

# RUBAIYAT OF IQBAL

RENDERED INTO ENGLISH  
BY

A.R. TARIQ

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# RUBAYIAT OF IQBAL

*Rendered into English*

*By*

A. R. TARIQ

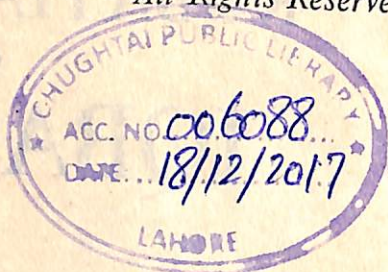
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*Oh, I did not speak  
Of the cup-bearer,  
Nor of cup, or the Beer !  
But I explained "Love"  
And its Requirements,  
In a style very clear !  
Whatever I heard about "Truth"  
From the Pious  
And God-fearing Ancestors,  
I told you the same,  
Without any Fear !*

Iqbal



Oh! let me speak

Of the cup of life

Not of cup or the floor

But of the life that flows

And the life that flows

In a life that flows

Whether I have about - True

From the life

And God's living presence

I told you the same

Without any fear

1901

## PREFACE

In this sub-continent there have been so many Poets before Iqbal, who were, undoubtedly, masters of this Technique, and they expressed their thoughts and feelings in most appropriate words, having all the *literary* beauties too. Most of them composed their verses in Urdu, but some of them, in Persian. Yet, when we have a thorough study of their 'Works', we can easily conclude that their mind generally revolves around "love-affair": the appreciation of their beloved, his or her features and blandishments! Moreover, their Poems are also packed with the praise of wine, luxury and revelry. A good deal of *Pessimism* is also found in their works, that cause depression, despair and melancholy in the mind of Readers. That is why Iqbal himself says about them :

سبوتے خانقاہاں خالی از سے  
کند مکتب رہ طے کردہ راطے !

ز بزمِ شاعران افسردہ رقم  
نواہا مردہ بیرون افتدازنے !

"The Cup of those in the monastery, has no wine<sup>1</sup> at all ; and the Teachers are teaching

---

1. i.e., The wine of Love and Ecstasy.

the students some old and out-of-date Lessons. I left the assembly of Poets disappointed and sorrowful, for only dead tunes proceed from their Flute."

ہند کے شاعر و صورت گرو افسانہ نویس  
آہ! بیچاروں کے اعصاب پہ عورت ہے سوار!

عشق و مستی کا جنازہ ہے تخیل آن کا  
آن کے اندیشہ تاریک میں قوموں کے مزار!

چشم آدم سے چھپاتے ہیں مقامات بلند  
کرتے ہیں روح کو خوابیدہ، بدن کو بیدار!

"The poets, painters and short-story writers of India are only sex-maniacs. Alas! A woman generally overpowers their senses and nerves, when they produce anything. Their thought means instantaneous death for Love and Ecstasy. In their gloomy ideas there are graves for the Nations'. They practically hide the lofty Abode of Life from the eyes of mankind. In other words, they make the *Spirit* sleepy, but the *Body* awake!"

شاعر کی نوا ہو کہ مغنی کا نفس ہو  
جس سے چمن افسردہ ہو وہ بادِ سحر کیا؟

1. i.e., Their ideas cause a spiritual and moral death to the nations.



بے معجزہ دنیا میں ابھرتی نہیں قومیں  
جو ضربِ کلیمی نہیں رکھتا وہ ہنر کیا ؟

“Whether it is the voice of a Poet, or the breath (tune) of a singer, if it does not revive the spirit, it is useless. What is the use of morning-breeze, if it withers the garden all the more ? As a matter of fact, Nations cannot make any progress without the miraculous effect of a Science or Art. If an Art does not show the effect of the “stroke<sup>1</sup> of Moses”, it is absolutely useless<sup>2</sup> !”

Iqbal felt this pessimistic trend of the Poets of India very badly, and since he found it very destructive for all *human beings* in general, and for the *Muslims* in particular, he honestly criticized and strongly condemned such an unhealthy Poetry. Since his entire Nation was affected with this kind of pessimistic literature, he wanted to give them a good “Antidote” for the destructive elements in their past studies. And everybody knows well that he gave us a dynamic Poetry, which is, in his own words : “Naghma-i-Jibreel” (The Song of Gabriel) and “Bang-i-Sarafil” (The Voice of Israfil) to awake the idle and downcast people who were practically dead. He told us the ever-hidden Secrets

1. Which defeated the infidels and the wrong-doers.
2. For a more detailed study of Iqbal's criticism about the Poets and their Poetry, please see : “Asrar-i-Khudi”, pages 37—47.

of "Self" (Ego), he made us conscious of our *inborn* qualities and possibilities, and he instructed us with such encouraging and inspiring words, that deliver a message :

"To *Desire*, to *Seek*,

To *Conquer*, and not to yield"

Therefore, Iqbal does not exaggerate at all, when he says about himself and his spirits-reviving Poetry :

پس از من شعرِ من خوانند و دریا بند و می گویند  
جہانے را دگرگون کردیک مردِ خود آگاہ ہے !

"After my death they read my verses, understand their meaning, and say : "A single self-realizing person has caused a great spiritual and moral Revolution in the world !"

صورت نہ پرستم من ، بت خانہ شکستم من  
آن سیلِ سبک سیرم ، ہر بند گسستم من !

"I have not worshipped the *external* beauty of God's creatures, and have broken the idols of Passion and Temptation. In other words, I am a swiftly running Torrent, which has broken every barrier in its way !"

فطرت نے مجھے بخشے ہیں جوہر ملکوتی  
خاکی ہوں مگر خاک سے رکھتا نہیں پیوند !



درویشِ خدا! مست نہ شرق ہے نہ غربی  
گھر میرا نہ دلی، نہ صفاہاں، نہ سمرقند!

کہتا ہوں وہی بات سمجھتا ہوں جسے حق  
نے ابلہِ مسجد ہوں، نہ تہذیب کا فرزند!

اپنے بھی خفا مجھ سے ہیں بیگانے بھی ناخوش  
میں زہرِ ہلاہل کو کبھی کہہ نہ سکا قند!

مشکل ہے کہ اک بندہ حق بین و حق اندیش  
خاشاک کے تودے کو کہے کوہِ دماوند!

ہوں آتشِ نمرود کے شعلوں میں بھی خاموش  
میں بندہٴ مومن ہوں، نہیں دانہٴ اسپند!

ہر حال میں میرا دل بے قید ہے خرم  
کیا چھینے گا غنچے سے کوئی ذوقِ شکرخند!

اک ولولہٴ تازہ دیا میں نے دلوں کو  
لاہور سے تاخاکِ بخارا و سمرقند!

“Nature has bestowed on me the qualities of Angels. Although my origin is *Dust*, yet I am not bound to it. A true lover of Allah has nothing to do with the East and the West. Therefore, my home is neither Delhi, nor Isfahan, nor Samarqand. I speak the “Truth” only ; neither am I a simple fellow



from the mosque (*i.e.*, a *blind follower* of Religious Traditions) ; nor a slave to modern civilization. My own people as well as the strangers are angry with me, for I couldn't call a deadly poison : "Sugar"! It is very difficult for a truth-seeing and truth-observing person to call a heap of "Rubbish", a "Mountain"! I keep quiet even in the flames of the Fire caused by Nimrud<sup>1</sup> ; for I am a true Believer, and not a seed of wild rue<sup>2</sup> !

Since I have not attached my heart to anything of the world, I am happy in all circumstances. Who can snatch smiles from a Bud ? —It is I, who has given a new enthusiasm and inspiration to the Hearts of Muslims, from Lahore upto Bukhara and Samarqand !"

Hence, Iqbal is the first and the last Poet of his kind, who taught us to *desire*, to *seek*, to *conquer*, and never to *yield* ! Here are a few examples in this meaning :

میارا بزم بر ساحل کہ آنجا  
نوائے زندگانی نرم خیز است

1. An idolater Ruler who kindled fire to burn Abraham in it. Here, by "Namrud" is meant any aggressor and infidel ruler.
2. Its Seeds, when thrown into the fire, make a noise.

بدریا غلط و باموجش در آویز  
حیاتِ جاوداں اندر ستیز امت

“Do not hold meeting at the bank of a River, for there the Tune of Life is heard very low. Now, jump fearlessly into the River, and fight with its waves, for the secret of eternal life is hidden in constant *Struggle* !”

بخود خزیده و محکم چو کوهساران زی  
چو خس مزی کہ ہوا تیز و شعلہ بے باک است

“Be as solid and strong in your life as a mountain, and do not live like Hay, for the Wind is blowing fast, and the Flame is fearless (to burn Rubbish).”

پشیاں شو اگر لعلی زمیراثِ پدر خواہی  
کجا عیشِ برون آوردنِ لعلی کہ در سنگ است !

“Be ashamed of yourself, if you demand a jewel from the inheritance of your father. There is no pleasure in the world like digging out the jewels from a mine, with one's own arms !”

بر کوه و بیابان پیچ ، بر کشت و خیابان پیچ  
برقے کہ بخود پیچد ، میرد بسحاب اندر !



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“Be as solid and strong in your life as a mountain, and do not live like Hay, for the Wind is blowing fast, and the Flame is fearless (to burn Rubbish).”

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“Be ashamed of yourself, if you demand a jewel from the inheritance of your father. There is no pleasure in the world like digging out the jewels from a mine, with one's own arms !”

بر کوه و بیابان پیچ ، برکشت و خیابان پیچ  
برقے که بخود پیچد ، میرد بسحاب اندر !

"The Lightning of your Life must exhibit itself on the mountain, on the desert, on the farm, and on the garden. Never forget that any Lightning, which is manifest only to itself, dies behind the curtain of a cloud<sup>1</sup>!"

ز قید و صیدِ نہنگان حکایتے آور  
مگو کہ زورقِ ما روشناسِ دریا نیست!

"Now bring us news about the hunting of Crocodiles, and don't say: "My boat is not familiar with the River!"

من آن علم و فراست با پرِ کاپے نمی گیرم  
کہ از تیغ و سپر بیگانہ سازد مردِ غازی را

"I do not buy that knowledge and wisdom even for a straw, which would make a Warrior indifferent to his Sword and Shield!"

لالہ! این چمن آلودہ رنگ است ہنوز  
سپر از دست مینداز کہ جنگ است ہنوز!  
از سرِ تیشہ گزشتن ز خرد مندی نیست  
اے بسا لعل کہ اندر دلِ سنگ است ہنوز!

I. That is, benefit the whole world by your inborn qualities, faculties, and possibilities, and don't let them die with yourself!

“The Tulip of this garden is still deeply Red<sup>1</sup>. Do not put down the Shield, for war (against Evil) is still continued. Now, it is not wise to throw down your pick-axe, for still there are so many Jewels in the Mine, to be taken out !”

ز جوئے کہکشاں بگذر ، ز نیلِ آسمان بگذر  
ز منزل دل بمیرد ، گرچہ باشد منزلِ ما ہے !

“Fly beyond the Stream of milky-way, and the Nile of Heaven : for one's Heart dies by *destination*, though it be the destination of Moon !”

دما دم نقشہائے تازه ریزد  
بیک صورت قرارِ زندگی نیست  
اگر امروزِ تو تصویرِ دوش است  
بخاکِ تو شرارِ زندگی نیست

“Every moment Life creates new aims and objects to materialize, for it does not stay in the same condition<sup>2</sup>. Therefore, if your

- 
1. *i.e.*, It has not withered, or lost its natural colour. This metaphor means that still there are signs of war against Evil.
  2. *i.e.*, As a requisite of the law of Evolution, Life has a *quick* forward march, and this instinct is just in its nature, since the first dawn of creation !



"To-day" is just an image of your "Yesterday", then be sure, there is no spark of Life in your dust !"

مردِ خود دارے کہ باشد پخته کار  
با مزاجِ او بسازد روزگار

گر نه سازد با مزاجِ او جہاں  
می شود جنگِ آزما با آسمان

بر کند بنیادِ موجودات را  
می دهد ترکیبِ نو ذرات را

می کند از قوتِ خود آشکار  
روزگارِ نو کہ باشد سازگار

باجہانِ نا مساعد ساختن  
ہست در میدانِ سپر انداختن

در جہاں نتوان اگر مردانہ زیست  
ہمچو مردانِ جاں سپردن زندگی است

"A self-respecting person, who is expert in his art and is well-experienced, can easily mould the world to the trends of his mind. And if the world goes contrary to his will, then he is up to fight against Heaven.<sup>1</sup> He is

1. In Literature Heaven has been a symbol for one's Luck!

so mighty that he uproots the whole Universe, and creates a new one, instead. By his physical and spiritual strength he creates a new and favourable world ; because to surrender to an unfavourable world, means to throw away the Shield right in the battlefield. If one can't live in the world as a successful and victorious man, then it is much better for him to die as a brave warrior, fighting against unfavourable circumstances !"

I must clarify an important Point here, which has been a cause of misunderstanding and dispute among the Readers of Iqbal, whether Muslims or non-Muslims. Some of them think that Iqbal's Poetry is generally meant for the Muslims only, but others hold that his address has been not only to the Muslim Nation, but to the entire *Humanity* ! Obviously, the latter view of very intelligent and just Readers is correct beyond any doubt, and Iqbal's Poetry is meant for the guidance and welfare of all *man-kind* ! In some of his verses he clearly says that he has no touch of "prejudice" in his teachings, and his instruction is not bound to clour, caste or creed. He says : "My address is not limited to any individual or to any particular nation. Humanity is my Nation, and the whole world is my country."

ہستہ رنگِ خصوصیت نہ ہو میری زبان  
نوعِ انساں قوم ہو میری ، وطن میرا جہاں !



He says : "Man" must realize his rank and dignity as "Vicegerent of God" on earth, and he should faithfully perform his duties entrusted to him by his Creator !

بر تراز گردون مقامِ آدم است !

اصلِ تهذیب احترامِ آدم است !

"The abode of Man is higher than Heaven, and the real foundation of civilization is : *Respect for Man* !"

Therefore, Iqbal is basically a great "Humanitarian", and he addressed and instructed his *own* Nation all the more, because he felt it was content with slavery, and was backward in many respects !

In the end, I assure you that particularly the "RUBAIYAT" of Iqbal are very comprehensive and rich with his constructive, educative, and highly inspiring Thoughts. Very few Poets can do justice to a Quatrain, for here one has to express the complete sense, or the "central idea" of his subject, in a few words, to be arranged in *two couplets* only. But the intelligent Readers, who know the technical requirements of the Art of Poetry, can easily realize that Iqbal has done full justice to his "Rubaiyat", and has conveyed his messages in a very emphatic, effective and flowery language.

- 
1. Regardless of his colour, religion and country !



As a matter of fact, he has a wide range of subjects, viz : Theology, Ethics, Philosophy, Psychology, Sociology, Politics, Satire etc., even in his Rubaiyat, and the pathos, emphasis and spirit of sincerity and truth is maintained everywhere !

Of course, I have tried my best to convey the *exact* meaning of the Original Quatrains in my Translations, for it has always been my cherished desire to propagate his sacred Messages and enlightening Teachings throughout the world. The respectable Readers of Iqbal's works will find to their great pleasure and satisfaction that these selections contain *all* the possible Aspects of his Poetry !

Iqbal's Rubaiyat can be found in his three works, viz., "Payam-i-Mashriq"—"Armughan-i-Hejaz" and "Bal-i-Jibreel", These selections have been taken from the same.

Unfortunately, there are some accursed people in this nation too, who have been inimical towards a saint and God-drunk mystic like Iqbal. However, it is not a strange or unusual attitude on their part, for throughout History there have been villainous wrong-doers and evil-minded people, who were hostile even to the Messengers of Allah. Undoubtedly, such hypocrites are either agents for the Imperialists, Dictators and Capitalists (whom he criticized severely), or they are absolutely ignorant about the Teachings of the greatest Sage and Saviour of our age. As I have sometimes talked to

them, they don't understand even the "Terminology" of his Urdu and Persian works, not to speak of a thorough and comprehensive study of his writings. Anyway, one thing is certain that they are faithless and wicked-by-nature people, and by their mischievous attitude towards Iqbal, they *cannot* do a slightest wrong to him; but, on the contrary, they always degrade and humiliate only themselves. Suppose, a sparrow attacks a Hawk, or a ram strikes his head against a Mountain! Then, what will be the result? They will only commit suicide, without doing any harm to the object! For such vicious and corrupt minds, the following verse of Iqbal will suffice to instruct:

رہے ہیں اور ہیں فرعون میری گہات میں اب تک  
مگر کیا غم کہ میری آستیں میں ہے یدِ بیضا

"There have been, and there *are* certain "Pharoahs" in ambush for me. But why should I worry, when, by the grace of God, I have the White Hand<sup>2</sup> (of Moses) in my sleeve?"

Therefore, what I mean to say is that one should be a *true* Believer, having "intuition" and a thorough study of Theology, of

1. This is a symbol of infidelity, atheism, aggression and exploitation!
2. Which was a miracle to defeat all the infidels and wrong-doers!



Holy Quran, of Traditions of the Holy Prophet, as well as a Master of the languages used by Iqbal, before one dares criticize his thoughts and messages. Otherwise, the best course is to be silent :

“And do not bother about things of which you have no knowledge !” (17 : 36)

June, 1973

A. R. Tariq



1895

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SELECTIONS

From

“PAYAM-I-MASHRIQ”

SELECTIONS

From

RAYAL-MASIRIC



IN the burning Tulips  
 of Spring, there's a *Red*  
 of Love !  
 my own Soul too  
 Is a stormy *Bed*  
 of Love !  
 Oh, if you cleave the Breast  
 of this Earth,  
 You'll see within it  
 The *Blood-Shed*  
 of Love<sup>1</sup> !

- 
1. This is "Divine Love" and to Iqbal its link took its start from the very first Dawn of Creation. The "Theme" of this Quatrain is that "Love" reigns the whole *Universe*, and nothing can be free from its chain !

IN this Garden<sup>1</sup>  
 I have been scattered  
 Like the Fragrance,  
 Though I don't know  
 What I search for,  
 And to what I *Aspire*<sup>2</sup> !  
 Whether I practically Acquire  
 My Longing here,  
 Or do not *Acquire*,  
 I am always crazy  
 of the Pleasure and Pathos  
 of my own *Desire* !

---

1. i.e., The World.

2. *Aspire* : to desire or pursue something very eagerly.

THIS World is a handful of *Dust*,  
 But the *Spirit* therein  
 Is my *Heart* ;  
 That causes a thousand Tumults,  
 And an eternal Bliss  
 To me doth *Impart* !  
 Oh, our self-deceived Glances  
 See the *External* World only,  
 Otherwise *our* World is hidden  
 Within our own *Heart*,  
 Whence every good  
 Or evil Suggestion,  
 Doth secretly take a *Start*<sup>1</sup> !

---

1. i.e., Arise ; spring.



O Heart ! How long will you follow  
 The foolish Moth's *Game* ?—  
 And encompassing the Candle,  
 By Self-negligence<sup>1</sup>,  
 Worship the *Same* ?  
 Now ope<sup>2</sup> your Eyes  
 Upon *yourself*,  
 And burn yourself in  
 Your *own* Fire :  
 For 'tis no use jumping into  
 Another's fleeting<sup>3</sup> Flame !

- 
1. Self-negligence : Self-denial ; to deny one's own inborn capabilities and possibilities.
  2. Short of "open".
  3. Fleeting : Expiring ; that which is extinguished in a few moments.

OH, build up a Body  
 From this handful of *Dust*<sup>1</sup> :  
 A Body that should be Stronger  
 Than a Fort of Stones,—  
 A Body that shouldn't be a Slave  
 To Passion and *Lust* i  
 And in that Body there should be  
 A Heart, tender and loving,  
 Just like a murmuring Stream,  
 In the lap of a Mountain ;—  
 A Heart that to its fellow-creatures  
 Should be Sympathetic and *Just* !

- 
1. For man is originally made of *Dust* : "From dust have  
 We created you, into dust We return you, and, at last,  
 from dust will We raise you (at the Resurrection)."  
 (20 : 55)

O Morning Star !  
 How swiftly you ran,  
 And disappeared  
 Into your *Ascent*<sup>1</sup> !  
 I think, my Sleep  
 You certainly *Resent*<sup>2</sup> !  
 Oh, I've lost my Way  
 Due to my Oblivion<sup>3</sup>,  
 But wakeful you came  
 To the Heaven,  
 And wakeful<sup>4</sup> you *Went* !

- 
1. Ascent : act of ascending or rising upward.
  2. i.e., Hate ; despise.
  3. Oblivion : forgetfulness ; negligence.
  4. That is, by being "wakeful", on one hand you remember your Maker, and on the other hand you watch the negligent and ungodly human beings on Earth !



**I**F our courageous Heart  
 Were "cautious"<sup>1</sup> like "*Reason*",  
 There couldn't be Love  
 And its Tumults  
 In this old Tavern<sup>2</sup> ;—  
 Neither could there Shine  
 Life's mirth-imparting *Sun*,  
 Nor Flames of *Action*  
 In our Veins could *Run* !

- 
1. Cautious : attentive to examine and consider probable effects and consequences of actions, with a view to avoid danger or misfortune.
  2. i.e., The World.

O God ! To everything  
 In the Universe  
 "Existence" is so *Dear* !  
 The Heart of every Atom  
 Expands with the Zeal  
 of Demonstration<sup>1</sup>,  
 And in an endless Flight  
 It feels no *Fear* !  
 When a Bud outbursts  
 A Branch,  
 She smiles and smiles<sup>2</sup>,  
 For to everyone's Sight  
 She is going to *Appear* !

- 
1. Demonstration : exhibition ; manifestation.  
 2. i.e., Blooms into a Flower.

YOU alway run to his *Lane*,  
 O Heart ! O Heart ! !  
 And when you go  
 To your Beloved,  
 Alone I *Remain*,  
 O Heart ! O Heart ! !  
 Every moment you create  
 New Desires<sup>1</sup> and new *Aims* :  
 Hence you give me nothing  
 But Disappointment  
 And inner *Pain*<sup>2</sup>,  
 O Heart ! O Heart ! !

- 
1. It is a characteristic of man's Heart to always create and introduce *new* Desires. Since it cannot be "Content" by any means, there is no *end* to one's Desires.
  2. Of course. when our Desires are not fulfilled, we feel disappointment, melancholy and inner pain !



**I**N Science and Research  
 You've made such a great Progress  
*To-day,*  
 That through the Breast of Stars  
 You are making a *Way* !  
 Yet, you are absolutely ignorant  
 About your own "*Self*" !  
 Oh, once ope pour Eyes  
 Upon *yourself*, like the Grain,  
 That like a Plant  
 You may spring  
 From within the Earth,  
 Being ever green and *Gay* !

A secret Point of Wisdom I  
 Wish to tell you,  
 If a lesson of Life  
 You would take *Thereby*  
 Death will overtake you,  
 If there is no Strong  
 And Enthusiastic Spirit  
 In your Body,  
 But if there *is* one,  
 You shall never Die<sup>1</sup> !

- 
1. That is, if one's Spirit is bright and alive with the love of Allah, one attains an *eternal* life, and does not die even after death, just as Hafiz said :

هرگز نه میرد آنکه داش زنده شد به عشق  
 ثبت است بر جریده عالم دوامِ ما

"Anyone, whose Heart is alive with *Love*, will never die. That is why, my eternity has been affixed on the Journal of this World !"

FROM the Whirlpool of "Existence"  
Or "Non-existence"

A Muslim must be *Free* ;

And beyond the limits  
of Time and Space

He should seek *Eternity* !

Oh, develop and strengthen

Thy "Self"<sup>1</sup>

In thy earthly Structure<sup>2</sup>,

And like Abraham

Builder of a new Kaaba<sup>3</sup> Be !

---

1. Ego.

2. Human Body.

3. It was Prophet Abraham who built Kaaba, with the assistance of his son Ishmail. (See Ch : 2 Verse : 127)



THE assembly of garden-fowls  
 I do not *Know*  
 To the Branch of my *own* Nest  
 For Singing I always *Go* !  
 If your Hear is tender,  
 Keep away, keep away  
 From me,  
 'Cause from my pathetic Song  
 My Blood doth *Flow*<sup>1</sup> !

- 
1. That is, my Poetry is packed with Pathos and tragic feelings, therefore only a tough and *courageous* person can listen to me !

ALEXANDER told Khizr<sup>1</sup>  
 This Point of Wisdom and *Gallantry* :  
 Make yourself familiar  
 With the Adventures and Tumults  
 of Land and *Sea* !  
 You behold this Strife  
 From the *Border* of Battle-field :  
 Oh, rather die in the *Battle*,  
 And immoral *Be* !

- 
1. "Khizr" (Khadir) is the name of a Prophet, who is especially endowed with Divine Knowledge. His story has been told in Chapter 18 of the Holy Quran. The tradition says he is immortal and lives in waters. Sometimes he guides misled human beings, and imparts his knowledge to them, as he did in the case of Moses.

AH, now Kaiqubad's<sup>1</sup> Throne  
 And Jamshyd's<sup>2</sup> Crown and *Glory*  
 Is reduced to Dust !  
 A Church, a Temple,  
 Or a Mosque, in *Reality*  
 Is Dust !  
 But I don't know  
 What is *my* nature and *origin* ;  
 For my Glances overleap  
 The Heaven, though my *Body*  
 Is Dust !

- 
1. The name of a great King of Persia, who reigned about one hundred years.
  2. The name of a great King of Persia, who invented "Jam-i-Jahan-numa",—the World-reflecting Cup.



**L**IFE never remains Stationary  
 In the same Condition,  
 But every moment  
 It creates new Figures,  
 New Designs, and new Values,  
 And always maintains  
 A continual *Strife*<sup>1</sup> !  
 Therefore, if thy "*To-day*"<sup>2</sup>,  
 Is an *exact* Picture  
 of thy "*Yesterday*"<sup>3</sup>,  
 In thy Dust<sup>4</sup> there is  
 No Spark of *Life* !

- 
1. To conquer and possess new values of Life.
  2. i.e., The *Present* state of living.
  3. i.e., The Past.
  4. i.e., Body.

YOU asked me a Question :

“What is “Heart”

In man’s chest, *Pray* ?” –

“When *Reason* acquired

The heat of *Love*,

It became *Heart* !”

Truly in my Answer I Say !

Heart is a “Heart” indeed,

So long as ’tis

Restless and Tender :

But as soon as ’tis

Devoid of *Love* and *Pathos*,

It is worse than *Clay* !

WHEN attentively into  
 The spirit of Love I Saw,  
 I found Miracles,  
 That changed my earthen Pot<sup>1</sup>  
 Into the Cup of Jamshyd<sup>2</sup>,  
 Hid the whole Ocean<sup>3</sup>  
 Into my one Drop<sup>4</sup>,  
 And removed my every  
 Fault and *Flaw* !  
 Oh, Reason caused a Temple<sup>5</sup>  
 Into my Brain :  
 But 'tis the Abraham of "Love"  
 Who turned it into Kaaba<sup>6</sup> !

1. *i.e.*, A worthless creature.
2. A King of ancient Persia. who invented a curious Cup (Jam-i-Jahan-numa) wherein the Events of the whole world were reflected.
3. That is, the Ocean of "Love".
4. *i.e.*, The Poets Heart.
5. *i.e.*, Infidelity ; idolatry.
6. Wherein there is no idol at all, and only *One* true God is worshipped !



OF the Chain of "To-day"  
 And "To-morrow"<sup>1</sup>  
 Reason could never be *Free* ;  
 And to the worship of Idols  
 of Eyes and Ears<sup>2</sup>,  
 She induces Me and *Thee* !  
 Ah, she has hidden Idols<sup>3</sup>  
 Under her sleeves :  
 For she is the Daughter  
 of a *Brahman*<sup>4</sup>,  
 And promotes *Infidelity* !

- 
1. *i.e.*, Limits of Time.
  2. *i.e.*, *material* substance of the world ; luxurious Temptations.
  3. *i.e.*, Worldly Temptations. In this Quatrain "Reason" has been "Personified".
  4. A "Brahman" is particularly known for worshipping Idols !

**A**S a Beggar you went  
 To Mount Sinai,  
 The Divine Light to See<sup>1</sup> :  
 For an observer of  
 your own *inner* Beauty  
 You couldn't *Be* !  
 Oh, wander about  
 In the search of  
 A "Perfect Man",  
 For God, made him  
 The "Lord of Creation"<sup>2</sup>,  
 And in *his* search  
 Is also *He*<sup>3</sup> !

- 
1. Just as Moses desired the Vision of Supreme Being !
  2. For man is the 'Vicegerent of God' on Earth. (See Ch : 2, Verse : 30).
  3. A true Believer is the object of creation, and Allah too has a great love and respect for him !

**T**AKE to Gabriel this Message  
 of spiritual *sensation*  
 From me :  
 Though they haven't given us  
 Thy Divinity and  
 Physical *Illumination*,  
 Yet behold *our* Devotion,  
 Pathos and Restlessness,  
 For they haven't blessed  
 The Angels,  
 With the sense of *Separation*<sup>1</sup> !

- 
1. For Angels always enjoy the sight and union of Allah.



I tell you a Point, wise and *Rare* :  
 Believe *less*, but doubt *more*  
 Concerning your Capability,  
 So that the Phonix<sup>1</sup> af knowledge  
 May fall into your *Snare*<sup>2</sup> !  
 But when you are *Active*,  
 Strengthen your Faith,  
 Concentrate your Mind  
 On *one* centre,  
 Cherish only *one* Object,  
 And at *one* definite "Aim",  
 Constantly *Stare*<sup>3</sup> !

- 
1. Persian : "Huma" is the name of a mythical Bird of good omen.
  2. For there is no limit to knowlege and Research.
  3. For "Concentration" is the greatest secret of success in one's enterprise.

THE horror of Death has  
 So much oppressed you,  
 That your Heart trembles,  
 Your Face is Pale like turmeric,  
 And you *Active* cannot *Be* !  
 Oh, come to *yourself* once again<sup>1</sup>,  
 And observe and grasp  
 The possibilities of your *Self* !  
 If you do grasp them,  
 You'll never die,  
 And will for ever enjoy,  
*Immortality* !

---

1. i.e., Realize your inborn qualities and faculties ; have a sense of self-respect and self-reliance !

A wise old man gave me  
 This piece of Advice :  
 "Make much of your *Present Time*,  
 For every "To-day" of yours  
 Is a Message from "*To-morrow*"<sup>1</sup> !  
 Guard your innocent Heart  
 Against the unhealthy effect  
 of unfaithful sweethearts,  
 As 'tis forbidden to let  
 God's own House  
 To anyone else ; —  
 And if you do let it to *another*,  
 You'll attain anything  
 But misery and *Sorrow* !"

- 
1. That is, your "To-morrow" (Future) reflects its possibilities and achievements in the mirror of your "To-day" (Present state of your Life).



THE Problem of my  
 "Existence" or "Non-existence"  
 I put *Aside* :  
 For if I say : "I Exist !",  
 I cherish self-worship  
 And *Pride*<sup>1</sup> !  
 But whose enchanting Voice  
 Is this ?—Someone says  
 Within my chest :  
 "*Here I Reside ! Here I Reside*<sup>2</sup> ! !"

1. Because, according to the Islamic Faith, everything in the Universe is transitory, and it is God only Who is "Self-existent" and Immortal. That is why Mystics deny the existence of everything except Allah, Saying : "*La-maujuda-illa-Hoo !*"
2. In this meaning we must consider a Verse of the Holy Quran : "Verily, We have created man, and We know well what his Mind suggests to him, for We are nearer to him than his jugular vein". (50 : 16).  
 Hence, "Ego" and the dignity and superiority of *man* in the whole Universe !

O H, don't hold a Meeting  
 At the river-bank,  
 For there the Tune of Life  
 Is heard too soft and *Low* !  
 Now, jump into the River  
 And have a contest  
 With its wild Waves,—  
 'Cause the secret of eternal Life  
 Can be revealed to you  
 Through a continual *struggle* !

Do not speak, do not speak  
 About the "Goal"<sup>1</sup> of Life,  
 For you are not aware  
 of its attitudes and activities,  
 Every night and Day !  
 I am so much intoxicated  
 With the Desire of *journey*,  
 That "Destination"  
 Is nothing more to me  
 Than a stone<sup>2</sup>  
 In my *Way* !

- 
1. That is, Destination ;—for to Iqbal the desire of "Destination" obstructs the progress of Life, very badly.
  2. i.e., A great hindrance ; an obstacle.



**W**HENEVER you Kindle  
 Your inner *Fire*<sup>1</sup>  
 And cast your Glances  
 On the pieces of Stone,  
 Lo ! They turn Pearls,  
 And at once  
 A dazzling brilliance *Acquire* !  
 O slave of Riches !  
 Do not weigh yourself  
 With Gold,  
 For Gold became *Gold*  
 With the magic  
 Of your *Desire*<sup>2</sup> !

- 
1. *i.e.*, Invigorate and strengthen your Faith.
  2. That is, "Gold" has a value and charm for you, so long as you have a *Desire* for it, otherwise it is as worthless as Dust !

Do not worry, O newly-blown Bud<sup>1</sup>,  
 For your Sorrow  
 In *this* atmosphere  
 Is unjustified and *Wrong* !  
 Oh, in this Garden<sup>2</sup> of Pleasures,  
 What more do you *Long*<sup>3</sup> ?  
 Here you can enjoy :  
 The canal-bank,  
 Assembly of Roses,  
 Morning-breeze, Dew,  
 Wandering Nightingale,  
 And her pathetic *Song*<sup>4</sup> !

- 
1. The address is to a youth, who hasn't yet faced the hardships and miseries of this world.
  2. *i.e.*, The World.
  3. Long : to Desire eagerly.
  4. That is, the World is full of pleasant, enjoyable, and refreshing things. Therefore, one has no reason to be sad and pessimistic !

ONCE a withered Rose  
Said to me :

“Lo ! I appear in this Garden<sup>1</sup>  
Just like a momentary Spark,  
And then to Annihilation’s Waste<sup>2</sup>  
I speedily *Flee* !

Ah, my tiny heart burns  
At the labour of my Creator,  
For every impression  
Of His peerless Pen,  
Is *Transitory*<sup>3</sup> !

---

1. *i.e.*, The World.

2. Waste : Desert.

3. Transitory : Passing away ; speedily vanishing ; short and uncertain in duration.



MY world, my world,  
 Which is boundless and *Sublime*,  
 Has been drowned  
 Into the Ocean of Days and Nights,  
 Just like a Fish !  
 Once examine thy Heart  
 In its Prime<sup>1</sup>,  
 And see how in a small Cup  
 Has been held,  
 The whole Ocean of *Time*<sup>2</sup> !

- 
1. That is, when it is invigorated by a firm *Faith*, and has a desire to achieve *Eternity* !
  2. For "Time" itself submerges into the unfathomable depth of a true Believer's Heart, which is a symbol of *Eternity* !

To the assembly of Garden-fowls  
 I always *Aspire*<sup>1</sup> ;  
 And from the corrupt Society  
 To new-born Buds  
 Oft I *Retire*<sup>2</sup>,  
 For I am their *Tongue* !  
 Oh, when I Die,  
 Mix my Dust  
 With the Morning-breeze,  
 For encompassing the Flowers<sup>3</sup>,  
 Has been my greatest *Desire* !

- 
1. *i.e.*, Desire eagerly.
  2. Because, they are the Mirrors of Nature, wherein she reflects her Beauty.
  3. In this Line "Flowers" are the symbols of the exquisite Beauty of Nature.

O God ! You are a Sun  
 And I am Your Planet,  
 Ever in motion and *Flight* !  
 I have an inner Light  
 Only by your *Sight* !  
 Since I am far off  
 From You,  
 I am incomplete :  
 You are the Holy Quran,  
 And I am a Part thereof,  
 To have spiritual strength, *Alright*<sup>1</sup> !

- 
1. The Poet means to say that Allah is the real Source of his love, devotion and inspiration !



AH, my Darling's<sup>1</sup> thought  
 Within my Chest  
 Is a great Source  
 Of *Inspiration* !  
 I am so much pleased,  
 If His Love has caused  
 In my Heart  
 A serious *Inflammation* !  
 Fortunately, a Saint told me  
 This invaluable Point of wisdom :  
 "A crooked Way is much better  
 Than the *Destination*<sup>2</sup> !"

---

1. i.e., Allah.

2. For such a way will make my journey difficult and longer, and thus I will enjoy more *Adventures*, more *Thrills* during the journey !

OH, don't put the Chain  
 Of 'Destiny'  
 To your Feet so *Tight*,  
 For under the Dome of Heaven  
 There's enough Space  
 For your *Flight*<sup>1</sup> !  
 If you don't believe me,  
 Just get up, and search the Way  
 To your Destination :  
 As soon as you unchain  
 Your Feet,  
 Lo ! There's a vast Field  
 For your *Fight*<sup>2</sup> !

- 
1. i.e., Enterprise ; Struggle.
  2. "Fight" to possess and to conquer the noble "Object" of your Life !

OH, why are you Restless,  
 And whom do you seek,  
 Just like the *Blind*<sup>1</sup> ?  
*He*<sup>2</sup> is surely apparent,  
 But *You* are hidden *Behind*  
 Your own Superstitions<sup>3</sup> !  
 If you constantly search  
 For Him, you'll see none  
 But *yourself*, and if you search  
 For yourself, consequently  
*Him* will you *Find*<sup>4</sup> !

1. *i.e.*, Without Spiritual insight,
2. *i.e.*, the Almighty.
3. That is, your Self and its possibilities have been concealed and marred by your Superstitions.
4. That is, God is very very near to a true Believer, and a Believer, by his absolute love and devotion, is very near to Him. There is a perfect friendship and familiarity between them !



**N**EITHER are we Afghans,  
 Nor Turks, or Tartars,  
 For from the bonds of *Castes*  
 And man-made *Creeds*,  
 We are absolutely *Free* !  
 We are born of the same Garden<sup>1</sup>,  
 And by appearing  
 From the same Branch<sup>2</sup>,  
 We enjoy life's real Glee<sup>3</sup> !  
 The distinction of Colour and Fragrance<sup>4</sup>  
 Is forbidden to us,  
 'Cause the same eternal Spring<sup>5</sup>  
 Has brought up *me* and *Thee* !

- 
1. *i.e.*, The Faith of Islam.
  2. *i.e.*, Islam.
  3. Glee : mirth ; pleasure.
  4. *i.e.*, Caste and Complexion.
  5. *i.e.*, The everlasting Religion of Islam.

ANYONE in the World,  
 Who, the Pathos of "Love"  
 With his Heart<sup>1</sup> cannot *Blend*,  
 Doth possess a Body,  
 Whom Spirit doesn't *Attend* !  
 If you desire a living Soul,  
 Ask of God a Restlessness<sup>2</sup>  
 And an inner Strife<sup>3</sup>,  
 That would never find  
 An *End* !

- 
1. Because "Pathos" of Love is the soul and spirit of one's Heart,
  2. Restlessness caused by true *Love* !
  3. "Inner Strife" to overcome Evil with the force of Good !

YOU asked me :  
 Whence I came<sup>1</sup> ?  
 And What am I<sup>2</sup> ?  
 Oh, "Eternity" is my Fountain-head,  
 And without a moment's Rest  
 I Flow, and live *Thereby* !  
 In *this River*<sup>3</sup> I am  
 Like a restless Wave :  
 If I don't encompass  
*Myself*<sup>4</sup>,  
 Immediately I *Die* !

- 
1. *i.e.*, What is my previous Abode ?
  2. *i.e.*, What is my position and status in the Universe ?  
What are the Secrets of my "Self" ?
  3. *i.e.*, The World.
  4. *i.e.*, If I don't realize and utilize the possibilities of  
my *Self*.



**O**H, wipe out the idea  
 Of "Destination" from your Mind,  
 And travel constantly,  
 Though it be the high *Noon*<sup>1</sup> !  
 Keep your Glances  
 Pure and clean  
 Like those of Sun and *Moon* !  
 Let people benefit  
 By your Knowledge and Instruction,  
 Throughout your Life !  
 If you can obtain  
 The Pathos of Love<sup>2</sup>  
 From a true Lover of God,  
 Keep it safe and secure,  
 As God's greatest *Boon* !

- 
1. *i.e.*, In a scorching heat even.
  2. That is, Divine Love.

COME, O Love, Come !  
 You are the *Secret*  
 Of my Heart,  
 That I cannot *Betray*<sup>1</sup> !  
 You are my Farm,  
 And you are my Produce,  
 Wherewith I can't do *Away*<sup>2</sup> !  
 Ah, these earthen Figures<sup>3</sup>  
 Have become rotten and *old* :  
 Therefore, build up  
 A *new* Adam  
 From our *Clay* !

- 
1. *i.e.*, Disclose ; reveal.
  2. *i.e.*, Can't give up ; can't part with.
  3. *i.e.*, Human Beings.

DO you the Expedition  
 For the Conquest  
 Of a "Perfect Life" Undertake ?  
 Then observe your inborn Faculties  
 And your dormant<sup>1</sup> Self Awake !  
 Oh, devour the whole World  
 Like a draught of Water<sup>2</sup>,  
 And then the magic  
 Of "Six Directions"  
 Break<sup>3</sup> !

- 
1. Dormant : sleeping ; at rest ; inactive.
  2. i.e., Have a full command over the Elements !
  3. i.e., Do not be bound to the limits of Space, but seek Eternity beyond the so-called "Directions".



YOU say : "Man is made  
 Of mere *Dust*,  
 And is bound  
 To this transitory World,  
 Being a slave of his passion  
 And *Lust*<sup>1</sup> !"  
 But I say : "Nature,  
 By her own Miracle,  
 Has founded an Ocean  
 Upon his shallow Stream,  
 And practically he is  
 Ever-developing, ever-advancing,  
 And is courageous and *Just*<sup>2</sup> !"

1. This is a "Pessimistic" view of man.
2. This is an "Optimistic" view of man, which is a great characteristic of Iqbal's Poetry !

A Lion will seem  
 A Sheep to you,  
 If your Heart is Strong and *Brave* !  
 But, on the other hand,  
 A Deer will seem  
 A Leopard to you,  
 If like Cowards you *Behave* !  
 Oh, if you do not fear,  
 The Ocean will be no more  
 Than a Desert<sup>1</sup> to you ;  
 But if you *fear* it,  
 There is a crocodile  
 Behind its every *Wave*<sup>2</sup> !

- 
1. Where there is no fear of Storm or sinking down.
  2. This is a great Psychological fact, expressed in a few words, which could be composed like this only by a genius like Iqbal. Big volumes can be written on this particular subject, but they won't be so *comprehensive* and *convincing*, as this one Quatrain !

OH, how in our Heart  
 Desire lays her *Foundation* ?  
 How she lights the Lamp  
 Of our *Destination* ?  
 By our Eyes  
 Who Sees ?—and What Sees ?  
 And how He resides  
 In our little Structure of Clay ?  
 I wonder *how*  
 This unfathomable<sup>1</sup> Heart  
 Has been engulfed  
 By our Chest,  
 When it has no *Boundary*,  
 No *Station*<sup>2</sup> !

- 
1. Unfathomable : too deep to be sounded or measured ;  
incomprehensible.
  2. i.e., Destination, to stop it from *Action* !



WHEN I entered Paradise  
 After my second *Birth*<sup>1</sup>,  
 I had before my Eyes  
 This Heaven and this *Earth* !  
 Oh, my wonder-struck Soul  
 Became doubtful,  
 Whether it was a *real World*,  
 Or only a *Picture* of it,  
 'Cause it was absolutely void  
 Of Tumults,  
 Action and *Mirth*<sup>2</sup> !

---

1. i.e., Resurrection.

2. Mirth : A pleasure caused by excessive boons and favours of Allah.

THIS World, of ours,  
Which is no more than a Spark,  
Is doomed to be Ashes,  
And then swiftly *Pass Away* !  
Still this Globe is helplessly revolving  
Around the magic of Night and Day !  
Yet one day it will become  
Perfect and even by the Whetstone  
Of God's inevitable Decree<sup>1</sup>,  
For still stands incomplete  
This Structure of Clay<sup>2</sup> !

1. Decree : Will ; Determination.
2. This is a reference to the eternal Law of "Evolution"  
Cf :

یہ کائنات ابھی نامم ہے شاید  
کہ آرہی ہے دمام صدائے کن فیکوں !

(اقبال)

"Probably this Universe is incomplete yet, for still  
we can hear a Divine Voice, saying :  
"Be !"—and it "Becomes !"

OH, with thy own Pickaxe  
 Carve thy *Way* :  
 For treading a Path,  
 Prepared by others,  
 To thee will never *Pay* !  
 If thou makest a *rare* thing  
 With thy *own* Hands,  
 Though it be a "Vice",—  
 It will turn a "Virtue"  
 For thee,  
 I can surely *Say*<sup>1</sup> !

- 
1. The *central idea* of the Quatrain is that you must prepare something *Original* and *rare*, without imitating others !



ALONE I sat  
 On this combination  
 Of Water and *Clay*<sup>1</sup> !  
 From Plato and Farabi<sup>2</sup>  
 I always kept *Away* !  
 I saw the World  
 Only with my own Eyes<sup>3</sup>,  
 And never said to anyone :  
 "Lend me your Eyes  
 For a while,<sup>4</sup> *Pray* !"

- 
1. i.e., The Earth.
  2. Sheikh Abu Nasar Farābi. Iqbal means to say that he has been indifferent to Philosophers like Plato and Abu Nasar Farabi, for they discussed and explained everything by *Reason*, and were void of *Spiritual* insight and Vision !
  3. So that I should perceive the innermost secrets of Universe with them.
  4. While : a short space of Time.

OH, the same Link of Love  
 Doth through *all* the Objects  
 Of Universe Run<sup>1</sup>.  
 O Heart ! Learn the Secret of Life  
 From the Buds,  
 As they blow in the Garden  
 One by One :  
 They grow from the dark Dust,  
 But their Glances  
 Are always fixed  
 At the Rays of Sun<sup>1</sup> !

- 
1. To derive heat and light for their nourishment, that they may bloom into *Flowers* !

**I**N every Garden  
 And in every Desert,  
 I saw Love's etenal *Light* !  
 Ah, with the Wine of "Love"  
 The Cup of Rose is  
 Alluring and *Bright* !  
 Love doesn't leave Dark  
 Anyone's Night  
 In the whole World,  
 For in every Heart  
 There is its illumination  
 And *Might* !

---

1. i.e., Strength ; energy, for "Love" itself is a perpetual source of Strength !



**T**HE Secrets of Body and Soul  
 TO my Heart are *Revealed* !  
 Never think that I fear Death,  
 Or the wounds,  
 Caused by sudden Shocks,  
 Cannot be *Healed* !  
 Oh, why should I worry,  
 If one World<sup>1</sup> has been hidden  
 From my Eyes,  
 For a thousand wonderful Worlds  
 Are still in my Mind  
*Concealed* !

---

1. i.e., This material world.

**T**HE whole World  
 Doth to a Longing  
 Of good Object *Aspire*<sup>1</sup>!  
 This is a vast Plain of Music,  
 Whose Ups and Downs  
 Are from the same *Wire*<sup>2</sup>.  
 Whatever my Eyes  
 Have seen in the *Past*,  
 Or, will see in the *Future*,  
 Is but a moment  
 From the endless Time  
 Of *Desire* !

- 
1. *Aspire* : to cherish elevated Aims ; to desire or pursue eagerly.
  2. i.e., The String of Desire.

OH, owing to a constant Desire  
 For the "Everlasting Beauty"<sup>1</sup>  
 My Heart finds no Patience;  
 No Rest ;  
 And my Requests and Demands  
 Are oppressed  
 Within my own *Chest* !  
 O Friend ! Please don't ask  
 Me Questions,  
 For I am absorbed  
 In a talk to *Myself*,  
 So that my hidden Self,  
 To me should be *Manifest*<sup>2</sup> !

- 
1. i.e., The Beauty of Supreme Being ; His Union.
  2. i.e., Apparent ; obvious ; evident.



THROUGH my incomplete Flame  
 An eternal Pleasure<sup>1</sup> have I :  
 Just like a Fish  
 Restlessness is in my *nature*,  
 And I live *Thereby* !  
 Fight against the wild Waves,  
 And don't seek the River-bank ;  
 For in its Lap  
 You'll live for a *moment*,  
 But for ever you *Die*<sup>2</sup> !

- 
1. For being "incomplete", I work hard for my perfection and completion.

"Progress" is an express demand of the Law of Evolution !"

2. Because a continual *rest* itself is a sign of death, whereas "Action" invigorates and promotes the possibilities of one's Life !

ALTHOUGH the Philosophers  
 Broke a thousand Idols  
 In the Temple of their *Mind*,  
 Yet beyond the Problem  
 Of "Existence" and "Non-existence"  
 Nothing could they *Find*!  
 Ah, how can they grasp  
 The Angels, or the Providence,  
 When, with their worn String,  
 A Man they Couldn't *Bind*?

- 
1. i.e., Cancelled their previous views and conclusions, to form new ones!
  2. That is, they could't find the nature, the trends, the possibilities and the mysteries of a man's inner "Self", even, then how can they peep into the incomprehensible mysteries of *Theology*?

FOR thousands of Years  
 I sat with Nature, and to me  
 She affectionately *Spoke* :  
 Therefore, I forgot *myself*  
 And got dissolved into her,  
 For by *her* Guidance I  
 From a deep slumber *Awoke* !  
 Yet all my History is contained  
 In these two words :  
 I prepared some Idols,  
 Worshipped them for a while,  
 And then instantly *Broke*<sup>1</sup> !

- 
1. i.e., My attempt continued for better results and achievements, as is required by the Law of *Evolution*. Since I always sought improvement in my thoughts and products, I broke the old ones, to create new and better things !



I am proud of myself  
 For I am a Beggar  
 Without any *Need*<sup>1</sup> !  
 I jump, burn, melt Evil,  
 And on the Flame  
 Of my *Music*,  
 My Heart doth *Feed* !  
 I let thee sit  
 In the Fire of my Song,  
 Just to boil thy Blood  
 For *Action* !  
 The nature of Alexander<sup>2</sup> have I,  
 And I make a Mirror of my own,<sup>3</sup>  
 Wherein my Fortune  
 I can clearly *Read* !

- 
1. For as a true Believer, "Contentment" is my main quality, and if I ever ask anything, I ask it of Allah !
  2. They say Mirror was invented by Alexander the Great.
  3. i.e., I myself shape and mould my Fortune !

IF thou art aware  
 Of thy Zeal and *Might*,  
 Prepare an Ocean  
 From thy Dew, *Outright* !  
 O Heart ! How long  
 Wilt thou beg  
 Light of the Moon ?—  
 Oh, with thy own *Breath*  
 Illuminate thy *Night*<sup>1</sup> !

---

1. i.e., *Life*, which has become gloomy by Pessimism.

O H, thy Heart's Life  
 Isn't bound to thy "Breathing" ;  
 Then don't worry about Life,  
 And be always Care-free and *Glad* !  
 To enclose thy Heart within the circle  
 Of "Existence" and "Non-existence",  
 Is Spiritually too *Bad* !  
 O Fool ! Don't be afraid  
 Of Death :  
 If "Breathing" stops,  
 Thy Heart is *immortal*,  
 Then why art thou  
 Disappointed and *Sad* ?



**T**O the Pure-in-Heart mystics,  
 Who know Faith's true Significance,  
 And Search for God devoutly,  
 Take this message from *Me* :  
 "I am a Slave to the Courage  
 And Determination<sup>1</sup>  
 Of that Self-adoring<sup>2</sup> person,  
 Who, with the Light of his "Self",  
 Doth the Supreme Being See !"

- 
1. Determination : Will-power ; preseverence.
  2. Self-adoring : in the Original "Khud-Parast" : one who has a great honour for his "Ego".

I made an Idol  
 Just like my own Figure  
 And Form,  
 Which is in nature  
 So Noble and *High* !  
 Now I believe that I've personified  
 The invisible Supreme Being  
*Thereby*<sup>1</sup> !  
 Anyhow, I cannot Step out  
 Of my own Divine "*Self*" :  
 In whatever condition am I,  
 I am a sincere Worshipper  
 Of "*I*" !

- 
1. i.e., God is now manifest in my "Ego". This Quatrain, throughout, is in the explanation and praise of a true Believer's "Self". In this meaning, God Himself says : "We are nearer to man than his jugular Vein".  
 2. i.e., Ego. (50 : 16)

OH, this earth of Ours  
 Doth the concealed things  
 Of Heaven *Display* ;  
 And "Space", the Secrets  
 Of "Outer Space" doth *Betray* !  
 Since every Atom flies  
 To the Destination  
 Of our true Friend<sup>1</sup>,  
 Let the flying Sands  
 Direct thee  
 To the Right *Way*<sup>2</sup> !

---

1. *i.e.*, Allah.

2. *i.e.*, Let even the trifling things of this Universe guide you to the realization of your Creator !



**O** Muslim ! Only *You*  
 Are the Object of Creation  
 And the Nobility's *Height* :  
 Only *You* are the Sign  
 Of the Unseen<sup>1</sup> here,  
 Whom He made the Judge  
 Of Wrong and *Right*<sup>2</sup> !  
 Set your foot more courageously  
 In the Path of Life, —  
 For only *You* are the Supreme Power  
 In the Universe,  
 And *You* are the inheritor  
 Of God's Wisdom and *Might* !

---

1. *i.e.*, God.

2. That is, He blessed you with "Reason" to distinguish between Good and Evil.

ALL the Contents of this Earth,  
 Like Dust at my  
 Tavern's Door *Lie* !  
 And only *one* circulation  
 Of my Cup is *Sky* !  
 The Story of my Love and Pathos  
 Is a very lengthy one :  
 Ah, this wide World is only  
 A Foreword, *Thereby*<sup>1</sup> !

- 
1. That is, this *material* world of ours is a transitory thing, whereas "Love" is eternal, for it has neither a *beginning*, nor an *end*. It is as immortal as God Himself !

**A**H, Alexander, his Flag,  
 His Forces, and their *Array*<sup>1</sup>  
 Is no more, and have perished  
 The Cities and the Treasures  
 Of his *Day* !  
 I assure you that  
 Nations survive their Kings !  
 Don't you see  
 That Persia still *exists*,  
 Though Jamshyd<sup>2</sup> had, long ago,  
 Passed *Away* !

- 
1. *Array* : order of Battle ; regular arrangement or disposition of Armed Forces.
  2. *Jamshyd* : a king of ancient Persia.



A God-drunk mystic am I,  
 And in this intoxication  
 I say what I Say !  
 It is I who has thrown  
 The Spark of Life  
 Upon thy cold Clay<sup>1</sup> !  
 I illuminated my Heart  
 With the Light of Reason,  
 And then rubbed Reason too  
 Upon the touch-stone of my Heart<sup>2</sup>,  
 To see, if in the hard Test  
 Of *this* Life,  
 It can boldly Stay !

1. *i.e.*, Physique, which was already devoid of enthusiasm and action, and had no longing for *struggle* and *conquest*.
2. Because it is man's Heart, which is the real source of courage, determination, and *will* to conquer !

**R**EASON turned  
 A coarse cloth  
 Into a golden Silk,  
 Which is glittering,  
 Soft and *Fair* !  
 Her craftsmanship changes  
 Stones into *Glassware* ;  
 But the Voice of a Pious  
 And perfect *Poet*,  
 Out of a Poison<sup>1</sup>  
 Doth Honey<sup>2</sup> *Prepare* !

---

1. *i.e.*, Anything that is fatal and destructive to Life.

2. *i.e.*, A pleasant, life-giving, and self-strengthening substance.

THIS World seems like a  
 Vast Ocean to *Me*,  
 Wherein there is many a  
 Brilliant Pearl and *Ruby* :  
 But I don't Row  
 My Boat in a River,  
 In whose dashing Waves  
 Sharks and Crocodiles<sup>1</sup>  
 I do not See !

1. That would provide "Adventure" and hard "struggle" for the Author, who finds the Secret of Life in "Dangers" :

ز قید و صیدِ نہنگان حکایتے آور  
 مگو کہ زورقِ ما روشناسِ دریانیست !

(اقبال)

"Bring us a Story about the hunting and ensnaring of Crocodiles, and don't say : "My Boat is not familiar with the River !"



NEVER say that the Works  
 Of this World  
 Go wrong and *Unfair*<sup>1</sup> ;—  
 For every moment of ours  
 Doth the Spirit of Eternity *Bear*<sup>2</sup> !  
 Ah, hold strong  
 The opportunities of "To-day",  
 Because "To-morrow" is still  
 In the womb of Time :  
 Then why about "To-morrow"  
 Should you wail and *Care* ?

- 
1. That is, the "Administration" of the whole Universe is defective in any degree. In other words, this is a complaint against its Maker, yet Atheists and Pessimists think that way !
  2. i.e., Possess. A "moment" is also a part of "Eternity."

AH, how long will you tear off  
 The Cloak of Life  
 In *Twain*<sup>1</sup> ?  
 How long, like Ants,  
 Will you in the dust *Remain* ?  
 Now fly Up, Up, and Up  
 Towards the *Heaven*,  
 With the Spirit  
 Of a fearless *Hawk* :  
 How long, on this lowly Earth,  
 Will you seek the *Grain*<sup>2</sup> ?

---

1. *i.e.*, Two pieces.

2. Just like Ants, or the weak and humble birds like Sparrows and Pigeons !

**B**ETWEEN the Tulips and the Roses  
 Your Nest now *Prepare* !  
 And from the Nightingale  
 Take a Lesson  
 How to Sing a Song  
 Free of *Care* !  
 Oh, if you have become old,  
 Due to depression<sup>1</sup> and despair,  
 From the Youth<sup>2</sup> of this World,  
 Take your good *Share* !

---

1. A sinking of the Spirits ; melancholy.

2. *i.e.*, Enthusiasm ; zeal ; energy.



OH, don't be Despondent<sup>1</sup>  
 Of this handful of Dust,<sup>2</sup>  
 For in *nature* 'tis noble and *Sublime* !  
 Though it is mortal,  
 And is dispersed on the Earth,  
 Its Flight is ever  
 To the sphery *Chime*<sup>3</sup> !  
 Whenever Nature carves  
 A perfect Figure,  
 She completes it  
 In a very long *Time*<sup>4</sup> !

- 
1. Despondent : losing courage at the loss of Hope.
  2. i.e., Your own Physique and its possibilities to succeed and conquer.
  3. i.e., Heaven.
  4. That is, Evolution is not quick and sudden, but its action is slow and gradual !

OH, this World  
 Of Colour and Fragrance  
 Is worthy of *Contemplation*<sup>1</sup> ;  
 And in this green Valley  
 There are so many Flowers,  
 Awaiting thy *Recreation*<sup>2</sup> !  
 Yet, do not close thine Eyes  
 To the *inner* Beauty  
 Of thy "SELF",  
 For in thy Soul there's something  
 Very sacred and noble,  
 Which invites thy *Observation*<sup>3</sup> !

- 
1. Contemplation : meditation ; thinking studiously.
  2. that, you should please and refresh your senses with them.
  3. Observation : an attentive and careful study ; act of watching a particular phenomina.

YOU say : "I surely *exist*,  
 But God does *not*,  
 To whom I could *Bend*  
 Down in the Prayer,—  
 And to this World  
 Of Water and Clay,  
 There is no *End*<sup>1</sup> !"  
 But I say : "Even *you*,  
 And whatever you *see* in the World,  
 Does *really exist* ?—  
 Or is a mere *image*  
 Of your own Mind,<sup>2</sup>  
 O my *Friend* ?"

1. i.e., This material world will continue for ever, and there will be no Resurrection, or the Day of Judgment, hereafter. This is the view of an Atheist.
2. Berkeley (1685—1753) also denied the *material existence* of the world, saying these objects are merely the impressions of man's own mind and the world which we see and touch, is not an *abstract independent substance* ! What Iqbal means to say is : If you deny God and Resurrection, then even *you* and your *world* is a *Fantasy*, and not a *Reality* !



FROM the Pathos of my Poetry  
 The Muslim's Blood derives its *Heat* ;—  
 My warm and restless Tear  
 Has dropped from his Eye,  
 And with *my* inspiring Words  
 His Heart doth *Beat* !  
 Yet he doesn't know  
 The Tumults within my Soul,  
 For he hasn't seen the World  
 With *my* Glances,  
 Whom Divinity has made  
 Penetrating and *Neat*<sup>1</sup> i

---

1. i.e., "Neat" from all impurities ; clean of evil effects.

A different colour doth impart  
 Love, to Me and *Thee* :  
 Sometimes it Strikes  
 Against the *Stone*,  
 And sometimes against the *Glass*,  
 In Spirit being mighty and *Free* !  
 It has made thee oblivious  
 Of *Thyself*,  
 And gave thee a weeping Eye<sup>1</sup>,  
 But it has gradually brought me,  
 Nearer to *Me*<sup>2</sup> !

- 
1. As you generally weep due to the separation from your sweetheart, or, due to the worldly miseries and afflictions.
  2. i.e., "Love" has made me conscious of my "Self" and its possibilities !

A different colour doth impart  
 Love to Me and Thee;  
 Sometimes it strikes  
 Against the Stone,  
 And sometimes against the Glass,  
 In Spirit being mighty and Free,  
 It has made thee oblivious  
 Of thyself,  
 And gave thee a weeping Eye,  
 But it has gradually brought me  
 Nearer to Thee!

As thou gently weep not to the separation from your  
 sweetheart of us to the world's miseries and  
 afflictions.  
 O "Lover" that made me conscious of my "Self" and  
 my condition!



SELECTIONS

- from

“ARMUGHAN-I-HEJAZ”

SELECTIONS

1870

ALMIGHTY THEATRE

I tread a path  
 That has no "Destination"<sup>1</sup> ;  
 Nor do I *Need*  
 Any, to kill my spirit of *Adventure* !  
 Oh, no Produce at all  
 Giveth my rotten *Seed* !  
 Lord ! I am not afraid  
 Of *Sorrows*, but those  
 I am affected with,  
 Do not suit my Heart<sup>2</sup> !  
 Oh, give me the *Sorrows*  
 That would awake and illuminate  
 My gloomy Heart, *Indeed* !

- 
1. That is, a "Destination" is contrary to my temper and trend of mind, for it would put an end to my constant struggle.
  2. For these sorrows are generally about the worldly affairs, which have nothing to do with Spiritual and Moral improvement.



O Lord ! Keep back my Wine<sup>1</sup>  
 From those, who have a delicate Cup<sup>2</sup>,  
 And with its "Heat"  
 They cannot *Live*<sup>3</sup>!  
 This is an old and mature Wine,  
 Which shouldn't be drunk  
 By the *beginners*  
 And the *Inactive* !  
 Oh, a Spark must be kept away  
 From a heap of Hay :  
 Hence, let only the *mature*  
 Drink my Wine ;  
 But to the Common Folk,  
 Don't a drop of it *Give* !

- 
1. That is, my Messages, delivered through my Poetry !
  2. That is, a weak Heart, which cannot bear the Pathos of my Poetry !
  3. i.e., Forbear ; tolerate.

**L**ORD ! Now cause new Tumults  
 In this old Tavern<sup>1</sup>,  
 With my Pen and *Wit*<sup>2</sup> !  
 Destroy the present Earth and Heaven  
 And create *new* ones,  
 That may be *Fit*  
 To live in for the *Conquering* Spirits !  
 Oh, now make another Adam  
 From my Dust,  
 And kill this Slave  
 Of *Loss* and *Profit*<sup>3</sup> !

- 
1. That is, the transitory world.
  2. Wit : intellect ; sagacity.
  3. That is, the man who is always anxious about his *material* gains.

MY Lord ! I am Your humble Servant  
 To seek Your Pleasure  
 And to *Stay*  
 Meek and obedient before You !  
 In spite of Temptations,  
 I tread the only *Way*,  
 That has been appointed by *You* !  
 But if You ever commanded me  
 To call a "Donkey"<sup>1</sup>  
 An "Arabian Horse"<sup>2</sup>,  
 I would never Say ! I would never *Say* !!

- 
1. An ignorant and worthless fellow ; an idiot.
  2. That is, a well-bred and capable man ; a great intellectual. It was a characteristic of Iqbal that he never flattered anyone, and was always just and true in his Criticism. I think the Nation will never have an *honest* and *fearless* Critic like Iqbal !



IN the Pursuit  
 Of *this* world and *that*,  
 I do not *Go* !  
 For *my* Pleasure  
 And Satisfaction  
 It is enough to *Know*  
 The Secrets of human Soul<sup>1</sup> !  
 Lord ! Grant me the Obeisance,  
 By the Pathos of which  
 The Earth and the Heaven  
 Into Ecstasy I'll *Throw*<sup>2</sup> !

- 
1. That is, the Eternity of human Soul, and the means to keep it peaceful and *alive* in this earthly life. Moreover, whence it came, and what is its real Object to be in the human body !
  2. Assuredly, the obeisance of a true Be'liever has a pathos that affects the entire Universe !

**O** Lord ! Man doesn't know  
 How to win the Hearts  
 Of his fellow-creatures  
 Nor is he *Defying*<sup>1</sup>  
 Wrong<sup>2</sup> and wrong-doers !  
 He also doesn't know  
 The creating and *Improving*  
 Of Pathos<sup>3</sup> within his Chest !  
 Oh, You've blown Your Spirit<sup>4</sup>  
 Into a Figure of Dust,  
 Which doesn't know anything  
 Beyond *Eating* and *Dying*<sup>5</sup> !

- 
1. To defy : to challenge for a contest.
  2. Wrong : evil ; vice.
  3. Pathos : Grief (due to the suffering of fellow-creatures).
  4. Ref. to the Verse : "And then I breathed My Spirit into the figure of Adam". (15 : 29)
  5. Because only to eat, to sleep, and eventually to die, is a characteristic of lower animals !

مثل حیوان خوردن آسودن چه سود ؟  
 گر بخود شکم نه ، بودن چه سود ؟  
 (اقبال)

OUR Restlessness, Pathetic Sighs,  
 And Sorrow of Separation<sup>1</sup>,  
 Gabriel cannot *Admire* !  
 Ah, how can he realize  
 Our Problems and Pains of "Love"<sup>2</sup>,  
 When to a constant Search  
 He does not *Aspire* !  
 O Lord ! Ask the Pleasure  
 And Pain of Love  
 Of this humble Servant of Thine,  
 Who really knows the *motives*<sup>3</sup>  
 And *effects* of *Desire* !

- 
1. Separation from our Maker, which is our Home, since the dawn of Creation.
  2. That is, love for Allah.
  3. Motive : that which determines choice, or moves the will.



**O** Lord ! From these Self-negligent People  
 Another strong and active Nation *Make* !  
 Yea, another intelligent Nation,  
 That from the Poison<sup>2</sup>,  
 A pleasnt Honey<sup>3</sup> should *Take* !  
 A Nation, that shouldn't be content  
 With *one* world only,  
 But should pick up  
 The two worlds<sup>4</sup>  
 Upon its Shoulders,  
 For a new Revolution's<sup>5</sup> *Sake* !

- 
1. Those who deny the possibilities of their life and are oblivious of their own inborn qualities.
  2. That is, Evil ; Vice.
  3. That is, Good ; Virtue.
  4. This world, and the Hereafter.
  5. That is, a Spiritual and Moral Revolution.

O Lord ! Your world is *Still*  
 In the hands of a few  
 Mean, malicious,  
 And miser persons ;  
 And the Virtuous are,  
 Under the aggression of  
 Some Vicious fellows,  
 Helpless, confused and *Ill* !  
 Oh, for the Pleasure and Luxury  
 Of a few Vultures,<sup>2</sup>  
 The Craftsmen and the Experts  
 In the Factories,  
 Themselves by a hard labour *Kill* !

- 
1. That is, ill at heart ; sorrow-stricken.
  2. That is, the Capitalists, who exploit labour. "Vultures" are famous for eating dead bodies ; therefore, this Metaphor has been used for them, because they generally usurp the natural and lawful rights of Labourers (with a few exceptions), and thus they hoard illegal money !

MY Lord ! When this old  
 And rotten World  
 Comes to an End,  
 East and *West*<sup>1</sup> :  
 And when every concealed Fate  
 Becomes evident and *Manifest*,<sup>2</sup>  
 Then, pray, don't disgrace me  
 Before the Holy Prophet,  
 By the reckoning  
 Of my Deeds,  
 In that heart-rending *Test*<sup>3</sup> !

- 
1. That is, in all Direction !
  2. Manifest : obvious ; visible to everyone.
  3. That is, the reckoning of one's good and bad deeds, after Resurrection.



**S**ELDOM the Skirt of Patience  
 In my Hand I *Kept* !  
 Seldom with a peaceful Mind  
 I ever *Slept* !  
 I don't know whose Sight  
 My restless Heart doth Seek :  
 To the Desert I took it,  
 And it became more gloomy ;  
 To the Canal-bank I took it,  
 And it bitterly *Wept*<sup>1</sup> !

- 
1. Obviously, all this restlessness and melancholy is due to the separation from his Sweetheart !

IN the Forest  
 There is vast range  
 Of Tulips,  
 Decorated by the *Spring* !  
 In the Desert  
 My Friends have pitched Tents,  
 And by the excess of Pleasure,  
 They Dance and *Sing* !  
 But I like to sit *alone*<sup>1</sup>  
 Beside a murmuring Stream,  
 Flowing by the *Mountain-Wing*<sup>2</sup> !

- 
1. Firstly because, it is the trend of a good Poet to be *alone*, for in Solitude he can think well, contemplate well, soar high in his imagination, and can express himself in most appropriate words. Secondly because, he has a better link with his Maker. who is the real source of Inspiration.
  2. Mountain-Wing : a Valley, which has many beautiful and enchanting sights, that certainly help a Poet for lofty and rare Thoughts !

**A**LAS ! The Muslim  
 Who maintained his Dignity  
 And kept his Banner *High*,  
 Is now weak and helpless,  
 And in his Chest  
 There is no pathetic *Sigh*<sup>1</sup> !  
 His Heart doth weep,  
 But *why* ?—He doesn't know !  
 O Messenger of Allah !  
 Cast a kind Glance upon us,  
 And to thy crazy lovers,  
 Please be Nigh ! Be *Nigh*<sup>2</sup> !!

- 
1. The "Sigh" (i.e., Prayer to Allah) which once changed his Fate.
  2. Nigh : close ; nearer.



**S**TILL this blue Heaven  
 Is revolving in the wrong Direction,<sup>1</sup>  
 And has lost its *Road*<sup>2</sup> ;  
 Still the Caravan  
 Of the Muslim Nation  
 Is far away from its *Abode* !  
 What should I say  
 About the confusion and disorder  
 Of this Nation ?—  
 Alas ! It has no sincere Guide,  
 And has neglected its *Code*<sup>3</sup> !

- 
1. That is, the Fate of Humainty is still annoying and unfavourable. The World Order is still wrong, due to wrong Leadership.
  2. That is, Right Course ; the proper way.
  3. That is, the perfect Code of Life, given to the Muslims by Allah, in the Holy Quran.

**N**OW the Eyes of a Muslim  
 Are not *Lit*  
 With the Divine Light,  
 Nor has he an impatient Heart<sup>1</sup>,  
 Or a quick and sharp *Wit*<sup>2</sup>  
 To observe the Secrets of Universe !  
 May Allah help  
 A declined and fallen Nation  
 Like *this*, whose death is due  
 To a slow, negligent  
 And ill *Spirit* !

- 
1. A Heart, impatient for Truth and firm Faith.
  2. Wit : intellect ; sagacity.

A "Muslim" by birth  
 And so oblivious and *Clear*  
 Of Death<sup>1</sup> !  
 Oh, every moment  
 He trembles and trembles,  
 For the Terror to be *Near*  
 Of Death<sup>2</sup> !  
 I couldn't see a *living* Heart  
 Within his Chest ;—on the Contrary,  
 There I found a few cold  
 And slow Breaths, and the *Fear*  
 Of Death !

1. Iqbal is wonder-struck as to why a Muslim should remain so negligent of Death, when it is an inevitable Fate, and when we have been particularly advised by Allah to *remember* it, and to have a good store of Virtues for our Salvation !
2. That is, he fears the approach of Death, whereas it is absolutely contrary to the Faith of a true Believer to fear it ; for it is one of his signs to welcome Death with a smiling face :

نشانِ مردِ مومن با تو گویم ؟  
 چو مرگ آید تسم بر لبِ اوست ! (اقبال)



**S**URELY, the Physique of a Muslim  
 Is Healthy and *Mighty*,  
 And a vigorous and lasting  
 Structure passesses *He* !  
 But the prudent Doctor<sup>1</sup>  
 Realized by his looks,  
 That the "Self" in his Chest,  
 Is weak and *Sickly* !

---

1. By this "Doctor" is meant Iqbal himself !

AH, the Muslimis now  
 Under an inferiority Complex  
 Due to Poverty, Ignorance,  
 And lack of good *Desire* !  
 His Faith has died  
 Within his Chest,  
 And his so-called "Faqr"  
 Teaches him to *Retire*  
 To the Monastery<sup>1</sup> !  
 Do you know what is our Heritage<sup>2</sup>  
 In this World ?—  
 An old and rotten Blanket<sup>3</sup>,  
 Which is not less than an *Empire* !

- 
1. That is, Renunciation ; Hermitage.
  2. Heritage : inheritance ; lot or portion by birth.
  3. Iqbal puts such a high value to this "Blanket" ; because in the History of Islam. it was originally worn by the Holy Prophet ! (See : *Al-Muzzammil* ; Ch. 73)

IN the *nature* of a Muslim  
 I couldn't find a *Flaw*<sup>1</sup> !  
 Although he lacks  
 In sufficient Arms and Army,  
 Yet he possesses the Mind  
 Of a victorious King,  
 When into it I attentively *Saw* !  
 If God bless him again  
 With his lost Abode<sup>2</sup> of Dignity,  
 No one can resist  
 His Might and *Awe*<sup>3</sup> !

- 
1. Flaw : defect ; fault.
  2. That is, his high standard of spirituality and Morality.
  3. Awe : Fear, mingled with reverence.



SECULARISM<sup>1</sup> has caused a *Craze*  
 Among all mankind  
 To worship "*Matter*" only,  
 And they have forgotten  
 The miracles of *Spiritual Forces* !  
 Now the Scientists  
 And the Materialists *Praise*  
 The "*Body*"<sup>2</sup> so emphatically  
 Before the "*Spirit*",  
 For their hearts are Blind<sup>3</sup> !  
 O Lord ! Now grant the *Pathos*  
 Of Siddique to my Heart,  
 And thereby my dormant<sup>4</sup> Soul  
 To a new height of Faith  
 And Action, *Raise* !

- 
1. Secularism : Materialism ; supreme attention to the things of *present* life, without any regard for religious and spiritual values.
  2. i.e., "*Matter*".
  3. That is, blind to the miraculous forces and possibilities of Spiritual Life.
  4. Dormant : Sleeping ; inactive.

So long as the Muslims  
 Were Pious and arranged their *Row*  
 In the Mosque,  
 They caused an *Overthrow*  
 To Kings and Dictators !  
 But now that Flame of Faith  
 Has been extinguished  
 Within their Chest,  
 And by visiting the Monasteries<sup>1</sup>  
 To the Graves they *Bow*<sup>2</sup> !

- 
1. Where there are Tombs of some Saints.
  2. That is, now they cannot distinguish between Monotheism and Polytheism. Practically they are idolaters, they adore the Graves, and ask their needs of them !

ALAS ! The Muslims have caused  
 "Sects" among themselves,  
 And promote Hate and Friction,  
 Day by Day !  
 They are no longer conscious  
 Of the Unity of God,  
 And before the worldly gods<sup>1</sup>,  
 In humbleness they Stay !  
 They cry and complain  
 If anyone takes a Brick  
 Of the Masque,  
 From which they themselves  
 Keep far Away<sup>2</sup> !

- 
1. That is, the objects they worship, besides Allah. Their masters and rulers, before whom they stay like slaves.
  2. That is, they do not say Prayer in those Mosques.



THE Cups of Drunkards  
 In the Monasteries  
 Have no Wine<sup>1</sup>, and they themselves  
 Are lazy, inactive and *Mute*<sup>2</sup> !  
 As for the School,  
 'Tis now treading  
 The same old and beaten *Route*<sup>3</sup> !  
 Oh, I returned disappointed  
 From the assembly of our Poets :  
 For only dead Tunes<sup>4</sup>  
 Proceed from their *Flute* !

- 
1. That is, the Spiritual ecstasy. Love for Allah !
  2. Mute : Silent, because they don't speak out the Truth courageously. They don't preach the true and genuine Islam.
  3. That is, the Route which leads only to Materialism. There are no thought-provoking, spirits-reviving, and Self-strengthening Lessons in the Classes !
  4. That is, the Poems, that cannot inspire or awake the Nation !

**L**ORD ! I have been Flying  
 So high, so *high*,  
 With the Wings<sup>1</sup>  
 That Thou hast granted *Me* !  
 I've been Restless with the Pathos  
 Of my own Songs,  
 Just to find a Way  
 To *Tee* !  
 I've been roaming  
 All around the World,  
 But a Death-defying<sup>2</sup> Muslim,  
 I couldn't *See* !

- 
1. That is, the Wings of Divine Thoughts.
  2. Death-defying : one who does not fear Death but dares it by challenge.

ONE Night I was praying to God  
 With weeping eyes of *Mine*,  
 And I asked Him in all humbleness :  
 "Why to the once mighty, Conquering,  
 And invincible<sup>1</sup> Muslim Nation  
 Has been caused such a *Decline* ?"  
 A Divine Voice was heard,  
 And came the Answer :  
 "Don't you know  
 The People of this Nation  
 Have a *Heart*, of course,  
 But for a *Sweetheart*<sup>2</sup>,  
 They do not *Pine*<sup>3</sup> ?"

- 
1. Invincible : not to be conquered or subdued.
  2. This "Sweetheart" can be Allah Himself, or His Holy Prophet.
  3. Pine : Desire ; have a longing for.



ALAS ! Those who defended Kaaba  
 For centuries, are now *Bent*  
 Upon building the Temples<sup>1</sup> :  
 Their Faith in God is dead,  
 And they often *Went*  
 To the non-Muslim Nations,  
 To beg for their Needs !  
 By the very impressions  
 Of their Glances,  
 One can easily guess,  
 That of all the *Good* in Life,  
 They are *Despondent*<sup>2</sup> !

- 
1. That is, the Muslims are by nature "Monotheists", but now they have lost this traditional and inborn quality of theirs, by indulging in "Polytheism".
  2. Despondent : hopeless ; despairing.

WE humble Devotees of God  
 Express our Feelings and Thoughts  
 With the Tongue of our *Glance*,  
 And, with the same,  
 We another's heart *Win*<sup>1</sup> !  
 With our Tears and Sighs,  
 We instruct the Strangers  
 As well as our Kith and Kin<sup>2</sup> !  
 Ah, I opened my Eyes,  
 But sealed my Lips,  
 For, in our Creed of "Lovers"  
 To talk is a *Sin*<sup>3</sup> !

1. i.e., Attract ; impress.
2. Kith and Kin : our Relations.
3. The true Lovers of Allah generally keep quiet, for, as a Tradition says, the heart of those who are very *talkative*, is spiritually dead. On the other hand, they keep their eyes wide open for the study and contemplation of the Universe, which consequently leads them to the realization of its Creator !

I instructed those  
 With "Self-realization"  
 Who the Secrets of Self  
 Do not *Know* !  
 I caused the "Zamzam"<sup>1</sup>  
 In their barren land  
 To *Flow* !  
 O God ! Grant me a pathetic Sigh,  
 With which, except the Sorrow  
 Of Thy Love,  
 I should burn out  
 Every other *Sorrow*<sup>2</sup> !

- 
1. "Zamzam" : when infant Ishmael, son of Abraham, struck the earth with his heels, a fountain was caused, which is called "Zamzam". Now it is a well near Mecca, whose water is holy and health-giving to the Pilgrims.
  2. Sorrows that are caused by passion and worldly temptations.



OH, I never gave my Heart  
 In the possession of anyone else,  
 Save the Almighty God,  
 For 'tis practically a *Hell* !  
 I was never obliged  
 To anybody,  
 And always solved my Problems  
 Myself, so *Well* !  
 If I ever depended but *once*,  
 Upon anyone besides Allah,  
 From my sublime Abode<sup>1</sup>,  
 Two hundred times I *Fell* !

---

1. That is, the Abode of Spiritual and Intellectual heights;  
 the Abode of true Faith !

**T**HE Tulip and the Rose  
 Of this Garden,  
 Do not accept my *Colour*  
 And *Smell*<sup>1</sup> !  
 Oh, my Desire has died  
 Within my own Chest,  
 And the Flask of my Hope  
 Upon a Stone *Fell* !  
 The Sorrows of my Heart  
 Can't be expressed in "Words",  
 And if I tell my wishes,  
 Whom should I *Tell*<sup>2</sup> ?

- 
1. In the above Lines, by "Tulip" and "Rose" are meant the Muslims ; by "Garden" is meant this country ; and by "Colour" and "Smell" is meant the *Spirit* of Iqbal's Poetry.
  2. For there is none to grasp the *Spirit* of my Message !

I broke the magic  
 Of the *Lore*<sup>1</sup>  
 Of the Present Age :  
 I took the Grain<sup>2</sup> only,  
 And the Net<sup>3</sup> into pieces *Tore* !  
 Only God knows  
 How fearlessly I sat  
 In its Flames,  
 Just like Abraham,  
 And how patiently  
 Its Pains I *Bore* !

- 
1. Lore : Store of Knowledge ; Learning.
  2. That is, the benefits of the study of modern Sciences.
  3. That is, the misleading and harmful effects of that study, that could turn me a Materialist or an Atheist.



OH, due to my inner Pain  
 I fluttered before my Nation,  
 And delivered my Message,  
 In words *Manifest*<sup>1</sup> !  
 I sang my pathetic Song  
 In this Garden<sup>2</sup>,  
 And at the *Best*  
 Of my Capability,  
 I awoke my Companions !  
 Yet, my sense of Reverence Says :  
 "Be brief in your Advice !"

So, I spoke in a few fiery Words,  
 Made a "Perfect Man"<sup>3</sup> thereby,  
 And then went to my *Rest*<sup>4</sup> !

- 
1. Manifest : very clear ; easy to understand. Words that have no ambiguity.
  2. i.e., The World.
  3. By a "Perfect Man" is meant a true Believer, who can understand the Secrets of "Self", and can also materialize them !
  4. i.e., Passed away, to have eternal Rest !

I put my Heart  
 Upon my Hand,  
 But there is no Sweetheart  
 To take it *Away* !  
 I exhibited my Substance  
 In an open Field,  
 That a Robber *May*  
 Have it, but there is None<sup>1</sup> !  
 O God ! There is no Muslim  
 More lonely than *me* :  
 Therefore, make my Breast  
 Thy Desination, *Pray* !

1. The foregoing Lines mean that Iqbal has been very generous to give his highly educative and constructive Poetry to Humanity ; but it was not properly appreciated and put into practice by his fellow-creatures. However, his works have been properly observed and appreciated, though after his death, by Humanity in general, and by the people of Pakistan in particular. He himself admits that great Poets are really born after their death :

اے بسا شاعر کہ بعد از مرگ زاد  
 چشمِ خود بر بست و چشمِ ما کشاد

"Oh, there have been so many Poets, who have had a second birth after their death. As soon as they closed their eyes (by death), they opened the eyes of their Nation."

LO ! How in the *Society*  
 I play on my Flute,  
 And constantly *Sing*  
 My pathetic Songs !  
 But in my *Privacy*,  
 I have a pleasant *Swing*  
 In the world of my *Imagination* !  
 Oh, I learnt the Point of "Faqr"<sup>1</sup>  
 From my worthy Ancestors :  
 Now, I don't ask my Needs,  
 Of any Capitalist or *King* !

---

1. "Faqr" signifies a 'complete devotion' to Allah, without any interest in material gains !



**E**XHIBIT your Capabilities  
 And Merits *To-day*,  
 And for To-morrow do not *Wait* !  
 Speak out your sacred Call  
 To Humanity<sup>1</sup>,  
 Apply the Alchemy<sup>2</sup> of Faith  
 To your Dust,<sup>3</sup>  
 Be a *Conqueror*, and do not  
 Surrender at any *Rate*<sup>4</sup> !  
 Realize the possibilities  
 Of your "Self",  
 Have *confidence* in it,  
 And be a Commander  
 Of your own *Fate* !

- 
1. That is, tell them the Truth about Life, and call them to the Right Path.
  2. Alchemy : an obsolete art, which aimed at the transmutation of metals into Gold.
  3. That is, to your Body, and particularly to your *Heart*, so that it may be pure and clean of evil.
  4. At any Rate : in any circumstances ; by any means.

A Muslim is a "Perfect Man"  
 Only by the safety of his "Self"  
 And to the heights of Divinity<sup>1</sup>  
 He speedily *Flies* !

Ah, he becomes a Slave,  
 And is dishonoured,  
 When his Self *Dies* !

If you believe  
 That you are a Property  
 Of *yourself*,<sup>2</sup>

Then do not adore *others*,  
 And upon your own *inner* Beauty,  
 Open your *Eyes* !

- 
1. Divinity : the secret Enclosure of the Supreme Being (عالم لاہوت).
  2. That is, you are *possessed* by your *Self* and practically honour its requirements !

A true Believer Flies  
 Like a Hawk  
 In the breadth of Heaven, And  
 His Glances are fixed  
 At the Branch of his Nest,  
 In this lowly *Land*<sup>1</sup> !  
 The Moon and the Stars  
 Are caught by his Lasso<sup>2</sup>,  
 And the Fate  
 Of the whole World,  
 Is in his *Hand* !

1. That is, in spite of his long journey and high flights, he is faithful to his native place.
2. That is, he hunts very distinguished and sublime things :

محبت مجھے اُن جوانوں سے ہے  
 ستاروں پہ جو ڈالتے ہیں کمند

"I love the Youth, who throw their Lasso on the Stars !"



**A** true Believer,  
 When he is in a Garden,  
 Is a sweet-throated *Nightingale* :  
 But when he is in a Desert,  
 He is like a swift Hawk,  
 Who would never *Fail*  
 To catch his Prey !  
 If he is a king, he is as humble  
 As a Beggar,  
 But if he is poor and penniless,  
 In *Heart* he is Rich,  
 And against the irony of Fate,  
 He doesn't complain or *Wail*<sup>1</sup> !

---

1. Wail : to moan and groan. He has no complaints against his Fate, and he submits himself to the Will of God.

PUT the Mirror of Holy Quran  
 Before yourself,  
 And into it your Features See<sup>1</sup>  
 Lo ! How much have you been  
 Defaced and *disfigured* !  
 Now be conscious of your *inborn* Beauty,  
 And from your ugly figure *Flee* !  
 Oh, weigh your good and bad Deeds  
 Very *honestly*, and with the inner Force  
 Of your "SELF"  
 The Tumult of "Resurrection" Be<sup>2</sup> !

- 
1. Just examine yourself honestly, as to how far you are following its Teachings !
  2. That is, cause a great commotion and upheaval in the world, to uproot Evil, and to establish Good !

ANYONE who observes  
 His inborn Faculties,  
 And a perfection in "Self" Attains,  
 Destroys the *old* World  
 To create a *new* one,  
 And doesn't care about  
 Hardships or *Pains*<sup>1</sup> !  
 Oh, a thousand assemblies  
 Encompass him,  
 For he, with himself,  
 In constant Privacy *Remains*<sup>2</sup> !

- 
1. "Pains" that he takes to win and conquer the Object of his Life.
  2. That is, in his solitude he ponders on the secrets of his "Self" and plans how to renew, invigorate and materialize his inborn qualities.



A fearless Muslim,  
 Who a great Expedition  
 Doth *Undertake*,  
 Out of the Dust in his way,  
 A Heaven can he *Make*<sup>1</sup>!  
 If you have a Spark of Love  
 In your Heart,  
 Keep it safe, for a Sun  
 Can be developed therefrom !  
 O Brother ! From the slumber  
 Of Self-negligence, *Awake* !

- 
1. That is, by his self-confidence, will-power, and constant struggle, he brings a new revolution in his Life, which ensures success, prosperity, and a bright Future !

**A**NYONE, who properly observes  
 The Secrets of Human Spirit,  
 Sees the World  
 Only with his *own* Eyes<sup>1</sup> !  
 He avoids untruth  
 And to Truth doth faithfully *Cling*<sup>2</sup> !  
 He seeks the Pleasure  
 Of his Creator and Sustainer,  
 And into the Flames of Faith  
 Every piece of Evil doth *Fling* !  
 By the very effect of his *Voice*,  
 He transforms the Autumn  
 To an everlasting *Spring*<sup>3</sup> !

- 
1. That is, he has a *direct* and *independent* study of the Universe, and does not follow the views and conclusions of other observers !
  2. *Cling* : to stick to ; to be faithful to.
  3. For his "Voice" is invigorating, inspiring, and life-giving. In other words, he revives a dead nation with his miraculous "voice" (Speech).

A true Believer's Heart  
 Is full of Pathos and Divine Light.  
 He loves *Reality*, and hates  
 Every form of *Imitation* !  
 Like Mercury, is he ever restless  
 Due to the Sorrows of his Friends<sup>1</sup> !  
 He steps forward, steps *forward*,  
 But doesn't believe  
 In any *Destination*<sup>2</sup> !  
 He has no selfish motive,  
 But is practically devoted  
 To the interests of his People ;  
 And confidently shouts he :  
 "I am the *Nation* ! I am the *Nation*<sup>3</sup> ! !"

1. i.e., He is very sympathetic and sincere toward his Friends ; therefore, their sorrows become his own sorrows !
2. For the "Destination" would put an end to his enthusiasm, struggle, and the will to seek and Conquer!
3. That is, in spite of being an *individual*, he believes that he has the strength, the courage, and the possibilities of a whole *Nation* !

ایک بائیکے کی طرح ہجوم لشکر است  
 جان بہ چشمِ او ز باد ارزاں تراست

"Though a true Believer seems to be only *one* man, yet (by the Force of his Faith) he is not less than a whole Army ; and to him his Soul is cheaper than the wind (to sacrifice it in the way of Allah)"  
 —Iqbal.



SOMETIMES, a poor Devotee of God,  
 Without worldly pomp and *Show*,  
 Doth, Just like Moses<sup>1</sup>,  
 A great Empire *Overthrow* !  
 Sometimes, the devices of Destiny,  
 Cause the effect  
 And Tumult of a *Storm*,  
 By the soft whiffs  
 Of the Breeze,  
 That early in the Morn  
 Doth *Blow* ;

- 
1. Moses, endowed with Divine Power, overthrew the  
 Empire of Pharoah, who oppressed Israelites and  
 claimed to be their God.

IF you observed *Attentively*  
 The Principles of *Islamic Rule*,  
 "Khilafat" itself is the proof  
 Of the *Superiority*  
 Of our system of Administration !  
 "Imperialism" has been  
 Absolutely forbidden to us,  
 For 'tis nothing but hypocrisy,  
 Exploitation and aggression ;  
 Whereas the object of "Khilafat" is  
 To serve Humanity selflessly,  
 And to defend the Honour  
 Of the *Almighty*<sup>2</sup> !

1. "Khitafat" : a Parliamentary Rule, which has been a perfect "Democracy" in the History of Islam, and of which the first four Caliphs of the Holy Prophet were the *best examples* for all the Muslim generations to come after them. This "Khilafat" of Islam is diametrically contrary to "Imperialism" or "Dictatorship."
2. By following His Commandments, and by persuading People to follow them. Another interpretation can be : to fight in the way of Allah, against the infidels and the idolâters !

**T**O be Respectful to others  
 Is the wonderful Dress  
 That equally fits the *Size*  
 Of the ignorant and the foolish,  
 And the educated and the *Wise* !  
 Fortunate is he,  
 Who decorated himself  
 With Reverence and *good Manners* :  
 For I hate the son of a Muslim,  
 Who improves in Knowledge,  
 But lacks in Manners,  
 And to the high Standards  
 Of Morality, he cannot *Rise* !



I'VE been restless  
 In my Ocean<sup>1</sup>  
 Just like a *Wave*,  
 Till, by way of Evolution,  
 Nature to me *Gave*  
 The form of a *Storm* !  
 I have enhanced  
 The Honour of my Sweetheart<sup>2</sup>,  
 By making His Picture  
 With my own Blood<sup>3</sup> ;—  
 And what else in the world,  
 Could His Honour and Dignity,  
 Better *Save* ?

- 
1. That is, my Life and its emotions and objects.
  2. Of course, the Immortal Sweetheart, that is, Allah.
  3. That is, I explained and solved the Problems of Theology, and wrote them with the blood of my Heart !

V E R Y lucky is the Nation  
 That *Can*  
 Build up its own *Future*,  
 And can produce *An*  
 Irresistible, mature, dauntless  
 And *Self-observing* Person !  
 His Birth itself  
 Is a Secret of God,  
 For he comes forth by *His Decree*<sup>1</sup> !  
 Oh, out of every Dust  
 Doesn't appear a Rider<sup>2</sup>,  
 Or a "*Perfect Man*" !

- 
1. Decree : Predetermination : the *Will* of God, since the first Dawn of Creation.
  2. That is, a Hero ; a courageous and dauntless person.

O Muslim ! Take care of  
 What is within your Chest<sup>1</sup>,  
 And never *Ask*  
 Your needs of anyone else,  
 Except Allah !  
 "Pathos" and "Ecstasy"<sup>2</sup>  
 Are the soul and spirit  
 Of your Heart  
 Though to preserve them  
 Is a difficult *Task* !  
 Oh, I found empty  
 The Cup of most Drunkards<sup>3</sup>,  
 Yet the inexhaustible<sup>4</sup> Wine  
 Is only in *your Flask*<sup>5</sup> !

1. That is, Heart. Iqbal means to say that a Muslim should always safeguard his Heart against the evil suggestions of Satan, and the wicked men. Moreover, he should keep it safe from passion and temptation !
2. Ecstasy : excessive elevation and absorption of Mind ; a kind of Trance.
3. i.e., The common folk.
4. Inexhaustible : incapable of being exhausted or spent.
5. That is, the *eternal* Religion (Islam) is only *your* Religion, for its safety has been promised by Allah :  
 "Surely We have revealed the Reminder (Holy Quran), and surely We are its Guardian forever !" (15 : 9)



**W**HEN a true Believer  
 Becomes the Guide of a Caravan<sup>1</sup>,  
 And his Faith  
 With *Action* doth *Combine*,  
 He reveals the Concealed  
 Possibilities of "Self",  
 And in his bright Hand  
 Every dark thing,  
 Like Sun doth *Shine* !  
 With the Zeal of his impatient Soul  
 He soars high, higher and *higher* ;—  
 Till he tramples under his Feet,  
 All the Heavens *Nine*<sup>2</sup> !

- 
1. That is, a group of Muslims ; a Community.
  2. Although there are "Seven Heavens" according to the words of Holy Quran, yet in the Religious literature, they are mentioned "Nine", inclusive of "'Arsh" and "Kursi" (Divine Seat).

ALAS ! in *this* Age  
 Of Culture and Civilization,  
 Man is still a *Slave*<sup>1</sup> !  
 His "Administration" is defective,  
 His Sciences and Arts  
 Are incomplete,  
 And he cannot *Brave*<sup>2</sup>  
 The serious Problems of Life !  
 Yet I am a crazy lover  
 Of the "Devotion" of that Saviour<sup>3</sup>  
 Of the World, in whose Religion<sup>4</sup>  
 "Imperialism" is forbidden,  
 And who, a perfect "Code of Life"<sup>5</sup>  
 To Humanity *Gave* !

- 
1. "Slave" to the high-handedness and aggression of the Capitalists and Dictators.
  2. Brave : to face ; to solve.
  3. That is, the Holy Prophet.
  4. That is, Islam.
  5. i.e., the Holy Quran.

O Muslim Woman !  
 Out of our Eve<sup>1</sup>,  
 A new dazzling Morn<sup>2</sup> *Create* !  
 To the true lovers of God  
 Recite the Holy Quran,  
 And enthusiastically *Translate*  
 Its Spirit into Action !  
 Don't you know that the Pathos  
 Of your Recitation  
 Of the Holy Quran,  
 Changed altogether Omar's *Fate*<sup>3</sup> ?

- 
1. That is, during the period of our Decline. In this hopeless situation. "Eve" short of Evening.
  2. That is, an Era of Progress and Prosperity. "Morn" short of Morning.
  3. Hazrat Omar Farooq, the second Caliph of Islam, embraced Islam by the effect of the recitation of Holy Quran by his sister, who had already embraced Islam.



I give thee a few pieces  
 Of Advice, if you could Comprehend<sup>1</sup> :  
 As a matter of fact, a *Blind*  
 Man is far better than one  
 Who can *see*, but misinterprets  
 His Readings, and cannot *Find*  
 Reality and *Truth* !  
 Then, an ignorant and simple<sup>2</sup> person,  
 Who is pious and God-fearing,  
 Is much better than an impious  
 "Educated" and "Wise" man,  
 To my *Mind* !

- 
1. Comprehend : to ponder on ; to think well.
  2. Simple : innocent ; not cunning or tactful.

O H, you've always been crazy  
 About the beauty and fascination  
 Of others, but never *Took*  
 A notice of the Beauty  
 Of your own "Self" !  
 Now concentrate on your  
 Inborn qualities and possibilities,  
 And into the Mirror  
 Of your Heart *Look*<sup>2</sup> !  
 My Faith has been weakened  
 By my worry about Sustenance,  
 And your Faith has been shaken  
 By mere knowledge of *Book*<sup>3</sup>!

- 
1. That is, your inborn qualities and faculties.
  2. For the Heart of a true Believer reflects the Beauty of God and His Attributes.
  3. For to Iqbal, one's Faith and Knowledge cannot be *mature* by mere study of *Books*, unless there is "Spiritual Insight", which is impossible without the contemplation and observance of Divine Revelations !

**P**ATRONIZE thy Son<sup>1</sup>,  
 And a good instruction *Leave*  
 In his Mind, to be observed later !  
 Illuminate his Brain  
 With Faith and Wisdom,  
 The Object of Life to *Achieve* !  
 Besides, let him learn  
 A noble and valuable Art,  
 For it will Shine,  
 Like the White Hand of Moses,  
 In his *Sleeve* !

- 
1. This Quatrain is a very good instruction to all responsible and intelligent Fathers, who solemnly wish to build up the character and the future of their Sons !



I have the same old Harp<sup>1</sup>,  
 On which I *Sing*  
 My pathetic Songs :  
 Every time a new Tune  
 From within the Harp  
 Doth enchantingly *Spring* !  
 But I strike its Strings  
 With the nail of a *Lion*,  
 'Cause from the veins of Stone  
 Is its every *String*<sup>2</sup> !

- 
1. Here, by "Harp" Iqbal means complete Devotion to Allah, and to the Spirit of Islam.
  2. That is, the Strings of this Harp are made of the veins of Stone (i.e., are very hard) ; therefore, I strike them with the nail of a Lion, which is equally hard. Moreover, "Stone" is a symbol of strength and solidity, while "Lion" is a symbol of *heroism* and *bravery*, which is the *theme* of Iqbal's Poetry !

**H**OW wisely said a Crocodile  
 To his young :  
 "Play in the River everywhere,  
 Without a moment's *Rest* ;  
 For a continual Rest is  
 Absolutely contrary  
 To our Energy and *Zest* !  
 We have nothing to do  
 With the River-bank :  
 Oh, fight and fight  
 Against the wild Waves,  
 'Cause *all* the River is  
 Our comfortable *Nest* !

**O**H, I did not speak  
 Of the Cup-bearer,  
 Nor of Cup, or the *Beer* !  
 But I explained "Love"  
 And its Requirements,  
 In a Style very *Clear* !  
 Whatever I heard about "Truth"  
 From the Pious  
 And God-fearing Ancestors,  
 I told you the same,  
 Without any *Fear* !



O Cup-bearer<sup>1</sup> ! Come  
 And give me that old Wine<sup>2</sup>  
 Which would best *Suit*  
 My Taste and Temper :  
 And by this Colourful, charming, and  
 Energy-giving *Route*,  
 Turn this old person of Autumn,  
 Into a Youth of *Spring*<sup>3</sup> !  
 Oh, grant me a pathetic Song,  
 By whose intense Heat  
 I may easily burn the *Flute*<sup>4</sup> !

1. Here, by "Cup-bearer" is meant the Holy Prophet, who has been distributing the Wine of "Love for Allah" to the true Believers !
2. That is, a firm Faith.
3. i.e., A healthy and energetic person.  
 "Spring" is a symbol for Youth, and "Autumn", for old age !
4. For the heat of a pathetic Song is likely to put the Flute to flames !

OH, so many persons  
 Have been worrying  
 About their "To-morrow,"<sup>1</sup>  
 And could never be glad and Gay!  
 Ah they couldn't see "To-marrow"  
 But died *Yesterday* !  
 Yet, fortunate are the Heroes,  
 Who, without waiting for the *Future*,  
 A thousand new Tumults  
 From the Skirt of "To-day,"  
 Can bravely *Display*<sup>2</sup>!

- 
1. That is, their Future.
  2. Display : exhibit.

AH, about the hardships  
 And calamities of life  
 Do not moan and *Groan*!<sup>1</sup>  
 Weak, downcast, gloomy  
 And miserable is he,  
 Who hasn't seen hardships,  
 And has never *Shown*  
 The possibilities of his "Self"  
 Don't you see that the water  
 Of a mountain-stream,  
 Looks more beautiful and charming  
 When it runs upon a *Stone*?<sup>2</sup>

- 
1. Moan and groan : to cry and complain.
  2. A wonderful and far-fetched Simile indeed! Here "Stone" is a metaphor for "hardships".



**H**OW lucky will be the Day  
 When you realize your "Self"  
 By and *By*<sup>1</sup> !  
 This is the Faith,  
 And this is the "Faqr"<sup>2</sup>,  
 Which can ensure *Thy*  
 Success and Salvation!  
 The Secret of eternal Life lies  
 In your strong *Conviction*<sup>3</sup> !  
 If you adopt the way  
 Of doubt and conjecture,<sup>4</sup>  
 Immediately you *Die*!

- 
1. By and By: Gradually: in a natural Course.
  2. "Faqr" : Complete devotion to Allah, without any interest in material gains.
  3. Conviction: a firm Faith; strong belief, on the ground of satisfactory evidence.
  4. Conjecture: a guess or supposition; opinion without proof.

**P**UT more oil of Faith  
 In the Lamp of your *Desire*,  
 And seek a higher *Place*  
 To decorate it there!  
 Ah, run faster and faster,  
 And *faster*, in the heroic *Race*  
 To reach the Divine Destination!  
 Oh don't be lost  
 In the "Four Directions"<sup>1</sup>  
 Of the world :  
 Now realize the possibilities  
 Of your "Self"  
 And break the limits of *Space*<sup>2</sup>!

- 
1. That is , the limits of Space.
  2. For the Spirit of a true Believer seeks Eternity, and does not accept "Directions" !

AH, grasp the two Worlds<sup>1</sup>  
 Within your chest,  
 And do not *Say*:  
 "I am subject to Time and Space!"  
 Now stay faithfully  
 Before *Yourself*  
 And do not run *Away*,  
 From your own natural  
 And inborn Faculties!  
 See your "To-day"<sup>2</sup>  
 In the light of "Yesterday"<sup>3</sup>  
 For you *Cannot* disconnect  
 Your *To-day*, from *Yesterday*!<sup>4</sup>

- 
1. This world, and the Hereafter.
  2. i. e., The present.
  3. i. e., The past.
  4. What the poet means to say is: The *Present* period of your life has a strong link with your *Past*. In other words, the *Present* condition of your life is a natural and psychological result of your *Past* activities!



**A** true Believer never weeps  
 Because of worldly Sorrows  
 And calamities :  
 But all his Hopes and *Fears*  
 Are subject to God's Pleasure!  
 The dirt of doubts and worries  
 In his Mind,  
 He with his Faith *Clears*<sup>1</sup> !  
 Ah, if he ever weeps,  
 'Tis not just like *Your* weeping,  
 'Cause from pathos,ecstasy,  
 And fear of God,  
 Spring all his *Tears*<sup>2</sup>!

---

1. Clears : wipes out : strikes.

2. Says the Holy Prophet: "Whoever weeps by the fear of Allah, the Fire of Hell will never touch his face!"

IF your Dust<sup>1</sup> has no Spark  
 Of "Love", and you Go  
 Without realizing your "Self",  
 Than be sure, there is No  
 Moisture from the Spring-time cloud  
 In your Branch<sup>2</sup>!  
 Oh, be absolutely Free  
 Of sadness,  
 And keep your Breathing  
 Healthy and warm :  
 For in a well-breathing Chest<sup>3</sup>  
 There is no Sorrow!

---

1. That is, Body: Physique.

2. That is, Heart or Soul.

3. That is, a strong and healthy Breast, which is not affected with artificial misery, or worldly worries.

**T**HERE are a thousand Mornings  
 In the Skirt of his *Night!*  
 From his ever-shining Star  
 The two Worlds  
 Obtain their *Light!*  
 What a better Sign  
 Of a true *Believer*  
 Could I tell thee :  
 Oh, at the moment of Death  
 There is a pleasant Smile  
 On his Face,  
 And his spirit feels  
 An everlasting *Delight!*<sup>1</sup>

- 
1. Because at that moment he actually sees the Angels with glad tidings from Allah, just as He says in the Holy Quran:

"O Peaceful Soul! Return to thy Lord, well-pleased and well-pleasing. Now enter into the assembly of my faithful Servants, and enter into my Garden(Paradise)"  
 (89 : 27)



THE Heart of a true Believer  
 Is an unfathomable<sup>1</sup> *Sea*,  
 Which isn't bound to any *Shore*<sup>2</sup> !  
 Even a Crocodile  
 Doth *Flee*  
 By the fear of its wild waves !  
 He is like an irresistible<sup>3</sup> Flood,  
 That covers a hundred Deserts,  
 And the Heaven,  
 Despite its unknown length and width,  
 To a single Bubble<sup>4</sup> of it,  
 Equal cannot *Be* !

- 
1. Unfathomable: too deep to be measured :  
incomprehensible.
  2. That is, any limit of space.
  3. Irresistible: which cannot be resisted  
or overpowered.
  4. That is, a Drop of it.

**I**F about the Eternity  
 Of human Soul  
 We think well:  
 Then the world of our *Heart*  
 Is a world that has nothing  
 To do with Colour, and *Smell*<sup>1</sup> !  
 Oh, in *this* world of Spirituality,  
 And the Unity of God,  
 There are no Ups and Downs,  
 No Houses and Lanes,  
 No Sky and Earth,  
 No "Four Directions",  
 And no Heaven and *Hell*<sup>2</sup> !

1. A Flower is known by its colour and smell, but in the case of a Beliver's Heart, any outward and *material* sign is absolutely meaningless. The following lines explain this meaning more clearly.
2. All the foregoing lines mean that there is no limit to Time and Space in the world of "Heart" !

**W**HAT is "Love" ? —  
 'Tis the effect of a warm Glance,  
 That doth eagerly *Advance*  
 Towards thy Sweetheart,  
 During the course of thy *Romance* !  
 Ah, how sweet is the wound,  
 That is caused by the Arrow  
 Of an affectionate Look !  
 Are you going to hunt a *Heart* ? —  
 Then throw away, throw away  
 Your Sheath and the Arrows,  
 For this Prey<sup>1</sup> is a Prey,  
 To a penetrating *Glance*<sup>2</sup> !

---

1. i. e., Heart.

2. A Glance, which has a warmth of Love in it.



**O**NE who has understood  
 The meaning of "*La-Ilah*"  
 And the Secret of his "*Self*"  
 Doth *Know*,  
 From mere Dust  
 Bright Eyes  
 Can he easily *Grow*<sup>2</sup> !  
 Oh, don't leave the Skirt  
 Of such a Believer  
 From your Hand,  
 For I've seen Sun and Moon  
 In his *Lasso*<sup>3</sup> !

- 
1. That is, the Unity of God. "*La-Ilaha Illallah*" : There is no god to be worshipped, but Allah !
  2. i. e., He can do miracles.
  3. i. e., He soars so high that even Sun and Moon fall prey to his Lasso !

**T**HE separation  
 From my Beloved<sup>1</sup>  
 Has imparted a new *Sight*  
 To the eyes of my Love :  
 Such a sweet Separation  
 Has given a new Energy  
 And *Might*  
 To my Heart and Soul !  
 I don't know the affairs  
 And particulars of *your* Life,  
 But *my* mixture  
 Of water and Dust<sup>2</sup>,  
 Has shown me  
 Life's greatest *Height*<sup>3</sup> !

---

1. That is, Allah.

2. That is, Human Body.

3. i. e., Sublimity : loftiness; dignity.

A true Devotee of God  
 Is a Hawk, is a *Hawk*,  
 That flies in the heights of Heaven,  
 without a moment's *Rest* !  
 He soars swiftly Upward,  
 Downward, Left, Right  
 And About, only to *Test*  
 His strength and energy !  
 Since the blue *Heaven*  
 Is his best hunting-place,  
 In the lowly Earth,  
 He never seeks a *Nest*<sup>1</sup> !

- 
1. That is, any Abode or Destination, to have Rest !



**T**he Door of my Heart  
 To none I *Close*<sup>1</sup> !  
 I never disconnected  
 My Relations  
 With Friends or Strangers,  
 And no one *Rose*  
 Disappointed from my Society !  
 I made my Nest  
 Within my own *Chest*,  
 And by submitting<sup>2</sup>  
 To the will of God,  
 I led my Life very happily,  
 Without going into Sorrow's *Throws*<sup>3</sup> !

- 
1. That is, I don't keep back the benefits of my knowledge and wisdom from anyone.
  2. To Submit: to surrender: to obey.
  3. That is, the Fits of melancholy.

I am a Messenger of Hope,  
 Determination and firm Faith,  
 And my Creed is *Manifest*<sup>1</sup> !  
 Oh, I am not the Bird,  
 Who sighs and cries  
 In the Morn,  
 But cheerful and inspiring Tunes  
 Proceed from within my *Chest* !  
 Don't leave, don't leave  
 My Skirt from your hand,  
 For you'll find the *Key*  
 To the door of *Garden*<sup>2</sup>,  
 Only in *my Nest* !

- 
1. Manifest : apparent : evident.
  2. That is, the Garden of knowledge and wisdom.  
 "Garden" may also be interpreted as "Theology"  
 and its Divine Secrets !

Do you wish to know  
 The qualities of true Scholars  
 And Artists? —  
 They've never been greedy  
 of worldly riches,  
 Nor they ever *Knelt*  
 Down to any worldly creature,  
 Except the Almighty God!  
 They never desired  
 A handsome Servant,  
 With a gilded *Belt*!  
 They have been indifferent  
 To the two worlds  
 Just like their Maker,  
 And in spite of having *nothing*,  
 They want for anything,  
 They never *Felt*<sup>2</sup> !

- 
1. i. e., They hate a life of pomp and show.
  2. For they have been content with whatever their Sustainer granted them.



EVEN my "intoxication"  
 Is based on sensible *Ground*,  
 And my Self is rather Strengthened  
 And Inspired with it !  
 That is why there is no Tumult,  
 No irritating *Sound*<sup>1</sup>  
 In the Tavern!  
 Though my wine<sup>1</sup> isn't so clean,  
 Transparent and good-tasting,  
 Yet drink it without hesitation,  
 For this is the *last* Draught  
 Of the Cup,<sup>2</sup> that Yesternight<sup>3</sup>  
 Went *Around* !

- 
1. That is, my Messages that I delivered through my Poetry !
  2. That is, the Teachings of Islam.
  3. That is, the past History of Muslim Nation.

**W**HEN the Angel of Death  
 Did *Attend*  
 Me, and I passed away,  
 Everyone said :  
 "Iqbal was my *Friend!*"  
 But none took the pains  
 To understand  
 As to *Whence* I came,  
 What was my *Message*,  
 Whom I addressed,  
 And what did I *Apprehend*<sup>1</sup> !

- 
1. Apprehend : to think well: to contemplate. That is, on  
*What* particular subjects I have been pondering, to  
 deliver my Teachings to the Nation!

I heard a couplet  
 From a prudent and *Wise*  
 Old man, who said :  
 "In the misleading and corrupt  
 Society of *This* age,  
 If a self-respecting poor man  
 Can safeguard his "Self"  
 Against *Evil*,  
 And can *Realize*  
 His inborn Faculties :  
 He is the conqueror of the two Worlds,—  
 Free of sorrows he lives,  
 And free of sorrows he *Dies!*"



**T** IS Truth and firm Faith  
 That bring you "self-confidence",  
 And *Inspire*  
 Your Mind to unknown heights to  
 of Thought and Action!  
 But you cannot *Acquire*  
 Such a firm Faith  
 Without the association of Gabriell!<sup>1</sup>  
 Anyway, if you are lucky  
 To have a bit of Truth and Faith,  
 Explore the hidden Treasures  
 of Life<sup>2</sup>, and don't  
 Into a nook of sorrow *Retire*!

- 
1. That is, a firm Faith and a perfection in spirituality cannot be acquired without the observation and understanding of Revelation, that is, the Holy Quran. Here, by "Gabriel" is meant "Revelation" for it is he who always delivered the Messages of Allah to the Holy Prophet.
  2. That is, the inborn qualities and possibilities of your "self".

A true Muslim who knows  
 The secrets of *Faith*,  
 And its Requirements  
 Doth fulfil,  
 Will never bow to anyone else,  
 Save Allah Till,  
 Breathing his Last !  
 If Heaven does not move,  
 According to his wish,  
 He makes the Earth move  
 According to his *Will* !

1. That is, with his courage and determination he moulds his earthly life according to his own Desire.

LORD ! I don't know anything  
 About your Decree<sup>1</sup>,  
 Which to me is Rough and *Dire*<sup>2</sup> !  
 Nevertheless, what is the Fruit  
 Of the Branch  
 Of my *Desire* ?  
 The Bud of a Rose  
 Likes to be bloomed  
 Only "To-day" :  
 Then why should I,  
 To the Morning-breeze  
 Of "To-morrow",  
 In hopeless wait *Aspire*<sup>3</sup> ?

- 
1. Decree : Predetermination.
  2. Dire : Terrible, gloomy.
  3. Aspire : To desire eagerly. In these Lines "Bud" is a metaphor for the Poet's heart, whose secrets he wants to disclose to his nation, as soon as possible.



O God ! Now change  
 This old and rotten World  
 Of Yours,  
 Where Days and Nights  
 Contest in a *Race*,  
 And cause a total annihilation<sup>1</sup>  
 To this magic  
 of Time and *Space*<sup>2</sup>!  
 Oh, to save Thy "Divinity"  
 From the Stain of my Sins,  
 Be indifferent  
 To my spiritless Obeisance;  
 That to Thee is a mere *Disgrace* !

---

1. Annihilation: total Destruction.

2. That is, the limits of Time and Space.

IN spite of my Poverty,  
 The Rich envy *Me*,  
 For I am Content  
 And Self-respecting,  
 Though I penniless *Be*!  
 Ah, beware of that "Renunciation"<sup>1</sup>  
 And feigned<sup>2</sup> "Poverty",  
 That has infused  
 Into the Minds of Muslims :  
 A sense of *Inferiority*!

- 
1. Renunciation : to forsake the world and its lawful boons and pleasures. It is strictly forbidden in Islam.
  2. Feigned : assumed : counterfeited.

FRIENDS ! I have Complaints  
 Against the shallowness  
 of my *Wit*<sup>1</sup>!  
 I have also Complaints  
 Against the excess  
 of Divine Light,  
 Which has no *Limit*<sup>2</sup>!  
 I have Complaints  
 Against my *own* Glances,  
 That are fixed  
 At worldly creatures,  
 Except my *immortal* Sweetheart<sup>3</sup>,  
 And of "Faithfulness"  
 Do not have a *Bit*<sup>4</sup>!

1. Wit : Reason : Intellect.

2. It has been mentioned in the Holy Quran also that the human eye and the heart cannot bear the effect of Divine Light, just as Moses fell down in a swoon after the "Vision"! (See Ch. : 7 : Verse : 143)

3. That is, Allah.

4. Bit : a very little quantity.



**T**HE traditional zeal  
 For Desire and Action has been lost,  
 For a Muslim is no longer  
 Courageous, Tough and *Bold*<sup>1</sup>!  
 The blood in his Veins  
 Is now frozen and *Cold*<sup>2</sup>!  
 I congratulate the Idols  
 For my Secularism,  
 'Cause the Fire of Faith  
 Has been extinguished,  
 And the Story of our *Past* Conquests,  
 Is now a Tale too *Old*!

- 
1. Just as the Warriors and the Heroes of the first Century in Islamic History were.
  2. That is, he is lazy, inactive and ease-loving, because of weak Faith and love for Luxury!

THE Talk of a true Believer  
 Is packed with Love  
 And *Courtesy* !  
 His Sight is sharp,  
 His Liver bleeds<sup>1</sup>,  
 And his Breath is bright  
 And *Firy*<sup>2</sup>!  
 Oh, *who* can have an opportunity  
 To see his charming Face ?—  
 For that Rose<sup>3</sup> of a Gathering,  
 Seldom attends the *Society*!

- 
1. That is, by the effect of the Pathos of Love for Allah;  
 or the grief of His *separation* !
  2. "Firy" to burn out every kind of Evil.
  3. i. e; the soul and spirit; real grace and dignity of the  
 Society!

HOW obvious is the justice  
 And generosity of the Wind  
 That softly blows in the *Morn* :—  
 For it doesn't discriminate  
 Between the Thorns  
 And the Rose, newly *Born*<sup>1</sup>!  
 The Rose couldn't be  
 Guarded well,  
 If there were characteristics  
 of *Silk*,  
 In the *Thorn*<sup>2</sup> !

---

1. i. e., Newly - blown.

2. That is, Nature has defended and well-guarded all the soft, delicate and weak things, with the hard, tough, and strong ones!



**O**H, do not speak  
 About Love's *indifference*  
 Or affectionate *Relation*,  
 For Life's basic Desire is  
 Exhibition and *Self-Demonstration* !  
 There is no loss either to Ocean,  
 Or to the Pearl,  
 If the latter,  
 From the former,  
 Seeks *Separation*<sup>1</sup> !

- 
1. That is, if one's Spirit is separated from one's Body, none of them will suffer any loss, for "Spirit" itself is eternal and immortal !

WHY there's no Hurricane<sup>1</sup>

In your *Sea*?

Why your "Self" a true Muslim

Cannot *Be*?

In vain you moan and groan<sup>2</sup>

Against the firm Decree of God:

Oh, why are *you* not

God's own *Decree*<sup>3</sup>?

- 
1. Hurricane: an extremely violent storm of wind; a tempest
  2. Moan and groan : to cry and complain.
  3. That is, Will ; Predetermination. What Iqbal means to say is a true Believer should be pious and self-realizing to a degree, where God would have a great regard for his wishes, and would mould his Fate according to *his* desire :

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے

خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے ؟

"Improve your Self to such a high degree, where Allah, before deciding the Fates of men, would ask His servant : "What is *your* wish about your Fate ?"

**SOMETIMES** arising like a Wave  
 From the River,  
 Without a moment's *Rest* ;—  
 Sometimes making Ocean's bottom  
 Thy comfortable *Nest* ;—  
 Sometimes jumping beyond  
 The River-bank :  
 Make thy "Self"  
 More Strong and *Manifest*<sup>1</sup> !

- 
1. Manifest : apparent ; evident. The entire Quatrain instructs us with courage, determination and action !



**I**F Reason ever saw  
 With the glance of Heart, *Soon*  
 Would she find  
 That the whole World  
 Is illuminated,  
 As bright as High *Noon*,  
 With the dazzling Light  
 Of the *Unity* of God<sup>1</sup> !  
 Oh, this is merely a Wheel  
 Of "Days" and "Nights",  
 If we see it  
 In the light of *Sun* and *Moon*<sup>2</sup> !

- 
1. Inasmuch as the Supreme Being is the Soul and Spirit of entire Universe, His Divine Light illuminates everything therein :  
 "Allah is the Light of the Heavens and the Earth ;— and He guides to His Light whom He pleases !" (24 : 35)
  2. That is. Days and Nights are caused by the appearing and disappearing of Sun and Moon ; otherwise there is no limit to Time, and "Eternity" is the only *reality* in this Universe !

THE<sup>1</sup> enchanting Tunes  
 Of the past *Melody*,  
 May and may not come again !  
 The morning-breeze  
 From Hedjaz, *Pleasingly*<sup>2</sup>,  
 May and may not come again !  
 The Time granted to this "Faquir"<sup>3</sup>  
 Has passed away :  
 Another observer  
 Of the "Secrets of *Divinity*",  
 May and may not come again !

- 
1. This is the *last* Quatrain that Iqbal composed before his death.
  2. For it brought glad tidings from the Holy Prophet to Iqbal, who loved him most.
  3. Iqbal has always used this word in the sense of a "Devotee of God", who has no interest in the worldly riches and temptations.

The charming June

Of the first of May

May and may not come again!

The morning breeze

From Fledja, Fledja

May and may not come again!

The time granted to this "Fledja"

Has passed away

Another observer

Of the "Secrets of Divinity"

May and may not come again!

1. This is the last Quain that I had composed before his death.

2. For it brought glad tidings from the Holy Prophet to Ibad who loved him most.

3. Ibad was always used to wait in the sense of a "Devotee of God" who has no interest in the worldly things and temptations.



SELECTIONS  
from  
"BĀL-I-JIBREEL"

SELECTIONS

from

"BAL-FILBERT"

LORD ! In Thy ever-filled Flask  
 Is there no more *Wine* ?  
 Art Thou not my Cup-bearer<sup>1</sup> ? —  
 What happened to Thy *Vine*<sup>2</sup> ?  
 To give a few Drops  
 To a thirsty man,  
 Out of the *Ocean*,  
 Is obviously Parsimony<sup>3</sup>,  
 And not Generosity :  
 Say, the office of a "Sustainer"  
 Is mine or *Thine* ?

- 
1. i. e., Sustainer ; Nourisher.
  2. A well-known climbing plant with a woody stem, producing Grapes.
  3. Excessive frugality : miserliness.



**O** God ! Again to the Hearts  
 Of the Muslims  
 The pathos of Love and Faith  
 Let them be familiar  
 With Your Sanctuary<sup>1</sup>,  
 Whereby their Spirit may *Live* !  
 Oh, grant a strong Arm  
 of *Haidar* to him,  
 Whom the bread of Barley  
 You gave :  
 So that his traditional Strength  
 And Courage  
 May not be *Fugitive*<sup>2</sup> !

- 
1. Sanctuary : that is, the Divine E
  2. Fugitive : fleeting : apt to flee away or

LORD ! Give to the Youth  
 My pathetic *Morning-Sigh* !  
 Ah, give again to these  
 Young ones of a Hawk,  
 Their lost Feathers,  
 And a Flight very *High* !  
 O God ! This is my only Desire  
 That You should benefit them  
 With my *inner* Light,  
 And to the *Spirit*  
 of my Poetry,  
 Bring them *Nigh*<sup>1</sup> !

---

1. Nigh : close : nearer.

LORD ! Thy world cons  
Of Fish and Birds,  
In Thy *Sea* and *Land* !  
But *my* world contains  
A pathetic Morning-Sigh,  
The Sorrow of Thy Separat  
In Thy world I am  
A helpless Slave,  
But in *my* world  
Is Thy Kingdom,  
And Thy eternal Command



LORD ! By Your Kindness and Favour  
 The Domain of Wisdom  
 And Intelligence is *Mine* !  
 As I am a Seeker of "Truth"  
 Good and Evil I can't *Combine*<sup>1</sup> !  
 I am not a Slave  
 To Tughral<sup>2</sup> or Sanjar<sup>3</sup>,  
 Nor am I,  
 In the hands of any Jamshyd<sup>4</sup>,  
 A Cup of *Wine* !

- 
1. Combine : mix together : confuse.
  2. Tughral : the name of a King from Saljoq Dynasty.
  3. Sanjar : the name of a King well-known for his sense of justice.
  4. Jamshyd : A great King of ancient Persia, who had invented "Jam-i-Jahan-Numa", — a Cup wherein were reflected the Events of the whole world.

SOMETIMES "Love"  
 Just like a Vagabond,  
 And is homeless, being  
 Without Feathers and W  
 Sometimes Love is Naus  
 And the King of *Kings*!  
 Ah, sometimes Love app  
 In the Battlefield,  
 Putting on the coat-of-m  
 And sometimes he come  
 And without Sword or S  
 In the Field *Springs*<sup>3</sup> !

- 
1. *i.e.*.. Without any worldly substa
  2. Naushirawan : a king of ancie  
 is proverbial for Justice.
  3. Springs : jumps out. What Iq  
 is that a true Believer, whos  
 and courage is Faith, can e  
 infidels, without any weapon :

مشیر یہ کرتا ہے بھروما  
 ہے تیغ بھی لڑتا ہے سپاہی

"An infidel warrior depends  
 a true Believer can fight even w

roams about

ings<sup>1</sup>!

hirawan<sup>2</sup>,

ears

ail,

s naked,

pear,

ance.

nt Persia, whose name

bal means to say here  
e real source of strength  
asily fight against the

کافر ہے تو

مومن ہے تو

on his Sword only ; but  
ithout a Sword !"

SOMETIMES Love in the loneliness  
Of Plain and Mountain  
Doth Sit!  
Sometimes Love pleases  
The Society  
With his Wit<sup>1</sup>!  
Sometimes he honours  
The Pulpit  
With his Speech ;  
And sometimes, like Ali,  
He overthrows Khaibar<sup>2</sup>  
With his irresistible Hit<sup>3</sup> !

1. Wit : intellect ; sagacity.
2. The conquest of Khaibar (7 A.H.) is one of Hazrat Ali's most famous victories.
3. Irresistible Hit : an Attack that cannot be resisted.



**L**ORD! Grant me  
 The "Inner Discipline"  
 And the Pathos  
 Of my Ancestors *Dear* !  
 Let me be amongst the Group  
 Of Thy Devotees, who never *Fear*  
 Anyone but *Thee* !  
 I am solving the Problems  
 Concerning *Reason*,  
 In vain !  
 O my true Friend ! Assist me  
 To possess "Love", and its effects  
 With patience *Bear*<sup>1</sup> !

- 
1. Bear : tolerate ; for to bear the effects of Divine Love, requires great *patience* and *courage* !

**R**EASON cannot discriminate  
 Between Right and Wrong,  
 And is never content  
 With her own *Season*<sup>1</sup> !  
 The Spirit of Faithfulness  
 She never possessed,  
 But always behaved  
 With wickedness and *Treason*<sup>2</sup> !  
 Oh, only God knows  
 What has happened to *me* :  
 My *Reason* hates my *Heart*,  
 And my *Heart* hates my *Reason*<sup>3</sup> !

- 
1. *i.e.*, The Share bestowed on her by Allah.
  2. That is, rebellion against Nature ("Fitrat") and the Commandments of Allah.
  3. Since there is a great contrast between Heart (Faith) and Reason, they cannot be reconciled by any means. The Poet means to say that my Heart wants a firm *Faith* only, but Reason is generally given to *criticism* and *debates* !

ON the *immortality*  
Of Soul

Bul-Hasan Says :

"*Spirit* does not die

By the death of *Body* !

What brilliance will remain

In the Sun,

If it is indifferent

To its own *Rays*<sup>1</sup> ?"

- 
1. That is, there is a close relationship between Body and Soul, and this link is not broken by Death. Resurrection will unite them again. Sun and its Rays serve as Similes for this meaning !



O God ! Is *this* man  
 The King of Land and Sea ?  
 Oh, tell me, pray,  
 Can I be *Free*  
 To criticize his *Faults* ?—  
 Neither could he  
 Realize *himself*, nor God,  
 Nor even the World<sup>1</sup> :  
 Then can he, by any means,  
 Your “masterpiece<sup>2</sup>” Be ?

1. That is, he couldn't ponder on the various Creations of God in the Universe, to realize the greatness of their Creator.
2. Masterpiece : the most outstanding and distinguished creature, for “man” was declared by God to be the “Lord of Creation” and His Vicegerent on earth !  
 (See Chapter 2 ; Verse : 30)

**O** Wave<sup>1</sup> ! Sometimes be lost  
 Into the darkness  
 Of the Deep<sup>2</sup> !  
 And sometimes, springing to the  
 With dignity and power *Stay* !  
 Then, turn around, turn around  
 And with other wild Waves  
 Clash and *Play* !  
 O Wave ! To touch the Shore  
 Isn't your Fate at all :  
 Then jump high, dash *forward*,  
 And through the Breast of Sea,  
 Make your own *Way* !

- 
1. In this Quatrain "Wave" is the metaphorical, general, and the Poet instructs him to constant *struggle* !
  2. Deep : the Ocean.

OH, the affairs of "Love"  
 Are tragic and confused,  
 And Love itself  
 Never found its *Destination* !  
 And still more confused  
 Are my pathetic Songs,  
 That caused a *Sensation*  
 In the human Mind !  
 Lo ! Sometimes I seek  
 The pleasure of *Union*,  
 And sometimes I desire  
 The Sorrow of *Separation*<sup>1</sup> !

- 
1. This is a psychological fact in human life, that sometimes one really enjoys the separation from one's beloved ; but sometimes, one can't live without her union. The same is true of the Mystics in their relationship with their immortal Beloved, that is, Allah !



AM I bound to a certain Space ? —  
 Or am I free of the limits  
 of Space ? — and *Why* ?  
 Do I only behold the World ? —  
 Or is the whole World  
 Confined within *My*  
 Own unfathomable<sup>1</sup> Breast ?  
 Oh, let my Creator  
 Enjoy His “Eternity”  
 And the “Boundless World”<sup>2</sup>  
 But, at least, I must be told,  
 As to where<sup>3</sup> am *I* ?

- 
1. Unfathomble : too deep to be sounded or measured ;  
incomprehensible.
  2. God's own World (*La-Makan*) has no boundary !
  3. That is, what is *my* position in the Universe ?  
How is the Space and Time, with which I have to deal  
in my *Earthly* life ?

**F** AITH means to Sit  
 In the blazing Fire  
 Like Abraham  
 Most *Cheerfully*<sup>1</sup> !  
 "Faith" means full Devotion  
 To Allah, to enjoy *Eternity* !  
 Listen ! O Follower  
 Of the present Civilization<sup>2</sup> :  
 Lack of *Faith* is  
 Worse than *Slavery*<sup>3</sup> !

- 
1. For a true Believer does not fear anyone, but Allah !
  2. i. e., The Western Civilization.
  3. For lack of *Faith* is the root of all evils !

IN the pathetic Songs  
 Of Arabia  
 There is a touch  
 Of Persian music and *Melody* !  
 And the reverence and dignity  
 of Kaaba is due  
 To the Muslim Nation's *Unity* !  
 Devoid of "Inner Link"  
 Is the intellect of Europe :  
 For it has no Spiritual Centre<sup>1</sup>  
 For the European Nations,  
 To be *United* and *Friendly* !

- 
1. That is, as great a Centre as Kaba, where Muslims from all over the world gather together every year, for Pilgrimage. Moreover, wherever on the Globe they be, they face it five times a day, in their Prayer. Thus, Kaba is a powerful medium of discipline, unity and universal Brotherhood of the Muslims !



OH, your Thoughts are not  
 Sublime and *Wise* !  
 Your Flight is not High,  
 And your Spirit cannot *Rise*  
 Beyond the limits of *Space* !  
 I admit that you are  
 A descendant<sup>1</sup> of Hawks,  
 But I don't see, I don't see  
 Dauntlessness<sup>2</sup>  
 In your *Eyes* !

- 
1. Descendant : offspring ; issue.
  2. Dauntlessness : fearlessness ; intrepidity.

A true Believer's Heart  
 In every Atom *Resides*<sup>1</sup> !  
 Being in the Society,  
 He to his own loneliness  
*Abides*<sup>2</sup> !  
 Although his immortal Heart  
 Is bound to the chains  
 Of "Yesterday" and "Tomorrow"<sup>3</sup>,  
 Yet he is not a Slave  
 To the changes of *Time*,  
 And only in the Supreme Being  
*Confides*<sup>4</sup> !

- 
1. *Resides* : has a residence in.
  2. *Abides* : retires ; sticks to. In spite of being in the Society, really he is meditating in his Solitude, and is faithfull to his *Self* !
  3. That is, the limits of *Time*.
  4. *Confides* : has a firm confidence in.

YOUR glances have been confused  
 And are lost in the *Fascination*<sup>1</sup>  
 of Colour and Fragrance<sup>2</sup> !  
 Your Reason has been misled  
 By the magic of "Six Directions"<sup>3</sup>,  
 And can't find its *Destination*  
 of Divine Love !  
 O Heart ! Don't forget  
 Your "Morning Sighs"<sup>4</sup> ;  
 For, in the Remembrance of God,  
 You'll find real *Consolation* !

- 
1. Fascination : enchantment ; a spell.
  2. That is, the *material* charm and attraction of this world.
  3. That is, the limits of Space.
  4. That is, Prayers early in the morning, that are particularly heard and granted by Allah.



**T**HE traditional true "Believer"  
 Has perished,  
 And also his courage and *Might*<sup>1</sup> !  
 Only the so-called "Mystics"  
 Still exist,  
 But without the inner *Light*<sup>2</sup> !  
 O Muslim ! Ask of Allah  
 The Heart and the Sight  
 of your Ancestors,  
 For, without a firm Faith,  
 You can't acquire Prosperity,  
 Nor any Spiritual *Height*<sup>3</sup> !

- 
1. Might ; Physical strength.
  2. The Light of Heart, caused by true Faith.
  3. How true is this fact in the light of this Verse : "And be not weak-hearted, nor grieve, for you will have the upper hand (Victory) if you are true Believers !"  
 (3 : 138)

I do not ride a Camel  
 To reach any *Station* !  
 I am a Mile-Stone<sup>1</sup>,  
 And not the *Destination* !  
 It is my Destiny  
 To burn out the Rubbish<sup>2</sup> :  
 I am only a *Lightning*,  
 And not the *Produce*,  
 To bear any *Humiliation*<sup>3</sup> !

- 
1. Simply to show the distance of Journey.
  2. Rubbish : superfluous matter ; evil.
  3. Humiliation : submissiveness ; meekness ; sense of one's own insignificance.

CONQUER the wole World  
 With the force of your *Self*,  
 And exhibit its indomitable *Possibility*<sup>1</sup> !  
 Now, with the Colour and Fragrance  
 Of this Universe,  
 Completely familiar *Be*<sup>2</sup> !  
 Oh, have your relationship  
 With the Shore<sup>3</sup>  
 Just like the *Sea*,  
 But from the *Boundary*<sup>4</sup>  
 Of the Shore,  
 Be absolutely *Free* !

- 
1. Although History approves that true Believers have had the possibilities to conquer the whole world in a *Physical* and *marshal* sense, yet another interpretation of this couplet is that they can influence and win the people of entire Globe, by their spiritual, moral and intellectual capabilities !
  2. That is, search into the *function* and *utility* of everything in the Universe !
  3. Here "Shore" is a metaphor for the "world".
  4. That is, limits of Space.



THERE'S mere Breath  
 Within thy Chest, but no  
 Heart's warm *Pulpitation* ;  
 And thy Breath<sup>1</sup> too  
 Doesn't impart to Mankind  
 Any *Inspiration* !  
 Oh, now travel beyond  
 The Boundary of "*Reason*",  
 For her Light is  
 Only a Lamp  
 To show the *Way*,  
 And not the *Destination* !

---

1. i. e., words : speech.

AH, where is the Soul and *Spirit*<sup>1</sup>  
of my Society ?

Where is my Lightning,  
And where is my Produce<sup>2</sup>,

With whom 'tis a great pleasure  
To *Sit* ?

Of course, His abode is  
In the depth of my Heart :

But where is the abode  
of *Heart* itself,

Whose feelings are  
The pith and marrow  
of *Wit*<sup>3</sup> !

- 
1. These are the adjective for his Sweetheart.
  2. "Lightning" because he has burnt the Poet's heart.  
"Produce" because he is the object of his life !
  3. Wit : Intellect ; Reason.

**T**HE Eyes of a Wayfarer  
 Are illuminated with *Reason*  
 Which only a short distance  
 Can Go !  
 What is "Reason" ? —  
 Just a Lamp in thy way,  
 That only the *External* things  
 Can Show !  
 What Tumults there are  
*Within* the House ! ? —  
 How a Lamp in the way,  
 Can Know ?

- 
1. i. e., Divine Enclosure ; Eternity.



THE charming Face of Rose  
 Is wet and *Neat*  
 With the Dew !  
 In the Garden<sup>1</sup> there is Jasmin,  
 Green, and the Morning-breeze,  
 And in this romantic atmosphere  
 Together they *Meet* !  
 But no Tumult  
 Can be caused *here*,  
 For the Tulip's Liver  
 Is devoid of *Heat*<sup>2</sup> !

- 
1. This is a metaphor for the "World".
  2. That is, the Muslims lack the pathos of Love for Allah, which could work wonders in the world.

**A**H, now the life-blood  
 In the Muslims' veins is *Cold*,  
 And their Love is not,  
 As it was reckless<sup>1</sup> and *Bold* !  
 Their Ranks are crooked,  
 Their Hearts are perplexed,  
 And their Prayers  
 Are void of Devotion,  
 For there is no "Inner Discipline"<sup>2</sup>  
 Among them, that can  
 A strong and irresistible  
 Nation *Mould* !

- 
1. Reckless : Heedless : careless.
  2. i. e., A strong *Spiritual* link, which can be caused only by observing the Principles of Islam !

**T**IME has its own eternal *Sway*<sup>1</sup> ;  
 Yet only *you* are a *Fact*  
 And a *Reality* in the Universe,  
 But the rest is merely  
 A Fantastic *Play*<sup>2</sup> !  
 Nobody has seen "Yesterday"<sup>3</sup>  
 Or "To-morrow"<sup>4</sup> :  
 Then, undoubtedly,  
 Your *best* Time is  
 "To-day"<sup>5</sup> !

- 
1. Sway : motion, to and fro. That is, Time has its own speed and effects, and nothing in the world can disturb its action !
  2. What Iqbal means to say here is that a true Believer is the only "Fact" in the world, and the rest is Fantasy (imaginary things). In other words, "Faith" is the only substantial and realistic thing in our life !
  3. That is, the Past.
  4. That is, the Future.
  5. That is, the Present.



**O** Muslim ! There is no *Fire*  
 Of hot Blood in your Veins,  
 That your good Ancestors had !  
 Alas ! You have lost  
 Their Heart and *Desire* !  
 Prayer, Fast, Sacrifice and Hajj :  
 All these things exist even now,  
 But what has caused  
 Your traditional "*Faith*"  
 To *Expire*<sup>1</sup> ?

---

1. *Expire* : to perish ; to come to an end.

“PHILOSOPHY” is an infidelity<sup>1</sup>

To the “Self” !

But Spiritual Force,

Or the “Divine Love”

Is the best means

To improve the *Self* !

Shall I tell you the Secret

of being a “*Faqir*”<sup>2</sup> and *King*

At the same time ? —

In spite of Poverty,

Save your “*Self*”<sup>3</sup> !

- 
1. Infidelity: lack of faith; disbelief. This is because “Philosophy” generally deals with “Matter and “Reason” only, which is diametrically contrary to “Faith” !
  2. By “Faqir” Iqbal always means a perfect Devotee of God, who is indifferent to worldly gains and temptations.
  3. Here by “Self” is meant Self-respect. and the preservation of one’s Ego !

O H, your Body to the Spirit  
 Is in an indifferent *State*<sup>1</sup> ;  
 Therefore, no wonder,  
 If your Sigh<sup>2</sup> doesn't reach Heaven,  
 To change your *Fate* !  
 Assuredly, God hates  
 A Body without *Spirit*,  
 For the Everliving God  
 Is Bountiful and Loving  
 only to the *Animate*<sup>3</sup> !

- 
1. That is, your Body and Spirit are not in Complete harmony with each other. In other words, your Body does not fulfil the demands and requirements of your *Spirit* !
  2. i. e., Petition ; Prayer to win God's mercy.
  3. *Animate* : the living persons ; those who are *spiritually* alive !



O H, your Body to the Spirit  
 In an indifferent State,  
 I therefore, no wonder,  
 If your Sight doesn't reach Heaven,  
 To change your Fate!  
 Assuredly, God hates  
 A Body without Soul;  
 For the Everliving God  
 Is Bountiful and Loving  
 Only to the virtuous.

1. That is, your Body and Spirit are not in harmony  
 with each other in other words, your Body  
 does not fulfil the demands and requirements of your  
 Spirit.  
 2. i.e., Praying; Prayer to win God's mercy.  
 3. i.e., virtuous; the living persons; those who are spiritually  
 alive.

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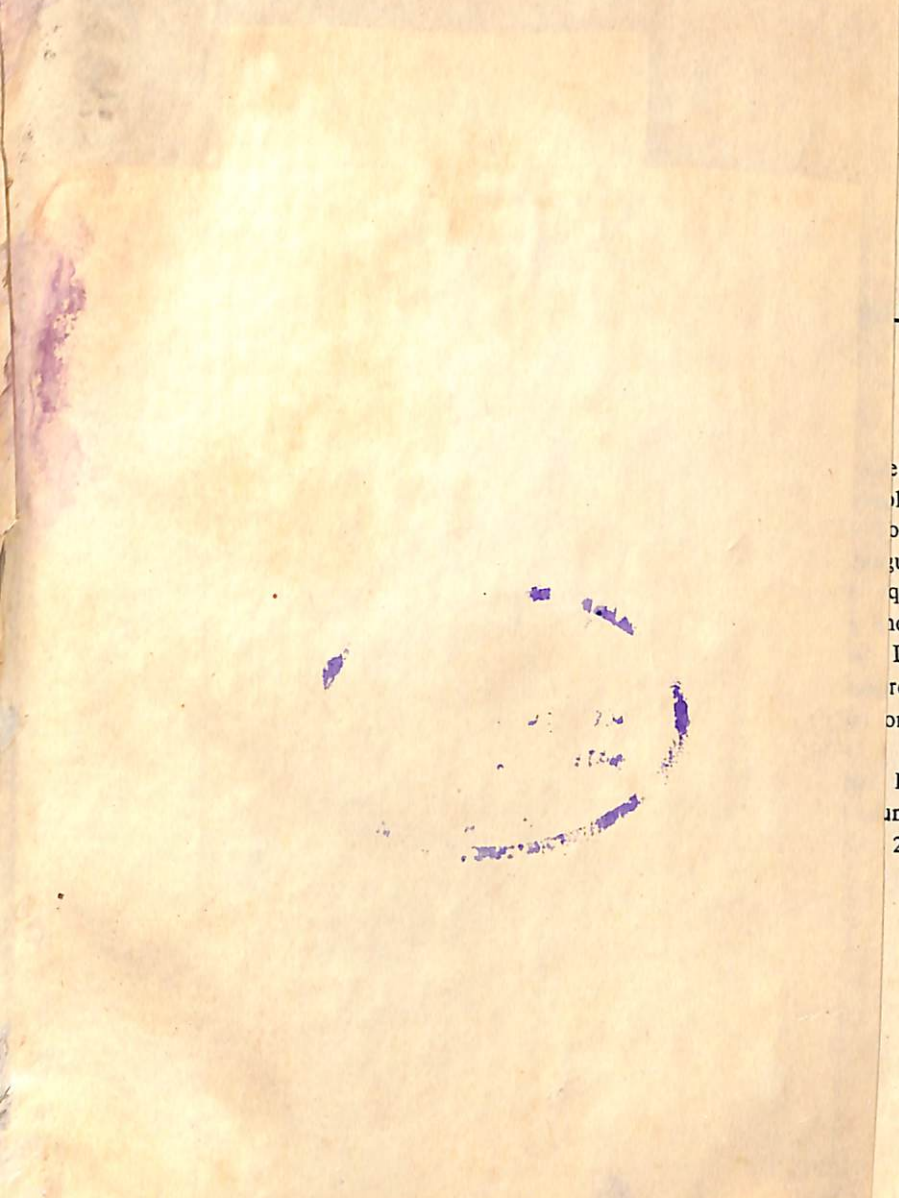
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