
**IQBAL'S VIEWS ON GLORIOUS NATIONAL HISTORY OF THE MUSLIMS IN
PRE-COLONIAL SUBCONTINENT BEING "COLONIZED INTELLEGENTIA" IN
MUSLIM: AN ANALYSIS IN COLONIAL PERSPECTIVE**

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ABSTRACT: *In this paper I have analyzed the practices of colonized intelligentsia that how they contribute in liberal movements by contest the colonial legacies in the mindset of their nation. Strategies of colonized intellectuals are also focused on in what way they invest their passions to make conscious their nation. In this regard it will also analyze that how intellectuals of colonized nation revive their glorified and dignified past. I will use the framework of post colonialism. Frantz fanon's assumptions will be used as a theoretical background. These assumptions will be applied on Iqbal's poetry regarding nationalism.*

KEYWORDS: National consciousness, decolonization, glorious past, pre-colonial, barbarism theory, regeneration

INTRODUCTION

It is a common practice by colonizers that when they make a country their colony they attack on tools of their identity. Culture, language, history and other state apparatuses makes tool of identity for a nation. They try to suppress the identity tool of colonized nation. They try to diminish their pre-colonial identity and in this regard they present their pre colonial identity or history full of barbarism. They claim that colonizers are not civilized and their history is shameful for them and it is their responsibility to save them from darkness. Colonizer hammer in to the head of colonized people that if they leave them they would fall in to barbarism, degradation and bestiality. They propagate this because they want to deprive them of their glorious past. They were aware that history is always a source of inspiration and unity for all nations. That's why they present their history in distorted form.

Fanon opines that it is the responsibility of intellectuals of colonized nation to reject this pre-colonial barbarism theory behind which colonizers conceal their materialistic enterprise. Intellectuals should stress upon national culture and should also revive their history through their writings.

Iqbal a renowned Asian thinker and author has used his work for national consciousness. He has decolonized the mind of his nation through his work. He tried to make conscious of people of subcontinent about their culture and history. Iqbal has used different strategies to unite his nation. Revival of glorious past is one of strategy which he used to decolonize the mind of his nation. He tried to wake his nation through this technique.

METHODOLOGICAL AND THEORETICAL FRAMEWORK

Fanon's assumptions regarding decolonization has been selected. The researcher has analyzed the element of the past from the work of renowned poet Iqbal and in this regard a poem written by Iqbal "MUSLIM" ((Bang-e-Dra-117.June 1912) will be taken for analysis. Piece of literature will be analyzed from the perspective of "national consciousness"

Fanon was born in the French colony of Martinique in 1925 and was influenced early on by the founder of Negritude movement Cesaire (Hopkinson, 2000). In his masterpiece *The Wretched of the Earth* he suggests the strategies that how colonized can regenerate their freedom from the slavery of colonizers. In this regard he suggests that it is the responsibility of intellectuals of colonized nation to decolonize the mind of their nation. For a revolution to be truly successful, the nationalist party taking over cannot be filled without colonized intellectuals. Fanon urges this group to re-identify with the masses and get back to their roots. Fanon suggest that intellectuals should compete the pre-colonial barbarism theory in which colonizers claim that the colonized nation's history shows that they are monolithic, passive and uncultured entity. He suggest that it is the responsibility of colonized intelligentsia to reject the pre-colonial barbarism theory of colonizers by presenting their past as the symbol of glory, dignity and sobriety.

LITERATURE REVIEW

Iqbal is a renowned thinker of former colony born in half of the nineteenth century in British India. Through his work in form of poetry as well as prose he tried to give a definite lead to his nation. Being a colonized intellectual he placed his work in the context of history and he debunked the theory of pre-colonial barbarism and recalled the glorious past of his nation again and again through his work to decolonize the mind of his nation.He is considered as a Muslim nationalist, an Indian patriot and as a champion of Asia's struggle against westerns capitalistic hegemony. It is said he was not a dramatizing his emotions but actually conveying his message through his work.(Hussain)As a poet and philosopher he was not interested for a benefit of a specific group but he was interested in issues of all human being in a wide spectrum (Mir, 2009).

Iqbal has not been regarded a Shakespeare or Ghalib but he is appreciated as Milton or Hali of his time He is not considered as an individual odyssey but he is considered as an odyssey for his nation of an age freedom of continent and of the east and reconstruction of the world. We observe in his work a restless energy for action. He remained engage throughout his life in exploring 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 the ultimate paragon of Muslim nationalism and unity across time and space. (Hasan, 2002). Iqbal is not content merely be emphasizing the beneficial role of Islam. He is equally anxious to create state of affairs for the human being to enjoy freedom and equality as well as economic justice. (<https://books.google.com>).

To improve the conditions in the present, it becomes necessary to seek its link with the past to justify a movement or a revolution ; if no such link can be traced out in history, it is even

invented, as, for example, the social contract theory. "The con-tract theory of the origin of state is false and worthless as a record of facts (Dewey, 1920).

As a national reformer Iqbal took the responsibility to decolonize the mind of his nation from empirical effects. Restoration of national culture and revival of glorious past were his main strategies. He recalled glorious past of his nation again and again to unite them as a nation and to debunk the theory of pre-colonial barbarism.

ANALYSIS

Every nation has a particular history and it is valued very well also. History may be the source of inspiration as well. It is considered a powerful and dominant factor to maintain the consciousness of a nation. Glorious past unite the nation for a collective cause and lead them toward their destiny .it become the source of enlightenment and consolidation in slavery. Same is the case with Muslims who have lost their land; their freedom and glory after British invade in Subcontinent after 1857.

Iqbal realized the miserable conditions of Muslims. British claimed that Muslims or other nations of Subcontinent are under progressed and their political, educational, judicial, economical systems are primitive and failed. They tried to hide their materialistic enterprise behind the justification that they are here to industrialize them and to make them scientific and technological advanced. They propagate that the nations of Subcontinent have no history, culture and identity. British enslaved all the nations of Subcontinent.

Milss 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 this regard history remains a source of unity for all nations (www.allamaiqbal.com). Muslims have a glorious past and indigenous history during the golden age of Islam (750-1258) Muslims were forefront in scientific and technological advancement. They conquered knowledge through exploration, expedition and research. Adopt, adapt and assimilation or integrate was the approach used by early Muslim scholars in exploration and expedition of knowledge (Rossidy, 1998). They adopt different ways to explore knowledge which opened new horizons of inventions.

There exist evidence that Muslim scholars have introduced new theories and philosophies to Western scholars. There is a great contribution toward scientific exploration that have taken place in the West (Langgulug, 1981). After British invade on subcontinent Muslims have lost their rule and glory as well. British rulers tried to emerge their identity and tried to misrepresent their history. British colonizers presented Muslims as under progressed and rigid nation. Muslims were ruling in subcontinent and now they trapped in slavery.

It is asserted by Crossman that to resolve the crisis, to tide it over and to improve the situation it has been the case of all nation to seek inspiration from its own "National history" In his poem 'MUSLIM (Bang-e-DARA 117 JUNE 1912) Iqbal asserts that for attaining the national entity the glories of the past should not be forgotten. In a crisis to improve upon the situation and to ensure a happier future It is history which keeps the spirit of the people alive and because it records the achievement of the past which is to be the source of inspiration to the present and it leads national mission.

Throughout this poem he recalls the golden days of Muslims' glory when they were dominant in all spheres of life. They were ruling from East to West through their power of knowledge. Iqbal has used that period as a tool to inspire the Muslims and to make them realize that colonizers' claims are wrong that enslaved nation's history is barbaric and Muslims are monolithic entity. He is making Muslims realize that they can rule the world as they did in the past with the power of knowledge. He is recalling again and again that golden era of Muslims to infuse a spirit among them.

Throughout his poem he recalls the assembly of the olden times *Mehfil-E-Dairina* (6). He is anxious to create conditions for his nation to enjoy the glories of the past. He recalls the exciting age of the Muslims which was a golden era for Muslims because at that time they were leading the whole world by *Ehd-E-Kohan* (18).

Like the practice of an escapist Iqbal does not consider past as a source to flee from bitter and harsh realities of the present but he is trying to wake his nation by recalling their past instead of being slept in the lap of happier past. He has fixed his eyes on the age gone by to transform that *Purani Dastan* (16) as *Dosh ka Aaena* (18).

To improve the condition in present the best way is to seek its link with the past to justify a movement or revolution. Being a colonized intellectual Iqbal has performed this duty. He laid stress upon national culture and has forced Muslims to recuperate their identity on the basis of their indigenous past. Here also he is trying to make conscious his nation that they can regenerate their indigenous past. He is considering his past *Istaqbal Ki Tafseer* (17) as the interpretation of his future.

He asserts hope that Muslims can recuperate their identity if they show unity and show their strength against foreign culture at the time when foreigners have deprived them of their culture which is a tool of identity of a nation. He attributed the past of the Muslims with *Gosh Awaz-E-Rafta* the sound of the song that has been sung and is no more because of foreign invade over them (13). Iqbal wants a revival of that *Qissay-e-Gul* that tale of the rose to save his nation from clutches of slavery (14). Here he is also negating the pre-colonial barbarism theory of colonizer. Iqbal has negate the colonizer's discourse that their history is full of barbarism and that there is no dignity and sobriety in their past.

Many western philosophers and scholars admit it that Muslim's history is more indigenous. Bertrand Russell was not although sympathize to Muslims yet he also admits that Muslim history is full of tolerance and humanity.

CONCLUSION

Fanon urges upon colonized intelligentsia that they can join liberal movement by their intellectual writing. He assign the duty to intellectuals of a colonized nation that they should join hands with political parties in national consciousness. They should make conscious their nation about their culture and identity. In this regard they should revive their past because history is a tool to unite the nation one a single platform and it also infuse a spirit among them to regenerate their liberty.

Iqbal has played a justified role being a colonized intelligentsia. Analysis of his writings from national consciousness perspective reveals that through his revolutionary writings he wake the Muslims of Subcontinent. He laid stress upon national culture along with the recalls golden age of Muslims again and again through his work to lift the Muslims of Subcontinent up. All of his writings depicted beautifully the history of Muslims and their scientific and technological advancement. Iqbal gives a lot importance to national history. He says, "A living nation is living because it never forgets its dead" (Vahid, 1964). The poem *Muslim* from *Bang-e-Dara* has analyzed from national perspective of Fanon. Iqbal has also rejected the pre-colonial barbarism theory of colonizers and showed them that their history is full of glory, sobriety and dignity.

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