

The Contribution of Resilient Personalities in Pakistan's Foundation:

A Study Inspired by Allama Iqbal's Philosophy

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Abstract

Humanity's immense capacity to endure challenges and strive for glory is driven by stamina enshrouded in hope and devotion. This resilience embodies the glory envisioned by mystic-poet Allama Muhammad Iqbal, who fervently championed human dignity. His audacious poetry reveals the secret to success as a wellspring of optimism and courage. Drawing on Iqbal's wisdom, this study explores the contributions of resilient figures during Pakistan's emergence. From politicians to educators, these visionaries defied the odds, offering novel ideas to humanity. Employing a qualitative exploratory approach with primary sources, it uncovers stories of resilience in Iqbal's writings. Findings unveil human stamina's potential to achieve excellence despite adversity, thriving through faith and positivity as per Iqbal's philosophy of self. These individuals realized their potential through persistent struggle during Pakistan's nascent days, despite scarce resources and low success odds. Their devotion validated Iqbal's belief in the self's phenomenal capacity. Today, Pakistan requires the same passion to secure borders, build strong armies, high-tech institutes, and trade zones, forging a prosperous nation against all challenges.

Keywords: Independence Iqbal, Pakistan, politics, resilient personalities, struggle for freedom.

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Introduction:

Pakistan, the home of 235.8 million (World Bank, 2024) people in South Asia, emerged on the map of the world after a great struggle. It was the result of perseverance and commitment to a cause that was a movement in itself. This dream was envisaged by the masses who longed for the bright sun of freedom and glory. It was a hope to liberate their land from foreign supremacy, although it required a tiresome odyssey enough to tear apart the soul from the body. Eric Hoffer narrates the heroic struggle of common people for a collective cause in 'The True Believer'. He stated that a movement is commonly kicked off by some vocal individuals who have the potential to articulate the problems and seek solutions. In the second phase, some zealots with great conviction and enthusiasm actively assume responsibilities, provide essential support, and scaffold the undertaking task. Their motivation, energy, and strong commitment do not let the movement flicker. Finally, the baton is usually handed over to the person who can wisely adopt the measures to safely reach to victory line. The arduous passage is often pelted with hollow slogans, sarcastic criticism, endless fatigue, tiring tussles, and above all, dejection. The 'man of action' sets his goals high in spite of all shabby voices (Hoffer, 1980, p. 13). The message of Iqbal is not as different as he deemed to inspire every individual and advised him to do his job in the best way without looking for any assistance for a magnificent destiny.

This research aims to highlight the innate characteristics of individuals that transform into a heroic spirit in turbulent times. It is an endeavor to excavate the gallant composure and the fervor of a few noble souls who kindled the dark night overshadowing the subdued canvas of the subcontinent. These ordinary humans raised themselves to extraordinary status with inner power and belief in continuous struggle as articulated by Iqbal in his poem Saqi-Nama 'Book of the Winebringer' (Iqbal: 2005):

سمجھتا ہے تو راز ہے زندگی

فقط ذوق پرواز ہے زندگی

Do you think life is great mystery?

No, it is only a desire to soar aloft (Hussain, 2014)

1. Freedom Movement and the Protest for Peace:

The futile rebellion, or the Indian Mutiny, was massively crushed and took place in 1857.

Prisoners from British India were shifted on charges of their rebellious actions to the Penal settlement in the Andaman Islands. Ross Island Penal Colony was a traumatic place built especially in the Andaman Islands, adjacent to the northeast of the Indian Ocean and southwest of Myanmar. It was also famous as Black Water or 'Kala Pani'. That was the abode for the protestors who stood against the British rule in the Indian subcontinent. The harsh and brutal conditions without basic necessities made the survival of the prisoners difficult. According to estimated figures, out of 10,000 prisoners, only a few hundred managed to come back home alive. The method, which involved sending people to be crucified, was extremely brutal. They were dangled from trees and were blown into pieces, while others were left to witness the fate of their fellow captives as a price for the foul revolt against British rule (Nabi, 2018, pp.7-12). Countless stories of death and carnage can be read from the records of history which have been forgotten. The elixir of ideology and unwavering vision was their sole motivation, they stood resolute in front of extreme torture. They knew that after hardships and torture, which chills the marrow, brings lasting peace and tranquility. With a clear vision, they refused to accept a life of slavery and subjugation and resisted for their rightful place in the world. The following is Iqbal's couplet from *Zarb-e-Kaleem* (The Rod of the Moses, 2005) reflects the inner resolve and visionary thought that inspired the fearless struggle for Pakistan's freedom:

جہاں تازہ کی افکار تازہ سے ہے نمود
کہ سنگ و خشت سے ہوتے نہیں جہاں پیدا
خودی میں ڈوبنے والوں کے عزم و ہمت نے
اس آج سے کیے بحرِ بے کراں پیدا!

*("The emergence of a new world comes from new thoughts,
Not by bricks and stones are new worlds brought forth.*

*It is the resolve and courage of those who dive deep into the self,
That from a mere stream, they create boundless oceans (Hussain 2014, p. 321)!"*

Pakistan emerged as a beacon of hope, long envisaged in every heart, a light that aimed to wipe away ignorance and violence. Lastly, it became a reality on the eve of 14 August 1947. Its foundations were laid with immense blood and sacrifices. A nation that once thrived during the grandeur of the Mughals' era was now striving for a peaceful homeland, aspiring for freedom from foreign domination. R. J. Moore (1983, p. 33) cogently ascribes the Pakistan movement as a legal right of Indian Muslims for a safe future. Muhammad Ali Jinnah, Quaid-e-Azam, with exceptional leadership qualities, took cautious steps for the protection of Muslim identity. Jinnah made the marginalized Muslims of India realize their vulnerability and oppression at the behest of Congress's mischievous maneuvers, after the expiration of British imperialist rule. It was not one man's journey, but it was a legacy of vigorous toil instigated in the eighteenth century against European nations (Johnson, 2023).

The grim task of self-empowerment was upon the nation, which was in complete despair and dismissal, while its language, culture, traditions, clothing even education became a laughing stock. In such dark alleys of the subcontinent, some daring people broke the shackles of remorse and regret (Hayat, 2021). They gave new energy to the nation and sowed the seeds of freedom. Among the notable inspirational personalities, few were selected in this research who dedicated their time and energy

despite all odds for the frail population. Sultan Tipu stood upright with his golden brown eyes, seeing without any fear the upcoming glory in the coming years. Sir Syed Ahmed Khan, the bold and daring bearded man, embarked on the mission of education. Muhammad Ali Jinnah, a tall and slender advocate, escorted Allama Muhammad Iqbal in making a safe sanctuary for Muslims of the Subcontinent. Nawabzada Liaquat Ali Khan, a brave, dignified politician with great conviction, the right hand of Jinnah, and the champion of 'the Pakistan Objective Resolution,' offered his services to the nation. Dr. Salimuzzaman Siddiqui and Ali Brothers were eminent souls who accepted to live a life full of challenges and dive into the troubled water to take out the pearls of hope and faith. Women were no less in their contribution; they participated fervently in the freedom movement and illuminated the nation with education and knowledge. Fatima Begum, Fatima Jinnah, and Bi Amma were die-hard followers of the freedom movement (Aziz, 1967)

At that perilous juncture of history when people were becoming victims of mistreatment and injustice under the authority of the British Empire and the burgeoning of Hindu supremacy, hope was ignited in the hearts of Muslims. They did not lose hope and continued working to uplift the morale of their fellow beings. Iqbal (2005) aptly expressed in his verse excerpted from *Bang-e-Dara* (The Call of the Caravan Bell):

دشت تو دشت ہیں، دریا بھی نہ چھوڑے ہم نے
بحر ظلمات میں دوڑا دیے گھوڑے ہم نے

*Not only land we bore Your Word glorious across the heaving seas,
Upon our steed of zeal, we rode unto their darkest boundaries!* (Akhtar, 1998, p. 25)

2. The Gallant Sultan Tipu of the Royal City of Mysore (1751-1799):

Sultan Tipu was one of the pioneers of freedom fighters, who chose liberty over slavery, courage over cowardice, and death over a life of submission and oppression. He stood firm against the fully equipped British Army, and despite limited resources, he never faltered. Known as the 'Tiger of Mysore,' Tipu Sultan's resistance to the prepared British army symbolized his unwavering commitment to independence (Ahmed, 2021, p. 4). Yazdani, K. (2014, p. 104) narrates the saga of two kings of Mysore who incorporated all resources and means to impede the British assault. Sultan Haidar and his son Tipu fought against the British army. Sultan Haidar warned his son Tipu about the evident danger in his letters. He laments over the fact that after the demise of Aurangzeb, India has lost its valor and grace. European nations were on one page in dividing Indians, and seeking help from the French army was the best strategic solution he pursued. The journey of exertion was muddled with treachery, whereas the gloomy night of oppression was suffocating.

Besides his military achievements, the Sultan was a visionary who surprised even the British army with his inventions by bringing rocket artillery to South India. He lived a committed life where he excelled in every field of life. His written record of his dream serves as a source of inspiration, reflecting his dedication to documenting his visions and learning from them (Husain, 2022). He revolutionized industries, especially the silk trade, and changed land revenue methods and currency. His life is a reflection of Iqbal's philosophy, with untiring audacity, Tipu set the ground for the upcoming generation to hold the charge. Tipu Sultan's well-known quote gallantly praises living a single day like a lion over a hundred years as a jackal depicts his unwavering courage and persistent commitment to a noble cause, even in the face of formidable challenges (Ullah, 2020, p. 33). The sacrifice of the King of Mysore was an emblem of great sacrifice.

A devoted Muslim ruler who promoted religious tolerance by giving liberty to Hindu subjects to worship. He strengthened diplomatic relations with the Ottoman Empire and the French government. His bravery is considered a metaphor for determination and commitment to the great cause. He had excellent command of the military technique, which was a reflection of his disciplined life. He was a great ruler and a bold military commander. He took military assistance from the French and Ottoman governments, but it remains a wish, and the British Empire made this great son of Mysore die in his own land by the treachery of his own ministers. He left behind his lesson to stand up for the right cause, no matter if the task may seem impossible (Ahmed, 2021, p.23). One resilient man's faith and conviction have taught a lifetime lesson to the British Empire. Allama Iqbal (2005) eloquently depicts Sultan Tipu's will in his masterpiece '*Sultan Tipu ke Wasiyat*' (The Testament of Tipu Sultan):

اے جوئے آب بڑھ کے ہو دریائے تند و تیز
ساحل تجھے عطا ہو تو ساحل نہ کر قبول

*O streamlet, onward flow and get transformed to torrent, strong and deep:
If a bank is e'er on you bestowed, Abstain, flow on with mighty sweep* (Hussain, 2014, p. 120).

3. The Revolutionary Sir Syed Ahmed Khan and his Educational Evolution (1817-1898):

At the age of 51, Sir Syed Ahmed Khan embarked on his revolutionary quest to use education to transform the state of the Muslim community and their revival in the subcontinent. He was a great supporter of learning modern education and advancement. That was the time when the Muslims of the Subcontinent were totally engulfed in the chaotic and remorseful past events. He was a man of great vision who not only defended the cause of Muslims but also rejected the stagnation caused by a lack of knowledge and wisdom at the behest of foreign rulers. Muslims' political institutions were systematically sabotaged by the Imperialist British Empire (Shaikh et al., 2016).

Sir Syed Ahmed Khan stood with a great spirit, urging his people to abandon a life of remorse and rejection. He enthusiastically advocated modern education as a tool for emancipation, particularly after observing the deterioration of the economic decline of Muslims in India in 1867 (Hassan, 1959). It was the time when Muslims were deeply disheartened by the oppressive treatment under Hindu dominance and the British imperialist mindset. Sir Syed Ahmed Khan emerged as a bridge, facilitating Muslims in the formation of a new, distinct identity. He was optimistic and introduced innovative ideas to acquire knowledge. By encouraging the learning of the British language and educational system, he paved a new path for Muslims to rise once again on the horizon. His newsletters and papers played a crucial role in softening the British attitude towards the Muslim community (Farooq & Dar, 2019). He convincingly stated during the inauguration of the MAO College in 1877 (Hussain, 2022):

“From the seed which we sow today, there may spring up a mighty tree, whose branches, like those of the banyan of the soil, shall in their turn strike firm roots into the earth, and themselves send forth new and vigorous saplings.”

Sir Syed, as a farsighted visionary, recognized the deficiencies in the Muslims' educational system and adopted a cautious attitude toward the revival of Muslims in India. He made Muslims think beyond the romantic illusions and yearning for the past glory, particularly those prior to the Mutiny. A new era for Indian Muslims was ushered in by his persistent efforts to construct educational institutions, most notably the Muhammadan Anglo-Oriental College in 1875 (at the age of 58). His teachings inspired Muslims to pursue knowledge, set lofty goals, and pursue greatness despite hardship, establishing a connection with Allama Iqbal's ideology of hope and ambition. Sir Syed was a beacon of hope in difficult times because he believed learning would be the way to Muslim unity and prosperity (Ahmed, Jatui, & Faisal, 2016), and it is truly depicted in the following Iqbal's verse from *Armaghan-e-Hijaz* (Gift from Hijaz) (2005)

تقدیر امم کیا ہے، کوئی کہہ نہیں سکتا

مومن کی فراست ہو تو کافی ہے اشارا

Who knows the nation's fate?

But signs abound if Muslims are awake (Iqbal, 2010, p. 58)

4. The Fountain of Wisdom and Intellect Dr. Allama Muhammad Iqbal (1877-1938):

The great poet of the East was an extraordinary personality who made his best effort to instill in the Muslims of the subcontinent a sense of self-respect, solidarity, and fortitude. With a profound and revolutionary vision for a Muslim country, Allama Iqbal gave the message of unity through his poetry. In his poetry and scholarly works, Iqbal advised people to put aside differences and pursue greatness by highlighting the strength of self-realization, bravery, and faith. He presented the novel idea of Khudi 'selfhood' which motivated people to give importance to inner fortitude and self-respect (Khan, 2010). Iqbal's wisdom and enchanting poetry gained momentum. The following verse from *Bang-e-Dara* (The Call of the Caravan Bells) truly depicts the grandeur of his personality:

آسمان گیر ہوا نعرہء مستانہ ترا

کس قدر شوخ زباں ہے دل دیوانہ ترا

Even High Heaven itself is moved by these impassioned cries;

How wild the heart that taught your lips such savage melodies! (Iqbal, 2015, 88)

Iqbal's insight and resolution became a compass, offering a framework for national cohesion, cultural pride, and leadership that now acts as an inspiration for bravery, intelligence, and perseverance in the service of a righteous and admirable cause. Iqbal, who was raised by religious parents utilized all resources in his upbringing. Iqbal, when opened his eyes, found his nation subjugated to British imperialist powers. By all means, Iqbal went to Germany to collect the pearls of wisdom because the

European mode of education was blooming with full might. On his return from Europe in 1908, Iqbal brought a message of self-awareness and pragmatic thought. He showed Muslims how they are lagging behind in education and socio-cultural levels. He advised his people to act wisely and adopt the moral values of the great personalities who belong to their ancestors. Iqbal (2010) rightly said:

اغيار كے افكار و تخیل كى گدائى كيا
تجھ كو نهیں اپنى خودي تك بهي رسائى؟

*You beg and borrow thoughts of others' brains,
Find an approach to self, don't take much pain! (Iqbal, 2015)*

Iqbal rejected the Muslims' narrative for being at odds with the behest of the British Empire and Indian harmony. He explained that Muslims have turned a blind eye to the tradition of their ancestors who worked hard day and night. Muslims of today are reluctant to do experiments and they prefer a life of regret and remorse. Iqbal gave the message to Muslims that they need to outshine their hidden potential, and that is the only way to get respect in the world at large. (Khan & Ahmad, 2021, p.339)

5. Visionary Jinnah and his Great Legacy (1876-1948):

A solicitor and visionary leader, Muhammad Ali Jinnah was born in Karachi on December 25, 1876, and led the All-India Muslim League to the creation of Pakistan on August 14, 1947. A profound definition by Douglas MacArthur articulately illustrates the distinct qualities of an exceptional leader as he asserts, "A true leader has the confidence to stand alone, the courage to make tough decisions, and the compassion to listen to the needs of others. He does not set out to be a leader but becomes one by the equality of his actions and the integrity of his intent" (Muteswa, 2016, p. 135). Jinnah embodied all these qualities of visionary leadership. Young Jinnah, right from his adolescence, desired to attain

wisdom and knowledge. At the beginning of his political journey, when he was in his forties, he started to advocate for Hindu-Muslim unity. He worked from the platform of the Indian National Congress (INC) and the Muslim League. It was due to his efforts that the top representatives of the Muslim League and the INC met jointly for the first time. During the conference, the leaders pondered and formulated their objectives for constitutional amendments. The Lucknow Pact (1916) stands as a testament to Jinnah's dynamic leadership and charismatic personality. At the time, Jinnah belonged to both parties and was mostly in favor of the Pact. It was his remarkable ability to bridge communal differences that earned him the title "Ambassador of Hindu-Muslim Unity," as narrated by Sarojini Naidu (Wolpert, 1984, p.54).

Jinnah's life was filled with fervor for his nation. After the death of his beloved wife, his younger sister Fatima Jinnah became a supporting pillar of strength. She sacrifices her career and escorts his brother on a political journey. She remains with him in the most crucial years of the Pakistan Movement. She was a source of emotional and moral support when Jinnah was not looking after his health at all (Jinnah, 2016). Jinnah worked hard for the Pakistan movement, and by 1940 he eventually came to see the necessity of a distinct Muslim state. He led the Muslim League in approving the Lahore Resolution, which called for the establishment of Pakistan. The League gained enormous popularity under his direction and won important elections after World War II. Jinnah continued his work despite Congress's inability to reach an agreement on the sharing of authority (Khan, 2017). Like Iqbal's metaphor of the falcon, his composed and self-assured manner enabled him to lead Pakistan through its chaotic infancy. He was escorted by Allama Iqbal, Sir Zafarullah Khan, Nawabzada Liaquat Ali Khan, Chaudhry Khaliqzaman, and many other steadfast figures who contributed through financial assistance, intellectual guidance, or strategic planning.

As the first Governor-General, Jinnah was instrumental in helping millions of Muslim refugees from India and laying the groundwork for Pakistan. Jinnah attained unparalleled excellence in understanding the agony and aspirations of locals. It was Fatima Jinnah's firm support that helped in sustaining Jinnah's resilience and political commitment. She stated in her book "My Brother" that Jinnah's profound concern for the creation of a country was that he even forgot his health. He immersed himself tirelessly in the struggle for Pakistan. He saw his personal well-being as insignificant compared to the fate of millions of Indian Muslims, and dedicated himself entirely to the freedom movement (Jinnah, 2016). He dedicated the best years of his life to securing a future for his nation, personifying the legacy envisioned by Iqbal in *Bang-e-Dara* (the Call of Caravan Bells):

کوئی قابل ہو تو ہم شان کئی دیتے ہیں
ڈھونڈنے والوں کو دنیا بھی نئی دیتے ہیں

On him who merits well I set the brightest diadem,

And those who truly quest come, a new world waits for them (Iqbal, 2014)

Even during the most challenging times, Jinnah's steadfast dedication to Pakistan exemplified the qualities of persistence and diligence. For Pakistan's future, his legacy as a leader who remained calm in the face of adversity continues to be a source of inspiration and hope. Jinnah was the first Governor-General of the newly established country till his death on September 11, 1948. He personified the values of perseverance and endurance that Allama Iqbal had imparted in his poetry (Awan, 2015).

6. Nawabzada Liaquat Ali Khan: The Right hand of Jinnah (1895-1951):

Nawabzada Liaquat Ali Khan, an unsung hero, and the most trusted comrade of Jinnah, played a significant role in supporting Jinnah's vision of a separate homeland for Muslims of the subcontinent.

Hailed from a wealthy and politically active family in Karnal (Haryana), India. They migrated to Pakistan after the partition. He received his early education from Aligarh Muslim University and attained a degree in law from Oxford University. He served as the general secretary of the Muslim League, and his educational background made him the perfect choice for Jinnah right from 1928. His political foresight and great wisdom were vital in consolidating the structure of the All-India Muslim League. In legislative debates, he actively participated and advocated for Muslims' political rights. He was a true devotee of the Pakistan movement and, in all aspects was molded to serve a great cause (Kazmi, 2003). The following stanza is truly a specimen of Iqbal's vision for a legendary personality:

جو عالم ایجاد میں ہے صاحب ایجاد
ہر دور میں کرتا ہے طواف اس کا زمانہ

*He who creates in this world of Becoming,
Time revolves around him in all ages (Iqbal, 2014).*

Liaquat Ali Khan demonstrated political vision in three pivotal moments. He promoted division during the 1939 Meerut Conference as the best workable way to resolve India's constitutional problems. He proposed three choices to Sir Stafford Cripps later that year: complete partition, a loose confederation, or provincial choice. Interestingly, the Cripps Plan (1942), Cabinet Mission Plan (1946), and Mountbatten Plan (1947) were all based on these concepts (Kazmi 2003).

His efforts to manage political discussions, uphold party discipline, and mobilize public opinion were vital in the crucial years preceding independence. His nomination as Pakistan's first prime minister upon its formation was another manifestation of his longstanding commitment to the country. Liaquat Ali Khan's leadership demonstrated his steadfast dedication to the principles of the Pakistan Movement and helped establish the groundwork for Pakistan's early rule (Sultana, 2018).

7. Innovative Dr. Salimuzzaman Siddiqui (1897-1994):

Renowned Pakistani scientist Dr. Salimuzzaman Siddiqui personified Iqbal's ideas of tenacity, willpower, and looking for light in the darkness. He achieved a PhD in chemistry from Frankfurt University in 1927. Before that, he was a student of philosophy at Aligarh Muslim University. He passionately joined Tibbia College Delhi to attain the experience of Ayurveda and Unani medicine, working alongside Hakim Ajmal Khan. In 1940, he joined the Council for Scientific and Industrial Research (CSIR). After the partition of India, in 1951, he moved to Pakistan at the request of the first Prime Minister of Pakistan, Liaquat Ali Khan, and contributed to the establishment of the Pakistan Council of Scientific and Industrial Research (Dawn, 2011).

Dr. Salimuzzaman Siddiqui was a distinguished scientist who also made contributions outside of his field of expertise as a poet, painter, and philosopher. He is well known for his groundbreaking contributions to chemistry and has more than 40 patents that have greatly aided in the advancement of the medical sciences, especially in the fields of pharmaceuticals and natural products. Apart from his scientific and artistic endeavors, Dr. Siddiqui became a legendary figure in his era's intellectual circles for his philosophical writings and educational services. His contributions helped close the gap between Eastern and Western ideas, and his commitment to Pakistan's scientific and cultural advancement made a lasting impression on the intellectual climate of the nation (Siddiqui, 1986).

He devoted his life to organic chemistry, specifically natural product research, after being born in Subeha, India. Echoing Iqbal's call to overcome hardship and transcend horizons for the greater cause, he actively sought knowledge and invention during a period when prospects for scientific growth were scarce (Akhtar, 1996). He chose light over darkness and knowledge over ignorance, abhorred the

thoughts of repression and idleness, and persuaded his dream in the following stanza of *Baal-e-Jibril* (1983):

ملے گا منزل مقصود کا اُسی کو سراغ
اندھیری شب میں ہے چیتے کی آنکھ جس کا چراغ
*“Only he will find the path to his desired destination
Who uses the eye of the tiger as his lamp in the dark night (Iqbal, 2014)*

Despite obstacles, Dr. Siddiqui's commitment to science produced ground-breaking findings, such as the identification of nine novel alkaloids from 'Rauwolfia serpentina' that offered crucial remedies for neurological, blood pressure, and heart disease. His research on 'triterpenoids' and 'Holarrhena antidysenterica' created new clinical possibilities, and he earned the nickname the “father of Holarrhena chemistry”. As the first head of the Pakistan Council of Scientific and Industrial Research in 1961, he demonstrated a pioneering spirit in the country's research and development industry (PCSIR, 2017).

8. An Extraordinary Educationist, Fatima Begum (1890-1958):

Fatima Begum was a remarkable woman, who attained degrees in English and Persian, and whose significant contributions led to the advancement of Muslim women's education and empowerment in colonial India. She was born in Lahore to a literary family. Her father, Molvi Mehboob Alam, was the editor of a newspaper, and Fatima was second to none. She chose the path of wisdom and intellect. Her unwavering commitment, particularly as a supporter of women's education, is consistent with Allama Iqbal's ideology, which promoted aiming for greatness in the face of hardship. Fatima Begum, who personified tenacity and firmness, became a ray of hope for Muslim women. She fervently advocated for education, stressing its importance for both boys and girls, because she thought that without it, Muslims

would lag behind Hindus in many facets of life. Fatima Begum began her schooling early and, due to her father's motivation and support, she became India's first female Muslim journalist (Siddiqui, 2018).

Fatima's publications in *Asmat* and her work as editor of *Sharif Bibi* and *Khatun* concentrated on Muslim women's political, moral, and intellectual development. She faced bleak moments when she suffered from the trauma of the loss of his beloved husband. She mustered her courage and stood up to educate young girls of the Subcontinent. She established a forum for moral and intellectual growth by presenting reasons for women's education from both Islamic and Western viewpoints in these publications (Gul, 2020, pp. 44-48). That was the time period when women's participation in socio-political affairs was considered bad, but Fatima, with her devotion and skills, aimed to educate young girls on the lines of Islam and self-awareness (Sultana, 2019, p.97).

Despite the Congress Ministries' hegemony in India, Fatima's innovative work also resulted in the establishment of the Jinnah Islamia Girls College in 1938. The institution was founded to give Muslim girls the cultural and religious instruction that missionary schools did not offer. Fatima Begum directed them toward political and intellectual understanding; the institution developed into a platform for Muslim women to support the Pakistan Movement, embodying Iqbal's vision of perseverance and advancement in the face of adversity (Kiran, 2017).

اُس قوم کو شمشیر کی حاجت نہیں رہتی
ہو جس کے جوانوں کی خودی صورتِ فولاد

*A nation whose youth are endowed with self as strong and hard as steel,
No need for piercing swords in war, such brave people can ever feel (Iqbal, 2014).*

9. A Brave Mother (Bi Amma) and her Iron-Clad Sons:

Bi Amma, a motivated freedom warrior clad in a customary burqa, fearlessly encouraged her two sons, the Ali Brothers, to enter politics vigorously. She prepared her sons to launch the renowned Khilafat Movement against the British Empire. Abadi Bano Begum, historically known as Bi Amma (1852-1924), conveyed the vigor and energy in her two sons Maulana Shaukat Ali (1873-1938) and Maulana Muhammad Ali Jauhar (1878-1931), to step ahead and hold the task of the freedom movement. People from all walks of life admired her for her unflinching commitment to the cause of India's freedom (Begum, Naz, & Ahmed, 2022).

Within the framework of Iqbal's poetry and philosophical thought, the accomplishments and personalities of the Ali Brothers, along with their mother, Bi Amma, strongly align with the principles of determination and courage that Iqbal highlighted. In his poetry, Iqbal frequently discussed overcoming hardship, being strong in one's faith, and firmly pursuing one's goals in the face of adversity. Even when things were hopeless, he urged people to keep aiming for horizons. Iqbal's idea of leadership that flourishes in the face of adversity is seen in Shaukat Ali's commitment to the cause of Muslim rights in India and Muhammad Ali's resistance to British authority. A true leader, according to Iqbal, is like a falcon (Shaheen), soaring above the storms with a clear vision and an understanding of purpose. His dauntless courage enables him to embrace challenges with courage, which is depicted aptly in the following verse by Iqbal (2010):

تو شاہیں ہے پرواز ہے کام تیرا
ترے سامنے آسماں اور بھی ہیں

Thou art of eagle breed, Born for ethereal flights

Thou hast, beyond those narrowing skies, Loftier heavens to roam (Iqbal, 2014).

Both brothers exhibited this sense of commitment by resisting British persecution and negotiating the unstable political climate of the era. Bi Amma, their mother, was also a wonderful example of Iqbal's perspectives. She stood dauntlessly when her sons were jailed for spreading awareness about the self-determination of Muslims of the subcontinent. She demonstrated Iqbal's conviction that hardship nurtures brilliance by bringing up her boys in the face of adversity and making sure they received an education during a period when Western education was considered highly contentious. Bi Amma's life exemplified this idea, motivating her kids to strive for excellence. She instilled an energy of fearlessness in her kids, enabling them to overcome adversity and guide generations to come (Ali, 2012).

Conclusion:

Pakistan, a dream of Iqbal, the land of five rivers with enchanting beauty, owes a lot to the brave, daring individuals who earnestly dedicated themselves to strengthening its foundations. Allama Muhammad Iqbal, a great poet and sage of the 20th century, envisioned the incredible courage inherent in the capacity of humans in his poetry. He set his targets above the skyline, and to his wisdom and intellect, it's against human dignity to sit and remorse on a loss. The lives of notable figures who were instrumental in the Pakistan Movement serve as examples of his philosophy of setting goals that go beyond the horizon. That was the time when the falcons, which Allama Muhammad Iqbal symbolized as the personification of courage and commitment, stood up and kept working toward their goal. They led their life in painstaking tasks. This approach was personified by individuals like Sir Syed Ahmed Khan, the Ali Brothers, and Quaid-e-Azam Muhammad Ali Jinnah, who guided the country through extreme hardship. These leaders, represented by Iqbal's falcon analogy, showed unparalleled tenacity and conviction when the whole nation was deeply dejected. Some souls did not take a rest and kept seeking

directions toward a future of bliss and prosperity. They exemplified Iqbal's values of bravery, perseverance, and defiance of hopelessness, showing that genuine leadership arises from dedication to a greater good despite overwhelming difficulties.

Today, that same passion and resilience are needed from every individual in Pakistan. Their hopes remain high and reach the Himalayas. The nation's secured geographical boundaries, strong armies, high-tech institutes, and advanced trade zones provide a solid foundation for its people to build a prosperous and powerful nation, no matter the challenges they may face. Their forefathers have left behind a proud legacy of hard work, dedication, and unwavering commitment. The spirit of such a nation should be unshakeable, which has been sprouted after immense struggle and sacrifices. Guided by visionaries like Iqbal and leaders like Jinnah, who found strength in adversity, equipped themselves with modern education, and presented thoughtful solutions. In times of loss and despair, remaining connected to history becomes essential, serving as both a reminder of past perseverance and a source of inspiration for the future. Iqbal aspires for his nation to remain united and recognize its inherent self-worth. A staunch advocate of self-esteem and human dignity, he powerfully projected these ideals in his poetry. He said with conviction in *Zarb-e-Kaleem* (The Rod of Moses) (2005):

اس کی تقدیر میں محکومی و مظلومی ہے
قوم جو کر نہ سکی اپنی خودی سے انصاف
فطرت افراد سے اغماض بھی کر لیتی ہے
کبھی کرتی نہیں ملت کے گناہوں کو معاف

(That race is doomed to bondage and much pain,

Which justice for its Ego can't attain.

The faults of one man Nature can be reprieved,

But groups for crimes no pardon can receive (Iqbal, 2014).

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