

IQBAL AND AFGHANISTAN: AREAS OF INFLUENCE

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ABSTRACT

The poet of the East Allama Muhammad Iqbal had a great affinity with Afghans. While reading his life, services, and literary works it reveals that Afghanistan had a huge importance in his writings. It was owing to this feeling of closeness that Iqbal wrote 6 of his books in the Persian language. In his literary and personal capacity, Dr. Allama Muhammad Iqbal was impressed deeply by the Afghans in numerous fields. In his writings, Allama Mushriqi's looks influenced deeply the bravery, resistance, love for freedom, the strategic location and beauty of Afghanistan, and its historic places. At the same time, Sir. Muhammad Iqbal is annoyed at the internal politics, disunity, and tribalism of the Afghans within. In addition, Dr. Allama Iqbal in his writings has been vehemently impressed by Khushal Khan Khatak and Jamal-U-Din Afghani. The ongoing research will focus on Allama Iqbal's aptitude for the Afghans, his services in the field of education, the effect of Khushal Khan Khatak on Iqbal's poetry and the impact of Jamal-U- Din Afghani's thoughts on Allama Iqbal. The study will further elaborate on the love of the Afghans for Allama Muhammad Iqbal that they have expressed in their literature and the eulogies that were composed after the demise of the poet of the East. This study will focus on how Allama Iqbal's writings were influenced by Khushal Khan Khatak and Jamal — u — Din Afghani. In addition, the ongoing study will shed light upon Iqbal's love and respect for Afghanistan and the Afghans. This research will also pinpoint how Allama Iqbal is still remembered in Afghan literature.

Key Words: Allama Muhammad Iqbal, Amir Amanullah Khan, Khushal Khan Khatak, Jamal-U- Din Afghani, literature, politics, freedom, strategic importance.

Introduction:

No non—Afghan literary figure has worked in Persian as Dr. Allama Muhammad Iqbal has. No non—Afghan literary figure is so much impressed by the Afghans as the poet of the East is. This proves as to how Hakeem-ul- Umat has a deep inclination toward Afghanistan and its people. Whilst reading the writings of Dr. Allama Muhammad Iqbal reveals that he had a deep insight into Afghanistan's history, people, genesis, culture, politics, strategic significance, its national identity, and its literature both Persian and Pashto.

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His writings testify that he had unfathomably wrote about Afghan personalities such as Ahmad Shah Abdali, Sher Shah Suri, Mehmood Ghaznavi, Jamal-u- Din— Afghani, Khushal Khan Khatak, Amir Amanullah Khan, Nadir Shah, and many more. At the same time, Dr. Allama Muhammad Iqbal writes about the politics, strategic location, tribalism, respect for the Afghan people and its soil, beauty of Afghanistan and its historic places, education sector, and their bravery and freedom spirit. Meanwhile, the writings of Allama Iqbal show that he is worried about internal disunity, tribal feuds, and political quagmire and advises the Afghans to abstain from these menaces and prepare themselves for taking advantage of the strategic significance of Afghanistan. On the flip side, the love and affinity were not confined to Dr. Allama Muhammad Iqbal alone, it was a mutual love from both sides. The Afghans had a deep respect for Dr. Allama Muhammad Iqbal by inviting him to Afghanistan for uplifting the education sector of the country. Moreover, Afghan literary figures have translated almost all of Iqbal's works into Pashto and Persian languages along with holding myriad seminars on Dr. Allama Muhammad Iqbal. It was the result of deep love from the Afghans that the government of Afghanistan sent precious stones for the construction of the tomb of the poet of the East after his death.

Allama Iqbal's inspiration from Khushal Khan Khattak

Khushal khan Khattak was a renowned Pashto literary figure and a tribal leader who was born in 1613_1689 in Akora Khatak at a time when the Mughals were ruling India. Initially, Khushal khan was in good terms with the Mughals but, when the Mughals started to subjugate the Pashtuns of the area through their brutal policies Khushal Khatak parted ways from them and started resistance against the Mughals for the presence of the Pashtun mainland. This was a time from where we can observe change from loyalty to resistance against Mughals in his poetry too when he said his famous stanza.

د افغان په ننگ مي وتړله توره
ننگيالي د زماني خوشحال خټک يم

Allama Iqbal loved Khushal Khan Khatak's resistance and his literary abilities and has taken inspiration from him. For instance, Allama Iqbal's poetic contents of Eagle, bravery, Khudi, and mard-i- momin are inspired by Khushal Khatak's poetry. When we observe the writings of Allama Iqbal and Khushal Khan Khattak both talk about unification, bravery, and self-consciousness. One of the most important poems of Iqbal in which

he talks about Khushal is Mehrab gul Afghan kai afkar and Khushal Khan ki Wasiyat. Allama Iqbal that throughout his poetry the major portion of which was written in India and during his struggles with the Mughals breathes the spirit of early Arabian poetry. We find in it the same simplicity and directness of love expression, the same freedom and war, and the same criticism of life. It reflects that the writings of Khushal Khan Khatak had deep insight into Allama Iqbal owing to which Allama Iqbal had advised the Afghan government during his visit to include Khushal khan khattak,s writings in the syllabus of country. In Bal—I—Jibreel, Allama Muhammad Iqbal tributes to Khushal Khatak in such words.

قبائل ہو ملت کی وحدت میں گم
 کہ نام یو افغانوں کا بلند
 محبت مجھے ان نوجوانوں سے ہے
 ستاروں پہ جو ڈالتے ہیں کند
 کہوں تجھ سے اے ہم نشین دل کی بات
 وہ مدفن ہے خوشحال خان کو پسند (1)

Influence of Jamal —u—Din Afghani on Allama Iqbal

Jamal —u— din Afghani was one of the famous leaders of Muslim Ummah who was born in 1839_1897 in Afghanistan. He was a renowned politician of Muslims, an inspiring political bandwagon, an anti—colonialism figure, and a known journalist who struggled for the rebirth of Islamic civilization and the construction of a strong Islamic state. It is an undeniable reality the Afghani admirably stroked the growth of Muslim thoughts during the 19th and the early 20th century. In addition, Afghani was famous for his pan_ Islamic movement whose main aim was to unite the Muslims of the world and end their mutual differences so that to stand firm for the protection and promotion of Islam.

Because of those teachings, Iqbal was impressed by Afghani,s concept of pan-Islamism. While reading the concept of Milat of Allama Muhammad Iqbal reveals that it had a deep insight of Pan Islamism in it as both were the proponents of the unity of Muslims. Allama Iqbal calls Afghani ad Majadad (Revivist) which means an individual personality who appears at every century of the Islamic calendar for the rebirth of the Muslim Ummah of time. Allama Iqbal tributes Afghani by calling hin Majadad. He observed that hosoever will write the history of Egypt, Iran,

Turkey, and India, one of the names that will with highest marks and pertinence will Jamal —u— Din Afghani.

Jamal U Dine Afghani was a gigantic proponent of the renaissance of Muslim Ummah and struggled for that. In the same sense, Allama Muhammad Iqbal had also been preaching about the rebirth of the Muslim Ummah through his writings which were inspired by the life struggle of Jamal —U— Din Afghani. Dr. Saira Batool writes that, "Syed Jamaluddin Afghani and Allama Iqbal can rightly be credited as being the unparalleled great philosophers of modern Islamic ideology and advocates of the unity of Muslim Ummah. Through their enlightened thoughts and teachings, they not only analyzed the shortcomings of the Muslim rulers, scholars, and political leaders but also provided a manifest roadmap for the renaissance of the Islamic world"(2).

It is believed that Allama Iqbal,s message was the continuation of the teaching and movement of Pan —Islamism of Jamal —u— Din Afghani. Both Afghani and Iqbal created consciousness among the Muslim Ummah and advocated unity, Muslim Nationalism, and brotherhood and taught about no discrimination of caste, color, creed, and territory. Both of them advised Muslims to redress Islamic idealism such as unity, fraternity, progress, and purity. Afghani, in his article "Wahdat-e-Millat-e-Islamiah", writes, "Muslims are the sons of a brave and self-respecting zealous nation. Their territories spread from Adria Noel to Peshawar. They all believe in the Holy Quran. Then why it is not possible that them all to unite and get together to protect their religion and Ummah?"(3).

On the other side, Iqbal also says in his poem that all Muslims from the shore of the Nile to Kashghar should Unite for the protection of Ahram.

ایک ہو مسلم حرم کی پاسبانی کے لیے
نیل کے ساحل سے تاجاک کا شہر

On 1 December 1941, Jamal —u— Din Afghani,s coffin which was being brought from Constantinople was put in the grave of Iqbal for some time which testifies that how they had been very close to each other.

Afghanistan,s Educational policy and Allama Iqbal

One of the most important features of Allama Iqbal's contribution to Afghanistan was his services for the uplift of the education sector of the country. To take benefit from the experience of sir Dr. Allama Muhammad Iqbal, he was invited by the then ruler Nadir Shah. Hence, he went along with Salman Nadvi and Sir Roos Masood in 1933. Javed Iqbal the Son of Allama Iqbal observes that," The selection of these three

people by Nadir Shah for education uplift in Afghanistan was reasonable as one was a philosopher, one was an administrator of educational affairs while the other one was a scholar".(4).

While observing the educational system of Afghanistan Allama Iqbal articulated that:

"An educated Afghanistan will be the best friend of India. The building of a new university at Kabul and the development of Peshawar Islamia college into another university on the Western border of India will very much help in the uplift of the shrewd Afghan tribes who inhabit the country that lies between our frontier and the Afghan frontier"(5).

Moreover, Allama Iqbal was also credited as a proponent of Afghanistan,s educational policy at that time.

Strategic importance of Afghanistan and Iqbal,s farsightedness

Allama Iqbal has deep insight into history, culture, civilizations, and the rise and fall of nations owing to which he had keenly observed the strategic importance of Afghanistan. Historically, Afghanistan has had prime strategic importance as it connects south Asia with Central Asia and has been a gateway for the ancient silk route. Owing to this strategic importance it has been a battleground of international rivalries for centuries. It had been an epicenter of internal conflict between the Soviet Union and the British in the 19th and 20th centuries. Allama Iqbal was a keen observer of international politics and had a huge insight into the matters. He was aware of the geostrategic position of Afghanistan and predicted its future in light of trade routes. He said, "If the Afghan nation comes out of its tribal narrowness and rises as a political unity after modernization and development, this will lead the rest of the nations in the world"(6).

He further said that, "In the future, the route to Central Asia will be provided by East and West Asia. And in the future, land routes' importance will surpass the naval trade route. Trade caravans will take place in airplanes and railways. This will make Afghanistan one of the most important trade routes in the world. Hence, it is high time that the leaders of Afghanistan should start preparation from now"(7).

Here, while giving preference to the land route over the Navy route, Dr. Allama Iqbal looks to differ with Macqander,s theory of heartland in which he articulated that world politics will be revolving through trade navy routes and those nations (who hold Euroasia which is home to naval trade routes) will occupy the world. At current, the Macqander theory has weight as 95 percent of world trade is taking place through the water. But, at the same time, the observation of Allama Iqbal cannot be set aside

as land routes of Afghanistan have prime importance due to its proximity with the Arabian sea that has made Afghanistan one the main countries of international rivalries and a hub of world proxies.

In one of his couplets Iqbal talks about peace and chaos in Afghanistan and relate to the overall situation of continent Asia.

آسیا	یک	پیکر	آب	و	گل	است
ملت	افغان	در	آں	پیکر	دل	است
از	فساد		او	فساد		آسیا
از	کشاد		او	کشاد		آسیا" (8)

It has been an undeniable reality that Afghanistan is unstable since the Soviet Invasion of 1979 which has affected the situation of neighboring countries and even Asia. We have been witnessing uncertainty, insecurity, and instability in these states. The saying of Iqbal came true after decades of his death as the Heart of Asia conference has been taking place since 2011. Whose members are 12 international organizations and 30 regional and non—regional countries. The goal of this has been to bring prosperity and stability to Afghanistan so that it might help in bringing stability to Asia.

Allama Iqbal was right to observe the strategic importance of Afghanistan as Afghanistan has proximity to central Asia and on the other side it has a border with Pakistan that makes Afghanistan very close to the Arabian sea. The same we have been observing that Afghanistan which was a main player of the ancient Silk will has prime importance in the OBOR and the CPEC too.

Iqbal Views on freedom fighters, and the bravery of the Afghans

Allama Iqbal through his teaching loves freedom and freedom fighters and is a great supporter of those who fight for the cause of Muslim Ummah as well as for the nation. The Afghans who had fought against the British 3 times from 1839 to 1843, in 1878, and then in 1919, have an admirable history of resistance and freedom struggle. Why Allama Iqbal loved the Afghan people was owing to their struggle for freedom, religious zeal, and bravery. Dr. Abdul Rauf Rafiqui observes that, "Iqbal has a great love for the Afghans. Its main reason was the love and dedication of the Afghans to its religion. Very few countries have such. Owing to this love, social cohesion, and being a strong nation Iqbal had great expectations from the Afghans"(9).

In Masnavi Musafir Dr. Allama Muhammad Iqbal talks about the bravery of Ahmad Shah Abdali was the hero of the third Panipat war against Marhata. History testifies that Ahmad Shah Abdali was invited by Shah Waliullah to save Islam from decline. Syed Rasool Rasa observes, "That the hero of the third war of Panipat Ahmad Shah Abdali was also the hero of Allama Muhammad Iqbal"(10).

Dr. Abdul Rauf Rafiqi observes that during the age of the decline of Muslim Ummah and slave India, Iqbal saw resistance, bravery, and freedom only in the Afghans"(11).

Notwithstanding, Allama Iqbal wished the then rulers of Afghanistan to play their role in the promotion of Islam as Mehmood Ghaznavi, Shuhab— u—din Ghouri, and Ahmed Shah Abdali struggled for the cementation of Islam in the Subcontinent. In addition, Allama Iqbal dedicated his book Payam— i— mushraq to Amir Amanullah Khan who had gotten freedom from the British in 1919. It was due to the reality of resistance, and freedom fighting spirit of Amir Amanullah Khan who had emerged on the annals of history as a hero. It reflects how Afghanistan's situation had imprinted the mind of Allama Iqbal and how Allama Iqbal was cautious about the internal situation of the country.

Notwithstanding, Allama Iqbal loves Afghans because he sees the love of resistance and freedom among them. He announced their disintegration and wished Afghanistan to prosper and its leaders to create unity among themselves and make Afghanistan an Islamic welfare state which was during the reign of Mehmood Ghazni, Shershah Suri, and Ahmad Shah Abdali. In Bal —i —Hibreel, Masnawi Musafir, and Zarb —i —Kaleem, Allama Iqbal advises about the Unity of the Afghans.

That love and respect were not unilateral as the Afghans also had a deep affinity with Allama Iqbal. Not only the common people and literary figures but also the leaders of Afghanistan loved and respected Dr. Allama Iqbal which can be experienced from the words of Sardar Dawood the then president of Afghanistan in a message in a program on Iqbal that was aired on radio Afghanistan on 3 December 1973, in which he said that he was pleased to express his sincere congratulations on the observation of the centenary of the birth of Allama Muhammad Iqbal, the valiant thinker, poet and man of letters of east and the world of Islam. Allama Muhammad Iqbal undoubtedly is one of the Humanist and pious figures who are bestowed upon the world of Humanity occasionally. This renowned philosopher, as he endowed his valuable work to the richness of thought and human civilization had a profound interest in our country. Afghanistan, and left as a legacy part of his eloquent poems to our people. The people of our country hold in respect this great son of the

east, who was amply inspired by the thought of our scholars such as Hakeem Sanai Ghaznawi and Maulana Jamal-ud-Din Bulkhi and has enmeshed their valuable teaching with his own propound thoughts and sensitiveness. He wished for the success of the scholars who have gathered in this scholarly meeting.

Respect and Beauty of Afghanistan in the eyes of Allama Iqbal

The respect and beauty of the Afghans and Afghanistan had deep respect in the heart of Iqbal that can be observed from the writings of Allama Iqbal, as he says while visiting the grave of Zaheerudin Babur in Kabul

خوشا نصیب که خاک تو آرمید اینجا
که این زمین ز طلسم فرنگ آزاد است
هرار مرتبه کابل نکوتر ز دلی است
که آن عجزه عروس هرار داماد است

You (Babur) are lucky that your clay is rested here,
Because this land (Kabul) is free of European spell,
Kabul is better than Delhi a thousand times,
As the latter is the wife of a thousand grooms"(12).
At the tomb of Abdali in kandahar he said

از دل و دست گهریزی که داشت
سلطنت ها برد و بی پروا گذاشت
نکته سخ و عارف و شمشیر زن
روح پاکش با من آمد در سخن

Due to his generous heart and hands,
He abandoned fearlessly the kingships that he had won,
He was punctilious, mystic, and swordsman,
His virtuous spirit sparked up a conversation with me"(13).

He respects Nadir Shah the then ruler of Afghanistan in such words,

جانم از سوز کلامش در گداز
دست او بوسیدم از راه نیاز

His (Nadir's) burning speech set my soul on fire,

I kissed his hand out of a yearning desire"(14).

Allama Iqbal also offered the prayer behind Nadir Shah as respect. In addition, owing to his love for Amir Amanullah Khan, Dr. Allama Iqbal dedicated his book Payam-i- Miashriq to him as respect as despite that dedication Allama Iqbal has not dedicated his work to any personality. On one side Hakeem-ul-Umat was in love and respect with the Afghans while on the other side, the Afghans also had deep affinity and love with Allama Mashriqi. This can be observed in the Afghan literature as well as in other spheres. For instance, after the death of Allama Muhammad Iqbal, the Afghan government sent precious lapis lazuli from Afghanistan to Iqbal's tomb.

Allama Iqbal was deeply impressed by the beauty of Afghanistan. During his visit to Afghanistan, he had an opportunity to visit many cities and historic places in Afghanistan. During his journey, Allama Muhammad Iqbal went to visit the Tomb of Babur, Babur Bagh Kabul, Pul Khishti Mosque, Khyber pass, Shaheed Bagh, the Tomb of Abdali, Kharqa shareef Kandahar, Jalalabad, Ghazni, etc. He was very impressed by seeing the historic places of Afghanistan. In one place he talks about the beauty of Kandahar and says,

تقدھار آن کشور مینو سواد
 اهل دل را خاک او خاک مراد"(15)

Kandahar is such a paradise-like place that,

For the people of the (loving) heart, its soil is (like) the soil of shrines.
¹⁹ Apart from Kandahar, Dr. Allama Muhammad Iqbal was impressed by Kabul and described Kabul as 'a paradise-like piece of territory, whose breeze is more pleasant than that of Shaam (Syria) and Rum (Roman Empire)"(16).

Iqbal and Afghanistan,s internal Politics and tribalism

Afghanistan is a tribal society where internal feuds have penetrated for decades. At the age of Allama Iqbal, the Afghans were facing many problems. At one stage when the Afghan got freedom from the British in 1919 under the leadership of Amir Amanullah Khan, who was a vocal person of modernization faced huge resistance from the conservatives. On the other side, later on, he was overthrown by Habibullah (Bacha Saqa). The worsened internal situation in Afghanistan had made Iqbal annoyed which can be seen in his writings. After a week of Allama

Iqbal's departure from Afghanistan, the then-ruler Nadir Shah was assassinated. His poem Apni Khudi Pehchan Ay Ghafil-e- Afghan is about the politics of Afghanistan. He advises Afghans that: "Afghanistan is not only a gateway and trade center but it has prime importance in the history and politics of Asia" (17). Hence, he meant that the Afghans must recognize their due place and abstain from internal feuds.

Iqbal is annoyed over the tug of war-and tribal fields among the Afghan nationals. He is against tribalism and political quagmire and calls it a sign of disunity. He talks of national unity and advises to abide by the teachings of Afghani and Sher Shah Sori. He says that:

یہ نکتہ خوب کہا شیر شاہ سوری نے
 کہ امتیاز قبائل تمام تر خواری
 عزیز ہے نام اسے وزیری و محسود
 ابھی یہ خلقت افغانیت سے ہے عاری
 ہزار پارہ یے کہسار کی مسلمانی
 کہ ہر قبیلہ ہے اپنے بتوں کا زناری
 وہی حرم ہے وہی اعتبار، وہی لات و منات
 خدا نصیب کرے تجھے قربت کاری" (18)

Sher shah explained this point with so grace,
 The distinction of tribes leads to much disgrace,
 The names of Wazir and Mehsud yo them are dear,
 The robe Afghaniyat don't like to wear,
 Their Islam is to pieces and fragments torn,
 Like pagans, girdles by them still are worn,
 They worship and adore their idols old,
 May God help them deep blows much bold.

In his letter to Muhammad Abdul Jaleel Bangloori says, "An independent and cemented Afghanistan provided huge hopes and is necessary for the Muslims of Hindustan and central Asia. Bacha Saqa has been killed along with his 11 colleagues. Now Afghanistan is on the path of stability during Nadir Shah" (19).

Iqbal in the eyes of Afghans and its literary impact

Allama Muhammad Iqbal was the first non—Afghan poet who is owned by the Afghans themselves. He was loved by the Afghans and

work has been done in Pashto and Persian both languages the services of Allama Iqbal. Time and again tributes have been paid to him. Many of his works have been translated into Pashto and Persian. For instance, Pashtana da Iqbal pa nazar ki (Pashtuns in the eyes of Iqbal) is written by Abdullah Bakhtani, Iqbal and Afghanistan translated by Professor Syed Wiqar Ali Shah, Iqbal mera Humsafar written by Sher Afzal Khan, translation of Bang -i - Dara was done by Syed Rahatullah Zakhaili, Israr-i- Khudi by Samander Khan Samander, Zabor- i-Anjum by professor Taqwwm ul Haq, Zarb- i -Kaleem by professor Taqweem ul Haq, Payam -i -Mushraq by Sher Muhammad Khan Menosh, Bal- i -Jabril by Hamza Khan Shinwar, Israr -i- Ramooz was compiled by Mulana Syed Nawaz and much more translation of Iqbal works have been done in Pashto and Persian languages. After the death of Allama Iqbal, Qayyamundin Khadim a Pashto literary figure wrote a eulogy of Iqbal and tributed to Iqbal in such words:

اے اقبالہ ستا پہ غم کی تول افغان ژاړي
چين تر شام، رومه ترکیه هند و افغان ژاړي" (20)

O, Iqbal, the whole Ummah Mourns your death
From china to Rome, Turkey to Syria and Afghanistan

Many other eulogies have been written on Allama Iqbal such as Da Iqbal weer by Gul Bacha ulfat, Asnai Iqbal by Ghulam Dastageer Khan Momand, Marsia e Iqbal by Malak ul Shura Qari. Moreover, a Pashtun literary figure Abdul Rauf Rafiqui has done his PhD on Dr. Allama Iqbal. The love of Iqbal for Afghans can be seen in his writings in which 6 of his books were written in the Persian language which reflects the affinity of Hakeem-ul-Umat with the Afghans.

Allama Iqbal did not allow his poetry with music. But he requested Rafiq Ghaznavi to compose with Music his writing of Shikqa and Jawab— i— Shikwa. In addition, Iqbal was not a person who could write for films. But for Bollywood, he wrote a film story da Afghan Shezada (the price of Afghan)— (who was Khushal Khan Khattak).

Allama Abdul Hai Habibi (One of the most cited Pashtun writers) talked with Iqbal about Pashto literature. During the meeting, Allama Muhammad Iqbal said that although Persian is the official language of Afghanistan for almost one thousand years Pashto will evolve and will be the language education of Afghanistan in the future. Allama Iqbal also talked about the genesis of the Pashtun and Pashto languages. And has talked about as to what is its relation with the Hebrew language? And that is what is the relationship between Pathan and Afghans?

Apart from Pashtun writers the Persian writers of Afghanistan who worked on Iqbal are Dr. Asadullah Mohqiq who completed his Ph.D. in Persian on Iqbal, Dr. Saeed, Salaudine Saljoqi, Ghulam Jeelani, Mujadadi, Muhammad Ibraheem Khalil, professor Ghulam Hassan Mujadsfi, Aqai haidari Wajoodi, Sofi Abdul Haq Baitab, Ghulam Rabani Adeeb, Ghulam Raza Mail Harawi, Mir Bahadur Wasfi, and many more. Dr. Abdul Rauf Rafiqui mentions 17 Pashtun literary figures on pages 316 to 397 who have worked on Iqbaliyat meanwhile he also mentions 16 Persian literary figures on pages 405 to 442 who have written on Iqbaliyat. He further analyzes that, "The first person who started iqbaliyat was Abdul Hadi Khan Davi, while the second name that comes in line is Sarwer Khan Goya"(21).

Conclusion:

Coccludingly, Hakeem-ul-umat Dr. Allama Muhammad Iqbal Iqbal had a curiosity about the Afghans and had great love, respect, closeness, and insight into Afghanistan and its people. Time and again we can find Iqbal,s attachment to Afghanistan in his literary work in the fields of education, politics, strategic importance, the beauty of Afghanistan, Kaushal Khatak and Jamal-U-Din Afgjani,s writings influence on Iqbal,s and worries of Dr. Iqbal about the internal strifes and disunity of the Afghan tribes. At the same time, it must be in consideration that the Afghans also loved and respected Dr. Allama Muhammad Iqbal which can be seen in Pashto and Persian kinds of literature. This study suggests to Afghan literary figures discovered Iqbal who has extensively talked about Afghans and Afghanistan.

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