

IQBAL'S PERSPECTIVES ON MUSLIM'S GLORIOUS HISTORY BEFORE COLONIALISM, AS A "COLONIZED INTELLIGENTSIA"

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ABSTRACT:

By the beginning of the twentieth century, the British colonial system had become so strong that the power of the British government did not set. Iqbal was well aware of how dangerous and deadly the effects of the colonial system could be. Allama Iqbal had a deep political awareness and understanding of the political issues of his time. The colonial system has been around for a long time. Now that nation is in decline culturally, consciously, politically and socially. The purpose of this paper is to analyze the acts of colonized Intelligentsia that how they contribute to liberal developments by challenge the colonial legacies in the outlook of their country. The techniques and procedures of colonized intelligent people are additionally focused, how they contribute their interests to make aware their country. In such manner, it will likewise examine that how these colonized Intelligentsia of colonized country restore their celebrated and stately past. Post colonialism has been used as a framework for this paper. Edward Saeed and Franz Fanon have also openly expressed their thoughts, feelings and sentiments against the East's hostility to Western colonialism. Edward Saeed has emerged as a true spokesman for the oppressed.

Keywords: Colonized Intelligentsia, Colonial legacy, interest, Post colonialism, Assumptions.

Introduction:

It is a typical practice by colonizers that when they make a nation their state they assault on apparatuses of their character. Culture, language, history and other state mechanical assemblies make apparatus of personality for a country. They attempt to smother the personality instrument of the colonized country. They attempt to lessen their pre-provincial character and in such manner they present their pre frontier, personality or history loaded with brutality. They guarantee that colonizers are not edified and their set of experiences is dishonorable for them and it is their obligation to spare them from haziness. Colonizer hammer in to the head of colonized individuals that on the off chance that they leave them they would fall in to brutality, debasement and savagery. They engender this since they need to deny them of their sublime past. They knew that set of experiences is consistently a wellspring of motivation and solidarity for all countries. That is the reason they present their set of experiences in misshaped structure. The British devised various tactics and strategies to incorporate India into their colonies and to establish their social, political, religious and cultural superiority over the Indian people. They divided Hindus and Muslims among the locals in the name of religion.

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On the other hand, people of the same religion were divided into different sects and groups, because their unity could endanger their government. He successfully tried to fight the Indians in the name of caste or region. The British rulers looked down on the people and their culture, calling them rude, immoral and rude. He called colonization the imposition of European civilization on the natives, maintaining their ethnic, social and political superiority and maintaining their government. The government imposed various restrictions on the colonies and imposed self-imposed laws that allowed them to be exploited and treated worse than animals.

When British rule was established in India, India took a step towards development. The British government established political and administrative institutions based on modern traditions and values. As a result of Western education and ideas, the independence movement flourished in India. Therefore, the greatest desire of the leaders of the freedom movement was to end British rule and establish a British-style democracy. The notion of democracy terrified the landlords and feudal class of India. Because this class was privileged. And was convinced of his racial and familial superiority. Characteristically, the Muslim feudal class, who were proud to be Bukhari, Khorasani and Iranian. He was convinced of the difference between properties and people. The socio-economic and political conception of equality was absolutely unacceptable to him. Therefore, democracy, in which the standard of development is based on merit rather than family, and in which the use of law is the same for all, rich and poor, was not acceptable to them. Syed Ahmad Khan did.

He argued that with democratic representation, Muslims would remain a minority and Hindus, who are in the majority, would always rule over them. This is what Muhammad Ali Johar went on to say that Muslims are few in number. Are ignorant and unfamiliar. Therefore, they will not be able to benefit from democracy. And it will benefit Hindus, who are educated and in the majority. Therefore, it was in the interest of the Muslim feudal class to protect their interests by obtaining a quota system and other concessions from the British government. For this reason, the Muslims of India were given the impression that democracy was detrimental to them because they were a minority in India. After the democratic form of government, the Hindu majority will keep them as slaves.

Fanon believes that it is the duty of learned people of colonized country to dismiss this pre-frontier boorishness hypothesis behind which colonizers hide their materialistic venture. Scholarly people should pressure upon public culture and ought to likewise resuscitate their set of experiences through their compositions. Edward Saeed expresses his views with reference to Franz Fanon:

“He was the first major theorist of anti-imperialism to realize that orthodox nationalism followed the same track hewn out by imperialism, which while it appeared to concede authority

to the nationalist bourgeoisie was really extending its hegemony.”

Iqbal, a famous Asian mastermind and creator has utilized his work for public cognizance. He has decolonized the brain of his country through his work. He attempted to make aware of individuals of the subcontinent about their way of life and history. Iqbal has utilized various methodologies to join his country. Recovery of the wonderful past is one of methodology which he used to decolonize the brain of his country. He attempted to wake his country through this procedure.

All the poetry and prose works of Dr. Allama Muhammad Iqbal were created during the colonial era, so his thoughts and ideas were deeply influenced by the British colonial rule in India. After the failed war of independence in 1857, the situation in India changed drastically and the British took the crown of Indian rule. Iqbal opened his eyes in the heyday of the colonial era. Therefore, monarchy and imperialism, the nature, nature and reality of the colonial colonial system continued to grow equally in Iqbal's temperament and psychology.

Iqbal continued to analyze British tricks, excuses and tactics which forced the Indian nation to adopt slavery. This ruthless and colonial system created Iqbal's creative personality in such a way that he developed an emotional reaction against colonialism which proved to be permanent. Iqbal made a historical, political, social and philosophical analysis of this period, so the psychological and social effects of the colonial system on his thoughts were formulated in a meaningful way. Most of Iqbal's poetry can be felt in the context of the colonial era.

Methodological and Theoretical Framework:

Fanon's assumption with respect to decolonization has been chosen. The researcher has dissected the component of the past from crafted by famous writer Iqbal and in such manner a poem composed by Iqbal "MUSLIM" ((Bang-e-Dra-117.June 1912) will be taken for analysis. This Piece of literature will be analyzed from the perspective of ‘national consciousness.’

Fanon was brought into the world in the French province of Martinique in 1925 and was affected almost immediately by the originator of Negritude development Cesaire (Hopkinson, 2000). In his great work, *'The Wretched of the Earth'* he recommends the techniques that how colonized can recover their independence from the bondage of colonizers. In such manner he proposes that it is the duty of erudite people of colonized country to decolonize the psyche of their country. For an upheaval to be really fruitful, the patriot party taking over can't be filled without colonized erudite people. Fanon urges this gathering to re-relate to the majority and return to their foundations. Fanon recommend that savvy people ought to contend the pre-pilgrim brutality hypothesis in which colonizers guarantee that the colonized country's set of experiences shows that they are solid, aloof and crude element.

Edward Saeed urged the thinkers and intellectuals of his time to become the voice of the oppressed and downtrodden people of the world and play their role for their welfare and dignity. He served humanity, humanity He founded a new tradition by writing on the themes of honor, dignity, human rights, and the right of the Palestinian people to self-determination. He boldly presented the civilizations and cultures of the towns, the oppressors and the oppressed, the colonies and the big cities, the society and the facts about them. Edward Saeed openly expresses his grief over the unjust discrimination, artificial restraints imposed by the West. The popularity of Edward Saeed's writings can be gauged from the fact that his writings Translated into 26 languages worldwide

He recommends that it is the duty of colonized intellectuals to dismiss the pre-frontier savageness hypothesis of colonizers by introducing their past as the image of wonder, poise and collectedness. Franz Fanon was an expert in sophistication. He had a deep knowledge of the social, political, socio-historical background of this country. They did not revolt against the colonists in response to this violence, but instead of fighting and killing each other, they healed their grief and anger. According to Franz Feinen, they express their grief and anger through songs and other formal means. In addition, when the oppressed nation is helplessly compelled, then it decides its fate and destiny to endure oppression in their destiny and destiny The settlers discriminate between them on the basis of race, caste, language, tribe and religion so that they remain entangled with each other. In response, the settlers work for their own interests. Stay

Franz Fenin made it clear from his experiences and psychological studies that when a colonial power establishes its dominance over a region, country or nation, the reaction is significant in the lives and psyche of the people of that region or nation. Change comes. The effects are far-reaching. Those who establish colonialism and domination become settlers and those who are dominated become colonialists. The citizens of this country lose their freedom. The settlers use violence, coercion and cruelty to occupy and dominate the locals, Wild and uncivilized and their country is backward. The settlers want to take out the ignorance and backwardness of their country and make it a civilized and educated nation. They become mentally and psychologically ill. Are less formal

Literature Review:

Iqbal is an eminent mastermind of the previous settlement brought into the world in the portion of the nineteenth century in British India. Through his work in type of verse just as exposition he attempted to give a positive lead to his country. Being a colonized scholarly he put his work with regards to history and he exposed the hypothesis of pre-pilgrim savageness and reviewed the wonderful past of his country over and over through his work to decolonize the psyche of his nation. He is considered as a Muslim patriot, an Indian loyalist and as a boss of Asia's battle against westerns free enterprise

authority. It is said he was not a sensationalizing his feelings but rather really passing on his message through his work. (Hussain) As a writer and logician he was not intrigued for an advantage of a particular gathering, yet he was keen on issues of all individual in a wide range (Mir, 2009).

The Muslims of India considered themselves a part of the Nation of Islam and continued to support every movement in the Islamic world. As a result of this affiliation, they did not establish their roots in India. Indian Muslim intellectuals and politicians have been vigorously propagating the problems of the Islamic world in India. And I didn't feel the need to take a hard look at the issues here. Muslims were a minority in India. As long as he remained politically powerful and in power, he did not pay attention to the world of Islam and its problems. But when his political power fell, and power slipped from his hands to the British, he suddenly found himself helpless. Two types of reactions could be expected on this occasion

Iqbal's poetry mentions the former greatness and glory of Muslims with great pride. His theory of the greatness of the past had its roots in Indian society. It has been a tradition of history that when a nation is politically powerful, it despises other nations intoxicated with power and authority, and considers its own culture and traditions superior. An example of this can be given from the Mughal period in India. From the time of Babar to the time of Aurangzeb Alamgir, which was a time of political rise, the Muslim ruling class continued to rule India through force and power. But when the process of decline began and power began to slip out of their hands, then they began to remember the time of Babar, Akbar and Aurangzeb.

This attachment and love for the glorious traditions of the past is greater in the ruling class. Because this class enjoys the most privileges in times of rise and privileges of the same class in times of decline. The realization of the greatness of, the remembrance of it and the pride of it is the product of the age of decline. When a society is affected by the process of decline and wants to escape, then it takes refuge in the memories of the past.

Mention of the greatness and splendor of the past has had the effect of creating false ego and feelings of undue pride in our society. Iqbal's poetry played a major role in creating these feelings. Iqbal was saying this at a time when the world of Islam and Muslims were in a state of extreme humiliation and humiliation. Most Islamic countries were under European colonial rule. And living under the influence of ancient antiquated traditions, ignorance and unfamiliarity. The need was to bring them out of the darkness of the past and out of the withered traditions and into the modern world and modern traditions and values. So that they could fight imperialism with high mental awareness. But in Iqbal's case, it is written on the front page of Zarb-e-Kalim that "declaration of war against the present". As a result, our society is lost in the greatness of the past and the efforts to change its present state have diminished.

As far as Fascism, a branch of Western colonialism, is concerned, what Iqbal called European political commentators in Mussolini's language in "Zarb-e-Kalim" is a testament to the fact that Iqbal never said goodbye to Fascist patriotism. Not only did he not remember, but in a sense of humor he also recognized it as an abominable form of Western colonialism. From Mussolini's Keys Ban, Iqbal calls Western colonialism a looting of civilization and genocide.

Western colonialism also brought with it an important political gift for the Middle East in the name of democracy, and it is a political philosophy that is also seemingly beautiful, but in terms of democracy, it is Zardari's bill. Only landlords are elected. The government ostensibly represents the majority, but in reality a small group rules the majority. The colonial style of democracy that Iqbal taught us to avoid is in fact democracy, tyranny or the rule of two hundred donkeys. In this political system, apparently it is a matter of constitution, reform, concessions and rights, but Iqbal considers the Western democratic system as Rai Qaisari. Political philosophy can be proved, but only if it is implemented in a place where the political consciousness of the people is at its peak. Iqbal determines the value of man in society not by the gun but by its practical basis and presents the same standard of human opinion as compared to Western democracy.

What Iqbal Sultani calls democracy and wants to see in the East has nothing to do with Western political democratic philosophy but is based entirely on Islamic teachings. He branded the nations and formed it in such a way that it apparently included the nations of the East. As far as the goals of this international organization were concerned, they were seemingly really charming. Avoiding war, promoting world peace and unity, establishing justice and respect for justice, sincere mediation of disputes, these deceptive words were the lofty goals of the Jamiat nations but in the face of them the Western nations of Asia and Africa and some European poor nations Demonstrated in Cairo and openly trampled on the aims of this party, but the Western colonial-minded nations, which dominated this assembly, did not allow its conscience to awaken. These nations also adopted resolutions on disarmament and at the same time stockpiled weapons.

Iqbal had seen that this Jamiat was deprived of the wealth of faith and its foundation was based on materialism and selfishness, so success was not in its destiny at all. Iqbal warned the East of its tactics, calling it a party of seditionists and a paranoid paradigm, and said that this alliance of the great Western powers wanted only the destruction of weak nations and the distribution of monkeys and the so-called Dardmandan Jahan. The fort was opened and kept. At the same time, he proposed a solution and pointed out the shortcomings of the colonial attitudes of the West and mentioned a separate group of Muslim nations in the East. For which he suggests the name of Tehran as the center. How meaningful is Iqbal's proposal, which was put forward almost fifty years ago today.

When Iqbal opened his eyes in the Indian colonial era, it was a turbulent time and the national and international atmosphere was turbulent. Earlier, Sir Syed had also shown the way to nationalism by feeling the pain and suffering of the nation with his foresight. Maulana Altaf Hussain Hali had also tried to present the stories of greatness to the Muslims in a painful manner. Akbar Allahabadi, feeling the same pain of the nation, had sketched out this painful struggle. By the time he started writing poetry, there was apparently no possibility of freedom, but the torture of slavery was very severe. In response, Iqbal showed great patriotism in his early poetry. Write several poems on Syed

Iqbal has not been respected a Shakespeare or Ghalib yet he is refreshing as Milton or Hali of his time. He isn't considered as an individual odyssey however he is considered as an odyssey for his country of an age opportunity of mainland and of the east and remaking of the world. We see in his work an anxious energy for activity. He remained connected with for the duration of his life in investigating the ground. (Hussain R. www.allamaiqbal.com/) Iqbal himself says: "My intellect has clearly grasped the message which I wish to convey. Following the tradition of Arabic poetry, I will say things now in clear and plain language." In Pakistan Iqbal is hailed as a definitive paragon of Muslim patriotism and solidarity across reality. (Hasan, 2002).

The strongest argument against Western civilization was that although the West made great strides in science, industry and craftsmanship, it lagged behind the East in spirituality. Hindus also kept saying that Hinduism gained a great place in spirituality and they made the greatest progress in philosophical mysticism. The Chinese also claimed that they understood the solution to the basic problems of man. In the East, the general impression was that Western science and art were only for practical solutions, and that they did not bring comfort to man. Muslims also insisted, and still insist, that only in their religion, traditions and values will man find peace. According to him, Western civilization is leading man towards materialism. And in spite of the progress of the West, the abundance of wealth, technical skills and the advancement of science, the man of the West is in search of spiritual peace. He will find this spiritual peace only in religion. Iqbal kept saying the same thing and kept regretting that if Majzoob Farangi (Nietzsche) had been in his time, he would have told him about the place of Kabria. He continued to consider the science and industrial development of the West as a cause of death for the West and therefore he came to the conclusion that "your civilization will kill itself with its dagger". This ideology was greatly promoted in the colonial system. Because it was in the interest of the Western nations that the Eastern nations continue to elevate their spiritual status and rule over the means of production and administration. Our defeated mentality and sense of inferiority also play a major role in this opposition to the West. Is. When we find ourselves mentally captive to the West and helpless about the West, we rejoice in the argument that this development of the West is only material. And he is far behind us in spirituality. Obviously, this argument satisfies the backward, poor and ignorant people of the Third World. Thus the ruling class of the Third World deprives its people of the material comforts of the present world in order to improve their spiritual

life. Kalam Iqbal has proved to be very effective in keeping the people mentally satisfied and creating hatred against the West.

Iqbal isn't content just be underlining the valuable function of Islam. He is similarly restless to make the situation for the individual to appreciate opportunity and correspondence just as financial equity. (<https://books.google.com>).

To improve the conditions in the present, it gets important to look for its connection with the past to legitimize a development or an insurgency; if no such connection can be followed out ever, it is even created, as, the implicit understanding hypothesis. "The con-parcel hypothesis of the cause of state is bogus and useless as a record of realities (Dewey, 1920).

As a public reformer Iqbal assumed the liability to decolonize the brain of his country from observational impacts. Rebuilding of public culture and recovery of wonderful past were his primary techniques. He reviewed magnificent past of his country over and over to join them as a country and to expose the hypothesis of pre-pioneer brutality.

Analysis:

Each country has a specific history and it is esteemed very well moreover. History may be the wellspring of motivation too. It is viewed as an incredible and prevailing component to keep up the awareness of a country. Superb past joins the country for an aggregate reason and lead them toward their predetermination. It becomes the wellspring of edification and solidification in subjugation. Same is the situation with Muslims who have lost their territory; their opportunity and wonder after British attack in Subcontinent after 1857.

Iqbal understood the hopeless states of Muslims. English asserted that Muslims or other nations of Subcontinent are under advanced and their political, instructive, legal, prudent frameworks are crude and fizzled. They attempted to shroud their materialistic endeavor behind the defense that they are here to industrialize them and to make them logical and mechanical progressed. They engender that the countries of Subcontinent have no set of experiences, culture and character. English subjugated all the countries of Subcontinent.

Mills states "the possession of a national history and consequent community of recollections; collective pride and humiliation, pleasure and regret, connected with the same incident in the past."[p.41]. In such manner history stays a wellspring of solidarity for all countries (www.allamaiqbal.com). Muslims have a great past and indigenous history during the brilliant period of Islam (750-1258) Muslims were cutting edge in logical and mechanical headway. They vanquished information through investigation, campaign and exploration. Receive, adjust and absorption or coordinate was the methodology utilized by early Muslim researchers in investigation and endeavor of

information (Rossidy, 1998). They receive various approaches to investigate information which opened new skylines of developments.

There exists proof that Muslim researchers have acquainted new speculations and ways of thinking with Western researchers. There is an extraordinary commitment toward logical investigation that have occurred in the West (Langgulug, 1981). After British attack on subcontinent Muslims have lost their standard and wonder too. English rulers attempted to arise their character and attempted to distort their set of experiences. English colonizers introduced Muslims as under advanced and inflexible country. Muslims were administering in subcontinent and now they caught in subjugation.

It is attested by Crossman that to determine the emergency, to hold it over and to improve the circumstance it has been the situation of all country to look for motivation from its own "National history." In his poem 'MUSLIM (Bang-e-DARA 117 JUNE 1912) Iqbal affirms that for achieving the public element the wonders of the past ought not be failed to remember. In an emergency to enhance the circumstance and to guarantee a more joyful future It is history which keeps the soul of the individuals alive and on the grounds that it records the accomplishment of the past which is to be the wellspring of motivation to the present and it drives public mission. All through this poem, he reviews the brilliant days of Muslims' magnificence when they were prevailing in all circles of life. They were administering from East to West through their capacity of information.

Iqbal has utilized that period as a device to motivate the Muslims and to cause them to understand that colonizers' cases aren't right that subjugated country's set of experiences is brutal and Muslims are solid substance. He is causing Muslims to understand that they can govern the world as they did in the past with the intensity of information. He is reviewing over and over that brilliant period of Muslims to mix a soul among them. Throughout his poem he recalls the assembly of the olden times *Mehfil-E-Dairina* (6).

He is restless to make conditions for his country to appreciate the wonders of the past. He reviews the energizing age of the Muslims which was a brilliant period for Muslims in light of the fact that around then they were driving the entire world by *Ehd-E-Kohan* (18).

Like the act of a dreamer Iqbal doesn't consider past as a source to escape from unpleasant and brutal real factors of the present however he is attempting to wake his country by reviewing their past as opposed to being dozed in the lap of more joyful past. He has focused on the age passed by to change that *Purani Dastan* (16) as *Dosh ka Aaena* (18).

To improve the condition in present the most ideal manner is to look for its connection with the past to legitimize a development or insurgency. Being a colonized Iqbal has played out this obligation. He laid pressure upon public culture and has

constrained Muslims to recover their personality based on their indigenous past. Here likewise he is attempting to make cognizant his country that they can recover their indigenous past. He is thinking about his past *Istaqbal Ki Tafseer* (17) as the translation of his future.

He states trust that Muslims can recover their personality on the off chance that they show solidarity and show their solidarity against unfamiliar culture when outsiders have denied them of their way of life which is an apparatus of character of a country. He credited the past of the Muslims with *Gosh Awaz-E-Rafta* the sound of the melody that has been sung and is no more a result of unfamiliar attack over them (13).

Iqbal wants a recovery of that *Qissay-e-Gul* that story of the rose to spare his country from grasps of servitude (14).

Here he is likewise invalidating the pre-provincial boorishness hypothesis of colonizer. Iqbal has invalidated the colonizer's talk that their set of experiences is loaded with boorishness and that there is no pride and temperance from before. Numerous western thinkers and researchers let it out that Muslim's set of experiences is more indigenous. Bertrand Russell was not despite the fact that identifies to Muslims, yet he likewise concedes that Muslim history is loaded with resistance and mankind.

Franz Fanon made it clear from his experiences and psychological studies that when a colonial power establishes its dominance over a region, country or nation, the reaction is significant in the lives of the people of that region or nation and in their psyche. Change comes. The effects are far-reaching. Those who establish colonialism and domination become settlers and those who are dominated become colonialists. The citizens of this country lose their freedom.

Conclusion:

Fanon desires upon colonized scholarly people that they can join liberal development by their scholarly composition. He relegated the obligation to learned people of a colonized country that they should hold hands with ideological groups in public cognizance. They should make cognizant their country about their way of life and character. In such manner they ought to resuscitate their past in light of the fact that the set of experiences is a device to join the country one a solitary stage and it likewise inject a soul among them to recover their freedom.

Iqbal has assumed a supported job being the colonized intellectuals. Examination of his works from the public cognizance viewpoint uncovers that through his progressive compositions he woke the Muslims of Subcontinent. He laid pressure upon public culture alongside the reviews brilliant time of Muslims over and over through his work to lift the Muslims of Subcontinent up.

Kabbalah is also opposed to modernity and modernity, including art, music, cinema and theater. It is a fact that the arts have played a major role in awakening human consciousness in this age. The arts are important because they promote elegance and maturity in society. Man's sensitive and delicate emotions develop through this process. And the harshness, the roughness, and the savagery that exist in man are gone. But Iqbal, according to Majnoon Gorakhpuri, wants to see the virtues of ruthless animals like eagle, falcon, Shahbaz and leopard in the man of faith.

The entirety of his works portrayed wonderfully the historical backdrop of Muslims and their logical and innovative headway. Iqbal gives the ton significance to public history. He says, "A living country is living since it always remembers its dead" (Vahid, 1964). The poem, 'Muslim' from *Bang-e-Dara* has dissected from public point of view of Fanon. Iqbal has likewise dismissed the pre-frontier brutality hypothesis of colonizers and indicated them that their set of experiences is brimming with brilliance, balance and respect.

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