

**Historical Analysis of the Concept of Nationalism in India and Allama Muhammad Iqbal: A Case of Muslim Identity in South Asia**

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**Abstract**

This is an analytical study of Iqbal concept of Nationalism and Muslim identity in India. Allama Iqbal was a great Muslim mind of India and he provided a breath to the Muslims of India after their decline in 1857. The Colonial masters and Hindus tried to crush the Muslims not only but they wanted to demolish Muslim's identity in India. Iqbal motivated the Muslims to be united as Millat being the followers of Islam and he preached Muslims are different nation due to a different religion Islam. He advised the Muslim of India to connect with one another as the branches are connected with a tree. Iqbal taught Muslims to be a nation for the political survival of the subcontinent. For this reason, Iqbal made individual and nation the subject of his philosophy and preferred the word nation for Muslims instead of Muslim nation. This paper primarily highlights Iqbal's concept of Muslim Nationalism.

**Keywords:** Iqbal, Ideology, Muslim, Nation, Islam, Millat, etc.

**Introduction**

This research article is mainly a discussion on the identity of Indian Muslims as a nation. Iqbal defines Muslims as followers of Islam as a nation as opposed to the western ideology of nationality because Islam calls its followers a nation. Nation is a way of gathering people on a broad basis. At several places, Iqbal describes Muslims as a better nation and Islamic civilization as a superior civilization. In his opinion, Islamic civilization has kept such elements within itself that make human construction possible. Iqbal's concept of nation is completely different. He sees Islamic civilization as different from other civilizations in terms of lifestyle. Among the Muslims, they proved themselves to be a better nation and a better culture than others. On one occasion, Iqbal, while writing a letter to Nicholson, has

made it clear that Muslims are superior to Europe in terms of nationality and civilization and that Europe can learn a lot from the superior teachings of Islam.

### **Research Methodology**

Although this is an analytical study and it is based on the historic method through the help of documents with qualitative approach. Both primary and secondary sources have been used to explore the facts in the context of research questions. In this context books, articles, essays, newspapers journals and relevant sources have been consulted to compile this analytical type of research which supported the hypothesis that it was a political tool to mature the Muslim's identity in India.

### **Review of Literature**

In any valid and authentic research especially research in historical study review of literature is considered an important and integral part of research. Through review of literature it can be possible to find out the gaps in the previous research and research can set any hypothesis and set research questions. This topic is also an example of historical research as the Indian Muslims were suffering after the political decline of Mughal dynasty in 1857. The voice of Muslim Nationalism heard in 1867 as two nation theory presented by Sir Syed Ahmad Khan.

The Revolt of India clearly an explanation of Muslims troubles in India after the Colonial occupation at Bengal and Delhi. Our Indian Muslims also explains the Muslims socio-cultural condition. W. Hunter indicated and stated different illogical argument regarding Muslims of India. Sir Syed also replied Hunter as Hunter Per Hunter and pointed out the poor socio-economic condition of the Muslims. The Reconstruction of Islamic Thoughts and other works of Iqbal especially Javed Nama explained the concept of Nationalism. Iqbal greatly proved a spokesman of Muslim and he tried to engage the Muslims on universal point of Islam as Muslims are not only a regional or territorial based nation they are Millat as Javed Nama. He interpreted through Bang-f-Dara, Armaghan-e-Hijaz that Muslims are Millat. With this other relevant and important books to this research was consulted i.e. All India Muslim Educational Conference, Fikar-r-Iqbal, Iqbal and Dera Ghazi Khan, Muslims Political Philosophers, Iqbal Bahaisyat Mufakir e Pakistan, Makateeb e Iqbal. Iqbal are most remarkable.

### **Discussion**

Identity played an important role after II-World War and post-colonial states used this tool for regional, national and international level. With ethnic, lingual and racial identity religious identity has also played a vital role in the world. Islam as universal religion persuaded its followers that they are binding with each other on the basis of religious

affiliation. As in the Holy Quran it is advised them on several occasions. "It is Islam which joints you all followers. - الا اسلام دينه الاخوة و المحبة يربط بين اتباعه . So it is a universal message of Islam for its followers that they are connected as brother. انما المومنون اخوة .

The Muslim identity of the state of Pakistan makes it closer to the all Muslim world on this relation of brotherhood granted by Allah almighty. Therefore, the paper is an analytical study how identity plays a role in the global politics among the nations. Iqbal presents a different view that the Muslim nation has a different philosophy and it is based on faith rather than race and region and geography. Iqbal brings forth a different thought by connecting individual and nation that individual and nation are the foundation of Muslim nation. In Iqbal's theory of nationality, individual and nation have a central place and this concept does not exist in any other eastern or western thinker. And this is the reason why Iqbal preferred the idea of nation over the idea of patriotism<sup>1</sup>.

يا ايها الناس انا خلقناكم من ذكر و انثى و جعلناكم شعوبا و قبائل

لتعارفوا<sup>2</sup>.

Muslims ruled over India for centuries and after their decline it was a big threat for them how to survive in India against their rivals. The concept of Millat is quite universal and cosmopolitan. In Nationalism the central deity is the state and in Millat the central position is occupied by God. All the actions and activities converge at one central point which is God. European tried to shatter the unity of Islamic world by introducing some issues such as nationalism, which was against the Islamic Ideology and European concept of democracy was also in contradiction with Islamic spirit. The word "Nation" is derived from Latin word "Nation" which means birth or race. In the seventeenth (17th) century the word nation was used to describe the French revolution, the term nation was used in the sense patriotism and sense 19th century this term conveys the ideal sense of politically free and independent people.<sup>3</sup>

انما المومنون اخوة فا صلحوا بين اخويكم و اتقوا الله لعلكم ترحمون<sup>4</sup>.

White a political thinker believes that nationalism is a feeling that awakens in the nation and causes identity. For example, E.M. White says that when a nation passes through a state of consciousness and becomes a holistic thought, this thought becomes nationalism. is counted.<sup>5</sup> Before talking about Iqbal and Muslim nationality, it is necessary to define the word nation and nationality. "<sup>6</sup>

There is an evolution in the concept of nation that Allama Iqbal presented. First, he interpreted the nation in the style of Western Nationalism, according to which geographical boundaries constitute a nation. Similarly, the expansion of the idea of nationalism based on religion is mentioned. He said while saying. According to Iqbal, Muslims are the heirs of the Ummah and the whole world is their homeland. As he said The idea of the nation of Muslims is completely different from the social point of view and it is in conflict with the

European idea of nationalism which is understood in the West as how a nation is formed. In the opinion of the nation is connected with religion. In this article Millat Baiza published in Aligarh, Iqbal explained his view that Muslims have a distinct identity. The meaning of nationality in Islam is characteristically hidden and the concept of our national life cannot come to our mind until we are fully aware of the principles of Islam. They live their lives, which is similar to Englishmen from England and Germans from Germany.<sup>7</sup> After the Allahabad sermon, there was a lot of debate on the homeland in the subcontinent and when Allama Hussain Ahmad Madani started talking about the idea of patriotism, Iqbal once again rejected it and called it a negation of the idea of nationhood for Muslims, as Allama Iqbal has described geographical nationalism as linked to idolatry.<sup>8</sup>

ان تازہ خداؤں میں بڑا سب سے وطن ہے  
جو پیر بن اس کا ہے وہ مذہب کا کفن ہے  
یہ بت کہ تراشیدہ تہذیب نوی ہے  
غار ت گر کا شانہء دین نبوی ہے  
بازو تیرا تو حید کی قوت ہے قوی ہے  
اسلام تیرا دیس ہے تو مصطفوی ہے  
گفتار سیاست میں وطن اور ہی کچھ ہے  
ارشاد نبوت میں وطن اور ہی کچھ ہے  
اقوام میں مخلوق خدا بنتی ہے اس سے  
قومیت اسلام کی جڑ کتنی ہے اس سے

As a result, Iqbal depreciated the ideas and, in their place, presented purely Islamic principles. He believed that Islam has a definite approach towards life and it comprehends life in its totality and illumine consciousness. Islam presents a widespread approach while Nationalism is parochial. Islam believes that socio-political organization should not be based on kinship and territory. In this connection Islam presented an international and cosmopolitan concept. Muslims are supposed to believe in the sovereignty of God, not only over the earth, but over the entire universe; and in such a

faith there is no scope for mean and parochial approaches. A Nation consists of people sharing a common Language or dialect of a common Language, inhabiting in a fixed territory with common customs and tradition which may become sufficiently conscious to take on the aspect of law and who recognize common interest and a common need for a single sovereign. The idea is that there in exclamatory unity among all the things mentioned.<sup>9</sup> Allama Iqbal has described nationalism as synonymous with nation and ummah. He declared the basis of nationalism to be the beliefs of man. From the discussions

on his nation, it becomes clear as day that according to him, the strongest basis of nationalism is his religion, especially Muslims whose population is There is a lot of it all over the world, their unity is based only on the unity of religion due to which, despite being scattered all over the world, they feel connected to each other in the thread of the same nationality. According to Allama Iqbal, the first determination of the rise and fall of a nation is determined by its ideology of nationality.

Nationalism is based on moral, religious and political factors and so is incapable of dealing with the total needs of human beings while, on the other hand, "Islam is not a departmental affair; it is neither a thought, nor feeling, nor action, concept of nationhood (Millat). The concept of Millat is quite universal and cosmopolitan. In Nationalism the central deity is the state and in Millat the central position is occupied by God. All the actions and activities converge at one central point which is God. It is an expression of the whole man. On purely Ideological basis Iqbal rejects the concept of Nationalism and wants to revive in its place, the true spirit of Muslim in the world. Muslim, on these basis, Nationalism cannot be acceptable as it goes against the fundamental approaches of Islam. Iqbal's Millat is a universal continuity of believers transcending all barriers of caste, colour, race, nationality and territory. Society and individual are closely linked with each other. So in Islamic nationhood individual has a definite link with society.

It is on the philosophical matter which linked with spirit. Iqbal believes that when movement of life is placed in the context of space and time then it manifests itself in the form of matter and where it is freed from the chains of space and time, it transforms into spirit; sama is true of intellect and Intuition. Intellect is the inferior form of Intuition and thus Intuition is the superior form of Intellect. Both of these are linked with each other.

Iqbal disagrees with the views of Schopenhauer a pessimist who recognizes the supremacy of will but thinks it that the only way to escape from evil lies in total self-negation or Nirvana. For Schoenberg will is the world of phenomena, the absolute according to him is will rather than reason, the absolute is blind, irrational and immoral. In such a will there can be no morality, no happiness, no good. The only way to escape from this over recurring strife and misery lies first temporarily in aesthetic contemplation and secondly in killing the will to live. Both Iqbal and Goethe disagree with Schopenhauer, for them there is no cloistered virtue. A life of ascetic contemplation is out of question and they reject escape by self-extinction as unworthy of consideration.

According to Goethe evil is the obverse of good and both form a higher unity and that it is the action and reaction of good and evil that brings out the best in man. Iqbal agrees with Goethe in this view of evil and as they both agree with Rumi "good and evil, therefore, though opposites, must fall within the same whole. There is no such thing an isolated fact, for facts are systematic wholes the elements of which must be understood by mutual reference; logical judgment separates the elements of a fact only to reveal their interdependence. Iqbal says in Payam-i-Mashriq : "I asked a sage, what is life?

He replied: "wine whose bitterest is the best"

I said They have put evil in its raw nature".

He answered: "It's good in the very evil".

So, according to Iqbal in this apparent evil lies the secret of all good, no evil, no good. No life is worth living where there is no evil and no struggle against evil. Iqbal is reconstructing, in fact, the Islamic thought and Islam is his philosophy. He has talked about the same old problems but in a different period of Iqbal as well. During his poetic career, spanning some four decades, Iqbal had imbibed, approved, applauded and commended a great many ideas which occupy various positions along the spectrum at three different levels, the philosophic, social and political. Thus, at one time or another,

advocated multi-nationalism in Islam, admired the West for its ceaseless he commended or denounced nationalism, propagated pan-Islamism and wide-ranging activities, energy and initiative but was disenchanted by its materialism, cut-throat competition and values, condemned East, its spiritualism and its concern for the soul but upbraided it for its capitalism, while preaching a kind of vague socialism and applauded the docility, passivity, resignation and lack of vision. While advocating "the freedom of *ijtihad* with a view to rebuild the law of Shariah in the light of modern thought and experience" and even attempting somewhat to reformulate the doctrines of Islam in the light of twentieth century requirements of Indian Islam on some counts. Though "inescapably entangled in the net of Sufi thought", he yet considered popular mysticism or "the kind of mysticism which blinked actualities, enervated the people and kept them steeped in all kinds of superstitions as among the primary causes of Muslim decline and downfall. Prior to the paradigmatic shift Iqbal had undergone during his sojourn in Europe 1905-1908, his thought and poetic outpourings, beginning with his maiden presentation of *Nala-i-Yatim* to an attentive

Lahore audience at the *Anjuman-i-Himayat-i-Islam's* annual moot in 1899, were dominated by the triad philosophies of mysticism, romanticism and nationalism. This early phase was characterized by three categories of poems Ghazals and lyrics e.g. *Gul-i-Pashmurdah*, Romanticist and nature poems e.g. "The Himalayas", "Kashmir" and "On the Bank of Ravi" and patriotic and nationalistic poems. It was, however, the last set of poems that had made Iqbal famous. Propagandistic in nature for the large part, they were meant to arouse and inspire his fellow countrymen of all denominations. To this category belongs *Hindustan Hamara Hindustani Bachoon Ka Qaumi Geet*, *Naya Shiwala*, and *Taswir-i-Dard*. To Iqbal Singh, a renowned biographer of Iqbal, *Hindustan Hamara* remains to this day 1947, the best patriotic poem written by an Indian poet in modern times." More important, the shift from Ghazal to nationalistic poetry was not merely a change of subject it represented a radical shift in Iqbal's tone and tenor. From an obsessive pre-occupation with subjective feelings, he had moved on to a wider horizon. This shift from the poet's individual mood to the collective mood of the people enlisted Urdu poetry to perform a higher function such

as the criticism of the people's life-style and a critical dissection of their idea and myths that had brought them to such a sorry pass. To an abrupt end, however, did this nature-lover and nationalist phase come during Iqbal's watershed European sojourn.

During his sojourn Iqbal had pursued his studies seriously, specializing in philosophy and law, earning a degree in philosophy from Cambridge, a doctorate from Heidelberg, and a law degree from Lincoln's Inn in 1908. There was, of course, nothing unusual about it because students from the subcontinent had gone to England and earned degrees, both before and after Iqbal. But what puts him in an altogether different category was that unlike other students and visitors, he refused to be overwhelmed by the overpowering glitter and awe-inspiring grandeur of the West. Unlike others, he went beyond and behind its façade. His sensitivity as a poet for keen observation and his grounding in Western philosophy enabled him to study the west, its pros and cons aspects rather seriously and critically.

In particular, he was struck by three things, which were at the heart of European life, and thought and civilization. First, he realized the vast potentialities of science whose mastery had given Europe its eminence and mastery over the world, and led it to a fruitful life of ceaseless effort and progress. Second, he was immensely impressed by the Europeans' restless activity, relentless energy, unparalleled initiatives, their immense capabilities for innovation and invention, and their resolute will to work for the cultural enrichment and economic progress of the society as a whole. Third, he found the Western life infected with the credo of capitalism and nationalism, both individually and collectively, leading to incorrigible cutthroat competition between man and man, nation and nation. While he admired and applauded the first two aspects, he was irretrievably dismayed by the third one. This came to culturally, a dominant feature of European life, be compounded when he found that racial prejudice was, historically and

served as in any case, Iqbal's live contact with Western life, his grounding in Western philosophy, and his initiation into modern Western thought a catalyst, enabling him to perceive things in a wider European base, perspective and in more critical terms. From the vantage point of a could easily see that the onward march of nationalism had bred racialism in several Muslim countries. Under the impact of nationalism and in order to build up their own separate nationalistic altars, the Turks, the Egyptians, the Iranians and the Arabs had tended to emphasize their particular racial origins and strains, and worse, their racial separation from one another. This, in turn, had ravaged the Islamic Ummah concept, enfeebled the Muslim world, and had laid it all the more open to Western aggression, exploitation and designs. And this, above all, disillusioned Iqbal with the nationalist credo beyond repair. Not only the political misfortunes of the Muslim peoples, but also their civilization decline goaded his thinking towards pan-Islam. In this ideal did Iqbal see the salvation of the Muslim world, even as Jamal-al-Din al-Afghani (1839-1896) had a few decades earlier. Thus Iqbal who had left India as a nationalist returned to it in 1908 as a firm believer in Islam and in an integrated Ummah and, for now, Iqbal's world was the

Muslim world the vast swathes of territory, stretching from Mauritania to Indonesia, and inhabited by scores of peoples and races, but spiritually linked with each other, with a distinct Weltanschauung. He, thus, stepped onto the threshold of Pan-Islamism, the enchanting and enthralling concept which the Muslims the world over had aspired to actualize and enthrone, especially since the decline of the enfeebled Ottoman Empire/Caliphate for over a century and more. And this Iqbal himself would eloquently and passionately preach for the next two decades.

Despite his advocacy of pan-Islamism, Iqbal was a keen and insightful observer of Muslim affairs. Hence he could not escape perceiving the harsh fact that his panacea of pan-Islam in its idealistic and classical form was not propitious or relevant to his own age ie in the 1920s. For one thing, several Muslim countries had opted for nationalism, and were pre-occupied with raising nationalist altars, to base their nationhood and politics on sheer asabiyat-ie racial and/or linguistic unity. For another, they were seeking nationalist solutions to their respective problems within the parameters of a nation-state. Indeed, nationalism was a fact of life, a harsh fact indeed, in almost all the much more. True statesmanship, he told his audience at the Allahbad Muslim countries. Iqbal could not have possibly ignored all this and (1930) League session, "cannot ignore facts, however unpleasant they may be. The only practical course is not to assume the existence of a state of things which does not exist, but to recognize facts as they are,

and to exploit them to our greatest advantage".

Muslim people remain firmly anchored to their printing Islamic Hence it seems but logical that deeply concerned as Iqbal was to legacy and heritage, he tried to resolve the conflict between nationalism, to see Muslims strive. Thus, Iqbal like Jamal al-Din Al-Afghani, arrived the fact of life, and pan-Islamism, the ideal towards which he would like at the concept of "Islamic" but, more accurately, Muslim –nationali Iqbal, the ideologue, who had diagnosed the malaise of the

Muslim world in his famous Reconstruction (1930), finally came to the conclusion that 'For the present every Muslim nation must sink into her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of republics. A true and living unity, according to the nationalist thinkers, is not so easy as to be achieved by a merely symbolical over lordship. It is truly manifested in a multiplicity of free independent units whose racial rivalries are adjusted and harmonised by the unifying bond of a common spiritual aspiration. It seems to me that Islam is neither Nationalism nor Imperialism but a League of Nations which recognises artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members."

To conclude then. In adroitly adjusting his position vis-à-vis nationalism and pan-Islamism, in seeking to resolve the conflict between them in the world of Islam, he evolved



a synthetic concept of Muslim nationalism thereby giving nationalism an inherently Islamic direction, and opting for multi-nationalism in Islam, a concept which Mustapha Kemal Pasha (1881-1938) had first propounded in a message to the Central Khilafat Committee, Bombay, on March 10, 1922. And in opting for this concept, Iqbal had traversed a good deal of ground on the Pan-Islam-nationalism continuum. He had gone in for a paradigmatic said- from a universal, indivisible caliphate to a mal-national Islamic. In any case, in doing all this and much more, Iqbal personified pragmatism, statesmanship, and above, all, creativity of the highest order. Iqbal is often called an idealist, but he was an idealist that tempered his idealism in the dull fire of experience. Hence, he old come up with a viable concept like Muslim Nationalism-

I find in philosophically impossible to ignore US official system which exist with the expresses object of doing away whether all the distinctions of Caste, rank and race and which while keeping a watchful eye on the affairs of this world, posters of spirit of on worldliness so absolutely essential in man or promoting his relations with his neighbors this is what Europe lacks and can still learn from Islam. Iqbal's concept of nation is completely different. He sees Islamic civilization as different from other civilizations in terms of lifestyle. Among the Muslims, they proved themselves to be a better nation and a better culture than others. On one occasion, Iqbal, while writing a letter to Nicholson, has made it clear that Muslims are superior to Europe in terms of nationality and civilization and that Europe can learn a lot from the superior teachings of Islam.<sup>10</sup> In many places, Iqbal describes Muslims as a better nation and a chosen civilization of Islamic civilization. In Iqbal's view, Islamic civilization has kept such elements within itself that make human development possible.

Let's talk about Muslim nationality and Islam united them and gave them the shape of a nation by creating moral consciousness among its adherents, unlike the dispersed crowd. Christianity in Europe is only a monastic system, the social and political system is separate.<sup>11</sup>

شیرازہ ہوا ملت مرحوم کا ابتر  
اب تو ہی بتا تیرا مسلمان کدھر جائے<sup>12</sup>

The word nation is used as a synonym of nation in English. At first the word was used for an ethnic group and until the 19th century a politically united people was called a nation. As The word "Nation" is derived from Latin word "Natio" which means birth or race. In the seventeenth (17th) century the word nation was used to describe the French revolution, the term nation was used in the sense patriotism and sense 19th century this term conveys the ideal sense of politically free and independent people.<sup>13</sup> The reasons for the rise and fall of nations and nations have many dimensions, among them the main dimension is the idea of nationalism and the philosophy of nationalism. This theory becomes the ideological

basis of a nation and helps the people of this nation in choosing the paths and means in the journey of national life, and by following these paths, the attainment of the destination becomes easy. Allama Dr. Muhammad Iqbal's theory of nationalism after passing through evolutionary stages becomes compatible with the principles of Holy Quran and Sunnah.<sup>14</sup>

By Iqbal, the state of worshiping the fatherland has been considered against the spirit of Islam. In his opinion, Islam is against color, race and other discriminations. It does not talk about any specific area related to Muslims, but about the Islamic nation. In Iqbal's opinion, the slogan of patriotism was raised to divide the unity of Muslims. And this was the slogan of Western colonialism which succeeded in World War I. And some religious leaders in India also seem to support it.

جا کے ہوتے ہیں مساجد میں صف آراء تو غریب

زحمت روزہ جو کرتے ہیں گوارہ تو غریب

نام لیتا ہے اگر کوئی ہمارا تو غریب

پردہ رکھتا ہے اگر کوئی تمہارا تو غریب

امراء نشہ دولت میں غافل ہم سے

زندہ ہے ملت بیضا غرباء کے دم سے<sup>15</sup>

Iqbal explained the concept of Muslim nationalism in broader sense than western concept of nationalism as he said,

ہے چین و عرب ہمارا ہندوستان ہمارا

<sup>16</sup> مسلم ہیں ہم وطن ہے سارا جہاں ہمارا

The concept of Muslims is that Oneness of Allah is a victorious universal force against which no force in the world can stand. This is an idea that teaches us to deal with waves and eddies instead of being watered by rivers and waves. Allama Iqbal taught the nation Ummah. And the name of nation has been given, which is a broader concept than the word nation. Allama Iqbal has declared religion as the basis of nationalism. Religion is more important than race, color, language, common goals and geographical boundaries. Iqbal is not a lover of any particular nation or nation, he is a lover of Islam wherever it is found.<sup>17</sup>

Allama Iqbal has also deeply studied the Qur'an and influenced by it, he interpreted the concept of the nation. The formation of the nation is made up of many elements. People living in a geographical region can be called a nation without discrimination of color, race, religion and nation, but Allama Iqbal has called this idea of nationalism idolatry, from which a geographical limitation is an idol and those who believe in this idea are the priests of this idol. . The plant of this ideology was planted by the West and it was the West that cultivated it and made it such a strong tree that other nations were also affected by it. Along

with them, Muslims were also affected. Allama Iqbal has described nationalism as synonymous with nation and ummah. He has declared the belief of man as the basis of nationality. From the discussions on their nation, it becomes clear as day that according to them, the strongest basis of nationality is their religion, especially Muslims, whose population is abundant in the whole world, the only basis of their unity. The unity is due to religion, due to which, despite being scattered all over the world, they feel connected to each other in the thread of the same nationality. Our survival is only in the concept of Islamic nationalism. If we base the geographical nationalism on Territorial Nationalism, then we cannot find the justification for this country. Because if we had accepted this concept, we could have remained united in the form of a great India. Apart from this, Nationalism Language is an important factor in this modern concept which is completely missing in Pakistan. One of the elements of this concept is shared race, while there is not even a single city in this country where people of the same race live. The seed of communalism that was sown has taken the form of a tree and under its influence it becomes easy to teach terrorism in this country. Within the new generation, there is a need to highlight such a concept of Muslim nationality that is free from sectarianism, free from hypocrisy between Muslims and has brotherhood between Muslims.

### **Conclusion**

Iqbal's philosophy of politics is based on Islamic ideology as he has discussed the problems and tried to find their solution from the Islamic point of view. He relies on the teachings of the Holy Prophet (PBUH) and regards it as his final word. The Muslims all over the world are members of the society founded by the Prophet of Islam (PBUH). Therefore, the ideology of the nation is the true spirit and reflection of Islam, which is a lesson of collectivism because in Islam, the nation has superiority over the homeland. Seeing Islam as a universal religion, Iqbal was worried about the plight of Muslims and how to ensure their survival. He understood very well that one of the main reasons for the fragmentation of the nation is their grouping and regionalism, due to which they are scattered, then they need to be gathered at a single point. And it is only the way of Islam that Muslims are like one body and they are one ummah and one nation. The sanctity of the homeland is not superior to the nation. It was just a fringe trick to divide the Muslims. In his opinion, adopting collectivity instead of individuality was the sign of success, so Iqbal used the concept of nation as the way of survival for Muslims. Discrimination. In their opinion, the propagation of patriotism leads to separation and division from the nation. Iqbal's concept of nationalism not only goes far the Western concepts of nationalism, but it also provides more importance. The creation of Pakistan is also the spiritual brain of Iqbal, and in one respect, it can get now energy from Iqbal's concept of nationalism. Our national integrity lies, as does its origin, in an awareness of our spiritual moorings. Iqbal's concept of nationalism is not only a model for the national integration, and it also a message for peace and Islamic brotherhood as it is nicely illustrated by Iqbal in his famous poem of Makkah and Geneva

فرد قائم ربط ملت سے ہے تنہا کچھ نہیں  
موج ہے دریا میں اور بیرون دریا کچھ نہیں۔

Iqbal clearly represented the case of Muslim Identity on the basis of their religion and explained that Muslims of India are a different nation and the foundation of their identity is Islam. Iqbal promoted the Muslim's on the slogan of Ummah and rejected the territorial or regional perspective of their identity as he replied to Hussain Ahmad Madni and the demand of Pakistan was the demand of Muslim nationality in terms of religion.

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