LIGHT, KNOWLEDGE, TRUTH.



AHLE BAIT IN THE EYES OF IQBAL

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BISMILLAHIR RAHMANIR RAHIM

And abuse ye not those whom they invoke besides God, lest they abuse God in transgression without knowledge; (6:108)

No compulsion be in religion. (2:256)

And obey God, and obey the Prophet, and be ye on your guard, but if ye turn back, know ye then, that Our Prophet (Mohammad) is bound only to deliver a clear announcement (on Our behalf). (5:92)

And call thou unto the way of the Lord with wisdom and kindly exhortation and dispute with them in the manner which is the best. (16:125)

And hold ye fast by the cord of God all together and be not divided (among yourselves). (3:103)

Verily I, I (alone), am God: There is no god but I: worship thou (only) Me, and establish prayer for My remembrance! (20:14)

Recite thou (O Our Prophet Mohammad!) that which hath been revealed unto thee of the Book and establish prayer; verily prayer restraineth (one) from filth and evil, and certainly the remembrance of God is the greatest (duty of the believers) ; and God knoweth what ye do. (29:45)

O my Son! establish prayer and enjoin the good and forbid the evil, and be patient against what befaileth thee; verily this is the task of steadfastness (31:17)

And say not of those who are slain in the path of God that they are dead; Nay, (they are) living, but ye perceive not. (2:154)

Reckon not those who are slain in the way of God to be dead; nay! alive they are with their Lord being sustained. (3:169)

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PUBLISHER'S NOTE

The Trustees of the Peermahomed Ebrahim Trust have undertaken to present to the general public good reading matter, suited to their physical, mental, moral and spiritual needs. The sensational pornographic reading material that goes by the name of literary production in the market has served to vitiate the whole social milieu, so that the restraints on social conduct are ever-more being relaxed, with resultant indiscipline in the home atmosphere, no less than in the wider fields of human activities outside the home. If such a situation is allowed to go on flourishing unchecked, a veritable hell on earth is the natural outcome, as we are witnessing in the waves of crime sweeping over some of the so-called civilised countries of the West which are already affecting us. "Back to Religion" is now the watch-word of the saner elements among them. It is with this sense of perturbation that the trustees have embarked on the venture of publishing books, which are calculated to offset the baneful effect of low-grade, anti-social forms of reading material, and to inculcate a taste for and appreciation of sound and healthful mental food.

No commercialization is aimed at by this venture, as would be apparent to even the most superficial observer, from the standard of prices of the books, which are fixed below the actual cost, and that too, because free distribution of books depreciates the worth of the same in the eyes of the general reading public and are also waste.

The Trustees are conscious of the fact that in spite of all precautions on their part to avoid errors if something goes amiss in the form of errors of judgement involuntarily for no one can be in a position to comprehend the entire field of knowledge on any subject. Of one thing they can assure the discreet tenders, to wit, that the material for reading is being presented with the best of intentions for the benefit of the public and for the pleasure of the Almighty Allah. If any reader finds anything which contradicts this objective, his observations in this behalf shall receive the maximum possible care to redress any remissness that may be pointed out as having crept into the reading matter with the best of wishes for the reader, we remain.

Webmaster's Note:

We have included in this soft copy the poems in actual persian/urdu script which was not there in the hard copy. In the hard copy, only the transliteration was there.

BISMILLAHIR RAHMANIR RAHIM

AHLE BAIT IN THE EYES OF IQBAL

FOREWORD

The importance of Ahle Bait (a.s.) and the love which the Holy Prophet (s.a.w.) had towards them is revealed from the universally acknowledged fact, that the Holy Prophet (s.a.w.) while delivering his last sermon had in very clear words declared that he would be leaving after his death two very valuable things for the Muslims one the Holy Book of God and the other, Ahle Bait (a.s.).

The Philosopher poet of the East Allama Iqbal has therefore greatly emphasized in his verses not only the love of Rasool (s.a.w.) but also the Ahle Bait (a.s.).

The study of Iqbal has been made by innumerable scholars and critics through different angles but unfortunately one of the most important aspect of his poetry concerning the love of Ahle Bait has still been left untouched, despite the fact that he never differentiates Rasool (s.a.w.) from Ahle Bait. A section of the scholars and the critics of Iqbal has miserably failed to comprehend the evedently brought forward truth in his verses. That the admiration and the love of Ahle Bait (a.s.) and the Holy Prophet (s.a.w.) is one and the same thing.

Hence we bring forward a book in the title *Ahle Bait in the*

eyes of Iqbal in which a humble attempt has been made to accumulate all such verses of Iqbal by which the poet has quite explicitly and vividly expressed his profound love and admiration for the Holy Messenger (s.a.w.) and the Holy Ahle Bait (a.s.) as well. For example

دل میں ہے مجھ بے عمل کے داغ عشق اہل بیت * ڈھونڈتا پھرتا ہے ظّل دامن حیدر مجھے

Dil Mey Hai Mujh Bey Amal Key Dage-Ishqe-Ahle Bait
Dhoondta phirta hai zill-e-Daman-e-Hayder mujhe

For Iqbal the Holy Prophet (s.a.w.) is the symbol of Islam and an ideal for a Muslim.

Iqbal says:

بہ مصطفی برسان خویش راکہ دین ہمہ اوست * اگر بہ او نرسیدی تمام بولہبی است

Ba Mustafa Be Rasan Khaish Ra ki Deen Hama Oost
Agar Ba Oo Ma Raseedi Tamam Boolaha beest.

The Poet advising the Muslims says :
Prophet (s.a.w.) is the ideal, try to reach him, follow the footprints of the Prophet (s.a.w.) and your actions and ways of life should be identical with those of the Holy Prophet (s.a.w.) because his life is a symbol of Islam and faith. If you do not follow him in all his details of acts your actions will be void and they will be taken as deeds of Abu Lahab the chief of the non-believers of Mecca who has been condemned in the Holy Quran. The salavation of the Muslims lies in following the Prophet (s.a.w.). To pass through the various stages of the love (Ishq) of Rasool and to know the reality of contentment and to become a

true Momin, it is inevetable to follow the footprints of the Rasool (s.a.w.) without profound love and affection for the Prophet it is just a pretention and like a paper flower which has no fragrance and lasting colour.

A Momin without the love of Holy Prophet (s.a.w.) can never gain material and spiritual advancement. If he is true to his following the Rasool (s.a.w.) he will win over not only the world but the world Hereafter. Even the Holy Quran has clearly mentioned the command of God about the love of Mohammad (s.a.w.) in the following words.

"The faith in Islam cannot become complete unless a believer loves and follows Mohammad (s.a.w.) more than he loves his kiths and kin and all his wealth."

Since the practices ard behaviour of Hazrat Mohammad (s.a.w.) were in complete accord with the injunctions and dictates of God laid down in Quran, the study of Quran and the behaviour and practices of Mohammad (s.a.w.), is inevitable so as to become a true Muslim or Momin. These are the factors which make Iqbal lay a strong stress on the followings of Quran and the Rasool (s.a.w.) and as already pointed out the Rasool (s.a.w.) and Ahle Bait cannot be considered two separate entities one can never achieve perfection in the followings of Quran and the Rasool without the following and love of Ahle Bait.

The poet has also paid glowing tributes to the other members of Ahle Bait. While writing about Hazrat Ali (a.s.) Allama Iqbal has spent utmost capacity profusness and

profoundness of his pen and skill. In his verses while depicting the high qualities of Hazrat Ali (a.s.) and speaking of his virtues of valour and intellect his outstanding noble character, and vastness of knowledge in almost all spheres of learning Allama Iqbal crosses the limit of human nature and assumes as if Hazrat Ali had been some one super human, as is evident in the following couplet.

مسلم اوّل شہ مرداں علی * عشق را سرمایۂ ایماں علی

Muslime Awwal Shahai Mardan Ali
Ishq Rao Sarmai Iman Ali
Ali is the first Muslim. He is the King of all the men.
To love Ali (A.S.) is to possess the wealth of faith.

از ولائے دودمانش زندہ ام * در جہاں مثل گہر تابندہ ام

Az Wilai Doodmanash Zinda Am
Dar Jahan Misle Guhar Tabinda Am.
I owe my life to the love of his family
and because of true love shine like a pearl.

بے جرأت رندانہ ہر عشق ہے روباہی * بازو ہے قوی جس کا وہ عشق یداللہی

Bey Jurate rindana har Ishq hai roobahi
Bazoo hai qavi Jiska woh Ishqe Yadullahi
Allama Iqbal believes that true love does not admit of any fear a weaknesses physical or moral. A true lover of God does not fear anybody except God. If his love succumbs to worldly influences it is not true love, it is only cowardice. We should have before us an ideal like Hazrat Ali (a.s.) who was so powerful and strong that he could not be defeated by anybody. That is why he was called *yadullah* or the "Hand

of God." Iqbal expects every muslim to have the same true love for God and fearless spirit to defend the cause of Islam.

Iqbal regards Hazrat Fatima (s.a.) as the ideal woman. He bows down his head in enthusiastic praises for this illustrious lady about whom he has read so much from authentic sources including the prououncements of the Holy Prophet (s.a.w.) himself. Iqbal says

مریم از یک نسبت عیسی عزیز * از سہ نسبت حضرت زھرا عزیز

Maryam az Yak nisbate Eisa aziz
Az Seh nisbat Hazrate Zehra aziz

Allama Iqbal says that Hazrat Maryam, the blessed Virgin Mary, deserves high respect for one reason, that is, she was the mother of Hazrat Eisa (a.s.) the christ,, who was one of our great Prophets. But Hazrat Fatima (s.a.) command our respect for three reasons.

نور چشم رحمۃ للعالمین * آن امام اولین و آخرین
آنکہ جان در پیکر گیتی دمید * روزگار تازہ آئین آفرید

Noor-e-Chashme-Rahmatun-lil aalameen
Aan imam-e-awwaleen-o-aakhereen

Aanki Jan dar Paikar-e-geetee-dameed
Rozgar-e-taaza a'aeen aafreed

The first reason of Hazrat Fatima's (s.a.) distinct rank and high dignity was that she was the revered daughter of the Holy Prophet (s.a.w.) who is *Rahmatun Lil Aalameen*,

i.e. Mercy for all the worlds, who is Lord of all mankind, who installed life into the body of this world, and gave it a new constitution embued most elegant and refined laws and orders. The daughter of such a venerable personality commands our highest esteem.

Iqbal's passionate love and deep respect for Hazrat Hasan (a.s.) can be judged from the following

آن یکی شمع شبستان حرم * حافظ جمعیت خیر الامم

Aan Yakey Sham'ey Shbistaan-e-Haram
Hafize-Jamiyyt-e- Khaind Umam.

Dr. Iqbal regards Hazrat Imam Hasan (a.s.) as a Candle which enhanced the glory of Kabah. By his examplary character he saved the Muslims from disintegration and blood-shed.

Dr. Iqbal is full of praise for Hazrat Imam Husain (a.s.) the Hero of Karbala, whose life, character, dedication and sacrifice impressed him to the utmost. The following couplets bear testimony to his ordent love for Hazrat Imam Husain (a.s.):

زندہ حق از قوت شبیری است * باطل آخر داغ حسرت میری است

Zinda haq az quwwate-Shabbiree ast
Baatil aakhir daagh-e-hasrate meeree ast.

Allama Iqbal says that truth or Islam exists today because of the strength shown and the spiritual power exercised

by Imam Husain (a.s.) In words Imam Husain (a.s.) made Islam immortal. The wrong was crushed to annihilation inspite of its apparent success. Yazeedism or the principles enunciated by Yazeed are looked down upon by all, but Husain (a.s.) blood spilled at Karbala still enlivens our hearts and makes us feel that his sacrifice to support the right against the wrong was unparalleled in the history of mankind.

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BISMILLAHIR RAHMANIR RAHIM

AHLE BAIT IN THE EYES OF IQBAL

CHAPTER I

INTRODUCTION AND COGNITION OF AHLE BAIT (A.S.)

Literally Ahle Bait means "those belonging to the House" (of the Holy Prophet Mohammad (s.a.w.). But authentic sources have proved beyond doubt that Ahle Bait include only Hazrat Ali (a.s.) the cousin and son-in-law of the Prophet (s.a.w.), Hazrat Bibi Fatima (a.s.) the Prophet's daughter, Hasan and Husain (a.s.) the Prophet's grandsons and their nine successors, the Imams the last one Hazrat Mahdi (a.s.) being still alive, who will reappear in an unknown future by the command of Allah. Ouly they are the Ahle Bait and they are also called Aal-e-Mohammad (a.s.). In respect of these holy personages Allah says in His last word (the Holy Quran):

إِنَّمَا يُرِيدُ اللهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Verily, verily Allah intendeth but to keep off from you (every kind of) uncleanness O ye the people of the House, and purify you (with) a thorough purification. (33:33)

There is unanimity of views among all famous writers Ahmad bin Hanbal, Muslim, Ibne Kasir, Shnbbir Ahmed Usmani, etc., who declare that the above verse, called

Aya-e-Tatheer or "the verse of purity" followed the incident when the Holy Prophet covered in his blanket the four persons — Ali, Fatima, Hasan and Husain (a.s.) and said, "O God! these are my Ahle Bait". These views are corroborated by various authentic sources. Hazrat Shah Abdul Qadir Mohaddis Dehlavi, Moulana Shabbir Ahmed Usmani and Molvi S. Ashraf Ali Thanavi admit that the Holy Prophet (s.a.w.) expressed in no ambiguous terms that the Aley Aba or Ahle Bait included the Prophet, Hazrat Ali, Hazrat Bibi Fatima and Hasan and Husain (a.s.). They confirm the fact that Hazrat Umme Salma the Prophet's wife wanted to come under the blanket but the Prophet (s.a.w.) did not let her in. Moreover when the Prophet (s.a.w.) passed through the door of his daughter Hazrat Fatima (a.s.) at the time of the morning prayers he knocked at her doors saying, "O Ahle Bait it is the time of prayers" and then he recited the *Ayat-e-Tatheer* cited above, which clearly showed that this verse referred to Hazrat Mohammad (s.a.w.), Hazrat Ali (a.s.), Hazrat Fatima (a.s.), Hazrat Hasan (a.s.) and Hazrat Husain (a.s.).

On various occasions the Holy Prophet (s.a.w.) showed by his declarations as well as by his actions that only the above four persons included in his Ahle Bait. In another verse of the Holy Quran called *Ayat-e-Mubahella* (verse of challenge verse No. 61 Chapter 3). It reads -

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللهِ عَلَى الْكَاذِبِينَ

And unto him who disputes with you therein after the knowledge has come unto you, say: (O Our Messenger

Mohammad) (unto them): Come you, let us summon our sons, and your sons and our women and your women and our selves and your selves and then let us invoke and lay curse of God on the liars!

This verse descended when the Christians of Najran refused to accept the Holy Prophet's argument and so they were challenged by the Prophet as stated above. There is no difference of opinion about the fact that the Holy Prophet took with him only Hazrat Ali (a.s.) Hazrat Fatima (s.a.) and Hazrat Hasan (a.s.) and Hazrat Husain (a.s.).

Although the Prophet's wives were there, the Prophet of Allah included only his daughter Fatima (a.s.) in his women, and took with him Hazrat Ali as his 'Nafs' or Soul and Hasan and Husain (a.s.) as his sons.

When these luminous faces appearrd in the challenge-field, the opponent christians were awe-struck. Their religious heads were so frightened that they accepted the terms of the Holy Prophet (s.a.w.) and went back without invocation service to God. In fact both Quran and Hadith, in places out of number, have clearly marked the high position of the Messenger of God and his Aal or Ahle Bait. Verse number 23 of Ash-Shoora in Quran lays down:

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Tell (O Prophet) I do not want any reward for my preachings except that you love my kins.

The kins referred to here are the Prophet's Ahle Bait. Tirmizi has quoted the Prophet's hadith 'I leave amidst you

two heavy things - God's Book - (the Quran) and my Aal or Ahle Bait'. If you remain attached to them, you shall never be misled - until you reach the 'HOUZ' the divine spring". Quran is really the silent code of Shariat and Prophet Mohammad (s.a.w.) and his Ahle Bait are the speaking and practising interpreters of that code. "My Ahle Bait," said the on Prophet (s.a.w.), are like the Ark (of Noah) only those who climbed into the Ark were saved and those who kept away from it were drowned in the sea." Here are some of the declarations of the Holy Prophet noted by authentic Muslim writers —

Certainly that one would go to Hell, inspite of continuing in his prayers and keeping fasts if he or she bears ill-will to my Ahle Bait

(Mustaarak Vol. 3, P. 149)

O Umme Salim, Ali's flesh is my flesh, Ali's blood is my blood. To me he is as Aaroon was to Moses.

(Selections from Kanzul Ummal, P. 62)

Any one who wants to look at Noah with his wisdom, Abraham with his politeness, Joseph with his handsome features should glance at Ali.

(Riaz an nazarah Vol. 2, P. 218)

The faithful alone will befriend you while only the apostate will bear ill-will to you

(Jam'a Tirmizee, P. 462)

Whenever the Prophet went on a journey away from his family and close friends Hazrat Fatima (a.s.) was the last

whom he paid a visit and when he came back she was the first Whom he visited.

(Sunaae Ibne Majah Vol. 2, P. 201)

Fatima is a piece of mine, whoever pleases her pleases me, whoever displeases her displeases me.

Hasan and Husain are the chiefs of the young Men of Paradise.

(Jam'a Tirmizee, P 466)
(Sunane Ibne Majah, P. 12)

The Holy Prophet and these four persons Hazrat Ali, Fatima, Hasan and Husain (a.s.) were the Inmates of the House (Ahle Bait). After their demise followed nine Imams having the same characteristics as the above Panjetan (Mohammad, Ali, Fatima, Hasan and Husain (a.s.)), and the last of these Imams is Hazrat Mahdi or Mohammad, who would appear in an unknown future. The Holy Prophet has himself said about them on various occasions, "The first of us is Mohammad, the middle of us is Mohammad, the last of us is Mohammad, all of us are Mohammad."

Mahdi would come down from us, the Ahle Bait and overnight Allah would straighten things for him. Mahdi would hail from the dependents of Fatima.

(Sunane Ibne Majah, P. 310)

Mahdi would come down from us the Inmates of the House (Ahle Bait).

(Vol. 7, P. 69, 71, 73)
Mishkat (Vol. 8, P. 66)

From us would appear Mahdi who would lead Jesus in prayers.

(Jame Saghir, P. 134)
(Kunzul Haqaique, P. 150)

This in brief is the introduction of the Holy Prophet Mohammad (s.a.w.) and his Inmates of the House (Ahle Bait) in whose love lies the foundation of Islam. Each one of them is a 'Masoom' free from all sins, has never erred, or done any thing repugnant to the will of God.

It has been established by all authentic sources that Ali (a.s.) the first of the Ahle Bait surpassed all others in bravery, piety, and knowledge. It was Hazrat Ali (a.s.) who was sent by the Prophet to fight against the enemies in all big battles. Hazrat Ali by his singular valour and courage gave the enemy crushing defeats. The Prophet praised Hazrat Ali (a.s.): "*One stroke of sword of Ali on the day of (battle of) Khandaq is better than the prayers of all mankind till the doomsday.*" The Prophet had declared in unambiguous terms at Ghadeer-e-Khum on the way back from his last pilgrimage of Haj "*Of whomsoever I am the Master of that one Ali is also the Master*". But it is a pity that immediately after the demise of the Holy prophet, there appeared lust for power and Hazrat Ali's rights and claims were totally ignored. The Prophet's family members, the Ahle Bait were given the most ignoble treatment unimaginable; Hazrat Ali (a.s.) was murdered in the mosque of Kufa while he was offering morning prayers (on 21st Ramazan 40 A.H.).

The same callous treatment was meted out to Hazrat Fatima

(a.s.) who survived after his father's deaith for six months only.

Hazrat Imam Hasan (a.s.) made a peace treaty with Muawiya but he was poisoned and his bier was made the target of arrows from Muawiya's side.

Hazrat Imam Hasan and Imam Husain (a.s.) were dearest to the Holy Prophet who on many occasions expressed his extreme affection for them.

Hazrat Husain (a.s.) refused to acknowledge Yazeed son of Muawiya as the Caliph of Islam and so he, with his 72 companions, was mercilessly killed on the sands of Karbala suffering the pangs of thirst and hunger for three days, on the 10th of Muharram 61 A.H. Not content with this, the tents of the Ahle Bait were burnt and the surviving son of Imam Husain, Hazrat Zainul Abideen and the women — Ahle Haram — were made captives and taken on camels to Kufa and Damascus and given a very harsh treatment. So all the Imams from Hazrat Ali (a.s.) down to Hazrat Imam Hasan Askari were killed either with sword or by poisoning but they never swerved from the path of righteousness went on fulfilling their mission undaunted, and courted all sorts of troubles with submission to the will of God. - May the last the twelve Imams reappear soon to spread justice and peace in the world.

ALLAMA IQBAL AND HIS LOVE FOR PROPHET (S.A.W.)

Couplet 1

ہر کہ عشق مصطفی سامان اوست * بحر و بر در گوشہ دامان اوست

Her Ki Ishqe Mustafa Samane Oast
Behro-Ber Dar Gushai-Daman-e Oast

Ref (1) (a) Whoever own the love of Mohammad (s.a.w.) all the oceans and lands become subservient to him, as master of all the oceans and laid of this world.

Mohammad Mustafa (s.a.w.) is the last prophet of God. He has been given the Quran which is the final version of God. His religion shall last for ever and he is the leader and guide for humanity.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And (O' Our Prophet Mohammad!) We sent thee unto the whole mankind, a Bearer of glad tidings and a Warner, but most of the people know (it) not.

(Holy Quran, 34:28)

His Obidience is obligatory to every Muslim.

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللهِ

We sent not a Prophet but to be obeyed by Allahs leave

(Holy Quran, 4:64)

The Prophet (s.a.w.) has got preference over the life of every Muslim and his wives are mothers of all the Muslims:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet (Mohammad) hath a greater claim on the believers than they have on their own selves; and his wives are their mothers

(Holy Quran, 33:6)

and as such the Prophot is to be obeyed in all details and by obeying him a Muslim dominates the whole universe.

Couplet 1

در دل مسلم مقام مصطفی است * آبروی ما ز نام مصطفی است

Dar dile Muslim Maqam-e-Mustafa ast,
Aabroo e-ma ze nam-e-Mustafa ast

Couplet 2

طور موجی از غبار خانه اش *کعبه را بیت الحرم کاشانه اش

Toor maujey az ghubar-e-khana ast,
Kaaba ra baitul haram Kashana ast

The heart of a Muslim is the abode of Mohammad (s.a.w.) and all respect and honour of us to by his name. It is through his [name] that we shall gain loftiness and elevation.

Couplet 2. The dust rising from his residence into the air contains the reflection of the Divine Light which was witnessed by Moses (Prophet of God) at the summit of the

Mountain of Toor, and his abode is the leading minaret and is as obvious a guide as Kaaba, the house of God which itself looks towards prophets abode for getting true guidance. This refers to the fact that it was the result of Mohammad's (s.a.w.) labour and preaching that Kaaba was purified and false gods i.e, idols were removed from inside the Kaaba which afterwards became the centre for all Muslims to pay theif homage to God.

Couplet 3

کمتر از آنی ز او قاتش ابد * کاسب افزایش از ذاتش ابد

Kamtar az aaney ze auqatash abad,
Kaasib-e-afzaaish az zatash abad

One hour of his (Prophet's (s.a.w.)) life was superior than the whole span of eternity and it is he alone who granted culture and elevation to the human race.

Couplet 4

بوریا ممنون خواب راحتش * تاج کسری زیر پای امتش

Borya mamnoon-e-Kkabey rahatash,
Taj-e-Kisra zerey pa'ey wnmatash

A mat made of date palm leaves was used by the Prophet (s.a.w.) as his bed though the crown of the kings of Irans lay beneath the feet of his Ummat. The life of the Holy Prophet (s.a.w.) was very simple but most dignified. Being the Head of Muslim State he did not change his ways and set an example of leading simple life. He dispelled the clouds of disparity and showed to the richest how to lead a laudable

life. This simple life has placed the Prophet (s.a.w.) at such a high level that not only he but his followers found the crown of kings lying at their feet.

Couplet 5

در شبستان حرا خلوت گزید * قوم و آئین و حکومت آفرید

Dar Shabistan-e-Hira Khilwat gazeed,
Qaum-o-aaeen-o hukoomat aafreed

The Holy Prophet (s.a.w.) meditated in a seclusion sitting in the cave of Hira. In this very cave 'Quran' was reveiled upon him and he was declared Messenger of God. Quran, the word of God is the code of life and the constitution for the universal state and for the whole of humanity. Following this code and the constitution the Arabs, once uncivilized and scathered turned into the most powerful civilized and desciplined society who established a Vast muslim state which proved a means towards the consolidation of Islam and the extention of the boundaries of the Islamic State.

Couplet 6

ماند شبھا چشم او محروم نوم * تا بہ تخت خسروی خوابیدہ قوم

Maud shabha chashm-e-oo mahroomey noum,
Ta ba takht-e-khusravi Khabeed Qaum

The Propret passed Sleepless nights so that his *ummat* (followers) might sleep on King's throne. Maulana Shibli relates, the Prophet (s.a.w.) used to offer prayers in the night and seek Divine blessings. Ummul Momineen, Umme

Salma lays "The Holy Prophet used to sleep and pray at intervals till the dawn. God has also verified this fact asking the Prophet (s.a.w.) not to undergo hard labour in praying in the night (Quran, 73:1-4)

Couplet 7

وقت ھیجا تیغ او آھن گداز * دیدہ ی او اشکبار اندر نماز

Waqtey heeja tegh-e-oo aahan gudaz,
Deedai oo ashkbar ander namaz

In the battle-field his sword would defeat the strongest enemy and could melt the ateel of other swords but while offering prayers his eyes shed tears for fear of God.

Historians say that he was bravest soldier and a daring fighter in the battle-field. Hazrat Ali (a.s.) states that in the battle of Badr all the Muslim soldiers took refuge coming close to him who alone did not lose heart and stood firmly in the field.

In short, Iqbal implies that in the battle-field the sword of the Prophet (s.a.w.) defended the Muslims against their enemies and while offering prayers the tears in the eyes of the Prophet (s.a.w.) sought blessings for the Muslims and their salvation from God.

Couplet 8

در دعای نصرت آمین تیغ او * قاطع نسل سلاطین تیغ او

Dir doa'e nusrat aameen tegh-e-oo,
Qataey nasl-e-salaateen tegh-e-oo

In his invocation for victory, his sword was the word of 'Amen' and this very sword of his was the severer of line of emperers.

Meaning that the Prophet invoked to Allah for Victory but did not desist from Strife and his Sword was the source and means of exterminating Imperialism.

Couplet 9

در جهان آئین نو آغاز کرد * مسند اقوام پیشین در نورد

Dar jahan aaeen-e-nau aghaz kerd,
Masnad-e-aqwam-e-pesh dar naward

The Prophet (s.a.w.) bestowed upon the human notion a new constitution and defied all the despotic ways of the governments of the past.

In the days prior to Islam the whole nation was under one master who held the reigns and his words had the force of law.

Might was right and the public had no say in the way of the King. Oppression was the order of the day and justice meant the whim of the Head of the State though he was only a despot and more brutal than any ferocious animal of the forest. It was the Prophet (s.a.w.) who fought against this despotism and placed and preached the law of equality of rights and elevated the position of man to the status which he rationally demanded. He (s.a.w.) brought a wonderful change, and changing the current of human thinking established the Divine government which held that Allah

(God) was the only identity worth worshipping and man was required to bow to nobody but to Him (God), the Creator of the whole Universe. The fire of injustice got extinguished and justice and equality prevailed.

Couplet 10

از کلید دین در دنیا گشاد * همچو او بطن ام گیتی نزاد

Az Kalide Deen Dare Dunya Khushad,
Hamchoo oo Batne Ume GaitiNa Zad

With the Keys of religion he (Prophet s.a.w.) opened the doors of this material world. The mother earth never procreated a man greater than the Prophet (s.a.w.).

The poet means to say that by preachings of Islam the Prophet freed the mankind from the worship of material objects which made them master of all which exists on the earth and with that faith the Muslim became the greatest Conquerer. Except the Prophet of Islam no reformer had ever brought such a change in human mind and as such earth cannot produce his equal.

Couplet 11

در نگاه او یکی بالا و پست * با غلام خویش بر یک خوان نشست

Dar Nigahe oo Yoke Bala wa past,
Ba Ghulame Khaish Ber Yak Khan Nashast

In the eyes of the Prophet (s.a.w.) the slave and the master, the great and the low, the rich and the poor were all equal. His slave would sit by his side on the dining-table and there was no disparity of position.

Hazrat Salman, Bilal and Sohail were all slaves but after embracing Islam they became his dignified companions and enjoyed a rank equal to the rank of the richest nobles from the tribes of Quresh. He freed all the Slaves with him in the name of God. Hazrat Zaid who was a slave in the beginning did not accompany his father even after his freedom and remained in the company of the Holy Prophet (s.a.w.) and he (son of Zaid) was appointed as Commander in face of so many chieftains from the tribe of Quresh.

Couplet 12

در مصافی پیش آن گردون سریر * دختر سردار طی آمد اسیر

Der Masafe Palsh-e-An Gardoon Sareer,
Dukhter-etSardare Tay Amad Aseer

Couplet 13

پای در زنجیر و هم بی پرده بود * گردن از شرم و حیا خم کرده بود

Paaey dar zanjeer wa ham bey pardah bood,
Gardan az sharm-e-haya Kham Karda bood

Couplet 14

دخترک را چون نبی بی پرده دید * چادر خود پیش روی او کشید

Dukhtarak ra choon nabi bey parda deed,
Chaadar-e-Khud peshe rooey oo Kasheed

In the era 9 A.H. the tribe of Banu Tai of Yaman rebelled against the Muslims. After subduing the rebellion the captives were sent before the Prophet (s.a.w.). Among these captives the daughter of the Chief of the Tribe was also brought before the holy Prophet (s.a.w.). The lady was

without pardah (veil) and therefore she kept her head bent down. When the Prophet saw that the lady was without a covering of head and face, he threw over her his own sheet which he always wore and afterwards she was set free with all other captives (her companions) and the Holy Prophet (s.a.w.) also ordered some allowance to be given to them to enable them to reach their home. The poet in the above couplets has narrated the same story to prove the nobility of the character of the Holy Prophet (s.a.w.).

Couplet 15

ما از آن خاتون طی عریان تریم * پیش اقوام جهان بی چادریم

Ma azan Khatone Tay Uryan Tar'em,
Paishe Aqwame jahan Bay chaderem

Couplet 16

روز محشر اعتبار ماست او * در جهان هم پرده دار ماست او

Roze mahsher e'tebar-e-maast oo,
Dar jahan ham parda dar-e-maa st oo

The poet is of the opinion that the muslims throughout the world are being dishonour debased only because they have failed to follow the teachings and practice of Holy Prophet (s.a.w.) in letters and spirit.

In the couplet above-mentioned the poet seeks the blessings of the Holy Prophet and begs of him to provide the muslims with protection a cover in this world and here after just like he had provided a cover to the helpless and bare headed captive lady of 'Bani Tai' so that the muslims may be able to achieve salvation on the doomsday.

Couplet 17

لطف و قهر او سراپا رحمتی * آن بیاران این باعدا رحمتی

Lutf-o-Qahre oo Samoa Rehmatey,
An Ba Yaran Eeen Ba A'da Rehmatey

The pleasures and displeasures of the Holy Prophet (s.a.w.) both were blessings for the people. His displeasure for non-believers was changed into Kindness after their submission and acceptance of Islam. The Prophet besides improving the economic and social life of Muslims also tried hard for their spiritual development. His anger towards the non-believers was meant to reform them and guide them towards the truth and thus he was a blessing for them as well. The Holy Word of God that is Quran, defines the Prophet (s.a.w.) as blessings for all the worlds in general.

Couplet 18

آن که بر اعدا در رحمت گشاد * مکه را پیغام «لاتثریب» داد

An Key Ber Ada Dare Rehmat Kushad,
Mecca Ba Paighame La Tasrib Dad

After the victory over Mecca the Prophet (s.a.w.) opened the doors of blessings to the people who had fought against him and no punishment was awarded to those who had attempted to kill him and announced:
"No punishment for you today for the sins you committed and you are forgiven and are free as yo were." This is unrebuttable evidence of his being noble, kind, merciful and nothing but a shower of blessings for the whole mankind.

Couplet 19

ما کہ از قید وطن بیگانہ ایم * چون نگہ نور دو چشمیم و یکیم

Ma Ke Az Qaide Watan Baigana Aim,
Chun Nighak Noore do Chashm-aim-o-Yakaim

Couplet 20

از حجاز و چین و ایرانیم ما * شبنم یک صبح خندانیم ما

Az Hijaz o-cheen-o-Iraneem ma,
Shabnam e-Yak subh Khandaaneem ma

Here Iqbal presents the Islam theory of universality. He says since Islam is a universal religion, it cannot be confined to the geographical and territorial limits. Likewise Islam's conception of nationhood is also universal, hence we the Muslims attach no significance or importance to the so-called idea of homeland and we have a joint responsibility to follow and propagate the dictates of God and the teachings of Holy Prophet (s.a.w.) where even and we are, we may be in Hedjaz, Iran, or in China. We are so closed to one another that we are like the two eyes which make the common sight of a man like the drops of dew which vanish at the appearance of dawn we the Muslims are always prepared to sacrifice our life for the Prophet and the couse of Islam.

Couplet 21

مست چشم ساقی بطحاستیم * در جہان مثل می و میناستیم

Maste chashme saqi-e-Baiha Staim,
Dar Jahan Misle Ma-o-Mina Staim

We the muslims remains intoxicated by the purest-wine of the knowledge "truth" as administered by the Holy Prophet (s.a.w.) and as such we stand related to one another as a cup is related to the bottle of wine and can never be taken aloof from each other. In other words we are all fed by one barrage (Love of the Prophet (s.a.w.)) and our articles of faith that is God, Quran and the Prophet (s.a.w.) is one and the same wherein we stand with full unity and wholesome integrity.

Couplet 22

امتیازات نسب را پاک سوخت * آتش او این خس و خاشاک سوخت

Imtiazate Nasab Ra Pak Sokht,
Atishe oo Een Khaso Khashak Sokht

The preachings of the Prophet (s.a.w.) completely discarded the cannons of caste and creed. The flames of his religious doctrine destroyed the baseless plantation of the division of human beings into casts and sub-casts. The poet implies that Islam does not recognize division of human beings on the basis of colour and race. In practise too the words of the Prophet (s.a.w.) proved true. He appointed Hazrat Usama son of Zaid who was the son of a Slave as Commander over his troops comprising his dignified companions including Hazrat Abu Bakr and Hazrat Umar and none could claim superiority on the basis of being from a tribe of higher status.

Couplet 23

چون گل صد برگ ما را بو یکیست * اوست جان این نظام و او یکیست

Chun Gule Sad Berg Ma Raa Boo Yakaist,
Oost Jane Een Nizam-o-oo Yakaist

We the Muslims are one in interest just the essence of a flower though it may have a thousand petals. Islam is a constitution and we are meant to work it out playing our independent part like members of one union having one collective goal. The Prophet (s.a.w.) is the uniting link and the Source of all light.

Couplet 24

سر مکنون دل او ما بدیم * نعرۂ بی باکانہ زد افشا شدیم

Sirr-e- Maknune Dile-oo Ma Budaim,
Narae Bay Bakana Zad Afsha Shudaim

We were the hidden secret of the heart of the Holy Prophet (s.a.w.) and after embracing Islam we formed his solid force. His heart always abounded with our love and betterment.

Couplet 25

شور عشقش در نی خاموش من * می تپد صد نغمہ در آغوش من

Shore Ishquash Bar Mai Khamoshe Man,
Mi Tapad Sad Naghma Bar Aghoshe Man

The poet (Allama Iqbal) is mad after the love for the Holy Prophet (s.a.w.) He says 'The love for the Prophet has caused a storm in the peaceful ocean of my heart and its tumulteous songs.' The truth manifested later on in his poetry is due to this profound love for the Prophet (s.a.w.) which proved as an initiative to study and seek the truth.

Couplet 26

من چہ گویم از توالیش کہ چیست * خشک چوبی در فراق او گریست

Manche Goyam Az Tawallaish Ki Cheest,
Khushk Chobey Bar Firaqe oo Greest

The poet says, "I cannot explain the extent and interest of the love of the Prophet (s.a.w.) which my heart has inculcated in itself nor I can explain its nature and attributes. The love of the Prophet (s.a.w.) can make a dried wood weep and cry, what to speak of mine who is a man with a delicate heart. It is related in Bukhari Sharif (Book of Traditions) that a wooden pillar which was used as a base to place his hand on when the Holy Prophet (s.a.w.) would address the audience, commenced weeping on seeing that another woodon stand was prepared for the Prophet (s.a.w.) to be used as base. Noticing the weeping and loud cries of the old wooden pillar the Holy Prophet (s.a.w.) would place one of his hands over it. This establishes that the poet (Allama Iqbal) was a True Muslim because only a true Muslim can have faith in such miraculous episodes.

Couplet 27

ھستی مسلم تجلی گاہ او * طور ھا بالد ز گرد راہ او

Hasti-e Muslim Tajaili Gahe-oo,
Toor Ha Bala Ze Garde Rahe-oo

The Prophet (s.a.w.) is the source of all light and guidance, A Muslim is the fountain-head of the light of the Prophet and his self produces and imparts light to others and is the symbol of guidance for the rest of the world just as

the mountain of Toor bowed the light of God to Hazrat Moosa. Whenever we study the life of a Muslim, who follows the Prophet (s.a.w.) in all of his precepts, we shall receive full guidance because a muslim is a beacon of light showing the ways of the Holy Prophet (s.a.w.).

Couplet 28

پیکرم را آفرید آئینہ اش * صبح من از آفتاب سینہ اش

Paikram Ra Afrid Aina ash,
Subheman Az Aftabe Seena ash

The Muslim is like a glass reflection of the life of the Holy Prophet (s.a.w.). His days are dawned by his sunshine of the preachings of the Holy Prophet (s.a.w.). The heart of a Muslim is clear from all evils and the truth and nobility of the character of the Prophet is seen reflected in all its phases on the surface of his clean heart. In other words according to Iqbal a Muslim should be an incarnation of the life of the Prophet (s.a.w.) which comprises light and truth.

Couplet 29

در تپید دمبدم آرام من * گرم تر از صبح محشر شام من

Dar Tapead e Dam Ba Dam Arame Man,
Garm Ter Az Subhe Mahsher Shame Man

The pangs of love for the Prophet (s.a.w.) impart consolation and pleasure to Iqbal. Because of the deep love its flames are more intense than the heat of the Day of Judgment. Iqbal's love keeps him in a State of uneasiness which is always a source of satisfaction for the lover and in that uneasiness he finds the relief.

Couplet 30

ابر آذار است و من بستان او * تاک من نمناک از باران او

Abr-e-Azer Ast O man Bustane oo,
Take man Nanmak Az Barane oo

The Prophet (s.a.w.) is like the clouds of the spring season and I am his garden. Just as the rains of the spring enriches a garden and adds a freshness in its plantation, similarly the light which I receive from the Prophet (s.a.w.) bestows upon my heart and mind the flowers of truth and faith and I achieve the aim of life. The Prophet (s.a.w.) is the fountain and its showering water irrigates my barren heart and turns it into flourishing garden.

Couplet 31

چشم در کشت محبت کاشتم * از تماشا حاصلی برداشتم

Chashm Dar Kishte Mohabbat Kashtam,
Az Tamasha Haselay Bardashtam

I have irrigated the fields of love with my tears and have reaped the harvest in the form of meeting my beloved. The poet means that his love for the Holy Prophet (s.a.w.) proved a strong initiative to study his prechings and finally he found the truth which he sought as a result of his love for the Prophet (s.a.w.).

Couplet 32

خاک یثرب از دو عالم خوشتر است * ای خنک شهری کہ آنجا دلبر است

Khake Yasrab Az Do Alam Khuster Ast,
Aey Khunak Skahere Ki Anja Dilber Ast

The land of Medina is the most attractive of all the lands. It is manifest that the Holy Prophet (s.a.w.) rests eternally at Medina. The city of Medina is worth living because it is the permanent abode of the beloved. Allama Iqbal is the lover of the Holy Prophet and in his eyes no city of this world can look more beautiful and charming than Medina where his beloved is in eternal peace.

Couplet 33

کشتہ ی انداز ملا جامیم * نظم و نثر او علاج خامیم

Kushtae Andaze Mulla Jamium,
Nazmo Nasre oo Elaje Khamium

Mulla Jami was a renowned poet of Persia. He was an ardent lover of the Prophet. He expressed his intense love for the Prophet through his words in prose and poetry. The poet Iqbal says that his intensity of love is of Jami's type and it is Jami's prose and poetry which has so much impressed me.

Couplet 34

شعر لبریز معانی گفتہ است * در ثنای خواجہ گوھر سفتہ است

Shere Lab Raize Maam Gufta Ast,
Dar Sanai Khaja Gohar Sufta Ast

I have composed these lines containing profound knowledge about the Holy Prophet and thus I have prepared a garland of pure pearls in his praise. In fact, Iqbal has used very beautiful and flowery language in his poetry in praise of the Holy Prophet (s.a.w.).

Couplet 35

«نسخۂ کونین را دیباچہ اوست * جملہ عالم بندگان و خواجہ اوست»

Nuskhae Kounain Ra Debacha Oost,
Jumla Alam Bandagano Khwaja Oost

Hence Allama Iqbal quotes a verse from the Persian Poet Jami who says :
"Prophet (s.a.w.) is a preface to the Book of creation and he is the master of all that exists."

In fact as the tradition goes Mohammad (s.a.w.) was created first of all by God and as such all that comprises the world of existence came afterwards. As such the Holy Prophet can rightly claim the superiority over all the created things including the Sun, the Moon and everything on and over the fermament. The Prophet (s.a.w.) has himself said "(My light is the first creation as) God created my light first of all." God has himself declared that had He not created the Holy Prophet (s.a.w.), He would have created nothing. According to Allama Iqbal obedience to God and obedience to the Prophet (s.a.w.) is identical. The study of the Holy Quran has revealed to Allama Iqbal that whoever obeys Prophet (s.a.w.) obeys his God and consequently he finds the salvation of a Muslim in follewing the Prophet (s.a.w.) in all his details.

Couplet 36

شکوہ سنج سختی آئین مشو * از حدود مصطفی بیروں مرو

Shikwa sanje-Sakhti-e-Aaeen Masho,
Az Huddod-e-Mustafa Beroon Masho

Accorumg to Allama Iqbal we should not complain of the rigidities of the principles and precepts of Islam and as such whatever our Holy Prophet (s.a.w.) has commanded us to do we should strictly follow it.

SECOND LONG POEM IN PRAISE OF HOLY PROPHET (S.A.W.)

Couplet 1

ای سوار اشهب دوران بیا * ای فروغ دیده ی امکان بیا

Ay Saware Ash-habe Dowran Biya,
Ay Faroghe Deedai Imkan Biya

Iqbal's heart is full of love for the Holy Prophet (s.a.w.) and addressing him he requests:
"Oh the rider of the steed on time come again as this world still needs yon, come because you are the light of the eyes of this Universe."

It is a historical fact that the Prophet (s.a.w.) brought a great chauge in the world. He showed the mankind the rational ways of life and the people yielded to him and accepted his doctrines willingly. Allama Iqbal noticing the downfall of humanitarian concepts again desires the Prophet (s.a.w.) to come and guide the people.

Couplet 2

رونق ھنگامہ ی ایجاد شو * در سواد دیدہ ھا آباد شو

Ronaqe Hangamae Ejad show,
Dar Sawade Deedaha Abad show

"Oh Prophet (s.a.w.) kindly come and adorn this world with beauty of your person and charm of your character and do reside in the corners of our eyes". Iqbal is over-powered with the love for the Prophet (s.a.w.) and hopes that the emergence of the Prophet (s.a.w.) would annihilitate all the evils of this man made rules and truth would be followed bestowing ease and comfort to mankind.

Couplet 3

شورش اقوام را خاموش کن * نغمہ ی خود را بھشت گوش کن

Showrishe Aqwam Ra Khamosh Kun,
Naghamai Khud Ra Behishte Gosh Kun

The peoples of this world are waging war against each other. The mankind was in miseries before your Prophethood and one nation used to dutroy the other nation but your preachings have ended the war. They had become like brothers and the world was free from chaos. Today the man has again lost the true sense of justice and equality and thus world needs you again. According to Allama Iqbal the cure and safety of human-beings lie in the adoption of Islam and working out its principles in practical life.

Couplet 4

خیز و قانون اخوت ساز دہ * جام صھبای محبت باز دہ

Khaiz-o-Qanoone Ukhuwat Saz Deh,
Jame Sah-bai Mohabbat Baz Deh

Addressing the Holy Prophet (s.a.w.) Iqbal requests and says "Come and once more teach the lesson of brothethood

to the human nation and let them drink the wine of love of brotherhood" The Holy Prophet has removed the difference of the Race and colour and all human beings were placed on one level. The Prophet (s.a.w.) has created brotherhood between the muhajir (emigrants from Mecca) and the Ansars (Locals of Medina) and each Mnhajir was declared as brother of one local. The locals taking them as their brother had given them half share that is the share of a full brother from their Properties. Iqbal demands the application of this very law of brotherhood and therefore seeks the help of the Prophet (s.a.w.) to come again and teach them this very doctrine. The history tells that the tribes of Arabia were most uncultured. They had no law except that of might and would fight against each other for years and years together for trifling matters. The preachings of the Holy Prophet (s.a.w.) changed their character. By embracing Islam, they got their manners polished and began to love each other and recognized the value of man. The saying of the Holy Prophet (s.a.w.) that all Muslims are brothers to one another made them love each other and ended their long standing tribal enmity.

Couplet 5

باز در عالم بیار ایام صلح * جنگجویان را بدہ پیغام صلح

Baz Dar Alam Biyar Ayyame Sulh,
Jangjoyan Ra Bi Deh patghame Sulh

"Oh Prophet (s.a.w.) come and reteach them the lesson of unity and reconciliation. Let those who are fighting and waging war against each other decide their matters through compromise and talk so that the days of peace may again dawn in the world."

Couplet 6

نوع انسان مزرع و تو حاصلی * کاروان زندگی را منزلی

No-e-Islan Mazrao Too Hasilay,
Karwane Zindagi Ra Manzilay

Iqbal says "Oh Prophet (s.a.w.) human beings are like crops and you are the harvest. You are the destination of the caravan of life".

The Preceeding of God that is Adam, Noah and Hazrat Ibrahim (a.s.) irrigated the field of humanity and you by giving it a finishing touch made it produce its harvest and therefore you own the crown of completing the task of God in showing the path of virtue and enabled the man to reap the benefit of a pious life.

Couplet 7

ریخت از جور خزان برگ شجر * چون بهاران بر ریاض ما گذر

Raikt Az Jore Khizan Barge Shajer,
Chun Baharan Ber Riaze Ma Guzer

"The vicissitudes of this world have made the Muslims away from the right path. They have forgotten the lessen taught by you." Iqbal wants and desires that the Muslims should recollect the preachings of the Holy Prophet (s.a.w.) to regain their past glory.

Couplet 8

سجده های طفلک و برنا و پیر * از جبین شرمسار ما بگیر

Sijda Hai Tiflak-o-Berna-o-Peer,
Az Jabeene Sharmsare Ma Be Geer

"Oh Prophet we are ashamed of our short-comings and our foreheads are desirous of paying homage to you. Please come and accept our tears of repentance and show us your brilliant and truth showing noble face." This is a prayer of the poet on behalf of all the Muslims in the court of the Holy Prophet (s.a.w.).

Couplet 9

از وجود تو سرافرازیم ما * پس بسوز این جهان سازیم ما

Az Wajoode To Sar Afrazaim Ma,
Pas Ba Soze Een Jahati Sozaim Ma

"We the Muslims are proud of your high personality. We achieve all loftiness because of your high status in the realm of nobility. We can gain eminence and high position amongst the nations only by following you. It is your love that is burning in our heart." It is a fact that love for the Prophet (s.a.w.) is the only remedy to lead us towards the aim of leading a successful and happy life.

Allama Iqbal means that love of the Prophet (s.a.w.) shall lead us to comprehend the truth and shall show us the way of God. The love shall force us to follow the preachings of Islam and when we shall become true Muslims in our actions our problems of this world and of the hereafter shall be solved. God has completed his message throngh the Holy Prophet (s.a.w.) and now our salvation lies in following the Prophet (s.a.w.).

INDEPENDENT COUPLETS IN PRAISE OF HOLY PROPHET (S.A.W.)

Couplet 1

علم حق غیر از شریعت ہیچ نیست * اصل سنت جز محبت ہیچ نیست

Ilme Haq Ghair Az Shareeat Haich Neest,
Asle Sunnat Juz Mohabbat Haich Neest

The knowledge about God can only be had through the doctrines of Islam, and the love of Prophet (s.a.w.) is the only factor which can lead one to follow the precepts of Islam. The poet is of opinion that if we inculcate the love for the Prophet (s.a.w.) in our heart we shall naturally inclined to follow him in his actions and Islam is nothing more than adherence to the Holy Prophet (s.a.w.) in his acts. Finally this love for the Prophet (s.a.w.) will lead us to the Truth. It is related from Abdullah Ibne Hasham that the Prophet (s.a.w.) one told Umar "Unless you love me more than you Love your own self, you will not be perfect in your faith". (Bukhari Shareef.)

In short the love of the Prophet (s.a.w.) is the joining link between man and God.

Couplet 2

ھست دین مصطفی دین حیات * شرع او تفسیر آئین حیات

Hast Deene Mustafa Deene-Hayat,
Share Oo Tafseere Aiene Hayat

The religion of the Holy Prophet (s.a.w.) is the religion of

life. The Holy Prophet is an ideal of Islam in words and practice. His ways of life comprise the doctrines of Islam. If we follow the Prophet (s.a.w.) in details of his life as led by him we would be following the true Islam.

Couplet 3

از پیام مصطفی آگاه شو * فارغ از ارباب دون اللہ شو

As Payame Mustafa Agah Show,
Farigh Az Arababe Doon Allah Show

A Muslim should comprehend the message of the Prophet (s.a.w.) and except God he should worship none. The status of a man is higher than the rank of stones, trees, animals, Stars, Moon and Sun as he is the representative of God Almighty who has created the whole Universe. A Muslim should have a staunch belief that God, the Creator of all is the only doer or undoer of things and all events are subject to His will. He is One and has no partner, son or adviser. He is over all and Creator and Lord of all the that exists.

SELECTIONS FROM PAYAME MASHRIQ BY IQBAL

Couplet 1

ھر کہ عشق مصطفی سامان اوست * بحر و بر در گوشۂ دامان اوست

Herki Ishqe Mustafa Samane Oost,
Behro Ber Der Goshai Damane Oost

Every one whose capital comprises love for the Prophet (s.a.w.) verily becomes the Master of the Universe. That

is, he dominates over the nature and rules over land and Water. Iqbal desires that all Muslims should create love for the Prophet which would be an initiative to follow him and consequently the whole world would be under be under their do mination.

Couplet 2

زانکہ ملت را حیات از عشق اوست * برگ و ساز کائنات از عشق اوست

Zanki Millat Ra Hayat Az Ishqe Oost,
Bargo Saze Kainat Az Ishqe Oost

The love of the Prophet (s.a.w.) is the essence of the life of a Muslim. A Muslim who has no love for the Prophet is a dead person because the love of the Prophet (s.a.w.) comprises the factors which constitute the life of a Muslim.

Couplet 3

تب و تاب بتکدۂ عجم نرسد بسوز و گداز من * سہ بیک نگاہ محمد عربی گرفت حجاز من

Tabo tabe but kadai ajam narasad ba sozogudaze-man,
Ki bayak nigahi mohammad-e-arabi giraft hijazeman

"The pomp and grandeur of the idols of the world are not charming and do not attract me but it is only a glance of the Prophet (s.a.w.) which has won my heart". The poet means that his intellectual eyes do not welcome the apparent beauty of this world but are fascinated by the charm of the character of the Holy Prophet (s.a.w.).

SELECTIONS FROM BANG-E-DARA BY IQBAL

Couplet 1

سالار کارواں ہے میر حجاز اپنا * اس نام سے ہے باقی آرام جاں ہمارا

Salare Karwan Hai Meere Hijaz Apna,
Is Nam Say Hai Baqui Arame Jan Hamara

"The Chief of the country of Hijaz (Prophet s.a.w.) is the Leader of our Caravan. His Holy name is a source of ease and comfort to us".
Iqbal's heart abounds with the love for the Prophet (s.a.w.) and because the Prophet (s.a.w.) had been sent to show the Path of virtue to the human nation, the poet feels pride in his leadership and finds satisfaction to note that his leader is a perfect man par excellence.

Couplet 2

کی محمد سے وفا تو نے تو ہم تیرے ہیں * یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

Ki Mohammad Say Wafa Too Nay to Ham Terey Hain,
Yeh Jahan Cheez Hai Kiya Loho Qalam Tarey Hain

In this couplet the poet says that God has declared "A muslim who is loyal to my beloved Prophet Mohammad (s.a.w.) shall win my favour. He shall be not only the master of this world but would win My Will and Order."

In the Holy Book, God has clearly said that the obedience to Prophet (s.a.w.) implies obedience to God. Iqbal therefore means to say the nature shall serve a Muslim as

a slave serves his master if he follows the Prophet in all his precepts.

Couplet 3

ستیزہ کار رہا ہے ازل سے تا امروز * چراغ مصطفوی سے شرار بولہبی

Sateza Kar Raha Hay Azal Say Ta Imroze,
Chiraghe mustafavi say sharare-Bulahabi

In this Couplet the Poet has revealed a great historical fact. He says that it is evident from history that since the birth of human nation the forces of evil have been waging war against the forces of rightiousness. So he says that the flames of Abu Lahab (a leader of the idol-worshippers of Mecca) have always been at war with the truth showing lamp of Mohammad (s.a.w.) The history of religious says the Satan stood against Adam the First Prophet of God. Namrood the sovereign of the days of Hazrat Ibrahim waged war against Hazrat Ibrahim. The Egyptian Emperor Firown (Pharoah) fought against Hazrat Mussa (Moses). Abu Lahab and Abu Sufayan waged war against the Holy Prophet (s.a.w.), Muawiya s/o Abu Sufyan fought against Hazrat Ali (a.s.) and the son of Muawiya that is Yazeed waged the battle of Karbala against Imam Husain (a.s.) the Hero of all the Martyrs of Truth. This establishes the fact that evil forces have always been opposing the forces of Truth and righteousness.

Couplet 1

وہ دانائے سبل ختم الرسل مولائے کل جس نے * غبار راہ کو بخشا فروغ وادی سینا

Woh dana ey subul Khatmur rusul moulaey kul Jisney,
Ghubarey rah Ko bakhsha faroghey wadiey Sina

"The Prophet (s.a.w.) is well versed with the ways of righteousness. He is the head of all the Prophets of God and has guided the un-advanced un-cultured and illiterate Arabs to the right path and elevated their position to the highest and noblest status of humanity. He not only purified them but enlightened them to such an extent that they became the minaret of light for other nations."

Couplet 2

نگاہ عشق و مستی میں وہی اول وہی آخر * وہی قرآں وہی فرقاں وہی یسیں وہی طاہا

Nigahe Ishqo Masti Main Wohi Awal Wohi Akhir,
Wohi Quran Wohi Furqan Wohi Yasen Wohi Taha

In the eyes of love and eastasy the Prophet (s.a.w.) is the first of all and also the last of all. It is a fact that the Holy Prophet (s.a.w.) is the first Creation of God as a Tradition narrates that God Created the Light of Mohammad (s.a.w.) first of all. And this is is alio a historical fact that Mohammad (s.a.w.) came last of all as a Prophet (s.a.w.) and his name completes the list of the vicegerents of God. We have received the Holy Book Quran through the sacred lips of the Prophet. His life is Islam, His words are Quran and he is the symbol of all guidance and truth.

Couplet 3

عشق دم جبرئیل عشق دل مصطفی * عشق خدا کا رسول عشق خدا کا کلام

Ishq Dame Jibraeel Ishq Dil Mustafa,
Ishq Khuda Ka Rasool Ishq Khuda Ka Kalam

According to Allama Iqbal Love is the factor for which the

Universe was created. There is a Divine Tradition which read:
I was a gem concealed, I wished to be known and hence I created the Universe

(Words of God)

A man according to Iqbal is also under the Command of Love in all of his actions, and hence he says that love for the Truth itself works like a Prophet (s.a.w.) and as such love is the pivot and centre of all actions.

Couplet 4

تازہ مرے ضمیر میں معرکۂ کہن ہوا * عشق تمام مصطفی عقل تمام بولہب

Taza Meray Zamir main Marekai Kuhan Hua,
Ishq Tamam Mustafa Aqal Tamam Bulahab

The battle between the right and wrong has recommenced. The heart which is the centre of Love represents the Right and the mind represents the wrong.

Since the Prophet Mohammad (s.a.w.) is incarnation of Love, my heard which is full of Love for the Prophet (s.a.w.) represents the truth while the mind of a man is still immature it is fall of doubts and hesitates to embrace to truth of faith and as such has started a war with my heart. In short, according to the Poet it is not the mind nor the intellect but only love which makes a man perfect in faith.

SELECTIONS FROM ARMAGHAN-E-HIJAZ BY IQBAL

Couplet 1

به این پیری ره یثرب گرفتم * نوا خوان از سرود عاشقانه
چو آن مرغی که در صحرا سر شام * گشاید پر به فکر آشیانه

Ba Een Piri Rahe Yasrab Giraf-tam,
Nawa Khan As Saroore Asheqana

Cho An Murghe Ki Dar Sahra Sarey Sham,
Kashaid Per Ba Fikre Ashyana

Iqbal is full of love for the Holy Prophet (s.a.w.). He desires to pay homage to the Holy Shrine of the Prophet (s.a.w.) at Medina. He has become old but his heart is young and allures him to make a journey to Medina and reach there singing melodious songs in praise of the Holy Prophet (s.a.w.). Iqbal says that his desire and intention to make this long Journey in old age is just like the intention of a bird who prepares itself to take a long flight "Just after the setting of the Sun a time meant for peace in the nest and not a journey."

Couplet 2

بیا ای هم نفس باهم بنالیم * من و تو کشته شان جمالیم
دو حرفی بر مراد دل بگوئیم * بپای خواجه چشمان را بمالیم

Beya aey ham nafas baham be nalem,
Mano too Kushta ey shaney Jamalem

Do harfey bar murddey dil bugo'em,
Ba paey Khaja chashman ra bemalem

The Poet calls his friend and says:
"O' my friend come as both of us are in love of the Holy Prophet. Let us sit together and demonstrate our love by crying loudly. Let us talk together over the subject of love and then let both of us kiss the feet of our beloved Holy Prophet (s.a.w.)."

This couplet indicates the intensity of love of the poet for the Prophet (s.a.w.)

Couplet 3

به منزل کوش مانند مہ نو * درین نیلی فضا ہر دم فزون شو
مقام خویش اگر خواھی درین دیر * بحق دل بند و راہ مصطفی رو

Ba Manzil Kosh Maninde Mahe-No,
Der Een Neeli Faza Hardam Fuzun show

Maqame Kheish Ager Khahi Dar Een Dair,
Ba Haq Dil Bando Rahe Mustafa Ro

The poet says that just as the moon is always on journey and obtains perfection by its fourteen days continuous efforts a Muslim should always he striving to gain perfection by running his life after the footprints of the life of the Holy Prophet (s.a.w.).

Couplet 4

بمصطفی بر ساں خویش را کہ دیں ہمہ او ست * اگر بہ او نہ رسیدی تمام بولہبی است

Ba Mustafa be Rasan Khaish Ra Ki Been Hama Oost,
Agar Ba Oo Na Raseedi Tamam Boolahab Keest

The poet advising the Muslims say :
"Prophet is the ideal, try to reach him, follow the foot prints of the Prophet (s.a.w.) and your actions and ways of life should be identical with these of the Holy Prophet (s.a.w.) because his life is symbol of Islam and faith. If you do not follow him in all his details of acts your actions will be void and they will be taken as deeds of Abu Lahab the Chief of the non-believers of Mecca who has been condemned in the Holy Quran. The salvation of the Muslims lies in following the Prophet (s.a.w.).

SELECTIONS FROM BAQIYAT-E-IQBAL

Couplet 1

علم و حکمت کے مدینے کی کشش ہے مجھ کو * لطف دے جاتا ہے کیا کیا مجھے ناداں ہونا

Ilmo Hikmat Key Maddenay Ki Kashish Hai Mujhko,
Lutf Day Jata Hai Kiya Kiya Mujhey Nadan Hona

The Holy Prophet (s.a.w.) has claimed that he is the city of knowledge and abode of learning. In this Couplet Iqbal says that his fondness for seeking knowledge has made him a lover of the Holy Prophet and since today's advanced man thinks that those who are still adherents of old and bye-gone sayings are illiterate he is proud of being called so, and inhales breath of pleasure and satisfaction in following the prophet even if he is taken as an uneducated one. In fact the Prophet being the fountain of knowledge it is prudence to seek knowledge from him and be perfect.

Couplet 2

زندگی تجھ سے ہے اے فخر براہیم اپنی * کر دعا حق سے کہ مشکل ہوا جینا اپنا

Zindgi Tujh Say Hai Ay Fakhre Barahim Apni,
Ker Doa Haq Say Ki Muskil Hawa jina Apna

Allama Iqbal is deeply grieved to see the downfall of Muslims who were once a ruling nation in the world. He, therefore, seeks Divine Blessings through the Holy Prophet (s.a.w.) and says:
"Oh Prophet, you are the pride of the progeny of Hazrat Ibrahim, we received all emenince in life through you. Do please pray God to improve our position and elevate us to the high position which as Muslims and true believers we do deserve. At present we are under degradation and our condition is pitiable."

Couplet 2

بزم عالم میں طراز مسند عظمت ہے تو * بہر انساں جبرئیل آیۂ رحمت ہے تو
اے دیار علم و حکمت قبلۂ امت ہے تو * اے ضیائے چشم ایماں زیب ہر مدحت ہے تو
درد جو انساں کا تھا وہ تیرے پہلو سے اٹھا * قلزم جوش محبت تیرے آنسو سے اٹھا

Bsme Alam Main Taraz-e-Masnade Azmat Hai Too,
Bahre Insan Jibraeele Ayae Rahmat Hai Too

Ay Diare Ilmo Hikmt Qiblae Ummat Hai Too,
Ay Zia-e-Chashme Iman Zaibe Her Midhat Hai Too

Dard jo Insan Ka Tha Who Taray Pehloo Say Utah,
Qulzeme Josh Mohabbat Taray Ansu Say Utah

Allama Iqbal says :
"Mohammad the Prophet of God (s.a.w.) is the source of Divine Blessings for mankind. The Prophet led the man to his high position. Those who followed him got high status in the world. So it is the Prophet (s.a.w.) above who showed the right path and led the man to elevation. He was kindkearted. After his victory in Mecca he forgave all of his enemies and set them free. He spent the days and nights of his life in reforming the nation teaching the human beings how to lead a happy and social life comprising love for all human beings and doing justice and working out the application of equity and fairness of things in all phases of social life.

HOLY PROPHET (S.A.W.) SAID :

On the day of judgement a person will not stagger on his feet except when questioned about how he spent his life, how he obtained the wealth of the world and how he spent it and question will be put with regard to the love for my Ahle-Bait.

BISMILLAHIR RAHMANIR RAHIM

AHLE BAIT IN THE EYES OF IQBAL

CHAPTER II

ALLAMA IQBAL PAYING HOMAGE TO AMIRUL MOMINEEN HAZRAT ALI (A.S.)

Couplet 1

یہ ہے اقبال فیض یاد نام مرتضی جس سے * نگاہ فکر میں خلوت سرائے لامکاں تک ہے

Yeh Hai Iqbal Faize Yade Name Murtaza Jis Say,
Nigahe Fiker Main Khilwat Sarai La Makan Tak Hai

"These are the blessings of the name of Ali (a.s.) that have enlightened me upto the sphere of God."

Allama Iqbal was brought up under an Islamic atmosphere. His father was a pious, virtuous and very religious man. He was a true Muslim and would pass his time in the company of learned men of Islamic Faith.

Allama Iqbal learned Arabic, Persian and other Islamic subjects at his own house from Moulvi Meer Hasan who was a great learned scholar of his days. He set in Iqbal an inclination towards the studies in the realm of the religion of Islam. Later on Allans Iqbal carried on his own studies. While preparing his Thesis in Philosophy he went through the commentaries on Holy Quran, traditions and

jurisprudence of Islan and got himself well equipped with a thorough knowledge about Islam. From the contents of Islamic History he concluded that Hazrat Ali (a.s.) is the hero of Islam and that it was Ali (a.s.) alone who surpassed all Muslims not only in embracing Islam first of all but who ranks a top in supporting the cause of Islam in all phases. He (Ali a.s.) pleaded and supported the cause of Islam at the cost of his life and was always seen by the side of the Holy Prophet (s.a.w.) protecting him against all odds and preaching the religion with words and deeds. Consequently Allama Iqbal picked up love and praise for Hazrat Ali (a.s.) as much as he has picked up for the Prophet (s.a.w.) of Islam.

Islamic history and traditions revealed this fact that comprison with all the noble companions of the Holy Prophet, Hazrat Ali (a.s.) was superior to all, in knowledge, valour and adherence to religion of Islam and that after the Holy Prophet (s.a.w.) he was second to none.

In paying tribute to Hazrat Ali (a.s.) in his poetic verses Allama Iqbal has spent the utmost capacity, profuseness and profoundness of his pen and skill. In his verses while depicting the high qualities of Hazrat Ali (a.s.) and speaking of his virtues of valour and intellect, his outstanding noble character, and vastness of knowledge in almost all the spheres of learning Allama Iqbal crosses the limit of human nature and assumes as if Hazrat Ali had been some super human. Now we quote his poetic couplets :—

Couplet 1

مسلم اول شہ مردان علی * عشق را سرمایہ ی ایمان علی

Muslim-e-Awwal Shahai Mardan Ali,
Ishq Rao Sarmai Iman Ali

"Ali is the first Muslim. He is the King of all the men. To love Ali (a.s.) is to possess the wealth of faith."

Here the poet has summarised the virtues of Hazrat Ali (a.s.) in such a comprehensive manner that had he said nothing more about Hazrat Ali (a.s.) in his other pieces of poetry this single couplet would have been enough to place Hazrat Ali (a.s.) at the top of all renowned Muslims. The poet in this couplet has mentioned three qualities of Hazrat Ali namely,

1. He is tho first man to embrace Islam.
2. He is the king of all the men.
3. He is the capital wealth for those who love the religion and faith.

To throw light over the above mentioned virtues let us look to the pages of history.

(I) HE IS THE FIRST IN EMBRACING ISLAM

Tabri in his history narrates "It is narrated by Hazrat Ibne Abbas that he said "It was Ali (a.s.) who offered PRAYER first of all." Hazrat Jabir said that the Holy Prophet proclaimed himself to be God-sent Prophet on Monday and it was only Hazrat Ali (a.s.) who followed the Prophet on the next day (Tuesday) in offering prayer. Zaid Ibne

Arqam relates that the first man who seconded the Prophet and embraced Islam is Ali (a.s.). Abu Hazim and Alkalabi also hold the same opinion and declare that Ali (a.s.) is the first man to embrace Islam. Almasudi writes in his history that Ali (a.s.) is the only man who had never been an idol worshipper and except Islam he never followed any other religion. He (Ali a.s.) followed the prophet (s.a.w.) in every action and never deviated from the path of the Holy Prophet (s.a.w.). Ibne Hashan, Ibne Ishaque and Ibne Kasir write that Afeef said, "I was on my tour at Mecca when I saw two persons followed by a lady offering prayers to God in front of Kaaba. I asked Hazrat Abbas who was sitting by my side as to who those three persons were and how they were kneeling before God and I was informed by Hazrat Abbas that one of them was Mohammad (s.a.w.) who claimed himself to be the Prophet of God and one of those two persons following him was Ali son of Abu Talib and the other was lady Khadija the wife of the Prophet (s.a.w.) and that only these two persons had accepted the preaching and had embraced Islam by that time."

Ibne Ishaque also relates that even prior to this, Ali (a.s.) used to follow the Prophet (s.a.w.) in the valleys of Mecca and would offer prayer by his side. This emplies that much before the time when Lady Khadija joined them in the prayers Ali (a.s.) had been his follower in his prayers.

II. ALI IS THE KING OF ALL THE BRAVE MEN

It is unanimously admitted that Hazrat Ali (a.s.) was the bravest man of his day. *In the art of fighting and in valour*

he had no equal. His fearless nature and undaunted courage places him at the top and it is a universally admitted fact that he was second to none in the field. It was the sword of Hazrat Ali known to the history as Zul-fiqar which brought victory to Muslims in all the battles fought in company of the holy prophet (s.a.w.) against the non-believers. The astonishing victories of the Muslim in the battle of Badr, Khandaq, Khayber were all due to the courage and skill of Hazrat Ali (a.s.) and his name was a fear to the non-believers. In the historical battle of Khayber he wrought wonders and astonished the world by demonstrating his unparalleled courage and physical strength killing the most famous warrior Marhab and breaking open the iron door of the fort only by his hand and devastating the whole army of the enemy single handed. So he did at the battle of Khandaq where he killed in single fighting the greatest and the the bravest of the wariours of the enemies force named Amar Ibne Abd Wood. In the battle-field the people heard that an angel was announcing that "there is no youth as brave as Ali and there is no sword as strong as Zulfiqar." For his exemplary valour he was given the title of "Lion of God" and he is more commonly known to the Muslims with this title rather than his own paternal name.

III. LOVE FOR THE ALI (A.S.) IS THE WEALTH OF FAITH

From the boyhood Hazrat Ali (a.s.) followed the Prophet (s.a.w.) and inspite of his being young, demonstrated the courage and adherenee to Islam which none could show

and this aspect of this character made him a symbol of faith. In addition to these qualities his vast knowledge of Quran and Islamic principles made him an ideal ideal for all the Muslims and so to follow him is to follow Islam.

Couplet 2

از ولای دودمانش زنده ام * در جهان مثل گهر تابنده ام

As Wilai Doodmanash Zinda Am,
Dar Jahan Misle Guhar Tabinda Am

"I owe my life to the love of his family and because of true love I shine like a pearl."

Iqbal possesses intense love for Hazrat Ali (a.s.) for Ali's (a.s.) surpassing knowledge, exemplary courage, virtues of justice, obedience to Prophet (s.a.w.) and love for God. These are distinguished features of Ali's nature. Because of these qualities Iqbal also loves his family whose greatness is evident from the qualities of Hazrat Ali. Iqbal holds that the status which is gained by him in the eyes of the world is due to his loyalty to Hazrat Ali and his renowned family. According to Iqbal, love for Ali would make him love of the Holy Prophet (s.a.w.) and love of the Prophet would make him love his God and love of God is the ultimate aim of all Muslims.

Couplet 3

نرگسم وارفته ی نظاره ام * در خیابانش چو بو آواره ام

Nargisam Wa Raftai Nazzara Am,
Dar Khiyabanash Cho Boo Awara Am

The poet says: The surpassing beauty of the character of Hazrat Ali and his charming attributes of knowledge and piety has exhilarated me and I have become so much fond of this facinoting scene that I do not want to remove my eye from there and I am wandering round it like sweet smell in a garden.' Iqbal means that Hazrat Ali (a.s.) is a fountain head of all good virtues and knowledge and a Muslim cannot keep himself aloof from a fountain of knowledge, therefore, Ali's figure is indispensable for Muslims.

The Holy Prophet (s.a.w.) has also declared: '*I am the city of knowledge and All is its gate*.' Consequently, the Muslims to gain knowledge are bound to adhere to Hazrat Ali (a.s.).

Couplet 4

زمزم ار جوشد ز خاک من ازوست * می اگر ریزد ز تاک من ازوست

Zam Zam Ar Joshad Zikhake man Azoost,
Mai Agar Raizad Zi Tak-e-Man Azoost

The poet says that for all expressions of the principles of religion in his poetic verses and for all the scholastic arguments about religion and faith in his poetry the credit goes to Hazrat Ali from whom he has gathered the knowledge about these subjects. Hazrat Ali is a stuning stream of all knowledge and all good and knowledge cannot be had but from him.

Couplet 5

خاکم و از مهر او آئینه ام * می توان دیدن نوا در سینه ام

Khakam Az Mehre oo Aina Am,
Mee Tawan Deedan Nawa Der Sina Am

Allama Iqbal says "I im dust but because of the reflection of life of Hazrat Ali (a.s.) which is like a shining gem I look like a mirror and in that mirror the waves of my love for Hazrat Ali (a.s.) can be well-seen and I sing songs in his praise". By this he means that the desires of these material world had darkened his heart but the reflection of light which he got from the life of Hazrat Ali polished his heart and regained its lost brightness. His poems paying attributes to Hazrat Ali (a.s.) are quite evident to prove his love and appreciation for Hazrat Ali (a.s.).

Couplet 6

از رخ او فال پیغمبر گرفت * ملت حق از شکوهش فر گرفت

Az Rukhe Oo Fal-e- Paighamber Giraft,
Millat-e-Haq Az Shikohash Fer Giraft

Ali (a.s.) on account of his obedience, loyalty and support to the Holy Prophet (s.a.w.) in the cause of Islam has achieved a lofty position. The Prophet (s.a.w.) on the occasion of his last pilgrimage to Kaaba nominated him as Master (Imam and Moula) of all the faithfuls. Hazrat Ali (a.s.) never hesitated to sacrifice his life at the altar of Islam and always supported its cause at the risk of his life. The Prophet (s.a.w.) declared that one stroke of sword of Ali (a.s.) which killed the greatest warrior Amar Ibne Abd Wood at the battle of Khendaq was more valuable in the eye of God than the worth of all the prayers and coutributions of all the world in the name of Allah (God). The Prophet (s.a.w.) profusely praised Hazrat Ali (a.s.) and once declard that to cast a glance at the face of Hazrat Ali (a.s.) amounts to the worship of God. On the birth of Ali (a.s.) the Holy Prophet

took him in his arms and looking at his innocent face said that he would be a man of high position and extraordinary superiority to all. He was named Ali since this word in Arabic language means high and hence God is also called Ali because He is the highest in all respects. The Prophet (s.a.w.) could see all the signs of grandness and sincerity of faith and the truth of religion in the face of Hazrat Ali (a.s.). History establishes the fact that the Prophet (s.a.w.) was correct in his smelling out the attributes of Hazrat Ali (a.s.) It was only Hazrat Ali (a.s.) who by dint of the strength of physique and nobility of character spread the name of Islam in all the four corners of the globe. In him the Muslim community has gained a name and distinction.

Couplet 7

قوت دین مبین فرمودہ اش * کائنات آئین پذیر از دودہ اش

Quwwate Deene Mobeen Farmooda Ash,
Kainat-Aien Pazeer Az Dooda Ash

The religion has been enriched by the sayings and speeches of Hazrat Ali (a.s.). His sons and daughters and rest of his (Ali's) progeny have ornamented the world by their noble and pious character. It is historical fact that the sons of Hazrat Ali (a.s.) that is Imam Hasan (a.s.) and Imam Husain (a.s.) and his prominent and most reverened daughter Hazrat Zainab (a.s.) have saved Islam from destruction and have granted it eternity through their sac1ifices.

Couplet 8

مرسل حق کرد نامش بوتراب * حق «یداللہ» خواند در ام الکتاب

Mursale Haq kerd Namash Bu Turab,
Haq Yadullah Khuand Dar Ummul Kitab

In fact the Holy Prophet (s.a.w.) made him the Lord of the Earth and God Almighty gave him the strength as if Hazrat Ali (a.s.) was His own Hand.

Couplet 9

هر که دانای رموز زندگیست * سر اسمای علی داند که چیست

Her Ki Dani Ramooze Zindageest,
Sirr-e Asmai Ali Danad Ki Cheest

The sage who knows the secrets of life can alone comprehend the secrets of Ali's names (attributes). Hence it follows that one who does not know Ali (a.s.) does not know the secrets of life.

Couplet 10

خاک تاریکی که نام او تن است * عقل از بیداد او در شیون است

Khak-e-Tareeki Ki Nam-e-oo Tan Ast,
Aql Az Baidade oo Dar Shewan Ast

Couplet 11

فکر گردون رس زمین پیما ازو * چشم کور و گوش ناشنوا ازو

Fikrey gardoon ras Zameen paima az oo,
Chashm-e-kor o gosh-e-na shinwa az oo

Couplet 12

از هوس تیغ دو رو دارد بدست * رهروان را دل برین رهزن شکست

Az hawas tegh-e-do rau darad badast,
Rahrawan ra dil bareen rabzan shikast

Couplet 13

شیر حق این خاک را تسخیر کرد * این گل تاریک را اکسیر کرد

Sher-a-Haq Een Khak ra Taskhire Kerd,
Een Gil-e-Tareek Ra Akseer kerd

The man is made of body and soul. The body is made of dust and is dark and dead. It is the soul which makes it mobile. In case the worldly desires dominate the human mind the soul loses its light and delicacy and the man falls into the pit of degradation and never comes up toward rationality, and is devoid of capacity to seek the Truth and get noble. Allama Iqbal holds that Hazrat Ali (a.s.) has completely over-powered the ambitions of worldly desires and had become incarnation of the piety, and has therefore achieved the goal of life and was a fullfledged recipient of the pleasures of God.

Couplet 14

مرتضی کز تیغ او حق روشن است * بوتراب از فتح اقلیم تن است

Murtaza Kaz Taig-e- Oo Haq Roshan Ast,
Bu Turob Az Fathe Aqleeme Tan Ast

The sword of Hazrat Ali strengthened the cause of Islam and by winning almost all the battles against the unbelievers brightened the name of Islam. Hazrat Ali (a.s.) has been granted the title of Bu Turab (father of land) because he has dominated over his worldly desires that he was not the slave

of the desires for ease and comfart of body. History verifies that Hazrat Ali (a.s.) proved an unparalleled warrior of Islam in all the battle-fields. In the battle of Khandaq he killed the bravest and most veteran soldier Omar and on the battle field of Khayber he slew the famous warrior of the non-believer named Marhab and thus crowned Islam with victory over the non-Muslims.

Thus Hazrat Ali (a.s.) has irrigated the garden of Islam with his own pious blood.

Couplet 15

مرد کشور گیر از کراری است * گوھرش را آبرو خودداری است

Mard Kishwergeer Az Karrari Ast,
Goharash Ra Abroo Khud Dari Ast

A man gains victory over his enemies in the field when he makes onslaught with courage and valour and does not care for his life. Such a man keeps respect which is a shining trait of his character like a pure pearl.

On the occasion of the battle of Khayber, Abu Bakar and Umar led the Muslim armies but could not conquer the fort of Khayber and returned back unsuccessful. The Holy Prophet (s.a.w.) noticing their incapacity said "Tomorrow I will hand over the flag of leadership to a brave man who advances towards enemies with valour and does not retreat till he gains victory. God and the Prophet of God love him and he loves the Prophet and God". Next day the Islamic standard was handed over to Hazrat Ali (a.s.) who attacked the enemy and after killing the renowned warrior Marhab

opened the closed front door of the fort and annihilated the whole army. Allama Iqbal paid tribute in the above couplet to Hazrat Ali (a.s.).

Couplet 16

هر کہ در آفاق گردد بوتراب * باز گرداند ز مغرب آفتاب

Her Ki Dar Afaque gardad Bu Turab,
Baz gardamd Zi Maghrib Aftab

Allama Iqbal believes that whoever reaches the freight of the position of Abu Turab can bring back the sun after sunset from West to East. This is an allusion towards a historical event, It so happened that once Hazrat Ali (a.s.) demonstrated this miracle of causing the sun to rise again after it had already set. Asma daughter of Umais narrates that the holy prophet (s.a.w.) was receiving revelation from God while he prostrated with his head on the chest of Hazrat Ali (a.s.). Hazrat Ali had not by that time offered the obligatory prayer of Asr which is offered in the afternoon by all Muslims. When the Prophet (s.a.w.) rose from his meditation the sun had set and the prescribed time for Asr Prayers was up. The prophet said "O God verily Ali was engaged in the service of Thy Prpphet and he is to be taken as thy obedient and l seek Thy kindness to bring back the sun over the surface of erth to enable Ali to offer his PRAYER in time." Asma said that she and all other persons present there saw that the sun reemerged and again set after Hazrat Ali had offered his prayer (Falakul Nigat Volume I p. 49). Allama Iqbal has referred to this allusion to throw light on the high position which Hazrat Ali (a.s.) held in the eye of God.

Couplet 17

هر کہ زین بر مرکب تن تنگ بست * چون نگین بر خاتم دولت نشست

Herki Zeen Ber Markabe tan Tang Bast,
Chun Nageen Ber Khatame Doulat Nashest

Everyone who over powers his material desires becomes the King of all the wealth and shines like rug over the treasures., It is an established proposition that whoever eschews the Love for this material world reaches the height of human glory.

Couplet 18

زیر پاش اینجا شکوہ خیبر است * دست او آنجا قسیم کوثر است

Zaire Pash Eenja shikohi Khayber Ast,
Daste-Oo Anja Qaseem-e-Kouser Ast

Allama Iqbal says "The greatest kingdom of this world is under the feet of Hazrat Ali while in the hereafter Hazrat Ali is the distributor of the cups of wine in paradise. The Prophet (s.a.w.) has said "Ali is the master of Kauser" (a canal of sweet water in paradise) and History tells that it was Hazrat Ali whose sword won the all battles which Muslims fought against the unbelievers in the the time of the Prophet (s.a.w.) and proved most fruitful in spreading Islam.

Couplet 19

از خود آگاهی یداللهی کند * از یداللهی شهنشاهی کند

Az Khud Agahi Yadullahi Kunad,
As Yadullahi Shahanshahi Kunad

There is a saying of Hazrat Ali (a.s.) "who comprehends his own "self" comprehends God". Thie implies that seeking one's ownself leads to God. Iqbal in this couplet says Hazrat Ali (a.s.) has comprehended his ownself and has obtained knowledge of realties of life and by dint of this knowledge he ruled over the universe as if he was the hand of God the Almighty.

Couplet 20

ذات او دروازہ ی شہر علوم * زیر فرمانش حجاز و چین و روم

Zat-e-Oo Darwazai Shahre-Uloom,
Zaire Farmanash Hijazo Cheeno Room

Hazrat Ali (a.s.) is the gate of the city of knowledge and the countries of Arabia, China and Rome are under his sway. The historian Tirmizi and Hakam say that the Holy Prophet (s.a.w.) said "I am the City of knowledge and learning and Ali is its gate". Hazrat Ali was in fact the Shahinshah (spiritual ruler) of the whole world.

The above couplet refers to the tradition.

Couplet 21

حکمران باید شدن بر خاک خویش * تا می روشن خوری از تاک خویش

Hukum ran Bayad Shudan Ber Khake Khaish,
Tamai Roshan Khuri Aztake Khaish

A man should over power his material deeiree so that he may raise himself to the lofty position of humanity. Hazrat Ali dominated his worldly ambitions and achieved the zenith of nobility.

Couplet 22

خاک گشتن مذهب پروانگیست * خاک را اب شو که این مردانگیست

Khuk Gashtan Mazhabi Parwangi Ast,
Khaka Ra ab Show Ki Eeen Mardangi Ast

According to Iqbal those who give up relation with this world and become monks are not brave men. The brave is one who keeps his link with the society yet does not beeome a slave to his material desires. He pays tributes to Hazrat Ali (a.s.) since he besides being most pious man was active member of society and paid his liabilities which he owed to his God and the members of the society with full justice.

Couplet 23

سنگ شو ای همچو گل نازک بدن * تا شوی بنیاد دیوار چمن

Sang Show Aye Hamcho Gub Nazuk Badan,
Tashawi Bunyaad e-Diwar-e-Chaman

Couplet 24

از گل خود آدمی تعمیر کن * آدمی را عالمی تعمیر کن

Az giley Khud Adamey f amir Kun,
Adamey ra aalamey Tamir Kun

Couplet 25

گر بنا سازی نه دیوار و دری * خشت از خاک تو بندد دیگری

Gar bina Sazi na diwar o darey,
Khist as Khakay too bandad deegarery

Couplet 26

ای ز جور چرخ ناھنجار تنگ * جام تو فریادی بیداد سنگ

Ai ze Jaurey CharKh-e-na Hanfar Tang,
Jamey too faryadiey bedade Sang

Couplet 27

نالہ و فریاد و ماتم تا کجا * سینہ کوبیھای پیھم تا کجا

Nala-o-faryad o matom Ta Kuja,
Seena Kobe Haye paiham ta Kuja

Iqbal advises all the Muslims to become as strong as stone so that petty events of this world may not harm them. According to him a Muslim should be hard working, resolute in mind and loyal to his religion. He should not lament over what has been lost but should continue to strive for gaining more and more as lamentation does not compensate.

Couplet 28

در عمل پوشیدہ مضمون حیات * لذت تخلیق قانون حیات

Dar amal poshida Mazmoon-e-Hayat,
Lazzatey takhliq qanoon-e-Hayat

Couplet 29

خیز و خلاق جھان تازہ شو * شعلہ در بر کن خلیل آوازہ شو

Khez-o-Khallaqe Jahan-e-Taza Shau,
Shola dar bar kun Khaleel awaza shau

Couplet 30

با جهان نامساعد ساختن * هست در میدان سپر انداختن

Bajahan-e-na musaid Saakhtim,
Hast dar Maidan sipar andakhtan

Couplet 31

مرد خودداری که باشد پخته کار * با مزاج او بسازد روزگار

Mardey Khud darey Ki bashad Pukhta Kar,
Ba mizajey oo besazad rozgar

Couplet 32

گر نسازد با مزاج او جهان * می شود جنگ آزما با آسمان

Gar na sazed ba mizaje oo Jahan,
Mee showed Jang azma ba aasman

Couplet 33

بر کند بنیاد موجودات را * می دهد ترکیب نو ذرات را

Bar Kanad Bunyade manjudaat ra,
Mee dehad tarkeeb-e-nau zarrat ra

Couplet 34

گردش ایام را برهم زند * چرخ نیلی فام را برهم زند

Gardishe ayyaam ra barham zanad,
Charkh-e-neali faam ra barham zanad

Couplet 35

می کند از قوت خود آشکار * روزگار نو که باشد سازگار

Mee Kunad az quwwate Khud aashkar,
Rozgarey nau Ki baasbad Sazgar

Couplet 36

در جهان نتوان اگر مردانہ زیست * ھمچو مردان جانسپردن زندگیست

Dar jahan natwan agar mardana zeest,
Hamchoo mardaan jan sirpardan zindageest

Couplet 37

آزماید صاحب قلب سلیم * زور خود را از مھمات عظیم

Azmayad sahibey qalbey Saleem,
Zorey Khud ra az Muhimmate azeem

Couplet 38

عشق با دشوار ورزیدن خوشست * چون خلیل از شعلہ گلچیدن خوشست

Ishq ba dushwar warzeedan Khushast,
Choon Khalil az Shola Gul cheedan Khushast

Couplet 39

ممکنات قوت مردان کار * گردد از مشکل پسندی آشکار

Mamkinatey quwwate mardaan e kar,
Gardad az mushkil pasandi aashkaar

Couplet 40

حربہ ی دون ھمتان کین است و بس * زندگی را این یک آئین است و بس

Harbai doon himmataan Keen ast o bas,
Zindagai ra een yak aaeen ast o bas

Couplet 41

زندگانی قوت پیداستی * اصل او از ذوق استیلاستی

Zindagani qawwate paidastey,
Asley oo oz Zoq-e-istailaastey

Couplet 42

عفو بیجا سردی خون حیات * سکتہ ئی در بیت موزون حیات

Afwey beja sardei Khooney hayat,
Saktaey dar baitey mauzooney hayat

Couplet 43

ھر کہ در قعر مذلت ماندہ است * ناتوانی را قناعت خواندہ است

Har Ki dar qaarey mazallat Manda ast,
Na tawaani ra qana'at Nihwanda ast

Couplet 44

ناتوانی زندگی را رھزن است * بطنش از خوف و دروغ آبستن است

Na tawaani zindagi ra rahzan ast,
Batnash az Khuf o darogh abistan ast

Couplet 45

از مکارم اندرون او تھی است * شیرش از بھر ذمائم فربھی است

Az makarim androoney oo teheest,
Sheerash az bahre zamaaem farbabeest

Couplet 46

ھوشیار ای صاحب عقل سلیم * در کمینھا می نشیند این غنیم

Hoshyar ai sahibe aqle saleem,
Dar Kameenha mee nasheenad een ghaneem

Couplet 47

گر خردمندی فریب او مخود * مثل حر با ھر زمان رنگش دگر

Gar khi ad mandee farebe oo makhur,
Misley hirbu har zamaan rangash digar

Couplet 48

شکل او اهل نظر نشناختند * پرده ها بر روی او انداختند

Shukley oo ahley nazar nashnakhtand,
Pardaha ba rooey oo andaakhtand

Couplet 49

گاه او را رحم و نرمی پرده دار * گاه می پوشد ردای انکسار

Gah oo ra rahm o narmi parda dar,
Guh mee pushad ridaey inkisaar

Couplet 50

گاه او مستور در مجبوری است * گاه پنهان در تہ معذوری است

Gah oo mastoor dar majbooreest,
Gah pinhan dur tah-e-maazooreest

Couplet 51

چهره در شکل تن آسانی نمود * دل ز دست صاحب قوت ربود

Chehra dar shakley tan aasaani namood,
Dil ze dastey sahibey quwwat rabood

Couplet 52

با توانائی صداقت توأم است * گر خود آگاهی همین جام جم است

Baa tawanaee sadaqat tau-am ast,
Gur Khud agahee hameen Jame Jam ast

Couplet 53

زندگی کشت است و حاصل قوتست * شرح رمز حق و باطل قوتست

Zindagi Kishtast wa hasil quwwat ast,
Skarahe ramze Haq o Batil quwwat ast

Couplet 54

مدعی گر مایہ دار از قوت است * دعوی او بی نیاز از حجت است

Muadaee gar maya dar az quwwat ast,
Duawaey oo be niyaz az hujjat ast

Couplet 55

باطل از قوت پذیرد شان حق * خویش را حق داند از بطلان حق

Baatil az quwwat piz erad shaaney Haq,
Kheh ra Haq danad az butlaanq Haq

Couplet 56

از کن او زهر کوثر می شود * خیر را گوید شری ، شر می شود

Az Kune oo Zehr Kausar meeshawad,
Khair ra goyad sharay shar meeshawad

According to Iqbal the success lies in perpetual labour, and faith in theory only grants nothing to man. A self respected person is always busy in toiling with the hardships of life and does not stop till he surmounts all of the hurdles in his way.

Those who poseees a peaceful heart are always prepared to take every risk to gain their objects. They are of resolute mind and seek the blessings of God and do not yield before

vissitudes of life and finally they emerge crowned with succes.

Life means the performance of great deeds. Man has been created with a potentiality to undertake lofty jobs and therefore those who become disappointed, weakness over-powers them and their notion falls into a pit of degradation, as a Muslim should never lose courage. He should be strong and brave to stand all that befalls him.

Allama speaks ill of weakness and speaks high in praise of strength. According to him disgrace is the result of being weak. So a Muslim should be staunch believer in God and strong in his actions,

Strength and Truth are twins. If you know yourself you will know 'Reality'. We should therefore be strong in thought strong in action. Strength gives us an added force to propagate the concept of Truth or Reality.

Couplet 57

ای ز آداب امانت بیخبر * از دو عالم خویش را بهتر شمر

Ai Ze Adab-e-amanat bai Khabae,
Az do Alam Khesh ra Behtar Shimur

Poet Iqbal refers to the verses of the Holy Quran :

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَانُ

Verily we offered the trust unto the heavens and the earth and the mountains, but they refused to bear it, and were afraid thereof and man undertook it. (Holy Quran, 33:72)

Verily we placed a Trust before the Heavens, the Earth and the mountains, but they did not bear it, and it was Man alone who endured the burden. In fact the Trust was love which man is expected to sustain, in the fulfilment of which he has to undergo great hardships. If he comes out successful in the fulfilment of this pledge no one in the two worlds would equal him.

Couplet 58

از رموز زندگی آگاہ شو * ظالم و جاھل ز غیر اللہ شو

Az rumooz-e-Zindagi Aagah sho,
Zalim or Jahil ze ghair allah sho

Admonishing as Iqbal says that we should know the secrets of life. We should understand what we are and why we were created, The only purpose of our life is our staunch love for and perfect devotion to our creator. If we wish to achieve that purpose we must turn our back upon each and every thing and bow down before God alone.

Couplet 59

چشم و گوش و لب گشا ای ھوشمند * گر نبینی راہ حق بر من بخند

Chashm-o-gosh o lab kusha ai hoshmand,
Gar na bini rah-i-haq bar man ba khand

Iqbal advises us to lrnow the right path and that can only be achieved if we open our inward eyes, ears, and lips. We should resign ourselves to the will of God and forsake all worldly considerations. This is the path as shown to us by the Prophet (s.a.w.) and his vicegerent Hazrat (a.s.) which will lead us to our cherished goal.

SELECTIONS FROM ASRAR-O-RUMOOZ BY IQBAL

Couplet 1

نعرہ ی حیدر نوای بوذر است * گرچہ از حلق بلال و قنبر است

Nara-e-Hayder Nawai Buzor Ast,
Gar Che Az Halqi Bilalo Qamber Ast

In this couplet Iqbal says that Islam had unified the Muslims in their thought and words. Abu Zar a companion of the Prophet (s.a.w.) and Bilal and Qamber who were only slaves always utter in one and the same sentence from lips. Thus their thought and speech did not differ from one another. Iqbhl by saying this, wishes that all Muslims of today should follow this track and should not make difference between themselves.

Couplet 2

چون علی در ساز بانان شعیر * گردن مرحب شکن خیبر بگیر

Chonn Ali Dar Saz Ba Nan-e-Shaeer,
Gardane Marhab Shikan Khyber Be Geer

Hazrat Ali (a.s.) used to lead a very simple life. His meal contained bread of barley flour. Sometimes he would eat stale loaf of bread with water and despite this dry and ordinary food, God granted him victory in the battle of Khayber. When even Abu Bakar and Umar failed to conquer the fort of Kamoos, the Holy Prophet (s.a.w.) said "Tomorrow I will give the flag of Islam to the bravest man, whose power is unparallel, and, God would grant victory

through him. He is true lover of God and the Apostle of God, and God and his Apostle love him deeply." So next morning the flag of Islam was given by the Holy Prophet (s.a.w.) to Hazrat Ali (a.s.) and when Hazrat Ali (a.s.) advanced with his renowred Sword Zulfiqar and carrying the flag of Islam towards the fort, the veteran warrior of the forces of enemy, whose name was Marhab, came forward and stood before Hazrat Ali (a.s.) reciting loudly the songs in self praise to frighten Hazrat Ali (a.s.). Marhab was verily a famous warrior and brave soilder well-skilled in the art of fighting. "Khayber knows that I am that Marhab who is the adorner of the arms. I am the bravest of the brave. I show my valour and skill." Hazrat Ali (a.s.) in response spoke aloud: "Beware! I am not unknown to the world. I am the man who was named Hayder (the killer of the lion) by my mother. I am a fierce lion for my enemies and I am here to entertain the bravest combatant with the sharpness of sword just as a lion meets its pray". With this exchange of words they fought fieriously and Hazrat Ali (a.s.) in one stroke of his sword beheaded Marhab and thus the pillar of the pride of didbelievers fell down.

Hazrat Ali (a.s.) after killing him broke open the weighty iron door of the fort and conquered it. This was a glorious victory for the Muslims and proved long stride in the glory of Islam.

Allama Iqbal by referring to this historical miracle of the valour and strength of Hazrat Ali urges the Muslims of today to follow Hazrat Ali who despite a simple life possessed matchless strength.

هزار خیبر و صد گونہ اژدر است اینجا * نہ ہر کہ نان جوین خورد حیدری داند

Hazar Khayber o Sad goona Azdarast eenja,
Na har ke Nane Javeen Khurd Hayder donad

Iqbal says that there are thousands of Khaybers (forts) and serpents around us, but it is not possible for us to subdue these formidable enemies. Hazrat Ali (a.s.) had renounced all worldly comforts. He contented himself with bread of barley throughout his life but God Almighty had endowed him with such strength that he conquered the famous fort of Khayber single-handed and tore off the jaws of a serpent while still a child. But according to Iqbal every one who eats bread of barley or renounces worldly pleasures cannot claim to possess the qualities of Hazrat Ali (a.s.). In fact it was God given strength which Hazrat Ali (a.s.) possessed and which no one on earth could match.

SELECTIONS FROM BANG-E-DARA BY IQBAL

Couplet 1

ہے اس کی طبیعت میں تشیع بھی ذرا سا * تفضیل علی ہم نے سنی اس کی زبانی

Hai Uski Tabeeyat Main Tashiyo Bhi Zara Sa,
Tafzeel e-Ali Ham Nay suni Uski Zabani

Allama Iqbal in this poem has given his own connotation through the lips of a molvi. Allama Iqbal holds Hazrat Ali (a.s.) as superior to all other companions of the Holy Prophet; therefore, he says that Iqbal in his faith about Hazrat Ali (a.s.) resembles with a shia who hold Hazrat Ali

(a.s.) superior to all except the Holy Prophet (s.a.w.). They believe that after the demise of the Holy Prophet, Hazrat Ali was the fittest person for vicegerency after the Holy Prophet (s.a.w.) to the Caliph and heir of the Prophet (s.a.w.) only. They take him as 1st Iman after the Prophet.

Couplet 2

تری خاک میں ہے اگر شرر تو خیال فقر و غنا نہ کر ٭ کہ جہاں میں نان شعیر پر ہے مدار قوت حیدری

Teri Khak Main Hay Agar Sharer to Khiale Faqroo Ghina Na Kar,
Kijahan Main Nane-Shaeer Par Hai Madare Quwwate Haydari

According to Allama Iqbal the flame of love for the truth makes a man perfect. Poverty and richness are not the factors to be taken into consideration for achieving greatness. Hazrat Ali (a.s.) the hero of Islam in all respects, the bravest of the soldiers of the world whose fighting strength and valour in the battle fieid is proverbial used to content himself with a loaf of barely the most ordinary and cheapest of the cereals. What elevates a man to the lofty position is the true faith though his material life be the poorest of all.

Couplet 3

نہ ستیزہ گاہ جہاں نئی نہ حریف پنجہ فگن نئے ٭ وہی فطرت اسداللّٰہی وہی مرحبی وہی عنتری

Na Satizagahi Jahan Nai Na Hareefe Punja Figan Naiy,
Wohi Fitrate Asadullahi Wohi Marhabi Wohi Untari

In this couplet, Iqbal says that the nature of man is not

changed. Since the birth of man on earth evil forces have been coutinuously arraying themselves against the forces of truth. The true believers like Hazrat Ali (a.s.) have been busy in defeating the hordes of evils.

Couplet 4

مٹایا قیصر و کسریٰ کے استبداد کو جس نے * وہ کیا تھا زور حیدر فقر بوذر صدق سلمانی

Mitaya Qaisaro Kisra Key Istabdad Ko jis Nay,
Woh Keya Tha Zore Hyder Faqre Boozer Sidque Salman

In pre-Islamic age Rome and Persia were great kingdoms. The aristocratic heads of these States ruled over their subjects with great despotism and the poor subjects were unable to raise any voice against their oppression. The preachings of Islam emboldened the devotees and the power which annihilated the force of the above imperialism of Rome and Persia was the product of the strong character of these three companions of the Prophet (s.a.w.), namely the valour of Hazrat Ali (a.s.), the simple life of Hazrat Abu Zar and the true speaking of Hazrat Salman Farsi who was the true devotee of God and staunch Muslim.

SELECTIONS FROM ZABOOR-E-AJAM BY IQBAL

Couplet 1

گھی با حق درآمیزد گھی با حق درآویزد * زمانی حیدری کردہ زمانی خیبری کردہ

Gahe Ba Haq dar awezad Gahe ba Haq dar awezad,
Zamaney Hayderi Karda Zamaney Khayberi Kardi

Allama Iqbal says that the condition of the Muslims is very deplorable. Sometimes we adhere strictly to the precepts of Hazrat Ali (a.s.) and sometimes we deviate from the path of Truth and wage war against God. The prosperity of the Muslims depends upon our faith in Islam and our practice in following the precepts set before us by Hazrat Ali (a.s.)

Couplet 2

امیر قافلہ ئی سخت کوش و پیہم کوش * کہ در قبیلۂ ما حیدری ز کراری است

Amire qafilaee Sakht Kosh wa peham kosh,
Ki dar qabilai ma Hayderi Ze Karrareest

Allama Iqbal has an intense love for and faith in Hazrat Ali (a.s.). He is fed up with the low standard of the Muslims. He advises them to consider themselves the leader of the caravan of life. It is our duty to work ceaselessly with perfect devotion since in our community, following the ways of Hazrat Ali (a.s.), there is no room for losing heart or showing cowardice, Hayder Karrar tought us to fight to finish the forces of evil.

Couplet 3 - 4

من آن علم و فراست با پر کاھی نمیگیرم * کہ از تیغ و سپر بیگانہ سازد مرد غازی را

بھر نرخی کہ این کالا بگیری سود مند افتد * بزور بازوی حیدر بدہ ادراک رازی را

Man an ilm-o firasat ba para kahe nami geerum,
Ke az Tegh o sipar begana sazad marde ghazira

Ba har nirkhe Ke een Kala be geeri sood mand uftad,
Ba zore bazoo-e Hayder bid h idrake Razi ra

According to Allama Iqbal that Knowledge and Wisdom which deprives a Muslim of the art and spirit of swordsmanship is of no use. A muslim should be a true follower of Hazrat Ali (a.s.) the bravest swordsman of the age. No price is too high to achieve that quality which would make him a perfect warrior. Even the learned discourses of AHarra Razi (a great sage) can be sacrificed to the following of Hazrat Ali's high ideals.

SELECTIONS FROM JAWED NAMA BY IQBAL

Couplet 1

عشق با نان جوین خیبر گشاد * عشق در اندام مہ چاکی نہاد

Ishque Ba Nane-Jaween Khayber Kushad,
Ishaque Dar Andame Meh Chake Nihad

Iqbal holds that Hazrat Ali is the true lover of God and thus Love has given him strength with which he can win any fort even if it be strong as the fort of Khayber. (It was the force of true love which made a cavern on the surface of moon). Finally he implied that it is only the true love which makes a man strong and Hazrat Ali (a.s.) was the strongest because he had the true love for God.

Couplet 2

کور را بینندہ از دیدار کن * بولھب را حیدر کرار کن

Kor ra beeninda az deedar Kun,
Boo Lahab ra Hayder-e Karrar Kun

Iqbal says that the Muslims now-a-day have lost faith in our Holy Prophet (s.a.w.). And that is the reason of our downfall. We are like the blind griping in the dark. If we cast our ignorance aside, if we inculcate the spirit of love for our Prophet (s.a.w.) and Hazrat Ali (a.s.) we shall regain our lost glory.

Couplet 3

یش او نہ آسمان نہ خیبر است * ضربت او از مقام حیدر است

Pesh oo noh asman noh Khayber ast,
Zarbat-e oo az maqame Hayder ast

Iqbal's heart is full of ardent love for Hazrat Ali (a.s.). His faith is that the whole universe is under the command of Hazrat Ali. A true follower of Hazrat Ali can conquer many heavens and Khaybers. Hazrat Ali (a.s.) possessed that high standard of love and devotion towards God Almighty which no one could match.

Couplet 4

حکم حق را در جھان جاری نکرد * نانی از جو خورد و کراری نکرد

Hukme Haq ra dar Jahan jari na Kara,
Nane az jao Khurd-o-Karrari na Kard

Allama Iqbal says that we should be true followers of Hazrat Ali (a.s.). Simply eatisig the bread of barley and retiring from the worldly life is against the tenets of Hazrat Ali and Islam. While Hazrat Ali led an austere life he proved to be the greatest general in the battlefield. He also preached the laws of the shariat like a learned Missionary of

Islam. It is therefore the duty of every Muslim to follow in the footsteps of Hazrat Ali (a.s.).

Couplet 5

خانقاهی جست و از خیبر رمید * راهبی ورزید و سلطانی ندید

Khanqahe just o az Khayber ram ed,
Rahibi warzeed o sultani nadeed

Many Muslims have misconstrued the spirit of Islam They have retired from the worldly life and taken their abode in a monastry. Thay have forgotten that it was Muslims who had conquered Khaybers and also ruled as Kings. The examples set by Hazrat Ali (a.s.) are before us and should follow them and serve Islam as is required of us.

Couplet 6

دین او آئین او سوداگری است * عنتری اندر لباس حیدری است

Deen e oo a'een-e-Soudagari ast,
Antari andar libas e Hayderi ast

Allama Iqbal strongly criticises the present Muslim. He severely condemns the bargaining type of spirit of the Muslims. They are not true Muslims. They sell out their religion for the sake of money and wealth. Their Islam is only ostentation. We should search our heart. There is no other way except that of following the tenets prescribed by Hazrat Ali (a.s.).

Couplet 7

با وطن پیوست و از خود در گذشت * دل به رستم داد و از حیدر گذشت

Ba watan paiwast wa az khud dar guzesht,
Dil ba rustam dad wa az Hayder guzesht

Allama Iqbal is a true Muslim. He wants us to be first Muslim and then anything else. His love for Hazrat Ali (a.s.) is beyond treasure. He is an ideal for him, Patriotism according to him is a secondary thing. Our Patriotism should not be like Rustam's. We should be patoriot with a religious or Islamic bias. We are Muslims and every land belongs to us.

SELECTIONS FROM BAL-E-JIBREEL BY IQBAL

Couplet 1

دلوں کو مرکز مہر و وفا کر * حریم کبریا سے آشنا کر
جسے نان جویں بخشی ہے تو نے * اسے بازوئے حیدر بھی عطا کر

Dilon Ko markaze Mehro Wafa Kar,
Harime Kibrya se ashna Kar

Jisey nane Jaween bukhshi hai toone,
Usey bazoo-e Haider bhi ata Kar

Allama Iqbal invokes God in prayer that He may bestow upon the Muslims the love for their creator and Islam. God in His infinite mercy has granted us food for our existence. It is He who can bestow upon us the faculty and strength to serve Islam. According to him the fountain-head of all guidance is the distinguished personality of Hazrat Ali (a.s.) who was the strongest general in the Arab world although

he spent his life by living on barley bread only. Hazrat Ali (a.s.) had the unique distinction of combining in himself the qualities of perfect learning, piety and lofty courage. The Holy Prophet (s.a.w.) had said, "I am the city of knowledge and Ali is its gate". So if we want to know the Prophet's (s.a.w.) we should know Hazrat Ali (a.s.). We cannot reach the city unless we reach the gate. Hazrat Ali's (a.s.) knowledge was as perfect as anybody could imagine. Once he said, "If the curtain between me and God could be removed my belief would not be increased." His belief in and cognition of God had reached the highest point. Hazrat Ali (a.s.) used to say, "Ask me anything before I am no more." Allama Iqbal was so much enamoured of the qualities of Hazrat Ali that he wishes every Muslim to follow his footstep so that he may lead a glorious life.

Couplet 2 - 3

کبھی تنہائی کوہ و دمن عشق * کبھی سوز و سرور و انجمن عشق
کبھی سرمایۂ محراب و منبر * کبھی مولا علی خیبر شکن عشق

Kabhi tanhai-e- Koh-o daman Ishq,
Kabhi Soz o Sarod o anjuman Ishq

Kabhi Sarmaya-o-mehrab o member,
Kabhi mola Ali Khayber shikan Ishq

Allama Iqbal says that true love manifests itself in various fields. It is not confined to a particular sphere. Sometimes we find true love being shown in seclusion (Cave of Hira) where the Holy Prophet (s.a.w.) was in prayers before his installation as Prophet, sometimes it is seen when the

devotees bow down in prayers, reciting the Holy Quran and the praises of God and sometimes in taking up sword to defend Islam and and crush the enemies of Islam as was done by Hazrat Ali (a.s.) in various Islamic battles, like Khayber Khandaq etc.

Couplet 4

خیرہ نہ کر سکا مجھے جلوۂ دانش فرنگ * سرمہ ہے میری آنکھ کا خاک مدینہ و نجف

Kheera na Karsaka mujhey jalwae danish e farang,
Surma hai meri ankh ka Khak e Medina-o Najaf

Allama Iqbal possessed a high standard of learning. He took his Masters degree in Philosophy from the Punjab University and also from Cambridge and Doetrate from Munich (Germany). He carried on research work on Philosophical concepts in Iran. His poetical works in Persian and Urdu have been regarded as of highest order in modern age. Iqbal who studied foreign literature an concepts so intensively came to the conclusion that the fountain-heads of all knowledge are only the Prophet (s.a.w.) and Hazrat Ali (a.s.). He firmly believes in the saying of the Prophet Mohammad (s.a.w.), "I am the city of knowledge and Ali is its gate". So fondly he says that his eyes can get light only from the dust of Madina and Najaf where the souls of the Prophet (s.a.w.) and Hazrat Ali (a.s.) rest. He travelled abroad and made intensive studies and researches but he could not be impressed by any other source of knowledge except the Prophet (s.a.w.) and Hazrat Ali (a.s.).

Couplet 5

دارا و سکندر سے وہ مرد فقیر اولی * ہو جس کی فقیری میں بوئے اسد اللّٰہی

Dara o Sikander sey woh mard e faqir aula,
Ho jiski faqiri men boo-e-asadullahi

Allama Iqbal looks down upon all pomp of monarchy and strength. He had studied the various aspects of the life of Hazrat Ali (a.s.) a top most man of learning, best judge, greatest warrior, the most loyal comrade of the Holy Prophet, in whose praise the *ayat-e-Tathir* and *Hal-ata* were revealed and he has unaccountable love for him. He says that a beggar who lives upto the ideals of Hazrat Ali is far superior in his eyes to the crowns and monarchs who have power and authority but are devoid of saintly sprits.

Couplet 6

بڑھ کے خیبر سے ہے یہ معرکۂ دین و وطن * اس زمانے میں کوئی حیدر کرار بھی ہے

Barh ke Khayber sey hai yeh marikae din o watan,
Is zamaney men koi Haydere Karrar bhi hai

Allama Iqbal stresses the need for unity among Muslims. He abhors the present trend of unity for political purposes. It is a fallacious Concept and must be fought against. He fondly asks if there is one who could smash this fort as Hazrat Ali (a.s.) did when he conquered Khayber.

Couplet 7

یا عقل کی روباہی یا عشق یداللّٰہی * یا حیلۂ افرنگی یا حملۂ ترکانہ

Ya aql ki robahi ya Ishq e yadullahi,
Ya heela e afrangi ya hamla e Turkana

According to Allama Iqbal our intellect is often misled by deceptive arguments. We should have before us as an ideal the true love as possessed by Hazrat Ali (a.s.) towards God Almighty. That love did not care for any bodily pain or worldly troubles. So we should also follow in the footsteps of Hazrat Ali (a.s.) who sacrificed his all in the way of God. If we fail to do that our lives are doomed to a miserable end.

Couplet 8 - 9

جمال عشق و مستی نے نوازی * جلال عشق و مستی بے نیازی
کمال عشق و مستی ظرف حیدر * زوال عشق و مستی حرف رازی

Jamal-e-Ishqo Masti nai nawazi,
Jalal-e-Ishqo Masti be niazi

Kamal e Ishqo Masti zarbe Haider,
Zawal e Ishq o masti harf-e razi

Allama Iqbal considers that Hazrat Ali (a.s.) has reached the acme of true love for God. The exalted and ecstatic love of Hazrat Ali (a.s.) for God could manifest itself in his submission and prayers to God. It could also be shown in the superb courage with which he fought the battles of Islam. It was through his actions that he reached the highest position of love. Dr. Iqbal wishes us to follow Hazrat Ali (a.s.) and refrain from wasting our time in metaphysical discourses. The very concept of true love fail if we do not act according to the precepts of Islam.

Couplet 10

امارت کیا شکوہ خسروی بھی ہو تو کیا حاصل * نہ زور حیدری تجھ میں نہ استغنائے سلمانی

Imarat Kiya shikoh-e-Khus-avibhi ho to Kiya hasil,
Na zor e Hayderi tujhmen na istighna-e-salmani

Allama Iqbal deplores the condition of the Muslims at the present time. We do not possess physical strength and contented heart. We have forgotten to take lessons from the precepts and examples set by Hazrat Ali (a.s.) and his follower Hazrat Salman. If we inculcate that spirit of Islam then alone we can achieve the true aim of life. The worldly pomp of a King or the boast of wealth are good-for-nothing.

SELECTIONS FROM ZARB-E-KALEEM BY IQBAL

Couplet 1

مرے لیے ہے فقط زور حیدری کافی * ترے نصیب فلاطوں کی تیزی ادراک
Merey liye hai faqat zore Hayderi Kafi,
Terey nasib falatoon ki tezi-e-Idrak

In his intense love for Hasrat Ali (a.s.) Iqbal says that he does not like Plato's reasoning and philosophical approach of things; what he is inspired with, is the God-given strength of Hazrat Ali (a.s.). Hazrat Ali (a.s.) had the physical and moral strength which has conquered our hearts.

Couplet 2

خدا نے اس کو دیا ہے شکوہ سلطانی * کہ اس کے فقر میں ہے حیدری و کراری
Khuda ne usko diya hai shikoh-e-sulfani,
Ke uske faqr men hal Hayderi wa Karrari

Hazrat Ali (a.s.) led an extremely simple life. He lived on barley bread, renounced all worldly amenities, and yet by his physical strength and courage defeated the bravest of the Arab fighters, and spent his life spreading the mission of Islam. So, that person, who follows Hazrat Ali (a.s.) is really possessed of kingly grandeur and eminence. Being a pauper he has a contened heart, is submissive to God, and braves the onslaughts of the world.

Couplet 3

بے جرأت رندانہ ہر عشق ہے روباہی * بازو ہے قوی جس کا وہ عشق یداللّٰہی

Bey jurat e rindana har ishq hai rohahi,
Bazoo hai qavi jiska woh ishqe yadullahi

Allama Iqbal believes that true love does not admit of any fear or weaknesses, physical or moral. A true lover of God does not fear anybody except God. If his love succumbs to worldly influence, it is not true love. It is only cowardice. We should have before us an ideal like Hazrat Ali (a.s.) who was so powerful and strong that he could not be defeated by anybody. That is why he was called *Yadullah* or the "Hand of God." Iqbal expects every muslim to have the same true love for God and fearlest spirit to defend the cause of Islam.

SELECTIONS FROM ARMAGHAN-E-HIJAZ BY IQBAL

Couplet 1

بدہ او را جوان پاکبازی * سرورش از شراب خانہ سازی
قوی بازوی او مانند حیدر * دل او از دو گیتی بی نیازی

Bideh oora jawane pakbasey,
Suroorask az sharab-e Khanasaze

Qavi bazoo-e oo manund-e Hayder,
Dil-e oo az do geti be niyazey

Allama Iqbal invokes the Holy Prophet (s.a.w.) to help the Muslim youth so that he may attain full cognition of God and he may bo so much inspired with His love that he may attain the strength as Hazrat Ali (a.s.) had in his arms and that he may be free from all cares of this world and the world hereafter. Whatever Hazrat Ali (a.s.) did was for the sake of God only. There were no motives behind his actions. Every action of his was in fact, prayers to God. Iqbal therefore hopes that every Muslim may be sincere in his actions - Sincere to fulfil God's will and commandment.

Couplet 2

گلستانی ز خاک من بر انگیز * نم چشم بخون لاله آمیز
اگر شایان نیم تیغ علی را * نگاهی دو چو شمشیر علی تیز

Guli.Haney Ze Khake mun bar angez,
Name chashman ba Khoone lala amez

Agar Shayan nayum teghe Ali ra,
Nigahey deh cho chamsheere Ali Tez

Iqbal entreats the Holy Prophet (s.a.w.) to give him light and learning which may guide his fellow Muslims. He also wishes to possess sincere love for God, so that when he weaps in Hie love, tears of blood may roll down his cheeks.

If, for all this, is not fit to receive Ali's sword Iqbal implores the Holy Prophet to give him such sight as would have the power of Hazrat Ali's (a.s.) sword. Iqbal is so much in love for Hazrat Ali (a.s.) that he wishes to follow him in all his actions and that is what, according to him, every Muslim should aspire.

SELECTIONS FROM BAQIYAT-E-IQBAL

Couplet 1

مقصد لحمک لَحمی پہ کھلی ان کی زباں * یہ تو اک راہ سے تجھ کو بھی برا کہتے ہیں

Maqsade lahmak-a-lahmi pa khuli inki zaban,
Yeh to ek rah se tujhko bhi bura kahtey hain

There is a tradition : The Holy Prophet said, "Ali is from me, and I am from Ali. His flesh is my flesh, his blood is my blood. One who befriends him befriends me and I too befriend him. One who is his enemy, is my enemy, and I too, am his enemy." Iqbal knew this tradition. He had also read in books that Hazrat Ali was falsely and meliciously accused of being a party to the murder of Usman. So Iqbal taunts and strongly criticises the so called Muslims who speak ill of Hazrat Ali (a.s.) about whom the Holy Prophet (s.a.w.) had said that the enemy of Hazrat Ali is the enemy of the Prophet (s.a.w.). Iqbal is therefore of the view that those who speak ill of Hazrat Ali (a.s.) really speak ill of the Prophet (s.a.w.) and are therefore not Muslims at all.

Couplet 2

تیرے پیاروں کا جو یہ حال ہو اے شافع حشر * میرے جیسوں کو تو کیا جانیے کیا کہتے ہیں

Terey Pyaron Ko jo yeh ho ae Shafe-e-hashr,
Merey jaison ko to Kya janye Kya Kahtey hain

Addressing himself to the Holy Prophet (s.a.w.) Allama Iqbal expresses his strong disgust against those who speak ill of Hazrat Ali. He says that when Hazrat Ali (a.s.) who was so much loved and praised by the Holy Prophet (s.a.w.) could not be spared by the so called Muslims how ho (Iqbal), a slave of Hazrat Ali, could be spared by them.

Couplet 3

فیض اقبال ہے اسی در کا * بندۂ شاہ «لافتی» ہوں میں

Faiz Iqbal hai isi dar Ka,
Banda-e-Shah-e-la fata hoon main

Iqbal was regarded to be a great thinker and a great poet. He says he owes all his learning to Hazrat Ali (a.s.). He takes pride in calling himself a slave of Hazrat Ali about whom he knew Gibrael shouting "There is no brave man except Ali and there is no sword except Zulfiqar" in the battle of 'Ohad'.

Couplet 4

سینۂ پاک علی جن کا امانت دار تھا * اے شہ ذی جاہ ! تو واقف ہے ان اسرار سے

Sina-e-Pak-e-Ali jinka amanat dar tha,
Ai shahe zijah! too waqif hai un asrar sey

Dr. Iqbal had great faith in some of the saints and Soofis about whom he was of the view that they had also acquired their spiritual ascendency from Hazrat Ali (a.s.). In these

lines he addresses himself to Hazrat Nizamuddin Aulia a great saint buried in Delhi these words, "O, King of great rank! I know, you are aware of the secrets and mysteries whieh were hidden in the pure bosom of Hazrat Ali (a.s.)". Iqbal believes that the soofis and saints owe all their merits to Hazrat Ali (a.s.) who was the greatest of all saints.

Couplet 5

یہ ہے اقبال فیض یاد نام مرتضی جس سے * نگاہ فکر میں خلوت سرائے لامکاں تک ہے

Yeh hai Iqbal Faize yad-e-name Murtaza jis sey,
Nigah-e-fikr men Khilwat sara-e-la makan tak hai

One would say that in his inteme love for Hazrat Ali (a.s.) Iqbal has almost become a fanatic. Dr. Iqbal says that his search for Truth has reached the highest place. He has reached the stage of cognition of God Almighty and all this is due to the pious name of Hazrat Ali (a.s.) who is the source of knowledge.

Couplet 6

کرم کرم کہ غریب الدیار ہے اقبال * مرید پیر نجف ہے غلام ہے تیرا

Karam Karam ke gharibud dayar hai Iqbal,
Murid-e- Pir najaf hai ghulam hai tera

Allama Iqbal had great faith in Mahboobe Ilahi Khawaja Nizamuddin Aulia. Before he left for England for higher studies he visited the mausoleum of of Khawaja Sahib at Delhi and prayed for his blessings. Here he invokes him saying "l am your slave indeed but I am a disciple of Hazrat Ali (a.s.)" Who is the fountain head of all saint-hood.

Couplet 7

دل میں ہے مجھ بے عمل کے داغ عشق اہل بیت * ڈھونڈتا پھرتا ہے ظل دامن حیدر مجھے

Dil men hai mujh be amal ke daghe Ishqe Ahle bait,
Dhoodhta phirta hai zille damane Haider mujhe

Dr. Iqbal like all high thinking and devoted disciples acknowledges that he is a sinful person but he takes pride in the fact that his heart is full of love for Ahle Bait (a.s.). So much so that Hazrat Ali (a.s.) who knows how much I love him, is searching me to take him (Iqbal) under his kind refuge. Allama Iqbal believes that even a sinful person would attain salvation because of his true love for Hazrat Ali (a.s.).

SIPAS-E JANAB-E AMIR (A.S.)
IN PRAISE OF JANABE AMIR (A.S.)

Couplet 1

اے محو ثنائے تو زبانہا * اے یوسف کاروان جانہا

Ai mahve sana-e-too zabaanha,
Ai yosufe Karwan-e-Jaanha

In this couplet Allama Iqbal shows his intense love for Hazrat Ali (a.s.). He is as much a devotee of Hazrat Ali (a.s.) as he is of the Holy Prophet (s.a.w.). He says that every true Muslim is all praise for him. In fact he is the most precious wealth of our life. The heart of every Muslim is full of love and praise for Hazrat Ali (a.s.). It means that one who is devoid of love for Hazrat Ali (a.s.) is not a Muslim.

Couplet 2

اے باب مدینہ محبت * اے نوح سفینہ محبت

Ai bab-e-madina-e-muhabbat,
Ai nooh-e-safina-e-muhabbat

Dr. Iqbal regards Hazrat Ali (a.s.) as the wealth of love and faith. Here he says that the Holy Prophet (s.a.w.) is the city of love and Hazrat Ali (a.s.) is its gate. He also regards him as the Noah of the Boat of Love. Iqbal means to suggest that love for the Prophet (s.a.w.) and God can be achieved only through the for love for Hazrat Ali (a.s.). Hazrat Ali (a.s.) had an ideal love for the Holy Prophet and God and this ideal should be enshrined in the heart of every faithful.

Couplet 3

اے ماحی نقش باطل من * اے فاتح خیبر دل من

Ai mahayy-e-naqsh-e-batil-e-man,
Ai faateh-e-Khayber-e-dil-e-man

Dr. Iqbal has fully studied the life of Hazrat Ali (a.s.) and has been so much impressed by him that he regards him as the eraser of all signs of falsehood and crooked idea and faiths. Heart may be compared to a fort wherein false ideas may gain a firm ground. Addressing himself to Hazrat Ali (a.s.) he says, "It is you who have purified my heart and soul; You have obliterated all false images from my heart and have won it over as you had conquered the fort of Khayber." Iqbal means that if we follow Hazrat Ali (a.s.) in a true spirit we shall be free from all impious and profane ideas and activities.

Couplet 4

اے سر خط وجوب و امکان * تفسیر تو سورہ ہائے قرآن

Ai sirr-e-Khatte wajoob-o-imkan,
Tafir-e-too soora haa-e-Quran

Addessing himself to Hazrai Ali (a.s.) Dr. Iqbal says, "O Ali (a.s.). You are the straight thorough-fare which is the link between the Universe and God. Whatever you say is in consonance with the verses of the Holy Quran, the best teacher and Guider." Allama Iqbal means that through the teachings of Harzat Ali (a.s.) we can have cognition of God and can lead a life worthy of the tenets of Islam.

Couplet 5

اے مذہب عشق را نمازے * اے سینہ تو امین رازے

Ai mazhab-e-Ishq ra namazey,
Ai seena-e-too ameen-e-razey

Dr. Iqbal enthusiastically praises Hazrat Ali (a.s.) saying that he is the loftiest pillar of the religion of Love. Just as namaz ranks formost among the prayers to God Hazrat Ali ranks formost in Love for God. His Heart according to Iqbal is the treasure—house of the secrets of God. One who knows Hazrat Ali (a.s.) knows the secrets of God.

Couplet 6-9

اے سر نبوت محمد * اے وصف تو مدحت محمد

گردوں کہ بہ رفعت ایستادست * از بام بلند تو فتا دست

Ai sirr-e-nabuwwat-e-Mohammad,
Ai wasf-e-too midhat-e-Mohammad

Gardoon Ki ba rifat eested ast,
Az bam-e-baland-e-too fitad ast

ہر ذرہ در گہت چو منصور * در جوش ترانہ انا الطور
بے تو نتواں باد رسیدن * بے او نتواں بتو رسیدن

Har zarra-e-dargahat chu Mansoor,
Dar Joshe tarana-e-anattoor

Bey too na tawan ba oo raseedan,
Bey oo na awan ba too raseedan

Dr. Iqbal was a staunch Muslim and he belived that our Holy Prophet (s.a.w.), the last of the Messenger of God had unparalled merits. But he was equally enamoured of the qualities of Hazrat Ali (a.s.), who had so daringly and obediently served the Prophet in various battles of Islam. The Prophet (s.a.w.) had himself nominated Hazrat Ali (a.s.) as his vizier, succcessor, and called him his brother. So here Iqbal says that Hazrat Ali (a.s.) was the secret of the Messengerhood of Prophet Mohammad (s.a.w.). If we know the secret we know the real significance of the Prophet's mission. According to Iqbal the praise of Hazrat Ali (a.s.) is the praise of the Holy Prophet (s.a.w.). In his ecstatic mood Dr. Iqbal does not find any difference betweea the Prophet (s.a.w.) and Hazrat Ali (a.s.). Addressing himself to Hazrat Ali (a.s.) Allama Iqbal says, "The heavens which are standing so high above us are much below in rank than the dignified walls of your house. Every particle of dust of your house is extremely luminioms and it could rightly raise the slogan "I am 'toor'" the mountain which radiated light,

where Moses used to go for prayers. O, without you we cannot reach him (the Prophet) and without him (the Prophet s.a.w.) we cannot reach you." This is in accordance with the traditions of the Prophet, "I am from Ali and Ali is from me; I am the city of knowledge and Ali is its gate; Ali's blood is my blood; Ali's flesh is my flesh; The one whose lord am I, his Lord is also Ali."

Couplet 10-16

فردوس ز تو چمن در آغوش * از شان تو حیرت آئنہ پوش
جانم غلامی تو خوشتر * سر بر زدہ ام ز جیب قنبر
ہشیارم و مست بادہ تو * چوں سایہ ز پا فتادہ تو

Firdaus ze too chaman dar aghosh,
Az shaney too hairat aa'eena posh

Janam ba ghulaami-e-too Khushtar
Sar bar zada am ze habibe Qambar

Hushyaram wa mastey baadai too,
Choon saya ze pa fitadai too

از ہوش شدم مگر بہوشم * گوئی کہ نصیری خموشم
دائم کہ ادب بضبط راز است * در پردہ خامشی نیاز است

Az hosh shudam magar bahosham,
Go'ee Ki Nusairiye Khamosham

Danam Ki Adab bazabte raaz ast,
Dar pardai Khamushi Niaz ast

اما چہ کنم مے تولا * تند است بروں فتد زمینا
ز اندیشہ عاقبت رہیدم * جنس غم آل تو خریدم

Amma chi Kunam ma'ey tawalla,
Tund ast broon fitad ze mina

Ze andeskai aafiyat raheedam,
Jimey gham-e-aaley too Khareedam

Dr. Iqbal has such an ardent love for Hazrat Ali (a.s.) that he says "(O, Hazrat Ali (a.s.) your existence in heaven adds beauty to its lustre; your rank is such that even astonishment is a picture of amazement. My soul is immensely pleased that it is your slave. I am wonder struck to mark the luminous heart of your slave Qamber. I have taken the wine of your love. I am intoxicated, but I am fully concious I am first like shade running after your footsteps.

Intoxicated I am, of course, with your love but I am fully aware of the realities of life. Perhaps one would say that I am like a silent Nusairi, who worships you as God. Unlike Nusairi I do not utter that you are God, but I am as much in love for you as he is. I know it is unbecoming to disclose the secret of love, because merit of submissiveness lies in silence. But how can I control myself when the wine of your love is over-brimming my heart, so I cannot but express my feeling and passions for your love. I take pride in the fact that I have purchased a priceless commodity the love for your 'aal' (family members). This has removed from my heart all cares for my salvation."

In these lines Dr. Iqbal has fully expressed his zealous

feelings of love for Hazrat Ali (a.s.) and that alone according to him is the source of salvation on the doomsday.

Couplet 17-25

فکرم چو بہ جستجو قدم زد * در دیر شد و در حرم زد
در دشت طلب بسے دویدم * داماں چو گرد باد چیدم
در آبلہ خار ہا خلیدہ * صد لالہ تہ قدم دمیدہ
افتادہ گرہ بروے کارم * شرمندۂ دامن غبارم

Fikram chu ba justujoo qadam zad,
Dar dair shud wa dar haram zad

Dar dashtey talab basey daweedam,
Damaan chu garde baad cheedoom

Dar aabla Kharaha Khaleeda,
Sad lala tahey qadam dameeda

Uftada girah ba rooey karam,
Sharminda-i-daman-e-ghubaaram

پویاں پے خضر سوے منزل * بردوش خیال بستہ محمل
جویایے مے و شکستہ جامے * چوں صبح بباد چیدہ دامے
پیچیدہ بخود چو موج دریا * آوارہ چو گرد باد صحرا
واماندہ ز درد نارسیدن * در آبلہ شکستہ دامن
عشق تو دلم ربود ناگاہ * از کار گرہ کشود ناگاہ

Poyah pal Khizr suey manzil,
Bar doshe Khayal basta mahmil

Joya ey ma'o shikasta Jamey,
Choon subh ba baad cheeda jamey

Pecheeda ba Khud chu mauj e-darya,
Aawara chu gard-e-baad-e-sahra

Wa munda ze dard-e-na raseedan,
Dar aaba ey shikashta daaman

Ishq-e-too dilam rabood nagah,
Az Kaar girah kashood nagah

In these lines Dr. Iqbal says what difficulties he had to surmount in his quest of love until at last he was relieved of his burden when he attained true love for Hazrat Ali (a.s.). He says, "When my quest for love began I wondered from place to place. I traversed my way to a temple and also to Kaaba. I ran hard in the forest of my search for love. I searched the whole forest and roamed about like a whirlwind; my feet got wounded and thorns pierced through my blisters which profusely bled and coloured the ground. Nevertheless all my efforts failed and I was ashamed not to have reached my cherished goal.

I travelled on the horse of my thoughts so that I might pursue a guide to reach my destination. I was going in search of wine but my cup was broken. I was just like morning which was bereaved to breeze. I was extremely perplexed and turning this way and that like sea waves. My mind was unsettled and confused and was wandering like desert winds. I was in such a great distress. So woe-begone with bleeding wounds, that I had lost all hope of reaching

my goal till at last (O Hazrat Ali a.s)) your love won my heart and the Gordian-knot was broken."

Iqbal means that when be attained true love for Hazrat Ali (a.s.) he was relieved of all doubts and perplexities.

Couplet 26-34

آگاہ ز ہستی و عدم ساخت * بت خانہ عقل را حرم ساخت
چوں برق بخرمنم گزر کرد * از لذت سوختن خبر کرد
برباد متاع ہستیم داد * جامے ز مے حقیقتم داد
سر مست شدم ز پا فتادم * چوں عکس ز خود جدا فتادم

Agaah ze hasti o adam saakht,
Butkhaana-i-uql ra haram saakht

Choon barq ba khirmanam guzar Kard,
Az lazzate sokhtan Khabar Kard

Barbaad Mataa'ey hastiam dad,
Jamey ze maiey haqiqatam dad

Sarmast shudam ze pa fitadam,
Choon aks ze Khud juda fitadam

پیراہن ما و من دریدم * چوں اشک ز چشم خود چکیدم
خاکم بفراز عرش بردی * زاں را کہ با دلم سپردی
واصل بکنار کشتیم شد * طوفان جمال ز شتیم شد
جز عشق حکایتے ندارم * پروائے ملامتے ندارم
از جلوہ عام بے نیازم * سوزم، گریم، تپم، گدازم

Pairahan-e-ma wa man dareedam,
Choon askh ze chashme khud chakeedam

Khaakam ba faraaz e arsh bardey,
Zaan ra ke baa dilam sipurdey

Wasil ba Kanaar kishtiam shud,
Toofaan e jamaal zishtiam shud

Juz ishq hikayatey na daaram,
Parwaa ey malaamtaey na daaram

Az jalwaiey aam bey niaazam,
Sozam, giryam, tapam, gudaazam

Dr. Iqbal continues, "When love of Hazrat Ali (a.s.) came to my rescue then I came to know what is life and what is Death. My wisdom which was the temple of idols turned into Kiblah, a sacred place to which Muslims turn at prayers. I had now found a new guide - Love of Hazrat Ali - which passed through my heart like lightning. Now I know how delicious the burning of love was. It destroyed my physical existence. It gave me a cup of wine of Reality-cognition of God. I was intoxicated beyond control; my feet trembled. Like shade I separated from my body. In my ecstasy I tore of the clothes of "I" and "We". Like tear I dropped down from the eye. It (Love of Hasrat Ali a.s.) raised my dust to the height of heaven and delivered it to my heart. Now the boat of my soul reached the shore and all my despicable qualities turned into a flood of beauty and truth. I am now so overwhelmed with the love of Hazrat Ali (a.s.) that I

have no other story to tell except this love, and for this I am not in the least mindful of any taunt or reproach. I have no other loved-one except Hazrat Ali (a.s.) and I have nothing to do except burning, weeping, writhing, and melting.

In the above verses Dr. Iqbal has given vent to his inner most feelings eulogising and extolling the inherent virtues of Hazrat Ali (a.s.). He takes pride in calling himself a slave of Hazrat Ali (a.s.) and considers his love for him as the only source of salvation. Such an ardent lover, an enthusiastic devotee of Hazrat Ali (a.s.) can hardly be found among the poets of the Indo-Pakistan sub-continent.

BISMILLAHIR RAHMANIR RAHIM

AHLE BAIT IN THE EYES OF IQBAL

CHAPTER III

IQBAL NAQEEB-E-HAZRAT FATIMA (S.A.)

Allama Iqbal, just as he regards Hazrat Ali (a.s.) as the ideal man, regards his blessed wife and daughter of the Holy Prophet (s.a.w.) Hazrat Fatima (s.a.) as the ideal woman. He bows down his head in enthusiastic praises for this illustrious lady about whom he has read so much from authoritic sources ineluding the pronouncements of the Holy Prophet (s.a.w.) himself

Let us study some of his couplets that he has composed in her praise.

Couplet 1

مریم از یک نسبت عیسی عزیز * از سہ نسبت حضرت زھرا عزیز

Maryam az yak nisbat-e-Essa aziz,
Az seh nisbat Hazrat e Zehra aziz.

Dr. Iqbal says that Hazrat Maryam - the Blessed Virgin Mary deserves high respect for one reason; that is, she was the mother of Hazrat Essa (a.s.) the christ, who was one of our great prophets. But Hazrat Fatima (s.a.) commands our respect for three reasons : i.e.

Couplet 2-3

نور چشم رحمۃ للعالمین * آن امام اولین و آخرین
آنکہ جان در پیکر گیتی دمید * روزگار تازہ آئین آفرید

Noor-e-chashm-e-Rahmatun Lil Aalameen,
Aan imam-e-awwaleen-o-aakhereen

Aan Ki jan dar paikar-e-getee dameed,
Rozgaar-e-taaza a'aeen aafreed

The first reason of Hazrat Fatima's (s.a.) distinct rank and high dignity was that she was the revered daughter of the Holy Prophet (s.a.w.) who is *Rahmatun Lil aalemeen* — Mercy for all the worlds, who is Lord of all mankind, who instilled life into the body of this world, and gave it a new constitution imbued with most elegant and refined laws and orders. The daughter of such a venerable personality commands our highest esteem.

Couplet 4-5

بانوی آن تاجدار «هل اتی» * مرتضی مشکل گشا شیر خدا
پادشاہ و کلبہ ئی ایوان او * یک حسام و یک زرہ سامان او

Baanu ey aan Tajdar-e-hal-ata,
Murtaza, mushkil Kusha, Sherey Khuda

Baadshah-o-Kalabaey aiwaame oo,
Yak husaam~o-yak zirah saamaam oo

The second reason of Hazrat Fatima's (s.a.) sacred rank and position is that she is the distinguished wife of Hazrat

Ali (a.s.) on whom the Holy Prophet (s.a.w.) has not only showered high praiaas but has ordained him as 'Murtaza' the selected, 'Mushkil Kusha', the resolver of all problems, 'Sherey Khuda', the lion of God and the man in whose praise the chapter of *Hal-ata* of Holy Quran was revealed. Hazrat Ali (a.s.), in fact, commanded the Kings position but the property in his house, when he was engaged with Hazrat Fatima (s.a.) comprised only a sword, and an armour.

Couplet 6-10

مادر آن مرکز پرگار عشق * مادر آن کاروان سالار عشق
آن یکی شمع شبستان حرم * حافظ جمعیت خیرالامم
تا نشیند آتش پیکار و کین * پشت پا زد بر سر تاج و نگین
وان دگر مولای ابرار جهان * قوت بازوی احرار جهان
در نوای زندگی سوز از حسین * اهل حق حریت آموز از حسین

Maadar ey aan markaz-e parkaar e ishq,
Maadar ey aan Kaarawaan salaare ishq

Aan yakey sham'ey shabistaane haram,
Haafiz ey jamiyyatey Khairul umam

Ta nasheenad aatash ey paikaar o Keen,
Pushtey paa zad bar sarey taaj o nageen

Waan digar moulaaey abraarey jahan,
Quwwatey baazoo ey abraar ey jahan

Dar nawaa ey zindagi soz az Husain,
Ahley haq hurriyat aamoz az Husain

The third reason of Hazrat Fatima's (s.a.) exalted rank was that she was the reverend mother of Hazrat Imam Hasan (a.s.) and Imam Husain (a.s.) — the former, according to Iqbal was the centre of Love and the lattar was the Leader of the caravan of Love. These two of course, possessed such a high degree of true love for God that it is a source of inspiration to us all. The first one Hazrat Imam Hasan (a.s.) was just like a divine light in the holy Kaaba emitting rays of peace and amity all round. It was he who stood guard against disintegration among Muslims. He was conspicuous in having renounced his throne lest there should be discord and strife among the Muslim. He signed a peace treaty with Muawiyah and forsook his claim for the throne. The second one Hazrat Imam Husain (a.s.) was the Lord of the Pious of the world; he was the supporter of the freedom-loving people of the world. The flame of love in life is from Husain (a.s.) and it is he who has taught the right-minded people what freedom means and what we should do to attain it. We must therefore bow down to a mother who has given birth to such sons of noblest character.

Couplet 11

سیرت فرزند ھا از امھات * جوھر صدق و صفا از امھات

Seerat -e- farzandahaaz ummahat
Jauhar-e-sidq-o-saf a az ummahat

In this couplet Dr. Iqbal has expressed the feeling that the character of sons is the direct result of the Mother's teaching. The impressive quality of love and sincerety in man is attributed to the nobility of his mother. What Dr. Iqbal means in these lines is that Hazrat Fatima Zahra (s.a.)

the reverend daughter of the Prophet Mohammad (s.a.w.) and wife of Hazrat Ali (a.s.) and mother of Hzzrat Imam Hasan (a.s.) and mother of Hazrat Imam Husain (a.s.) was far superior in rank and respectability to Hazrat Maryam (Blessed virgin Mary) (a.s.) who was the mother of the holy Jesus Christ.

Couplet 12

مزرع تسلیم را حاصل بتول * مادران را اسوۂ کامل بتول

Mazra ey tasleem ra hasil butool,
Maadaraan ra uswa ey Kaamil butool

Allama Iqbal says that Hazrat Fatima (a.s.) was an ideal daughter, wife, and mother. She was extremely obedient to her father, and when she was married to Hazrat Ali (a.s.) she was equally submissive to him and complied with his wishes. In bringing up her children she proved an ideal mother. It is therefore the duty of every muslim woman to follow in the footsteps of Hazrat Fatima (a.s.).

Couplet 13

بهر محتاجی دلش آنگونه سوخت * بایهودی چادر خود را فروخت

Bahr-e-muhtaajey dilash aan goona sokht,
Baa Yahoodey chaadar-e-Khud ra farokht

Here Dr. Iqbal cites an instance of the noble-mindedness and magnanimity of Hazrat Fatima (a.s.). A beggar came to her door for help. At that time shs had nothing to give him. She sold her own sheet of cloth to a jew and gave the money to the beggar, who returned pleased and satisfied. Such

examples are worthy of emulation by all those who have faith in Islam and its tenets.

Couplet 14

نوری و ھم آتشی فرمانبرش * گم رضایش در رضای شوھرش

Noori-o-ham aatashi farmaanbarash,
Gum rizaask dar rizaey shanlarash

Allama Iqbal says that Hazrat Fatima was a woman of such high qualities, and exalted position that even the angles and spirits were obedient to her. Still she was herself submissive in the extreme to her illustrious husband Hazrat Ali (a.s.). Dr. Iqbal wishes the muslim woman to follow the example of Hazrat Fatima (s.a.) and serve her husband. This is what Islam strictly enjoins upon us.

Couplet 15

آن ادب پروردۂ صبر و رضا * آسیا گردان و لب قرآن سرا

Aan adab parwardaey sabr o riza,
Aasya gardaan wa lab Quran Sara

Hazrat Fatima was brought up under the laps of the Holy Prophet (s.a.w.) and Hazrat Khadeejah, her mother, who were the models of patience and submission to the will of God. So she also exhibited the same sense of duty, patience, and submission to the will of God which serves as a model for the Muslim woman. It is a historical fact that she used to grind the grains which developed visible marks on her hands, but she continued grinding the grains on the one hand, and reciting the verses of the Holy Quran on the

other. This is a lesson which no Muslim woman should ever forget.

Couplet 16-17

گریہ ھای او ز بالین بی نیاز * گوھر افشاندی بدامان نماز
اشک او بر چید جبریل از زمین * ھمچو شبنم ریخت بر عرش برین

Giryahaa ey oo ze baateen bey niyaz,
Gauhar afshandey ba doamaaney namaaz

Ashk-e-oo bar cheedah Jibreel az zameen,
Ham chu shabnam raikht bar arshe bareen

Here Dr. Iqbal says that like her father Prophet Mohammad (s.a.w.) Hazrat Fatima (s.a.) also used to wake at nights, worshipped God, and shed tears. The tears that rolled down her cheeks were like priceless jewels, which Gabriel (a.s.) picked up from the earth and spread like dew on the heaven of heavens. In these lines Dr. Iqbal says that Hazrat Fatima Zahra (s.a.) was extremely pious, passed sleepless nights offering prayers and weeping while worshipping God, so it is a matter of serious thinking for the muslims who should take lesson from the example set by the daughter of the Holy Prophet (s.a.w).

Couplet 18-19

رشتۂ آئین حق زنجیر پاست * پاس فرمان جناب مصطفی است
ورنہ گرد تربتش گردیدمی * سجدہ ھا بر خاک او پاشیدمی

Rishtaey aaeen-e haq zanjeer e Pa'ast,
Passey farmaan-e-jaanab-e Mustafaast

Warnah gird-e-turbatash gardeedamey,
Sajdaha bar khaak-e-oo paasheedamey

Dr. Iqbal is now overwhelmed with emotional respect for Hazrat Fatima (s.a.). He says that his feet are bound with fetters of Islamic laws, and the order of the Prophet Hazrat Mustafa (s.a.w.) deters him otherwise he would have gone round the grave of Hazrat Fatima (s.a.) and set his head on its dust as in Prayers (Namaaz). This is the height of respect shown by Iqbal for Hazrat Fatima (s.a.) whom he wishes to place before us particularly for a muslim woman, as a model.

Couplet 20-21

فطرت تو جذبہ ھا دارد بلند * چشم ھوش از اسوۂ زھرا مبند
تا حسینی شاخ تو بار آورد * موسم پیشین بگلزار آورد

Fitrat-e-too jazbahaa daarad baland,
Chashme-hosh az uswa ey zahra maband

Ta Husainey shaakh-e-too baar aawarad,
Mausam-e-pesheen ba gulzaar aawarad

Addressing himself to a Muslim women Dr. Iqbal says, "Nature has given you sense of high thinking and sublime sentiments, so you should not close your eyes from the lessons given by Hazrat Fatima (s.a.). You should emulate the example of Hazrat Fatima (s.a.) so that you may produce a son like Husain (a.s.) who may revive the muslim glory, and be a cause of our prosperity in this world as well as in the next world."

Couplet 22

یہی شیخ حرم ہے جو چرا کر بیچ کھاتا ہے * گلیم بوذر و دلق اویس و چادر زھرا

Yahee shaikh e haram hai jo chura kar bech khaata hai,
Gleem-e-Boozar-o dalqe Owals-o chadar-e-Zahra

Dr, Iqbal has high regard for the sacrifice shown and hardships suffered by Hazrat Abu Zar Ghafari, Hazrat Owais, and Bibi Fatima Zahra (s.a.). They were known for their poor attire and thread-bare clothes. Iqbal casts a bitter remark against the present day Mullah who wears the clothes of a pious man, and is yet fraud to defame the muslim honour. We should beware of these religion's frauds, who deceive us by pretending piety, and satisfy their ignoble desires.

Couplet 23-24

اگر پندے زدرویشے پذیری * ہزار امت بمیری تو نہ میری
بتولے باش و پنہاں شو ازیں عصر * کہ در آغوش شبیرے بگیری

Agar pandey ze darweshey pizeeree,
Hazaar ummat be meerad too na meeri

Butooley baash-o- pinhaan sho az een asr,
Ki dar aaghosh Shabbirey be geeree

Allama means that our prosperity depends largely on the character of the woman, Addressing the muslim woman Iqbal says, "O woman, I only wish that you may accept one piece of advice from a dervish (a friar vowed to poverty) like me. If you do that I am sure thousand of nations many perish, but you shall survive. You should strictly adhere

to the principles of Hazrat Fatima (s.a.). You should hide yourself from the outside world and be confined to your home suuoundings, so that you may have in your lap a son like Shabbir, (Hazrat Imam Husain a.s.)" who sacrificed his all for the sake of survival of Islam and it principles and courted martyrdom for himself and for a small band of 72 of his compainions at the sands of Karbala.

HOLY PROPHET (S.A.W.) SAID :

O congregation of men ! I have been called from this world and I have accepted to go. Indeed I am leaving amongst you two esteemed things one is the book of Allah and the other is my Progeny. If you hold by both of these you shall never be led astray and these two will never be separated till both of them reach me at the Hauz-e-Kausar. So you people take your teachings from them and they (Ahle Bait) are not dependent for their knowledge on you; they are far superior to you in knowledge. The earth shall never be void of them and if does become void of them then the people of the earth would coo:;e in heavy loss.

BISMILLAHIR RAHMANIR RAHIM

AHLE BAIT IN THE EYES OF IQBAL

CHAPTER IV

IQBAL MOALLIF-E-HASAN (A.S.)

Dr. Iqbal had deeply studied the Holy Quran, the traditions of the Prophet (s.a.w.) and Islamic History. He came to the conclusion that the prosperity of the Muslims lay in their following in the footsteps of the Prophet (s.a.w.) and his Ahle Bait (Inmates of the House). He has unswerving faith in the Prophet (s.a.w.), Hazrat Ali (a.s.), Hazrat Bibi Fatima (s.a.), Hazrat Imam Hasan (a.s.) and Hazrat Imam Husain (a.s.).

His passionate love and deep respect for Hazrat Imam Hasan (a.s.) can well be judged from the following lines.

Couplet 1

مادر آن مرکز پرگار عشق * مادر آن کاروان سالار عشق

Maader-e-aan markaz-e-Parkaar-e-Ishq,
Maader-e-aan Kaarawaan salaar-Ishq

In this couplet he is in fact praising Hazrat Fatima (s.a.), Hazrat Hasan (a.s.) and Hazrat Husain (a.s.). In the first line Dr. Iqbal calls Hazrat Imam Hasan (a.s.) "Markaz-e-Parkaar-e-Ishq" (centre of the compass of love). Hazrat

Hasan (a.s.) proved by his character that he had no other consideration, in any wordly dealings, except love for God. He was unconcerned even about the Crown which he spurned so that peace among the Muslims was not disturbed.

Couplet 2

آن یکی شمع شبستان حرم * حافظ جمعیت خیرالامم

Aan yakey sham'ey shabistaan-e-Haram,
Haafiz-e-jamiyyat-e-Khairul umam

Dr. Iqbal regards Hazrat Imam Hasan (a.s.) a candle which enhanced the glory of Kabah. By his examplary character he saved the Muslims from disintegration and blood-shed. Just as candle light does away with darkness in a room he also removed the clouds of hostility among the Muslims and forsook the crown to which he was entitled.

Couplet 3

تا نشیند آتش پیکار و کین * پشت پا زد بر سر تاج و نگین

Taa nasheenad aatash-e-paikaar-o-Keen,
Pusht-e-Paa zad bar sare-Taaj o-nageen

Allama Iqbal here refers to the treaty that Hazrat Hasan (a.s.) made with Muawiya, who wanted to wage war against the former (Imam Hasan a.s.) in order to gain the throne. This would have resulted in blood-shed and hostility in the ranks of the Muslims. But Imam Hasan (a.s.) who was the rightfull successor to the caliphate after his father Hazrat Ali (a.s.), spurned the throne and led a life of seclusion

so that the Muslims might be saved from discord and devastation.

SELECTIONS FROM BAQIYAT-E-IQBAL

Couplet 1

واسطہ دوں گا اگر لخت دل زھرا کا میں * غم میں کیوں کر چھوڑ دیں گے شافع محشر مجھے

Waasta doonga agar lakht-e-dil-e-zahra Ka man,
Gham men Kiyon chhor dengey shaafeey mahshar mujhey

This couplet of Dr. Iqbal shows how great a respect he has for Hazrat Hasan (a.s.). It also shows how much Hazrat Fatima Zahra (s.a.) and the Holy Prophet (s.a.w.) loved Imam Hasan (a.s.). He was a piece of heart of Hazrat Zahra (s.a..). The Prophet (s.a.w.) said about him "Hasan is my son: O God love him who loves Hasan (a.s.)." Dr. Iqbal takes pride in the fact that he loves him. He says he is sure that if he invokes the Prophet (s.a.w.) to help him, out of consideration for his (Dr. Iqbal's) love for Imam Hasan, the Holy Prophet (s.a.w.) would undoubtedly shower his blessings on him (Iqbal). What Iqbal means is that one who loves Hazrat Imam Hasan (a.s.) is loved by, and earns blessings from, our Holy Prophet (s.a.w.).

HAZRAT ALI (A.S.) SAID :

He alone will enter Heaven who has 'Maarefat' (knowledge) about us and about whom we have (Maarefat) knowledge. In Hell will he go who denies us and whom we deny.

BISMILLAHIR RAHMANIR RAHIM

AHLE BAIT IN THE EYES OF IQBAL

CHAPTER V

IQBAL MADDAAH-E-HAZRAT HUSAIN (A.S.)

Dr. Sir Mohammad Iqbal, the Poet of the East, has given expression to his highest respect, and deepest love, for the Prophet Mohammad (s.a.w.), Hazrat Ali (a.s.) Hazrat Fatima Zahra (s.a.) and Hazrat Imam Hasan (a.s). Now he praises Hazrat Imam Husain (a.s.) the Hero of Karbala, whose life, character, dedication and sacrifice impressed him to the utmost. Now let us study his couplets which bear testimoney to his ardent love for Hazrat Imam Husain (a.s.).

Couplet 1

هر که پیمان با هوالموجود بست * گردنش از بند هر معبود رست

Har Ki paimaan ba huwal maujood bust,
Gardanash az band e-har maabood rust

Dr. Iqbal tells us who is the real monotheist. One, who sincerely believes that only He (God) is omnipresent and everything else is mortal bows down before nobody. This is what the Holy Prophet (s.a.w.) and his Ahle Bait (a.s.) have taught us. A true believer in God, completely resigns himself to His will and sacrifices his all for His sake just as Hazrat Imam Huaain (a.s.) did.

Couplet 2

مؤمن از عشق است و عشق از مؤمنست * عشق را ناممکن ما ممکن است

Momin az ishq ast wa ishq az momin ast,
Ishq ra naa mumkin-e-maa mumkin ast

A true Believer, according to Dr. Iqbal, is one, who has love for God; and love also makes its abode in the heart of a Believer only. In other words love for God and a Believer are concomitant. One, who loves God, believes in Him only and submits before none except him. This sacred power of Love is so great that it can make possible what we consider impossible. A true Believer, therefore, conquers the universe, and can work wonders, and cause miracles to happen,

Couplet 3-7

عقل سفاک است و او سفاک تر * پاک تر چالاک تر بیباک تر
عقل در پیچاک اسباب و علل * عشق چوگان باز میدان عمل
عشق صید از زور بازو افگند * عقل مکار است و دامی میزند
عقل را سرمایه از بیم و شک است * عشق را عزم و یقین لاینفک است
آن کند تعمیر تا ویران کند * این کند ویران که آبادان کند

Aql saffaak ast wa oo saffaak tar,
Paak tar, chalaak tar beybaak tar

Aql dar pechaak-e-asbaab-o-ilal,
Ishq chogaan baaz-e maidaan-e-amal

Ishq said az zorey baazoo afqanad,
Aql makkaar ast wa damey mee zanad

Aql ra sarmayah az beem-o-shak ast,
Ishq ra azm-o-yaqeen la yanfak ast

Aan kunad taameer ta weeraan kunad,
Een Kunad wee ran ke aabaadaan kunad

In these lines Dr. Iqbal compares the power of love with wisdom. Wisdom only appears to he eloquent and persuasive, but, in fact, love is more convincing, pure, clever, and fealess. It is a fact that love comes from heart and reasoning from mind. The reasoning and arguments enunciated by the mind are not so effective as the words coming from the heart. That is why humanity has been influenced by the sermons of lovers of God (the messengers of God and their rightful successors) more than by the philosophical speeches of the politicians and scientists. Wisdom is always entangled in the intricacies of cause and reason but love always wins the field. Love has an intrinsic force which attacks its victim directly while wisdom only spreads a net and deceives us. What Iqbal means is that one who is possessed of love for God affects our heart, whereas we are misled by those who only profess love but deceive us through reasoning and argumentation. Since they are devoid of faith they cannot win our heart.

Wisdom entertains doubts and fears and so is always hesitating but love is a part and parcel of determination and faith, waieh alone makei us achieve success. Success achieved through the deceits of reason is always open to objection while the one gained though love and faith is pure and sincere. Those who depend on the power of

wisdom build an edifice only to destroy it, but those who are endowed with the force of love and faith make the deserted place fit for habitation. It is true we have progressed materially through wisdom and scientific researches but that progress is only transitory while our real prosperity lies in our moral progress which we can achieve through our love for God.

Couplet 8-14

عقل چون باد است ارزان در جهان * عشق کمیاب و بهای او گران
عقل محکم از اساس چون و چند * عشق عریان از لباس چون و چند
عقل می گوید که خود را پیش کن * عشق گوید امتحان خویش کن

Aql choon baad ast arzaan dar Jahan,
Ishq Kamyab o bahaaey oo garan

Aql mohkam az asaas-e-choon- o - chand,
Ishq uryan az libaas - e - choon - o - chand

Aql mee goyad ki khud raa pesh kun,
Ishq goyad imtihan - e - khesh kun

عقل با غیر آشنا از اکتساب * عشق از فضل است و با خود در حساب
عقل گوید شاد شو آباد شو * عشق گوید بنده شو آزاد شو
عشق را آرام جان حریت است * ناقه اش را ساربان حریت است
آن شنیدستی که هنگام نبرد * عشق با عقل هوس پرور چه کرد

Aql baa ghair aashna az iktisaab,
Ishq az fazl ast ba khud dar hisaab

Aql goyad shaad sho aabaad sho,
Ishq goyad bandah sho aazaad show

Ishq ra aaraam - e - Jan hurriyat ast,
Naaqa 'ash ra saarbaan hurriyat ast

Aan shaneedasti ki hangaam - e - nabard,
Ishq baa aql - e - hawas parwar chi kard

Allama Iqbal again compares love with wisdom. Love is very rare and is high value while wisdom like air is present every where and is very cheap. Wisdom derives its strength from reasoning and discussion while love is self-emanating and is free from the bonds of reason. Wisdom always tries to show itself off while love is always unconcerned of its manifestation; it is busy reaching its own perfection.

Wisdom gets its strength from worldly sources, while love is of divine origin and is always testing itself to get on. Wisdom advises us to seek happiness and ease in life where as love wants us to resign ourselves to the will of God and be free from all other cares and considerations. Freedom is the soul of love. Love gets relief from freedom alone; for its camel the driver is freedom.

After this comparative estimation of the value of wisdom and love Dr. Iqbal addressing himself to man says, "Have you not heard what love did with the greedy wisdom in the battle-field (of Karbala)." There was a fight between the forces of love and wisdom, spiritualism and materialism, moral elevation and intellectuals debasement, Truth and

Falsehood, Husain (a.s.) who stood for virtue and piety and Yazeed (l.a.) the embodiment of vice and lust for power and authority.

Couplet 15

آن امام عاشقان پور بتول * سرو آزادی ز بستان رسول

Aan imaam-e-aashiqaan poorey Butool,
Sarv aazaadey ze busraan-e-Rasool

Now Allama Iqbal opens his praises for the son of Hazrat Fatima (s.a.) who was chief of the lovers of God, and an evergreen tree from the garden of the Prophet (s.a.w.). Imam Husain (a.s.) who stood against the forces of evil, revil, refused to acknowledge Yazeed as the caliph of Islam, and upholding the dignity of Islamic principles sacrificed his life along with a small hand of 72 of his followers, at the battle-field of Karbala.

Couplet 16

اللہ اللہ بای بسم اللہ پدر * معنی ذبح عظیم آمد پسر

Allah Allah baey bismillah Padar,
Maaniye zibh-e-azeem aamad pisar

In a state of supreme bliss Dr. Iqbal says, "O Allah, what an exalted position Hazrat Imam Husain possessed, as his illustrious father (Hazrat Ali a.s.) was the first letter of the Quran." An authentic tradition says that Hazrat Ali (a.s.) said, "what is in the Holy Quran is in the first chapter (Sura Fateha); what is in this sura (Chapter) is in the first verse (Bismillah); what is in 'Bismillah' is in its first letter (Ba)

and I am the point below 'Ba.'" Doubtless Hazrat Ali (a.s.) was acknowledged to be the best expounder of the Holy Quran. The Holy Prophet (s.a.w.) had himself declared: "Ali is with Quran, and Quran is with Ali". Hazrat Imam Husain (a.s.) was the son of such an eminent personality. It is Hazrat Imam Husain's (a.s.) martyrdom which is referred to as 'Zibh-e-Azeem' - the greatest sacrifice - in the Holy Quran. Hazrat Imam Husain (a.s.) was the direct descendant of Hazrat Ismail (a.s.) and had offered himself for sacrifice at Karbala to save Islamic principles from annihilation. The Holy Quran says that 'Zihb-e-Azeem' - great sacrifice - of Hazrat Ismail was left over for the coming generation. Dr. Iqbal alludes to this and says that 'Zibh-e-Azeem' in the Holy Quran means the sacrifice of Imam Husain (a.s.).

Couplet 17

بھر آن شہزادہ ی خیر الملل * دوش ختم المرسلین نعم الجمل

Bahrey aan shahzaadaey Khairul milal,
Dosh-e-Khatmul mursaJeen ne'mul Jamal

Dr. Iqbal here alludes to an event stated by Tirmizi and others. Once Imam Husain (a.s.) mounted the shoulders of his grandfather, the Holy Prophet (s.a.w.). Somebody said, "what a good carriage it is." The Prophet (s.a.w.) said, "And what a good rider it is." Dr. Iqbal mentions this event to show what fond and affectionate feelings the Holy Prophet (s.a.w.) had towards his grandson.

Couplet 18

سرخ رو عشق غیور از خون او * شوخی این مصرع از مضمون او

Surkh roo ishq-e-ghayoor az Khoon-e-oo,
Shokhiye een misra az mazmoon-e-oo

Dr. Iqbal says that it because of Hazrat Imam Husain's (a.s.) blood that the modest love has gained honour and dignity. This line can well serve a title for the episode of the Tragedy of Karbala which shows how piously and valiantly Hazrat Imam Husain defended the tenets of Islam, sacrificed his own life along with his kit and kin and sincere followers, and comrades and raised the honour of save to its acme.

Couplet 19

در میان امت ان کیوان جناب * همچو حرف قل هو الله در کتاب

Darmiyaan-e-Ummat aan Ke wean janaab,
Hamchu harf-e-Qul Huwallah dar Kitaab

Dr. Iqbal shows here the position of Hazrat Imam Husain (a.s.). He says that among the followers of the Holy Prophet (s.a.w.) Imam Husain (a.s.) is like the phrase 'Qul huwallah' (Say He is Allah) meaning that God is one, in the Holy Quran. Since the whole of the Holy Quran turns to this verse - Qul Huwallah-o-Ahad (Say that He is one) similarly the whole Islamic world turns towards Imam Husain (a.s.) who is the source of our guidance. Dr. Iqbal knew the pronouncement of our Prophet (s.a.w.) "Husain is from me and I am from Husain" meaning thereby that Husain is his grandson and that he (the Prophet s.a.w.) would be made known by him. That is to say the mission

of the Holy Prophet (s.a.w.) would he fulfilled by Imam Husain (a.s.) who laid down his life to immortalize Islam and its tenets.

Couplet 20

موسی و فرعون و شبیر و یزید * این دو قوت از حیات آید پدید

Moosa-o-Firaun-o-Shabbir-o-Yazeed,
Een do quwwat az hayat aamad padeed

Dr. Iqbal aays that ever since the creation of life two opposing forces nave been at war with each other virtue and vice, right and wrong. Moosa (Moses) fought against Firaun (Pharaoh) and Shabbir (Imam Husain a.s.) fought against Yazeed. These battles were between the Right and the Wrong. Apparently the Right was defeated but in reality it prevailed upon the wrong and made a lasting mark of its success on our minds.

Couplet 21

زندہ حق از قوت شبیری است * باطل آخر داغ حسرت میری است

Zindah haq az quwwat-e-shabbiree ast
Baatil aakhir daagh-e-hasrat meeree ast

Allama Iqbal says that Truth or Islam exists today because of the strength shown and the spiritual power exercised by Imam Husain (a.s.). In other words Imam Husain (a.s.) made Islam immortal. The wrong was crushed to annihilation inspite of its apparent success. Yazeedism or the principle enunciated by Yazeed are looked down upon by all, but Husain's (a.s.) blood spilled at Karbala still

enlivens our hearts and makes us feel that his sacrifice to support the Right against the Wrong was unparalleld in the history of mankind.

Couplet 22-25

چون خلافت رشته از قرآن گسیخت * حریت را زهر اندر کام ریخت
خاست آن سر جلوه ی خیرالامم * چون سحاب قبله باران در قدم
بر زمین کربلا بارید و رفت * لاله در ویرانه ها کارید و رفت
تا قیامت قطع استبداد کرد * موج خون او چمن ایجاد کرد

Choon Khilaafat rishtah az Quraan gusekht,
Hurriyat ra zahr under Kaam rakht

Khaast aan sar Jalwaey Khairul Umam,
Choon Sahabe Qiblah Baaraan dar qadam

Bar zameen-e-Karbala Baareed o raft,
Lalah dar weeraanaha Kareed raft

Taa qayamat qatey istibdaad kard,
Monje khoone oo chaman eejaad kard

Dr. Iqbal says that when caliphate severed its relation with the injunction of the Holy Quran and assumed kingship the Muslims suffered moral degradation. It put poison into our freedom. When the king indulged in all sorts of vicious habits and satisfied their carnal desires against the express injunctions of the Holy Quran the whole social structure was impaired. No body could utter a word against the tyrant King and his associates. Then arose that chief of the Muslims (Husain a.s.) like blessed cloud with rain of mercy

under his foot. It rained blessings on the sands of Karbala and turned that desert into a garden. It is the place where Hazrat Imam Husain (a.s.) wita his kith and kin, children and comrades numbering 72 only faced an army of lakhs and lakhs and courted martyrdom after three days starvation and thirst on the 10th of Moharam 61 A.H. Husain (a.s.) was undoubtedly the saviour of freedom; and Karbala has become the symbol of fight against tyranny. Husain's (a.s.) role at Karbala was so magnificent that it rooted out for ever the idea of cruelty and cold-bloodednees. The wave of his blood has created a garden which is symbolic of his sacrifice for the preservation of freedom and Truth.

Couplet 26

بھر حق در خاک و خون غلتیدہ است * پس بنای لاالہ گردیدہ است

Bahre haq dar khaak-o-khoon ghalteeda ast,
Pas binaa ey la ilah gardeeda ast

Dr. Iqbal says that Hazrat Imam Husain (a.s.) voluntarily gave his life at Karbala for the sake of God or Truth. So it goes without saying that Husain (a.s.) laid the foundation of the cardinal Principle of Islam the belief that There is no God except Allah. Since Islamic principles were being twisted and exterminated it was Husain's (a.s.) blood which gave it a new life.

Couplet 27

مدعایش سلطنت بودی اگر * خود نکردی با چنین سامان سفر

Mudda'a yash saltanat boodey agar,
Khud na Kardey baa chuneen sammaan safar

That Hazrat Husain's (a.s.) only aim ia refusing to accept Yazeed as Caliph of Islam was to preserve Islam can be borne out from the fact that while he left Medina for his journey towards Kufa he had a small band of his relations and followers, including women and children. Had he the intention of fighting a political battle he would not have gone there with such people as he took with him. Those who accompanied Hazrat Imam Husain (a.s.) included his sisters, wives, children (even a six month old child was with him) and some followers, some of whom were more than eighty yeare of age.

Couplet 28

دشمنان چون ریگ صحرا لاتعد * دوستان او بہ یزدان ھم عدد

Dushmanaan choon reg-e-sahra latuad,
Dostaan-e-oo ba yasdaan ham adad

In the battle of Karbala the number of the enemy was as countless as the particles of sand, but the number of Husain's (a.s.) friends was only 72.

Couplet 29

سر ابراھیم و اسمعیل بود * یعنی آن اجمال را تفصیل بود

Sirre Ibraheem -e- Ismail bood,
Yaani aan ijmaal ra tafseel bood

The Messenger of God Hazrat Ibrahim (a.s.) in obedience to the Will of God had offered to sacrifice his son Hazrat Ismail (a.s.) who had also agreed. Hazrat Ibrahim (a.s.) blind-folded himself and put a knife at his son's neck

but there appeared a ram who was sacrificed instead of Hazrat Ismail (a.s.). It was a memorable event indeed as the sacrifice was made in the name of Allah. But it was not actually completed. The Holy Quran alludes to this, Saying that the great sacrifiee or 'Zibh-e-Azeem' would be completed by a descendant of Ismail (a.s.) and that was Husain (a.s.). The sacrifice of Ibrahim and Ismail (a.s.) was epitome of the tragedy of Karbala, in which Hazrat Imam Husain (a.s.) not only sacrificed his own life but also sacrificed the lives of his sons, brother, newphews, and other dear ones. The spirit of sacrifice started from Hazrat Ibrahim (a.s.) and Hazrat Ismail (a.s.) but it was consummated in the field of Karbala.

Couplet 30

عزم او چون کوهساران استوار * پایدار و تند سیر و کامگار

Azm-e-oo choon kohsaaraan usiwaar,
Paey daar-o-tund ser-o-kaamgaar

Couplet 31

تیغ بهر عزت دین است و بس * مقصد او حفظ آئین است و بس

Tegh bahr-e-izzat-e-deen ast o bass,
Maqsad e-oo hifz-e-aa' eenast-o-bas

Hazrat Imam Husain (a.s.) had left his hearth and home with a purpose - to defend and preserve Islam and its principles. He had unflinching faith in God. His determination was resolute and firm like mountain rock. Circumstances could not shake him from his stand when he took up his sword for the preservation of religion only.

He wanted that the principles of Islam might be saved from destruction. For this purpose only, he did not acknowledge Yazeed as the Caliph of Islam and gave us a lesson that we should not bow down before the tyrant and cruel king who deprives us of our freedom and leads us astray.

Couplet 32

ماسوی اللہ را مسلمان بندہ نیست * پیش فرعونی سرش افکندہ نیست

Ma siwa Allah ra musalmaan banda neest,
Peshey Firauney Sarash afgundah neest

Couplet 33

خون او تفسیر این اسرار کرد * ملت خوابیدہ را بیدار کرد

Khoon-e-oo tafseer-e-een asraar kard,
Millat-e-Khabeeda ra bedaar kard

Dr. Iqbal tells us what the real spirit of Islam is and what it should be. One who is a true Muslim never bows down before any power and authority except God. We would have been griping in the dark if this lesson had not been given us by Husain (a.s.) who preferred to shed his blood rather than submit to the command of Yazeed who had made mockery of Islamic principles and tenets. He reanimated the dead spirits of the muslims and thus taught us that we should submit to God's will alone and none else.

Couplet 34

تیغ لا چون از میان بیرون کشید * از رگ ارباب باطل خون کشید

Tegh-e-Laa choon az miyan beroon kasheed,
Az rag-e-arbaabe baatil khoon kasheed

Couplet 35

نقش الا اللہ بر صحرا نوشت * سطر عنوان نجات ما نوشت

Naqsh-e-Illallaah bar Sahra nawisht,
Satre-unwaan-e-najaat e-maa nawisht

Couplet 36

رمز قرآن از حسین آموختیم * ز آتش او شعلہ ھا اندوختیم

Ramz-e-Qoraan az Husain aamokhtem,
Zaatash-e-oo Sholahaa andokhtem

Hazrat Imam Husain (a.s.) took up his sword of 'La' or 'No' that is, there is no God (except Allah) and crushed infidelity. He imprinted the mark of 'Illallaah' Tauheed, or monotheism in the wilderness of Karbala. It was a heading for our salvation. In fact we have learnt the lesson of 'Tauhesd' or monotheism from Hazrat Husain (a.s.), who taught us in practical way the secret of Quran by sacrificing his life for the sake of Allah and the mission of his grandfather, the Prophet (s.a.w.). We have gathered heat from the fire of love for God that Hazrat Imam Husain (a.s.) possessed. Dr. Iqbal means that the love for God shown and the sacrifice made by Hazrat Husain (a.s.) at Karbala should serve as the best lesson for all the Muslims of the World.

Couplet 37

شوکت شام و فر بغداد رفت * سطوت غرناطہ ھم از یاد رفت

Shaukat-e-Shaam-o farrey Baghdad raft,
Sitwat-e-Gharnaa'ah ham az yad raft

Couplet 38

تار ما از زخمہ اش لرزان ھنوز * تازہ از تکبیر او ایمان ھنوز

Taar-e-ma az zakhma ash larzaan hanoz,
Taazah az takbeer-e-oo eeman hanoz

Dr. Iqbal says that kingly grandeur gained through political battles never survives. The pomp and vanity of the thrones of Syria and Baghdad which were once seats of great Kings is no more present. No body remembers the splendour of Gharnata which was the seat of Spanish kings. But the reverential call of Husain (a.s.) at Karbala — his call of 'La Ilaha Illallah' — is still echoing in our ears and thrilling our hearts.

Couplet 39

ای صبا ای پیک دور افتادگان * اشک ما بر خاک پاک او رسان

Ai sabaa ai paik-e-Door uftaadagaan,
Ashk-e-maa baar khaak-e-pak-e-oo rasaan

Iqbal's intense love for and faith in Hazrat Imam Husain (a.s.) is apparent from this couplet. Fondly addressing himeelf to breeze, which proverbially carries the message of the lover to the beloved who is at a remote place. Iqbal asks her to carry his tears to the sacred tomb of Imam Husain (a.s.). Dr. Iqbal weeps in sad and blessed memory of Imam Husain (a.s.) and wishes to place his tears over his Imam's grave.

In another Couplet

Couplet 40

تیر و سنان و خنجر و شمشیرم آرزوست * با من میاکہ مسلک شبیرم آرزوست

Teer-o-saman-o-khanjar-o-shamsheram arzoost,
Baa man mayaa ki maslak-e-shabbiram arzoost

Dr. Iqbal says that his desire is to adopt the pathway of Hazrat Shabbir (Imam Husain a.s.) who suffered unbearable tortures at Karhala in the establishment of Truth and love for God, and finally sacrificed his life. So he warns that if they followed this way they could come with him otherwise they shtmld not dare to join him in his way.

Couplet 41

ریگ عراق منتظر، کشت حجاز تشنہ کام * خون حسین باز دہ کوفہ و شام خویش را

Reg-e-Iraq muntazir kishte Hijaaz tashna kaam,
Khoon-e-Husain baaz deh Kufa-o-Shum-e-Khesh ra

After the memorable tragedy of Karbala the Arabians felt that they were responsible for the martyrdom of Imam Husain (a.s.), so they revolted against the king and his associates and avenged the blood of Husain (a.s.) and his comrades. The tyranical rule of the Umayyads was crushed and their men were slaughtered. Allama Iqbal advises the muslims to follow in the footsteps of Imam Husain (a.s.) and kill their vicious aspirations. This they can only do if they have before them as their guide and leader the person of Hazrat Imam Husain (a.s.).

SELECTIONS FROM JAWED NAMA BY IQBAL

Couplet 1

از نگاہ خواجۂ بدر و حنین * فقر سلطان وارث جذب حسین

Az nigaah-e-khwajai Badr-o-Hunain,
Faqr-e-Sultan Waaris-e-jazb-e-Husain.

In this couplet Dr. Iqbal praises the simple living of Tipoo Sultan who was a devout follower of the Holy Prophet, and through this sincere following he was able to develop in him the faculty of patience and love which he derived from the spirit of sacrifice of Hazrat Imam Husain (a.s.). Dr. Iqbal means that if follow sincerely in the Prophet's footsteps we can also follow in the footsteps of his grandson Hazrat Imam Husain (a.s.) and can thus make our lives sublime.

Couplet 2

گرچہ ھر مرگ است بر مؤمن شکر * مرگ پور مرتضی چیزی دگر

Gar chi har marg ast bar momin shakar,
Marg-e-poor-e-Murtaza cheezey digar

A true Believer, who has faith in God, His Prophet (s.a.w.) and his rightful succeasors, takes Death as sweet as sugar. A Believer has love for God and so wants to be with Him. He wants to go inte the lap of His mercy. But the way in which the son of Murtaza (Haarat Ali a.s.) i.e. Hazrat Imam Husain (a.s.) accepted Death is something else. His sacrifice on the burning sands of Karbala for the cause of Truth and love for God can have no match.

SELECTIONS FROM BAL-E-JIBREEL BY IQBAL

Couplet 1

غریب و سادہ و رنگیں ہے داستان حرم * نہایت اس کی حسین ابتدا ہے اسمعیل

Ghareeb-o-saada-o-rangeen kai daastaane-Haram,
Nehayat iski Husain ibtida hai Ismail

Dr. Iqbal says that the story of the building of Kabah is very simple and interesting. Hazrat Ismail (a.s.) suffered great pains in its construction. The Holy Prophet purged it from the idols that were in it. and so raised its glory. The first stone was laid by Hazrat Ismail (a.s.) indeed. He offered for sacrifice his own life but the sacrifice was not completed as he was replaced by a ram and according to the Holy Quran the great sacrifice or 'Zibh-e-Azeem' was to come later and completed by one of his descendants Husain (a.s.). So in fact culmination of the spirit of love for God was manifest when Imam Husain (a.s.) sacrificed his life and presided the dignity of the Holy Kabah.

Couplet 2

حقیقت اَبدی ہے مقام شبیری * بدلتے رہتے ہیں انداز کوفی و شامی

Haqiqat-e-abadi hai maqaam e shabbiree,
Badaltey rahtey kain andaaze-Kufi wo Shami

Dr. Iqbal here compares two things Shabbiri or Husainiyyat that is principles enanciated and adhered to by Hazrat Imam Husain (a.s.) and Yazeediyyat that is worldly power and authority. Husain (a.s.) was the symbol of devotion to and love for God that is submission to none

except God. The spirit as shown by the rulers of Kufa and Syria, is always changing since it tries to gain strength through fraud, dishonesty, and political expediency and manoeuvring, as against this Truth or Haq never changes. So the place Hazrat Imam Husain (a.s.) has achieved, is a reality which shall be hailed and acknowledged for all time to come.

Couplet 3

قافلۂ حجاز میں ایک حسین بھی نہیں * گرچہ ہے تاب دار ابھی گیسوئے دجلہ و فرات

Qaafilaey Hijaz men ek Husain bhi naheen,
Gar chihai taabdaar abhi geysoo ey dajlao Furaat

Dr. Iqbal was distressed to note that Iraq was under the yoke of the British. He was disappointed that the Muslims had lost courage and were suffering humliation. The land of Tigres and Eupharates called some selfless devotee of Islam who could relieve them of their serfdom. Iqbal only wished a man, a follower of Husain (a.s.) might come up to help the Muslims of Iraq.

Couplet 4

صدق خلیل بھی ہے عشق، صبر حسین بھی ہے عشق * معرکۂ وجود میں بدر و حنین بھی ہے عشق

Sidq-e-Khakel bhi hai ishq, sabr-e-Husain bhi hai ishq,
Maarika-e wujood men Badr-o-Hunain bhi hai ishq

Dr. Iqbal says that love of God manifests itself in many ways. The messenger of God Hazrat Ibrahim (a.s.) had to suffer many difficulties in the way of Allah. He accepted being thrown into the fire, and the fire was turned into a blooming garden.

It showed his intense iove for God. Our Holy Prophet (s.a.w.) conquered the battles of Badr and Hunain through his ardent love of God. Similarly Hazrat Imam Husain (a.s.) showed his patience in the battle-field of Karbala where he, with his family and comrades, not only suffered the pangs of three days thirst, willingly sacrificed his life for the cause of Truth and love for God. Love for God is a quality, a force, an impetus, which creates in us patience and forbearance of matchless efficacy.

Couplet 5

اک فقر ہے شبیری اس فقر میں ہے میری * میراث مسلمانی سرمایۂ شبیری

Ek faqr hai Shabbiree is faqr men hai meeri,
Meeraas-e-Musalmaanih sarmaaya-i-Shabbiree

Dr. Iqbal says that the life of a dervish is a very noble way of living; but it is different from the life of a mendicant or friar who lives on begging or in seclusion. We should learn from Hazrat Imam Husain (a.s.) who while passing the life of a dervish had no other consideration except love of God and submission to His will. Our following the way of living practised by Hazrat Imam Husain (a.s.) will bestow on us the title of Chief among the people. A Muslim has inherited this wealth from Hazrat Husain (a.s.) which we should make the best use of. Hazrat Imam Husain has given us the lesson of self sacrifice, patience, and forebearance and submission to none except God.

SELECTIONS FROM ARMAGHAN-E-HIJAZ BY IQBAL

Couplet 1

قلندر میل تقریری ندارد * بجز این نکتہ اکسیری ندارد
از آن کشت خرابی حاصلی نیست * کہ آب از خون شبیری ندارد

Qalander mail-e-taqreerey na daarad,
Bajuz een nukta iksesrey na daarad

Az aan kisht-e-kharaabey haasiley neest,
Ki aab az khoon-e-Shabbirey na daarad

Dr. Iqbal says that a dervish (Dr. Iqbal referring to himself) who has resigned himself from this world is not inclined to hetoric speeches. He has only one point in his heart which is the panacea for all evils. It is this: A barren tract of land will not produce anything unless it is watered with the blood of Hazrat Shabbir (Imam Husain a.s.). Dr. Iqbal says that the present state of our condition, our degeneration is like a desert and barren land which needs sacrifice and spilling of blood as was done by Hasrat Imam Husain (a.s.). In other words we can prosper and flourish only if follow in the footsteps of Husain (a.s.), stick to the principles of Islam, and give up unnecessary speeches, and argumentation.

Couplet 2

نکل کر خانقاہوں سے ادا کر رسم شبیری * کہ فقر خانقاہی ہے فقط اندوہ و دلگیری

Nikal kar khanqaohon sey adaa kar rasm-e-Shabbiri,
Ki faqr-e- khanqahi hai faqat andoh -o- dilgeeri

AIlma Iqbal looks down upon the life of a monk living in a monastery. This way of life has proved highly injurious to the Muslims. Islam does not teach us leaving the world and passing lives as monks in monasteries. We have lost qualities of courage and forbearance and have sunk from former excellence because we have failed to follow the examples set by Hazrat Imam Husain (a.s.). If we follow Hazrat Imam Husain (a.s.) and sacrifice our life for the principles enunciated by Islam we can regain the past glory.

SELECTIONS FROM BAQIYAT-E-IQBAL

Couplet 1

جس طرح مجھ کو شہید کربلا سے پیار ہے * حق تعالیٰ کو یتیموں کی دعا سے پیار ہے

Jis tarah mujhko shaheed-e-Karbala se piyar hai,
Haq ta'ala ko yateemon ki doa se piyar hai

Allama Iqbal expresses his extreme love for Hazrat Imam Husain (a.s.). Just as Almighty God loves to listen to the invocation of the orphans, he also has the same kind of love for the martyr of Karbala (Husain a.s.).

Couplet 2

رونے والا ہوں شہید کربلا کے غم میں میں * کیا در مقصد نہ دیں گے ساقی کوثر مجھے

Roney wala hoon shaheed-e-Karbala key gham men main,
Kiya durey maqsad na dengey Saqie Kausar mujhey

Dr. Iqbal has a sincere and genuine fath in Hazrat Imam Husain (a.s.). The hero of this episode Hazrat Imam Husain (a.s.) the brave son of bravest of the braves Hazrat

Ali (a.s.) and grandson of the Holy Prophet (s.a.w.) took up a firm stand not to acknowledge Yazeed as the Caliph of Islam. It is a fight for the preservation of the principles and tenets of Islam. Husain (a.s.) arrived in Karbala on the 2nd of Muharram 61 A.H. along with his small children, women, and some comrades, numbering 72 only. On the 10th of Muharram Husain (a.s.) was brutally killed. This was the tragedy over which Iqbal sheds tears. He believes that mourning and wailing over him would lead to his (Iqbal's) salvation. He also believes that 'Saqi-e-Kausar' Lord of Kausar (Cistern in Heaven) that is, Hazrat Ali (a.s.) loves who weep for Hazrat Husain (a.s.). He hopes and prays that since he shed tears out of grief for Imam Husain (a.s.) Ali (a.s.) would give him all the help he needs.

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