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Presentation of a model for lifestyle in resistance poems of Iqbal Lahori

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Abstract

The way of human's approach toward oneself and the world of being and beliefs and paradigms and finally individual, social, and political culture for any human forms his/ her lifestyle. Our relationship is mutual and close among lifestyle and social phenomenon. As social developments such as revolts and revolutions are followed by change in type human's attitude toward oneself and outside world and beliefs and finally lifestyle, change in religious and political and cultural paradigm or in other words change in lifestyle may also prepare the ground for social developments. Release of nation from colonialism yoke in countries e.g. Algeria and India, outbreak of Iranian Islamic Revolution, and establishment of Pakistan are some examples of change in lifestyle which have been followed by some changes such as independence and revolutions. Inter alia, literature and especially resistance literature may play essential role in changing lifestyle whereas it includes change in the field of individual and social attitudes and beliefs. In other words, configuration of Islamic lifestyle is founded on resistance for which literature is one of symbols for manifestation of this resistance. The current research tends to draw role of Iqbal Lahori in presentation of new model of lifestyle with respect to elements of resistance in literary works of this poet.

Keywords: Lifestyle, Literature of resistance, Iqbal Lahori, Poet.

Introduction:

In Arabic term 'مقاومت' (*resistance*) originates from roots 'قاوم' 'قاوم الشيئ' that means 'دفعه عنه' (*s/he resisted against it*). The literature of resistance has become prevalent since the second half of twentieth century but many scholars argue that the war of June 1967 has caused 'ادب المقاومه' (*literature of resistance*) to be become common among the people. And at the same time, there is an Arabic infinitive (مفاعله metric) and from root 'قَوَمَ' that means confrontation of power and not-surrendering against the enemies for the sake of protection from their objectives and prevention from wasting of human's rights and *Qassan Kanfani* (Palestinian poet) has been assumed as the first poet who versified poems about resistance.

From the very beginning of creation and formation and development of civil literature and urban civilization, there was literature and resistance poetry in human communities and establishment of dictatorial and power-seeking governments has been a strong cause and motive for creation and developing of resistance essence in the world. Those nations which were concerned with such tyrannical governments and states have produced more literature of this kind and there is mutual relationship among political and social circumstances and art and literature in any country.

'The literature of resistance is a phenomenon that is created by poets, authors, and researchers of the world against any type of oppression, tyranny, breach, violence, power manifestation, and prowess and internal corruption by the governing systems.' (Sajadi Mahmud, 1:21)

'The literature of resistance is to persistence against all forms of colonialism and oppression in which speech serves as weapon and arm while the effect of weapon and arm is only restricted to war field, impact of speech is constantly continued, particularly with theme of literature of resistance,.' (Mostafavinia, 2010: 1-567)

The resistance poetry is not limited to any specific border and it can be passed from ethnic borders and all of human communities are audiences for such poetry so one of the foremost features of that literature is to invite people to revolt and for reflection of image of oppressed people and encouragement and alluding the oppressed persons for defending from their rights and no to give up versus oppression. The change in lifestyle may be assumed as the foremost function for literature of resistance.

Mohammad Iqbal Lahori (1877-1938) is the great Muslim poet and thinker from Indian subcontinent and Pakistan. Iqbal passed his childhood and teenage period in his birthplace (Sialkot). He trained Persian and Arabic languages in classic schools and by traditional method and became familiar with preliminaries of Islamic sciences and Quranic teachings. After passing high school period, he went to Lahore in 1895 and continued his study in Public University of that city. In addition to Persian and Arabic languages, he was perfectly familiarized with English literature and modern European literature during 5 years he studied in this faculty and he learned western philosophy. He studied principles of economics and law in addition to study philosophy that was main subject of his work during master's course.

He strongly participated in intellectual streams and political and freedom- and independence- seeking movements occurred in Indian subcontinent at early years of twentieth century and typically he succeeded to absorb class of intellectual youths. He passed his time totally in versification, writing of essays, and presentation of lectures and tried to make Indian Muslims aware of their values and heritages and inform them about acquisition of freedom and independence and retrieval of their historic and cultural identity. Deeper and more extensive familiarity with paradigms of Jalaleddin Molavi was started during these years and this acquaintance not only hugely impacted on his potential for poetry and power of speech in Persian language, but also it granted new color and power to essence of his thought and made his philosophical composition and system more complete and consolidated.

Poetic career of Iqbal was started in Persian language in 1915 and through publishing poetic collection of 'اسرار خودی' (*Secrets of the self*). Three years later in 1918, the second Persian collection was published under title of 'رموز بیخودی' (*Hints of selflessness*) that in fact was the continuance and complementary of the former book '*Secrets of the self*'. Translation of collection of 'اسرار خودی' was done by English author

the orientalist Nicholson and it was published in London in 1920 and the introduction that was written by the translator caused reputation for Iqbal in the Europe. He passed away on 21st April 1938 was buried in grand mosque at Lahore.

1-1- Problem interpretation:

The literature of resistance may play special role in formation of lifestyle and particularly in Islamic lifestyle. In this essay, the authors try to explain main elements of resistance in poems of Iqbal Lahori and then to give answer to this question: What is the effect of thoughts and works of Iqbal Lahori in the field of literature of resistance regarding creation of lifestyle?

1-2- Necessity and importance of research:

Today in Islamic communities, self-sufficiency and inclusive independence is considered as the foremost concern where this important subject may not be achieved unless under the aegis of access to a comprehensive lifestyle. Inquiring into thoughts of those ones who have step in this path is assumed as one of the requirements for achieving this important issue. Iqbal Lahori is one of such persons whose thoughts should be examined.

In book of 'Islamic movements during recent century', Master Motahari assumes Iqbal as one of the pioneers and heroes for reform-seeking in Islamic world that his reforming paradigms have even passed across the borders of his country (Motahari, 1991: 50).

Through familiarity with Eqbal or Seyed Jamaleddin we enter into a context in which type of writing is of one belongs to these great figures. Subject of his text is concerned with us, our doctrine, and our problems and solutions. For this reason, recognizing of Seyed Jamaleddin as well as Iqbal is the same as recognition of Islam, Muslims, and also present and future (Shariati, 1988: 31).

1-3- Research literature

Many works have been so far written in the field of doctrine of Iqbal. Several essays such as campaign against the west in poems of Iqbal, Unitarianism paradigm of Iqbal, and comparing Iqbal with other philosophers, and referring to resistance elements in poems of Iqbal etc. are of this type of works. However, no research has yet dealt with subject of change of lifestyle that is embedded in poems of resistance of Iqbal in their systematic technique of composition. The present research tends to analyze method of drawing Islamic lifestyle by Iqbal Lahori.

1. Discussion

Javid Iqbal son of Iqbal Lahori implies the congress held for commemoration of Allameh Iqbal in Tehran: 'from viewpoint of grand Allameh Mohammad Iqbal, it is impossible to imagine Islam without splendor, magnanimity, power, and consolidation. The real Muslim is a Muslim who is victorious and powerful with no feeling of weakness and disability.' (In Anniversary for Iqbal, 1986: Introduction) Iqbal is one of the founders for Islamic lifestyle. This great man created a philosophical system of resistance to achieve this wish by poetic language and literature that is composed of three elements or bases of columns of this structure.

These three columns include 1- Returning to the self; 2- Campaign against the west; and 3- Unity.

2-1- Returning to the self:

One of the resistance cornerstones in poems of Iqbal is called 'خودی' (*the self*). The subject of 'the self' is mentioned in ideology of Iqbal in this way that it is not basically possible to establish a resistive system regardless of subject of 'the self' and to the extent such a paradigm influences according to attitude of Iqbal the basis and duration of all humans and their life is dependent on concept of 'the self' and consolidation and duration of this concept.

He mentioned in Verses Nos. 92 and 93 of his collection called '*the secrets of the self*' as follows:

'*As the self, awakened itself*

Divulged world of dream'
(General poems of Iqbal: 1964: 11)

In his letter to Professor Nicholson, Iqbal writes to him to describe human's self in such a way that the self or character is assumed as the center of life in which there is a mode of conflict and life of the self is of this kind of mode. If this conflicting mode is removed it is replaced with ruining and for this reason personality is the product of this anxiety and conflicting state that is deemed as the most valuable human capital therefore it should be carefully protected so that ruining and inertia not to occur (Mir; 2009: 166).

2-1-2- The self and human's life

Iqbal assumes human's life as dependent on manifestation and training of the self. '

'*What's death negligence of the self?*
You think it got rid of body and life'
(General poems of Iqbal; 1964: 38)

That is in fact he considers negligence of concept of the self as the real death and not separation of soul of body at time of death because of urgency takes place for the human therefore he warns that: '

'*Don't be negligent of the self a moment*
Get shards of diamonds not dewdrops'
(Ibid: 38)

2-1-2- The self and independence from alien

The self-reliance makes the human not to be needy to presence of the alien in Islamic lifestyle. Iqbal considers real life in emerging into the self.

'*Life is to admire the self-position*
Picking a flower of one's own street'
(Ibid: 40)

And/ or: '

'*The life is self-expression*
Trying self- percussion is life'
(Ibid: 297)

Also:

'*Science is founded on keeping life*
It is a tool protection of the self'
(Ibid: 13)

2-1-3- The self and civilization

In other words, Iqbal considers religion, culture, language, nationality, and all of constructional elements of a civilization in concept of the self. Therefore, by proposing this concept, Iqbal expresses whereas paying attention to subject of the self is the progress and achieving the objective of human's life thus any ethnicity and nation that is concerned with this important subject will achieve their objectives.

'*Since human's life depends on self*
Thus life is founded on stability
As drop covers the self- talks
Makes trivial core as gems'
(Ibid: 11)

In preface of book of '*Pedagogical philosophy of Iqbal*' Dr. Fathollah Mojatabei writes that Iqbal was not a person who has become a philosopher within a few months or several years and by reading several market books and a few trivial translations and through hearing dispersed utterances instead he was living in one of the most dynamic and living historical periods and at the center of Indian freedom-seeking campaigns and those battles that were continued in different forms for almost one hundred years and it was under painful conditions of his mixed environment where he thought about the events took places in his surroundings (Sotoodeh; 1986: 324).

2-1-4- The self and dynamism of community

Regarding the poetry that is mainly concerned with imagination and fantasy while does not awaken the will, it is the same as narcotics based on opinion of Iqbal. According to viewpoint of Iqbal, art should improve human's life in whatsoever. Based on his attitude, the best art is one that may awaken latent forces and sleeping will of human and prepare him/ her to be exposed to life problems (Ibid: 326).

'*As the self is consolidated by kindred*
That power becomes commander of world'
(General poems: 1964: 19)

Mohammad Iqbal is not only a Muslim sophist similar to Qazali or Mohyeddin Arabi and even like Molavi who exclusively thinks about those gnostic- material modes and thereby makes personal perfection and soul refinement and his illuminated self and/ or several persons like him while to overlook of outside world and not to be aware of Mongol invasion and despotic rule of government and hegemonic tyranny of people and not to be similar to Abu Muslim and Hassan Sabah and Salaheddin Ayubi and other similar characters like him that they were known only as men of sword and power and war and battle and similar to persons who assume reformation and change and revolution as adequate in social paradigm and relations and training of humans by exertion of power and coercion and dominance over the enemy and not like some Islamic clergymen such as Sir Seyed Ahmad Khan Hindi who imagined that whatever it was the condition of Islamic community (albeit under dominance of English chancellor) it can be revived by modern scientific interpretation through scholar and logical hermeneutics in twentieth century out of Islamic beliefs and Quranic verses and contemplative researches and Islamic philosophical studies (Shariati; 1988: 44).

Thus, Iqbal develops and extends concept of 'the self' by investigations and constant scholar activities and efforts and accurate thinking and covering the problems and issues of his society and in a phase beyond entire Islamic community.

2-1-5- Islamic national self for Muslims

Perhaps the widest field of discussion in paradigms and works of Iqbal is related to topic (Islamic-national self) for world Muslims and in particular for Muslims in Indian subcontinent. In the light of principle of general philosophy of the self Iqbal tries to make social and intellectual and specific ideological identity as prominent and distinct for Islamic community and in fact to design a type of independent salient and at the same time modern philosophy of existence proportional to conditions and time requirements for world Muslims entirely (Baghaei, 2000: 38).

Following to laying foundation for such a doctrine, Iqbal says: '

'*One whose order not done for the self*
He'll got obedient for the others'
(General poems; 1964: 29)

Therefore, with respect to identification background dominance over one's own soul is required for resistance and strength against invading and colonial force from any aspect whether financial and spiritual or political and scientific and cultural and philosophical aspects. As long as such recognition has not resulted, Muslim nation will be under colonial yoke and according to statement of Iqbal they remain as obedient for the others, those ones who do not prevail over their owns.

Iqbal was strongly unhappy with collapse and laziness and ignorance of Muslims toward their own circumstances and he felt anxiously about lack of identity and/ or tarnishing of historical identity of Muslims (Baghaei; 2000: 41).

2-1-5-1- Negligence of Islamic self and retardation of Muslims

In a point in his Divan, he assumes self- negligence as the reason for retardation and collapse of Muslims. In poem of 'ارمغان حجاز' (*Souvenir of Hejaz*) he expresses sorry about circumstances of Muslims in his country and implies:

'*Did not open his heart toward it*
The self not born in their homeland
His soul is void of Takbir eco
His zest became fainted of ego'
(Souvenir of Hejaz; Al-Nadawi 1975: 49)

2-1-5-2- The self and reliance on oriental philosophy

Iqbal considers all aspects in drawing lifestyle. In fact, resistance philosophy of Iqbal is all-inclusive coverage circle. Allameh Iqbal Lahori boasts for his oriental wisdom and philosophy as the self-wisdom versus occidental wisdom and philosophy of the western people. This is a philosophy that has originated from god-believing principles and teachings, prophetic consciousness, nature, love, pain and anxiety, divine wisdom, red Gnosticism, dynamism and awakening, and epic of human dignity and transcendence. This philosophy annuls instrumental wisdom, nihilistic apostasy, static and poverty, oriental love and Gnosticism, as well as hedonic and utilitarian attitudes of the western people. It sees science and Gnosticism and wisdom in their original position that was very valuable and releasing and Quran and argument and theosophy as well as knowledge and value as consistent and coordinated. The wisdom is the mirror against facts and requirements.

'*Hail to one who made mirror of the self*
Recognized through that mirror the world'
(Borders; 2012: 19)

The characteristics of national and Islamic self are expressed in poems of Iqbal in this way that in order to go back to his/ her splendid background, the Muslim human shall return to three important points i.e. concept of return to one's independence and human origin, return to Islamic culture and identity, and return to school of the self. These important subjects are composed of namely independence and originality of human, Islamic culture and identity and religious school as the important Islamic and national cornerstones in poems of Iqbal.

This scholar Persian-speaker poet assumed weak belief in God and disbelief in Islamic personality and cultural- Islamic identity (Shadravan; 1992: 71).

2-1-6- The self and spiritual life

Iqbal strongly believed in his spiritual life after collapse of body narrow cage and the end of life in this world and eternity in his poems and thereby he believed in such a paradigm for which he said:

'*Recite and found later my verses and tell*
Transformed the world a conscious man'
(Collection of essays; 1986: 79)

2-1-7- The self and self-believing

Iqbal warns the Muslims that paying attention to physical and cultural appearance and other effects of life of enemies (here especially referring to western nations) may cause negligence to the self and loosing thought and lethargy in motion and removal of Islamic identity and finally it results in inferiority and meanness and embarrassment of Islamic nations and remaining under colonial yoke. Thus he says:

'*Thou not know price of thy boxwood*
So assumed higher other's spruce'
Hollowed your own like reed
Charmed thy heart by other's voice'
(General poems: 1964: 45)

2-1-8- The self and retrieval of identity

Eqbal cries by developing of this doctrine and feels sorry entirely of oneself for that people that have forgotten their own paradigm and identity.

'*Woe upon nation affected by other's prudence*
Those destruct own but repairing others'
(General poems; 1964: 393)

2-2- Campaign against the west

The second part of lifestyle is concerned with subject of campaign against the west in Persian poems of Iqbal Lahori. With respect to social conditions of Muslims and especially in India, Eqbal feels totally sense of consciousness to western hegemony and evil colonialism hand over body of eastern nations and Islamic states thus he rose to fight against them.

'Although he argues today what the western countries possess is basically inspired from Islamic doctrine, civilization, and culture and in any case positive western achievements are subject to praising and use, firstly he mentions serious and extensive critiques against western modernity and secondly in any case he assumes imitation from the west as impossible not useful.' (Baghaei Mohammad; 2000: 44)

'While Iqbal went to the western countries at youth, he was never fascinated and lured by those countries. Alright, among western works he became charmed by Goethe German poet but not because of western nature but since he had been enthusiastic to Islamic Holy Prophet Mohammad (PBUH). In another point, Iqbal says I was passing through furnace of western promotions for years but I succeeded to exit from Nimrud's fire similar to Abraham and it could get rid of it by sound and intact thought.' (Mohaghegh Damad, 2011: 177)

Alright, Iqbal invites typically Muslims and eastern people to zestful rising and convergence.

2-2-1- Campaign against the west and return to eastern culture

'*Oh slave of color be refined*
Believe in thyself deny aliens
Strip of loss and profit in thy hands
Orient reputation in thy hands'
(General poems; 1964: 409)

2-2-2- Campaign against the west and critique of Platonic wisdom

The subject of campaign against the west is frequently visible in writings and verses of Iqbal so that regardless of his letters and writings, about two-third of versified speech of him in Urdu and Persian are concerned with campaign against the west. Thus, campaign against the west in recognition of Iqbal is a very extensive and detailed subject. His greatest work regarding campaign against the west in Persian is couplets under title of 'پس چه باید کرد ای اقوام شرق؟' (*So, what to do oh eastern nations*) Unlike the reformists, Iqbal not only blames the contemporary west, but he even criticizes the periods of Plato and Aristotle. He criticizes Platonic wisdom because it causes lethargy of thought and preventing Muslims from principle of effort and fighting and finally noticing the laziness and lethargy in social activities. He satirically mentions Plato in his couplets titled '*Secrets of the self*' as follows:

'*Former abbot wise Plato*
Of group of classic sheep
His horse got lost in gloomy Sensibilia
Put hooves in inferior existence
Felt so sorry of intangibles
Discredited sense of hand, eye, and ear
Said well-being is in death
Candle's hundred effects as depressed'
(Ibid, 23)

And in deed Eqbal assumed western colonialism as one of causes for colonialism of Muslim and for this reason he constantly fought against this paradigm.

2-2-3- The campaign against the west and criticism of western paradigm

Eqbal was familiarized closely with European life and culture by taking trip to Europe. In his opinion, western culture has overlooked the spiritual aspect of life by separation and isolation of two fields in human's life i.e. physical life and spiritual life and it has only dealt with material life and it is submerged in worldliness and materialistic aspects of life. Eqbal who was acquainted with customs and way of Islamic life considered refinement of soul and nature as a way toward achieving perfections and virtues. He believed the western nations have not only failed to acquire human's virtues but they have led their own and world to destruction and ruining in terms of culture, society, and politics. For this reason, he says:

'*Western knowledge got sword against*
Acted in death of diligent human kind
Alas of the west and its customs
What a pity of their secular doctrine
They trained divine knowledge as witchery
They trained witchery but not atheism'
(General poems; 1964: 409)

Following to referring to various corruptions of western nations in Islamic states, Iqbal assumes those corruptions due to lack of spirituality among them.

2-2-4- The campaign against the west and criticism of dependent intellectuals

The harsh and cruel behaviors of the west treated with Muslims and the countries under their hegemony such as demolition of houses and mosques, massacres, prevention from Muslims education, plundering of natural resources, and defamation of Muslims' beliefs made Iqbal uneasy. He was surprised why in Islamic world some groups of intellectuals are still absorbed and fascinated by western culture because of negligence and disbelief. This point is one of the paramount pains of Iqbal for which he versifies:

'*Turk, Iranian, Arabs charmed by west*
Anyone's gut hit by western fist
Kaaba won't be renovated again
If the west puts idols of Laat and Manat
Woe upon republic command of west
It dies even harsher than western death
Religion got outdated in the west
Thou could never see it in ancient ground'
(Ibid, 304)

2-2-5- The campaign against the west and effect of west

Of course, the point which should be highlighted is one Eqbal refers to this issue in several places of his divan where he has been influenced by western paradigms for a while and in fact he has assumed learning of western philosophy and wisdom as a type of embarrassment for oneself but what it denotes the splendor of his work is that he could get rid of this abyss.

'*I was fascinated by luxuriousness of west*
Charmed by lavishness of the others
Became too alien of myself
When I saw it did not know mine'
(Ibid, 447)

2-2-6- The campaign against the west and warning to the youths

Therefore by acquisition of this contemplative experience Iqbal avoids the people of his country and especially youths of his community from being fascinated by charming western culture. He strongly warns:

'*A Muslim whom fascinated by the west*
His heart would not available in rest
Never acquires from the face for worship
Being prone like Buzar and Salman'
(Ibid, 458)

Also:

'*One looks at derby hat westerns*
As if they're like the sun and moon
My simple young is hot-blooded
Keep him away from these apostates'
(Ibid, 476)

And he considers as ignorant those who pin hope in the west.

'*Thou ignorant hope for western sympathy but*
Falcon never empathized with an entrapped bird'
(Ibid, 155)

Iqbal hails all those ones who are not entrapped in deceitful western snare.

'*Well done to men that annulled western talisman*
They were never fascinated by western deal
Don't be despair be familiar with oneself
As the men are doing it and did too'
(Ibid, 460)

2-2-7- The campaign against the west and deceitful western appearances

Despite of all familiarity and recognition of western culture, Iqbal assumed it had no comprehensive human ideology. Inversely, he believes that the Muslims are the only people that possess such ideology and enjoy it [hence] Iqbal avoided Muslims from any type of western fascination and charming by western 'isms' at the same time inviting to learn western sciences and capital.

Iqbal always made the Islamic nations aware of this subject and told them the advancement of western nations was not due to dancing and dresses and playing of lute and guitar and secularism and Latin script but it is due to science, wisdom, and knowledge so you should try to achieve this code and key of success and progress without their corruptions and to know constantly to be dynamic in acquisition of sciences and technology and religiosity.

'*Western wisdom not derived of lute and guitar*
Not from dancing of unveiled girls
Its solidarity not from secularism
That progress was not from Latin script
Knowledge and wisdom enlightened the west
Of their knowledge yogurt derived from drink
Our soul does not enjoy feeling
Soil of path is not save diamond smithereens'
(Shadravan, 1992: 113)

Therefore, Iqbal did not consider western sciences as destructive but he assumed European culture and civilization as risky i.e. system of European living activities both for humanity and for people in Europe. Thus, he avoided eastern people and especially Muslims from being influenced by European civilization.

2-3- Unity:

Inspiring from Quranic verses and Prophetic tradition, Iqbal deems unity as necessary and undeniable for the Muslims. In his opinion, the main Islamic basis is also founded on unity. With respect to Verse No 13 of Hojorat Sura in Holy Quran, he believes that Islam invites the community not a specific tribe and group and Islamic Community (Umma) is the given human group which is common in faith and belief as the basis for their unity and alliance. Human alliance is based on their faith commonalities in Islam and as it removes differences of them in terms of generation and color and language, it makes them free of abiding by region and homeland as well (Iqbal, 1983: 191).

2-3-1- The unity and avoidance from racialism

In book of '*Revival of religious doctrine'* that is one of his most precious works, he says dividing of humankind into various races, nations, and tribes based on Quranic statement is only for recognition and identification (Mohammad Iqbal, 1967: 109).

In fact, in resistive system of Iqbal, unity is something separate from ethnic and nationalistic paradigms.

'*I am colorless scent-free human firstly*
Then Indian or Persian at the second
Our heart not belongs to India, Rome and Syria
Our homeland is not except Islamic area
Don't pin hope to land if you're Muslim
Do not get lost in this world for a time
Muslim not embedded in certain home
Assumes as trivial his heart Syria and Rome
Get heart through which this heart
This physical land got lost in this ground'
(General poems, 1964: 75-77)

Iqbal considers as hazardous proximity to ethnic and nationalistic paradigms to the extent that he declares them as forbidden.

'*Not Afghani, nor Turk and or Arabic*
We grew in the same branch in this lawn
It's prohibited to us color and scent
As we nurtured by the same spring'
(Ibid, 220)

2-3-2- Unity and tools of colonialism

In his book titled '*Letter of eternity'* Iqbal implies a point in which he assumes nationalistic paradigms as sign of colonial tools for sowing seeds of discord and destruction of unity of Muslims and these verses he considers Jihad, mobilization and ignoring deception of aliens as the reality of religiosity.

'*What's this rising from the soil*
To become conscious clean soul
Oh smart soul's never embedded in Jihad
Free man's emancipated of any chain
Though sun rises on the east
With charming and unveiled effects
It is enraged of inner blaze
In order to exit from east and west
The east and west are free of indolence
Though it is ascribed to the east'
(Ibid, 243)

2-3-3- Paying attention to unity and opposition to nationalistic paradigm

Here it is noteworthy to mention this point that Iqbal does not attribute subject of nationalism and paying attention to ethnicity only to western people specifically, he also blames eastern peoples that are abided by this doctrine.

Unity has special position in resistive system of Iqbal and as consciousness to campaign against the west and this wish may devote special position for their own, Iqbal is harmonically coordinated with the philosophy of No East- No West proposed by Imam Khomeini (RAH) used several years after demise of Iqbal under title of philosophy of victory and resistance of Iranian people and he versifies as follows:

'You're align of west and legendary for east
It's high time to create another motif'

And or

'*Western knowledge and eastern philosophy*
All not matter versus temple and idols circumference'

And he addresses Iranians and says:

'*I'm burnt like tulip in your street*
Oh non- Arab youths, my life and thine'
(General poems of Iqbal, 1964: 154)

2-3-4- Unity and subject of homeland

In couplets of '*Hints of selflessness*' Iqbal implies strongly subject of homeland and says that theory of homeland within geographic zone was born by western paradigms while Holy Prophet migrated from his homeland and thereby he resolved problem of geographic homeland.

'*Unraveled complex of Muslim ethnicity*
As our Lord migrated

His wisdom passing through the world
Based on words he repaired
Be like a fish in sea of eternality
Namely set free of this place'
(Sotoodeh, 1986: 290)

This objective is the unity and alliance in Islamic school that is Quran- centered not political, climatic, and continental groupings.

'If you like living similar to Muslim
It is not possible save based on Quran
We like Hejazi darling prophet
For which we link together in concert'
(Shadravan, 1992: 168)

2-3-5- Unity and strengthening of Muslim nations

Alliance gives power to people. If an Islamic nation remains alone the colonialism may robs it similar to a flock that is robbed by wolf but if it is allied with other Muslim nations it is empowered and stabilized. Iqbal implies like this concept:

'*You know what your belief is*
And what's your potential under sky
The version of genesis of life mysteries
Established by this power out of unsteadiness'

2-3-6- Unity and invitation to creativity

Iqbal encourages Muslims to creativity and cutting like sword and assumes as trivial those weak spirits surrendered by determinism and fate as closed hand and merely obedient with no effort and says:

'*Be eager be creative if thou alive*
Capture the lands like us

Disturb what is not consistent
Bring another world of your soul

Be rightful man like sword
Be fateful for blood of thy world'
(General poems, 1964: 375)

When alliance governs they can tear snakes of time pharaohs by their dragon like the Moses based on affection and sympathy in Islamic community and defeat time witch before the Moses.

'*You're the Moses why thou art downer*
Exit thy hands out of sleeves
Tell the story of enlightened nation
Narrate for deer of wideness of desert'

Pinning hope to clear Quranic verses is the requisite for taking reign of modern time and also passing through way of sanctuary and not to let alone religion and also religious followers.

'*If you heard of Mustafa's tradition*
Right religion got stranger in the world
Weirdness of belief varies over the time
Take in this point if you are aware
Russian nation took a new design
They brought water-bread and let religion away'

The mystery of salvation and achievement and piety and superiority factor is embedded in alliance of Islamic nations since we are the same caravan toward Unitarianism group and we have no way except sanctuary and Kaaba.

'*There is no way except Harem for caravan*
There is nothing save God in heart of caravan
I don't tell it moves to another way
This caravan no longer goes otherwise'

God-believers only look at one direction and that is Qibla and they have the same scripture i.e. Quran and they have the same beloved who is Mustafa Holy Prophet and Muslim says:

'*How a nice city where thou art*
How a well tomb in which you buried
It is residence and city of my lord
This is patriotism before the lover'
(Shadravan, 1992: 169)

2. **Conclusion**:

a) Iqbal Lahori is one of the strong thinkers and poets that could devote noticeable portion in creating new lifestyle among Muslims of India by presentation of a resistance consolidated system in individual and social field with reliance on three axes of the self, unity, and campaign against the west.

Poetry of resistance is not only used widely in literature field but also within range of society and effort of community and establishment of Pakistan is surely one of the great honors for Iqbal since comments of Iqbal have been used in books '*Hints of selflessness'* and the rest of works of that great figure in topics of grand leader with Jawaharlal the Nehru that was based on independence of Indian Muslims (In recognition of Iqbal, 1986: introduction).

b) Iqbal is an apprehensive and of course aware poet and thinker. By laying foundation for a resistive system, he proposed a new style of life to Muslims especially Indian Muslims. He

> founded returning to the self as concept of independence and self-reliance and self- believing in their own power, campaign against the west i.e. avoiding from the aliens and reliance on oriental culture as well as paying attention to unity and refusal of ethnic paradigms, and proposing new lifestyle to Islamic Community. Some of distinct features of doctrine of Iqbal are to look for finding solution thereby Muslim can resolve their political, economic and social problems of their time without exceeding from Islamic principles (Motahari, 1991: 50).

Message of Iqbal is that we should create this fire in our heart and inflame spirit of faith and Gnosticism and that great love that trains human in our souls again so that to become more familiar with spirit of existence and concept of soul and nature and final goal of existence and not to be subject to relativity, futility, and black thinking and anxiety of disbelief and thought misleading at peak point of power and achievement and material and industrial welfare similar to Europeans and thereby to strengthen religion in our own soul to dominate over their power and to be released from human's wishes and inferior and criminal whims and fears and weaknesses of our soul and to achieve freedom (Shariati Ali, 1988: 118).

Allameh Mohammad Iqbal Lahori is a great thinker and scholar who played vital role in providing independence for Muslim in Indian subcontinent and establishment of Islamic Pakistan. According to statement of Supreme Leader of Islamic Republic of Iran in book of '*Muslims in Indian freedom movements'*, Iqbal was pioneer in independence of Pakistan and doubtlessly name of Iqbal will be mentioned equally along with Pakistan as long as title of Pakistan exists in history of humanity. Iqbal, who was harbinger of doctrines and resistances of Seyed Jamaleddin in Indian subcontinent, possessed unique personality and effect in efficient and ceaseless fighting against colonialism culture in Indian subcontinent.

He believes that Iqbal knows western culture properly and he was deeply familiar with western philosophical and social paradigms to the extent that he was considered as a thinker and philosopher at west. Based on this familiarity with the west, Iqbal assumed the west without a comprehensive humanistic ideology and he argued that only Muslims possessed such a comprehensive and pervasive ideology.

In his opinion, Islamic east has lost their real identity and it should retrieve it again; as the individual encounters instability or missing his/ her character and inferiority versus the others, community may also suffer from unstable character and losing of identity, it loses self- believing and respect for essence and dignity of society and is thoroughly led to the collapse. According his attitude, at present Islamic community has encountered misleading, character instability, and lack of identity when exposed to western civilization and culture. The real self of this community and its original self are Islam and Islamic culture. Thus, the first necessary measure that should be taken for reformists is to return faith and belief of this society to its real self-i.e. Islamic culture and spirituality and this means 'Philosophy of the self'. (Motahari, 1991: 50-54)

Therefore, Allameh Iqbal Lahori is one the illuminative founders in Islamic world and one of the harbingers of Islamic vigilance. His paradigms and doctrines about Muslims and Islamic states essentially impacted on paradigms and doctrines of Muslims and Islamic communities and he tended to look for a solution for exiting of Muslim communities from the situation they were involved in at that time (Lahori, 1987: 311).

The most important strategy of Iqbal in this regard was independence- seeking and creation of integration among Muslims. In other words, his basic solution was to form unified Islamic community. With respect to dynamism and mobility Iqbal saw in the context of Islamic social teachings, he believed that through benefitting from spirit of Islamic teachings today Muslim could resolve political and social problems and difficulties in Muslim nations. He argued due to taking colonial policies and division between Islamic nations and denominations by enemies of Islam, Muslims have made their own inferior and without identity at the hand and captivity of western colonialists. Iqbal maintained Muslims could recover modern

Islamic civilization by resorting to Quran and tradition of Islamic prophet (PBUH) and returning to their fully-honored background.

Iqbal strongly looked for unity and Islamic correlation; the alliance which might be followed by vigilance of Muslims and he considered Islam as factor of unity. In other words, he believed in Islamic nation; one that is follower of vital and everlasting Islamic teachings. Two important factors played role in expansion of social paradigms of Iqbal one was outbreak of World War I and the other included awakening doctrines of Seyed Jamaleddin Afghani and his disciples; it was an attitude that could serve both as a tool and device for releasing colonialized Muslims from yoke of colonialism and as a means for correlation and alliance of Muslims. Iqbal highly appreciated role of Seyed Jamaleddin in developing social doctrine based on Islam. According to idea of Iqbal, if Seyed Jamaleddin focused all of his indefatigable forces and not to encounter dispersion and on the other hand there was ground prepared for real unity among Islamic states, surely the situation of Islamic communities would highly better than today (Motahari, 1994: 97).

Although ideas of Iqbal for creation of unity and integration between Muslim may seem idealistic similar to Seyed Jamaleddin, it is a matter of fact that Muslims have no any alternative except realization of those ideals in practice. It should implied as long as Muslims do not move through the same path some persons like Seyed Jamaleddin and Iqbal passed, they will never achieve prosperity and honor and they could not acquire their main position among world countries. From viewpoint of Iqbal, nationalism is one of activities and concepts the western people and colonialists made it prevalent among eastern nations especially Muslims. Based on his attitude, what it should serve as factor and agent of unity for Muslims is verily Islam and two important principles of this factor are Unitarianism of God and prophecy of the last prophet (PBUH). With respect to concept of Unitarianism and goal of prophecy, this point is clarified that Islamic nation may not be embedded within specific geographical zone as it is not limited to a certain time since the nation is the same as external image of religion not geographical territories of countries (Iqbal, 1993, vol. 2, p 181).

In opinion of Iqbal, cultural invasion and colonialism are more risky than social and political colonialism. Accordingly, Iqbal stood against the west by Islamic culture and insight as a weapon and he asked Muslims to revive and strengthen this paradigm and approach. As a result, anticolonial and anti-western range of activity of Iqbal was much wider and deeper than campaigns of Gandhi, Mosaddeq, and Jamal Abdul Nasser since campaign of Iqbal was based on an ideology and school that was surely Unitarianism school and Islamic ideology (Naghavi, 1998: 202-204).

In introduction part of '*Message of the east*' he writes: The eastern land and especially Muslim orient has opened their eyes after long-term sleeping (Iqbal, 1993, vol. 2, pp. 259-260). Despite of all these factors, Iqbal prefers the route and path of transformation and revolution in Islamic communities when writing these topics by referring to vigilance and alertness of Muslims. He had found in order to be able to create a new world, human should transform his/ her nature. From attitude of Iqbal, ethical perfection of human is the basic condition for social transformations and changes.

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