

## Kalam E Iqbal: Current Requirements And Our Priorities

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### Abstract:

Allama Iqbal's teachings are not specific to a particular time, a particular region, or a particular race. Iqbal is a poet of every age. A vital aspect of his thoughts and his teachings is that he wants to guide the individual in the right direction and to shape him morally and spiritually. This individual training leads to collective training for them. A nation, a country, or a society can be built together with individuals, and if each individual of the nation has good internal and moral training, then finally, the effects of this individual training will be reflected in the collective form and an ideal society will be formed. Even today, if Iqbal's teachings, his thoughts, and his efforts to promote his spiritual and moral values are studied without regard, then it is inevitably pointed out that the need for interpretation and explanation of Iqbal's thoughts in the present era is exactly the same as it was ninety or a hundred years ago. It is as if the application of Iqbal's teachings was not only for this particular era when the Muslim society was struggling to achieve its own identity but also in the present era to maintain this identity. The main centre of Iqbal's thinking is the man of faith who has been fully enlightened by himself; most of his other ideas revolve around this man of faith. The same aspects are discussed in detail in this article.

### Introduction

Dr. Allama Muhammad Iqbal (Birth: 9 November 1877 – Died: 21 April 1938) was a well-known poet, writer, jurist, politician, and one of the most important figures of the Pakistan movement of the twentieth century. He used to write poetry in Urdu and Persian, and this is the main reason for his fame. The main tendency in poetry was towards Sufism and revival of the Islamic Ummah. Allama Iqbal is considered a modern Sufi. [citation needed] His most prominent achievement as a politician was the formulation of the Pakistan Theory, which he presented while presiding over the Muslim League meeting in Allahabad in 1930. This theory later became the basis for the establishment of Pakistan. For this reason, Allama Iqbal is considered the ideological father of Pakistan. Although he did not see the establishment of this new country with his own eyes, he has the status of the national poet of Pakistan.

### Current requirements and Our Priorities

In the words and thoughts of Allama Iqbal, there is a solution to the problems of the present and all future ages. He pondered many topics of life and the universe. Iqbal's message is universal in its breadth and universality. The contemporary world is suffering from a cultural crisis. In this hour of trial, Muslim intellectuals are being severely tested. In this atmosphere of clash of civilizations, we can use Iqbal's critical view on Western civilization. Iqbal's thought is being studied all over the world as an intellectual who provided ideological and political strength to the Muslims of the subcontinent, which led to the creation of Pakistan, which is a metaphor for enlightenment in Islam and the East and the West. I provide the basis of communication. Urdu poetry has had lofty goals since its inception. In which the protection of human values, reforms and intellectual trends are promoted. In it, solutions to the problems of the country and the nation are also sought and the best ideas of the East and the West are discussed. Therefore, to wake up the sleepy humanity and encourage them to act, poetry is a crow of Muhammad Iqbal, who is known as a poet and philosopher of the East. He has left an indelible impression on modern thought through his deep humanism. Iqbal's philosophy is deeply rooted in spiritual and moral dimensions. Provides a comprehensive framework for meeting the challenges of modernity. Iqbal is not only a thinker, thinker, intellectual, sage of the nation, leader of religion and world, national and national poet, but the messages, ideas and thoughts in his poetry are still fresh and

meaningful. The spiritual, moral and philosophical principles of his poetry are beyond the boundaries of time and space. The depth and breadth of his words are applicable in today's times.

Iqbal awakened the Muslims of the subcontinent through his speech. He inculcated in them the spirit of self, action and spirituality, and his speech is a torch for the youth even today, which not only informs them of the glory of the past but also paves the way for the future. Be helpful. Through his speech, Iqbal waged a jihad against the westernization of the neo-colonial era, distance from religion and absorption from the West. He criticized Western materialism and highlighted the importance of Eastern spirituality and moral values. Every stanza of Iqbal's poetry is a description of today's problems and challenges. The contemporary significance of his poetry is hidden in his deep philosophical insight, reform spirit and revolutionary message. Anwar Sadid writes in his book "Iqbal's Poetry in Contemporary Message":

"The revolutionary message and reforming spirit in Iqbal's poetry not only guides us even today but also inspires us to improve our collective and individual lives." (1)

Drop by drop and verse by verse, Iqbal inspires the youth to do something new in the present age and to do something. Iqbal's poetry guides in contemporary issues. Dr. Fateh Muhammad Malik in his book "Iqbal's Intellectual Property" writes:

"Iqbal's poetry criticizes the materialism and moral decadence of Western civilization. This message is very meaningful even in today's age of globalization and makes us realize the need to return to Eastern spirituality and moral values." (2)

Iqbal's contemporary thought not only made global intellectuals the subject of his study but also gave him the consciousness of new aspirations and aspirations. Allah has introduced ideas in His words with the wisdom and power of words bestowed by Allah and with his unique thoughts. He forced the great experts of literature to think that. There is a possibility of a new system of thought for the homeland, even beyond the popular products, obsolete narratives and old methods, whose songs can cure the grief of humanity and control the turbulent cultural pace of the old age and ultimately create such a new world based on such a theory of life, which is the goal of the creation of the universe and the invitation of the prophets is also included in its spirit.

Therefore, universal truths are not old. For this reason, Iqbal's poetry and his words are universal and universal. There is breadth and depth in his poetry. Their message is general. Iqbal is addressing a person who lives in all corners of the world and is not the property of any particular nation or individual. They don't recognize their language, colour, race and national taste. He is the nation of mankind and the whole world is his homeland and he is the leader and spokesman of this homeland. Thus, Allama Iqbal's criticism is a permanent chapter as an important chapter for Western modern thought. If we look at the words of Allama Iqbal, according to Ikram, "Iqbal was made by Iqbal Maghrib." Allama Iqbal wrote about Western civilization, its ideas, philosophy of materialism and distance from religion. Iqbal's aim was only to reform the youth so that he could reform and guide the Muslims of the subcontinent and introduce the youth of the new age to its permanence and its assets. What you have got is a luxurious heritage of the civilization of your ancestors. Allama Iqbal has criticized western civilization deeply and insightfully. His criticism is equally relevant and meaningful in today's era. If we look back at Iqbal's works, we can see the comparison of Western and Islamic thought in *Israr Khudi*, the neo-demographic system of the West in *"Zarb Kaleem"*, the criticism of materialism and individualism in *"Bang Dara"*, and the social and moral problems of the West. . Allama Iqbal's criticism of Western civilization is abundantly seen in his poetry. In many of his poems, materialism in the West, the lack of spiritual values , and the moral crisis are pointed out.

Iqbal wrote about the moral decay in Western society. According to him, adherence to moral principles has weakened in Western civilization, which increases social problems and chaos. Iqbal said that only material development is not necessary.

Iqbal also kept a close eye on the individualism of the West. Iqbal made the individual in the West realize that materialism has alienated him from his collective responsibilities. According to Iqbal, the balance between individual and society is essential. He gave importance to the self of the individual, but he believed that his self should be used for the collective good.

He strongly opposed the colonial system of the West. He believed that the Western powers had enslaved the Eastern countries and damaged their culture, economy and autonomy. He called this colonial system against the principles of human rights and justice.

دیلوی بھی، حیدرآبادی بھی، لاہور بھی  
کچھ بھی نہیں باقی، تہذیب حجازی میں بھی(3)

Allama Iqbal's thought and poetry not only encourage and exhort to learn these ideas of the West, but through his profound ideas, he explains to Muslims the importance of self, faith and knowledge and invites them to walk on a balanced path of material and spiritual development. Don't forget your values while on the path of development. *Kalam Iqbal* is a guiding light for everyday material needs.

Iqbal's concern is unity. Allama Iqbal's theory of nationalism has a unique and deep insight. Iqbal's patriotism cannot be doubted. He considered slavery to be the greatest curse in the world. Be it mental or physical. They were against all kinds of empires. Javed used to mention India in a very enthusiastic manner in *Nama* and *Zarb Kaleem*. He reminded all the Muslims of the world about the forgotten lesson.

He clarified the Muslims of the whole world in the form of a single body. The entire Muslim Ummah is like one body. The concepts of nationalism and national unity in Iqbal's poetry, the concept of his intellectual Islamic nationalism, show us how to make a united nation. Ghulam Rasool Mir states:

"Iqbal's message is very important regarding nationalism and national unity. He reminds us that Muslims are a global nation and their survival and development lies in their unity." (4)

In today's age, Iqbal's ideology of nationalism and national unity is a torch for the youth. His thoughts are equally beneficial for the youth of today. Iqbal's dream was to have a united, strong, and united nation, which promotes unity and love for each other despite different sects and languages. He saw national unity as the political aspect of a country's philosophy, which strengthens the ummah. Dr. Javed Iqbal, who is also the son of Iqbal, writes that in the thought of my father, Allama Iqbal,

the meaning of nationalism is not only limited to geographical boundaries but it is based on a common civilization, culture and religious foundations. His philosophy guides us towards a strong unity.

In terms of contemporary meaning, Iqbal's homeland is a sacred meaning that appears in his poetry in many colours and feelings. His poems highlight the greatness of the country, revolution and unity. Iqbal's speech reflects patriotic feelings, love and sacrifice. Therefore Kalam Iqbal emphasized the importance of nationality the unity of Muslims. To honour the love and sacrifice of the country and to lay down one's life for it. Iqbal's thoughts are the main message of his words for today's youth. The philosophy of action and struggle is the main focus of Allama Iqbal's thoughts. According to him, action and struggle are essential and fundamental components of human life. The development of the individual and the nation is not enough for survival. Iqbal described this philosophy in different ways in his speech. Iqbal's teachings and his ideas provide guidance in today's times in terms of modern challenges, technology, social issues and global context. Iqbal does not despair. Rather, they exhort action in every case and explain the details of action. A comprehensive review of Iqbal's philosophy of action and his struggle, as well as the depth of his thoughts and their impact on human life, is needed. Iqbal's philosophy is well reflected in his words. Their process revolves around self and self-realization. Man needs to recognize his internal and external forces.

Action leads man to autonomy and self-reliance, which becomes a means of understanding and overcoming the real realities of life. Iqbal's poetry and prose are the result of his lofty imagination, profound thought and extensive study. Through Iqbal's struggle, we can recognize the purpose of our lives and lead to success.

Spiritual awakening allows man to gain awareness of inner and outer existence and move towards his spiritual goals. In Iqbal's speech, tolerance, broad evangelism, and heartiness are the religion of spirituality. In it is hidden the wisdom of living. The concept of love found in Iqbal's words leads to spirituality. The inner vision of spirituality is love, which determines the periods of Sufism. Spirituality is the best capital of Iqbal's speech. Khalifa Abdul Hakim writes:

"Iqbal considered it a means of attaining a higher consciousness and bliss. Iqbal believed that real Sufism is engaging with the world in the light of spiritual and moral principles instead of keeping away from it. Iqbal emphasized the practical side of the concept where the self is nurtured through love, action and knowledge." (5)

Allama Iqbal's concept of spirituality is based on recognising one's self and closeness to Allah. According to Iqbal, spirituality is a journey that enlightens man to his real reality and clarifies the purpose of life. Iqbal explained the truth of the theory of Wahdat-ul-Wujud that Allah is present in everything and the whole universe is His adornment.

بر ایک مخلوق میں ہے اللہ کی یکتا

بر ایک لہار میں ہے اس کے آثار وجود (6)

All of Iqbal's concepts revolve around the philosophy of self. In this philosophy, God-view, self-view, and philosophy are inseparable. Iqbal's passion for self-realization is the principle of self-realization. The word self is not used in the sense of arrogance or pride in Iqbal's message or philosophy of life. From Iqbal's point of view, realizing one's own self and qualities, realizing one's own qualities, and realizing one's own ego, movement, and energy as the guarantor of life is the beginning of self-life.

It is said somewhere that the self is the secret of all success. Strength and training is self. It can conquer truth and falsehood, and it can defeat falsehood. Poverty brings empire. Iqbal's philosophy revolves around the concept of self, which refers to the inner self or ego of the individual. He did not believe in developing and strengthening self through love, knowledge and spiritual growth. Iqbal was deeply influenced by Islamic philosophy, especially the Qur'an and the teachings of the Prophet. He believed in the oneness of existence and oneness of God. Iqbal was also influenced by Sufism, which emphasizes the inner dimension of Islam. He believed in the importance of love, compassion and spiritual purification.

Iqbal was a strong supporter of Muslim rights and unity. He supported the Pakistan Movement and believed in the establishment of a separate homeland for Muslims. Iqbal criticized Western philosophy, particularly the theories of Nietzsche, Bergson and Darwin, which he believed were based on materialism and neglected the spiritual dimension. Iqbal believed in the oneness of God and the oneness of existence, which he saw as the fundamental principle of the universe. Iqbal emphasized the importance of love and compassion in personal and social life, believing that these are essential for individual and collective development. Iqbal believed in the importance of individual effort and responsibility, encouraging people to strive for spiritual growth and self-improvement.

Iqbal believed in the importance of dialogue and exchange between Eastern and Western cultures, advocating a synthesis of the two. Iqbal envisioned a new world order based on justice, equality and spiritual values, where individuals and nations could live in harmony and peace. These intellectual dimensions of Allama Iqbal's thought continue to inspire and influence people around the world, offering a unique perspective on personal and collective development, spirituality and social justice. After the fall, due to the general conditions of the country, this anonymity took a terrible form. It was absolutely necessary to wage jihad against this ignorance and to send an electric wave of blood and action in the veins of the weak.

According to Iqbal, there are two types of poverty. One transcends mundane goals, the other for self-building and stability and the pursuit of higher ideals. Whom the Holy Prophet made innocent of poverty and pride. The first is poverty, which makes a person poor and subjugated. The second phrase makes the blade of the ego juicy.

Iqbal's philosophy itself is very important in terms of contemporary meaning. In today's era, where the trend of competition is very high, Iqbal's concept of self encourages individuals to believe in their own abilities and promotes their self-reliance. Which is essential for personal growth. Different nations at the global level, despite their inter-relationships, recognize their own culture, their own language, their own traditions and power and keep them alive.

This leads to the promotion of creative thinking and innovation in the field of education. Nowadays, where material development is given more importance. But Iqbal's concept of self makes the present-day man discover his true inner strength. Allama Iqbal's concept of *ijtihad* is central to his philosophy of thought. According to Iqbal, it is a process of re-interpreting and interpreting Islamic laws and messengers. In his well-known and thought-provoking book, Iqbal has discussed in detail the principle of action in Islam, for example, *Ijtihad*. In this debate, he has discussed the concept of Tawheed in Islam. The

soul of Islamic culture is monotheism. It is on this basis that this union has been invited. This concept is fundamental to the formation of the political, social, and economic court of Islam. In other words, this institutional concept takes the practical form of monotheism as the source of monotheism and manifests itself as a living element in the intellectual and emotional life of the human race. Tawheed is the name of pure loyalty to Allah, and when loyalty is not pure and other people join it, it is shirk.

The spiritual basis of life in all species is eternal and manifests itself in change, so any society based on imagination must have both stability and change. For the formation and organization of the collective life of this kind of society, it is necessary to have unchanging, eternal principles so that our steps are firmly established in the current changes.

Discussing the failures of both the West and the East, Iqbal wrote that the reason for the failure of the West in the field of political and social sciences is that they denied the existence of eternal principles from the beginning and the East, especially the Muslims, The reason for the intellectual stagnation they have been suffering from for five hundred years is the complete neglect and avoidance of change. The nature of Islam is against comprehensive thinking. It has movement and change in its nature. Now the question is, what is this principle of movement on which all its variations are based? In this view of Iqbal, this principle is the movement of *ijtihad*.

It is narrated from Hazrat Muadh bin Jabal that the Prophet made him the ruler of Yemen and asked him how you would decide the affairs of the people. He said, according to the Holy Quran. He said: If you do not find guidance in the Holy Quran? He said I will decide according to the Sunnah of the Prophet. The Holy Prophet (peace and blessings of Allah be upon him) said, "What will you do if you do not find any guidance even in the Sunnah?" He said that in such a situation, I will decide with my opinion.

Like Iqbal, other Islamic scholars have also considered Hadith Mu'az as the basis of *Ijtihad*. But this hadith is a sight. If there is no solution in the case of Qur'an and Sunnah, it is said to make a decision. This is a later addition. Whether the source of *ijtihad* is the Qur'an or the words of the Prophet, there is no denying its necessity and usefulness in any scholar. Rather, the political, economic and social conditions keep changing with the development of civilization. Therefore, there is a need for *ijtihad* in every era. As people moved away from the Prophet's era, the need for *ijtihad* also increased in the same sense. Therefore, there has not been a period in the past when the application of Islamic law did not require a change or a completely new ruling was not required. The four schools of jurisprudence have come into existence due to contemporary conditions and needs. Scholars describe three types of *Ijtihad*. Instead of following a single person or school of jurisprudence, there is independent legislation in this way, such legislation is called *Mujtahid Mutlaq*. The second form is to do *ijtihad* while staying within the limits of the jurisprudential school. The third form is to do *ijtihad* with affiliation to a school of jurisprudence only in those issues on which the imam of that school of jurisprudence has given an opinion, such a *mujtahid* is called a *muqlid*.

Iqbal has presented the political and religious views of Turkey for the *ijtihad* in the present era. In his era, there were two types of ideas in Turkey. One idea was the nationalist party and the other was the religious reform party. The opinion of the first party was that religion and politics are separate states, that is, the collective affairs of the nation have nothing to do with religion. The real thing is the state and not the religion. The state has the central position in the national life. Therefore, the combination of religion and politics is not possible.

Iqbal also wrote that Turkish intellectuals have derived the concept of separation of state and religion from the history of Western political concepts. Christianity initially remained isolated from social affairs because the Mosaic laws had been abrogated based on the inspiration of St. Paul. But Islam from the beginning along with spiritual teachings also guided the political and social problems of man. According to Iqbal, the necessity of *ijtihad* is related to him being a Muslim today as yesterday and his legal necessity cannot be overlooked in the future. He is also worthy of praise in the sense that he showed courage in this matter. Dr. Javed Iqbal says:

"Iqbal described *ijtihad* as a means of renewal and development of Islamic thought. According to him, *ijtihad* is a living and dynamic process that offers solutions to new problems along with the changes of time and place." (7)

According to Iqbal, the solution to the problems of the present day can be found through *ijtihad*. One can adapt oneself to the changing course of time. Maulana Maududi says:

"Iqbal emphasized the importance of *ijtihad* and said that without *ijtihad*, Islamic teachings cannot be kept alive and vibrant. According to him, the purpose of *ijtihad* is to adapt the teachings of Islam to modern times" (8).)

Iqbal has made the Qur'an and Hadith the source. *Ijtihad* is everywhere the good changes made with his guidance to suit the modern age and to solve the problems of the present day.

Iqbal's educational philosophy is comprehensive, balanced and comprehensive. His ideas emphasize not only the spiritual and moral training of the individual but also the importance of material development, national awareness and practical action. Along with the development of knowledge, there should be a good influence on a man's personality. According to the depth and breadth of knowledge, there should be tenderness and openness in the feelings and views of a person. It should develop the ability to live a better life as far as knowledge is concerned.

According to Iqbal, the primary purpose of education is to nurture self in the individual. Self-awareness, self-awareness, self-esteem and knowledge of abilities are highlighted through education. So that individuals can recognize their identity and the purpose of life. It is said in the Holy Quran:

Can the blind and the sighted be equal? (9)

One of the most important requirements of the present era is to take steps to improve the economy of Islamic countries. Non-Muslim forces are trying to dominate the world market. Islamic countries that are economically stable have been made so technologically weak and luxurious that they are forced to depend on others for the survival of their economy, for example some Arab countries. Despite being the strongest economy, others are watching their hands. Islam abolished usury, but the world banks are keeping the poor countries in the grip of debt and making them poorer by interest through their banking system. It is becoming impossible for these poor countries to get rid of this interest. This is the reason why Islam has preferred



an interest-free economic system, but the anti-Islamic forces have tied the Islamic countries to the torture of debt and interest. Weakening conspiracies have been established which are not easy to get rid of. To overcome these economic weaknesses, it is necessary that the entire Muslim world depends on each other and not on the non-Muslim world. All the Muslim countries should use each other's technical strengths so that they can gain economic dominance in the future and crush the ambitions of anti-Islamic forces.

Along with economic stability, defense stability is very important. From the defense point of view, Pakistan is the only Islamic country in the world that has nuclear power, otherwise all Islamic countries are tunnels to non-Muslims for defense stability. On the contrary, many non-Muslim powers, for example, the United States, Great Britain, Russia, France, Israel, Germany, etc., and many other countries also have nuclear power and are becoming stronger defensively. In the present era, where there is a need for the strength of the religion of Islam, the unity of the Islamic world, better identity and economic stability, there is a strong need to strengthen the Islamic world defensively as well. Without it, the roots of the Islamic world will weaken and over time its dependence on non-Muslim forces will increase, which is completely opposite to Iqbal's vision.

In the last few decades, the Muslim countries have certainly made some progress from the technical, scientific and scientific point of view, but this progress is much lower than that of the non-Muslim forces. Scientific and technical sciences which are purely due to Muslim scientists, mathematics, algebra, chemistry, physics, geography, arts and other most important subjects which are the most important need of the time, in fact their basis, their origin and The credit of evolution belongs to Muslims, but in the present era non-Muslim forces are making use of all these sciences. Addressing the youth of Islam, Iqbal laments the same thing.

گنوا دی ہم نے جو اسلاف سے میراث پائی تھی  
 ثریا سے زمین پر آسمان نے ہم کو دے مارا  
 وہ علم کے موتی، کتابیں اپنے آبا کی  
 جو دیکھیں ان کو یورپ میں تو دل ہوتا ہے سپہارا (10)

### Conclusion:

Under all the above aspects, Iqbal's speech has left an indelible impression on modern thought. Deeply connected to the spiritual and moral dimensions of modern times through humanism. The literary, intellectual and philosophical underpinnings of his words are very enduring and relevant to today's society. Iqbal's Philosophical Foundations provide solutions to modern-day problems based on an in-depth study of Islamic Sufism, Eastern traditions, and Western philosophy. For them, their spiritual values can be regained. It is a comprehensive thought that allows us to build a balanced and harmonious society. The present age is certainly moving forward with all its electronic and furniture developments, but in the eyes of Iqbal, it is deprived of spiritual thought. Allama Iqbal wrote a declaration of war on the forehead of "Zarb Kaleem" against him. Some values remained in Iqbal's era. There is a clear proof of Allama Iqbal's broad vision and thoughtfulness on his poems in the present era.

Therefore, the meaning of Iqbal's words is not for a particular time and place, nor for a particular nation, race and nation. His word is for humanity. The present man has become a victim of chaos. It has gone away from the concept of the nation and the nation and in personal interest. A man of the present age can get help in determining his destination from Kalam Iqbal and he can regain his lost position.

Taking measures for the promotion of Iqbaliyat is the most important need of the hour because the society is rapidly falling victim to the invasion of the West and the way Islamic thoughts are being spread in the name of enlightenment, it is only possible to prevent it. Either religion of nature i.e. Islam should be implemented or Islamic teachings should be used, Iqbal can be the most important link in this chain because his thoughts are not just a discussion on philosophy, religion, religion or history but human beings. Iqbal has presented the religion of Islam in his thoughts in such a way that the spirit of spirituality has not been distorted and he has also taken care of the physical trends and inclinations of this region so that he can correctly This is the reason why Iqbal made poetry his medium of expression instead of prose. The natural inclination of the people of the sub-continent was towards order, so there was a stir. Now, keeping in view the inclination of the people of this region, not only the Muslim society can maintain its balance, but also the nations of the world by preaching the thoughts of Iqbal. But he can also be able to highlight his identity better. Iqbal kept preaching the Islamic motto as his life goal and despite the complications of Sufism and philosophy, he did not let the identity of Islam be undermined. There is a need nowadays to take steps to make Iqbal's thought accessible to the common man so that an organized society can properly protect its identity.

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