

THE IMPACTS OF THE HOLY QUR'AN ON ALLAMA IQBAL'S POETRY

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ABSTRACT

Allama Iqbal was one of the most important poets in the history of Urdu Literature. He also had a unique identity regarding Islamic Poetry. Compared to other Islamic Poets in Urdu language, the influence of the Holy Qur'an on Allama Iqbal's poetry is most pronounced. When we examine Iqbal's thoughtful sources in his life, it is undoubtedly the fact that Iqbal had made the Holy Qur'an the object of his life. Allama Iqbal was well aware of the greatness and importance of the Holy Qur'an. In this article, effort has been made to elaborate the impacts of the Holy Qur'an on the poetry of Allama Iqbal.

Keywords: Allama Iqbal, Islamic Poetry, Impacts of the Holy Qur'an,

If we examine the Islamic poetry of Urdu language, we will find many poets who have done pure Islamic poetry. Whenever there is a discussion about Islamic poetry or poet so the first person who comes to mind is Allama Iqbal. The main reason behind this is the interpretation of the Qur'anic thoughts in the poetry of Allama Iqbal.

Allama Iqbal's connection with the Qur'an was not only apparent but also inward and all this was from his early childhood. Allama Iqbal was grown up in a religious environment. Faithful and benevolent attributes of his father Shiekh Noor Muhammad and the Islamic and moral education of his teacher Maulana Mir Hassan were embodied in Allama's mind from the very beginning. Abul Hassan Nadevi had described an incident in his book "Naqoosh e Iqbal" regarding Allama Iqbal. He wrote:

It was his usual practice to recite the Holy Qur'an daily after the Morning Prayer. Iqbal's father used to say when he saw him "what are you doing"? Iqbal replied, "I am reciting the Qur'an." This continued for a few days. Finally one day Iqbal asked to his father! "You ask me daily and I answer the same and then you go silent". He replied that I wanted to tell you that you should recite the Qur'an as if the Qur'an is being revealed right now on you. Since then, Iqbal started reciting the Qur'an with equal understanding.⁽¹⁾

To understand Allama Iqbal's poetry many studies are needed in this regard. Iqbal's poetry can be understood along with the Islamic and Western studies. Only modern education cannot produce the correct Iqbal's identity. While covering the words and details of the Iqbal's poetry, it becomes clear that many factors are involved in nurturing Allama Iqbal's great personality. Oriental imagination, Western philosophy, the understanding of Islamic ideas and concepts are prominent in the personality of Allama Iqbal. Despite all this, what is most prominent in Iqbal's poetry is the interpretation of the Qur'an and Sunnah. To understand Allama Iqbal, Syed Muzaffar Hussain writes:

The basic prerequisite for understanding Iqbal is to turn to the original source of these ideas, i.e. the Qur'an. We should try to understand Allama Iqbal's thinking in the light of the Qur'an and Islamic traditions.⁽²⁾

The main and authentic source of Islamic teaching is the Holy Qur'an. The Qur'an is the source of guidance for the people till the end of the world. This is also described in the Holy Qur'an **ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ** (this is the Book in which there is no doubt, a guide for the righteous).⁽³⁾ The guidance and salvation for the people are only in the teachings of the Qur'an. That is why Iqbal had benefited most from the Qur'an and he had emphasized reciting the Qur'an and following its instructions. Dr. Ghulam Mustafa Khan writes:

The Qur'an is the source of all the teachings of Islam. Iqbal emphasizes the importance of reciting the Qur'an and seeking guidance from it.⁽⁴⁾

The impact of the Qur'an is not limited to Iqbal's personality, ideas and thoughts, but also the impact of the Qur'an is on his style and terminology. He also extracted the text and words of his poetry from the Holy Qur'an. Not only the style of poetry but also the symbols of Allama Iqbal's poetry are extracted from the Qur'an. His accent has a deep connection to the Qur'an. He had used a numerous words in his poetry derived from the Qur'an. Allama Iqbal

آں کتاب زندہ قرآن حکیم said:

کلمتِ اولا یزال است و قدیم

نسخہ اسرار تکوین حیات
بے ثبات از قوتش گیرد ثبات
نوع انساں را پیامِ آخرین
حامل او رحمتہ للعالمین

(رموزِ بے خودی)

(This is the Qur'an, which is alive book. Whose wisdom is ancient and has a never-ending. This Holy Book is about the mysteries of creation. On its strength, weak achieve stability and durability. This is the last message to mankind whom the Prophet (PBUH) has brought.)

In his long Persian poem about the impacts of the Qur'an

گر دلم آئینہ بے جوہر است
در بحرِ فمِ غیرِ قرآنِ مضر است
پردہ ناموسِ فکرمِ چاک کن
این خیاباں را زخارمِ پاک کن
روزِ محشرِ خوار و رسوا کن مرا
بے نصیب از بوسہٴ پا کن مرا

(رموزِ بے خودی)

(If my heart's example no essence and if my something other than Prophet (PBUH)

and makes this garden free from such a thorn. Let me be humiliated on the Day of Judgment).

According to Iqbal, the Qur'an is a book of deeds. In his poetry, Iqbal mentioned the recent downfall, backwardness, moral degradation and scholarly demeanor of Muslims that humiliation had been written in their destiny ever since the Muslims removed the Qur'anic teachings from their lives. As long the Qur'an remained in the minds, hearts and deeds of the Muslims, they ruled over the world. Today Muslims are touching the boundaries of moral turpitude, so the main reason is their distance from the Qur'anic teachings. That is why Iqbal had said:

وہ زمانے میں معزز تھے مسلمان ہو کر
اور تم خوار ہوئے تارکِ قرآن ہو کر

(جو اب شکوہ۔۔ بانگِ درا)

(They were respected by being Muslims at that time and you were disgraced because of skipping the Qur'an)

The first line of this stanza is taken from Surah Al-Imran, verse 139 (وَإِنَّكُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ) (you are the superior ones, if you are believers). The second line is a translation of the verse of Surah Al-Furqan, verse 30 (وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا) (and the Messenger will say, "My Lord, my people have abandoned this Quran").

A large part of Allama Iqbal's Urdu and Persian poetry consists of Qur'anic verses and teachings. Dr. Muhammad Akram Chaudhry writes:

There are three ways to get benefit from the Qur'an in Allama Iqbal's poetry: first: to use Qur'anic verses or their components in poetry, second: to use the Qur'anic understandings directly, third: derivation from Qur'anic understandings.⁽⁵⁾

Keeping in view of same procedure, few examples are given regarding the impacts of the Qur'an on Allama Iqbal's poetry. He had many poetry books in Urdu and Persian. So in this short article, it is not possible to cover all the impacts of the Qur'an on Allama Iqbal's poetry. Regarding Iqbal and the Qur'an, the detail work of Dr. Ghulam Mustafa Khan and Dr. Ghulam Pervez is available in Urdu, and it can be studied.

Many of Iqbal's poems are those in which he made a verse or its piece a part of a stanza. To this, where the meaning of this stanza had blossomed, Iqbal had also managed to edit several pages articles in short words with great artistic style.

علم حق ہے لیس للانسان الا ما سعی
کھائے کیوں مزدور کی محنت کا پھل سرمایہ دار

(بانگِ درا)

(Allah almighty says that a man gets what he strives for. So why capitalist eat the fruits of labor's hard work.)

The first line of this stanza contains verse 39 of Surah An-Najm (لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى) (and that the human being attains only what he strives for).

Allama Iqbal's poetry contains a large number of stanzas, which are based on the direct translations of Qur'anic verses or allusions. By using this method, Iqbal had narrated long stories in a single stanza. For example, a stanza of Iqbal's poem "Children's Prayer":

میرے اللہ برائی سے بچانا مجھ کو
نیک جو راہ ہو اس راہ پہ چلانا مجھ کو
(بچنے کی دعا۔۔۔ ہانگ در)

(My Allah save me from evil and lead me in the good path)

The first line of the above stanza is a translation of Surah Al-Imran, verse 193, (وَكَفِّرْ عَنَّا سَيِّئَاتِنَا) (and remit our misdeeds). The second line of this stanza is the translation of Surah Al-Fatihah, verse 8, (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ) (guide us to the straight path).

Similarly, another stanza from Iqbal's poem (Tarana e Mili) can be presented:

دنیا کے بتکدوں میں پہلا وہ گھر خدا کا
ہم اس کے پاساں ہیں وہ پاساں ہمارا
(ترانہ ملی۔۔۔ ہانگ در)

(It is the first house of God among the Idol temples of the world. We are its protector and it is ours)

This stanza is a translation of Surah Al-Imran, verse 96 (إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِنَكَّةَ) (the first house established for mankind is the one at Bekka).

Along with the translation of the verses, Iqbal had also made Qur'anic allusions as part of his stanzas. The incident of Hazrat Ibrahim (A.S) and Nimrod is described in detail in Surah Al-Anbiya. To Iqbal, this was not a statement of the historical event, but he had added the theme of intellect and love to it.

بے خطر کود پڑا آتش نمرود میں عشق
متقل ہے تجو تماشاے لب باہم ابھی
(ہانگ در)

Iqbal had also taken the symbols from the Qur'an. Aatish e Nimrod, Toor e Seena, Khalil, Musa and Pharaoh, the source of such symbols is the Qur'an. While there are some symbols on which the impacts of the Qur'an are found, which are compatible with the spirit of the Qur'an such as Mard e Momin, Khudi.

Third, there are many Iqbal's stanzas in which he had added the conceptual and intended translation of the verses of the Qur'an. For example:

اول و آخر فنا، باطن و ظاہر فنا
تفتش کہن ہو کہ نو، منزل آخر فنا
(مسجد قرطبہ۔۔۔ بال جریل)

(The first and the last, the apparent and the inward have to finish. The mark is old or the new, its final destination is to finish)

In the above stanza, the meanings of the verse 26 of Surah Ar-Rahman (كُلُّ مَنْ عَلَيْهَا فَانٍ) (everyone upon it is perishing) are explained.

To understand Allama Iqbal's poetry, it is necessary to consult the Holy Qur'an. Similarly, for the modern interpretation of the Qur'an, it is necessary to read Iqbal's poetry. There is no poet in the history of Urdu poetry other than Iqbal who has benefited most from the Qur'an in this way. Ghulam Ahmed Parvez writes:

Iqbal's poetry cannot be understood until the Qur'an is not in front of you.⁽⁶⁾

Regarding Muslims, Allama Iqbal had a desire to establish their true connection with the Qur'an. His message was that Muslims should realize that their good life is only in line with the Qur'an. Muslims should think deeply and follow the teachings of the Holy Qur'an. He said:

قرآن میں ہو نغوظ زن اے مرد مسلمان
اللہ کرے تجھ کو جدت کردار

(اشتر اکیت... ضرب کلیم)

The above-mentioned stanza reveals the importance of the Qur'an and its usefulness in Iqbal's life. Therefore, to understand Allama Iqbal's poetry, the study of the Qur'an is equally important. Maulana Abul Hasan Nadevi writes:

The second factor that makes Iqbal's personality is that which is present in every Muslim household today, but sadly today Muslims are deprived of its light, out of its knowledge and wisdom. I mean this is the Qur'an. The impact of this great book on Iqbal's life was so much that any personality not influenced him, nor by any other book.⁽⁷⁾

The mental evolution of a human being is due to its internal motivations and external factors. Every person goes through various stages of life from birth to death. As time goes on, mental awareness grows. Several factors contribute to the completion of mindfulness. When we look for Allama Iqbal's thoughtful sources in his life, it is undoubtedly the fact that Iqbal had made the Qur'an the object of his life. Like what the Qur'an invites, Iqbal had accepted its invitation and practically presented its teaching to human beings. Allama Iqbal was well aware of the greatness and importance of the Qur'an.

This article summarizes the Impacts of the Qur'an on Iqbal's poetry. This debate is so lengthy that it cannot be mentioned in this short article. Yet it would have been clear to us that the Qur'an has a fundamental role in Allama Iqbal's thoughts. Allama Iqbal's poetry holds a message for the Muslims of the world and especially for the Muslims of the subcontinent in which the secret of their success is hidden. Most of Allama Iqbal's ideas are either derived from the Qur'an or influenced by the Qur'an. Therefore, it is necessary that the new thoughts, which Allama Iqbal had created in the light of the Qur'anic teachings, should be followed.

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