

**RESEARCH PAPER****The Impact of Iqbal's European Sojourn on his Poetry and Thoughts****¹Muhammad Yasir *, ²Dr Aurang Zaib and ³Mohammad Usman**

1. Lecturer, Department of Arts & Humanities, BUIITEMS, Quetta, Balochistan, Pakistan
2. Assistant Professor, Department of Arts & Humanities, BUIITEMS, Quetta, Balochistan, Pakistan
3. Lecturer, Department of Arts & Humanities, BUIITEMS, Quetta, Balochistan, Pakistan

***Corresponding Author** Yasir.nasar786@gmail.com**ABSTRACT**

The objective of this study is to find out the rationale of how Muslim Civilization had a significant impact on Europe during its peak, leading to the Renaissance and the rise of the West in various disciplines. Today, Western civilization has a significant influence on Muslims, particularly in philosophy and science. Muhammad Iqbal, a South Asian poet-philosopher, criticized Western political, social, and economic ideologies for their lack of moral and human elements. This study explores the shortcomings of Western culture and ideologies and their destructive effects on mankind, revealing the materialistic and imperialistic nature of the West, which has caused slavery, class conflict, and poverty while neglecting moral and human values. The descriptive cum analytical method has been used. Primary and secondary sources for the research have been consulted to support my hypothesis. He synthesized Western philosophies with his Islamic heritage, promoting self-realization and exploring human consciousness. His poetry combines Eastern mysticism and Western Romanticism, advocating for Islamic revival and preserving cultural heritage.

Keywords: Iqbal, Islamic Culture, Materialism, Norms, Philosophy, Western Culture**Introduction**

In the different annals of history, it could be discovered that different civilizations have emerged and influenced other civilizations because of their unusual contribution to knowledge, evolution, and progression. It is a proven and experienced fact that the civilizations that dominated the affairs of the world in their times have an unusual influence over other civilizations that are weak, less developed, and less influential. When the Roman Civilization was at its peak in the field of knowledge and cultural movement, the Muslims of Arabia were deeply influenced by their philosophy and literature related to both social sciences and natural sciences. Similarly, the Muslim civilization had a great influence over other civilizations, particularly in Europe, which was in complete darkness at that time. In their era of glory, the contributions and achievements of the Muslims in the field of knowledge and other departments were remarkable. They were the torchbearers of teachings and learning of different departments. Cordova and Andalusia being the center of knowledge of Muslim civilization are visible examples.

After the decline of Muslim civilization, when the Muslims were no longer contributors to learning and teaching, there came the Renaissance in Europe in 1454 to revive Greek-Roman traditions and modern knowledge by exploring the secrets of the world. This led to the rise of the West in different disciplines, i.e., education in both natural sciences and social sciences and advancement and modern developments. Currently the Western civilization, being a superpower in the field of Philosophy and science, has great influence over others and Muslims are also highly influenced by their 'isms' that are the part of social science studies. The West has indeed unparalleled contributions to knowledge in the political, social, and economic fields. Many isms are produced to advance life and make it easy individually, socially as well and at the state level.

Given the absence of moral and human elements in these isms, however, Muhammad Iqbal the poet-philosopher of South Asia saw many flaws in Western political, social, and

economic ideologies and was very concerned about their influence over Muslims. He believed that the Muslims, being at their decline in the field of exploring knowledge, may not blindly follow it. Though Dr. Iqbal admired the Western rationalistic approach and acknowledged their achievements, he was better convinced that the outright appreciation of Western rationality was not the source of solution for the ultimate as well as immediate problems of the world and human life. He criticized the West severely from different perspectives and directly attacked the isms of Western political and economic ideologies. Iqbal warns mankind that Western social and political values are attractive, but deep down inside they are dark and destructive and we should not be deceived by their apparent shining and attractive look.

The present study aims to explore the shortcomings that Iqbal sees in Western culture and ideologies and also to explore how they are destructive to mankind. How their imperialistic designs are a curse for others around the world. On these grounds Iqbal criticized the Western ideologies and approaches and being a Muslim philosopher, how he replied to these ideologies in the light of Islamic teachings and philosophy by referring to the teachings of the Quran and Hadith.

Literature Review

A great deal of work has been done so far on the above-discussed issue by various scholars who have critically discussed Iqbal's approach towards Western Civilization. Apart from it the works of Allama Iqbal, which are primary sources, are easily available and approachable. From his first book '*Baang-e-Dara*' till his last book *Armaghaan-e-Hijaz*, he has thoroughly lighted the comparison between *Sharq-o-Gharb* comprehensively concerning its civilizational values and other prominent isms that have influenced the other civilizations and contradictory to East. The researcher world, therefore, mainly prefers the primary sources and key secondary sources would be the second preference of the said.

Different scholarly books and articles are written on the topic by various authors. It includes Iqbal's biography by the title of *Zinda Rood* by Javed Iqbal. It has three volumes that contain the evolutionary stages of Iqbal's life and his time in Europe. Different aspects of his poetry. Pan-Islamism, nationalism, and the revival of Ijtehad are discussed in this book.

A book (Commentary) written by Professor Fateh Muhammad Malik by the name of Iqbal's *Reconstruction of Islamic Religious Thought in Islam* contains chapters related to Iqbal's critical approach towards Western political isms and criticism of it contradicting Islamic philosophy.

T C Rastogi's book *Western Influence in Iqbal* has covered the influence of Western values and a critical rational approach on Iqbal and on the grounds on which he criticized the Western nationalist and imperialist approach. Different philosophical thoughts of Western Philosophers like Nietzsche, Bergson, Schopenhauer, Marxism, James Ward, Dante, and Goethe see the universe from different philosophical perspectives, but there lacks an element of religion to which Iqbal sees critically and finds an absence of soul and love. The book is based on the analytically worked out criterion influence may manifest in the form of assimilation, total or partial acquiescence, or revolt.

Saleem Akhter's book *Allam Iqbal: Hayat e Fiqr o Fun*, contains a good amount of research papers on the related topic concerning different isms of the West and commentaries on those Western isms. These papers are written by different literary scholars and researchers.

Iqbal Index, which is available on the net on the home page of Allama Iqbal contains a good work and many papers on the relevant topic by different authors. The authors have worked on Iqbal's analysis of Western society and its culture.

A book, *Iqbal aur nai Mashriqiyet*, by Aal Ahmed Saroor, is a good book regarding comparing the East and West from different perspectives in the light of Iqbal's poetry and narrative works.

A good research paper in Urdu, *Kalam e Iqbal ma Mashriq o Maghrib*, by Dr. Khwaja Hameed Yazdaani is also a very relevant paper to be looked at, where he has produced a good commentary on Iqbal's view on the cultural and rational values of the West. The difference between Western democracy and Islamic democracy according to the opinion of Iqbal.

Prof. Jaggan Nath Azad wrote a book titled, *Iqbal aur Maghrabi Mufaqireen* from Maktaba Jamia Dehli. A detailed book on Iqbal's influence from Western thinkers and their political ideologies.

A research paper by the name of *Iqbal and Maghrabi Tehzeeb* written by Mirza Adeeb, is another authoritative work on Iqbal's approach towards Western Isms and political ideologies, published in the book *Allama Iqbal, Hayat e Fikr o Fun* edited by Dr. Saleem Akhter.

Dynamic Concept of the West and the Philosophy of Self is a good paper written by Muhammad Taqi on comparing the Western philosophy and Iqbal's philosophy of self.

Hypothesis

Western Rationalization and Imperialism endorse Muhammad Iqbal's belief that the very essence of Western Civilization and its development is materialistic. It lacks spiritual satisfaction that could cure the soul of the human body. It is free of love (faith) by which man attains the title of champion of humanism. Religion is inevitable and rationally cannot solely help man to achieve spiritual satisfaction which human needs desperately. Western Civilization is thus on its moral decline as it does not provide a way for the emancipation of mankind from spiritual obstacles.

Material and Methods

In this study, the descriptive cum analytical method has been used. Primary and secondary sources for the research have been consulted to support my hypothesis. It helped me construct my commentary. To consult primary sources, library-based research was followed.

Muhammad Iqbal in Europe

Allama Iqbal's experiences in Europe played a significant role in shaping his intellectual and philosophical development. He spent a substantial amount of time in Europe, primarily in the early 20th century, pursuing higher education and engaging with Western thought and culture. Here are some key aspects of Iqbal's experiences in Europe and their influence on his thinking:

Allama Iqbal went to Europe in 1905 to pursue higher studies, primarily in the field of philosophy. He obtained a degree in philosophy from the University of Cambridge and then pursued a doctorate from the University of Munich. His exposure to Western philosophy, particularly the works of thinkers like Nietzsche, Bergson, and Goethe, had a profound impact on his philosophical outlook.

Iqbal's study of Western philosophy exposed him to modern philosophical ideas, including existentialism and individualism. He engaged critically with these ideas and integrated some aspects of Western philosophy into his philosophical framework. However, he also retained a strong commitment to Islamic thought and spirituality.

While in Europe, Iqbal continued to write poetry in Persian and Urdu. His poetry during this period reflects both his exposure to Western literary traditions and his exploration of themes related to selfhood, individualism, and the human condition. His poetry became a means to bridge the gap between Eastern and Western thought.

Iqbal's time in Europe coincided with a period of political awakening and activism among Indian expatriates. He became politically aware of the struggles for self-determination and freedom in various parts of the world, including India. This awareness contributed to his growing interest in political and social issues.

Influence on His Philosophy: Iqbal's experiences in Europe contributed to the development of his philosophy of "*Khudi*" (selfhood) and the idea of the individual's spiritual and moral development. He sought to reconcile Western concepts of self with Islamic spirituality and ethics.

While appreciating certain aspects of Western thought, Iqbal was critical of Western materialism and consumerism. He believed that the West had lost its spiritual and moral compass and that Eastern spiritual wisdom could offer valuable insights to address these shortcomings.

Iqbal returned to India with a vision of revitalizing Islamic thought and spirituality. He emphasized the need for Muslims to engage with modernity while preserving their cultural and spiritual heritage. His lectures and writings inspired a movement for Islamic revival and self-discovery.

Allama Iqbal's experiences in Europe exposed him to Western philosophy, literature, and political movements. While he engaged with Western thought, he also sought to integrate it with his deep-rooted Islamic beliefs, leading to the development of a unique and influential philosophical and poetic framework. His contributions continue to shape intellectual and philosophical discourse in South Asia and beyond.

It was an aspiration from one of his great teachers Sir Thomas Arnold who urged him to go to Europe to gain Western and Eastern knowledge as most of the work done by the Eastern intellectuals of their times like *Al Farabi*, *Al Mawardi*, *Ibn e Sina*, *Al Ghazali*, *Ibn e Rushd*, *Ibn e Khaldun* and so on were available in the libraries of Cambridge.

Mufti Muhamddin Foq in *Halaat e Iqbal* writes, "The zeal for the knowledge to research was at its peak. This thirst was also being fulfilled here in Lahore by reading a lot, but lastly, by the advice of his great teacher Thomas Arnold who taught him at Government College Lahore, it was decided to go to Europe to achieve the knowledge of Philosophy, Law and Research" (Daar, 1967).

Journey to England

In September 1905, Muhammad Iqbal got a special leave of three years from Government College Lahore for higher education. Mr. Sheikh Noor Elahi started teaching philosophy as an Assistant professor at his place. He remained at his place for three years. Later on, Mr. Sheikh was made permanent in the post when Sir Iqbal resigned from the Government College Lahore (Majeed, 1964). Having started the journey to Europe, Muhammad Iqbal First reached Delhi. He stayed with Sheikh Nazer Muhammad. He also visited the grave of Ghalib. On 3rd September, from there he left for Bombay (Mumbai) and reached there on the 4th of September.

The news regarding the departure of Muhammad Iqbal to London was published by the editor of the newspaper "*Watan*" in these words.

Mr. Sheikh Muhammad Iqbal M.A, for the accomplishment of English Bar at Law and Knowledge of Philosophy, departed from Lahore to England on the first of September. May Allah bring him back with great success and peace (Sheikh, 1993).

On the 3rd of September in the morning, he was seen off by Meer Nairing, Sheikh Muhammad Ikraam, Khwaja Hassan Nizami, and other friends from Delhi to Bombay. Iqbal reached Bombay on the 4th of September and resided at an English hotel. On the 7th of September, his journey to London started. He remained on a journey for six days. On the 12th of September when he reached Udhen, he wrote two letters to "Watan" newspaper, in these letters, he wrote all the details of his long journey from Lahore to London (Shahid, 1993).

Before leaving for Europe, Iqbal's popularity, due to his unusual and purposeful poetry, reached all across Hindustan. He became one of the most popular poets among the Muslims of the subcontinent in his time. This popularity began from different *Majaalis* of poetry and also the publication of Iqbal's poems in *Makhzan* by Sheikh Abdul Qadir. These publications introduced him to the world of knowledge. He gained much popularity by the time he reached Europe (Sheikh, 1993).

Admission to Lincoln's Inn and Trinity College of Cambridge.

As Iqbal had already obtained the degree of Masters from Government College Lahore, he had to again obtain the degree of B.A as per the rules. Iqbal reached Cambridge on 25th September 1905. According to the rules of Cambridge, his admission, to the Trinity College which is affiliated with Cambridge, was already done by his teacher Thomas Arnold. He also got admission to Trinity College of Cambridge in 1905 and got degree of B.A. At the same time, Iqbal was writing a thesis for the degree of Doctorate on "The Development of Metaphysics in Persia" because he started his thesis on the evolutionary process that took place in metaphysics in the different historical periods of Persia (Iran). The German University not only allowed him to write his thesis in English but also exempted him from attending the classes. Iqbal writes:

"I presented my thesis at Munich University; the authorities of the University allowed me not to stay at the University. I was also permitted to write my thesis in English. Usually, German Universities insist that the students must attend classes (lectures) for one and half years or three years maximum. The duration for attending the classes depends on the potential and intelligentsia of the student. I was exempted from the classes. The Viva Voce was taken in the German Language for the Ph.D., which I learned little during my short life in German" (Sheikh, 1993).

Muhammad Iqbal Presented his thesis to Professor. F. Homel by the title "*The Development of Metaphysics in Persia*" on the 4th of November 1907, after the oral examination, was awarded the degree of Doctor of Philosophy. The Thesis was published in London in 1908 and was dedicated to his great teacher Professor T.W Arnold.

Iqbal had an astonishing command over knowledge of the East and had a great habit of contemplating and viewing things which is why from the very first day he became very popular among the students of the different states of Asia. In the very early days, he became an impressive student for the teachers because of his distinguishing qualities and faculties. He was also lucky that he was blessed with very intelligent and brilliant teachers (Qadir, 1989).

Iqbal, in his subject that is philosophy, learned a lot from his very famous and great intellectual Professor Mac Taggart. He also had meetings with Professor Brown and Nicolson and gained much knowledge.

To have command over the subject of Sufism, Iqbal read many Persian and Arabic books. In this respect, he did contact through letters with many other intellectuals over the matter. On 8th October 1905, he wrote a letter to Khwaja Hassan Nizami from Trinity College:

“I want you to give me a favor by going through the Quran and please find the verses with their references that are regarding Sufism if you could please take suggestions from Qari Shah Salman on this topic and then write me a detailed letter. This topic is desperately needed and it is your job to manage it for me. If the Qari shah has to prove that the real issue of “*Wahdat ul wajood*” could be solved from the verses of Quran then also write which are those verses and what is their explanation? Can he prove that historically Sufism has a place and value in Islam? I need the answer to this problem historically and in detail”.

During his life in England, Iqbal delivered lectures on Islam and Islamic civilization in which Islamic Sufism, the influence of Muslim civilization on Europe, Islamic democracy and Islam, and human intellect are in particular worth mentioning (Qadir, Zikr-e-Iqbal, 1905).

Life in Europe and its influence on poetry

During his life in Europe, Muhammad Iqbal wrote only twenty-four poems and Ghazals. He wrote poems that provided his opinion and critique on Western poetry and mainly on Western literature and knowledge.

He was popular because of his poetry, but there was a time when he decided to quit poetry because, as he thought, poetry was not the appropriate means to express his ideas, beliefs, and knowledge to the Muslims. So, he was seriously intending to quit poetry. Sheikh Abdul Qadir Writes:

“One day Sheikh Muhammad Iqbal said to me that he had intentions to quit poetry and would swear to God that he would never think of poetry again and the time he gives to poetry would be spent doing other useful activities. I said to him that his poetry is not such aimless poetry that could be quit but his poetry possessed such potential which has power to cure the diseased souls of Muslims. Iqbal, to some extent, was convinced but not fully. Finally, it was decided that Professor Arnold’s suggestion would be considered the final verdict on whether to quit poetry or not. I think the world of knowledge is fortunate that Professor Arnold agreed with me and he suggested Iqbal not quit poetry as it not only fulfills the cause of Islam and Muslims but also thought-provoking for his nation also”.

Iqbal, later on, chose the Persian language for his poetry as, Iqbal thought, the Persian language was the more appropriate language to express one’s thoughts more understandably. Once he was invited by one of his friends where he was asked to write Persian poetry of his own and also asked whether he says poetry in Persian language or not. He admitted that besides one or two couplets he did not write in Persian and never even tried. But this moment evolved a movement in his heart and after coming back he started thinking couplets in Persian language. Two poems in Persian language were ready when he got up in the morning. These poems realized his potential of saying poetry in the Persian language. After coming back from Europe, he started writing mostly in Persian language till the last age of his life (Niazi, 2001).

Most of the time in Europe, Iqbal remained busy studying different books of Western literature and the Philosophy of intellectuals and writers. Poetry, as a hobby, was given secondary preference. The poems that were written between 1905 and 1908 reflect the curiosity and emotions of evolution in Iqbal’s thought. He was searching answers for to different questions but was not finding them. Some of the poems that he wrote in Europe are *Haqeeqat e Husn*, *Husn o Ishq*, *Mohabbat*, *wisaal*, *jalwa e Husn*, which were purely regarding the beauty of man and emotions of love (Qadir, 1989).

Iqbal, as a teacher, taught Arabic literature at London University for six months in place of Dr. Arnold as his successor. He did a great study on Islam and Islamic philosophy and wrote six research papers on different aspects of Islamic philosophy. He also participated in different meetings and gatherings of Pan Islamic society. He studied Western Civilization and their political ideologies along with Islamic philosophy and history. This critical study in result brought a mental revolution in him. The deep influence of this revolution can be judged from what Iqbal says:

"Europe made me Muslim"

Iqbal deeply studied Western Civilization and hated many of its values. Though he was living and studying with the liberal-minded girls of that society but was never involved in them. Their beauties never caught him. He says in one of his couplets:

Na pooch mujse haqeeq diyar e London ki

Ye ik Jahan hai goya pari jamalo(n) ka (Begam, 2005).

Iqbal, like today's young, was not impressed by the apparent beauty and modern cultural structure of the West but he became more Muslim than before. He says,

Khaira na ker saka muje jalwa e daanish e farang

Surma hai meri aank ka khaaq e madina o najaf

Zamastani hawa ma garcha thi shamsheer ki tezi

Na chootay mujse London ma bhi aadaab e sahar khaizi

It is no doubt that the poetry he wrote while he was in Europe has a specialty as this poetry reflects his new purpose as a messenger. Before it, he could merely be called a poet. But when he observed the society of London and the absence of spiritualism in it, He became more anxious to give the real message of Islam to the world and particularly to the Muslims. It is possible that had he not gone to Europe, the purpose of his life and mainly of his poetry would have been something else. His life from 1905 to 1906 was a time of his spiritual evolution. During this time, he got the opportunity to observe Western Civilization deeply. Besides this Iqbal, for obtaining the degree of Ph.D., studied many books on Islamic history and its Islamic Philosophy. He critically compared both the Islamic civilization and Western Civilization. The effects of such comparison were such that he made the doctrines of Islam the principles for his life (Iqbal ki Shairi Per Qayam-e-Europe ka Asser, 1973).

Maulana Syed Abul Ala Modoodi beautifully discussed the life of Iqbal in Europe. He writes:

"Everyone knows that Iqbal got the same Western education that our young people get in English Universities. The same Western literature, Economics, political science, law, and Philosophy he studied and got an astonishing command over all these disciplines. Particularly in philosophy, he is considered as a great authority and this is endorsed by the present international philosophers. He didn't see the West and its civilization from the shore but swam into that civilization and went into the depths of it to deeply analyze it. Most of our young, when reached to its depth, forget the very fundamentals of their religion, civilization, and beliefs and even come to the stage when they cannot remain able to speak their own national or mother tongue. But unlike the young, Iqbal, while in the depths of Western civilization, became more Muslim than before. Having gone into the depth of it, the world has seen that he has disappeared in the Quran, and besides the Quran, he has no other thought to exist. Whatever he thinks, he thinks it from the mind of the Quran. Whatever he sees, he sees it from the eyes of the Quran. Reality and Quran in his view were one. The commandments of the Islamic Sharia, are considered as old and outdated laws by many of

the liberal and progressive people, and for them accepting those laws in the society would be like pushing oneself in darkness and remaining undeveloped. Iqbal not only accepts them and implements them but openly preaches them. One of the simplest examples related to this can be, once the Government of India wanted to send him as its agent to South Africa. This official job was offered to him but with an order that his wife should not be in the Hijab when the couple attends the official gatherings and programs. Iqbal refused the job and wrote to Lord Lingdon, "I confess that I am not a pious man and commits sins but I cannot go to the extent to transgress the Islamic ethical lines. I cannot ignore the orders of Sharia for this job".

The people knew about his simple life and nature after his death. Otherwise, the general perception was that, like other official people of high caliber, he would also be leading a very modern and licentious life due to which most of the people of his time had written to the extent that he could not be easily approached to meet (Shahid, 1993).

In light of Iqbal's critical approach regarding Islamic philosophy and his evolutionary thoughts, his thoughts were all based on the doctrines of the Quran; its background is The Quran. Regarding this Khalifa Abdul Hakim is very right to say, *that Iqbal is the poet of the Quran* (Nizami, 1987).

The revolutionary change that came in the thoughts and life of Iqbal during his three years of life in Europe is very thoroughly discussed by Sheikh Abdul Qadir. He says,

"The three years of Iqbal proved to be a turning point in his life and literature and it was exposed to him that living forever in the East is like a diamond. He has had the opportunity to thoroughly analyze the shortcomings of Western social values and culture. He also understood that time that Eastern thoughts need to be according to the present age to be well implemented. He felt the need to reconstruct the Eastern thoughts from the very beginning. These thoughts that he perceived are discussed in the poems that he wrote in Europe (Wajih-ud-din, 1968).

Iqbal has based nationalism as the primary principle for uniting different nations of Hindustan, especially for their solidarity and integrity. He, in his poetry, sang many songs to offer his love for Hindustan. Every piece of motherland for him was like a goddess and in its love, he was ready to sacrifice any religion, belief, or norm.

Agni hai nargun kehte hain iss ko

Dharmo key ye bakhere iss aag ma jala dain

But when the dark and horrible picture of the principle of Nationalism was exposed to him, His eyes were opened and came to realize that the concept he believed it meant for the integrity and solidarity of people has proved itself to be a curse rather than a cure. The difference between different nations, Secularism, the materialism of Western civilization, and the occupation of weak nations in the form of imperialism are the fruits and results of this ideology. During this time, the reality of this religion (Islam) was exposed to him which rejects all the differences of color, race, language, and other elements of Nationalism and gives the message of universal fraternity, love, and respect for humanity.

Iqbal very clearly warns his nation and says,

Jo Karega imteaaz e khoon mit jaega

Thark e khergaai ho ya airaabi wala gohar

Buthaan e rang o khoon ko thor ker milat ma gum hoja

Na tu rani rahey baqi, na irani na Afghani (Iqbal, 1976)

Iqbal gives us the message of universal love and respect for human values. During his stay in Europe, he deeply studied Western Civilization and its political and Economic ideologies, and thus the reality he puts like,

Tafreeq e mil hikmat e afrang kaa maqsood

Islam ka maqsood faqat millet e aadam

Makkah nay dia khaaq e Geneva ko ye Paighaam

Jamiyet Aqwaam kay jamiyet aadam

Bazoo tera Tauheed kay quwat se qawi hay

Islam tera daise ha tu mustafawi hai

Iqbal believed that international solidarity was the only possible way out of the Islamic renaissance. He saw around him the defeated and declined condition of Muslims. The apparent picture was such that very soon there would be no independent Islamic Government on the map of the world (Hussain, 1996).

There is not much information regarding his literary activities during his stay in England, and the information that can be found is from the papers of Sheikh Abdul Qadir and his books regarding Iqbal's life in Europe or from the memories of Iqbal's associates and relatives. Sheikh Abdul Qadir and Iqbal lived together. From these books and papers, it is found that Iqbal deeply studied the history of the World and the Religions of the world. He saw the Western Civilization very closely and equally hated it. He says,

May az maikhana maghrib chasheedam

Bajaan e man ke dard e ser khareedam

Nishastam baankoyan farangi

Azan bay sood ther rozay nadeedam (Iqbal, 1977).

Sheikh Abdul Qadir and some other associates discuss some of the interesting gatherings in London and Cambridge. It is known from these gatherings that Iqbal used to preach Islam and the teachings of the Quran in such gatherings. Sheikh Abdul Qadir writes,

"The two years that I and Iqbal spent together were very interesting though he lived in Cambridge and I lived in London, I had many opportunities to meet him. When Iqbal came to London, we used to go for lectures and meals together. We also used to attend gatherings of knowledge together along with some of our relatives. When I went to Cambridge last time, I was invited by one of my friends for tea. We all went to river Keem, with which the name Cambridge is associated, for an outing. One of the ladies also had a photo camera. She was making our group photo. I was managing myself with the light but I was deceived by it and the sun was covered by clouds. At this moment Iqbal suddenly said two couplets like,

Maa roye bar lab e joomi kashd tasweer maa

Muntazir baashim mata aaftaab aayed baroo(n)

I do not remember at present whether the sun reappeared and that lady took the photo later on or not (Hameed, 1988).

One day the so-called *Mullahs* and *Peers* were discussing how such people make innocent and ignorant people fool. Dr. Iqbal said,

“This disease is not only in Hindustan but approximately in every country of the world. When I was studying in Cambridge, I went with my English friend to his country during vacations. His home was situated in one of the remote towns of Scotland. After a few days there, I knew that one of the missionaries, who had come from Hindustan, would deliver a lecture to the students of a school. They will tell how much Christianity is being promoted and developed in Hindustan. I and the host reached there for the lecture. Missionary said that thirty million human beings are living in Hindustan but they do not deserve to be called human beings. By their living style and characters, they are very much low to the standard of Human beings and a bit high to the standards of animals. We have, by struggle of years, made them aware of the civilization and morals. But this task is huge and important. I appeal to you people to offer charity for our mission with open hearts. Your help will make us more able to accomplish the prophetic program that we have started for the welfare and liberation of the people. When the lecture finished, I asked the president of this gathering to say something. He gladly permitted me. So, I made a speech for twenty-five minutes. In my speech I said I am pure Hindustani, you can see my living style, my clothes, my way of talking, and all that characterize my personality. I am delivering a speech in your language as fluently as the missionary has delivered. I got an education while living in Hindustan. Now I am here in Cambridge for higher education. You, people, can better conceive from my physical appearance and way of talking how much this gentleman is right regarding the people of Hindustan. Truly speaking, Hindustan is one of the most civilized countries in the Eastern world. This has, for centuries, lighted the lamps of knowledge and civilization. Though we have politically become slaves of England, we have our own culture, literature, norms, and beliefs. This, in any respect, is not inferior to the values of Western nations. The missionary just attempted to emotionalize you people and in return wanted to get your pockets empty. As my speech ended, my perception of everyone about the people of Hindustan got changed. Everyone agreed with me and the missionary got very depressed and had to leave the gathering with empty hands”(Hassan, 1973).

The valuable information regarding Dr. Iqbal's educational life in Germany can be found in Attia Faizi's Diary. Different meetings of Attia Faizi with Iqbal were held between the first of April 1907 and to 4th of September 1907. From the first of April 1907 to the two August 1907 meetings between Attia Begam and Iqbal were in London whereas from nineteen August 1907 to four September 1907 their meetings were held in Heidelberg. The diary of Attia Begam contains different essays, poems in Urdu and Persian, and other memoirs of Iqbal. In these diaries, different intellectual meetings between the Pupil and the teacher are discussed which are very interesting and knowledgeable. This diary gives very authentic information about Iqbal's life in London and Germany. Had this diary not been written, the primary information would have remained unfolded.

In a meeting with Dr. Iqbal, Attia Begam says, “During the conversation with Iqbal I have imagined that besides Arabic and Persian language, Iqbal also had a very astonishing command of Sanskrit. Very active in the discussion, he had a good sense of Humor He would impress the gathering with his interesting and knowledgeable discourse. He was very generous in praising and acknowledging other's qualities. During the discussion, when the great poet Hafiz Sherazi was discussed, I found that he was a great admirer of Hafiz” (Begam, 1986).

On another occasion, Attia Begam was invited By Iqbal for dinner in one of the famous hotels in London so that she could meet some of his friends from Germany. On the table, everything for dinner was set quite in well manner. When Attia Begam appreciated it, Iqbal said:

“I am a combination of two personalities. My apparent personality is Practical, but inside me, there is a person who dreams like a Sufi and Philosopher”.

On 15 April 1907, Attia Begam arranged a party in respect of Iqbal, to which she also invited some of her friends. The party went successive in every aspect. At the party, Iqbal delivered some humorous couplets and in response to them, the women also made some humorous couplets and said which were enjoyed by all. On an occasion, Attia Begam wanted to note the couplets of Iqbal, but he stopped him and said, "These words are especially for such occasions and their purpose ends up the time when they are just spoken".

Attia Begam writes that on 22 April 1907, I left for Cambridge. Iqbal and Sheikh Abdul Qadir were also with me. On the entire way, both were busy in a very knowledgeable discourse. The discussion was such that I was also taking interest there was an element of fun also in that discourse. The discourse was still going on when we reached the residence of Syed Ali Bilgarami. Iqbal introduced me to Him and his family and said,

"If I ever have felt the danger to get failing is the time when I met Miss Faizi who, in your respect, did not refuse your proposal of Invitation and thus gave me more respect" (Begam, 1986).

The eastern norms in Iqbal were very much active when he was in Europe. On 29th June 1907, Lady Elites arranged an open party to which Iqbal was also invited. Attia Faizi was also there at the party. Both were so busy in the discussion that suddenly Miss Sarvajni Daas, having dressed in very expensive clothes with wearing jewelry, came inside. Miss Sarvojni Daas those days considered herself as the paramount of all qualities. She approached Iqbal while neglecting the rest of the people. She held his hand and said,

"I just came here to meet you".

Iqbal, shocked, walked outside, he told Attia, "This shock is so sudden and instant that I would have wondered if I could go out of the room safely" (Faizi, 1967)

On 4th July Iqbal completed his work on "World History" which he had written for his exam in Germany. He read out the preface of this book to Attia Faizi in which Faizi shared some of her ideas on some incidents of history. Iqbal replied to her, "Every man throws his peculiar critical vision on different events of the history and I too write the history of the world and see it in my peculiar visionary light"(Begam, 1986).

Attia says Iqbal was very knowledgeable and particularly his memory was very astonishing which can be imagined from the historical events that he wrote in this book. Attia said that they had fixed the fifteenth, sixteenth, seventeenth, and eighteenth dates for the reading of philosophy. So, I, Iqbal, and Professor Scheck Scent, who had obtained Ph.D. degrees, would discuss philosophy with deep interest. Iqbal was in favor of all German knowledge and arts. He says,

"If you want to enhance your information in any of the departments of knowledge then your access should be Germany. While discussing with others in that environment, a new world will come before you and whatever I have got is by the same way".

A knowledgeable gathering was arranged on 23 July 1907 in which many Hindustanis participated. One Hindustani Parmeshwar Laal read out all the letters that he had received from home and then entertained the people by reading out some poems from the Urdu magazine *Makhzen* {

The biggest revolution that came in life in Europe was his transition from Philosophy, metaphysics, and Nationalism to his focus on Islamic teachings. When and how this revolution was aroused? Regarding it, we can find some of the information in some of the writings of Iqbal. According to Mac Taggart, Iqbal, during his stay at Cambridge, was a great advocator of "*Wahdatul wajood*". Attia Faizi, in London, found him a great admirer of Hafiz.²⁷

Iqbal was attracted by the Western Civilization in his life before he went to Europe or after returning from Europe. His views were very critical. He never blindly admired the Western culture. Though he viewed the apparent look of Western culture but critically analyzed the inner shortcomings of this culture. Iqbal, at the time leaving for Europe, was a great believer in Nationalism. When their ship was moving near the Shore of Italy, he said with respect,

Harey Raho! Watan raa maazni kay maidaano

Jahaz per se hum tumhai salam kerte hain

But it was after one and half years in London, he gradually knew the dark aspects of this ideology. He came to know that this belief in nationalism and its pride is a big curse for universal fraternity. In 1907, he analyzed from his own eyes those different nations of Europe which, by military power, stood against each other. Thus, Iqbal very much hated the imperialistic missions of Western nations and he was so much depressed by his poetry that he wrote in favor of nationalism when he was in Hindustan. He once said, "My poetry that I wrote before coming to Europe was my age of ignorance" (Qadir, 1989).

The letter of Iqbal that was written on 7 September 1921 in which he wrote a *ghazal* reflects that he finally believed that nationalism, racial discrimination, and nationalistic pride were great enemies of Islam. The *ghazal* was written in reaction to the European concept of nationalism and its elements,

Diyaar e maghrib ke rehne walo khuda ki basti dukaa(n) nai

Khara jisey tum samaj rahe ho wo ab zar e kam ayaar hoga

Tumhari tehzeeb apney khanjer sey aap khudkushi karegi

Jo shaakh e nazuk pe aashyana banega na paaidaar hoga

Khudaa kay aashiq tho hai hazaaro(n) banu ma pirte ha maray maray

Ma uska bandha banunga jis ko khuda kay bandho se pyaar hoga

Suna dia gosh e muntazir ko hijaz ki khaamshi ne aakhir

Wo jo ehd sehraaiyo(n) se baandha gaya wo pir ustwaar hoga (Bang-e-Dara, 1987)

Many years before coming to Europe and during his life as a student, the negative aspects of eighteenth and nineteenth-century Western rationalism were exposed to Iqbal. It was the time when the *wajoodi tasawuf* and philosophy both had lost importance for him. He was moving from the level of rationalism to the level of love. Philosophy for him became an aimless mental practice. He considered the teachings of Wajoodi Tasawuf as opium that addicted the people (Saroor, 2001).

It is right that Iqbal was very interested in studying economics and for it, he attended many lectures both in London and Cambridge. He became aware of most of the major and popular theories of Economics and was influenced by them too. But their ideologies never led them astray.

In the Quran, the word "Qoum" is used for an ethnic group of people. It means according to the Quran A group of people having the same norms, beliefs, language, and traditions is called a "Qoum" or a nation. The Quran says, "We have produced you in different nations so that you could recognize each other. But near Allah, the man is poise and has a clean life (Khan, 2011).

The Islamic state of *Madina* was made for the purpose that *Mahajireen* and *Ansaar* should unite based on the same faith so that they could show practically the emotion of fraternity and solidarity with no racial discrimination. In this respect, the Muslims or the *Milat e Islamia* have no state but every land is a state for them where they could unite based on one faith and form an Islamic society. This aspect of Islamic teachings was given to Iqbal when he wrote a poem and, in the poem, he says,

Niraala saray jahan se iss ko arab kay maimaar ney banaya

Bina hamaray hisaar e milat ki, Itehad e watan nai ha

Kahan ka aana kahan ka jana, faraib hai imteaaz e uqba

Namood har shay ma hai hamaari, kahin hamara watan nai hai.

The mental revolution in Iqbal during his stay in Europe had long-term results. It is possible that starting to write poetry in the Persian language can be because of this unusual change. So, in this period he did not merely complete his studies but also experienced different stages that came in his poetry. Iqbal departed from England on 3rd July 1908. While on the way, when the ship was moving near the shore of Sisley, he got very emotional as he saw the ruins of the Muslim civilization of their own time, and he wept while seeing Sisley as the tomb of the Civilization of *Hijaaz*.

Haya, tere aasaar may posheeda, kis ki dastaan.

Tere sahil ki khamoshi ma hai andaaz e bayaan

Dard apna mujse keh k mai bhi sara paa dard hun

Jis ki too manzil tha, main iss karwaan ki gardh hun

Rang tasweer e kuhan main, bhar key diklaa de mujey

Qissa ayaam e self ka, keh key tarpa de mujey

Main tera tohfa, soowe Hindustan lejaunga

Khud yahan rotha hun, auro(n) ko wahan rulaunga

On the night of the 25th of July Iqbal reached Delhi via Bombay (Mumbai). The relatives were waiting at the station to greet him after a long time. He along with his family visited the tomb of Nizamuddin Aulia and stayed there for the whole day.

On 27th July he reached Lahore where his relatives greeted him with great emotions. From there he came to the garden of *Baldia* that is out of the *Bhaati* Gate where Sheikh Gulaab Deen had already arranged a party in his respect. Many of his relatives and friends participated in the party. Sir Muhammad Shafi delivered a speech regarding Iqbal's personality and his poetry. *Maulana Hamid Hassan Qadri, Allah Yar Jogi, Munshi Ghulam Ali Khan Ghulami, Munshi Nazar Muhammad, and Badruddin Qaiser* recited some of his poems on the pleasing occasion of his arrival.

After this party, he left for Sialkot. There he was also received with a warm welcome full of emotions. Many people were there to receive him. The Father of Iqbal and his brother were also present to receive him. From there he came to where his mother had been waiting for her for a year. He saw a mother and hugged her (Khursheed, 1977).

Conclusion

Allama Iqbal's experiences in Europe had a profound and multifaceted influence on his intellectual, philosophical, and literary journey. His sojourn in Europe, particularly during the early 20th century, played a pivotal role in shaping his worldview and the evolution of his philosophical thought. Here, we delve into a detailed conclusion highlighting the key aspects of this influence:

Iqbal's stay in Europe exposed him to a wide range of Western philosophical ideas, from Nietzschean existentialism to Bergsonian vitalism. However, what sets Iqbal apart is his ability to synthesize these Western philosophies with his deep-rooted Islamic heritage. He sought to reconcile the apparent dichotomy between Eastern spirituality and Western individualism, ultimately giving rise to his concept of "*Khudi*" or selfhood. This synthesis allowed him to navigate the complex terrain of modernity while remaining firmly rooted in his cultural and spiritual identity.

Iqbal's encounter with Western philosophy, particularly in Germany, marked a significant evolution in his philosophical outlook. He moved away from traditional metaphysics towards a more dynamic and process-oriented philosophy that emphasized the creative role of the individual in shaping their destiny. This evolution laid the foundation for his call for individual and collective self-realization.

While in Europe, Iqbal continued to compose poetry in Persian and Urdu. His poetry reflects both his engagement with Western literary traditions and his exploration of themes related to human consciousness, self-discovery, and the quest for a meaningful existence. His verses resonate with a fusion of Eastern mysticism and Western Romanticism.

Iqbal's time in Europe coincided with a period of political awakening among Indian expatriates. He became acutely aware of global political movements and the struggles for self-determination. This newfound political awareness had a profound impact on his understanding of the socio-political challenges facing India and the broader Muslim world. It laid the groundwork for his later involvement in political and social issues.

Iqbal returned to India with a vision of Islamic revival and self-discovery. He believed that Muslims needed to engage with the transformative aspects of modernity while preserving their cultural and spiritual heritage. His lectures and writings served as a clarion call for Muslims to embark on a journey of intellectual and spiritual renewal. This vision laid the foundation for his role as a philosopher, poet, and political thinker.

While Iqbal appreciated certain facets of Western thought, he was critical of Western materialism, which he believed had led to spiritual and moral decline. He saw Eastern spiritual wisdom as a potential antidote to address the spiritual vacuum created by materialism. This critical perspective on Western values and consumerism underscored his commitment to preserving the ethical and moral foundations of society.

In essence, Allama Iqbal's European experiences were transformative, shaping not only his own philosophical and literary contributions but also leaving a lasting impact on the intellectual and cultural landscape of South Asia. His ability to synthesize Eastern and Western thought, coupled with his advocacy for Islamic revival, continues to inspire scholars, thinkers, and individuals seeking a harmonious blend of tradition and modernity. Iqbal's legacy remains a testament to the power of cross-cultural engagement and intellectual synthesis in the face of the challenges posed by a changing world.

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