

RESPONSE OF IQBAL AND JINNAH TO MODERNITY AND COLONIALISM: TOWARDS ISLAMIC STATE

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Abstract

Pakistan in the 21th century is the longer discourse on modernity and modernism. While we learn from Iqbal's creative interaction between civilization and modern time, we learn Jinnah, and his modern politics, constitutional arguments, freedom and democracy. A modernist vision of Pakistan according to which religion is safer in civil society that being a strong arm of modern state. Iqbal and Jinnah both were believed on the idea of Modernity individually and socially for the Muslims in the Subcontinent both got their higher education from European institutes. They opposed the colonialism theology from the British; they also played a great role against it. This research study is based on the qualitative research methodology. Primary and secondary sources are used in this work. The main objective of the research is to explore the struggle of Iqbal and Jinnah modernity and against colonialism and achieve pure Islamic state for Muslims. Iqbal, the poet, philosopher, educator, lawyer, political activist and social reformer is unmatched in his versatility and breadth of knowledge and vision. Iqbal's place in history is not limited to his role as modernist, but he is the most outstanding poet, philosopher of Islamic world, probably in the general world. Iqbal was against the colonialism ideas which Europe adopted in other undeveloped countries. His poem Taran-e-Hind, against the colonialism, was so popular. Iqbal perceived an attack on the dignity (Khudi), of Muslims as result of the occupation and exploitation of his Indian homeland by British imperialism. As Iqbal, Jinnah was a modernist more in political, cultural and social sense of the

world than the constructivism and one of the biggest supporter of Islamic democratic system.

Keywords: Modernism, Colonialism, Imperialism, Islamic State, Allama Iqbal, Jinnah.

Introduction

In Pakistan movement, the role of Iqbal and Jinnah is undeniable. Iqbal was firstly present the idea of Two Nation Theory and separate home land, as Iqbal was the dreamer, Jinnah was the key component of the modern Muslim state. Life of Iqbal has been divided into two phases, in first phase till 1908 Iqbal was believe on nationalist approach. (Isphani: 1976) Iqbal poem on Taran-e-Hind was written in this phase.

آسیا یک پیکر آب و گل است
ملت افغان در آن پیکر دل است
از فساد او فساد آسیا
در کشاد او کشاد آسیا

Iqbal also got modern higher education which is based on Law and modern philosophy. After the education Iqbal returned back, and now he was completely changed man. Iqbal started the effort for the betterment of Ummah. When he was in Europe he realizes that they struggle for the power. European countries treated Muslim countries as colony, as their colonialism ideology Iqbal strongly condemn it and effort for the development and unity of Ummah. (Mehmood, 2015)

Talking about cultural differences, east and west, east is the heart of the world. Iqbal, in Islamic culture self discovery in the world, that free from ideological domination. Jinnah was believe on Muslim constructive Modernist approach. His political ideas, cultural and social sense, who is the man that believes in his own world. His intellectual efforts regarding the partition of United India were undeniable. Jinnah was believed on United India but after few years, Jinnah realizes that Hindu and Muslims was not live in a same land. Jinnah expressed the idea of separate Nation. (Aziz, 1970)

Jinnah was a professional lawyer; he spent his life for Muslim rights and domination ideology of Muslims and secures the Muslims from the British and Hindus.

ALLAMA IQBAL MODERNITY AND COLONIALISM

Iqbal the poet, philosopher of united Umma, was born in 1877 Sialkot. Iqbal focused on modern education, he got master degree in philosophy from Government College Lahore and PhD in 1905 from Germany. Iqbal returned from Europe in 1908. Initially he was an Indian Nationalist. Iqbal has convinced by, Indian National Approach, which is not so vast, it is based on ethnicity, culture and land romance.

(Qadeer, 1979) Iqbal choose poetry as a medium to convey the message for the people of united India. In the beginning Iqbal showed to him as a nationalist, his feelings to his mother land his romance to its rivers his dreams about its mountains, he was amazed of its golden and healthy land which have a historical background. Iqbal expressed his feelings in his poem, Taran-i-Hind, when he was invited by the students, (Jaswant, 2009) Iqbal recited his poem,

سارے جہاں سے اچھا ہے ہندوستان ہمارا
ہم بلبلیں ہیں اس کی یہ گلستان ہمارا

This was the first time, when a man expressed his romance for his motherland. Because it is the way to inject the love for the people of Hindustan, in second phase of his poem, Iqbal denied the concept of separate homeland, for Muslims and Hindus. (Isphani, 1976)

مذہب نہیں سکھاتا آپس میں بیر رکھنا
ہندی ہیں ہم وطن ہے ہندوستان ہمارا

The poem song recites by Iqbal reflected his praim (love) in unique verbal way. Accepting all the realities from Muslims and Hindu both, Iqbal was believed composite Muslims and Hindu Daish (Country). Iqbal not just focused on land love but he also expresses the Muslim thoughts. (Din, 2000)

چین عرب ہمارا ہندوستان ہمارا
مسلم ہیں ہم وطن ہے سارا جہاں ہمارا

(We are Muslim the whole is our)

This was the thought of Muslim Unity (Ummah). That Muslims believe on Ummah, where Muslims exist, that is land for Muslim. (Din, 2000)

IQBAL TOWARDS THE MUSLIM YOUTH

Iqbal worked for the whole Muslim world (Ummah), but he was specially focused on Muslim youth, that was at that time and now always inspired by Europeans, their living style, European political religious approaches, Iqbal spent his youth years in Europe, but he was deeply observed the Europe, he was criticize on the Europe, living style, social system, civil rights, Iqbal address to Muslim youth, (Aziz, 1970)

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسول ہاشمی

In this Iqbal denied the comparison with western nations, Iqbal stated that we proud of it that we are Hashmi Prophet Nation. In second phrase:

ان کی جمعیت کا ہے ملک و نسب پر انحصار
قوم مذہب سے ہے جمعیت تیری

In this phrase Iqbal denied the idea of colonialism that Europe depends on the racist unity, wealth but we are proud of it that religion (Islam) is the base of power and unity for Muslim Ummah. (Qadeer, 1979)

IQBAL AS MODERN RELIGIOUS SCHOLAR

In the present time, a large number of Muslim leftist scholar separate the humans to its religion and as a state, but in Iqbal in his teaching stated that religious knowledge developed the human social life, its main objective to transformation of humans in their spiritual life (inner life) and in social matters (outer life). Therefore Iqbal stated that, religion is too important for the humans on foundational principles than the Science (pure, social). Religious knowledge examining religious experience. (Mehmood, 2015) Iqbal describe that, religions not resist in intellectual thoughts but it is the common source flourish intellectual developments.

جدا کر دے دین کو ملت سے تو رہ جاتی ہے چنگیزی

QUAID-E-AZAM MUHAMMAD ALI JINNAH AS MODERNIST ANTI COLONIALIST

Quaid-e-Muhammad Ali Jinnah, the founder the ideological that become on religious ideology. Pakistan is the state which is independent through legal lawful and political way of struggle. Jinnah was also played a vital role for his separate homeland, he was the leader of the Muslims of United India, on behalf of his legal under the law and political ideology Muslims of United India got separate land Pakistan. (Jalal, 2014) Jinnah was not showed himself as religious man but he got the trust of the Whole Muslims in the United India. Jinnah was born December 25, 1876 in Karachi. He was done his primary and secondary education from Karachi and then Bombay. He was went to England for further higher education in Lincoln Inn Law College to become barrister

JINNAH STRUGGLE AS MODERNIST POLITICAL ACTIVIST AGAINST BRITISH COLONIALIST

Jinnah was started his political career in 1906 from Indian National Congress, 1909 he was elected as the member of imperial legislative council. Jinnah was nationalist in his beginning, he was worked with Indian National Congress colleagues who as Moderate personalities concerning the nationalist approach. Jinnah strongly believed on the Indian Nationalist, and he was associated with any religious party and ethnic group. He was believed that religion is personal matter, and it is above the social norms and political activities. (Bolitho, 2006)

Jinnah was not agreed with the formation of Muslim League, Jinnah and Kalaam Azaad both the Muslim leaders believe that Muslim League is the pressure group from Muslim community Nawab's not all Muslim community specifically Muslim lower and middle class concerned with Muslim League formation. 1910 Jinnah won the seat from Indian National Congress and defeated Muslim League candidate. Muslim League was established in 1906, but Jinnah joined Muslim League in 1913, on assurance from ML that Muslim League and Congress both fought as modern political way against British Colonialism. (Jaswant, 2009)

یہ آپ کا اختیار ہے کہ کسی حکومت کو طاقت عطا کریں یا برطرف کر دیں لیکن اس کے لئے ہجوم کا طریقہ استعمال کرنا بڑا گڑبڑ ہے۔ آپ کو اپنی طاقت کا استعمال سیکھنے کے لئے نظام کو سمجھنا ہو گا۔ اگر آپ کسی حکومت سے مطمئن نہیں ہیں تو آئین آپ کو مذکورہ حکومت پر طرف کرنے کا اختیار دیتا ہے لہذا آئینی طریقے سے ہی یہ عمل انجام پذیر دیا جانا چاہیے۔

JINNAH AS MODERN SOCIAL ACTIVIST AND SOCIAL MOBILIZER

In 1928 Motilal Nehru formulated a report as known as "Nehru Report", this report was the based in which Jinnah was realized that, Hindu would not accepted Muslims as separate identity, and that was a time where Muslim League travel opposite parallel way. This was the time when Jinnah was become Muslim leader that represented Muslim League. Muslim League and Jinnah both fought against British colonialism and Hindu superiority approach. In 1937 election, under the Governor act 1935, congress got absolute majority, Muslim league not perform well as political organization in the election. (Wolpert, 1995)

In 1940 Muslim league was arranged a party convention from all over the India, Jinnah in his address saying that,

"Muslims are a nation, with our own culture and religious civilization
Language and literature, history and traditions, legal laws and codes,
In few of words, we have our own distinctive outlook and life. By all
Perception and International laws, we are a nation." (Din, 2000)

ہم ایک قوم ہیں اپنی علیحدہ جداگانہ تہذیب و ثقافت زبان و ادب تمدن قانون اور اخلاقی ضوابط تاریخ اور
معاشرت مختصر یہ کہ ہم ایک علیحدہ قوم ہیں دنیا کا کوئی قانون ہمیں اس شناخت سے محروم نہیں کر سکتا

This changed in political philosophy from congress and Muslim League, to become a new way to Indian minority to become separate nation. Jinnah vision about nationalist approach was denied, because of Congress take a British shelter and demolish the rights of minorities, when Quaid-e-Azam Jinnah responded against the Nehru 14 points, but congress rejected the flexibility on it. In 14 August, 1947, creation of Pakistan was the result Hindus and British colonialist approach, Jinnah efforts in the Movement in every aspect showed him a great leader for the Muslim of United India, who fought clever Hindus and colonialist British, the inflexible attitude of Congress take a chance to Jinnah demanded for partition. (Jalal, 2014)

This was the newly born state in the world, that was established under modern politically ideology and rejected the Colonialist approaches from Muslims leaders that was chooses the way of Modern politically. Iqbal awakening the Muslim nation but Jinnah's, charismatic leadership shaped it into reality.

یوں دی ہمیں آزادی کہ دنیا ہوئی حیران
اے قائد اعظم تیرا احسان ہے تیرا احسان

CONCLUSION

Iqbal and Jinnah are the real hero of Islamic republic of Pakistan, they both worked hard to achieve a new Islamic state for the Muslims. Iqbal modern thoughts of philosophy in his poetry are also for the Ummah, many of the countries who are under the colonialism approach as Palestine people, Kashmiris, and even Iranians declared Iqbal as their national poet not because of poetry but his poetry is awakening the nations, specifically Muslim nations

Iqbal also criticized the European social system of life, Iqbal for today youth, who have dream about Europe, Iqbal denied the colonial approach of Europe from all over the world. As Iqbal Jinnah politically responded the colonialist approach, but they both travel modern track of politics and philosophy. According to Iqbal and Jinnah, modern education science is necessary for the development but European political system is a poison for the society, with modern education Islamic system of life completely justifying the country. They both considered Islamic teachings and values are the best tools of governing state.



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