

# ARMAGHAN-I-HIJAZ

Versified English Translation



IQBAL ACADEMY PAKISTAN

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*Translator*

**Q. A. Kabir**



**IQBAL ACADEMY PAKISTAN**

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## PREFACE

Armaghan-i-Hijaz is the latest composition of Iqbal and an essence of his lifetime's experience and thoughts. Many Pakistani and English poets have already rendered versified translations of selected poems of Iqbal. But nobody took the painstaking to translate any book of Iqbal to maintain the same grace and gloss, splendour and lush, the rich and gorgeous beauty of Iqbal's own style and symmetry of words with a proper rhyme and meterical flow of Persian and Urdu compositions for which these languages are so proud. The children and young generations do not retain a prose or free verse in memory. The children sing nursery rhymes and not a prose or free verse. The impact of a versified thought is not less than magic.

Since 1951 I was feeling an urge to translate Iqbal in such a way that people of West should consider him as one of their own national poets but the livelihood worries did not give me time to pay my attention towards it. About one fifth portion of "Armughan" was lying with me for the last decade. As soon as I got a signal of Iqbal Academy I completed this job within three months.

In order to create Persian sweet taste in English I have avoided the use of words having



three or four syllables particularly when the vocal harmony is missing, for example Crocodile, Alligator, obedience etc. In case of Crocodile I would use its diminutive viz croco ; for Gabriel, Abraham and Alexander I would use the Gabe, the Abe, Alec : and so on. Since Pharoah is pronounced as 'Fero' a use of its Dim : is not required. I have tried to do full justice with Iqbal in my translations, yet it is my first attempt. I would request the critics to avoid criticism with exaggeration. All opinions of the worthy readers will be received with thanks and necessary amendments will be made in the Second Edition.

It would be an act of great ungratefulness on my part if I do not acknowledge my thanks to Dr. Muiz-ud-Din, Director, Iqbal Academy (nowadays Head of Iqbal's Chair at Cambridge University) who always took interest in my translations of Iqbal with pleasing remarks. I am also grateful to Dr. Burhan Ahmad Farooqi who always saw my works with appreciation, and gave me good suggestions where necessary.

*Qazi Abdul Kabir*

5- Garden Town Lahore

## HAZOOR-I-HAQ

### 1

Hail the lucky seeker no goods who hikes,  
To playmates' counsels his heart seldom likes,  
So open the heart with his ruthful sigh,  
All gaps and griefs old would hitherto die.<sup>1</sup>

### CHAPTER 1

### 2

They held the loveless is heart and went away,  
Like flame they faded in a doleful way.  
Prithee come to 'Commons' for a short while,  
Thy chosen took 'the wines' and left this soil.<sup>2</sup>

- 
1. Line 4 : The literal translation of this line is : "A hundred years grief by his sigh would die." Actually he means that a hundred years distance can be crossed by his deep sigh in a moment. It would be more appropriate to say :

"No gaps and griefs old would hitherto lie."

2. Line 5, 6 and 8 : There is a repetition of 'went away' (as rhyme) in the Persian quatrain of Iqbal which looks beautiful there, but, contrary to poetical practice in English. Second version of S. No. 2 was a sudden revelation as given below :

They held the loveless hearts and left this soil,  
Like flame they flashed in fashion so royal.  
So open the hearts with his sigh and grief,  
For hundred year griefs, 'exir and relief.

2

3

My being and non-being<sup>1</sup> were topics on tips,  
Under feelings of shame I sealed my lips.  
Thy great men's kowtows are in thy know,  
Please rub off the dross from my kowtows.

4

My heart rakes<sup>2</sup> often knots of 'how' and 'why',  
His glance getting higher than stars and sky.  
So hurl this heart in a hellish heat,  
This heathen is mad for a lone retreat.

5

What a noisy display of mud and clay,  
Hundred trials on love one heart would lay,  
For me is banned a moment's repose,  
Have mercy I'm dealing with heart so close.

6

Who brought the wide world on the cosmos scene,  
Who flashed the sheen of the 'Beauty' unseen.  
You bid me beware of the Satan's teen<sup>3</sup>  
Who reared him to teem on the garden's green.

7

My heart not prisoned is writhing with pain,  
Is he destined for a prize or a sheer disdain.  
I wished not to hurt the Satan's heart too,  
So often my sins—God bless—were true.<sup>4</sup>

---

1. non-Being : non-existence.

2. To search through minutely.

3. Teen : (arch :) grief, affliction, injury.

4. Here true means correct, or in accordance with fact.

3

8

O Amrine<sup>1</sup>, thou hast turn'd the cup of wine,  
Which ought to have moved from the right hand  
line,

If this is the fashion of friendship lore,  
By the sacred wall bang the flask and bowl.

9

The self writhing<sup>2</sup> hearts are captives of lures,  
All writhing in pains and wriggling for cures.  
Thou seekest my kowtows but see that kings,  
Are prone not to tax the desolated wings.<sup>3</sup>

10

I tread a path there which leads no where,  
From seeds I sow now no fruits would bear.  
I fear not the griefs but a point please see,  
I wish not the griefs not worthy of me.

11

Keep off my wine from shallow hearted meeks,  
Hold off the ripe rum from the raws and weaks.  
Let a spark be away from reeds and hay,  
Hold for the known and let the mob away.

- 
1. Umm o Amrine was the beloved of the Arab poet Amra ul Qais.
  2. Self writhing-for want of contentment.
  3. Desolated wings : barren lands. His heart, as much his forehead are barren, as the light of God is not filled there in.

## 12

Thou hast no quest in thy efforts and zeals,  
 No wounds and scars and writhing reels.  
 From His sideless<sup>1</sup> House I preferred a flight,  
 It was void of wails of the mid of night.

## 13

Bid me shake the world with a cry and hue,  
 Get change on the globe with a complex new.  
 From dust of mine make an Adam again,  
 Kill the bonds and slaves of loss and gain.

## 14

A gloom still lurking in the broad day light,  
 His right is ne'er right but the 'might' is right.  
 I know not how far he stoops to his gloom,  
 From the Adam's blood get a glow and bloom.

## 15

Thy slave I'm and seek thy pleasure alone,  
 I tread not a path not guided and shown,  
 If thou e'er bids this silly slave to say,  
 An ass a Berber horse I would not say.

## 16

My heart knows not the bliss of His flame,  
 No pangs nor light in my earthen frame.  
 So take off this burden as oft I brood,  
 A prize for prayers in absence of mood.

---

1. Sideless : viz. the empyrian (Spencer) or perhaps higher than it.  
 empyrian : abode of angels in the Heavens.

## 17

How to tell tale of 'Deen' and father land,  
 No words I have on a difficult stand.<sup>1</sup>  
 So do not take ill if due to thy ways,  
 I cherish to revive the good old days.

## 18

A Muslim tied up with a foreign land,  
 His heart can not be with ease in his hand  
 The forehead I place on an alien's place,  
 To *Boozer*<sup>2</sup> and *Salman*<sup>3</sup> it can't replace.

## 19

I wish not this world nor cosmos whole,  
 Save that I know the essence of soul.  
 So kindle my kowtows with melting glee,<sup>4</sup>  
 Move the world and heavens in trance with me.

---

1. viz. I can not reveal a difficult stand.

2. & 3. Abu zar Ghaffari and Salman Farsi of Persia were the companions of the Prophet Muhammad ('sallal laho alaihi wa sallam').

4. The highest bliss (melting glee) of direct link with God, when heart starts saying ALLAH, ALLAH while the lips are tight. An initial state in which the man feels as if his heart is one foot long due to its quick movements, a phase of highest bliss which can not be compared with any mundane joy. This experience is quite common with hundreds of men in each city. Then the heart also visualises the light of a Prophet of Allah with whom his temperament is analogous (similar.) Sometimes in this phase a Moslem sees the wonderful light of the Jesus (Isa 'alaihis salam), the Moses, Abraham, Adam, Muhammad (God's blessings be upon them. It happens in a natural way, sometimes without any meditation. This experieace may be for few hours, a few days or months or more.

## 20

What ye hopes from an easy going bloke,  
 Whither the wind blows he changes his cloak.  
 I espied Javed in 'Sajdah' this dawn,  
 Deck my even face by his shining dawn.

## 21

I seek for that nation a rising field,  
 With jurists confused, too rigid to yield.  
 The woes I have seen I wish not to spot,  
 Alas my mother had mothered me not.

## 22

How long shall you gaze with a wrathful stare ?  
 Omnipresent gods, how long every where ?  
 The sons of the Abe how long in this fane,  
 Like fosters of Nimrod shall hold their reign ?

## 23

That bliss of the past may come or not,  
 That breeze of Hijaz may come or not.  
 This beggar's last 'time' has come so near,  
 May come or not secrets seer.<sup>1</sup>

## 24

If so e'er comes that gifted mystic sage,  
 To him then convey a burning message,  
 To purify conscience of nations soon,  
 With sceptre of Moses and David's tune.

---

1. There is a repetition of rhyme and penultimate "May come or not" in the original Persian stanza of Iqbal as well.

## 25

My heart is wealth mine who knows pang's pine,  
 Yet not reaching Him are wailings mine.  
 By the grave of mine a poppy looks fine,  
 Like me calm and gory are laments thine.

## 26

To lose heart to some one he did not know,  
 How<sup>1</sup> grief is held dear he knew not so.  
 He just fanned breath in his dusty frame,  
 Save eat and die he had no aim.

## 27

My heart so restive is fleeing from me,  
 So wan and puzzled though, is yet at sea.<sup>3</sup>  
 That 'Heaven's outcast' is better of me,  
 We hear about 'Haq'<sup>2</sup> whom he did see.

## 28

I donned big circles on a likewise night,  
 Like moon's own rounds I have lessened my  
 light.  
 Thy negligence tales ensued when,  
 In midst therefore, I get up then.

---

1. or how grief is hugged in heart he ———.

2. An other Persian poet says in this context :-

An outcast is there was written on Slate,\*

They took it to others none knew his fate,

Where is that Confidant 'O God ! whom thence,

We say that he heard and rapped out hence.

At sea : far off ; puzzled : as he knows not the truth.

Haq ; A Holy name and attribute of God ; means 'Truth'.

Slate ; the guarded slate in Heavens on which everything is written.



## 29

Knows not the Gabriel this hue and cry,  
 He knows not the status of quest and pry.  
 Then ask the poor man, who is hapless still,  
 Who knows the sting and nectar<sup>1</sup> of will.

## 30

The sky seldom sees alike this age,  
 Which hurts the heart of Jibreel, the sage.  
 What a good temple there he makes,  
 Whom 'momin'<sup>2</sup> adores and 'Kafir'<sup>3</sup> fakes.

## 31

Get me Seenay's<sup>4</sup> truth, and love of his name,  
 Get me Rumi's fame and Khisro's<sup>5</sup> flame.  
 In obeisance mould I have cast my frame,  
 I shun any offer of godship's game.

- 
1. The central thought of this poem is that Man's status is higher than Angels' as angels are not gifted with man's intrinsic faculties.
  2. Momin : faithful
  3. Kafir : infidel.
  4. Seenay : Hakim Sinai-ee, known for his philosophy and poetry, full name Abul Majd Mujaddad Ghaznavi, born in 5th c. Hijra, was a court poet of Sultan Behram Shah Ghazni, was living there like slaves. He became a disciple of Kh : Abu Yusuf Hamdani who made a true paragon of virtue and knowledge, that the King himself became his devoted adorer. Rumi eulogizes him in a verse.
  5. Khisro : Khwaja Abul Hasan of Delhi, one of the nobles of the King, was titled as Bulbul-i-Hind (A nightingale of India), was a disciple of Kh : Nizam-ud-Din, whose mausoleum in Delhi is visited by thousands daily.

## 32

A Muslim gloats in hunger and patches,  
 To Gabriel his deeds are sheer scratches.  
 Come, fashion and form a new nation's norm,  
 This nation is a burden on world's arm.

## 33

A nation again whom duty is dear,  
 Who makes a clean honey from venom clear.  
 He agreed not on one world norm,  
 And held the two worlds on his arm.

## 34

A nation again whose hearts would adorn,  
 La Ilah's jewels from midnight to morn.  
 Her place the sun knows on skies and lands,  
 And sweeps for her the milky way sands.

## 35

Thy world is ruled by misers few,  
 Whose men still serve the worthless few.  
 The workers skilled in workshops queue,  
 Have killed themselves for vultures few.

## 36

A hungry seeker begged his sheikh to plead,  
 Does God has no knowledge of peoples' need.  
 To me he is closer than jugular vein,  
 But not closer than my abdomen's pain.

## 37

Looking in a mess is Indian State,  
 In the same messy form is world's own state.  
 So solicit not five times to pray,  
 A burden on slaves are these arrays.

## 38

From bondage a Moslem is a self sold guy,  
 A captive of charms of ear and eye.  
 How weak and sluggish in bondage are veins,  
 To God made Laws, we are seeing with pains.

## 39

So calculate once all the losses and gains,  
 To give to this world a heavenly reign.  
 How far I know not that dusty being we,  
 Can decorate world's dusty entity.

## 40

What is the lasting life is known to thee,  
 A sudden death but is not known to thee.  
 Thy status at all it can not decrease,  
 What could be the loss of my deathless lease.

## 41

When the old world gets its apex of height<sup>1</sup>,  
 Then the fate unsheaths every secret might.  
 Disgrace me not before my master hence,  
 My ! 'counts book' ! be hidden from Prophet  
 thence.

## 42

My body is tired but soul still flies,  
 To that city on way Batha lies.  
 You live here now and meet the fine,<sup>2</sup>  
 My object great is friend of mine.

- 
1. It means that his doom is getting near. Line 2 also conveys the same thought.
  2. You live here . . . The poet's soliloquy, while addressing his body.

## HAZOOR-I-RISALAT

Dedicated to His Holy Prophet and Apostle

### CHAPTER 2

Here Iqbal quotes a verse of Izzat Bukhari, a poet of Iran (Persia) whose versified translation is given below :

A sanctified place with supermost grace,  
Under skies and heavens most suble place.  
Mystics like Junaed and Bayazid fame,<sup>1</sup>  
With entity lost the true wooers came.

43

O, tent chamberlain ! leave the tent hark !  
The guide has gone beyond the base park<sup>2</sup>.  
To drive the litters now flops the-wan-brain,  
I let the heart hence to take up the reins.

44

I keep my eyes penchant on heart's essence,  
Though writhing I am resting on heart's fence.  
From cities and bergs I liked to flee,  
To the deserts breeze I look up with glee.

45

I know not who dazzled and killed this heart,  
No rest since then is destined to this part.  
I took him to desert which pained him more.  
On a brook side too he he wept to the core.<sup>3</sup>

---

1. The subtlets space.

2. Iqbal takes the first line from a verse of Manuchehree, whose full name was Najam-ud-Din Ahmad s/o Yaqub Manuchehr. He was a courtier of Mehmud Ghaznavi, died in 1080 A.D. It is still customary\* to write an ellipsis (tazmin) on a verse of a poet without changing the central idea. \*(in India, Pakistan and Iran)

3. To the core ; to the core of his heart.

## 46

Ask not of lustre drunk's<sup>1</sup> caravan scene,  
 They have left the world whole and all its means.  
 By God my feelings rouse from peals of bell,  
 As if the wind booms through canes wood dell.

## 47

I cherish for Yasrib though I am old,  
 I am moved to singing in love's sweet hold.  
 As the birds at dusk would fly back to nest,  
 I cherish to fly for the desert's quest.<sup>2</sup>

## 48

To love'an rapture<sup>3</sup> sins gave a common sense,  
 And made ripes'<sup>4</sup> wisdom a raws logic hence.  
 I sing songs hey ! to Makkan tunes gay,  
 Since wine in cup was poured on the first day.<sup>4</sup>

---

1. Lustre drunk : lovers of God (Jalwa mastan ; lost in the sheen of God by submerging in Him, drowned in Him, in a daze. (Lost in daze)

From peals of bells ; the pilgrims feel as if they would reach their destination soon. Thus the bells rouse their fervour and frenzy.

2. quest : in loneliness there.

3. Some people tauntingly say that the mystic's Ishq and Masti (Love and raptures) is a sin as they flee from responsibilities of life, which are also a must for every body.

4. Ripes = viz. philosophers.

The 4th line of this quatrain has been taken by Iqbal from Iraqi, whose full name is Fakhr-ud-Din Ibrahim Iraqi. . . He died at Damascus in 688 Hijra, where he had finally

You ask the spots where I played my jazz there,<sup>1</sup>  
 My friends know little I came up from where.  
 I opened my baggage in desert's heat,  
 Where I am singing in his lone retreat.

That dawn I asked naqah not to run quick,  
 Its rider is feeble, too old and sick.  
 In a dancing prance move but she runs more<sup>2</sup>,  
 That sand to her feet is a silky floor.<sup>3</sup>

(continued from page 12)

settled. He also visited Multan with a band of Qalandars (ascetics) and accepted the initiation of Khawaja Baha-ud-Din Zakriya. I also give here the translation of that quatrain of Iraqi :—

They took to wine pouring from the first day,  
 From bearers drunk eyes they made us a prey.  
 Who himself revealed His secret game,  
 Why villifys now the poor poet's name.

نخستین باده کاندِر جام کردند  
 ز چشمِ مستِ ساقی دام کردند  
 جو خود کردند رازِ خویشتن چاک  
 عراقی را چرا بدنام کردند

1. (Literal) :- You ask of places where I sang songs there.
2. (Literal) In a gaily way trot but she would say,
3. „ To her desert sand is a silky way.

This is why she likes to run fast. That soil of Yasrib and Mecca is also dear to her !

## 51

She needs no reins O ! teamster hence !  
 Like my own wits she has the same sense.  
 From its wavelike trot a plea I would form,  
 Like me she is captive of heart's own charm.<sup>1</sup>

## 52

Yet tears moist vivid in jet black eyes,  
 My heart thus burns from his morning sighs.  
 That burnt my conscience was the sole wine,  
 Flowing with his gaze like wavelets fine.

## 53

How lucky are deserts caravan lines,  
 They bless the Prophet driving litters fine.  
 Cast thy kowtows on hot sand grains,  
 Burn thy forehead to form a stain.

## 54

Hail the desert whose eve is morning gay,  
 Whose nights are shorter and longer the day.  
 Place thy steps with a gentle gait,  
 That sands like me has a ruthless trait.

## 55

Who's that Ajmi as head of caravan ?  
 His tone varies from tune of desert's man.  
 He tunes up a charming, lilting song,  
 That a cold heart feels more young and strong.

## 56

A place in love and raptures was his aim,  
 Such fires were lit up in his muddy frame.  
 His cries chime in with every one's heart,  
 That every one shares his heart's good part.

---

1. viz. she likes to reach quick to the Prophet's place,

## 57

A hidden grief untold is clear,  
 To lips when brought, a tale-we hear-.  
 The ways are like a maze, seeker is weak,  
 The lamp blown out, night amidst, also bleak.

## 58

In pits grow poppies from vernal tide,  
 Then the friends pitch tents on desert's side.  
 It looks me nice to sit all alone,  
 When fountains flow in a mountain zone.

## 59

A page of Iraqi<sup>1</sup> sometimes I turn,  
 From Jami's<sup>2</sup> fire so often I burn.  
 I know not though the Arabs' tune,  
 I share with joy the teammaster's<sup>2</sup> tune.

## 60

Let the hiker's grief take a blissful turn,  
 Let wails be blessed with rapturous burn.  
 O teammaster be ready for longer course,  
 Let separation pangs had sharper force.

- 
1. Imam Fakhr-ud-Din known as Iraqi (of Iraq), a mystic poet.
  2. Jami : Maulana Abdul Rehman Of Kharjrohmin, a town in Jam province of Persia, born in Sha'ban 817 H, died in 808 H in Muharram, wrote 54 books on various topics, some were text books in scholastic school . . . . . Teamster ; a driver of camels.



## 61

Come O ! chum for a tie to weep and cry,  
 A victim of 'Beauty'<sup>1</sup> are you and I.  
 Two words I would say in hearts parlance,<sup>2</sup>  
 By 'Master's' feet let eyes go to trance.

## 62

To wise he gave less wealth and affluence,  
 The duffer got lustres of raptures hence.  
 How lucky they were and lucky that age,  
 When king's door were open to a saint or page.

## 63

The world with four sides I have in arm-pit,  
 I have wrapped in this head the heavens' wit.  
 Then I had to leave that topmost height,  
 Like dust my wing's lost that higher flight.

## 64

In this valley lies a lasting life new,  
 This dust solves meanings<sup>1</sup> with an arcane clue.  
 The Sages and Moses are side by side,  
 There none would ever look a "Can't see"<sup>2</sup> slide.

- 
1. Beauty : the Gracious Beauty ; the God or Prophet.
  2. Parlance : the way of speaking.
  3. In Persian 'Ma'ani' (or meanings) also mean talents, higher faculties, intrinsic qualities etc.
  4. Can't see=When God said to Moses, "You cannot see me."

This dust grows meanings in shapeless form (is the literal version) in that case 1st line's last word would be 'norm'.

## 65

A Muslim was a king and saint so high,  
 (Flows from his bosom a flame of sigh)  
 His heart often weeps why weeps in trance,  
 A glance upon me O Prophet, a glance.

## 66

The heart takes heat from thy love pangs' flame,  
 My tone's large impact is due to thy name.  
 I weep, because, in the Indian State,  
 I found not a man with thee intimate.

## 67

No morn yet to slaves O Indian night,  
 The sun passes not along this land's site.  
 No cosy nook yet for us in the East,  
 So broke<sup>1</sup> like a Muslim there is no beast.

## 68

As such I say to a soft hearted soul,<sup>2</sup>  
 A Muslim is honoured on virtues role.  
 O God, help the man who leads a life hard,  
 Who fell from a summit, God be his ward.

---

1. viz. helpless ; poor.

2. Iqbal says, "As such I say to a poor (meek) ruthless man among the mystics-A Faqir is not actually poor but a voluntary-poor, leads a life like a poor fellow, who actually likes to help the poor to remove their poverty. Where Iqbal says 'A poor man' he means the same. There is no equivalent word to convey this sense in English language as I understand. His "Faqir" is not a beggar nor a mendicant, but a man who likes to distribute every penny to the poor.

## 69

A friend's hidden life how can I reveal,  
 You know what we talk and what we conceal.  
 Two hundred years' tale is enough to weep,  
 Like a butcher's wood a heart I keep.

## 70

The sky<sup>1</sup> still going on a perverse course,  
 The car'avan is far off from its place.  
 His wild goose chases I cannot endorse,  
 No lea'der they have to direct this race.

## 71

In his pure blood shines not that vigour and  
 heat,  
 In his ruined land grows no poppies sweet.  
 He emptied his pocket and sheath likewise,  
 In a ruined arch thus his Book still lies.

## 72

He made his heart captive of pomp and show,  
 Bereft of love's pleasures his longings go.  
 The 'whistling' of 'eagles' he knew a few,  
 As nature of gnats his latent ears knew.

## 73

To him the heart's door is not open yet,  
 No ego in his palm<sup>2</sup> has born as yet.  
 His conscience is empty from 'Great God' calls,  
 To ground have fallen his prayer's four walls.

- 
1. The Persian poets, (so the Indo-Pakistani), always symbolise 'sky' going on a perverse policy against the inhabitants of earth. As such literal translation was a necessity—to enjoy the true sense.
  2. Palm or dusty palm is not used in English. It is better to use 'heart' in this place.

19

74

His collar is torn, he cares no darn,  
I know not a life, so bore, forlorn.  
To him is destined, a death so dry,  
Fie a Muslim's life, sans 'Allah Hoo' cry.

75

Give him his dues, of a captive and meek,  
A beggar whose honour is since long dead.  
The doors of a tavern are closed on weak,  
The Muslims are dying from thirst on bed.

76

Refine his morals and life once more,  
Infuse a world new in his heart's core.  
From vi'olent storms, his clothes are torn,  
Fear from his lamp, though wavers and worn.

77

The bride of life, in him is not his own,  
She comes out then from limbe's lover line.  
Entombed before death like sinner in chain,  
Torn among the angels of church and fane.

78

His eyes are void of a glamour and glee,  
No restive heart in his bosom I see.  
God be a friend of the unlucky race,  
Who vanished from scene being out of His  
grace.

20

79

Though born as Muslim yet knows not the  
death,  
From fear of death shivers to his last breath.  
I didn't peep though through his bosom's slit,  
The fear of death has weaken'd his grit.

80

The kingship as whole is trick and skill,  
In Rome or Jeddah none safe from his kill.  
The sufferings of friends I say not to thee,  
In hope thy solace would make me happy.

81

A Muslim's stuff has a life long stay,  
His lay out stands on a powerful clay.  
O wise critique see him from his view,  
The 'Ego' in him now shakes all through.

82

Ashamed is Muslim for losing his State,  
His dead faith is haunting some hermits great.  
You know their bequest and forefather's line,  
He holds his 'blanket' as a kingship sign.

83

Ask me not of his present day lot,  
As if, earth and sky have made a plot,  
To bird who was reared on fruits of fig,  
The grains' search in deserts a problem big.

## 84

I have scanned the whole world through his eye,  
 So past and future tips I would untie.  
 Thus ope more and more life's secret tips,  
 Give the Arab's tone on this Ajmi's<sup>1</sup> lips.

## 85

The Muslims have raised no armament wings,  
 His conscience is yet like conscience of kings.  
 If he gets back his status again,  
 Through his beauty his grandeur would reign.

## 86

The assets of Sheikh<sup>2</sup> were the fables old,  
 On guess<sup>3</sup> and thinking his Hadith was mould.  
 He holds faith yet like a Hindu's thread<sup>4</sup>,  
 His mosque thus sways in a temple's stead.

## 87

He brought a total change in faithless world,  
 They say,<sup>5</sup> "body is a track for life's bird"<sup>6</sup>  
 With 'faqr'<sup>7</sup> thou destined to the Siddiq's<sup>8</sup> part,  
 May fill a new thrill to this ease loving heart.

- 
1. Ajmi ; (in Arabic), A non Arab ; mute, dumb, It was the claim of ancient Arabs that all non Arabs are mute and dumb.
  2. Assets of Sheikh viz. the canonist, who issues rescripts on doctrinal points.
  3. Zan ; conjecture supposition.
  4. Hindu's thread ; as worn by Brehmans like rosary of Muslims and Christians is called a Ja'na' Ou : in Hindi and Sanskrat.
  5. They say, viz. the scientists.
  6. Life's bird ; :oul.
  7. Faqr ; Ascetic nature (not poverty), a love of simple life.
  8. Siddiq ; Hazrat Abu Bakr as-Siddiq.

From fane gets Harem its grandeur and glare,  
 My 'idol' is a 'pir'<sup>1</sup> with curly hair.  
 None ill-starred came in my bosom's frame,  
 Being lit up with light of his hopeful flame.<sup>2</sup>

As long in mosque the poor kept a row,<sup>3</sup>  
 They tore the emperors collars he !  
 That fire when cooled in his heart and soul,  
 They crawled to tombs of saints to roll.<sup>4</sup>

The Moslems are fighting with brothers own,  
 Save seeds of rupture nothing they have sown.  
 If you take a brick they raise cry and hue,  
 A mosque from which they are fleeing all  
 through.

To others than God we touch our brows,  
 And sing like Guibers<sup>5</sup> in round about rows.  
 I weep not on else, I weep on me,<sup>6</sup>  
 We are not fit for honours of thee.

- 
1. Pirak, a 'pir' contemptuously ; viz. my guide is a 'pir'.
  2. His hopeful flame ; of the Prophet (Sal'am)
  3. A row or rows of five time prayers.
  4. To roll around.
  5. Guibers ; a fire worshipper, followers of Zoroaster, who was also a Prophet, most probably
  6. on myself.

23

92

In the hands of drinkers the empty glass,  
My party's bearer<sup>1</sup> is jobless alas.  
I keep an eye on sigh's inner seat,  
Whose source are the fumes of that lamp's heat.<sup>2</sup>

93

The synagogues bottles are void of wine,  
Where teachers are the pupils of that line.  
The poets group I left with tears,  
Their fifes and flutes are dead on ears.

94

The Muslims are foreigners on every land,  
Are looked on this earth like a useless band.  
Though powerless still I twist and twine,  
I face the godless in every line.

95

With wings you gave I judge and fly,  
In heat of songs I burn and cry.  
A Muslim from whom shivers the death,  
I found him not on whole earth's breadth.

96

At night before Lord I often cry,  
Why Moslems are aimed for curse of sky.  
A voice came then, "You know not this race,  
Hold a heart yet know not lovers face."

- 
1. The bearer of (of this nation's) functions who gives them a spiritual food and drinks is missing. The party's are going without a principal guest and member of the function.
  2. That lamp's heat ; the lamp of the Prophet from which they seek light.



## 97

I speak not now of the grandeur past,  
 No use to count now what did not last.<sup>1</sup>  
 I keep a lamp lit in chest of mine,  
 In two hundred years we sapped its shine.

## 98

The guard of Harem is the mason of fane,  
 His faith is dead, eyes set on others lane.  
 From his winking eyes it can be seen,  
 He is despaired of all godsend means.

## 99

From this poor man's flame, sitting on his way  
 Bid him fiery conscience, the least I say.  
 Kindle his heart for a-long-lasting light,  
 From man's hopes his hopes be more bright.

## 100

Like gallants I fall and rise again,  
 What a blood I shed sans sword-and cane.  
 On every ones terrace now leans thy look,  
 For which a constant war I have to brook.

## 101

Let me sob and sigh in a lone retreat,  
 How fine the Yasrib lines with no joint seat,  
 How odd a college looks to pub of thrill,  
 Tell me is this better or that one still.

---

1. a lamp lit-of the Prophet's love.

viz. 'No use to shed light on scenes since cast',

## 102

I fly in the airy lovelier space,  
 My wings are getting wet from clouds I face.  
 I found in my conscience the Harem's mould,  
 Since on my conscience that song had a hold.

## 103

Of secret I'told, they paid no heed,  
 They ate no fruits of vintage they need.  
 O nation's chief do a justice to me,  
 As a writer of odes my friends call me.

## 104

To stick it to bosom this verse aims not,  
 With gems of meanings I open the knot.  
 With hope my passion would make it gold,  
 I temper their cuprum<sup>1</sup> with heats manifold.

## 105

You bid me for a theme on bliss life long,  
 On a dead ear sound a cheerful song.  
 Those uncouth put me in a poet's hat,  
 To write a death date of this man or that.

## 106

My face looks saffron from arcane<sup>2</sup>pain,  
 The blood looks oozing from red eyes veins.  
 The speech chokes throat and forms a knot,  
 I can't speak though you know my lot.<sup>3</sup>

- 
1. Cuprum ; copper, here it means personality and thinking.
  2. Arcane ; hidden, known to chosen only ; see esoterics ; hidden signs known by the few chosen (in mysticism) ;
  3. Here Iqbal is picturing a phase of direct link of one's heart with God, while talking in esoterics.

## 107

The meek utter hence of yonder glance,  
 Thus the ruthful dwell on sob's parlance.<sup>1</sup>  
 We keep eyes ope and seal the lips,  
 In mystics code speech is a slip.

## 108

Those who knew not I preached them ego,  
 For them I e'er caused my fonts to flow.  
 Bid me burning voice with whose sole flame,  
 All griefs are burnt save thy love's sole aim.

## 109

What I hold in heart is grief and remorse,<sup>2</sup>  
 Save thee I have no access and source.  
 My grief's inner tale to whom I can tell,  
 You know in my bosom you only dwell.

## 110

A poor, ruthfull flutist<sup>3</sup> who taught love's tone,  
 Is melting himself in heat of songs own.  
 You know what he seeks and what he wants,  
 Yet he needs not both the worlds in grant.

---

1. viz. in tears and sob's language.

2. The literal version of line 1 and 2 is given below :

Save smoke of sighs we have nothing with us,

Save thy own hand we have no access thus.

Dud-i-Nafs ; smoke of breath viz. sighs.

3. Flutist ; in Iqbal's own terminology it means poet, given to philanthropy. viz. (given to) mankind service.

## 111

I seek not my vigour<sup>1</sup> from morning air,  
 From thy Sun's boon I seek my growth and care.  
 My glance goes higher than stars and moon,  
 I write not verses for some one's boon.

## 112

I'am in a sea which has no coast side,  
 This heart is the lover's path<sup>2</sup> and guide.  
 For thy sake at Mecca a halt I make,  
 If not my journey was for thy sake.

## 113

Drive not from door who are longing for thee,  
 We are getting restive from thy flame's glee.<sup>3</sup>  
 So bid what ye wish, for patience ask not,  
 Two hundred miles from it, the heart has  
 brought.

- 
1. Nam-o-rang ; moist and colour, lustre, beauty, freshness and form, as such vigour covers this sense.
  2. Dalil : path and guide.
  3. The literal version of line 2 is given below :

*"We can't calm the pathos you gave with glee."*

Iqbal has taken this idea from a couplet of Sheikh Saa'di and formed his own ellipsis on it. Saa'di's verse is given below :

The lover is restive but a stone is heart,  
 The love and the patience are poles apart.  
 The wealth cant stay in Sufi's palm,  
 Like water in sieve, in heart the calm.

دلے کہ عشق و ناصبور بود مگر سنگ است  
 ز عشق تا بہ صبوری ہزار فرسنگ است  
 در کفِ آزادگان نہ گیرد مال  
 نہ صبر در دلِ عاشقان نہ آب در غر بال

## 114

On idols white my heart is sweet,  
 It melts in Tina's<sup>1</sup> glamour's heat.  
 So alien to self I made of me,  
 I sought of my 'self' but did not see.

## 115

From Western taverns the wines<sup>2</sup> I take,  
 I buy for my head a great headache.  
 With the nobles of West I sat for days,  
 For me the worst days of my flameless<sup>3</sup> stays.

## 116

I seek from thy door, whatever I seek,  
 Bid a grass leaf<sup>4</sup> to peel a "Mountain's"<sup>5</sup> peak.  
 To me logic gave a headache great,  
 But a glance changed all over my fate.

- 
1. Tina is a diminutive (اسم تصغیر) of Christina, a common name for a Christian girl, whose masculine gender is Christie, also a common name for a Christian. It was difficult to convey a true sense for (دیری) Daeree of fane) in English, being a 'dichtomy' of 'masita' (مسیتا) means one who belongs to mosque but he is not a maulvi. Similarly 'dairee' means who belongs to fane, not necessarily a priest.
  2. The wines :- In Iqbal's own terminology it means the culture and civilization of a nation.
  3. Flameless ('be soz') which means without flame of love and taste. Its synonym could be emotionless (though not used in English language.  
 Unaspiring ; nonchalant (without warmth), cool un-enthusiastic, insipid (lifeless) do not convey the sense of flameless (be soz').
  4. Grass leaf ; a poor man, to him (the poet).
  5. Mountain ; a big power.

## 117

With 'mullah' or 'Sufi' I do not sit,  
 With this or that, you know I dont fit.  
 Thus write the word Allah on my heart's slate,  
 To see 'Him' and Self in a lucent state.

## 118

The 'mullah' never knows the pangs of grief,  
 No tears ever flow in his eyes and belief.<sup>1</sup>  
 From his School of quacks I took to my heels,  
 The sounds of desert chants<sup>2</sup> his dust can't feel.

## 119

On pulpit his address a venom of bile,  
 In arms, hundred books to cover his wile.  
 In thy 'own House' I talk not in shame,  
 By himself though hid I feel His flame.

## 120

The heart of lucent hearts he took or I?<sup>3</sup>  
 Thy message of love did he brought or I?  
 Two shafts of Deen's quiver are 'mullah' and I,  
 Who took the right aim : did 'mullah' or I.

- 
1. Line 2 (Literal) ; His eyes thus lack a moist of the grief.
  2. Zamzam ; Chant, here it means the sound of a chants of the caravans going to Holy land.
  3. The underlying thought is given below in a verse :  
 Two shafts of envy are Mullah and I,  
 Who took the right step did Mullah or I ?  
 Here shaft means arrow or spear. (in figurative sense) as shafts of envy (or ridicule), means expressions of envy.

## 121

An alien I am within my own race,  
 To whom I should take the 'Issues' I face.  
 Those hidden pricks I fear to disclose,  
 I tell not my griefs to heart, though close.<sup>1</sup>

## 122

For any one's boon this heart owes not,  
 With my own hand I opened each tough knot.  
 I banked on else once save Allah's grace,  
 I fell hundred times from self's high place<sup>2</sup>

## 123

My craze still feels the same burning phase,  
 All the old passions are still ablaze.  
 From impact of old storms which I feel still,  
 The waves of my pearls<sup>2</sup> get a new storm's thrill.

## 124

This dust still feels His living flame,  
 To midnight sighs, the heart still claims.  
 Cast Thy vision's light so that I may see,  
 Though old I have courage to bear this glee.

---

1. At last Iqbal feels that none is the friend of a man in this world save 'Allah' alone.

Iqbal explains this theme in another couplet.

و لیکن کس نداند این مسافر  
 چه گفت و با که گفت و از کجا بود

To know this seeker everyone failed,  
 To whom what he said, from where he hailed?

2. Pearls (gauhar) in Persian also means intrinsic qualities (of a man) in figurative sense.

## 125

My glance looks not the world's hollow game,  
 The heart is melting from inner flame.  
 I am in this world which, lacks any flame,  
 Tell me after all what is the secret game ?

## 126

I have been born in a flameless<sup>1</sup> age,  
 In me nature kept a fire ablaze.  
 The life in my neck is like a thread,  
 Say they are tighting this thread in my head.<sup>2</sup>

## 127

The 'rose and poppy'<sup>3</sup> lack my 'scent and shade.'<sup>4</sup>  
 All yearings have died in a bosom fade.<sup>5</sup>  
 In words, the grief hidden cannot contain,  
 If so, what to say, to whom to explain ?

- 
1. In line 1, Iqbal has used the word 'flameless' age in a metaphorical sense. It, however, means faithless.
  2. Iqbal says :- Say they are dragging me on cross, (is the literal translation) viz. to kill me. Here he is asking the Prophet to tell this state to God as a passionate appeal of a lover.
  3. The 'rose' and poppy' (Gul-o-Lala) is an allusion, to members of his race.
  4. 'Scent and shade', here it means my message. In his last days this thought was always pinching his heart that his nation treats him only as a poet. As such she is paying no attention to his message. As a last resort this lover of the Prophet is making this appeal to the Holy Prophet, which no doubt is the Qibla and Kaa'ba of each Muslim, against a background of the Political affairs between 1927-37.
  5. viz. faded ;



## 128

So alien I am in West and East,  
 No confidants true I have the least.  
 To heart I'm telling my sorrowfull mood,  
 To cheat my solitude, like child I brood.<sup>1</sup>

## 129

I broke the magic of the modern age,  
 I pounced on the grains and broke the trap cage.  
 The God knows that in the Abram's wake,  
 How fearless I sat in that fire's stake.<sup>2</sup>

## 130

You have lit up my eyes with an in sight,  
 To thee owes hence, the Lailah's light,  
 Bring a Dawn for me, with Thy Vision's Scene,  
 My night gets thy light, like moonlight sheen.<sup>3</sup>

- 
1. This is Iqbal's soliloquy to himself, when he is feeling himself alone without alter egos (friends) to have a tete-a-tete talk. Here alien means lonely.  
 (Soliloquy ; talk to one's self).
  2. Abraham or Abram, dim ; Abe; (for Ibrahim).  
 stake, a post to which a person was tied, in olden days before being burned to death as a punishment for heresy.
  3. The origin of the Prophet's being owes to the light (noor) of God. Noor means 'Shine and Sheen', fire in the distance bloom, blossom, light, God's enlightenment. Thus every Prophet has a peculiar 'noor' of Allah which can be seen from earth to heaven when God wishes so. There is a Hadith of Allah's Prophet : Whosoever saw me he saw the Almighty.

## 131

When I pressed myself in my own embrace,  
 Then I saw my place with thy light's grace.  
 In this fane old with the morning tears mere,  
 A world of love and daze lo I cause here.<sup>1</sup>

## 132

The world has charms like paradise true,  
 My tears give a moist to the shoots too.  
 She lacks to her part that cry and hue,  
 She's looking for a man for guidance true.<sup>2</sup>

- 
1. The essence of line 1 and 2 is given in a verse of Iqbal whose translation (by me) has been published in the Pakistan Review of April, 1966, is given below :

Through a reverie of thy soul,  
 Find the Secret of the-world-whole.  
 Either you take me on thy side,  
 Or you take thee as the self's guide.

At initiation stage some times a hug of the seeker with his guide becomes a turning point of one's own life. It happened in my presence when I took an American to a sufi without giving them any hint of my plan. His spiritual guide in America had strongly warned him, not to see any sufi in Pakistan except scholars of known name like Maulana Maudoodi. That unplanned hug gave a tongue to his heart and he could hear his heart saying Allah Allah all the 24 hours while the lips are closed.

2. Basic thought :—

The nation is not in a position to cause a revolution in this world. She is too weak for any important activity (for a cataclysmic change).

## 133

Bid him O lord ! a holy man's lead,  
 Who is proud of his 'home made wine's need.<sup>1</sup>  
 Like Hyder, the Lion whose arms are strong,  
 For both world's wealth he would never long.

## 134

Move around O bearer ! the wine cup's course,  
 From wine give the flute further burning force.  
 Bid me a heart in the bosom of mine,  
 Who can take tussels with the Kaiser's line.

## 135

For love the world came from thee the love's  
 flame,  
 In love the hidden joy thy old wine's game.  
 I know only one thing from the Gabe's tune,  
 That he took his glamour from thy moon's boon.

*2nd Version*

For the world of love the fount is thee,  
 Thy old wine gives a constant glee.  
 The Gabe but told only one thing to me,  
 That he is a drop while you are a sea.<sup>2</sup>

- 
1. Home made wine : In Iqbal's own terminology this term applies to Islamic traditions, culture and civilization.
  2. In line 4 Iqbal used mirror against which I have written moon since function of both is the same viz. reflection of light.

## 136

To me this burning a boon of thy glow,  
 Thy font's wine is waving in my vine so.  
 In shame the Jum's realm to my content bows,  
 With thee as my heart had tete-a-tete close.<sup>1</sup>

## 137

This heart, I tied not with aught in this fane,  
 I lost self's place in my own eye's pane.  
 Now he is looking for my 'bows' today,  
 On whom I was ruling just the last day.<sup>2</sup>

## 138

Grow that poppy<sup>3</sup> from the dust of mine,  
 Whose blood is dripping from my heart's line.  
 This heart be received as a favour great,  
 I have no fine offer than heart in plate.

- 
1. *The underlying thought* Iqbal says in a verse in *Bal-e-Jibreel*, page 138.

The Jum feels small at my content's fame,  
 As my heart is beating in thy love's flame.  
 To Dara and Eck that dervesh is great,  
 In want who can keep a lion's pluck and trait.

Eck. a dim : of Alexander.

Dara ; viz. Darius.

2. Line 3 and 4 (Literal).

That idol seeks now my kowtows today,  
 To whom I had broken just the last day.

3. Here poppy mean a lover's heart in Iqbal's own terminology which he wants to present to his beloved in a plate.

## 139

To my shining race I would love to groan,  
 With new melting thought full of moaning tone.  
 The etiquette calls for a brief parlance,  
 I groan, making tones and wish a rest hence.<sup>1</sup>

## 140

For the sake of truth of my free lance tone,  
 For the sake of my sighs impatient groan.  
 For them I pray for clouds of vernal rain,  
 Who made a best use of my fruits and grains.<sup>3</sup>

## 141

I hold a heart in hand find not a beau,  
 A treasure I have but no robbers Lo ;  
 I pray thee to make in my heart a place,  
 How much lonely I am there is no case.<sup>3</sup>

- 
1. The literal translation of line 2 is also very fine, viz. Line 2, I carve melting thoughts full of moaning tone. Line 4, means after all this I wish to die, I wish an eternal rest. This quatrain is a very good example of an impossible plain version called in Urdu and Persian a Sihl-i-mumtana (سهلِ مُتَنَع) (1. easy, 2. impossible, inaccessible). According to Webster's Dictionary :—Parlance (Archaic) conversation esp : parley or debate. 2. (not archaic), a style or manner of speaking or writing ; language, idiom as a military parlance.
  2. Line 3 (Literal) For that dust I pray for clouds of vernal rain.
  3. Lonely (adj.) means alone, solitary, isolated, unhappy as being alone, longing for friends' company. Lonesome (adj.) having or causing a lonely feeling, unfrequented, desolate n., (colloq.) ; self, as all by my lonesome. The readers may use lonesome or lonely as they like.

## 142

Like Rumi I raised His call in Harem whole,  
 From whom I learnt secret knowledge of soul.  
 He passed through the crises of his time,  
 I am going too through crisis and crime.<sup>1</sup>

## 143

Raise a garden new from dust of mine,  
 Mix a poppy's blood to my tears shine.  
 If I'm not fit for Hyder's sword and lance,  
 As sharp as his lance give me a glance.<sup>2</sup>

## 144

A Muslim is resting from coast to coast,  
 On self he lost hopes, is shy of sea most.  
 Save this poor soul a pathos who keeps,  
 Who sees hidden wounds<sup>3</sup> when his heart weeps.

---

1. The simple and literal translation of line 3 and 4 is given below :

An old time of crisis he had seen,  
 Through this age of crisis I have been.

2. Hyder ; lion, as obriquet or nickname) of Hazrat Ali, the 4th Caliph after the Prophet.

Glance ; here it means discernment, sagacity, physiognomy of a 'momin', called (firasat) in Arabic.

Hyder or Hyder-i-Karrar, (strenuous in attacking, impetuous or quick moving like children or a lion).

3. Jarahat deeda ; wounded, while jarahat, means wounds, deed means to see, (a show, a spectacle) deed ast, (in passive) here it means who has seen (the wounds of a Muslim).

## 145

Who told him I smell thee 'under the rose',  
 To give him good news of a spring tide close.  
 When I saw not in him thy old flame's blaze,  
 With a new spark I set his caneswood ablaze.<sup>1</sup>

## 146

From thy own main give pearls to my rill,  
 My gems to each door, each land and hill.  
 That gale did not ope my heart's shut door,  
 Bid a verve anew and a gale more.<sup>2</sup>

- 
1. Here Iqbal is addressing the Holy Prophet, "I have given them (my nation) a new hope to receive the Prophet's flame of love ; inspite of the fact that She is passing through a process of decline, I have told them not to be disappointed."

Caneswood = cyprese or coppice wood (naistan, in persian).

The poet is seeing his nation growing like under wood and not like a young oak sapling, a scene of abject decline. (canewood frequently gives the sounds of wailings when the wind blows).

Spark or flame : here it means the message of love under the rose, (Latin). Sub Rosa = means secretly.

2. Basic thought :- (A lover is never satisfied with one glance of the beloved. As such the poet/the lover is craving for more and more, a new glimpse ever).

Rill : a small stream.

## 147

In a gathering see my flute's tones sweet,  
 And self-melting phase<sup>1</sup> in a lone retreat.  
 I learnt the 'Faqr's'<sup>2</sup> path from fore-father's trait,  
 To care not ever for any king great.<sup>3</sup>

## 148

I kept beaming face in this or that case,  
 I raised the old veils from the meaning face.  
 At such a high pitch to craves I brought,  
 That one breath I had the other had not.<sup>4</sup>

## 149

I have shared the poppy's<sup>5</sup> flame and pain,  
 To conscience<sup>6</sup> of life I woke up again.  
 I know not whom I taught a zealous tone<sup>7</sup>,  
 As I was alone, and harping alone.

1. Phase ; state.

2. 'faqr' ; content.

3. 'Nukta-i-faqr' as used by Iqbal means witty saying; anecdote.

4. Here craves means verve ; excitement.

Here (old) veils means barriers (of wordly love) between man and God.

Here 'Meanings' or (Ma'na) of Persian means spiritual attainments and accomplishment; Intrinsic perfection; intrinsic ; qualities or values existing within, not taken from outside.

Line 3 :- Literal : So vexed by 'friend' I was, ask me not. Here 'friends' is the Prophet himself.

5. Poppy ; each man (of the nation)

6. Conscience of life=its truth and realities.

7. 'Nukta-i-Shauq' نکتہ شوق, a tip of ardent longings, a zealous briefing.

Basic thought :- A lamentation on the apathy of young race



## 150

With thy light alone I lit up my glance,  
 I make a peep through the sun and moon hence.  
 Saying I'm Muslim I shudder with shame,  
 I know the hard task of Lailah's name.

## 151

I need in thy land just a melting sigh,  
 To me this is first and last aim to die.  
 Ho ! the daring sot who said to God's Grace,  
 I need from Thee only Mustafa's face.<sup>1</sup>

## 152

I hold very dear that roaring roar,  
 Which cuts a spring from mountain core.  
 For Javed I cherish and crave the same,  
 From Thy love he gets his grandeur and fame.<sup>2</sup>

## 153

Look to these saucy anglican maids,  
 As if Suns and Moons have come for raids.  
 My simple young nation keeps a blood warm,  
 Beware ! the heathen eye's sensual storm.<sup>3</sup>

- 
1. Line 3 and 4 : Rhyme if literal :- (once and hence).
  2. Ha-o-hu-ai, means noise, hustle and bustle, uproar but here it means force.  
 Rang-o-boo (bu), grandeur, elegance, lustre, colour, pomp and show. Here it covers all the meanings.
  3. The above quatrain (twin couplet) is addressed to his son Javed, when he saw a few English girls in almost nude dress. Kaj Kullah also means beloved, a king, a title of Persian Kings prior to Muslim era.

## 154

Give a helping hand to those who are weak,  
 They look not to aught, but Allah they seek.  
 From that fire's flame which kindled my heart,  
 Bid the Muslim boys a wee bit part.<sup>1</sup>

## 155

You too take the wine from friend's cup warm,  
 To be for ever in the friend's arm.  
 No bows are these O, 'Aziz of Arab land',  
 From eyelash I'm dusting my friend's door sand.<sup>2</sup>

## 156

A poor man I'm, you hold the 'Arab's reign,  
 I hold a king's place in meaning's domain.  
 A world which grew up from 'Lailah's' seed,  
 Its root are quite deep in my faith and creed.

## 157

A look of pain I'm and see no cure quick,  
 I boast not but weep being old, weak and sick.  
 I'm lost arrow though, put in nation's bow,  
 Use me again if the nation thinks so.<sup>3</sup>

---

1. Wee bit : a little.

2. Eyelash (Sing=here Iqbal has also used mizah eyelash and not mizgan (P1 : of miza). Moreover Eyelash means one hair or the row of hairs, on the edge of the eyelid (see The Advanced Learners' Dictionary of Current English by A.S.Hornsby, Oxford).  
 In Arabic and Persian 'Arab' is pronounced as Arb; Arab and 'urb' means 'Arabs' living in towns who keep a good breed of horses.

3. The literal version of line 3 and 4 is as follows :

In nation's quiver I'm lost arrow though

I am fit to be used from the same bow.

Basic thought :- That my nation has forgotten me.

*1st Version*

Let us join hands to spread his love's flame,  
 Leave the world whole and work not for fame.  
 Within the holy walls of the friend's home,  
 Till tears flow blood, dance around his dome.<sup>1</sup>

- 
1. The orientalist in Europe must understand the meaning of dance. It is a well known term used by all the past mystics and as well as by Iqbal. In mystic's esoterics or arcane signs it means 'frenzy' in their beloved Prophet's love. As such 'raqs-i-tan' (dance of body) means dedication of one's body for the cause of the Prophet and Allah). 'Raqs-i-jan' means dance of soul. In the Preface of *Pyam-i-Mashriq* Iqbal has particularly paid his attention to this fact that all Western poets especially all German poets are not prone to understand the real meaning of such mystic terms.

Thus they only give the figurative meanings of these words and terms, (to which we can say worldly meanings). As such they ignore the essence and take the metaphorical sense only. This is the second nature of all European poets including Fitz-Gerald\* and Goette\*\* when they translate Rumi, Hafiz, Sa'adi, etc. in any European language.

\* Fitz Gerald (F. Jerald), born Edward Purcell—1809-83, English poet and translator of the *Ruba-iyat Omar Khayam*

\*\* Goe'the (Go'te), John Wolf Gang, Von (Yo'han Volfgai fon), 1749-1832, German Poet and Dramatist.

*2nd Version*

Let us join hands to dance in his flame,  
 Leave the world whole and dance for his name.  
 For a short while in the sweet beau's lane,  
 We dance till the tears make the blood's rain.<sup>1</sup>

1. To follow the true sense of this term (dancing) and the meanings given on prepage I give below the following verses of Iqbal from page 208 (last page) of Javed Namah where he is eulogizing Rumi, the great mystic poet.

۴- رقص تن از صرف او آموختند  
 چشم را از رقصِ جان بر دوختند

Javed Namah :

- (4) From his words thus you learn the body's dance,  
 From the soul's dance but you turned aside glance.

۵- رقص تن در گردش آرد خاک را  
 رقصِ جان برهنم نده افلاک را

- (5) The Body dance moves the whole globe's dust,  
 The soul's dance moves the seven skies first.

۸- رقص جان آموختند کارے بود  
 غیر حق را سوختن کارے بود

- (8) To learn soul's dance means a thing great,  
 To burn other gods means a thing great.

۱۲- اے مرا تسکین جان ناشکیت  
 تو اگر از رقصِ جان گیری نصیب

- (12) You are to me a great solace though,  
 The soul's dance I wish you would once know.

OR

- (12) O' the whole solace, of a restless heart,  
 Could you ever learn the soul dancing art.

Continued on page 44

## 159

You hold a high place in the desert's land,  
Whose eyes are bright like a mirror house grand.  
Where e'er you wish you may pitch up the tents,  
But ban a feast there if the tent chords are lent.<sup>1</sup>

## 160

Being Muslims we make no home and false ties,  
From a circle aloof, we are nine skies.  
He taught us a kowtow from which we know,  
The price of each god to whom the men bow.<sup>2</sup>

Continued from page 43 :

۱۳- ستر دینِ مصطفیٰ گوئم ترا

ہم بقبر اندر دعا گوئم ترا

(13) A hint of Prophet's faith then I would say,

From my grave's retreat for thee I would pray.

These are the concluding lines of Javed Namah addressed to the whole young blood like the poet's own son, Javed.

1. Line 2 (Literal) : whose eve like dawn is a mirror house grand.

(1) Got in foreign aid or loan.

2. Here none (is adverb) means not at all.

This lofty idea of Iqbal's universalism and cosmic approach can be seen in another verse of Iqbal.

سہا سکا نہ دو عالم میں مرد آفاتی

درویش خدا مست ہے شرقی ہے نہ غربی

The cosmic man stayed not on earth or sky,

With East or West made this proor sot no tie.

In East it is a sort of humble way to address oneself as a poor dervesh, as a poor sot, a sinner. It does not mean actually drunk. It is just an etiquette to address one's self in an humble way.

## 161

To anglian idols pay not a heed,  
 The worth of her bonds is not a malt's seed.  
 From the Farooq's bold eyes borrow a glance,  
 Make a fearless jump in the new age hence.<sup>1</sup>

## HAZOOR-I-MILLAT

## 162

The gnostic's verses seek not of me,  
 I hold the nature of beaux like thee.  
 I shed in this garden my red tears rain,  
 Like pearls of dew drops, falling grain by grain.

*2nd Version (Literal)*

Seek not of me the gnostic's-verse and prose,  
 As I hold the nature of faithful beaux.<sup>2</sup>  
 The poppy like tears in this garden main,<sup>3</sup>  
 I am flowing like dew drops grain by grain.<sup>4</sup>

## AN ODE TO UMMAH

## I

## 163

Be nearer to the aim like a moon new,  
 Seek the higher heights with efforts anew.  
 A place in this fane if you wish to make,  
 Make a tie with God in the Prophet's wake.<sup>5</sup>

- 
1. (1) Beganah ; like a stranger. (2) Paiman; (Persian :) promise, oath, treaty.
  2. Beaux (bouz) Pl : of beau. (pronounce bouz) ; lovers
  3. In the main ; for the most part, on the whole.
  4. garden ; viz. country.
  5. Basic ideas :- Seek a tete-a-tete with God in the Prophet's wake. The ultimate aim of each faithful (without distinction

Continued on page 46

## 164

My self's own sea gave a rise to me,  
 It sharpen'd my wits like pearls in sea.  
 On me that 'Nimrod' is boiling with rage.  
 I'm trying to build up 'Harem's' image.<sup>1</sup>

## 165

Come O' bearer and move the cup of wine,  
 And leave the worlds both under long veils line,  
 He raised all the curtains before this sot,  
 The codes of His Path the 'Mullah' knew not.<sup>2</sup>

---

Continued from page 45

of cast and creed) is tete-a-tete with God or the Wisal-i-Ilahi, for which Raza-i-Ilahi is a must. The Namaz, Roza and Zikr are the necessary vehicles through which we strive to achieve the ultimate aim of Wisal-i-Ilahi. (Tete-a-tete of God is more appropriate than union here).

Raza-i-Ilahi, means) pleasure of God.

Namaz ; Five time or more prayers to God, Roza ; fasting.  
 Zikr ; invocation of the name of God.

1. Bakhud paeheedgan ; According to a contemporary scholar it means to fortify and cultivate one's own self ; strengthening of one's own ego. I also understand its meanings are self seeing (though literal meanings are self-writhing's Self coiling viz. the philosophers and other thinkers.

Nimrods viz. the Nimrods and Pharoahs (Feros) of this age, the enemies of faith.

Baleedan, to grow, to rise.

2. (1) Here "bearer" means Iqbal's own preceptor and religious guide.

Continued on page 47

## 166

Come O' bearer and raise the veils aside,  
Cause my heart's blood' dripping from the eyes  
side.

From a tone which gives no East or West trace,  
Send a 'no fear note' from the 'no fear place.'<sup>1</sup>

## 167

Raise from thy bosom a 'Call of God Great',  
Hit thy own exir on thy dusty fate.

Gaurd thy ego ever, lead a life nice,  
To none give thy luck at any great price.<sup>2</sup>

---

Continued from page 45

(2) Wine : among mystics of Indo-Pakistan and Persia this terminology is used for spiritual guidance. Such technical dictionaries are available in libraries to define these terminologies. The mystics of East are wont to talk in esoterics to avoid an air of pride and boasts.

(3) Asteen Afshandan bar (or az) Cheezai means to renounce, to leave the world.

Line 2 :- I have added long veils line (after leave the worlds both) to convey the true sense of this Persian phrase. Iqbal clarifies this sense in line 3 of this quatrain. (viz. curtains of pride, pomp and show, criticism, jealousy etc. common with entire mankind).

1. Line 3: here East or West mean Eastern or Western (tune). Line 4, Send a "La takhaf" note from its place, was the best literal translation (Latakhaf means—fear not) as it was addressed to Moses by God.
2. Line 2 : means "From thy own dust (dusty fate) make thy own nexir"). A call of God Great ; viz. Takbir (of Arabic).



## 168

From self a Muslim is a man perfect,  
 He is slave when it dies in heart in fact.  
 If you take thy 'self', 'a priceless' lot,  
 To look save Thee is a tabooed thought.

## 169

As long the Muslim, in self can peep,  
 Like pearls they rest in the oceans deep.  
 From ego if you ran in this fane,  
 Your own death you buy for life's bargain.<sup>1</sup>

## 170

The veils of thy fortune lo ! I ope,  
 Take the Prophet's path give up no hope.  
 If you believe not whatever I say,  
 Give up the faith and die in Kafir's way.

## 171

Now all the shut doors for Turks are ope,  
 The Egypt's base would be firm I hope.  
 You give a rap too at the Ego's door,  
 None knew without it his faith and land's lore.<sup>2</sup>

---

1. Basic thought :

Thus the Ego's price he forgot when,

He took his own life with own hands then.

2. Lines 3 and 4, Literal : The skirt of thy Ego you also hold,  
 None knew without it his 'Land' and 'Fold' !

Basic thought : Here the poet is explaining the condition of  
 Turks during 1922 A.D., when they were surrounded all  
 over by difficulties and so the Egyptians slater on.

'Land' and 'Fold' ; country and faith (religious f )

## 172

A nation whose spring falls to decay,  
 She always craves for the good old days.  
 A poppy grows though from her dusty gems,  
 It also takes a gown of fading stems.<sup>1</sup>

## 173

God gave that nation a sway o'er lands,  
 Who shaped her fortunes with her hands.  
 With that nation he keeps no links.  
 Whose farmer tills for other's drinks.

## 174

From Razi thus learn the Quran's insight,  
 From his lamp he lit up his own lamp's light.  
 But a point from me you must learn hence,  
 That can't be life, lacking flame and trance.<sup>2</sup>

---

1. Here poppy means a young man (of that nation), when every young man of a nation falls a prey to disappointment and makes no efforts for his revival. As such the nations can regain their lost prestige by efforts alone. 'His' colour is pale due to disappointments of life.

(1) From Raikhtan (infinitive), 'me raezad is a present tense; falls, cause to fall.

(2) Rang (colour), Rang preedan (inf.) rang-i-preedah means faded colour, (inf :), to grow pale. (from fear or astonishment).

2. Viz. No life is life without the Prophet's flame of love burning in his heart.

## CHAPTER 2

## EGO

175

Who makes Ego firm by 'Lailah's tie,  
 From lifeless sands can make a seeing eye.  
 Lose not ever that man's greatest boon,  
 In whose reach I see the Sun and Moon <sup>1</sup>

176

O ignorant man get a knowing heart,  
 In wake of thy elders learn thy own part.  
 How can a 'momin' tell His Secret act,  
 From 'La' get the Allah's positive fact'.<sup>2</sup>

177

Thy heart keeps not that hidden scar,  
 A Muslim's shine it lacks so far.  
 You always water the Soil of Ego,  
 From a lake which knows no furious flow <sup>3</sup>

- 
1. Basic thought : Iqbal has been looking for a fit man always and here he pinpoints the qualities of that great man.
  2. 'La' is an abbrev : of 'La ilah-a-ill-Allah'.  
 viz. No god exists there save the Allah Himself.
  3. Line 4 : (Literal), From a lake which knows no flood and billow (billow), n., (Lit :) great wave which sweeps every thing.

## CHAPTER 3

## ANAL HAQ (I AM GOD)

## 178

A place of I am God is God's own place,  
 This sin takes to gollows or no disgrace ?  
 If one man says this reprove at this wrong,  
 If a nation says, then you get along.

## 179

I am the God suits to that nation lone,  
 Whose blood's moisture feels each branch  
 grown.  
 In whose power hids a beauty queer,  
 To him the nine heavens are servants clear.

## 180

Among nations large she holds a place great,  
 That race is the leader of both worlds' fate.  
 From her novel acts, new miracles breed,  
 To dream and weaken is banned in her creed.<sup>2</sup>

---

1. Line 2 means :

This sin takes to gallows or just gets grace.

It refers to "Ana-al-Haq" of Mansoor Hallaj.

Wrong : Here it is "noun", (viz. wrong action) and adverb too, but not adjective.

Line 3 : If one man says reprove with words strong. Get along ; agree, in harmony, be friendly.

2. Literal version of Line 3 and 4 is as follows :-

Here Iqbal is condemning 'Sukr' or stupor.

He makes new things and gives new thoughts,

To him is banned to dream and rot.

From her inner verve that race is a flame,  
 To her the world charms is a worthless game.  
 What means by I'm God her efforts define,  
 Her each "Kun"/"be" says "Yakun"/"become"  
 an object fine.<sup>1</sup>

2. Basic thoughts :- This world came into being (in six days) when the God said 'Kun' (be), the God's "Kun" thus turned into a 'became',

Explanatory notes :-

What is Soz-i-Daroon (inner flame of love or inner verve of faithful is further defined by Iqbal on page 63 of Javed Namah, under the heading of Afghani (Syed Jamaluddin Afghani), as given below (No. 2, 3, 4 and 5) ; see Piyam-i-Mashriq (Lala-i-Toor No. 2 and 13).

۱- در تب و تاب است از سوزِ درون

تا ز قیدِ شرق و غرب آید برون

1. He is making efforts from Inner verve's flame,  
 From bonds of East and West to one world's frame.

۲- دلِ من روشن از سوزِ درون است

جهان بین چشم من از اشکِ خون است

2. My heart is lit up from inner flame,  
 From blood tears my eye views the world's frame.

۳- ز رمزِ زندگی بیگانه تر باد

کسے کو عشق را گوید جنون است

3. To secrets of life they are almost blind,  
 They brand the love's pathos to deranged mind.

## 182

Like a unique race thus She flies in space,  
 With eyes ever set on her centre's base.  
 The moon and stars in her lasso's reach,  
 Lies in her hand the fate of age each.

## 183

In garden's lawn he is song bird sweet,  
 In jungles a hawk with ruthless heat.  
 Her king in power is a poor man's base,  
 Her poor man in want has a kingly grace.

## 184

Fill the old wine in the New Age bowl,  
 Cast the self's light on hills and lands whole.  
 If you wish to eat fruits from Mansoor's bowl,  
 Say none save Allah can rule the world whole.<sup>3</sup>

-----  
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دلا نارائی۔ پروانہ تا کے  
 نگیری شیوہ مرانہ تا کے

4. Like moths how long you lead fool's life,  
 How long you wont face the life's hard strife.

یکے خود بسوز۔ خویشتن سوز  
 طواف۔ آتشر۔ بیگانہ تا کے

5. Burn thy self once with thy inner flame,  
 Round one's fire how long you move sans aim.

1. Line 3 :- In her lasso reach, viz. =in her easy reach.

2. Basic thought :-

Take the world's order in you own hand,  
 Throw other Gods from your heart's land.

Hussain bin Mansoor Hallaj, a famous saint who was

## CHAPTER 4

## SUFİ AND MULLAH

The Mullah and Sufi are cross in deed,  
 His eye seldom sees the pitch in its seed.  
 If this is the faith which I have in me,  
 To oust me from Kaaba a right has he.<sup>1</sup>

When the English subdued the mosque and fane,  
 "No aliens are they", said the convent's brain.  
 I told my fears to a Mullah when,  
 "Make his end well", he just prayed then.<sup>2</sup>

---

Continued from page 53

hanged on gibbet in 309 Hijri for saying "Anal Haq" (I am the Truth ; I am the God). His real name was Hussain, but known as Mansoor Hallaj on his father's name. He was not a Hallaj (a cotton carder) by profession. Once he stayed at the house of a friend (who was a cotton carder) in his absence. On his own hint (or gesture) the carding bow started carding automatically. From that day he was named Hallaj.

Mansoor's bowl; his creed, his school of thought or a branch of similar sect.

1. The 2nd idiomatic version of line 1 and 2 is as follows :-

"The Mullah and Sufi wear a long face",  
 He makes no nuance in sweet or sour trace,

Here nuance means a delicate difference in opinion.

2 : Wear a long face ; (OR) pull a peevish face.

2. Convent ; a Khanqah or monastery.

## 187

To Mullah and Sufi thou art a slave,  
 From insight of Quran no life you crave.  
 You need verses only at time of grief,  
 That 'Yasin' would give death pangs a relief.<sup>1</sup>

## 188

Through the mirror of Quran see thy deeds,  
 How changed it thee, change the life you lead.  
 Thus weigh in a scale thy actions and thought,  
 Get a sweeping change as the elders brought.

## 189

I salute the Mullah and Sufi old,  
 Who gave me the message of God as told.  
 It filled with wonder the meaning he drew,  
 Which God, His Prophet and Gabe never knew.

## 190

On hell kafir-maker Mullah spoke,  
 On which a kafir in a nice way broke.  
 That slave knows not where he would go ?  
 Who is sending the rest in hell's long row.<sup>2</sup>

1. The above mentioned twin couplet of Iqbal reminds another verse about the Mullah :-

He is lost in himself, how can he lead.

آو خویشتن گم بہت کرا رہبری کند

2. As we say he broke out into curses, (on which a Kafir gave him a poke), is the vulgar sense of it.

Its 2nd version would be :-

On hell a Mullah gave a lecture nice,  
 On which a Kafir said a word of spice.



## 191

A well read disciple asked his guide,  
 With a word in which a sting did hide.  
 To die for a life will it well behave ?  
 To make one's living from bones of a grave.

## 192

Thus spoke to his son a guide in patched robe,  
 I tell thee a point after whole life's probe.  
 To Nimrods of this age, know by face,  
 By God's grace live with the Abram's grace.

## 193

## CHAPTER 5

## RUMI

Pour in thy self that old wine again,  
 His one cup's worth is more than a reign.  
 Keep the verses of Rumi in thy brain,  
 And paste them around the heart's walls again.

## 194

Take from his cup those poppy like stems,  
 Whose one sip can turn a stone into gem.  
 The heart of a lion who gave to the deer,  
 Who shaved the black spots from a panther's rear.

## 195

From his verve and heat I got a good share,  
 My night was a day from that bright star's flare,  
 See a gazelle on 'Harem's' desert sands,  
 He smiles like a lion on oasis or lands.

Being full of pathos and passion's heat,  
 His tete-a-tete thus had the pangs sweet treat.  
 By flute gets beauty of His Love's sweet light,  
 A gift and share good of His Glory and Might.<sup>1</sup>

- 
1. Tete-a-tete, private conversation between two persons. (here it is wisal-i-Ilahi ; t. of God).

Treat ; something that comes unexpected, especially something that gives pleasure, not often enjoyed.

Here Iqbal's wants self on tete-a-tete differs from other mystics. It is neither pantheism nor neo-platonism as enunciated by Plotinus (Plotinus) 205-270 A.D. in Alexandria postulating a single source (God) from which all forms of existence emanate and with whom the soul seeks mystical union. It is also called "Hama andar Wajud" (all within His Being) or "wahdat-is-shahud". His self goes higher to both, higher than "fana-fillah" (destruction or elimination within God). Here poet's self wants to achieve "Baqa Billah" (permanence/ everlasting life with God. This is the highest stage for a faithful when the self feels his entity alongwith the God's (presence) vision. As such in his tete-a-tete of God the self is still conscious of long period of separation from that place, the place of souls in the heavens (Alami Arwah).

Iqbal is hinting here to those sweet pangs of separation :-

(a) Wisal-i-ou ; (his tete-a-tete) (b) Zubandan-i- (having the tongue, the ken of the feeling of), Judai, (separation).  
 Flute; (his songs of love; message of love, poesy of amatory, his poesy full of love of God.

Use : tete-a-tete talk (Taht-e-tete) as we say he dined tete-a-tete with the Prime Minister.

From Griftan (inf. مصدر) gired is the (aorist tense فعل مضارع)

## 197

He solved many ties I had to face,  
 He gave to way's dust his exir's grace.  
 The tone of this flutist, tender heart hence,  
 Made me conscious of Love and fervour sense.<sup>1</sup>

## 198

To me his heart's door was always ope,  
 From my dust he caused a world's new hope.  
 From his grace I got a grace and trust.  
 For me he tamed the Moon and Stars first.<sup>2</sup>

## 199

His thought thus flies with stars and moon rays,  
 His eye thus views beyond milky ways.  
 Lay thy restive heart at his fluid tune,  
 From his quick silver get a quick calm soon.<sup>3</sup>

- 
1. (1) Way's dust : the poet himself. (2) Exir=elexir.  
 2. Moon and stars : here it means the angels of fate (who are the proctors of fate as well) or those who are living on heavens became my supporters.  
 3. When you shake the thermometer the mercury settles down. It was difficult to translate the last line of this twin couplet, for example :-

(1) Dami'ou ; his breath/say effect. (2) Ra'sha ; a shaking; a shivering. (3) Az ; from. (4) Seemab ; mercury. (5) Cheenad ; chooses or takes.

If you shake a restive heart it gets content. As such the poet is seeking Rumi's shaking for a content, peace and tranquility. Say :-

“From his breath trembles not the quick silver thus”.

His fluid tune (line 3) is also a restive tune, sharing a grief for the mankind. Thus Iqbal's quick silver is a restive heart who is seeking calm from Rumi's breath viz. Rumi's tune and tone (his poesy).

## 200

Take secrets of content from Rumi's call,  
 That content is envied by rich men all.  
 Be cautious from content which may take thee,  
 To a place of bow<sup>1</sup> down and sheer slavery.<sup>1</sup>

## 201

When self is deprived from godly tint,  
 The content then gets a beggar's print.  
 From Rumi's drunk eyes I borrowed a trance,  
 To taste a sweet joy of his godly glance.<sup>2</sup>

## 202

That bright wine scattered from my vineyard,  
 Who hung to my shirt, got the lucks award.  
 To Rumi I owe a share of his flame,  
 Which Snaee took first and earned great fame.<sup>3</sup>

## CHAPTER 6

## THE MESSAGE OF FAROOQ

(Hazrat Omar)

## 203

O desert's breeze rise from 'Arab's sky,  
 From Egypt's Nile raise a new wave high.  
 Give Farooq's message to King Farooq's race,  
 How content is mixed with the kingship's face.<sup>4</sup>

- 
1. To a place obeisance., or To a place of slumber... ..
  2. Line 3 ; Dam Kardan means to borrow.
  3. That bright wine ; the holy lessons of Rumi ; his teaching or way of teaching.
  4. viz. Omar Farooq, the 2nd Caliph.

**CHAPTER 7**  
**TO THE ARAB POET**

212

To Arab poets sweet on my part say,  
I shun to versify on red lips gay.  
From a beam I had of Holy Book's light,  
After hundred years nights I see a dawn bright.<sup>1</sup>

213

I caused in his soul a verve a heat,  
To cottage or castle a dust I treat.  
This brook may once vie a noisy sea's pride,  
As I gave this brook a passion of tide.<sup>2</sup>

1. Iqbal is advising Arab (pront as Arb also) poets to give up love poetry (ode) of beautiful women as he was seeing a change to good after one hundred thirty years continuous decline of Arb world.

2. This twin couplet is full of similes. Haohou-ai means noise and uproar but here it means a verve for the love of the Prophet and the good people).

Kakh-o-koo means castles and lanes or cottage and castle : here it means every place of world.

Noisy sea ; here it means big powers of the world.

Ashob ; disturbance, revolution, here it means a passion and pathos for love of the Prophet, the nation and all the good people.

Abjoo ; brook; here it means a small nation, as compared with sea or a big power.

## 214

You leave making now the portraits on wall,  
 Be friendly with conscience and Ego's call.  
 Since you got growth in my nation's lawn,  
 Fill your song's flame in their brain and brawn.<sup>1</sup>

## 215

My heart has a grief, and dust has a heart,  
 Yet this old branch claims His moist's great  
 part.  
 With thy skill's magic cause a fount so,  
 In each Muslim lies a fountain lo !<sup>2</sup>

## 216

Of virtues of God Muslim has a part,  
 Like secrets of God a secret is heart.  
 I saw not his beauty save of God's own,  
 In the cosmos conscience his roots are grown.

---

1. The literal translation of line 2 would be :-

Seek not friendship save with Ego's (call). (Save with thy ego own).

In the above twin couplets Iqbal is addressing the 'Arab poets and then to the 'Arab youth not to hang portraits of film stars and other beauties on their walls.

2. Grief ; here it means love of the Prophet.

There is heart in my dust. Here Iqbal is talking in esoterics. There are five to seven secret points (called 'Lataif' pl : of Latifah in heart.

Latifa=a subtle point in heart known to mystics only. He is hinting one of those.

## 217

Give to his dust that flame and might,  
Which brings into being a sun from night.  
Hit a tune and tone due to whose grace,  
He gets a new verve from world's new face.<sup>1</sup>

## 218

A Muslim you were named for grief's bargain,  
To be restive for friends in pains and strains.  
He cares not for himself in nation's cause,  
He shouts "I am Ummah<sup>2</sup> from every clause."

## 219

On whom were opened the secrets of soul,<sup>3</sup>  
With his own eyes<sup>4</sup> he sees the cosmos whole.  
Make in thy heart his love's cosy room,  
And turn the autumn to vernal bloom.

## 220

So guard the nature of thy mud and dust,  
A bliss, trance and burning for thee is must.  
I see empty bowls of the nation's whole,  
A lasting wine lasts in thy heart's own bowl.

## 221

The hill and desert night<sup>5</sup> defies thy day,  
The birds and waves know not their old songs gay.  
This world wont lit up from the hermit's lamp,  
Thy sun light is needed in every camp.

---

1. Nawa an zan ; such croon (poetry), such a muse.

2. Ummah : a nation.

3. Soul ; here it means self.

4. viz. not through others point of view.

5. This is an illusion to godless men.

## 222

Read the clear writing on thy forehead's slate,  
 Find out a way to change thy future fate.  
 Like me find a way on the Harem's land,  
 To know thy worth true, thy own grit and sand.

## CHAPTER 8

## O SON OF THE DESERT

## 223

When all the desert sides were bright from dawn,  
 From tree a bird tuned to a youth in lawn.  
 O desert's son ! leave thy tent with haste,  
 You lead a dull life which lacks journey taste.<sup>1</sup>

## 224

The Truth chose Arab for caravan's lead,  
 On faqr since he tested his own self's breed.  
 If the poor's content with envy is green,  
 His growth can upset the whole world's scene.<sup>2</sup>

- 
1. In the above three quatrains (twin couplets) the poet has addressed an immaculate son of the desert, a young Muslim, free from the impure taints of city life. In the next couplets he has addressed the upper strata, the intellectuals, the teachers and philosophers of the desert land.
2. Here green means flourishing, in 'figurative' sense. It means full of vigour as we say (keep a man's memory green). He lives to a green old age, although looking green with envy also means pale or sickly looking. I quote below another verse of Iqbal in which Iqbal has used the word "غیور" (Ghayoor) :

آس قوم کو پیش آئی نہ، جہاں میں کبھی ذلت  
 عشق کو جس کا جسور ، فقر ہو جس کا غیور

Continued on page 66



Those nights had the uproar for future's dawn,  
 Being lit up with light of the Sinae's lawn.  
 Thus the desert life made their brawns and  
 brains,  
 And nations arose from those desert lanes.

## CHAPTER 9

### FROM THIS DUST A RIDER COMES DO YOU KNOW ?

Make not a face wry on the humble's eye,  
 Hark ! a rider comes from dust soaring high.<sup>1</sup>

-----  
 Continued from page 65

A nation never falls to ebbs low and mean,  
 Whose passion was bold and the content green.

لفظ اسلام سے یورپ کو اگر کد ہے تو خیر  
 دوسرا نام اس دین کا ہے فقرِ غیبور

If Europe is peeved at his Muslim name,  
 Then "Green in Content" is his other name.

غیرت ہے بڑی چیز جہان تگ و دو میں  
 پہناتی ہے درویش کو تاجِ سرِ دارا

In tug and pull's race envy is a grace.  
 Which puts Darius crown on poor man's face.

It may be more appropriate to say :-

It gives Darius grace to a poor Man's face.

1. The above mentioned verse and couplet is the heading and also a synopsis of the remaining 10 verses of Iqbal.

## 226

Learn the ways to win His pleasure and grace,  
 Be truthful to Him and whole human race.  
 Take me not poet in this or that sense,  
 Look my passions depth from the wisdom's lens.

## 227

If a craze consumes the garden's face,  
 And saps its beauty and social grace.  
 I poured a verve and roar, in this town lanes,<sup>1</sup>  
 Will leave a craze yet to sharpen their brains.

## 228

The poppy of my dawn's first vernal tide,  
 Is burning alone from a scar I hide.  
 So under rate not my verve's lone part,  
 See caravans budding from my heart.<sup>2</sup>

## 229

So scattered I'm like dust of the way,  
 On the wings of storms I cannot stay.  
 How august and happy would be that day,  
 When a ride is born from my own clay.<sup>3</sup>

---

1. viz. in the City of Lahore.

2. Here caravan means a nation. Iqbal says (literal) :-  
 I have hundred Rose Caravans in me.

” کہ من صد کاروانِ گل در کنارم “

As such here rose is a metaphor for a nation.

3. Here Iqbal forecasts that a superman will appear to guide the destiny of nation.

## 230

How lucky a nation whom wheel of fate,  
 Had caused a wonder through a leader great.  
 His birth a secret of a secret hand,  
 Who would change her fate in a manner grand.

## 231

In self's own sea, I'm thus a restive' wave,  
 Till my waves in tempest to coast would lave.  
 I found no better cast than my own face,  
 With my own blood his picture I trace.<sup>1</sup>

## 232

His glance would fill up the empty bowl,  
 He runs the will's wine in vine's veins whole.  
 His storms and gales are a God gift free,  
 He made a small brook, rival of sea.<sup>2</sup>

## 233

The caravans reins he would take when,  
 He gives vision taste to each hidden then.  
 He makes so much bare the heavenly hosts  
 That all nine skies would be under his force.

1. Here tone is a metaphor for tinge.

2. (1) 'His glance' ; viz. of that super man.

(2) Empty bowls ; from love of the Prophet and mankind.

(3) Will's wine ; here it means new hopes.

(4) Storms ; verve and vigour of love and cravings.

(5) A brook ; a small nation.

(6) Sea ; a big power.

(7) Raigan ; which you get free, lying on a road, like a dropped coin on road. It was actutually گاه راه rahgan.

3. کند افلاکیان را آنچنان فاش      ته پا می کشد نه آسپان را

## 234

To that holy mother I greet with pride,  
 From whom will be born the caravan's guide.  
 On the lap of, 'that' fortunate dame,  
 The paradise nymphs would feel a shame.<sup>1</sup>

## 235

My heart thus says that the hero will hail,  
 So gather you stocks as he would assail.  
 At death bed I heard a voice with zoom,  
 When a flower fades, a bud would bloom.<sup>2</sup>

## CHAPTER 10

## THE CALIPHATE AND MONARCHY

## 236

The Arabs gained a lot from Prophet's light,  
 That the dead lamps of East, too became bright.  
 But the Caliphate lost that path and force,  
 And taught the Momin first the Kingship's  
 course.

## 237

Take the Caliphate's witness with a heed !  
 As the kingship is banned in our creed.  
 A trick is the kingship with each new face,  
 The Caliphate but was the God's own grace.

---

1. Nymph ; fairy, Hoors of paradise.

2. Line 2 (Literal).

"So gather your stocks as the robber would assail",  
 Here 'ghairat gar-e-(robber) has been used in a metaphorical  
 way. In Persian amatory language "robber" is used for  
 all lovers and beloved.

## 238

A Moses grapples with kingdoms all,  
 And threatens tyrants though means are small.  
 It happens oft that the wheel of fate,  
 Turns a light breeze into tempest great.

## 239

The Adam is slave in this world yet,  
 Yet his order raw, weak and poor set.  
 I am his page, who sheltered each Age,  
 Who banned in my faith to keep a page.

## 240

The love, from his glance is stable and best,  
 To love and passions his path is a Test.  
 His 'slave' he was ranked, yet the slave ranks,  
 To eager world's eyes in the Master's Ranks.

**CHAPTER 11****TURKS OF OTTOMAN EMPIRE**

## 241

In the Ottoman reign, the Turks are free,  
 He holds conscious heart, with insight to see.  
 On freedom of the West they do not boast,  
 They are captives yet of his charming toast.

## 242

How daring were they who broke his charms,  
 Who paid no heed to his pledges warm.  
 Get not despaired, have thy ego's own view,  
 What did the past nations you also do.<sup>1</sup>

## 243

The fate thus gave to Turks a verve anew,  
 And gave them a base for a build up new.  
 Where are those Muslim who could behold ?  
 The meanings of fate which God had told.<sup>2</sup>

## CHAPTER 12

## TO DAUGHTERS OF THE NATION

## 244

Learn O' daughterling this loveliness trend,  
 To Muslim suits not the heathen's blend.  
 You need not a beauty of rouge and scent,  
 With the chaste eyes teach thy charming bent.<sup>3</sup>

- 
1. Iqbal has given the same thought of Line 3 in ضرب کلیم (Zarb-i-Kaleem) in an address to P.L.O. (Palestine Liberation Organisation).

سنا ہے میں نے غلامی سے امتوں کی نجات  
 خودی کی پرورش و لذتِ نمود میں ہے

From bondage a nation can find a way,

In rearing her ego, in self's display.

2. It means when the Turks decided to keep their freedom at any cost, God came to their help. In this quatrain the poet wants to say that the nations make their own destinys as a poet says :—

The God never changed a nation's state,

Till she thought not to change her own fate.

3. Iqbal has used "Gharat Gari" (غارت گری) again in line 4 which means "robbery". In amatory language of this sub-continent and Persia, it means loveliness.

## 245

A God given sword thy glance to thee,  
Whose wounds thus gave my full right to me.  
The heart of great sage that holy soul took,  
As she tempered her sword with bashful look.

## 246

At last modern age shows her conscience lo !  
They feel quite happy with false pomp and show.  
A tip for world's light learn from His light,  
With hundred visions who hids from sight.<sup>1</sup>

## 247

The world is stable from the mother's grace,  
Her kind nature guards the whole human race.  
To this point if the nations didn't get,  
The whole world order would soon up set.<sup>2</sup>

## 248

That nation is lucky in whose hard race,  
A change the world espied on each man's face.  
What happen'd to him in this world's race,  
Can be seen now from their mother's face.<sup>3</sup>

## 249

This craze she gave me for sharp wits sense,  
My kind mother's sacred inner glance.  
In schools, my heart and eyes did'nt get calm,  
No schools are these but magic and charm.

- 
1. A beautiful example to hid from the common people.
  2. Here a '*mumknat*' means the mankind, all possible (created) things. It also means possibilities but it does not apply here.
  3. here it means struggle.

## 250

If you pay a heed once, to this poor guy,  
 May die thousand nations but ye won't die.  
 Hid from this Age like Batool if you can,  
 In thy lap too there may be a Hussain.<sup>1</sup>

## 251

From my evening's dusk get a dawn new,  
 To seeing eyes read the Koran anew.  
 From thy reading's flame you know that fate,  
 Had totally changed Omar the Great.<sup>2</sup>

## CHAPTER 13

## THE MODERN AGE

## 252

What is the age ? On whom the faith cries,  
 Who puts on it thousand checks and ties.  
 From Man's face it saps all the healthy signs,  
 His paintings depict, his evil designs.

- 
1. Imam Hussain 'Alaih-is-salam' whose name was also Shabbir was the 2nd son of Hazrat Ali, the 4th Caliph (on the name of Hazrat Haroon's son). Fatima Batool, the youngest daughter of the Prophet was married to Hazrat Ali from whom Hassan and Hussain were born.
  2. Before embracing Islam, Hazrat Omar heard that her sister alongwith her husband had embraced Islam. In rage he went to her house and heard her reciting the Holy Quran, which melted his heart, and he too joined the fold of Islam.



## 253

His glance only paints the heathen's shade,  
 His skill's big height are statues he made.  
 Thus shun the trade circles of his own make,  
 Who plans all business for gambling sake.

## 254

To youths of this age he taught evil ways,  
 It turned the Satan's night into his days.  
 Like flame I make a coil on his face,  
 As this age lacks all the shine and grace.

## 255

The Muslim draws content and kingship close,  
 He views the man and God in' a close pose.  
 From this Age but I wished to run away,  
 Who has mixed the kingship with Satan's way.

256<sup>r</sup>

The dance you now play in this or that way,  
 Is just a drug's kick, a bliss to soul nay !  
 In wake of whites so ? You play feet, lo !  
 No blood boils ever in thy-own-veins so !

1. Iqbal gives this idea in another verse in Javed Namah, page 208.

O ! the whole solace of a restless heart,  
 Could you ever learn the soul dancing art.  
 A hint of faith of the Prophet I say,  
 From my grave's retreat for thee I would pray.

اے مرا تسکینِ جانِ ناشکیب  
 تو اگر رقصِ جان گیری نصیب  
 رمزِ دینِ مصطفیٰ گوئم ترا  
 ہم قبر اندر دعا گوئم ترا

Kick ; (in fig : sense) pleasure, excitement.  
 Bliss ; joy.

## CHAPTER 14

## BRAHMEN

257

For him, he opened hundred doors for plots,  
 Two steps he only takes and slips in trot.  
 The Brahmen adorned his idols on arch,  
 In arch bin you placed the Quran as mark.

258

To Brahmen I say not a useless bloke,  
 Since all heavy stones with efforts he broke.  
 It can't be achieved save with arms might,  
 From stone he carves gods to put his hand  
 right.<sup>1</sup>

259

A pundit keeps eyes on his own task,  
 He wont let to know his secret mask.  
 To me he says Give up counting beads,  
 For his own neck feels holy thread's need.<sup>2</sup>

---

1. To put one's right hand ; to show one's will and determination. (for poetic need I reversed right hand to hand right.

2. Counting beads, (tasbeeh) viz. the rosary notes.

Brahmen's sacred thread ; a rosary too, is called zunnar in Persian and janaou in Hindi or Sansikrat. The Muslim keeps a rosary of 100 or 101 beads for counting purpose whereas the Christian keeps a rosary of 165 beads to keep a count.

The Brahmen said leave this white man's door,  
 From Hindies think not, save good any more.  
 In one mosque two Mullahs may ne'er contain,  
 With magic of gods can live in a fane.<sup>1</sup>

## CHAPTER 15

### EDUCATION

#### 261

A shine which lasts with beauty and grace,  
 To life's mustang a whip for race.  
 Teach the kids<sup>2</sup> and colts,<sup>3</sup> a verve and flame,  
 To books and schools a fiction I name.

#### 262

A knowledge which cures but melts not to  
 trance,  
 Far better is the eye with sacred glance.  
 It looks better yet to the sacred eyes,  
 A heart who seeks not any earthly ties.<sup>4</sup>

- 
1. Line 2 :- As the Brahmen tried to impress the Muslim that "Thy country men love thee from heart's core."
  2. Kids ; the new generation.
  3. Colt ; a young horse upto age of 4 or 5 (Fig : ) a young man with little experience.
  4. "A sans souci heart who sought no world's ties" is the ideal translation of line 4, sanssouci (FR : ) بے پرواہ who cares not for aught (but not careless).

## 263

No links with that Momin<sup>1</sup> the God would keep,  
Who keeps no conscious soul with self's deep  
peep.

My friend's Maktab way I left that is why,  
No youth I found there with self guarding eye.

## 264

A blind eye is better from eyes crook,  
Which sees a virtue from evil look.  
An ignorant man and a simple guy,  
Is better than a wise but faithless sly ?

## 265

No use of a thought which measures sky,  
But settles like dust or moves like fly.  
Like sections of clouds he moves here there,  
And wanders in space with draughts of air.<sup>2</sup>

1. Momin ; faithful.

We find this thought of Iqbal in another verse :

گرچہ مکتب کا جوان زندہ نظر آتا ہے یہاں  
مردہ ہے مانگ لے آیا ہے فرنگی سے نفس

A youth of Maktab though has life's main flow,  
Being dead borrowed breath from a white man. lo !

2. Iqbal expresses this thought (1st line) in *Israr-i-Khudi*, page 69.

When the self's flame is dead in being's eye,  
No use of a thought which measures the sky.

مرد چون شمعِ خودی اندر وجود  
از خیالِ آسماں پیمہ چہ سود

## 266

Respect is the dress of a sage or fool,  
 A lucky man likes to make it a rule.  
 With that Muslim child I keep no love ehains,  
 In wisdom who gains in respect who wanes.<sup>1</sup>

## 267

Why you lose hopes of kids a bit,  
 If they do not catch a point of wits.  
 Tell me Maktab Sheikh if you know a lot,  
 Do they keep in bosom a heart or not ?

## 268

Teach the offspring wisdom and faith's ken,  
 Their gems would shine like a bright star then.  
 If you teach him a knack in any skill,  
 A white hand is hidden in his sleeve still.<sup>2</sup>

- 
1. Line 2, 3, 4, 2nd Version.

Respect is the dress of a sage or fool,  
 My hero knows respect's laws and rules.  
 To that Muslim child I would disdain,  
 In wisdom who tops in respect who wanes.

Iqbal has expressed this thought in a stylish way in another verse :- (Javed Namah page 205).

'His path' means burning in passion's heat,  
 Its start is respect, its end the love sweet.

دین سراپا سوختن اندر طلب  
 انتہائش عشق و آغازش ادب

2. The White Hand (Yadi Baiza) which the God gave to Moses. ('Alaih-is-Salam').

## 269

Who sapp'd sweet tone of the birds and buds,  
 Who damp'd old flame of the poppy's blood.  
 On this Maktab and wits how can you boast,  
 Which gave him no bread till he gave up ghost.<sup>1</sup>

## 270

The days of that 'Dervesh' O God keep gay,  
 Whose breath opes hearts like buds in-early-May.  
 To a Maktab's child he pray'd in this way,  
 For bread put him not in some body's pay.<sup>2</sup>

## 271

Who e'er tied himself with Lailah's tie,  
 From Mullah's Maktab he jump'd very high.  
 To that faith and fire no heed we should pay,  
 My friend's heart and eye from me who took  
 away.<sup>3</sup>

---

1. Line 2 means :—

The blood is cold of the poppy and buds.

Poppy ; the young man. Buds ; the garden, the nation.

2. In some body pay ; employed by some body (with sense of dishonour) as in enemy's pay.

That Maktab's child could be Iqbal or his own son (preferably his son).

3. My friend's heart and eye ; his love and tender eye, viz. (My friend's love and eye from me who took away)

## 272

A caravan was killed, if you e'er see,  
 Make not a probe, how it could be.  
 No use to learn a knowledge and skill,  
 Which murders a nation's soul and will.<sup>1</sup>

## 273

A well dressed fighter and handsome guy,  
 His flaming eyes beamed like a lion's eye.  
 He learn'd from Maktab a knowledge of sheep,  
 He is now craving for few crumbs to keep.<sup>2</sup>

## 274

To a camel addressed its youngest foal,  
 No God I have seen in the desert whole.  
 The father said, "Filly thy foot slips when,  
 You would see thy self, to God also then."<sup>3</sup>

---

1. The literal translation of Line 1 to 4 was :—

If you e'er see a caravan was killed,  
 Make not a probe how it was killed.  
 Feel not safe from a knowledge and skill,  
 From which could be kill'd nation's soul (and will).

2. Nigah (glance) Be panah, unlimited (shelterless), this construction is not used in the English language. Here the metaphorical meaning of Be panah would be ferocious, savage.

Line 3 and 4's translations is already literal.

By knowledge of sheep, Iqbal means a coaching of slaves. Barg-i-giyah ; a grass leaf (here it connotes crumbs. As such the 2nd version of line 3 & 4 would be :—

He learnt from college coaching of slaves,  
 Now for crumbs of food the poor man craves.

3. Due to too much load on his back his foot is likely to slip, (Of course when he is grown up).

**CHAPTER 16**  
**SEARCH FOR FOOD AND LIVING**

275

If the hawks too fly for roof to roof race,  
Amongst the birds of prey they find no place.  
For a hunt of few wings and a bit flesh,  
It is better to die in aerey's mesh.<sup>1</sup>

276

(A hawk said to another hawk as follows :—)  
See thy own self with a seeing eye,  
This eye is a whip for us to fly.  
This eye is a lash for a hunting dash,  
An excuse for wings to pounce in a flash.<sup>2</sup>

**CHAPTER 17**  
**A CROCODILE TO ITS YOUNG**

277

Thus said to its child a 'croco':<sup>3</sup> with boast,  
It is banned in our faith to see the coast.  
So mix up with waves and shun the coast,  
To us the river bed plays a host.

---

1. Ae'ry (air'ie) = ey'rie or eery = aerie ; Eagle's nest (Kunam in Persian), there are three pronunciations of aery. Underlying thought :—

It is below one's dignity to knock door to door for help.

Nigreedan or nigreestan (inf.); to see, keep an eye;

2. In a flash (fig :) instantly, at once.

Literal ; with a confident eye.

Literal Line 3 :—'For search of living. He gave us this lash'.

lash ; this eye.

3. Here croco is 'diminutive' of crocodile.



## CHAPTER 18 THE FINIS

278

In sea you are not it lies but in thee,  
Show thy mettle now and face floods of sea.  
If you seek from storms a fast retreat,  
This sea within thee will rob thy heat.

279

I talk not of bearer nor of bowl hence,  
This love theme, I say in a frank parlance.  
From Holies of Ummah what e'er I hold,  
In their own frank style to thee I have told.<sup>1</sup>

1. Line 2 means :—

A frank talk I make on love's other sense.

### Paraphrase

Now I say not with metaphor's treat,  
To thee I am telling that flame's true heat.  
What ever I learnt from the Holy men,  
In a drunkard's style I give thee that ken.

Here Iqbal's setting of words is so wonderful that it was difficult to convey that sweet lush (of words) to the readers. The literal translation of line 1 and 2 are already given above.

According to Webster's Collegiate Dictionary "Parlance" means language, a style or manner of speaking or writing as Military parlance. (b) (Archaic) conversation, esp. parley or debate. (Note :—Meaning No. 1 are not archaic). However, the archaic words (old use) are allowed to be used in poetry for special purposes only.

## 280

Back to ego turn, and back to heart look,  
 Make the self's own place in thy bosom nook.  
 Treat this tillage with moist of blood and tear.  
 Eat the harvest thus, I throw my seeds here.

## 281

For heart and eyes course, the 'Harem' is the aim,  
 Its round is not the round of door'an roof's  
 frame.

In us and God's House there hides a hint so,  
 Which Gabe, the Trustee may not even know.<sup>1</sup>

## CHAPTER 1

## A MESSAGE TO MANKIND

## 281-A

Honour of man is the manliness base,  
 Beware ! What is man and the man's high place.

## 282

O bearer come and serve the old wine,  
 Which gives an old man the youth's new shine.  
 Give me a sweet tone, that by my breath own,  
 Like torch I may lit up my flute's gay tone.<sup>2</sup>

- 
1. Tawaf (Ar.) : round or going around Kaaba.  
 Ramz ; (Per : ) hint, sign, riddle, (secret sign).  
 Trustee or Trusty, adj : now trustworthy is used.  
 Basic thought :—

A common link lies in Kaaba and heart,  
 To see with heart's eye is the Momin's part.  
 Thus Harem is course for heart and eyes,  
 Beyond its door and room. its round this lies.

2. In this chapter Iqbal is addressing whole mankind without  
 distinction of cast and creed.  
 Gay ; love tone.

Leave thy solitude cell for a while please,  
 Ope thy bosom thus from the morning breeze.  
 For a tempo to world's hustle and thrill,  
 Raise thy tune and tone to song bird's trill.<sup>1</sup>

## CHAPTER 2

With times came unrest which passed so quick,  
 It reared great satans and passed so quick.  
 Many Baghdads were raped by tyrants great,  
 It levelled their graves and passed like spate.<sup>2</sup>

Those who had fears for the future days,  
 They died yesterday before coming days.  
 Lucky are those whose dress of today,  
 Is booming with success day by day.<sup>3</sup>

- 
1. 1. Hustle, n., quick and energetic activity (compare with).  
 Bustle. n., excited activity. (used in sing : only).  
 Trill. n. and v.t. and v.i. ; sing a (musical note) with a  
 trill ; trill. n., a shaking voice.
  2. By Ghengis (gez) Khan, the Mangol conquerer of land from  
 Black Sea to Pacific (1162 to 1227), pronounced in Persian  
 (Changaiz Khan).
  3. Iqbal has taken the first two lines from a verse of Amir  
 Khisro.

Basic thought :—

To whom future looms with fears and gloom,  
 To mankind thus they bring only doom.

## CHAPTER 3

286

Like nightingale you know not the groans and  
wails,  
You lack living soul in your set up frail.  
This garden which gives the rose plucking right,  
You felt no pricks alas ! for the thorns fright.<sup>1</sup>

287

Come forward and learn the self seeing art,  
Learn the hard task and sufferings of heart.  
If you wish clear vision of God the Great,  
Learn to see the self in a vivid state.<sup>2</sup>

1. Here set up means body.

2. Khwesh paechidan; literal meaning are self-wrapping or self writhing or self coiling but in Iqbal's own terminology it means self seeing. See quatrain No. 9 in which Iqbal has used the same term, conveying the same sense of Bakhud Paechidgan, means the self seeing or pondering into self.

Iqbal has further cleared this meaning in the following verse :—

فقر کارِ خویش را سنجیدن است  
بر دو صرفِ لا اله پیچیدن است

The faqr means weighing your own deed and acts,

On two words 'brood'/see what is 'Lailah' in fact.

Faqr ('Arb :) means care, sorrow, to dig up, to seek, to loan one's camel to some body (now to loan your car to some body). In mystics' language the Faqr means contentment. Faqir ; means needy (of God alone), in want (of God's help alone). An humble way of addressing one self.

## 288

Give up the habit to weep on fate,  
 Face the hard times with a courage great.  
 Dont you know that the water of a brook,  
 When falls on stone, it gives a lovely look.<sup>1</sup>

## 289

A gull said to shaver, nice witty thing,  
 You can not exist with the silken wing,  
 With a fondness great if you call "Ya Hoo",  
 You can catch hawk's head with a loving coo.<sup>2</sup>

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Here Iqbal has fully explained the meaning of faqr. viz.

"Faqr means weighing your own deeds and acts".

A student of Persian should not mix up the meaning of "Khwesh paechidan" or "Bakhud paechidan." with "Paech-o-tab" (khana) which means to be restive or restless ; as Iqbal says in the following verse :—

To whom do you seek in a restless bid,  
 He is vivid, in veils but you are hid.  
 I looked into self, none was there but He.

Here me means, to me, myself = I, to correct it I would say :—

When I sought for 'Him' that hidden was I,  
 I looked into self, was He, so well nigh.

I hope this controversy of paecheedgan's meaning should now end here.

1. Underlying thought :—

"Strengthen your self, face the hardships of life".

2. "Ya Hoo" (Hu) ; O God (O ! who is God). Some people say that a pigeon says "Ya Hoo" in every coo. Here Iqbal is speaking in parables. His pigeon is a virtuous man.

In America a pigeon is also called a gull (not in Britain).

Kullah ; (Per :) the skull, head, the pate.

You had fallen then from a godly place,  
 To courts of mean men you sought a close face.  
 Thou art a hawk, to self you cannot get,  
 Until you are caught in thy self's own net.<sup>1</sup>

**2nd Version (if Fatadi is verb transitive)**

Thou dropped me first from the godly place,  
 Later to the lowered you showed Thy face.  
 Thou art a Hawk Great for us you then care,  
 When you are trapped in thy own Snare.<sup>2</sup>

- 
1. In the concluding quatrain Iqbal is again touching the heights of his thought. It was difficult to understand what Iqbal means by saying :—

“Until you are caught in your own snare.”

By this he means to say that one cannot be a complete Muslim until the total obedience of God becomes his second nature. In that phase he moulds himself into the pattern of obedience. When he acts on the commandments of God he feels as if it is his own bent of mind, or as if it is a matter of daily routine to him, and no one has thrust upon him that duty.

It makes a complete change in meanings if Fatadi is used as verb transitive (v.t.).

2. The first version is however more nearer to truth, as this chapter is addressed to mankind. Since God is houseless, He cannot be contained in any place, neither on earth nor on the Heavens. But He comes in the heart of a Momin, in the heart of a faithful being. When the God responds to

Continued on page 88

I hail that day when he turns to self's hold,  
 This is the faqr's essence which makes him gold.  
 The lasting life thus in certitude lies,  
 A thought when you follow the self then dies.<sup>1</sup>

-----  
 Continued from 87

the Love calls of a Momin, He comes into his heart. Since The God chose the heart of a Momin for a place to Him, He is caught Himself in that snare. Since the God made this snare by His Own Hands and He likes to be caught in that snare, under extreme pangs of love of a Momin, it will be more appropriate to read line 3 and 4 (of 2nd version) as given belows :—

Thou art a Hawk Great for us you cared then,  
 When you were caught in thy own snare and den.

Here 'den' means secret resort. God forbid, it does not mean the 'den' in a bad sense (like opium den, thieves den etc.) but here it also covers its colloquial sense viz. "A room in which a person works and studies without being disturbed". For God, heart of a Momin is no doubt His love's retreat; His Love's den for a tete-a-tete meeting with His slave and beloved too.

1. Underlying thought :

When you express your own opinion or view in the exegesis of Quran or Hadith it means that you are (unconsciously or inadvertantly) under an impression that the God, and the Prophet, were unable to explain those versss, inspite of all the eloquence we owe to the words of Allah in the Holy Quran. There a man claims to be a great scholar than God Himself. As such if you prefer the views of the biggest

Continued on page 89

Like me you are too wrapped in a veil,  
 You turn to self when that good day I hail !  
 My fear of living takes, to Kufr's camp hark !  
 Thy book's knowledge leads to Kufr's pitch dark.<sup>1</sup>

Continued from page 88

scholar on earth over the clear meaning of Holy QURAN, then your faith, gnosis and then the certitude in God and the Prophet is not complete. The views of different experts, may be the Holiest men on earth, create different castes and creeds in any religion.

This is unthinkable and unbelievable that a particular view or a particular opinion which we know is due to the scholarly knowledge of any one individual. The Holy Books are a common legacy of entire mankind and every faithful has a right to know what is written in the lines. As such no body has got a right to misinterpret any meanings, to mislead others. It is within the privilege of a 100% true faithful to understand the meanings of the Holy Books with his own intellect and academic knowledge because every body is directly responsible to God, who knows what is hidden in our hearts. It is better to teach the meanings of a Book, un-necessary commentries should be avoided. The scholars do not require any commentry. The commentries are written only for those people whose knowledge of the text is very poor.

1. Kufr (Ar :) unbelief, darkness ; (pitch).

Pitch ; degree, black, as pitch black, pitch blind, pitch dark.

Underlying thought :—

Since you and me both are unaware of our ego, due to many veils between man and God, which the man has placed before his eyes, these veils must be removed to attain the place of certitude. These veils are un-necessary barriers between a man and the reality.



## 293

A camel once said a nice word to foal,  
 He's lucky who knows to play his own role.  
 Learn from me a knack of desert tramps,  
 To take thy own load from camps to camps.

## 2nd Version

Learn from me the desert rambling knack,  
 To take thy own load on thy own back.

## CHAPTER 4

## 294

I know many savants and gems of west,  
 On being and non being they felt the same quest.  
 Bid me, tell to thee two words at least,  
 To me please talk in accent of East.<sup>1</sup>

## 295

Hark ! O victim of wits of aliens few,  
 For one heart you brought a score of griefs new.  
 Then Mullah's views it was better to sit,  
 With a self-conscious sage with ego's wit.

## 296

This being would last or just a passing show,  
 The wise could not solve this knotty tie so.  
 He wrote a book though 'on diving in sea',  
 To his heart's sea ah ! he could never see !

- 
1. Line 3 (Literal): — with this old man talk in accent of East.
  2. It is difficult to convey the true sense of "beeni" (بینی) in line 1. If it conveys an opposite sense of 'Namud' (نمود) then its meaning is truth. Iqbal has not used beena (conscious, having insight, a seeing being) here, still Wajudi-beeni means conscious being. We enjoy both the meanings. If it means truth, then translation of line 2 gives a correct sense.

Line 1 means :—

What we see would last, or a passing show,  
 This being is a truth or just a false show.

## 297

With battle axe smite the Bistoon Mountain,  
 The time is short trust on sky too in vain.  
 Leave the wise men thus in their headaches own,  
 Did the spark raised from the axe or from stone?<sup>1</sup>

## 298

Keep the crave's lamp burning ever in heart,  
 Get the place where the uproars start  
 Do not get lost in the world's four nooks,  
 Break the four nooks, and turn to self's look.

## 299

O heart's sea ! no peace yet known to thee,  
 The gloss of gems here, due to my glee.  
 O wave ! thus guard thy own restive thrill,  
 The noise of storms thus, due to thy will.<sup>2</sup>

- 
1. I have anglicized Baistoon (to Bistoon) for poetical beauty. Farhad had taken a pledge with the King of Persia to dig a canal from Baistoon Mountain, against which the King pledged to marry his daughter (princess) with him.

There was a long controversy amongst Persian historians, poets or phillosophers whether Farhad was killed by his own axe or from a stone rolling from the mountain top. The readers would find a hint of that controversy in the above mentioned quatrain (twin couplet).

2. The underlying thought is given below :—

For heart the whole noise in world I see,  
 Who gave the world beauty for thy sole glee.  
 O man ! continue thy efforts still,  
 To world the whole asset is thy will.

Continued on page 92

To both the worlds win with efforts and zeal,  
 From thee never run for thy own self's weal.  
 From light of past see the light of to day,  
 To day you cant cut off from the last day.<sup>1</sup>

Continued from page 91

The literal translation of line 4 is as follows :—

To sea, the whole asset is thy own home's wealth, makes no sense if written in English. Here the meaning of 'Mata-i-Khana' (متاعِ خانه) is legacy. (متاعِ خانه) See text below:—

دلِ دریا سکون بیگانه از تست  
 به حبیبش گوهر یک دانه از تست  
 تو اے موجِ اضطراب خود نگہ دار  
 کہ دریا را متاعِ خانه از تست

1. Line 4 (Literal) :—From last day you cannot pounce on today.

دو گیتی را بخود باید کشیدن  
 نیاید از حضور خود رمیدن  
 به نورِ دوش بین امروزِ خود را  
 ز دوش امروز نتوان ربودن

(Line 4) Rabudan means to pounce upon and run away Here it means 'breedan' viz. to separate, keep apart, detach. Moreover we cannot rhyme Kasheedan and Rameedan with rabudan being a disagreement of consonant sounds.

with بریدن the translation would be 4 (a)

with ربودن the translation would be 4 (b)

As such ربودن is a misprint in Armaghan-i-Hijaz.

## 301

You show us O Poppy ! thy self's own trace,  
 And turned the hid mask of thy charming face.  
 I call you poppy when you show thy face,  
 In branch what you looked ? Where was thy  
 trace ?<sup>1</sup>

## CHAPTER 6

## 302

A man weeps not from a grief or pains,  
 No dust e'er falls, on his heart from strain.  
 If he e'er weeps you take it in this sense,  
 His weeping is a part of love pangs trance.

## 2nd Version

If he ever weeps take not a view bad,  
 In love pangs impact he weeps being mad.

## 303

If a tested man dies think not ever,  
 He dies on the earth, there he dies never.  
 To thee thus suits a death of such state,  
 Though dead yet lasts his self's pleasant trait.<sup>2</sup>

- 
1. It is up to the readers to infer their own conclusions of the philosophical points referred to here being not within the field of the translator. Here Iqbal has left a feeler to the believers of pantheism, theism and panentheism.
  2. Literal Line 2 : He dies beneath sky, there he dies never.

## 304

If thy dust has no link with soul and heart,  
 No rain<sup>1</sup> can moisten thy hearts's any part.  
 Be free from griefs, guard dam<sup>1</sup> with His hum,  
 In man full of dam no griefs can come.<sup>1</sup>

## 2nd Version

If thy dust shares not secrets of soul,  
 No rains can moisten the off shoots whole.  
 No griefs when you inhale Allah's dam,  
 In full of dam bosom no griefs can come.

## 305

My each breath blows with griefs many more,  
 My friends share not my griefs anymore.  
 Yet future can be shaped to large extent,  
 If you know the great price of each instant.<sup>2</sup>

- 
1. 1, Rain ; here it means a guide viz. spiritual guide. 2, dam, breath. Check up this idea with "Hosh dar dam", No. 2 principle of the mystics of Islam in former India and Iran. See this idea in the following verse of Iqbal :—

A hawk never falls from flying strains,  
 With full breath no risk of fall remains.

See Zarbi Kaleem Page 70, unders heading of Israr-i-Paida.

2. Literal version of line 2 :—

"My grief is shared by aliens few. Here aliens or 'Na Mahram' could also mean wealth, riches (of the world) to whom the poet thinks aliens to him. This could be a remote sense of line 2.

## 306

A young who tied heart with ego's call,  
 He swam quite safe, along seas, and rivers all.  
 No harm if you relish a decent scene,  
 Keep an eye on heart that the hands are clean.<sup>1</sup>

## 307

Such griefs this heart now likes to take,  
 Like dust of low things of humble make.  
 To those sweet griefs alas ! we know not,  
 Which make a man great with higher thought.<sup>2</sup>

## 308

Blame not the God for this or that hurt,  
 This dust should be dusted from thy skirt.  
 Change the heinous world whose bad nature yet,  
 Gives lead to bookies to take the whole bet.<sup>3</sup>

## 309

Turn out fire of envy from thy heart's core,  
 Like smoke of house through the ventilator  
 door.  
 No tax ever pay on heart's yield to none,  
 To make the lands barren O! landlord shun.

- 
1. Line 1 : who tied..... . call ; viz. who strengthened his ego.
  2. Khak-i-Nazand (Per : ) Dust which is low, downcast, sorrowful, blind, (as such this world). (See text).  
 Sweet griefs, of God and country's love, etc.  
 Asli-ou ; whose basis, source, origin.
  3. Az daman-ash, here the antecedent (merja) of دامن (as pronoun) hints towards man and not towards God. It means that man must absolve himself from such complaints against God.

## 310

In his nights behold many dawns bright,  
 Both the words are bright from his moon's light.  
 I give thee some signs for that Muslim's trace,  
 He welcomes his death with a smiling face.

## 311

To the morning breeze<sup>1</sup> weep'd the dew<sup>1</sup> in  
 trance,  
 I cherish from thee a favour of glance.  
 I have fostered gloom from the Rose,<sup>1</sup> alas !  
 Thus pass in a way that I fall on grass.<sup>1</sup>

---

1. باد صبح Badi Subh ; the morning breeze viz. the poet himself.

The drew ; is a Muslim in the company of Rose.

Rose ; (in the company of rose) = of a rich wealthy man.

Grass ; an allusion to a poor man, or the poor. As such the poet has given this message in parables.

## PARAPHRASE

A Mamin asked me for a favour which,  
 Has made himself sad in friendship of rich.  
 The wealthy men's way has twisted my face,  
 Thus drop me on the poor with special grace.  
 Her rich are misers friends of Joy and Jin,  
 They never seek essence being bound in Skin.  
 They worship the kings and sovereign's might,  
 They are rivals of faith and godly light.

## 312

The heart is a sea which likes no shore,<sup>1</sup>  
 A shark<sup>2</sup> too shivers from his wave's roar.  
 Like tempest which takes jungles of rubble,  
 The whole sky's worth, not alike<sup>3</sup> his bubble.

دل آن بحر است کو ساحل نورزد  
 نهنگ از ہیبتِ موجش بلرزد  
 ازان سیلے کہ صدہاموں بگیرد  
 فلک با یک 'جابِ او نیرزد

## 313

My heart is a fire, a smoke my frame,  
 My being's harp burns with a constant flame.  
 From mid night prayers the heart gets a calm,  
 Like mercury<sup>4</sup> closed in aloe wood balm.<sup>5</sup>

- 
1. Warzeedan ; to opt for, to incline toward, to choose.  
 Nawarzeedan ; does not choose.
  2. Nahang ; a crocodile ; a whale, a shark etc.  
 Line 4 : Literal :- The sky cant contain in its one bubble.
  3. Nayarzad ; is not equal to. Here nahang (alligator) is probably the Satan. In quatrain No. 311 and 312 Iqbal has tried to explain different states of heart. Sometimes a huge sea in which the whole cosmos can be contained. As such his heart is not a mere lump of flesh which beats in bosom. It is a place in which God himself likes to live when He loves a man.
  4. The mercury was killed (to make calx) in aloe wood in old days. Aloe wood is called 'ood ('Ud) in Arabic and Persian. (It also means lute or harp). It gives a sweet smelling fragrance when it burns.
  5. Balm ; ointment (fig :) that which gives peace of mind or consolation.



His help the world seeks like his slave own,  
 Since he guarded self with saintly tone.  
 This is faqr and kingship which guards the heart,  
 As sea guards pearls like a best work of art.<sup>1</sup>

- 
1. Incidentally Iqbal's main philosophy is based on four principles of the mystics of Islam (out of 8 or 11). See *Nafhat ul Uns*, by Jami page 267 (still he has not ignored the remaining ones). Iqbal has probably taken the idea of self from the term *Khilwat dar Anjuman*; Privacy (with God) in social gatherings and other social contacts. Iqbal's whole mission of life was 'Hosh dar dam', consciousness of each breath inhaled, 'Nazar barqadam' (eye down cast), 'Safar dar watan' (journey for Home, lost by him on heavens and 'Khilwat dar Anjuman'. I would like to quote a few verses of Iqbal from *Masnavi* (Hexastich).

بر مقام خود رسیدن زندگی  
 ذات را بے پرده دیدن زندگی

1. To get his own self in the life's main goal,  
 To see the God's being, the purpose of soul.

آدمی دید است باقی پوست است  
 دید آن باشد که دید دوست است

2. Which looks Him is Man, the rest is skin,  
 To friend sees the eye, the flesh sees the kin.

گفت دید عارفان ، گفتم که دید  
 گفت دینِ عامیان ؟ گفتم شنید

3. He asked mystics path, I said view alone,  
 He asked 'masses path' I said 'hearing lone'.

چنان با ذاتِ حق خلوت گزینی  
 ترا آو بیند ، آو را تو بینی

(Continued on page 99)

## 315

The Ego's<sup>1</sup> power he did not try,  
His hands and feet too opened no tie.  
The wisdom to man is sometimes a chain,  
If he had no heart<sup>2</sup> to check and restrain.

## 316

You say the heart is the Khak and Khoon<sup>3</sup>,  
A work of magic of Kaf and Noon.<sup>4</sup>  
My heart is though in the bosom of mine,  
It is yet beyond the pale of world thine.

Continued from page 98

4. Try to sit alone in the God's retreat,  
Till you get the God's tete-a-tete sweet.

کمالِ زندگی دیدار ذات است  
طریقش گستن از بند جهات است

5. The height of man lies in His Being's look close,  
Break the six nooks and get the aim of beaus.

1. Nairoo (ru); control, power, force, mastery.

2. Heart ; here it means flame of love, his attention.

Basic thought :- (as inherent here) that heart alone can get freedom from intellect, because intellect itself is a slave to love.

See the above thought in the following verse of Iqbal :-

A freeman I am, love is my guard,  
Love is my guide, and wisdom my ward.

من بنده آزادم عشق است امام من  
عشق است امام من ، عقل است غلام من

3. Khak and Khoon ; mud (dust) and blood.

4. K and N or Kaf and Nun, are two Arabic alphabets. From K and N, God said "Kun" = "be, become" and the whole cosmos came into being. God says "be" (Kun) and it "becomes" automatically a reality.

## 2nd Version

In this bosom mine I have a heart though,  
Beyond the pale of world, it lies I know.

## 317

The world of Sun and Moon, slave of his thread,  
Each tie will be ope from tears he can shed.  
To 'Hind' please convey a message of me,  
When a slave is wide awake he is free.<sup>1</sup>

## 318

We are God's harvest its yield is heart,  
For life's bride, it is the lady cart !<sup>2</sup>  
He told the 'dust of path'<sup>3</sup> His Secret Acts,  
Was it due to wisdom or heart's own tacts ?

## 319

To that rare beauty my heart seeks again,  
To speaker<sup>4</sup> whose pulpit was 'cross' and slain.  
To the King<sup>5</sup> often with lancers and force,  
To wealth who never touched at any course.

---

1. Wide awake, adj : (fig :) fully alert, vigilant.

Zunnar ; is a thread (with hundred of ties) worn by Hindu Brehmins or Pundits as a religious custom, (worn around neck).

2. In English its equivalent word is 'litters', or Mehmil in Persian and Arabic.

3. Dust of path = the poet himself.

4. Viz. Mansoor Hallaj (cotton carder), though Mansoor Hallaj was never a cotton carder by profession. See notes on him under quatrain No. 185.

5. Viz. Sultan Noor-ud-Din Zangi. In this quatrain Iqbal has

The heart's world is not world of pomp 'an show,  
No lanes and doors, there nor homes high and  
low.

Neither earth and sky nor the four nooks too,  
There is none in this world save 'Allah hoo'.<sup>1</sup>

The glance brought eyes and wisdom a tape band,  
To measure four sides and all the world's land.  
Who drinks the whole wines whom we named  
heart,

Who sucks within it all beauties of art.<sup>2</sup>

Continued from page 100

used a most laconic language as he had explained tales of two great heroes. The brief explanation is given below (in translator's own words) :—

A lover was mad to see the Lord's Face,  
At last he saw His Face, as was His Grace.  
To show that beauty to friends he was mad,  
It took him to pulpit to show what he had,  
The unaware Qazi (court) hanged the poor 'lad'.

Sultan N.D. Zangi raised his banner for Jihad and fought vigorously for 28 years during his reign, from 541 A.H. to 569 A.H. He was victorious in every battle he fought. He amassed no wealth except the dust of his face during fighting which he had collected in a hand-kerchief. He left a will that when he will be lowered in grave that dust should be rubbed at his face. His will was fulfilled in like manner.

1. Allah Hoo, (who), who is God ; (Save) the God.
2. Rang-o-boo رنگ و بو in line 4 has vast meaning. It means

Continued on page 102

What is the love ? an impact of glance,  
Which gives a sweet prick of the eye's lance.  
If you seek heart's hand ? throw quiver and bow,  
This game is the game of glance and eye brow ?<sup>1</sup>

## CHAPTER 9

## EGO

The Ego is lucent from God's light rays,  
A reach to self gets through out of reach ways.  
Its separation looks part of 'wasl' hence,  
And 'wasl' a part of separation trance.<sup>2</sup>

Continued from page 101

beauty (of every kind), pomp and show, grandeur, riches, ostentation etc.

Iqbal has explained this basic theme of above mentioned verse in Zarb-i-Kaleem, page 39 :—

کافر کی یہ پہچان کہ آفاق میں گم ہے  
مومن کی یہ پہچان کہ اس میں ہے آفاق

The lost in the world is the Kafir's sign,  
In whom the world hides is the 'Momin's sign.

As such line 3 and 4 means :—

The great drunkard whom we (later) named heart,  
It sucks all beauties of nature and art.

1. Basic thought :—

Borrow a glance from a good guide hence,  
He is thy guide who gives thee a glance.

2. Wasl or Wisal means tete-a-tete (of God).

His separation thus a stage of tete-a-tete,  
And tete-a-tete a stage of parting's hit.

Continued on page 103

Continued from page 102

Here Iqbal has explained perplexing phases of Ego's varied attributes in a versatile manner. I would like to quote a few verses of Iqbal to throw further light on Iqbal's expression of self:—

۱- نقطہ نورے کہ نامِ او خودی است  
زیر خاکِ ما شرارِ زندگی است

1. A speck of light whom ego we name,  
Its spark is hid in my dusty frame.

۲- بہ بحرِش گم شدن انجامِ ما نیست  
اگر او را تو در گیری فنا نیست

2. To be lost in His sea, my end was ne'er,  
If you find Him once, you die not ever.

۳- خودی چون پختہ گردد لازوال است  
فراقِ عاشقانِ عینِ وصال است

3. When Ego is firm no waning it knows,  
The real 'wasl' lies in the parting of beaus.

۴- نسخہ کونین را دیباچہ اوست  
جملہ عالم بندگان و خواجہ اوست

4. For the world's remedy the first preface,  
Her slave and page is the whole human race.

خودی کو اس طلسمِ رنگ و بو سے توڑ سکتے ہیں  
یہی توحید تھی جس کو نہ تو سمجھا نہ میں سمجھا

5. By ego's call we can shake and break,  
The spell of grandeur we still make.

This Ego reminds that God is one,  
Alas this point was followed by none.

When a nation gives up gossip's course,  
 From her dust then grows the longing's force.  
 The self becomes sword from longing's flow,  
 Whose sharp edge cuts all stains of vain show.<sup>1</sup>

1. An explanation of line 4 was rather difficult, to simplify I explain it here ;—

- (a) Dam-i-ou (its breath) viz. the cut (of self sword).
- (b) Rang ha ; colours.
- (c) Burrad ; cuts down, its infinitive is (بریدن) bureedan.
- (d) Zi-bu ha (زبوہا) from its smell (of pride and snobbery) etc.
- (e) Rang ; (رنگ) colour, luck, money, stains of vice, disgrace (as رنگ آمیزی), shame, vitality, force, riches, wealth, silver, gold, profit, gain, trick and skill, fraud, cheating, stocks and goods, quality, virtue. See a good dictionary for other meanings.
- (f) Rang-o-bu ; pomp and show, grandeur, beauty, lustre, brightness ; style and manner, riches.
- (g) Boo ; (bu) smell, desire, cravings, hopes, sign, foot steps.

We find this lofty idea of Iqbal in a verse of Bang-i-dara :—

شرابِ بے خودی سے تا فلک پرواز ہے میری  
 شکستِ رنگ سے سیکھا ہے میں نے بن کے بو رہنا

In trance of self's wine I fly to skies' dell.  
 From fading hues I learnt, to live like smell hues.

## 325

From God's own being, the 'self' got a 'being'  
so,  
From God's own show, to 'self' He gave a show.  
About this shining pearl I know not where,  
It could be then without a river there.<sup>1</sup>

## 326

The friendship of rose<sup>2</sup> a heart likes when,  
To sweet dream tastes, he loves only, then.  
It wakes up when he is conscious of I,  
When ruled by senses his Ego would die.

## 327

His parting's prick in my tete-a-tete lies,  
To ope this tie get a glance of one's eyes.  
That pearl is hidden though in depths of sea,  
To pearls water yet we cannot call sea.<sup>3</sup>

1. Line 2 means :—'For self's display, He liked its show '  
Namud, (نمود) Besides show; it also means prominence, display, vanity, fame etc.

Namud-i-be bud, means outward show or display.

2. Line 2 in other words means :

From sweet dream's taste he wont wake up then.

Rose; in parables of Iqbal means a rich man, given to luxury and easygoing life.

3. See this idea in twin couplet No. 196 and 312, and the following couplet in this context :—

It feels that grief in a teta-a-tete too,

As bubble shows grief—it feels—with tears few.

وصل ہے پر دل میں اب تک ذوقِ غم پیچیدہ ہے  
بلبلہ ہے عین دریا میں مگر نم دیدہ ہے



## 328

The dusty look I hold owes to His door,  
 My rose and basil<sup>1</sup> bloom from His down pour.  
 I know not my being, neither His Grace,  
 Yet I'm in His hold and own embrace.

## CHAPTER 10

## COMPULSION AND OPTION

## 329

I am quite certain that on the doomsday,  
 To homes and castles in scale he would weigh.  
 Yet I cherish a feeling for that day,  
 It would neither suit Him nor to my 'clay'.<sup>2</sup>

1. Gul-o-Rae'han ; (Roz and baezil as pronounced in English).  
 This phrase conveys a vast meaning in Persian literature,  
 viz. (i) influence, victory, (ii) power and hold, (iii) wealth,  
 (iv) kindness, (v) verdure and lush, (vi) food, ease and  
 comfortable life. As such visualise these meanings in read-  
 ing this couplet.

2. Underlying thought :—

It suits not me for my sins great,  
 No hold I had on passions and fate.  
 I just fulfilled the God destined fate,  
 My sins were a part of man's own fate.

As Iqbal says in Bang-i-dara :—

روزِ حساب جب مرا پیش ہو دفترِ عمل  
 آپ بھی شرمسار ہو مجھ کو بھی شرمسار کر

My deeds are weighed on doomsday when,  
 I feel ashamed though you feel ashamed then.

As Hafiz says :—

گناہ گرچہ نبود اختیارِ ما حافظ  
 تو در طریقِ کوش و گو، گناہِ من است

In respect you say it was my sin,  
 Within my power was Hafiz no sin.

## 330

In city of Room a pontiff told me,  
 A word of wisdom I like to tell thee.  
 Every nation makes her death's own source,  
 To thee the fate, to us the planning course.<sup>1</sup>

## CHAPTER 11

## DEATH

## 331

The death once said to God in this way,  
 How shameless his eyes<sup>1</sup> though made from clay.  
 When I take out his soul I feel a shame,  
 He feels no shame, but, to die with bad name.<sup>2</sup>

## 332

To king of six nooks give a lasting soul,  
 Who holds the reins of the cosmos whole.  
 He is not ashamed of death's disgrace,  
 As he knows not yet life's honour and grace.<sup>3</sup>

CHAPTER 12  
 SAY TO SATAN

## 333

From me please give to Satan a message,  
 How long he would like to fret in this cage.  
 I like not this dust's happiness brief,  
 Whose each dawn ends with the evening grief.

- 
1. Line 4, 'tadbir' also means politics, policy, administration, and planning.
  2. The eyes, viz. the man.
  3. In this quatrain the Angel of Death (Izrail) is addressing the God.

## 334

As long He made not this wide world anew,  
 Her conscience was cold, no uproars she knew.  
 Where was a burning without my being then,  
 You too was born thus from my fire then.<sup>1</sup>

## 335

The separation gave to zeal great spur,  
 It gave to his passions a force and stir.  
 Of thy own affairs though I have no ken,  
 My heart<sup>1</sup> made me conscious of my self then.<sup>2</sup>

## 336

He drived thee out from the Heavens first,  
 Held thee accursed, kafir<sup>3</sup> and rebel worst.  
 From the first dawn I am writhing from prick,  
 Of thorn which you pricked with heart's each tick.

- 
1. Basic thought :—

No storm could rage without my soul's role,  
 From my fire thus. He gave thee a soul,

2. For mud in text, heart looks more appropriate to English temperament.

Abo-gil ; (mud) water and clay.

Basic thought :—

I know not thy duress for such a bad game,  
 My heart made me conscious of self's great aim.

3. i. Heathen ; (Rajim) رَجِيم in Arabic and Persian (as in text).  
 ii. Held thee = called thee (as per text).  
 iii. I am writhing = here it represents all prophets, mystics and the pious men.

## 337

My rights and the wrongs you already know,  
 No harvest would grow in a waste land<sup>1</sup> so.  
 You made not a bow in a pathos vain,  
 And took all the sins in a hard bargain.

## 338

Let us play a chess<sup>1</sup> like a royal game,  
 To melt the world whole with mutual flame.  
 Use thy own skill,<sup>2</sup> may be a grain of sand,  
 For a paradise true on every land.<sup>3</sup>

## CHAPTER 13

## 339

From this world's clear violence the man is sick,  
 The sky feels ashamed of her ugly tricks.  
 With a pleasing glance if you can behave,  
 These satans in hundreds will be thy slave.<sup>3</sup>

---

1. Here waste land is a hint (an allusion) to man's intrinsic nature, devoid of good qualities.

2. Nard ; chess or chausar as invented/played first by Bazar Jamuhr of Persia.

Ba afsoon-i-hunar ; with own intrinsic qualities and capabilities.

Iqbal has expressed this phillanthropic, altruistic idea for whole mankind's benevolence on page 45, Israr-i-Khudi :—

زندگی بخشد ز اعجازِ عمل

می کند تجدید اندازِ عمل

Get boon of new life by marvel of deed,

With a new touch revive thy deeds indeed.

3. Fasad ; corruption, villainery, violence, vice etc.

## 340

Look the demons dash on ear and eye lash,  
 Who aim this heart for a seamless smash.  
 Look the high price hence for a sin worth pence,  
 These merchants bargain on a cut price hence.<sup>1</sup>

## 341

What a devil who likes a backward<sup>2</sup> gait,  
 Who makes thee blind by a magical bait.  
 I count him now as a devil dead,  
 Who likes thy prey being sick on bed.

## 342

What a venomed wine he holds in his bowl,  
 The body knows not, when it takes his soul.  
 You know the vice circle of his snare,  
 It is not the snare, a grain lies where.<sup>3</sup>

- 
1. Literal translation is as under :—

In each lane, see robbers of ear and eye,

To steal the hearts who are, so hard and sly.

Look the high priced sins, for a price worth pence,

These merchants sell the goods at cheap price hence.

Here Iqbal is hinting to an open competition for sins. The modern markets are full with such fashion wears to attract sins.

Goods ; here it means sins.

2. Here the Iqbal's Satan is a devil of dust. 1. 'Wazgun (goon) ; inverted, overturned, preposterous, reversed, unlucky, backward, contrary (to).

3. Venommed, adj : (fig :) full of malice of hate, poisonous.  
 Takes his soul ; kills him.

Zahrab ; (Per :) urine, poison of water.

## 343

Yet the man lies fallen from the high place,  
 His rise thus rests on self's steady base.  
 Thy sin gets in fact a tasteless fruit,  
 If thy Satan holds a dusty root.<sup>1</sup>

## 344

To Satans of this age be not a prey,  
 That lip service suits to toady men's way.  
 The noble men give that Satan a place,  
 Who is the pure Satan and saw God's face.<sup>2</sup>

## 345

His blows counterpart is a man complete,  
 His descent hails from a fire of high seat.  
 On his foot steps<sup>3</sup> no dusty satan looks,  
 A prey of the weak is banned in his books.

- 
1. Iqbal says :—There are two kinds of Satans. The dusty ones are of human species, No. 2, the fiery genii, who are the real demons. As such he says you must overpower your own satan, already hid in thee. Only then thy Ego will be firm and steady.
  2. Kamil Aiyar ; a genuine (gold) it means pure satan, not a counterfeit rascal or satan.
  3. Nukh ; follow a person's track zealously, zealous following; hence on his foot steps.

## 346

To sense of the means it is far off though,  
 On a point of import I must stress so.  
 It suits not ever to the Satans new,  
 A jealous for honour<sup>1</sup>, though sinful too.

## CHAPTER I

## TO FRIENDS OF COMMON CREED (SAME PATH)

## 347

Come to set right the task of this race,  
 To play life's gamble with manly grace.  
 To weep in City mosque with such deep groans,  
 That it melts the Mullah with our moans.

## 348

The Qalandar is a bold hawk of sky,  
 A heavy weight to him so light like fly.  
 To him his hunting ground the whole blue space,  
 On dust he makes never his aery's base.<sup>2</sup>

- 
1. Iqbal's own sense of 'ghayur' means jealous for honour, no one word in English carries this sense. Its synonym is 'a man of parts' (pl :) abilities, modest, noble, bashful plus chaste conveys the sense of 'ghayur'.

Basic Thought :—

A jealous for honour, a man of parts,  
 Is not suitable in new satan's chart.

2. Aery (eerie) the nest or brood of an eagle.

Qalandar ; A Muslim sect of Faqirs (mendicants) who shave off the head and beard and abandon all worldly allurements, friends and relatives, travel from place to place, worshipping one God (now extinct). In this quatrain Iqbal is addressing the Muslim Youth to create in them a Qalandar's grace who pays little heed to this material life and its allurements.

## 349

When the Allah Hoo's tick did hit my soul,  
I dusted the clothes<sup>1</sup> of the cosmos whole.  
Hold the violin quick as the chords so soon,  
Are loosing my grip by quill's burning tune.<sup>1</sup>

## 350

In the heart of nature like tears I groan,  
Till I got in her eyes a place by moans.  
On nature's eyelash my shine could be seen,  
I fall seldom thus on leaves of grass green.<sup>2</sup>

1. Here it means croon, tune or croons

Literal translation of line 2 :—

Are falling like tears, from quill's burning tune.

Here Iqbal is conveying the same idea :—

بربط کو مرے ہاتھ سے لینا کہ چلا میں

“Take the harp from hand I am going to die.” (or I am loosing the grip).

Rakht ; Clothes (or I am loosing the grip).

Quill=(Zakhma in Persian). A plectrum by which the strings of mandoline etc. are played.

Allah Hoo ; is a hit of “Asbat” اثبات or affirmation (of Allah) which takes a man to Baqa-billah (to become immortal in God's presence). In the wake of Hazrat Mujaddad Alf Sani of Sarhand (Patiala State, in India). From Nafi (negation of gods) Iqbal flies higher to Asbat direct in wake of Sheikh Ahmad Sarhandi (birth 971, death 1034).

Study Maktubat-i-Mujaddad.

2. Line 4 : I am not such an ordinary thing which you can see on a grass leaf. (See me in nature's heart and eye).



## 351

In logic I feel a smell of raws,  
 Its pleas and reasons are full of flaws.  
 To me the shut doors are opened soon,  
 From a verse of Rumi or Jami's<sup>1</sup> croon.

## 352

Come<sup>2</sup> and take from<sup>3</sup> me that old wine's bowl,<sup>4</sup>  
 Which gives the dust of bowl<sup>5</sup> quite a new soul,  
 If you water this poppy from my can,  
 A branch<sup>6</sup> will grow to the size of a man.

1. Here croon means crooning.

It reminds us now of a verse of Akbar Allahabadi already on the lips of many people :-

فلسفی کو بحث کے اندر خدا ملتا نہیں  
 ڈور کو سلجھا رہا ہے پیر سرا ملتا نہیں

On the polemics grounds the God gets not,  
 He opesatie, now yet a tie opes not.

Maulana Abdul Rehman Jami a known writer and poet born in Kharjromin of Jam Province in Shaaban 817 AH and died on Muharram 898 AH. He wrote 54 books.

2. Come=to join his path.

3. Take from me ; learn.

4. Old wine's bowl, viz. the lover's way.

5. Dust of bowl ; a hint or allusion to the lover's heart.

6. A branch ; or poppy's branch =the whole nation, the Ummah, or one man.

Basic thought :

If you would learn some knowledgeable things from me, the branch (an individual) of this poppy may be six feet long against its usual length of one foot.

## 353

The same old harp I hold in my hand,  
 In which are hidden tunes of that land.  
 With the lions claw, that harp I play,  
 Whose chords are made of rocky clay.<sup>1</sup>

## 354

To tyrants of this age I would thus say,  
 An axe I use not in the Farhad's way.  
 From the prick of thorn I cherish in heart,  
 A mountain's heart too could be torn apart.<sup>2</sup>

## 355

A poor I am whose asset is glance,  
 A mountain to friends, to me a grass hence.  
 Listen this point that a vulture to me,  
 Is better than a hawk tied on king's knee.<sup>3</sup>

---

1. Iqbal wishes to infuse a spirit of jingoistic chauvinism in his nation as such he uses such symbols like rocky chords and rocky veins in his poetry. Such constructions are not used in the English language.

2. In text Iqbal says 'Pervez' of this age, a title of the old kings of Persia, tyrants of that age.

In Persian legends Farhad was the lover of Shirin, a princess of Persia, who was entrusted the task of making a canal from a mountain (called Baestoon).

3. A mountain to friends means :-

viz. to whom my friends consider mountain due to his wealth and worldly pomp and show.

## 356

My heart's door I shut not to any one,  
 With kiths and kins I break links none.  
 I made my cottage in my bosom own,  
 And passed my days with a happy tone.<sup>1</sup>

## 357

No pomp and show I have in this globe,  
 Nor destined to me a crest or robe.  
 As the garden's foe the florist<sup>2</sup> dubbed me,  
 Since I gave to 'nargis'<sup>3</sup> an eye to see.

## 358

Some points were discussed by hundred wise men,  
 Like jasmine fragrance the talks gave a ken.  
 Who was that speaker and wise man great,  
 From a thorn<sup>4</sup> who told the Garden's<sup>5</sup> state.

1. Line 4 literal :-

Beneath this sky I pass a happy life.

2. The florist or gardner is an allusion to his country men or the Mullah, who dubbed the poet as an enemy of the nation because they were too loyal to the British in his opinion.
3. Nargis (Per : ) Narcissus, nirjis (Arb : ), perhaps a daffodil too is also of the same group.
4. A thorn ; a Muslim, who was treated like a thorn by rulers and his country men. Could be Mullah or title holder landlords who treated Iqbal like a thorn. Here Iqbal is giving a picture of events before 1937.
5. Here Garden means the nation. Line 1 and 2 in other words :—
- Two hundred wise men discussed a treat,  
 Like jasmine (petals) the talks were sweet.  
 Treat ; here it is noun, viz. a treating or treatise.

## 359

The science or art points I elaim not to wield,  
 I gave a new style to poesy's field.  
 In caravans see, my flame and sweet pace,  
 I gave the old riders a taste for a race.

## 360

I boast not to be a song bird<sup>1</sup> of dawn,  
 I know not any thing save wails long drawn.  
 Leave not as such what I gave to thee,  
 From my cottage<sup>2</sup> take the Garden's Key.<sup>3</sup>

## 361

This world is a path to my eyes and sense,  
 None shares my journey in a thousands hence.  
 I saved my skin from scores of kith and kin,  
 None stands in with me through thick and thin.

## 362

With nothingness<sup>4</sup> learn to live with grace,  
 Raise thy worth more and keep the faqr's face.  
 Dive a bit deep in my song's big main,  
 Like pearls learn to live in my stormsrain.

---

1. Song bird ; (here it means) a poet.

2. Cottage ; viz. nest.

3. Garden's Key ; is an Iqbal's symbol for an inspired communication.

4. With uothingness learn ; with empty pocket learn.

Literal line 4 :—Like pearls live with ease in floods and rain storms.

As a poetical licence the rainstorm has been written as storms rain.

## 363

For long I'm gaining from this dusty mart,  
 Of my place yet I feel a heavy heart.  
 From boon of its moist I feel a life though,  
 I never took this earth like a sky so.

## 364

You cant learn aught 'sans'<sup>1</sup> a conscious soul,  
 The hearts get a life from breath of man's dole<sup>2</sup>.  
 Who guards his ego by wails and sighs,  
 And keeps self's honour by ruthless eyes.

## 365

Get a self knowing eye and see thy soul,  
 In stems hidden yet see a jasmine whole.  
 If not like an arrow in the bow still,  
 See aim from the archers eye and will.<sup>3</sup>

---

1. Sans, (Sanz) Fr: without.

a conscious soul ; viz. a guide.

2. Dole, n., pain, grief. (arch : and in poetry), heaviness of heart. Hence doleful., adj.

3. Archer ; a bow man. Since the arrow is not conscious of itself, it does not know how the bowman would use it. Here it means that your position would then be like a slave to be used at the will of the master.

The wisdom knows not the certitude eyes,  
 Its gamble of knowledge on vice path lies.  
 Hundred Razis, Ghazalis wont equalize,  
 To worth of a fool who holds seeing eyes.<sup>1</sup>

## 367

What are the clothes,<sup>2</sup> gold<sup>3</sup> jewels<sup>4</sup> and gems?<sup>5</sup>  
 Rows of slaves handsome, and gold waist femms?  
 Like God they 'are free'<sup>6</sup> from both worlds needs,  
 Is this not wealth which a skill'd man<sup>7</sup> heeds.

## 1. Basic thought :

What is certitude ? What wisdom will say ?

Thy logic's gamble would lead astray.

Iqbal has expressed this idea in Zarb-i-Kaleem

Page 60 :—

صحبتِ پیرِ روم سے مجھ پر ہوا یہ رازِ فاش

لاکھ حکیم سر بیچیب ، ایک کلیم سر بکف

I solved a hidden maze from Rumi's gaze,

Though thousand wise bow, one Moses says no.

2. Qumash, the clothing.

3. Nuqra, Silver (I used gold for poetic need).

4. La'l ; a ruby, red jewel = لعل.

5. Guhr ; gems.

6. Are free ; Sans souci, unconcerned.

7. Here skilled man means a godly man, virtuous.

## 368

To self my wine<sup>1</sup> gives full sense and poise,  
 My pub since shuns all the din and noise.  
 My wine not so fine in its first sip though,  
 In bottom lies but a slip of past glow.

## 369

For robes and turbans why you feel a bent,  
 I have found in my ego that beauty's<sup>2</sup> scent.  
 To me wooden fife<sup>3</sup> is wealth and heart's gloss,  
 I carve not a wood for pulpit or cross.

## 370

As soon I espied my ego's essence,<sup>4</sup>  
 I took a lone retreat in bosom hence.  
 From these wise blinds who have no taste.  
 For old love's flame I ran with haste.

---

1. My wine (or booze) ; my education.

As such pub is the school.

2. A wooden fife or flute ; viz poetry.

3. That beauty viz of God or His beloved Prophet.

4. Ego's essence ; The hidden qualities of ego. (Ego's mirror in Iqbal's words).

A lone retreat in bosom=viz I took to meditations.  
 (for self).

Or self consciousness (viz Moraqaba),

Wise blinds, viz the Mullah and Sufi.

On the path of Love ; A phase when a seeker pays full  
 attention on his heart.

## 371

When I packed my self from this dusty fuss,  
 All were saying he was so close to us.  
 But no one ever knew this seeker's aim,  
 I said to them what? from where I came.<sup>1</sup>

## 372

If a wise man holds clean conscience and soul,  
 Being a poor man he plays a wise man's role.  
 A robe of State, on a filthy rich's back,  
 Looks a silken pack on donkey's back.<sup>2</sup>

## 373

You are bowing head to 'Dara' and 'Jam'<sup>3</sup>,  
 O fool tarnish not the honour of 'Harm'.  
 Take not thy needs to anglian's door,  
 Drop these idols from heart's inner core.

---

1. The above quatrain (twin couplet) was written by Iqbal a few months before his death.

2. Basic thought :

Saddle a donkey with golden pack,  
 It looks an ass and not the man black.

3. Dara=Darius. Jam ; A title of old Kings of Persia. Jam's throne ; when used with throne it means Hazrat 'Solomon'.

Jam-i-Jam ; (Jam's cup) ; Now it means Jam or Jamshed the King of Persia.

Jam's dam (or mirror)=It means Alexander, the Great.  
 Jam's fairies or demons or winds ; it also means Solomon, the Great Prophet of Allah.



## 374

I heard a nice verse from a man old,  
 A wise man great with conscience of gold.<sup>1</sup>  
 If he guards the self in want and need,  
 That darvesh can win both worlds in deed.

## 375

The being's secret hides in two words of sage,  
 On cross the love lies and never on stage.  
 The Abrams feared not at Nimrod's behest,  
 To raw aloewood the fire is a test.<sup>2</sup>

## 376

From none seek not O poppy a solace,  
 Like me seek friendship with self's inner base.  
 To every wind blowing make the heart ope,  
 Watch the old scar and keep a good hope.<sup>3</sup>

- 
1. A conscience of gold ; (fig : ) having brilliant qualities of head and heart.
  2. Brahiman or Abrams=an allusion to friends of the ABE. Nimrods=an allusion to enemies of God. Aloewood (ood); It gives a special antiseptic fragrance when it burns. Here It is an allusion to Momin. Fire=in which the ABE (Abraham) was thrown, an allusion to trials and tribulations. It is one of the best poems of Iqbal, being full of sparkling similies of wits. The being's secret ; viz the secret of success.
  3. The old scar ; the scar of love's flame.  
 Self's inner base ; heart.

## 377

Two worlds<sup>1</sup> of old man I keep in mind still,  
 That a man is alive from one's own will.  
 Shun that mean<sup>2</sup> man who made no life's goal,  
 For body who lived and pawned his soul.

## 378

A restive wave said once to a coast,  
 I test my might on a Pharoah's boast.  
 I coil around self often like snake,  
 Oft I dance for a 'waiting' taste sake.<sup>3</sup>

## 379

If this pomp and show the Anglian<sup>4</sup> boon,  
 Bow not thy forehead save at his shoon.<sup>5</sup>  
 Get kicks of his stick at thy ass<sup>6</sup> too,  
 A right on the ass<sup>7</sup> of saddlers<sup>8</sup> pooh !

---

1. Andurz ; advice, a will, a maxim.

2. Frodast ; weak, humble, of low birth.

Specia! Note :—The literal translation of line 2 one cannot enjoy as this Persian construction is not used in English language.

3. Pharoah (Fero) ; a title of old kings of Egypt. Restive wave=an allusion to 'Momin'. Coast=An allusion to impractical man, given to theorising:

4. Anglians, adj : of Anglia (England) of the angles, their culture, dialect etc.

(b) Anglicist, an authority on English, a student of English.

5. Shoon (archaic or dial.) pl : of shoe. Pooh (poo) (slang) ; an exclamation of disdain, hate or impatience.

6. Ass (slang) ; the buttocks ; a vulgar term.

7. Here 'ass' means donkey.

8. Saddlers=here it means pack saddlers.

## 380

To Anglians thus the hearts do not own,  
 They own only lands, to faith they disown.  
 O God during rounds<sup>1</sup> of thy sacred place,  
 I saw hundred satans not the Gabe's<sup>2</sup> face.

## 381

We are despaired of heart and faith's way,  
 From faith like smell we<sup>3</sup> are running away.  
 My heart when died it killed the faith too,  
 By a bargain lone I got losses two.<sup>3</sup>

## 382

His path's true sign if a Muslim could know,  
 To else save God, he would never bow.  
 If the heaven moves not to his own will,  
 He can move the earth whole to his will, still.

## 383

O callous heart make not a link with clay,  
 The nature changes not her night and day.  
 You fix up thy self, the times of stay,  
 The love prayers need, no 'call for pray'.<sup>4</sup>

---

1. During rounds ; viz circumambulation or Tawaf (or tauf) in Arabic.

Sacred place ; viz Kaaba (in Mecca).

2. The Gabe, a diminutive noun of the Gabriel, one of the seven arch angels of the God. (Dan 8 : 16 ; luke 1 : 26) as Dan is dim. of Daniel.

3. We are=viz the whole Ummah, (I and you).

4. From 'daryaftan' (inf : ) daryab ; discover, get, find. Time of stay ; viz. time for prayers.

In Truth and certitude lies the love's place,  
 No certitude lies without the Gabe's face.  
 If truth and certitude lies in thy fate,  
 Put a daring step, none lies in-thy-wait.<sup>1</sup>

For Muslim 'this is the gnosis and ken,  
 In self he sees vivid Laulak's<sup>2</sup> ken when.  
 We cannot hold God as in our thought,  
 Be conscious of whom who said, 'you knew not'.<sup>3</sup>

You handed over thee to idols white,  
 And died in the fane, in a coward's plight !  
 The wits missed heart, sans a flame's least shine,  
 No wines as you took from the father's vine.

---

1. Shauq, violent desire, passionate love, zeal, ardent longings and cravings, cheerfulness.

Lies in wait (for) ; in ambush, lie hid to attack.

Basic thought : —

Fear not to attain thy aim of divine sovereignty.

2. Laulaka ; Lamma Khuliqat-il-Aflak (A Hadith) If you had not been the whole skies would have not been.

3. Ma'araf na ka (haqqa marifatika) , We admit O God that we did not fulfill the debt and duty of Thy gnosis (acquaintance). M'arifat, knowledge gained through experience, enough for recognition, but not as deep as certitude.

## 387

A self maker and melter each cant be,  
 Nor each Beau<sup>1</sup> dives in the Beauty's<sup>2</sup> sea.  
 The Lailah's gown is stained with blood,  
 Which fits not ever on a coward dud.<sup>3</sup>

## 388

A Momin burns thus in his being's own heat,  
 All ties ope quick if he so wished to treat.  
 His stay is an air of grandeur and grace,  
 A beauty of service at his bow's place.

## 389

What is lover's service,<sup>2</sup> prayers of beaus ?  
 His bows like kowtows a tete-a-tete close.  
 His shine and vigour big, the God is Great,  
 In the five time service I miss this state.

- 
1. Naz; نُز; blandishment (of femms;), 2. Niaz ; نياز expression of love's desire by man.  
 3. Dud—(a thing or person) of no use. You may also rhyme line 3 and 4.....Lialah's gown//cowered clown, by reversing the 3rd line.

Service means a form of worship. It is difficult to perform a prayer of devotees. We just do a service and we do not worship God (in the light of that Hadith) for which the Gabe came personally in the form of man in presence of a large number of the Prophet's companions a few months before his death. The Gabe asked three questions from the Prophet when all the companions were hearing and seeing the Gabe sitting too close to the Prophet while he had joined both his knees with him, which no companion could dare to sit in such a way. The Gabe asked three questions from the Prophet :—

- Prophet of God what is Islam ?
- Prophet of God what is Iman ?
- Prophet of God what is Ihsan ?

For details see Mishkaut Shareef page 1.

## 390

He calls both worlds to Quran by prays,  
 By such one prayer, Muslim dies nay.  
 Never knew thus the swains of this Age,  
 In his prayer hides a doomsday's rage.<sup>1</sup>

## 391

The English mind knows God's Food Law Rules,  
 He takes from debtors to give to his tools.  
 How he gives food to satan's lay,  
 In wonderment lies the God at his way.<sup>2</sup>

- 
1. Swain ; (Poet : or arch : ), Young rustic man regarded as a Love. (Jocular ; ) Lover.

The literal translation of line 3 and 4 would be :—

This flameless age's victim knows not, nay,  
 The dooms days are hidden in his 'calls for Pray'.

Iqbal has expressed this thought in another verse :—

ما سوی الله را مسلمان بنده نیست  
 پیش فرعونے سرش افگنده نیست

Save God a Muslim to none would bow,  
 To Pharoahs his head is never low.

Kushtah (Per : ) means killed mercury, a lover, a calx (of lime stone). I used swain because it means a young rustic lover and gallant.

1. Wami (Per : ) a debtor ; one burdened with debt. To satan's lay ; here it means for the satan's iay or trap.

## 392

A long tale serves no service in a sense,  
 In one word I tell a hidden fact hence.  
 His whole world he gave to the merchants when,  
 How can homeless know worth of homethen.<sup>1</sup>

## 393

A paradise lies for the pious alone,  
 A paradise waits for the warriors<sup>2</sup> lone.  
 Tell the Hindi Muslims to sing in glee,  
 There lies for them a paradise free.

## 394

This dervesh knows not a style in speech,  
 Save this main point no exir he would teach.  
 From that barren land no harvest you can,  
 Till it is watered with blood of Hussain.<sup>4</sup>

---

1. Line 4 :

Since God is named as Houseless viz. La makan in Arabic and Persian literature.

2. Warriors; (Liter : and Rhet:) Soldier, a fighter. Otherwise use soldier or fighter in preference to Warriors. Arbab-i-Humam ; men of courage, viz Warriors. Here Iqbal has made three categories of paradise in a sarcastic manner.

3. Viz. Indians. This is a sarcastic address to Indian Muslims.

4. Exir ; viz. elixir.

I have used Dervesh in place of Qalandar which Iqbal has used in this quatrain. Qalandar is a Muslim sect of Faqirs (Dervesh) who shave off beard and abandon worldly possessions, friends and relatives and travel from place to place, worship one God (Now almost extinct).

Shabbir as in text is the title of Imam Hussain 'Alaih-is-Salam. (It means chief of Martyrs and Service Prayers).

## THE SATAN'S ADVISORY COUNCIL THE SATAN

An old game of needs this mean world's tact,  
To heavenly host hopes a cold blood act.  
That Great Maker bent to wreck earth soon,  
Who gave it a name of 'KAF' and  
'NOON'.

To Europe I gave the kingship's dream,  
I broke the spell of church and mosque's team.  
I taught to the poor a lesson of fate,  
To the wealthy I gave the wealth's craze great.  
Who can put out that fire's big blaze,  
Of riots whome Satan had set ablaze.  
To plants we watered, caused to be trees,  
Who can bring that old tree to knees.

### FIRST ADVISOR

The Satan's order is firm every where,  
The masses too like the servitude snare.  
The bows were writ for the poor in fate,  
A pray without stay their nature's trait.  
Either in his heart a wish does not lie,  
If wakes up ever, would be raw and die.

---

Anasir, (pl : ) of 'unsur means (a) essence, descent, origin  
(b) Chemical elements and base (c) want, need, intention  
or will (d) temper, estimation.



Isn't this a marvel of constant push<sup>1</sup> hence,  
 That Mullah is tied with kingship fence.  
 A best booze it was to Eastern nature then,  
 No lesser vice singing to 'eloquence' ken.  
 The Haj and Ka'aba Rounds yet a rite though,  
 The nude sword of Momin is blunt I know.  
 On whose despair he formed a queer view,  
 "On Muslim war is banned in this age new"

### SECOND ADVISOR

Is this roar in goodness that masses are kings ?  
 You know not new mischiefs of underlings !

### FIRST ADVISOR

A good point well, my seeing eye hails,  
 No danger too there from a kingship's veil.  
 We gave to kingship the masses rule's dress,  
 Self conscious now is man with self's ingress.  
 The kingship science has a different sense,  
 It needs not a garb of a monarch hence.  
 May be Nation's Council or Kaiser's court,  
 A king's eye craves a foreign land or port.  
 Didn't you see western democratic track,  
 Whose face is shining but inner is black.

---

1. Line 5 :—Drug viz. opium+verse; 1. Push violent efforts.  
 Writ. (archaic) old form of write (past participle) of written  
 (not used in prose). 2. Ilm-i-Katam.  
 Verse 2 : "We gave to Kingship 'the masses rule' dress"  
 is more poetical than 'democracy'.

### THIRD ADVISOR

What is the harm if lives the royal soul,  
 What is the answer to that Jew's wicked role.  
 That Moses sans vision ! that Christ sans cross,  
 He's not prophet, but, keeps Book for a gloss.<sup>1</sup>  
 How to show that heathen's shameless eyes,  
 To East, West nations a doomsday lies.  
 No worst cancer looks than his nature's bent,  
 That the slaves have toppled the master's tent.

### FOURTH ADVISOR

Its counter action see in Rome's big halls,  
 We have shown his sons, dream of Caesor's  
 call.  
 Who is now wrapped with waves of Roman Sea,  
 Like lute they weep oft, oft they grow like  
 pine's tree.

### THIRD ADVISOR

I can't admire his prudence and care,  
 Who laid bare the Europe's statecraft snare.

### FIFTH ADVISOR

Due to thy burning this world gets balance,  
 When you wished laid bare each hidden face  
 hence.

---

1. Gloss : a narration on foot notes, (Fig) here it means a deceptive appearance (over a life of secret wrong doings, a false or misleading interyretation).

Thy heat in his clay the world's pomp and  
 show,  
 You taught the heaven's fool, a wisdom so.  
 Than thee He knows not the nature of men,  
 Who is famous as God, in the fool's ken.  
 Whose duty was praise, rosary and round,  
 Due to thy envy, in shame ever bound.  
 All wise men of West are thy pupil though,  
 I have no faith yet in their wisdom so.  
 That mischief monger Jew, the Muzdak's soul,  
 Each tunic gets torn from his crazy goal.  
 A crow looks prone to seize the hawk's force,  
 How quick the time changes nature's course.  
 Being restive she scanned the skies vast space,  
 Like fools we counted 'dust' of human race.  
 The horrors of future, looking so great,  
 With hills and vales shiver the brooks in spate.  
 My Master ! that world is going to doom,  
 The world which looks to thy Leadership's  
 boom.

### SATAN

(To His Advisor)

Thus lies in my hold the world's pomp an  
 show,  
 This earth, the Sun and Moon, the Sky's glow.  
 Shall see the East and West my game and roar,  
 As soon I warm up Western nation's gore.<sup>1</sup>

---

1. Gore ; (in poetry) blood from cut and wound, (chiefly in descriptions of fighting.

The pontiffs of church, the leaders of State,  
 My one din's echoe for them a dread great.  
 To her a modern world if a fool espies;  
 This culture's wine cups will someone break  
 and sea ?

The collars to whom the Nature has torn,  
 The logic of Muzdak<sup>1</sup> to them cant darn.  
 How can frighten me the Socialist lads,<sup>2</sup>  
 Since long jobless, confused and loafing fads.<sup>2</sup>  
 From that nation but I feel a threat grave,  
 whose heart yet holds hidden embers of crave.  
 A few of them I espy in this nation yet,  
 At dawn who take 'Wuzu'<sup>3</sup> with tear drops jet.  
 He knows on whom hidden Times are bright,  
 The Islam, not Muzdak is the future's fright.

## CHAPTER 2

I know this nation to Quran holds not,  
 The old craze for wealth is the Momin's  
 thought.

In dark nights of East this point I behold,  
 The sleeves of Harem Sheikhs no white hand  
 hold.

- 
1. Muzdak ; who introduced a new religion. He was be-headed on the orders of King Nausherwan. He was a great orator and eloquent writer.
  2. Fad ; (Khabt) a fanciful craze, as full of f. and fancies, or a stamp collecting fad.
  3. Wuzu ; ablution (as a religious function).

I am but afraid that modern age needs,  
 May not force this age to know Prophet's  
 creed.

Beware ! hundred times from the Prophet's  
 Act,

It guards women honour, makes man perfect.

A death knell to those who made the man  
 slave,

It ruled out kingship, no beggary it gave.'

It cleaned the man's wealth from every stain,  
 It made the rich trustees of wealth's wrong  
 drain.

No bigger change could be of deeds and  
 thoughts,

This earth owns to Allah, to a king not.

His Law be kept hidden from whole world's  
 eye,

To my solace Momin lacks a faith high.

Let him be fastened in metaphysics lone,

In his own meanings of the Koran's tone.

### CHAPTER 3

Whose call God is Great<sup>1</sup> broke the world  
 spell,

That conscious man's night why not a bright  
 dell.

Did the Christ died or alive from start<sup>2</sup> ?

Are God's attributes His Part or apart ?

---

1. Allah-o-Akbar=Takbir=God is Great.

2. From start—added for Rhyme only.

Is the coming Christ Hindi Nasir's dad ?  
 Is he a mujaddid<sup>1</sup> like the Mary's lad ?  
 Are God's words mortal or old like Him  
 hence ?  
 Which sect of the Ummah will have riddance ?  
 Are'nt now enough for Muslims of this age ?  
 His dogmas gods he found in his rummage.<sup>2</sup>  
 From a practical life keep him away,  
 Get all his pawns beaten in this nice way.  
 He's better a slave upto the dooms day,  
 Leave the mortal world for others hey-day.  
 The verse and mysticism suits for his 'deen',<sup>3</sup>  
 Which hides from his eyes life's vital scene.  
 I fear from this Ummah lest they awake,  
 Being his faith's base, world account he  
 would take.  
 In prays at dawn keep him rapt<sup>4</sup> and grave,<sup>5</sup>  
 Make him zealot<sup>6</sup> fan of tombs and graves.

---

1. Mujaddid ; a reformist.

2. Rummage ; careful search ; upheaval.

3. Deen, faith.

4. Rapt ; (adj.) raised to raputres ; transported, in stance.

5. Grave, adj., serious.

6. Zealot ; fanatic,

## AN ADVICE OF OLD BALUCH TO HIS SON

I pray desert breeze would harmonize thee,  
 To desert tops not, Delhi Basra's glee.  
 Like a moving gale, move any where,  
 This desert and dales would hail thee there.  
 In tug and pull's race Envy is a grace,  
 Which puts Darius<sup>1</sup> crown on poor man's face.  
 Get this hid skill from a paragon<sup>2</sup> lone,  
 It is said that glass can be turned to stone.  
 In each man's hand lies the nation's fate,  
 Each man is a star of nation's great.  
 That diver was robbed of wealth of sea,  
 Who was afraid to leave the shore with glee.  
 If his freedom hangs on the faith's bargain,  
 In such a bargain he stands not to gain.  
 The soul and body yet face a clash,  
 This culture has made her wild beasts rash.  
 Allah has faith in Momin's might and will,  
 On Europe's hardware Satan makes his skill.  
 On the fate of nations none can foretell,  
 On the Momin's shrewd look you can always  
 dwell.  
 A selfless life learn from foremost in deen,  
 The kings may favour a man of poor means.

---

1. Darius, 521, 486 B.C. King of Persia, called the Great.

Verse 9 : All faith has Allah in the Momin is will arm.

2. Used as paragon of virtues, a model of excellence.

## THE PICTURE AND PAINTER

PICTURE :

A picture said once on the painter's play,  
 My beauty gets a charm on thy display.  
 To me it looks so unfair why ?  
 That thou are hidden from my eye !

PAINTER :

The glance a burden on seeing eye,  
 What happened to spark on seeing pry !  
 Of griefs, pains, burnings, the look had a part,  
 O heedless ! be content with conscious heart !

PICTURE

The heart a weak point of wisdom and sense,  
 A life long motive for the heart is glance.  
 This world's tug and pull suits her never,  
 To hear God's voice, "You cant see me ever".

PAINTER

Thou art a sign but of my wonder's game,  
 Be despaired never of thy maker's aim.  
 For my sure vision note a point hence,  
 Be not hidden e'er from thy own glance !



## (THE PURGATORY)

## A DEAD TO HIS GRAVE

Of which today's next would be doomsday ?  
O my old chamber ! what is doomsday ?

## THE GRAVE :

O hundred years dead do you know, nay !  
Each death's hidden need is the doomsday !

## THE DEAD :

Which death's hidden need is the doomsday,  
Fastened in its trap, I would like, nay.

A hundred years dead I am called though,  
I'm not sick of that dusty gloom so.

If a soul comes back in this body weak,  
If that is doomsday, to that I wont seek.

## A HIDDEN VOICE :

No fate of snakes and scorps : nor jungle's  
snare,<sup>1</sup>

A life long death's fate is slaves' only share.

To him cant wake up the Israpheel's horn,  
So void of soul body was his life's thorn.

---

1. The phrase or simili of dam (snare) and dau (jungle is not used in English language. Pitfall is nearer to its sense.

Would rise from graves the free men alone,  
 Though each man's abode is the grave lone.

THE GRAVE (TO HER DEAD) :

O fool in this world you were the men slave,  
 Now I follow why pinched me the grave !

My gloom from thy body added more gloom,  
 The veil of Earth's honour in rags did loom.

Shun hundred times from a slave's body then,  
 O Seraph ! O Soul ! O God ! of whole men.

A. MYSTERIOUS VOICE :

From doomsday shakes the world's order  
 though,

This noise but opes; the Beings Secrets so.

From tremors, like clouds move the hills and  
 dales,

The tremors ope fountains in dales and vales.

A new built up needs a total wreck,  
 Through wreck life breaks all the bottlenecks.

EARTH :

Oh ! this lasting death ! Oh battle ! for life !  
 Would the world ever, ends its strife.

A riddance from her idols, world cant get,  
A savant or layman are Lot's<sup>1</sup> slaves yet.

How much man lowered who had Godly part,s  
Such world's stay a load on eyes and hearts.

### A DETHRONED KING :

I hail, that king great who earned a good  
name,

Whose sacrifice reveals the kingship's game.

The king in British fane, idol of dust,  
To whom the old baptists if wish can burst.

They keep a musky poppy for slaves like us,  
O English charmer carve a new king for us.

### THE HYMNS OF HELL DWELLER :

The selfish priests live in this temple old,  
When grieved by idols they take the God's  
fold.

Their worship is vain, their prayers in vain,  
The poor are destined to weep in old pain.

---

1. Lot ; was a faminine idol and Monat was a masculine idol  
of 'arabs.

In height are buildings which kiss the sky,  
In fact each city makes ruins by and by.

Let some one ponder the fate of axe yet,  
Pervez<sup>1</sup> well watered, the beau thirsty yet.

This knowledge, this science, statecraft and  
trade,

For kingship alone these games were made.

I thank thee O God ! that this radiant tract,  
Of bondage of West has no signs in fact.

#### THE LATE MASOOD (SIR ROSS MASOOD)

This Moon and Sun the skies and stars lot,  
Who know that this world would live or not.

The thought of Aim and Stays, my fiction's  
same,

This life looks a journey sanz any aim.

Ah ! the world kept not that monuments shine,  
Of Mehmood and Ahmad's miracles fine.

His death to knowledge a fall and decay,  
A great wealth he was for caravan's stay.

---

1. Pervez ; King of Persia (known in amatory legend of Shirin and Farhad on whose behest Farhad dug the canal with his axe. Thus the beau is Farhad, who could not yet win the hand of his lady love.

It moves me to weeping, the world's cold ways,  
At dawn to wail of birds, they think songs gay.

Say not, hid in patience, cure of friend's grief,  
Say not, patience solves the death's cross-  
word brief.

The beau is restive, but a stone is heart,  
The love and patience thus are poles apart.

Ask me not what's the fleeting life and age,  
Who knows tricks and charms of life's beauty  
cage.

Who came from this dust, hid in dust again,  
Is this death a short void ? who knows the  
arcane ?

To dust of path destined His visions taste,  
The wisdom can't tell this purpose in haste.

The heart and eyes too wonders of this dust,  
If not who knows then the height of man just.

No god save Allah is world's moving soul,  
In christ, the Cross and nail, what was the  
role ?

For murder of longings who will compensate?  
Who is the sinner and the ransom great ?

If fastened in this tie no grief feels hence,  
This heart is breaking the magics sense.

With self's 'live' the death' a place for rest  
 With death the love makes its permanence  
 test.

If self is alive thy sea has no shore,  
 To meet the restive Nil-o-Euphrates roar.

With dead self the breeze is like a grass,  
 If selfs 'live' he is king of whole mass.

If he takes from the eyes His vision's glance,  
 That void cant make up thousand visions  
 hence.

The place of Momin lies beyond the sky,  
 From Earth to seven stars 'Lots' only lie.

See her lasting home with God, in trance,  
 No dusk in grave and God's lustres hence.

The self conscious hearts who crossed this  
 dust,

They broke the magic of Sun and Moon just.

---

Permanence; Sabat, firmness.

Neel-o-Farat.

Jadah-o-Manzil, causeway and stays, direction, aim.

Fasanah-o-Afsooni fiction's magic.

Sans (Sanz) ; without.

Muimma ; crossword.

Kashud ; solution (of that cross word)

Saburi ; patience.

Raheel ; journey.

Matai Grain ; precions asset.

Gurez Pa; (which slips from feet), fleeting, transient, temporary.

Nairang (was Narang, 9 colours), magic, bewitching arts of wiles and blandishments, sorcerly. magic in figurative sense, the wonders (of world or), Simia سيميا natural magic, Charm or spell of beauty, it covers nazarbandi, and seance.

## A MYSTERIOUS VOICE

At dawn thus echoes a voice beyond sky,  
 How you lost the essence of ken<sup>1</sup> and pry.  
 The knife of thy hunt<sup>2</sup> how you made blunt,  
 The shining stars why you could ne'er hunt<sup>3</sup>.  
 To thy heritage, goes the caliphate,  
 Can flame be tied to tuft and hays fate.  
 The stars, sun and moon thy slaves are not  
 why,  
 From thee shivers not, why not the whole sky.  
 That blood still runs in thy veins though,  
 No heat of thoughts nor a smashing dash<sup>4</sup> so.  
 A lucent eye though, but lacks seeing sense,  
 The eye which lacks a holy guide's glance.  
 No longer looks now thy crystal conscience,  
 O prey of king's an mullah, and Pir's<sup>5</sup> guidance.

## QUATRAINS

## 1

What fruits I will get of my cravings great,  
 How do I know the end of thy fate ?  
 The flower buds need a blooming today,  
 Who can now wait for breeze of next day ?

- 
1. Jauhar-i-Idrak.
  2. Hunt ; here it means research.
  3. Hunt ; prey.
  4. Smashing (thought), andeshah-i-bae leak (fearless).
  5. Pir ; a spiritual guide (Peeri (Per: )

## 2

From wordly worries give him a rest,  
 To get a bit rest from world's each test.  
 From old age the satan, now a sad sage,  
 From where he brings for sins (a) new  
 rummage.

## 3

Change the whole world's evenings and dawns,  
 Change the whole world's dry and wet lawns.  
 Make thy Godship free from every plaint,  
 Look not my kowtow's tasteless taint.

## 4

I'm envied by rich in a poor state too,  
 As envy for honour is my view.  
 Shun the faqr's form which may ever lead,  
 A Muslim to bow in want and need.

## 5

Beware ! the wisdom's shallow show,  
 Beware ! the vision's heavy flow.<sup>1</sup>  
 He would tolerate yet the alien glance,  
 Beware ! thus from his un-Muslim sense.

---

1. Because you won't be able to hold your self due to extreme pleasure of that vision (of God).



## 6

Iqbal once said to Sheikh of Holy home,  
 Who is sleeping now under the mosque's  
 dome.  
 I heard a voice then from the mosque's lane,  
 Who is lost now in the Tina's<sup>1</sup> fane.

## 7

The cravings are cold of the uproars old,  
 As blood of Muslim is now a days cold.  
 My faithless trend the idols hail,  
 My Allah Hoo's fire is cold like hails.

## 8

The talk of a Muslim is always sweet,  
 Who holds blue blood, bright self, eyes sharp  
 and neat.  
 If one is lucky to see his face,  
 He's shy to meet, though the function's meet-  
 ings' grace.<sup>2</sup>

---

1. Tina is a dim : of Christina. Teenic, Tina, Xina are diminutives of C.

2. Grace, occasions' as we say you will grace the occasion with your presence (ins) or function's grace.

## 9

From knowledge of thorns and buds which  
shoot,

The conscience of breeze at dawn is cute.

It is possible not to guard the blooms,<sup>1</sup>

If the thorns have got a silken broom.

## 10

Talk not of friendship and partings, so !

The real life lies in the Ego's show.

No loss, their lies, of river and pearls,

If the pearl parts with the river's whirl.

## 11

Thy river keeps not, no tempest why ?

To be a Muslim why fails ego thy ?

Second Version

In thy river why there rises no gales ?

To be a Muslim why thy ego fails.

Of fate why you're weeping solate,

You are 'not why' the God's own fate.

## 12

If the wisdom ever sees from hearts' inner  
sight,

This world is lit up with La Ilah's light.

This dawn and eve's wheel just a spin and  
roll,

If you see this game from Sun and Moon's  
role.

---

1. Viz. the budding flowers.

Some times from oceans rise like a wave,  
 Dash in bosom oft like drivers brave.  
 Lave the sea often along the store,  
 Show the Ego's true place more and more.

### THE AMANNENSIS OF MULLAH ZAIGHUM

From the Note Book of Mullah Zada Zaighum Lolabi  
 of Kashmir

Thy fonts quick silver bewails with grace,  
 The birds at dawn are restive in thy space.

O Valley of Lolab's Grace

On harp thus depend the heart rending moons,  
 If the wries are loose, no quill makes the  
 tones.

O Valley of Lolab's Groans

The Mullah's glance lacks the in sight's sense,  
 The pure wine of sufi lacks booze and trance.

O Valley of Lolab Hence

Who wakes up the hearts from the morning  
 wails,  
 To see such Dervesh for long my sense fails.

O Valley of Lolab Tales

### CHAPTER 2

The death is a stone whose name is bondage,  
 The kingship tricks alas, ! could know this  
 page.

In the kingship laws see a novice bill,  
 Which bids the 'Horn's'<sup>1</sup> noise, but bans  
 doomsday thrill.  
 The bondage has made thy soul so weak,  
 In a flameless heart, the place of self seek.

### CHAPTER 3

Being slave, weak and poor, hark<sup>2</sup> the  
 Kashmir calls,  
 Whom a sharp sighted call'd "Persia Small."  
 From sky their raises a sigh of grief,  
 When a truedman is gagged by a tyrant chief.  
 Of ruthless times she is telling a tale,  
 From dales of hills. of peasants sad and pale.  
 So famed in skill Oh this noble race !  
 Where is thy avenge O' Lord of each base ?

### CHAPTER 4

When the blood of nations from pride is glow,  
 It shakes the four nooks of world's pomp  
 and show.  
 When conscience of man is free of views own,  
 Each path is lucent with will's lamp alone.  
 Old Schism whom wisdom cant sew or stitch,  
 The love knits those sans needle and stitch.  
 It breaks into pieces from constant blows,  
 A stone heart goddess whom the kingship  
 bows.

---

1. صور = Trumpet of Israfeel.

2. Aina ru ; beloved, a sweetheart.

## CHAPTER 5

In quail's flight looks the hawk's grandeur  
and grace,  
The hunter knows not, of quail or hawk's  
face.

In each race thought see a flood and storm,  
In East see the future doomsdays form.  
The nature forced him to bring a great doom,  
Like dead he needed the Seraph's horn zoom.

## CHAPTER 6

The wonders of sufis are known to sots too,  
May not be famous their miracles new.  
The self hold, self respect and "I'm God" Cry,  
If seeker is free, these are his ranks high.  
If seeker is slave, each thing<sup>1</sup> his Lord,  
He's dead, He's grave and sudden death's  
chord.

## CHAPTER 7

Get out from tombs, revive rites of Hussain,  
The content of tombs is sigh and sob's tan.  
Thy faith and gab's gift has the hermit's scent,  
For dying nations it is old age bent.  
The satans of kings have magic in eye,  
That hunt likes to be a hunt by and by.  
They paid no heed to my midnight sigh,  
He took all the booze from Kashmir's eye.

---

1. Each thing is God and God is each thing is the belief of  
heathens. This is called pantheism or Hamaost (every  
where is He).

## CHAPTER 8

Well if you took it a drop of blood,  
The heart of man is but a high verve's flood.

To Sun and Moon changes he would thus hate,  
The heart itself paints his morn and eve's fate.

The heart in whose conscience burns the  
oak's fire,  
You can not cool down that noble heart's fire.

## CHAPTER 9

Opened when in garden the 'Rose' bookshop,  
The 'books knowledge' then to Mullah was  
flop.

The vernal tide changed all the grave mood,  
Which moved Indrabi to Odes making mood.

A 'poppy' said then dressed in fiery robe,  
To secrets of the soul I would now probe.

Who takes the death as a dream of grave,  
In his build up lies a fault so 'grave'.

The life means not the link of night and day,  
Neither life a 'booze' or drowsiness way.

The life means burning in self's own flame.  
How lucky who knew the pith of this 'game'.

From his 'heart's fire' if he takes a spark,  
He can change the whole world's gloom and  
dark.

## CHAPTER 10

A free man's veins are hard like the stone's  
veins,  
The veins of ruled are soft like veins of soft  
canes.

A slave's heart is dead, sad and hopeless  
hence,  
The free's heart alive with flames of joys  
sense.

A lucent heart, free man's wealth and verves  
worm,  
The wealth of ruled just a weeping eyes form.

A ruled can not make with free man a tie,  
This is slave of sky, he's master of sky.

## CHAPTER 11

All mystics and common to self know not,  
Is this mosque O' Lord ! or pub of the sot.

The chief waiz kept it out of our sight,  
That Harem is the moth of Harem's light.

The charms of paganism or faith's whole flame,  
The Sheikh and Pundit tales, the fiction's  
game.

A boon for the land was the Dervish great,  
Like Moses his faqr had all the fine traits.

How long the world hids the gifts of his make,  
I mean the precious pearls of Wooler's Lake.

## CHAPTER 12

The whole world shook from actions they played,  
 To live nations owe the events they made.  
 They wronged all views which a foreteller told,  
 From the sky fell down like sun the stars old.  
 The conscience of world is a fire untold,  
 From waves of river broke stars of fame old.  
 No rest the earth takes from these earthquakes,  
 How clear are hints which the nature makes.  
 How long the founts boil at this mountain flanks,  
 The Khizr thus broods over the Wooler's banks.  
 (The Khizr is thinking at the Wooler's bank).

## CHAPTER 13

A sign of live nation this is the 'Age',<sup>1</sup>  
 From morn to eve changes their fortune's page.  
 A model of virtues and courtesies call,<sup>2</sup>  
 The nature forgives their sins and faults all.  
 With Alec's grandeur, and remits prude,<sup>3</sup>  
 The nations in world are swords-but-nude.  
 From this Ego gets his grandeur a glaze,  
 As this is the book, the rest a new phrase.<sup>4</sup>

- 
1. The Age ; here it means the World.
  2. As they are very courteous.
  3. Prude ; prudence or saucy style of a hermit ;
  4. A new phrase ; here it means a paraphrase, an exegesis, a commentary.



I can not deny the pageant of Eids,  
 But "God is Great" call, of free man He heeds.  
 A sage may not know my wails hidden sign,  
 Thus yonder to wits are the mad men's lines.

#### CHAPTER 14

How a heathen like, you play the life's game,  
 You go with the world, to world, you can't  
 tame.

No face I see in school of Harem hence,  
 With Junaid's heart, Zali-o-Razi's glance.  
 The Grand Mufti says, This is nature's way,  
 In deen of finch banned the hawk's hold say!  
 The great Jurist said to hawk in mirth,  
 You fly along skies, why not along earth.  
 Since I have vowed not to speak lie,  
 I may back bite to king, there I don't fly.  
 I have no Smarqand-o-Bukhara in hand,  
 Please pray for me to poet af this land.<sup>1</sup>

#### CHAPTER 15

A trade, 'West's conscience', 'hermitage' in,  
 East,  
 Their changes world quick, here changes  
 world least.

The Khizr said me once with a confidence,  
 A king or poor's way all a magic hence.  
 Lords of hermitage, to me a rival take,  
 Their tomb stone they fear, my wails may not  
 break.

---

1. Viz of Shiraz.

A slave nation's gnosis gives a clear sign,  
 If this earth is tight, the vast skies are mine.  
 Does he dupes God or dupes his self alone,  
 When he left practice to fate's plea he owns.  
 The rose put the hunter in weeping trance,  
 From such flamed poet I felt no load hence.

### CHAPTER 16

O land of flowers ! no need to tell more,  
 Our heart's colour<sup>1</sup> is poppy, full of gore.  
 We gave to fate a name for 'tit for tat',  
 From Lord of Himala we heard this pratt.  
 In winds of winter, she is nude in form,  
 Whose skill gives the wealthy a cloak so warm.  
 With the wealth of this world keep a faith not,  
 Like gazelle she runs and takes fast trot.

### CHAPTER 17

Whom self's ken taught to keep his being  
 away,  
 On that fighter banned the chain armour way.

### CHAPTER 18

Get a higher will and a burning heart,  
 If dad's sword you wish get his arm's art.

### CHAPTER 19

To this poor man of town pay special heed,  
 Who craves great ferments<sup>1</sup> for thy bosom's  
 feed.  
 My woeful tone thus, a great wealth to soul,  
 A woeful heart's wealth, not a common dole.

I have a right grievance on world's taste blind,  
Who took my love's labour of Farhad's  
kind.

On stone the axe sound, totally apart!<sup>1</sup>  
Listen ! that was sound of axe and the heart!<sup>2</sup>

**TO SIR AKBAR HYDARI PRIME MINISTER  
OF HYDERABAD DECCAN**

**On Receiving a Cheque of Rs. 1000/- from the Privy  
Purse of his Exalted Highness, the Nizam of Deccan  
as a token of good will**

It was God's order that grandeur of kings,  
Give to a Hermit who holds the king's wings.

He bade me, "take reins and rule like kings,  
With wits beauty show them, the lasting  
springs."

I was ready to lift His Trust on Wings,  
Each bitter in my palate turns sweet things.

My faqr's envy but took not this role,  
When he said it was His Godship's dole.

---

1 and 2. Note the great depth of thought in this Persian couplet of Mirza Mazhar Jan Janan of Delhi which Iqbal has quoted here. With this axe Farhad wanted to dig a canal from a mountain of Persia to win his lady love who was a Princess of that land. In that labour (of love) his whole blood of heart and soul is involved.

## HUSSAIN AHMAD

Yet non arabs know not the deen's hid signs,  
From Devband Ahmad the man's odd line.

He sings on pulpit, "Nation is known by  
land,"

He queer, knew not land, of the Prophet  
Grand.

To Mustafa reach, to him belongs deen,  
If you didn't reach him, You are Bulahb  
clean!

If you didn't reach him, You are Boolahb  
clean.

## THE HUMAN BEING

In world in plenty is wisdom and sight,  
None can be hidden as the world has light.

So thin are nature veils if one gets eye,  
So vivid are angels smiling on sky.

This world gives a call to man for His sight,  
Each hid, given taste, to come to limelight.

This is Adam's son, from his tears of blood,  
The God gave to rivers a taste for flood.

Who lives on this earth what does the sky  
know,

For whom a night watch? For whom the  
stars glow?

What lies beyond me? If I'm the whole aim!  
What is the new pale of my uproars game.

