

ALLAMA IQBAL'S THOUGHTS ON THE IDEOLOGY OF PAKISTAN:

Allama Iqbal was another important political leader who played crucial role in developing Muslim consciousness amongst the Muslims of South Asia. Men like Allama Iqbal are born but in centuries. Throughout his career, he was conscious of significance of Islam in lives of the Muslims. He was a poet and philosopher. His first public appearance was in 1899 at the annual session of Anjuman Himayat-i-Islam in Lahore when he presented the poem, Nala-i-Yatim, and that was the beginning of his career as a poet. He was a great poet and philosopher.

At initial stages Dr Iqbal was a nationalist by ideas and his poetry contained verses like Tarana-i-Hind. His poetry was a critique of the existing societal conditions prevailing in India. He was a nationalist in his orientation and he was talking about whole of India, he was talking about all kind of people and that you can see in his well-known poem Taran-e-Hind where he talks about India as a whole. The change in his thinking came later on through reflection and through a deep study of Islamic history and also world history. He went to England for higher education in 1905 and for the next 3 years he was in England he was in Europe and especially in Germany. At Cambridge he did Honors ultimately got degree in Bar at Law and he got his PhD from Monique University in Germany, where his name was recommended by his teacher at Cambridge University England. He recommended that Monique University should give him degree and ultimately he got PhD degree. Let me tell some interesting facts about his stay in Germany which are relevant today. He spent couple of months in the Hindenburg city of Germany where he lived. Now the government of Pakistan had identified the house where he lived besides that a road is also named as Iqbal offal on the name of the poet because he had spent time there and the 3rd interesting thing about that is, there is a poem of Iqbal Dariye Naqar ke Kinare and Nakar is that river which passes through the city of Hindenburg and his German translation was made by a German scholar Anna Mari Shiml and that translation is fixed on the Bank of the river Nakar. If you visit Hindenburg even today you will find Iqbal's poem written in German language there. Being educated from Europe, he knew all weak aspects of the Western culture. He criticized capitalism, materialism and lack of spiritualism. On his return from Europe to India Iqbal focused attention on the causes of decline and degeneration of the Muslims and how they could regain glory. How could they overcome the problems which they are facing and he was focusing on Muslims in general and Muslims of this region in particular.

IQBAL- Focus on the conditions of the Indian Muslims:

He was convinced that Islam can salvage the Muslims and he was also convinced that Islam has always saved Muslim and they will have to turn towards Islam to deal with the current situation.

For Iqbal Islam is a living and dynamic ideology that can meet modern challenges or the challenges of the present day, and only through Islam and only by following the principles of

Islam he thought that they could deal with the situation. He also talked about the re-interpretation of Islam to deal with the modern conditions.

In fact his discussion of Islam and the kind of role it could play in the lives of the Muslims is to be found in his lectures, 6 lectures which he delivered in 1929 and 1930 which were published as *Reconstruction of Religious Thought in Islam* which is a difficult study. That's why many people don't pay attention to it but it is very important to understand his views on Islam.

Address to the Muslim League Session, Allahabad, December 1930:

Iqbal also played very active role in practical politics for the Muslims of South Asia. He was a participant in the Round Table Conference in 1931 and in 1932 and Iqbal was also involved in politics in Punjab. In fact he was elected to the legislative council of Punjab once but most of his time was devoted to the Muslim League in this province and some of his views are expressed in his letters which he wrote Quaid-e-Azam in 1936 and in 1937 and now we will look on his Presidential address which he delivered to Muslim League in his annual session at Allahabad in Dec 1930. This presidential address and visions the establishment of a state for Muslims in South Asia, this was a dream which Iqbal saw in 1930. He argued that;

“I would like to see the Punjab, NWFP, Sind, Baluchistan amalgamated into a single state as self-government within the British Empire or without. This is the final destiny of the Muslims of North West India.”

He thought that if this kind of solution is found then this would provide balance and security for India and for Muslims it would provide them an opportunity to flourish and develop themselves and also enable them to focus on Islam.

Later, if you look at his letters which he wrote to Quaid-e-Azam, he articulated these views more clearly in those letters and he also included Bengal in his discussions. This is how he articulated his views.

The Muslim renaissance in the Indo-Pakistan subcontinent in the first half of twentieth century was primarily inspired and activated by Dr. Sir Muhammad Iqbal. Dr. Iqbal, through his poetic vision and political insight, as reflected in his writings, speeches, and political works, elaborated for the Indian Muslims a political ideology which could form the basis for a separate Muslim State later to be known as the Islamic Republic of Pakistan.

Sir Muhammad Iqbal is generally credited with initiating the idea of separation. There were people before him who advocated partition of the subcontinent between the Hindu and Muslims e.g. in 1920 Muhammad Abdul Qadir Bilgrami in 1923 Sardar Gul Khan, and in 1924 Lala Lajpat Rai suggested the partition.

Allama Iqbal and Ideology of Pakistan

VISION OF A SEPARATE MUSLIM STATE

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Significance of Pakistan Ideology:

Ideology of Pakistan is very important in national life and its some salient aspects are explained as under:-

1. Protagonist of Success:

Ideology of Pakistan is a supporter of its success and triumph. The Muslims of Sub-continent were unified into oneness only because of ideology of Pakistan. They rank their differences entirely and prompted for the attainment of Pakistan. Resultantly, they succeeded to foil cunning tactics of Hindus and English. So, this ideology kept on strengthening them and inordinate power of thinking and religious potency kept increasing in them and it resulted in an independent state.

2. Bearer of Morality and Good Character

Due to adoption of Ideology of Pakistan such a Muslim nation can be developed which would have lofty ethical traits, honesty, good character and valour as well.

3. Development of New Islamic World

One of the fundamental aims of Ideology of Pakistan is to unify all the Muslims world over and thus ideology apprises the Muslims of unity and fraternity. By adopting it we can get rid of interior and exterior worries, extortion and imperialistic, conspiracies very easily.

4. Inevitable for Country and National Safety

It is inevitable for the sublime and safety of the nation. It places the people residing in different

provinces at one platform and creates unity among them. As long as it is strictly adopted the unanimity of the nation would be elevated. It will help in foiling the aims of terrorists, saboteurs, time servers and vested interests elements. Thus, the safety of Pakistan ideology is necessary for the integrity of the country.

5. Source of Religious Power

it is also a great source of religious power. This ideology forced the English and Hindus to bow down in the past too and others can also be forced to bow down by adopting the ideology in future. So it is the need of the hour to cordially adopt this idea so that we may be prominent in living nations.

6. Ideology of Islamic State

This ideology has been founded on Islamic teachings. Therefore, by adopting this ideology the Muslim nation would develop into staunch Muslim and righteous and good Muslims would be produced by owning this theory

ALLAMA IQBAL AND IDEOLOGY OF PAKISTAN:

The Two-Nation Theory on the basis of which Pakistan came into being was first presented by sir Syed Ahmad Khan in 1857. According to this theory the Muslims of India considered themselves to be a separate nation from Hindus. However some questions in regard to Two-Nation theory were still to be explained like:

What was the ideological basis on which the Muslims should be considered a separate nation?

If they were separate nation then what was the nature of their allegiance to the Indian soil?

Were the factors that Hindus and Muslims had been living together for centuries not strong enough to merge the two communities into one nation?

These questions were answered by Allama Iqbal in his presidential address delivered in the annual meeting of All India Muslim league at Allahabad in December 1940.

Allama Iqbal considered Islam as complete code of life. He said that i am fully convinced that the Muslims of India will ultimately have to establish a separate state for themselves. He openly negated the concept of nation in India. On the occasion of a meeting of a cosmopolitan

organization he said:

"I have been myself of the view that religious differences should disappear from this country and even now act on this principle in my private life. But now I think that the preservation of their separate entities is desirable for both the Hindus and the Muslims. The vision of a common nationhood for India is a beautiful ideal and has a poetic appeal, but looking into the present conditions and the unconscious trends of the two communities appears incapable of fulfillment."

Allama Iqbal closely observed the political development in India and come to the conclusion that both the communities cannot live together peacefully and amicably. Thus he openly declared:

"We suspect each others attentions and inwardly aim at dominating each other. Perhaps in the higher interest of mutual co-operation, we cannot afford to part with the monopolies which the circumstance have placed in our hands and conceal our egoism under the cloak of nationalism, outward simulating a large hearted patriotism but inwardly as narrow-minded as a caste or a tribe. Perhaps we are unwilling to recognize that each group has a right to free development according to its own cultural traditions."

In his Allahabad presidential address he said;

"The various caste units and religious units in India have shown no inclination to lose their individualities in a large whole. Each group is intensely jealous of its separate existence. The formation of the kind of moral consciousness constitute the essence of a nation is not possible in India."

Allama Iqbal defined the Muslims of India as a nation and suggested that there would be no possibility of peace in the country unless and until they were recognized as a nation.

Allama believed in the federal system and thought it as an ideal system for India. He said;

"A unitary form of government is inconceivable for India. The residuary powers must be left to the self-governing units. I would never like the Muslims of India to agree on a system which negates the principles of a true federation or fails to distinguish the as a separate political unit. In this way only the Muslims of India will have maximum opportunities of development and in return would be able to render best services for the defence of the country against foreign invasion, be the invasion of ideas or of guns and bayonets."

Allama Iqbal expressed the Muslim sentiments and ideas in true spirit by defining them as separate nation. His Presidential address washed away all the confusions from the Muslim minds and showed them new dimensions in their struggle for freedom. The spirit which Allama Iqbal infused in the Muslims developed into an ideological basis for the Pakistan movement. Thus ALLAMA IQBAL was truly a great advocate of Two-Nation theory or Ideology of Pakistan.

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