

The Effect of Work and Effort on Personality, Personal and Social Life from the Perspective of Iqbal Lahori

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ABSTRACT

Work and effort are the main principles that have significant influence on human life and his future. The effect of work is reflected in life and the man destiny depends on his effort and struggle. Lahori emphasizes on this principle and in his opinion hard working directs mankind to ultimate destination. He explains this subject matter by similes, metaphors and encourages people to work and solve the economic problems and crises and use the latest technologies.

KEY WORDS: work, effort, Iqbal Lahori, man, firmness, dynamicity

INTRODUCTION

Undoubtedly, Iqbal Lahori is one of the contemporary great scholars in Islam world. His personality is multidimensional and we cannot study his life by considering only one dimension. He cannot be introduced as a famous poet, philosopher, scholar, lawyer, professor or sociologist but he should be introduced as a founder of Pakistan and one of the outstanding figures of contemporary Islam world.

“Iqbal Lahori, the famous poet and scholar was born in a middle family in Kashmir. His ancestors were Iranian immigrants that they went to Kashmir from Semnan and Hamadan by Seyed Ali Hamadani” (Hagigat, 2011:23).

“Iqbal was born on 9th November 1877 in Sialkot in Pakistan and he died on 21st April 1983. He was buried in Lahore and many people visit his shrine every year” (Islamnia, 2010:19).

“The birth of Iqbal was good omen for the Muslims. His birth was a turning point in the life of the Muslims. He directed the people toward stability and resistance and Pakistan gained its dependence by his will and struggle” (ibid).

“His verse works in Urdu are Bang-i-Dara, Zarb-i- Kalim and in Persian language Asrar-e-Khudi, Rumuz-i-Bekhudi, Payam-i- Mashriq, Zabur-i-Ajam, Javid Nama, Mosafer, Pas chei bayd Kard and Armughan-e- Hejaz and his English works are The development of Metaphysics in Persia, The reconstruction of religious thought in Islam, Letter to parties and his Speeches and ideas” (Saeedi, 1991:164-165).

“Concerning to Iqbal poetical style and ideas it can be said that he believed that art is for life sake and the art that lacks living aspects destructs the nations. In his opinion, although art affects the human societies but poetry that originated from the inner feelings and human soul is more effective and the value of a poet art depends on its effect on progress of the societies” (Hagigat, 2011:52).

“His poetical style is unique and he has casted his new ideas in the traditional form. In one hand, he welcomes traditional style and on the other hand, he invents new contents in his poems. He refers to Quran miracles and narratives besides the westerns scholars viewpoints” (ibid:53).

Although, Iqbal Lahori is a scholar and his ideas are based on his belief but in the light of scientific research, he is introduced as a great contemporary eastern thinker that never spends his time only in the libraries. He enters to politics battlefield and begins to fight with social and economic problems. He encourages the Muslims to solve their problems firmly by employing the latest technologies, industries and knowledge and emphasizes on the progress of spiritual values in order to live happily.

This article tries to investigate the viewpoints of Iqbal Lahori, the contemporary scholar and mystic on the work and effort and its effect on the personal and social life.

Work and effort

Iqbal in the poem of “Diamond and coal” emphasizes on the hardworking, firmness and humanly moral traits. In chemistry, the diamond and coal are the same but by passing of time one of them is converted to diamond due to

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firmness. The life is magnified by firmness. The other one remains weak so it is fragile. Iqbal refers to this content in "Asrar-e-Khudi":

One day the diamond and the coal were speaking in the mine:

We were examples of eternal manifestation

Our essence is the same in the existence

I will be nothing and you will be on the crown of the kings

I am valueless than the soil

My essence is ash and dark

You are luminous like stars

You are sometimes the favorite gem of Cesar

Sometimes the handle of the dagger

The diamond said to the coal

My friend, the soil becomes gem by firmness

When the soil began to fight

It became stone by resistance

I converted to diamond by strength

I converted to luminous gem

You are valueless because you are weak

Forget the pain, fear and sorrow

Become firm like diamond

The hardworking and strong person is benefited in both worlds

The essence of the black stone is soil

But its position is higher than Mount Sinai

The life is saved by firmness

Inability is sign of infirmity (Soroush, 1964:39-40).

"Iqbal chooses this content from Nietzsche, the western poet and scholar. He founds his ideas on the moral principle of hardworking and firmness and then explains it"(Abdulhakim, 1992:142).

Iqbal in "Asrar-e-Khudi" in the story of the "Thirsty bird" refers to firmness and strength and struggle. "A bird saw a diamond and thought it is dew and it hit it but it encountered with the firmness of the diamond":

A thirsty bird was restless

It saw a diamond on the field

In sunrise the ignorant bird considered it dew

It came down and hit it but it was not water

The diamond said

I am not droplet and water

A droplet is not hard and luminous

Do not ignore yourself

Become diamond not droplet

Gain experience and carry the burden of hundreds clouds

Find your essence and convert to gem

Find yourself and disclose your mysteries (Soroush, 3839).

"The opinion of Iqbal in this poem is similar to Abu Ala Moeri. He was a scholar that never ate meat. One day his friend sent him a roasted partridge meat in order to tempt him to eat it. He asked the partridge: What was your sin that your end is like this? And then he replies: This is the result of weakness. If you were an eagle you hunt other birds so the biggest crime in life is being weak"(Abdulhakim,1992:139).

Lahori in "Asrar-e-Khudi" narrates the story of the lazy lions that they withdrew working by the advice of the sheep and finally they lost. He believes that the fate of the person depends on his efforts and emphasizes on the work and warns on the laziness since it prevents mankind from progress in material and spiritual life.

The happiness or misery of man is determined by his action and deed.

Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). (Ar-rad:11)

Did you hear in the old times?

The sheep in the meadow

Were reproductive because of abundance

They never thought about enemy

Finally, the lions came in the meadow

They attacked on the field
The lion announced itself as the king
And the sheep were deprived and lost their liberty
There were a smart sheep and an experienced wolf
The sheep complained about its fate
And demanded aid from the wise mind
There was no way except advice
The sheep cannot be a wolf
It was possible to deceive the lion
One of the sheep advised the lions
Repent on your conduct
Think about your profit
Everybody who is ill tempered is lost
Empower your life by leaving self
The sharp tooth disgraces you
Prevents you from perception and hesitation
The paradise is for the weak
The power is means of destruction
Seeking splendor and power is evil act
Living in misery is better than living in palace
O, you are proud of killing the sheep
Kill yourself to be superior
The meadow of this world is nothing
Never be deceived by it
The lions were tired because of hardworking
They tent to laziness
They accepted this advice
And they were deceived by the sheep
The heart was removed from the chest gradually
The mercury was removed from the mirror
They did not struggle and they did not do something
They lost power and authority
They lost liberty and prestige
The strong fists were weak
The hearts became dead and the bodies became the tombs
The bodies become lazy and fearful
The people suffered illness due to laziness
The awaked lions got asleep by fraud of the sheep and declined (Soroush, 1964:21-23).
“Iqbal refers to the emphasis of Quran on action more than thought”(Qysar,2012:149).
The man makes his life happily or disappointed by his conducts
The man is neither heavenly nor evil innately (ibid: 148)
He empathizes on struggle and hardworking and effort to earn life and attention to economic issues. He believes that
the lazy person is dead and everybody who thinks is alive.
A remote offshore said although I have lived long
I never knew that who am I?
The moving wave said
I am alive because I move otherwise I am dead (Soroush,1964 :235-236).
One night I heard in my library
A worm said to the butterfly
I crawled on the papers
I saw Faryabi texts
I never understood the philosophy of life
I am in darkness and never see the sun
The butterfly said you never find it in any books
Movement adds on the dynamicity of life
And dynamicity makes the life exciting (ibid:224).

“Iqbal prohibits isolation and solitude and laziness in the life:
Alas, the dervish who uttered the name of god and kept silent
He never acted in the world according to the God will
Never ate bread and fought
He made a tavern and withdrew the fort

He chose mendacity and never lived kingly”(Qysar,2012:180).

“Lahori invites the youths to championship, innovation, struggle and progress and wants them to discover the new worlds that the astronauts and scientists never discussed about them”(Hassani Nadvi,1998:116).

“In his opinion the perfected man is adventurous and he efforts to develop his society. The man for Iqbal is manifestation of struggle and hardworking the person that the people are proud of him.

The mendicants try to dominate on the water and soil

They demand the king tribute and wear tattered robe

They praise the time and place in solitude

They wear the silk garments in the feasts

They wear armor and scarify themselves in the battlefield (Akram, 1970:216).

“Iqbal believes that the reason for decline and misery of the Muslims is inattention to Quran and its orders. In his opinion, the negative beliefs have caused to jeopardize the identity of Islam as the religion of struggle and effort and blaming of this holy religion. He reminds us the splendor of Islam in early times in one hand and refers to the Sufism as period of weakness and decline”(ibid: 257).

“Iqbal considers all negative Sufism aspects as a dream that divests the power and will of man and points to Quran as capital of mankind”(ibid:260).

“Asrar-e-Khudi is his first verse in Persian language. It was published in 1914. The preface of this work is in Urdu. Iqbal invites the Muslims to withdraw the European civilization in one hand and tries to familiarize the people with the culture of struggle and hardworking”(Hagigat,2011:38).

The Sufi says:

Since the divine fate was written without us

If you are satisfied a little do not upset”

If the world does not moderate with you

You act moderately with it

But Iqbal Sufism leads him to says that

If the world does not moderate with you

You fight with it.

The life is the fame and destiny of mankind. The life is a wave not a remote offshore and it requires dynamicity.

He welcomes human fate instead of heavenly destiny that human plays a fundamental role in it.

Iqbal who has passed the alleys of philosophy and mysticism with Islamic mysticism and beliefs it can be said that he is a Muslim immigrant that came from the Indian subcontinent and traveled in the Europe but never remained there. Once again he introduced Islam for the aware and painful people in the twentieth century. He was raised in the intuitive and oriental culture and got familiar with western civilization and wisdom and combined them with each other for progress of his people”(Hagigat,2011:57).

CONCLUSION

By contemplation on the poems and ideas of Iqbal on the struggle and hardworking the following conclusions can be drawn:

1. In his opinion, the person who wants to change his unpleasant conditions he should change his inner world. He says the God never shift any nation unless the people want. He believes that firmness and hardworking is the secret of personal and social life.
2. Iqbal Lahori believes in learning and education and he encourages the people to hardworking and effort to domination on the world. He protests on solitude and isolation. In his opinion, the person could say I am alive that proves his firmness and hardworking and dynamicity.
3. In Iqbal opinion, the man should live so that he does not need to others from material perspective and he should struggle to meet his needs without dependence on others.
4. Iqbal encourages the people to solve the economic problems and invites them to employ the latest technologies and industries for eliminating difficulties and progress of the society. He empathizes on the spiritual values and hardworking.

5. From his opinion, human effort affects on his destiny and the man himself determines his fate. This is one of the main principles of his beliefs and he clarifies this subject by metaphors and similes.

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