

NATIONALISM ON THE HORIZON: ALLAMA IQBAL'S CRITICISM OF WESTERN NATIONALISM

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Abstract:

The shallow appeal of the Western development spellbound the Muslim world momentarily. Patriotism was one of those items imported to the domain of the Muslim legislative issues, which got careless belief because of both Muslim scholastics and laymen the same. Allama Iqbal, the appreciated Muslim ideologue, having delved profound into the corpus of the western way of thinking, came brutally out in judgment of the Western Territorial Nationalism naming it a delusion, which had welcomed the humankind near the precarious edge of demolition. He was especially annoyed by the visually impaired aping by the Muslim universe of the Western Territorial Nationalism around whose neck Iqbal saw draping the dots of hostility, government, and skepticism. Taking to his idyllic shafts he cautioned the Muslims to monitor themselves against this fiendish blight. As a substitute for the Western patriotism, he set forward the possibility of "Social Nationalism" that attracted the heavenly assent sum from the Holy Quran, and the Sunnah. In contrast to the western patriotism, which was separated from the moral and otherworldly components, and was predicated upon the insignificant establishments, the social patriotism looked for the unification of the humanity based on the loftiest ideal of Islam. Iqbal argued enthusiastically for universalism, and a sort of 'Class of the Muslim nations'.

Keywords: Western development, world momentarily, Patriotism, demolition, fiendish

blight, substitute, Holy Quran, components, establishments, universalism

Introduction:

In the cutting edge sense, enlivened by statutes of freedom, fairness and crew, the Nationalism gives forward from the goals of a local area to declare its solidarity, and autonomy predicating its reality as tons of race, an area, and language. A Nation is a local area of individuals sharing a shared characteristic of ties of country, of culture, and those of custom.

Dr. Muhammad Iqbal warmly hailed as Allama Iqbal (1877-1938) was a prestigious artist, and the Muslim ideologue second to none. The fortunate spot he shot to at the summit of human idea focuses strikingly to his heavenly height. While Allama is predominately alluded to as an artist specialist, the plan of his philosophical idea is no less fascinating. Indeed, the two his verse, and theory complete one another. Dr. Iqbal is affectionately proclaimed as Muffakir-e-Pakistan (thinker of Pakistan), Shair-e-Mashriq (The Poet of the East), and Hakeem-ul-Ummat (The Sage of Ummah).

Dove further a lot into the new arising patterns in the west which mesmerized the Muslim world into a daze, Iqbal dismantled to picking the contemporary western human advancement, and its diverse brainchildren portraying them as bad to their actual center. He battled that socio-political organizations formed out of this civilization which was fruitless of a profound and moral component, couldn't at all flourish, and yield any great to mankind. "A philosophy conceived out of the belly of secularism would never refine, and lift the human idea. Allama Iqbal singled out popular government, patriotism, and dominion as the most fiendish plagues fallen upon the humanity. "The threesome he denounced as stripping the mankind of its humankind was the highlight of his investigate. He came straight out in judgment of the "Western Nationalism" which carried a shocking wretchedness to mankind during his own life in the WW1. He energetically argued against the statement of faith of patriotism admonishing the Muslims to monitor themselves against this revile.

Defining Nationalism:

The term 'patriotism' in spite of the reality of its having acquired a wide money around the world, so far stays tricky as an idea. The catholicity of the philosophy has made it a lot thornier for the political masters to arrive at an agreement to advance a widespread meaning of it; in addition, getting on to its different elements working rather in lopsided, and unpredictable design at various occasions, and in the various corners of the globe. Indeed, even while in the speech of one discipline, say, political theory, it means a certain something, something unequivocally unique, if not contradictory, is indicated by it in another discipline.

Patriotism stems its underlying foundations back from Latin beginning "Natio" got from "Nasci". It indicates: "to be conceived" passing on the possibility of normal direct relations. In the late thirteenth century, it was imported to English individuals who implied by it: 'a blood related gathering'. Afterward, it alluded to occupants of a country. It justifies a consideration here that the word 'country' became vogue in the eighteenth century, though 'patriotism' is a substantially more ongoing marvel. Patriotism is a philosophy predicated upon the ground that a person's faithfulness and obligation to his/her country state should outperform other individual or gathering interests. By the term are meant fundamentally two premises: 1) the attitude members of a group/nation hold when they care about their national identity, and 2) the actions the members of a nation take while seeking to achieve, and sustain self-determination.

While the ideology of patriotism is dependent upon numerous an aspect of it relying generally upon time, and space, usually, by heroes and adversaries the same, it is misrepresented. As expressed by Kunisuke Hamada and Shunsuke Tanabe in their "Connection between Subordinate Concepts of Nationalism and Political Values: Empirical Assessment in the Ethnic Nation" (p.1): patriotism is decided upon the shortsighted measuring stick of the political direction. The pattern goes this way: the right is the torchbearer of patriotism while the left throws it away. The previous is energetically nationalistic, and lauds a country looking for increasingly more restraining infrastructure of state ability to direct ethical quality, security, and seeking after an oppressive methodology on the conciliatory front. The last mentioned, in other words, the left, names patriotism as a very much considered plan invented to oppress people groups, and it prompts militarism, colonialism, and sheer abuse.

Jensen (2016) holds that it is currently generally surrendered that the patriot opinion created because of getting down to business of aggregate memory societies in the nineteenth century. Public solidarity was fed with the assistance of creating customs, like images, ceremonies, brave stories, legends, and fantasies or strange notions. They outfitted a group with the substantial reason for molding themselves into a socially and furthermore politically coordinated local area, and with

customs, and roots which portrayed it's one of some kind sagas, and legends. A country's 'character agenda', as suitably called by Anne Marie, included principal architects, public saints, customary clothing types, their language, a significant creature and a set of experiences. (The Roots of Nationalism: National Identity Formation in Early Modern Europe, 1600-1815, Edited by Lotte Jensen, year 2016, P. 17)

Anderson (1987) has contended in his acclaimed work "Envisioned Communities" that advanced countries work as envisioned networks; despite the fact that individuals from what he calls "envisioned local area" don't actually know the remainder of the individuals from the gathering, they all have [evolved] a picture of their public local area to them. Such pictures are spread through broad communications, and different organizations, like papers, and books.

Significance of the investigation:

While a lot of work on campaigning the genuine image of Iqbal's nationalistic perspectives jumbles up the corpus of the public just as the global writing as the two books, and examination articles enhanced further by propositions, there stays a need to investigate the western patriotism in the light of the protests flung at it by Allama Iqbal to really gauge the experts, and cons of the said idea, and like the philosophical intuition of Allama. Also, this examination endeavors to do that to fill the hole.

Research Objectives:

- 1.To understand the nature, and elements of the faction of western patriotism keeping in see Iqbal's shift from Western patriotism to skillet Islamism.
- 2.dispassionately handle Iqbal's protests evened out at it, and gauge them in the light of the encounters of its application in the pre-and post-WW's reality.
- 3.To inspect the nature, and attainability of Iqbal's 'Social Nationalism'.

Research Question:

- 1.What components instigated Allama Iqbal to take a departure from an Indian Nationalist to a Pan Islamist?

2. Was it that Iqbal ruined patriotism because of its lacking profound base, or he turned an embittered eye to it keeping in see the Indian experience for its foisting the Hindu greater part on the Muslim minority?

3. What is Iqbal's social patriotism, and how could it be unique in relation to the western patriotism?

Theoretical Assumptions on Nationalism:

Studies on patriotism include various interrelated ideas like race, clan, class, country, strict gathering, and language bunch, and so forth Patriotism in various nations has various shapes, and has various bases, say normal race in one nation, and a typical language in another country. Sometime in the distant past, Christianity had the option to bind together populaces as extensive as domains on the normal obligations of confidence propelled patriotism. Islam throughout the entire existence of humankind was victorious in accommodating the uncivilized fighting clans of the Arabs with one another under its pennant. It energetically declared that race or position was for reference as it were. Further, there are very as various hypotheses on patriotism as the researchers chipping away at it.

In "Ethnicity and Nationalism: Theory and Comparison" Paul Brass (1991) propels a regular hypothetical point of view on identity and patriotism by getting cases from a scope of circumstances. His hypothesis lays on two fundamental premises. The main supposition that will be that there is no objectivity in the ascent of ethnic character, and its change into patriotism. Maybe, the change of social contrasts into a base for political separation becomes noticeable just under certain circumstance. His proposal is fundamentally that identity and patriotism are not 'given', rather are social, and political developments.

Various researchers on patriotism see it as a characteristic slant of man towards his/her country something that has existed since days of yore. Nonetheless, there is likewise a camp of researchers like Gellner (1983), and Anderson (1991) with what is known "innovator approach" contending that patriotism is a marvel which first went to the front in quite a while. As needs be, the rise of patriotism goes before the country, as opposed to the conflict that patriotism emerges out of a country itself. They keep up with that countries are brought into the world as a conclusion of

modernization and industrialization. As put by Gellner that countries came to reunify, by social and phonetic means, individuals slice off because of industrialization.

The hypothesis by Miroslav Hroch merits an uncommon notice here. In his "From National Movement to the Fully-framed Nation: The Nation-building Process in Europe", he concocts rather a fascinating postulation. He arranges a country as "an enormous gathering of people incorporated by a wide exhibit of coordinated components, political, social, financial, geological, social, and chronicled, and not only one factor. He records three components liable for making a country:

1. a memory of a typical past treated as a fate of the gathering;
2. a thickness of phonetic or social ties working with a more significant level of correspondence inside that gathering or past.
3. a faith in the correspondence of the entirety of the individuals from the gathering controlled as a common society.

Nationalism according to Indian Perspective:

As expressed by Maulana Mawdudi (1941) over the span of the opportunity development, the prickly issue of patriotism erupted evidently an irresolvable entanglement. The terms 'country', 'patriotism', and 'ethnicity' were stylish because of every partner, dubiousness, and uncertainty of the idea in any case. While advocating the "Composite Nationalism" Congress resolutely harped on its case that everyone individuals, in any case their strict direction, established indeed the very same country. It ordered every one of the strict gatherings as just organizations. It straight excused the "Two Nation Theory" propounded by Sir Syed Ahmed Khan, and later organized, and refined by Allama Muhammad Iqbal. With the view to promoting the Indian Nationalism, it made many strides; nonetheless, two plans it dispatched merit a notice here. One was an instructive plan known as "Wardha conspire, and the VidyaMandir plot". The different was "Muslim mass contact development.

Maulana Abul Kalam Azad, a valued Muslim scholarly, and pioneer. His elevated height procured him most extreme adoration among the Muslims. With Allama Iqbal, from the outset, he

was a dish Islamist, however later after the breakdown of the Ottoman Caliphate, he bought in to the Indian Nationalism, and stayed a stalwart patriot till his final gasp. MaulnaMaududi who held Azad at first in the most elevated regard as the replacement of Shaikh Ahmed Sirhandi, and shah Ismail, stood floored at his abrupt shift, considering it the best misfortune of the century.

Aziz (1961) in his work composes that as opposed to the strict universalism, Azad argued for composite patriotism, and against Iqbal's request for a Muslim state, he proposed it as a political substitute. It very well might be noted here that most of the Muslims got on board with that temporary fad of the camp of Allama Iqbal, and Muhammad Ali Jinnah, with a couple including the Ulemas of Deoband underwriting the proposal of Azad. Maulana Azad attracted motivation backing of his political union with the Congress from one the sections of the Holy Quran, and statements of Mithaq-I Madinah.

MaulanaMawdudi, another prestigious Muslim ideologue, piled disdain on the composite Indian Nationalism, and the Muslim League's adaptation of Nationalism the same holding the view that neither the composite patriotism, nor Muslim patriotism was Islamic in their direction. Along these lines, he remained in deep rooted enmity to both, notice the Muslims of India to avoid them. Himself a conventional, he was immersed by a consistent alarming worry regarding the spot of Islam in another territory of Pakistan. He contemplated whether the liberation of the country from the shackles of the British Raj would introduce the strict, social, and public opportunity to the Muslims. In the event that a majority rule public express, a state without religion, were comprised, what might be the situation of Islam in that then, at that point? He made an exceptionally energetic request that all energy and exertion were to be arranged towards getting the preeminent end that is, building up Dar al-Islam.

In the previous period of his idea, there we discover an Iqbal who was an ardent nationalistic singing paeans to his homeland India, and ingraining in the personalities, and hearts of his peruses, the energy to revere the country. He brought it home to the Muslims, and Hindus that they were the

inheritors of a sublime human progress, the humans of a great land, and the songbird of an eminent nursery. In Tarana E Hindi, Allama Iqbal says:

سارے جہاں سے اچھا ہندوستان ہمارا
ہم بلبلیں ہیں اس کی، یہ گلستاں ہمارا
یونان و مصر و روم سب مٹ گئے جہاں سے
اب تک مگر ہے باقی نام و نشاں ہمارا

English Translation:

"The best land in the world is our
India, we are its nightingales; this is our garden.
The civilization of Greece, Egypt and Rome
led into oblivion, but we are the fortunate ones
to have survived till now.

His previous beautiful works hint with distinctive conclusion of nationalism. The longest of the sonnets named "Tasveer-e-Dard" (The Picture of Pain) he read in his presentation at a yearly gathering of Anjuman-e-Himayati Islam, Lahore in March 1899, creatively spotlights, and regrets the situation brought about by interior difficulty, and shared disagreements between both the networks. He warns his comrades of the risks ahead. Disunity, entomb alia, was something which put him to an intense excruciation. In the sonnet, he sets out to string them together like dabs in a rosary. At the point when Iqbal completed it, the crowd was diminished to tears. Wilfred Cantwell Smith, a Canadian teacher of relative religion remarks on this period of Iqbal's way of thinking in the accompanying words:

"When the new century rolled over, he was drawn in additionally to the flooding patriotism of the day. He offered firmly for Hindu-Muslim fortitude, and composed inspiringly of the heavenly place where there is India, and of the honor, love, and dedication because of her. His Tarana-I-Hindi, one of these enthusiastic sonnets, is today adored as a public song of praise by a great many all networks in India." (Smith, W.C. 1947) Advising the Indians not to be influenced by strict biases, for

no confidence instructs that, Iqbal requests that they accommodate their disparities, and be one in the accompanying refrains (Tarana-E-Hindi by Allama Iqbal, p. 82):

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

English Translation:

“Religion does not teach us to be enemies with each other:

We are Indians; our homeland is our India.”

The topic of affection for land, appeal to cover the disputes, and glorification of India, its kin, its waters, and its greenery runs wonderfully through every one of the stanzas woven in his previous profession as a writer. Homeland shapes the point of convergence of the talk, and the premise of his friendship, and dedication. His obligation to his nation is apparently reflected in another sonnet named "NayaShiwala" (The New Temple). He imagines building another sanctuary, the sanctuary of adoration in his mom India wherein love rules, and where India will be worshiped. In NayaShiwala, he says (p.73):

پتھر کی مورتوں میں سمجھا ہے تو خدا ہے
خاک وطن کا مجھ کو ہر ذرہ دیوتا ہے

English Translation:

“Do you think as god, the idolsof stones,
forme, there is deity in every particle of country’s dust.”

It is said that now Tarana-e-Hindi has almost assumed the character of a national anthem of India. In one of the masterpieces of his “Hindustani BachonkaGeet” (The Song of the Indian Children), the nationalistic fervor appears to be at its zenith. He has the children say in chorus in Hindustani BachonkaGeet (Bange Dara, 42)

چشتی نے جس زمیں میں پیغامِ حق سنایا
نانک نے جس چمن میں وحدت کا گیت گایا
تاتاریوں نے جس کو اپنا وطن بنایا

جس نے مجازیوں سے دشتِ عرب چھڑایا
میرا وطن وہی ہے، میرا وطن ہے

Perveen 1967 thinks in her doctoral proposal that in his young, he was igniting with the opinion of an Indian patriot perusing to set out his life for Indian country. As far as he might be concerned, the shared trait of ties of an area, and such gave the firm premise to a country. By the by, this eliminate in Iqbal's idea turned transient, as 'a shift from the artist of India to the poet of Islam was quick.

Asifa (2017) in her article named "Iqbal's Philosophy of Nationalism" elucidates the surface of Iqbal's idea as having been shaped completely by Islam. She takes note of that any ideology deprived of a profound base was an abomination to Allama. She further says in the accompanying words:

"He was especially bothered to see the Muslims getting on board with that fleeting trend of the West, and indiscriminately aping the Western human advancement which, by its actual nature, was injected with the beast realism. Allama took up a large portion of the belief systems originating from the west that were stylish those days. Patriotism was among such ideas acquiring a far and wide money among the Muslims. After his cautious examination, Allama made an energetic supplication against the Western ideas of patriotism urging the Muslims to avoid it."

Allama Muhammad Iqbal conceded to finding concerning 'who established a country, and on what grounds? 'As expressed in the inescapable sections that before his trip to Europe, he bought in toward the western regional patriotism. Be that as it may, during his long term visit there, he bloomed from an Indian Nationalist to a Pan-Islamist who had faith in all honesty an Ummah or Milletsolidified together under the standard of Islam. Developed into a thoughtful Muslim mastermind, he never neglected to move to take a poke at the western patriotism. He blisteringly denounced the above belief through a portion of his keenest shafts considering it liable for the monster hopelessness it had dove the mankind into.

In "TaranaMili", Iqbal recast his cry he recently brought up in Nagma-e-Hindi in the accompanying sections:

چین و عرب ہمارا، ہندوستان ہمارا
مسلم ہیں ہم، وطن ہے سارا جہاں ہمارا
English Translation:

“China and Arabia are ours; India is
ours. We are Muslims, the whole world is ours.”

Since he deserted the quest for the contemporary western patriotism laying on delicate grounds, his confidence merged in having certain upsides of an otherworldly direction as cardinal to the existence of a country; values which he thought comprised the substance of Islam.

Asifa (2017) noticed: This exceptional shift was achieved to a great extent because of his broad investigation into the domain of the Western way of thinking, and incompletely because of the predominant political real factors in India. As noticeable in his writing and verse, there can be interpreted a few explanations behind this checked swing in his idea:

1. The first decade of the nineteenth century was described by political disorder, and competitions among the world forces to appear their overconfident plans prompted unpredictable circumstance across the Europe. Himself an observer, he was stunned at the dangerous approaches of the lunatic chiefs designing up the world for the bloodiest scene of the century. Financial, political, and military threats for public wonder imperiled the world request, and put in question tranquility of the humankind.
2. He was shocked by the detestable plans of the supposed enormous forces of the Europe twisted after demolishing the Muslim social orders esp. in the Middle East, and North Africa. The long standing organization of the Ottoman domain which was the seal of the magnificence of the Muslims, and directed wonderment across the Muslim world, was put breaking down, and regions over which the previous practiced suzerainty were seized, and appropriated among the victors. The very much considered arrangements of the western forces prompted the breakdown of the Osmania

Khilafat at last giving an ascent to the little states which played as pawns under the control of the European forces. In one of his articles, Iqbal uncovered the faction of patriotism:

"Ahead of schedule from the works of the European researchers I had come to realized that the essential plan of the western colonialism was to dissect the solidarity of the Muslim World by promoting the regional patriotism among its different parts."

Allama Iqbal likewise perceived in the actual DNA of patriotism an all-around determined imperialistic plan of Europe to subjugate the countries, and break the strict solidarity of the Muslims. (Reasoning of Nationalism, Asifa Abbas, World Times Magazine, august 2017)

3. Himself a radical, Allama unequivocally put stock in human nobility, and normally shifted to a framework which would maintain a similar faith in the worth, and pride of human existence. He would never accommodate himself with the aggressor doctrine which was reared in the lap of animosity. In Bang e Dara, he calls attention to the intrinsic disasters in the western patriotism which cause nothing else except for ferocious contest, and opposition among the countries. For the sake of the unfamiliar exchange, other little, and feeble countries are anchored with shackles. Patriotism has stripped the field of legislative issues of reasonable play, and sympathy.

4. Allama Iqbal's viewpoint was far and away Quranic; he looked for the presence of heavenly profound assent in any philosophical framework prior to embracing it. Regular immediately it was for him to remove away the western patriotism brought into the world from the belly of skepticism.

In one of his sonnets named "Wataniat (YaniWatanBahesiatAekSiyasiTasawwurKe)" (Patriotism: As a Political Concept), He says in Wataniyat, Bang-e-Dra (102):

ان تازہ خداؤں میں بڑا سب سے وطن ہے
جو پیر بن اس کا ہے، وہ مذہب کا کفن ہے

"I'm against patriotism as it is perceived in Europe. Since, I find in it the beginnings of agnostic realism which I view as the most serious risk the advanced mankind."

Censuring the parochial viewpoint of the Muslims who he thought have diminished themselves to the insignificant limits of race, and station, which at the best was for geological reference just, and for ID, he disgraced them into introspecting in case they were truly Muslims. Besides, Allama was contradictory toward the west for its relentless rivalry. He kept up with: "I'm against patriotism as it is perceived in Europe. Since, I find in it the beginnings of agnostic realism which I view as the most serious risk the advanced mankind." Censuring the parochial viewpoint of the Muslims who he thought have diminished themselves to the insignificant limits of race, and station, which at the best was for geological reference just, and for ID, he disgraced them into introspecting in case they were truly Muslims. (Allama Iqbal, Bang-e-Dra-120, Jawab-e-Shikwa)

یوں تو سید بھی ہو مرزا بھی افغان بھی ہو
تم سبھی کچھ ہو بتاؤ تو مسلمان بھی ہو

English Translation:

"You are Syed, and Mirza, and you call yourself Afghan; You are ever
ything, but can you truly claim as well the name of Mussalman?"

Syed Abdul Wahid (1992) affirms that especially bothered to see the condition of the Muslims in India. Their life power was horribly defaced. They fell into the shambolic dilemma of rot, and apathy of soul. Their scholarly turn of events and a feeling of opportunity deteriorated, and abandoned between illusive happiness, and gross reliance.

Allah appoints in the Quran that the Muslims should not be succumbed to allurements of predominance of race or shading:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

English Translation:

"O mankind, indeed we have created you from male
and female and made you peoples and tribes that you may know one

another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (Al-Hujrat, 13).

Cultural Nationalism:

Jubair ibn Mut'im reports the Apostle of Allah, (Peace and Blessing Be Upon Him) to have said (Sunan Abi Dawud 5121):

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ

English Translation:

“He is not one of us who calls for asabiyyah, (tribalism/nationalism) or who fights for asabiyyah, or who dies for asabiyyah.”

Regardless their race and district, and shading, and status, they who have faith in the Kalma enter the federation of Islam as pleased individuals to remain at a standard with all the well-to-do or the favored. The unimportant differentiations of 'how reasonable somebody's skin is', and 'how much abundance one has available for later' have no room in the impartial space of Islam. The proportion of passing judgment on somebody's status is his/her uprightness.

Allah says in the Holy Quran (Surah Al-Hujrat, 10):

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

“The believers are but brothers.”

The Prophet of Islam is said to have mourned the accompanying plagues his Ummah is influenced by (Sahih Muslim, 934):

"There are four issue of jaahiliyyah that exist among my ummah and they won't surrender them: bragging about one's progenitors, providing reason to feel ambiguous about defamations individuals' genealogies, looking for downpour by the stars and moaning for the dead."

AllahAlmightysays (*SurahNisa,1*):

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

EnglishTranslation:

"[Allah] created you out of one living entity, and out of it created its mate, and out of the two spread abroad a multitude of men and women and fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer."

Drawing out intensely from the declarations of God, and customs of the Messenger of Allah, Allama Iqbal wandered into testing, and exposing the western patriotism, and its cases criticizing it as a diabolical curse fallen upon the shoulders of the humankind. His thinking was solely molded by the Islam. As a substitute for the regional patriotism of the west, he set forward the thought of Millat-I-Islamia or Ummah welded together under the green banner of Islam. He expelled the contemporary patriotism with incredible cogency since his confidence gauged his perspectives, yet additionally in light of the fact that he saw looming a complete rack and ruin of the humankind because of the beast let free by these western religions.

What was more, Iqbal emphatically held that patriotism limited the skyline of the human idea, and the bloom which could some way or another unfurl itself so magnificently shriveled away at its hands. The loyalties were exorbitantly subjected to shallow elements. Further, Satan of patriotism had the countries flip out, and prepared for the never-ending bondage of more modest, and more vulnerable nations; in addition, unimaginable torment, and gross double-dealing were come about in as it normal results. With the assistance of his graceful spikes portrayed by extravagance of creative

mind, and greatness of words, he took to censuring the Muslims for leaving themselves alone humbugged into shallow excitement of the western human advancement, and for walking out on the natural personality of theirs as an Ummah. In JawabeShikwa, Iqbal says (Bang-e-Dara. 120):

منفعت ایک ہے اس قوم کی، نقصان بھی ایک
ایک ہی سب کا نبی، دین بھی، ایمان بھی ایک
حرم پاک بھی، اللہ بھی، قرآن بھی ایک
کچھ بڑی بات تھی ہوتے جو مسلمان بھی ایک

English Translation:

"Your nation's weal, your nation's woe, in common you all share,
Your Prophet (PBUH) and your creed the same, the same Truth you
declare;
And one your Ka'ba, one your God, and one your great Quran;
If only you Muslims were one! "

Asifa Abbas (2017) comments that social Nationalism as perceived by Allama sees individuals as a minimal mass bound together by their deep down felt obligations of social qualities. In opposition to the Western patriotism, it is benignant. Allama's patriotism as far as India was his craving to work with his vision to change all the current socio-political foundations orchestrating them with the image outlined in the Quran. This could be acknowledged exclusively by activating the majority in certain piece of an area. His recommendation was that patriotism represented a test to those nations, for example, India wherein the Muslims were a mathematical minority. In any case, it fitted in well with Islam in the Muslim larger part nations, for in that the Muslim were extensive enormous enough to affirm their entitlement to put together themselves in line of the directs of the Quran, and Sunnah.

Upon his elaboration on the idea of contention among patriotism, and Islam, Iqbal kept in touch with Jawaharlal Nehru that Nationalism as far as connection to one's territory, and even enthusiasm to pass on for its honor was an endorsed thing by Islam; something a Muslims gladly did

as a feature of his confidence. It conflicted with the soul of religion just when it started to go about as a political idea, stood up for itself a standard of human fortitude. Just it argued for Islam to be consigned to the foundation as a simple private matter did it collide with the religion. Allama was opposed to renounce any philosophy straight off recognizing that "thought of patriotism is surely a solid factor in the development of networks." Not in all cases, it was conflicting with the quintessence of Islam.

"Patriotism in the feeling of Love for one's nation, and even status to bite the dust for its honor is a piece of the Muslims' confidence. It comes into a contention with Islam just when it starts to assume the part of a political idea, and cases to be a guideline of human fortitude requesting that Islam ought to subside to the foundation of a simple private assessment, and stops to be a living element in the public life."

In "Javed Nama", he lays the fault on the West for advancing the Nationalistic philosophy which reared nothing else except for discord, and ill will among the Muslims nations. Then again, the naïve Muslims in carelessly imitating the Western sick generated items introduced to them as pearls, themselves had made profound factions. The need of great importance was that they, the Muslims, should transcend the triviality of qualifications of being the Syrians, the Palestinians, and the Iraqis, or there will be consequences, as what could be inevitable was very glaring, destruction would be theirs. (Javed Nama, P.6)

Iqbal-126 pronounced in the Reconstruction of Religious Thought in Islam, that he pictured a global Islam, a worldwide class of the Muslims, as he announced that Islam was neither patriotism, nor dominion, however a class of countries which perceives the counterfeit limits, and racial qualifications for reference just, and not for compelling the social skyline of its individuals.

Allama Iqbal emphatically had confidence in the binding together power Islam conveyed in itself to bring rapprochement even among the aggressive, and contentious areas of the general public, the best illustration of which he could conjure was the harmony achieved among the conflict torn Arabian promontory. Islam was normally had of a particularly exquisite energy as could set out

the establishment of a world request unhampered by common competitions, and subjugation, and double-dealing of one individuals because of the other. For the Muslims, the confidence was not an individual worry similar to the case with the Christianity which conceded private-public life division; It was the far reaching set of accepted rules. He says (Bange Dara p. 120)

قوم مذہب سے ہے، مذہب جو نہیں تم بھی نہیں
جذبِ باہم جو نہیں، محفلِ انجم بھی نہیں

Translation:

"Unto a nation faith is life, you lost your faith and
fell, when gravitation fails, must cease concourse celestial."

Sturdy. Named Shaikh al Islam, Shaikh Ul Arab walAjam by his adherents, he instructed an extraordinary veneration in, and outside Indo sub-mainland. He was a steadfast defender of Hindu Muslim solidarity, and a fanatic promoter of Composite Indian Nationalism. From the very beginning, he was against the initiation of the territory of Pakistan, and politically agreed with the Congress. He was respected with the Indian Civilian honor, Padma Bhushan in 1954.

Madani thought that in the current occasions, topographical/regional factor shaped the premise of patriotism, and not religion, or nationality. The Muslims, and the Hindus in living respectively on one land, able to be recognized as ONE NATION. He said: "All should try together for a particularly fair government in which Hindus, Muslims, Sikhs, Christians and Parsis are incorporated. Such an opportunity is as per Islam. The Muslims could live as perceptive Muslims in a strictly plural society where they would be full residents of a free, common India."

On the topic of Nationalism, Allama Iqbal wound up arriving into a warmed extended discussion with Maulana Hussain Ahmed Madani. He took to his beautiful thorns to dispatch into a searing assault on Madani's postulation. Be that as it may, later on, the mediation of a common companion of both, named Taloot, is said to have explained, and brought compromise between both. Allama Iqbal Lahori is said to have himself conveyed a letter to Madani recognizing the last's administrations to Islam.

عجم ہنوز نداندر موزدیں، ورنہ
زدیو بند حسین احمد! ایں چہ بوالعجبی است
سرود بر سر منبر ملت از وطن است
چہ بے خبر مقام محمد عربی

English Translation:

"The Ajamites do not yet know, The fine points of four faith; Otherwise
Husain Ahmad of Deoband! What is this foolhardiness?
He preached from the pulpit that the Muslim nation can exist by devoti
onto one's country!
How ignorant he is about the real teaching of Muhammad Arabi! "

While Iqbal upheld the 'Ijtihad' practiced by the Turks to break down the Ottoman Caliphate, it is intentionally referred to intimate that he blew hot and cold experiencing the irregularity of thought, and inclination towards his co-religionists. In underwriting the regional Muslim country states dependent on social patriotism, Iqbal endeavored to make Islam as the genuine pattern for formation of a country, an Ummah. Indeed, he tried to safeguard Islam from being decreased to an individual undertaking and its resulting termination as a total code of life. Rizwan Malik, Allamah Muhammad Iqbal's Concept of Muslim Nationalism in India.

As referenced in Abdul wahab El-FFendi's work (2004) while Iqbal had a great deal of misgivings about the Western majority rules system, and instant reception by the Muslims, he contended that the conservative type of government was not just completely predictable with the soul of Islam yet was a commonsense need considering the new powers let free in the contemporary world. It should fill in as a gauge for the recovery of the Khilafah, and ultimately for the public freedom of the Muslim nations. The last point anyway ought to accomplish the solidarity of the Ummah.

Conclusion:

Allama Iqbal was not influenced by his strict direction to unjustifiably excuse anything coming from the west; He never acknowledged any philosophy without fundamentally taking full load of it, and moreover, he never betrayed any philosophy without gauging it in the size of Islam. In the event that any arrangement of thought was in accordance with the soul of the Holy Quran, Iqbal liked it. Patriotism along with dominion, private enterprise, and vote based system were by and large ousted, and censured by him as powers of evil released upon the humankind. What's more, curiously, during his actual lifetime, his perspectives against these western religions held great; the fiasco set in, bleeding fighting overwhelmed the humankind as WW1. Patriotism stayed at the lower part of this. Allama Iqbal's voice seems ideal and unique among the writers of the colonial era. In his poetry, he pointed out the ideas of colonialism and imperialism in the colonial era in a high tone. The effects of the colonial era can be seen in the writings of all the poets, writers and intellectuals. Iqbal, like his predecessors, felt the effects of the colonialists.

In opposition to it, the social patriotism was Quranic, and accordingly, sought after an elevated ideal of unification of one and all regardless of rank or shading, based on a faith in the solidarity of Allah. It was the assurance of the liberation of the mankind from every one of the chains the evil cliques of the western belief systems shackled them with. It had a moral and profound premise. Allama Iqbal refined and organized the heavenly ideal of Ummah when the patriotism was causing unfathomable destruction unto the mankind. His progressive call however unheard, can best prove to be handy to address the infections plaguing the Muslim World today. The Muslim idea will keep on owing a great deal to the virtuoso of Iqbal.

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