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ARAŞTIRMA MAKALESİ/RESEARCH ARTICLE MUHAMMAD IQBAL AND THE TURKS

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Abstract

Muslim Turkic relations with India were first established as a result of the Ghaznavid military expeditions to India. Following the Ghaznavids, the Turk dominion over the subcontinent, which lasted for approximately eight centuries, came to an end with the downfall of the Mughal Turks State by the British in 1857. The presence of the Caliphate within the Ottoman State further strengthened the close ties between Indian Muslims and Turks. Rebellng against the exploitation of his homeland by the British, Muhammad Iqbal admired the Turks for their refusal to compromise on independence, their passion for liberty, and the respect they commanded for their efforts in this pursuit. He empathized with the joys and sorrows of the Turks, considering them as his own. Iqbal, with his profound affection for the Turks, not only shared spiritual sentiments but also gathered material support from the Indian populace through meetings he organized. Iqbal, who articulated that the exemplary successes of the Turks in their struggle for liberation altered the subcontinent's perception of the seemingly invincible British, emphasized the significance of independence and highlighted how the Turks inspired and guided the people of the subcontinent with courage. Iqbal, who maintained good relations with significant Turkish figures of his time, exchanged ideas with Said Halim Pasha, who is recognized as the founding leader of the Pan-Islamism movement. Admiring the great effort and bravery demonstrated by Turks in independence struggle, Iqbal regarded them as the savior of the deteriorating situation and the leader of the Islamic world. This study presents Iqbal's views and poems about the Turks.

Keywords: Indian Subcontinent, Muhammad Iqbal, Türkiye, Turks, National Struggle

MUHAMMED İKBAL'DE TÜRKLER

Öz

Müslüman Türklerin Hindistan münasebetleri ilk olarak Gaznelilerin Hindistan üzerine yaptığı akınlar neticesinde gerçekleşmiştir. Gaznelilerden sonra 1857 yılına kadar yaklaşık sekiz asır süren Alt kıtadaki Türk hâkimiyeti, Babür Türk Devleti'nin İngilizler tarafından yıkılmasıyla sona ermiştir. Halifeliğin Osmanlı Devleti'nde bulunmasından ötürü de Hint Müslümanları ve Türkler arasındaki yakın ilişkiler giderek güçlenmiştir. Vatanının İngilizler tarafından sömürülmesine başkaldıran Muhammed İkbal, Türklerin bağımsızlıklarından taviz vermeyerek hürriyet aşkıyla dolu olduklarını, bağımsızlığın onlar için ölüm kalım meselesi olduğunu ve bu yolda gösterdikleri gayrete her zaman saygı duymuştur. Türklerin sevinci, üzüntülerini de kendi üzüntüsü olarak görmüştür. İkbal, Türklere duyduğu derin muhabbetle manevi duyguların yanı sıra yaptığı toplantılarla Hint halkından onlar için maddî destek de toplamıştır. Türklerin Kurtuluş Savaşı mücadelesinde sergiledikleri üstün başarılar ile Hint Alt Kıtası'nın yenilmez olarak gördükleri İngilizlere karşı bakış açılarının da değiştiğini dile getiren İkbal, bağımsızlığın önemine değinmiş, Türklerin Alt kıta insanını cesaretlendirerek yol gösterdiğine de dikkat çekmiştir. Döneminin önemli Türk şahsiyetleri ile de iyi ilişkiler kuran İkbal, İslamcılık akımının kurucu lideri olarak gösterilen Said Halim Paşa'yla fikir alışverişinde bulunmuştur. Kurtuluş Savaşı mücadelesinde Türklerin gösterdiği büyük gayreti ve cesareti takdir eden Muhammed İkbal, Türkleri kötüye giden vaziyetin kurtarıcısı ve İslam âleminin öncüsü olarak görmektedir. Bu çalışmada İkbal'ın Türkler hakkındaki görüşlerine ve şiirlerine yer verilmiştir.

Anahtar Kelimeler: Hint alt kıtası, Muhammed İkbal, Türkiye, Türk, Millî Mücadele

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1. The Life of Muhammad Iqbal

Muhammad Iqbal's ancestors were followers of the Hindu religion and belonged to the Kashmiri Brahmin class, which was at the top of the caste system.

Descendants of Iqbal's lineage still live in the Kashmir region today. In the Hindu religion, Brahmins were considered sacred, and the Brahmins of Kashmir also had a special status in terms of knowledge. In the 17th century, under the influence of a saint, Iqbal's great-grandfather embraced Islam and took the name Salih, leading other family members to convert to Islam. Due to religious differences that arose within the family, his great-grandfather Salih and other family members who had become Muslims left Kashmir and settled in Sialkot.¹

Muhammad Iqbal was born in 1877 in the town of Sialkot in the province of Punjab, close to the border with Kashmir, within the present boundaries of Pakistan. "Iqbal's father, Nur Muhammad (1837-1930), was a pious and ascetic individual. His mother, Imam Bibi, was also a pious woman. Iqbal was born into this family environment. Naturally, his father wanted Iqbal to be brought up in accordance with Islamic traditions".² Muhammad Iqbal received a traditional education, studying the Qur'an and religious sciences, before enrolling at the Mission College, which offered English-style education. After completing his associate's degree there, he moved to Lahore and continued his education at the Government College, graduating with a bachelor's degree in 1897. While pursuing his

¹ Abdulsalam Nedvi, *İkbâl-i Kamil* (Azamghar: Dar'ul Musannefin Shibli Academy, 2009), 7.

² Halil Tokar, *Cavidname* (İstanbul: Kaknüs Publications, 2014), 14.

master's degree in philosophy, he met the renowned British professor Sir Thomas Arnold.³ In accordance with the advice of his mentor Thomas, Muhammad Iqbal travelled to Europe in 1905 to pursue his education, remaining there until 1908. Upon completion of his degree in moral philosophy at Trinity College, Cambridge, he proceeded to earn his doctorate in philosophy at the Ludwig Maximilians University in Munich, Germany, in 1907. His doctoral thesis, entitled 'The Development of Metaphysics in Persia', was well-received in Europe.⁴ Upon returning from Germany to England and passing the bar examination, he obtained a law diploma from the Faculty of Political Science in London. Iqbal, whose reputation in Europe was growing in tandem with his output, delivered numerous lectures in which he articulated his perspectives on Islam. During his tenure in England, Muhammad Iqbal commenced his political career, joining the Muslim League in London, where he gained considerable esteem.⁵ Additionally, he briefly taught Arabic at the University of London in the capacity of a professor, substituting for his mentor Arnold.

Upon returning to his homeland on 27 July 1908, Iqbal commenced his tenure as a philosophy professor at Lahore Government College, while simultaneously maintaining his independent legal practice. In a letter to Maharaja Kishen Pershad, he delineated the following description of this period of his life:

Upon my return from England, I was appointed as the Senior Professor of Philosophy at Lahore Government College. Although the position was offered to me on a permanent basis, I declined. I served in this role for approximately 18 months, from May 1909 to January 1911. The British Government's reliance on my services was such that, due to my teaching commitments, I was unable to attend court sessions in the mornings. Consequently, the State High Court arranged for all my cases to be heard in the afternoons. This arrangement continued for the entire duration of my tenure.⁶

On 6 February 1909, Iqbal was appointed General Secretary of the Anjuman-i-Kashmir-i-Musalmanan (Kashmir Muslim Assembly) in Lahore. He was subsequently elected as a member of the General Assembly of the Anjuman-i-Himayat-i-Islam on 30 January 1916. Iqbal's popularity continued to grow, and in 1922, he was knighted by the British government. In 1926, he was elected to the Legislative Assembly. In a series of lectures delivered between 1928 and 1929, Muhammad Iqbal articulated his foundational philosophy. The ideas presented in these lectures were subsequently published in 1930 in a book entitled *The Reconstruction of Religious Thought in Islam*.⁷ Aware of the

³ Erkan Türkmen, *Urdu Edebiyatında Şiir Evreleri* (Konya: Atlas Basımevi, 1992), 64.

⁴ Muhammed Husein, *Allama İqbal* (Delhi: Aligarh Press Nai Sarak, 1939), 17.

⁵ Aslan Reza, *Tablet & Pen: Literary Landscapes from the Modern Middle East (Words Without Borders)* (New York: W. W. Norton & Company, Inc., 2011), 626.

⁶ Nedvi, *İqbal-i Kamil*, 17.

⁷ Stephan Popp, "Muhammad Iqbal – Reconstructing Islam along Occidental Lines of Thought", *Vienna: Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 5 (2019), 204-205.

oppressive nature of the British Empire, which had been granting greater rights and civil service positions to Hindus at the expense of Muslims, who previously held administrative roles, Iqbal was acutely aware of the declining quality of life for Muslims on the subcontinent and the various hardships they faced. Consequently, he advocated for the establishment of a separate state for Muslims. On 29 December 1930, he presided over the annual session of the All-India Muslim League in Allahabad, where he proposed the formation of a separate Muslim state in the northwestern part of India, where Muslims constituted the majority.⁸ This political proposal subsequently constituted a pivotal element in the formation of Pakistan. Iqbal participated as a delegate in the Round Table Conference, which was held in London from 28 September to 20 October 1931. On 10 January 1934, during a visit to the Badshahi Mosque in Lahore, he exhibited the initial symptoms of an illness that would persist for an extended period. Despite undergoing treatment on multiple occasions, his condition continued to deteriorate. In addition to developing throat cancer, he also suffered from cataracts. Muhammad Iqbal passed away on 21 April 1938, in Lahore. His tomb is presently situated at the Badshahi Masjeed.

2. Iqbal's Works

2.1. Urdu Works:

Ilm-ul İqtisad (The Science of Economics) - 1904

Bang-i Dera (The Call of the Marching Bell) - 1924

Bal-i Jibril (Gabriel's Wing) - 1935

Zarb-i Kalim (The Blow of Moses) - 1936

2.2. Persian Works:

Asrar-i Khudi (The Secrets of the Self) - 1915

Rumuz-i Bekhudi (The Secrets of Selflessness) - 1918

Payam-i-Mashriq (The Message of the East) - 1922

Zabur-i Ajam (Persian Psalms) - 1927

Javid Nama (The Book of Eternity) - 1932

Musafir (The Traveller) - 1934

Pas Cheh Bayad Kard ay Aqwam-e-Sharq (What Should Then be Done O People of the East) - 1936

⁸ Abdul Rashid Moten, "Iqbal: A Chronology", *Malaysia: Intellectual Discourse* 2/10 (2002), XVI.

Armughan-e-Hijaz (The Gift of Hijaz) - 1938⁹

2.3.English Works:

The Development of Metaphysics in Persia (The Development of Metaphysics in Persia) - 1907

The Reconstruction of Religious Thought in Islam (On the Reconstruction of Religious Thought in Islam) - 1930

Stray Reflections (Stray Reflections) - 1961¹⁰

3. Turkish-Indian Subcontinent Relations

The relationship between Türkiye and India was initially forged through Alp Tigin, the founder of the Ghaznavid Sultanate.

Alp Tigin emerged victorious in two battles against the Hindu Shahi ruler Jayapala. A treaty was concluded with Jayapala, which required him to pay one million dirhams and deliver fifty elephants, in addition to relinquishing certain fortresses and towns in the border region to the Ghaznavids. However, Jayapala contravened the treaty and formed an alliance with other Indian rajahs of Northern India. He advanced towards Ghazni with a considerable military force, reinforced with elephants, but was ultimately defeated once more in the year 986 (376 AH). In the aftermath of this victory, Alp Tigin extended his dominion over the territories between Lamghan and Peshawar.¹¹

Subsequently, the Ghaznavid Sultanate, under the son of Alp Tigin, Mahmud of Ghazni, became a sultanate following his 17 campaigns in India. These campaigns laid the foundations for Turkish dominance in the Indian subcontinent, which would last for years. As Mehmet Fuat Köprülü observed, the principal function of this Turkish sultanate, which was exclusively a military institution and not grounded in a national identity, was to facilitate the expansion of Islam into Northern India. This laid the foundation for the subsequent establishment of a strong presence for Islam in Punjab and prepared the way for the emergence of Turkish or Muslim states.¹²

The Turkish Delhi Sultanate, established in India's capital, Delhi, and predominantly ruled by sultans of Turkish origin and succeeded the Ghaznavid State in ruling the subcontinent. The Sultanate was able to extend its protection to other states in India and re-establish Turkish-Islamic dominance in the region. The Turkish Delhi Sultanate

⁹ The poetry anthology comprises two-thirds Persian and one-third Urdu texts.

¹⁰ This work, which serves as a sort of notebook for Muhammad Iqbal, was published by his son Javid Iqbal in 1961.

¹¹ Doğan Merçil, "Sebük Tegin" (İstanbul: TDV İslam Andiklopedisi, 2009), 263.

¹² Mehmet Fuad Köprülü, *Türkiye Tarihi* (İstanbul: Kanaat Matbaası., 1923), 123-124.

facilitated India's integration into the global economy and promoted the advancement of science, literature, and the arts. It provided patronage to numerous poets, writers, artisans, and scholars, thereby fostering a rich cultural and intellectual environment.

The Mughals, established by Babur Shah, the final representative of the Indo-Turkish sultanate (1526-1857), came to exert control over a significant portion of the territories that encompass Afghanistan, Pakistan, India, and Bangladesh in the present day. However, due to internal strife and the subsequent exploitation of these disturbances by the British and other European countries, the British emerged as the sole dominant power in the region. Following the Sepoy Mutiny of 1857, they put an end to the Mughal Sultanate, achieving their objectives.

Aurangzeb Alamgir's death (reign: 1658-1707) signaled the onset of the sultanate's rapid decline, plagued by internal succession disputes, conflicts among state officials, and rebellions. On the domestic front, the sultanate was riven by disputes over the succession to the throne, conflicts between the viziers and state officials, and rebellions. On the external front, the sultanate faced a series of destructive invasions, particularly from Nader Shah Afshar in 1739. The sultanate was further weakened by the invasions of 1747 and 1757, led by Afghan ruler Ahmad Shah Abdali (reign: 1747-1773). These invasions resulted in the sacking of the sultanate's capital, Delhi, and ultimately exhausted the state's entire strength. Since the 16th century, the British, who had initially entered India as traders but subsequently exploited the region's political instability to gain significant influence, found the sultanate an easily conquerable opponent.¹³

Following the demise of Babur Shah, the influence of Turk culture and the Turk's language began to wane, giving way to Persian and subsequently Urdu. The Mughal Sultanate's most significant legacy in India was its architectural heritage, exemplified by the Taj Mahal in Agra.

Despite the extensive borders of the Ottoman Sultanate reaching from Vienna in the west to Morocco in the east, and from the Caspian Sea in the north to the south, there was no direct connection with India. The initial contact between the Ottoman-Anatolian Turks or Turkish people of Türkiye and India occurred following the conclusion of the Mughal era (1857) and the subjugation of Indian Muslims under British colonial governance. This relationship was characterised by a profound sense of affinity towards the Ottomans, a bond forged through the tenets of Islamic brotherhood, and a tangible expression of allegiance to the Caliphate. The Khilafat Movement was initiated by Indian Muslim communities to provide support to the Ottoman Sultanate during its period of adversity. This movement facilitated the unification and harmonisation of Indian Muslims.¹⁴ The Ottoman State was regarded as the exemplar of Islamic rule by the colonised Indian

¹³ Halil Toker, "Hint-Türk İmparatorluğu'nun Son Temsilcisi Bahâdur Şah Zafer", *Nüsha Şarkiyat Araştırmaları Dergisi* 12 (2004), 60.

¹⁴ Mehmet Kemal Çakmakçı, "Caliyanvala Bağ Hadisesinin Saadat Hasan Manto'nun 1919 Kî Ek Bât ve Temaşa Adlı Öyküleri Bağlamında İncelenmesi", *Şarkiyat Mecmuası* 43 (2023), 190.

Muslims. Such actions were regarded as attacks on their homeland, and thus met with a serious response. During the 1877-1878 Ottoman-Russian War, the Tripolitanian War, the Balkan Wars, and the War of Independence, they utilised all available resources to provide assistance.

A review of Urdu literature reveals a substantial corpus of works pertaining to the Ottoman Sultanate, Türkiye, and the Turks. The period in question, commencing with the Serbian Uprising in 1804 and extending to the present day, is characterised by a substantial corpus of literature. The states established by the Turks in India and their contributions to language and literature have naturally resulted in a centuries-long fusion of societies. Furthermore, the profound impact that the Ottomans' possession of the caliphate had on Indian Muslims has resulted in the formation of a strong sense of sympathy and allegiance towards Türkiye and the Turks among the people of the region.¹⁵ A considerable number of writers have incorporated the periods in which the Turks lived into their works. Notable authors such as Muqimi, Shibli Nomani, Mir Amman Dehlvi, Maulana Zafar Ali Khan, Muhammad Iqbal, Jagan Nath Sarsar, Sajjad Hyder Yildirim, and Niaz Fatehpur have incorporated the Turks and the events they experienced into their works. In the initial stages of Urdu language formation, the term "Turk" was employed as a synonym for "Muslim."

In the 20th century, the issues pertaining to the Turks held religious significance for Muslims across the globe. The sentiments of Muslims were significantly impacted by a series of events, including the Turkish-Russian War (93 Harbi), the 1897 Turkish-Greek War, the Balkan Wars, the Tripolitanian War, and World War I. Additionally, the attacks by European states from 1908 to 1914 resulted in the loss of numerous territories previously under the protection of the Turks. The loss of these territories constituted a significant setback for Muslims, causing considerable distress within the Islamic world. Upon the Turks' entry into World War I, concerns pertaining to the Arabian Peninsula, the holy places, and the Caliphate emerged. This was due to the fact that, in the event of a Turkish defeat, Muslims would no longer have a refuge to which they could turn. At that time, the Turks were the sole remaining independent state for all Muslims worldwide. As long as the Caliphate remained with the Turks, there was always hope for Muslims. However, due to the increasing political turmoil, the Turkish army began to become disorganized.

Subsequently, the defeat of the British forces at Gallipoli and Kut al-Amara by the Turks, which had previously been perceived as invincible by the Indian populace, elicited a profound sense of elation in Muhammad Iqbal. The victories achieved by the Ottoman State served to reinforce Iqbal's interest and affection for the Turks. Iqbal, a rational and reformist writer, was aware of the importance of the Caliphate but placed a greater

¹⁵ Halil Toker, "Urdu Dili ve Edebiyatında 'Turk' ve 'Turki' Kelimelerinin Kullanımına Dair", *Şarkiyat Mecmuası* 9 (2011), 74.

emphasis on the independence of nations. He emphasised the importance of independence by stating, "Iqbal considered independence to be more supreme and essential than the Caliphate. If something had to be sacrificed for the sake of independence, it could be appropriate to sacrifice the Caliphate"¹⁶. He emphasized the importance of independence.

During the period in which Iqbal lived, certain Muslim states were under the governance of European powers. Despite the fact that Western states had effectively colonised other nations, they were ultimately unable to subjugate the Turks, who were determined to retain their independence. Iqbal, who asserted that the Turks were the sole nation to have attained complete autonomy, posited that: "It is evident that among the Muslim nations, only the Turks have emerged from their dogmatic state of mind to achieve personal consciousness. Türkiye is the only country that demands the right to intellectual freedom. "It is the only nation that has successfully transitioned from an idealised state to a tangible reality, and this transformation has not been without challenges."¹⁷ Such statements serve to illustrate this assertion. Iqbal incorporated the Turks and Muslim societies into his oeuvre. He evaluated Muslims from diverse geographical regions without differentiating on the basis of race or language, considering them collectively within the context of Islam. Iqbal, who held the Turkish nation in high regard, acknowledged the passion for liberty that he perceived to be a defining characteristic of the Turkish people. He also recognised the importance of national independence to the Turkish people, and he respected their efforts to achieve it. Muhammad Iqbal was closely involved with the Turks during his lifetime, sympathising with their struggles and drawing inspiration from the Turks' fight against the Italians in the Tripolitanian War. In his poem 'In the Presence of the Prophet', he presented a vial containing the blood of martyrs to the Prophet, thereby attributing a sanctity to the Turkish Nation:

(...)

The angels conveyed me to the presence of the Prophet,

To the presence of the possessor of the verse of mercy, they conducted me.

The Prophet declared: O nightingale of the Hijaz Garden,

Each bud is disintegrating with the fervour of your impassioned entreaty.

(...)

I have brought a bottle to present to you.

¹⁶ Akil Muinuddin, "Turkî mein Urdu ke Sad Sala Čeşni ke Moki' per beynel Akvamî Edebî or İlmî Mecelle se Mahî İrtibat İstanbul ka Şumara-i Has be Unvan "Türkî or Cenubî Aşyâ", *İrtibat*, (2015), 66.

¹⁷ Muhammed İqbal, *İslam'da Dini Tefekkürün Yeniden Teşekkülü*, çev. Beste Yılmazoğlu (Araf Yayınları, 2014), 194.

It contains a substance that even heaven does not hold.

It is imbued with the honour of your Ummah,

Carries the blood of the martyrs of Tripoli.¹⁸

During the First Balkan War, the city of Edirne was subjected to a five-month siege by Bulgarian and Serbian forces. The commander of the Turkish army in Edirne, Ghazi Şükrü Pasha, successfully repelled the attacks for a period of five months. However, due to the insufficient number of troops, the lack of adequate military equipment and the critical shortage of food supplies, the city was ultimately occupied by enemy forces on 25 March 1913. Consequently, Şükrü Pasha and other senior commanders were captured.¹⁹

The Siege of Edirne was widely covered in the press of the Indian subcontinent, and the fundraising activities initiated by Indian Muslims demonstrated their unwavering support for the Turks. As the siege continued and food shortages became apparent, the public began to supply provisions. However, upon learning that non-Muslims had also contributed to the supplies, the Edirne Qadi initiated a process of returning the collected items. This process is described by Muhammad Iqbal in his poem titled "The Siege of Edirne," found in his work "Bâᅡ-ı Dârâ," as follows:

When the battle of Truth and Falsehood began in Europe,

The Truth was compelled to take up the dagger.

The dust of the Cross encircled the moon,

Şükrü Pasha remained besieged in the Fortress of Edirne.

The Muslim soldiers' ammunition was exhausted,

The face of hope vanished from sight.

At last, by the Turkish commander's decree,

Martial law was enacted throughout the city.

Everything was transferred to the army's depot,

¹⁸ Muhammed İkbâl, *Hareket Zili*, çev. Celal Soydan (Ankara: Hece Publications, 2019), 168.

¹⁹ Molana Gulam Rasul Mihr, *Matalib-i Kelam İkbâl Urdu* (Lahore: Gulam Ali Printers., ts.), 380-381.

The hawk became dependent on the sparrow's sustenance.

However, upon hearing this matter, the city's mufti

Fumed with rage, turning into the lightning of Mount Sinai.

The property of the dhimmi is forbidden to the Muslim army,

The fatwa spread throughout the entire city.

The army did not touch the property of Jew and Christian,

Muslims were compelled to submit to the command of Allah.²⁰

This event, which Muhammad Iqbal discusses, occurred during the Siege of Edirne. In this poem, Iqbal states that Turks not only comprehend the true meaning of Islam, but also show their devotion to religion.

Iqbal opposed nationalism, which also led to the disintegration of the Ottoman Sultanate. He stated that civilization is not related to color, ancestry and race, and that these concepts stem from contemptuous feelings. He stated in his poem "The Islamic World" that those who engage in tribalism will be erased from the page of history:

Let the Muslims unite in service to the Masjid al-Haram,

From the banks of the Nile to the lands of Kashgar.

Those who discriminate based on lineage and race will be erased,

Be they grand tent-dwelling Turks or noble Arabs²¹

The Hashemites have brought distress to the dignity and honor of the Islamic faith. They have spilled the blood of the Turks who fought in the name of Islam onto the soil. The Turks have battled with their lives against Europeans to protect the Islamic faith. While Muslims struggled with calamities, the forces of Falsehood and oppression were ready to pit Muslim against Muslim, aiming to erase and annihilate them from history. "In response to the actions of Hussein bin Ali, the Sharif of Mecca who rebelled against the Ottomans and declared himself King of Hejaz, Iqbal penned these critical lines in his poem 'Hidhir-i Râh'"²²

²⁰ Arzu Çiftsüren, *93 harbinden sonra Hindistan-Pakistan alt kıtasında Urduca ve Farsça şiirde Türkiye ve Türkler* (İstanbul: İstanbul Üniversitesi Sosyal Bilimler Fakültesi, Doktora, 2013), 164-166.

²¹ Muhammed İkbâl, *Bang-i Dera* (Lahore: Sang-i Mil Publications, 1997), 155.

²² Çiftsüren, *93 harbinden sonra Hindistan-Pakistan alt kıtasında Urduca ve Farsça şiirde Türkiye ve Türkler*, 236.

The Hashemite is trading the honor of the Islamic faith,

The hardy Turk is bleeding in the soil.

There is fire, there is the son of Abraham, there is also Nimrod

Is it necessary to put someone back to the test?²³

Iqbal was inspired by the victories achieved by the Turkish armies in the struggle for independence, despite the limited resources at hand. According to Iqbal, this victory has been a beacon of hope for the Muslim world. The West's attack on Muslims has served to reignite the fire of unity, awakening the Muslims who were in slumber. Instead of driving the Turks to despair, the seeds of discord and corruption spread by the Westerners, along with oppression and pressures, have only strengthened and bonded them further, earning Iqbal's respect through their struggle and heroism.

The West's onslaught has made a Muslim truly a Muslim.

Just as pearls are formed by the harsh waves of the sea.

The grace from the court of the Divine is about to be bestowed upon the believers once again,

The grandeur of the Turkmen, the intellect of the Indian, and the eloquence of the Arab.²⁴

During a period when the Committee of Union and Progress was actively involved in politics, Said Halim Pasha, one of the pioneering leaders of the Islamic movement and who assumed the Grand Viziership of the Ottoman Sultanate, embraced religious reform. Believing that the salvation of the Muslim world could be achieved through religious reform, Halim Pasha also saw this salvation in freedom and development. Despite his education in Switzerland and familiarity with Western culture, Said Halim Pasha remained true to his cultural heritage. "Said Halim Pasha identifies the notion that we must inevitably Westernize over time, in order to escape national backwardness and ascend, as a misconception that has led to the most significant error which rendered all our efforts fruitless. This erroneous belief has given rise to the conviction that we are doomed to imitate Western nations in every aspect for our salvation, which is just as bad and misplaced as the other."²⁵ According to Halim Pasha, to reform in religion is to adapt to societal and scientific developments without causing any harm to the religion itself, while remaining faithful to its essence. "To become Islamic" means to accept the fundamental principles of Islam related to belief, morality, society, and politics in an

²³ İqbal, *Bang-i Dera*, 151.

²⁴ İqbal, *Bang-i Dera*, 156.

²⁵ M. Hanefi Bostan, "Said Halim Paşa ve Fikirleri", *21. Yüzyılda Eđitim ve Toplum Eđitim Bilimleri ve Sosyal Arařtırmalar Dergisi* 8/22 (2019), 66.

absolute sense, to interpret these elements with the changing times and environments, thereby expanding their content, and to apply them fully and integrally, thus becoming Muslim—in other words, to become a perfect Muslim in every aspect”²⁶. Concepts such as liberty and equality have caused controversies in the West for many years. However, when evaluated within the framework of Islam, it is evident that these ideas are already present in Islamic morality and have not caused the same uproar as in the West. “Said Halim Pasha, by bringing new dimensions to the concepts of liberty and equality from an Islamic perspective, has stated that they do not express negativity and confusion in the Islamic society as they do in the West. Pasha has tried to rediscover the essential truths of liberty, equality, and solidarity, as expressed by Muhammad Iqbal,”²⁷ Said Halim Pasha advocated for the freedom of independent reasoning (ijtihad) within Islam, on the condition that it conforms to the spirit of Islam and the laws of Sharia, and he spoke of the necessity of religious reform.

Newspapers representing Indian Muslims closely followed the battles fought by the Turks, and the commencement of the National Struggle under Mustafa Kemal’s leadership, as well as his achievements in Gallipoli, sparked excitement in Muhammad Iqbal and among Indian Muslims. The struggles waged by the Turks also altered their perception of the British, whom they had considered invincible in the Indian Subcontinent. Mustafa Kemal and his soldiers’ efforts to change the dire fortunes of Muslims were met with both material and spiritual support from Muhammad Iqbal. In this respect, he wrote poems that expressed admiration for the Turks and Atatürk. An example is his poem “Address to Mustafa Kemal Pasha,” which speaks of the courage of the Turkish soldier:

*Through the agency of a nation itself,
We became privy to the hidden secrets of the house of fate.
We were sparks deprived of burning,
Yet with its gaze, we became the sun of the world.
Our fame had once torn through the heavens,
Our voice used to rise high, now it's merely a whimper.
The prey we caught without traps had filled our horses' saddles,
Since we abandoned bow and arrow, we have been the ones stabbed.
Wherever you find a path, spur your horse,*

²⁶ Bostan, “Said Halim Paşa ve Fikirleri”, 63.

²⁷ Bostan, “Said Halim Paşa ve Fikirleri”, 81.

*Caution has often brought us shame.*²⁸

In this poem, Muhammad Iqbal speaks of the Prophet's teachings, suggesting that our fate is determined only by our efforts and subsequent reliance on God. We, who were once aimless, have eradicated the darkness of disbelief and polytheism from the world through the teachings of our Prophet. He emphasizes that Muslims once ruled the world and had a say everywhere, but after falling into the trap of materialism, they lost their former glory. Muslims had conquered many places without shedding blood, but after ceasing to fight and focusing on worldly affairs, they went from being hunters to the hunted. However, Turks changed this situation, awakening a nation from its slumber and achieving great success despite inadequate resources. Iqbal also expressed in his poems Turks' progress in this direction.

Muhammad Iqbal regarded Mustafa Kemal Atatürk as a great leader and saw him as the commander of Islam's last soldiers. In a sermon delivered during the Eid al-Adha prayers at the Badshahi Mosque, he spoke the following words about Atatürk: "Let us pray, my brothers, that this flag never falls from those battlements until the end of time. May the sun of Islam never dim, may Allah assist the Great Leader Mustafa Kemal, who defends Muslims against Christians. May He grant victory to Islam's last soldiers".²⁹ Muhammad Iqbal's supportive stance towards Mustafa Kemal also translated into financial support for the Turkish Nation. In another poem about Mustafa Kemal, who fought for the independence of the Turkish Nation, he mentions:

The savior of the nation embarked on a journey with such fame and honor,

*That those imprisoned for centuries became mere spectators through the keyhole!*³⁰

The struggles of Mustafa Kemal for independence have been a guiding light and a source of inspiration for Indian Muslims. He has been an exemplar of courage against the Westerners, whom they thought invincible.

Conclusion

The relations between Turks and India in the Indian Subcontinent, which began with the Ghaznavids and continued for eight centuries until the fall of the Mughal Sultanate in 1857, have been characterized by the Turks' establishment of good relations with the local population without discrimination based on religion, language, or race. Later, European states, especially the British, came to the region for trade purposes, established colonies in the Subcontinent, and engaged in missionary activities.

²⁸ Huzur Ahmed Selim, *İntihab-ı Payam-ı Maşrik* (Lahore: İqbal Akademi Pakistan, 1977), 123.

²⁹ Asrar Ahmet, "İki Halk Kahramanı M. Kemal Atatürk ve M. Ali Cinnah" I. Uluslararası Atatürk ve Türk Halk Kültürü Sempozyumu Bildirileri" (1995).

³⁰ Ahmet Bahtiyar Eşref, "Türkler ve İqbal", *Muhammed İqbal Kitabı* (İstanbul: İstanbul Büyükşehir Belediyesi Publications, 1997), 62.

In 1857, the British, who put an end to the last Turk Sultanate, the Mughal State, became the absolute rulers of the region. Following the failure of the Independence Struggle that occurred at this time due to the harsh sanctions imposed by the British on the local population, the British viewed Muslims as responsible for this struggle. They impoverished them by forcibly seizing their properties and excluded them from official positions.

Figures such as Sir Seyyid Ahmed Khan, Muhammad Ali Jinnah, the Ali Brothers, and Muhammad Iqbal led the charge against the oppression and tyranny, fostering unity in the region and paving the way for the emergence of present-day Pakistan as an independent state. Throughout his life, Muhammad Iqbal harbored deep love and respect for the Turks. Closely following the struggles of the Turks, Iqbal believed that their example could guide his own country to independence. In various conferences and meetings, he narrated the struggles of the Turks to the local populace and featured them in his works. He also closely followed the National Struggle and Mustafa Kemal Pasha, whom he saw as the last hope of the Muslim world and a great figure leading his nation to independence.

In our study, we have attempted to explore the concept of ‘Turk’ in Muhammad Iqbal’s perspective, his views on some prominent Turkish figures, and how the struggle of the Turks for their independence was reflected by the philosopher-poet.

Etik Beyan: Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur. / It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.

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