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ALLAMA IQBAL AND MAULANA ABUL KALAM AZAD'S THOUGHTS AND IDEAS ABOUT THE EXISTENCE AND SURVIVAL OF THE ISLAMIC STATE: IN THE CONTEXT OF LITERARY ASPECTS

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ABSTRACT:

The thoughts of Iqbal and Azad have come to the mouths of witnesses in the light of the Qur'an and Hadith. The aim of both of them was to renew the Islamic nation and provide the materials for the renaissance of humanity by doing ijthihad in the religion of Islam. He arranged his thought on the basis of the Holy Quran and tried to find a solution to all the problems of the Islamic nation in the light of its teachings. The Muslims of the sub-continent are indebted to Iqbal and Azad for instilling determination in the veins of the Muslims here. Courage, will and courage, enthusiasm and passion, self-reliance and self-confidence and steadfastness and determination flowed. It is impossible to deny the fact that if we analyze the expressions accepted by these two important Urdu thinkers and writers in Islamic thoughts and affairs, then it will not be out of place to say that there is a difference in the style of expression between Iqbal's poetry and the thoughts of Abul Kalam. In the same sense, Sajjad Ansari had said that if the Qur'an had been revealed in Urdu, Abul Kalam's prose or Iqbal's poetry would have been chosen for it.

INTRODUCTION

Life and the universe are two important components, about which even people with ordinary and ordinary mentality sometimes become worried. It is certain that a thinker tries to understand the codes of life and the universe very seriously on a conscious level. He is engrossed in the quest and struggle to find proportionate and balanced answers to the various questions that arise about life and the universe. Observation of the universe, study of nature, arguments and life experience prove to be helpful and supportive in paving the way in this regard.

Iqbal and Azad were two great thinkers of the same era, who have influenced a considerable number of Muslims of the subcontinent with their thought and art. The period that both the thinkers were passing through was not a period of soft and eloquent speech, but a period of bitter anger. This period gave both Iqbal and Azad masculine lips and tone, and the era that demanded violence and bloodshed made both of them dignified, In fact, the purpose of both of them was not to provide happiness and prosperity through literature, but to free the Muslims of the subcontinent from intellectual, mental and physical slavery, and their prosperity and prosperity. It is the center of writings.

Allama Iqbal and Maulana Abul Kalam Azad both belong to an era that gave them masculine lips and tone. This era was not convinced of soft and sweet language and speech, but an era of bitterness and bitterness. The same era. He blessed both of them with a magnificent, dignified and dignified style of speech. The literature of both of them gives an interpretation of human well-being. The writer is responsible for the fact that he expresses his thoughts in the face of suffering, pain and vicissitudes of suffering humanity. He is satisfied with his commitment. According to Dr. Syed Abdullah:

“If you look carefully, the goals and objectives of Abul Kalam Azad and Iqbal were not much different. Good deeds and love were the beloved belief of both Jinns.”(1)

As far as the similarities and differences between Allama Iqbal and Maulana Abul Kalam Azad's thoughts, ideas and concepts are concerned. In this regard,

the Qur'an, God, love, nationality and patriotism, democracy, the universe and man, westernization, ijihad, the problem of identity, Apart from education, politics, the concept of freedom, the concept of humanity and the individual and the community, there are many aspects due to which both of them have commonalities and differences.

Allama Iqbal and Maulana Abul Kalam Azad's thoughts, ideas, concepts and theories contain the teachings of the Qur'an and Hadith. There is a reflection. It is clear from reflection that the axis of the system of thought of both is the Holy Quran. Allama Iqbal conveys his thoughts and ideas through the Quranic verses in his Persian and Urdu words as well as in his sermons.

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Allama Iqbal's English sermons, which were given in Madrasahs, have been translated into Urdu with the efforts of Syed Nazir Niazi. In the preface of these sermons, Allama Iqbal writes:

"This trend of the Holy Quran is more clear in the direction of emphasizing on action instead of thought. However, some natures do not naturally have the ability to develop this specific type of inner thought which is the last support of faith and belief for religion. Bring it into your experience just as you absorb the other aspects of life and the universe that we find apart from ourselves. As for the man of the present age, he has become accustomed to the kind of thought which is related to the world of things and events, and this is the habit which Islam, if not the other, supported in the early period of its civilizational development. Therefore, he is no longer qualified for these incidents, but sees them with suspicion because there is full room for illusion and confusion in them. The right type of Sufism has undoubtedly performed valuable services in shaping and guiding the religious situation and events among us Muslims, but going forward, their representation came to the share of the gentlemen, from the mind of the present age. They are completely ignorant and therefore have not benefited from the ideas and experiences of the existing world. They are still working in the same ways that were designed for those whose civilizational outlook in certain important aspects. It is very different from our expectations. "(2)

In the same way, the writings of Maulana Abdul Kalam Azad provide solid evidence that he also made the Holy Quran his guide. He told the nation the way to gain enlightenment through "Al-Hilal" and "Al-Balag".

It is clear from the writings of Allama Iqbal and Maulana Abdul Kalam Azad that there is a deep similarity between the religion of love in their writings. Both agree that the religion of love reveals all the mysteries and secrets.

“It cannot, however, be denied that Ghazala’s mission was almost apostolic like that of Kant in Germany of the eighteenth century. In Germany rationalism appeared as an ally of religion, but she soon realized that the dogmatic side of religion was incapable of demonstration. The only course open to her was to eliminate dogma from the sacred record. With the elimination of dogma came the utilitarian view of morality, and thus rationalism completed the reign of unbelief. Such was the state of theological thought in Germany when Kant appeared.”(3)

عشق کی ایک جست نے طے کر دیا قصہ تمام
اس زمین و آسمان کو بے کراں سمجھا تھا میں
کہہ گئیں راز محبت پر دہ دار پہانے شوق
تھی فغاں وہ بھی جسے ضبط فغاں سمجھا تھا میں (۴)

Maulana Abul Kalam Azad writes about this one form of love:

"Actually, there are three destinations. Lust, love, reality. First and last, everything is love. But it is not surprising that to reach someone's roof, this chain is used as a rope. How many The road is lucky in which one step of the stairs is not missed. Kamand Ishq reached the desired palace in one go. "(5)

Subjugation and slavery means to lose one's divine freedom - subjugation is not only physical, but it has different types, such as mental and intellectual slavery, ideological slavery, economic and economic slavery, cultural and political slavery, political and social slavery. Etc. - Slavery or subjugation, whatever its nature, has its effects on individuals individually and on nations collectively - Allah Almighty has made man the best of creation, but when man turns away from following the essence of the real owner, he Being a slave of another power, he loses his identity - In the world of condemnation, man falls from the honor of humanity in such a way that he becomes worse than cattle –

When the roots of slavery become deep and the knots become firm, then guards are placed on a person's thoughts, his thinking becomes frozen, his mind becomes imitative and he steals the foothold with quest and desire - in this context, he loses his abilities. Instead of relying on him, he feels comfortable in seeking help from others and his courage to think and think fades in his existence - the result is that those who consider themselves as the leaders of the nation, They do not adapt themselves according to the law of God, but change the meanings and requirements of the word of God to make a threat.

Dr. Syed Abdullah, Allama Iqbal and Maulana Abul Kalam Azad's religion of love writes as follows:

In any case, love is of primary importance in the belief system of both Abul Kalam and Iqbal. If there is any difference, it is that they got their models from the people of Tariqat, for example, Rumi and Sana'i, etc., and Abu Kalam's

models are from the people of religion. For example, Imam. Ahmad Ibn Hanbal, Imam Ibn Taymiyyah, Hazrat Shah Wali Allah, etc. This shows that there is a certain distance between them which should be in the Khanqah Mosque. One of them is benefiting directly from the mosque and the other is benefiting directly from the monastery, but to the extent of passion and jinns, both religions recognize and believe in love. (6)

By studying the writings of Allama Iqbal and Maulana Abul Kalam Azad, this fact becomes clear that they have made three problems of philosophy and three stages of human intellect, i.e. God, man and the universe, their subject in the interpretation of their ideas and concepts. According to Iqbal, the relationship between man and the universe is the supreme consciousness of the Qur'an. Iqbal, while discussing the change and evolution of the universe, declared man as Ashraf and Supreme. Like Iqbal, Azad is also convinced that the law of the universe changes. It is on the path of evolution. Maulana Abul Kalam Azad writes in this context:

"All the things that exist in the existence of the earth are of a lower level than man, he cannot look at them. Above him are the existences of the celestial bodies, but there is no one among them that can become his motto. Here, all around him, there are only lows that want to take him from the heights of humanity to the lows of animality, while he wants to fly up, a canopy of heights and limitless heights. should, towards which he keeps looking up and which keeps on beckoning him to rise higher and higher. (7)

Both Iqbal and Azad's ideas regarding God, man and the universe are close to each other. Iqbal writes in this regard:

ایسی کوئی دنیا نہیں افلاک کے نیچے
بے معرکہ ہاتھ آئے جہاں تختِ جم و کے
ہر لحظہ نیا طور نئی برقی تجلی
اللہ کرے مرحلہ شوق نہ ہو طے (۸)

Allama Iqbal and Abul Kalam are similar to each other in terms of the independent concept of the universe, but in terms of their individuality, both have different aspects. Like Allama Iqbal, Abul Kalam Azad is also convinced of the dynamic of life. Both of them agree on the greatness of man, which is the main reason that the source of both is the word of God. Iqbal writes:

تری دنیا جہاں مرغ و ماہی
مری دنیا فغانِ صبحِ گاہی
تری دنیا میں، میں محکوم و مجبور
مری دنیا میں تیری پادشاہی! (۹)

According to Abul Kalam Azad, the colors and beauty of the universe produce the same reaction as the effect of the beloved's character affects the lover's heart. Dr. Aqeel Hashmi writes in this regard:

"Allama Iqbal thinks that in order to confirm the existence of God, it is necessary to first prove the creation of the universe and then arrange it by

conquering it by human hands. All the corners of incompleteness disappear from the sight of a person in the same way that in the eyes of a lover, the gap of beauty in the face of the beloved, rather this gap also becomes an additional tool for its decoration and embellishment. Abul Kalam determines the affirmation of God by the infatuation and enchantment of this beauty. According to Abul Kalam, the beauty of the universe is beauty and man with his soul is so engrossed in the sight of this beauty that the color and smell of a flower. Like a combination, the beauty of man and the universe has erased the duality, but Iqbal did not allow human beauty to be lost in the beauty of the universe. Rejected and rejected, Abul Kalam Azad's concept loses the beauty of God, the universe and man in the absolute." (10)

From the study of literary history, it becomes clear that the mental attitude and expression styles of two creators of the same era may be different. However, the time is the same and the problems and issues before these creators are the same. But the style of thinking and the style of expression are different, yet they cannot give up the search and search for the common mental and intellectual relationships between the contemporary intellectuals. They are full of yearning. They recognize the unity of the state or thought and action as a universal constitution.

When we talk about Islamic identity with reference to Allama Iqbal and Abul Kalam Azad, it is clear that Iqbal is only talking about religious identity. Sometimes there is a sense of regional identity in the name of Muslim majority areas. While Abul Kalam Independent Indians emphasized on identity and regional identity. Iqbal emphasized on maintaining a relationship with the past. According to him, the importance of the past is that it is the guarantor of the formation of identity. In the included poem "Madanit Islam" the Islamic identity has been defined as the beauty of the Holy Spirit with the beauty of the Gentiles and the beauty of the Arabs. It is clear that both Iqbal and Abul Kalam Azad have a common insistence on Islamic identity. They are also strongly opposed to undermining or dimming this identity. In this context, Dr. All Ahmad Sarwar writes:

"In the minds of both Maulana Azad and Iqbal, the problem of national identity, Muslim identity and cultural or linguistic identity was very clear. These dimensions of identity should be accepted in the same way as the presence of different and sometimes conflicting elements in a personality. That is why Iqbal and Azad, despite being very different from each other in the political field, are very close to each other in the categories of Islamic identity, civilized identity and national identity. (11)

Both Iqbal and Abul Kalam Azad agree that despite being a human being, man possesses divine attributes. Breathing a soul into a human being does not mean that a wave of life flowed into the human body, rather, Allah the Exalted revealed His essence to Hazrat Adam. Iqbal writes:

یہ کہکشاں، یہ ستارے، یہ نیلگوں افلاک
یہی زمانہ حاضر کی کائنات ہے کیا
دماغ روشن و دل تیرہ و نگہ ہے باک (۱۲)

عروج آدمِ خاکی کے منتظر ہیں تمام
یہ کہکشاں، یہ ستارے، یہ نیلگوں افلاک
یہی زمانہ حاضر کی کائنات ہے کیا
دماغ روشن و دل تیرہ و نگہ ہے باک
تُو بے بصر ہو تو یہ مانع نگاہ بھی ہے
وگرنہ آگ ہے مومن، جہاں خس و خاشاک
زمانہ عقل کو سمجھا ہوا ہے مشعلِ راہ
کسے خبر کہ جنوں بھی ہے صاحبِ ادراک
جہاں تمام ہے میراثِ مردِ مومن کی
میرے کلام پہ حجت ہے نکتہ لولاک (۱۳)

Both thinkers are in agreement regarding the creation of this universe and the existence of Allah. He is driving it with restraint. In this way, naturally, his creatures should also be one. According to Allama Iqbal, the unity of this universe is one. Man is biologically considered a part of this universe. According to him, human The idea of unity is given by Islam and the spiritual concept based on this idea depends on the value of the universe and the individual. If we turn the pages of history, it is clear that before the beginning of Islam, there was a distinction between strong and weak, slave and master, rich and poor. Even subordinates and slaves were deprived of their rights. That society It was very degraded in moral, civilized, social, scientific and literary terms, but Islam brought about a social revolution and made people aware of their right position and status. Informed.

Iqbal and Azad, regardless of some side differences and contradictions, the intellectual or ideological similarities found here are surprising. Therefore, the source of both is the same and the destination is also the same. Both of them have considered the "Al-Kitab" as a common source, both of them have used the same words in the term self-realization. If analyzed, both places depict the same reality. If the version of the book of nature presented by Iqbal is called a secret version, then the same version is considered public according to Azad. Allama Iqbal and Azad make it clear that the wider human society shows global brotherhood on the basis of its unity. When the creator of this universe is one, the essence of life is one, then the human race must also be one. Iqbal. We want to see them associated with a human species by raising them above the blood and color relations. According to Allama Iqbal:

“The cosmological argument views the world as a finite effect, and passing through a series of dependent sequences, related as causes and effects, stops at an uncaused first cause, because of the unthinkability of an infinite regress. It is, however, obvious that a finite effect can give only a finite cause, or at most an infinite series of such causes. To finish the series at a certain point, and to elevate one member of the series to the dignity of an uncaused first cause, is to set at naught the very law of causation on which the whole argument proceeds. Further, the first cause reached by the argument necessarily excludes its effect. And this means that the effect, constituting a limit to its own cause, reduces it to something finite. Again, the cause reached by the argument cannot be regarded as a necessary being for the obvious reason that in the relation of cause and effect the two terms of the relation are equally necessary to each other. Nor

is the necessity of existence identical with the conceptual necessity of causation which is the utmost that this argument can prove.”(14)

Both Allama Iqbal and Abul Kalam Azad not only criticized the popular Sufism, but also blamed the popular Sufism for the decline of Muslims. When both of them were educated in a religious environment. Both thinkers took the path of research instead of imitation. Basically, some non-Islamic concepts were embedded in the Sufism of this period, due to which Muslims became victims of inaction and laziness. This is the reason that both of them criticized the Sufism of this period. In the sixth sermon "Ala Jihad fi ala Salam" he writes:

"This was the situation in which the best hearts and minds of the Muslims began to be drawn towards Sufism and finally absorbed in it. The reins of the Islamic state were now in the hands of the middle-class people, or the ignorant masses. So that there was no such brave and determined person left to guide them. Therefore, they saw their prosperity in blindly following the religions of poverty. (15)

In fact, when Allama Iqbal and Maulana Abul Kalam Azad reflected on Islam and the plight of Muslims in their era, they concluded that the teaching of escape from reality destroyed the situation of Muslims. It was against the teaching of Qur'an and Hadith. It was the time of decline of Muslims, in which Muslims suffered decline in arts, literature and other fields related to life. Muslims became victims of inaction and only Muslims in name. Maulana Azad writes in this context:

"A great calamity that has befallen the Muslims is the decline of the knowledge and practice of Sufism and the combination of this pure essence with the density of ignorance and debauchery and the establishment of the government of the buildings of monasteries and monasteries in place of the people of reform and purity. (16)

If Iqbal and Azad's writings are studied carefully, this fact is evident that both of them have made three problems of philosophy and three stages of human intellect i.e. God, man and the universe as their subject to explain all their ideas. And they call the interconnectedness of the universe the supreme consciousness of the Qur'an. Iqbal has discussed the change and evolution of the universe in the same way as Azad has discussed the change and evolution of the universe. The position of human being is considered to be noble and elevated in its face. By turning the pages of history, it is known that Allama Iqbal and Maulana Abul Kalam Azad are among those thinkers who have a distinct identity due to their extraordinary abilities. Both of them have their eyes focused on every aspect of life. worked tirelessly for the welfare of the Muslims of the subcontinent. They were well aware that all the chances of development and welfare of the Muslims were associated only with the acquisition of education.

Because of this closeness and power, one warms the heart and soul of a person, while the other torments the soul of a person. The flight of both is beyond the limit of understanding. have tried to subdue by force. Both of them basically

clarified the theory of monotheism and the act of piety that both are called the true interpreters of the Islamic spirit.

This is the reason that both of them And emphasized on using the educational institutions of the West. Like Maulana Abul Kalam Azad, Allama Iqbal was convinced of getting education from the East and the West. Maulana Abul Kalam Azad and Allama Iqbal though wanted to promote a new type of education by harmonizing the educational methods of East and West so that people could reach new heights of development. In this colonial period, education was linked to employment and a new strategy of slavery against Muslims came into the picture. writes:

یہ مدرسہ یہ کھیل یہ غوغائے روارو
اس عیش فراواں میں ہے ہر لحظہ غم نو
وہ علم نہیں، زہر ہے احرار کے حق میں
جس علم کا حاصل ہے جہاں میں دو کفِ جو (۱۷)

Maulana Abu Kalam Azad also felt this strongly. He was aware that the British education system had destroyed the new generation of the subcontinent. One was the trauma of slavery and the other was separatism. According to Maulana. It was necessary to remove the poison that the British nation had put in the minds of the young generation. This is the reason that after independence, freedom was replaced by slavery, religious tolerance was replaced by bigotry, and westernization was replaced by pride in the past. Heritage was included. Muzaffar Hussain Ghazali, quoting Maulana Abu Kalam Azad, writes:

"Until now, we had no control over education. It was controlled by a foreign government. What they taught may be right, but the way they taught, it closed our minds instead of opening them. (18)

Therefore, the difference in the educational concepts of both Iqbal and Azad is that Azad not only got the opportunity to perform the duties of the education minister in the cabinet, but he also got the opportunity to perform many achievements in the field of education. Allama Iqbal and Maulana Abul Kalam Azad both believed that the personality of an individual cannot flourish without a collective environment. In fact, the individual and collective aspects of life are interrelated and cannot be separated in any way. It cannot be done. There is no doubt that the mental life of an individual can only depend on the collective life and the cooperation of other human beings. Therefore, in this perspective, both of them preferred the collective life. According to Iqbal:

"Individual is a reliable entity in itself, or in other words, his name is one of those abstractions that are referred to to make it easier to understand the discussions of social sciences. In other words, the individual in the life of the community who It is related to the status of a temporary and mortal moment. His thoughts, his desires, his manners, all his powers, mental and physical, even the number of days of his life, are molded in the mold of the needs and wants of the community whose collective life he is. It is only a partial manifestation. The reality of individual actions is nothing more than that he performs a special task assigned to him by the system of the party. (19)

Regarding individual and community, Maulana Abul Kalam Azad writes:

"Just as Allah has created the elements to form a new compound entity together and He also created human beings to form a congregation by their coming together, the congregation is a compound entity. Individuals are its elements. Instead of an individual, there is no perfect existence by itself. (20)

In fact, the personality of an individual flourishes and develops in a collective environment and its full expression is possible only in the community. There are two sides to individual and collective life. They reach through party life. If we consider, it is clear that Iqbal's concept of selfhood and the concept of selflessness or collectivity are also derived from Islamic teachings. Do sacrifice your life for the higher goals of humanity. According to Iqbal:

"A prophet may be defined as a type of mystic consciousness in which 'unitary experience' tends to overflow its boundaries, and seeks opportunities of redirecting or refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depths only to spring up again, with fresh vigour, to destroy the old, and to disclose the new directions of life. This contact with the root of his own being is by no means peculiar to man. Indeed the way in which the word WaÁâ (inspiration) is used in the Qur'«n shows that the Qur'«n regards it as a universal property of life;3 though its nature and character are different at different stages of the evolution of life."(21) Allama Iqbal and Abu Kalam Azad both possessed a revolutionary mind and were convinced of the fact that no nation in this world can progress until it tries to change itself. Therefore, both of them fully believe that the Muslim nations should make a positive change in their behavior and actions. Both Iqbal and Azad acknowledge the authenticity of the religion of Islam in the context of facts. Instead of imitation, research is in the mood of both. Iqbal writes in this context:

"I have no doubt in admitting that for a long time I was convinced of such beliefs and issues that are specific to some Sufis and which later on, after considering the Holy Qur'an, were definitely proved to be un-Islamic. (22)

Maulana Abul Kalam deviates from Azad Taqlid in Al-Hilal as follows:

"The first goal for every reform movement and invitation is to break the barriers of imitation, because there is no other enemy of all the Yazdani qualities of a human being than imitation. As many errors as there are in human actions, all of them are spawned only by imitation. The first danger that comes to the human mind from imitation is that the person leaves the teachings of some of his preceptors and muqtadas or the customs of his ancestors to himself and only worships them. He forgets to use his powers. (23)

Iqbal and Azad were basically philanthropists, this is the reason why there is a deep similarity in the concept of man. The creator and owner of the universe is one, so naturally its creatures should also be one and humans should be associated with the same central direction. According to Allama Iqbal and Abul

Kalam Azad-e-Azam and Fateh or Iqbal's reformation, Qalandar is not a slave of time, but time is its slave and time moves along with it. Abul Kalam Azad writes in "Tazikra":

"The excuse of elders is that time does not cooperate and does not provide services and means of transportation, but time stands up determined and victorious and says that if time does not cooperate, I will take it with me" (24). In short, Allama Iqbal and Maulana Abul Kalam Azad, regardless of some side differences or contradictions, the intellectual or ideological similarities found in them are amazing. Both made full use of the Book of God. Common terms and even words were used for the same. If Iqbal and Azad thinkers' self-concepts are analyzed, it is clear that both paint the same reality. One warms the heart, while the other torments the soul of man. Just as Iqbal has conquered nature by force, Azad has mesmerized nature. The thoughts, ideas and concepts of both prove that both They are the true reflection of the Islamic spirit.

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