

Can Our Intellect Play a Role in Resolving the World's Current Political Crises?

By

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Abstract:

I am trying to live in an age in which humanity is falling apart. People of the West suffer from spiritual poverty while in the East human beings are deprived of basic necessities.

In other words, these two wings of the other world that is the East and the West are at opposite pole. That is why world peace has been destroyed, Man is losing dignity and mankind is looking for humanity.

Yes, I am trying to live in such an age in which the world entangled in the subjects of religions, humanity burdened by the distinction of color and race, man divided into geographical distinctions, also spent the first two decades of the twenty-first century in the desire to embarrass the interpretation of the dream of peace. But Baghdad is still burning. Flames of barbarism are rising from Ghazni and Kabul. Damascus and Halab has become a ruin.

Yes, this is our age, this small world of ours is moving towards a whole new destination, covering various scientific, political, economic and social evolutionary distances. In order to bring peace, security, prosperity and development in this earthly world, thinkers were trying to bring inter-religious harmony and the crisis of clash of civilizations arose.

Keywords: Intellect, Role, Political Crisis. Etc.

Introduction:

After a tireless struggle, at the level of the United Nations "Dialogue between Civilizations" the results of overcoming this crisis through dialogue were beginning to come, after two great wars, the peace-seeking man had just lit a lamp of hope that the world suffered the horrors of 9/11. Laughter, joy, this little world of peace and security once again became a nightmare. The unfulfilled lust of the world powers has once

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again dashed the hope of man to reach the goal of peace. But the instinct of man was overwhelmed by the instinct of peace and continued the journey of attaining peace but nature loves the ambition of man for peace.

Unfortunately our world has been plagued by the tragedy of COVID 19. Our contemporaries are constantly striving to get us out of this tragedy successfully with their latest scientific and social resources.

Do our masters of understanding have any message for our age to rebuild this world? Can intellectuals play a role in reconciling the ongoing conflict between East and West? Is there any ointment in Collective wisdom for ointment on the chest of human kind? Can we resort to the cane of science and literature to end the ongoing tussle between interfaith harmony and civilization?

To find the answers to the myriad of such questions, I turned to the intellectual, literary and cultural heritage of the wise East. First I met Maulana Jalaluddin Balkhi Rumi- (604- 672) (Romi, 1380, p. 53)

I asked them, "O the rising sun of Balkh, and the setting sun of Konya, the heartbeat of Persia and the East; The world has to be saved from problems - Maulana said 'O seeker of peace, take up my Masnavi and see what is that which you will not find.

بنای رخ که باغ و گلستانم آرزوست بکشای لب که قند فراوانم
 آرزوست
 جانم ملول گشت ز فرعون و ظلم او
 آن نور روی موسی عمرانم آرزوست
 دی شخ با چراغ همیگشت با چراغ کز دام و دد ملولم و انسانم
 آرزوست

(Tabrezi, 1344.)

On the side of Pir Rumi, the eyewitness of the First World War, Hazrat Allama Iqbal, a disciple of Hindi, was found to be pondering answers to similar questions. In response to my query, he consoled me that there is no need to worry, 'O strangely conflicted man; Pick up my' payam e mashriq" message to the East, and "pas che bayed kard" I have shown the

East and the world the way to salvation- In order to get out of the tragedy, it is necessary to get out of the siege of Rang-e-Wabu first.

نہ افغانیم نہ از ترک و تتاریم چمن زادیم و از یک شاخسار ریم
تمیز رنگ و بو برما حرام است کہ من پرورده یک نوبہاریم
(Iqbal, 1990)

In fact, Iqbal was a strong proponent of the political and spiritual revival of Islamic civilization across the world, but specifically in East

اک ہو مسلم حرم کی پاسبانی کے لیے
نیل کے ساحل سے لیکر تا بخاک کاشغر (Iqbal, 2018)

“May the Muslims unite in watching over the Shrine,
From the banks of the Nile to the deserts of Kashghar.”

Then a stage came in Iqbal’s thoughts where Iqbal addressed all the humankind

Iqbal found the universal standard that can bring humanity out of deterioration. Iqbal says the one who is denying creativity is actually a non-believer. Without knowledge, even truth cannot be proved as truth. East should be advance in science and technology as the same has been repeatedly emphasized in Holy Quran that the universe is subdued for human being.

Then man needs to be made aware of the requirements of nature- Beyond East and West, man needs to take the path of harmony with nature,

مشرق سے چوبیس نواز نہ مغرب سے حذر کر
فطرت کا اشارہ ہے کہ شہر شب کو سحر کر!
(Iqbal, 2018)

“Don’t shun the East, nor look on West with scorn,
Since Nature yearns for change of night to morn”

On the way, Nizami Ganjavi (. 1141–1209) was found in Ganjah, Azerbaijan He stressed that if humanity is to survive, then my five

Masnavi Khumsa Nizami, Mojo Aksir can heal the wounds of humanity. All solutions of the current crises were present in Makhzan-ul-Israr, Khusro Shrin, Qissa Laila Majnoon, Haft Pekar and Sikandar Nama, Sharaf Nama, Muqbal Nama and Iqbal Nama. (Iqbal, 2018) As he was leaving, I heard the chanting of this verse on his lips.

که به آدمی خوگر است آدمی
یہ مردم در آمیز اگر مردمی

In the historic mountains of Khyber, I encountered the mounted, man of Dastar Khushal Khan Khattak (1613–94) the sage of the Afghan nation, who advised me, to move beyond inter-Afghanism and integrate into inter-humanity.

زه خو دزره درد غوارم په هر یوه مذهب کي

ستا زده ستا خبري چي نفلونه رنگا رنگ کړي (Khattak, 1358)

“But I want heartache in every religion

You’re learning your words that performing different naphtha”

Saadi Shirazi (1210 - 1291 or 1292)) was found in the green fields of Shiraz In response to the question of formula peace for the world, Hafiz laughed heartily and said,

بنی آدم اعضاے یک دیگر اند
که در آفرینش زیک گوهر
چو عضو بدردر آورد روزگار
دیگر عضوها را نماند قرار
تو که ز محبت دیگران بیغمی
نشاید که نامت ننهد آدمی

(Khan, 2020)

You must engrave this poem of mine on the great building of the United Nations, but there is an urgent need to understand and put into practice this great message

Then met with Tajik philosopher-poet Sadruddin Aini (15 April 1878 – 15 July 1954) (Sadiyan, 1386) and mentioned the ongoing global political crisis in front of him, he said

انقلابِ دهر و دور چرخ و کار روزگار
 درس عبرت می‌دهد با هر که باشد هوشیار
 گر به نعمت، گر به محنت، گر به عزت، گر به ظلم
 امتحان‌گاه است ما را صحنه لیل و نهار
 گر به کف شد دولت گیتی، نمی‌باید غرور
 گر به سر شد محنتِ عالم، بیاید اضطبار

Mehmet Akif Ersoy (20 December 1873 – 27 December 1936) of Turkey, dedicated to the universal Islamic ideology of the Ottoman Caliphate met in historic Istanbul. Unveiling the mysteries and secrets of nature, he blessed the following verses with his famous azans on the occasion of the subject.

“It is the voice of God that fills the heavens. Is it a big Deal for this voice to shake the whole world” (Wikipedia)

Then met with poet of Kazakhstan Abai Qunanbaiuly Абай Құнанбайұлы (10 August 1845 – 6 July 1904) and Uzbek poet Abdulla Orifov Абдулла Орипов; March 21, 1941 – November 5, 2016) and discussed the world’s current political crises with them, they replied that we have to eliminate the fabricated ideas that are present in our society. We have to analyze ourselves that how much contribution we have in modern world in terms of knowledge. We can progress in the world only by making progress in science and technology. Today unfortunately we are consumers of modern inventions and not the inventors of new technologies or inventions. We should seek knowledge instead of limiting ourselves only to information.

Our intellectuals addressed the youth in his message as youth is the future of a nations. For our social reforms they asked to free our intellect from all kinds of fear, barriers and slavery and by doing so, youngsters can

become leaders of the nation. They wanted revolution in one's character. We have to act upon teachings of our collective intellect of the region otherwise we cannot face the modern world with success.

بهتر از گردون مقام آدم است
اصل تهذیب احترام آدم است (Iqbal, 1990)

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