

Prof. Abdul Haq, a reputable Iqbal scholar of India (Special study of Bayaz-e-Iqbal)

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Abstract: Iqbal's diary is a demand for study. Genius thoughts of Iqbal are hidden in this diary. After the study of this diary, the reader consider that qbal's thoughts are very intellectual, political, religious, social and economical. The period in which Iqbal wrote this diary, he was in severe mental and economical crisis. Despite this, Iqbal's thoughts appear to be tremendous and fierce. Prof. Abdul Haq has not only given importance to the translation but also emphasized on the linking continuance. By translating this diary, you have made Iqbal's thoughts and philosophy more powerful, by adding to its uniqueness. Prof. Abdul Haq did not make poetic expressions, but has adopted the decent and fascinating approach for presenting Iqbal's thoughts. This article also has a comparative analysis of the three translations of the diary. Prof. Abdul Haq's translation was published many times, and every time a new perspective has been appeared. In the last publication, Prof. Abdul Haq added new figures, that just not only enhance its charm in the world of research and criticism, but also makes him authentic and reliable in this field.

Keywords: Ideological points are hidden in Iqbal's diary.

Iqbal's diary requires careful study. It contains hidden corners of Iqbal's thoughts. The color of Iqbal's thoughts, which emerges after the study, is very thoughtful, political, religious, social, economical, and universal. That period when Iqbal wrote his diary is the most severe period of Iqbal's mental and economic crisis. Despite this, Iqbal's thought seems to be alive and effective. Prof. Abdul Haq , in his translation, has given importance to coherence of thought .By translating this diary, you have made Iqbal's thought and philosophy more effective, which has further enhanced the uniqueness of this diary. Prof. Abdul Haq did not adopt a poetic style but adopted the correct prose and intellectual style to present Iqbal's thought. This article also compares the three translations of the diary. Prof. Abdul Haq's translation was published four times and a new color appeared in each publication. In the last issue, Prof. Abdul Haq added new figures which is not only an attractive addition to the world of research and criticism but also makes Prof. Abdul Haq authoritative and credible in the field of research and criticism. Talking in detail about the usefulness of Iqbal's album, it can be said that three translations of this album have come to light.

In these three translations, each translator has presented the translation by keeping in view the principles of translation. In these translations, Prof. Abdul Haq has also translated Iqbal's diary very carefully. Iqbal wrote down his thoughts in a few months. If we combine these ideas with Iqbal's two Masnavi, Israr-e-Khodi and Ramuz-e-Bekhodi, and combine the post-1918 concepts with another, then Iqbal's intellectual history can be compiled. Without considering the contents of the diary, it is not possible for Iqbal's thoughts to flourish-Considering the thought-provoking remarks made by Prof. Abdul Haq in the beginning, there is a sea of thoughts in "Stray Reflections" which will look like a diver and invite the reader to study. While translating it, Prof. Abdul Haq has presented Iqbal's ideas in simple language. You have focused on coherence, not phrase continuity. When you sent the translation to the press for publication, it was reported that the diary has also been translated under the name of "Shazrat-e- Fikr-e-Iqbal" in Pakistan and published. But that printed translation was not available in India even in 1975, so this translation was published in India. Then in 1985 the second edition was published. An edition was also published in 2015. Here is a description of all the posts. Prof. Abdul Haq writes:

“The translation of Iqbal's diary was first published in 1975. Parental guardianship was available at that time. Now only his known memories are preserved. The second edition was published in 1985. The English text was also included in this edition so that the original text remained in front. Javid Iqbal's English case has now been added. This is the third publication in which all the scattered ideas have been brought together by including Iqbal's newly discovered thoughts.”(1)

Prof. Abdul Haq has initially highlighted the usefulness of "Stray Reflections (بکھرے خیالات)" which gives a good idea of the importance of this album and Iqbal's thought and philosophy. Considering these contents, it is easy to understand Iqbal's thoughts. Prof. Abdul Haq has also presented the English text of the introduction given by Dr. Javid Iqbal along with the translation. In the introduction, Dr. Javid Iqbal said that the memorandum was on Iqbal's papers. Iqbal started writing this diary on April 27, 1910 and continued to write for a few months. The reason for writing and stopping or writing could not be revealed. The views expressed by Iqbal in his diary, Javid Iqbal has said that it is not necessarily to agree with everyone. Yes, by reading this diary, we are able to see Iqbal's awareness, depth, and fertility. It is impossible for anyone to claim that he has understood the whole idea in Iqbal's diary. Iqbal was also a victim of great excitement. They were also financially distressed. Dr. Javid Iqbal wrote in the introduction:

‘‘A few months before the commencement of this memorandum, he had gone to the state of Hyderabad for the same purpose. But seeing the cold-heartedness of the people there and the presence of the system in front of the British, they became very bored and frustrated and returned to Lahore.’’(2)

Letters addressed to Atiya Faizi reveal a society full of narrow-mindedness, hypocrisy, and hatred. Atiya Faizi was studying in London. Iqbal was introduced to her there. Introducing Atiya Faizi, Syed Hamid Jalali writes:

‘‘Atiya was studying in London and Iqbal in Cambridge. Atiyah, because of her travel diary and her visual and spiritual merits, was not one to be missed among Indian students. Iqbal's ears will also be familiar.’’(3)

Referring to Atiya Faizi, Iqbal's period has been termed as a period of unrest and Iqbal's condition has been described as "exciting". Atiya Faizi's April 9, 1909 and her another letter, also a very beautiful combination of some of Iqbal's political, social, moral, and economic issues, proved to be the best introduction to "Stray Reflections (بکھرے خیالات)". Dr. Javid Iqbal has explained the reasons for the situation and events created poems like "Tasveer Dard", "Nala Yatim" and Faryad Beh Hazor Sarwar Kainat and mourned the plight of the Muslims. At the end, Dr. Javid Iqbal bluntly announces that:

‘‘He was, therefore, the first Muslim in the Indian sub-continent to express a coherent demand for the establishment of Islamic socialism. A genuine response to Iqbal would be the development of economic and other structures through which the realisation of his vision could be facilitated. Iqbal stood for passionate action, not scholastic quibbling. Unfortunately, in spite of the many efforts to popularise the Ideals of Iqbal, he remains lying as a jewel in the dust.’’(4)

Prof. Abdul Haq studied Iqbal's album in depth. All the ideas in "Stray Reflections" have been translated by Prof. Abdul Haq.

In "1910, StrayReflections," includes numbers from 1 to 125, while 1917 Stray Reflections, Includes an extra number. And the Stray Reflections of 1925 includes ten more. Thus the total number (136) is formed. Prof. Abdul Haq did not translate in a poetic manner but adopted the correct prose and intellectual style to present Iqbal's thought. Take a look at the English text of a few ideas selected from "Stray Reflections" and the translations of all three translators.

5. The Existence of God:

My friends often ask me, "Do you believe in the existence of God?" I think I am entitled to know the meanings of the terms used in this question before I answer it. My friend's ought to explain to me what they mean by "believe", "existence" and "God", especially by the last two, if they want an answer to their question. I confess I do not understand these terms; and whenever I cross-examine them, I find that they do not understand them either.

This is how Prof. Abdul Haq translates it:

‘‘وجود باری تعالیٰ میرے دوست اکثر مجھ سے سوال کرتے ہیں: ‘‘کیا تم خدا کے وجود پر یقین رکھتے ہو?’’ قبل اس کے کہ میں اس سوال کا جواب دوں، میں سوچتا ہوں کہ اس سوال میں مستعمل اصطلاحات کے مفاہیم جاننے کا مجھے حق حاصل ہے اگر میرے دوست اپنے سوال کا جواب چاہتے ہیں تو ان کو مجھے پہلے سمجھانا چاہیے کہ ‘‘یقین’، ‘‘وجود’ اور ‘‘خدا’ بالخصوص آخر الذکر دو لفظوں سے ان کی کیا مراد ہے؟ مجھے اعتراف ہے کہ میں ان اصطلاحات کو نہیں سمجھتا ہوں، اور جب میں ان سے جرح کرتا ہوں تو پتہ چلتا ہے کہ وہ خود بھی ان دونوں (اصطلاحات) کو نہیں سمجھتے

Dr. Iftikhar Ahmad Siddiqui translates it as follows:

“خدا کا وجود” میرے احباب مجھ سے اکثر پوچھتے ہیں: کیا تم خدا کے وجود پر یقین رکھتے ہو؟“ میرا خیال ہے کہ جواب دینے سے پہلے، مجھے یہ حق حاصل ہے کہ اس سوال میں جو کلمات استعمال ہوئے ہیں، ان کا مطلب معلوم کر لوں۔ اگر میرے احباب اپنے سوال کا جواب چاہتے ہیں تو انہیں پہلے یہ واضح کر دینا چاہیے کہ “خدا”، “وجود” اور “ایمان” (خصوصاً اول الذکر دو کلموں) سے ان کی کیا مراد ہے۔ مجھے اعتراف ہے کہ میں ان کلمات کو نہیں سمجھتا۔ اور جب کبھی میں ان میں جرح کرتا ہوں تو یہ دیکھتا ہوں کہ میری طرح وہ بھی نہیں سمجھتے۔

Let's look at Mian Sajid Ali's translation:

“خدا کا وجود” میرے دوست اکثر مجھ سے پوچھتے ہیں “کیا تم خدا کے وجود پر یقین رکھتے ہو؟“ میرا خیال ہے کہ میں حق بجانب ہوں کہ جواب دینے سے پہلے ان اصطلاحات کے معانی جانوں جو اس سوال میں استعمال ہوئی ہیں۔ اگر وہ اپنے سوال کا جواب چاہتے ہیں تو انہیں چاہیے کہ مجھ پر واضح کریں کہ “یقین”۔ “وجود” اور “خدا”۔ (خاص طور پر آخری دو) سے ان کی کیا مراد ہے۔ میں اعتراف کرتا ہوں کہ میں ان اصطلاحات کو نہیں سمجھتا اور جب کبھی میں ان پر جرح کرتا ہوں تو میں دیکھتا ہوں کہ وہ بھی میری طرح نہیں سمجھتے۔

All three translators have tried their best to present Iqbal's thoughts and all three have presented beautiful translations. In this diary, Iqbal has clarified his point of view regarding the concept of God in number (10). The English text has been written by Prof. Abdul Haq as follows.

10. The God of Islam:

Christianity describes God as love, Islam as power. How shall we decide between the two conception? I think the history of mankind and of the universe as a must fell us as to which of the two conceptions is truer. I find that God reveals Himself in history more as power than love. I do not deny the love of God; I mean that, on the basis of our historical experience. God is better described as power.

Prof. Abdul Haq has translated it as follows:

اسلام کا تصور اللہ:

عیسائیت خدا کو محبت بتاتی ہے اور اسلام طاقت۔ ہم دونوں تصورات کے مابین کیسے فیصلہ کریں؟ میں سمجھتا ہوں کہ تاریخ انسانی اور تاریخ کائنات کو بہ حیثیت مجموعی چاہیے کہ ہمیں بتائے کہ ان دونوں تصورات میں سے کون زیادہ صحیح ہے۔ میں تو یہ دیکھتا ہوں کہ خدا تاریخ میں خود کو محبت کے مقابلہ میں بہ طور طاقت زیادہ نمایاں کرتا ہے۔ میں خدا کی محبت سے انکار نہیں کرتا میرا مطلب یہ ہے کہ تاریخی تجربات کی بنا پر خدا کو بہ طور طاقت پیش کرنا زیادہ بہتر ہے۔

This is how Dr. Iftikhar Ahmad Siddiqui translates the number (10).

“اسلام کا تصور خدا” عیسائیت نے خدا کی رحمت و شفقت پر زور دیا ہے۔ اور اسلام نے قادر مطلق خدا کا تصور پیش کیا ہے۔ ہم ان دو تصورات میں کیسے محاکمہ کریں؟ میرا خیال ہے کائنات اور بنی نوع انسانی کی تاریخ ہمیں بتاتی ہے کہ ان میں سے کون سا تصور صحیح تر ہے۔ میں تاریخ میں خدا کی رحمت و شفقت سے زیادہ اس کی قدرت کا ظہور دیکھتا ہوں۔ میری مراد یہ ہے کہ تاریخی تجربے کی بنا پر خدا کو قادر مطلق کہنا زیادہ مناسب ہے۔

Mian Sajid Ali has translated the number (10) as follows.

“اسلام کا تصور خدا” عیسائیت نے خدا کو صفت محبت سے موصوف کیا ہے۔ جبکہ اسلام نے قادر مطلق کا تصور پیش کیا ہے۔ ہم دونوں تصورات کے درمیان کیسے فیصلہ کریں؟ میرے خیال میں نوع انسانی اور کائنات کی تاریخ ہمیں بتاتی ہے کہ ان میں سے کون سا تصور زیادہ صحیح ہے۔ میں دیکھتا ہوں کہ تاریخ میں محبت سے زیادہ خدا کی قدرت کا ظہور ہے۔ میں خدا کی محبت کی تکذیب نہیں کرتا بلکہ میرا مطلب یہ ہے کہ ہمارے تاریخی تجربے کی بنا پر، خدا کو قادر مطلق کہنا زیادہ مناسب ہے۔

All three translators have tried to translate Fiqr-e- Iqbal that the message given by Iqbal must have arrived and all three translators have been successful. After returning from Europe, Iqbal's views on patriotism changed completely. The study of the number 19 is the most important link in this context.

19.Patriotism:

Islam appeared as a protest against idolatry. And what is patriotism but a substile form of idolatry.as deification of a material object. The patriotic songs of various nations will bear me out in my calling patriotism a deification of a material object. Islam could not tolerate idolatry in any forms. It is our eternal mission to protest against idolatry in all its form. What was to be demolished by Islam could not be made the very principle of its structure as a political community. The fact that the Prophet prospered and died in a place not his birth- place is perhaps a mystic to the same effect.

Prof. Abdul Haq has translated it in the following words:

حب الوطنی:

اسلام کا ظہور، بت پرستی کے خلاف ایک احتجاج کے طور پر ہوا اور حب الوطنی بت پرستی کی ایک لطیف صورت کے سوا اور کیا ہے۔ ایک مادی شے کو معبود شے کا درجہ عطا کیا گیا ہے اور میرے اس خیال کی تصدیق و توثیق مختلف قوموں کے وطن پرستانہ ترانے کریں گے۔ اسلام بت پرستی کی کسی شکل کو بھی برداشت نہیں کر سکا۔ یہ ہمارا ازلی و ابدی نصب العین ہے کہ ہم بت پرستی کی تمام صورتوں کے خلاف احتجاج کریں۔ اسلام نے جس چیز کا قلع قمع کیا اس کو، اس کی اس عمارت کی بنیاد نہیں قرار دیا جاسکتا، جس کی حیثیت ایک ہینٹ سیاسیہ کی ہے۔ یہ حقیقت کہ پیغمبر اسلام کا عروج اور وصال ایسے مقام پر ہوا جو ان کی جائے پیدائش نہ تھا۔ جو شاید اس حقیقت کی طرف ایک پر اسرار اشارہ ہے۔

Dr. Iftikhar Ahmed Siddiqui has also translated it and written a few poems as references. The description is as follows:

وطن پرستی:

اسلام کا ظہور بت پرستی کے خلاف ایک احتجاج کی حیثیت رکھتا ہے۔ وطن پرستی بھی بت پرستی کی ایک نازک صورت ہے۔ مختلف قوموں کے وطنی ترانے میرے اسی دعوے کا ثبوت ہیں کہ وطن پرستی ایک مادی شے کی پرستش سے عبارت ہے۔ اسلام کسی صورت میں بت پرستی کو گوارا نہیں کر سکتا۔ بت پرستی کی تمام اقسام کے خلاف احتجاج کرنا ہمارا ابدی نصب العین ہے۔ اسلام جس چیز کو مٹانے کے لیے آیا تھا، اسے مسلمانوں کی سیاسی تنظیم کا بنیادی اصول قرار نہیں دیا جاسکتا۔ پیغمبر اسلام کا اپنی جائے پیدائش مکہ سے ہجرت فرما کر مدینے میں قیام اور وصال، غالباً اسی حقیقت کی طرف ایک مخفی اشارہ ہے۔ غارت گر کا شانہ دین نبوی ہے۔

1: یہ بت کہ تراشیدہ تہذیب نوی ہے

اے مصطفوی خاک میں اس بت کو ملا دے

نظارہ دیرینہ زمانے کو دکادے

دے تو بھی نبوت کی صداقت پہ گواہی

2: بے ترک وطن سنت محبوب الہی

(Watniat, Bang-e- Dara p. 471)

Mian Sajid Ali has translated and explained it as follows:

وطن پرستی:

اسلام بت پرستی کے خلاف ایک احتجاج کے طور پر ظاہر ہوا۔ وطن پرستی کیا ہے، بت پرستی کی ایک لطیف قسم، ایک مادی شے کو معبود ٹھہرانا ہے۔ اسلام کسی بھی صورت میں بت پرستی کو برداشت نہیں کر سکتا۔ یہ ہمارا ازلی مقصد ہے کہ بت پرستی کی تمام اقسام کے خلاف احتجاج کریں۔ اسلام نے جس چیز کو مٹایا تھا وہ سیاسی گروہ کی ساخت کا اہم اصول نہیں بنایا جاسکتا۔ یہ حقیقت کہ پیغمبر کا قیام اور وصال، جو جائے پیدائش پر نہیں ہوا اتفاقاً اسی حقیقت کی طرف ایک عرفانی اشارہ ہے۔

پیغمبر سے مراد حضرت محمد ﷺ ہیں جن کی پیدائش مکہ معظمہ میں ہوئی۔ ہجرت کے بعد ان کا قیام اور وصال مدینہ منورہ میں ہوا۔ علامہ اقبال نے اپنی نظم ”وطنیت“ میں بھی اسی طرف اشارہ کیا ہے۔

رہ بحر میں آزاد وطن صورت مابی

دے تو بھی نبوت کی صداقت پہ گواہی

ارشاد نبوت میں وطن اور ہی کچھ ہے

بو قید مقامی تو نتیجہ ہے تبابی

بے ترک وطن سنت محبوب الہی

گفتار سیاست میں وطن اور ہی کچھ ہے

(Bang-e-Darra)

The efforts of the translators are commendable. Iqbal was disgusted with the Western concept of patriotism. The Western concept of patriotism is actually a political concept. In his album, Iqbal sheds light on patriotism as well as nationalism and patriotism. In addition, many valuable personalities have been mentioned prominently in this album. Iqbal has written about Ghalib.

33. Ghalib:

As far as I can see Mirza Ghalib the Persian poet- is probably the only permanent contribution that we- Indian Muslims have made to the general Muslim literature. Indeed he is one of those poets

whose imagination and intellect place them above the narrow limitations of creed and nationality. His recognition is yet to come.

Prof. Abdul Haq, in his translation, says:

غالب :

میری نظر میں مرزا غالب فارسی شاعر کی حیثیت سے عام مسلم ادبیات میں ہم ہندوستانی مسلمانوں کا غالباً واحد مستقل اضافہ ہے۔ بلاشبہ وہ ان شاعروں میں سے ایک ہے جس کا ذہن و تخیل اسے نسل و قومیت کے تنگ حدود سے بلند مقام پر فائز کرتا ہے۔ غالب کی عظمت کا اعتراف ابھی ہونا ہے۔

There are three articles by Prof. Abdul Haq regarding Ghalib. The first article "Iqbal and Ghalib's mental relationship" (اقبال اور غالب کے ذہنی رشتے) This article is included in the biography of Fiqr-e- Iqbal (فکر اقبال کی سرگذشت). The second article you read in a discussion (مذاکرہ) was in 1997. His title was "Iqbal and Ghalib Shinasi (اقبال اور غالب شناسی)" which is included in his book "Iqbal's Poetry and Thought Aspects (اقبال کی شعری و فکری جہات)". The title of the third article is "Iqbal's Dominant Knowledge (اقبال کی غالب شناسی)" which is included in his book "Iqbal and Iqbaliyat (اقبال اور اقبالیات)".

Dr. Iftikhar Ahmad Siddiqui has translated the number (33) in Urdu into "Shazrat Fiqr Iqbal" under the title "Ghalib".

میری رائے میں مرزا غالب کا فارسی کلام، شاید مسلمانان ہند کی جانب سے وہ واحد پیشکش ہے، جس سے ملت کا عام ادبی سرمائے میں کوئی مستقل اضافہ ہوا ہے۔ غالب یقیناً ان شعرا میں سے ہے، جن کا ذہن اور تخیل انہیں مذہب اور قومیت کے تنگ حدود سے بالا تر مقام عطا کرتا ہے۔ غالب شناسی کا حق ادا ہونا ابھی باقی ہے۔

Mirza Asadullah Ghalib (1796-1869): Great poet of Persian and Urdu. Rare in thought and beauty. Among the poetic styles that Iqbal used to express his philosophical ideas, Ghalib has priority. So in 1901, Ghalib was paid homage in a poem, the first of which is a poem:

سے فکر انسان پر تری ہستی سے یہ روشن ہوا
ہے پیر مرغ تخیل کی رسائی تا کجا!

(Bang.e.Dra 91)

Mian Sajid Ali has also translated and written the introduction.

غالب:

جہاں تک مرزا غالب بحیثیت ایک فارسی شاعر کے متعلق میری رائے کا تعلق ہے غالباً ہندوستانی مسلمانوں کی طرف سے واحد مستقل عطیہ ہے جس سے عمومی اسلامی ادب میں اضافہ ہوا۔ واقعی وہ ان شعرا میں سے ہے جن کی قوت متخیلہ اور ذہانت، انہیں عقائد اور قومیت کی تنگ بندیوں سے بالا تر کر دیتی ہے۔ اس کی قدر افزائی کا حق ادا کرنا ابھی باقی ہے۔

Mirza Asadullah Baig Khan: December 27-1796 February 18, 1869) Classical Urdu and Persian poets. Ghalib and Assad was nicknamed. In his lifetime, he witnessed the decline of the Mughals and the British rule after the War of Independence in 1887. Apart from Urdu ghazals and Persian verses, Mehr-e- Neem Rooz (مہر نیم روز), Urdu-e-Muala (اردو نئے معلی) and Oud-e-Hindi (عود ہندی) are popular books of Ghalib. Among the poetic styles that Iqbal used to express his philosophical ideas, Ghalib has priority. In 1901, a poem entitled "Mirza Ghalib (مرزا غالب)" paid homage to Ghalib. This is the proof of which this poet speaks.

سے لطف گویائی میں تری ہمسری ممکن نہیں
ہو تخیل کا نہ جب تک فکر کامل ہم نشین

(بانگ درا)

Apart from Ghalib, Iqbal has also mentioned many other personalities and a place that has been acquired by many he has also openly confessed. Write the number 36:

36. Hegel, Goethe, Ghalib, Bedil and Wordsworth.

I confess I owe a great deal to Hegel, Goethe, Mirza Ghalib, Mirza Abdul Qadir Bedil and Wordsworth. The first two led me into the "inside" of things; The third and fourth taught me how to remain oriental in spirit an expression after having assimilated foreign ideals of poetry, and the last saved me from atheism in my student days.

Prof. Abdul Haq translates it as follows:

ہیگل، گوٹے، غالب، بیدل اور ورڈس ورثے:

مجھے اعتراف ہے کہ میں نے ہیگل، گوٹے، مرزا غالب، مرزا عبدالقادر بیدل اور ورڈس ورثے سے

بہت کچھ لیا ہے۔ اول الذکر دونوں شاعروں نے اشیا کے اندروں تک پہنچنے میں میری رہبری کی۔ تیسرے اور چوتھے شاعر نے مجھے یہ سکھایا کہ شاعری کے غیر ملکی تصورات کو جذب کرنے کے بعد بھی جذبہ و اظہار میں کیسے مشرقیت کو برقرار رکھا جاسکتا ہے اور موخرالذکر نے میری طالب علمی کے زمانے میں مجھے دہریت سے بچالیا۔

Dr. Iftikhar Ahmad Siddiqui has written in the translation of (No. 36):

بیگل، گوٹھے، غالب، بیدل اور ورڈس ورثے میں اعتراف کرتا ہوں کہ میں نے بیگل، گوٹھے، مرزا غالب، عبدالقادر بیدل اور ورڈس ورثے سے بہت کچھ استفادہ کیا ہے۔ بیگل اور گوٹھے نے اشیا کی باطنی حقیقت تک پہنچنے میں میری رہنمائی کی۔ بیدل اور غالب نے مجھے یہ سکھایا کہ مغربی شاعری کی اقدار اپنے اندر سمولینے کے باوجود، اپنے جذبے اور اظہار میں مشرقیت کی روح کیسے زندہ رکھوں، اور ورڈس ورثے نے طالب علمی کے زمانے میں مجھے دہریت سے بچالیا۔ اس کے اختتام پر مرزا عبدالقادر بیدل اور ورڈس ورثے کا تعارف بھی دیا گیا ہے۔

Mian Sajid Ali has translated it in some of these words.

بیگل، گوٹھے، غالب، بیدل اور ورڈس ورثے مجھے اعتراف ہے کہ میں بیگل، گوٹھے، مرزا غالب، مرزا عبدالقادر بیدل اور ورڈس ورثے کا بہت مقروض ہوں۔ پہلے دو نے اشیا کے باطن کو جانچنے میں میری رہنمائی کی، تیسرے اور چوتھے نے مجھے سکھایا کہ شاعری کے مثالی مغربی خارجیت میں رچ بس جانے کے بعد اس کی روح اور اظہار کو کیسے مشرقی رکھوں اور آخری نے مجھے میرے طالب علمی کے دنوں میں دہریت سے محفوظ رکھا۔ مترجم نے بھی مرزا عبدالقادر بیدل اور ولیم ورڈس ورثے کا تعارف پیش کیا ہے۔

Iqbal's diary also mentions thinkers of other religions. He also studied Hindi philosophy in particular. A glimpse of this can also be seen in the diary. Iqbal has also expressed his views on Gautama Buddha. The number he 27 says.

27. European Christianity:

In the sphere of human thought, Muhammad, Buddha and Kant were probably the greatest revolutionaries. In the sphere of action, Napoleon stands unrivalled. I do not include Christ among the world's revolutionaries, since the movement initiated by him was soon absorbed by pre-Christian paganism. European Christianity seems to me to be nothing more than a feeble translation of ancient paganism in the language of Semitic theology.

Professor Abdul Haq writes in his translation: "27: European Christianity.

انسانی دنیائے افکار میں محمد ﷺ، گوتم بدھ اور کانٹ غالباً سب سے زیادہ انقلاب انگیز تھے۔ دنیائے عمل میں نیولین کا کوئی حریف نہیں۔ میں عیسیٰ مسیح کو دنیا کی انقلاب انگیز ہستیوں میں شمار نہیں کرتا کیونکہ ان کی چلائی ہوئی تحقیق بہت جلد قبل مسیح کی بت پرستی میں ضم ہو گئی۔ یورپی عیسائیت مجھے سامی الہیات کی زبان میں قدیم بت پرستی کے ایک کمزور (ناقص) ترجمہ کے سوا کچھ بھی نہیں

Dr. Iftikhar Ahmad Siddiqui has written the translation in some of these words.

فکر انسانی کے دائرے میں حضرت محمد ﷺ، مہاتما بدھ اور کانٹ غالباً عظیم ترین انقلابی تھے۔ عمل کے میدان میں نیولین کی شخصیت لاثانی ہے۔ میں حضرت عیسیٰ کو دنیا کے انقلابیوں میں شمار نہیں کرتا کیونکہ انہوں نے جس تحریک کا آغاز کیا وہ جلد جاہلیت قبل مسیح کی نذر ہو گئی۔ میرے نزدیک یورپی عیسائیت سامی الہیات کی زبان میں جاہلیت قدیمہ کے ایک ناقص ترجمے سے زیادہ کچھ نہیں۔

The translator also gives a brief introduction of Kant after the translation. After this translation, Mian Sajid Ali presents the translation of number 27 in this manner.

انسانی تخیل کے حلقے میں محمد ﷺ، بدھا اور کانٹ غالباً سب سے بڑے انقلابی تھے۔ عمل کے حلقے میں نیولین کی شخصیت بے نظیر ہے۔ میں دنیا کے انقلابیوں میں مسیح علیہ السلام کو شامل نہیں کرتا کیونکہ جو تحریک انہوں نے شروع کی وہ جلد ہی الحاد قبل مسیح میں جذب ہو گئی۔ میرے نزدیک یورپی عیسائیت سامی علم کلام کی زبان میں قدیم جاہلیت کے ایک کمزور ترجمے سے زیادہ کچھ نہیں۔

The translator introduces the personalities after this translation. All three translators have tried their best to clarify Iqbal's point of view without distorting Iqbal's thoughts. The style of translation is the translators' own, but it is a successful attempt to clarify Iqbal's thoughts. In number 110, Iqbal has given a map of his domestic life. Write:

110. The Poet as a Human Being:

Come, Dear Friend! Thou hast known me only as an abstract and dreamer of high ideals. See me in my home playing with the children and giving them rides turn by turn as if I were a wooden horse! Ah! see me in the family circle lying at the feet of

my grey-haired mother the touch of whose rejuvenating hand bids the tide of time backward and gives me once more the school-boy feeling in spite of all the Kants and Hegels in my head! Here there wilt know me as a human being.

Prof. Abdul Haq translates it in some of these words.

شاعر بحیثیت انسان:

میرے پیارے دوست! تو نے مجھے صرف خیالی مفکر اور بلند تصورات کا خواب دیکھنے والا تو جانا ہے۔ مجھے میرے گھر میں بچوں کے ساتھ کھیلتے دیکھو اور یہ دیکھو کہ میں باری باری ان کا مرکب بنتا ہوں۔ گویا میں لکڑی کا ایک گھوڑا ہوں۔ ہاں مجھ کو حلقہ خاندان میں اپنی اس سفید بالوں والی بوڑھی ماں کے قدموں میں پڑے ہوئے دیکھو جس کے شباب انگیز ہاتھ کا لمس وقت کے دھارے کو پیچھے بہا دیتا ہے اور میرے دماغ میں بسے ہوئے کانٹوں اور پیگلوں (کانٹ اور پیگل جیسے بہت سے فلسفیوں) کے باوجود مجھے ایک طفل مکتب ہونے کا احساس بخشتا ہے۔ یہاں تو مجھے بحیثیت ایک انسان پائے گا۔

Dr. Iftikhar Ahmed Siddiqui has written in his translation that:

شاعر بحیثیت انسان:

میرے عزیز دوست، ادھر! تو مجھے صرف ایک تجریدی مفکر اور بلند مقاصد کے خواب دیکھنے والے کی حیثیت سے جانتا ہے۔ اور مجھے اپنے گھر میں بچوں کے ساتھ کھیلتے اور باری باری ان کی سواری کا گھوڑا بنتے دیکھ مجھے اپنے گھر والوں کے درمیان، اپنی بوڑھی ماں کے قدموں میں لپٹا ہوا دیکھ وہ ماں جس کے حیات بخش ہاتھوں کا لمس وقت کے طوفانی دھارے کا رخ پلٹ دیتا ہے اور مجھے فلسفہ و حکمت کی سر مغزیوں کے باوجود دوبارہ ایک طفل مکتب کا سا احساس مسرت عطا کرتا ہے۔ یہاں تو مجھے ایک انسان کے روپ میں دیکھ سکے گا۔

The translator also cites three verses from the poem "In Memory of the Late Mother (والدہ مرحومہ کی یاد میں)".

Mian Sajid Ali is the third translator, you say.

شاعر بحیثیت انسان:

اپیاریے دوست! تو مجھے ایک تجریدی مفکر اور اعلیٰ مقاصد کے خواب دیکھنے والے کے طور پر جانتا ہے۔ مجھے اپنے گھر میں بچوں کے ساتھ کھیلتا اور باری باری لکڑی کے گھوڑے کی طرح انہیں اپنے اوپر سوار کرانا دیکھ ہائے! مجھے خاندان کے درمیان اپنی سرمئی بالوں والی ماں کے قدموں سے لپٹا ہوا دیکھ جس کے ہاتھ کا لمس وقت کے طوفانی دھارے کا رخ پلٹ کر مجھے جوان بناتا ہے اور مجھے ایک مرتبہ پھر سکول جانے والے بچے کا احساس دلاتا ہے۔ باوجود یہ کہ میرے تخیل میں کانٹ اور پیگل کا فلسفہ اور حکمت ہے۔ یہاں تو مجھے ایک بنی نوع انسان کے روپ میں جانے گا۔

These translations are of special importance in Iqbal Studies. The efforts of all three translators are in line with the original text and attempts to present Iqbal's thought and philosophy in a way that Iqbal could have imagined have been successful. Compared to other translators, Prof. Abdul Haq's translation of "Stray Reflections (بکھرے خیالات)" has a higher number (136). Added ideas are presented below.

1: The Verse of Naziri :

I would not exchange for half a dozen systems of philosophy this one verse of Naziri :

چوب پر نخل کہ منبر نشود دار کنم عیست در خشک و تر بیشه من کوتاہی

2: The weak and the strong

The weak lose themselves in God; the strong discover Him in themselves

3: The Question:

For centuries Eastern heart and intellect have been absorbed in the question. Does God exist? I propose to raise a new question- new, that is to say, for the East. Does man exist?

4: Islam:

Islam is not a religion in the ancient sense of the word. It is an attitude-an attitude, that is to say, of Freedom and even of defiance to the Universe. It is really a protest against the entire outlook of the ancient word. Briefly, it is the discovery of Man.

5: The Tauhid of Islam:

Nietzsche thinks that belief in God makes man feeble. The wisdom of Islam consists in exploiting the idea of God in the interest of Man and transforming him into a source of power for the Tauhid of Islam means absolute freedom from fear and superstition in actual life. A mere intellectual belief in God does not count for much in Islam.

6: Self Sacrifice:

Before you talk to self-sacrifice you must see whether you have got a self to sacrifice. The egotist alone is capable of self-sacrifice.

7: The Rebirth of Humanism:

One of the most interesting phenomena of modern history is the births, or rather the rebirth of humanism in the world of Islam. This will no doubt sharpen our sense for matter which centuries of speculative Sufism had dulled; but we must not forget the distinction which the mediaeval thinkers of Europe made between "use" and "enjoyment". We "use" all that is a means to the acquisition of the ultimate good. The eternal alone is enjoyable; all else is useable only. Europe forgot this distinction long ago and there is no knowing where her unrestrained humanism will carry her.

8: Knowledge and Fate:

Knowledge partly contributes to the structure of what we call objective reality; but the character of events that drop out of the womb of Fate is wholly determined by the heart of man. It is the weak man who endows Fate with its sting. The strong man exploits his misfortunes, in as much as he enhances the force of his soul by maintaining an attitude of total indifference to them.

9: Mi'raj:

The idea of Mi'raj in Islam is face to face vision of reality without the slightest displacement of your own ego. It is impossible to forget the words of the Muslim poet who said of the Prophet this much.

10: Human Freedom:

Most of our theologians thought the doctrine of human freedom could not be reconciled with the fore-knowledge of God. They looked upon freedom as veiled atheism. So thought of Muhammad Shabistri. But the author of Gulshan-i-Raz made the tacit assumption of an absolute and independent. Time like Newton. He did not see that if his view of Time were true, then the freedom of God would also disappear. Shabistari's argument will not hold today for God can be conceived as creating Time from moment to moment. If the Universe is an open one, there is no pre-existing future, and God does not know the future because there is nothing to know.

11: The Present:

People extol the past and deprecate the present, not understanding that the present is the whole of the past concentrated in one point.

These ideas of Iqbal are the results of the research of Prof. Abdul Haq. The numbers in this article are derived from "Stray Reflections بکھرے خیالات" (5).

If we look at Iqbal's album "Scattered Thoughts بکھرے خیالات", we do not see anywhere in it the problem which is expressed in some letters of this period. Iqbal also suggested the title "Stray Reflections". Iqbal also edited some ideas. Iqbal considered part of "Stray Reflections" publishable. He published it in the magazine "New Era" which was published from Lucknow. Written by Prof. Dr. Rafi Ud Din Hashmi:

‘Many years later, Iqbal realized his usefulness and published seventeen selected ideas in magazine New Era (April 7, 1917). The important thing is that at the time of publication, they were revised and amended several times’ (6)

Translators and thinkers keep an eye on the ideas in Iqbal's diary. Prof. Abdul Haq has provided translations of all available numbers. The translations described in the previous pages are not a comparative study but a testament to the scholarly efforts of translators. Not only Prof. Abdul Haq but also other translators have shown great diligence in choosing the words. Prof. Abdul Haq has sidelined "Stray Reflections بکھرے خیالات" with newly added translations in with modern requirements. The language of "Stray Reflections بکھرے خیالات" is not poetic, so Prof. Abdul Haq has also presented the translation in a very serious and simple language. You have kept Iqbal's soul alive in your translation. On the translation of Prof. Abdul Haq, someone said that there is no footnote or explanation. Someone has called the translation of Dr. Iftikhar Ahmed Siddiqui better. It's all about the translation of 1975.

Now there is also the index. There are also footnotes. There is also the original text. There is also a clear English computer text. An extended case was written for the translation "Stray Reflections بکھرے خیالات". It shows the usefulness of "Stray Reflections بکھرے خیالات." And so far, we have highlighted the uniqueness of "Stray Reflections بکھرے خیالات." Prof. Abdul Haq was particularly interested in Iqbal, so his writings are full of Iqbal's thoughts and ideas. You have presented Iqbal's ideas for interpreting Iqbal's thoughts in the exact

meanings that Iqbal intended. He never tried to mislead his extra thinking in Fiqr-e-Iqbal nor did Iqbal fall prey to bigotry, sectarianism or any limitation that is reprehensible to others. "For the interpretation of "Stray Reflections", Prof. Abdul Haq's analytical study of Iqbal's diary" is worth considering. A study of this diary, improves uniqueness. An analytical study of Iqbal's diary is note worthy. Iqbal's poetry covers the East and the West, so he is also called the poet of the East and the sage of the nation (Hakeem-Ul-Umma). Your prose services are also full of knowledge, wisdom, thoughts, and philosophy. Sermons such as Ilm-Ul-Maeeshat, Diary Stray Reflections, PhD theses, and lectures "Reconstruction of Religious Thoughts In Islam", These are all things that cannot be ignored. Iqbal first wrote a prose book regarding the Economical Issues, and then began writing his diary. Prof. Abdul Haq has mentioned the date and year of writing the diary in these words.

"This diary is his second book in chronological order, which he began writing on April 27-1910. He was 23 years old. But the turmoil of thoughts had begun"(7)

Five years later, in 1915, Iqbal's philosophy "Mystery of Self اسرار خودی " came to the fore. Iqbal was very impressed with the personality of Maulana Rome. Maulana Rome absorbed the influence of the Holy Qur'an in thought and ideas and that's what Iqbal got from Rumi. That is why in his poetry and philosophy the greatness of mankind can be seen. Dr. Akbar Hussain Qureshi has described the effect of Rumi on Iqbal's personality to such an extent that Iqbal has also selected only those Qur'anic verses and hadiths which are found in Rumi's selection. You say:

"It is as if Iqbal has chosen almost the same verses and hadiths that are found in Rumi, way we can say that the study of Qur'an and Hadith has also been done through Rumi. The same can be said not only about the Qur'an and Hadith most of the sayings also have their source in Sofia It can also be said that they were taken from Rumi."(8)

If we look at Iqbal's diary, we conclude that Iqbal has remain busy in studies. His thinking always looked forward. Fikr-e-Iqbal grew out of this study and it also reveals a fascinating mix of modern and ancient and East and West. Thus there is a beautiful combination which is of fundamental importance in the study of Iqbal. A glimpse of this combination can be seen in this diary. See Muhammad ﷺ, Jesus Christ and Gautama Buddha.

"Muhammad, Buddha and Jesus Christ are the great embodiments of the ideas of Equality"

(9)

Similarly, there are fascinating ideas about Romeo, Naziri, Bedal, Ghalib, Dante, Words worth. Study of this diary is very important while some experts consider only Iqbal's poetry important and only emphasize the study of poetry. However, the study of every writing of Iqbal is also important from intellectual and technical point of view and from a literary point of view, it also needs to be considered with this in mind, if we study the diary, we will see that this album is an important link in Iqbal's thought. This period of thought is very important in the formation of Iqbal. The early period ended in 1905. Then there is the period of three years of education which is the period of stay in Europe. The results of this period are very fruitful. This is the most important period in terms of change in Iqbal's ideas, maturity, evolution, etc. The signs of these changes are clearly visible in the diary. Prior to this, Iqbal's book "Economics علم الاقتصاد " was published. Apparently, this was Iqbal's first book on economics in Urdu but in this book, Iqbal's love for mankind is expressed in various places, It is as if in this book Iqbal has looked at the problems of human life. Thus, according to Prof. Abdul Haq, this book is a thought-provoking story about the problems of human society. After that, when Iqbal went to Europe, many other problems had arisen in his mind. Thoughts were also in turmoil. With this in mind, he left for Europe. Education and observation there brought about some changes in Iqbal's thinking. In particular, the concept of nationalism and Sufism developed significantly. Iqbal called regional or geographical ideology the shroud of religion and he concluded that it would tear the community apart and this is Western magic, Western myth, and this is nothing but deception.

Iqbal has never been unaware of this subject in any period of evolution or did he ever turn a blind eye to India's problems. Rather, over time, his interest in the issues grew emotionally. This deep attachment drew Iqbal to national faith and civilization, the past and the present, and the rise and fall. The diary engages in a comparative study of Islam, Christianity, and Buddhism. In this diary, the person of Khatim Un Nabiin, Hazrat Muhammad (PBUH ﷺ) and his teachings are presented on the standard and syllabus of thought and philosophy. According to Dr. Javid Iqbal, what Iqbal wrote did not necessarily agree with him, but the fact is that Iqbal's ideas meet the standard of reality and this requires to agree with them. This diary also mentions many thinkers which reveal the sources and study of Iqbal. Mention of Nitsha and reference to his thoughts also appears in this diary for the first time. In this diary, Iqbal sheds special light on the philosophy of strength and power. This makes it easier to understand Iqbal's mind, thoughts, and mood. Iqbal says:

"The powerful man creates environment; the feeble have to adjust themselves to it"

(10)

He goes on to say:

The Thought of the Powerful Man
Civilization is a thought of the Powerful man.(11)

The diary contains only two references to strength and power, and two more. Prof. Abdul Haq has mentioned four sources to understand Iqbal of this period. The first source is his biography. It mentions employment issues after returning from Europe. The second source is called poetry. The poetry of this period is obsessed with love. Sometimes the message and the training aspect is also visible. The third source is Iqbal's letters. Especially letters to Atiya Faizi. The painful story of Iqbal's life is hidden in these letters. The fourth source is Iqbal's thought and philosophy. The Iqbal derived from this source is quite different. This autobiography is a very short period of thought. If you read this diary of Iqbal, man goes through two amazing stages. Mentioning Hegel, Goethe, Ghalib, Bedal and Wordsworth, Iqbal wrote in his diary. The number of "Scattered Thoughts خیالات" (110) is "poet as a human being". Prof. Abdul Haq says that Iqbal has presented a beautiful map of his domestic life in it.

At home would carry the children on its shoulders, The touch of the old mother's hands and the onion gave her a youthful life. Iqbal used to entertain his children, Play with them. In these circumstances, Iqbal appears not as a philosopher but as a real man.

Iqbal's diary begins with "art". And the essence of Iqbal's thought is that art is the purest means of human creation. A study of Iqbal's diary, where various topics come to the fore, also provides an insight into Iqbal's study and mission. Goethe is mentioned again and again. Referring to the basic role of Arabic poetry in reference to Hamasa, Iqbal makes only one reference. Can be seen in the number (56). In this diary, Iqbal has taken a definite and unequivocal approach. Iqbal wrote this diary in English so that thought-provoking thoughts could be expressed with deep insight and emphasis.

Iqbal recorded his intellectual lectures in the form of sermons in English. Which was later translated into Urdu as "Tashkeel Jadeed Ilahiyat Islamiya".

In his diary, Iqbal pays special tribute to Ghalib. Iqbal has written.

“As far as I can see Mirza Ghalib – the Persian poet-is probably the only permanent contribution that we-Indian Muslims- have made to the general Muslim literature. Indeed he is one of those poets whose imagination and intellect place them above the narrow limitations of creed and nationality. His recognition is yet to come.” (12)

Then the cognition about Galib was flourished. Iqbal was the first to establish a comparative literature with the West in Urdu literature by declaring Ghalib to be Goethe's ally. Iqbal performed Ijtihad in Murthiya writing and wrote the Murthiya about the personalities. Wrote an Murthiya on Ghalib, Ghalib and Goethe were quoted in Bang Dara.

عہ! تو اجڑی ہوئی دلی میں آرامیدہ ہے گلشن و یمر میں تیرا ہم نوا خوابیدہ ہے (13)

Prof. Abdul Haq writes:

“اقبال سے پہلے مولانا حالی کی یادگار غالب شاعر ہو چکی تھی۔ وہ ایک شاگرد کا ستائشی کارنامہ ہے لیکن مغربی شاعر کے مقابل غالب کو پیش کرنے کی پہل اقبال نے ہی کی ہے اور آج غالب کے مطالعہ و انہماک پر جو توجہ ہے اس سے اقبال کی پیش گوئی حرف بہ حرف صحیح ثابت ہو رہی ہے” (14)

Similarly, Iqbal has also mentioned Naziri Nisha Puri in his diary in an excellent manner. Among the religious figures, Iqbal has taken Gautam Buddha's name in his diary with special respect which makes it clear that what was the importance of Hindi thought and philosophy in Iqbal's mind? "Stray Reflections خیالات" include a total of 136 Shizrat Fiqr Iqbal. From them, the evolution of Fiqr Iqbal can be examined. This diary also has the distinction that, this is the first memoir of the great Urdu poet written in English. This is not just a monthly and nighttime schedule rather; it is a short but comprehensive trove treasure of thoughts. There are many things in this diary that are not explained in poetry or other prose writings. These things should not be rejected because they are extremely helpful in understanding the art of poetry along with their philosophy and thought.

Iqbal did not want to publish his writings. Maybe he think so that, this is the conclusion of his own studies. But whatever has been published, Prof. Abdul Haq has said that Iqbal probably did not even intend to publish it. Such writings are free from whispers and fears and the element of truth and honesty prevails in them.

It is not unreasonable to say that the initial conditions of Iqbal's heart and eyes have been penned in them. The period in which Iqbal penned this dairy, was an emotional moment of his life. But he never let his emotions get the better of him. Iftikhar Ahmad Siddiqui writes in this regard:

“اقبال کے اسلوب زندگی اور اسلوب فکر میں افراط و تفریط کا عمل دخل نہیں تھا ان کی زندگی کا کوئی دور ایسا نہیں جس میں ان کی شخصیت ان کے کردار پر جذباتیت کا گمان ہو سکے” (15)

The beauty of any thinker is that he avoids the affairs of his life and introduces the nation to the right thought and philosophy. Iqbal has fulfilled this responsibility well. The study of Iqbal's thought and philosophy is not possible without the study of this album. Mian Sajid Ali wrote in the foreword of his translation that:

“ان کے فکر کی ایک جھلک ہمیں ان کی ذاتی بیاض میں موجود ان کے ایک سو پچیس منتشر خیالات میں بھی ملتی ہے” (16)

Study of Iqbal's dairy invites us to think and search the new hidden points of Fikr-e-Iqbal. In it, the hidden aspects of Iqbal's thought and philosophy establish new avenues of research and verification.

The addition of Prof. Abdul Haq's newly discovered topics of Iqbal has opened the door to research and critique of Iqbal's thought. By studying this article, students of Urdu literature and Iqbal Studies will be well acquainted with research and critical endeavors. A study of this article will provide excellent sources and references for research.

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