

## **IQBAL'S THOUGHTS ON THE PEOPLE AND LAND OF AFGHANISTAN AND THEIR RELEVANCE FOR PAKISTAN**

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Pakistan and Afghanistan share deep-rooted historic bonds of culture, geography and faith. They also cherish common customs, languages, literature and heroes. This historic bond between the two nations was revived by Allama Iqbal - the national poet of Pakistan – through his poetry.

Iqbal was a strong proponent of political and spiritual revival of Islamic civilization across the world. He conceived the creation of a Muslim state in South Asia. Therefore, he is known as *Muffakir-e-Pakistan* (the thinker of Pakistan). He is also called *Hakeem-ul-Ummat* (the sage of Ummah) and *Shair-e-Mashriq* (the poet of the East).

Iqbal's poetry is mostly in Persian. Out of 12,000 verses, some 7,000 are in this language, which makes Iqbal Lahori a household name in Afghanistan.

The primary focus of Iqbal's intellect is on spirituality and development of human society. His thoughts were influenced by several Western philosophers such as Friedrich Nietzsche, Henri Bergson and Goethe but he abhorred the Western society's obsession with materialism.

Iqbal's study of culture and history of Islamic civilization was because of his strong liking of Jalal-ud-Din Rumi/Balkhi whom he called his *Murshid* (guide). The poetry and philosophy of Jalal-ud-Din influenced Iqbal more than any other scholar.

In his 1932 work *Javed Nama* (Book of Javed), addressed to his son, Iqbal depicted himself as *Zinda Rud* – a stream full of life through

various heavens and spheres. As *Zinda Rud* Iqbal approaches divinity and come in contact with the divine light. The whole idea is a reiteration of Jalal-ud-Din Balkhi's thought.

Iqbal's dislike for political divisions amongst Muslim nations is evident both from his poetry and prose. He promoted the global Muslim community – the *Ummah*. A concept influenced by Syed Jamal-ud-Din Afghani.

In 1915, Iqbal published his first collection of poetry, *Asrar-e-Khudi* (Secrets of the Self) in Persian. In this book Iqbal has explained his philosophy of "Khudi" (Self). He advocated that the whole universe obeys the will of "the Self". Iqbal also condemned self-destruction.

In his *Ramuz-e-Bekhudi* (Hints of Selflessness), Iqbal considers Islamic way of life as the best code of conduct for a Muslim nation's survival. He said a person should preserve his individual characteristics but sacrifice his person for the betterment of the nation.

The three messages of *Asrar-e-Khudi* and *Ramuz-e-Bekhudi* i.e., (i) Khudi; (ii) condemnation of self-destruction; and (iii) sacrificing self for the nation are particularly relevant for us in Pakistan and Afghanistan in today's uncertain and dangerous era.

In his poetry, prose and speeches Iqbal repeatedly referred to the heroic struggle of Afghans against imperialism. He was greatly impressed by Afghans' love for freedom and their natural hatred of attempts to subjugate them.

Iqbal idealized the bravery of Afghans.

Iqbal praised, and wrote about, Afghanistan and its people more than any other country or people. In his book *Ramuz-e-Ajam*, he said:

فکر رنگینم کند نذر تهی دستان شرق  
پاره ی لعلی که دارم از بدخشان شما  
حلقه گرد من زاید ای پیکران آب و گل  
اتشی در سینه دارم از نیاکان شما

Iqbal was also impressed with the love of Afghans for Islam. He said:

ای ترا فطرت ضمیر پاک داد  
از غم دین سینه ی صد چاک داد  
تازه کن آیین صدیق و عمر  
چون صبا بر لاله ی صحرا گذر  
ملت اواره ی کوه و دمن  
در رگ او خون شیران موج زن  
زیرک و رویین تن و روشن جبین  
چشم او چون جره بازان تیز بین  
قسمت خود از جهان نیافته  
کوکب تقدیر او نا تافته  
در قهستان خلوتی ورزیده ای  
رستخیز زندگی نادیده ای  
جان تو بر محنت پیهم صبور  
کوش در تهنیب افغان غیور  
تاز صدیقان این امت شوی  
بهر دین سرمایه ی قوت شوی

Iqbal's book *Payam-e-Mashreq* is dedicated to Amir Amanullah Khan in recognition of his heroic struggle for a free Afghanistan. In his first visit

to Afghanistan, he presented *Payam-e-Mashreq* to Amanullah Khan and addressed him with following message:

ای امیر کامگار ای شهریار  
نوجوان و مثل پیران یخته کار  
چشم تو از پردگیها محرم است  
دل میان سینه ات جام جم است  
عزم تو پاینده چون کهسار تو  
حزم تو آسان کند دشوار تو  
همت تو چون خیال من بلند  
ملت صد پاره را شیرازه بند  
هدیه از شاهنشهان داری بسی  
لعل و یاقوت گران داری بسی  
ای امیر ابن امیر ، ابن امیر  
هدیه یی از بینوایی هم پذیر

Iqbal also advised Afghan nation that only knowledge was the basis of progress and not the blind following of alien cultures:

قوت مغرب نه از چنگ و رباب  
نی ز رقص دختران بی حجاب  
نی ز سحر ساحران لاله روست  
نی ز عریان ساق و نی از قطع پوست  
محکمی او را نه از لادینی است  
نی فروغش از خط لاتینی است  
قوت افرنگ از علم و فن است  
از همین آتش چراغش روشن است  
حکمت از قطع و برید جامه نیست  
مانع علم و هنر عمامه نیست

Iqbal gave a message of unity to Afghan nation, in addition to several other messages, by saying in an Urdu poem:

قبائل ہون ملت کی وحدت میں گم  
کہ ہو نام افغانیوں کا بلند

محبت مجھی ان جوانوں سی ہی  
ستاروں پہ جو دالتی ہیں کمند

Iqbal was an ardent admirer of great sons of Afghanistan such as Maulana Jalaluddin Balkhi, Sayed Ali Hajwari, Sanai Ghaznavi, Abdur Rehman Jami and Sayed Jamaluddin Afghani.

Iqbal wrote about them extensively for example about Sayed Jamaluddin Afghani he said:

رفتم و دیدم دو مرد اندر قیام  
مقتدی تاتار و افغانی امام

پیر رومی ہر زمان اندر حضور  
طلعتش بر تافت از ذوق و سرور

گفت مشرق زین دو کس بہتر نژاد  
ناخن شان عقدہ های ما گشاد

سید السادات مولانا جمال  
زندہ از گفتار او سنگ و سفال

Iqbal also admired Afghan conquerors and kings like Zaheer Uddin Babar, Sultan Mohammad Ghorī, Nadir Shah, Alauddin Khilji, Sher Shah Suri, Mahmud Ghaznavi, Ahmad Shah Baba and Amanullah Khan.

In 1933, at the invitation of King Nadir Shah, Iqbal came to Afghanistan on his second visit. He paid homage at the mausoleums of Babar at

Kabul, Sanai Ghaznavi and Sultan Ghaznavi at Ghazni and Ahmad Shah Baba in Kandahar. He extensively wrote about this visit but what he said at the grave of Emperor Babar was resounding:

بیا که ساز فرنگ از نوا بر افتاد است  
درون پرده ی او نغمه نیست فریاد است

زمانه کهنه بتان را هزار بار آراست  
من از حرم نگذشتم که پخته بنیاد است

درفش ملت عثمانیان دو باره بلند  
چه گویمت که به تیموریان چه افتاد است

خوشا نصیب که خاک تو آر مید اینجا  
که این زمین ز طلسم فرنگ آزاد است

هزار مرتبه کابل نکوتر از دلی است  
"که آن عجوزه عروس هزار داماد است"

درون دیده نگه دارم اشک خونین را  
که من فقیرم و این دولت خدا داد است!

اگر چه پیر حرم ورد لا اله دارد  
کجا نگاه که برنده تر ز پولاد است

Iqbal's love for Afghanistan, its scholars and mystics, its rulers, its people and its customs and traditions was unlimited. He, therefore, called Afghanistan the heart of Asia and said trouble in this land was likely to extend to the whole continent. He said:

آسیا یک پیکر آب و گل است  
ملت افغان در آن پیکر دل است

از فساد او فساد آسیا  
در کشاد او کشاد آسیا

Iqbal, yearning for the freedom of his own homeland, further said if Afghanistan was free the whole of Asia would be free:

تا دل آزاد است آزاد است تن  
ورنه کا هی در ره باد است تن

Iqbal's poetry was greatly instrumental in re-introducing their heroes to the people in Pakistan. Almost all these heroes had roots in Afghanistan.

Afghanistan has an important role in the historic evolution that led to the creation of Pakistan - a Muslim state in South Asia. Our faith, culture, languages and attire - that made us a separate nation on the continent - all came from, or through, Afghanistan.

Iqbal could dream of a separate homeland for Muslims of South Asia because of what came to the Subcontinent via Afghanistan and created a separate nation in South Asia.

*(This paper was read at a Seminar on Iqbal held in Kabul by the Ministry of Information and Culture of Afghanistan jointly with the Embassy of Pakistan on 1 May 2010)*

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