

## DR. ALLAMA IQBAL TEHREEK-E MASHRAQIA, AND GERMANY

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### ABSTRACT

*The modeler of Pakistan and an observed Muslim Philosopher, Theologian, and Mystic Poet, Dr. Allama Muhammad Iqbal (1877-1838) lived in British India. Around then Subcontinent was under the oppression of British pilgrim masters. He got his Ph.D. Degree from the Munch University of Germany in 1907. The point of his doctoral postulation in Germany was as under: "The Development of Metaphysics in Persia". Dr. Muhammad Iqbal was a flexible identity. He had a capability in different dialects like English, Urdu, Persian, Arabic, Sanskrit, Punjabi and German. He improved his idea by concentrate antiquated and Modern thinkers, artists, sages and essayists of the East and the West. He refreshed his insight with the logical progressions of his chance too. In spite of the fact that there were different points of Allama Dr. Muhammad Iqbal's advantage yet the themes like Iran, Persian Literature and rationality, German sages, savants and the Orient development of German writing (Tehreek-e-Mashraqia) were of the particular enthusiasm for him. These subjects stayed unmistakable for him for the duration of his life. He had an indwelling connection with Germany as opposed to other European nations. In such manner a few focuses are of uncommon thought A concise record of Allama Dr. Muhammad Iqbal's relations with Germany To reason out his approach towards Germany.*

**Key Words:** *Persia, Germany, Philosophy, Literature, Movement of Orientalism, Future of Humanity.*

### Allama Dr. Muhammad Iqbal's Education and Germany

Allama Dr. Muhammad Iqbal presented his doctoral thesis titled: "The Development of Metaphysics in Persia"<sup>(1)</sup> in the Munch University of Germany and got his Ph.D. degree in 1907. Two German Scholars *Emma Weganast and Sofie Weganast* <sup>(2)</sup> were his tutors during his doctoral research in the Munch University, He was very much impressed by their sagacity. After his return to his country he continued his correspondence with these noble ladies for a long time. <sup>(3)</sup>

### Tutorship of Allama Iqbal's Children

Dr. Muhammad Iqbal's significant other kicked the pail in 1935. Around then his adolescents (a tyke and a young lady) were to a great degree energetic. He assigned a guide to deal with his adolescents. At any rate after a significant idea he named a German Lady Doraus Lendora as a guide for his adolescents; (she stayed in Dr. Iqbal's home as a mentor of his children from 1935 to 1962 and after 28 years in 1962 when

Dr. Iqbal's children his kid Dr. Javed Iqbal and a young lady Munira were close around 40 years she returned back to Germany resulting to completing his commitments by and large successfully(4). Thus in Dr. Muhammad Iqbal's inclination the German Ladies were most fitting for preparing and for the dealing with the adolescents. Everything considered this the truth was in Dr. Muhammad Iqbal's Knowledge that the decimation of the two world wars incite the German women that the genuine and essential commitment of a mother was to tend to the children. After Second World War, as differentiated and other European Woman, the German woman felt significantly that the relinquish of her delights for the euphoria of the children is a bona fide bliss. The German woman also observed the revealed message of nature that it was not honest to goodness lead for a mother to hand over their adolescents to direct to the reason for their own particular vagrancy and allure. It was a direct result of this dynamic lead of the German women with respect to the planning and preparing of the adolescents that Dr. Muhammad Iqbal's, shrewd approach picked a German women to deal with, instruct, teach and raise his young babies among the whole women of the world.

#### **A Scholastic Relation of Allama Iqbal with German Scholars**

Dr. Allama Muhammad Iqbal was quite awed by German rationalists, artists, researchers and essayists. In such manner he had some outstanding scholarly likenesses with Kant, Hegel, Goethe and Nietzsche and so on. He had cited these every single German researcher in his exposition and verse ordinarily. He paid tribute to the German Nation in these words:

“The Nature has deputed a special duty to every nation. And according to the nature, “the ordering and the arrangement of human knowledge is the duty of German Nation.”<sup>(5)</sup>

In fact Dr. Allama Muhammad Iqbal in all his poetic and prose work never taunted the German Nation anywhere instead his inclination towards them and appreciation for them is obvious at many occasions.

#### **Allama Muhammad Iqbal's affirmation in Germany**

A development of Dr. Iqbal's acknowledgment has been in stream in Germany for quite a while. In introduce age Prof. Dr. Annemarie Schimmel(1922-2003)was the agent of "Iqbaliati" development in Germany. She was outstanding in Pakistan as she was in Germany. She stated:

“Iqbal is an ideal example of what history of religion calls a “prophetic” type of experience, an experience which made him soar in to new heights.”<sup>(6)</sup>

To acknowledge the services of Dr. Annemarie Schimmel in Iqbaliat (Iqbal Studies) the public roads have been dedicated to her name. Her research work in Iqbaliat has a special importance in the literature on Iqbal and Sub-continent.

#### **Germany, Iran and Sub-Continent's Genealogical Relations**

Students of history have consistently settled that a sub race of Aryans went from South Russia towards Sub-landmass ideal back about ninth century B.C. what's more, a segment their of restored in the sub-mainland. While their different segments passaged towards west Iran's scope of Zaghroose mountains and in addition center zones propounded the media terrains of a similar region, and due to these geo-points of view and references such individuals would have been recognized as "Maad". Another segment of a similar race attacked

towards the area Kerman of Eastern Iran. They came up in Persia and were declared as Parsi. Identically another section of the same race invaded towards Germany and permanently rehabilitated there to. <sup>(7)</sup>

#### **Mashraqi Tehreek (The Eastern Movement) of German Literature**

“Mashraqi Tehreek”, the Eastern movement has a special importance in German Literature. According to Allama Muhammad Iqbal, this movement arose in German literature in 1812 with the publication of the complete German translated edition of Deewan-I- Khawaja Hafiz by Fan Hammer.<sup>(8)</sup> In fact Mashraqi Tehreek in German literature is a movement of acceptance of influences of Persian literature and mystic poetry of the East. At that time Goethe was 65 years old. Goethe gave a new trend to Mashraqi Tehreek. To narrate the background of this change in Goethe’s mind on intellectual level Iqbal said;

“At that time the decline of German literature was at extreme in every dimension. The Goethe’s temperament was not suitable to take an active part in the political movements of the country. He was displeased by the disorder ness of the West. So due to all above reasons his restless and high soarier spirit sought out a resting place in the peaceful atmosphere of the East. The melodious poetry of Khawaja Hafiz created a very much excitement in his imagination. And this excitement appeared and personified in the form of his Maghrabi Dewan.” <sup>(9)</sup>

The Master bit of Goethe was his Maghrabi Dewan. As indicated by Allama Iqbal, the primary question of Goethe to whom he needed to accomplish by his Maghrabi Dewan was the making of "Persian Soul" in German writing. How this development was gone before? For Allama Iqbal this development was gone before and finished by the graceful work of Plantin, Rokert, and Bodan Stat. Allama Iqbal further added that along with above poets and scholars, we cannot forget the Domer, Herman Stall, Loshkee, Stang, Libterlint, Holda and Hyna due to the Eastern style of their work.” <sup>(10)</sup>

Goethe’s revealed poetic collection “Maghrabi-Dewan” (which was the natural result of theosophical movement of German literature’s “Eastern Movement”) impressed to Dr. Muhammad Iqbal very much, and in fact Iqbal’s Peyam-e-Mashriq is a result of the inspiration by Goethe’s, Dewan-e-Maghrab. As he himself says,

“The motive of “Peyam-e-Mashriq” is the – “Maghrabi-Dewan”  
– of German Sage Goethe.” <sup>(11)</sup>

What is the basic spirit of “Maghrabi-Dewan”? Iqbal narrates in the words of Israli (Jew) poet Hyna as such:

“It is a bouquet of love that has sent Maghrab to Mashriq and this Dewan is an evidence that the West due to its displeasureness by its powerless and life less spirituality, wants the warmness of life from East” <sup>(12)</sup>

In such manner, it is the most essential point to take note of that there are some vital and surprising academic likenesses between Iqbal's Peyam-e-Mashriq and Goethe's Dewani-Maghrab. An explanatory and basic investigation of these graceful accumulations of the sages of the East and the West will open another part of cordial connection between the East and the West, which is the most critical need of the day. It was Iqbal's sharp want to find the bury relations of German and Persian literary works and their effects on each other yet lamentably because of the pool of time he couldn't do as such. In the preface of Peyam-e-Mashreq, after a brief account of Mashraqi Tehreek, Allama Iqbal says,

“The writing of complete history of “Eastern Movement” and a detailed comparative study of Persian

and German poets to trace the limits and scope of Persian influences, need a comprehensive study, and unfortunately for this precious job I have neither sources (and) nor time. May be, in future, my brief work will create an excitement for research in a scholar.”<sup>(13)</sup>

### **German Literary Movement "Tehreek e Mashraqia" the Western "Orientalism"**

The most imperative point to consider is, that, in spite of the fact that in Germany, and in Britain, the developments of Orientalism created however the targets behind each were very extraordinary. The point of British Orientalism was on the whole political as opposed to scholastics except for couple of autonomous researchers. The frontier masters by the method for Orientalism for the most part picked up their targets in each one of those Eastern nations which were under their run the show. They systematically and categorically used their movement of Orientalism as a tool to achieve the goals of Imperialism i.e. prolongation of rule at a large. But contrary to them the aim of German Orientalism (Eastern Movement) was purely literary. Due to this, a scholar and a research fellow never feel any hesitation to work with a respected German scholar, while on the other hand due to the colonial nature of the British and some other European nations, every scholar feels hesitation to work with them. The motives behind the Western or the British Colonial Orientalism were absolutely political. They used it to strengthen their rule over their colonies and to capture more and more lands. The colonial lords disturbed the educational system and destructed the cultural and moral values of their subjects and replaced it with their own systems and values. By the means of Orientalism they tried to realize to their subject nations that their colonial lords are superior to them. It is so much strange that they introduced to the Shakespeare as a literary ideal and a symbol of wisdom in their captured lands and colonies, but absolutely ignored to Goethe while he was also a European and Genius and his works had been translated in English at that time. Allama Muhammad Iqbal was the 1st person in the 1st decay of the 20th century who by his poetic and prose work introduced Goethe in the British Colonial Sub-continent, as Prof. Dr. Annemarie Schimmel said:

“The topic “Iqbal and Germany” has fascinated many scholars and art lovers during the last decades, for Iqbal are indeed the first and foremost interpreter of Goethe’s thought in the Islamic world.”<sup>(14)</sup>

Syed Nazir Neazi also explored the above said topic in his article very beautifully.<sup>(15)</sup>

To separate the "Western pilgrim Orientalism" from the German academic scholarly 'Eastern development' or "Tehreek-I-Mashraqia" is an imperative obligation of an unprejudiced researcher of the present age. In the light of this significant and most vital perspective a fair history specialist will have the capacity to bring up the oppressor and the persecuted and the brutal and the injured for the most part in First World War and especially in the Second World War.

### **A Common Value of Enmity and Detestation towards the Colonial Nature and Cunning Attitude of the Other Western Countries among Germany, Iran, and Iqbal**

Dr. Muhammad Iqbal went to England for higher education and he got some degrees from Cambridge. The British Govt. in recognition of his intellectuality bestowed him the title of “Sir.” But they could not succeed to gain his support in India for their Govt. Instead he was a severe criticizer of their Government in India. He led every movement of Muslims and non-Muslims ideologically and practically, which was against the British colonialism either in Sub-continent or in any part of the world. For example in his poetry he criticized the British in such a way.

“I have kept a company with British virtuous, but those days of my life were deprived and unsuccessful, because there is no aspect of welfare in their company”.<sup>(16)</sup>

These are the reasons that the British never exempted Iqbal during their stay in sub-continent until in the files of Central Intelligence Bureau of Delhi they remarked about Allama Muhammad Iqbal as, “Iqbal, a quiet rogue in Sub-Continent”<sup>(17)</sup>

In this respect Dr. Burhan Ahmad Farooqi viewed,

“After the publication of “Asrari-Khudi” (a renowned poetic work of Allama Iqbal in Persian), an African scholar declared him a “danger” for British Empire.”<sup>(18)</sup>

While then again Dr. Muhammad Iqbal constantly paid tribute to the German Nation, their researchers, educated people, writers and thinkers in the two his graceful and composition work. (It is to be noted here that Allama Muhammad Iqbal was neither admirer and nor against any individual or a country. He was only against the imperialist and colonialist approach and attitude of every nation and every being. It is obvious that he continued to acknowledge the contribution of number of European, Western, and British scholars throughout his life in both his poetic and prose work.) From the ashes of Second World War the great Germany has arisen. In the East, Iranian intellect has liberated itself from British and American new colonial system. Both the nations of the East and the West (Iran and Germany) are the cause of distraction and an alarm for imperialism and colonial and new colonial cunning Lords due to their sense of emancipation and bright thinking. In this perspective we may consider to Allama Iqbal a major, purified, and transparent conductor between Germany and Iran, and between the East and the West on intellectual level.

#### Conclusion

Persian is the fundamental and significant dialect of Iran, the recently rose conditions of focal Asia, some different nations of the Middle East and Afghanistan. In Bangladesh and India a greater part of individuals can comprehend Persian. Dr. Allama Muhammad Iqbal's (A scholarly figure of sub-mainland and a national writer and an Architect of Pakistan) major idyllic work, (which is in excess of two third of his entire wonderful work) is in Persian. Moulana Rumi was one of the Dr. Muhammad Iqbal's profound standards. His entire spiritualist verse is additionally in Persian. Dr. Muhammad Iqbal's first Philosophical research work was related to Persian poetic, philosophic, and mystic literature as under “The development of metaphysics in Persia”. Dr. Muhammad Iqbal has become one of the most important figures in the whole Islamic world. He is also a well-known poet and philosopher, among all Persian speaking countries, particularly in Iran. There are the deep, profound and close mutual relation between the German and Iranian scholars, poets, philosophers, sages and intellectuals on intellectual level. “Tehreek-I-Mashraqia” Dewan e Khawaja Hafiz and Goethe are the milestone in this regard. Allama Dr. Muhammad Iqbal's inclination towards both the German and the Iranian scholars, philosophers, poets, writers and sages is also of great importance at its own quarter. There exists a living relation among Germany, Iran, Pakistan Sub-Continent, Persian speaking counties, and Allama Dr. Muhammad Iqbal. There is a strong chain of deep historical, linguistic, racial and intellectual relations among these politically oppressed countries. This chain extends from Iran in the East (Persian Gulf, Bengal, Middle East, Central Asia,



Afghanistan and Sub-continent) to Germany in the West.

We should precede our research in above perspective. In this way we will be able to introduce a new trend in the studies of Dr. Muhammad Iqbal, Goethe's Tehreek-I-Mashraqia and other German scholars. We will also be able to seek out some new basic trends in the mental relations of the East and the West at intellectual level.

Tehreek-I-Mashraqia" is a tropical movement of German Literature. A comprehensive study of this movement in the perspective of Allama Dr. Muhammad Iqbal, Goethe, and its other representatives will be a turning point in the behavior of both the worlds i.e. the East and the west. It will also be a bridge for the better relations between the East and the West. Today the whole human race is in search of peace and brotherhood at global level. In these days to bring the different nations of the world near on the basis of universal human principles, is the most important need of all the nations of the whole world. To find out the mental understanding, free of all prejudices, among the different nations of the world, on the grounds of above mentioned principles is a need of time and is a best job for a scholar. In this way we will contribute to find out a safe and sound future of whole human race in the 21st century.

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