

RUMI AND IQBAL: PHILOSOPHICAL
BEACONS OF PEACE AGAINST
TERRORISM

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Abstract

This study examines the psychosocial dynamics of terrorism, particularly in the context of Pakistan's ongoing struggles following the American invasion of Afghanistan. It highlights the absence of a singular definition of terrorism, noting the consensus on its violent manifestations, including assassination, suicide attacks, and political kidnappings. Differentiating terrorism from general violence, the paper emphasizes the political motives underlying terrorist actions, often executed by extremist groups. It underscores the role of local individuals, influenced by socioeconomic factors and ideological motivations, in perpetuating terrorism. The study proposes education as a transformative tool to combat these issues and highlights the philosophical contributions of figures like Rumi and Allama Iqbal, who advocate for peace, harmony, and inter-religious coexistence. Rumi's teachings emphasize love and self-control as essential for societal harmony, while Iqbal's perspective integrates Islamic values with the need for a modern educational framework that nurtures individual character and promotes collective well-being. The paper concludes that effective leadership and a commitment to peace and harmony are vital for societal progress, offering a pathway to counter the challenges posed by terrorism.

Introduction

Terrorism is a psychosocial process¹ that attracted global attention during the last few decades especially after 9/11. No single definition of terrorism can be found in literature as different people perceive and interpret it in different ways. But there is a consensus over its consequences as violence, assassination, suicide attack, hijackings and political kidnappings or political inhumanity. There is need to differentiate between terrorism and violence. Violence is an assurance of terrorism which must have a political motive.² It may be individual or group activity, which mostly depends on specific mind sets as domestic violence. On the other hand, terrorism is the practice of particular types of violence to threaten, coerce, or cause great harm and an act of illogicality for harming innocent people by a group. These groups are generally called extremist; they have their own agenda without any appropriate relation with a government or religion. After 40 years of American invasion in Afghanistan, Pakistan is still facing its consequences in the form of social, economic and political instability and becoming victim of terrorism. The most alarming fact is that in these activities, no one comes from outside, instead the native people are involved. They have been used in these criminal and inhuman activities either inspired by someone's preaching or motivated by money.

The strength of a community comes from inside, especially the young generation. Underprivileged and young unemployed community members suffering from injustice in society can easily divert from their paths. Education is the only tool to modify their behavior.

Philosophers play an important role in improving society. Rumi and Iqbal are considered the beacons of harmony and peace in society. The present study presents their thoughts as a remedy to terrorism. Harmony within a family promotes harmony in the society. Harmony is about co-existence, which means to live and let others live. In a world of increasing social, political and economic differences harmony paves the path for peace and prosperity. Interreligious harmony contributes to them. People having understanding of extensive human goals, are able to be harmonic with all human beings and with the rest of nature as wells. They are

able to see that they have association with nature and assure mutual gratification in that relationship.³

Peace is the state of being free from any kind of human conflict and violence. All the activities of the country run smoothly in the presence of peace. Peace is the sign of development and prosperity. Peace helps to promote human rights, democratic norms and values. Peace helps to create the feeling of love, trust, tolerance, and brotherhood among people. In other words, the development process of a country cannot go ahead without peace and harmony.⁴

All religions support and promote peace, justice, equality, brotherhood, liberty and harmony in society, and are against exploitation, brutality, barbarism and oppression of any kind. Same is the case with Islam. The word Islam means “to submit or to conciliate”. In Arabic language, “Islam” etymologically means harmony, peace and safety.⁵ Islam is a religion of peace. The rules for behavior of life disclosed by Allah Almighty and those taught by all His Prophets spread patience, equivalence, union, integrity, peace and harmony.

Islam condemns aggression and advocates tolerance, peace and harmony. Muslim relationships are mainly based on peace and harmony.⁶ It is a very common misconception that Islam is a violent religion.⁷ Islam has played an essential role in developing and bringing man to this civilized, sophisticated kind of peaceful and harmonious existence. Indeed, like other religions of the world, Islam preaches the values of humanity, equality, sacrifice, a sense of obligation, peace and harmony in the society.

Mulana Rumi's thoughts on Harmony and Peace

Mulana Rumi propagated the lesson of harmony, peace and brotherhood. For the development of a well civilized society, universal spirituality is also required. Mulana Rumi presented the true purpose of a human being in a society as becoming a harmonious and peaceful person. Any philosophy that ignores the importance of peace and harmony in a society is neither Islamic nor Sufism. Ghabool opined that sectarianism can be eliminated from a society by providing harmony and peace.⁸

Mulana's teachings are for all the generations, especially youth. His poetry focuses on everlasting peace and harmony in the journey of human struggle in the present life and beyond. Mulana asserts that patience, love and tolerance can magically speed up the process

of our mystical growth, and transform this harsh, aggressive world into a harmonious and peaceful place. He says

Being in love is made manifest by soreness of heart: there is no sickness like heart-sickness.

The lover's ailment is separate from all other ailments: love is the astrolabe of the mysteries of God.

Whether love be from this (earthly) side or from that (heavenly) side, in the end it leads us yonder.

Whatever I say in exposition and explanation of Love, when I come to love (itself) I am ashamed of that (explanation).

Although the commentary of the tongue makes (all) clear, yet tongueless love is clearer.

Whilst the pen was making haste in writing, it split upon itself as soon as it came to Love.

In expounding it (Love), the intellect lay down (helplessly) like an ass in the mire: it was Love (alone) that uttered the explanation of love and loverhood.

The proof of the sun is the sun (himself): if thou require the proof, do not avert thy face from him!"

(*Mathnawi* I: 109-116)

On another occasion, he said:

Set a fire in your heart from love,
Burn all thoughts and statements,
God stayed and everything else left,
Be happy, oh fierce love, the burner of all our ills....

(Translated by Naini, 2008)

Mulana combines Islamic mysticism with artistic experimentation. Rumi saw himself as a teacher and a preacher. Naini, after a comprehensive study of Mulana's poetry concluded that his work promotes peace and harmony and gives expression to deep longing.⁹

Rumi said that:

نیت‌وش باشد خیال اندر روان
تو جهانی بر خیالی بین روان
بر خیالی صلحشان و جنگشان
وز خیالی فخرشان و ننگشان

(*Mathnawi*: I, 70-71)

Within the spirit, imagined forms are as nothing -- (yet) witness an (entire) world going on (based) upon something imaginary!

(Witness how) their peace and their war (is based) upon something imaginary, and (how) their pride and their shame (derives) from something imaginary.

باد درویشی چو در باطن بود
بر سر آب جهان ساکن بود
گرچه جمله این جهان ملک ویست
ملک در چشم دل او لاشیست

(*Mathnawi*, I: 988-989)

When the breeze of (spiritual) poverty is (blowing) within (someone), he is abiding peacefully upon the surface of the world.

Even though this entire world is his kingdom, (such a) kingdom is (as) nothing in the eye of his heart.

گر به جهل آئیم آن زندان اوست
ور به علم آئیم آن ایوان اوست
ور به خواب آئیم متان و تیم
ور به بیداری به دستان و تیم
ور بگرییم ابر پر زرق و تیم
ور بخندیم آن زمان برق و تیم
ور به خشم و جنگ عکس قهر اوست
ور به صلح و عذر عکس مهر اوست

(*Mathnawi*, I: 1510-1513)

If we come to (a state of) ignorance, that is His prison. And if we come to (a state of) knowledge, that is His (lofty) balcony. If we come to (a state of) sleep, we are His drowsy-drunken ones. And if we come to (a state of) wakeful alertness, we are in His Hands. If we come to (a state of) weeping, we are His cloud full of glistening (raindrops). And if we come to (a state of) laughing, we are His lightning in that moment. If we come to (a state of) anger and battle, it is the reflection of His Wrath. And if we come to (a state of) peace and pardon, it is the reflection of His Love.

(Translated by Nicholson's 1926)

“Lovers (are) lamenting like the reed flute [nây], and Love is like the Flutist. So, what things will this Love breathe into the reed pipe [sôr-nây] of the body?! The reed pipe is visible, but the pipe-player is hidden. In short, my reed pipe became drunk from the wine of His lips. Sometimes He caresses the reed pipe, sometimes he bites it. (Such) a sigh, because of this sweet songed reed-breaking Flutist!” (*Divan*: Ghazal 1936, lines 20374-20376)

Peace and Harmony through Education according to Rumi

The aim of education, according to Rumi, is spiritual awakening. The Qur'an states that God only changes people's conditions when they make efforts to improve themselves. Education obliges people to undergo the process of the purification of their soul (*tazkiyah al-nafs*). Purification is required on account of man's proclivity to follow his desires. The challenge of education is to harmonize man's inclinations with his obligations for a harmonious and peaceful society.

Rumi's focus was on the need to obtain control over one's self (*al-nafs*) as a requirement for approaching nearer to God. This requires spiritual discipline. Central to the Sufi concept of education is the idea of the “perfect man” (*al-insanalkamil*). This perfection is attained by acquiring virtues such as piety, justice, compassion, truthfulness, sincerity, patience and courage. These virtues in people are necessary to build a peaceful and harmonious society.

The Holy Prophet Muhammad exemplified the perfect man, and thus serves as a “good example” for mankind to emulate (Qur'an, 33:21). Realization of potentials and spirituality are developed in a person through struggle (*jihad*). Jihad is not limited to armed struggle, but includes first and foremost the strife for self-improvement and achieving mastery over one's self, known as the greater jihad.

His *Masnawi* is a collection of meditations on human virtues and vices. It is addressed to all humanity. Rumi teaches by illustrating virtues and vices using stories, parables, and allegories. He sought to restore the equilibrium (*mizân*) between spiritual and physical existence, and emphasized greatly inclusivity, peace and harmony. These qualities can help to avert a clash of civilizations and even bring about an alliance of civilizations. By promoting peace and harmony, Rumi contributed to inter-religious and inter-cultural harmony. Peace can be achieved and maintained by attaining inner tranquility, which is based on self-purification.

Rumi's approach to peace has two dimensions: universal peace and humanistic peace. Humanistic peace is the peace based on love for all even for his worst enemies. This approach would lead to harmony, safety, enthusiasm, supervision, sincerity, brightness, and magnificence. Universal peace is peace based on love for nature and the universe. It results in positive behavior towards the world and respect for nature. Rumi's insight and knowledge based approach for harmony and peace are reflected in his thoughts and allegories.

Peace and Harmony is a major subject of Islamic mysticism, so in Rumi's work too, harmony and peace is a major subject. Peace is a remedy for settling disputes of war and violence. It has been realized throughout the world that all international disputes can be resolved through dialogue. To obtain social, economic or political goals, any form of physical violence, including defense of others and self-defense should be refused.

Harmony and peace are based on pragmatism (view of consequential) or moral principles (deontological view). Pacifism shares some characteristics with interpersonal physical violence. On moral grounds this kind of violence is wrong. Pragmatic pacifism which covers the war costs and interpersonal violence makes appropriate ways certain for resolving disputes. Theories of just war are generally rejected by pacifists.

In Islamic mysticism, pacifism means general and public peace for all humanity. Being a true mystic, Rumi's view about peace and harmony is the love for all people and for the universe as well. He tried all his life through his works to inculcate love among people to help them spend their lives in a peaceful and harmonious environment.

Basis of Peace and Harmony

Love and pantheism can be derived as the basis of peace and harmony from Islamic mysticism and Rumi's thoughts.

Usually, love is considered as an expression of experiences and feelings which relate to a strong sense of affection seeking for oneness. There are many theories and definitions of love and these all theories teach how to be united with God and come close to Him. In Islamic mysticism, love is one of the very important principles.¹⁰ The reason for all creation is divine love; it is the doctor of all diseases, the cure for disrespect, self-centeredness and misery. Rumi beautifully enunciates the Sufi concept in these

words, “love is the meaning of life and creation”.¹¹ In the presence of love, hate and violence cannot prevail.

Rabia al-Adawiyya, the famous Islamic theorist and mystic of divine love, was asked if she would see Satan as an enemy. She replied negatively, arguing that her love for God takes all her attention so there was no place for any other feelings.¹² Rumi also states that there is no confirmed evil in this world. He believes that evil is relative, because anything negative can turn into something positive. He has faith that with love war can be transformed to peace, ugliness can be replaced by beauty, copper transforms into gold, bitter things change into sweet, healing replaces pain, dead feelings can become alive and a slave can become a king.¹³ That is why, he has no unfriendliness or hostility for anyone. According to Rumi, thoughts and Islamic mystic love is divided in two parts: love for all creations and the entire world, and love for humans. So, peace can be divided into two parts: harmony and peace for all the creations and the world, and peace and harmony for people. According to Rumi, one should show mercy to the weak, if one wishes for mercy; have mercy on those who are responsible for tears, if you wish for tears.¹⁴

Rumi’s pantheism sees the universe and human as the enlightenment of God, as in all things the spirit of God prevails. He believes that pain of one person is the personal pain of another, as pain in one part can be felt in the whole body.¹⁵ Deficient (knowledge) gives birth to love, but (only love) for that which is (really) lifeless.¹⁶ As a preacher and a teacher Rumi enjoyed a harmonious and peaceful life.¹⁷

Rumi said that peace is a state of harmony in the absence of aggression. He presented it for the abandonment of inter- religious and international violence and conflict. Diversity in every form can be eliminated by stopping hatred and continuous stream of hostility through incorporating Rumi’s ideas. The Sufi path of Rumi is not an ordinary knowledge system or idealism of fantasy; instead it is the act of peace, harmony, realization, joy and love.¹⁸

Leadership role for Peace and Harmony

Disasters in human life are caused by false leadership. Problems may also arise as a result of adopting a flawed approach to leadership. What is required is to have good leadership for bringing peace and harmony in the society. It is in helping man to re-establish his connection with good leadership, and then Rumi’s

work may become useful to modern man for making peaceful and harmonious society.¹⁹

Allama Iqbal's thoughts on Harmony and Peace

To Iqbal a peaceful society requires the protection of property and life of all its members. The members of a society must respect the rights of one another, practice justice, peace, equality and harmony.²⁰ A peaceful society produces intellectual persons (*mujtahideen*) who interpret and reflect on sciences in all fields (*ulum*) with the belief that Islam gives a complete way of life. The society gets back the world's leadership (*imamat-e-alam*) to establish world's harmony and peace having the vision and insight for the future (*amn*), equity (*adl*) and overall welfare (*falah-o-bebbud*).²¹

ہوس نے کر دیا ہے ٹکڑے ٹکڑے نوعِ انساں کو
اُخوت کا بیاں ہو جا، محبت کی زباں ہو جا

(Bang-e-Dra-163) Tulu-e-Islam

Allama Iqbal had ever given a message of unity, faith, peace and self-reliance for the national prosperity. Allama Iqbal had ever wanted to see human development through the way of selfhood and *Khudi*.

اپنی ملت پر قیاس اقوامِ مغرب سے نہ کر
خاص ہے ترکیب میں قومِ رسولِ ہاشمی
ان کی جمعیت کا ہے ملک و نسب پر انحصار
قوتِ مذہب سے مستحکم ہے جمعیتِ تری
دامن دیں ہاتھ سے چھوٹا تو جمعیتِ کہاں
اور جمعیت ہوئی رخصت تو ملت بھی گئی

(Bang-e-Dra-279)

قومِ مذہب سے ہے، مذہب جو نہیں، تم بھی نہیں
جذبِ باہم جو نہیں، محفلِ انجم بھی نہیں

(Bang-e-Dra-223)

Dr. Allama Muhammad Iqbal was a great humanist and advocate of global peace who presented the true face of Islam through his narration and poetry. Iqbal also emphasized on love with humanity,

humbleness, mercy, justice, compassion, forgiveness, cosmopolitan tolerance and implementing the other Islamic values in society for creating an ideal environment.²²

Allama Muhammad Iqbal pulled the Muslims out of the spirals of ignorance and restlessness through his poetry and showed them the right path to their destiny of achieving independence and 'khudi.' Iqbal in his poetry, especially in "Javid Nama", had referred to Rumi as Peer-e-Rumi or his mentor as he was deeply influenced by 13th century Persian Sufi poet, Jalal ud din Rumi but Iqbal's inspirations were not limited to the East.

Together we can bring harmony, peace, justice and prosperity which for sure is need of the hour and desirable too. Definitely Iqbal's philosophy and thoughts preached to youth can play a constructive role in progress.²³

Iqbal says:

Love is the foundation of life, Love is the flashing sword of death.
The hardest rocks are shivered by love's glance.

This is English translation from Iqbal's Persian poem *Asrar-i-Khudi* by Professor Nicholson.

Iqbal in his famous poem "Qortaba Mosque" from his book '*Baal-i-Jibreel*' explains this fact in following two verses:

عشق کے مضرب سے نغمہ تارِ حیات
عشق سے نورِ حیات، عشق سے نارِ حیات

The song from the strings of life is the result of the plectrum of love,
The light and flame of life are all due to love.²⁴

We need to be united and live on equality basis to create a peaceful society.

Peace and Harmony through Education according to Iqbal

An understanding of Iqbal's views on nature and the ultimate destiny of man is necessary before having a meaningful discussion on his educational philosophy. Allama Iqbal considers that man's essential nature consists of will and not of his understanding and intellect. To him, the will has germs of infinite power and ongoing activity, which is the object of human life. He believes that a strong will in a strong body is Islam's ethical ideal.

The personality of a pupil can be defined as an integration of several wills together, united by instructive ambitions. Each of

these wills is an energy or force. The understanding of Iqbal's absolute displeasure and repulsion is not difficult for those systems of education which only work on the intellectual development of a pupil. He favors only that kind of educational systems which are able to bring out peaceful personalities. Therefore, he offers a system of education in which science and religion can discover previously mutual unsuspected harmonies and these are no longer aggressive. Iqbal believes that religion blended with science is also a kind of mysticism. This belief is very appropriate for the present generation's minds. Religion for people is the sum of the experiences in their life to find an absolute countenance through the medium of a great personality. He believes that the operative for the divine release of a pupil is the personality of the Holy Prophet (P.B.U.H.), and it will continue to be so for all coming times. For motivating students to follow the life of the Holy Prophet (P.B.U.H.), our system of education must teach about the ideal of individual divine release of a high order, and for the formation of an exclusive society on the basis of freedom, harmony, equality and peace for all individuals. For the creation of a less violent and more suitable psychologically tangible type of mind, it is now for the Muslim scientists to play the role of mystics to have a peaceful and harmonious society. It is the liability of our system of education to provide instruction, practice and training in the Islamic concepts of peace and harmony for bringing spiritually and the sense of equality which is the basic aim of Islam. Speaking briefly, the central theme of Iqbal's educational philosophy, is producing an Islamic type of character and personality through the training of students, so that they can play their role to bring peace and harmony in the whole world to meet the challenges of this age.

For practical purpose for attaining the objectives of Iqbal, that the *sirat* of the Holy Prophet (P.B.U.H.) should find an important place in our system of education. In this way students can develop intellectual and emotional attachment with the Prophet's great personality and to follow him as an ideal character throughout their lives, which will bring them harmony and peace at the time of starting practical life after the education.²⁵

According to Iqbal, the overall aim of education is to elevate man to a sublime position in the scheme of creation, next only to God as his Creator and Sustainer. Iqbal's philosophy of education enunciates that another vital objective is to harmonize man's spiritual progress with his accomplishment in the material sphere. Here, Iqbal also asserts that the educational process should direct

man's intellectual activity according to the basic principle of *Tawbeed*, that is, all mankind represents harmony, peace and one human brotherhood. Therefore, any human society based on such a consideration is one indivisible unit. They should live with harmony and make a peaceful society, as all humans are related as brothers, irrespective of colour, race or geographic situation. Thus, the principle of monotheism provides human psychology with an antidote against exploitation, class conflict etc. This principle of monotheism in reality will restore unity in diversity. This whole issue is summarized by Iqbal in his several famous lectures, stating that in the principle of *Tawbeed*, a new culture finds the foundation of world-unity. In both the emotional and intellectual lives of mankind, Islam is a means of uniting human beings.

To Iqbal, any society which fails to recognize the fundamental harmony and peace is bound to disintegrate. Iqbal maintains that a purposely designed meaningful educational system is necessary to reconstruct a new social order. A society cannot be harmonized without building integrated personalities of pupils. He was amazed to see how the educational systems of the world were pushing forward without any definite aim. Iqbal's ideal educational atmosphere creates a society which is harmonious and peaceful and is to be founded in secure ground; its basis must be deep rooted not to be affected by any adverse influences.

According to Iqbal, search for a purely psychological foundation of human unity becomes possible only through the belief that life of all human beings is mystic in its origin. With this ideal before him man sets out on the arduous course of self-affirmation and self-development for bringing harmony and creating a peaceful society. The role of inspired leaders or prophets in the evolution of society and in making it harmonious and peaceful cannot be underestimated. In Iqbal's philosophical scheme education must equip student with a life of action, keeping in view the development, maintenance and consolidation of his individuality as its prime aim. In an ideal society, Iqbal regards the development of individuality as of fundamental value, but does not ignore the importance of promoting harmony and peace in the society. In any system of education the question that naturally arises is: what norms contribute to the making of a harmonious and peaceful society? There are conflicting theories about this. An important feature of Iqbal's philosophy is a reliable and veridical balance between individualism and collectivism, as he believes in the

individual personality of a person to attain peace and harmony in the society.

A pupil is a supreme being and has to play his supreme role in the making of a harmonious and peaceful society. Iqbal considers it the social responsibility of a pupil. Thus the social consciousness of man becomes an important aim of education. Education should become pupil-centered, giving him all possible opportunities to take part in the making of a harmonious and peaceful society. The Leader should guide the pupil and help him in the pursuit of the development of his personality so that he would be able to take part in the making of a harmonious and peaceful society. However, the leader should not overshadow the pupil to the extent that he becomes only a reflection of the leader's personality. Iqbal's point of view reveals the idea that the primary emphasis on individuality does not mean that there is a lack of social sense and collective responsibility in the students. The virtues of social consciousness and responsibilities should be instilled in them from the very beginning, and it is the responsibility of a leader to prepare for social service and responsible citizenship. Iqbal asserts that modern education is an evil because it neglects the moral and spiritual development of younger generations. The result is that a crisis of character has overtaken the youth. The intellect of modern youth is bright and refulgent but they have no sense of harmony and peace. Iqbal finds that the modern educational system serves as an instrument of western imperialism and results in creating a society without any peace and harmony.²⁶

Iqbal's Concept of Jihad

Iqbal's poem named *jihad* is best representation of his vision about jihad and is completely applicable to current situations, pointing out that Allah (SBT) gave Iqbal a very great vision.

جہاد

فتویٰ ہے شیخ کا یہ زمانہ قلم کا ہے
دُنیا میں اب رہی نہیں تلوار کارگر
لیکن جناب شیخ کو معلوم کیا نہیں؟
مسجد میں اب یہ وعظ ہے بے سُود و بے اثر

تینج و تینگ دستِ مسلمان میں ہے کہاں
ہو بھی، تو دل ہیں موت کی لذت سے بے خبر
کافر کی موت سے بھی لرزتا ہو جس کا دل
کہتا ہے کون اُسے کہ مسلمان کی موت مر
تعلیم اُس کو چاہیے ترکِ جہاد کی
دُنیا کو جس کے پنجہٴ خونیں سے ہو خطر
باطل کے فال و فر کی حفاظت کے واسطے
یورپ زرہ میں ڈوب گیا دوش تا کمر

According to Iqbal present day scholars claim that jihad by sword is no longer valid and necessary now and that only pen and worldly knowledge is useful nowadays.

For them he says that they don't know that nowadays in mosques such secular propaganda is not useful anymore. Reason behind is that in modern society Muslims have already left jihad so their anti-jihad fatwas in first place is no longer present. Muslims has lost true spirit of jihad. They are afraid to give sacrifices, to fight against oppressors and are weak morally. Iqbal thought that why not modern Muslim scholars urge *kufar* to stop their wars against Muslims, as its *kufar* whose swords are killing them. On the other side, Europe has armed itself to the teeth to protect their anti-Islam system they are enforcing throughout the world, and for this they are using their full resources and weapons along with man power, just for the strengthening it. Iqbal asked Muslim scholars of his age that why they only criticize Muslims who take up swords in defense of their religion and nations? Why they don't criticize evil practices of Europe who invade Muslims in first place and enslave them? He felt sorrow over these practices which leads to destroy peace of world.

Iqbal reminded the Muslims their forgotten lesson and wanted them to go back to the Quran and the Holy Prophet. He wished that they may be able to re-discover themselves.

Leadership Role for Peace and Harmony

Leadership plays a significant role in carrying the ideals of any system of education to its logical conclusion. For him, teachers are the leaders. Iqbal himself worked as a leader. He was well

acquainted with the instructional techniques and psychology of students. Iqbal sees the role of the leader as a producer of men of vision and the cultivator of a nation's progress, peace, harmony and prosperity. Iqbal obviously emphasizes an ideologically oriented system of education. He wishes a leader to have the understanding of the ideal education, which he is going to transmit to the people mainly through his ideal character. The present leader according to him is completely unaware of the current trends in different disciplines. His approach lacks vision and far-sightedness. Naturally, he fails to involve self-activity and creative potential among people and this is the biggest reason of the lack of harmony and peace in society. Other values like enthusiasm (*jazbah*), peace (*faqr*), belief (*ammanah*), patience (*tabammul*), sense of integrity (*ghairat*), loyalty (*diyanat*), regulation (*nazm-o-zabit*), bravery (*jur'at*), act (*amal*), holy effort for the cause of Allah swt (*jihad*) and supremacy and spirit (*qudrat-o-barkat*) are also required to be induced right from the beginning among individuals for the development of leadership. For Allama Iqbal, youth is like eaglets, and it is the responsibility of the leader to give them strong wings to soar high. According to Allama Iqbal, a society cannot progress if it does not have progressive and enlightened leaders. He sees leaders as role models who have the responsibility of bringing out the best in their people –their development for creating a peaceful, harmonious society.²⁷

Conclusion

As a guide Rumi's acceptance by Iqbal does not mean that Iqbal has followed blindly. In fact, he transcends Rumi in some very important respects, like Aristotle. Iqbal's philosophical thinking, original reflections and eloquent style regarding peace and harmony earn him a distinctive place. For his vigorous and extremely inspirational philosophy and inspired vision regarding harmony and peace, he is regarded with great respect by philosophers, religious leaders and scholars.

Iqbal is a believer who, by his faith's nobility in the essence of his master dyed deeply. Iqbal's return to Islamic heritage is actually a return to Rumi. It is natural to take supervision and motivation from one's heritage. A master-piece is supplied by the accumulated heritage of the past with which an intellect builds and no one can see the full influence of his genius without the study of this heritage, which was personified in the literature and life of his time. This is why Iqbal returned to Rumi. For the people of 1300 A.D. the interpretation of the Quran was found in the *Mathnavi* of Rumi.

Similarly, for the people of 20th century the works of Iqbal are the Quran's interpretation for the reconstruction of religious thought in the light of modern knowledge of peace and harmony in Islam.²⁸

It is astonishing that one can reach Rumi very easily through Iqbal by focusing in the works of these two poets on the subject as to what brought peace and harmony. This line of Iqbal explains his thought:

مری نوائے پریشاں کو شاعری نہ سمجھ

Don't misunderstand my disturbed voice as poetry.

Iqbal took us back to Rumi's ideas regarding peace and harmony, and is therefore important to us.²⁹

Notes and References

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