The Impact of Iqbal's Ideological Thoughts in the Pakistan Movement and the Indian Subcontinent

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Abstract

Sir Allama Muhammad Iqbal, widely known as Iqbal, was one of the most famous Muslim poets, as well as a theorist, barrister, and philosopher in the Indian Subcontinent. He took an active part in the politics of British India and the intellectual and cultural reconstruction of the Islamic world and is also known as *Muffakir-e-Pakistan* (architect of Pakistan), *Shair-e-Mashriq* (poet of the East), and Hakeem-ul-Ummat (saviour of the Ummah). He is officially recognized as the 'national poet' of Pakistan. His ideological thoughts enlightened and united the Indian Muslims and played an important role in the Pakistan Movement. He is recognized as the pioneer and founder of Pakistan. To this day, Iqbal's ideological thought is still deeply rooted in the people of Pakistan and is highly respected and loved by them. This paper examines the worldwide impact of Iqbal's thoughts, especially on the Pakistan Movement. Clarifying Iqbal's historical contribution to Muslims in the Indian Subcontinent is of great significance for people to understand the politics, history, and literature of South Asia, as well as the history of colonialism and Islam.

Keywords

Quaid-e-Azam Muhammad Ali Jinnah, All-India Muslim League, Pakistan Movement, Iqbal's Political Thought, Colonialism.

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Introduction

Celebrated as one of the greatest poets in the Muslim history, Allama Muhammad Iqbal is a visionary whose words has been inspiring generation (Yasir & Hussain 2025). He lived in a time when capitalism developed into a decadent and declining imperialist stage in the world, and also when the people of the world, especially the oppressed nations and people of the eastern countries, rose to resist. Inspired and influenced by the revolutions of China, Turkey, Persia, and other countries, a series of mass-scale struggles against British colonialism and many peasant uprisings were launched in some areas of the South Asian Subcontinent. Iqbal studied philosophy and law in England and Germany. In 1908, he received his PhD from the Ludwig Maximilian University of Munich, Germany. After returning home, Iqbal joined the law society of Lahore. In 1911, he was a professor of philosophy at the Government College of Lahore. He soon resigned and began to take part in political activities. Although he was proficient in law and philosophy, Iqbal's most important identity is still a great patriotic national poet. He fought bravely for Pakistan's independence and freedom with poetry as a weapon.

Iqbal gave the philosophical exposition of the Muslim community of South Asia. Analysing the nature of the multi-religious society of the Subcontinent he said:

Experience shows that the various cast units and religious units in India have shown no inclination to sink their respective individualities in a larger whole. Each group is intensely jealous of the collective existence (Wuling, 2007).

Allama Iqbal played a very important role in the Ideology of Pakistan believed, “religion is a power of utmost importance in the life of individuals as well as of states” and, “Islam is itself destiny and will not suffer a destiny” (Asaf, 2022).

He was of the view that the religious ideal of Islam “is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other” (Majeed, 2018).

Discussing the pivotal role played by Islam in the development of the Muslim Society in South Asia in his address, delivered at 25th Session of

the All-India Muslim League held at Allahabad on December 29-30, 1930, Iqbal said,

> It cannot be denied that Islam, regarded as an ethical ideal plus a certain kind of polity by which expression I mean a social structure regulated by a legal system and animated by a specific ethical ideal-has been the chief formative factor in the life history of the Muslims of India. It has furnished those basic emotions and loyalties which gradually unify scattered individuals and groups, and finally transform them into well-defined people, possessing a moral consciousness of their own. Indeed, it is no exaggeration to say that India is perhaps the only country in the world where Islam, as a people building force, has worked at its best. What I mean to say is that Muslim society, with its remarkable homogeneity and inner unity, has grown to be what it is, under the pressure of the laws and institutions associated with the culture of Islam (Iqbal, 1977).

Iqbal considered India 'Asia in miniature' and 'A continent of human groups belonging to different races, speaking different languages and professing different religions.' He believed that, "the principle of European democracy cannot be applied to India without recognizing the fact of communal groups." Rejecting the idea of common nationhood, for India, he observed, "the vision of a common nationhood for India is a beautiful ideal and has a poetic appeal, but looking at the present conditions and the unconscious trends of the two communities, it appears incapable of fulfilment." He claimed that the Muslims of India were a separate nation. He argued,

> We are 70 million, and far more homogeneous than any other people in India. Indeed, the Muslims of India is the only Indian people who can fitly be described as a nation in the modern sense of the word (Khan, 2010).

On December 19, 1930, Iqbal issued an appeal to the leading Muslim figures of North Western Frontier Province, Baluchistan, Sind, and Punjab. In this appeal, he candidly pointed out that:

> God in His infinite wisdom, knowledge, and omniscience, had not kept Muslim majorities in these provinces without any propose, and

> the purpose was gradually revealing itself to all those who were endowed with reason and intelligence. Therefore, the time had come for the Muslim leaders to realize the will of God by working collectively to safeguard the rights of the Muslims (Wuling, 2007).

Iqbal considered the life of Islam as a 'cultural force' in India very largely dependent on its centralization in a specific territory. He put forward his solution of the Indian problem in his address. He declared:

> I would like to see Punjab, the North-West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire, or without the British Empire, the formation of North-West Indian Muslim State appears to be the final destiny of the Muslims, at least of North – West India (Iqbal, et al., 2011).

Iqbal vehemently opposed the proposed Indian federation under the Act of 1935. He said:

> I would never advise the Muslims of India to a system…which virtually negatives the principle of the true federation or fails to recognize them as a distinct political entity". He argued, "Why should not the Muslims of North-West India and Bengal be considered as a nation entitled to self-determination just as other nations in India and outside India? (Sehgal, 2019)

In his opinion, the only way to solve the Indian problem was a redistribution of the country based on racial, religious, and linguistic affinities. He considered a separate federation of Muslim provinces as the only course to save Muslims from the domination of the Hindus.

Next to the preservation of cultural identity was the economic problem faced by the Muslims of India. Iqbal thought that the economic problem could be solved only "if Islamic Law is properly understood and applied" and that "the enforcement and development of the *Shariah* of Islam are impossible in this country (India) without a free Muslim State or States."

He considered state and Islam inseparable and one incomplete without the other. In his lecture on The Spirit of Muslim Culture, he said:

> The essence of Tauhid as a working idea is equality, solidarity, and freedom. The state from the Islamic standpoint is an endeavour to transform these ideal principles into space-time forces, an aspiration to realize them in a definite human organization (Sevea, 2012).

Iqbal gave great importance to the Muslims of India and visualized a significant role for them in the future. Addressing the Annual Session of the All-India Muslim League at Allahabad, he said that:

"The Muslims of India constitute a far more valuable asset to Islam than all the countries of Muslim Asia put together" (Sehgal, 2019).

He told them that they have "a duty towards Asia, especially Muslim Asia." In 1938 he wrote to Jinnah, "The whole future of Islam as a moral and a political force in Asia rests very largely on a complete organization of Indian Muslims."

He wrote a lot of Persian and Urdu poetry in his life. Iqbal's poems were collected in *Shikwah* (The Complaint), *Jawāb-e shikwah* (The Answer to the Complaint), *Khizr-e Rāh* (Khizr, the Guide), *Bāng-e Darā* (The Call of the Bell), *Asrar-e-Khudi* (Secrets of the Self) in Persian, *Rumuz-e-Bekhudi* (Hints of Selflessness), *Asrar-e-Rumuz* (Hinting Secrets), *Payam-e-Mashriq* (The Message of the East), Zabur-e-Ajam (Persian Psalms), *Gulshan-e-Raz-e-Jadeed* (Garden of New Secrets), *Bandagi Nama* (Book of Slavery), and *Javed Nama* (Book of Javed), etc. (Signs, 2017). In these popular and famous poems, Iqbal's ideological thoughts enlightened and united Muslims in the Indian Subcontinent, and played an important role in the founding process of Pakistan. He was recognized as one of the pioneers and founders of the Pakistan Movement. To this day, Iqbal's philosophy is deeply rooted in the minds of the people of Pakistan; they have great respect and love for Iqbal.

1. Iqbal's Ideological Thought

At the end of the 19th and the start of the 20th century, the imperialist powers led by British and French colonists accelerated their aggression and division of the world. Among them, the British colonialists squeezed the Indian Subcontinent. In this context, the people of the Indian Subcontinent were part of vigorous campaigns against British colonial

rule. To alienate a series of anti-British movements, the British colonialists deliberately adopted the strategy of Divide and Rule, provoking the stretched relationship between Hindus and Muslims, resulting in increasingly sharp conflicts between these two groups (Mingzhong, 1999). This strategy directly contributed to the frequent sectarian struggle in the Indian Subcontinent in the late 1920s. During this period, the Khilafat Movement, a Pan-Islamic force in India made significant progress. The All-India Muslim League launched various campaigns to protect Muslim rights. Iqbal gradually formed a systematic and unique ideology while actively participating in the above-mentioned national and social activities.

The pen is mightier than the sword. Muslims of India experienced the expression of a sword in the War of Independence in 1857 which failed to accomplish their goal of reviving the glorious Muslim rule. On the contrary, the services rendered through pen cultivated thoughts in the masses facilitated them in releasing their strength to overcome weaknesses and motivated them to cherish their dreams. Allama Iqbal stood distinguished in this regard. He experienced intellectual growth and conveyed and nurtured his thoughts to the Muslims of India to understand and strive for their separate identity. He was a political philosopher who provided ideological foundations to the Pakistan Movement and came to be known as the 'spiritual father of Pakistan'.

The philosophical thoughts enunciated by Iqbal were not a spontaneous outcome. Various developments in his life enabled him to evolve and unfold his ideas about Islamic universalism and Muslim nationalism. In the initial years, these thoughts changed and were articulated through his poetry. Later, Iqbal felt a need to step into the political arena to change his thoughts into reality. In this attempt, Iqbal is considered to be an idealist who ignored the complications that exist in the real world. But despite these charges Iqbal, though not being an active politician, had given direction to the Muslim leadership for a separate homeland for the Muslims. He crystallized these thoughts in his Presidential Address at the Allahabad Session (December 1930) of the All-India Muslim League.

1.1）Encouraging the Muslim Communities in the Indian Subcontinent

In 1905, Iqbal joined the branch of the All-India Muslim League in London when he went to Oxford University to study law and Western philosophy. Although Iqbal's main energy was devoted to learning and research, he did not completely neglect his concern about the domestic situation of Muslim communities. While studying and researching in the West, Iqbal was always concerned about the fate of Muslim communities in his motherland. As for Iqbal, who received a good education, his ideological thoughts were influenced by both Western scientific developments and philosophy. He was deeply distressed after witnessing the amazing development of the West and the lagging Muslim communities in the Indian Subcontinent. After Iqbal returned to his motherland in 1908, he joined the Punjab Provincial Muslim League (Yasir & Hussain 2025). He also devoted himself to the Muslim communities. In his poems, Iqbal criticized the unreasonable status quo of formalism, determinism, and exploitation and oppression in the Muslim communities of the Indian Subcontinent. Iqbal's philosophy is based on Islamic thoughts and traditions.

Iqbal advocated that Muslims have their basis of nationalism, whose origins lie in Islam. Islam did not follow the confined scope of nationalism. Its membership would not be determined by birth or domicile, it did not consider the natural, historical and cultural differences of different races, but it is based on the common faith. Muslims living in different parts of the world with variant socio-cultural backgrounds, ethnic divisions, and cultural values constitute a single Muslim nation, i.e., ummah. It was Islamic universalism that was the basis of Muslim nationalism.

Iqbal, in the meantime, also defended Muslim fanaticism by defining it as "patriotism for religion". He reasoned that Muslim fanaticism is justifiable because since all nations were fanatical concerning the basis of their nationality (i.e., their country), then Muslims were equally fanatic since their nationality was based on religion. In his address to the National League of London on December 10, 1932, he said:

> Now, concerning communalism and Pan-Islamism, I want to say a few words to you. If a man belongs to a cultural community, he feels that he must protect that culture. In that case, I appeal to you whether you will consider such a man as unpatriotic. I think every Briton must protect their country if their country is in danger. In the same way, every Muslim must protect his culture, his faith, if he finds that these things are not safeguarded (Pirzada, 2007).

He strives to combine Muslim communities with modern knowledge and science. He started from the principles of rationalism and humanitarianism under the guidance of the Holy Qur'an. Although Iqbal proposed to renew the Muslim communities, it does not mean to be completely westernized and fully accept Western culture and philosophy. He proposed that Muslims should return to the ultimate spiritual foundation inherent in the traditions of Islam, and severely criticized the Western materialistic values with philosophical poetry.

Iqbal believed that it is necessary to reconsider and study the entire traditions of Islam with modern scientific knowledge. Iqbal demonstrated in his thought an evolutionary process. Despite this, it is clarified that Iqbal did work on Islamic revivalism, which is the most important tradition of Islam that stands for the revival of Islam and Islamic civilization. He wrote:

> Now, along with the renaissance of Muslim communities, the renaissance of Islam is also needed. I pray to God Almighty that He, for the sake of His beloved, the Prophet, peace be upon him, produce such an interpreter among Muslims who gets at the 'lost wisdom' once more and offers it to the ummah. Our demise is not near at hand. The Qur'an still holds on (Ahad, 2016).

It is very interesting that Muslims of Indian subcontinent had supported those who were in support of an Islamic environment like Iqbal, and also were in favour of the implementation of Islamic Laws (Ahad, 2016).

1.2） Rebuilding the Islamic Spirit of Muslim Communities in the Indian Subcontinent

The rebuilding of the Islamic spirit of Muslim communities in Iqbal's ideological thought can be summarized into two points: the first one was to build a belief in Two Nations Theory for the establishment of the Muslim state, and the second was to oppose the Western lifestyle and decaying culture compared to the Islamic spirit.

Iqbal's poetry deeply reflects the characteristic of rebuilding the Muslim spirit. Iqbal's poetry contained the influence of Rumi's philosophical poetry and the patriotic poetry of so many Muslim poets. The allusions he used in the poems came from Islamic classics and legends and were deeply rooted in Persian classical literature. The theme of Iqbal's poems is mainly a philosophical discussion of nature, mission, and the relationship between people and society, expressing his patriotism and sympathy for working people.

He always denounced the exploitation and expansion policies of Western imperial governments (Gori & Ming, 1983). He took a critical attitude towards European thought, believing that the national discrimination in Europe violated the fundamental principle of human equality, and the fierce competition among European nations would also lead to a war. Finally, he found the answer in the Islamic doctrine of "all brothers are brothers in the four seas": Islam is broader and more inclusive than European social orders. There are solutions not only to India's problems but also to the world's problems (Yulan, 2001).

Iqbal's ideological thoughts, sprouting from his strong Islamic and Muslim traditions, were his response to the difficult times of the Muslim communities of the Indian Subcontinent.

The main readers of his poetry were Muslims from the Indian Subcontinent, but as a true poet and philosopher, his pain and love are sent to all mankind, and the message of life given by his faith in Islam was to people of different religions in the Indian Subcontinent. Iqbal's faith in Islam believes that the true realization of the human self and the establishment of a balanced relationship between individuals and nations can only be achieved through Islam. Because Islam teaches the

brotherhood not based on race, region, or language, but prefers humanity (Yulan, 2001). It was Iqbal who redefined the people in Islam and laid the foundation for the rebuilding of the Islamic spirit of Muslims in the Indian Subcontinent.

Iqbal believed that the ultimate goal of Muslims should be the strengthening of Muslim nationalism for the attainment of Islamic universalism. For this purpose, Muslims should be concerned with the problem of survival and the protection of their separate identity. Iqbal believed that Muslims of India have their separate identity. Muslims are not just a community but a separate cultural entity. Attainment of political power was essential to retain the uniqueness of Muslims. He envisioned an ideal state that works for the creation of the Muslim ummah. It should be designed on the Divine law of Islam, and free of all artificial distinctions.

Iqbal's vision of the ideal Muslim state can be traced through his lectures delivered on Islamic philosophy. Iqbal's perception of an Islamic state was not a theocracy but a state that attempts to realize the spiritual principles of Tawhid, equality, solidarity, and freedom in a definite human organization. Iqbal formulated some guiding principles for the democratic Islamic state of his vision.

- Where democracy leads to the pristine purity of Islam, which stands for "spiritual democracy".
- The state is under the obligation to uphold the supremacy of law and to guarantee the enforcement of human rights.
- Parliament is not merely a shura (consultative assembly), but is fully endowed with the power to legislate while exercising its authority of ijma, and retains the right to engage in jihad, the right of further interpreting the Quran and the Sunnah, or of forming a new opinion by applying analogy.

Along with the ideal state, Iqbal's ideal society was one of perfect social equality, founded not on an economic, but a spiritual basis, "where the poor tax the rich", private ownership was a trust, and capital was not allowed to accumulate to dominate the real producer of the wealth.

Iqbal propagated these views through his poetry and different political forums. It became an instrument for stimulating activism among Muslims. He made these thoughts an ideological foundation for his concept of Pakistan. Iqbal's ideas also convinced the Muslim League leadership to take inspiration for the creation of Pakistan.

1.3) Deepening the Islamic National Identity of Muslim Communities in the Indian Subcontinent

In the late 19th Century, Sir Ahmad Khan, the pioneer of Muslim enlightenment in the Indian Subcontinent, first proposed the Two Nations Theory, which played an important role in improving the Muslims' political status and economic situation. Iqbal's Islamic national identity is also based on the theoretical thinking of the Two Nations Theory. In the winter of 1910, Iqbal gave a lecture entitled The Muslim Community at Aligarh University (Shuxiong, 2006). In this lecture, Iqbal further elaborated Sir Ahmed Khan's Two Nations Theory in the Indian Subcontinent as a single ethnic and cultural unit. He defined the essence of the Muslim communities and believed that the relation between Muslims does not depend on language and skin colour, but because they believed in Islam (Sherwani, 1983).

In the early 20th century, Iqbal wrote a large number of poems that enlightened the Islamic national identity of Muslim communities in the Indian Subcontinent. From his philosophical poems Song of Islam and Song of Indians and other poems, Iqbal gradually realized that all Muslim communities of the Indian Subcontinent should form an independent state, and advocate that Muslims in all countries of the world belong to the same nation. His poetry profoundly reflects the theme of Islamic national identity, echoing the Two Nations Theory proposed by Sir Ahmed Khan, and increasingly gaining the approval of the All India Muslim League and ordinary people, had gradually become a spokesperson for Muslims in the Indian Subcontinent.

In the 1911 census, Iqbal wrote an essay 'Islamic Culture'—in which he clearly described that the survival of the Muslims will only be possible when they have a quality such as "Aurangzeb Alamgir" in their role. Whose faith is not secularism, but it should be purified Muslim thought.

He defined his view in the next sentence that Islam is a name of the ideology of religion, it contains a wide study.

Allama Iqbal remains a key figure in political philosophy, particularly with regard to Islamic thought and global political discourse (Khan & Islam 2024). In 1930 Allama Iqbal presented his mature of political opinion on the political fate of Indian Muslims in his presidential address at Allahabad at the annual session of the Muslim League. He said, "I am fully convinced that the Muslims of India will ultimately have to establish a separate homeland, as they could not live with the Hindus in the United India" (Lau,1973). "India is a continent of human beings belonging to different races, speaking different languages and professing different religions, l, therefore, demand the formation of a consolidated Muslim state in the best interest of India and Islam" (Iqbal, 1977).

In March 1932, he again gave the framework for the proposed Muslim state, and he stated:

> There is a need to amend the whole ummah, so that we can fulfil our hopes and achieve our aims. First of all, we have to change our methods, God does not help those, who do not help themselves. Success is not possible in any field without intellectual independence (Lau, 1973).

In March 1937, he said:

> We must not ignore the fact that the whole future of Islam as a moral and political force in Asia rests very largely on a complete organization of Indian Muslims. You should not equate your community with the West; the nation of the Prophet is unique in its composition.

2. The Role of Iqbal's Ideological Thoughts in the Pakistan Movement

2.1) Enlightening and Uniting Muslim Communities in the Indian Subcontinent

At the end of the 19th century and the beginning of the 20th century, the British rulers vigorously promoted the strategy of divide and rule on the Indian Subcontinent. It stands as one of the most prominent instances

of political manipulation in colonial history. Its main aims were to break the social and political cohesion of Indian society. It fostered rifts along religious, ethnic, and cultural lines (Jawad & Shabbir 2025). After the decline of the Mughal Empire, Muslims changed from the ruling class to the backward class, making a great gap between Muslim communities and other communities. Muslims fought for their legitimate rights and interests in this regard. After witnessing that situation of Muslim communities lagging and disunity, Iqbal was deeply distressed. He wrote a large number of philosophical poems to enlighten and educate Muslims, prompting Muslim communities to realize that only unity can improve their status and strive for their legitimate rights and interests of themselves. Literary works, poetry and cultural symbols emerged as potent tools for mobilization. Iqbal's remarkable use of literature and poetry as a powerful medium for the political awakening of Muslims is truly admirable (Shabbir & Batool 2024; Khan & Islam 2024)., with poets like Allama Iqbal grounding their verses in cultural pride and identity. Societal dimensions encompassed the widespread support garnered by the movement, reflecting a collective yearning for a homeland where Muslims could live in harmony with their cultural ethos.

Iqbal's early poems expressed the people's moans under colonial rule and the roar against the alien rule, calling on people of all ethnic groups to abandon religious disputes and unite to fight for the independence and freedom of their motherland. Mid-term poems are famous for depicting natural landscapes and political landscapes and express a deep love for their motherland. Most of his later works were Islamic philosophical poems, and he gained a great reputation in the whole country and in Islamic countries. His poems, such as the Song of the Indians, Riverside Ravi, New Temple, and A Wish, are all poems with strong national feelings and high patriotic passion. In any poetry period, Iqbal used a lot of philosophical principles to enlighten Muslims in the Indian Subcontinent. He called on all Indian sects to abandon disputes, they should unite and express their love for the country they were born and grew up in (Wuling, 2007). This had played an important role in promoting the development and growth of the independence movement in the Indian Subcontinent.

Unity of Muslim countries rather than the unity of different communities had now become his obsession. In his opinion, all Muslims in the world have one Prophet, one faith, one Belief, one *Ka'bah,* and one Qur'an. He saw no reason why they should not all be united as one universal entity. In a short poem entitled Al-Ard Lillah, he puts the same words in the mouth of Tariq bin Ziad: "Every country is our country because it is the country of our God." Iqbal was no longer writing for Indian Muslims alone, but his coreligionists were scattered all over the world. He had switched from Urdu to Persian to make his message available to the largest number of adherents of Islam. His message was the message of Islam. Iqbal used the word *millat* (the Islamic nation/community) to denote a community based on faith and transcendental moral principles.

A Muslim belongs partially to the territory in which he was born. His real identity is his *millat*, the community of believers under the leadership of Muhammad (Peace be upon him). Iqbal is of the view that: If one were bound with a place, the result will be utter destruction; you should live like a fish in the ocean independent of countries. In the parlance of politics, "country" means something different, and according to the sayings of the Prophet (Peace be upon him), "country" is something else. The Muslim *millat* is not based on nationalism because, as he says, nationalism destroys the roots of Islamic nationality and divides God's creation into nations. The Muslim *millat* is global in context. Iqbal says in his *Taranah-i-Milli* (anthem of the Islamic nation): China and Arabia are ours, so is India ours; we are Muslims and the whole world is our country. Finally, the idea of the unity of the Muslim ummah does not mean abolishing the nation-states. The nation-states within the larger framework of *millat* and humanity are quite logical, indeed necessary. Thus, for Iqbal, the Islamic *millat* is a nation sui generis because it was founded on monotheism. Therefore, it transcends all barriers of race, colour, language, and territory. It aims at achieving the integration of all mankind into a moral body for excellence. To Iqbal: This is the purpose of nature, which is also the secret of being a Muslim. World encompassing brotherhood and abundance of love. Break the images of colour, race, and become one with the community, so that there may be neither a Turk, nor an Iranian, nor an Afghani.

2.2） Proposing the Pakistan Movement

Iqbal's view was not acceptable to the Congress leaders who were not willing to concede a separate national status to the Indian Muslims. However, they were willing to provide in the future constitution of India the safeguards to all the religious communities including the Muslims. Consequently, the All-India Muslim League was described as a communal organization. This would have reduced the Indian Muslims merely to a religious minority. Also, this would have ultimately undermined the unique character of the Indian Muslims as a community in two ways – firstly, it would imply a complete break from the universal millat; and secondly, it would reduce them to a helpless minority. In defending Muslim communalism, Iqbal observed in his famous Presidential Address of 1930:

> And as far as I have been able to read the Muslim mind, I have no hesitation in declaring that if the principle that the Indian Muslim is entitled to full and free development on the lines of his own culture and tradition in his Indian homelands, is recognized as the basis of a permanent communal settlement, he will be ready to stake his all for the freedom of India, the principle that each group is entitled to free development on its lines is not inspired by any feeling of narrow communalism. There are communalisms and communalisms. I entertain the highest respect for the customs, laws, religious and social institutions of other communities. Yet I love the communal group which is the source of my life and behaviour and which has formed me what I am by giving me its religion, its literature, its thought, its culture, and thereby recreating its whole past as a living factor in my present consciousness (Iqbal, 1977).

At this stage of his political career, Iqbal was willing to accept the solution of Hindu-Muslim conflict within the framework of a peripheralized federal system, in which the Indian Muslims would enjoy a fully autonomous status in the provinces in which they were in majority. However, the Congress was not willing to accept a weak central government, and, therefore, they were not willing to concede autonomous status to the Muslim majority provinces. Therefore, Iqbal proceeded to

assert that the problem of India was "international and not national" and submitted:

> We are seventy million and far more homogeneous than any other people in India. Indeed, the Muslims of India are the only people who can fitly be described as a nation in the modern sense of the word. The Hindus, though ahead of us almost in all respects, have not yet been able to achieve the kind of homogeneity, that is necessary for a nation, and which Islam has given you as a gift. No doubt they are anxious to become a nation but the process of becoming a nation is a kind of travail, and, in the case of Hindu India, involves a complete overhauling of her social structure (Yulan, 2001).

In the above paragraph, Iqbal has clearly defined the political status of the Indian Muslims as a separate nationality; and, therefore, they were entitled to claim a separate homeland by the recognized principle of national self-determination. The annual session of the All-India Muslim League on December 29, 1930, at Allahabad was held, and Iqbal was invited to serve as the chairman of the conference. At the annual meeting, Iqbal announced:

I would like to see Punjab, the North-West Frontier Province, Sind and Baluchistan amalgamated into a single State, self-governing within the British Empire, or without the British Empire. The formation of a consolidated North-Western Indian Muslim State appears to me to be the final destiny of the Muslims at least of North-West India.

The declaration at the Allahabad annual meeting aroused other groups' strong opposition, especially the Indian National Congress; even the leaders of the All-India Muslim League believed that Iqbal's separate Muslim state was just a dream. Despite facing many resistances and threats from all sides, Iqbal did not give up his proposition. After that, he still vigorously promoted the theory of the establishment of a Muslim state alone, which eventually made the establishment of an independent Muslim state became a possible topic in the Indian Subcontinent (Sultana, 2001).

After 1937, due to the sharp deterioration of the relationship between the Muslim League and the Indian National Congress, Iqbal's ideological trend of establishing a separate Muslim state on the Indian Subcontinent

quickly spread and formed a strong cohesion in the Pakistan Movement (Sultana, 2001).

2.3）Promoting the Transformation of the Leaders of the All-India Muslim League

As early as 1930, Iqbal proposed the establishment of a separate Muslim state on the Indian Subcontinent. However, this idea was considered impossible by most Muslims, especially the leaders of the All-India Muslim League. After 1937, the situation changed rapidly. The All-India Muslim League and the Indian National Congress continued to have a controversy on issues such as legislative assembly seats etc., and Muslims were constantly suppressed by the Indian National Congress in this regard. The gap between the Indian National Congress and the All-India Muslim League was getting bigger and bigger, and the ideological trend of Muslims in the Indian Subcontinent to establish a separate country has gradually formed a huge wave under the leadership of the All-India Muslim League (Ali, 1997).

In the process of fighting for the legitimate rights and interests of Muslims, the main leader of the All-India Muslim League, Quaid-e-Azam Muhammad Ali Jinnah, also gradually accepted Iqbal's ideas. Quaid-e-Azam Muhammad Ali Jinnah continued to strengthen the Two Nations Theory. He believed that Muslims and Hindus in the Indian Subcontinent were two different nations. The two communities were too different and even opposed in many ways. It was impossible to get along in a country anymore (Ali, 1997). He emphasized that since Indian Muslims were a separate nation, they deserved "own homes, own territories, and own country." Quaid-e-Azam Muhammad Ali Jinnah's acceptance of Iqbal's ideas marked a complete change in the leadership of the All-India Muslim League, and the All-India Muslim League turned its full support to the Pakistan Movement, marking the establishment of Pakistan as a fact.

On March 23, 1940, the All-India Muslim League formally adopted the Lahore Resolution for the establishment of Pakistan at the Lahore Annual Meeting. This resolution unified the thoughts and actions of the leaders of the All-India Muslim League and prompted the All-India Muslim League to work hard for the establishment of Pakistan. The

working direction of the All-India Muslim League had changed qualitatively. Iqbal's efforts were eventually recognized by the All-India Muslim League (Sultana, 2001).

3. Iqbal's Influence on Pakistan's Independence

With the introduction of political reforms in India by the British, the Muslims realized that they would become a permanent minority in a democratic system and it would never be possible for them to protect their fundamental rights. Muslims in contemporary India face a socio-political landscape marked by exclusion, marginalization, and structural barriers that hinder their full integration into society (Khan, 2024). At that time, they only constituted one-fourth of the total Indian population and were much less in number than the majority Hindu communities. To protect their political, social, and religious rights, they first demanded separate electorates. However, due to the political developments that took place in the country, they realized that even the right of separate electorates would not be enough, and they had to search for some other long-term solution (Pak, 2021). It is precisely because Iqbal first proposed to establish an independent Muslim state in the Indian Subcontinent in 1930, that caused a qualitative change in the direction of Muslim communities in the Indian Subcontinent (Sultana, 1994). This shows that Iqbal's ideological thought had a milestone significance in the Pakistan Movement.

In 1930, Iqbal delivered a Presidential Address to the 25th Session of the All-India Muslim League in Allahabad where he expressed his thoughts on Islam and nationalism, the unity of the Indian nation, and one on the problem of definitions. The principle that each group is entitled to its free development on its lines is not inspired by any feeling of narrow communalism.

Iqbal is considered to have given the vision for the creation of Pakistan, whereas Jinnah is considered to be the one who shaped this vision. In 1937, Iqbal wrote two letters to Muhammad Ali Jinnah. In the first one, dated May 28, 1937, he wrote:

> After a long and careful study of Islamic Law, I have concluded that if this system of Law is properly understood and applied, at last, the right to subsistence is secured to everybody. But the enforcement and

> development of the Shariah of Islam are impossible in this country without a free Muslim state or states. This has been my honest conviction for many years and I still believe this to be the only way to solve the problem of bread for Muslims as well as to secure a peaceful India (Sehgal, 2019).

In the second letter marked "Private and Confidential" dated June 21, 1937, Iqbal wrote:

> Why shouldn't the Muslims of North-West India and Bengal not be considered as nations entitled to self-determination just as other nations in India and outside India are? I think that the Muslims of North-West India and Bengal ought at present to ignore Muslim [-minority] provinces. This is the best course to adopt in the interests of both the Muslim majority and minority provinces (Zaidi, 2003).

3. 1）The Idea of Pakistan to the Lahore Resolution

With the introduction of political reforms in India by the British, the Muslims realized that they would become a permanent minority in a democratic system and it would never be possible for them to protect their fundamental rights. They only constituted one-fourth of the total Indian population and were much less in number than the majority Hindu community. To protect their political, social, and religious rights they first demanded separate electorates. However, due to the political developments that took place in the country, they realized that even the right of separate electorates would not be enough and they had to search for some other long-term solution.

Muhammad Iqbal, the poet-philosopher in his famous Allahabad address made it clear that Islam has its own social and economic system, and to implement it a political entity was required. When Jinnah came back to India to reorganize the Muslim League and to make it a political party of the Muslim masses, he got the opportunity to interact with Iqbal. Iqbal through his letters tried to persuade Jinnah that the only solution available was a separate state for the Indian Muslims where they could spend their lives according to the teachings of the Holy Quran and Sunnah of the Prophet (ﷺ). Though Jinnah was convinced by the late 1930s, being a realist, he was not ready to announce the new plan until he was confident

that the vast majority of the Muslims were behind him. The overwhelming support from the Muslim masses for his call to celebrate the Day of Deliverance on December 22, 1939, was a vote of confidence given by the Muslim community in the leadership of Jinnah, whom they had started considering as their Quaid-i-Azam.

In the late 19th century, Sir Syed Ahmed Khan first proposed the Two Nations Theory, which lasted more than 60 years until the establishment of the Islamic Republic of Pakistan, and Sir Ahmed Khan did not mention independent statehood for the first time. Iqbal deepened the Two Nations Theory and proposed to establish a Muslim state in the Indian Subcontinent, becoming a landmark event in the Pakistan Movement. In 1933, Choudhary Rahmat Ali, a student from the Indian Subcontinent who went to Britain to study for the first time, wrote "Now or Never", written by him, in which the word Pakistan appears to have been used for the first time in a document.

I am enclosing herewith an appeal on behalf of the thirty million Muslims of PAKISTAN, who live in the five Northern Units of India--Punjab, North-West Frontier (Afghan) Province, Kashmir, Sind, and Baluchistan. It embodies their demand for the recognition of their national status, as distinct from the other inhabitants of India, by the grant to Pakistan of a separate Federal Constitution on religious, social, and historical grounds (Allana, 1969).

Although it did not attract any attention at that time, it became an important landmark in the foundation of Pakistan since it attracted the attention of Iqbal and carried out patriotic advocacy.

3.2) The Establishment of All India Muslim League

After the creation of the Indian National Congress and its time as a 'representative' party for the people of the Indian Subcontinent, there was feltneed to reassess its claims to unbiased representation. From the very start of its existence, the Congress had shown clearinterest to safeguard the rights of Hindus, alone. Some of the Congress leaders adopted a revolutionary policy to establish Hindu Raj in the Subcontinent under the guise of a national movement. The prediction of Sir Syed Ahmed Khan soon proved to be a fact that, "Hindus and Muslims are two different

nations who have different ideologies." The Muslims of India were greatly disappointed by the anti-Muslim stance that the Congress seemed to have adopted. The events following the partition of Bengal and the Urdu-Hindu controversy strengthened the desire of the Muslims to organize themselves politically as a separate community. The birth of the All-India Muslim League at Dacca on 30th December 1906 came as an expression of that desire.

To unify and coordinate the Muslim communities, the All-India Muslim League was founded on December 30, 1906. In the beginning, the All-India Muslim League even worked with the Indian National Congress to fight for the national independence of the whole Indian Subcontinent. However, the Indian National Congress, which mainly consisted of the Hindus, neglected the importance of uniting Muslims. Quaid-e-Azam Muhammad Ali Jinnah used his wealth, skill, and legal background to achieve his ultimate political goal: Pakistan. At the beginning of his political career, he was a staunch supporter of the Indian National Congress. Later, he realized that the Congress, secular in form but religious in substance, would offer no solution to the problems of the Muslims in the Subcontinent (Mahmood, 2018).

Iqbal's ideological thoughts eventually changed the direction of the All-India Muslim League. The Indian national assembly composed of Hindus cannot play an effective role in the national independence movement of the Indian Subcontinent, while Iqbal's idea of 'Indian Muslims are an independent country' is conducive to the realization of Muslim national independence and freedom. Iqbal had made outstanding contributions to the change of the working direction of the All-India Muslim League. These theories have not only brought about a qualitative change in the independence movement but also produced a significant theoretical guiding role for the founding of Pakistan.

3.3) The Realization of Iqbal's Thoughts and Wishes

From the late 1930s to the early 1940s, conflicts between the Muslims and Hindus in the Indian Subcontinent continued, and the relationship between the All-India Muslim League and the Indian National Congress further deteriorated. In 1940, Quaid-e-Azam Muhammad Ali Jinnah,

leader of the All-India Muslim League, further systematized the Two Nations Theory. He voiced with authority and skill the Muslims' fears of permanent Hindu domination in any unitary plan and their consequent Two Nations Theory, which ultimately prevailed (Mahmood, 2018). Under the impetus of Quaid-e-Azam Muhammad Ali Jinnah, the All-India Muslim League officially passed the Lahore Resolution to establish Pakistan in 1940. The Two Nations Theory finally matured, and the trend of establishing a Muslim state on the Indian Subcontinent was inevitable. The leader of the Muslim League publicly declared, "No one can stop the establishment of Pakistan" (Lau,1973).

This declaration marked that the relationship between the All-India Muslim League and the Indian National Congress had fallen into an irreparable situation, and the two parties finally parted ways. Although Iqbal passed away in Lahore on April 21, 1938, his death did not slow down the pace of the Pakistan Movement (Sultana, 2002).

In 1947, the British rulers finally could not bear the pressure from home and abroad and had to compromise on the successive waves of struggle in the Subcontinent. In 1947, soon after the new Governor Louis Mountbatten took office, he immediately began drafting documents that gave the Indian Subcontinent the status of a dominion. In June 1947, the British announced the Mountbatten Plan and agreed to divide India and Pakistan into two different states. On August 14, Pakistan declared independence. On March 23, 1956, Pakistan changed its dominion to a republic and was named the Islamic Republic of Pakistan. Iqbal's ideological thought and the dream finally became a reality.

The scheme demanded in the Pakistan Resolution was almost similar to the concept expressed by Iqbal in the Allahabad Address in 1930. Thus, Iqbal's concept of a separate homeland served as a foundation of political demand for Pakistan in 1940. This was also affirmed by Jinnah in these words, "Iqbal is no more amongst us, but had he been alive he would have been happy to know that we did exactly what he wanted us to do" (Khan, 2010).

4. The Significance of Pakistan's Independence and its World Impact

4.1) The Spread of Islam in the Indian Subcontinent and the Caste System

Even before the life of Prophet Muhammad (ﷺ) in the 600s, Arab traders were in contact with India. Naturally, when the Arabs began to convert to Islam, they carried their new religion to the shores of India. The first great expansion of Islam into India came during the Umayyad Dynasty of caliphs, who were based in Damascus. In 711, the Umayyads appointed a young 17-year-old man from Taif to extend Umayyad control into Sindh.

The successive waves of Muslim armies penetrating India followed much the same pattern. Leaders such as Mahmud of Ghazni and Muhammad Tughluq expanded Muslim political domains without altering the religious or social fabric of Indian society.

The spread of Islam in the Indian Subcontinent has a long history. As early as the 7th Century A.D, after the rise of Islam on the Arabian Peninsula, it subsequently spread outward in two routes in the East: one direction was Persia and Afghanistan; the other direction was the Indian Subcontinent. During the spread of Islam to the Indian Subcontinent, it took more than 1,000 years to make Islamization part of the Indian Subcontinent.

Because pre-Islamic India was entirely based on a caste system in which society was broken into separate parts, conversion to Islam happened in a step-by-step process. Often, entire castes would convert to Islam at a time. This would happen for many different reasons. Often, however, the equality that Islam provided, was more attractive than the caste system's organized racism (Chaudhri, 1994). In the caste system, you are born to determine your position in society. There was no opportunity for social mobility or to achieve more than what your parents achieved. By converting to Islam, people had the opportunity to move up in society, and no longer were subservient to the Brahman caste (Alkhateeb, 2017).

4.2） The Destiny of Muslims in the Indian Subcontinent

During the reign of the Sultanate of Delhi and the Mughal Empire, although the Muslims and Hindus of this land did not split into two countries, the differences between these two communities had long existed. After the Indian Subcontinent became a colony, the British rulers adopted the strategy of divide and rule against the Muslims and Hindus, making the gap wider and wider. The political, economic, and cultural gaps between Muslims and Hindus were becoming increasingly wide, which ultimately led to irreconcilable contradictions between these two communities. Muslim intellectuals led by Iqbal realized this gap and had to strive for independence through their efforts. It can be said that the founding of Pakistan is a choice that Muslims in the Indian Subcontinent had to make based on history and reality. Today, there are over 500 million Muslims throughout the Indian Subcontinents (India, Pakistan, and Bangladesh), making it one of the largest population centres of Muslims in the world. Since Islam first entered India, it has contributed greatly to the area and its people. Today, numerous theories about how India came to be such a largely Muslim land exist (Alkhateeb, 2017).

In the struggle of the people of this land against imperialism and colonialism, the Muslims of the Indian Subcontinent represented by Iqbal finally chose their path. Through their efforts, they finally mastered their destiny and established their state.

4.3） Partition of the Indian Subcontinent

The Partition of India of 1947 was the division of British India into two independent dominion states, India and Pakistan. The Dominion of India is today the Republic of India; the Dominion of Pakistan is today the Islamic Republic of Pakistan and the People's Republic of Bangladesh. The partition involved the division of two provinces, Bengal and Punjab, based on district-wise non-Muslim or Muslim majorities. The partition also saw the division of the British Indian Army, the Royal Indian Navy, the Indian Civil Service, the railways, and the central treasury. The partition was outlined in the Indian Independence Act of 1947 and resulted in the dissolution of the British Raj or Crown rule in India. The two self-

governing countries of India and Pakistan legally came into existence at midnight on 15 August 1947.

The partition displaced between 10 and 20 million people along religious lines, creating overwhelming refugee crises in the newly constituted dominions. There was large-scale violence, with estimates of a loss of life accompanying or preceding the partition disputed and varying between several hundred thousand and two million. The violent nature of the partition created an atmosphere of hostility and suspicion between India and Pakistan that has affected their relationship to this day.

The partition of British India was an extraordinary event. Like an angry volcano, it spewed forth human passions in their ugliest form consuming oceans of humanity. In its aftermath, it left more than a million dead, fifteen million refugees, and tens of thousands of women abducted. India and Pakistan, as the two emerging independent countries of the Indian Subcontinent, are recognized worldwide, laying the foundation for today's international system in South Asia. For a long time, the Indian Subcontinent has been dominated by foreign powers in the international system. After the announcement of the Mountbatten Plan that determined the partition of India in 1947, it finally broke the situation of Indian hegemony. In terms of strength, although India still occupies an absolute advantage in the Indian Subcontinent, due to Pakistan's independence, India's status in the Indian Subcontinent has declined.

Conclusion

As a visionary Muslim poet and philosopher, Iqbal not only enlightened and united the Muslims of the Indian Subcontinent, but also promoted the development of the Pakistan Movement. He skilfully used the appeal of religion to express the demand for innovation and put forward new critical views on how to transform the traditional religious ideas so that they can provide answers to the needs of modern humans and society. Iqbal is regarded as the most outstanding poet of Urdu in the 20th century. His reputation comes from his poems written in classical style, which are novel in conception, delicate in depiction, profound in meaning, beautiful in diction, lyrical and philosophical in one, with obvious patriotism, fiercely attacking the colonialists, calling on the oppressed

nations to unite and fight for independence and freedom. Recitation for the public, and later even among the illiterate also widely spread.

The independence of Pakistan in 1947 allowed the Muslims of the Indian Subcontinent to finally control their destiny and together constituted the new international system of the Indian Subcontinent today. After Pakistan's independence, November 9 was designated as Iqbal Day every year, and various commemorative activities were held on his birthday, showing Iqbal's lofty status in the eyes of the Pakistani people (Shafique, 2020).

Allama Muhammad Iqbal is the spiritual and intellectual founder of Pakistan. No poet or philosopher in the history of the world has inspired and energized millions of people as Iqbal did. He was the last and greatest thinker of the historic movement that brought about a paradigm shift in the consciousness of the Muslims of India and transformed their destiny. But Iqbal's place in history is not limited to his role as a modernist, reformist Muslim thinker in India. He is the most outstanding poet-philosopher of the world of Islam, and the world in general, since the death of Jalaluddin Rumi in 1273. Poet, philosopher, educationist, lawyer, political activist, and social reformer, Iqbal is unmatched in his versatility and the breadth of his knowledge and vision. His message is more relevant and important to contemporary Muslims than the message of any other Muslim thinker of the past or present. This is due not only to the fact that Iqbal faced the challenges of both traditionalism and modernity fearlessly, but also - and more importantly, - because he had a profound understanding of the integrated vision of the Qur'an, which he made the basis of his philosophy.

The "dream" for a separate homeland was the outcome of a lifetime of deep thinking and feeling, of study, creativity, and prayer. Iqbal died in 1938, nine years before the creation of Pakistan, but his role in the Pakistan Movement was so pivotal that it is not an exaggeration to say that if there had been no Iqbal, there might well have been no Pakistan. The influence that Iqbal wielded was phenomenal. His reputation - not only as an outstanding poet and philosopher - but also as a person of unswerving conviction and incorruptible honesty, had contributed greatly to the rallying of Muslims under the banner upheld by the Quaid-e-Azam Muhammad Ali Jinnah.

The need for a separate homeland was based on ideological differences with Hindus. Hindus and Muslims were two nations with two different religions. It was not a mere economic problem for which Muslims had to sacrifice so much. Islam and secularism are two separate ideologies. Opting for a secular Pakistan means the negation of Iqbal's vision of Pakistan. Islam is the ideology of Pakistan. Iqbal's vision of Islam inspired Quaid. Quaid's sincerity to Islam and Muslims realized the dream of Iqbal for an independent state, Pakistan. The emergence of Pakistan saved Muslims from the fate of Muslim Spain. To uphold the sovereignty of Pakistan, it is essential that along with geographical defence the ideological defence is ensured. Pakistan is not a mere geographical entity; it is the name of an ideology. The motivation behind the Pakistan demand was ideological: the desire to establish a truly Islamic polity to translate the tenets of Islam into terms of practical life. This ideology was central and fundamental to Muslim nationhood.

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