

Allama Muhammad Iqbal, Indian Environment And The Muslims

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Abstract*

The Muslims of India under the British colonial rule faced great discrimination particularly after 1857 but some leaders like Allama Muhammad Iqbal who were the product of that suffocating environment played a pivotal role to rescue the Muslims. After 1857, the British started segregating and targeting the Muslims. At this juncture, the politico-cultural movements of Deoband and Aligarh sparked an inner fire in many Muslims including Allama Iqbal. The Hindus also developed a sense of their separate identity. In this research a qualitative analytical method is employed to highlight the contribution of Allama Muhammad Iqbal in awakening the Muslims of Indian Subcontinent because as a poet, thinker and philosopher, Iqbal struggled against Muslim stagnation through the power of his poetic and philosophical genius later on and had greatly influenced the politics of the Subcontinent. His metaphysical philosophy gave the Muslim community a sense of revolution and purpose in life. It was the result of his efforts that the Muslims clearly started a journey towards their destination. The question that will be dealt in this research work is that how the Indian environment shaped the personality and thinking of Allama Iqbal and how he utilized his poetry and philosophy to serve the Muslims of India?

Keywords: Allama Iqbal, Indian Environment, Muslims, Struggle, Stagnation, Poetry, Philosophy

Introduction:

Allama Muhammad Iqbal, popularly known as Iqbal, was born to a Kashmiri family in Sialkot on February 9, 1877. His ancestors were originally Brahmin Hindus, but they converted to Islam and migrated from Kashmir to Sialkot after the War of Independence of 1857. Iqbal was an inborn Muslim. His father, Sheikh Nur Muhammad, and his mother, Imam Bibi, were practicing Muslims (Salik, Zikr-e-Iqbal, n.d).

Iqbal was handed over to Maulana Mir Hassan to learn the basic teachings of Islam and on the instructions of Maulana Mir Hassan, his father admitted Allama Iqbal to Scotch Mission High School Sialkot (Salik, Zikr-e-Iqbal, n.d). Iqbal completed his primary education in 1887, elementary in 1890 and secondary in 1892. After that he went to Lahore

and passed his graduation in 1897 from Govern College Lahore with distinction. Professor Thomas Arnold diverted his attention towards philosophy, under whose supervision he passed his Master of Arts (MA) in 1899 and stood first in the exams of university. After completing his MA, Iqbal became "McLeod Arabic Readers" in Oriental College Lahore. Later on, he joined and remained at Government College Lahore as an Assistant Professor of Philosophy for five years. However in 1905, Iqbal left for Europe to pursue higher studies and did his Ph.D. on the topic, "The Development of Metaphysics in Persia," at Munich University, Germany (Qadir, 2006).

Political situation of subcontinent gave Allama Iqbal a huge platform to work upon on various dimensions because Iqbal grew up in this environment and had very deep observation

about the society and culture of India. The time during 1877-1938 is considered a critical time in the history of the Subcontinent. It is somehow identified that he had strode several steps at the prospect of religion and nation. The theme is addressed in his poetry. This means that his poetry can be termed as a weapon against the existing sluggishness. Iqbal is one of the greatest reformers and strugglers of the 19th century, where Indian Politics and religious chaos were at their peak (Alam, 2021).

The religious lane of the nineteenth century was not straight; rather, it was the subject of new emerging plots and conspiracies. Sects and segments came out as a threat to the peaceful bound of Islam. The British spies from the Ministry of Commonwealth had a mission of separating Islam; making it hybrid, and destroying the power of the Ottoman Empire. At that time, they had spread throughout Arab countries and South Asia, and India was no exception. They had raised and promoted enemies of Islam within their ranks. Consequently, it became easier for their colonial empire to reign for this long in these regions. The invasion and imperialism of Russia in Iran in 1908 had produced a deep sense of apathy in the heart of Iqbal. The agony he felt has been elucidated in his several lines of 'Shikwah' (the Complaint). In fact, this was a strike in Muslim minds to break their oblivion in the dawn and prepare for a new day. Hence, it is said as evidence that the current circumstance was a subject of Iqbal's poetry. In this period, his poetry was a hindrance against the conspiracy of the British Ministry of Commonwealth to annihilate Islam from the face of Earth (Altaf, 2008).

In the course of national curses, Iqbal was in the environment of colonized India — full of darkness and endurance of tyrannical imperialism. For the past three centuries, the British had consolidated their administration throughout India with the appearance of traders. They not only plundered the treasure of India but also bound the weak citizens with shackles of inhumane oppression. They targeted to break

down the strength of the country through separation and spreading illiteracy or schooling minds in their realms. Thus the integrity of India in terms of religious and cultural diversity had gone to wane. In addition to the exterior extremism, India was also suffering from dogmas and bad traditions. Keeping women away from education, prohibition of literature and science knowledge, burning of wives after the demise of their husbands (the custom is known as Sati), and other false beliefs and bad practices were common in India at that time. These factors had made the country powerless to revolt against the British Raj too. British wicked officers played the destructive decree called Divide and Rule among these common and unaware people. But Iqbal and like-minded individuals had stood up, holding their sword in one hand against the plan of the British. He imposed unity-based emotional and war-declaring poems and invited the countrymen to come under one rope, and march against the foreigners (Alam, 2021).

Literature Review

Sharif-ul-Mujahid in his book, *Ideological Foundations of Pakistan* argues that the foundation of Pakistan was based on the ideology of Muslims as a separate nation in the Subcontinent. Islam as a religion has played the role of a nation-building force. The author further elaborates that Pakistan was to run through the Islamic democracy with the guiding principles of freedom, equality, and the ideals of Islamic social justice system (Mujahid, 1999). However, the author gives a very short space to Allama Iqbal as the spiritual father of Pakistan in his account. The current research focuses the Indian political environment and the development of the thinking and philosophical approach of Allama Iqbal with regard to the miseries and stagnations of the Muslims in the Hindu-dominated India under the colonial rule of the British.

In his book *Iqbal*, Mustansir Mir discusses Allama Iqbal's thoughts on different

topics such as art, philosophy, society, and politics, by referring to his various works including *Javed Nama*. It covers Iqbal's views regarding the causes of the Muslim's socio-political downfall, for example, priesthood, kingship and mysticism. Besides, Iqbal's successful and bold effort of defending religion against the scientific arguments is also highlighted (Mir, 2006). However, the book does not deal with prevailing Indian environment in which the Muslims were subjected to harsh rule and discriminatory policies of the British or the attitudes of the dominant Hindus in United India. It also does not Iqbal's contribution in rescuing the Muslims and guiding them towards their destiny of establishing a separate homeland.

Hakim Mehmud Ahmad Zafer's *Tarikh-e-Pakistan* is a historical study of Pakistan movement. In this account, the author refers to Hussain Ahmad Madani and other proponents of Indian nationalism in a positive way but his reference to Iqbal is critical and calls him pro-British and pro-imperialism poet but without citing his name which is unjustified, rather ironical (Zafer, 2010) because Iqbal's idea of a separate Muslim homeland ultimately prevailed despite the British opposition. Instead the Devobandis who called themselves anti-British proved more pro-British. This account has done injustice to Iqbal who was always overwhelmed with the thoughts of the betterment of Indian Muslims in the suffocating Indian political environment.

Research Methodology

An analytical method is utilized for this research to substantiate the role of Allama Iqbal for protecting the interest of the Muslims of India, for wielding them to the Ummah and for galvanizing them to strive for a separate homeland under the unfavourable conditions. For this current research, primary and secondary data is used which is obtained from libraries and online sources. The strength of the research is however, the original works of

Allama Iqbal, both in the form of poetry and prose. The secondary sources were of great help for substantiating the arguments and information.

The Past History of the Muslims in Subcontinent

In 711, Muhammad Bin Qasim entered Sindh for the purpose of a military expedition, and his successors sprang up later. Small Arab Muslim kingdoms in Sindh were developed, and later disintegration started. Almost five centuries later, in 1206, the first proper Delhi sultanate emerged in India with all its glory. Delhi emerged as an imperial capital, and sultans of Delhi ruled India for 320 years with five dynasties. In 1526, this sultanate came to an end, and Zaheer-ud-Din Babar defeated Ibrahim Lodhi in the first battle of Panipat and laid the foundation of Mughal Empire in Subcontinent which lasted for more than two hundred years. The Mughals were originally nomad warriors from central Asia, and this Empire was one of the highest and the brightest empires that history has ever recorded (Aziz, 1967). The Indian Subcontinent proved to be a very difficult land to rule because of the vast Hindu culture of the local population there, which was contrasted sharply with the Islamic faith of the Mughals. The British East India Company came to India with the objective of trade in 1600 and observed that Indians were sensitive to their socio-cultural traditions and religious affairs (M.R.Kazmi, 2008). Later on, the Battle of Plassey fought with Saraj-ud-Doulah in 1757 resulted in the establishment of British rule in India. During these hundred years, the British adopt different strategies. British administration adopted the policies of conciliation and benefited from the negligence of weak successors of later Mughals. British brought western education with this group of Hindu intellectual class was born through which social, religious reforms, and liberalism reforms started, whereas this era proved a darker phase for Muslims. Hindus gave support to the British in administration and considered

it a change, but for Muslims, it meant the loss of power. Muslims rejected the western education, culture, and the attitude of the British towards its successors, resulting in humiliation and suppression of the Muslims in all spheres of life and considering them a rift for the rule of the Subcontinent (Qurashi, 2006).

Services of Aligarh and Deoband for Indian Muslims

Sir Syed Ahmad Khan did educational reforms and tried to modernise Islam, and prescribed modern education as the remedy for a political decline. Sir Syed considered Muslims as a separate nation and gave the idea of the two-nation theory because Muslims were entirely different from Hindus in culture, religion, language, tradition, and in the philosophy of life. Sir Syed Ahmad Khan fought for the rights of Muslims on political, religious, economic, societal, and as well as educational grounds. Mohammadan Defence Association worked as a political institute to safeguard the rights of Muslims under British rule (M.R.Kazmi, 2008).

Darul Aloom Deoband remained the custodian of Islam with its teaching, and it provided religious education to particularly Muslim students in Subcontinent. This movement paved a path for the separate identity of Muslims in these submissive conditions. (M.R.Kazmi, 2008) Eminent religious scholars associated with this movement became the backbone of Indian Muslims to, give them courage and strength and a slogan of nationalism.

Allama Iqbal and the Indian Muslims

Allama Muhammad Iqbal realized that nationalism was not a cure for Muslims because the nations of the West that have adopted this way of life have become extremely selfish. The greed for nationalism and exploitation has deprived them of high human morality. If nationalism is the name of this selfishness and

looting, then it is not the aim of a respectable nation. Except this when Iqbal saw the stagnation of the Islamic world, the inaction of Muslims of Islam, and the misery of Islamic teachings. He turned to his original ideas and declared his profession as the awakening of the Islamic nation. He should be re-acquainted with Islamic values and ethics. And the way to the Haram should be shown to this stray and those who lose. It became clear to him that the foundation of Western civilization and development was not on the rock of high morals; rather, it was on the sands of money. Therefore, this building is going to be grafted in the near future (Salik, Zikr-e-Iqbal, n.d).

ان تازہ خداؤں میں سب سے بڑا وطن ہے
جو پیراہن اسکا ہے وہ مزہب کا کفن ہے

(Iqbal A. M., Kuliya-e-Iqbal, 2002)

Among these new gods is the greatest homeland
The garment he wears is the shroud of religion

The inevitable result of this feeling was that he was his own nation looking for the basis of high morals. He was brought up under the watchful eye of the Sufis of Islam, and the teachings and realities of Islam were a mirror to him, so he felt that Muslims have a very serious and solid foundation for a dignified life, on which civilization can be built its progress and prosperity. From 1909 to 1918, two areas of Allama Iqbal's thought have proposed a very clear and definite course of action. One is self, and the other is inter-Islamic ideology. He said that the mysticism which has taught us to destroy the self and the drop to be lost in the river is not the cult of honourable human beings. However, it is the matter of materialism that has deprived the nations of the taste for life and especially the Muslim society has been affected by this erroneous school of thought from which he is setting the stages of decline and degradation very fast until Islamic thought and Islamic literature are saved from this deadly trend. He suggested that by establishing a vibrant and life-affirming literary mission, a

revolution in Islamic literature will not be created. No pleasant change can take place in the life of Muslims as long as that spirit of nickname and feeling does not change, which has kept this nation in a state of degradation for centuries; there will be no other form of life (Iqbal J. , 2014).

According to Allama Iqbal, patriotism as a political concept was a very disgusting goal. He was a passionate and active supporter of patriotism, but the notion of patriotism has kept the nations of the world thirsty for each other's blood by enslaving them in material conflicts and rivalries. That concept of life is hollowing out the roots of human beings (Umar, 2006). According to Allama Iqbal, the nations of Europe are on the path of destruction and ruin because patriotism has taken the form of extreme bigotry in them. (Qureshi, 2011)

In 1911, the annulment of the Partition of Bengal shocked Iqbal as well as other Muslims but also acknowledged to some extent. He said that the government had shifted the capital from Bengal to Delhi, reduced the status of Bengalis to zero, and Bengalis thought it had won. In this letter, two verses are also written

مندمل زخم دل بنگال آخر ہو گیا تاج شاہی آج
کلکتہ سے دہلی آگیا
وہ جو تھی پہلے تمیز کافر و مومن گئی مل گئی
بابو کو جوتی اور پگڑی چھن گئی

(Iqbal A. M., Makateeb-e-Iqbal part 2, 2002)

The healed wound of the heart of Bengal has finally died

The one who was the first to become a disbeliever and a believer

The Crown Prince arrived in Delhi from Calcutta today

Gentleman got the shoe and took off the turban

The entire political background of the Muslims in the Subcontinent which World War I had a profound impact on Iqbal's feelings and imaginations. The Balkan War ended in the middle of 1913, and in 1914 the war of Europe started. In this era, Iqbal and expediency should

be separated from practical politics. They were not even seen in non-political gatherings. In 1916, the Congress and the Muslim League settled their issues in Lucknow. When the annual meetings of these two parties were held in Lucknow, their intellectuals declared that the Muslims would have the right to choose a separate electorate to address the political differences between Hindus and Muslims. The provinces with Muslim majority will be given only equality by depriving them of the majority, and more seats will be distributed among minorities and in the provinces where there is a Muslim minority, Muslims will be given weightage which they demanded in Shimla deputation in 1906 (M.R.Kazmi, PAKISTAN STUDIES, 2007). Allama Iqbal was opposed to this pact. Although he was reluctant to take a practical part in politics, his personality seemed to be dominating politics domestically and Internationally because he was the poet of the nation, and he was sad to see the condition of the nation (Iqbal A. M., Makateeb-e-Iqbal part I, 2002).

مبتلاے
درد کوئی عضو
ہو روتی ہے
آنکھ
کس قدر
ہمدرد سارے
جسم کی ہوتی
ہے آنکھ

(Iqbal A. M., Kuliyaat-e-Iqbal, 2002)

Pain is an organ that cries out

How compassionate is the eye of the whole body

The Montego Chelmsford report was published for further constitutional reforms in India - at the beginning of 1919, the government passed the Rowlett Bill, in which the court and the police were given very high and undue powers which created miseries for commoners, and Gandhiji went on strikes and

fast. In Punjab, the authorities committed severe atrocities. General Dyer fired indiscriminately at The Jallianwala Bagh, Amritsar, and sacrificed 100 people. Martial law was imposed in Punjab in which people and students were treated very brutally (Wynbrandt, 2009). In this situation, the whole country is a source of protest without discrimination. The heart of the Muslims was more affected by the defeat of Turkey than the Jallianwala Bagh Punjab. The freedom and autonomy of Turkey al-Usman would be reduced to dust. Foreign vultures were hovering around the seat of the Islamic Caliphate. The Hindus and the Muslims made two demands with a united voice: Officers who are found guilty should be punished in connection with martial law in Jallianwala Bagh. The other, government of the British should do justice to the Turks for the survival of the Islamic Caliphate. The demand is related to the most delicate sentiments of seventy million Muslims. The Muslim League meeting was held in Mandoh Kahiyya Lal. Hakim Ajmal Khan presided. Maulana Muhammad Ali and Maulana Shaukat Ali also came from jail on this occasion. Most of the people were weeping. Allama pointed to the two brothers and narrated the verses, which were suitable for the motor journey on the same day: (Salik, Zikr-e-Iqbal, n.d)

ہے اسیری اعتبار افزا جو فطرت ہو بلند قطرۂ نیساں ہے
زنداد صدف سے ارجمند
ہر کسی کی تربیت کرتی نہیں قدرت مگر کم ہیں وہ طائر
کہ ہیں دام و قفس سے بھر مند
شہپر زاغ و زغن در بند قید و صید نیست کیں سعادت
قسمت شہباز و شاہیں کردہ اند

(Iqbal A. M., Kuliyyat-e- Iqbal, 2002)

It is a captive trust that is high in nature
Qatar Nissan is a prisoner of oysters
Power does not train everyone but
Few are the birds that are full of traps and cages
Shahpar Zagh and Zaghn are not in captivity
Who has made Shahbaz a part of happiness?

December 1919 marked the start of Khilafat Conference at Amritsar. On this

occasion, Gandhi, Talib, Mrs. Besant, Motilal Nehru, and other eminent politicians participated. While Pandit Motilal Nehru presided the conference, the impact of these Amritsar meetings was that Hindu and Muslim people gathered under Gandhiji's flag. The Hindu leaders of the Congress started supporting the Muslim demand for protection of the Caliphate, and the Congress and the League decided together that the 1919-episode reforms should be rejected, and no Hindustani was hoping to join any council under these reforms (Wynbrandt, 2009). In 1920 a movement of non-cooperation was announced with agenda of boycotting English goods, official speeches, official editorials, abandonment of government councils, and government court. Maulana Muhammad Ali, Maulana Shaukat Ali, Maulana Abu Al Kalam, and Maulana Zafar Ali Khan visited the country to popularize this movement among Muslims while advocating Gandhiji as the only leader of the entire country. In this movement, thousands of men were arrested and imprisoned. Since non-cooperation was the creed of all, no one would come to the court without arrest (Iqbal J. , 2014). Allama Iqbal wrote on this:

اگر ملک با تھوں سے جاتا ہے جائے تو احکام حق سے
نہ کر بے وفائی

(Iqbal A. M., Kuliyyat-e-Iqbal, 2002)

If the territory is being lost, let it be lost
You should not to disloyal to God's command

During this situation, he was very happy and satisfied with this, he was aware of the self of Indian Muslims as compared to the British, and they had moved forward in the demand of independence. But he had no hope for the political concept of nationality and patriotism in India. Secondly, he was convinced that there was no nation in India that could be called the Indian nation. Only a year later, at the end of this movement, Shuddhi and Sangathan and the protest of the preaching organization confirmed the idea of Allama that it could not be done only on the basis of British hostility to build a nationality, but other elements and

conditions were also necessary for this. The Muslims of India and all around the world had to face a difficult situation after the fall of the Ottoman Empire. Iqbal's heart boiled and then split because he had a compassionate and sensitive heart. In Anjuman Hamayat-e-Islam meetings, Iqbal recited his beautiful poem "Khizr-e-Raha" (Iqbal M. , 1996) in front of a group of Muslims who were sad and in pain. Iqbal's poetic imagination and innovative style of expression were evident in this poem. This poem was an eloquent and commented on the rigging of the victorious nations in connection with the Great War, their demonic politics, capitalism, the awakening of the workers, the world of Islam, especially the Turks of Al-Uthman. In fact, "Khizr Raha " and "Rising Islam" gave great support to Muslims at that time and did a great job of bringing their emotions and thoughts to a straight path after a stormy period. The enthusiasm for Turkish affairs and civil disobedience kept the Muslim people under fire, and the need for the Muslim League was again in demand. Iqbal disagreed with this outdated and domineering politics. He wrote a few verses titled, Sadaaye League (صدائے لیگ).

لندن کے چرخ نادرہ فن سے پہاڑ پر
اترے مسیح بن کے محمد علی جناح
(Iqbal A. M., Kuliya-e-Iqbal, 2002)

London's wheel on the mountain with rare art
Muhammad Ali came down as Christ

Therefore, in spite of the difference, the bravery, determination, and selflessness of the Mujahideen of Hurriyat were dear to them. He could not support his opponents under any circumstances. In those days, Allama Iqbal recited a few poems with the spirit of Gandhiji's determination and sincerity, and appreciation for his useless belongings-

گاندھی سے ایک روز یہ کہتے تھے مالوی
کمزور کی کمند ہے. دنیا میں نار سا
نازک یہ سلطنت صفت برگ گل نہیں
لے جائے گلستان سے اڑا کر جسے صبا

(Iqbal A. M., Kuliya-e-Iqbal, 2002)

One day the Malvi said to Gandhi
The weak is the command. In the world
This empire is weak not an adjective
The air of morning takes it from garden

This is the time when Gandhi was supporting the Khilafat (Caliphate) Movement against British Empire. On the first day of 1923, Allama Iqbal was given the title of "Sir ." From 1923 to 1927, there was a period of riots between Hindus and Muslims in India. During this time, leaders of different nations also held conferences to prevent riots and build peace and unity. For this reason, certain temporary parties were also formed, but the result was nothing. Iqbal was always willing to cooperate with everyone for peace and reconciliation without any distinction like religion and politics, but they have always felt that under the guise of peace and reconciliation efforts between Hindus and Muslims, every leader wanted to straighten out his own national interest. There is no painful desire in one's heart for mere reconciliation. Allama Muhammad Iqbal became a member of the Punjab legislative Assembly in November 1929, and he took great interest in Indian politics ideologically, Allama Iqbal had played a significant role in Indian Muslim politics, but after 1929 he also became involved in practical politics. The British government announced a Royal Commission on India's forthcoming reforms in which he wanted to prepare a united constitution for the country, Iqbal opposed the boycott of the commission and stressed that unless there was a settlement between Hindus and Muslims, the country would not be able to take a step forward. At that time, "Daily Inqalab" (pre partition Lahore based newspaper) was writing articles on rights issues with great fanfare and Allama Iqbal's support and patronage were a burden for Congress. On the contrary, the "Zamindar" had adopted the policy of the Congress and was publishing poisonous articles against the Inqalab. On the one hand, there was a difference between the Hindus and the Muslims regarding cow sacrifice, playing

music and holding the procession in front of the mosque; preaching and Shudhi starting riots at different places, and as a result, the leaders of both nations were against each other in constitutional issues - Hindus and their nationalist Muslim colleagues were supportive of the joint electorate, while the Muslim leaders were pushing for separate electorate. The Hindu leader was not willing to give Muslims the privileged seats that were approved in Lucknow. The difficulty was that some Muslim League leaders, including Mr. Muhammad Ali Jinnah, were willing to accept the joint electorate. When a conference of Mr. Jinnah's Muslim legislators and other Muslim leaders was held in Delhi in March 1927, suggestions were adopted that Sindh should be separated from Bombay and declared a permanent province. Reforms should be given to NWFP and Baluchistan. Maulana Muhammad Ali and Maulana Shaukat Ali were the top supporters of these suggestions whereas Sir Muhammad Shafi and his colleagues disagreed with the Muslim League's "Joint electorate," and the league was divided into two pieces. (Salik, Zikr-e-Iqbal, n.d.)

In short, all political parties across the country held their own conferences and presented their points on political lines. In October 1929, Lord Aaron Viceroy of India also announced that The British Government is going to arrange a round table conference of representatives of the British India and the Princely States in Order to make the Constitution of India and resolve the prevailing issue. Allama expressed his disagreement on some important issues, including the issue of provincial autonomy, and made a temporary draft; and after getting the views of other members of the League the final draft was prepared. From 1928-29, Nehru Report initiated by Congress and Hindu Sabha remained the biggest debatable topic of Indian politics (Tameemi, 2011). The Muslims responded in three ways to the Nehru Report: one group was supportive of this report; the second totally opposed it for neither recognizing the separate status of Muslims nor

accepting any of their demands; and the third led by Mr. Jinnah wanted amendments in it (Iqbal J. , 2014).

Nevertheless, all the efforts made of Mr. Jinnah to incorporate minor amendments in the Nehru Report failed. So, all Parties Muslim Conference was held in January 1929 with the movement of Allama Iqbal and some other Muslim leaders. A resolution on all political demands of Muslims was adopted at this conference, which was discussed in all corners of India and later by Mr. Muhammad Ali Jinnah also set his fourteen points on the same principle of resolution, and the two Muslim Leagues were reunited. From the day Allama Iqbal stepped into politics, he did not reach the slightest compromise on his mission. He was first and foremost an outward and inward Muslim and was not accustomed to thinking on any line other than the separate national status of Muslims, and at the end of the session in 1930; the Muslim League gave a mission to the Muslims. (Iqbal J. , 2014) The result is obvious in the birth of Pakistan.

Iqbal was busy with the situation of Muslims in India, and his life was dedicated to politics. Therefore, the politics of India had reached a point at which, if Muslims had not defined their actions very clearly, their future would have been very unpredictable. Allama Iqbal had been opposed to a united India since day one and was a strong supporter of the partition of India for the Islamic Community. Therefore, they decided that they would spend all their time in the future in movements that would allow Muslims to live a free and healthy life in India. Now the situation is that congress had passed the declaration of freedom of the perfect in its annual meeting in Lahore and declared the Nehru Report null and void. Then celebrated Independence Day on January 26, 1930, and started the civil disobedience of salt making, because the Congress had not compromised with the Muslims in the matter of rights. As a result, the Muslims were separated from this civil disobedience. On the other hand, the Muslims had presented the establishment of an independent Muslim state at the Allahabad

Muslim League Conference, and on the third hand, the Britain Government was holding the first-round table conference in London with its arbitrary men. Iqbal was the most prominent of the leaders in Round table conferences who tried about and protect the permanent individuality of Muslims in the Constitution of India. Iqbal's sermon in this conference is better than the sermon in 1930 in view of clearness, action, and alluring (Iqbal J. , 2014).

Conclusion

To put it in a nutshell, it can be asserted that the contribution of Allama Muhammad Iqbal to the Indian Muslims, especially through his poetic stream under those severe conditions of the Subcontinent, is highly acknowledgeable. In his address, he supported the freedom movement of Indian Muslims and represented the sentiments and views of Muslims. The proposal of an independent Muslim state by Iqbal at Allahabad is a landmark in history because it proved as a terrible bomb for both the extremist Hindus and Indian National Congress nationalists.

Furthermore, he instructed the Muslim youth of India to protect, expand, and, if necessary, reinterpret Islam in light of modern conditions. During those turbulent times, the politics of Muslim India reached a revolutionary turning point. Iqbal performed the duty of guidance, and he ignored no issue that was related to the political life of the Muslims. At this particular juncture, Muslim League was becoming completely soulless and useless because Mr. Muhammad Ali Jinnah, the leader of the Muslims of India, became fed up with the situation in India and got settled in England. The Khilafah Committee was also depressed and dead. Pro-Muslim nationalists failed in their efforts and only mourned the stubbornness of Hindus while sitting at home.

Allama Iqbal, as the president of the All-India Muslim Conference, was the captain of the entire Muslim political ship during this period and has tremendously succeeded in his endeavors because he was adorned with philosophical thoughts and spiritual qualities.

As a spiritual leader, he dressed the rage of a struggle against the prevailing oppression and darkness in society. His poetic fruits benefitted the Muslims in the field of knowledge, reality, spirituality, and humanity; and as a Muslim himself, Iqbal has composed his poems with the touch of Quran and Hadith. As a man, Iqbal has dedicated his services to the whole community to get united over a single platform of "Ummah."

The present age is suffering from a severe crisis, and in this time of turmoil, Muslim wisdom is being severely tested. In this atmosphere of clash of civilizations, we can benefit from Iqbal's critical view on civilization and culture Iqbal is a source of intellectual guidance for Muslims today.

Throughout the world, Iqbal's thought is being studied as a wisdom that provided ideological and political strength to the Muslims of the subcontinent, on which Pakistan came into existence. As a metaphor for moderation and enlightenment in Islam which provides the basis of communication Muslims with other world.

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