



## Sulaiman Nadvi in The Light of Iqbal Letters

*Aim of this paper is to throw light on those people who have relation with Iqbal on the basis of the letters of Iqbal, related to the field of literature. Those people who were prominent in society as literate. Those who had good relation with Iqbal and those who got prominent place in his letters. In this paper, one among those people is Sayyed Sulaiman Nadvi and his literary work has become subject of study.*

**DR. SHAKILA BANO**

The letters of Iqbal do not throw light only on life history of Iqbal but also on those people to whom letters were being written. Through these letters we come to know about the intimate relationship between Iqbal and his friends. As we know that the area of specialization of work of Iqbal was very wide resulted into his personal contacts with many people. Those consisted of people related to literature politics, education and social activists. Among them some were Iqbal's admirers, patrons, some were his relatives. Every one of them was people with talent in their respective area of work and had very good relation with Iqbal. If the relation of those men of talents with Iqbal is being printed in the basis of the letters of Iqbal, a complete book would be the result.

But the aim of this paper is to throw light on those people who have relation with Iqbal on the basis of the letters of Iqbal, related to the field of literature. Those people who were prominent in society as literate. Those who had good relation with Iqbal and those who got prominent place in his letters. In this paper, one among those people is Sayyed Sulaiman Nadvi and his literary work has become subject of study.

Moulana Sayyed Sulaiman Nadvi was one of the best friends of Iqbal. Moulana was the successor of Molana Sibli Nomani. Moulana Sayyed Sulman had inclination towards history. He was famous as a religious scholar, literate, critic, linguist, editor, autobiographical writer and a social reformer. He was one of the best writer in Urdu language. In his writing we can underline the literary elements Sayyid Muzaffar Hussain writes on his contribution and achievement. He was born on 22nd December, 1884 at

Dasna village in Patna. His primary education took place in house. In Patna only, he borrowed books from Moulana Mauinudin of Fulwari Sharif. In 1900 he completed syllabus at Madarsa Imadadia Barnga of DareNiyamiyan. In 1901 he got admission at Darul Ulema in Lucknow. After Completion of education he was selected as editor for Alnadva. Later in 1908 he was appointed as lecture of modern Arabic literature. Than between 1910 to 1912 he prepared dictionary on Modern Arabic words. In 1913 he became member of editor board of "Alhikal" newspaper. Than he was appointed Prof. of Oriental subject in Deccan College, Pune. In 1915 Darul Musanfin got established and in 1916 a monthly magazine got published.

In 1920 he went to Europe with the representatives of Khilafat. In 1925 on the invitation of Muslim Educational Southern India he gave 8 lectures on the different facets of the life of Prophet Mohammed. Prior to him in 1919 Iqbal gave his famous speeches on the same platform. In 1931 Moulana gave lectures on the relation of Hindustan Academy Allahabad Arab and Ancient India. In the same year he gave lectures on the topic "Arbon Ke Samudri Jahaj Se Sambandith" at Department of Language, Bombay. He received degree of D.Lit. in 1941 from the Muslim University, Aligarh. On 14th June, 1950 he went to Pakistan. After three years on 22nd November, 1953 he passed away. It is a mere coincident that he born and died on the same date. Some of his famous books are Arjal Kuran, Sirtunnavi, 6 Volumes of Sirte Ayasha, Umarkhyam, NukSeSulemani, HayatI Sibli.

Iqbal had much respect for Maulana. He used to exchange letters with Maulana on religious and literary

*Lecturer (Department of Urdu), BJS Rampuria Jain College, Bikaner (Rajasthan)*

subjects. According to Iqbal, in India at that time he got benefitted intellectually only from Moulana.

Sheikh Mohammad Iquram wrote on intellect and literary ideas of Sayyid Sulaiman Nadvi. According to him, "Sayyid Sulaiman Nadvi is placed on the highest ladder in the society of intellectuals. He was not only on intellectual but also a torch bearer for new apprentice in the field of literature. He was the best among the literates. He is a sea of knowledge out of which many rivers emanates and cultivate barren lands. If we observe we can underline some differences of ideas with his ideology because of his height of knowledge but so far as his vast knowledge, quest for knowledge sacrifice and love for Islam, relation of respect with his teacher is concerned Moulana has set a precedence for others".

Iqbal admired Moulana lucidly at many places and while writing a letter he addressed Moulana. After Maulana Sibli you are the spiritual teacher for everyone. I would definitely benefited by your criticism.

Furthermore Iqbal says about Moulana that he is the tallest personality in letters terms of knowledge about Islam. This letters to Sayyid Sulaiman Nadvi tells story of his vast sea of knowledge.

The subject matter of the letters comprises criticism on Ramuje Bekhudi by Moulana Nadvi and Iqbal's classification on matter:

- (a) Sufi philosophy.
- (b) Religious and ideological subjects.
- (c) Philosophy.
- (d) Matter related to different subjects.

In 1015 Iqbal's book "Asrare Khudi" got published. It was a criticism to the literary approach of Hafis Seraji the book criticized by Mataul Ambia a Sufi Scholar. Khawaja Hasan Nizami who was a good friend of Iqbal was one and prominent in the lits of protestors. Protestors began propaganda against Iqbal. According to them Iqbal is antiSufi. But Iqbal's aim was not to criticize Sufi Philosophy. Iather his criticism was on Monism. Which according to him have no place in the principles of Kuran. Iqbal in order to give clarifications of his approach did not write only in newspapers and magazines but he personally sent letters regarding to the matter to the then intellectual and scholars on the specific matter.

He wrote to Sayyid Sulaiman Nadvi, "It is not a matter of doubt that existence of Sufism is an unknown sibling on the lands of Islam, which is developed by the mental attitude and milieu of Iranians".

After this Iqbal gave clarification on the use of vocabulary for example he gave reference to his letter written on 23rd October 1918, 30th October 1918, 30th November 1918 and 3rd April, 1918.

Apart from literature Iqbal had interest in religious learning, particularly in Islamic law on which many a time he asked clarification from Sayyid Sulaiman Nadvi.

Iqbal in one of his letters to Moulana Masul Alam

Nadbi written on 28th November, 1935 expressed his opinion towards Sayyid Sulaiman Nadbi. He writes "Out of Islamist scholars of India Sulaiman Nadvi is very simple. May god let him live long".

The letters of Iqbal written for Sayyid Sulaiman Nadvi are found in, from 1916 to 1935. The first letter was written in 1916 and the last one on 19th May, 1933. Most of these letters were related to religious matter and on different issues of literature. Iqbal had much respect for Sulaiman Nadvi even the words he used for him reflect reverence of Iqbal towards him. He always addressed him Makhdumi Makhdum, Murkhan nothing else. Oriental College, Lahore, offered Sayyid Sulaiman Nadvi the post of Lecture in Persian but he refused the proposal.

Sulaiman had eognate relationship with Iqbal. Both of them were moved by then conterperory problems. Sayyid Sulaman shared his thinking about contemporary problems in many of his letters. Iqbal was very much influenced by this step of Nadvi and in one of his letters to him, Iqbals shared one of the thoughts of an English writer and wrote, "Sorrow is the biggest gift of god, and a man can observe all aspects of life". Further he says that personally, I am very emotive or sensitive for you, believe your words have filled me with the emotions of sorrow. I pray god to keep you away from sorrow and worries.

Thus we see that Iqbal and Sulaiman Nadvi had very close relation between them. The letters throw light on exchange of their ideas as well as on untouched, unexplored aspects of their relationship.



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