

Poetics and Politics: A literary and philological interpretation of Iqbal's poetry with reference to Indian Nationalism and Muslim Ummah

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Abstract:

The current paper deals with the poetry of Dr. Allama Iqbal, the greatest poet of Indian Sub-continent. He was not the poet of the period but he still lives in the hearts of Indian sub-continent people. Further, he is not the poet of one nation but his poetry is the depiction of different nations with their defined cultures. The current research has been intended to analyze Iqbal's Poetics and politics in the light of Indian Nationalism and Muslim Ummah. The Paper reflects on the poetry under close reading of Iqbal's poetry that how he approached two nations Hindus and Muslims, and how his poetry segregates two nations from each other.

Keywords: *Poetics, politics, Nationalism, Muslim Ummah, Iqbal*

Introduction:

Every country has some ideology that keeps her integrated. Like India has secularism, china socialism and Russia communism as their ideological foundations. Pakistan is also based on the ideology of Islam. Islam is the basic difference between Muslim Ummah and other nation of the world.

Shah Wali Ullah stressed upon this fact in his time and later Sir Sayyad warned Muslims of subcontinent to keep away from Congress. Congress raised the slogan that Hindu and Muslim are not two different Nations but they are same as their country and language is same. Many Muslim leaders were enraptured and enchanted with this interpretation even Iqbal's early poetry reflects

that he was also one of those people who believed that geographical boundaries constituted a nation or at least he thought that Indian Muslim and Hindu were one Nation with different religion and outlook.

Many Muslim leaders changed their views later on-Muhammad Ali Johar, Allama Iqbal and even Quid-E-Azam. They realized that Muslims were a different Ummah. On this basis they demanded and won Pakistan for us. But Congress leaders who opposed Pakistan in the very beginning launched a campaign of disinformation against the very Ideology on which Pakistan is based. This propaganda is still in effect and its pace is much faster than it was in the past even Muslims from other countries are beguiled and deceived by this campaign of disinformation.

Under the joint propaganda of India and Muslim leaders (against Pakistan Movement) who are still against this country, our youth is very confused about the ideology of Pakistan. And they are right in feeling like that as they don't know exact situation of Pakistan Movement and its stand point; besides they watch Indian movies and can not discriminate between the two Nations. These movies portray Indian Muslim as Prosperous and Patriot Indian – and they are patriot no doubt. This is causing disturbance in youth who see apparently no difference between the two cultures and nations-wearing same clothes and speaking the same language.

Indian movies have launched a very subtle campaign against the ideology of Pakistan and young Pakistani mind that has but little awareness, besides no person to guide them, is more apt to form wrong ideas about the very basis of Pakistan.

Thesis Statement:

Iqbal's Poetry reflects one of the most authentic definitions of Indian and Muslim Nationalism and their main difference.

Research Questions:

- 1: How does Iqbal View a Nation?
- 2: What are the basic religious and cultural differences between Muslims and Hindus as reflected by Iqbal in his Poetry?
- 3: How can we determine if Hinduism is a nation, religion, a cultural movement or just a slogan?

Background:

The existing books available about the movement of Pakistan lack harmony and coherence. These books were mostly written by politicians and historians and it is thought that they were not void of biases and personal likes and dislikes. Besides, the

matter was dealt with in a fictional style, praising national heroes and their foresight in a way that it not only seems artificial but also raises a man to a superman or supernatural thing that makes the matter more prone to doubts. A historian or researcher's job is to provide ample proofs with some solid instances about an event or person so that reader can justify himself/herself- on the basis of data available – between what is true and what is not.

So the need was felt that it should be made clear through some solid arguments and via a person who himself was once the champion of Indian Nationalism. Iqbal expressed his love for India in many poems like 'Hamala' etc. but later, after his visit to Europe, he changed his views regarding a nation.

Efforts will be made to save any prejudices while dealing with this core and important issue of the day.

Purpose:

Indian movies are causing cultural disturbance and marring the Ideology of Pakistan. Many youngsters, under the influence of these movies and controversial books about Pakistan movement, are forming wrong views and are in a state of dilemma as to whether Pakistan Ideology has any sound basis or not. It is high time to make them aware of the Pakistan Ideology and make them realize that as a nation we are not only different from other nations of the world but there is so vast a gap that can not be filled. We can live peacefully having good relations with other people but can not be a part of any nation in the world whether they are from a revealed religion or not.

Through this research every Pakistani, especially our youth will have a clear idea as determined and defined by Iqbal about the significance of Pakistan movement and freedom from Hindus and Hinduism. Also this work will bring harmony and calm in youngsters who are so much confused and impressed by the media campaign launched by different channels against Pakistan.

Methodology:

The research is qualitative in nature and following methods will be used to carry out this research:

1: Iqbal Urdu poetry will be studied closely and thoroughly to analyze

Different variables about the definition of a nation and Ummah.

2: Different works on Iqbal's poetry about Pakistan Ideology will be studied to better understand Iqbal's concept of a nation.

3: Different works of European and Indian authors will be studied to find the nature of Hindu nation.

3: Data will be analyzed under Nationalism, Historical and Postcolonial theories.

Literature Review:

The works done on Iqbal poetry regarding Islam and Ideology of Pakistan lack the basic definition of Muslim the basic unit of Muslim Ummah. It is individual that makes a nation like Iqbal said;

“Fard qaim rabt e millat say hay tanha
kuch nahi,
Moj hay darya mein aur bairon e darya
kuch nahi

And in another place he says”

“har fard hay millat kay muqadar ka
sitara”

So it is noted that works on Iqbal are strangely missing this ‘Fard’ or could not do justice to what Iqbal meant by Muslim. Most of the works on Iqbal discuss his concept of ‘Khuddi’. A specific state of heart and mind of a person being enlightened and aware of his importance on this earth due to permanent and indestructible relation with Creator (Allah All Mighty). It gives him unshakeable faith that helps him face any difficult situation with courage and always look for guidance towards the Creator and his Prophet Muhammad (Peace and Blessings of Allah Be Upon him and his descendants).

Some of the works discuss Iqbal Philosophy about Mysticism. It is a subject of interest for more learned and subtle mind with profundity and acuteness of thought. Youngsters can not grasp these baffling discussions. Even many learned persons find themselves bewildered when confronted with this profound Philosophy. Besides it does not discuss Muslim individual in relations to other religion, cultures and civilization.

Another subject that Iqbal discuss in his poetry that is the Ideology of Pakistan. Many imminent personalities have worked upon this topic and their work reflect and cover an imperative aspect of Iqbal’s poetry and philosophy. But again common youngster and Muslim as individuals are missing. They do not centralize individual as the basic and important factor of Muslim Ummah and this deficiency is apparent in many works.

Another aspect of Iqbal philosophy is Nationalism as perceived by different Western scholars and some of Asian non Muslim scholars as well. These discussions include difficult philosophical terms that are beyond the understanding of a

common person. Moreover, these works do not include individuals as their model for discussion rather they discuss language, religion, culture and geographical boundaries important to form a nation.

Some of the writers discuss with Muslim youngster and Modern Muslim as perceived by Iqbal. But again it is notable that they talk of a super human who belonged to a nation of warriors that conquered great empires of the world like Persia and Rome and not a common Muslim of today. As a person belonging to modern world these works place great emphasis on dealing with other nations and how to save individual identity against different people but what marks this identity as the most important feature of a Muslim has never been discussed or if someone tried to focus on individual, regrettably, his work lacks full details as if something done in a hurry or it presents a bird's eye view of such a core issue. Some of the writers took it for granted that every young man of this country is aware of his status as a Muslim in the society and his relation to Muslim Ummah in the world and never thought it worthy of discussion and debate. But to think so is really dangerous in this fast moving world of information when every one has access to net and can easily be misled due to the data available on the net.

Another element of the existing works or researches is their vocabulary and language. As language is always changing and improving many words become obsolete and are replaced with new words. Moreover, Urdu is basically a literary and spoken language and not technical. Scholars of Urdu are either poets or prose writers and they are in a habit of using difficult vocabulary and literary devices mainly from Arabic and Persian language. Their idioms and phrases are sometime difficult to understand for a really educated person.

My research on "Poetics And Politics Iqbal's Poetry: A Close Reading In The Light Of Indian Nationalism And Muslim Ummah" will bring into light this central point about what makes a Muslim so very different from rest of the civilizations and nations. Also, it places emphasis on how Muslim nation is different from other nations focusing an individual as the model of discussion-being basic unit of Muslim Ummah. I have tried to use very common vocabulary more close to spoken language keeping in mind that even an ordinary reader can understand it.

Definition of key Terms:

I have used following terms in a specific sense that best suits my work so these should be interpreted as follows:

1: Nation: Where ever this word occurs it means nation as understood and described by west on the basis of cast, language and geographical boundaries.

2: Ummah; It means Muslim Nation according to Iqbal idea of a nation.

3: Millat: It is synonymous to Ummah.

Iqbal's Reconciliation between State and Religion:

Contemporary capitalism and feudal culture were employed in the period where Muhammad Iqbal was existed. His experiences made him enable to understand the Western ideologies because he belonged to the location where he got his education. Both life passages of East and West made him capable to understand the both dominant factors of the modern society to eliminate the deficiencies. We know that Iqbal was poet by nature as poets are largely considered to premise themselves to their inner world, not sharing their inner thought but Iqbal was different from traditionalists as he reacted to many other issues where the issues of Muslim Ummah are burning for him. He observed very vigilantly the Muslim Ummah and reacted the calmness of Muslim to awake them. Although, Iqbal was against the West but still he believed in that West has attained so many success in different fields which have been put in front of the Muslim Ummah for inspiration. West has energetic, achieved scientific and educational advancements. As I have previously acknowledged Iqbal that he was against the West because he strongly opposed European colonialism and imperialism which have brought the capitalist state full of secularism. As result Iqbal suggested Muslim Ummah to follow Islamic teachings to construct an Islamic state to substitute the current Islamic ideology. The purpose was to merge Muslim Umamh with a powerful position in the society.

Iqbal's ideology was though perfect for Muslim Ummah but still many of the Politicians and Ulama were not agree. Iqbal was criticized by Ulma and Politician very seriously. Later, Iqbal was acknowledged but due to imperfect perception and non-clarity of thought, certain shortcomings were reported where the shortcomings were considered political insufficiencies. However, some of the Political leaders and Ulama were of the opinion that they are following Iqbal but the reality was not the same and Iqbal faced problems.

Iqbal very appropriately merged Islamic principles and founded Islamic ideology rather than religious fundamentalism because he was known to the fact that the former is inevitable for

the development of Muslim Ummah. It seemed to politicians and Ulama that Iqbal deviated from Islamic fundamentalism but reality was something else rather than the information found on the surface level when Iqbal merged the said ideology, it was more fundamentalist rather than the actual because it was effective for Muslim Ummah.

Ulama were not capable to identify Iqbal's perception because his intended decision altered the contemporary order because the modern period demanded to change the traditional society to a scholarly and scientific one. The premised goals have been initiated by West to intake consistency in their supremacy and become more developed than the past. It was crystal clear to the whole world that West is dictating others and maintained its supremacy because of its advancement. When Iqbal looked back to Muslim's history, they are seen pre-eminence in so many fields because of their education as they were very keen to get higher education. Their enthusiasm for learning can be seen in the past because many of the world's inventions are annexed with Muslims. With the passage of time Muslims lost their interests in education and shifted their interest to other activities, caused their decline. Ulama was of the opinion to maintain their supremacy by surpassing political autonomy, resulted lacking of perception. It seemed that reformation was not probable because of such policies and exclusively harmed to reduce the emergence of new reformations.

Though, it was the demand of the time to remain in touch with advancement and reformation but Ulama did not come up with the opinion to settle with reformation. Thus, they have to find an alternative approach to fascinate the people towards reformation because it was the demand of the time. For the purpose, Ulama concentrated on Iqbal's poetry to attract people as they provided valid and consistent evidences from Allama Iqbal's poetry with reference to Islamic ideology and arose the sentiments of the people.

Previously, it is found that Ulama and politicians were not agree with Iqbal but later they had to follow him because they agreed upon what Iqbal has suggested. Therefore, Ulama and Politicians agreed with Iqbal's poetry because of his admiration and promotion of Islam. Islam is not only a religion in his poetry but it is inclusively a political approach which is the dire need of the contemporary period for Islamic world. If Muslims strongly followed the same ideology the will be successful and therefore the

said ideology became the part of Muslim academia which has prescribed not only by Iqbal but Muslim Ulama also supported it.

Iqbal alongwith other familiar figures of the time participated in promoting Muslim's consciousness. The poems of Hali, the novels of Abdul Halim Sharar and Muhammad Ali's writings attracted Muslim community to awake their consciousness and reinforce Muslim's identity which is a distinct identity, pure and superior. The poetry, novels and writings were evoking emotional aspects but Iqbal rationalized his arguments as detailed below.

Iqbal came up with certain opinions regarding the development of Muslim Ummah in which the prominent one was to avoid the complexity, stopping the forces to reduce the elements of acquiring knowledge and the modern advancement. Further, he focused that every step towards success is strengthen by the fact to struggle and the complexities in this regard are no more a dead position for the Muslim community.

Allama Iqbal never supported impartiality and detachment when it comes to loyalty with the religion. Further, he stressed that every Muslim must be devoted to his religion. Though, life is complex one but the complexity in the life has been identified by the spiritual beliefs which are existed in every individual life. Furthermore, he stressed that explicitly Islam looks like other religion to the world, i.e, the Church looked is Christianity but they are actually the two diverse sides of one reality. Therefore, in contrast with other religions Islam is a segregated unanalyzable authenticity which is varied from other realities, seem to others.

As we aware of the fact the contemporary period is dynamic, demanding so many aspects where everyone is intended to investigate philosophical reality. Therefore, it is fact that Iqbal supported the same ideology where he sought coherence between religion and state. The function of Tauhid is a working force and idea, not only for Iqbal but for every individual where Tauhid focuses on solidarity, freedom, equality and so many other rights. Keeping Tauhid, to be intaked in the Islamic state, it is the core responsibility of the state to transform the Islamic ideology to its people to realize and identify aspiration for humanity. It seems from the ideology that Islam represents the concept of state as a theocratic, not an exclusive authority who is called the representative of God. The idea supports that tyrannical existence may not be supported but reliability in the Islamic state be supported.

It is true for Allama Iqbal the actual formation and concentration of the Islamic state is to create harmony and uplift the morals of the society. Further, Iqbal comes up with the conclusion in this matter that the alternative reality or truth is spiritual whereas life on earth is terrestrial. In this figurative world the spirit is working as dominant force, looking to alter the natural condition. Iqbal annihilated the substantial progress through secular developments either to be followed or rejected according to the demand of the Islamic state as necessary. Iqbal regenerated the reality through epistemology which is the dire need of the Islamic world. The Holy Quran states that “We have created the heavens and the earth and all that is between the two in accordance with the requirements of truth and wisdom. The Hour is surely coming, so overlook (their faults) with gracious forgiveness.” (15:85).

We found a complete controversy in the superficial Islamic jurisprudential laws because one of the strong reason that it is an idealistic approach. It is evidence that none of the Islamic state has practice such outline of the laws which have been prescribed by the orthodoxy of the state of Islam. In this regard it must be acknowledged that every Islamic state has certain body of legislative body which formats the Law of the state. For example; Turkey is one of the powerful and developed country in the Islamic world where Iqbal has shown great affection because Turkey has formatted a secular state very significantly as well as empowered and triggered with the dominant Islamic ideology. Therefore, Turkey places itself in a developed country. Showing affection to Turkey state, Iqbal motivated those Muslims who seemed to be deteriorating force to the Islamic state to give Islamic virtue and uplift Islamic culture with more advancement in technology. Iqbal poetry where he addressed political issues are identical to other issues. The poetry relocates Muslim’s positions in the modern world to revive their history for the purpose to strengthen their morals and ideas in the present and make the future a stable one. Further, his poetry highlights the issues of Muslim Ummah’s disappointment which is a denial fact for him. However, it is the fact the Muslim Ummah have been represented by Iqbal in the poetry with the identical images to strengthen them, not to disappoint them. Therefore, Iqbal poetry also reflected on the different examples of Prophet’s life who is the good example of modesty for Ulama. It is considered one of the reason that Ulamas were influenced by Allam Iqbal’s poetry. Allama Iqbal also quoted the examples of modesty and authority of Prophet in his

poetry to motivate Muslim Ummah in the contemporary period which is considered to be a struggling one. As a result of Iqbal's poetry Islamic ideology has been far-reaching transformed. Very close to Iqbal's history Sir Sayyad Ahmad Khan also adopted the same strategy and I would call it that Iqbal anticipated him in his poetry to some extent when it comes to education. Sayyad stressed that Muslim Ummah should need to pay attention to their education which is the key element of survival and social upgradation. Further, he believed that a nation becomes dominant and the power to rule when the people get education with open mind observing all aspects and its need to have the element of maturity among the people. According to both Iqbal and Sayyad that political autonomy is only a worldly progress, considered to be a benefit annexed with worldly interests. Therefore, complete focus to the said element will reduce the religious authority and values. Sir Sayyad Ahmed Khan intaked the issue of Urdu-Hindi conflicts which influenced in the later part. Therefore, the core discussion of both Iqbal and Sir Sayyad Ahmed Khan led to the discussion, difference between the two religions; Muslim and Hindu. The debate gives the birth to more discussion on Muslim-Hindu relationship, resulted by the opinions of both Iqbal and Sayyad that Muslims and Hindus are two different nation and they cannot live together. Iqbal reiterated Sayyad's ideology and finally utilized by Muhammad Ali Jinnah that the given two nation theory is the actual cause of segregation of Muslim and Hindus. Pakistan is now the result of the long struggle initiated in the ideology of Sayyad, reiteration of Iqbal and implementation of Muhammad Ali Jinnah.

Iqbal did not stand exclusively with Sir Sayyad Ahmad Khan because Iqbal opposed him in so many ideas as one of the essential division has been drawn by Iqbal that religion and Politics are not essentially static in Islam. He believed that the split is the result of aversion. He believed that the political situations of the people have been resulted by the religious and philosophical thoughts as demonstrated in their lives. Further, he came up with the opinion that such execution of political imposition is fundamental to uplift the spiritual and moral standards of Muslim community. In such cases politics require the assistance of the religion to survive its position in the Muslim community to play a vital role. Iqbal was not in favor to segregate religion from politics. If it is done, according to Iqbal it is tyranny.

As result Iqbal came up with the mutually embedded dynamics which are beneficial if inaugurated to make connection between politics and religion. He was of the opinion to contemplate such dynamics to be adopted and appreciated in for the basic principles of humanity, liberty and equality. His strong opinion when intaked in Muslim community, resulted a strong building for humanity and Muslim community, largely, given birth to a new era of prosperity for Muslim community in the guise of separate state where they are free to choose what they want, prescribed by the Islamic state. We now call that Pakistan, an only Muslim atomic power. No doubt, what Iqbal has idealized, practiced by the Muslim Ummah, is now the protector of Muslim world.

We see shared values of Iqbal in different context as he was somehow against the secular state, somehow he supported orthodox and somehow strongly supported Ulama. Although, his diverse sides can be contemplated for diverse benefits especially foregrounding Muslim's interests. He came with the opinion that Indian society is the flux of different religions as each community of different religion rests upon the solidarity, prescribed by the Western people. The Westerns were of the opinion to liberalize Indian people but the results of the said policy were not favorable in a region like India. Largely, Indian community was victimized and they look for their exploitation to be eliminated. Therefore, Muslim community was requested by Allama Iqbal to support the said ideology to fit the Muslim World in modern advancement.

Iqbal was considered to be the central figure of the restoration consciousness of Indian Muslim, helped Muslims to participate that Muslim may reach to a high position. For Muslim Iqbal was a shining star who reached Muslims to the position where they identified the Islamic principles which were required for the prosperity of the Islamic ideology and society. Iqbal contributed through his poetry to rebuild the principles of Muslim community to uplift it with the help of education. The strategy helped Muslim to have ideals of Islamic ideology as they have to identify their true ideology. Iqbal's temperament was supporting Muslim ideology as he was capable to convey the true spirit of people's emotions and feelings with real consequences. Largely, we are aware with the fact the poetry is not concerned practical usage as set out for society but we find clearly that Iqbal focused on the social aspects of Muslim ideology. Therefore, Iqbal's poetry supported Muslim community to bring reforms to realize the ideal.

Further, he called for the separate state from Muslim community which is now called Pakistan, later on the practical implementation was initiated by Muhammad Ali Jinnah and other Muslims. Pakistan is the result of Iqbal's ideology that fulfills the idealists of the contemporary world. Iqbal incarnated his ideology in Muslim community through his poetry, inspired millions of hearts and pursued them to follow the Islamic ideology with modern advancements. The policy fulfills the ideals of Islamic Republic of Pakistan

Iqbal approach has perfects insights for Islamic society, inspired the Muslims of Indian Sub-Continent. However, it is not possible to resolve exclusively a society as considers an idealist word-Utopia but still he is perceived a dominant figure who identify the true meaning and principles of Islamic ideology and the Muslims of India must practice the said ideology with experimental approaches. Currently, Pakistan is considered the determining force, practicing Iqbal's ideology. However, political instability during the period caused to destabilize the Islamic ideology but Iqbal helped and conveyed the messaged through his poetry to uplift the political ideology as well.

Data Analysis

Iqbal views about a nation are replete purely with Islamic Philosophy, Muslim Ummah and its structure. When Iqbal first encountered a different culture during his stay in Europe he experienced a culture shock that made him think about his own culture and nation. He pondered over different definitions and foundations of modern nations and rejected them all when he tested each definition on the touchstone of Islamic Principles and Ideology finding them conflicting with and Islamic society which is broadminded, tolerant and more importantly heterogeneous.

There are four important foundations of nation as conceived by the Western Philosophers namely race, language, culture and the land. These basic foundation does not match to Iqbal's ideals of a Muslim Ummah so he rejects them in the following words in his verse as:

“ Butan e rang o khon ko chor kar
millat mein gum ho ja
Na Tourani rahay baqi na Afghani na
Irani”

Translation(Give up the idols or ideals of race and colour and join the millat or nation so that no one can find any difference between Tourani, Afghani or Iranian).

This verse shows his understanding of how dangerous these foundations of a nation can be. It can be understood quite easily through the causes of world war 1 and world war 2. How different nations based on language and race massacred each other and tried to wipe others out from the face of the earth. For Iqbal this kind of extremism for nation is idolatry and blasphemy that is why he calls these basis of nation ‘But’(idol).

On another place in his famous poem ‘Watniat’ he expresses his hatred for the geographical boundary termed as country with a notion of extreme ideals.

“ In taza khudaon mein bara sab say
watan hay
Jo pairahan is ka hay wo mazhab ka
kafan hay
Yeh but kay tarasheeda tehzeeb e
navi hay
Gharat gar kashana deen e Nabvi
hay”

Translation(The greatest god among these newly made gods is ‘Watan’(country) its structure and coordinates are like a coffin for religion. This idol has been sculptured by new civilization and it is destructive and harmful for Islam. It can be easily understood from these lines how harmful geographical boundaries are for humanity and religion in the past nation always fought for the piece of land and slaughtered each other brutally.

A question at this point arises in the mind as to why Iqbal demanded a piece of land for the Muslims of subcontinent when a piece of land termed country or nation was full of perils for Islam and he himself declares this kind of practice as idolatry and blasphemy. Actually, Iqbal is against to discriminate between people on the basis of a piece of land. he never despised a separate homeland but he is against this extreme nationalism on the basis of land, colour and cast that demand the extermination of people. Furthermore, he demanded a separate homeland for Muslim so that we can freely practice the golden principals of Islam. Under the domination of other religion we can not freely follow the principals as we have witnessed in case of Undlas (Spain).

Iqbal says;

” Mullah ko jo hay Hind mein sajday
ki ijazat
Nadan samajta hay kay Islam hay
Aazad”

Translation(Muslim scholar thinks Islam free under the domination of Britishers because he is free to offer prayer in India). Homeland does not mean to kill other people declaring evil even alienating our own Muslim brothers for the sake of a piece of land. For Iqbal religion is prior to every other thing even country and nation.

As he says in poem ‘watniat’

“Baazo tera Toheed ki quwat say qawi
hay
Islam tera dais hay to Mustafvi hay
Nazara e daireena zamanay ko dikha
day
Ay Mustafvi khak mein iss but ko
mila day”

Translation (you are strong as you believe in the Oneness of Allah Almighty and you are the follower of Hazrat Muhammad Mustafa (Peace and Blessings of Allah be upon him and his descendants) you don’t believe in idolatry so destroy this symbol blasphemy). He is against the division of human being on the basis of this extreme nationalism as it creates an environment of tension and bias that can result in a havoc like world saw in Hiroshima and Nagasaki.

It will be very helpful to know the characteristics of a Muslim as reflected in Iqbal’s poetry to understand basic cultural and religious differences between Hindus and Muslims.

Iqbal says about Muslim termed Maumin in the Holy Qur’an

“Har lahza hay Maumin ki nai shaan
nai aan
Guftar mein kirdar mein Allah ki
burhan”

Translation (At every instant Muslim has a new grandeur and self respect and through his talks and actions we can perceive the existence of the Creator whom he-the Muslim- worships and remembers at every moment of his life). And in the same poem he defines Muslim as

“ Yeh raaz kisi ko nahi maloom kay Maumin
Qari nazar aata hay haqiqat mein hay Qur’an”

Translation (No one knows the secret that Muslim who seems apparently a reciter of the Holy Qur'an but in fact it is a live Qur'an that is every moment and every action of a Muslim is marked by the teachings of Holy Qur'an). Another characteristic that is pointed out by Iqbal is

“Kafir ki yeh Pahchan kay aafaq mein gum hay
Maumin ki yeh pahchan kay gum is mein hein
aafaq”

Translation (These are philosophical lines that differentiate between the Muslim and the non Muslim. A non-Muslim pursues worldly pleasures and seeks materials and gives priority to wealth upon every other thing but a Muslim always seeks for Allah's blessings so worldly materials lost meaning for him). Another prominent feature of a Muslim that we say at every moment during the war against British domination and Pakistan movement in Iqbal words is

“batil say dabnay walay ay aasman nahi ham
So bar kar chuka hay to imtihan hamara”

Translation (pagans or heathens cannot oppress or dominate Muslims. They have shown this characteristic a hundred times in the history and passed through these trials successfully so many times). In every movement against British rule Muslims were in the forefront and sacrificed much more lives than Hindus who joined hands with Britishers and got jobs in every field. It shows that Muslim can not be enslaved easily. So, how a nation with this set of mind and valour can accept and live under the domination of Hindus after getting freedom from British rule.

This a very controversial issue even for Hindu scholars themselves. They do not seem to agree on any point about whether Hindus are a nation or not; rather it is an amalgam of different tribes, dialects, rites, races and slogans given to them by Brahman-the ever ruling elites of India.

Different researchers have proved that religion Hindu is not familiar to them as they do not believe that it is their religion, forcing them to think very seriously. The came up with the opinion that Hinduism is a religion, given by Europe and English scholars (Nirad C. Choudhary). Nirad was seriously taken by some others Hindus scholars that his view does not stand with the reality, blaming that Hinduism is the coinage of Muslim conquerors.

Some Hindus differ with Nirad C. Choudhry's point of view and think that these names have been given to them by the

Muslim conquerors. Shive Kishan Kaul comes with the detailed description about Hinduism as given below:

“The word Hinduism is derived from Hindu, coined by Sindhu. The Punjab in Vedic times was called Sapta Sindhu (land of the seven rivers). This was pronounced by Iranian as ‘Haft Hindu’ and so the inhabitant of the Punjab came to be called Hindus by Muslim invaders. Gradually the inhabitants of India came to be called Hindus and their religion Hinduism” (Kaul, 1937: 82).

It shows that Hindus have no identity before Muslim conquers as they attacked on the land, there was no religion which shows any identity of any religion. Therefore, Hindus are not the native of the land. The supporting arguments have been given by the famous Congress writer S. V. Killer who is addressing the two nation theory. According to S. V Killer that two nation theory is the coinage of Muslim leaders who identified the two religions; Islam and Hinduism. It means that there were no Hindus according to the justification. Furthermore, Muslims are blamed that the pertained Muslim ideology in the Indian Sub-continent which has long history, they are struggling for their ideologies and excluded other people with unidentified religion, however, rights were given to them but they never gave them religions identity. As result, Hindu word has been coined by Muslim community. Kelker also object the concept of Barhamans’ domination as Muslims are responsible for giving them superiority. As result of Barhamans’ domination Hindus were left on mercy of Barahams (135).

If we go back and undertake facts from history it seems to us a factional discussion, telling us that who actually Hindus are? And what is their identity? They are the important questions, needed to be answered. Suppose, considering the followers of Sanatan Dharmi who’s ideology is called Dharma. Can we coined Dharma as a religion, if so, then what religion Dharma is? What ideology the said religion has? How and why it comes into existence? But still we stick with the opinion that Dharma is the part of Hinduism and it cannot be a separate religion. It questions the authority of the Hindu’s existence. Apart from the fact many of Hindus believe in that Hinduism is a separate religion and they do have shared values but still they cannot unite themselves. Further,

the beliefs of Hinduism could not be justified by any Prophet and divine book. Therefore, it is evident that Hinduism is a set of beliefs, practiced and followed without any prior principle.

If the opinion and stance S. V. Kulkar is rationally undertaken, we come with the conclusion that his it is the final description of Hinduism which is blueprint and static. Kulkar dismantles the real and shared values of Hinduism which describe their origin. Further, we can undertake Sawami Tirath Mahraj's opinion about the explanation and elucidation of Hinduism, seems to be a comprehensive, dealing with those hundred tribes, families and castes who are not the part of Muslim and Christian community, can be considered Hindus. Factually, it is clear that according to Sawami who is Hindu? And what is Hinduism? (Munawar).

In this regard, if we bring the issue of racism in the context of religion or nation we can say that it is more beyond the two. The concept of cannot be attached with anyone from the childhood or formation of the family. It can be related the profession and social construction. The finality of the social construction remains forever. The issues of racism remain consistent as Hinduism is considered stagnant to promote racism because Barhamns have the superiority edge. Cyril Modak (1949) considers Hinduism, addressing racism as it is not due to castes and tribes but their recognition is undertaken by different occupation and departments. Further, he says that I would be surprised to call Hinduism a nation (1949: 143).

However, I would clearly bring to forefront that Hinduism is not is not a religion or a nation as the ordinary approaches could not stand with the philosophy, contemplating Hinduism is a religion, and the prominent Philosophical figure Heagul has the identical approach, rejecting Hindus as nation. Further, Hindus are living as a group, having shared values but they cannot be coined as nation (1951: 168).

How, then, Muslim, who are a strong nation with solid cultural background, can accept the domination of these swarms of tribes and casts. It would be another joke according. About the psyche and thinking of Hindus, an appropriate depiction has been given in Al-Biruni in his well-known book *Ma-Alhid* which is still read by the readers. He acknowledges in his book;

“It is one of the characteristics of Hindus that they are vainglorious and conceited. They believe that their land

is pure and holy, all other earth is impure and not holy. In their language a foreigner and stranger is called *Malecch* because all the foreign land is not pure therefore *Malecch* automatically means defiled” (Al-Biruni, 191: 16).

Abdul Karim Abid is well-known figure who belongs to the state formerly over population with Hindu majority Hyderabad (Dakkan) now called Andhra Pradesh. He has internally analyzed and given the description of Hinduism in his autobiography. Abdul Karim Abid (1996) says in the following lines about Hinduism;

“Apparently Hindu civilization seems to be excellent because here are the colours of festival of Holi, lights of Diwali, fragrance of Basant, melodious *Bhajans* (hymns) and songs. On the other hand in all Muslim festivals their main emphasis is on eating. Meat of ‘Sacrifice’, Iftar parties in Ramzan, sweet vermicelli dishes with milk on Eid, batter pudding (*Halwa*) of *Shab-e-Barat*, *Koon’de* (ritual feast) of *Niyaz* (offering), even in Moharram delicious sweet and cold drinks are very common. Hindu festivals centre round colour, lights, fragrance, music and dance; consequently everybody concludes that Hindu civilization is spiritual as well as artistic. But when we look into its inner its ruthless perspective comes before us. We find so much love of wealth and riches that thousands of women, even today commit suicide for not bringing dowry” (3).

We come up with the conclusion that fire sensory desires are promoted through rationalism. However, materialistic approach is criticized but one’s personal interest may have benefits for the concerned person but the approach must have positive aspects as well. Further, to simplify it more I would shape it as egotism,

factually, a web of idol worshippers where status of love and lust for material gains are accepted while noting is accommodated and accepted. Iqbal comes with the opinion in his poetry “Your gentry are pursue proud” (Bal-Jibri). Michael Adward has discussed major figure Mohan Chand Gandhi. Mohan Chand Gandhi has been described with his personality, highlighting inner conflict which only focuses on self-interests. He is considered a self-centered because he did not care for anyone as he is the prisoner of the self (Charrdi Kla, 1998).

According to Mulana Altaf Hussain Hali they can be called the devourer who helps to guzzles up others. The idea has been supported by another Hindu figure who remained President of India and a Philosopher Dr. Radha Krishnan. He says that Hinduism is a single gulped like Buddhism (1928: 36).

Conclusion:

It is quite evident that Muslim as an individual is absolutely different from other nations and so is the Muslim Ummah. He has complete faith in his Allah the Creator of the whole universe and after becoming aware of ‘Khuddi’ (self realization) and relation through this khuddi with Allah Almighty he becomes fearless. No one can enslave him as he only bows to Allah and gets rid of all the false masters on this earth. As Iqbal points:

“Yeh aik sajda jisay to giran samajta hay
Hazar sajdon say daita hay aadmi ko nijat”

Translation (if you once bow to Allah you will get rid from hundred and thousands of prostrations). As he can not be dominated it is really difficult to make him live under any law or civilization other than Islam. He is by birth and by nature free. On the other hand Hindus are cunning and tricky. Under their domination there is a chance of loosing this identity as we can see in present day India. To safeguard this identity it was utmost necessary to get a separate homeland for him.

This crisis of identity was also seen when Hindu extremist Parties started the campaign to make the Muslims of subcontinent Hindu(Shuddi and shanghtan). Herdial said: “The Muslim should become Hindus or search a place for themselves in Arabic Ocean” (*Davat*; 3). Bhai Permanand said: “The Muslims are a separate nation; we cannot live with them” (*Davat*: 3).

Besides, how a free respected person like a Muslim can live with a nation who thinks him Maleech or Impure and defiled. If it had happened there would have been no piece in subcontinent. Communal strifes might have destroyed the two people. It is

strange logic adopted by the opponents of Pakistan that they agree to live under Hindu domination but they started Tehreek e Hijrat during British rule saying they can not live according to the teachings of Islam under their occupation. Pakistani leader hold the view that we can not live peacefully and observe Islamic rules under any authority other than Allah. Young Pakistanis should learn what even the enemy of Pakistan and former Minister for Education of India Abul Kalam Azad had to, at last, admit:

“Pakistan came into being; it was the will of God” (Abdullah Shimalvi, 1976: 6). And being Muslim how can we go against the will of Allah Almighty when our essence is to accept and bow to Allah. Long Live Pakistan. Aameen.

Recommendations:

I have not worked upon the Hindu thinking and politics during British rule as reflected by Iqbal in his poetry. I also did not touch the role of different Muslim leaders as depicted by Iqbal during British rule. Research on these topics will be very beneficial for young Pakistanis to understand exact nature of Pakistan Movement and its importance and conspiracies against them.

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