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# When Iqbal Called For A Muslim India Within India Blogs

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## **TIANA NATALIE**

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Persian Psalms Zabur i Ajam Cosimo, Inc.

Part travelogue, part autobiography, "The Road to Mecca" is the compelling story of a Western journalist and adventurer who converted to Islam in the early twentieth century. A spiritual and literary counterpart of Wilfred Thesiger and a contemporary of T. E. Lawrence (Lawrence of Arabia), Muhammad Asad journeyed around the Middle East, Afghanistan and India. This is an account of Asad's adventures in Arabia, his inner awakening, and his relationships with nomads and royalty alike, set in the wake of the First World War. It can be read on many levels: as a eulogy to

a lost world, and as the poignant account of a man's search for meaning. It is also a love story, defying convention and steeped in loss. With its evocative descriptions and profound insights on the Islamic world, "The Road to Mecca" is a work of immense value today.

**Poems from Iqbal** Createspace Independent Publishing Platform  
This sourcebook offers rare insights into a formative period in the modern history of religions. Throughout the late 19th and the early 20th centuries, when commercial, political and cultural contacts intensified worldwide, politics and religions became ever more entangled. This volume offers a wide range of translated source texts from all over Asia, the Middle East, and Europe, thereby diminishing the difficulty of having to handle the plurality of involved languages and backgrounds. The ways in which the

original authors, some prominent and others little known, thought about their own religion, its place in the world and its relation to other religions, allows for much needed insight into the shared and analogous challenges of an age dominated by imperialism and colonialism.

**Tulip in the Desert** Cambridge University Press

The Reconstruction of Religious Thought in Islam is a compilation of lectures delivered by Muhammad Iqbal on Islamic philosophy and published in 1930. These lectures were delivered by Iqbal in Madras, Hyderabad, and Aligarh. The last chapter, "Is Religion Possible", was added to the book from the 1934 Oxford Edition onwards. In Reconstruction, Iqbal called for a re-examination of the intellectual foundations of Islamic philosophy. The book is a major work of modern Islamic thought. It was a major influence on Iranian sociologist Ali Shariati and other contemporary Muslim reformers, including Tariq Ramadan. Odin's Library Classics is dedicated to bringing the world the best of humankind's literature from throughout the ages. Carefully selected, each work is unabridged from classic works of fiction, nonfiction, poetry, or drama.

**Jinnah of Pakistan** Simon and Schuster

Sir Muhammad Iqbal (1877-1938) was a Muslim poet, philosopher and politician born in Sialkot, British India (now in Pakistan), whose poetry in Urdu and Persian is considered to be among the greatest of the modern era, and whose vision of an independent state for the Muslims of British India was to inspire the creation of Pakistan. He is commonly referred to as Allama Iqbal. After studying in England and Germany, Iqbal established a law practice, but concentrated primarily on writing scholarly works on

politics, economics, history, philosophy and religion. He was a strong proponent of the political and spiritual revival of Islamic civilisation across the world, but specifically in India; a series of famous lectures he delivered to this effect were published as The Reconstruction of Religious Thought in Islam (1930). He is best known for his poetic works including: Asrar-e-Khudi (The Secrets of the Self) (1915)-which brought a knighthood- Rumuz-e-Bekhudi (The Secrets of Selflessness) (1918) and the Bang-e-Dara (The Call of the Marching Bell) (1924), with its enduring patriotic song Tarana-e-Hind.

Iqbal Penguin Enterprise

Allama Muhammad Iqbal (1877-1938), also known as the 'Poet of the East', earned a doctorate in philosophy from the Ludwig-Maximilian University at Munich, and wrote his most evocative poems in Urdu, a language that was not his mother tongue. He counted Jawaharlal Nehru as one of his fans, and earned Mahatma Gandhi's respect as well. His funeral was attended by 70,000 people, which included colonialists and freedom fighters, socialist atheists and Islamic fundamentalists, Indian nationalists and Muslim Leaguers, reflecting his ability to defy categorization. The book is a relatively short volume that introduces Iqbal to the millennial generation. It is written in a relatively contemporary language, similar to Ghalib: A Thousand Desires. The bulk of the book will comprise a temporal and intellectual biography of Iqbal, while the rest will include a detailed discussion of one of Iqbal's poems, a translation of some of his well-known poems, and a sampling of some of his famous verses. It will not for the Iqbal-expert or the Urdu-expert, but for a relative newcomer.

The Negro Motorist Green Book BRILL

The letters which form the subject of this booklet were written to me by the sage, Philosopher and National Poet of Islam, the late Dr. Sir Muhammad Iqbal, during the period May 1936 to November 1937, a few months before his death. This period synchronizes with a very eventful period in the history of Muslim India between the establishment of the All-India Muslim League Central Parliamentary Board in June 1936 and the great historic sessions at Lucknow in October 1937. If the Central Parliamentary Board with its Provincial Branches marked the first great attempt on the part of the Muslim League to rally round the Muslim opinion to contest the approaching elections, under the Government of India Act of 1935, for Provincial Legislature on the League ticket, the Lucknow Session indicated the first stage in the reorganization of the Muslim League on a popular basis and as the only authoritative and representative organization of Muslim India. Both these high objects were attained in great part owing to the invaluable support that I obtained through the sincere efforts and patriotic and selfless activities of many friends like Sir Muhammad Iqbal, amongst others. The League gained from strength to strength in this short period. In each of the Provinces where League Parliamentary Board was established and the League parties were constituted we carried away about 60 to 70 percent of the seats that were contested by the League candidates. Hundreds of District and Primary Leagues were established in almost every Province from the farthest corner of Madras to the North-West Frontier Province. The League gave a staggering blow to the so-called Muslim Mass Contact Movement which was started by the Congress to disrupt Muslim ranks and to overawe League into submission. The League emerged

triumphant in most of the by-election and shattered the intrigues and machinations of those who hoped to create the impression that the Muslim League Organization had no support of the Muslim people. Within eighteen months before the Lucknow Sessions, the League had succeeded in organizing Muslims as one party with an advanced and progressive programme and had brought under its influence even those Provinces which for lack of time or preparation had not been sufficiently benefited by the activities of League Parliamentary Boards. The Lucknow Sessions furnished an unmistakable evidence of the popularity that League commanded among Muslims of all groups and ranks. It was a great achievement for Muslim League that its lead came to be acknowledged by both the majority and minority Provinces. Sir Muhammad Iqbal played a very conspicuous part, though at the time not revealed to public, in bringing about this consummation. He had his own doubts about Sikandar-Jinnah Pact being carried out and he was anxious to see it translated into some tangible results without delay so as to dispel popular misapprehension about it, but unfortunately he has not lived to see that the Punjab has all round made a remarkable progress and now it is beyond doubt that the Muslims stand solidly behind the Muslim League Organization.

#### **Muhammad Iqbal** CreateSpace

English Summary: This book is a research on the Persian poetry of Muhammad Iqbal, whom Pakistan chose as its national poet. It specifies the position of these poems between tradition and modernity as well as the appeal of these poems to Iqbal's contemporaries. Based on structural text analysis, aesthetics of reception and the semiotics of Umberto Eco, it proves that the

message of the poems in Message of the East and Persian Psalms is clearly romantic. This romanticism is an adaption of national romanticism and can be named a pan-islamic romanticism of power as opposed to nature romanticism. The traditional forms of the poems turn out to be mere tools to render this message plausible. Using traditional rhetorics in order to convey a thoroughly modern content, Iqbal succeeded in attaching the muslims of India to the discourses of panislamism and self-governance and in motivating them for joining India's independence movement. German Description: Dieses Buch untersucht die Position der persischen Lyrik des pakistanischen Nationaldichters Muhammad Iqbal zwischen Tradition und Moderne und versucht, die Wirkungsweise dieser Gedichte darzustellen. Es legt auf der Basis von strukturalistischer Textanalyse, Rezeptionsasthetik und Umberto Ecos Semiotik dar, dass die Botschaft der beiden Gedichtbände Botschaft des Ostens und Persischer Psalter sehr eindeutig nationalromantisch (genauer umma-romantisch) ist und die traditionellen Formen nur dazu dienen, diese Botschaft dem indisch-islamischen Leser plausibel zu machen. Mit dieser Poesie hat Iqbal die Muslime Indiens an die Diskurse des Panislamismus und der Selbstbestimmung angeschlossen und sie zur Mitarbeit an der Unabhängigkeit Indiens motiviert.

**Reconstruction of Religious Thought in Islam** Good Press  
 Mohammad Iqbal (1877-1938) is one of the preeminent writers of the Indo-Pakistan subcontinent. Indeed, the attention he has received from numerous writers, translators, and critics from Western as well as Islamic countries testifies to his stature as a world literary figure. Most of Allama Iqbal's writings were

devoted to a revival of Islam & Afghanistan. While his primary reputation is that of a poet, Iqbal has not lacked admirers for his philosophical thought. Similar in theme to Dante's 'Divine Comedy', it relates the poet's ascent through all realms of thought and experience, guided by the 13th-century poet Maulana Jalaludin Mohammad Balkhi (Rumi). He has in fact been called "the most serious Muslim philosophical thinker of modern times." The frequently used appellation of "poet-philosopher" is thus well deserved. The hyphen in the phrase is all-important: Iqbal's poetry and philosophy do not exist in isolation from each other; they are integrally related, his poetry serving as a vehicle for his thought. Iqbal wrote poetry in Urdu and Dari (old Persian), and several collections in each language exist. In the following page a life-sketch of Iqbal is followed by a brief treatment of some of the major themes and literary features of his poetry.  
*The Reconstruction of Religious Thought in Islam* Dr Ludwig Reichert

*The Secrets of the Self* is a book-length, philosophical poem rooted in metaphysical thought and ideology, as well as Islamic theology. Originally published in 1915, the poem speaks of the "Self" in relation to the universe, how it is the inner power and soul of each individual human. It instructs on how to improve the Self through Love and willpower, which can then help one control the forces within the universe. The poem includes stories that illustrate its points and promotes the spread of Islamic ideals.  
 MUHAMMAD IQBAL (1877-1938) was a poet, prophet, and politician in British India. Born in Sialkot, Punjab, Iqbal converted to Islam with his family as a child. He studied literature and law at Cambridge, Munich, and Heidelberg before starting his own law

practice and concentrating on his scholarly writing, which he authored primarily in Persian. Many of Iqbal's works promote Islamic revival, especially in South Asia, and he was a well-known leader of the All India Muslim League. Today, he is recognized as the official poet of Pakistan, and his birthday is celebrated as a national holiday.

### **Letters & Writings of Iqbal** Vintage Canada

An excellent work detailing with notes the thoughts of Allama Iqbal in his famous work. The text features extensive notes and gives an introduction to each poem.

### Islam and Open Society Fidelity and Movement in the Philosophy of Muhammad Iqbal Cambridge University Press

In the atmosphere of suspicion and anger that characterizes our time, it is a joy to hear the voice of Iqbal, both passionate and serene. It is the voice of a soul that is deeply anchored in the Quranic Revelation, and precisely for that reason, open to all the other voices, seeking in them the path of his own fidelity. It is the voice of a man who has left behind all identitarian rigidity, who has 'broken all the idols of tribe and caste' to address himself to all human beings. But an unhappy accident has meant that this voice was buried, both in the general forgetting of Islamic modernism and in the very country that he named before its existence, Pakistan, whose multiple rigidities political, religious, military constitute a continual refutation of the very essence of his thought. But we all need to hear him again, citizens of the West, Muslims, and those from his native India, where a form of Hindu chauvinism rages in our times, in a way that exceeds his worst fears. Souleymane Bachir Diagne has done all of us an immense favor in making this voice heard once again, clear and

convincing. Charles Taylor, Professor, McGill University Quebec, Canada

### A Collection of Iqbal's Letters London : Murray. [1955]

Asrar-i-Khudi (The Secrets of the Self; published in Persian, (1915) was the first philosophical poetry book of Allama Iqbal, the great poet-philosopher of Pakistan. This book deals mainly with the individual, while his second book Rumuz-i-Bekhudi discusses the interaction between the individual and society. In 1915, he published his first collection of poetry, the Asrar-e-Khudi (Secrets of the Self) in Persian. The poems emphasise the spirit and self from a religious, spiritual perspective. Many critics have called this Iqbal's finest poetic work.

### **Iqbal: Poet, Philosopher, and His Place in World Literature** Random House India

The Negro Motorist Green Book was a groundbreaking guide that provided African American travelers with crucial information on safe places to stay, eat, and visit during the era of segregation in the United States. This essential resource, originally published from 1936 to 1966, offered a lifeline to black motorists navigating a deeply divided nation, helping them avoid the dangers and indignities of racism on the road. More than just a travel guide, The Negro Motorist Green Book stands as a powerful symbol of resilience and resistance in the face of oppression, offering a poignant glimpse into the challenges and triumphs of the African American experience in the 20th century.

### *The Secrets of the Self* The Book Foundation

"Islam as an Ethical and Political Ideal" by Muhammad Iqbal. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics &

literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Iqbal Colchis Books

**NOBEL PRIZE WINNER** • The moving, suspenseful, beautifully atmospheric modern classic from the acclaimed author of *The Remains of the Day* and *Klara and the Sun*—“a Gothic tour de force” (The New York Times) with an extraordinary twist.

“Brilliantly executed.” —Margaret Atwood “A page-turner and a heartbreaker.” —TIME “Masterly.” —Sunday Times As children, Kathy, Ruth, and Tommy were students at Hailsham, an exclusive boarding school secluded in the English countryside. It was a place of mercurial cliques and mysterious rules where teachers were constantly reminding their charges of how special they were. Now, years later, Kathy is a young woman. Ruth and Tommy have reentered her life. And for the first time she is beginning to look back at their shared past and understand just what it is that makes them special—and how that gift will shape the rest of their time together.

*Muhammad Iqbal's Romanticism of Power* Xlibris Corporation

For most Urdu speakers in the Indian subcontinent, Iqbal has long been one of the most loved and admired poets. Much has been written about his poetry and philosophy . This book stays away from his politics. Iqbal first received recognition in the West in 1920 when his translation of *Asrar-e-Khudi* by R. A. Nicholson (*The Secrets of the Self*) first appeared. Most of the recurring

criticism was on his concept of *Khudi* which Iqbal addressed then and later, explaining the basic nature of influence of much older Sufi philosophy on *khudi* versus Nietzsche's *bermensch*. Several authors, both from the subcontinent and the West, have translated Iqbals poetry before, and in this book have highlighted the positive outcomes over some controversies and confusion. This book presents translation of well over 150 of Iqbals Urdu poems from *Kuliyaath-e-Iqbal* and about 30 or so from *Payam-e-Mashriq* (PM), in Persian. Iqbal offered PM as a response to Goethe's *West-stlicher Diwan*, in German. Goethe had long been interested in Eastern (rather, Middle Eastern) culture and his *Diwan* was inspired by the fourteenth-century Persian poet Hafez/Hafiz/Hafis, which also involved some literary traverse through a different religio-philosophical territory. Translation from Urdu or Persian to English across a vast cultural, prosodic, and linguistic gulf presents enormous problems. Section On Translation discusses some of these issues. Although Iqbals philosophy has been covered from by many others before, some of Iqbals own explanation of *Khudi* in a larger historical Sufi context are discussed here. In addition, Iqbals own contribution to what Goethe called *Weltliteratur* (or world literature), is recognized in PM (mostly) and elsewhere in his Urdu *Kuliyaath*. Iqbal not just brought various Western themes and figures to Urdu literature, but presented them, with his own comments and interpretation, to a readership that may have been largely unfamiliar with these Western themes. The Appendices include important recognition Iqbal received in Germany.

The Political Philosophy of Muhammad Iqbal McGill-Queen's Press - MQUP

This Is The First Scholarly Biography Of One Of The Most Important Political Figure Of The Modern World.

*Mementos of Iqbal* Xlibris Corporation

This book reflects upon the political philosophy of Muhammad Iqbal, a towering intellectual figure in South Asian history, revered by many for his poetry and his thought. He lived in India in the twilight years of the British Empire and, apart from a short but significant period studying in the West, he remained in Punjab until his death in 1938. The book studies Iqbal's critique of nationalist ideology and his attempts to chart a path for the development of the 'nation' by liberating it from the centralizing and homogenizing tendencies of the modern state structure. Iqbal frequently clashed with his contemporaries over his view of nationalism as 'the greatest enemy of Islam'. He constructed his own particular interpretation of Islam - forged through an

interaction with Muslim thinkers and Western intellectual traditions - that was ahead of its time, and since his death both modernists and Islamists have continued to champion his legacy.

**Iqbal's Poetry** African Books Collective

The national poet of Pakistan, Muhammed Iqbal (1887-1938) is best known for his Persian and Urdu poetry, which with its deep philosophical insights, has captured the minds of many readers. This translation presents in English a representative selection of his works.

**The Reconstruction of Religious Thought in Islam** BRILL

This volume presents empirical research on contemporary forms of decolonization and anti-colonialism in practice within areas of Indigeneity, citizenship, migration, education, language and social work. The contributions will be of interest to interdisciplinary education practitioners and students.

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