

## The Political Philosophy of Allama Iqbal and Its Impacts on Muslim Politics in South Asia during 20<sup>th</sup> Century

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### Abstract

This is an analytical study about the political role of Allama Iqbal. The paper primarily deals with the contribution of Iqbal as a poet and how his poetry influenced on the Muslims of India to aware them against the colonial masters. In the context of Muslims' awareness Iqbal tried his best and through his poetry he urged passion of independence for the Muslim. In his early carrier he was the propagator of Indian nationalism but soon he became the great supporter of Muslim's nationalism. As a philosopher poet what type of role he played for the freedom of Indian Muslims as the theme of this study and how Allama Muhammad Iqbal worked for the freedom movement is debatable? Although the political contribution of Allama Muhammad Iqbal always considered marvelous during the freedom movement. As a poet his political philosophy had strongly influenced on the Muslims of Subcontinent as he had a profound political insight and had a great connection with the pulse of the nation as he said in Javed-Namma that a poet is like a heart in the nation and without a poet the nation is like a heap of the clay. <sup>1</sup> Iqbal as a political poet emphasis the unification of Muslims and his mind

produced first time the idea of a Separate state for the Muslims of subcontinent. He traced the idea of Pakistan as a most rare political event of history. Through his address 1930 at Allaabad, he planted the seed with the ambiguous idea. He died before the emergence of Pakistan but as a poet the construction of Muslim polity on Islamic unity and solidarity in India. When we look Iqbal as political leader it is very clear that Iqbal was a reformer, poet and philosopher. He used poetry and philosophy together to achieve the political goals. As a political poet, he knew that success in achieving goals is not possible without understanding the mood of the nation. Due to his guidance the nation moved forward and the dream of Pakistan was embarrassingly realized. This paper highlights Iqbal as a political philosopher during the freedom movement of Pakistan.

**Keywords:** Iqbal, Poetry, Politician, Muslims, India, Response, Pakistan

### **Introduction**

This research paper covers the political insights of Allama Dr Muhammad Iqbal and his political ideas which he expressed many times during the Tehreek-e-Pakistan not only in his speeches but also in his poetry. Iqbal was no ordinary political leader or poet, but a true philosopher as well as a political leader and preacher of revolution. His political ideas were not only welcomed by the Muslims in the subcontinent but also through his poetry the Muslims of India got the opportunity of public and national awareness. He spent a large part of his life on the reform and awakening of Muslims. Iqbal raised the bar of poetic intellectual expression of the nation. And only Iqbal could do the kind of intellectual rhetoric for the rebirth of Muslims. Iqbal's poetry is a true reflection and spokesman of his political thoughts and sentiments of the Islamic nation, due to which the nation woke up in search of a destination and embarrassed Iqbal's dream. In this article, Iqbal's political Efforts have been made to highlight ideas and social insights in the light of poetry, which will provide an opportunity to examine Iqbal's political ideas.

### **Research Methodology**

The research method has significant status and since this paper contains valuable historical material, this paper was completed with the help of

primary and secondary sources including historical books, including books, articles, and newspapers. Therefore, in the perspective of the topic and the available sources historical method of research has been used in this research.

### **Review of Literature**

Since the subject of Iqbal's poetry was to examine his political views and the impact of his political philosophy on Muslims in India during the independence movement, the literary material that has been studied for this paper included many historical and literary books including Iqbal's books *Bal-e-Jibril*, *Bang Dara*, *Zarb-e-Kaleem*, *Kuliyat-e-Iqbal*, *Guftar Iqbal*, *Armaghan Hijaz*, *Special Study of Iqbal*, *Politician Iqbal*, *Allama Iqbal as a Politician*, *Study Iqbal*, *Tehreek-e-Pakistan*, *Special Study of Iqbal*.

### **Discussion on Topic**

After his return from Europe, he worked as professor at Government College Lahore and present Muslim nationalism in 1910 at Lahore during a session presided by him. He also started practical politics and elected a Member of Provincial legislative Council of Punjab.<sup>2</sup> There are many aspects of the life of Dr. Allama Muhammad Iqbal are prominent. He was not only a great thinker, poet and jurist at the same time, but his personality is also before us as the savior of the nation due to his natural heartfelt sympathy. He loved the nation very much and was always concerned for the Muslim Ummah, which he expressed not only in his poetry but also through his thoughts to the young and old of the nation. In doing so, a nation can find solutions to the problems that arise in its daily lives in an appropriate and easy way. That is why Iqbal is not only a great leader for us but also for other nations and individuals of the world. His thoughts and sayings are a beacon for humanity. We rely on their teachings to shape our lives by benefiting from their thoughts and poetry. If we study his life with reference to Iqbal's thought, we can see that he was a very active and intelligent person in the early days of his life. Expressing his thoughts and abilities, Hakim Ahmad Shuja wrote in his book "*Khon Baha*"<sup>3</sup>

Sir Muhammad Iqbal studied at Government College, Lahore. He recited his first Ghazal in this poem. Coincidentally, in the year in which he was born, in the same year Iqbal recited the poem which remained in the areas of *Arbab-e-Zouk* for a long time. His poetry is still in the language of the old people.<sup>4</sup>

The leaven of Iqbal's teachings has risen from the leaven of his forefathers who worked hard day and night to keep the pain of the country and the nation in their hearts. He considered the sorrows of the nation as his sorrows. He studied Quran, science, Arabic and after getting a higher education in Persian, he realized that he had hurt the Muslims and how can they be cured. This was the personality of Sir Syed Ahmad Khan who strengthened the foundations of the two-nation ideology for the Muslims of India.<sup>5</sup> Later, Quaid-e-Azam Muhammad Ali Jinnah further strengthened this ideology. Allama Iqbal nurtured the ideas of these two personalities, Jalabakhshi and by making their dreams a reality and put them into practice in the hearts of the nation, it was only Iqbal's work. In this regard, Iqbal is recognized as a long-time brotherly politician. Dr. Saleem Akhtar in his book "Psychological Study of Iqbal" writes about Iqbal's political insights and tendencies:

The sense of separate nationalism which Sir Syed felt and the implications of which Sir Syed himself may not have a correct idea of, is the basis of Allama Iqbal's political strategy which the leadership of Quaid-e-Azam made a reality. As far as Allama Iqbal's political insights and political tendencies are concerned, it will probably not be so difficult for him to reach the concept of Pakistan because he had devoted himself to Muslims from the very beginning and it was his dream.<sup>6</sup>

#### **Iqbal's thoughts and teachings**

If Iqbal's thoughts and teachings are to be considered, the source of this is that in order to develop a nation, it is necessary to create its own rules and regulations according to the conditions and events of its country, its way of life and the necessities of life. Because on the one hand, it is possible to estimate what our real problems are and how these problems can be solved. Which of our rules can be useful for this and which rules will be ineffective for us. If we invite a stranger to join us If you set rules and a code of conduct, then surely the importance of the individual and the group lies in the insistence on creativity and constant effort. And in all this, their ambitious vision is the whole, moral, economic and political development of the Muslim world and especially the Muslims of India. Iqbal feels the need for a special kind of change and renewal in the knowledge of Muslims, and wants to see ijtehad continue in the lives of Muslims. One of the ideas before them

was that a Muslim state should be established in the subcontinent. Iqbal considered the abolition of the Turkish caliphate to be the right move, and democracy in his view was a return to the true teachings of Islam. It was his Ejtahadi spirit that welcomed the establishment of Constituent Assemblies in Islamic countries and urged the Muslim nation.<sup>7</sup> That they revisit their ancient institutions and traditions. In the light of modern business, he also gave the condition of giving *Shariah* on *Ijtihad* for the construction of Islamic *Shariah* and also the condition that the Ummah should be made in such a way that the true spirit of Shariah laws would not be lost.

Iqbal's specialty is that he has looked at every aspect of life from an Islamic point of view, establishing a philosophical basis. Iqbal's style of writing was neither demonstrative nor apologetic. He boldly called for self-construction so that Muslims could restore their lost greatness. For this, he also introduced the concept of the term "male believer", a male believer whose solitude and solitude are in full Islamic color.

Iqbal wants to see the whole world of Islam alive and well. There is a great longing in their hearts for the recovery of our old greatness. For which they advise to leave Turk instead of leaving the world. Iqbal describes four measures to free the United Nations from the shackles of Western colonialism, one of which is to warn the East of the West's neo-colonial conspiracies, as well as to give priority to the silk of its cronies and to protect its resources. There is something very unusual about religion.<sup>8</sup>

Iqbal's word is for every generation. Like other national tragedies, it is a great national tragedy that the youth are losing their sense of religion, curiosity and the pursuit of modern thinking. In such a situation, how can Iqbal get the honor of being popular? In which they want to enlighten the youth with their words." Muslims know that I have so far been completely detached from this kind of occupation, simply because other people were doing it and I was second to myself. The scope was chosen, but now the troubles of the nation are forcing me to expand my circle of action a little, maybe my insignificant existence can be more useful for this nation.

#### **Message of Awakening of the nation**

In his poetry, Allama Muhammad Iqbal also conveyed the message of awakening the nation by informing it about the causes and causes of decline

and pointed out some of the characters who became the epitome of decline and Iqbal pointed out these characters in different places. Unlike poverty, Iqbal criticized the feudal system and monasticism. He blamed these factors for the decline.<sup>9</sup>

### **Allahabad Meeting**

The annual meeting of the Muslim League was held at Allahabad which was chaired by Dr. Sir Muhammad Iqbal. The sermon foretold the establishment of a separate homeland for the Muslims of the Indo-Pak subcontinent, in addition to a tour of important contemporary political issues. Just as the Congress had denied the existence of Muslims in the past. Even before the first-round table conference had started, Allama Iqbal Gandhi, in view of his stubbornness, knew that no significant result would come out. And in the same way Muslims are a reality and the destination of Muslims is a separate state.

Iqbal's thinking suggests that he was convinced of the universality of the religion of Islam, according to which he declared the universe to be the property of God Almighty, and in this context, he gave Muslims a political place in the world. Iqbal did not limit the borders of the country to Arba'a but clarified that this universe is made by God and He has sent Muslims to this world as His vicegerent. Therefore, if Muslims go and live in any corner of the world as the vicegerent of Allah Almighty, then this is their homeland, because the land that belongs to Allah Almighty will be considered the homeland of Muslims.<sup>10</sup> The ideological differences between Iqbal and Maulana Madani over the ideology of Pakistan and the nation created a storm between the supporters of the two personalities. But Iqbal stuck to his claim that Islam is the name of the essence of Muslims. Iqbal clarified that the reason for the formation of nations in the world may be patriotism but the religion to which Muslims belong is the religion that elevates Muslims to the status of a nation. The existence of other nations is not from religion but from race and geography. But Muslims are only the cause of religion.<sup>11</sup>

### **Foundation of the revolution**

As a thinker, Iqbal not only ignited the Pakistan Tehreek-e-Pakistan through his poetry but also laid the foundation of the revolution which resulted in the establishment of Pakistan. An analysis of Iqbal's poetry reveals that he was



not only a poet but also an intellectual leader of the Islamic nation and a preacher of revolution. He played a vital role in the revival of Islam and breathed new life into Muslims through revolutionary poetry. He played a key role in awakening the spirit of freedom and his poetry proved to be a significant contributor to the political awakening of Muslims in India. Iqbal was disheartened by the attitude of the Congress as well as many Muslim leaders at the Second Round Table Conference and withdrew from the delegation of the Second Round Table Conference. Because his temperament was against betraying the Muslims.

In Iqbal's view, Muslims in India faced two problems at the same time. Due to which he regretted the plight of Muslims. One of them was an economic problem. The second issue was civilization. The civilization and culture of the Muslims was different while the way of life and civilization of the Hindus and Sikhs was different. There was also a clear difference in the rituals and interactions of the two civilizations. In Iqbal's time, he realized that it was very difficult for the two civilizations to reconcile. Muslims in particular were facing a dilemma. Therefore, Iqbal decided to refrain from helping the Muslims in any situation and at that time they did not see any Hindu savior who could understand the problems of the Muslims and offer a solution to them. Therefore, in these difficult circumstances, Iqbal had to decide to enter politics and he thought that in order to support Muslims in such a difficult time, he should take part in practical politics. In this situation, Dr. Saleem Akhtar has written in very clear words under the title "Iqbal's Psychological Study":

"It is very important to explain to the world inside and outside India that this country is not just an economic problem. From a Muslim point of view, the cultural issue is of paramount importance to most Muslims in India. At least it cannot be said to be inferior in any way in terms of importance to economic issues. Can keep"

#### **Hardships due to Political Activities of Iqbal**

Iqbal faced many problems after his decision to take part in practical politics but he did not give up but fought these issues on all fronts. Sometimes Iqbal even heard such words that he is not a supporter of Muslims and They have

personal goals here. Iqbal did not even cover these things. He openly denied them and gave a blunt answer saying that he is a Muslim and wants to present the solution of every problem according to the Quran. Iqbal's thoughts were as strong as the Qur'an and he wanted to connect with the Muslim Ummah. He wanted to implement the system of inheritance, zakat, etc. in accordance with the principles stated in the Holy Qur'an and considered the Western capitalist system as a system of chaos in the society. Muhammad Iqbal Bhili in his article has presented Iqbal's thoughts and ideas in a more coherent way. The path to moderation is what the Qur'an tells us. The fault of Shariat is that capitalism does not allow one party to prevail over another. Islam does not exclude the power of capital from the economic system but prescribes an economic system by which capitalism cannot go beyond its proper limits. I am sure that the Russian nation itself will be forced to return to its current system, whose principles will be either purely Islamic or similar.

If the matter of the heart is not brought to the tongues, how does one know what is in one's heart? Allama Iqbal tried to convey what he thought to the nation so that they would know that they were stepping into this abyss of politics with this spirit of service. Therefore, in his speeches, he said some things to the nation that it is necessary to bring to the fore so that Iqbal's mental level can be assessed because he was stepping into practical politics and what were the goals, he had in mind to achieve such a big challenge.

Therefore, he has expressed these views in a public meeting. Dr. Rafi-ud-Din Hashmi has written in one of his articles titled "Allama Iqbal as a Politician" as follows:

"I used poetry as a means to acquaint Muslims with the true meaning of life, to follow in the footsteps of the forefathers, and to keep them from hope, cowardice and determination. I served my brothers to the best of my ability for twenty-five years, and now I am offering myself for their special practical service."

#### **Acknowledgement for Iqbal's Sentiments**

We as a nation have to acknowledge that if we study Iqbal's sentiments, sayings and thoughts for the Muslims of India, it will become clear that Iqbal not only won the hearts of Muslims with his tireless work and dedication but



also to date, no other leader has been able to show the way and do for the Muslim Ummah what no one else has been able to do. Walking alongside Quaid-e-Azam Muhammad Jinnah, he devised a plan which was praised not only by the British rulers but also by the leaders of the Hindus and Sikhs. Dr. Rafi-ud-Din Hashmi praised Iqbal's struggle. The tribute is paid to him in the following words:

The truth is that Allama Muhammad Iqbal was at the forefront of the good work of spreading the raging fire of riots. People familiar with Allama are surprised that he does not like to go to big invitations but nowadays he seems to be busy serving the country and the nation from morning to evening and from evening to morning. The truth is that Allama Iqbal sent Muslims to Lahore and paid the right of representation".<sup>12</sup> Allama Iqbal's ideology of politics was based on the golden principles and ethics of Islam. To him, politics was the stakes on which the hope of independence. His ideology got success at the end when Pakistan emerged on the map of the world. Iqbal performed his responsibility. Due to his untiring efforts Muslims turned into nation.<sup>13</sup>

### **Conclusion**

Iqbal was one of the great Muslim leaders of Sub-continent and he was a main stream political figure of Indian History. After the down fall of Muslim rule in India Iqbal tried to uplift the Indian Muslims through his visionary poetry. He inspired the Muslims and motivated them to defend their socio-political rights. He reminded them their glorious past and encouraged them as nation. He explained their separate identity as a Millat and presented the Idea of Pakistan. It was due to his vision that Muslim of India Stood behind Muhammad Ali Jinnah and demanded an independent state for the Muslims in their majority areas. The Lahore resolution was the victory of his political insight and the Muslim nationalism became stronger during the electoral process in India. Iqbal suggested the Indian Muslims a way of success that the passion of freedom is a key to come out from the colonial masters and their slavery. Allama Iqbal also opposed the idea of Watniat and he promoted the Islamic concept of state. He distinguished Muslims than other nation and announced as Islam as a religion the base of Muslim nationalism which is totally different than all other nations.

قوم مذہب سے ہے، مذہب جو نہیں، تم بھی نہیں  
جذب باہم جو نہیں، محفل انجم بھی نہیں  
قوت عشق سے ہر پست کو بالا کر دے  
دہر میں اسم محمد سے اجالا کر دے  
کوئی قابل ہو تو ہم شان کئی دیتے ہیں  
ڈھونڈنے والے کو دنیا بھی نئی دیتے ہیں

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- <sup>3</sup> Hakeem Ahmad Shujā, *Khooon Baha* (Lahore: Feroz Sons, 1950), 180.
- <sup>4</sup> Ahmad Shujā, *Khooon Baha*, 180.  
موتی سمجھ کے شان کریبی نے چُن لیے قطرے جو تھے مرے عرق انفعال کے
- <sup>5</sup> Sheikh M. Rafīq, *Tareekh-e-Pakistan* (Lahore: Standard Books, 2014), 116.
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ایک ہوں مستم حرم کی پاسبانی کے لیے نیل کے ساحل سے لے کر تا بخاک کا شاعر
- <sup>7</sup> Professor Fatih Muhammad, *Iqbal Framoshi* (Lahore: Sang-e-Meel 2002), 132.  
یہ بت کہ تراشیدہ تہذیب نومی ہے، غارت گر کا شانہ دین نبوی ہے، بازو ترا تو حید کی قوت سے قوی ہے، اسلام ترا دیس ہے تو مصطفوی ہے
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طارق چوں برکنارہ اندلس سفینہ سوخت گفند کار تو یہ نگاہ خرد خطا است  
دوریم از سواد وطن باچوں رسیم، ترک سبب زردیء شریعت کجا روا است  
خندید بر شمشیر نہاد و گفت است، ہر ملک ملک ما است ما است کہ ملک خدا ما است
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