

Solution of the Contemporary Problems in the Light of Iqbal's Thoughts

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Abstract

Far-famed and renowned poet of the Sub-Continent, All[ma Muhammad Iqb[l] is remembered and known as the poet of the East, thinker of Pakistan and with other similar titles. He devoted and dedicated all his potential for the Muslim Ummah to awake them from their deep sleep. In this regard his splendid services and significant contribution are unprecedented and praiseworthy that can never be forgotten. To save the Muslim Ummah from sectarianism and to face the attack of Western thoughts and to prepare the minds of the Muslims for Ijtehad he illuminated the lamps of his guidance which provide rays and lights even today. He presented Islamic thoughts gracefully in beautiful manners and balanced the contemporary demands and needs with the soul of Islamic jurisprudence. In this era Muslim Ummah is facing some crucial issues and we can seek guidance from the poetry and thoughts of Allama Iqbal to resolve these issues. In this article, best endeavour has been made to find out the solution of these contemporary problems being faced by the Muslim Ummah.

Keywords: Isl[mic Thought, Iqb[liy[t, Contemporary Problems,

Introduction:

The objectivity and meaningfulness in the poetry of highly esteemed intellectual and far-famed philosopher of the Subcontinent All[ma Dr. Muhammad Iqbal (R.A) is quite impressive and prominent. Not only his poetry is full of valuable guidance about the contemporary problems of that era (when he wrote his poetry) but also it is consisted of a message of life for the people of future generation. That is why, now-a-days Iqb[liy[t (poetry of All[ma Iqb[l] are being studied in Europe, Asia, Arab and non-Arab etc. In his poetry wide ranging and multi dimensional aspects of broadness, universality and global acceptance are imminent.

After conscientious study of the matters pertaining to the religion and worldliness, Eastern values and Islamic traditions, he gave an incomparable message of incalculable worth and represented Islam in a beautiful manner without any discrimination. According to a unanimous decision he is a discerning person in the spheres of erudite. In the essay being studied, in the light of vision of Allama Iqbal those concurrent problems have been evaluated which are being faced commonly in all over the world and especially by the Muslim Ummah.

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Contemporary Crucial Problems:

We are living in this age where there is abundance of problem in contrast of past time. At the moment unceasing series of adversities and calamities, violent disorder and catastrophic circumstances has victimized the Muslim Ummah. It is impossible to explicate all these problematic situations in this essay. That's why by selecting some crucial problems and solutions of these problem are presented in the light of vision of All[ma Iqb[1.

These problems are enlisted below:

- 1- Defying the Principles of Religion Islam
- 2- Problem faced by the Muslim Ummah deliberately created by the West
- 3- Sectarianism
- 4- Problem of Palestine
- 5- Problem of Kashmir
- 6- Mutual Malice and Internecine Conflicts

1- Defying the Principles of Religion Islam

At the moment many members of Muslim Ummah are not serious to follow the principles of Islam from the core of their hearts. As a result of this defying attitude they have lost their dominancy and powerful influence over anti-Islam elements and these anti-Islam forces have started exploiting the Muslim Ummah. Allama Iqbal focused his special attention for the renaissance of Islamic thoughts and he refuted and extirpated (up rooted) all those elements which were hankering to hamper the flourishing Islamic vision. After punctilious study of the Holy Qur[n and by studying the sanctified characteristics and qualities of the paragon (The model of excellence), the Holy Prophet (P.B.U.H.) All[ma Iqb[1 drew inference that the Muslim Ummah is in the state of despondency and depression, anguish and dismal. The only solution of this problematic situation is obeisance to the Holy Prophet (P.B.U.H.) and to follow the propitious footsteps of the embodiment of truth and mercy, the Holy Prophet (P.B.U.H.). At present Muslim Ummah is standing on the threshold of perdition. If any leader or skipper can lead/guide the Muslims towards right path of eternal success that is the only paramount personality, the Holy Prophet (P.B.U.H.). The poetry of All[ma Iqb[1 (R.A) is self-evident, manifest and conspicuous that he has accentuated regarding the same matter in his poetry and therefore, he writes;

پہ مصطفیٰ اللہ ﷺ خوش راکہ دیں ہمہ اوسب ..
اور گریبی تمام بو لہہ بی اسب .. (1)

What a pretty saying! It is said by All[ma Iqb[1 that the Holy Prophet (P.B.U.H.) is the embodiment of religion Isl[m. If you do not have access to be there, bear it in your mind you will be involved in devilish and accursed habits and then it would be difficult to escape from these diabolic and nefarious habits. Eulogizing about the dignity and nobility of the Holy Prophet (P.B.U.H.), Iqbal writes;

وہ دارِ سبیل ختمِ الرسل مولائے کل جس نے
کنو پائے شامہ روع . وادی سینا
نگاہ عشق و مستی میں وہی اول وہی آخر
وہی قرآن . و تفرقاں وہی یسیریں وہی ط (2)

Translation:

The Holy Prophet (P.B.U.H.) who is the Chief of all the Prophets and the Last Messenger of All[h and the greatest guide and the lord of human race, having greatest knowledge and intellect than any human being. He bestowed the incandescence and the fluorescence of Sinai to our dust;

In the eyes of all the lovers and devotees he is Alpha and Omega and they hail him (from the depth of their hearts) and consider him the Chapter, and Word, and the differentiator and Book (The Holy Quran)

In Armagh[n-e- | ij[z, unprecedented love and exceptional devotion has been expressed by All[ma Iqb[1. He says;

بہایاں چوں رسد ایں عالم بیز
شود بے پردہ ہر پوشیدہ تقدیر
مکن رسوا حضور خواجہ مارا
حساب . من ر . چشم او نہاں گیر (3)

It is an extreme expression of tremendous love that eventually when the chronological age of this world will come to its ultimate end and the secrets of this universe will be revealed and process of individual accountability regarding good and bad deeds will start then O my Benignant and Munificent Lord! Hopefully, You will not make sinners like us feel shame in front of Your Loved One and Beloved One Messenger, chief of the Prophets, Hazrat Muhammad (P.B.U.H.) Accountability of our bad deeds should be hidden so that the sentiments of our dignified Holy Prophet (P.B.U.H.) may not be hurt that there are such a kind of evil doers in his community (Ummat-e-Muhammad).

2- Problem Faced by the Muslim Ummah Deliberately Created by the West

Islam is facing multifarious restrictions and multifaceted challenges which is the indecent continual assault on the basic Islamic ideological convictions and credence. On each and every day from dawn to dusk and at every moment anti-Islam written material/literature (In shape of books articles, handouts, pamphlets, based on prejudice and unfairness is being published or advertised to calumniate and vilify the Isl[m. The core objective of this type of literature is to prove the teachings of Islam (Divine injunctions) as stagnant and conservative. In fact there was a time when European people adopted the Islamic concepts and Isl[mic codes of life to live an ideal life.

When learned Muslim scholars and discerning intellectuals were distributing the gleaming gems and precious pearls of percipience, cultured

cognizance and distinctive discernment, splendid sagacity and foresight in Cordoba (also Cordova) a city in Andalusia, Southern Spain) and in Spain, at that time darkness of ignorance and idiocy had prevailed over entire Europe. When Muslim studious savant and sage, distinguished scientists and profound philosophers were creating their respective literary and scientific masterpieces and also they were introducing their crowning and marvelous achievements till then European people had not seen the paper. When Islamic states and Muslims societies were representing ideal and best possible culture, matchless quintessential civilization and unmatched cleanliness and purification at that time entire Europe was thoroughly drenched in the moor of sludge and filth. Later European people changed their attitude and way of thinking and sought guidance from Islamic world. Consequently they dominated other nations because Muslims defied the valuable principles of Islam and the ways of their pious and righteous forefathers and ancestors and they went astray in distress. Allama Iqbal (R.A) pointed out this factor by using his own style.

کیا سنا، یا ہے مجھے ترک و عرب کی داستاں
 مجھ سے کچھ اپنی پائوں نکلے اور دوسار
 لے گئے تثلیثِ حق کے میزبان یہ خلیلِ رضی اللہ عنہا
 > . سہ سہ بنیاد کلیسا بن گئی خاکِ کھلد . (4)

Translation:

Why do you feel the need to inform me about the story of the Turk and the Arab? I know everything and nothing (of the flaming passion and depth of feelings and preparing, concord of good relations and harness of the Muslims) is hidden from me.

The sons of the Trinity (the three persons of the Christian Godhead; Father, Son, and Holy Spirit) have taken away the inheritance of Khalil;

The sand of Hijaz has been converted into the foundational brick of the Church!

The same factor has also been mentioned in details by using another style.

Allama Iqbal says;

کبھی اے نوجواں، مسلم ہند بر بھی کیا تو نے
 وہ کیا گردوں تھا تو جس کا ہے اک ٹو، ماہو! مارا
 تجھے اس قوم نے پالا ہے آغوس یہ محبت میں
 پکڑ دیا، الا تھا جس نے پاؤں میں، ماہ، سردارا
 گنوا دی ہم نے جو اسلاف کی میرا یہ پائی تھی
 ثریا سے ر میں پر آسماں نے ہم کو دے مارا
 مگر وہ علم کے موتی ہتھائیں اپنے آبا کی
 جو دیکھیں اس کو یورپ میں تو دل ہو، ماہے سپارا (5)

Translation:

Have ever you pondered carefully, O Muslim youths! About deep and significant thing?

What is this universe! In which you are the only a fragmented star. Those people fostered you in the close and ardent embracing of love, People that trod beneath their feet and treated with contempt Dara (the King) who wore the crown. We have lost the inherited valuables (things that are of great worth) that had been won by our forefathers. The heaven from the crowing point has dashed it towards a lowest position. The universe has nothing special but those pearls of knowledge and discern, those books which have been written by our ancestors, when we see in Europe this scene it tears our hearts and it rent with grief.

When European people started assaulting on the intellectual domains (fields) of Islam then Allamah Iqbal observed the anti-Islam behavior of Europe and by using his insight of faith he immediately realized the preconceived and forecasting harmful effects of this conspiracy of European people. Therefore, he focused his attention on "Modern ways of Religious thinking in Isl[m]". According to the perspectives of modern and recent changes and philosophical traditions of the Islam the purpose of All[mah Iqb[l's endeavors was renaissance of Islam. He was well-acquainted with this reality that Islam has the best qualities to revolutionize and to galvanize the human beings but during last five centuries no concerted and sustained efforts had so far been made regarding ijthad and cogitation. That's why the realities of Islam became vague. All[mah Iqb[l depicted this painful situation in these words;

ہند میں حکمت وین کوئی کہاں سے سیکھے
نہ کہیں لذت یہ کردار، نہ افکار عمیق
حلقہ شوق میں وہ جرآں یہ اندیشہ کہاں
آہ مخلومی و تقلید و روال تحقیق
خود بدلنے نہیں، ہر آں کو بدل دیتے ہیں
ہوئے کس درجہ یہاں، حرم بے توفیق
الہ .. لاموں کا یہ مسلک ہے کہ، ناقص ہے کتاب
کہ سکھاتی نہیں موکھوں، ملائی کے طریق (6)

Translation:

From where anyone can learn wisdom and philosophy about the religion in India because neither there is an ideal character nor there is insight and intellectual vision. There is no spark of courage to learn. Oh slavery! Trend to follow and decline of research. Those who do not change themselves but change the Holy Qur[n, how thinkless are those Islamic jurists? These slaves believe that this Book is not compatible because this

Book does not teach the methodologies to become a slave and subservient.

Allama Iqbal firmly believed that by attaining advantages of ancient and modern ideologies, the superiority and eternity of Islamic teachings should be represented in such a way that we might be able to face all those challenges which are based on prejudice and discrimination against Islam. According to his point of view, shackles of political slavery must be broken for the freedom of Muslim Ummah and for the renaissance then instead of establishing individual institutions of Ijtihad at individual level we should establish institutions of Ijtihad at collective level for the progress and prosperity of newly established Muslim states. He was of the opinion that secret of renaissance and survival of Muslim Ummah lies in opening the closed doors of Ijtihad since long.

Dr. Abd-ul-Salam Khurshid writes "In the preface of (Khat-e-Madrās) (tashkil-jadid il-hiyat – Islamiyah) Allamah Iqbal pointed out that current era is very suitable for this effort. In this indication so many elements were explicated. Firstly, those attacks on religion from every side can be competed with new and sophisticated weapons. Secondly, the demand of those signs and effects of political awakening and awareness in Islamic world was that the Muslim Ummah should be ideologically well-equipped with the state of the art.

Thirdly, the Muslims of subcontinent were struggling and striving hard by adopting the principles of separate electoral system and provincial independence for the restoration of their national identity to make it strong and stable and to constitute an ideal system by providing it ideological basis".(7)

For this grandeur purpose Allamah Iqbal delivered his eight addresses on the topic "Reconstruction of Religious thoughts in Islam" at Madrās so that current subjects of Science and Arts could be judged in the light of the Holy Qur'an according to the criterion to separate right from wrong. In accordance with the point of view of Allamah Iqbal that there is no concept of living a separate life in seclusion. Islam encompasses every sphere of life and Islam emphasizes to establish an ideal society by its meaningful and purposeful influence. Islam provides guidance about all administrative, legal, military, cultural, economic and political spheres of life. Now there is dire need of renaissance and rejuvenation but alas! Allamah Iqbal's dream could not be materialized in his life. If we have to protect Islam on intellectual and on ideological basis then we must have to disseminate, promote and spread the ideas and teachings of Allamah Iqbal. We have to establish such institutions which could be helpful to follow his directions and instructions which could provide compatible guidance about the vision and message given by the Allamah Iqbal.

3- Sectarianism:

Islam is torch bearer of unity and solidarity. With reference to peace and security Islam has given manifest instructions. At the moment Muslim Ummah is standing on the verge of destructions and devastations due to some indescribable reasons at a large extent which are caused by the menace of sectarianism and it is also on the top of other reasons. Sectarianism has also been condemned in the light of verses of the Holy Qur'an and Hadiths

All[h Almighty has said in the Holy Qur' [n

وراءه تضرعوا وابرجدوا لله رجحاً (مساءً ولاً تر فرددوا ودا) (8)

“And hold fast, to the rope of All[h altogether, and do not be divided”.

The Holy Prophet(P.B.U.H.)strongly disliked disunity and he completely disapproved discordance of Ummah. Therefore, he often warned the Muslims strictly by quoting various examples of disunity and discords of communities of his predecessor Prophets. (9) Many religious sects have been established and recently these sects have also been sub-divided. Pakistan has an Atomic Power but it is disheartening and displeasing, depressing and desolating to see the miserable and sorrowful condition of our sweet homeland caused by hazard of sectarianism and it tears our hearts our eyes shed tears of blood. By availing every opportunity some anti-Islam forces are extremely busy to weaken Pakistan day by day.

All[mah Iqb[I was sincere and unfeigned lover and devotee of the Holy Prophet (P.B.U.H). He broke the talismanic idol of sectarianism into many pieces and emancipated the humanity, heavily shackled and brutally fettered by the sectarianism.

He said;

منفعت ایک ہے اس قوم کی تھاں . بھی ایک
ایک ہی سب کا نبی دین آگیاں . بھی ایک
حرم پاک بھی ، اللہ بھج آں . بھی ایک
کچھ بری بات یہ تھی ہوتے مچھلاں . بھی ایک (10)

Translation:

For every member of this nation, some advantages and benefits are the same as loss and disadvantages for every member of this nation are also the same. They believe in the Holy Prophet (P.B.U.H.) the Last Messenger of Allah and one Faith and the only one religion Isl[m.The Muslims believe in Oneness of Allah and perform pilgrimage in Harram Pak. They believe in the Noble Qur'[n (The Last Divine Book) but would that they all were united and it would be far better for them and for the Muslim Ummah.

All[mah Iqb[I supported the Muslims wholeheartedly and promoted unity and solidarity, integration and organization of Muslim Ummah diligently. The same idea has also been represented by All[mah Iqb[I in differentiated words. Whereas, he has taught us a lesson of unity on the other side it is also proved that he possessed praiseworthy mental discernment, remarkable shrewdness, and commendable sagacity. No doubt, not only he was a percipient and prudent poet but also a judicious and perspicacious politician. He presented an idea in such a distinctive manner that it was imprinted on the minds and in the hearts of readers or listeners. By using instinct selectivity and unique flair he never repeated same words which were used by him earlier.

He says;

آبرو باقی تری ملت کی جمعیت سے تھی

جب یہ جمعیت گئی، دنیا میں رسوا تو ہوا
فر دقائم ربط ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں امیروں، دریا کچھ نہیں (11)

Translation:

Dignity of the members of Muslim Ummah remained intact till they were associated and united. On the contrary disunity and disassociation caused distress and humiliation of members Muslim Ummah and they lost their deferences and reverence. Existence of a person is integrated to be together with nation but alone he is a trivial or of no worth because stormy wave, out of the river is a matter of no importance.

All[mah Iqbal] has depicted a very painful situation; All[mah Iqbal] teaches a lesson to all the Muslims of the world to be united from the shore of the river Nile to Ta Bkha[k- Kashghar for the unity of Isl[mic world. If we are aspirant to get rid of this malignant sectarianism then we ought to look forward with forward looking approach in the light of vision and thoughts of All[mah Iqbal] without any partiality or discrimination.

4- Problem of Palestine:

When Isl[mic world faced this catastrophic and cataclysm disaster which caused eviction of Palestinians from the historic land where they had been living for the last two thousand years, so that international European colonial state could be established by force. This state was based on so called principle of racial and ethnological discrimination and self supposed superiority. Our nation who was living in the Dome of the Rock (Bayt-ul-Muqaddas) and still fighting with enthusiastic passion and fervency against the relentless and ruthless Jews . These are the appreciable sentiments and emotions of fairest religious sense and sensibility of prestigious honor and dignity, modesty and uprightness of Palestinians that they have unshakeable determination and unchangeable commitment for a noble cause. Allama Iqbal was a sincere and selfless soldier of first rank. He reached on the frontiers of freedom of Palestine before Arabs. According to him the liberty of Palestine is absolutely important that he left the ongoing negotiation about freedom of the Muslims of the Subcontinent in London in December, 1931 and preferred to participate in the conference of representatives of Islamic World and reached Dome of the Rock (Bayt-ul-Muqaddas). The last half of Allama Iqbal's life was spent in persuading the Eastern and especially the Eastern Islamic countries and to find out the ways and means to get emancipation from the Western cultural and political colonization and to save the existence of own self consciousness. He expressed his heartfelt feelings by using a distinctive and incomparable style in his poetry. He says beautifully;

رندال فراد، سیدس کا میخانہ سلام
پا رے مئے گلر، گ سے ہر شیشہ حلب کا

ہے خاکِ فلسطین پہ یہودی کا اگر حق
ہسپانیہ پر حق کیوں نہیں اہل عرب کا
مقصد ہے ملوکیٹا، گلیس کا کچھ اور
قصہ نہیں، ارنج کا یا شہد و رطب کا (12)

Translation:

The pub of French boozers and free thinkers of France is safe and secure (because When France invaded Syria and established pubs "wine bars" and promoted various despicable social evils there) and in the city of Alab every goblet and every bowl of wine was filled and reflecting red rosy color. If the Jews claim about the land of Palestine falsely then why not Arabs can claim about the land of Spain (where Muslims ruled seven hundred years approximately) rightly. The purpose of English (British) monarch is something else. It is not a story of tangerine, honey and ripe dates.

In this regard he wrote his poetry while he was in Palestine. His style was idiosyncratic and his depiction was extraordinarily impressive.

قلب و نظر کی رہندگی دہے یہ میں صبح کا سماں
چشمہ آفتاب سے نور کی ندیاں رواں
حسن ار ل کی ہے نمود، چاک ہے پردہ وجود
دل کے لیے ہر ار سوداگ نگاہ کار یاں (13)

Translation:

The eyes and heart of an intellectual person who has insight are just like a bright morning in the desert because from the eye of the sun spurt and emit rays and streams of heavenly lights. Appearance of natural and eternal beauty the ever reigning beauty reveals or discloses the existence and for heart it is far better to see it by wasting a brief and hurried look.

On another occasion he says;

رمانہ اب بھی نہیں جس کے سور سے فارغ
میں جانتا ہوں وہ آتش ترے وجود میں ہے
تری دوانہ جیوا میں ہے نہ لندوں میں
فرگ کی رگ جاں پیچہ یہود میں ہے
سنا ہے میں نے، ملائی سے امتوں کی نجاب
خودی کی پرورس، ولذت نمود میں ہے (14)

Translation:

I know that a burning fire in your body is still felt by this age. No remedy or dispensation of this can be found neither in London nor in Geneva and your life is in the claw of Jews. I have heard that the emancipation of communities from slavery depends upon nourishment of self consciousness and in the appearance of existence in this world.

This is the reason that the struggle for the freedom of the Palestinian people is still continued. To find out the best possible solution of this burning issue it is extremely necessary to bear in mind the philosophy of self-consciousness of Allama Iqbal.

Kashmir Issue:

Issue of Kashmir is one of those contemporary issues for which efforts and endeavors are being made for several years. At the one end Allama Iqbal was engaged for the establishment of Pakistan and at the other end he was providing moral and legal support to the freedom lover of Kashmir.

Allama Iqbal was convinced and determined about a united and one political platform of the Kashmiri Muslims. He always motivated the Kashmiri people by his statements and thoughts to be united for the sacred struggle of freedom. When he came to know that lack of unity is increasing among the Muslims of Jammu and Kashmir then he was naturally shocked at this political disunity. Allama Iqbal tried his level best to get Kashmiri leaders released and to manage the movement of freedom successfully. In this regard he fulfilled his many fold important responsibilities. He emphasized on Kashmiri leaders to maintain their solidarity, unity and harmony. He obtained the services of well known advocates to plead the case of imprisoned freedom fighter of Kashmir.

He used his personal influence to receive financial aid from the rich persons for the poor people of Kashmir and he also persuaded Nawab of Haiderabad, Nawab Bahadur Yousaf Jang that the people of Kashmir are perspicacious and intelligent who have been victimized by anti-Islam forces since long (15).

The helpless people of Kashmir are still enduring Indian ferocities and hostilities. Therefore, in the light of ideas of Allama Iqbal we should provide legal, moral and financial support to our Kashmiri brethren and to resolve core and long standing unresolved issue of Indian occupied Kashmir with the help of Islamic world.

Mutual Malice and Internecine Conflicts:

At the moment, long distances have been created due to the civil war, mutual hostility and mutual enmity among the members of Muslim community (Ummah). A Muslim is a blood thirsty of another Muslim. Everywhere a festival of bloodshed (shedding blood) is being celebrated. Under these circumstances there is a dire need to distribute ever increasing love and affection and to live peacefully.

Allama Iqbal has mentioned the names of different prominent and eminent mystic saints in his poetry who have eradicated and dispensed the atrocities, brutalities and cruelties with love and fraternity (brotherhood). They shunned sectarianism and extremism. They always responded graciously and represented love and affection to the haughty and arrogant persons with tolerance, endurance and steadfastness. Even they forgave their worst enemies with kindheartedness and promoted fraternity courteously. They shared deep affection and love everywhere and rooted out the seeds of abhorrence (hate) and abomination, resentment and antipathy and animosity. They were very sympathetic and compassionate. Allama

Iqbal conveyed the message of those mystic saints through his poetry about whom Islamic history feels pride and they are the worthwhile assets of Muslim Ummah. Hazrat Baa Yazeed Bustami (R.A) is one of those renowned saints for him All[mah Iqb[l has expressed his deep felt exceptional and extraordinary veneration and devotion.

All[mah Iqb[l says;

شہسب ۛ سنجر و سلیم تیرے جلال کی نمود
فقر جنیدؒ و بایر ۛ ید ترا جمال بے نقاب۔ (16)

Translation:

The impressive magnificence and elegance of Sanjar and Sal`m is mere a reflection of your glory and majesty and the saintliness (Faqr) of Junayd (R. A) and B[Yazld (R. A) Represents (unveils) your beauty.

While mentioning Hazrat Aways Qarn\ (R.A). He writes;

تجھے نظارے کا مثل کلیم سودا تھا
اولس طاقت ۛ دیدار کو ترستا تھا (17)
عشق کو عشق کی آشفقتہ سری کو چھوڑ ۛ ا
رسم سلماں ۛ اولس قہر فحشہ کو ۛ ا (18)
یہی شیخ حرم ہے جو چہ راکر پنج کھار ۛ ما ہے
گلیم بود ۛ رودلق اولس و چادر ر ۛ ہرا (19)

Translation:

Like Kaleem and Uwais (Ha#rat Moses A.S. who wished ardently to see All[h Almighty and Ha#rat Aways Qarn\ R.A. who was earnestly ambitious to see the Holy Prophet(P.B.U.H.) in his life but despite many efforts because he had to serve and look after his dear mother)) you tried to search the Sight to see and feel thirst to have power of Sight and to see.The madness and lunacy of love left the love, the tradition of Salman and Aways Qarn\ R. A. This is the Shaykh-e-| aram who steals or filches Prophet's heir and The blankets of the Prophet's kin and give it to someone in exchange of money.

Therefore, there is a long list consisted of names like, Aways Qarn\ (R.A), Ha#rat Fu#ayl Bin Ayy[z(R.A), B [Yazld Bus%[mi (R.A), Junayd Bhagdad\ (R.A), Mans]r | alla[j (R.A), Dat[Ganj Baksh (R.A), Ghaz[ll (R.A), R]m\ (R.A). These names have been mentioned by All[mah Iqb[l with great reverence and deference and he commended their thoughts and vision. If we are desirous to eliminate mutual discords and prejudice, bias and discrimination then we have to follow the footprints of these mystic saints and we shall have to seek guidance from the far-sightedness and discernment of All[mah Iqb[l.

Conclusion:

The life and excellent attributes and characteristics of the Holy Prophet (P.B.U.H.) have been the center of vision and focus of attention of Iqb[l. According

to him it is highly essential to have asset of sincere love and complete obeisance (Deferential respect) and obedience of noblest and eternally blessed chief Hazrat Muhammad (P.B.U..H) to get splendid success and in this world and Hereafter. This is the reason that his entire poetry reflects and dominate this matter. He devoted all his best possible potential by focusing his personalized attention to awake all the Muslim from their deep sleep. There is no sphere of human life left out about which he has not written his praiseworthy and peerless poetry. Doubtlessly, it is beyond shadow of doubts that he was the most learned intellectual, discerning percipient and a sagacious scholar who has left indelible marks of his thoughts and intellect on Muslim Ummah. May All[h Almighty reward him beyond our expectations and imaginations for his remarkable and commendable services and fill his grave with completely heavenly lights.

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