in Islam' stating that if socialism means a social organisation that owns the means of production, wealth and land for the upliftment of society, Islam has nothing to say. It is no use driving Islam in this controversy (Nawa-e-Waqt, Lahore 18th May, 1967). This echoes the idea of Iqbal.

Owing to two reasons Iqbal has been branded as Islamic socialist. First his bewitching poetry is responsible for this. Second, the writings of Edward Thompson and Jawaharlal Nehru are also partly responsible. Third, some progressive elements, though themselves religious, drag him keeping in view some expediency to the platform of socialism or communism about whom it is said thus:

Dile be-qade man ba noore eeman kafri karda,
Haram ra sajda awurda, butan ra chakri karda.39

(My un-restrained heart has done infidelity to the Faith,
It bowed down in Sanctuary and served the idols.)

In Urdu Poetry, versification about haves and have-nots, employers and employees, rich and poor was seen for the first time by the readers and hence they were forced to connect Iqbal with the socialist Movement of Karl Marx or Russian Revolution of Lenin.

Banda-e-mazdoor ko ja kar mera paegham doy,
Khizr ka paegham kiya, en hai payame kaenat,
Ae koh tujho kha gaya sarayadar hoelagar,
Shakhe aahoo per rahi sadhoon talak teri barat,
Daste daulat aafreos ko wuzd eun milti rahi,
Ahe sarwat jaise dote hain gharibon ko zakat,
Nasl, qaomiat, kalisa, saltanat, tahzeeb, rang,
Khwajgi ne khoob chun chun kar banaye muskurat,
Makr ki chalon se bazi le gaya sarayadar,
Intehaye sadgi se kha gaya mazdoor maat,
Uth keh ab bazme jahan ka aur hi andaz hai,
Masriq-o-Maghrib men tere daur ka aaghaz hai.40
(Pass on my message to the labourer,
It is a message of Khizr, i.e. universal message,
You have been gulped by the hypocrite capitalist,
For centuries you have languished in illusion,
The hand that produced wealth was getting remuneration,
In the form of charity from the rich persons;
Out of Race, Nationality, Church, Empire, Culture and Colour,
The Masters have made intoxicating liquor,
The capitalist has won by hypocrisy,
Rise up! at present, the temper of universe is different,
This is the beginning of auspicious time for you in the East and the West)

A socialist who believes in the fact that religion is opium of the people cannot advise others to enter in to the region of religion. Iqbal advises others to embrace religion leaving politics in the following lines of Khizrrerah,

'Phir siasat chord kar dakhil hesare doon mãñ ho,
(Leaving aside politics, enter into the region or fortress of religion)

A socialist never speaks in the manner Iqbal has spoken in the following verses:

'Daurd pooche ki taraf ae gardishe ayyam too'
(0 universal movement! go backward for a while)
'Dekhta hoon dosh ke aasane mãñ fara ko mãñ,
(I see tomorrow in the mirror of yesterday night)
'Sarwari zeba faqat woos zate be hamta ko hai,
Hukumön hai ek chi, baqi butane Azari'
(Leadership is befitting for that Unique personality,
Who alone rules and others are images of Azar)
'Zamane kaar agar mazdoor ke hatho mãñ ho phir kiya,
Tariq koh-ken mãñ bhi chi hoole hai mãñ changezi!
(Even if the reign of administration is in the hands of Labourers,
Same Changezi pretension and oppression is in the mode of Farhad's hardwork)

He has criticised the Capitalism/Imperialism coming himself very close to socialism or communism.

'Jo Karega intiaz-o-rañg-o-khuñ mit jaega'
(One who discriminates on the ground of caste, creed and colour will go to the wall).

Pandit Jawarherlal Nehru writing in his book "The Discovery of India" says that towards the fag end of his career,
Iqbal came very close to socialism. He was influenced by the development of Russia. His poetry took a new turn.

(1956 Edition page 355 published at London)

On the first January 1938, Iqbal has spoken clearly in the new year's message broadcast from Lahore Radio that the suppression and oppression of Imperialism are concealed in democracy, nationalism, socialism and Fascism in spite of all developments under the veil of liberty, equality and fraternity. The human race is trampled in such a manner that the world history cannot present another example of this oppression.

(Harfe Iqbal 1955, p-223)

When the question of leadership came up, Pandit Jawaharlal disapproved the name of Jinah in subdued voice but Iqbal spoke in approval as follows:

"Jinah is the only person who can speak something about Indian Muslims and I am his ordinary soldier". One who supported Jinah in clear terms cannot be branded as a socialist.

Both, Iqbal and Jawaharlal were great scholars and respected each other. During January 1938, Jawaharlal paid a visit to Dr. Iqbal at Lahore on his request. Iqbal called Jawaharlal a 'Great patriot' and Jinah' a great politician'. Iqbal had great reverence for Pandit Nehru and this is evident from his article of Modern Review wherein he says that it is needless to stress how much interest Panditji had for the problems of not only East but also for the world as a whole. In the opinion of Dr. Iqbal, he was the first Indian patriot who expressed his desire to understand the spiritual restlessness of the Muslim world. In spite of their respect for each other, they had difference of opinion.
Dr. Iqbal left no stone unturned in establishing the supremacy of Islam. To brand him a socialist is unbecoming on our part or the hearsay of others only or due to his charming poetry. Of course, he has spoken supporting the have-nots and opposing the capitalists very often in his poetry. A bulk of his poetry itself misleads the readers as he says in the following manner:

Utho mero duniya ke gharibon ko jaga do,
Kakhe umra ke darro-deewar hila do,
Garmao ghulamo ka lahoo soze yaqin se,
Kanjashke faromaya ko shaheen se larda do,
Sultanie jamhoor ka aata hai zamana,
Jo naqshe kohan tum ko nazat aayey mita do,
Jis khet se dahn ko mayyasar na ho rozi,
Wus khet ke har khoshae gandum ko jala do.

(Rise and wake up the poor persons of the world,
Shake the walls and doors of mansions of rich persons,
Agitate the cold blood of slaves by the warmth of trust,
Set a small sparrow against big eagle for strife,
The period of constitutional monarchy is coming soon,
Obliterate the old traces wherever you see,
The field that cannot provide food for the farmers,
Burn every grain of wheat of that field)

Khalqe khuda ki ghat mein rind-o-faqih-o-moor-o-poor,
Tere jahan mein hai ohi gardiseh subh-o-shaam abhi,
Tere ameer maal-mast, tere faqir haalmast,
Banda hai koocha-gard abhi, khawaja baland-baam abhi.
(The drunkard, devotee, leader and learned are always
in search of creations of God,
The movement of earthly time is same as before,
The rich languish in wealth, the Fakir bothers for none
The slave is around the lane, the Master is on the top of the roof)

Iqbal has disapproved Imperialism, Communism and Capitalism in clear terms. Following are the verses in support of above mentioned ideas:
Abhi tak aadmi sedo zaboone shahr-yari hai,
Qayamat hai keh insan naze insan ka shikari hai,
Tadabbur ki fasoon kari so mahkam ho nahi sakta.
Jahan men jis tamaddun ki bina sarmayadari hai.

(Man is victim of Imperial suppression uptill now,
This is really devastating that man hunts man,
If the world culture is based on capitalism,
That base cannot be strong by the charm of mere philosophy)

Afsari badshahi raft-o-ba yaghmaae raft,
Nae Askandari-o-naghmae Daraee raft,
Koh kan tisha ba dast aamad-o-parwezi khast,
Ishratko khwajgi-o-mehmat-o-lalae raft,
Chashm bakushaey agar chashme too sahabenazar ast,
zindagi dar pao tameer-o-jahane digar ast.

(Imperialism and bureaucracy along with plundering have gone,
The flute of Alexander and the music of Darius have gone,
The mountain digger (Farhad) has come with shovel and wants kingship,
The ease of Master and the labour of slave have gone,
Open the eyes, if you have eyes,
The real life is in the construction of other world)

In 1907, Iqbal spoke the following keeping in view the world trend and happenings over which he had keen insight and a farsighted vision.

Dayaro Maghrib ke rahne wallo! Khuda ki basti dukaan nahi hai,
Khara jiso tum samajh reho ho, Oh ab zare kam aayar hoga
Tumhari taahzib apne khajjar se eik din khud-kushi karegi
Jo shakho nazuk pe aashyana banoga napoedar hoga.

(0 dwellers of West! the habitation of God is not a workshop,
It is devalued gold which you consider to be pure one,
Your culture will commit suicide by your own knife,
The nest that will be built on weak bough will be unsubstantial)
Russian Revolution undoubtedly influenced Iqbal, a sensitive poet, but he has not accepted socialism or communism which denies the existence of God, spiritualism and religion. Islam stands against capitalism and Imperialism, so does the Russian Revolution. Hence is the association of Iqbal with the Russian Revolution. Iqbal, writing a letter to Sir Francis Young Husband says that a time may come when the concept of God will be associated with Bolshevism and thus Islam will gulp Russia, or else, Russia will gulp Islam.

In his collection of poems, Pavane Mashrique (The Message of East) there is an interesting poem 'Sohbate raftgan (The company of deceased) wherein Tolstoy, a Russian writer and reformer, raises his voice against the capitalism of Europe and says that the army of King has started oppression for a piece of bread keeping aside the aesthetic sense. They support Imperialism and Church opposing the human rights of their country men. The Imperialism has purchased their lives. Karl Marx agrees with his version and says as follows:

Raazdane Juz-o-kul az khosh na mahram shuda ast, Adam az sarmayadari qatile Adam shuda ast,45

(One who knows the secret of Archetype and prototype is unaware of self, Man has become the murderer of man due to capitalism)

Here Hegel appears with his philosophy of contradiction. The nature is contradictory and this sets the world in motion. Due to contradictions only, the Employer and the Employees, the Master and the labourers are always in conflict.

Fitrate azdad khoz, lezzato paskaar dad, Khwaja-o-mezdoor ra, aamir-o-mamur ra.46

(Generate the nature of contradictions that instills the interest for conflict, Among the Employer and Employees, Master and Labourers)
Then, Tolstoy addresses Hegel and says that the intellect hunts with the hare and runs with the hound. Intellect makes the capitalists self-conceited and labourers subservient. This philosophy of contradictions of Hegel made Edward Carried a Champion of Christianity and Karl Marx a non-believer of spiritualism when both of them depended on intellect and rational approach. Here the poem reaches the artistic height. Hakim Muzdak, the philosopher of ancient Iran comes forward supporting Tolstoy and declares happily that the seed shown fifteen hundred years back in Iran seems to be fruitful today. That means, Imperialism is coming to an end replacing socialism in Europe.

Dena-e-Iran ze kishto Czar-o-Qaisar bar dameed,
Maarge nqo mi raqsad andar, Qasre sultan-o-Ameer,
Muddate dar aatishe Namrud mi sozad Khaleel,
Ta tahoe gardad harimash az khuda wandae poor,
Daure Parwezi guzasht, ao kushtae Parwaz keh,
Nomate gum gashtae khud ra ze Khusru baz goer.47

(The seed of Iran has grown in the field of Czar and Qaisar,
The horror of death dances in the palaces of sultans and Amoors,
Khalil burns on the fire of Nimrod for a long time,
So that his place of worship will be free from ancient gods,
The reign of Perviz has gone, 0 victims of Perviz, rise up Take back your lost treasure from Khusru Perviz)

The last character of this episode is 'Kohkan' (mountain diggar-Farhad). He is symbol of labourers in general. He invites the labourers to unite against the capitalists and imperialists.

Nigare man keh base Sada-o-Kamaamez-ast,
Sateza Kosh-o-Sitam Kosh-o-fitna angez-ast,
Ager che tishae man koh ra ze pa aswurd,
Haruq gardishe gardoon ba kaamo Parwez-ast,
Ze khak ta ba falak har che hast rah-paam-ast,
Qadam kushae koh raftare karwan tez-ast.48
(My beloved is very simple and reserve,
He is strife-monger, oppressive and tyrant,
Although, my shovel has cut the mountain,
Uptill now, the movement of sky is at Ferviz's signal
Whatever is there from earth to sky is very difficult,
Stretch your legs swiftly, because the movement of
caravan is very fast).

His poem "Mabaen Hakim Franswi Augustus, Comet-O-Marde
Mazdoor" manifests the same feeling of sympathy he had for the
labourers. The French Philosopher Augustus says that the human
beings are different limbs of the same body and Nature has fixed
their duty and distributed their responsibility differently as
per their capacity. Similarly, the human society is classified
in groups and their duties and responsibilities are also fixed.
Hence are employers and labourers. But, labourer is not
impressed with this philosophy and says point-blank to the
French Philosopher, Augustus as follows:

Farabi ba hikmat mora ae hakim,
Kah natawan shikast ean tilasim qadim,
Khata ra ba hikmat magar daa sawab,
Khizar ra na giri ba dame sarab.49

(O philosopher, this philosophical deception,
Has not enabled me to shatter the ancient charm,
You justify wrong as right by philosophy,
You cannot deceive a leader by mirage)

Similarly, speaking in support of have-nots and opposing
haves vehemently, the following lines have been composed.

Masriq ke khuda-wand sufeedene farangi,
Maghrib Ke Khuda-wand darakhshinda filizzat,
Zahor men tijarat hai haqiqat men juwa hai,
Sood eek ka lakahon ko lioy marge mafeajat,
Kab doobega sarmaya parasti ka safeena,
Duniya hai teri muntazare roze makanat.50

(The white Europeans are masters of the East,
The glittering minerals are masters of the West,
Apparently, it is trade but really a gamble,
The profit of one means sudden death of others,
When the vessel of capitalism is going to sink?
The whole world is awaiting for the day of retaliation)
In his poem 'Qismat namae Sarmaya dar-o-Mazdoor' he has sarcastically spoken about the generosity of the capitalists who own every earthly thing and give everything from earth to heaven to the labourers.

Eeen Khak-o-aan Che dar shikame woo azane man,
O zo khak ta ba arshe moalla azane too.51
(Whatever is there on earth and below is mine,
Whatever is there from earth to heaven is yours)

In 1922, he composed a poem "Nawa-o-Mazdoor" (The Voice of labourers) when he composed "Khizre-rah" (The leader of the way). Both the poems have similarity that may mislead a reader to consider Iqbal a socialist.

Zo rah zanane chaman intoqamo lala kashem,
Ba bazme ghuncha-o-gul tarhe doedar andazem,
Ba taofe shama chu parwana Zeestan ta kaq?
Zo khosh een hama bogana zeestan ta kaq?52
(We will take revenge of tulip from the robbers of garden,
We will set the order of garden afresh arranging the buds and flowers,
How long you will be moving around the candle just like a moth?
How long you will be indifferent from yourself?)

In spite of all his sympathy for the labourers and apathy for the capitalists, he was against socialism, which was detrimental to spiritualism. The revolution was harmful for the existing order.

Zamame kaar agar mazdoor ke hathon meeh ho phir kiya?
Tarique kohken meeh bhi Oh heelo haih Parwezi,
Jalalo Badshahi ho koh Jamhoori tamasha ho,
Juda ho deeh siasat se to rah jati hai Changezi.53
(What is there if the reign of administration is given to the labourers?
In the working of labourers also, there is royal hypocrisy,
Whether it is royal grandeur or democratic show,
If the Politics is separated from religion, only exploitation is left)
Iqbal considers the void of spiritualism as 'Death of Ego' and Revolution as 'Death of conscience'.

Na Asia men na Europe men soz-o-sae hayyat, 
Khudi ki maut hai oh sur oh zameer ki maut, 
Dilon men wawlae inqelab hai paeda, 
Qarneb aa gace shaed jahan-e-poer ki maut.54

(Neither in Asia nor in Europe, there is humdrum of life, This is 'death of ego' and that is 'death of conscience'. There is spate of Revolution in the hearts of men, Perhaps, the death of old order is coming nearer).

Iqbal's poem 'Moussolini and King William' is all about Socialism wherein Iqbal speaks through King William that slavery is part of human nature. The Brahmin, therefore, moves round the idols. But Moussolini says:

Gulame gursana doodi koh, bar darood aakhir, 
Qameeza khwaja koh rangeen ba khoone ma bawad ast, 
Shararo aatisho jamhoor kohna saamn sokht, 
Rawae poero kalisa qabae sultan sokht.55

(You might have seen that the hungry slave tears ultimately, The shirt of Master which is dipped in our blood, The spark of Republican fire has burnt old things, The tradition of old church and the robe of sultan)

Following is the reply of King William quoted below:

Agar taje kaee jamhoor poshad 
Hamen hagamaha dar Anjuman hast, 
Hawas andor dile Adam na meerad, 
Hamen aatish miwo marzghan hast, 
Oroose igtedaro sahro fun ra, 
Hamen Pechake zulfe purshikan hast. 
Na manad naaee shirin be kharider, 
Agar khusru na bashad konkan ast.56

(If the Republic wears the royal crown, Same will be humdrum in the congregation, The anxiety never dies in the heart of men, Same is the fire in the hellish atmosphere, The charming art of power's bride, Has same zig-zag and curling hair)
What was interesting in New Russia for Iqbal was communism that opposed imperialism and capitalism and there was enough opportunity for labourers and hard workers to prosper. Otherwise Iqbal was opposed to dialectical materialism of Marx; Iqbal wants a society free from imperialism, capitalism, class struggle, racial feeling, materialism etc. The base of this society should be spiritualism and this sort of society Iqbal finds in Islam. The following lines of *Aroonghaen-o-joiez* stand witness for the same:

Arab khud ra ze nooro Mustafa sokht,
Chiraghe mudaeq mashriq bar afrokht,
O loak s an kholafat rah gum kard,
Koh awwal Mominaan ra shahi aamokht.

(The Arabs exposed themselves to the light of prophet, Mohammad,
The dead candle of East was kindled,
But, the Khilafat lost the way,
Because, for the first time, it taught Muslims how to rule.)

Khilafat bar maqame ma gawahi ast,
Haram ast an che bar ma badshahi ast,
Malukiat hama makrest-o-nae-rang,
Khilafat hifze namoose Elahi ast.

(Caliphate is witness of our position,
What is unlawful for us is imperialism,
The imperialism is all hypocrisy and charm,
Caliphate is the guardian of the dignity of God)

In his poem 'Ishterakiat' (Socialism) Iqbal presents his points of view very clearly and very vividly. Following are the extracts of the poem:

Quomain ki rawish se mujhe hota hai eh maloom,
Be sood nahin Roos ki eh garmie rafter,
Andesha hua shokhi afkar pe mujboor,
Insen ki hawas ne jinnoh rakha the chupe ker,
Khulta negar aata hai ba-tedreoj oh asrar,
Quraan mein ho ghotagan ae mardo musalman,
Alleh kare tujhko ata jiddate kirdar.
To call Iqbal an Islamic socialist is injustice to Islam. Although Pandit Jawaharlal Nehru, Edward Thompson, Kant, Smith, Aal Ahmed Saroor, Ali Saredar Jaffri, Aziz Ahmed and Dr. Taseer have branded him as Socialist (which is never proved either from his poetry or prose). Iqbal has sarcastically spoken about the communism of Russia in the following lines.

\[ \text{Eh Ohi dahriate-Koos per hui nazil,} \\
\text{Keh tord dal Kalisaeoñ ke lat manat.} \]

(This was the revelation on the temporal Russia, Break the idols of the Christians)

In Payama Meshrique, Iqbal says through King William that the slaves are free in Socialism is a wrong conception. Previously, they were slaves of Czar and at present they are slaves of socialism.

According to Dr. Taseer, Iqbal has presented Lenin as a Saint in Bele Jibraeql (The wing of Gabriel) and his poem 'Lenin Khuda ke hazoor men' (Lenin before God) is an irony for socialism where Lenin says as follows:

\[ \text{Oh qaom koh faeqane samawi se hai maخروm} \\
\text{Hed is ke kamalat ki hai barq-o-bukhарат,} \\
\text{Hai dil ke liey mauz moshinoh ki hakumat,} \\
\text{Ahsas morawat ko Kuchal dote haiñ aalat,} \\
\text{Too qadir-o-aadil haiñ magar tore jahen men,} \\
\text{Haiñ talkhn behut badea mazdoor ke aqat.} \]

(The Nation which is devoid of heavenly gifts, The limit of its excellence is electricity and vapour, The operation of machines means the death of heart, The instruments trample down the feelings of love, You are all powerful and just but in your world, The plight of labourer is very miserable)
Dr. Taseer writes that Iqbal stressed too much on his philosophy of Khudi (Ego) as a result of which he has praised the heroic character of Satan and his living counterpart Mussolini. This remark is due to desultory study of Iqbal and his philosophy. Of course, Iqbal has written two poems on Mussolini; one in Bele Jibraeel and other in Zarbe Kalim. Mussolini’s Satanic role was revealed when he attacked Abyssinia (18th August 1935) and hence Iqbal came forward with the lines of Zarbe Kalim “Tahzib ka Kamal, sharafat ka hai zawal” (The excellence of culture is downfall of nobleness).

Gharat gari jahān mañ hai aqwam ki mwash, Har gurg ko hai barrae masum ki talash.62
(The profession of nations is exploitation on earth, Every wolf is in search of innocent goat)

The same Mussolini who became dictator of Italy by sheer effort turned a tyrant-like other rulers of Europe. When Mussolini attacked Abyssinia, the league of Nations imposed economic embargo on Italy. Mussolini addressed the patrons of league of Nations in the following lines of Iqbal.

Mere saudae malukiat ko thukrate ho tum, Tum ne kiya torde nahiñ kamzor qaomūn ko zujaj, Aale Qaisar chobe nāe ki abyāri mañ reha, Aur tum duniya ko banjar bhi na chordo be khuraj, Tum ne loote bē nawa sahra nasheenūn ke khayam, Tum ne lootī kishtē dahegān, tum nē loote takht-o-taj, Pardēe tahzib mañ gharat gari, Ādam kushi, Kal rawā rekkhi thi tum nē, mañ rawā rakhta hoṅ āaj.63
(You dash my desire of Imperialism, Have you not broken the glass of weak nations? The successors of Caesar were engaged in the production of sugar cane seed, You have not left the barren land of this world untaxed, You have exploited the tent of mute desert dwellers, You have looted the field of farmers and throne of King, Exploitation and genocide in the garb of civilization, Yesterday you allowed and today I allow in return).
Iqbal was every inch an original genius. Here he had accepted the ideas of Eastern and Western philosophers to the extent they were acceptable to him. Thereafter, he gave a new turn to his poetry. Thus, he has broken new grounds in Urdu and Persian poetry. He has never accepted the Eastern and Western concepts blindly. He has reviewed, considered and adjudged them in the light of his learning and rationally presented them in his poetry. There lies his greatness. Kant Well Smith says that Iqbal was up to date in modern philosophy but not so up to date in modern science and modern sociology and there is enough truth in the same.

Iqbal had hardly any time left for considering the economic and sociological aspects as he was involved in the philosophic problems. That is why, he had not recognised the groups who translated his ideas, and supported the group who opposed his concepts. This view of Kant is totally wrong. Iqbal had his own concept about the development of Muslims based on Islam and hence the socialism was not the remedy for the same. Iqbal has called Karl Marx a messenger but he was an unjust messenger without a Gabriel. Iqbal has called the Das Capital of Karl Marx, a book kept by one in his armpit who was not a messenger in the true sense.

"Nest paeghambar-o-lekin dar baghal darad kitab" (He is not messenger but keeps book in his armpit)

Iqbal's criticism of Karl Marx and his Socialism may be seen in Jawid Name: 
Sahabe sarmaya az nasle Khaleel,
Yani aān paaghambare be Jibreal,
Zānke baq dar batile woo muzman ast,
Qalbo woo momin dimaghsh Kafir ast,
Gurbīyān gum karda and aflak ra,
Dar shikam joend jaane paak ra,
Rang-o-boo az tan magoarad jaane paak,
Jūz ba tan kāro na darad ishtaraq,
Deene aān paaghambare haq na-shanash,
Bar masaweto shikam daraq asas,
Ta wakhuat ra maqam andar dil-ast,
Bokho woo dar dil, na der aab-o-giil-ast,64

(The writer of capitalism is progeny of Khaleel,
That means, he was a prophet without Gabriel,
There is enough truth in his fallacy,
His heart is that of believer, his thought is that of non-believer,
The Westerners have lost heaven,
They seek life in food,
The spirit never takes colour from the body,
The socialism has all connection with the body,
The socialism is not aware of prophet's religion,
It has its foundation on equality of food,
The brotherhood has place in heart,
Its root enters in heart, not in earth)

Similarly, his criticism of imperialism is presented in the
following stanza.

Ham malukiat badan ra farbahist,
Seona-e-bonooro woo az dil tahist,
Misle zanboore keh bar gul mi charad,
Barg ra baguzaara o-shahdash barad,
Shakhi-o-barg-o-rang-o-boo gul haṃān,
Bar jamalash nalaq bulbul haṃān,
Az tilasme rang-o-boo-e-woo guzar,
Tark surat goe dar maani nigar.65

(The imperialism is abes-ity of body,
Its ribs are dark having no heart inside,
It is just like bee that moves around flowers,
It sucks honey and leaves the petals,
Same are the fragrance and colour of flower,
Same is the cry of night-ingale on its beauty,
Get rid of its charm of colour and fragrance,
Avoid its external appearance and look within)

Iqbal gives his concluding remark in respect of socialism
and imperialism in the lines quoted below:
Just after this, Iqbal draws inference from the holy Quran illustrating the vicerency of Adam, the Divine rule, Earth as Divine dominion, the divine of general well being etc. He imparts the message of accepting Islam to the people of Russia through Jamaluddin Afghani in the following manner:

\[
\begin{align*}
\text{Kerdoo karo Khuda wanna tamam,} \\
\text{Baguzár az La, janiye illa kharám,} \\
\text{Dar guzar az La, agar joindae,} \\
\text{Ta rahe asbat geeri zindaee,} \\
\text{Ae keh mi khahi nozame aalame,} \\
\text{Justaao waa ra asase mahkama.} \\
\end{align*}
\]

(You have put an end to the masters' design, Restore your faith in the fact that there is no god but God, If you search, get rid of negative thoughts, If you are alive, take a firm path, If you want an administration of the whole world, On firm foundation as per your quest)

Iqbal says that 'death of capitalism' and 'support of helpless' is Quranic message.

\[
\begin{align*}
\text{Cheest Quraan Khwaja ra paaghama marg,} \\
\text{Dastgoore bandae be saaz-o-barg.} \\
\end{align*}
\]

(What is Quran? A message of death for the masters, And support of helpless and downtrodden slaves)

In his poem 'Pas che bayad kerd oo aqwamo Shirq,' Iqbal has hinted at the above mentioned philosophy counting the defects of Russia.
Thus, to call Iqbal a socialist, Marxist or Islamic socialist is just like looking at him from outside his total personality.

JawedNama was published in 1933 but Armaghano Hodja came to limelight after Iqbal's death (i.e. 1938) that includes the poems of 1935. In Urdu portion of this book, the first poem is Iblis ki majlisah shore (The Assembly of Satans) wherein Iqbal says that Islam is solution of all problems concerning human existence. Socialism or communism is not a remedy for the existing problems. From the very first day, Satan regarded earth—a display of elements. This violates the Islamic point of view. Satan proclaims:

Mae ne dikhilaya Farangi ko malukiat ka khwab,
Mae ne torda masjid-o-dair-o-kalisa ka fasoon,
Mae ne nadaran ko Sikhlaya sabq taqdeer ka,
Mae ne manam ko diya sarmaya dari ka janoon,
(I have instilled the idea of imperialism among the Britishers,
I have disillusioned the illusion of mosque and church,
I have taught the lesson of destiny to the downtrodders,
I have given the idea of capitalism to the rich)

Satan considers 'Islam' as an impediment on his way. The second Satan wants to know his opinion about democracy from the first one who says that democracy is another name for imperialism.

(I have myself allowed the Crown to put on the democratic robe,
Whenever the man has become conscious for the facts,
The reality of kingship is altogether different;
This does not depend on the Office of Crown)

The third satan expresses his satisfaction over the fact that the spirit of imperialism is present in the democracy. But, he is worried about the growth of socialism in Russia. He says as follows:

(Rooh e sultani rooh baqi to phir kiya iztorab?
Hei magar kiya woos yehudi ki shararat ka jawab,
Oh Kalime be tajalli, Oh Masihe be saleb,
Nast paaghmar-o-lakin dar baghal darad kiteb,
Kiya bataoon kiya hai kafir ki nigahe pada soz,
Masriq-o-Maghrib ki qaom mein ko liay yone hisab,
Is se bardi kar aur kiya hoga tabiat ka fisad,
Tord di bandoon ko aqaon ke khimo ki tanab.72)

(I have myself allowed the Crown to put on the democratic robe,
Whenever the man has become conscious for the facts,
The reality of kingship is altogether different;
This does not depend on the Office of Crown)

The third satan expresses his satisfaction over the fact that the spirit of imperialism is present in the democracy. But, he is worried about the growth of socialism in Russia. He says as follows:

(If the spirit of imperialism is alive, nothing to worry about,
But, what should be the reply of that jew's (Karl Marx) mischief?
He is a Moses without lightning and Messiah without cross,
He is not a prophet but keeps a book under his armpit,
What shall I tell you about the non-believer who has burning sight,
This is the day of judgement for the nations of East and West,
What exceedingly will be the agitation other than this,
The slaves have broken the rope of the tent of Masters)
The fourth Satan says that Mussolini is a befitting reply for Karl Marx. Mussolini wanted to establish his power around Mediterranean sea. The third Satan regards Mussolini unexpedient who made the Western politics naked. The fifth Satan discusses the politics of East and West very thoroughly and criticises vehemently Karl Marx and socialism which spreads swiftly. The first Satan, Iblis reviews the whole situation and says as follows:

Dosto fitrat ne kiya hai jin garobanon ko chak,
Muzd ki muntaq ki sozaan se salah hote rafoo,
Kab dara sakte hain mujh ko Ishterski kucha gard,
Ek pareasheh rozgar, aashufts maghza, aashufts moo.\textsuperscript{73}

(The hand of Nature has torn the skirt,
This is not darned by the logic of labour,
How the loafers socialists can frighten me? They have worried mind and worried situation)

Therefore, Satan is not at all worried about socialism.

Hence, he says apprehending the real threat from Islam as follows:

Hai agar mujh ko Khatar koi to woos ummat se hai,
Jis ki khakastar mohn hai ab tak Shrare aazroo,\textsuperscript{74}

(If there is any threat for me, it is from the followers of Islam, In whose bed is the spark of desire uptill now)

The Satan or Iblis expresses his worry in connection with the Islamic outlook about the ownership of land.

Is se bardh kar aur kiya fikr-o-nazar ka inqoleb,
Badshahoon ki nahi Allah ki hai on zameen.\textsuperscript{75}

(What more can be the revolution of thought other than this? That the land belongs to Allah, not to the Kings)

The Satan, therefore, advises his followers to keep the followers of Islam engaged in worship so that they will not trouble them in any way.
Har nafas darte hoon woos ummat ki bedari se maan,
Hai haqiqat jis ke deen ki ahtesabe keanat,
Mast rakh kar zikr-o-fikre subha gahi maan woos,
Pokhta tar kar do mizajo khanqahi maan woos. 76

(I always fear the awakening of Muslims,
The reality of their religion is accountability of the world. Keep them engaged in morning prayer and devotion, So that their faith on seclusion and devotion will be firm)

We may conclude that the Islamic order is the best of all, according to Iqbal. The Socialism stands next to Islam. The democratic order of Europe is worst of all. Therefore, Iqbal was neither a socialist nor an Islamic socialist. He was every inch a Muslim and hence a follower of Islam.

Coming to a discussion of Nietzsche (1844-1900) we find that Iqbal was very close to him and his impact was very conspicuous on Iqbal. In Payame Mashriqu (The Message of East), Iqbal has referred to him four times. Once, he has mentioned about Nietzsche in relation to Schopenhauer.

Soze foghane woo ba dile hudhudo girait,
Ba noke khesh khar ze andame woo kashid,
Guftash ke soode kesh ze jebe ziai berbar,
Gul az shaghfe seeona zare naab aarfir,
Derman ze dard sez agar khasta tan shudi,
Khugor ba khar shao keh sarapa chamah shawii.77

(The hue and cry of the bird moved a wood-pecker. The wood-pecker took out the thorn from the body of the bird by means of its beak, Find out the remedy of your pain if you are wounded, If you want to be a garden, be used to thorns)

With this Iqbal writes that Nietzsche has attached the Messianic philosophy of morality. His sense of morality was very close to Islamic philosophy. But he was an atheist. Therefore, his heart was Momin and mind was kafir. The prophet of Islam has spoken the same about an Arab poet, Ummia Ibno Sillat (Aman Lasancho-o-kufr Qalabahoo).
When Nietzsche was born, it was an age of economic prosperity and political tranquillity for Europe. The Europeans were establishing their colonies in Asian and African countries. Their coffer was full but problems cropped up with the emergence of Industrial Revolution. The population floated from one place to another place. This shattered the ecological balance and economic condition. In Nietzsche's writings, we find the criticism of changed values. Nietzsche has viewed the problems of life like a saint. He has tried to find out the solutions of human problems, worries and anxieties of human existence. Logic has no place in solving these problems. The following verse of Iqbal is quoted below to explain how Nietzsche adopted a wrong path due to philosophy. He could not adjudge properly his inner feelings, according to Iqbal.

**Agar beta oh majzoobe Farangi is zamane no, 
To Iqbal isko samjhata mejame Kibriya kiya hai,**

(IF that devout European (Nietzsche) would have been in this world, 
I would have explained him the position of greatness)

Iqbal is convinced by the inner feelings of Nietzsche. The philosophy of Nietzsche does not carry much conviction for Iqbal, rather it is misleading.

The thoughts and insights of Nietzsche left supernatural problems and brought him very close to psychological problems. In the materialistic world of Europe, Nietzsche was an extraordinary person, a saint of his time and an aberrated spiritualist. He was an atheist but spiritualist like Gauttam Buddha. Nietzsche was born in a priest family. He was preacher throughout,
first in favour of Christianity and afterwards against it.
According to Will Durrant, moral attitude he derived from
Christianity. His mother was an incarnation of religion and
morality and her impact was too deep on him and this kept him
away from sin. Iqbal is at one with Will Durrant and speaks
as follows about Nietzsche.

Khadange seenae gardoñ hai wuska fikr buland,
Kamand wuska takkaaul hai mehr-o-mah ko liey,
Agarche peàk hai teenat mon rahabi wuski,
Teras rahi hai magar lazzete gunah ko liey.79

(His lofty thought is arrow for the chest of sky,
His imagination is lasso for the sun and moon,
Although pure, his nature is agnostic,
Hankers after the relish of sin)

Nietzsche was known as a young priest among his class
fellows. His firm faith in religion generated will power and
balance of mind. He wanted to reform himself first and hence
developed a philosophy of his life. He wanted to be strong and
desired to lead a life full of danger. He wanted the virtues
which generate strength; similarly, he avoided the vices which
cause weakness. Iqbal was very much influenced by Nietzsche's
philosophy. In 'Israre-Khudi' (Mystery of self) Iqbal touches
the philosophy of Nietzsche particularly in the story,
'Hokayyate Almas-o-zagnal' (The story of Diamond and Charcoal).
Here the Diamond sermons the Charcoal as follows:

Paakaram az pokhtagi zunnur shud,
Señaha az jalwa ha mamoor shud,
Khvar gashti az wajoode khano khesh,
Sokhti az narmie andame khesh,
Farigh az khaof-o-ghan-o-waswas bash,
Pokhta misle sang shao, almas bash.80
The philosophy of Nietzsche is a dominating factor in the poetry of Iqbal. Following are some of the examples:

Faolad kahan rahta hai shamsheer ke laaq,
Paeda ho agar wuski tchiat men hariri.81

(That steel is not worth for the sword,
Which is soft and supple by nature).

Jo sakhtie manzil ko, samane safer samjhe,
Ae wae ten easani, na paed hai oh rahii.82

(One who takes the pain of sojourn as luggage,
Alas! That traveller doesnot exist, for he is ease-loving).

Wunchi jiski lahar nahi hai oh kaesa darya?
Jiski hawae tund nahi hai oh kaesa toofan?83

(How is that river which does not contain high ripples?
How is that tempest whoso velocity of wind is not too fast?)

Jhapatna, palatna, palat kar jhapatna,
Lahoo garm rakhe ke hai ek banaa,
Muhabbat mujhe wun jawano h so hai,
Sitaro h po jo delte hain kamand.84

(Praying and going back, going back and praying,
Causes to keep the warmth of blood.
I love those young persons,
Who throw lasso on the stars).

Nahi tera nasheman qasre sultani ke gumbad per,
Too shahi hai basera kar pahar do ki chatano ho man.85

(Your abode is not on the domes of palaces of Sultans,
You are a falcon, make your abode in the caves of mountains).

Hifazat phool ki mumkin nahi hai,
Agar kante men ho khu-e-hariri.86

(The protection of flower is not feasible,
If the nature of thorn is silky and soft).
The philosophy of Nietzsche finds place in Iqbal's poem 'Kharabate Farang' (The European Tavern) wherein Iqbal differs with Nietzsche, because the latter negates religion and morality. Iqbal finds fault with the Western politics based on the philosophy of Machiavelli and Nietzsche.

Dush reftam ba tamashae kharabate farang,
Shokh guftarie rinde dilam az dast rabood,
Guft eem nest kalisa keh bayabi dar wey,
Sohbete dukhtarake zohra-wash-o-nae-o-sarood,
Dawa-e-Sidq-o-Safa parda-e-namoos riastr,
Peer-e-ma guft mas az seem babayed andood,
Fash guftam ba too esrar naheen khana-e-zaeest,
Ba kase baaz mago ta keh bayabi maqsood.87

(Yoster night, I went to the European tavern for observation,
The pertinent talk of a drunkard (Nietzsche) impressed me very much,
He told that this was not the monastery where,
One could get the musical instruments like flute and sarod and shining girls,
The tall claim of purity and chastity is nothing but hypocrisy,
The old Saint (Maulana Rumi) told us to gather copper out of silver,
I have revealed the secrets of the hidden world, Not to tell others till such time you attain your goal).

Nietzsche lost his faith in Christianity and God when he was only eighteen years old. But this was a period of torture for him, because he could not uproot the ideas altogether deeprooted in his mind till he attained maturity. He was restless and discontented. He was gropping in dark without leader or follower. The advent of 19th century was insipid for Nietzsche, because this century wrecked the religious and moral values. For other philosophers, this century was that of all-round progress and prosperity.

Nietzsche introduced the concept of superhuman and this substituted the concept of God. In this connection, Dr. Iqbal says the following verses:
Az sustie anasire insan dilash tapeed,
Fikro hakim paakaro mahkam ter aafreed,
Afgand dar Farang sad aashobo tazaee,
Deewanao ba kaar gahe shishagar rasood.88

(Due to dullness of human elements, he became restless,
The concept of this philosopher (Nietzsche) carved a
perfect Embodiment,
This was very laudable in the whole of Europe,
Because a carzy fellow had reached the workshop of
glassmaker).

In 1877, war between France and Germany started and Nietzsche
joined the Nursing-service on behalf of his country. At Frank-Furt,
seeing the regiment, he came to the conclusion that one must have
desire to fight and win the battle instead of struggling unsuccess­
fully throughout the life. Nietzsche couldnot withstand the pain
and pang of injured soldiers for a long time and fell sick. So was
the case with Dr. Iqbal who could not withstand the sight of the
bleeding teeth of his son and became senseless. After renouncing
Christianity, Nietzsche didn't take shelter in either Democracy or
Socialism. In this respect, Iqbal holds the same opinion:

Matae mania begana az doon fitrataan joee,
Ze moran shokhio tabboy sulemene nami aayod,
Gurez az tarze jamhoori, gahilama pokhta karo shao,
Keh az maghe do sad khar, fikro insaane nami aayod.89

(You are searching the meaning/non-alignment from the
lowly persons,
One must not expect the nature of Solomon from the ants,
Avoid Democracy and attach yourself to the perfect work,
The thinking of Man is never expected from two thousand
donkeys).

In 'Zarbe Kalim' (The Stroke of Moses), Iqbal makes the
following reference:

Is raaz ko ek marde Farangi ne kia fash,
Har chand keh dana ise khola nahi karto,
Jamhooriat ek tarze Hakumat hai keh jismo,
Bandon ko gina karte hain tola nahi karto.90
(This secret was revealed by an European (standel),
Though this is not revealed by wise persons,
Democracy is a mode of government,
Where head is counted, not worth).

Nietzsche has expressed the same opinion stating that there
is craze for counting the heads in democracy. According to Nietzsche,
the political organisations added human problems, never solved them.
Man lost his respect and value. The super-Man could restore the lost
values by generating desire and will power. Upto this there is
similarity between Iqbal's Marde Momin (Muslim) and Nietzsche's
super-human. Iqbal's opinion regarding 'Marde Momin' (Muslim) is
quoted below:

Aflaak se hai wuski harifana keshakash,
Khaki hai magar khak so aazad hai momin,
Qahari-o-ghaffari-o-quddusi-o-jabrat,
Eh char anasir hoH to banta hai Mussalman.91

(He has got rivalry with the heaven,
He is free from earth though he is earthly,
Strength, Forgiveness, Celestial and Forcefulness,
These are the four elements in the making of Muslim)

Nietzsche considers strength as basis for life. He does not
take into account love and generosity . He believes that marriage
of superior persons will produce super-human beings and in this
respect Dr. Iqbal differs with him on account of racial identity
which is unIslamic.

"Jo karoga imtiaze raãg-o-khoon mit jaega."
(One who discriminates on the ground of caste and
colour will go to the wall)

In his poem "Ba Qaole Zurtasht" (according to the saying of
Zoroaster), Iqbal says that Nietzsche has called 'Man' the cruellest
animal. But Momin of Iqbal comprises the character of love and
affection, strength and oppression. The super-man of Nietzsche is
free from moral limitations for the fulfilment of his higher objects
and he adopts oppressive means but Iqbal's Momin is God-fearing and human-lover.

Aadmiat ehtarame aadmi,
Ba khabar shao az maqame aadmi.92

(Humanity is respect of Man,
Beware of Man's position)

The Superman of Nietzsche is well aware of self whereas Momin of Iqbal is well acquainted with self as well as selflessness. Iqbal has faith in Nietzsche's inner feelings but he does not believe in Nietzsche's philosophical thoughts. In Jawed Nama, Iqbal gives Nietzsche a place in between material and spiritual world. He could not make his place in the material world, because his heart was that of Momin. Similarly he could not make his place in the spiritual world, because his mind was that of Nonebeliever.

In 1918 Dr. Nicholson translated 'the Mystery of Self' (Israre Khudi) in English, and the critics opined that the concept of Momin of Iqbal is echo of 'super-human concept' of Nietzsche. Dr. Iqbal had written a letter to Dr. Nicholson stating his happiness over the popularity of 'Israre Khudi' (The Mystery of Self) in England. At the same time, he expressed his displeasure over the comparison drawn by the critics between him and Nietzsche which was very much misleading, especially with reference to the article published in the Anthem. This was due to ignorance of the writer who was not aware of the evolution of this concept in his poetry. Moreover, the critic had not understood the concept of Momin or Perfect Man properly and hence the Superman of Nietzsche is supposed to be Perfect Man of Iqbal. Iqbal added that he had drawn this concept from sufism twenty years back when he had not studied or heard about the concept of superman of Nietzsche.
Nietzsche was opposed to the idea of individual existence that triggers his all out energy towards action and fulfilment of desires. Iqbal does not believe in sufism that preaches complacence and brings about stagnation. Nietzsche believes in struggle from political point of view whereas Iqbal believes in struggle from moral standpoint. Iqbal desired Sheikh Ahmed Serhindi to be the guide of Nietzsche who could correct Nietzsche's philosophy. Iqbal speaks about Nietzsche as follows:

Kash boode dar zamane Ahmed,  
Ta raside bar maqame sarmadi.93

(Had he been during the period of Ahmed Serhindi  
He would have ascended to a perpetual position).

Deedae woo az eqaba tez ter,  
Talate woo shahe do soze jigar,  
Dam ba dam soze daroonoo woo fazood,  
Bar lebash baote kah sad barish sarood.94

(His eyes were sharper than those of eagles,  
His face was index of heart-burning,  
His heart-burning increased from time to time,  
On his lips were the verses - the rain of songs).

Iqbal speaks about Nietzsche through Moulana Rumi in the following manner:

Man ba Rumi guftam een doewana kist  
Guft een farzanae Almanwist,  
Darmini een do aalam jcoy woost,  
Naghmae dairina endar naeywoost,  
Baz een Hallej be dar-o-rasan,  
Nace deegar gufte aah harfe kohan,  
Harfe woo be baak-o-afkarash azeem,  
Ghurbiaa ah teghe guftarash doneem.95

(Iqbal asked Rumi as to who was that crazy fellow,  
Rumi replied that the crazy fellow was a wiseman of Germany,  
His place was between the two worlds,  
In his flute we find ancient notes,  
He is second Hallaj without hanging rope,  
He repeated the old saying in a different manner,  
His thought and saying was undoubtedly great  
The Westerners have been divided by his sword of eloquence).
Apart from the concepts of superhuman of Nietzsche and Iqbal, they had similar opinion about the inequality of sex but Iqbal never regards females to be a dangerous force for men like Nietzsche. He also discards the idea of Nietzsche that females are play mates of males and males are primarily for war and strife and hence, they should be trained accordingly. Nietzsche regards females as the source of procreation whereas Iqbal interprets this sexual relation between male and female on a higher plane.

Jauhare, mard ayn hota hai be minnate ghair,  
Mard ke haath man hai jauhare aurat ki namood,  
Khulte Jate haiN isi aag se asrare hayyat,  
Garm isi aag se hai markae bood-o-nabood. 

(The worth of man is manifested without allegiance to other,  
The worth of woman's manifestation is due to Man,  
With this fire, the mystery of existence is unfolded,  
The strife of existence and non-existence is warm due to this fire alone).

Following are the points of similarity of ideas between Iqbal and Nietzsche:

(1) Nietzsche: My age has not yet come. Tomorrow onwards will be mine.

Iqbal: "Man nawaq shaere farda astam."  
(I am a poetic voice of tomorrow)

(2) Nietzsche: Perfect Man comes after generations. The blood of forefathers is shed in order to come up to this stage.

Iqbal: "Umrha dar Kaaba-o-Butkhana mi nazed Hayyat,  
Ta ze bezme Ishq ek daryae raaz ayaad baroon;"  
(The existence sheds tear in Mosque and Temple for long years,  
Thus comes out a person with secrets from the congregation of love)

"Hazaron saal Nergis apni banoori pe roti hai,  
Bardi mushkil se hota hai chaman man deedawar paeds"
(The narcissus sheds tears for thousands of years for its blindness,
With great difficulty, one comes with vision in the garden)

(3) **Nietzsche:** We have been part and parcel of the personality and organisation which is complete for a quite long time.

**Iabal:** "Bood-o-naboode mast zo ek jalwaee sifat,
Az lezzate khudi chu sharar para para aim".

(Our existence and non-existence is due to that Eternal light,
Due to love for self, we have been apart just like sparks).

(4) **Nietzsche:** Only those who breathe in the environment of my writings, they know that this is an environment of high altitude and they must adjust themselves accordingly.

**Iabal:** "Nazar nahiin to mere halqae sokhan maan na beeth,
Keh noktabai khudi hain misale teghe aseel"

(If you don't have insight, don't sit in my circle of discussion,
Because the secrets of self are swords of purity).

(5) **Nietzsche:** Democracy is a craze of counting the individuals.

**Iabal:** "Jamhuriat ek tarze hakumat hai keh jisman,
Bando ko gina karte hain tola nahin karte,

(Democracy is a mode of government wherein,
The qualities are not weighed, the heads are counted).

(6) **Nietzsche:** Lead a life in the midst of danger. Make your habitation beyond the volcanic mountain. Send your ships to the oceans still undiscovered and unexplored by man.

**Iabal:** "Ba keshe zinda dilan zindagi jafa telabist,
Safar ba kaaba na kardam keh rau bokhater ast,"
Thus Iqbal, on many occasions, has translated the thoughts of Nietzsche through his poetry. The philosophy of 'Superhuman' and 'Ego' is repeated in some form or other in every age. Lord Krishna is Superhuman who energises Arjun and changes his fate. This Superhuman is seen in Ramayyan and Mahabharat. He is present in the poetry of Rumi and prose of Carlyle whom he calls 'Hero'. Sophor calls him Jenitus and Iqbal calls him 'Marde Momin' (The perfect man).

Coming to the discussion of Iqbal and Henri Bergson we find that Iqbal was very much influenced by Bergson, because he had the occasion to meet him personally. In this way, admiration developed with this contemporary philosopher (1859-1941). Bergson was born in an era of scientific, technological and materialistic development but he was a critic of these developments that shrouded the spiritual aspects of life. Iqbal has expressed the similar view regarding Industrial Revolution in Europe in his poem "Lenin khuda ke hazoor maın." (Lenin in presence of God).

Spencer (1820-1930) was a staunch supporter of Industrial and materialistic way of life. Bergson was his follower in the beginning but found fault with his philosophy afterwards. According to Bergson, material life was far from truth; spiritual life could lead him to the bottom of truth. Intellect falsifies the truth.
Intellect comes closer to truth only when intoxicated by spiritualism and philosophy of love. Iqbal confirms this thought through his poetry on many occasions. Here is a line in support of this idea reproduced below:

\[ qal-o-dil-o-nigan \text{ ka murshide awwaleh hai ishq}^{97} \]

(Love leads — intellect, heart and insight)

According to Bergson, love comes first and intellect comes next. Love is nobody's legacy. One who ponders over it, finds the truth. This is manifestation of creative life-force. Thus Bergson came to the conclusion that science and logic intermixed with search and research can reveal the truth of life. Iqbal has presented the same idea of Bergson in his poem 'Message of Bergson, as follows:

\[ ta \text{ bar too a\&shkar shawad raaze zindagi,} \]
\[ khud ra juda \text{ ze shola misale sharar makun.}^{98} \]

(The secret of life will be unfolded to you, Don't disintegrate yourself from the ember just like spark).

According to Bergson, past, present and future are interlinked. They are evolutionary and permanent; and together form time. Time is most vital aspect of life. Iqbal has reiterated this idea of Bergson in his verse in the following manner:

\[ zamana eik, hayat eik, ka\text{eynat eik,} \]
\[ dalile kam nazari qissa-o-jadeed-o-qadim.^{99} \]

(Time is one, Life is one and World is one, The talk of ancient and modern is proof of short-sightedness)

\[ \text{Samajhte hai\text{n nada\text{n ise be sabat,}} \]
\[ \text{Udbharta hai mit mit ke naqshe hayyat.}^{100} \]

(Fools think it to be transitory, The outline of existence re-appears being obliterated.)
Bergson considers the changing time - the only reality whereas Iqbal believes the existence of Allah - the only reality.

Iqbal's line is quoted below in support of this idea:

- Kohan daire keh booni mushte khak ast,
  Dame az sarguzishts zante peak ast.103
  (The ancient earth is nothing but a handful of dust.
  It is momentary tale of That Existing Reality.)

Iqbal believes in aim and object, and definite goal of human evolution unlike Bergson. Man craves for the manifestation of his aims and objects, desires and ambitions:

- Zindagani ra baqa az muddua ast,
  Karwanash ra dara az muddua ast.104
  (The existence is due to desires only,
  Desires and ambitions are the ringing bells of the caravan.)

Dr. Iqbal has made a mention of his difference with Bergson in his book "The Reconstruction of Religious thoughts in Islam." He says that life is manifestation of active thoughts. Our aims and objects are determined by a particular purpose. He has categorically mentioned his difference with Bergson addressing Sayed (Sayed Ahmed Shah Patres Bukhari) in the following manner:

- Tao apni khudi agar ne khotä,
  Zimmäri-e-Bergson na hota.105
  (Had you not cast your khudi (ego),
  You would not have become the sacred thread of Bergson)
In spite of all differences, Iqbal and Bergson were very close to each other in many ways.

Coming to a discussion of Iqbal and Dante, we find that Iqbal was very close to Dante so far as their intellectual proximity is concerned. In fact, Dante (1265-1321), Milton (1608-1674) and Goethe (1749-1832) figure prominently in the poetry of Iqbal since they were poets and philosophers like Iqbal. Dante was born in 1265 and during his infancy his mother expired. His father married another lady and he was deprived of his father's love and affection. This lack of love and affection is reflected in his book The Divine Comedy. At the age of nine he came across a girl named Beatrice. He met her again when she attained the age of eighteen. But seven years later she expired leaving the spark of love in his heart. Although he married another girl, took part in battle field and participated in state affairs, he could not get rid of Beatrice's love which finds place in his poetry. The Divine Comedy is manifestation of this love.

The Divine Comedy is a descriptive poem, a dramatic presentation with sonorous effect and emotional outburst wherein reader feels a part and parcel of this magnum opus. Jawed Nama of Dr. Iqbal also comprises these qualities. It is generally believed that Jawed Nama is patterned on Dante's The Divine Comedy. In the year 1931, when Jawed Nama was on its completion stage, Iqbal had written a letter to Khawaja F.M. Shuja that Jawed Nama consisting approximately two thousand couplets would be completed by March. This book would be just like The Divine Comedy.
The mode of presentation was similar to the 'Mathnavi' of Maulana Jalaluddin Rumi. Its preface would be very interesting that would open new ideas for the Islamic world. Among the Iranians, Hussain Ibne Mansoor Hallej, Qurratul Ain, Nasir Khusru Alvi and others would figure prominently. There would be a message of Jamaluddin Afghani for the state of Russia. This letter indicates a similarity between Jawed Nama and The Divine Comedy. But Divine Comedy had not initiated Iqbal to write Jawed Nama. Iqbal started Jawed Nama in 1929 and completed in 1931. Iqbal cherished an idea of writing a book on the facts and mysteries of Meraj (climax) of Prophet Mohammad. This book would not have taken a dramatic turn had not T.S. Eliot's 'Essay on Dante' been published then which attracted the attention of readers. Before, The Divine Comedy two books were already in existence which described the observation of heavenly spheres. The two books are Shaikh Moinuddin Ibne Arabi's Fatoohate Makkin (The Conquest of Mecca) and Abul Alla Moarri's Resalat-al-Gufren. These two books are based on Meraj of Prophet Mohammad. That is why, Prof. Assin of Madrid University had connected Divine Comedy of Dante with Meraj of Prophet Mohammad. Jawed Nama is a link to that chain of Meraj which was earlier manifested through The Divine Comedy and subsequently through Jawed Nama. Even if, the idea of Jawed Nama is derived from The Divine Comedy of Dante, this does not in any way diminish the individuality and originality of
Dr. Iqbal. Ho has displayed his original observation, talent, experience, emotional and artistic skill in full measure in his book *Jawed Nama*. Hence, this is a magnum opus of Iqbal like The Divine Comedy of Dante. Iqbal begins his journey in *Jawed Nama* where Dante ends journey in *The Divine Comedy*. Beatrice was only a means to an end - the end was observation of Reality for which he was throughout restless and dissatisfied. Iqbal's heavenly sojourn was for the quest of a purpose. His prayer was full of pain and pleasure, search and research and love for the sight of that Beloved expressed as follows:

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Zoestam-e-zeestam ander faraq,
Wa numa am sue een neely rawaq,
Ma tore joem-e-too-az deeda door,
Nae ghalez ma kor-e-too ander hazoor,
Ya kusha een parda-e-asr ar ra,
Manzile bakhsh een dile aawara ra,
Baz deh be mah een mah-para ra,196
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(I live in separation,
Open the passage to that azure sphere,
I am searching you and you are away from the sight,
It is correct that we are blind, You are present within,
Either open the veil of mystery,
Or hold the life unseen,
Bestow a destination to the wavering heart,
Once again bring planet along with the moon.)

Dante does not start his poem with any such prayer; he deviates from the correct path in the absence of purpose and proper goal of life and finds himself in the wilderness of crime and punishment (Dark wood of error, i.e., worldliness). When he comes to his sense; he finds the dawn in the east. Sun is a symbol of Godly Grace (Divine Illumination), that enlightens the Mount of Joy. This is Easter (The Rebirth Of Jesus Christ).
It is Equinox. Dante seems very much hopeful and makes up his mind to ascend the height of Mount of Joy but three dreadful monsters obstruct his way. They are the tigers of deception, the lions of lust and wolf of selfishness. They push him to the dark dungeon of hopelessness. In the meantime appears Virgil, the poet who stands for human intellect. He reveals that he has been sent to guide him. He has to adopt difficult ways in order to avoid himself from the ferocious animals and reach the height of Mount of Joy. The difficult ways are Recognition of sin and Renunciation of sin. Thus a man can attain eternal peace, pleasure and tranquillity and see the Divine Light. Virgil offers his guidance to the extent Human reason reaches. Since there is limitation to Human Reason, that is why, other guide comes on the way and she is Beatrice (the symbol of Divine Love).

Midway in our life's journey, I went astray from the straight road and woke to find myself alone in the dark wood. How shall I say.

What wood that was, I never saw so drear,
So rank, so arduous a wilderness
Its very memory gives a shape for fear.

Death could scarce be more bitter than that place
But since it came to good I will recount
All that I found revealed there by God's grace.

How came to it I cannot rightly say,
So drugged and loose with sleep had I become
When I first wandered there from the true way.

But at the far end of that valley of evil
Whose maze had sapped my very heart with fear!
I found myself before a little hill and lifted my eyes

Its shoulders glowed already
with the sweet rays of that planet
Whose virtue leads men straight on every road,
and the shining strengthened me against the fright.
Whose agony had wrecked the lake of my heart, through all the terrors of that piteous night, and as I fell to my soul's ruin, a presence gathered before me on the discoloured air, the figure of one who screamed hoarse from long silence.

At sight of them in that friendless waste I cried "Have pity on me, whatever thing you are, whether shade or living man."

And it replied "not man, though man I once was, and my blood was Lombard, both my parents man twin, I was born, though late, Julio, and bred in Rome under Augustus in the noon of false and lying Gods.

I was a poet and song of old Anchises noble son, who came to Rome after the burning of Troy. But you why do you return to these distresses instead of climbing that shining mount of Joy, Which is the seat and first cause of man's bliss!

"And are you then that Virgil and that fountain of purest speech?" My voice grew tremulous "Glory end lights of poets! now may that zeal and love apprenticeship that I poured out on your heroic verses serve me well

For you are my true master and first author, The soul maker from whom I drew the breath of that sweet style whose measures have brought me honour.

See then immortal sage, the beast I flee for my soul's salvation, I beg you guard me from her, for she has struck a mortal tremor through me."

(excepts from the translation of The Divine Comedy by John Cardi)

In The Divine Comedy different persons lead Dante at different stages. In the first two spheres, where sin is revealed with all its vices, Virgil (The Human Intellect) leads Dante. In these two spheres, reformatory measures are also suggested. Later on Mitalda, the custodian of garden of Eden, leads Dante. Mitalda
is symbol of Innocent life. The third guide of Dante is his own beloved Beatrice. Beatrice is symbol of Divine love or Revelation. Beatrice guides towards Reality or Truth. The last but not the least, the guide is Saint Bernard. He guides only when the stage of observation of self comes nearer. Saint Bernard is symbol of Trances. In the opinion of Dante, Trances occupy a higher place than that of Reason, Revelation and Intellect.

Iqbal has not employed symbols of deceit, lust and selfishness in his heavenly journey. He has raised the questions of darkness of earth, din and bustle of existence, Intellect, Love, Self, Existence and Non-existence, Self Reasoning and others' Reasoning, Right and Reality, Climax, Helplessness, freedom of Will, Time and Distance, Body and Spirit, Absorption and Ecstasy, along with their solutions in his book Jawed Nama. The concept of mountain is also present in Iqbal's poem where from the spirit of Rumi appears and he guides as he himself says "Peere Roomi ra rafique-e-rah saaz" (Make Roomi thy companion of sojourn.) Here are extracts from Jawed Nama:

Be dil-e kusd guftagoona dashtam,
Aarzoona, Justajoona dashtam,
Aani-o-az jawedani be nasib,
Zinda-o-az zindagani be nasib!
Tishna-o-door-ez kinare chashma saar,
Mi sarodam een ghazal be akhticr,
Bakusha lab keh qand-e-frawanam aarzoo ast,
Banuma rukh keh bagh-o-gulistanam aarzoo ast,107
(I entertained questions in my heart,
I also entertained desires, searches within,
I was momentary and deprived of eternity,
I was existent but deprived of existence,
I was thirsty being away from the stream,
I am therefore singing ghazal being restless,
Open my mouth, my desire is excess candy,
Show me the way, my desire is garden of Eden)

Rāhī Rūmī Pandhārā na bār ḍareed,
Āz pāsē koh, pārāhā sāmād pādeed,
Tālātēsh rākhshinda mīsle aṣṭāb,
Shebe yoo farkhūnda chuū ahde shābab,
Pākārēsh rūshān ze noore sarmādī,
Dar sarpaēsh sarōore sarmādī.108

(The spirit of Rumi appeared tearing the veil,
The Mercury appeared behind the mountain,
His face was shining just like the sun,
His appearance was pleasing just like a youth,
His body was glaring with the light of eternity,
He was embodiment of permanent joy.)

Cheest jaam? Jāzb-o-sāroor-o-soz-o-dard,
Zauque ṭāshkhirē siphere girde ġard,
Cheest tēn? Ba rāng-o-boo khu kārdān ġast,
Ba māqāma char soo khōo kārdān ġast,
Āz šāāoor āst eēn kāh gooo nizd-o-Ċoor,
Cheest Merāj? īnquīlab ānder šāāoor.109

(What is life? Indulgence, happiness, pain and restlessness,
Interest for the conquest of spheres of sky,
What is body? To be acquainted with colour and fragrance,
To be acquainted with the surroundings all-around.
Whatever far and near is due to reasoning only,
What is Meraj (climax)? It is evolution of reasoning.)

Āz kalāmāsh jānē mān bāb tāb ġud,
Dar tānēm hār zārā chuū āsmāb ġud,
Nā gahēn deēdām māīnē shīrā-o-ghūrb,
Āsmān dār ēk sahābē noor gharāq.110

(Hearing his talks, I became restless,
Every particle of my body became just like mercury,
At once I saw betwixt East and West
The sky inundated with flood of light.)
Rishtae man zañ kohan aalam gast,
šk jahane tazae aamad ba dest,
zīziano aalame jaanam tapid,
Ta doogar aalame ñe khakam bar damid,
Tan subak tar gasht-ñ-jaañ sayyār tar,
Chashmo dil beeninda-ñ-bedar tar,
Pardagee ha ñe heñjab aamad padeed,
Naghma-ñ-anjum ba qoshe mn raseed.111

(My relationship is with that old grief,
A new world has come within my grips,
My whole being became feverish to see the destruction
of the world,
Thus another world began after my existence,
The body became exquisite and soul became lighter,
The insight became deep-sighted and awakened,
This unveiled the veil, and the music
Of stars started pouring in-to my ears.)

The purpose of Dante’s journey was satisfaction of self
whereas that of Iqbal was conquest of universe which comes next.
Their thought process is very similar. They are very much upset
before setting on their journey. Iqbal mentions about the
helplessness and loneliness of Man, and there is none to divulge
the restlessness and clarify the purpose of existence. That is
why, Iqbal wants to conquer the whole mystery of universe.
Similarly, Dante is disappointed and very much upset in the dark
forest. He fears lest deceit, tyranny and selfishness may deter
him from achieving the self. Both of them are confronted with
spiritual climax of Man. Without achieving self, the conquest
of Universe is impossible. The one third of the beginning of
The Divine Comedy is based on infernal journey. This is devised
in order to purify the spirit of Man from the sinister deeds.
In Jawed Nama, the scene of Inferno is not present, because
free Iqbal takes Man from sin but the river of blood where Mir Jaffar
and Mir Sadique are seen naked and humiliated is very much
similar to the inferno of Dante. In Dante's *The Divine Comedy* and Iqbal's *Jawed Nama*, there is much use of the vivid descriptions, natural scenes and settings. But *Jawed Nama* is more fact based than fictitious.

The discussion in *The Divine Comedy* is based on life after death whereas that of *Jawed Nama* is concerned with the living beings. The use of imagery in both, *The Divine Comedy* and *Jawed Nama* is too much. Dante and Iqbal use the historical figures and events in their respective works but Iqbal gives them a new look altogether.

Canto No 1 of *The Divine Comedy* regarding the "The Dark Wood of Error" ends with the following:

"...and he then followed and he moved ahead in silence and I followed where he led."

In *Jawed Nama* "Ghare Qamar" (The cave of Moon) starts with the following couplet.

"Man chu koran dast bar doshe rafique, Pa nahadan andar aam ghare amique."

(Keeping my hand on companion's shoulder, I walked just like a blind stopping forward my feet in the deep and dark dungeon......)

In Canto No 3, Dante has spoken the following verses for the opportunists in "THE VESTIBULE OF HELL."

"The High creator scouraged them from Heaven for their perfect beauty, and Hell did not receive them since the wicked might feel some glory over them,"

"Master, what gnaws at them so hideously? their lamentation shuns the very air."
"They have no hope of death," he answered me, and in their blind and unattaining state, their miserable lives have sunk so low that they must envy every other fate. No word of them survives their living reason, Marcy and justice deny them even a name. Let us not speak of them, look and pass on.

(Translation John Cardi)

Two Traitors of India Mir Jaffar and Mir Sadique

complain as follows:

Mae Adam ma ra pazirad nae wajoed,
Wao az be mahrize badd-e-noobood,
Ta guzistem az jahan-e-shirq-o-Gharb,
Bar dare dozakhi shudem az dard-o-karb,
Ek snar bar jaffar-o-sadique na zad,
Bar Sare ma mushte khakaster na zad.112

(Neither non-existence recognises nor existence,
Alas! We are victims of indifference of existence and non-existence,
We have passed the Eastern and Western world,
And came before the Hell with pain and agony,
The spark has not touched Jaffar and Sadique,
A handful of dust has not struck us.)

Rumi the guide of Iqbal says as follows regarding the traitors:

Guft-dozechi ra Khas-o-Khashak beh,
Shole-e-man zeech do kafir paak beh,
Az sad na aasaani raftem ma,
Pesho marge na-gahen raftem ma,
Guft jaan sirre ze esare man ast,
Een chuneen kere na mi ayyad ze marg,
Jane ghadarre na aasayad ze marg.113

(He said 'The straw of Hell is better,
My ember is immuned from these two traitors',
We proceeded towards the ninth sphere of Heaven,
We presented ourselves before the sudden death,
He said "the mystery of life is due to my mysticism,
The safety of life is due to my devotion,
This does not come due to death,
The traitor does not rest after death."
The following idea of Dante is expressed by Iqbal as follows:

Dante: And I: "What you will, I will. You are my Lord and now I depart in nothing from your wish and you know my mind beyond spoken word."

Iqbal: "Too sahaba nazari wachte der zamgar man ast, Dilo too bind-o-andoshoe too mi danad."114
(From Zarb-o-Kalim)

(You have insight into my conscience,
You are omniscient and omnipresent.)

The description of Iblis (satan) is found in both, Dante and Iqbal. Dante presents Iblis in Hell whereas Iqbal presents him outside. During their sojourn, Virgil and Dante come to a central place of Hell (Canto 34, circle 9). Here they observe Iblis, an ugly creature, buried in ice up to waist. This is the meeting place of all kinds of sin. When Iblis wants to come out of this cogmire, he goes deep in to it. He has three faces, each face holding a sinner, the translation of which is presented by John Cardi in the following:

"On march the learners of the king of Hell,
my master said, towards us looked straight,
can you make him out at the core of the frozen shell?
Like a whirling windmill seen afar at twilight,
Or when a mist has risen from the ground,
Just such an engine rose upon my sight,
Stirring up such a wild and bitter wind
I covered for shelter at my master's back,
there being no other windbreak I could find.
When we had gone so far across the ice
that it pleased my guide to show me the foul creature,
which one had worn the grace of paradise,
he made me stop, and stepping aside he said:
"Now see the face of this. This is the place where
you must arm your soul against all dread."
Do not ask reader how my blood ran cold and my voice choked up with fear. I cannot write, this is the terror that cannot be told. I did not die, and yet I lost life's breath, imagine for yourself what I became deprived at once of both my life and death."
The Iolis of Iqbal is not only an embodiment of vices but also a practical and forceful personality who manifests struggle and strife. He is fiery in nature rather than frigid like ice. He is symbol of warmth and activity. In the sphere of Jupiter, Rumi and Iqbal meet the spirits of Hallaj, Unalis, and Qurratul Ain. Iqbal expresses his unrestrained emotion before Hallaj for the service of God, sight of Prophet Mohammed, sight of Almighty, the reality of mysticism and difference between lover and devotee. He wants to know about Iolis from Hallaj. Iolis who considered himself better than Adam is devoid of all potentialities whereas Adam has reached up to heaven once again. Hallaj replies as follows:

We are illiterates, he is learned
His arrogance has divulged us this secret,
The interest lies in rising up from declivity,
The pleasure increases in reducing the pain
The test of love is in burning in his fire
It is no burning without burning in His fire,
Because, he is firm in love and devotion,
Adam is unaware of this secret,
Get away from blind imitation,
So that, you would learn the oneness of God

Suddenly Iolis appears during the conversation of Iqbal with Hallaj cited as follows:-
(At once I saw the world relapsed into darkness,
The darkness pervaded from earth to heaven,
One glow appeared in the darkness of night,
And there appeared an old man struggling,
With one black apron of fur
Dipped in curling-smoke was his body.)

Rumi speaks about Iblis with his appearance in the following manner. He describes him an old, less-smiling, less talking, agnostic-philosopher who sees the spirit of man within his body. He is a hardworking devotee, active in nature. But, he is away from the grace of God. Hence is the act of defiance against God. His conflict of mind, uneasy state and firmness may be seen till today. He is torn between virtues and vices. He has not pinned down his faith to any messenger of God and he is firm in his infidelity.

(-Dar jahan be himmate mardana zi,
Gham gusre man, ze man bagana zi,
Dar jahan saiyad ba nakhcheerha-ast,
Ta too nakhcheeri ba kesham teerha-ast,
Sahabo parwaz ra uftad nest,
Sed agar zerak shawad scyyad nest.117

(In this world, try to exist like a man,
My consolators, be indifferent from me,
In this world, the hunter is always with the hunts,
So long you are hunt, quiver is full of arrows.
Those who soar up never come down,
If the hunt is clever enough, no hunter can kill him.)

The canvas of Divine Comedy is broader and lengthier than that of JawedNama. The Divine Comedy took eighteen years to complete whereas JawedNama completed in three years. Dante has prejudice against non-Christians (Canto 28 wherein
he describes Prophet Mohammad and Hazrat Ali). In JawedNama
Iqbal has described Hindu personalities with due respect and
full reverence. They are Shivaji, Mahatma Budh, Bhartri Hari
and others. Iqbal has not dealt Karl Marx and Nietzsche so
shabbily as Dante has done in case of prophet Mohammad and Hazrat
ali. Iqbal speaks of the cave where Arif Hindi resided:

Zere nakla Arife Hindi nazad
Deeda ha az surma ash raushan sawad,
Andame az eab-o-gil bala tare,
Aalam az daare khayalash paskara,
Waqte woo ra gardihsh ayyam nae,
Kare woo ba charkhe nili faam nae.118

(Beneath the shade, Arif Hindi (The Native of India)
has enlightened the surroundings with his antimony,
He was a man above earthly desires,
The world is a body of his thoughts,
His time is not subject to revolution,
His action has nothing to do with the blue sky.)

Coming to the discussion of Iqbal and Milton, we find
that the question of virtue and vice attracted Iqbal towards
Milton. According to Islam and Christianity, Adam's exit from
Heaven was due to the evil force (Satan) at work. That is why
in Hindu scriptures, this prayer is prominent, "O God, keep us
away from vices." This prayer is also found in Gayetri:

Karte hain wu ka dayan ham,
Aur mangte hain ezh dua,
Ya Rab hamari aql ko,
Neki ko raste pe chala.119

(We meditate and pray Him:
O God direct our reason towards virtues)

Dr. Iqbal's poem "Aaftab" (Sun) is based on Cole Brooks's
translation of Gayetri. There is similarity in Gayetri & Surah-e-
Fateha. That is why, Surah-o-Fateha is regarded as "Mother of
Books" and Gayetri as "Ved".
In Hindu Deomala, gods fight out the evil forces and there is perpetual war between virtues and vices.

In Ramayana, there is conflict between Rama and Ravan, the forces of virtue and vice. Similarly, there is conflict between Lord Krishna and Kansa, Moses and Pharaoh, the two opposed forces of Virtue and Vice.

Iqbal, discussing the problem of Virtue and Vice in his book 'Reconstruction of Religious thought in Islam', says as follows:

"This is a difficult Juncture of Theism to decide how Vice has creeped along with Virtue in the creation of Nature. Vice is balancing factor in existence which comes along with Virtue." According to Rumi:

\[ \text{ənəkə good bəməla həq əst, xəmqiəst,} \\
\text{ənəkə good juməla bətil, aushəqi-əst.} \]

(One who says that vice is an attack on virtue is foolishness.
Because his sayings are boyish and unripe.)

Iqbal also maintained the balance of existence through vicious force of Iblis who is "Blessing in Disguise" for virtuous souls. Iblis, therefore, serves as a contrast, a contradiction and conflicting force against the force of virtue. That means opposing force is always necessary for the growth and development of parallel force. Unless against wind is forceful the eagle cannot soar up high in the sky.
Khalifa Abdul Hakim has defended the force of evil like many other sufis of East. Dr. Radhakrishnan, while discussing about Virtue and Vice in the light of Upanishads, has considered Vice as unreal. According to Prophet Muhammad, vice is to be converted into virtue by constant effort. Iqbal has dealt with the philosophy of virtue and vice, struggle and action, self and ego and eternal life in detail which are very similar to the philosophy of Upanishads. Iblis stands as a symbol of struggle and action and hence deserves all praise. (Iqbal and Post Kantian Voluntarism page 92 by Bashir Ahmed Dar.). Among the Western Philosophers and poets, Milton and Goethe hold this opinion about Iblis. Prior to them, Aljahli and Mani held the same view about Iblis. In 'Paradise Lost' Milton presents Iblis not only as a symbol of vice but also that of struggle and action. John Denison speaks about Iblis of Milton in 'Milton' (edited by John Shaw cross - The Critical Heritage Series page 112-113). In Book I of 'Paradise Lost, Milton presents Iblis with all glory and grandeur. His lines are quoted below:

He above the rest in shape and gesture proudly eminent, stood like a tower,
His form had not yet lost,
All her original brightness, not appeared less than Arch-Angel ruined, and the excess of glory obscured, as when the sun now risen,
Looks through the horizontal misty air shorn of his beams
In dim eclipse, disastrous twilight shades on half the nations, and with fear of change perplexes monarchs.

Darkened mo, yet shown.
Above them all the Archangel: but his face Deep scars of thunder had intrenched, and care


Sat on his faded cheek, but under brows of dauntless courage, and considerate pride
Waiting revenge
Cruel his eye, but cast signs of remorse and passion, to behold
The fellows of his crime, the followers rather
(For other once behold in bliss) condemned.
For ever now to have their lot in pain-
Millions of spirits for his fault amased Of heaven,
and from eternal splendours flung.
For his revolt - yet faithful how they stood,
Their glory withered, as, when heaven's fire,
Hath scathed the forest oaks or mountain pines,
With soked top their stately growth, though bare,
Stands on the blasted heath.
He now prepared,
To speak; where at their doubted ranks they bend,
From wing to wing, and half enclose him round,
With all his peers: Attention hold them mute.
Twice he assayed, and thrice, inspite of scorn,
Tears, such as angels weep burst forth; at last
words interwove with signs found out their way.121

This grandeur, pomp and ceremony of Miltonic Satan appears
in Iqbal's *Iblis ki Mauuli Shaara* wherein Satan describes his
conquest as follows:

Mae ne dikhlaya Farsangi ko malukiat ka khwab,
Mae ne torda masjid-o-dair-o-kulise ka fasoon,
Mae ne nadaro kho sikhlaya sahaq taqdir ka,
Mae ne mumimko doya sarmayadar ki janoon,
Kao kar sakta hai voos ki aatishe sozam ko sard,
Jis ko hengam mon ho Iblis ka soze daroon,
Jis ki saakheen hohn hamari abyari se baland,
Kao kar sakta hai voos nakhle koon ko sarnaggon.122

(I have given the idea of Imperialism to the Europeans,
I have shattered into pieces the charm of mosque,
temple and church,
I have taught the lesson of destiny to the downtroddens,
I have given the craze of capitalism to the capitalists,
Who can pour cold water on the burning flames
Of upheaval which contain the burning heart of Iblis
The branches which grow after water-ing by us,
Cannot be uprooted and brought down so easily)

Hai mere daste tasruf mon jahana rang-o-boo,
Kiya ganeen, kiya moh-o-moh, kiya saasmane too-ba-too,
Dakh longe apni sookhon se tamasha shirq-o-Ghurb,
Mae ne jah garma diya aqwame Europe ko lahoo,
Kiya Imamano siasat, kiya kalisa ko Shiokh,
Sab ko diwana bana sakti hai mere oik hoo,
Kaar gane shisna jo nadan samajta hai wase,
Tord kar dekho to is tazib ke jam-o-sahub,
Dasto fitrat na kiya hui jin garebano ko chak,
Muzd ki mantiq ki sozaan se nahiin hoto rafoo,
Kab dara sakte hain mujko ishteraki kucha gard,
Eh paroshan rozgar, aashufta magaz, aashufta moo,123

It is within my power to have a grip over the affairs of the
Not only earth but also sky, sun and moon are also universe, included.

With my own eyes, I will see the show of East and West,
That is why, I have boiled the blood of Europeans.
To the leaders of politics and the priests of churches,
Has maddened my hue and cry,
The fool thinks it to be a factory of glass,
Let him break the goblet and tumbler of this civilisation.
The Nature has torn the skirts,
Cannot be repaired again by the burning logic of employment.
The revolutionaries cannot threaten me,
Because they are worried, vexed and perplexed)

To Iblis, Islam is a threat for the fulfilment of his desires.

Iblis is proud and hence refuses to bow down before the best
creation of God i.e. Man, Iblis, boasting in the words of Iqbal,
may be seen as follows:

Nooria naadn nayam, sajdah ba Aadam baram,
Woo ba naseed as khak, man ba negad Aagaram,
Mi tapad az soze man, khoons rage kaaynat,
Man bahr daro sersaram, man bah khoo tand ram.124

(I am not an unwise heavenly body to bowdown before Adam,
He is earthly and I am better (FIRY) in descent,
The blood of whole universe boils with my warmth,
I am better than the blow of wind and the swiftness
of deer.)

The argument of Iblis with God is presented here by Iqbal:

PAkkare anjum ze too, gardishe anjum ze man,
Jan ba jahan andaram, Zindagie muzaram,
Too ba badan jaan dahi, shor ba jaan man daham,
Too ba sakoon rah-sani , man ba tapish rahbaram,
Aadam-o-khaki nahad, kam nanar-o-kansawad,
Zaad dar aagoshe too, peer shawad dar baram.125
(The body of star is due to you, the movement of star
is due to me,
I am within the existence of universe; a life is
concealed within me,
You have given life to the body, I have given din and
bustle to the universe,
You have exploited silently, I have given lead by
exhuberence,
Man is shortsighted and worldly in nature,
You have created and threw out when I became old.)

The caption of the third part of this poem is 'Aghya-o-Adam'
The kidnapping of Adam) wherein Iblis advises Man to prefer the
life of din and bustle rather than a peaceful and easy life. The
struggle makes a parrot a falcon. A man should be active and
upright. The wine (of grapes) of vineyard is better than that of
paradise which is availed by the sweat of brow. He further adds:
God that involves one in good and bad. The concept of Virtue and
Vice is unfounded. Action is most important. He urges Man to
achieve his aims and objects through action. He shows them a rosy
picture of a fresh world. One should search his place in the lofty
sky or in the rolling waves of the sea. Thus Man can conquer the
whole universe. Constant burning means perpetual life. These
suggestions were tendered by Iblis on the eve of birth of Adam.
Similar advice was given by Iblis to Zoroaster. The caption of
this poem is 'Aasmaish kardane Ahrman Zartusht ra' (The testing
stiff of Zoroaster by god of evil) wherein Ahrman speaks to
Zoroaster as follows:

Lokin az paqghmbari bayad guzisht,
As chunoo nulla-giri bayad kashid,
Kas maine nakasen nakas shawad,
Fitratash gar shola bashad khas shawad.126

(You must cease to be a messenger,
You must get away from these teachings,
Among the helpless, one becomes unmanly,
A fiery natured man becomes a mere straw.)
According to John Denison, Milton's Iblis is not only an embodiment of glory and grandeur but also that of many good qualities. According to Iqbal and Milton, Divinity is the mainspring of Virtue and Vice. In *Paradise Lost* (Book 5 lines 117-119) Milton speaks as follows:

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Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or blame behind.127
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Iqbal has spoken about "Virtue and Vice" and termed them as something real.

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Che goem nokta-e-zisht-o-nako cheest,
Zabar larzad keh maani poch-dar ast,
Baroon az shakh beeni khar-o-gul ra,
Daroone woo na gulf poeda na khar ast,128
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(What shall I tell you about the mystery of Good and Bad, My tongue trembles, because the meaning is manifold, You see flower and thorn outside branches, Inside, there is no flower and thorn.)

In *Paradise Regained* (book 4 line 518) Milton speaks through Iblis as follows:

"The son of God I also am"

In *Jawad Nama* Iqbal speaks in the following manner.

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Az wajooda haq mora munkir magir,
Deoda bar batin kusha Zahar magir,
Man ba kae dar parda la gufta am,
Gufta-e-man khuster az na gufta am,129
```

(Don't consider me to be a denouncer of Reality, You see my inner self, nothing from outside, How long I will observe silence, My speech will be better than silence.)

Referring to Satan or Iblis of *Paradise Lost*, Prof. J.B. Broadhent speaks in *Some Graver Subjects - an Essay on Paradise Lost* (1960) in the following manner:

The strength of satan, his movement and construction makes him
a central figure of Paradise Lost. Iblis or Satan continues
to be an angel in the hell. He is an image of downfall of Man.
In action, he is matchless; in movement, he is swift, in
character and intelligence, he is god. He is example of beauty.
Iqbal was very much impressed with these qualities of Satan. The
heroic struggle of Satan may be seen below:

Nao mora afrishtee, nace chakor,
Ohi-e-men be minnate paeghambara,
Nao hadis-e-nace kitab aswurda am,
Jaan shiriin az faqihan barda am,
Dar Gauzishtam az sajud az bekhabar,
Seaz kardam argahanam khair-o-shar,130

(I have no angel and no servant,
My message is without any Messenger,
I have not brought any book,
I have learnt nothing from the learned persons,
0 ignorants, I get away from supplication
I made my subject-matter virtue and vice.)

In "Baale Jibreel" Iqbal quotes the conversation between
Gabriel and Satan (Iblis) as follows; Satan (Iblis) speaks thus:

Hai meri jurrat se mushte khak men zauqe namoo,
Mero fitne jamae aqi-o-khuirked ke tar-po,
Dekhtai hai too faqet sahil se razm-e-khair-o-shar,
Kam toofaan ke temfiche kha raha hai main kah too,
Gar kabhi khilwat mayasar ho to puch Allah se,
Qissacay Adam ko rangehe kar geya kis ke lahoo,
Main Khetakta hoon dile Yazdahn mar kante ki tara,
Too faqet Allahoo, Allahoo, Allahoo,131

(Due to my courage, a handful of dust has evolved,
My contravence is the riddle of intellect,
You see the struggle of virtue and vice from the shore,
Who is getting the rebuff of the tempest? Whether
yourself or myself?
If you find leisure, ask Allah, as to who
Has made the story of Adam colourful,
I have become a pricking-thorn for Allah,
And you are chanting the name of Allah always.)

Therefore, Iblis denies to regain his position in the Heaven.
This is similar to the idea expressed by Milton's Satan in
"Paradise Lost" (Book-9, Line-122-123) as follows:
"And in Heaven much worse would be my state."

Satan's uttering of this couplet throws light on Iqbal's Philosophy of Khudi (The Philosophy of self) as follows:

Khizr bhi bo dast-o-pa, Illias bhi be dast-o-pa,
Moro toofeen yam be yam, darya ba darya, joo ba joo.132

(Khizr and Illias are helpless,
My tempest is everywhere right from river to sea.)

In Israro Khudi, the philosophy of self is delineated through mystery of action and movement as follows:

Der Amal Posheeda mezmoone hayyat,
Lezzate takhlique qanoone hayyat,
Gar na sazad ba-mizajee woo jahan,
Mi shewad jang azma ba aasmeen
Bar kuned buniyade maujoodat ra,
Mi dabad tarteene naa zarrat ra,
Gardisho ayyam ra barham zanad,
Charhno neeli fam ra barham zanad,
Mi kuned az quwate khud aashkar,
Rozgare naa kah hoshad saangar,
Dar jahane na tawan mardana zoost,
Hancheen mardan jaan suparden zindaeeest,133

(In action is concealed, the subject-matter of life, The interest of creation, the principle of existence. If the world is not in conformity with his temperament, He struggles with the providence and circumstance, He opens the foundation of existence, And arranges the particles once again, He irritates the movements of time, He embarrasses the blue, blue sky, He reveals by the dint of his strength, A new period which is in conformity with him, If you cannot exist like a man on the earth, Cease to exist just like a man and there is life.)

On one occasion, a young man came with complaint before Sayed Makhdum Ali Hazweri that he was tortured by his enemies and opponents. Sayed Makhdum Ali Hajwori says in the words of Iqbal.

Farigh az andoshae aghyar sheo,
Quwwate khabidae bedar sheo,
Sang chum' bar khud gumeen shisha kard,
Shisha gareed-o-shikasten posha kard,
Rest mi goen wodoo ham yare tust,
Hasti-o-woo raonage bazaree tust,
Har koa daaee meqamate khudist,
Be free from the fear of others.
Awaken your sleeping strength; granite considering a glass
Becomes a glass and breaks very often,
I am telling you the truth; enemy is your friend,
His existence is alluring in the market due to you.
Any one who is aware of his own position,
He thinks it to be God's blessing if the enemy is strong.
The enemy is just like a piece of cloud for Man's paddy
His probability awakens him from the dream;
If there is strong courage, the stone of road becomes water.
The flood knows not the ups and downs of road,
If you strengthen self by the philosophy of Ego,
You may bring revolution in the world, if you so like.)

From the above, we conclude that Iqbal thinks evil forces
very essential for keeping the virtues alive and awakened.

The philosophy of action is displayed by Iqbal in his poems
On The Tomb of Napoleon and Moussolini as follows:

Josho kiridar se shumnaar Sikandar ka tolu,
Khoon Alvand hua jiski hararat so gudaz,
Josho kiridar se Timur ka saelo nama-geor,
Saad ke samne kiya shaa hai nashub aur afraz,
Saad jangah man marbana khuda ki takbir;
Josho kiridar se banti hai khuda ki aawaz.

(Alexander's Sword appeared due to strength of character;
By the warmth of emotion, the mount of Alvind melted;
By the strength of character, the flood of Timur inundated
Flood knows no ups and downs.
In the array of battle field, the slogan of God-fearing persons,
Becomes the voice of God due to soothing action.)

In his poem 'Moussolini', Iqbal speaks in the following
manner:
Nudrate fikr-o-amal so mojzate zindagi,
Nudrate fikr-o-amal se sangkhara lalo naab,
Ash mahabbat ki hararat, ah tamanna, oh namud,
Fasle gul men phool rah sakte naahin zoro hajab,
Faez en kis ki nazr ka hai karamat kiski hai,
Oh keh hai jiski nazr misle shoaee aastab.136

(By the modernity of thought and action, there is
miracle of life,
By the modernity of thought and action, a granite becomes
a pure ruby
This warmth of love, this desire and this existence!
The flowers cannot remain concealed during spring season
It is due to whose miracle and farsightedness?
It is due to the person whose insight is just like the
sunray.)

Iqbal, though an admirer of Moussolini has denounced his
action and attack at Abissinaya in the following lines:

Ae waey saabrooe kalisa ka aaeena,
Roma ne kar diya sare bazaar pash pash,137

(Alas! a Roman has broken into pieces
The glass of ecclesiastical reverence in the market place.)

There is a beautiful poem in Bayame Mashrique (Tho Message
of East), entitled 'Mohawara maboin khuda aur Insaan' (Conversa-
tion between Man and God) where God addresses Man as follows:

God

Jahan ra ze ek aab-o-gil aafridam,
Too Iran-o-Tatar-o-zang aafridi,
Man az khak polad-o-nab aafridam,
Too shamshir-o-toor-o-tafang aafridi,
Tabar aafridi negale chaman ra,
Qafes sakhti taere neghna zan ra,138

(I have created the world with same water and same earth
You have created Iran, Tartar, and Africa,
I have created pure Iron (Iron Ore) out of earth,
You have created sword, arrow and gun,
You have created saw for the trees of garden,
You have created cage for the singing birds.)
MAN

Too shab aafridi chiragh aafridam,
Safal aafridi ayagh aafridam,
Bayaban-o-kohsar-o-zagh aafridi,
Khayaban-o-gulzer-o-bagh aafridam,
Man aanam kah az sang saeena sazam,
Man aanam kah az zahr nosheena sazam.139

(You have created night, I have created lamp,
You have created soil, I have created saucer,
You have created forest, hill and crow,
I have created flower beds and garden.
I am one who has created glass out of stone,
I am one who has created antidote out of poison)

The balance between good and bad, virtue and vice is the very essence of human existence. On the one hand, Man creates sword, arrow and gun out of pure stool, on the other hand, he creates antidote out of poison. This very idea is similar to Milton's Paradise Lost (Book 1, line 249-263) wherein Satan speaks as follows after bidding farewell to paradise and before entering into hell.

"Farewell happy fields,
Where joy for ever dwells! Hail, horrors! hail,
Infernal world! and thou, profoundest Hell,
Receive thy new possessor—one who brings
A mind not to be changed by place or time,
The mind is its own place and in itself
Can make a heaven of hell, a Hell of Heaven,
What matter where, if I be still the same,
And what I should be, all but less than he
Whom thunder hath made greater? Here at least
We shall be free, the Almighty hath not built
Here for his envy, will not drive us hence,
Here we may reign secure, and, in my choice
To reign is worth ambition though in Hell
Better to reign in Hell, than serve in Heaven"

Speaking about Western education, art and architecture, Iqbal says that there is nothing bad in trading towards West. Only fear is that one may not be lost in the outward dazzle of the West, and thereby he may fail in reaching the depth of Western culture. In Jawad Name Iqbal speaks high of Western education in the following extracts:
Quwate maghrib na az chang-o-rabab,
Naaz raqse dukhtaran bahaðab
Na az sahre saharon lala roost,
Na az Uryah saq-o-naeo az gate-moost,
Quwate afrað az ilm-o-funun ast,
Az hameeñ satish chiraghsh raushan ast.140

(The strength of West is not due to musical instruments,
Nor due to the dance of naked damsels,
Neither due to the charm of beautiful charmers,
Nor due to naked cupbearers or clean shaving,
The strength of Europe is due to art and learning,
Its candle burns due to art and learning.)

But Iqbal is not happy with the politics of the West. The politicians of the West are followers of Satan (Iblis). In Bala Jibreel (The wing of Gabriel), Iqbal says the following in his poem Iblis Ki Arz-dasht (The Representation of Satan.)

Kahta the Aveeñil Khudawande jahah se,
Parkal-o-satish hui Adam ki Kafe khak,
Na-pak jise kaht jai mashrique ki shariat,
Maghrib ko faqihon ka eh fatwan hai koh hai paak,
Jamhoor ko Iblis hain arbeb o siast,
Baqi nahin ab meri Zarurat taho aflak,141

(The Satan spoke to God of whole universe,
The being of Adam has been troublesome,
That which is impure for the Eastern religion is pure for the Western politicians (learned persons),
The politicians are Satans of democracy,
I am no more needed under the sun.)

In the similar fashion, Iqbal spoke in the poem Siasato-Afrañg (The politics of Europe) of Zarbe kalim (The stroke of Moses) as follows:

Tori harif hai ya-rab siambte afrañg,
Naghir hain isko pujari faqat amir-o-rais,
Banaye eik hi Iblis aag so too na,
Banaye khak so usne do sad hazar Iblis.142

(0 God! the politics of Europe is Your opponent,
But its worshippers are rich and well-to-do persons,
You have created one Iblis out of fire,
But he has created two hundred thousand satans out of earth)
Iqbal has given much importance to the freedom of thought. That is why, he has given high place to Iblis in his poems. But Iqbal never allows freedom to go unrestrained. Here are lines from *Bela Jibraeel* (The Wing of Gabriel). The poem is *Azadi-e-Afkar* (The freedom of thought).

\begin{quote}
Jo dooni-e-fitrat se nahi laeque parwaz,
Us murgha bochra ka anjam hai uftad,
Us qeom moh hai shokhi-e-andesha khatar-nak
Jis qeom ke farzand hoan har band se aazad,
Go fiqre khuda dad se raushan hai zamana,
Azadi-e-afkar hai Iblis ki yejad.143
\end{quote}

(One who does not fly high owing to cowardice nature,
That bird is destined to come down on earth,
The nation will meet a dangerous situation,
Because that nation's citizens are free from all restraints;
The world is enlightened due to Divine thought,
The freedom of thought is introduction of Satan.)

The nature of Man comprises both the qualities, the quality of good and bad, Virtue and Vice. This point of view prevails in almost all his poems and prose pieces. In *Zabure Aiem* one ghazal consists this idea very explicitly wherein Iqbal says that his heart is free, but full of religious fervour, and is akin to irreligious ways also. A couplet of that ghazal is quoted below:

\begin{quote}
Dile be qaede man ba noore eeman kafri karda,
Haram ra sajda aawurda, butan ra chakri karda.144
\end{quote}

(My free heart alongwith religious fervour has done irreligious deeds,
It has bowed down in mosque and served the idols of temple.)

The same idea of Virtue and Vice is expressed in his poem *Khoob-o-Zisht* (Good and Bad) of *Zarbe Kalam* the extracts of which are quoted below:
Sitaragane faza-hae neelgoon ki tarha,
Takhheulat bhi hai taba tolu-o-ghorub,
Jahan khudi ka bhi hai sahaba faraz-o-nashob,
Shahe bhi maarka ara hai khoob se na-khoob,
Namud jiskl faraze khudi se ho oh jameel,
Jo ho nashob maen paeda qabeel-o-na-meelboob.

(The thoughts are subject to rise and fall,
Just like the stars of blue blue sky of space,
Here, a man of ego has also rise and fall,
Hence is struggle of virtue with vice,
The man who comes out of rise of self is beautiful,
The man who comes out of down-fall is despicable.)

Prof. Yusuf Salim Chisti, quotes his conversation with Iqbal,
quotes the saying of Iqbal as follows:

"Personality is the criterion of value."

Finally, we come to a discussion of Goethe and Iqbal.
Goethe was a German poet and philosopher of 18th century when
religion was facing crisis in Europe. This was a period of
rationalism when Kant (1724-1804) and Rousseau (1712-1778) were born. According to Iqbal, Kant inflicted a death blow to the
movement of rationalists and moderates. Rousseau also came forward
with this aim and established Divine Superiority. Scientific
temperament was the remedy of all problems. He wanted man to go
back to Nature for healing touch for all maladies. Man is free
and peace loving by nature. But he is enchanted by urban life and
city civilisation. Goethe was very much influenced by this point
of view of Rousseau. Goethe joined the Romantic movement of
Germany. The Romantic movement impressed upon Divine trust,
intensity of feelings and emotions, freedom from social and
cultural bondages. But Iqbal was not in favour of unrestrained freedom as he says:

"Dahr maen aosho dawam aaeen ki pabandi se hai"
Goethe disassociated himself from this romantic movement afterwards. He advanced towards the canons of Nature deviating from the freedom of Nature because he found the elevation of Man in self-restrain and adherence to Nature.

In Goethe's opinion, the admixture of Christian didactic culture and ancient beautiful culture can produce world-wide human culture and this should be the goal of different countries of the world. This fixity of mind is presented in "Faust" of Goethe. In the play "Faust", the hero Faust is presented as an erudite scholar. Though he devotes himself fully to learning, his heart is dissatisfied. He is unaware of love and beauty of Nature. He wants to know the mystery of Nature throughout his life through learning but his effort goes in vain. Finally, he comes to the conclusion that mere learning and intelligence cannot drive someone to the Truth. This shows the mental makeup of Goethe against the rational and intellectual movement of the age and the character of Faust represents Goethe in this direction.

Faust was in search of a world where he could live peacefully and happily. He wanted to get away from the imaginary world. To achieve this end, he took up the help of magic where he found happiness for a temporary period. He calls the spirits of the world for this purpose. Due to his immaturity, the spirits of the world take refuge from him. Being disappointed, Faust decides to die, because his life was confined and despicable. But on one Easter morning, love and affection
that rules the world, caught his attention but got disappointed when he failed to get hold of this truth. Under such circumstances, he took the help of holy Bible and pondered over the line "The book was from the very beginning, it was with God and it was God Himself."

He substituted it with 'imagination', 'strength' and finally with 'action' and read thus "The action was from the very beginning, it was with God and it was God Himself". According to this idea of Iqbal, Faust or Goethe was similar to the idea of Hindu philosophy. Shri Krishna and Shri Ram, the epic figures of "Mahabharat" and "Ramayan" are burning examples of the philosophy of action. Faust finds "action" as a means to arrive at truth. Goethe finds beloved as a means to take a true lover to the spiritual height from the degradation of Materialistic life. Through the character of Faust, Goethe has impressed upon his readers that worldly love is stepping-stone to the Divine love if Man is not involved in the diabolic snare of lust. Iqbal's concept of Iblis is same as that of Goethe. The Mephisto of Goethe and Iblis of Iqbal view in the same manner the birth of Adam. Mephisto deceives Faust, serves magic, wine and makes him young. Faust falls in love with a beautiful girl through the help of magicians. Faust falls in love with Grattison who in return loves him very much. Faust serves poison to the mother of Grattison through her, kills the brother of Grattison with the help of Mephisto and Grattison is imprisoned for drowning her newly born baby. She waits for her death in the prison. Goethe has very skilfully painted the character of Mephisto in detail and
manifested his contact with Adam vividly. The creation of man is not liked by Maniphisto of Goethe and Iblis of Iqbal.

The subtitle of the poem 'Taskhire Fitrat' (The conquest of Nature) is 'Inkare Iblis' (The denial of Satan) that illustrates this point of view of Iqbal's Iblis.

Noorie nadaan nayam, sajda ba Adam baram.146
(I am not that simpleton and earthly that I will bow down before Adam)

In his poem 'Jalal and Goethe' of Payama Mashrique (The message of East), Iqbal esteems Goethe for his Book "Faust". Rumi also accepts the skill and craftsmanship of Goethe. This recognition of art embellishes the personality of Iqbal as an artist and a litterateur. Following are the excerpts from Payama Mashrique.

Nokta dana Almani ra dar Iram,
Sohbate uftad ba poore Ajam,
Sheere go hamchu aen sallir jahab,
Nest paeghambar wale darad kitab,
Khand bar denae asrare qadim,
Qissae paegmane Iblis-o-Hakim,
Guft Rumi ae sokhan ra jaeh nigar,
Too malak seest-o-zadah shikar,
Fikre too dar kunje dil khilwat gazed,
Eeh jaahana kohna ra bag aafreed,
Soz-o-saze jaeh ba paedar deedae,
Dar saaf tameer gauhar deedae,
Har kese az ramzo ishque ragaha nest,
Har kese snayana eeh dargeh nest,
Danad aen ko neibakht-o-mehram ast,
Zeraki Iblis-o-Ishque az Adam ast.147

(In the garden of Eden, a philosopher of Germany, met a philosopher of Iran and got his company, He was a poet like the old man of Ajam, He was not a messenger of God but possessed a book to his credit, He read before him the mystery of ancients, The story of bond between Faust and Iblis,
The old man of Ajam praised his 'magnum opus',
And told that both, he and angel were victims of
God's wrath,
His thought entered into the corner of Heart's
seclusion,
This has reoriented the ancient world once again,
Every one is not aware of love's mystery,
Every body is not capable of entry in this durbar,
He alone knows who is confident and virtuous,
The cunningness of Iblis or love of Adam.)

Speaking about the play Faust, Iqbal says that Goethe
has spoken about the possibility of human evolution through the
ancient story of Faust and Satan which is exemplary and excellent.
Iqbal has paid tribute to Goethe in his book "Payame Mashrique"
and has drawn comparison between their thoughts. He has also
seen the difference prevailing in their respective society and
environment.

Following are the extracts from Payame Mashrique:

Peer© Maghrib shaero Almanvi,
Aa© qateelo snowa ha® pahlvi,
Bast naqshe shehidano shokh-o-shang,
Dad Mashrique ra salam® az Farang,
Der jawabash gufta am Paeghame Shirq,
Mahtabo rokhtam bar shame shirq,
Te snanasé khudam, khudbeen nayam,
Ba too goem woo keh bood-o-man keh am,
Woo ze Afrangi jawanan misle barq,
Man dameedam az dime peerang shirq,
Woo chu bulbul dar chaman firdaus gosh,
Man ba saha chun jeres garage kharosh,
Mar do danae zameere kaenat,
Mar do paeghame hayyat ander mamat,
Mar do khanjar subhe khand aasena fam,
Woo barhena men hanuz ander niam,
Mar do gauhar arjumand-o-tabdar,
Zadae daryae na paeda kinar,
Woo ze shokhi dar tehe qulzum tapeed,
Te garebene sadaf ra bar dareed,
Man ba aaghoshe sadaf tabam hanuz,
Dar zameere bahre neyabam hanuz.
(The old German poet of the West
Was a devotee for the services of Rumi,
Rumi had followers and admirers many,
That is why, Goethe paid tribute of the West to the East.
In return, Iqbal wrote the "Message of the East"
And spilled the moon on the horizon of East,
Iqbal was not a self-seeker and self-conceited,
That is why, he told their respective reality.
Among the Europeans, Goethe was swift and as dazzling as lightning,
But Iqbal has grown and prospered on the ancients of the East,
Goethe was a nightingale for the audience,
But Iqbal was a clamorous ringing bell very hot in nature,
Both had inkling into the conscience of universe.
Both had message of existence in death,
Both of them were shining swords of morning,
Goethe was naked and Iqbal was under scabbard,
Both of them were glaring jewels,
Born out of infinite and endless river,
Goethe was seething under-current of river,
So much so he tore the skirt of shell,
Iqbal was still shining on the lap of shell,
And he was still in the mystery of infinite ocean.)

In the preface of Payame Mashriq, Iqbal wrote with reference to biographer of Goethe, Mr Bell Soshki that Goethe found his own image in the poetry of nightingale of Shiraz, Hafiz Shirazi. He felt as if he was in the Eastern landscape with the same ecstasy, same simplicity, same warmth, and same freedom what Hafiz enjoyed. Hafiz was the voice of mystery, so was Goethe. In Goethe, a world of mystery and truth is seen just like Hafiz. Both of them got appreciation from public. Timur admired Hafiz and Napoleon admired Goethe. Both of them maintained the mental equilibrium during the period of chaos, confusion and anarchy and wrote beautiful poems. In Benge Dera Iqbal calls Ghalib, a contemporary of Goethe in the following couplet.
Ah too ujdi hui Dilli men areemeda hai,
Gulshan o Weimor men tera hamnawa khabeoda hai. 149
(Alas you rest in the destroyed city of Delhi,
Your contemporary sleeps in the garden of Weimer.)

Iqbal was, thus, a well read scholar of Eastern and
Western philosophy without any prejudice what-so-ever. He has
seen the truth from his own angle of vision.

Miane aab-o-nil, khilwat gazidam,
Za Aflatoon-o-Farabi bureedaam,
Na kardam az kaso daruzao chashma,
Jahan ra juz ba chashme khud na doedam. 150
(On the earth, I have taken a corner of seclusion,
I have associated myself with Plato and Farabi,
I have not seen through others' eyes,
I have not seen the world except through my own eyes).

Iqbal could not relish the company of Europeans, their
ways of life, their thoughts and ideas, their longings and desires
as has been expressed in the following lines:

Mae az mac-khanae maghrib chashidam,
Ba jaane men keh dardo sar kharidam,
Nashistam ba nokoyane Farangi,
Azan be soz tar roze na doedam. 151
(I have sipped wine from the tavern of West,
I have tortured myself with the head ache,
I sat with the eminent personalities of the West,
I have not seen any day more inspid than this.)

On another occasion, Iqbal says as follows:

Utha na shisha garane Farang ke ch-san
Safale Hind so moena-o-jam paoda kar. 152
(Don't take obligation from the glass-makers of the West,
Produce jar and cup from the soil of India.)

However, he has literally admitted the fact that he
owed his knowledge from the West and quenched his thirst for
learning from the mainspring of western thoughts, Iqbal was very much upset when professor Arnold retired and sailed for England because he was a source of Western concepts and ideas for Iqbal. He has expressed his obligation towards Arnold in his poem *Naqq-e-Fareed* (The cry of separation), the excerpts of which are presented as follows:

Zar ra mere dil ka khursheed aashna hong ko thoa,  
Maa gana toota hua aalam numa hong ko thoa,  
Nakhli mera aarzooon ka hara hong ko thoa,  
Aj kia jano koe, main kia hong ko thoa,  
Abra Rahmat daman az gulzaro man bar choed-o-raft,  
Andake bar ghuncha-hae aarzoo barood-o-raft.

(The particle of my heart was going to be as bright as sunshine,  
The broken looking-glass was going to be looking-glass for the whole world,  
The tree of my desires was going to be green,  
Who knows as to what I was going to be,  
The Cloud of Blessing spread the skirt on my garden and went away,  
He rained the bud of my desires and went away.)

This acceptance of Western learning is seen at various places in his poems.

Kherad afgod mora darse hakimane faraagh,  
(My wisdom increased by the European philosophers.)  
Olume taza ki sarmastiyah gunah nahi,  
(The craze for fresh learning is not a sin).

Thus Iqbal, in his poetry has created a conceptual bridge between East and West and there lies the greatness of man, according to Nietzsche.
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