

ALLAMA IQBAL'S CONCEPT OF NATION IS HELPFUL FOR NATIONAL SOLIDARITY IN PAKISTAN

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ABSTARACT

Allama Iqbal is among those Islamic thinkers who thoroughly enunciated Islamic social life. He is a humanist by nature. He wished to see the whole humanity free from political, social, cultural, lingual and religious restrictions. He gives a lesson of peace, love and brotherhood to all mankind. He is a poet as well as a great philosopher. His work has been criticizing since its creation. Scholars and critics have been exploring his work and bringing new ideas before the world. Nowadays peace is the greatest issue of the world and especially in Pakistan. By adopting Allama Iqbal's concept of nation, a great unity and harmony can be promoted in Pakistan. Allama Iqbal's concept of nation is quite different from the Western concept of nation. He linked his concept with the Islam. Islam is the religion of peace and love. In this article, a small scale research was conducted to find out that how Allama Iqbal's concept of nation is helpful for national solidarity in Pakistan.

Key Words:

Allama Iqbal, Nation, National Solidarity, Pakistan.

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Introduction

At the time of Allama Iqbal, all the Muslims were trying to get freedom from British imperialism. These Muslims were not united in those days. Allama Iqbal got help with his poetry to unite the Muslims. His poetry not only promoted the solidarity among the Muslims of India but also increase the enthusiasm to get the freedom from British imperialism. Islam is the only system which can work for the betterment of all human beings. So he put forward an idea for an autonomous Muslim country for the Muslims of India. He was also supporter for the unity of entire Muslim world.

**“May the Muslims unite in watching over the Shrine,
From the bank of the Nile to the deserts of Kashghar”**

He wanted that all Muslims Countries must be free and united in a single block. There should be brotherhood and love among them (Aqeel, DrMoeenud Din, (2007).Allama Iqbal’s poetry has diversity and colors but it revolves around a basic theme. This basic theme is love and brotherhood among all the people of the world. He preaches love and brotherhood in his poetry (Malik, Dr. Shamim, 1984, p5).

Nation

The word “nation” has defined in different meanings by different scholars of various disciplines of knowledge. The word nation came to English from the Old French word “nacion”, which in turn originates from the Latin word “natio” literally meaning "that which has been born"(Etymology Dictionary Online,2014).

Nationalism

From this word “nation”, nationalism is derived which means a desire of large group of people (such as people who share the same culture, history, language etc.) to form a separate and independent nation of their own. Nationalism is a feeling of a large group of people for being loyal and proud of their country and often with the belief their homeland is better and more important than other countries (Merriam- Webster Dictionary).

The meaning of nationalism is quite simple for a nation. It creates love and harmony among people or become the result of hatred and enmity. When people think about themselves that they are inferior to other nations of the world, or strong love for them creates nationalism. In

twentieth century, the political movements have developed nationalism in America and Europe. The motive of nationalism played a vital role for French Revolution and the War of Independence of America. These movements finished the monarchy from these countries and national governments were established there. We can observe the blinks of nationalism among the freedom movements of India, Indonesia and Arab countries. Nationalism is a positive attitude at one level by which people struggle for their rights. On the other hand, nationalism has been used negatively. In World War I, many strong nations on their national superiority have tried to crush the weaker nation and destroyed the peace of the world (ShehnazRubina, 2004, p81).

Old Concept of Nation

In the beginning man was in shape of group or a nation. After diluvial, man was divided into communities and nations. Every community has his own territory, language, civilization, culture and identity. There was the only reason of this division that Allah wanted to propagate the human being on the whole earth. It was the wish and decree of Allah Almighty that man might divide into nations. Before the advent of Islam, Arab society was also divided into different communities on the bases of tribes, color and languages. Tribes and creed were the bases on which unification used to come into being. But Islam denies all these divisions and builds a global society. Allah says in Quran:

“O mankind, I have created you from a male and a female; and I have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honorable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.” (Al-Quran)

Ernest Renan a French theorist who wrote about a variety of topics. His famous essay "What is a Nation?" was first delivered as a lecture at the Sorbonne in 1882. He says that a nation is like a soul. And this soul is constitutes of two things. One is the possession of a rich legacy of past memories and the second is the desire to live together. It has common will to propagate the value of the heritage that one has received from his ancestors in undivided form. He further says that a nation is, therefore, large scale solidarity and founded by the feeling of sacrifices that one has made in the past and ready to scarify in the future. A nation never has any real interest in capturing on to a country against its will. Nowadays, the existence of nations is a good thing and

a necessity also. Its existence is the guarantee of liberty and the freedom would be lost if the entire world has only one law and only one master. He says:-

“Man is not slave neither of his race, nor his language, nor of his religion, nor of the course of rivers and nor of the direction taken by mountain chains”.

(Renan, Ernest, 1996, pp 41-55)

Modern concept of nationalism starts in 19th century. According to this concept, the entire human are brothers which are living under one political unity. They should be united to safeguard their national identity, their freedom and their social customs (Malik, Dr. Shamim, 1984, pp 15-16).

Islamic Concept of Nation

In the Holy Quran word nation is used in the meanings of a group or tribe. According to this, a nation is a group of people, who came into being on the basis of color, language, territory or generation. Allah says in Holy Quran that he made tribes and caste for identification (Iqbal, Dr. Javed, 1985, pp 135). Islam uses words Ummah or Millet for nation. Millet is the name of Sunnah or methods of prophets. Center of Millet is only and only prophet. Millet-e-Nuh, Millet-e-Loot and Ummah-e-Muhammad are the examples of Millets. The last Ummah is Ummah Muhammad.

It erased all the differences of human beings. Social differences were finished. Prophet Muhammad PBUH migrated to Medina from Makah. He PBUH united the people against his homeland and nation who accept his religion Islam. Now these Muslims of Medina united without any difference of color, race and territory. Prophet Muhammad PBUH, Ali, Siddique, Omer, Usman and Muawia (May Allah please with them) became one nation. In the same way, Salman Farsi and Bilal Habshi (May Allah please with them) were in the same nation and enjoyed the same rights. All these people belong to different territories but remained in one nation. Prophet Muhammad is the last prophet of Allah. All the prophets including Prophet Muhammad PBUH are one Ummah. So the denial of Prophet Muhammad is as the denial of other prophets of Allah. All prophets were sent by Allah. Question arises how the believers and non-believers become a nation. All the prophets preached village to village according to the will of Allah. All these prophets were one Ummah and their believers were called *Ummati* (followers) and who disbelieved although he is son or she is wife, they could not be included in this Ummah. It is concluded that believers and disbelievers cannot be one nation. These are

separate nations. Islamic welfare state gives all the rights to non-Muslims who are living in the state on this term that they will obey the laws of Islamic state. It is the responsibility of Islamic state to provide complete protection to their religion and worship places. Charter of Medina clearly described that the Jews will follow their religion with full freedom and the Muslims will follow their own. These non-Muslims cannot be included in Ummah. But, they can live among Muslims at full liberty (Shakir,1990, pp 13-14).

Nationalism, in all its forms and disguises, runs counter to the central Islamic principles of the equality of men. According to Quran and Sunnah, that unity must be of an ideological nature, surpassing all considerations of race and origin; a brotherhood of people bound together by nothing but their consciousness of a common faith and a common moral outlook. In the teachings of Islam, it is such a community of ideals alone that can provide a justifiable basis for all human groups; whereas on the other hand, the placing of the real or imaginary interests of one's nation or country above moral considerations has been condemned by the Prophet PBUH in the sharpest terms (Asad Muhammad, 1961, p32).

The greatest benefits that seem to have added to mankind from nationalism are a sense of purpose, a spirit of sacrifice, courage to defend ideas, and a strong incentive for progress, which probably no other ideological or spiritual system has achieved in the history of the west. The evidence that can be constructed from the basic sources of Islam is that social and political organization is not based on kinship and territory. Thus the word "*Qaumiat*" (nationality) and "*Watania*" (territorial nationalism) are alien to Muslim political thoughts. The word "*Qaum*" (nation) which is now used as nationality, originally meant kinship and this was the only form of organization which was known in Arabia at the time of Holy Prophet PBUH. With the advent of Islam and its emphasis on the sovereignty of God over the entire universe, the belief that the Muslims are to be guided by revealed divine laws and the idea that all territorial, ethnic and social affinities are of much lower significance than the supreme affinity of faith, contributed to the growth of the basic concepts of universal community of believers (FerozeParveen Hassan, (1967) pp. 218-219).

When Allama Iqbal denied the Western concept of nation, he presented the concept of Ummah or Millet. According to Allama Iqbal, Muslim nation is founded on the basis of rational and spiritual forces which make all Muslim of the world in one nation (ShehnazRubina, 2004, p92).

Allama Iqbal's Concept of Millat

Parveen Feroze Hassan, 1967 described the same change in his ideas about territorial nationalism in her Ph.D dissertation. She says:

Among the modern concepts and ideologies, nationalism attracted maximum attention of Allama Iqbal. In his poetical work, speeches, letters and lectures he expressed his ideas and opinions on this issue. The problem of great interest for nationalism is an aspect of his thinking, where some evidence can be cited to show a change in his outlook from a fervent nationalist of the western type to a Universalist of the Islamic pattern. It is exciting to know the cause of this remarkable change in his attitude. Some of the poems in Bang-e-Darashow him a poet of Indian nationalism, while his later poems especially after the European inroads into the Muslim world. This change in attitude made Allama Iqbal a famous scholar and philosopher of Islamic world. Our interest in Allama Iqbal's ideas about nationalism increases when we notice that the leaders with whom he entered into public controversy in this matter were not only westernized intellectuals. They included renowned theologians like Abdul Kalam Azad and Hussain Ahmed Madani. Iqbal understood the spirit of Islam as much as they did, yet on this particular subject his approach was completely different from theirs. On closer examination of the fundamentals of Islam and the principles on which the controversy began, it shows that Allama Iqbal's understanding about this issue was much deeper and more in consonance with the Quran and Sunnah than that of his opponents. It was during the 20th century, that nationalism became an ideology and almost a faith, which despite the vast damages that it has done to mankind is still a potent factor in the affairs of civilized humanity. Although nationalism has a universal acceptance, its definition has remained more or less unreal. It is a more of a feelings than a fully structured system. It has faith and fanaticism of a religion rather than the substance of a rationally organized doctrine. As such it is charged with emotionalism and defies any concrete and scientific explanation. It demands the same sense of loyalty which is reserved for religion, and has demanded the same sacrifices, perhaps even more than religion has from its followers. Herbert Luthy has summed up ideological aspects of nationalism in the following words:-

“Every attempted definition of the ‘nation’, ‘the nationalist idea’ or ‘national feelings’ ends in mysticism or mystification, it can only be expressed in images or symbols flags, totem

animals, folklore, cults, rites-representing a sense of belongings to one collective body of individuals of any other collective body which is rationally inexpressible.”

Allama Iqbal rejected the prevailing ideology of nationalism which becomes the cause of distinction and leading to wars among nations. Iqbal criticized nationalism and proposed a single unit for the Muslims of India. Many scholars have researched his concept of nationalism. Iqbal considered the ideology of nationalism as a force to secure the right of self-determination during his early life. He encouraged the unity of Indian against the British imperialism. But, during his stay in Europe for higher education, when he eye-witnessed the fatal results of nationalism in Europe, he discouraged the western ideology of nationalism and began to criticize it in clear terms (Feroze Hassan Parveen, (1967),pp202-219).

Allama Iqbal delivered his well-known presidential address in 1930 at Alah Abad. He said:-

“I lead no party, I follow no leader. I have given the best part of my life to a careful study of Islam, its law, its polity, its culture, its history and its literature.....Islam is considered as an ethical ideal plus a certain kind of polity. It is equipped with those basic emotions and loyalties which gradually unite the scattered individuals and groups and as a result transform them into a well-defined people having a good moral consciousness of their own.”(Iqbal’s Presidential Address Allahabad (1930).

After discarding the western concept of nationalism, he filled the gap with his own concept “Ummah” derived from Islamic philosophy. He is of the view that Islam, contrary to nationalism has a set of ethical values which would not be separated from human polity. According to Iqbal, Islamic concept of Ummah gives the concept of only one God, which could only prevent humanity from all types of fears. Iqbal was of the view that all kinds of evil, inequalities and injustices can be reduced to fear. It is the fear which compels the man to design theories like nationalism. If fear is eliminated from human life, it would lead to the unification of human kind. To liberate man from this fear, Iqbal further derived his theory of “self” and “selflessness” which resolved the question of relationship between the individual and society. He considered the community as an organic body and suggested the individuals to sink his ego in the collective ego

which in return liberate the individuals from fear. It will be the real freedom for man (Khan, Bakhtiar Abbas, 1999, pp 66-69).

Allama Iqbal believed in that the basic elements of spiritual system are Oneness of Allah and His Prophet. First time Prophet Muhammad PBUH built a nation on spiritual basis in Arab desert and broke the idol of nation on which people used to feel pride before the advent of Islam. Prophet Muhammad PBUH announced at his last address that there is no preference to Arab on non-Arab and non-Arab to Arab. All people are the offspring of Adam AS and he was made of soil. After this address, limited ideology of nationalism converted into Ummah. Prophet Muhammad said that all the Muslims are brothers with each other. Muslim Ummah begins with the prophethood of Prophet Muhammad PBUH. Besides the monotheism, prophethood is the only spiritual foundation on which Ummah is founded on. So besides monotheism, the prophethood is the only dogma by which solidarity of Millet or Ummah can be established. Muslim Ummah is not confined to a particular area, country or territory due to these two spiritual elements. Allama Iqbal says in Bal-e-Jibril:-

“How can this world or next contain the man not bound to one domain?

The East or West is not his home, not tied to Syrian Land or Rome.”

Iqbal considers the adherence to center ieKhanaKaaba to establish unity among all Muslims. There are various nations living in different countries of the world. When these nations are connected with the center, their disruption and disharmony vanished. And all the elements which are seen in India, Iran, Syria, Rome and Arab, are connected like beads in a single rope. In this way nationalism is established on the basis of collaboration. Whenever there is a global alliance in the world, it has been created by religion not by humanity. And whenever there is a disaccord in this global alliance, religion always decides for them. Allama Iqbal wants to finish these differences with the help of religion which are created by the limited ideology of nationalism. For example, if there were nationalism on the basis of Christianity, there would not be the wars among them which began due to racial and national causes. If there were collaboration between China and Japan on the basis of Buddhism, Japan never would have attacked on China. Anyhow, a nation would be immortal which is established on the spiritual basis of religion and faith. This nation will not be limited to a country, place or territory and same way it is not confined to a particular age. Its time would be immortal. This nation would be immortal. This nation will not perish with the death of man. Because man is created by material and the nation is established

spiritually. Soul is not perished with the end of material (Nadvi Abdul Salaam Molana, 1978, pp 297-314)

He further says in this poem that how Muslims should prepare themselves for future:

**“Read again the lesson of truth, of justice and valor;
You will be asked to do the work of taking on responsibility for the world”
This is the destiny of nature; this is the secret of Islam
World-wide brotherhood, an abundance of love!
Break the idols of colors and blood and become the lost in the community;
Let neither Turanians, Iranians nor Afghan remain”**

(Malik, Dr. Shamim, 1984, pp 156-158)

Allama Iqbal's bent toward Islamic nationalism was not due to any bias. He wants to get free the entire East from the slavery of Western political and economic policies. He believed in that Islamic nationalism is the only cure of all the shortcomings and weaknesses of entire Muslims. They should forget all the national, territorial, lingual benefits. They should work for the betterment of entire Islamic world. Allama Iqbal writes in his poem:-

**“The cohesion of the radiant community is the salvation of the east,
But the people of Asia are so far ignorant of this principle”**

Allama Iqbal wants to create solidarity and unity among people on the principles of Islam. He wants that people should root out the disparity from the societies by following the rules of Islam. They will definitely progress in every walk of life. He writes:-

**“Asia's Geneva let Tehran be.....
Earth's book of fate new statues may see.”**

(Yousaf, Dr Sofia, (2011).

An essay of Iqbal was published in Hindustan Review in 1909. In this essay, Iqbal gives his views about the concept of Ummah in Islam. He writes that Islam is not only a religion but an Ummah. We cannot separate religion with Ummah in Islam. He further comments on Islamic constitution. He says that Islam has two basic principles. Firstly the supremacy of Divine Law and secondly is the equality for all persons of Ummah. Islam wants to establish democracy with the help of the solidarity of Ummah. It was the isonomy which made the Muslims a great nation of the world. In Hindustan, the Muslims got political power with this concept of equality. Now the Muslims are declining due to differentiate. There are abundant sects of Islam in Hindustan nowadays. There is a caste system also which we got in inheritance. Iqbal says that there is no place for difference among the Muslims. Islam is undividable Ummah .He says about unification of Ummah that unity of Ummah demand that we should grip religious principles tightly.

Whenever we lose the grip, we will be unable to find in the world. It is also possible that our end might be same as of the Jews. Iqbal rejects the homeland nationalism. He says Islam was emerged against idolatry. He is of the view that homeland nationalism is the countenance of idolatry. National anthems of different nations are the proof of this. Patriotism is worship like an idol. Islam cannot bear worship of idols, whatsoever shape it may be. It is our common goal to protest against the all kinds of idolatry. Islam has come to finish this type of idolatry; it cannot be considered the basic principle of political organization of the Muslims. Prophet PBUH migrated from his homeland Mecca to Medina. He remained in Medina up to his death. It is a hidden sign in the rejection of homeland nationalism (Iqbal, Dr. Javed (1985),pp 215-217).

On 8th January, 1938, MolanaHussain Ahmed Madani addressed a procession in Delhi. He said that nowadays nations born from homeland. We can consider all persons who are living in England, a nation. According Ahmed Madani, the Jews, the Christians, the Protestants and the Catholics make a single nation. This speech was published in newspapers. Allama Iqbal was shocked to read this speech. He had been fighting against this territorial nationalism concept since long time. Iqbal said:-

**“The non-Arab do not yet know, the fine point of our faith,
Otherwise Husain Ahmad of Deoband! What is this foolhardiness?
A sermon-song from the pulpit that a nation by a homeland be!
From the real position of the Prophet PBUH, how sadly he is unaware
Yourself merge with Mustafa PBUH for all faith embodies in Him!
If you do not reach up to Him, it is all Abu Lahab’s idolatry”**

To unite the Ummah, Allama Iqbal is of the view that Muslims should unite on the basis of monism. If people are united due to race and homeland nationalism, they become the cause of tumult. Strength in unity will never let conditions at lower ebb. The roots of brotherhood and equality are strong if interests are common (Ahmed, 2007).

Nation and Ummah are quite different for Iqbal. He says to describe the difference between nation and Ummah is very sensitive. Allama Iqbal compares nation with the beads of rosary and like colorful flowers of a garden. These flowers makes garden beautiful. Allama Iqbal explains his concept with the reference to Islam. He says religion is the dearest thing for a man. Man has been honored by religion. Man gets spiritual powers with it. Religion creates harmony in social life of a man. It does not insist to withdraw the ancestral territory. It does not deny the territorial

nationalism. It is the collection of these contradictions. If territorial nationalism is natural then it is the demand of religion to build Millet. Islam is a natural religion. It cannot go against the nature of human beings. Islam does not negate the territorial nationalism but it attributes it toward the religion. It is the best condition of human civilization to build a universal brotherhood among all human beings. All people of the world should live like real brothers. I am sure religion only can establish high moral values. It does not depend on color or race. It is of the view that all the human beings belong to one family. All people are the offspring of a single man and woman. It is not denial of nationalism to break the idols of racial pride. Ummah is the only system which can create harmony and solidarity among people.

**I agreed, religion is the most dearest for a man
Man is honored with it (religion)!
Concept of nationalism cannot be change
Ancestral blood cannot be separate from human body.
These are the strategies of Allah Almighty
These are the interpretations of a same album of life.
If we all are intoxicated with a same wine!
Then why the enmity would be the principle of our bottle club?**

(Shakir 1990, p 74)

Allama Iqbal is a Muslim poet. He loves with all humanity. According to Allama Iqbal, man is a man either he is a Muslim or non-Muslim. Sympathy with humanity is not against the teachings of Islam. To love with all human being is a true spirit of Islam. To love with homeland is different from jingoism (Shakir 1990, p 80).

He was strongly in the favor of unity among Muslim countries. On October 17, 1926, he addressed to a political procession in Lahore. He said that secret of Muslim's life is unification. I researched for years to find out how the Arabs became the leaders of the world just in thirty years in the age of Prophet Muhammad PBUH. I found that secret and it is unity (Iqbal, Dr. Javed (1985), p 353).

He has always stressed on its collective position and stability of Islamic Ummah. He has declared religion or Islam as the base of nationalism rather homeland or territory. He considered territorial nationalism very dangerous for humanity. He said:-

**Country, is the biggest among these new gods
What is its shirt, is the shroud of Deen (Religion)"**

Allama Iqbal has raised his voice against such nationalism which is based on the feelings of satisfaction. And these feelings have been created temporary among people those are living in

that particular territory. He loves that nation which is based on religious and ethical values and on cultural traditions. When he says that Islamism is not imperialism or nationalism rather it is a common wealth. He is of the view that Islam accepts differences and eternal changing geographical boundaries only for identification and to assess people not to confine its followers in a social circle. We cannot say that Allama Iqbal is against patriotism or sacrifice for homeland. He has said clearly that if nationalism means to sacrifice life for homeland and patriotism then this type of nationalism is the part of our faith in Islam. When nationalism becomes political concept, it conflicts with Islam. This political concept changes this nationalism into territorial nationalism. This territorial nationalism claims for basic principle of human unity. Territorial nationalism cannot conflict in Turkey, Iran and other Islamic countries. It will encounter in those non- Muslim countries where Muslims are in minorities. In these countries nationalism demands that Muslims should erase their personality. In Muslim countries, Islam creates harmony with nationalism. In these countries, Islam and nationalism is practically one thing (Farman Dr, 2014, pp 171-172).

Findings

Allama Iqbal first gained fame as a nationalist Muslim who cherished the ideals of a united India like the other great poets of his time. It was during 1905 and again in 1908, when he was studying in Europe, that he began revising his thoughts about the principles of territorial nationalism. His studies of Islam and modern philosophy gradually and irrevocably caused him to repudiate his earlier views. On his return to India in 1908, he ceased to be an Indian nationalist and started deviating from his earlier views on Muslim-Hindu mutual unity.

He got his concept from the following verse of the Holy Quran in which Allah Almighty says to Muhammad PBUH:

O! Muhammad PBUH, we have sent you as blessing for all humanity (Al-Quran).

Allama Iqbal is of the view that if Prophet Muhammad PBUH is the blessing for all human being then why his followers are not one community. He attempted to prove that Islam constituted Millat which could not and should not be identified with any one particular country. He emphasized that Hindus and Muslims are quite separate nations. He further stressed that Indian Muslims did not want to assimilate into a Hindu dominant country. On the other hand, he advocated a negation of political nationalism by substituting for it the idea of territorial

nationalism. He was clear in his mind that nationalism, originally a western concept, demanded affiliation to a territory without having anything to do with the cultural values of the people concerned. In the West, nationalism was most generally understood in its political context. The Indian National Congress had also adopted this concept and defined various communities living in India as one nation merely because they inhabited a common territory. Territorial nationalism, in contrast, describes people a nation on the basis of their inwardly felt sharing of religious, racial, or linguistic values. Viewed from this perspective, Indian Muslims constituted a cultural nationality. Logically then, the creation of an independent Muslim state was to be an external social organization required simply to guard the inner and natural needs of its members. Therefore, in Allama Iqbal's vision, the notion of cultural nationalism as applied to the case of a culturally and religiously defined Muslim nation seeking a territory to give tangible expression of itself was not antithetical to Islam.

The researcher found that Allama Iqbal's concept of nation is completely conformed to the concepts of Islam. He inspired the Muslims of India that they are quite separate nation from Hindus. They should have a separate independent territory for them. His concept played a vital role in Pakistan movement. Unfortunately our teachers and youths do not aware of his ideologies and concepts. The reason behind it is that our curriculum does not provide ample opportunities to our students and teachers to get sufficient knowledge about his concepts. If we want to promote solidarity in Pakistan, we should promulgate his concepts and ideas among the people of Pakistan. We do not have any other option for solidarity. Here an objection may be raised why Allama Iqbal and why not Quran and Hadith. The doubt may be erased as his all the literary work conforms to the concepts of Islam.

Conclusion

It is concluded that if we Pakistani want to promote solidarity among Pakistan, we must have to review our education policy and syllabus. There must be a sufficient material about Allama Iqbal's ideologies and his basic concepts in our curriculum. Our teachers should have ample knowledge about his ideas and notions. Iqbaliyat should be compulsory subject up to university level. There is no way to promote solidarity in Pakistan except Allama Iqbal.

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