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## An Analytical Study of Iqbal's Connection with Kashmir

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**Abstract:** *Allama Muhammad Iqbal was a great figure of the Islamic world and the west in the 20th century. Iqbal was a philosopher, politician, Islamic scholar and a great poet. Iqbal has always spoken of love, brotherhood and tolerance. Iqbal was of Kashmiri descent, a true friend of Kashmir, a compassionate man and a great liberal leader. He took an active part in the freedom struggle of Kashmiris against slavery. Iqbal awakened a new consciousness, enthusiasm, eagerness and passion in Kashmiris with his painful voice and poetry. He was greatly influenced by Kashmiri personalities Sultan Shahab-ud-Din, Syed Ali Hamdani, and Ghani Kashmiri. This article is a research document based on an analytical study of Iqbal's personality and his correlation to Kashmir. In this study, the primary and the secondary data is used to bring out the facts.*

**Key Words:** Iqbal, Connection, Kashmir, Poetry, Freedom Struggle

### Introduction

Kashmir is the paradise of the planet Earth which is a beautiful picture of natural beauty, green and lush land, the bright destiny of Kashmiri Muslims, the manor of Badshah and other sultans, the interpretation of the dreams of Syed Ali Hamdani, the enlightenment of the songs of Lila Arifah and a tribute to the piety of Habba Khatoon. Kashmir is the land where only marghzars are visible on all sides. Saffron fields, colorful flowers, countless clear springs, deep lakes, rivers, streams, waterfalls and tall evergreen trees all add to its natural beauty. Nature has graciously spread its beauty on the beautiful face of Kashmir with great generosity. Nature has

graciously spread its beauty on the beautiful face of Kashmir with great generosity. The beauty of the inhabitants of this paradise is also incomparable and unparalleled. There are rolling clouds, paths, rivers, noisy waterfalls, quiet lakes and human beings. In short the beauties of Kashmir are mirrors and the springs are the flower of dreams ([Gami, 1977](#))

Dr. Allama Muhammad Iqbal was born on November 9, 1877 in Sialkot. His forefathers migrated from Kashmir to Sialkot in the late seventeenth century. His ancestor's name was Sheikh Saleh Muhammad, one of the famous Shaykhs of Kashmir. He belonged to the "Supro" cast of the Kashmiri Pandits. ([Iqbal, 1990](#))

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Iqbal never lost sight of its importance and problems due to his affiliation with Kashmir, nor did he neglect to discuss Kashmir and the people of Kashmir in his poetry. Allama Muhammad Iqbal was one of the greatest figures of the Islamic world of the twentieth century and well acquainted with the West. He was a man of two civilizations and had a multi-faceted personality. Iqbal was a philosopher, politician, Islamic and European scholar, mystic, poet and a man of struggle who laid the foundations of a deep Islamic knowledge through his philosophy. He also taught brotherhood and respect for humanity through his prose and poetry. Iqbal was amazed at how the West enslaved man to man and took them out of the realm of unity of Adam and divided them into the races, languages and regions, while Islam has given virtue to humanity by giving the concept of human nation. Iqbal's mission was the Quran and Sunnah. Iqbal says that he was respected in those days for being a Muslim and you were humiliated for abandoning the Quran. ([Shabir, 2007](#))

### Iqbal's poetry and the Islamic World

The foundations of Iqbal's poetry are very wide and clear. Iqbal, on the intellectual, linguistic, emotional and sensory levels, did not limit his consciousness to religious poetry only but made the reference to history in poetry and prose more organized and prominent. Presenting the human history of the twentieth century, Iqbal covered the events, human thought, revolution and the etiquette of living of the last century in the form of poetry. Iqbal's consciousness has many levels of thoughts and feelings. In the early period of Iqbal's life, almost all the important traditions of East and West are simultaneously influenced. This was a period of development of a new national consciousness in India when British power was gradually paving the way for a collective struggle against colonial values at a time. In the West, there were signs of cultural and social degradation. ([Iqbal, 1990](#))

In prose, poetry and letters, Iqbal called Muslims the inheritors of a great civilization and rejected the notion of the people of the West that Muslim civilization could not be revived. Considering the decline of Western civilization,

Iqbal criticized Western civilization in his poetry. Even today, in the context of civilization, the question arises as to why the Muslim world, even in this advanced age, has not been able to get rid of the problems of civilization decline, intellectual beg off, mutual hypocrisy and deprivation of effective representation in world politics. Iqbal realized this intensely and also showed the way to get rid of them. These long-standing issues have not only become more deadly over time but have also led to many more issues on the world political scene. It is a common impression that Iqbal is the spokesman of the Muslim Nation and gave this concept at a time when the Muslim world was in the extraordinary crisis. Iqbal says in poetic form that, do not compare your nation with the nations of the West, the nation of Prophet Hashmi is special in its composition. ([Gami, 1977](#))

The Muslim world, despite having an enviable history, was deprived of political, social and economic freedom in the early twentieth century and was backward in terms of knowledge. Iqbal was the first Asian intellectual who gave the idea of an Islamic nation to the Muslim world and while teaching them to remain united, by saying that if it was based on its originality, then so was unity, Leaving the flower, the caravan smelled disturbed. ([Iqbal, 1990](#))

### Iqbal's views about the Treaty of Amritsar

The state of Jammu and Kashmir was established on the basis of the Amritsar treaty signed between the British Government and Raja Gulab Singh of Jammu on March 16, 1946. There are ten clauses of this agreement. According to clause 3 of this agreement, the British government had sold Kashmir and Hazara areas to Gulab Singh (Raja of Jammu) for the sum of seventy-five lakhs of rupees (Nanukshahee). It was a ploy by which the Kashmiri nation was sold to the Raja of Jammu without his consent. The sale of eleven lakhs of Kashmiris, wonders why this transaction of the sale of Kashmir should have been struck at Amritsar, over three hundred miles from Kashmir, without the knowledge of the people of Kashmir, by a nation known for justice. ([Sufi, 1948](#))

The Treaty of Amritsar made Kashmiris strangers in their own country and put the manacles of slavery around their necks. The legal and moral status of the disgraceful Treaty of Amritsar was also challenged on the completion of its one hundred years in 1946. Allama Iqbal had presented the case of prostitution of Kashmiri nation before the League of Nations Geneva (Majlis-e-Aqwam) in the form of the poetry of famous Kashmiri and Persian revolutionary poet Ghani Kashmiri. He said: Oh bad-e-Saba! If you go to Geneva than say the words of the times in the assembly of the tribes that the peasants, cultivators, gamblers and street vendors are sold and the nation sold and what they sold cheap. [\(Iqbal, 1990\)](#)

### **Iqbal's visit to Kashmir**

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Iqbal came to Kashmir for the first time in the summer of June 1921 to pursue a case. In August 1921, he came to Kashmir for the second time to pursue another case. During his stay in Kashmir, Iqbal was so impressed by the landscape and natural beauty of Kashmir that he wrote four poems on Kashmir: "Kashmir", "Ghani Kashmiri", "Saqi Namah" and "Wadi Lolab". All these poems are in Iqbal's book "Payam-e-Mashreq". Iqbal saw the beauty of nature unveiled in Kashmir and watched the sunset in the lush valleys. He dreamed of a poet who was embarrassed by natural scenes and got heartfelt joy and freshness of soul from that natural beauty. In Iqbal's work, "Payam-e-Mashreq" is very important and has a high rank in poetic literature. He wrote "Saqi Nama" in Nishat Bagh, Srinagar and no example can be given of his good looks. Iqbal's only attempt is to get the same thing on the lips that the eye sees and the way it sees. He has presented to us the scene of that time in the form of very beautiful words, "the Astronomy of meadows have a nice day of you." [\(Iqbal, 1990\)](#)

The characteristic of Iqbal's poetry is that he does not describe the painful situation of Kashmir and the people of Kashmir in such a way that the reader is trapped in a mire of despair. Iqbal was convinced that no nation is ideal. Nations go through every stage of life and get the blessing of life again after childhood, boyhood, youth, old age, death and death. The same was true of Kashmir and

its inhabitants who were going through this phase of national history, which is interpreted as old age and death, after which they had to be resurrected. Iqbal addressed the Kashmiri nation and said that; "A person who has become accustomed to slavery, the idol is cut from the stone of grave. Conscience is a long dream, an unknown internal, self-absorbing." [\(Iqbal, 1990\)](#)

Since Iqbal was very impressed by the beauty of Kashmir, a whole Ghazal of Iqbal's work "Payam-e-Mashreq" has been written on the beauty of Kashmir, which is a masterpiece of imagination and humor. The art of landscape painting has reached perfection in these poems of Iqbal and said, "Look at the Kashmir and look at me, there is a place to see greenery and grass everywhere." [\(Iqbal, 1990\)](#)

### **Iqbal's Attachment and love for famous Historical figures of Kashmir**

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Iqbal's ancestors belonged to Kashmir and the history of Kashmir has been full of universal personalities since ancient times. They made significant contributions in various ways of life and achieved a special place in the history of Kashmir. Iqbal was greatly influenced by the three most important historical figures of Kashmir, Sultan Shahabuddin, Syed Ali Hamdani and Ghani Kashmiri. [\(Gami, 1977\)](#)

### **Sultan Shahabuddin**

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The first person of Kashmir's glorious past that impressed Iqbal was Sultan Shahabuddin, a shining star of the Shah Meri family. It really boosted Kashmir militarily and expanded Kashmir's borders. It was a sign of his bravery, terror and arrogance that the rulers of Ghazni, Kabul and Kandahar feared his name. During his reign, the sultans of Kashgar, Kabul, Peshawar, Sindh and Punjab were under his rule. He was always engaged in improving his army and conquering other countries. It was the second time in history that Kashmiris proved that their military powers. Shahbud-Din in Kashmiri history figures next to Lalitaditya Mukhtapida. [\(Sufi, 1948\)](#)

The Sultan rendered outstanding services in every field in Kashmir. Apart from preserving the

culture of Kashmir, he did a lot for development and made many changes in Kashmir for the betterment of clothing, architecture and society. Shahab-ud-Din was a man of justice and a brave general who was praised by the leaders of the Islamic world and the poet of the East. Iqbal said that the flowers of age withered and spread, our soil is no longer of Shahabuddin. ([Iqbal, 1990](#))

### Syed Ali Hamdani

The second personality of Kashmir's glorious past was Hazrat Shah Hamdan who achieved a special place among the people of Kashmir and changed the history of Kashmir. Iqbal has paid special attention to Syed Ali Hamdani in his poetry. Hamdani was a perfect saint, a high-ranking religious scholar and a revolutionary. The great Sayyid Ali Hamdani, or Shah Hamdan, also known as Amir Kabir or the great Amir or Ali-i-Sani was born 12 Rajab 714 AH. at Hamdan Iran. ([Sufi, 1948](#)) He visited Kashmir three times and became the greatest source of spiritual ties between Iran and Kashmir. He liberated the Kashmiri nation from fear, uncertainty, ignorance, poverty and the unequal life of caste. He introduced the culture of Iran and Central Asia in Kashmir by training the people spiritually and morally, due to which Kashmir was called Iran Saghir. He built the famous monastery of Srinagar in the style of Iranian monasteries and this monastery became the center of propagation of Islam in Kashmir. He played an important role in the revolutionary changes in the religious and cultural field of Kashmir. Zahirat-ul-Muluk is your most famous Persian work. He belonged to the Kabrawiyah Sufi order and made it a tradition in Kashmir. Iqbal said that the plight of the Kashmiris and the unfortunate situation is heartbreaking and the Islamists of Kashmir are astute, smart and intelligent which has astonished the whole world. Despite this, the blood of Kashmiris is shed inside Kashmir and people are stateless in their own homeland. ([Iqbal, 1990](#)) Iqbal was not disappointed with the intelligence and hard work of Kashmiris. He hoped that the people of Kashmir would one day be successful and find their destination.

### Ghani Kashmiri

The most important figure in Kashmir was Ghani Kashmiri during the period of Mughal Emperor Aurangzeb Alamgir, whose revolutionary poetry greatly influenced the Dr. Allama Muhammad Iqbal. Mullah Muhammad Tahir Ghani was the most prominent Kashmiri and Persian poet of his time; he wrote poetry in Persian and Kashmiri and was one of the best poets of his time. Ghani Kashmiri's ancestors had entered the Kashmir Valley with Hazrat Shah Hamdan. He did visit to any rich or statesman all of his life and became a selflessness and lovely figure. Mulla Muhammad Tahir Ghani throughout his life never waited on a prince, not wrote a single Qasida in praise of any nobleman or King. ([Sufi, 1948](#)) Iqbal's poetic interest remained with Ghani, he always considered him as the bubble of Kashmir and states about Ghani in his story about. ([Iqbal, 1990](#)) Iqbal's ghazal describes the entire history of Kashmiri Muslims in his ghazal "Khutba-e-Nojewan-e-Islam".

In fact, Iqbal has mentioned these three famous personalities of Kashmir so that the Kashmir nation may make them its beacon and fully awaken and achieve its independence for which they have been fighting for many centuries. Iqbal openly admits that the Kashmir region has given some of the best minds of antiquity. Kashmir has been the cradle of knowledge and mysticism, consciousness and awareness, poetry and speech and various arts since ancient times. Perfect poets, scholars, philosophers, orators, historians, and thinkers have been born in this land. Iqbal has also been urging to compile Kashmiri poets, and in this regard, Iqbal wrote a letter to Kashmiri poet Ghulam Ahmad Mahjoor that I am glad to hear that you are going to write Tazkira Poets of Kashmir. I have been urging him to write for many years. But unfortunately no one paid attention and unfortunately Kashmir literature was destroyed. Allah bless your good intentions. ([Iqbal, 1990](#))

### Iqbal and "Anjuman-e-Kashmiri Muslims Lahore"

The Kashmiri Muslims living in Lahore founded the "Anjuman-e-Kashmiri Muslims Lahore" in

February 1896 to construct the solidarity with the Kashmiri people, living across Punjab. Its first president was Mian Karim Bakhsh Raees-e-Azam from Lahore and the first general secretary was Allama Muhammad Iqbal. (Asad, 2015) On this occasion, Iqbal recited some verses from a poem titled "Falah Qaum" and said that, Thank you very much for establishing the association, of course it was inherited with good fortune, this is the second step forward, never a step forward. After some time, this association was expanded and it was renamed as "Anjuman Kashmiri Musulmanan-e-Punjab". The association had relations with the Muslims of the state of Jammu and Kashmir from the very beginning. (Iqbal, 1990)

### **Iqbal and "All India Muslim Kashmiri Conference"**

In 1908, "Anjuman Kashmiri Muslim Punjab" was renamed as "All India Muslim Kashmiri Conference". Allama Iqbal was elected its first secretary-general and Muhammad-ud-din Fouq was elected joint secretary. (Sufi, 1948) The aims and objectives of "All India Muslim Kashmiri Conference" highlighted two things in particular.

1. Kashmiri Muslims should be attracted towards education.
2. Ensure the protection of political and social rights of Kashmiri Muslims.

The organization held its meetings from time to time and sent memorandum and resolutions to the Dogra rulers to focus on the welfare of the Muslims in the state. (Asad, 2015) This conference on the one hand made a name for itself in the support of the Muslims living in Kashmir and on the other hand organized the Kashmiri Muslims living in Punjab to protect the social, political, religious, educational, and economic rights. Many scholars were associated with this conference and published newspapers and magazines for awareness. Among them, "Kashmir Gazette" of Sheikh Jan Mohammad Ganai became very popular. Muhammad Din Fouq also used to publish a newspaper with the same name. (Sufi, 1948) The aim was to create a wave of awareness among the Kashmiris. These newspapers drew the attention of the Maharaja of Kashmir to

the fact that the government's policy against Muslims in Jammu and Kashmir is discriminatory and they are deliberately deprived of government jobs. Within Punjab, the Kashmir Publicity Board was also formed which used pamphlets to expose the cruel and discriminatory treatment of the Muslims of Kashmir by the Dogra dynasty. All these efforts were directly or indirectly connected with Allama Iqbal.

### **Revolt in Kashmir Silk Factory**

There was a silk factory in Srinagar where five thousand laborers worked and received a daily wage of four and a half annas. The majority of workers were Muslims while the officers were Hindus. They mistreated Muslims and embezzled factory revenue. Muslim workers revolted against the officers and twenty one of their leading labor leaders were arrested on July 21, 1924. The day after the incident, the factory workers and their wives and children marched and demanded the release of the arrested workers. Maharaja Pratab Singh, the ruler of Kashmir who ordered the Governor of Kashmir to stop the procession by force. Resultantly, the armed police charged the workers with sticks and hundreds of workers were seriously injured. There was a huge protest against the Dogra rule across the state over this tragedy. Director of Commerce and Industries, Mr. Nagar Kani, director of the factory investigated the incident and acknowledged that the demands of the workers were justified. (Khasta, 1883)

### **Memorandum of Kashmiri Muslims and Iqbal**

Viceroy of India visited Kashmir on October 14, 1924 and some of the leading Muslims of Kashmir presented a memorandum by informing him of the difficulties of the Muslims. The memorandum was prepared by the leaders of Kashmiri Muslim on the advice of Allama Muhammad Iqbal. The Viceroy sent the memorandum to Maharaja Pratab Singh, the ruler of Kashmir for further action. The revolt of Silk factory was a milestone of the independence movement of Kashmir. This movement made the people aware of their rights and spread great hatred against the Dogra rule throughout the state.

Maharaja Pratab Singh appointed a commission for the investigation of complaints of Muslims. The commission declared the complaints of Kashmiri Muslims is baseless and the state government launched a retaliatory action against the Muslim leaders. Some apologized for fear of being killed, while others were deported. They stayed in Lahore for a few months at the house of Iqbal's friend Mian Amiruddin. The action of Dogra government was strongly condemned in the state and Muslims were encouraged to organize and fight for their rights. [\(Qurashi, 1956\)](#)

### **Iqbal's Political Services for Kashmir**

Allama Iqbal was at the forefront of resolving the problems of Muslims in Kashmir and supporting their struggle against slavery and always defended their rights. Allama Iqbal presented and passed a resolution in support of Muslims in Kashmir at a meeting of the All India Muslim League in May 1929. He addressed a meeting of All India Muslim League on March 21, 1932 and spoke about Kashmir, "As far as Kashmir is concerned, I do not need to go into the historical background of the events that have taken place recently. The sudden awakening of a nation in which the flame has already been extinguished, in spite of sorrow and suffering, is a matter of joy for those who are aware of the internal strife of the Asian nations. The Kashmir movement is of course based on justice, and I have no doubt that an intelligent and industrious nation, the realization of one's personality will be a source of strength not only for the state but for the whole of India". [\(Iqbal, 1990\)](#)

### **Iqbal and "All India Kashmir Committee"**

Dr. Allama Iqbal and many other Muslim leaders attended a meeting at the residence of Nawab Zulfiqar Ali on July 25, 1931 in Shimla. An organization, "All India Kashmir Committee" was set up in this meeting to provide political, social, moral and financial support to the Muslims of Kashmir. The members of committee smoothed the public opinion against the Maharaja from India to England. The Kashmir Committee celebrated "Kashmir Day" on August 14, 1931 from all over

India to Burma as an expression of sympathy for the demoralized Kashmiris [\(Asad, 2015\)](#). When the Kashmir Committee was newly formed, Allama Iqbal was made its new president. Through this committee he served the Muslims by uniting the people of Kashmir and made the Kashmir movement an active movement. The Kashmir Committee played an important role in resolving the problems of Kashmiris. [\(Sufi, 1948\)](#) On August 8, 1932, Iqbal passed another resolution from the platform of the Muslim League in which the release of those arrested in the agitation of "Srinagar tragedy" was demanded.

### **Iqbal and All Jammu and Kashmir Muslim Conference**

Sheikh Muhammad Abdullah consulted with Muslim leaders to provide an organized, strong and integrated political platform to the Muslims of the state. Sheikh Muhammad Abdullah met Allama Muhammad Iqbal, Mian Amiruddin and Mirza Bashiruddin in Lahore and sought their support for the formation of a political party in Kashmir. At the last meeting of the All Jammu and Kashmir Political Conference held at the Pathar Masjid in Srinagar in October 1932, the first political party of the State was formed under the name of "All Jammu and Kashmir Muslim Conference". [\(Yousif, 1977\)](#)

Sheikh Muhammad Abdullah invited Allama Muhammad Iqbal, a great poet and mentor of Kashmiris, to attend the meeting. In response to the invitation, he said that unless we resolve our differences, it will be difficult to achieve success. After the formation of the All Jammu and Kashmir Muslim Conference, he appealed to the people of Kashmir to remain united in these words and said; it is not yet time for two or three Muslim political parties to form in Kashmir. The most important need at the moment is a party that represents all Muslims. If complete consensus is not reached in political opinion in Kashmir, the efforts of the leaders to achieve the rights of the people will prove ineffective. Dr. Allama Muhammad Iqbal appealed to raise funds for Kashmiri Muslims and write a letter to the late Nawab Bahadur Yar Jang, on September 14, 1933, in the support of the people of Kashmir: I am writing this letter to ask you to help

the oppressed Kashmiris. He is currently facing several cases from the government which are in dire need of funds due to his expenses. I am sure that with a little attention from you this problem will be solved. ([Sufi, 1948](#))

### **Iqbal's correspondence with Sheikh Muhammad Abdullah**

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Iqbal and Kashmiri political leader Sheikh Mohammad Abdullah kept in touch through correspondence on the political and social situation of Kashmir. Sheikh Muhammad Abdullah was a famous Kashmiri leader, also known as the "Lion of Kashmir". Sheikh Sahib did a lot of work for Tehreek-e-Azadi Kashmir and had deep ties with Iqbal. When All Jammu and Kashmir Muslim Conference was formed, Sheikh Muhammad Abdullah invited Iqbal to attend its meeting, he wrote in reply. I am very happy with the establishment of the Muslim Conference. I am sure that the leaders of Kashmir will settle their issues very soon and I am praying and believe that Allah Almighty will reward your efforts by His grace and mercy. ([Abdullah, 1986](#))

### **Iqbal's correspondence with Muhammad Din Fouq**

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Iqbal and Kashmiri historian and journalist Muhammad Din Fauq kept in touch through correspondence on the condition of Kashmir. The prominent Kashmiri historian and journalist Muhammad Din Fauq is one of those who devoted his entire life to the cause of independence of Kashmir and he was always on the path of improving the conditions of Kashmir and the people of Kashmir. He had a close relationship with Iqbal and considered him as a mentor Perhaps Iqbal, appreciating his passion, wrote to him in a letter; this is the country that needs to be awakened first in India, and I believe that the fate of Kashmir is about to change. ([Qurashi, 1956](#))

### **Conclusion**

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Iqbal remained a sympathizer of Kashmiris at every stage of freedom struggle of Kashmir and supported the Kashmiri Muslims till his death. When the Dogra government was exterminated the Muslims of Kashmir, Iqbal raised his voice in support of the Kashmiris against such atrocities. Iqbal always urged the Kashmiri nation to remain united and strive for the right to freedom, due to which the Maharaja of Kashmir banned Iqbal from entering the Kashmir Valley due to his support of Kashmiris people. As a Kashmiri, Iqbal's mental, heartfelt and emotional attachment to Kashmir lasted till the end and always cared about the slavery, subjugation, poverty and helplessness of Kashmiri Muslims. When the independence movement started in Kashmir, Iqbal became directly associated with it and waged an organized struggle for the independence of Kashmir till his death. The whole world knows Iqbal as a great poet and philosopher. He was a great poet of the world of humanity and sympathizer of the Islamic world. His personality and poetry is free from geographical boundaries. His greatness and fame is a legacy not only for Pakistan but for the whole world. He is a true lover, a good friend, a sympathizer, a great champion of freedom of expression and a prominent competitor in the struggle of Kashmiris against the dictatorship. Iqbal wrote a lot of poems for Kashmiris with full of enthusiasm, his speeches and poetry were published in Kashmiri Gazette. Iqbal always raised his voice against the tyranny and barbarism, cruel narrow-mindedness and inhuman behavior of Dogra Raj. Iqbal gave a new consciousness, new enthusiasm and new spirit to Kashmiris with his painful voice. Iqbal, while advising the Muslims of Kashmir, said that only with courage and perseverance, aspiration and faith and hope, it is possible to achieve the purpose and purpose of life. Furthermore, it is said that purpose is created by desire, for which quest and struggle is considered as the purpose of life. Fear and imitation make it impossible to achieve the goals. The thought and struggle for freedom is an important link in this chain.

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