

**Alhamd Multidisciplinary Research Journal****THE DEMANDS OF CHANGING WORLD AND IQBAL'S PHILOSOPHY****¹Dr Yasmeen Kauser, ²Hejab-I- Zahra Sandhu, ³Dr Shagufta Firdous.**¹Department of Urdu, University of Sialkot.yasmin.imranb@gmail.com²Department of English, University of Sialkot.hejab.zahra@uskt.edu.pk³Department of Urdu, GC Women University, Sialkot.shaguftafirdous2@gmail.com**Abstract**

Allama Iqbal, also known as Shair-I-Mashriq, was a prolific Urdu and Persian poet. Through his staggering poetry, he not only awakened and inspired his own nation but also the nations around the globe. Iqbal was the poet of the twentieth century, but the spirit of his everlasting poetry and the power of his words proved him to be the poet of every century. The nations of the twenty-first century are still getting advantage from his powerful and eternal words. This research aims at exploring the solution to the problems, which the inhabitants of the twenty-first century are facing, from Iqbal's poetry and philosophy. A true literary person cannot be restricted to his era only. Instead, his political vision, revolutionary thoughts, and philosophy make him universal and his words substantiate him the man for all the times who not only addresses the problems and solutions for his time, but is also presentable in past, present, and future.

Keywords: Iqbal's philosophy; revolutionary poetry; Western civilisation; Eastern civilisation; Political domination; 'Ishq' and 'Faqr.'

Introduction

Allama Muhammad Iqbal is a noble poet, philosopher, and thinker of Urdu literature. His philosophy encompasses the past, present, and future. In his poetry, he presented the message of

the Quran and Sunnah. Allama Iqbal kept in view the requirements of the time and prepared the Muslims accordingly based on his exceptional vision.

Iqbal was born in colonial era, and he dreamt of freedom from the chains of slavery. He envisioned the reality of Western civilisation and had high hopes for a bright future for Muslims. Iqbal wanted the revival of Muslim Ummah by strengthening unity and love among Muslims. He urged for the unity of the Islamic world. According to Iqbal:

افراد کے ہاتھوں میں ہے اقوام کی تقدیر
ہر فرد ہے ملت کے مقدر کا ستارا
فرد قائم ربطِ ملت سے ہے تنہا کچھ نہیں
موج ہے دریا میں اور بیرونِ دریا کچھ نہیں (1)

According to Iqbal, the solution to the problems of all modern Muslims lies in their commitment to modern sciences and arts with the proper consideration of Islamic teachings. It was the need of the time that Muslim youth realised the importance of education. Iqbal says:

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا (2)

Iqbal acquired higher education from the West. He also wanted to see Muslims equipped with modern education as well as teachings of Qur'an and Sunnah. Moreover, he highlighted the importance of education for both genders.

Iqbal wanted a moral and spiritual revolution that could change the consciousness of nations. In his book *Masa'il Iqbal* (1987), Syed Abdullah clarifies that Iqbal strongly opposed Western culture and civilisation on the grounds that rational and material elements are fundamental in it. On the contrary, Iqbal considers 'Ishq' and 'Faqr' as the basis of life and contemplates it as the cause of development and wellbeing of the World. Iqbal's only grievance against Western culture is that all its sectors are affected by the same disease of materialism, due to which Western civilisation is weakening. Iqbal feels distressed when he visualises that the East suffers from the same problems in its blind following of the West. Iqbal becomes restless with his heart filled with apprehension and he expressed his feelings in guise of *Payam-e-Mashriq* (1923), *Bang-e-Dara* (1924), *Javid Nama* (1932), *Zabur-e-Ajam* (1927), and *Armaghan-e-Hijaz* (1938) and influenced the world. Iqbal's sight was on the political domination and nationalism of the West, but the spiritual illnesses of the West and the lack of moral element in its civilisation and seeing that the naive East is also suffering from the same spiritual diseases of the West dismayed him more. While observing this aspect, Iqbal becomes more distressed. (3)

اُٹھ کہ ظلمت ہوئی پیدا افقِ خاور پر
 بزم میں شعلہ نوائی سے اُجالا کر دیں
 اس چمن کو سبق آئینِ نمود کا دے کر
 قطرہ شبنم بے مایہ کو دریا کر دیں (4)

Over eighty years have passed since Iqbal's death, but the freshness of his words is still alive today. From the time of Iqbal till now, there have been many movements which have raised slogans of revolution and development. For example, the Socialists had made big claims, but could not put them into practice and get rid of the oppressive system.

Allama was an admirable person whose poetry and prose not only highlighted the negative and positive aspects of the modern age, but also presented a plan of action to get rid of these curses. According to him:

کی محمدؐ سے وفا تو نے، تو ہم تیرے ہیں
 یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں
 قرآن میں ہو غوطہ زن اے مردِ مسلمان
 اللہ کرے تجھ کو عطا جدتِ کردار (5)

Dr Syed Muhammad Akram writes that in order to live a dignified life in today's world, we are in a dire need of scientific knowledge and modern technology in accordance with modern requirements.(6) However, brotherhood, love, tolerance, justice, and benevolence are universal and golden principles of life. These principles have a central status in Kalam-e-Iqbal. These were the principles based on which the Holy Prophet (PBUH) laid the foundation of the world's first Islamic state in Medina. His (PBUH) sanctity of character is the best example for us. Iqbal was a true lover of the Prophet Muhammad (PBUH). The main point of Iqbal's poetry in the contemporary context is to follow his (PBUH) teachings. Dr Tahir Hameed Tanoli refers to the thoughts of Iqbal by referring that welfare of humanity is not in the associations, covenants, and leagues which have been established for ensuring peace in the world as the Muslims have adopted it as their universal mission, but human welfare is in the equality and true freedom of all human beings. While modern democratic ideas and systems are devoid of these most pertinent aspects in the permeation of peace and humanity. In the article 'Islam and Nationality' published in the daily "Ehsan" Lahore on March 9, 1938, he wrote that it was Islam that first conveyed the message to mankind and the constituted the preaching of Islam by clearly demonstrating that its constitution won't be based on nationalism and racism. It cannot be given, nor can we call it a private and

personal matter, but it will be considered as a whole based on beliefs which is the only way that is necessary for the emotional life of the world of humanity and its survival. (7)

Iqbal was a sensitive poet who gave voice to the voiceless Muslims facing atrocities. He could truly feel the pain of Muslims, which he expressed in his writings too. He was well aware of the fact that different European countries have formed alliances and had a front against Muslims. They cannot tolerate Muslims being united and on the path of progress and prosperity. Even today, Muslims in various parts of the Islamic world are subjected to various forms of persecution and genocide.

Literature Review

Currently, instead of promoting Urdu, Muslims take pride in teaching English to their new generation. Dr Jameel Jalebi, looking at Iqbal's thoughts in the context of modern times, writes:

"The lines and the system of education from which our generations are being trained today, the way a particular class of properties is imposing its system of interests on society. They will become alienated from poetry in the same way that the other twin brothers have become alienated from each other. Today, the depth of Iqbal's messages and his poetry have become alien to the new generation because we have ignored this path for years. What we keep saying about Iqbal is usually just hypocrisy and nothing more than verbal accusation. In the depths of our heart, we have actually rejected Iqbal's thought" (8)

The era in which Iqbal was writing poetry was the time of Muslim slavery. Yet he was not disappointed with his nation and people:

نہیں ہے نا اُمید اقبال اپنی کشتِ ویراں سے
ذرا نم ہو تو یہ مٹی بہت زرخیز ہے ساقی (9)

Discussing Allama's thought and his idea of establishing a separate Islamic state, Dr Rafi-ud-Din Hashmi writes:

"Undoubtedly, the establishment of Pakistan is a significant step forward in the struggle for Islamic renaissance, but the realization of Allama Iqbal's dreams will come to fruition only when there is a full and effective implementation of Islamic law and Muhammadan law in Pakistan and Pakistan. It will be a symbol of the revival of Islam and the pride of Muslims in the world." (10)

Iqbal was a firm believer that the solution to the world's problems, if any, lies only in Islam and the Qur'an. He not only mentions the evils of the present but also shows the way to freedom

from its clutches. Money laundering has changed our standard of living. This is negating positive values, increasing the problems of life, and creating chaos in the society against the backdrop of these conditions is the Koranic imitation of Western civilization. As a result, our generation is caught between two civilisations and is in a state of anxiety like the rider of two boats never succeeds. He strays from his destination. The biggest reason for such a situation is the distance from the Qur'an and Islam. 'Zor-e-Haider', 'Faqr-e-Bozar' and 'Sadiq-e-Soleimani' have been lost somewhere.

Iqbal was worried about the problems of Muslims. In fact, he was worried about their future. This uneasiness is evident in Iqbal's poetry and letters, especially the letters that Iqbal wrote to Quaid-e-Azam Muhammad Ali Jinnah. They show how restless Allama was for the bright future of Muslims.

اسی کش مکش میں گزریں مری زندگی کی راتیں
کبھی سوز و سازِ رومی، کبھی پیچ و تابِ رازی (11)

The famous Iqbal scholar Abdul Wahab Azam, who promoted the word of Iqbal in the Arab world through translation, praised Iqbal in these words:

"In modern times, Allah Almighty has bestowed a great blessing on the Muslims but also on the general public and created a philosophical scholar poet who combined theoretical and practical philosophies and benefited from Islamic beliefs, laws and its intentions and goals. At the same time, he was acquainted with the philosophy of the West and its religions. He warned of the painful consequences of Islam and exposed the realities of Islam and promoted Islamic goals and Islamic history."(12)

Iqbal used poetry as a means of expression for the attainment of special goals. He did not consider himself a poet. Allama used to prevent the new generation from writing poetry. He said that young people should pay full attention to their education. Poetry is the hobby of useless people. If anyone objected to Iqbal's poetry, they would say why do you consider me a poet? I'm not even fluent in the language. My mother tongue is Punjabi. Try to understand the thought and message of my poetry. My aim is not to show the essence of poetry but to awaken Muslims from their slumber and prepare them for freedom. Allama succeeded in achieving these goals. Now, even in the 21st century, his message is still alive and its importance has multiplied. It seems as if this message has been preserved in the form of poetry for that period.

During his stay in Europe, Iqbal got a close look at Western civilisation. His in-depth study and observation created depth in his mind and heart. They gained consciousness on the basis of which they expanded. Iqbal writes in the poem "In the Name of Abdul Qadir".

اٹھ کہ ظلمت ہوئی پیدائشِ خاور پر
 بزم میں شعلہ نوائی سے اُجالا کر دیں
 ایک فریاد ہے مانندِ سپند اپنی بساط
 اسی ہنگامے سے محفل تہ وبالا کر دیں (13)

Iqbal was not in favour of ignoring material life, nor was he advocating monastic spirituality. He was a seeker of the combination of intellect and love which benefited from the companionship of the Holy Prophet, Hazrat Abu Bakr Siddique, Hazrat Umar Farooq, Hazrat Usman Ghani, Hazrat Ali and Hazrat Bilal. The basis of Iqbal's thought was Qur'an and Hadith. Today, if the new generation is unfamiliar with Iqbal's message, the reason for this is that the basis of Iqbal's message is far from the teachings of Quran and Hadith. The new generation is not very familiar with the teaching of philosophy and theology. Due to this, the distance between Iqbal and us is increasing. A new plant is familiar with Iqbal's system of thought. The anti-Iqbal elements are trying to somehow remove Iqbal from the curriculum. Even if Iqbal is included in the syllabus, his words should be included which are far from the teachings of Harkat, Ijtihad, Jihad, Qur'an, and Hadith. They are afraid that Iqbal's teachings may awaken the "eagle spirit" in the youth.

Iqbal pays special attention to women's education because if a woman is educated, she will be able to train the best for future generations. Mentioning the education of women, he also emphasises on the observance of its limits and restrictions. He focused on the correct religious education of girls. He was against co-education. Men and women were not convinced of the so-called equality prevailing in Western civilisation. Allama's wife was strictly behind the curtain and he would not take her to parties.

According to Iqbal, a woman had a very high status as a mother, sister, and daughter. Under the feet of the mother, Lord Dhu'l-Jalal placed Paradise. Iqbal wrote the famous poem "In Memory of the Late Mother" after the death of his mother. In this poem, Iqbal, like a child, expresses heartfelt shock and sorrow by remembering his mother. The mother's separation torments him completely. Iqbal remembers his mother's true love and sacrifices. This poem was very popular among the people. Iqbal was able to achieve a high position with the training of his mother.

When Iqbal's wife died, he felt the need for a teacher for his daughter Munira who could read Qur'an and religious books. (14) Iqbal considered the role of the mothers of the believers as a model for women. All Muslim women can follow in their footsteps and lead successful lives. Sons like Hazrat Imam Hassan (A. S.) and Hazrat Imam Hussain (A. S.) are brought up in the lap of a mother like Hazrat Fatima tul Zahra (A. S.). Those who sacrificed their lives and property in the way of Allah. The breakdown in our society is due to the breakdown of the family system. Parents have stopped performing their duties. Due to which the whole society is in chaos. Children

are misguided. Mothers themselves are unfamiliar with their religion. Western methods are being adopted.

The Internet and modern scientific inventions have introduced a variety of media and resources to the new generation, from which the new generation benefits as well as suffers from moral decay. Both parents are busy in jobs due to lack of financial resources and children are handed over to the servants. Majority of the children spend their prime time with the servants or caretakers rather than enjoying the blessed company of their mothers. In such situations, children are provided with material needs, but they do not get the love and training of parents. Due to which the love relationship between children and parents does not grow. Children sometimes get lost in trying to make up for the lack of parental attention and love through other artificial means. Many times children become addicted to drugs. They go through such ignorance by associating with ignorant and uncivilised people. As a result, their lives become chaotic. Many children become mentally ill. Iqbal's thought strongly opposes this tendency and attitude. According to the thought of Allama Iqbal, by teaching the true religion of Islam, such mothers can be provided to the society whose training can produce lovers of Holy Prophet like Abu Bakr, Umar Farooq and Hazrat Khalid bin Waleed, Salman Farsi and Bilal. May the Prophet and the true believers be trained.

Iqbal was a genius and a universal personality. God, the Lord of glory, had endowed him with innumerable abilities and blessings. The training of parents like Imam Bibi and Sheikh Noor Mohammad plus the education of a teacher like Maulvi Syed Mir Hassan worked hard. Wherever Allama's poetry is read, it contains education, teaching, ethics, advice, warning, and guidance. Syed Muhammad Muslehuddin Saadi writes:

Iqbal's message is so strong that in this situation it can take us out of the valley of fear and enrich us with the wealth of sincere determination. Some people respond to the call of life and perform the human duty of divine representation by acquiring the knowledge of their own hidden abilities and some people fall prey to the uncertainty of a lofty goal. It is born of non-existence. All tactics and swords become useless. The slave mind becomes acquainted with expediency and every day a new chain binds it. We want to create the same vision that will feed us. (15)

In the above article, Syed Mohammad Musleh-ud-Din Saadi further writes that a group of experts should take a closer look at 'Iqbaliyat' and come up with suggestions for adapting 'Iqbal Studies' to modern requirements. This work requires great care and patience. According to Dr Rafi-ud-Din Hashmi, Iqbal's overall work for Islamic renaissance can be divided into three areas.

* Personality building

* Intellectual and scientific endeavours, the concept of Pakistan and the practical struggle for it.
(16)

Allama Iqbal emphasises the importance of character in these words:

"Character is the invisible force which determines the destinations of the nations". (17)

Methodology

The qualitative research methodology has been applied to this research work. Descriptive and analytical studies are used as the research methods. Other books, research articles, and other e-sources have been consulted for the completion of this project.

Analysis

The oppression of atheist forces continues in the Muslim countries which includes Syria, Palestine, Burma (Myanmar), Iraq, Afghanistan, Chechnya, and Kashmir. Countries like the USA, Russia, UK, and India are enslaving Muslims in every possible way and are also making them victims of all kinds of oppression and violence. In such a difficult time, the thought of a revolutionary poet like Iqbal needs to be revived who tried to awaken the Muslims from this slumber. Iqbal wanted to see the Islamic world free, independent, and liberated from the chains of slavery and this was the primary goal of his poetry. Freedom is the guarantee of a nation's bright future.

یقین محکم، عمل پیہم، محبت فاتح عالم
جہادِ زندگانی میں ہیں یہ مردوں کی شمشیریں
عقابی روح جب بیدار ہوتی ہے جوانوں میں
نظر آتی ہے ان کو اپنی منزل آسمانوں میں
غلامی میں نہ کام آتی ہیں شمشیریں نہ تدبیریں
جو ہو ذوق یقین پیدا تو کٹ جاتی ہیں زنجیریں (18)

Professor Fateh Mohammad Malik, commenting on Iqbal's views on Muslims in Central Asia, writes that when Iqbal thinks of the past of Muslims, he remembers the glory of the Muslims of Central Asian Countries. Iqbal yearns to build the future of Central Asia on this basis. He was the poet, philosopher, and intellectual of the present time. His artistic and intellectual accomplishments can be divided into three spheres of action. He wished to see the Subcontinent, the Islamic world and the whole of humanity moving towards modern as well as spiritual progress and perfection at the same time. Through his poetry and philosophy, Iqbal raises his voice against the subjugation of Central Asia and against Russian tyranny in Central Asia. He keeps reminding Central Asia of its duty to reawaken and rebuild on their past glory. (19)

One of the major problems faced by the modern Muslims is ignorance on which Iqbal has repeatedly expressed his views in his prose and poetry. The ignorant scholars of this period, instead

of guiding the Muslims, have led them astray and have promoted Islam according to their preferred ideologies. As a result, to this, the new generation has turned away from religion instead of admiring their religion. All this was happening under a conspiracy of the enemies of Islam. In the Subcontinent, for example, Lord Macaulay tried to introduce such an education system which produced a class who were Indians by caste and creed, but mentally they were representatives of the English System. Allama Iqbal was well aware of the shortcomings of this system of education, which is why he says:

اور یہ اہل کلیسا کا نظام تعلیم
ایک سازش ہے فقط دین و مروت کے خلاف
گلا تو گھونٹ دیا اہل مدرسہ نے ترا
کہاں سے آئے صدا لا الہ الا اللہ (20)

According to Allama Muhammad Iqbal, knowledge provides man with awareness, consciousness and understanding. That is why, he advises Muslims to study modern Western education with proper consideration of the teachings of Islam. It is this knowledge that can restore Muslims to their lost glory and dignified status. Iqbal wanted to restructure educational systems, which can meet the spiritual and material needs of common Muslim. Allama also wanted to connect all Muslims with their history and told the new generation that the bright past of your forefathers is an example for you. It is the need of the hour for the new generation to regain its lost place and status through relentless efforts. According to Iqbal:

کبھی اے نوجواں مسلم! تدبیر بھی کیا تو نے
وہ کیا گردوں تھا تو جس کا ہے اک ٹوٹا ہوا تارا
تجھے آبا سے اپنے کوئی نسبت ہو نہیں سکتی
کہ تُو گفتار وہ کردار، تُو ثابت وہ سیارا (21)

Dr Khalifa Abdul Hakeem has praised Iqbal's poetry by saying that Iqbal used all his excellence and passion to awaken his nation. He saw a glimmer of hope that his efforts had caused ripples in this sleeping nation and from my call this caravan is ready to go on the road again. Hakeem considers every poem and verse of Iqbal's mystical poetry as Divine. What could be a better service to humanity that for the rest of the world, humanity will continue to receive the highest thoughts and impressions from his word? This voluntary charity is ongoing. Iqbal's words created a revolution in the lives of people and he will be present in every revolution of the Islamic world in the future as well. The person whose message is entirely actionable, is that source of

action itself deprived of action? What people perceive as action is often inferior to this life-giving message. (22)

Iqbal raised his voice in favour of the poor and oppressed, prepared them for their rights, and raised his voice against the capitalist and feudal system.

جس کھیت سے دہقاں کو میسر نہیں روزی
اُس کھیت کے ہر خوشہ گندم کو جلا دو (23)

Even today the poor, peasants, labourers, and the weaker sections of society are being persecuted and even deprived of their right to live. Kalam-e-Iqbal always called for truth and rejected communism, fascism, Bolshevism, feudalism, and capitalism along with other Western systems. He considered the system based only on Islam to be beneficial for Muslims and all mankind. It is a fact that Islam is the religion of security, peace, prosperity, and success in this world and hereafter. Kalam-e-Iqbal still provides guidance in the religious, political, economic, social, educational, and cultural issues of contemporary Muslims.

Iqbal also used to give revolutionary messages in his poetry for the solution to the problems of Afghanistan, Palestine, Kashmir, Turkey, and India. He also raised the political issues of Muslims in round table conferences. Today, we are in dire need of sincere Muslim leaders who should not only present the issues of Muslims in the international forums but also give suggestions for its solution. According to Iqbal

ابھی تک آدمی صیدِ زبونِ شہریاری ہے
قیامت ہے کہ انساں نوعِ انساں کا شکاری ہے (24)

Iqbal expressed his views in a letter to Muhammad Ali Jinnah (May 28, 1937) as follows:

“The promotion of social democracy in an appropriate form for Islam, when it has the support of the Shariah, is not really a revolution but a return to the true purity of Islam. The solution to present problems is much easier for Muslims than for Hindus.” (25)

Iqbal expressed his heartfelt feelings and thoughts in a letter to Syed Sulaiman Nadvi as:

“I tell you the truth, I am deeply disturbed by the current situation in the Islamic world. Personally, my heart is completely satisfied with the grace of God. This uneasiness and anxiety is only due to the fact that the present Muslim generation should not take any other route out of fear and despair.” (26)

Iqbal's poetry seeks to make life better by examining the individual today. His poetry is the path of salvation for the declining Muslim world. The soul of Allama Muhammad Iqbal is still waiting anxiously for our youth to be the forerunners of a revolution with strong courage, determination, and enthusiasm. Let these young people show others the righteous path of the religion of nature instead of negative ways and thoughts, the result of which will be manifested in the form of the Islamic Revolution.

Iqbal used to emphasize on Ijtihad. Considering the requirements of modern times, he considered it necessary to rebuild religious thought. Even today, in the context of the new era, there is an urgent need to work on Ijtihadi aspect of Iqbal's thought. It is the duty of the scholars to try to resolve important issues related to religion in the light of the basic teachings of Islam. Iqbal has also discussed this issue in detail in his sermons. In connection with Ijtihad, Iqbal used to ask questions from great religious scholars and also ask them for various religious books which were not available to him from anywhere. Allama also gave suggestions for the implementation of Islamic laws which would solve issues of Islamic jurisprudence.

Iqbal wanted to restructure Islamic jurisprudence. He gave a better and new strategy to the world keeping in view the issues of past and present. The monarchy system and Ajami mysticism deprived Muslims of freedom of thought and action. His word is a constant jihad against such ideas. According to him, success can be achieved only with continuous effort, struggle, and hard work. For Iqbal, the best combination of West and East is the true manifestation of the spirit of Islam.

The main point of Iqbal's thought is 'Khudi' (خودی). Self-analysis is the essence that elevates a person. For this, there should be a training that shakes off the outward appearance of the personality and the real personality comes to the fore.

خودی کا سر نہاں لا اِلٰہَ اِلَّا اللّٰہ

خودی ہے تیغ، فساں لا اِلٰہَ اِلَّا اللّٰہ (27)

By self-identification, a person attains the highest position which, according to Iqbal, is called the status of a man of faith (مرد مومن). Even today, in the context of the decline of Muslims, Iqbal's concept of 'Khudi' (خودی and 'Bay-Khudi' (بے خودی) is doubly important.

Iqbal wanted to save the new Muslim generation from atheism. Dr Syed Muhammad Akram Ikram writes about a speech in Cambridge in November 1931, Iqbal advised youth as:

“I advise young people to beware of atheism and materialism. The biggest mistake of the Europeans was to separate religion and government. Thus, their civilization lost its morality and turned to chronic materialism.” (28)

The thoughts and philosophy of Allama Muhammad Iqbal are as important today as they were before the establishment of Pakistan. Iqbal believed that the only way to get rid of Western colonialism is to rely on indigenous resources. Pride and self-denial require that foreign products be boycotted, that the country's economy be strengthened, and that its identity be maintained at all levels for religious, scientific, economic, and political purposes. Today, our beloved homeland, by the grace of God, is the first Islamic country to become a nuclear power, but we are still fighting the intrigues, conspiracies, and terrorism of our internal and external enemies. In addition, sectarian and regional prejudice is on the rise in the country. These were the problems even in Iqbal's time, which have increased a lot in this day and age. Iqbal was right while saying

منفعت ایک ہے اس قوم کی نقصان بھی ایک
ایک ہی سب کا نبی، دین بھی، ایمان بھی ایک
حرم پاک بھی، اللہ بھی، قرآن بھی ایک
کچھ بڑی بات تھی ہوتے جو مسلمان بھی ایک
فرقہ بندی ہے کہیں اور کہیں ذاتیں ہیں
کیا زمانے میں پنپنے کی یہی باتیں ہیں (29)

Today, if a closer look is taken at the history of our homeland Pakistan from the beginning to the present, we will find that this Islamic state has, to some extent, made Iqbal's dream come true, but a long struggle is still direly needed. In 1971, Pakistan was divided into two parts. East Pakistan was separated from us. Even a fully Islamic system could not be established in the country which got its existence in the name of Islam. We are moving away from our civilisation and culture. The blind imitation of the West and the Hindus has cut us off from our heritage, the values, and traditions of our elder.

Conclusion

Iqbal called self-development necessary for the moral training of Muslims to lead them out of moral decay. He also urged them to strengthen their grip on religion. Islam is not just a collection of worships but a complete code of conduct. The practical example of good morals is hidden in the Holy Essence of Prophet Muhammad. These are the golden rules. Which today's Muslims have forgotten. Other non-Muslim nations have achieved a high position in the world by adopting these ethics in practice.

Today there is a need to revive the golden rules and regulations of Islam in practice. In Iqbal's philosophy of self, love and poverty have a fundamental position. According to Iqbal:

خوار جہاں میں کبھی ہو نہیں سکتی وہ قوم
عشق ہو جس کا جسور، فقر ہو جس کا غیور (30)

These are the qualities that strengthen the character of a believing man. Love is the power about which Iqbal had said that if the fire of love is extinguished in a Muslim, it is no more than a heap of ashes. There is a need to create the forces of love and poverty in the youth of the nation of Islam. Another issue of the nation of Islam is the sub-issues. Due to which, mutual enmities are weakening this Ummah from within. The main reason for this is the negative attitude of our so-called Sufis and scholars. Muslims divided into sects consider each other as enemies. Iqbal blames un-Islamic and non-Islamic mysticism for all these problems. Ajami Sufism is not even remotely related to Islam, but it is losing its monastic and practical power. Iqbal, emphasizing the redevelopment of jurisprudence, writes:

"The greatest need of Islam today is the modern compilation of jurisprudence which presents the correct Islamic solution to the hundreds of thousands of problems of life which have been created by the present national and international political, economic and social conditions of the world." (31)

The real addressees of Iqbal's poetry and sermons are the youth of the nation and especially those Muslim youth who have been influenced by Western civilization or may be influenced by it in the future. In fact, Iqbal advises Muslims to pursue a modern Western and scientific education as well as to maintain a strong relationship with Islam. Syed Abdullah writes in "Issues of Iqbal". Iqbal's critique of the English education system or scientific concepts is even bitterer because it undermines the ego of our students. The part taken by the East or the Muslims. Our educated man is not only oblivious to this but is also a denier and is also disappointed with its revival for the future. Therefore, this education produces crude intellect and it lacks practice and experience and it is due to alienation from the self. Therefore, in our country, there is no result of literacy other than education and this is the complaint of Iqbal to the Lord of the school. (32)

The need to read and understand the Qur'an and to act on it, Allama pointed out in his writings. Your beauty is the best example for us. Iqbal's thought needs to be revived, keeping in view the demands of the modern age as a whole. Iqbal's thought needs to be interpreted in a way that is common sense. It would be delivered to all Muslims so that they could benefit from it and not only improve their situation but also brighten the future. Dr Javed Iqbal writes on Iqbal's thoughts and contemporary issues as a whole:

“The purpose of Allama was to make the brothers of the nation aware of the method by which we used to find solutions to our problems in the early centuries. We must rediscover our constitutional issues according to our new experiences and local and emergency situations. The opposite will happen.” (33)

It is the responsibility of the Muslim youth to fulfil the mission of Allama Iqbal. According to Iqbal:

وقتِ فرصت ہے کہاں، کام ابھی باقی ہے
نورِ توحید کا اتمام ابھی باقی ہے (34)

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