

**IQBAL, GERMANY AND TEHREEK-E MASHRAQIA****Dr. Ali Raza Tahir**Assistant Professor  
Department of Philosophy  
University of the Punjab  
Lahore, Pakistan.

**Abstract.** The architect of Pakistan and a celebrated Muslim Philosopher, Theologian, and Mystic Poet, Dr. Allama Muhammad Iqbal(1877-1838) lived in British India. At that time Subcontinent was under the tyranny of British colonial lords. He got his Ph.D. Degree from the Munch University of Germany in 1907. The topic of his doctoral thesis in Germany was as under: “The Development of Metaphysics in Persia”. Dr. Muhammad Iqbal was a versatile personality. He had a proficiency in various languages like English, Urdu, Persian, Arabic, Sanskrit, Punjabi and German. He enriched his thought by studying ancient and Modern philosophers, poets, sages and writers of the East and the West. He updated his knowledge with the scientific advancements of his time also. Although there were various topics of Allama Dr. Muhammad Iqbal’s interest but the topics like Iran, Persian Literature and philosophy, German sages, philosophers and the Orient movement of German literature (Tehreek-e-Mashraqia) were of the specific interest for him. These topics remained distinctive for him throughout his life. He had an indwelling relation with Germany rather than other European countries. In this regard some points are of special consideration. Here our objectives are as under:

A brief account of Allama Dr. Muhammad Iqbal’s relations with Germany  
To reason out his approach towards Germany

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

**Allama Dr. Muhammad Iqbal’s Education and Germany**

- i. Allama Dr. Muhammad Iqbal presented his doctoral thesis titled: “The Development of Metaphysics in Persia”<sup>(1)</sup> in the Munch University of Germany and got his Ph.D. degree in 1907.
- ii. Two German Scholars *Emma Weganas tand Sofie Weganast* <sup>(2)</sup> were his tutors during his doctoral research in the Munch University.

He was very much impressed by their sagacity. After his return to his country he continued his correspondence with these noble ladies for a long time. <sup>(3)</sup>

### **Tutorship of Allama Iqbal's Children**

Dr. Muhammad Iqbal's wife died in 1935. At that time his children (a son and a daughter) were very young. He decided to appoint a tutor to look after his children. At least after a deep consideration he appointed a German Lady Doraus Lendora as a tutor for his children; (she stayed in Dr. Iqbal's home as a tutor of his children from 1935 to 1962 and after 28 years in 1962 when Dr. Iqbal's children his son Dr. Javed Iqbal and a daughter Munira were near about 40 years she returned back to Germany after completing his duties most successfully)<sup>(4)</sup>. Hence in Dr. Muhammad Iqbal's opinion the German Ladies were most suitable for education and for the looking after of the children. Actually this fact was in Dr. Muhammad Iqbal's Knowledge that the destruction of the two world wars lead to the German women that the actual and fundamental duty of a mother was to look after the children. After Second World War, as compared with other European Woman, the German woman felt deeply that the sacrifice of her pleasures for the happiness of the children is an actual happiness. The German woman also perceived the revealed message of nature that it was not proper behavior for a mother to hand over their children to care centers just for the sake of their own vagrancy and voluptuousness. It was only due to this revolutionary behavior of the German women regarding to the grooming and education of the children that Dr. Muhammad Iqbal's, sagacious approach selected a German women to look after, educate, instruct and rear his young babies among the whole women of the world.

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

Dr. Allama Muhammad Iqbal was much impressed by German philosophers, poets, scholars and writers. In this regard he had some notable intellectual resemblances with Kant, Hegel, Goethe and Nietzsche etc. He had quoted these all German scholars in his prose and poetry many times. He paid tribute to the German Nation in these words:

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

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

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

A movement of Dr. Iqbal's recognition has been in flow in Germany for a long time. In present age Prof. Dr. Annemarie Schimmel(1922-2003)was the representative of "Iqbaliati" movement in Germany. She was well known in Pakistan as she was in Germany. She said:

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

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

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

Historians have unanimously resolved that a sub race of Aryans traveled from South Russia towards Sub-continent right back about 9th century B.C. and a section their of rehabilitated in the sub-continent. While their other sections passaged towards west Iran's range of Zaghroose mountains as well as middle areas propounded the media lands of the same area, and due to these geo-perspectives and references such people were going to be identified as "Maad". Another section of the same race invaded towards the province Kerman of Eastern Iran. They came up in Persia and were proclaimed as Parsi. Identically another section of the same race invaded towards Germany and permanently rehabilitated there to.<sup>(7)</sup>

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

"Mashraqi Tehreek", the Eastern movement has a special importance in German Literature. According to Allama Muhammad Iqbal, this movement arose in German literature in 1812 with the publication of the complete German translated edition of Deewan-I-Khawaja Hafiz by Fan Hammer.<sup>(8)</sup> In fact Mashraqi Tehreek in German literature is a movement of acceptance of influences of Persian literature and mystic poetry of the East. At that time Goethe was 65 years old.

Goethe gave a new trend to Mashraqi Tehreek. To narrate the background of this change in Goethe's mind on intellectual level Iqbal said;

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

The Master piece of Goethe was his Maghrabi Dewan. According to Allama Iqbal, the main object of Goethe to whom he wanted to achieve by his Maghrabi Dewan was the creation of “Persian Soul” in German literature. How this movement was preceded? For Allama Iqbal this movement was preceded and completed by the poetic work of Plantin, Rokert, and Bodan Stat. Allama Iqbal further added that along with above poets and scholars, we cannot forget the Domer, Herman Stall, Loshkee, Stang, Libterlint, Holda and Hyna due to the Eastern style of their work.”<sup>(10)</sup>

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

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

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

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

In this regard, it is the most important point to note that there are some very important and astonishing scholastic resemblances between Iqbal's Peyam-e-Mashriq and Goethe's Dewani-Maghrab. An analytical and critical study of these poetic collections of the sages of the East and

the West will open a new chapter of friendly relation between the East and the West, which is the most important need of the day. It was Iqbal's keen desire to discover the inter relations of German and Persian literatures and their influences on each other but unfortunately due to the lack of time he could not do so. In the preface of *Peyam-e-Mashreq*, after a brief account of *Mashraqi Tehreek*, Allama Iqbal says,

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

### **German Literary Movement “Tehreek e Mashraqia” vthe Western “Orientalism”**

The most important point to consider is, that, although in Germany, as well as in Britain, the movements of Orientalism generated but the objectives behind each were quite different. The aim of British Orientalism was collectively political rather than academics with the exception of few independent scholars. The colonial lords by the way of Orientalism mostly gained their objectives in all those Eastern countries which were under their rule. They systematically and categorically used their movement of Orientalism as a tool to achieve the goals of Imperialism i.e. prolongation of rule at a large. But contrary to them the aim of German Orientalism (Eastern Movement) was purely literary. Due to this, a scholar and a research fellow never feel any hesitation to work with a respected German scholar, while on the other hand due to the colonial nature of the British and some other European nations, every scholar feels hesitation to work with them. The motives behind the Western or the British Colonial Orientalism were absolutely political. They used it to strengthen their rule over their colonies and to capture more and more lands. The colonial lords disturbed the educational system and destructed the cultural and moral values of their subjects and replaced it with their own systems and values. By the means of Orientalism they tried to realize to their subject nations that their colonial lords are superior to them. It is so much strange that they introduced to the Shakespeare as a literary ideal and a symbol of wisdom in their captured lands and colonies, but absolutely ignored to Goethe while he was also a European and Genius and his works had been

translated in English at that time. Allama Muhammad Iqbal was the 1st person in the 1st decay of the 20th century who by his poetic and prose work introduced Goethe in the British Colonial Sub-continent, as Prof. Dr. Annemarie Schimmel said:

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

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

To differentiate the ‘Western colonial Orientalism’ from the German scholastic intellectual ‘Eastern movement’ or ‘Tehreek-i-Mashraqia’ is an important duty of an impartial scholar of the present age. In the light of this profound and most important point of view an impartial historian will be able to point out the oppressor and the oppressed and the cruel and the wounded generally in First World War and particularly in the Second World War.

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

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

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

These are the reasons that the British never exempted Iqbal during their stay in sub-continent until in the files of Central Intelligence Bureau of Delhi they remarked about Allama Muhammad Iqbal as,

“Iqbal, a quiet rogue in Sub-Continent”<sup>(17)</sup>

In this respect Dr. Burhan Ahmad Farooqi viewed,

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

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

### **Conclusion**

Persian is the basic and major language of Iran, the newly emerged states of central Asia, some other countries of the Middle East and Afghanistan. In Bangladesh and India a majority of people can understand Persian. Dr. Allama Muhammad Iqbal's (An intellectual figure of sub-continent and a national poet and an Architect of Pakistan) major poetic work, (which is more than two third of his whole poetic work) is in Persian. Moulana Rumi was one of the Dr. Muhammad Iqbal's spiritual ideals. His whole mystic poetry is also in Persian. Dr. Muhammad Iqbal's first Philosophical research work was related to Persian poetic, philosophic, and mystic literature as under “The development of metaphysics in Persia”. Dr. Muhammad Iqbal has become one of the most important figures in the whole Islamic world. He is also a well-known poet and philosopher, among all Persian speaking countries, particularly in Iran. There are the deep, profound

and close mutual relation between the German and Iranian scholars, poets, philosophers, sages and intellectuals on intellectual level. "Tehreek-I-Mashraqia" Dewan e Khawaja Hafiz and Goethe are the milestone in this regard. Allama Dr. Muhammad Iqbal's inclination towards both the German and the Iranian scholars, philosophers, poets, writers and sages is also of great importance at its own quarter. There exists a living relation among Germany, Iran, Pakistan Sub-Continent, Persian speaking counties, and Allama Dr. Muhammad Iqbal. There is a strong chain of deep historical, linguistic, racial and intellectual relations among these politically oppressed countries. This chain extends from Iran in the East (Persian Gulf, Bengal, Middle East, Central Asia, Afghanistan and Sub-continent) to Germany in the West.

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

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

## End Notes and Bibliography

- 1-Iqbal, Allama Dr. Muhammad. *The Development of Metaphysics in Persia*. Lahore: Bazm i Iqbal Club Road, 1969.
- 2-Durrani, Dr Saeed Akhtar. *Iqbal Europe Mein (Urdu)*. Lahore: Iqbal academy Oakistan, 1985.P:
- 3-Durrani, Dr Saeed Akhtar. *Nawadir e Iqbal Europe Mein (Urdu)*. Lahore: Iqbal academy Pakistan, 1995.P:20
- 4-Siddiqi, Dr Iftikhar Ahmad. *Froogh e Iqbal (Urdu)*. Lahore: Iqbal Academy Pakistan, 1996. P:443
- 5-Siddiqi, Dr. Iftikhar Ahmad. *Shuzrat e Fikr e Iqbal (Urdu)*. Lahore: Majlis e traqqi e Adab Cliub Road, 1983.P:17
- 6-Schimmel, Prof. Dr. Annemarie. *Gabriel's Wing*. Lahore: Iqbal Academy Pakistan, 1988.(Foreword)
- 7-*Urdu Daera tul Maarif ul Islamia*. Vol. 3. Lahore: (Danish gah e Punjab (University of the Punjab), 1980. P:
- 8-Iqbal, Allama Dr Muhammad. *Kuleyat e Iqbal Farsi* . Lahore: Sheikh Ghulam Ali & Sons Urdu Bazar , 1985.P:203
- 9-Ibid P: 205
- 10-Ibid P: 203
- 11-Ibid P: 207
- 12-Ibid P: 207
- 13-Ibid P: 206
- 14-Schimmel, Prof. Dr. Annemarie. *Gabriel's Wing*. Lahore: Iqbal Academy Pakistan, 1988.(Foreword)
- 15-Chughtai(edited), Ikram. *Iqbal and Goethe*. Lahore: Iqbal Academy Pakistan, 2000.P: 15
- 16-Iqbal, Allama Dr Muhammad. *Kuleyat e Iqbal Farsi* . Lahore: Sheikh Ghulam Ali & Sons Urdu Bazar , 1985.
- 17-Shahin, Dr Raheem Bukhsh. *Wo Kitab Jisey Iqbal Likhna Chahtey Thaey (Urdu)*. Lahore: Iqbal Academy Pakistan, n.d. P: 90
- 18-Shahin, Dr Raheem Bukhsh. *Wo Kitab Jisey Iqbal Likhna Chahtey Thaey (Urdu)*. Lahore: Iqbal Academy Pakistan, n.d. P: 90