

DOI: 10.7596/taksad.v5i4.612

Countenance of the Indian Subcontinent and Iqbal Lahouri as a Theorist of Independence of Pakistan in the Poetry of Malik Alshoara Bahar

Javad Jalayernia¹

Abolghasem Amir Ahmadi^{*2}

Ali Eshghi Sardehi³

Abstract

India and Iran have deep, ancient, ethnic, and cultural background in common in such a way that cultural, social, and political developments in the Indian land have always been observed by Iranian scholars and politicians. Persian language had been the official, courtier, and literature language of India since the fourth century AH until the beginning of British domination in India, approximately eight hundred years. During this period, many scientists and scholars have emerged in this country and valuable works had been created in Farsi. India has raised countless great politicians and scholars. Iqbal Lahouri is among them along with Gandhi, who was the leader of the peaceful protest movement against the British colonial. He raised the idea of establishing an Islamic state with the name of Pakistan after independence of India. An Iranian scholar Malik Alshoara Bahar, who lived in Iqbal's time, frequently had cited Iqbal and developments in India. At the same time, Malik Alshoara Bahar was an active member of the Constitutional Movement Current during political developments in Iran. Therefore, naturally, Indian developments and ideas and thoughts of Iqbal Lahouri, as a Muslim theorist and scholar, had grown in his poetry.

Keywords: Iqbal Lahouri, Malik Alshoara Bahar, Poetry, Constitutional Revolution, Islamic Movements.

¹Department of Language and Literature, Sabzevar Branch, Islamic Azad University, Sabzevar, Iran .

^{2*}Corresponding Author, Associate Professor Department of Language and Literature, Sabzevar Branch, Islamic Azad University, Sabzevar, Iran. E-mail: amirahmadi@iaus.ac.ir

³Associate Professor Department of Language and Literature, Sabzevar Branch, Islamic Azad University, Sabzevar, Iran. E-mail: eshghi@iaus.ac.ir

1. Introduction

Due to the ethnic and cultural commonalities between Iran and India, it is not surprising that Iranian literary scholars have long considered Indian land. Malik Alshoara Bahar is among these scholars that he is the witness and a supervisor of struggles of Indian people for liberation from colonial rule of the British and also efforts of Indian Muslims to the formation of an independent country. In the meantime, Iqbal Lahouri, as being a thinker politician that raises the theory of Pakistani independence and being one of the greatest Persian poets, has attracted attention of Malik Alshoara Bahar, who was Iranian scholar and politician of his time. This paper investigates the position India and as well as Iqbal Lahouri from the perspective of Malik Alshoara Bahar.

2. Common Roots of Iran and India

Scientific researches have proven the existence of common bonds between Iran and India. In the late eighteenth century, the English jurist, William Jones, who lives in India, studied the Sanskrit language. He, as being familiar with Greek, Latin and Persian languages (Avestan and Ancient Persian), realized with the comparison them that these similarities cannot be coincidence. In addition, Jones found that by investigating remain texts from the mentioned languages; the existence of these similarities is easily verifiable. Jones stated in a speech after the discovery of these points in 1786 AD: "First, he studied languages with the same origin and second that the Greek and Latin languages (as opposed to the belief of theorists of that time) are not more comprehensive than Sanskrit by no means" (Goyri, 2007: 107). Hassan Pirnia has known the same also the initial origin of the people of Iran and India. He stated after the division of Indo-European people into eight branches: "One of the mentioned branches is branch of Indo-Iranian or Ariyans that is divided into three parts; a part has went to India; a part has come to the vast land that today is called the Iranian plateau and because they have name themselves "Ariyan", have given their name (Aryan, Eyran, Iran) to this plateau" (Pirnia, 1927: eleven).

Also, it has been carved in the Bisotun inscription in three languages, Darius, has brought the name of Twenty-three states that has inherited from his ancestors and among them eleven eastern states are called East that a state of it is Hindi and in the name of "Gandhara" and has continued from the mountains of "Parapamizad" to "Punjab". In addition to this, one other state was added to the eastern states for the inscription of Persepolis in 515 BC, that it is the same Sofla Indian or Sindh. Language and religion of the people of India and Iran that were

the same nation were at first the same, especially that part of India that was named Pakistan after independence, Pakistan culturally and historically has been more familiar with its Iranian brothers and have had traffic and commute. At that time also that Iranians embraced Islam, this part of India became Muslims too. So, two nations of Iran and India because were of a same race, have affected very long time mutually on the thoughts, moral and spirit of each other (see Iqbal, 1991: Five and six).

3. The Position of India in Iranian Literature

Perhaps the Iranian people have shown interest in India in their literature more than any other nations. This familiarity is very deep-rooted and ancient so that Iranians, in the myth of Adam's expulsion from paradise, know a place of landing him on Sarandib of India. This issue is found in the poem of some great Iranian poets, including the Nizami, the sixth century poet in Eskandarnameh from the Alexander says:

Sarandib ra kar bar ham zadam ghadam bar ghadamgah e Adam zadam

(Nizami, 1366: 1502)

Or Khaghani the poet of the sixth century in an ode in describing the Prophet of Islam (pbuh) says:

Gar medhatash be khak e Sarandib ada konam kowsar ze khak e Adam o Havva
baravaram

(Khaghani, 1387: 380)

Or Qaani the poet of thirteenth century says:

Farda ast ke bar mah ravad az khak e Sarandib shoor o shaghab az dakhme ye Garshasp o
Neyram

(Qaani, 1366: 526)

Expression of these hints in the literature of Iran shows the deep ties between Iranian and Indian people. Translation of Kalila and Dimna (Panchatantra) from Sanskrit into Persian Pahlavi had been the remarkable growth of attention of the pre-Islamic Iranians to India. We see attention to this country for the first time in the poem of Ferdowsi, the poet of the fourth

century after Islam. Ferdowsi in Shah nameh remembers of the terms of India, India, India's border, Hindi knife, Hindi sword, Hindi resort, Hindu, Hindu and Hindu king and Hindu dagger repeatedly. In a part of the Shahnameh, India is one of the lands that pays tribute to the kings of Iran, including Darab:

Ze Hend o ze Khaghan o faghfoore chin ze Room o ze har keshvari hamchonin

Hame pak ba hadye o bazh o saw na pey bood ba ou kasi ra na taw

(Ferdowsi, 1378: 1263)

Ferdowsi, of course, does not mention the spread of Persian language in India, but we read in the poem of Hafiz, the poet of the eighth century of Iran:

Shekhar shekan shavand hame tootiyane Hend zin ghande parsi ke be Bangale miravad

(Hafiz, 1374: 305)

It marks that the Persian language has flourished in India.

4. India and Iqbal Lahouri from the Perspective of Malik Alshoara Bahar

Malik Alshoara Bahar, the poet of a Constitutional Revolution Period in Iran is one of Iranian poets that had much attention to the India territory and its developments in the contemporary era and he lived with Iqbal Lahouri at the same time. One of the reasons of attention of Malik Alshoara Bahar to the Indian subcontinent is being the same time of the Iranian Constitutional Revolution with the independence struggles of people of India to freedom from British colonial and is effort of Muslims of the Indian subcontinent, to form an Islamic state.

Malik Alshoara Bahar has stated his fascination and interest to the culture and civilization of the Indian subcontinent in several of his poems, including long Mathnavi with the name of "Greetings to Great India", he says poem such this:

Pas payami miferestam sooye yar dar letafat chon nasime nowbahar

Gooyam ey Hend e gerami shad bash sal o mah az band e gham azad bash

(Bahar, 1387, vol2: 889)

Malik Alshoara Bhar pointed to the myth of Adam being driven from heaven and landing him in Sarandib of India and he tells it in such way:

Anke gandom khord o door az khold mand dar Sarandib amad o gandom feshand
Khak e Hend az khold darad bahreha rang an gandom ayan bar chehreha
(Bahar, 1387, vol2: 885)

He stressed on the racial subscription of the people of Iran and India and he states in Masnavi "Greetings to Great India":

Hend o iran ashnayan e ham and har do az nasl e Ferydoon o Jam and
Gar che gandom goon o meygoon amadim har do az yek khomre biroon amadim
(Ibid, vol2: 886)

Malik Alshoara Bahar points out in the ode of "Bahar moaning in prison," to the role of the kings of Ghaznavi (Al Nasser) in the development of Persian language and a number of poets that have emerged in this period:

Bas shaeran ze Ghzne vo Lahoor khastand dar ahde Ale naser o an khoob khandan
Chon Rashedi o akhtari o rooni o Hasan Mokhtari o Sanai o Eskafi e javan
(Ibid, vol1: 458)

He also refers to the number of Persian poets of India in the Masnavi "Greetings to Great India", to show the common cultural and language background of the people of Iran and India. This description begins of Masoud Saad Salman and Rooni:

Saghari gir az mey e erfane Hend noosh bad e parsi gooyan e Hend
Yadi az Masuoud e saad e rad kon bad yad e Rooni e ostad kon
(Ibid, vol2: 886)

And it continues with a reminder of Amir Khusrow Dehlavi, Khawaja Hasan Dehlavi, Feyzi Dakani, Abulfazl Dakani, Orfi Shirazi, Kalim Kashani, Naziri, Zohoori, Saib, Ghalebi and

Bidel. In the end, he remembered the Iqbal Lahouri, the last surviving of convoy of great Persian-speaking poets of India and says:

Bideli gar raft Iqbali resid bidelan ra novbat e hali resid

(Ibid, vol2: 887)

5. Malik Alshoara Bahar and Countenance of Colonialism in India

Friendship and interest of Malik Alshoara Bahar to the Indian subcontinent have been led that he sympathize with the people of India by observing the oppression that England has imposed to this land. He in the ode of "The Curse to the England" points out to the colonial crimes of England to this land and thereby expresses his grief:

Ba farib o khodeh koshti saheban e Hend ra ta cho tauoon o vaba dar Hend pa bar ja shavi

(Ibid, vol1: 555)

Also in the ode "message to the British Foreign Secretary" refers to crimes committed by British agents in Iran and India:

Nam e nikoo beh az in chist ke gooyand be dahr Hend o Iran shode viran ze Ser Edvard Keri

(Ibid, vol1: 174)

Malik Alshoara Bahar refers to the different powers such as Ottoman, Russian and German that compete to dominate on India with England that its result is sacrificing Iran and damage of Iran in this fight:

Dar rah e Hend jan gerefte be kaf ahl e Iran zan be edde kam and

Moghol o Tork o Rooss dar rah e Hend bar sar e ghatl o gharate ajam and

(Bahar, vol1: 589)

Khase chon Rooss ke uoo shifte bashad bar Hend hamcho shahin ke bovad shifte bar kabk e dari

Var na Rooss az pey e yek hojjat e vahi ze che rooy rand Ghazzagh o nahad afsar e bidadgari

Dar Khorasan ke mehin rahrov e Hend ast chera kard in maye ghoshoon bi sababi rahbari
(Ibid, vol1: 174)

Alman bedid rovze e Hendoostan be khab Torkash ze rahahan taabir e khab kard
(Ibid, vol1: 552)

Ghasd e kharab kardan e Iranian nemood an seyl e fetneyi ke be Hendoostsn resid
Khod minagooyam ke be Iran che miresad ya khod che latmeyi be sarir e kiyan resid
(Ibid, vol1: 190)

6. Appearance of Iqbal Lahouri, Independence Designer of Pakistan in the Poem of Malik Alshoara Bahar

When the Indians' struggles became successful and escaped from the bondage of British colonialism, Indian Muslims who tried side by side with other Hindi religions in the way of independence, tried for afterthought to play a more fundamental role in the future of India but their efforts did not success very much until the independence thought of Indian Muslims and create a new nation with the name of Pakistan was raised by Iqbal Lahouri. Muslim politicians also joined him in this way. Malik Alshoara Bahar also was a supervisor on the developments of India from far away and on one hand; he was in the context of Iranian efforts to make successful the Constitutional Revolution, he considered and paid attention to these developments carefully so that effort of Indian Muslims and its political and cultural leaders has found clear attention and growth in his poem. He introduces Iqbal Lahouri as an instructor and designer of independence of Pakistan in an ode and praised his prominent rank:

Dorood bad be rooh e mothhar e Iqbal ke bood hekmatash amoozgar e Pakistan
Hezar bade ye nakhorde vade dad ke hast az an yekish mey e khoshgavar e Pakistan
(Ibid, vol1: 559)

Malik Alshoara Bahar knows the role of Iqbal Lahouri more and more effective than any other person in the way of independence of Pakistan and he appreciates his rank as much that states that twentieth century should be named the Iqbal century:

Gharn e hazer khase ye Iqbal gasht vahedi kaz sad hezaran bargozasht

Shaeran gashtand jeyshi tar o mar vin mobarez kard kar e sad savar

(Bahar, 1387, vol2: 887)

And he recalled of those who were associated with him in this way with goodness; among these persons was Muhammad Ali Jinnah, famous in Quaid-e-Azam, political leader of the revolution of Pakistan, that Malik Alshoara recalls him in such way:

Ze feyz e rooh e Mohammad Ali Jinnah bovad Mohammad o Ali o al yar e Pakistan

Ze ma dorood bar an rooh e por fotooh e bozorg Jinnah rahbar e vala tabar e Pakistan

(Ibid, vol1: 559-558)

And he says about Jawaharlal Nehru, one of the fighters for independence of Pakistan:

Az jawaher lal khoshtar zan ke hamrang e del ast zan del e man bar Jawaherlal e Nahrov
mayel ast

(Ibid, vol12: 1140)

7. Countenance of Pakistan in the Poem of Malik Alshoara Bahar

Malik Alshoara Bahar has said the ode 'Pakistan' after the independence of Pakistan in the year of 1957 and it begins in this way:

Shod siyah mast e bala hoshyar, takestan kojast? Pakbaz e khofte shod bidar, Pakistan
kojast?

Hend o Iran divlakh e fetne vo ashoob gasht Ramchand e divkosh koo? Rostam e dastan
kojast?

(Bahar, 1387, vol1: 581)

He appreciates becoming successful the efforts of Indian Muslims in direction to establish the new country and congratulates the independence of Pakistan to the people of that country:

Ze sooy e mardom e Iran hezar goone dorood be sakenan e saadatmadar e Pakistan

(Bahar, 1387, vol1: 599)

And he remembers the love and interest of the Iranian people to Pakistan in such way:

Goman mabar ke bovad bishtar ze Irani kasi be rooy e zamin doostdar e Pakistan

(Ibid, vol1: 599)

But at this time that Malik Alshoara Bahar has the experience of the Constitutional Revolution in his life record and he had been the witness of failure of the Constitutional Revolution, advised some points to the Pakistan Muslims in terms of respect and sympathy for this reason that revolution in Pakistan follows the correct path; the first point is maintain the national unity that it is the guarantee for life with happiness:

Ze rooy e sedgh o adab chand nokte arze daham be pishgah e del e haghgozar e Pakistan

Yeki samahat e melli ke goone goone melal zeyand faregh o khosh dar diyar e Pakistan

Ke molk ra naresanad be vahdat e melli magar samahat e ghanoongozar e Pakistan

(Ibid, vol1: 599)

Another point that Malik Alshoara Bahar advised it is preventing of religious conflicts and struggles and forget the principle of "freedom". He believes that if this principle is not observed, the spring of independence and freedom of Pakistan turns into the fall:

Jedal e mazhabi o tarke asle azadi khazan konad be haghghat bahar e Pakistan

(Ibid, vol1: 599)

Pay attention to the national industries and cut dependence of other nations and attention to the worker class also are of advises of Malik Alshoara Bahar to the people of Pakistan:

Degar sanaye e melli ke karsaz oftad be jam e kargar e bishomar e Pakistan

(Ibid, vol1: 600)

He also calls the Pakistani people to observe justice and equality:

Degar bana ye edalat ke belsaviye barand ze adl bahr e seggar o kebar e Pakistn

(Ibid, vol1: 600)

On the other hand, he knows peace and calmness of Pakistan depends on an organized army that protects the borders of this country:

Asas e solh sepah e monazzam ast, bali bovad sepah e monazzam hesar e Pakistan

(Bahar, 1387, vol1: 600)

On the other hand, he calls the Pakistani people to learn new sciences from Western countries and founding new industries:

Barid bahre ze elm e farang o sanaate uoo ke kasb e elm o honar nist are Pakistan

(Ibid, vol1: 600)

He of course advises that they do not lose their moral identity and virtues in this way because that thing works out for Pakistan is combining Eastern and Islamic traditions and customs with Western techniques and industries:

Vali fazayel e akhlagh e khod ze kaf madahid ke khooy e gharb nayayad be kar e Pakistan

Fonoon e gharbi o adab o sonnat e sharghi monaseb ast be shaan o vaghar e Pakistan

(Ibid, vol1: 600)

Malik Alshoara Bahar prays for the success of Pakistani people at the end of this ode and he wishes them a happy and prosperous day:

Hamishe ta ze gasht e zamin shab ayad o rooz be khorrami gozarad roozegar e Pakistan

(Ibid, vol1: 600)

8. Conclusion

Malik Alshoara Bahar is one of the poets who remembers the India with greatness and refers to the racial, cultural and language sharing of two big nations of Iran and India. He, in the context of the Constitutional Revolution, observes the struggles for freedom of Indian people from colonial rule of England from far away. After the theory of separation of Muslims from Hindus and forming the Islamic State of Pakistan that was raised by Iqbal Lahouri, His opinions were considered by Malik Alshoara Bahar. In the view of Malik Alshoara Bahar, place and position of Iqbal Lahouri, the great Islamic scholar and politician is esteemed as much that the twentieth century should be named as “the century of Iqbal.”

Resources

Bahar, M. T. (2008). *Book of Poems of Malik Alshoarabhar*. Tehran: Look.

Ferdowsi, A.G. (1999). *Shahnameh, Based on the nine-volume Edition of the Moscow Publication*. Sixth Volume, first print, Tehran: Ghoghnoos.

Ganjavi, N. J. D. (1987). *Generalities of Khamse of Hakim Nezami Ganjavi, to the effort*. Darvish (Mahmoud Elmi). First print. Tehran: Javidan.

Goyiri, S. (2007). *Kinship of Language*. Origin of German Language and Its Evolutions. Journal of Foreign Languages. No. 37. Pp. 105-130.

Hafez, S. D. M. (1995). *The Court of Sessions of Hafez Shirazi*. With efforts of Khalil Khatib Rahbar. Fifteenth Print. Tehran: Safi Ali Shah.

Khaghani, A. D. (2008). *Book of Poems of Khaghani*. Edited by Mir Jalal al-Din Kazazi, First Volume. Second Print. Central Tehran.

Lahouri, I. (1991). *Generalities Persian Lyrics of Iqbal Lahouri*. With Effort By. Darvish M.E. Fourth Print. Tehran: Javidan.

Pirnia, H. (1927). *Ancient Iran*. Tehran: Parliament.

Qaani, H. (1957). *The Court of Hakim Qaan Shirazi*. Correction by Mohammad Jafar Mahjoub. Tehran: Amir Kabir.