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ANALYTICAL STUDY OF IQBAL'S CONCEPTS, TRENDS AND THOUGHTS

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ABSTRACT

This article benevolences an analytical study of the perceptions and inclinations of Iqbal's thoughts. Iqbal's thoughts have made it laid-back to comprehend Iqbal's thoughts in prose. The study of these judgements reveals innumerable aspects of Iqbal's thoughts. "Iqbal's Thoughts" varieties it conceivable to entree important foundations of Iqbal's realization, mental, psychological, religious and metaphysical ideas. Here is a research and critical review of imperative the whole thing in the framework of Iqbal's thoughts. These writings have exasperated to highlight Iqbal's thoughts in mutual, comprehensible, informal and humble Urdu language. These feelings and thoughts were Iqbal's knowledgeable masterpieces. In his views, he presented the study of Islam and modern philosophy of science in a comparatively analytical means. In his addresses he strained to take along together the proportional, harmonious trends of philosophy, religion and science. He further described the logical, philosophical, wise, religious, psychological, social and scientific way of thinking in a scientific method. The study of Iqbal's "Reconstruction" is very essential to understand the

landscape and meaning of Iqbal's beliefs. In the article under review, the nature and implication of the addresses over and above the important sources have been go through.

Where Iqbal's poetic endeavors are known, his prose writings also have a unique place. His "Addresses" are of fundamental importance in prose writing. are key in prose to understand Iqbal's concept and tendencies. Most writers do not insist on understanding the philosophical language, brevity, comprehensiveness and meaning of the Adresses, but they make more use of poetry collections, to understand Iqbal's ideas. In order to understand the stages of mental evolution of any poet, it is necessary to understand, examine and analyze his prose collections where meanings are derived from his poetic words. Dr. Waheed Qureshi writes in the Addresses of Allama Iqbal that:

"The Addresses are Iqbal's collection of prose that connects different aspects of Iqbal's thought. The purpose of these articles is to formulate modern Islamic thoughts and ideas. The purpose of compiling ideas on Islamic thought is to make room for modern interpretations in contemporary intellectual development and diversity of issues. At the same time, there is an effort not to distort the basic values of Islam. One of the aims was to teach the modern educated class an Islamic way of thinking about modern reforms."¹

"Iqbal's Addresses" can be seen as an important source for understanding Iqbal's mental, intellectual, psychological, religious and philosophical thoughts. Attempts are being made to present these Addresses in common, comprehensible, easy and simple language. Because of the difficult language, the common reader is unable to understand these "Addresses" and for this reason, his tendency is more, towards poetic words than "Addresses". "Iqbal's Addresses" are the English Addresses of Allama Iqbal which were delivered in the academic and literary councils of Madras, Mysore, Bangalore, Aligarh and Hyderabad Deccan in the year 1928-29. These Addresses were published in English in 1930. Entitled "Six Lecture on the Reconstruction of Religious Thoughts of Islam" the second edition was published in the year 1934 and this time the seventh Address was added.² At the time when Allama Iqbal's Addresses were published, Iqbal's fame as a thinker, poet, philosopher, nationalist and national leader was on the rise. Dr. Syed Abdullah says about "Iqbal's Addresses": "Hazrat Allama Iqbal was an intellectual masterpiece".³

Allama Muhammad Iqbal was deeply interested in the study of Islam and modern philosophy and science. He has presented philosophy and Islamic teachings in a comparatively analytical manner. The centuries-old trends in philosophy and science have been viewed in an Islamic perspective. The Addresses of Iqbal are of great importance in Iqbal's School of thought. Fans of Allama Iqbal are still trying to interpret these Addresses. Addresses have been worked on in the past and researchers are still working on it. Ishrat Anwar's Ph. D dissertation has been published under the title "The Metaphysics of Iqbal". Similarly, Muhammad Sohail Omar's M. Phil dissertation titled "Iqbal's Addresses in a New Perspective" has also been published by Iqbal Academy. This proves that research work on "Khutbat-e-Iqbal" is still going on in modern times. Urdu translation work on Allama Iqbal's Addresses had started in his lifetime. The first person to try to translate the Addresses was Syed Nazir Niazi.

He is also considered a close friend of Allama Iqbal. He spent a lot of time in the company of Allama Iqbal. Under the supervision of Allama Iqbal, Syed Nazir Niazi started the work of translating Addresses and also suggested the name of his book "Tashkeel-e-Jadeed-e-Ilahiyat Islamia" to Iqbal. Syed Nazir Niazi performed his duties as a translator. Work on "The Formation of Modern Islamic Theology" began in Iqbal's lifetime, but the book was published after the death of Allama Iqbal. The book and the author under review by Riaz Ahmad Chaudhry are:

"One of the most important scholarly endeavors regarding the promotion and publication of the ideas and thoughts of Hazrat Allama Iqbal was carried, out by the late Syed Nazir Niazi. That publication was published under the name of Modern Theology of Islam. The book was originally published in English, which Hazrat Allama Iqbal named "Reconstruction of Religious Thought in Islam" and it was translated by Syed Nazir Niazi. There is little to commend. The diligence with which Syed Nazir Niazi (late) translated this work is commendable."⁴

"Tashkeel-e-Jadeed-e-Ilahiyat Islamia" translated by Syed Nazir Niazi. It has also been criticized for the lack of interest of the educated class of the continent. But the question arises, why is that? Why don't writers have a passion for reading Addresses? In this regard Syed Nazir Niazi has also pointed out that: "Above all, it is the duty of Muslims to try to benefit from the guidance that can rightly lead them in their cultural evolution".⁵ "Tashkeel-e-Jadeed Ilahiyat Islamia" is a first class Urdu book on Allama Iqbal's Addresses. The first edition of this work was published twenty years after the death of Allama Iqbal. The second edition was published after a long period of 25 years. Allama Iqbal is a national poet of Pakistan and has a worldwide reputation, but the indifference of his Addresses is astonishing. Even today, these Addresses have not received the acceptance they deserve.

Syed Nazir Niazi has used difficult, precise and complex words and techniques in "The Formation of Modern Islamic Theology". In this endeavor, the combination of Arabic and Persian is also very high. Here the reader can determine his purpose if he considers a few demands, philosophical expressions, consciousness and psychological conditions. The work under review is central to the Urdu translation of Allama Iqbal's Addresses. This book presents the Urdu translation of seven Addresses of Allama Iqbal in English along with the case, footnotes and explanations. Along with the Urdu translations of the seven sermons, the descriptions of these sermons are also presented at the end. In addition, the addition of terms and indexes is also welcome. The preface of Allama Iqbal is also included here in which Allama Iqbal says:

"I have tried to meet the traditions of Islamic thought, in view of the recent developments in various fields of human knowledge, to some extent from the modern formation of Islamic theology. Even so, owing one is still beyond the reach of the average person. Ancient physics has begun to criticize its own foundations. Therefore, the kind of materialism which was initially indispensable for it, is rapidly disappearing and the day is not far away when

the harmony between religion and science, which is hidden from our eyes, will be revealed".⁶

Syed Nazir Niazi's Addresses on Iqbal, "Tashkeel-e-Jadeed-e-Ilahayat Islamia" are one of the most popular books, but there are difficult and precise trends in its style of expression. Iqbal has highlighted in his Addresses. He has adopted a modern and ancient wisdom. In these Addresses, meanings and demands related to ancient and modern thoughts and ideas have been presented. The terms and conditions are presented here in a philosophical way which is not easy for the average reader to understand. In his "Addresses", Allama Iqbal has tried to combine the comparative, cohesive and harmonious tendencies of philosophy, religion and science. In the Addresses, philosophical, wise, logical, conscious, psychological, religious, social and scientific views are presented in a scientific manner. There is nothing wrong with Syed Nazir Niazi's translation. Understanding scientific and philosophical terms requires competent and knowledgeable readers, only then can the true meaning of Addresses be conveyed. Dr. Rafi-ud-Din Hashmi writes in the context of translating the Addresses of Syed Nazir Niazi:

"The late Nazir Niazi has worked very hard in the translation of Addresses and has done research and editing. Allama Iqbal himself memorized the translation of some parts and corrected some terms, even some phrases. Similarly, a part of the translation was seen by Maulana Muhammad Al-Suri and the late Syed Abid Hussain. Maulana Saeed Ahmad Akbarabadi, Dr. Syed Abdullah, Prof. Muhammad Munawar, Prof. Al Ahmad Sarwar and Jagannath Azad and other great scholars of literature and Iqbal expressed satisfaction over this translation."⁷

From the above quotations of Dr. Rafi-ud-Din Hashmi, the usefulness and importance of the translation of the Addresses of Syed Nazir Niazi becomes clear to the writers that the work of Syed Nazir Niazi has its own standard and place. Dr. Khalifa Abdul Hakim has also translated the Addresses of Allama Iqbal. Dr. Tariq Aziz has edited the translation of Khalifa Abdul Hakim under the title "Summary of Iqbal's Sermons". This translation of Iqbal's Addresses in a concise and easy manner is an important endeavor of Dr. Khalifa Abdul Hakim. Here the title of the first Addresses is translated "knowledge and Spiritual Conscience". He begins by translating this first Addresses as follows: "Religion, philosophy and advanced poetry have in common the question, what is the nature and structure of the universe in which we live? There is a fixed element in this changing world. What is the position of the man in this and what should be his role in terms of this position? But despite the sharing of questions, there is a difference of opinion in religion, poetry and philosophy. Poetic inspiration has an individual style".⁸

Prof. Sharif Kunjahi has done an easy Urdu translation of Allama Iqbal's "Addresses" under the title "Reconstruction of Religious Thoughts". He has translated seven lectures of Allama Iqbal into Urdu with the following titles. First Addresses: Knowledge and Sufism, Second Addresses: Discovery and Balance of Wisdom, Third Addresses: What is God and What to pray for? Fourth Addresses: The Human Soul, Its Freedom, Action and Immortality, Fifth

Sermon: The Spirit of Islamic Culture, Sixth Sermon: "Ijtihad" in Islam, Seventh Sermon: Is Mystical Awareness Possible? Professor Sharif Kunjahi writes in the foreword to his book "Reconstruction of Religious Thought":

"Fourteen years ago today, when the Punjabi translation of Allama Iqbal's English Addresses was published through Majlis-e-Tarqi-e-Adab, my overall effort was appreciated...Do".⁹

Prof. Sharif Kunjahi translated "Khatbat-e-Iqbal" on the initiative of Dr. Muhammad Afzal Rector of Islamia University. According to him, in the translation of the late Syed Nazir Niazi, the techniques of Arabic and Persian have been over-calculated, which the general reader is not interested in them. It is also a bitter truth that after the establishment of Pakistan, the trend of Arabic and Persian has diminished and only a few people are interested in them. That is why the translation of Syed Nazir Niazi feels accurate, difficult and complicated today. Sharif Kunjahi has tried to translate "Khutbat-e-Iqbal" into Urdu according to modern times. Urdu language has been described in more general, easy and understandable words and demands than Arabic and Persian. "Reconstruction of Religious Thought" can be seen as an important work on Iqbal's Addresses. Dr. Javed Majeed's book "Summary of Exquisite Addresses of Iqbal and Jan Doe" is also an important attempt in the easy translation of Iqbal's Addresses. Addresses according to modern requirement are a valuable gift to understand Iqbal in a simple, understandable and easy way. The late Dr. Javed Iqbal is one of the authors under consideration and in this endeavor of the author:

"Devotion to Hazrat Allama has taken its place but now it is not enough to read his Addresses. In order to end this neglect and annihilation, the young scholar Dr. Javed Majeed has summarized the general understanding of the Addresses of "Hazrat Allama". He has also summarized two Addresses of the American philosopher John Doe on the appropriateness of the subject so that the reader can get acquainted with the thought of the Allama mentioned in the Addresses in one sitting".¹⁰

The article under review has been written by Justice (Retd) Dr. Javed Iqbal. The author's efforts are appreciated. Along with seven lectures by Allama Iqbal, two lectures have also been included from John Doe's book "Reconstruction in Philosophy". The summary of two chapters from John Doe's book helps in understanding the scientific approach and also makes it easier to understand the Addresses of Allama Iqbal. Dr. Javed Majeed realized the essence of the Addresses when he attended an eight-day workshop on understanding Addresses jointly organized by Dabistan-e-Iqbal and Lums University. He has explained Iqbal's Addresses in a very short manner. The reader can easily guess the meanings and demands of "Iqbal's Addresses". But the author considers the English text and authentic Urdu translation of Allama Iqbal's sermons necessary for the reader. In this way, good search for meaning can be made from the essence of "Iqbal's Addresses". In this regard, Dr. Javed Majeed writes:

"Allama Iqbal was addressed in English. So you spoke to them in English. This talk was later published under the title "The Reconstruction of Religious

Thoughts in Islam". There are seven lectures in all. For a correct understanding of Fiqr-e-Iqbal, one should refer to his English text or resort to an authentic Urdu translation".¹¹

The importance of "Iqbal's Addresses" in Iqbaliyat cannot be denied, because in Iqbal's thought, these Addresses in prose should be considered attractive and admirable. Here is a detailed analysis of science, philosophy, imagination and Islamic views in Allama Iqbal's thought. However, in the study of Tafheem Iqbal and Fiqr-e-Iqbal, the study of "Khutbat-e-Iqbal" is very important. A group of Iqbal scholars is working hard to make this study easy and easy to understand and is publishing new and new poems in the context of Iqbal's Addresses. The Iqbal Institute of Kashmir University, Srinagar also organized seven lectures on Allama Iqbal in English in 1982 under the title "A Look at Iqbal's Addresses". These lectures were started by Maulana Saeed Ahmad Akbarabadi and later published in book form in India and Pakistan.¹² "Reconstruction of Islamic Thought" is an attempt by Professor Usman. In this too, the Addresses have been interpreted in Urdu in a way that is commonly understood. Similarly, Dr. Khalid Masood's book "Iqbal's Concept of Ijtihad" is also an important effort. Six Addresses are presented analytically. In his Addresses, Allama Iqbal, as an Islamic thinker, has tried to clarify theological issues with modern thought by taking a deep look at Islamic thought. Among the important efforts on understanding Addresses are Prof. Waheed-ud-Din's "Philosophy of Iqbal in the Light of Addresses" and "Iqbal Thought". He was associated with the Department of Philosophy at the Ottoman University. But he is interested in furthering the tradition of Iqbalism. In his writings, the Addresses of understanding have been presented with great interest and eloquence. A detailed review of Iqbal's Addresses has also been presented by Dr. Abdul Maghni in his book "Iqbal's Theory of Self". Dr. Rafi-ud-Din Hashmi writes about this effort of Dr. Abdul Maghni:

"Prof. Abdul Maghni has explained and explained the separation of each region and finally said that although Iqbal's philosophical views are based on the Quran. But they are reflected in the contemporary reforms and idioms that are prevalent in the discussions of the latest sciences and arts".¹³

"Addresses of Iqbal Facilitation and Understanding" is the work of the late Justice (R) Dr. Javed Iqbal. Understanding Dr.'s efforts in understanding Addresses is a valuable asset. He has translated the seven Addresses into Urdu in terms of topics. 1. Knowledge and religious analysis, 2. Philosophical examination of the revelations of religious experience, 3. Concept and meaning of God, 4. Human Self, its Freedom and Life after Death, 5. The Spirit of Islamic Civilization, 6. The Principle of Movement in the Islamic System, 7. Is religion possible? At the beginning of the first sermon, Dr. Javed Iqbal writes:

"Iqbal has titled the Addresses "Knowledge and Religious Experience". What do he means "knowledge"? And why did he use the term "religious experience" instead of "spiritual experience"? Man has three sources for acquiring knowledge: intellect, senses and conscience. The knowledge acquired through intellect is called rational knowledge and its expert is called the scholar".¹⁴

Articles have also been written in universities to understand and explain Iqbal's Addresses. Two dissertations of M.Phil Iqbaliyat at Allama Iqbal Open University "Iqbal and the Possibilities of Religion (Research and Explanatory Study of the Last Addresses) by Ghulam Rasool 1992 and Muhammad Sohail Omar's "Addresses of Iqbal in a new Perspective" 1994 are also important. "Iqbal's Addresses, in a New Perspective" is an important endeavor of Muhammad Sohail Omar. It contains excerpts from the original English text of Allama Iqbal with Urdu translations. Muhammad Sohail Omar expresses in his Addresses:

"In his Addresses, Allama wants to present such a concept of religion through modern formulation of Islamic theology. The method he adopted for this is the process of application in Islam and modern sciences, metaphysics and science. Because religion and knowledge are both human values and if they are not applied, it will not be possible to accept them side by side".¹⁵

Studying Allama Iqbal's Addresses is the key to understanding Iqbal's thought. The meaning of Iqbal's thought cannot be found in his poetry as it is embellished in his Addresses. Therefore, Iqbal's Addresses should be valued and their study should be considered necessary. Most Iqbal scholars have focused on poetry, while many important windows of Iqbal's thought are prominent in Iqbal's Addresses. If Iqbal's poetry is studied in the light of Iqbal's Addresses, it will be tenderer. Allama Iqbal's Addresses prove to be the real purpose of his life, because his study also promotes his religious thoughts and ideas.

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