

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا
مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا
مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

Mashrabe Naab

(A pure spring of immaculate ideology)

Goods for humanity

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Preface

This book is another literary work by the respected scholar Ustad Syed Jawad Naqvi which is an exposition of certain thoughts of Allama Iqbal not different from the principles presented by Islam in its divine teachings. Inspired by the thoughts of the poet-philosopher Allama Iqbal, the author has made a marvelous attempt in descending the high level visionary thoughts of Allama Iqbal to a level of common understanding. This book in one regards is a mystical journey of Self-hood (Khudi) but on the other hand provokes man to get out of different forms of slavery including the slavery of his own self into an emancipated world striving to become an Ummah.

The theme of the book which is “Mashrabe Naab” which in literary sense means a source of pure water is on the subject of Pure Ideology and a Pure religion. Religion has been a quest of humanity from day one and the creator himself made all the arrangement for the providing his creation with the religion. Since man is born with a free will and has the authority to take decisions he has ended up exploiting divine religion as a consequence of his self carnal desires the way he has done with the materialistic world. The creator has only sent one religion in terms of ideology which came in phases as far as practices are concerned, but man transformed this religion into religions of his choice and in many cases preserving only the divine titles of the religion.

Religion being the need of survival and salvation for human being is required in its purest form and the prophets have come to present this pure religion.

But even in their era there were some who accepted it and some who didn't. Those who did not accept the religion ended up in either creating variants of religion or adulterating this pure religion. This adulteration of religion was the grievous and most tragic attack specifically on the final divine religion, Islam. Islam which was presented and implemented in the Muslim Society was a pure and ideal Islam which gave the way forward to the Muslim Ummah even after the Prophet (s) left, but the moment he left, impurities and dissensions in Islam started and it lost its purity. The biggest attack on the purity of Islam was the separation of Spirituality and Politics, which Iqbal refers to as separation of Church and State, a similar problem which happened with Christianity. This separation resulted into an orthodox form of Islam, which in Allama Iqbal's terminology is the religion of Sufi Courtyards (Khangaah). Hence a Pure religion or an Ideology is the goods for humanity which will help human being in successfully completing this journey.

A fundamental question that is addressed in this first volume of the book is the required abilities to grasp and accept pure Islam. This first volume of the book introduces from its basic core, what does a man needs to achieve perfection since that is the final goal of human beings landing on this earth. The Holy Quran has addressed explicitly and at numerous occasions the need for perfection, specifying that it is only the Pure Islam which can make man perform this journey of Perfection. The Quran has specified the basic traits required to be present in a man to start this journey. This is something which Allama Iqbal has presented in his poem. The theme couplet used in this book comes from Allama Iqbal's famous poem "Tuloo-e-Islam" (The Renaissance of Islam),

wherein Iqbal has interpreted the same Quranic principle in poetic form. In this book the respected author has picked up the same from Iqbal and exposed it in the light of Quran and other logical aspects.

For the readers of the book it is necessary to understand the direction this book heads towards, since this is a mystical journey. The subject as such aims to introduce the specifics of a pure religion but before entering that stage it is necessary to understand the prerequisites for accepting this pure religion and this is what the book is all about. As we all know that not everyone sitting next to the Prophet (s.a.w.s) was a staunch believer. The Holy Quran has revealed certain verses and in fact a complete chapter on Hypocrites (Munafiqeen). It was these hypocrites who did not leave a single opportunity after the Holy Prophet to adulterate Islam. The question over here is the same divine words delivered by the most merciful creation in the universe; a charismatic and high class ethical personality does not get into the heart of everyone present there. The person delivering is an infallible and flawless hence there is absolutely no doubt about any sort of deficiency in his delivery so the point is what was the reason or what was lacking inside those who could not drink this Pure Mashrab (water) presented by the Holy Prophet.

There are some traits and qualities present in man originating from his innate nature that makes him capable of accepting the Pure Islam. The Islam which became a victim of impurities and whose revivers and reformers; the twelve Infallible Imams gave their lives; the same pure Islam got buried under ruins of impurities for almost twelve centuries after

which a man from Khorasan stood up. This man by the name Roohullah Moosavi Khomeini excavated this pure Islam from ruins, presented and implemented it in his society thereby making this society an ideal for the entire Muslim world of this era. But once again the same question came up here as well; that not everyone, irrespective of Muslims, non Muslims and even Shia's, could not accept this pure Islam.

So what are those principles and requirements for accepting purity? Few of these essential qualities like an Elevated nature, a warm heart, a pure vision and the restlessness of soul are the ones addressed in this book under the light of the poem of Allama Iqbal. This book should be viewed with the perspective that it talks to us about those essential traits and it's nurturing to be present in us to become capable of understanding and working towards implementation of Pure Islam in our society. This book is a compilation of articles from the bi-monthly Urdu magazine "Mashrabe Naab" published in Pakistan by Ustad Syed Jawad Naqvi. We have also presented a brief biography and some visionary elements of Allama Iqbal to get some understanding about this personality, specifically for those who are not well acquainted with him. Towards the end we have presented as Appendix the complete Poem "Tuloo-e-Islam" (The Renaissance of Islam) in Urdu, Transliterated Urdu and its English transition with some explanatory notes which would further open up the doors for this subject which God willing will reach further depths in the next volume of the book.

This book is based on the best literary artwork of Allama Iqbal who was a master of Urdu and Persian literature; and this work is presented to us in this

book form by another master of Urdu literature Ustad Sayed Jawad Naqvi. Hence translating this literary piece of work has been very challenging. But with all thanks and praises to Allah an attempt has been made to balance between literary flow and the message delivery of the content. With prayers to Almighty to accept this work and grant more strength, passion, divine desires and above all opportunity (Tawfeeq) to be of some use in delivery to the masses that Islam which was the Pure Islam of Prophet Mohammed (s.a.w.s) i.e. Islam e Naab Mohammadi (s.a.w.s) referred to as "Mashrabe Naab" by Allama Iqbal.

Syed A V Rizvi

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Allama Iqbal

Muhammad Iqbal (1877-1938) is one of the preeminent writers of the Indo-Pakistan subcontinent. Indeed, the attention he has received from numerous writers, translators, and critics from Western as well as Islamic countries testifies his stature as a world literary figure. While his primary reputation is that of a poet, Iqbal has not lacked admirers for his philosophical thought. He has in fact been called “the most serious Muslim philosophical thinker of modern times.” The frequently used appellation of “poet-philosopher” is thus well deserved. The hyphen in the phrase is all-important: Iqbal’s poetry and philosophy do not exist in isolation from each other; they are integrally related, his poetry serving as a vehicle for his thought. Iqbal wrote poetry in Urdu and Persian, and several collections in each language exist.

Iqbal was born in Sialkot, the present-day province of the Punjab in Pakistan, in 1877 and received his early education in that city. For higher education Iqbal went to Lahore in 1895, where he enrolled in Government College, getting an MA in philosophy in 1899; he had already obtained a degree in law (1898). In Lahore, a major center of academic and literary activity, Iqbal soon made a name for himself as a poet. Amongst the teachers of Government College, the one who Iqbal admired most was Sir Thomas Arnold. Arnold, too, had great affection for Iqbal; he helped Iqbal in his career as a teacher and also encouraged him to undertake several research projects. When Arnold returned to England in 1904, Iqbal wrote a touching poem in which he expressed his resolve to follow Arnold to

England. The very next year, in fact, Iqbal left for Cambridge. His choice of Cambridge was probably dictated by the fact that Cambridge was reputed not only for the study of European philosophy but also of Arabic and Persian. In his three years of stay abroad, Iqbal obtained a BA from Cambridge (1906), qualified as a barrister at London's Middle Temple (1906), and earned a PhD from Munich University (1908).

After returning to Lahore in 1908, Iqbal taught philosophy at Government College for a few years. In 1911 he resigned from government service and set up legal practice. Meanwhile he continued to write poetry in Urdu and Persian, *Asrar-i Khudi* (Persian) was published in 1915. Translated into English as *The Secrets of the Self* (1920) by Professor Reynold Nicholson of Cambridge, the book introduced Iqbal to the West. *Asrar-i Khudi* was followed by several other volumes: *Rumuz-i Bikhudi* (1918), *Payam-i Mashriq* (1923), *Bang-i Dara* (1924), *Zabur-i 'Ajam* (1927), *Javid Namah* (1932), *Musafir* (1936), *Zarb-i Kalim* (1937), and *Armaghan-i Hijaz* (1938, posthumously). Iqbal wrote prose also. His doctoral thesis, *The Development of Metaphysics in Persia*, was published in 1908, and his *Reconstruction of Religious Thought in Islam* (with a 7th chapter added to the original set of six lectures, first published in 1930), in 1934. Many of Iqbal's poetical works have been rendered into foreign languages, including English, German, Italian, Russian, Czechoslovakian, Arabic, and Turkish. His works have also spawned a vast amount of critical literature in many languages. Although his main interests were scholarly, Iqbal was not unconcerned with the political situation of the country and the political fortunes of the Muslim community of India. Already in 1908, while in

England, he had been chosen as a member of the executive council of the newly established British branch of the Indian Muslim League. In 1931 and 1932 he represented the Muslims of India in the Round Table Conferences held in England to discuss the issue of the political future of India. Iqbal died (1938) before the creation of Pakistan (1947). He is the national poet of Pakistan.

A reader of Iqbal's poetry is struck by its sheer thematic variety. Iqbal was deeply interested in the issues that have exercised the best minds of the human race—the issues of the meaning of life, change and constancy, freedom and determinism, survival and progress, the relation between the body and the soul, the conflict between reason and emotion, evil and suffering, the position and role of human beings in the universe—and in his poetry he deals with these and other issues. He had also read widely in history, philosophy, literature, mysticism, and politics, and, again, his catholic interests are reflected in his poetry. One of the sources of Iqbal's inspiration was Maulana Rumi specifically on Self-hood, Self Recognition and mysticism. Iqbal celebrates humanity, in more than one sense. On one level he shows broad acceptance for humanity. In "The Story of Adam", the protagonist, Adam, plays a variety of roles—those of prophet, thinker, reformer, scientist, inventor, astronomer, martyr, and iconoclast. Adam in this poem is not simply a religious figure belonging to a certain tradition, but represents the whole of humankind. On another level, Iqbal takes pride in being human and has no desire to partake of the godhead of God. To be God is to have concerns and worries that would give one a headache, but to be human is to have

that sweet pain called heartache. Humans can hold their heads high in view of their achievements in the world to which they were banished from paradise: if God has made the night, then humans have made the lamp, and if God has made deserts and mountains, then humans have made parks and meadows ("A Dialogue between God and Man,"). Humans must, therefore, strive to be perfect qua humans, and that is a goal yet to be achieved. The theme of humanity is closely linked in Iqbal with that of *khudi* (literally, "selfhood"). *Khudi* is a complex thought in Iqbal. Broadly speaking, it represents the principle of the inner self with an urge to manifest itself. Societies as well as individuals have *khudi*, and it is on the development or suppression of one's self that success or failure in the world depends, *khudi* that one's success the *khudi* of slaves, for example, is moribund.

Recognition, discovery, cultivation, and assertion of their *khudi* should, therefore, be the aim of humans. Iqbal's critique of Muslim societies is predicated on the assumption that these societies have lost their *khudi* or have allowed it to become seriously impaired. The best way to understand Iqbal's concept of *khudi* is by reading poems in which he discusses the subject. Perfection, or rather limitless perfection, is a frequently occurring motif in Iqbal's poetry. "I seek the end of that which has no end," says Iqbal in "The Hour and the Poet", and, in the same poem: "From the spark I seek a star, from the star a sun." Iqbal sees no end to human potentialities. He wishes humans to embark on a never-ending journey of discovery, and to this end emphasizes the importance of action. Constant action and perpetual movement are in fact the only guarantee of survival

in the world. Nations fall behind when they cease to be dynamic and start preferring a life of idle speculation over one of purposive action. But the quest for perfection can give rise to irony. Irony, in fact, fills human life, for while they have been imbued with the desire to achieve perfection, humans have been denied the ability to achieve it in practice. The poems "Man", "Solitude", and "The Dew and the Stars" discuss several aspects of the irony of human life. The poem, "The Story of Adam," though it ends on a more optimistic note, yet implies that it takes humans a long time to discover the most important secret of existence. "The heart has its reasons, of which reason is ignorant," says Pascal. Iqbal, who frequently speaks of the conflict of the head and the heart, would agree, though he would add that while the conflict exists, it does not have to. More often than not it is reason (or the intellect) that belittles the heart (or intuition), but both are essential to a harmonious life; ideally, then, reason and the heart should cooperate rather than clash. Although he has wide-ranging interests, Iqbal essentially belongs to, and speaks from within, the Islamic tradition, employing, for his purposes, the historical, religious, philosophical, and literary resources of that tradition. A full appreciation of Iqbal requires an understanding of these resources, and this book is a step towards this. Iqbal held to the doctrine of art for life's sake. Acutely aware of the problems of Muslim decadence and backwardness, Iqbal takes it upon himself to shake the Muslims of India and other countries out of their lethargy, urging them to take the path of progress, so that they can gain an honorable position in the polity of nations, He uses the medium of poetry to arouse socio-religious consciousness

among Muslims. As a result, Islamic religious and social themes predominate in his poetry. But Iqbal's vision of a revived religion is far from conservative. He is sharply critical of many of the institutions of historic Islam (of the institution of monarchy, for example), and his vision of a new world derives from the Islamic notions of egalitarianism and social justice. He rejects dogmatism in religion, advocates rethinking of the Islamic intellectual heritage, and stands for the establishment of a forward-looking community. But the conviction of art for life's sake never allows Iqbal's poetry to degenerate into bland or crass propaganda. The worldwide acclamation he has won is proof that Iqbal's strength consists in writing purpose poetry of the highest artistic standards.

In several places Iqbal talks about himself about his Eastern background and Western education, and the contradictions of his own personality; his conviction that his study of historic Islam had furnished him with certain valuable insights which he must share with his people; his hope that his message will spread across the Muslim world, and his apprehension that he will be misunderstood or appreciated for the wrong reasons. Here it may be added that the various attempts made to identify (or label) Iqbal as a Sufi or an orthodox Muslim, as a radical or a reactionary are wide of the mark because Iqbal is too large a figure to fit any narrow, procrustean category; he demands and deserves attention on his own terms.

Iqbal the Visionary

Allama Iqbal joined the London branch of the All India Muslim League while he was studying Law and Philosophy in England. It was in London when he had a mystical experience where in March 1907 he presented his ode for the awakening the Muslim Ummah.

*At last the silent tongue of Hijaz has
announced to the ardent ear the tiding,
that the covenant which had been given to
the desert-dwellers is going to be renewed
vigorously;*

*The lion that had emerged from the desert
and had toppled the Roman Empire is,
As I am told by the angels, about to get up
again (from his slumbers);*

*You the dwellers of the West, should know
that the world of God is not a shop (of yours),
Your imagined pure gold is about to lose its
standard value (as fixed by you).*

*Your civilization will commit suicide with its
own daggers;
A nest built on a frail bough cannot be
durable.*

*The caravan of feeble ants will take the rose
petal for a boat,
And inspite of all blasts of waves, it shall
cross the river.*

*I will take out my worn-out caravan in the
pitch darkness of night.*

*My sighs will emit sparks and my breath will
produce flames.*

For Iqbal it was a divinely inspired insight. He disclosed this to his listeners in December 1931, when he was invited to Cambridge to address the students. Iqbal was in London, participating in the Second Round Table Conference in 1931. At Cambridge, he referred to what he had proclaimed in 1906:

I would like to offer a few pieces of advice to the young men who are at present studying at Cambridge I advise you to guard against atheism and materialism. The biggest blunder made by Europe was the separation of Church and State. This deprived their culture of moral soul and diverted it to the atheistic materialism. I had twenty-five years ago seen through the drawbacks of this civilization and therefore had made some prophecies. They had been delivered by my tongue although I did not quite understand them. This happened in 1907..... After six or seven years, my prophecies came true, word by word. The European war of 1914 was an outcome of the aforesaid mistakes made by the European nations in the separation of the Church and the State.

It should be stressed that Iqbal felt he had received a spiritual message in 1907 which even to him was, at that juncture, not clear. Its full import dawned on him later. The verses quoted above show that Iqbal had taken a bold decision about himself as well. Keeping in view the contemporary circumstances, he

had decided to give a lead to the Muslim *Ummah* and bring it out of the dark dungeon of slavery to the shining vasts of Independence. This theme was repeated later in poems such as "Abdul Qadir Ke Nam," "Sham-o-Sha'ir," "Javab-i Shikwa," "Khizr-i Rah," "Tuloo-e Islam" etc. He never lost heart. His first and foremost concern, naturally, were the Indian Muslims. He was certain that the day of Islamic resurgence was about to dawn and the Muslims of the South Asian subcontinent were destined to play a prominent role in it. Iqbal, confident in Allah's grand scheme and His aid, created a new world and imparted a new life to our being.

Introduction to Mashrabe Naab

چه باید مرد را طبع بلندی مشرب نابی
دل گرمی نگاه پاک بینی جان بیتابی

*What does a man need; an elevated nature, a pure
spring of Immaculate Ideology
A warm heart, a pure vision and a restless self*

In this poem Allama Iqbal has found the answer to a very basic fundamental question for humanity. This poem can be considered as an extract of all the wise works of Allama Iqbal. The question is; what are the things required by human being to become a human being in true sense. In pursuit of an answer to this question we can witness an astonishing chaos in the history of mankind. Human being considers everything that he personally is in pursuit of as the essential goods or asset for humanity and is busy running after its acquisition. Several generations of human beings have been distressed in this pursuit and we can consider this as the biggest test for human being. One who reaches the reality of this pursuit is successful and worthy of salvation.

اولئك هم المفلحون، اولئك هم الفائزون

The one who could not get the answer to this question is unsuccessful, ruined and in great loss.

اولئك هم الظالمون، اولئك هم الخاسرون

In this context all great personalities have come to provide answer to this question; all Holy Prophets and Saints of Allah (s) have come to lift the curtains from over this reality; the divine books have come to open this secret and the scholars, intellectuals, wise beings and Gnostics have been expressing this point continuously.

Allah (s) has indulged human being into a unique examination after creating them in this world. He (s) created human being as a needy creature and also created the means to fulfill his needs; but according to divine wisdom He also created many other things apart from the bare minimum necessities of human being. On the other hand Allah (s) also kept in human being the attraction and desires towards these non necessary things. He (s) gifted him with intelligence and also equipped him with desires. Allah (s) has placed human being in a big busy market and has in fact pushed him in a mega shopping mall where apart from the presence of all necessary things there are several non essentials things available in excess. Allah (s) has also given him tools, affluence, desires and even intelligence; and this is the examination of human being. When he comes out of this market his acquired goods will be assessed to decide whether he is a successful or an unsuccessful human being; whether he is in profit or in loss.

Human being is not made as perfect by Allah (s) but made as a receptor of perfection. Allah (s) has not sent him perfectly made in this world but has sent him to achieve perfection. The essentials goods required by Human being to become a true or a

perfect human being has been presented by Allama Iqbal in the poem under discussion.

Exalted Nature

اطبع بلندی

The first thing which human being needs (to achieve perfection) is an exalted nature and it refers to an exalted innate nature (*fitrat*). It can also be referred to as an esteemed personality and an elevated courage. With regards to personality, human beings are of two types; first, are those possessing exalted and lofty personality and against them is the group that possesses a lowly and abased personality. If a person is abased and lowly in regards to his personality than this lowliness reflects in all his affairs. An abased person's behavior, etiquettes and character also becomes lowly. His thoughts, understanding, perception and visions are also abased. His actions, practices and all movements are lowly. His desires and wishes are also low and disgraced; hence the intentions and convictions of such persons are also low and abased.

All these discussed affairs are found to be great and lofty in those whose possess great and exalted personalities. A society and a nation (Ummat) is formed by individuals; hence if a society is formed with individuals of esteemed caliber than that society also becomes exalted and prosperous. If a society is formed with abased human beings than that society would be self oriented and disgraced. Those whose thoughts are lowly their courage is also low; and rather than taking big steps they are scared to even think about it. In both religion and worldly affairs successful human beings are those who possess high courage.

The standards for identification of exaltation and lowliness

There could be several signs of identifying persons as lowly or exalted

1. Demands

A person's status and standard can be understood by his demands. The demands of those possessing an esteemed personality are also exalted and superior and they always demand for dignity, privilege, freedom and resolutions. On the other hand the demands of lowly human beings are always for their own self and that too limited to materialistic level. They want to fulfill their worldly and personal desires at all costs, even if they have to bear disgrace and slavery to acquire it.

2. Efforts and Actions

This is the second element for examining a human being. The efforts of great persons are also great and exalted; and their actions are always towards higher motives and prosperity. Whereas for abased human beings the axis of efforts are their own selves and desires. They never think about others and neither do they perform any deeds for others. If a human being is a possessor of an elevated courage and exalted personality then his efforts are not inclined towards just feeding and taking care of his self and children; in fact he thinks and also acts beyond this.

3. Intention and Conviction:

This is the third element by which a human being can be identified as courageous or an abased being. Those with high level of courage also possess high and great intentions with a constant conviction for growth and prosperity associated with a great mission to reach the highest peak of prosperity. All the successful human beings in this world have achieved success due to their high intentions and conviction.

Along with greatness in intentions; firmness and maturity is also required. The more the intentions are firm: the certainty in success will also increase. In general a big cause for failure of unsuccessful human beings lies in the weakness of their intentions. They make big intentions but these intentions are not firm and mature, hence with just minor obstacles coming on their way they break their intentions.

Esteemed results and great objectives are always kept at heights; the way the fruits on trees are kept hanging at height. Only those who are capable to fly or rise high can reach them. A honey bee can fly high and hence is capable to reach beautiful trees and sweet-smelling flowers to extract honey out of them; whereas a house fly despite of having wings cannot fly high. Thus due to its lowliness, its fortune lies with garbage and its entire life is spent flying and buzzing on garbage. It reproduces there and by nurturing its children feels happy and pleased that it has accomplished a great task. Since it does not possess an exalted personality and an esteemed courage it makes its children also habituated to piles of garbage. It considers the filthy, polluted, smelling garbage as its lifetime asset and feels contented that it has arranged for its children a great asset. This

house fly lives and dies on garbage with the thoughts that it has left behind a lot for its children.

The body of a honey bee is also small but its courage is high with an exalted nature and hence it can extract the fluid from flowers and fruits placed at heights. It makes available for its children, tribe and society pure honey and apart from its own genes it makes this honey available for human beings as means of cure. Human being kills and destroys the flies on garbage because it becomes the cause for spreading diseases and adulteration; whereas the same human being nurtures honey bees.

4. Desires and wishes

A human being can also be examined by his wishes; the wishes of lowly beings are also low and abased whereas the wishes of great and high courage personalities are also high and esteemed. The lowly beings always wish for world, desires, lust, luxury and comfort; whereas persons with exalted courage always wish for higher divine status, esteemed objectives and peaks of human values. It is mentioned in tradition.

أَنَّ اللَّهَ عَالٍ يُحِبُّ مَعَالِيَ الْأُمُورِ وَلَا يُحِبُّ سَفَاهَهَا

"The essence of Allah (s) is esteemed, and Allah (s) likes high quality affairs amongst all affairs and does not like abased and lowly acts."

This is a common principle that great beings like greatness, and those who are lowly like abased things. The love of human beings towards other things is also a scale to differentiate between exaltation and lowliness. If a person loves something

lowly, it means he is also abased whereas as against this if he loves something exalted then this is a sign of his greatness as well.

In saying no 47 amongst the wise sayings collected in Nahjul Balagha, Ameerul Momineen (a.s) says:

قدر الرَّجُلِ عَلَى قَدْرِ هِمَّتِهِ

"Every human being is valued in accordance with his courage"

This means more the courage in a human being, more is his value and merits. Human being will be measured on the scale of courage; one who has high courage will be marked as valuable human being whereas a coward will be ranked amongst worthless. In the presence of Allah (s) this is the standard of measuring human beings and the Holy Quran also says that those with high courage and those who are lowly cannot be same; a believer and a transgressor cannot be equated; a crusader (Mujahid) and a non-crusader are not comparable.

Allama Iqbal in his both Persian and Urdu works has aroused the Muslims specifically of the Indian subcontinent to have exalted courage. He has invited the timid, weak and oppressed Muslims to develop high level of courage instead of crying, mourning and complaining.

برہنہ سر ہے تو عزم بلند پیدا کر
یہاں فقط سر شاہین کے واسطے ہے کلاہ

*If you are bareheaded, than develop a high conviction
The fortress and crowns in this world are only for Falcons*

If you see yourself as bareheaded and you have no crown on your head; neither do you possess any greatness nor prestige, so for its acquisition, develop in yourself a high conviction because in this world the crowns and fortress have been made only for Falcon. This means if you desire to reach some position in this world, desire to lead in this world and if you want to wear the garland of dignity and prestige than you should develop a high conviction, high level of courage and great intentions. Those with low courage and convictions will always remain aloof from the crown of dignity and prestige.

The real philosophy behind education and upbringing is to develop a great conviction and courage in human beings. But the current system, in which the purpose of education is only to make employees and labour; its only purpose lies in acquisition of daily bread Allama complaints about such a system to Allah (s)

شکایت ہے مجھے یا رب خداوندانِ مکتب سے
سبق شاہیں بچوں کو دے رہے ہیں خاک بازی کا

*O my Lord! I have complaints against these schools
They are giving lessons of dust to children of Falcons*

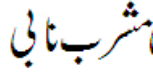
Those whose duties were to make human beings fly high and to make them reach peaks of growth and privilege are delivering them lessons of materialism. Allama is addressing the teachers and the nation that

instead of teaching materialism to the children of our community you should be aiming to make them high flyers like Falcon.

نواپیرا ہواے بلبل کہ ہوتیرے ترنم سے
کبوتر کے تن نازک میں شاہیں کا جگر پیدا

For the goods of perfection, privilege, exaltation, dignity, development, freedom, leadership and success of Muslim nation (Ummah) the first asset is an exalted nature and esteemed courage, whereas the core and extract of these goods is "Mashrabe Naab" which literally means a Pure source of water which implies to be a source of Immaculate Ideology.

Mashrabe Naab **(A pure spring of Immaculate Ideology)**



The Respected Allama Iqbal has suggested "*Mashrabe Naab*" as the prescription for the privilege of human being and salvation of entire humanity. *Mashrab* in literature means a place or a source of water. In accordance with this in common use; religion, school of thought, path of living, vision and ideology are called "*Mashrab*" because from here human being gets the "*Mashrab*" (drinking water) for his life and soul. Human being by his innate nature needs a school, religion and ideology that consists of the essential goods required for his privilege and guidance. It should contain the path for salvation and development of human being. Every man has practically adopted some religion and is under its control, living his life as per its prescribed ways and he has also contented himself with the belief, that the religion which he has adopted and following, is the correct religion and everything apart from this is incorrect and false. The leaders and saints of every religion have emphasized that if there exists any correct way of living in this world then it is the one which they have preached.

Religion and Ideology is the biggest and most significant need for human beings. According to the great philosopher Boo Ali Sina (Avicenna), things that are considered necessary in context of human body are less significant as compared to the need of religion and ideology for human being. An ordinary person is in need for food whereas a sick person is in need for medicines; if one does not get food he will

die and if a sick person does not get medicine than also he will die. Similarly if a human being does not get a religion and ideology, his death is ascertained. It is possible that without religion and ideology he will not die a physical death but a social death, ethical death, death of values, death of heart and death of consciences is certain.

A human being for his physical survival needs food for sustenance but not any type of food; what is required is the food which is pure, clean and non-adulterated. A sick patient is in need of medicine, but again a pure and non adulterated medicine is required. Adulterated food can result into death of an ordinary human being and similarly adulterated, non-standard and impure medicine can become the basis of death for sick person. A simple analysis reveals that the number of persons died till date due to lack of water is far less than the numbers who lost their lives by drinking impure water; the number of people dead due to non availability of food is far less than the deaths occurring due to adulterated and impure food. Similarly in human history the number of people misguided due to non-religiousness are less than those misguided due to false religiousness. The destruction caused due to non-religiousness is less than that caused by incorrect and impure religions and ideologies. In order to testify this point it is enough to have a quick view of the current situation. What is happening in the world today in the name of religion and ideology? The extent to which human being has been enticed in the name of religion and ideology; definitely he has not been misled to this extent by anything else. What all has not been done by the Pharaohs, the Namroods, the rulers, the politicians and the name sake religious traders in the name of ideology and religion?

Thus human being is in need of religion and ideology more than anything else, but not any form of religion, instead a pure religion and a pure ideology.

Naab (Pure)

"*Naab*" refers to something which is pure and is not adulterated by anything else. That thing is considered as "Naab", which is clean and original as well tantamount to being pure. The word "*Naab*" (pure) is used as an attribute and used in abundance in Urdu and Persian literature. The word "*Naab*" (pure) is used at many instances as an attribute to things like pure wine, pure poison, pure pearl, pure water, pure knowledge, etc.

In the words of Allama Iqbal, "*Naab*" comes out as an attribute of drinking water which refers to a pure religion and a pure ideology; that religion which has no form of adulteration in it. It means that human being needs religion, but not every religion; instead a pure religion. A pure religion is not the one that human being himself considers as pure with his own imagination, instead it should be really pure. The one that is presented as pure by the presenter who takes several pledges to prove its purity might not necessarily be pure. It's like honey, whose purity cannot be determined by the words of merchant who is selling it; pure honey is that which possess certain specialties and signs of purity in it. A pure perfume is not which the shopkeeper says as pure, but instead:

”مشک آنست که خود بوید نه آنکه عطار گوید“

A pure musk is the one whose fragrance proves its purity, not that it is considered pure because the one selling it says that it is pure. Amongst the problems of the Muslim nation is one big problem which Allama Iqbal has identified is lack of pure religion; he says Muslims do have a religion; they have Islam but this religion is not pure. This is the reason that despite of having a religion, the Muslim nation has been deprived of its effects. Iqbal says that this same religion, Islam, at one time was the basis of freedom, dignity, honor and success of Muslims. It was the basis of the desert Arabs becoming an ideal for the entire world. It was this religion which made this uncivilized community, as a highly civilized community. This was the constitution that dominated the world and captivated all the ideologies of east and west. Why are the Muslims today not as those of the past? Today also, religion is present, ideology is present, Quran is also there, but Muslims are downtrodden, humiliated, disgraced and abased.

The answer to this question is that Islam was present in that era and is present today as well, but with a difference, the Islam in that era was the pure Islam whereas today it has become impure and adulterated. In that era it was a pure divine religion whereas today's Islam is mixed up with ancestral customs. The pure Islam gives birth to crusaders (Mujahid'), whereas an impure religion gives birth to professionals and traders of religion. The fundamental problem of our time is the lack of a pure religion, whereas an adulterated religion has always been present at all times. The sign of a wise physician is that when he examines a patient he realizes that the cause of sickness for this patient is the intake of adulterated food, hence he immediately

advises the patient to avoid impure and adulterated food and only take pure and clean things.

In this effective era, for the second time the Muslim nation heard the same thing which they have heard before from Allama Iqbal, but this time from another wise physician of nation, who felt and identified the pains of the Muslim nation. The Muslim nation heard from the Leader of the nation (Ummah); Imam Khomeini (r.a.), that amongst all the pains of the Muslim nation, the biggest pain is that they could not get a pure religion; and instead of this an impure and adulterated religion has been propagated. Hence this Leader of the nation (Imam-e-Ummat) presented the pure and authentic religion by the name of "Islam-e-Naab". The physician of the nation (Ummah) identified the disease of the nation accurately, and his wish was fulfilled by the Leader of the nation. Allama Iqbal had the desire that Muslim nation should get Mashrab-e-Naab (Pure drinking water) and Islam-e-Naab and Allah (s) fulfilled his desire through the face of Imam Khomeini (r.a)

Imam Khomeini (r.a) got the attention of the Muslims towards two forms and faces of Islam; first is the pure Islam of Mohammed (s.a.w.s) and another is the Islam of America, which means the Islam favored by America. Islam of America is that Islam which does not cause any damage to America and in fact it serves the interests of America. For this type of Islam the terminology used by Allama Iqbal was the Islam of Sufi courtyards; that is an Islam which has no concern with the practical life of human being and focuses on indulging and keeping human being busy in few individual acts of worship, oral recitations and gatherings of praises and hymns. It is that religion which teaches to remain silent against

oppressive rulers and devils; and in fact justifies and supports their tyranny and crimes, whereby the devils of every era takes advantage from such type of Islam. Imam Khomeini (r.a) says that there is an Islam of America which is the religion of painless capitalists and the religion of unconcerned senseless people who remain unconcerned about the affairs of the nation (Ummah). It is the religion of those pretending and aiming to be considered as sacred beings, it is the religion of the Scholars of Courtyards (of rulers), it is the religion of imperialists and tyrants; it is the religion of slaves and workers of transgressing devils. It is the religion of kings, Supremes and emperors. It is the religion of silent and puppet scholars and a religion of professional traders (in the name of religion).

On the occasion of the martyrdom of Arif Hussain al Hussaini (r.a) Imam Khomeini (r.a) addressed the Pakistani nation and said :

"The privileged Muslims and the community of Pakistan; who have been a truly loyal community towards the revolution and Islamic values; and with whom we have had a long time ideological, cultural and a warn revolutionary relation should keep alive the thoughts of this Martyr (Arif Hussain Hussaini) and should not allow the sons of Shaitan to become an obstacle in the path of Islam-e-Mohammedi (s.a.w.s)" (Sahifa e Noor)

The physician of the nation, Allama Iqbal has termed this religion as a Satanic religion, and in one of his famous poem he refers to Satan issuing a verdict to his disciples to always keep the Muslims away from the constitution of Prophet Mohammed (s.a.w.s). They should not allow the Muslims to come near the

true religion of Holy Quran. And instead of this they should strengthen the Muslims towards the temperament of oral recitations, hymns and a religion similar to that of Sufi Courtyard.

جانتا ہوں میں یہ امت حامل قرآن نہیں

ہے وہی سرمایہ داری بندہ مومن کا دین

*"I know that this nation is not a follower of Quran,
and the Religion of believers is Capitalism (craze for
wealth)"*

عصر حاضر کے تقاضوں سے ہے لیکن یہ خوف

ہو نہ جائے آشکارا شرع پیغمبرؐ کہیں

*"I am afraid of the needs of the current era
If the (true) religion of Prophet may get revealed"*

الحذر آئین پیغمبرؐ سے سو بار الحذر

حافظ ناموس زن، مرد آزما ہر دآفریں

*"Beware! Hundred times from the (religious)
constitution of Prophet
That which protects the Women, makes man
determined and perfect"*

چشم عالم سے رہے پوشیدہ یہ آئین تو خوب

یہ غنیمت ہے کہ خود مؤمن ہے محروم یقین

*"It would be better if this (religious) constitution
remains hidden from the eyes of the world
It is good for now that the believers themselves
don't trust it"*

ہر نفس ڈرتا ہوں اس امت کی بیداری سے میں

ہے حقیقت جس کے دین کی احتساب کائنات

*"Every moment I am worried about the awakening of
this Ummah
The reality of whose religion is in being accountable
for the world"*

مست رکھو ذکر و فکر صحیح گاہی میں اسے

پختہ تر کر دو مزاج خانقاہی میں اسے

*"Keep him passionate with the religion of oral
recitations
Make him strong towards the ideology and attitude
of courtyard (Sufis)"*

Imam Khomeini (r.a) says that the Muslims should be aware that there exists a Pure Islam of Prophet Mohammed (s.a.w.s) as well, which is the true and pure religion brought by this Messenger of Allah (s.a.w.s). Today the Muslim nation (Ummah) has lost

the pure Islam and instead the Islam of America is being practiced. Imam (r.a) says that it is an obligatory duty of the scholars of Islam and the Muslim nations (Ummah) to search, find and then follow the pure, true and an unadulterated Islam of Mohammed (s.a.w.s). This leader of nation (Imam-e-Ummat) has specified in details the characteristics of these two types of Islam, the differences between the two, and has expressed the visions and beliefs of both these forms of religion. He (r.a) has also specified the specialties and attributes of the propagators of both the forms of religion and also the signs of identification of the followers of both the types of Islam.

The physician of the nation (Ummah) (Iqbal) has also openly talked about the faces of both the types of Islam in his Urdu and Persian poems and has also made people aware about the differences between the two. Our purpose is to present this fundamental need of Muslim nation; that is the pure religion of Mohammed (s.a.w.s) in the light of the works of the Physician of nation and the Leader of nation in this first part of the book later and in second part we will present this pure Islam in the words of Holy Quran. It is the most essential obligatory duty to present to the Muslim nation a pure and authentic drink instead of an impure, adulterated and filthy drink. In order to fulfill this obligatory responsibility this "**Mashrabe Naab**" has come into action.

Warm Heart

دل گرمی

چه باید مرد را طبع بلندی مشرب نابی

دل گرمی نگاه پاک بینی جان بیتابی

Human being for the purpose of achieving perfection needs an unadulterated pure Immaculate Ideological source and religion. An unadulterated pure religion or an ideology is not acquired by everyone because it needs a great and elevated courage; and every temperament has a food of different taste. According to Maulana Rum:

بر سماع داست هر کس چیر نیست

لقمه هر مرغگی انجیر نیست

خاصه مرغی مرده پوسیده ای

هر خیال اعمی بی دیده ای

Everyone is not prepared to listen to the truth

Not every bird eats figs

Specifically the bird that is dead and abased

The one that is blind and full with blind thoughts

He intends to say that not every one is capable of listening and understanding the reality. The food for everyone is in accordance with its ability and status.

Some animals eat filth whereas some eat pure food. The pet cocks in homes at times start to eat filth because they are not capable of flying. They prey on debris and waste containers because their approach is not to the fruits hanging on tall and big trees whereas some birds eat good and pure food.

Fig in Arabic is called as "Teen" that is not the food of every abased bird; this is the food of pure temperament and high standard birds. The bird that is not able to move properly, wearing out, blind and is like dead, does not eat high quality food like figs.

The example of human beings is also similar, whereby some human beings are abased and do not possess abilities and qualities.. An unadulterated and pure religion does not comply with their abased nature. Those who are specifically blind by heart and lack vision, those whose minds and hearts are full with corrupt, indecent thoughts and imaginations, are not at all capable of accepting a pure Islam and a pure Immaculate Ideology. Their religion is full of mischief, indecent and vulgar imaginations. Allama Iqbal declares the School of Shabbir (Imam Hussain) as the religion of crusaders (Mujahid) whereas he terms the religion of slaves as that of Sufi courtyards. He also said that a slave can never adopt the religion of a crusader because slavery has made its base in their veins and foundations. The Pure Islam is much above the understanding of slaves, it is beyond the minds of unconcerned and painless human beings, and is beyond the approach of traders, courtesans and name sake sacred beings "يَمْسَهُ الْإِلْمَطَهْرُونَ" (It can only be understood by pure beings and people of pure innate nature). This pure

drink does not get down through every throat and the state of some gets disturbed after drinking this.

It is mentioned in a parable that once a leather painter entered a perfume market; moment the fragrances reached him, his mind wobbled and there itself he felt down unconscious. People gathered around him and tried several means to get him back to senses. Someone rubbed his hand, some sprinkled water on this face, some started to loosen his dress and whatever could come in anyone's mind they started to do for bringing him back to consciousness; but no formula worked. His relatives were finally informed; his brother rushed to the place after getting the news that his brother his lying unconscious and all attempts to gain his consciousness have failed. He went away from crowd and got the excreta of a dog from somewhere, hiding it inside his sleeves. He rushed through the crowd and brought the excreta of the dog near the nose of his brother, and the brother immediately gained his consciousness and got up. People were astonished that they had tried all formulas but nothing worked so what was the medicine which he made his brother smell and he immediately came back to senses. When they inquired, his brother replied that my brother's profession is to paint leather and has been busy in this work throughout his life. Stale and bad odor has become a routine smell for him and hence he was not able to bear the fragrance of perfume.

The outcome of this parable is that those who have become used to adulterated, indecent, impure thoughts and habits cannot tolerate pure and immaculate things. This was the reason that the invitation of the Prophets was unbearable by some.

الخبیثات للخبیثین را بخوان
دو پیشت این سخن را باز دان

*Read in the Quran the meaning of impure men and
impure women
Then ponder over the secret veiled behind this.*

مرخبیثان را سازد طیبات
در خود ولایق نباشد ای ثقات

*Pure things do not harmonize with the nature of
impure beings
Impure temperaments are not worthy and capable of
pure affairs.*

چون ز عطر وحی کز گشتند و گم
بد فغانشان که تطیر نابکم

*These filthy beings have become deviated and
misguided with fragrance of revelations,
Thus they used to tell the Prophets that you are bad
omen for us.*

Allama Iqbal says that a Pure Immaculate Ideology does not harmonize with everyone's nature, instead it is meant for specific beings only. Those who possess elevated courage and are not willing to accept slavery, lowliness and humiliation are the ones worthy of an Immaculate Ideology or the Pure source of ideology. Apart from an elevated nature a warm heart is also required because this pure drink does not goes down a cold heart.

Warm heart

In Persian language a warm heart is used as a proverb. A warm heart or a heart with heat means presence of hope, enthusiasm, excitement, eagerness and desire. A heart with heat means to be hopeful, confident, contented and painful. As against this is a cold heart which means despair, hopelessness and depression.

Allama says that, for a human being to achieve perfection he needs a Pure source of ideology (Mashrabe Naab) and this Immaculate Ideology or a pure religion needs a warm heart, which implies that without hopes, excitement and enthusiasm a person cannot become a perfect man. Coldness in heart or hopelessness and despair do not harmonize with a pure ideology. Hopelessness and despair are the foundations of all failures irrespective of individual or nation (Ummat); hopelessness is assassination for both.

Allah (s) has created man imperfect and has placed him on the motorway of perfection. Allah (s) has given two different responsibilities to the two different faculties inside human being. One is the Satanic faculty whose task is to make human being hopeless and despaired. Spreading despair within humanity and its generations is the work of Satan. On one hand Allah(s) has given the liberty to Satanic and devilish forces to spread despair whereas on the other hand the children of Adam are prevented from being despaired and have been warned that they should never become a victim of despair because this is something spread by Satan.

It is mentioned in the Ayah 36 of Surah Rum in the Holy Quran:

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً فَرَحُوا بِهَا وَإِنْ تُصِيبُهُمْ
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ

And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.

This is the temperament of some people that they rejoice in good times and become victim of despair in bad circumstances.

It is said in Ayah 49 of Surah Fussilat:

لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ
فَيَئُوسٌ قَنُوطٌ

Man is never tired of praying for good, and if evil touches him, then he is despairing, hopeless.

It is said in Ayah 53 of Surah Zumair:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا
مِنْ رَحْمَةِ اللَّهِ

Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah;

In Ayah 56 of Surah Hujrat

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

*He said: And who despairs of the mercy of his Lord
but the erring ones?*

In Ayah 86 of Surah Yusuf it is said that it is the
unbelievers who are despaired of Allah's kindness

لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

*Surely none despairs of Allah's mercy except the
unbelieving people.*

Allah(s) aroused Prophets to give salvation to human
beings who due to their nature and Satanic
reminders become victims of despair. The Prophets
task is to take human beings out of despair and
make them hopeful:

لِنُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

*..You may bring forth mankind from darkness unto
light.. (14:1)*

Despair and hopelessness is the biggest darkness
and hope is the biggest light. Amongst the attributes
of the Prophets, are *Basheer*, the giver of good news
and *Nazeer*, the one who warns.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

The giver of good news (*Basheer*) does not mean
one who only gives good news of Houries; in fact the
biggest of all good news is to give hopes to
despaired human beings. One who warns (*Nazeer*)
does not mean to scare people, it means to make
man aware about the dangers facing him and

amongst these dangers the most important one is despair and hopelessness.

The danger of despair increases when an entire nation and community becomes a victim of this and due to despair and hopelessness the movement of nations (Ummat) stops. They loose self trust, they are afraid of freedom; disgrace and humiliation becomes their fate; poverty and begging becomes a practice and they start to feel proud on their slavery.

Allama Iqbal felt the despair and hopelessness amongst the Muslims of Indian subcontinent and attempted to develop hope and positive desires in them. Iqbal writes in one of his odes:

آزاد کی رگ سخت ہے مانند رگ سنگ

محکوم کی رگ نرم ہے مانند رگ تاک

*The veins of freedom are hard as those of a rock
The veins of one subjugated are soft as those of
grape vines*

محکوم کا دل مردہ و افسردہ و نومید

آزاد کا دل زندہ پر سوز و طرب ناک

*The heart of one subjugated is dead, depressed and
hopeless
The heart of one free is alive, passionate and
celebrative*

آزاد کی دولت دل روشن نفس گرم

محكوم کا سرمایہ فقط دیدہ نمناک

*The wealth of one free is enlightened heart and
warm self*

The capital of one subjugated are only moist eyes

محكوم ہے بیگانہ اخلاص و مروت

ہر چند کہ منطق کی دلیلوں میں ہے چالاک

*One subjugated is indifferent to ethics and fortitude
Though he is clever in giving logical justifications for
his state*

ممکن نہیں محكوم ہو آزاد کا ہمدوش

وہ بندہ افلاک ہے یہ خواجہ افلاک

*It is not possible for one subjugated to be ranked
with one free*

*He is the slave of heavenly bodies whereas the one
free is the master.*

The veins of a free human being or a perfect man are hard like the veins of a rock that cannot be easily cut. This means, the conviction, courage and intentions of a free man is very firm that cannot be broken easily. Whereas the veins of a slave are soft and delicate, like the stems of a grape vine that breaks easily. It implies that the conviction and intentions of a slave community are not strong and ordinary trouble breaks their conviction. The slave

community loses its courage against hardships. The world of free human beings and those of slaves is different, because the heart of a slave is always dead, switched off, hopeless and despaired due to which his heart possess no goals and purpose; whereas the heart of a free man is alive, hopeful, passionate and rejoicing. A free person is not happy because his desires are getting fulfilled, but instead the cause of his happiness is the hopes for future. He knows that his efforts will display colours one day and he will come out of the current state. Free communities are also never depressed and they have absolutely certain about their success and hence they accept all difficulties with sublimity.

The assets of a free man are his enlightened heart and warm self. He is an effective caller and invoker. He always keeps the lamp of hope lit inside his self through the light in his heart. Free communities never allow the lamp of hope to turn off. A free man has pain and grievances in his heart due to which his self is always heated, and a warm self is the sign of life. The lamp of the hope for life never extinguishes inside him. He keeps everyone awakened by his effective provocations and develops hopes in others to be alive. On the other hand the assets of a slave and a subjugated being are only his tears of frustration. A slave leaves efforts and struggles since he is a victim of hopelessness and despair; as a result he becomes ignored and deprived; and throughout his life he recites the elegies of his deprivation out of humiliation shedding tears like helpless. Due to despair he is surrounded by grievances and pains; and instead of struggling against the difficulties he just beats his thighs on his grievances. Though neither these tears are medicine for his pains, nor is the beating of thighs going to

solve any problem. This subjugated and slave group is an expert in carving justifications to prove the correctness of their helplessness, lowliness and dilute sate. He proves tolerance of oppression as the virtue of forbearance and courage; and terms cowardliness as long sightedness. These subjugated beings never possess any ethics and sincerity in them and due to acceptance of disgrace they loose Manliness and fortitude.

A subjugated and slave person can never be equal to a free person, because a subjugated person is subjugated in front of everything. He is the slave of capitalists, he is the slave of politicians, he is the slave of feudalist, he is the slave of his self carnal desires and he is the slave of the land as well as the era. The flavor of slavery has made him the slave of everything to the extent that he is even a slave of heavenly bodies. The free person on the other hand is the commander of everything; he never comes under pressure in front of anyone. In the words of Mullah Zaigam Lolabi:

گرم ہوجا تا ہے جب محکوم قوموں کا لہو
تھرتھرا تا ہے جہاں چار سوورنگ و بو

*When the blood of subjugated communities gets
warm*

The materialistic world then starts to shiver

پاک ہوتا ہے ظن و تخمین سے انسان کا ضمیر
کرتا ہے ہر راہ کو روشن چراغ آرزو

*Man's conscience purifies from doubts and
estimations*

The lamps of wanting then lightens the path

وہ پرانے چاک جن کو عتل سی سکتی نہیں
عشق سیتا ہے انہیں بے سوزن و تارِ رفو

*Those torn out old clothes that cannot be stitched by
wisdom*

Love stitches them without needle and thread

ضربت پیہم سے ہوجاتا ہے آخر پاش پاش
حاکمیت کا بت سنگیں دل و آئینہ رو

*Then breaks into pieces with the strokes of love,
The idol of governances whose front is a mirror and
rear is stone*

The despaired and subjugated communities entangled in the chains of slavery awake one day; and the ray of hope bursts out in them which heats up their blood and their blood becomes passionate. The physical world and the heavens shiver by witnessing their conviction, enthusiasm and courage. The east and west start to shiver from living, awakened communities full of hopes casting awe and fear on north and south.

When the wave of hope and freedom runs in the heart of human being then doubts, suspicions, denials, shortcomings, fear and terror annihilates from the conscience of these slave communities. And then the heart becomes rich with the wealth of certainty and the subjugated communities come out of internal confusions and become firm on the path of salvation. The lamp of hope and desires turns on inside them, due to which the darkness and

difficulties fade away. Then by treading on the path lightened by the lamps of hopes one day they reach their destination.

Those old open wounds and worn out quilts on their laps which could not be stitched by wisdom gets fixed by eagerness and love without the need of needle and thread. Hopelessness in communities develops unpreparedness; deep wounds out of despair develop on the appearance of nation; subjugation tears the skirt of the nation and due to slavery the collars of the nation also gets torn. These can never be fixed by subjugated and hopeless communities. The intelligence that preaches the ways of slavery cannot stitch every skirt; those thoughts that give justification proofs for hopelessness can never heal these wounds. But instead the solution for all these difficulties lies in the enthusiasm and passion that develops inside the heart of a man due to the lamp of hope and desires. This is what turns into a deep love (Ishq).

The intellect is indulged in inferiority complex hence it feels more about lack of means. Intelligence looks for excuses to ignore these wounds and to stitch the torn collars because it does not possess the means of resolution whereas true passionate love accomplishes this task without means. It stitches the wounds without needle and thread. This is because when hope gives birth to love then human being develops self confidence and then this love does not permit man to sit comfortably. It makes man disturbed and takes away his sleep; it sets fire to his heart and torments human beings. When hope ignites the lamp of love in subjugated communities, this slave community rises against their oppressive masters and coercive rulers. This hope with empty

hands strikes continuously and constantly breaks into pieces the stone idol of tyranny, thereby getting salvation from this fraudulent and oppressive system of governance. This oppressive system is the one which in its exterior is like a mirror but at its back it is hard as stone. On its tongue are talks of welfare, sympathy, rights and humanity but its heart is merciless, cruel and tyrannical. In the poem by the name The Satan's Advisory Council, Allama Iqbal says.

کب ڈرا سکتے ہیں مجھ کو اشتراکی کوچہ گرد
یہ پریشان روزگار آشفته مغز آشفته ہو

*How can they frighten me the Socialist lads,
since long jobless, confused and loafing lads.*

ہے اگر مجھ کو خطر کوئی تو اس امت سے ہے
جسکی خاکستر میں ہے اب تک شرار آرزو

*The only threat I have is from that nation
whose heart still holds hidden embers of crave*

The Satan is telling his advisors that the Satanic system has no fear from the street roamers and socialists because this is a subjugated group that possesses no goals. This is the reason that they are troubled, dumb and simple people. Their visions and thoughts are also disturbed and lowly. Kingship is a Satanic system over which Satan has put the attire of Democracy and it has no dangers from socialism. If the Satan is afraid, then it is from the community

who in its appearance has been charred to ashes by the fire set by its own people and others, but still the spark of hope is present below these ashes. The Satan is saying that the fear he has, is that this spark buried below ashes might turn into a flame completely burning out the Satanic system.

Allama contines in the same poem; one of the advisors of Satan replied to him that it is true that there is a severe danger from hopeful communities and nations desiring dignity but the development of these hopes and desires is not so easy.

آرزو اول تو پیدا ہو نہیں سکتی کہیں
ہو کہیں پیدا تو مرجاتی ہے یا رہتی ہے خام

*There is a danger but hopes are not easy to develop
If it develops somewhere then either it dies or
remains raw*

The opinion of the advisor of Satan is that the clouds of despair and hopelessness over slave and subjugated communities are so dense that the development of hopes is impossible. If sometimes hope and desires (for freedom) gets birth then these die very quickly in subjugated communities because it is difficult to keep it alive just on the bases of hopes. The second reason is that within subjugated communities such people are born whose work is to threaten, scare and make the despaired communities terrorized. They make the slaves hopeless by their political and religious attires.

And if by chance hopes get birth and do not die then also it remains raw and undetermined because there is a shortage of individuals who would build determination on hopes within the subjugated communities. But what the Satan says is that even if the desire for freedom is raw still it is dangerous for the Satanic system.

This eastern poet (Iqbal) writes that, at times there are desires do develop, but they are not those desires which are necessary; but instead of desires for freedom some other desires get developed in these subjugated beings which even if it is not damaging it is still not beneficial. This is because for the development of right desires an agreement on the right direction is required.

تری دعا ہے کہ ہو تیری آرزو پوری

میری دعا ہے تری آرزو بدل جائے

*Your supplication is that your desires get fulfilled
My supplication is that your desires change*

Man should think about the desires before supplicating for its fulfillment. If he is not desiring something that is correct, which can make him privileged in this world and hereafter granting him respect and wonders; then he should change his desires.

Allama did not agree with the desires of the Muslim nation. These desires are infant and childish near him and not worthy of the status of the Muslim nation. Therefore Allama supplicates that rather than

fulfilling the desires of the Muslim nation, their desires should be changed.

In Saqi Nama (An Ode to the cup bearer) Allama discussed his desires and requests; and then he pleads to Allah(s) that these should be developed in my community and the youths as well. The desires of Iqbal are:

شراب کہن پھر پل اساقیا

وہی جام گردش میں لا ساقیا

*O Saqi (cup bearer)! Give me the old wine again!
Let the potent cup go round again!*

مجھے عشق کے پر لگا کر اڑا

مری خاک جگنو بنا کر اڑا

*Let me soar on the wings of love
Make my dust fly like a firefly;*

خرد کو غلامی سے آزاد کر

جوانوں کو پیروں کا استاد کر

*Get freedom for your wisdom
And make the young masters of old;*

تڑپنے پہڑکنے کی توفیق دے

دل مرتضیٰ سوز صدیق دے

*Urge them to move, to stir
Give them Ali's heart, give them Siddeeq's passion;*

جگر سے وہی تیر پھر پار کر

تمنا کو سینوں میں بیدار کر

*Let the same old love pierce their hearts
Awaken in them a burning zeal;*

جوانوں کو سوز جگر بخش دے

مرا عشق میری نظر بخش دے

*Give the young a passion in their hearts
Give them my vision, my love of God;*

مری ناو گرداب سے پار کر

یہ ثابت ہے تو اسکو سیار کر

*Free my boat from the whirlpool's grip
And make it move forward;*

بتا مجھ کو اسرار مرگ و حیات
کہ تیری نگاہوں میں ہے کائنات

*Reveal to me the secrets of life and death
For the entire universe lies in front of your eyes;*

میرے دیدہ تر کی بے خوابیاں
میرے دل پوشیدہ بے تابیاں

*The treasures of mine are submerged, unsleeping
eyes,
And secret yearnings of the heart;*

میرے نالہ نیم شب کا نیاز

میری خلوت و انجمن کا گداز
*My anguished sighs at mid-night,
My solitude in the world of men;*

امنگیں میری آرزوئیں میری

امیدیں میری جستجوئیں میری
*My urges and my desires
My hopes and my quests;*

میری فطرت آئینہ روزگار

غزالان افکار کا مرغزار

*My nature a mirror of daily happenings
It is residence for all types of thoughts;*

مرادل میری رزم گاہ حیات

گمانوں کے لشکر یقین کا ثبات

*My heart has become a center for the struggles of
life
With armies of suspicion passing by but still a citadel
of certitude*

یہی کچھ ہے ساقی متاع فقیر

اسی سے فقیری میں ہوں میں امیر

*O cup bearer! These are the treasures of this beggar
And with these I am rich even in this poverty*

میرے قافلے میں لٹا دے اسے

لٹا دے ٹھکانے لگا دے اسے

*Share this treasure in my caravan
Distribute it and let it reach its destination*

After discussing the abased state of the Muslims, Iqbal presents his desires in the presence of Allah(s), and the desire which he discusses on top of the list is Mashrabe-Naab that is a pure and real religion.

In his poem; the Cup-bearer (Saqi) refers to the essence of Allah(s), and the old wine points towards that ancient Islam that was present in the era of the Messenger of Allah(s) which Imam Khomeini (r.a) termed it as Islam-e-Naab-e- Mohammadi (s) i.e. the Pure Islam of Prophet Mohammed (s.a.w.s). The reason why Allama (in his ode) is supplicating and desirous of this old wine or the Mohammedian Islam is because the Islam present with the Muslims today is not the pure and real Islam. This Islam present today is severely adulterated, several temperaments like Sufi courtyards culture have developed in it, and it has developed subjugation, slavery and artificial faces.

Allama puts forward his second desire in the form of supplication and says that; O my Lord grant me passionate Love instead of a selfish and interest oriented wisdom. I should get the wings of love so that I can fly like lovers.

My Lord! Make me a firefly in this dark and black night hovering over the Muslim nation (Ummat). Let my dust (existence) be like the firefly who spreads light in darkness. This means that, rather than complaining about darkness, reciting elegies about difficulties and shedding tears on the pains, even though I am lowly and small (resemblance to a firefly), weak and feeble, but still I should become a little lamp of light. If I cannot become a sun for my

community, at least I can keep on spreading little light like a candle or firefly.

O my cup-bearer! Give freedom to my wisdom from slavery. Intelligence is the greatest of all your gifts and the intelligence of subjugated communities also become slaves. When wisdom becomes slaves then it starts showing paths of slavery to man; it starts carving proofs and justifications for slavery and humiliation.

O Allah! Awaken the youths of my community, grant them the lamp of hopes, and give them the courage to adopt new ways and new methods, give them salvation from blind following of the aged, thereby giving them an opportunity to be creative so that they themselves can take care of the responsibilities of their era. Remove the weakness like that of old from the youth and develop the courage and enthusiasm of the young in the aged.

O my cup-bearer! Give me the pain for religion and pain for my nation; that pain which keeps on stirring me, and give me the passion which gives me the strength of getting aroused and charged. For this give me the heart and daring of Ali –e- Murtuza so that fear and awe gets out of my heart. And give me a true passion so that I can always feel the pains and agonies of the nation and humanity.

O the one who serves me old wine (i.e. true old Islam)! Do pierce again today in the heart of the Muslim nation the arrows of your love that would develop pain and passion in the hearts of Muslims.

O Allah! Develop quests in our chests, desires in our heart and develop hope in our hopeless and despaired hearts.

O the owner of the old cup! Develop in the youths of my nation passion and tenderness by which they can feel the pains and grievances of the nation; and for the development of this pain and grievances give the youths of my community the love and vision that I possess. The love which makes me restless should also make the youths of my community restless and grant them my deep and long sighted vision.

O the creator of human beings! Today the ship of the Muslim nation is gripped by whirlpools and hence you make it reach the shore with your kindness and generosity. Today the ship of the nation is surrounded by storms due to the negligence of meager and fabricated sailors, non visionary and incapable beings. It is surrounded by calamities from all around. End its stagnancy and silence; and make it a flyer by developing movement in it.

O the creator of life and death! Acquaint myself and my nation with the reality of life and death so that the fear of death exits out of the hearts of Muslims. My lamentations and mourning on the current state of the Muslim nation, the tears rolling out of the grievances of the slavery of my community, the dreams of these moist eyes, my being awakened at nights and the hidden restlessness and turbulence in my heart, is not known to anyone. But O my Lord you are acquainted with my heart and my state at night. You are the only one who is aware about my sighs and pleadings at mid-night because in every midnight I get up and place my forehead on dust mourning and lamenting on the pains of the nation

and I supplicate to you for the salvation of the nation.

Whether I am in solitude or in a gathering the pains of my community always troubles me due to which my heart always remains passionate and humble. O the centre of hopes and desires! My urges are too many and my desires are in abundance, my hopes are infinite and my quests are never ending.

O the creator of the innate nature of man! My nature and my existence is the mirror of all the incidents, whatever is happening with the nation is present in my heart. My sharp and blunt thoughts come through my soul. Every type of thoughts have made my mind a place of shelter, my heart has become a center for the struggles of my life as if the battle of survival and life of the community is going on in my heart. This is because even though battalions of thoughts and suspicions come and go out of my heart but still it is a citadel of certitude.

O my kind Lord! These desires, hopes, urges, quests, wills, passion and tenderness, sighs and pleadings, invocations, pains and restlessness, passionate love, fortress of certitude and a desire for Mashrab-e-Naab (a pure religion) are total treasures of this beggar, and it is due to these goods that I am rich even in this state of poverty.

O the cup-bearer of the drink! Spread these treasures of mine in my community and nation, distribute these in the Muslim nation so that everyone develops the same hope and quest that I possess.

O the absolute God! By distributing these treasures to my nation, make this nation reach its goal because the salvation of the Islamic nation lies in this.

Allama in one of his Persian works has gathered all his desires and hopes absorbing them in one reality; and by taking the name of the true standard bearer of Mashrabe Naab (a Pure religion and school) he has unveiled this entire subject. He says:

تیغ و سنان و خنجر و شمشیرم آرزوست

با من میا که مسلک شبیرم آرزوست

*I desire for spears, arrows and swords
Mind before you come with me because my path is
the School of Shabbir*

My path is that school of Shabbir (Imam Hussain(a.s)) in which human being surrenders himself to spears, arrows and swords, so that the nation can survive, Islam can survive, salvation from slavery is achieved and the Muslims can get emancipation and dignity.

A Purified Vision

نگاہ پاک بنی

Human being needs an elevated courage and a pure Immaculate Ideology to reach perfection. In order to understand and accept this pure immaculate ideology a hopeful heart, a pure vision and a restless soul is required.

Without a pure vision the original and authentic religion cannot be seen. People loose their way despite of pure ways being present; even in the presence of light some people live in valleys of abasement and confusion. The function of light is to make realities visible to human being and to brighten the ways by removing darkness from them. But some people deviate even on bright paths because on pure, clean paths with bright light you also need those eyes which can see this brightness. These eyes need that vision as well which can differentiate between purity and adulteration. This vision also needs purity which can wash the adulteration of eyes and can absorb the purity of a pure and authentic religion.

The Pure Islam (Islam-e-Naab) is a vision and visions are only developed when the sight is developed. A sign of human beings maturity is that he becomes a possessor of vision. Those who lack sight always lack vision. A person remains ignorant of everything unless he becomes possessor of vision; he remains unacquainted with creator and his created world. He is unaware of his religion and even his own self remains unidentified. The secrets of

universe are unveiled only through this virtue, but it is a difficult thing to become a possessor of vision.

Allama Iqbal says:

جہاں بانی سے ہے دشوار تر کار جہاں بنی

جگرخوں ہو تو چشم دل میں ہوتی ہے نظر پیدا

More difficult it is to see the world than to dominate it

The eyes of heart develop vision only when heart soaks in blood

It is easy to conquer the entire world and to rule over it but to understand the essence of this world, to become acquainted with its reality is more difficult than conquering the world. This is because to understand the reality of universe it is essential to be a possessor of vision. A true and precise vision gets developed by the constant bleeding of the heart,. At times greed and lust presents itself as vision, due to which the greedy beings consider themselves as visionary, and present their greed as visions. Allama Iqbal says:

برا ہی نظریں پیدا کر مگر مشکل سے ہوتی ہے

ہوس چھپ چھپ کر سینے میں بنا لیتی ہے تصویریں

Develop a wide scattered vision, but it is difficult to develop

Greed develops images inside the heart in secrecy

One who is not a possessor of vision is deprived from grasping realities and fine, precise points are kept away from them. All what the professors of reality have said about this has been interpreted by Allama Iqbal in these words:

نظر نہیں تو میرے حلقہ سخن میں نہ بیٹھ

کہ نکتہ ہائے خودی ہیں مثال تیغ اصیل

Don't sit in my gathering if you do not possess a vision

My comments on self recognition are like sharp spears

If you are not a possessor of vision then do not sit in my gathering of discourses because the comments and points on self recognition and realities are sharper than swords, which can only get inside the hearts of possessors of vision and they shred the greedy being into blood bath. Human being asks from Allah (s) everything except for the thing which he should be really asking for. He does not demands the things which he needs the most. Iqbal says:

نہ مؤمن ہے نہ مؤمن کی امیری

رہا صوفی، گئی روشن ضمیری

خدا سے پھر وہی قلب و نظر مانگ

نہیں ممکن امیری بے فقیری

Neither a faithful nor the richness of faithful

*Remained a Sufi, but lost the enlightenment of
conscience
Again ask from Lord the same heart and vision
That gives you richness even in poverty*

Today the believers present are not seen with the richness of faith in them and even those who are seen as Sufi (Mystics) have lost the light of their conscience. This is because that heart and vision which would acquire that richness is missing in the Sufi. Hence ask from your Lord, that heart and vision due to which man can become rich and wealthy even in the state of poverty. The asset of nation (Ummah) for which Iqbal supplicates to his lord is "O my Lord! Give my youths the passionate heart, grant them the love I possess and the same vision which you have given me, give it to the youths of my nation as well."

جوانوں کو سوز جگر بخش دے

مرا عشق میری نظر بخش دے

*Give the young a passion in their hearts
Give them my vision, my love of God;*

Human being cannot acquire the secret of his life unless he develops this heart and vision; without which he wanders around in astonishment within the philosophies of different schools of thoughts. He traverses the path of misguidance by considering them as the path of guidance. He drowns inside misguidance to the extent that he himself becomes an obstacle on the path of guidance. History has seen several such greedy and lustful beings who have kept people away from truth and righteousness. Even today the generations of

humanity are getting perished due to these greedy beings who out of their self carved thoughts have deprived people from the Pure Islam (Islam-e-Naab). In order to get the nation out from this distress we need a possessor of vision.

Iqbal says:

کھلتا نہیں میرے سفر زندگی کا راز

لاؤں کہاں سے بندہ صاحب نظر کو میں

*The secret of my journey of life is not unlocking
From where can I bring a possessor of vision?*

He refers to those possessors of vision who awaken their people and make their nation aware showing them the path of salvation. It is essential to have heart and vision along with knowledge. If there is knowledge without vision than this knowledge becomes the basis of idol worship. Such a Scholar is an idol worshipper and just like Azar (the guardian of Prophet Ibrahim) his profession is to carve idols. He himself is an idol worshipper and invites his community also towards idol worshipping. They carve idols of personality worship, idols of sectarianism, idols of thoughts and knowledge, idols of ancient worship and idols of resurgence. But if there is vision and heart along with knowledge then this knowledge turns into an idol demolisher. This knowledge then becomes an Ibrahim of his era.

ہے وہ عالم اپنے زمانے کا ابراہیم ہوتا ہے۔

وہ علم اپنے بتوں کا ہے آپ ابراہیم

*That knowledge by itself is an Ibrahim for its idols
Which is made an intimate friend of vision and heart
by the Lord*

کیا ہے جس کو خدا نے دل و نظر کا ندیم

زمانہ ایک حیات ایک کائنات بھی ایک

*The time is one, the life is one, and the universe is
one
It is lack of vision that causes issues of past and
present*

It is the lack of insight and vision that has distanced human being from realities. The arguments of ancient and new are the result of this lack of vision. Knowledge is general but vision is low and this is the fundamental difficulty.

اہل دانش عام ہیں کم یاب ہیں اہل نظر

کیا تعجب ہے کہ خالی رہ گیا تیرا ایانغ

*The intellectuals are many but visionaries are few
Why astonishment? If your cup has remained empty*

He says that the actual visionaries are very few but claimants of vision are many and people are deceived by them. There is a testifying standard for being a visionary. Allama Iqbal says:

مجھ کو معلوم ہیں پیران حرم کے انداز

ہوں اخلاص تو دعویٰ نظر ارف و کزاف

I am aware about the style of elites of the sacred house (Haram)

If there is no sincerity and purity, then the claims of vision are useless

The elites of the sacred house definitely claim to be visionary but sincerity is not found in them. Hence it is essential to discriminate between the people of vision and people of greed and lust.

اے اہل نظر ذوق خوب ہے لیکن

جوشی کی حقیقت کونہ دیکھے وہ نظر کیا

O the visionary! You have a good taste But one who cannot witness the reality of things, what's the use of such vision

The taste of vision is not just enough; you need to have information about the reality as well. Just like if the pure Islam (Islam-e-Naab) is not understood by someone and he cannot see clear and manifested realities than that taste in the vision is nothing but deceit and treachery of vision.

When a person becomes a possessor of vision then he also needs purity in his vision. If the vision and sight becomes impure then it is more dangerous than short sightedness or lack of vision. When the sight becomes adulterated, the realities are also seen adulterated. A pure sight always witnesses

things in its original state. A big difficulty of sight is the veils and curtains. The Holy Quran after mentioning all the realities has also referred to a group which has veils over its sight and there are seals on their heart. Allah (s) has instructed His Messenger to stay away from this group since they will never be able to witness realities as Allah has set seals on their hearts and veils on their eyes. This group is present in every era and on every land.

When the Holy Prophet (s.a.w.s) came with the pure and authentic religion they could not see it and even today when the son of Messenger, Imam Khomeini (r.a) presented the same pure and authentic religion, these blind hearted and veiled eyes people could not see it. In that era also the same group was against the pure religion and even today the same group is against the pure religion.

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

... And there is a covering over their eyes..

Impure eyes look at other things as impurities; they dislike pure beings, pure thoughts and pure ways. The possessors of impure sights are like those flies that have become habituated to garbage and would never sit on a flower but instead spend his entire life on piles of garbage and filth.

Today there are such people present who dislike the Islamic system from amongst all other systems implemented in the world. They cannot tolerate Islamic philosophy amongst all other philosophies.

Allah has not concealed truth from anyone; the sun of realities and truth rises for everyone but a Bat is

deprived of looking at the sun due to veils on its eyes. This strangely created animal is a lesson for many people whereby it is telling people that it is not just me who cannot see light there are some namesake human beings who are also deprived of seeing light and understanding the realities. They have also been presented clearly all realities but they have rejected them. Iqbal says:

زمانہ اپنے حوادث چھپانہیں سکتا

ترا حجاب ہے قلب و نظر کی ناپاکی

*The world cannot hide its realities
Your veil is the impurity of your heart and vision*

The world has expressed all its realities and not hidden anything, but still if you are deprived of these realities then the reason is the impurity of your heart and vision; and the veil of adulteration on your sight. When Allah desires to punish a person he deprives him of vision and purity and snatches away the pleasure of worship from the person's heart.

تیری سزا ہے نوائے سحر سے محرومی

مقام شوق و سرور و نظر سے محرومی

*Your punishment is deprivation from dawn
invocations
Deprivation from passionate pleasure and vision*

Your punishment is that you remain deprived of invocations and supplications at dawn. You are away from divine passion and pleasure and also deprived of sight and vision. This is the reason the saints of Allah have reminded us of this supplication:

.....وانر ابصار قلوبنا بضياء نظرها حتى تحرق ابصار

) القلوب حجب النور فتصل الى معدن العظمة.....“

O My Lord! Grant such a vision of insight that could go across all the veils to reach your grandeur.

Restless Soul

جان بے تابی

چہ باید مرد را طبع بلندی مشرب نابی

دل گرمی نگاہ پاک بنی جان بے تابی

*What does a man need; an elevated nature, a pure
spring of immaculate ideology
A warm heart, a pure vision and a restless soul*

In order to reach perfection Human being needs an elevated nature (or personality), a pure immaculate Ideology, a hopeful heart, a pure vision and a restless soul. An elevated courage, warm heart, pure vision and a restless soul are the abilities possessed by man which makes him capable to acquire this pure immaculate ideology. The element which provides man movement towards perfection is the immaculate ideology (Mashrabe Naab). A pure drink (Mashrabe Naab) is so delicate and tender that it does not enter inside every self because it is from that essence who has given existence to self; and since that essence is pure his drink of ideology is also pure hence it needs a pure self. The meaning of self over here is the soul of human being. Self, heart, soul are all used in the same sense.

The meaning of restlessness means possessing no strength. Restlessness means a state of distress and comfortlessness. Though the creation of soul for human being in the physical world starts from clay but in accordance with the principles of perfection in

the system of existence this pinch of clay becomes superior as it steps out of this world of physical state. The creator of soul has narrated the story of its creation in his pure book as:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ
ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ
ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا
الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ
خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

*"And certainly We created man of an extract of clay,
Then We made him a small seed in a firm resting-
place,*

*Then We made the seed a clot, then We made the
clot a lump of flesh, then We made (in) the lump of
flesh bones, then We clothed the bones with flesh,
then We caused it to grow into another creation, so
blessed be Allah, the best of the creators." (21:12-
14)*

Human being has passed through two stages of creation; one is the stage where his body reaches perfection starting from the extract of clay and after the perfection of body it enters the second stage of creation.

ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ

The verses 28, 29 of Surah Hijri express the same thing in other words as:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّنْ
صَلْصَالٍ مِّنْ حَمَآءٍ مَّسْنُونٍ
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ
سَاجِدِينَ

"And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.

So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

So the angels made obeisance, all of them together."(15:28-29)

These mentioned stages are the interpretations of the laws of perfection by which clay becomes a part of a certification system and transforms into soul. This means this son of the world of clay enters the world of purification.

Maulana Rumi, the recognizer of divine revelations expresses the same in Persian as:

از جمادی مردم و نامی شدم
وز نما مردم به حیوان سر زدم
مردم از حیوانی و آدم شدم

پس چه ترسم کی ز مردان کم شدم

حملهٔ دیگر بمیرم از بشر
تا بر آدم از ملائک بال و پر

بار دیگر از ملک پران شوم
آنچه اندر وهم ناید آن شوم

The perfection of soul of human being starts from the materialistic world. Maulana says: I was created as matter and in this world I died and became a creation that would grow and develop. Then I again died in this state and entered the state of being a beast thereby turning into a living being. Then I entered a stage in which I died again from the world of beasts and entered the world of human being. Thus there is no need to be afraid of death because death has not abased me; in fact it has elevated me. Now again when I die I will rise from the world of humans into the world of angels and then when I will die again in the world of angels I will enter that world which is beyond anyone's imaginations and intelligence.

Allah (s) speaks about his creation:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

*Certainly We created man in the best make.
Then We render him the lowest of the low. (95:5)*

We have nurtured the creation of human being in the best form and then returned it to the lowest of the low state. The lowest of the low state (Asfalas Safeleen) is the world of clay and dust against which is the esteemed world. By sending man into the lowest order world he has been told that O man! This is not your home or country; you are a traveler and in fact you are an emigrant of this world. After being born from clay and then coming into the shape of human being is not the end limit in fact the journey until here has been governed by persuasive laws. And from here the laws of choice and your own control will be applied. This means human being has to go from "Asfalas Safeleen" to the state of "Illiyyeen" by his own intention, will and choice; and finally he has to reach his destination of esteemed "Illiyyeen" (union with Lord). This verse *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* "To thee we belong and to thee we have to return" narrates the story of human being's journey. In order to remain attentive and concentrated it has been made a frequent recitation verse for the start and end of this journey. The son of clay has to do a long journey from clay to his lord hence he has been told that during this journey his direction can also change and instead of going towards his lord he might head towards someone else. The recognizers of religion have kept the name of this journey as "Sair - Sulook" (Walking firm). It is for this journey that man needs the Right Path (Seerate-

Mustaqeem), for completing this journey he needs guides and for this he is dependent on religion and revelations. Man has been born in some world whereas his residence is kept in some other world. This traveler in this world is an alien and a stranger. He has to acquire assets from the courtyard of destruction and has to move towards the courtyard of immortality. But this marvel of creation at times forgets everything; he forgets his self, his purpose, his path, his bounties and assets, his limited opportunities and more than everything else his creation hence he needs to be reminded again and again.

In the Holy Quran one name of the soul and life of human being is kept as heart "Qalb". The literal meaning of the Arabic word "Qalb" (heart) is "change"; something which does not maintains one state and keeps on changing is known as "Qalb" (heart). The state of man's soul keeps on changing and in every state its direction and form also changes; and in every state its effects and consequences are also different. The Holy Quran has mentioned about sixty different states of the heart of human being. Certain states become the cause of its deprivation, misguidance, destruction and assassination whereas some states becomes the basis of his privilege, salvation, guidance and growth. Some of the destructive states of heart are like: a filthy heart, an arrogant heart, a sinful heart, a negligent heart, a sick heart, a concealed heart, an infidel heart, a sealed heart, a dead heart, an unblessed heart, etc. Those states of soul which becomes the basis of salvation, privilege and perfection for man are: a secure heart (Qalbe-Saleem), a peaceful heart, a sincere heart, a pure

heart, a humble heart, a fearful heart, a believing heart, a contented heart, a contented soul, an acceptable heart and a distressed (in love of God) heart, etc.

When soul or heart becomes sick, hard or stops then it loses its ability of reception; the way the Almighty has referred to the sealed heart:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ
"Allah has sealed their heart"(2:7)

The Holy Quran tells the Holy Prophet (s):

سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ
..It being alike to them whether you warn them, or do not warn them, will not believe. (2:6)

You inform or don't inform sealed hearts it makes no difference because their ability to accept anything is dead; whereas tenderness, humbleness and fear are those states of heart in which it is prepared to accept everything and ready to accept guidance.

From amongst the states of man's soul Allah (s) has specifically discussed about play and amusement (Lahv o Lahab). The meaning of "Lahv" is play and excitement which takes man away from his purpose of creation whereas "Lahab" (amusement) are those acts in which man's intelligence and genuine needs have no role to play. On the other hand while defining the world it has been declared as "Lahv o Lahab) (Play and amusement)

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ

And this world's life is naught but a play and amusement (6:32)

The life of this world is nothing but play and amusement (Lahv or Lahab) which implies that all playful acts and acts of amusement and entertainment are all worldly lives.

The soul and self indulge into play and amusement at a time when it becomes negligent from the basic point that from where did I come from and where am I going just like the perfect soul of Ameerul Momineen (a.s) says:

رحم الله امرءً علم من اين وفي اين والى اين

May Allah (s) bless the person who has the recognition about where he has come from and where he has to go.

When someone develops this feeling that I am not in my nation and I have a long journey ahead, and its an infinite distance from where he is now and he has to move from the world of clay to the world of purity, he has to go from clay to his lord and he has very less time; then a special state develops inside him which is termed as distress, restlessness and comfortlessness. In reality this is the recognition which makes human being restless whereas play and amusement makes a person negligent and careless.

The state of distress and restlessness at times also gets developed in play and amusement (Lahab o

Lahw). This kind of restlessness is damaging and we witness everyday that people are seen restless and distressed due to unfulfillment of desires. Due to inflation, business losses, non fulfillment of expectations, severing of relations, loosing religious positions, dangers on self interests, doubts, suspicions and superstitious mischief's, mental problems and psychological disturbances; all these have become diseases. This kind of disturbances destroys man because these are due to lusts and desires.

There is one more type of distress, disturbance and restlessness different from these which takes man towards an esteemed stature and mystical perfection because this distress is an outcome of recognition (Maarifat). Restlessness in the worldly life destroys and makes a person sick. It takes away strength and potentials from man. It creates depression in man taking away movement from him whereas logical restlessness and esteemed, mystical distress makes him healthy; it breaks the stagnancy and creates movement inside him. It ends his depression and develops freshness and enthusiasm inside him.

Allah(s) has as such ordered everyone to call him and he will answer *ادْعُونِي أَسْتَجِبْ لَكُمْ* but for the distressed beings he has assured them that he will definitely listen to them

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْثِفُ السُّوءَ

Who answers the distressed one when he calls upon Him and removes the evil

Who other than Allah (s) listens to the distressed people. A true sincere call comes out from a distressed heart only.

Allah (s) mentions in the Holy Quran one attribute amongst other attributes of the believers as; إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ their hearts become restless after listening to the name of Allah and in reality this restlessness results into contentment أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ the hearts are contented by the remembrance of Allah. These distressed and restless souls when they reach the limits they are contented and at that time they are addressed:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً
مَّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

"O soul tho art at rest!, Return to your Lord, well-pleased (with him), well-pleasing (Him), So enter among My servants, And enter into My garden."(89:27)

How does distress transforms into contentment and restlessness into comfort? The secret behind this is that distress is an outcome of escape; the feeling of escape, separation and distancing develops distress. This distress develops the passion for union; this passion for union then develops conviction and will inside man; and this conviction and will then develops movement inside human being and the limits or pinnacle of this movement is union. Union means resting in laps of your beloved.

Science and philosophy have both proven that in the world of physics or matter nothing is in state of stillness or stagnancy; every creation is restless, comfortless which means every materialistic thing has movement in it. Movement is the name of this distress and the entire universe is restless right from atoms to galaxies. According to Iqbal:

سکوں مجال ہے قدرت کے کارخانے میں
ثبات ایک تغیر کو ہے زمانے میں

*Everything is restless in nature's workshop
only restlessness and distress are stable*

فریب نظر ہے سکوں و ثبات
تر پتا ہے ہرزہ کائنات

*Stillness and Stagnancy are deceit of vision
Every particle in the universe is mourning*

If anything is seen as resting and in comfort in the universe then be assured that it is a deceit of vision because every particle in this universe is crying of restlessness. If the particles of universe get speech then everyone will speak out and say that this restlessness is due to escape and separation. And when the union with the creator happens then everyone will be at rest.

قائم یہ عنصروں کا تقاضا بھی سے ہے
ہر شے میں زندگی کا تقاضا تجھی سے ہے

*Since long it has been an established demands from
elements
Every thing has it demands of existence from you*

ہر شے کو تیری جلوہ گری سے ثبات ہے
تیرا یہ سوز و ساز سر اپا حیات ہے

*Every thing has its comfort from your grandeur
Your passion and rhythm is total immersed life*

Whatever man has achieved in this world are the results of this restlessness. All the magnificent inventions of man are the fruits of this restlessness. The passions of mystics, the imaginations of poets, the arts of artists, the inventions of talented beings, the thoughts of philosophers, the practices of Sufi's, the prostrations of worshippers, the enthusiasm of crusaders, the sacrifices of martyrs, the troubles of saints, the wisdoms of Holy Imams (a.s) and the perseverance of Prophets are all the gifts of these restless and distressed hearts.

The glorious lord has kept his special grace for restless hearts and up to now whatever grace has been received it is by restless hearts only and in future also whatever would be received it would be by restless hearts only. Revelations don't descend unless the heart is restless and Qiblah is not found

unless the visions are not restless. This is the reason that the Almighty has told his beloved:

قَدْ نَرَى تَقَابَ وَجْهِكَ فِي السَّمَاءِ

"We are witnessing the restlessness of your vision in the heavens" (2:144)

The desire for paradise was not the inspiration for the Messenger's solitude in the Cave of Hira; it was the discomfort and restlessness of heart which was not making him sit comfortably. The sacred restlessness of the blessed heart of the Holy Prophet (s) resulted in the form of Quran which was a gift for entire humanity. The restlessness of Moosa burnt Mount Toor but still he did not become comfortable. The whispered invocations (Munajaat) of Ameerul Momineen takes the restlessness of heart to its peak. Today when we recite these invocations it leaves no effect on our souls because the invocations from distressed hearts are only understood by restless hearts. The mourning in palm groves, the pleadings in well, the streams of tears in solitude, the lost self in prayers is all signs of this restlessness.

Whether it is the world of religion or the world of talent and skills; the restless souls have left appreciable results for man. Shakespeare's tales of imaginations or the comedy of Dante, the novels of Victor Hugo or the famous novel War and Peace by Tolstoy are the gifts of restless hearts.

The pains of Iqbal or the passionate poems of Maulana Room, the invocations of Khwaja Abdullah Ansari or the Philosophy of Mulla Sadra; all these are gifts of restless souls.

کبھی حیرت کبھی مستی کبھی آہ سحرگاہی
بدلتا ہے ہزاروں رنگ میرا درد بھجوری

*Sometimes astonishment, sometimes enjoyment,
sometimes mourning's at dawn
My pains of deprivation changes thousand colours*

It is this restlessness that takes man in pursuit of perfection and as he covers higher degrees, perfection gets manifested from his tongue and pen. The mystics in their language term the result of restlessness and fire inside man as "Love" (Ishq). There is a difference between Love (Ishq) and Lust (Shahwah); Lust resides in sexual and worldly desires whereas the residence of Love is heart. Lust is between male and female whereas love is between the seeker of perfection and the perfect essence. Lust is disgraced whereas Love is pure. Lust is adulterated whereas Love is sacred. Lust is the name of rising of sexual instincts whereas Love is the name of perfection. Iqbal says:

عشق طینت میں فرومایہ نہیں مثل ہوس
پر شہباز سے ممکن نہیں پرواز مگس

*Love by nature is not disgraced like Lust
The wings of falcon are not meant to fly like house
flies.*

Lust is a beastly trait whereas Love is human and angelic attribute. If man indulges himself into abased

affairs in the lowest of the low worldly state (Asfalas Safeleen) he turns into a lustful beast but instead if he comes out of the lowly world and seeks the state of esteemed union (Illiiyyeen) then he is termed as lover. This is the reason that the mystics have interpreted love as the name of demand for perfection from the divine essence just like thirst is the name of demand for natural water. Love and thirst are very close with a difference that one is the demand of soul in which the object is perfection and thirst is the demand of body where the object is water. The effects of thirst are also restlessness and discomfort. The passion of love burns the soul, makes it painful. The passion of love makes the soul explicitly distressed.

The limits of love is that it turns into pain; and pain makes a person cry; pain sometimes comes on the lips as pleadings, sometimes drops out of eyes as tears, sometimes comes on lips as supplications, sometimes strings in the throat as sighs, sometimes pinches the heart, sometimes boils out as poems, sometimes mourns by turning into elegies. This is the pain which makes one prostrate at nights in front of the beloved and during the day it takes into desserts for service of creation. It is this pain which makes one leave comfortable bed taking him into isolated groves, it makes him leave fresh bread making him eat hard barley bread and this is the pain which makes him leave his family, peace, and comfort and takes him to Karbala. This is the pain which makes him prostrate for thanks below the dagger; this pain makes the captive deliver sermons and it is this pain which makes him run the knife over the neck of his own son and it is this pain which makes him recite the Quran on the spear head.

صدق خليل بھی ہے عشق صبر حسين بھی ہے عشق
معرکہ وجود میں بدر و حنین بھی ہے عشق

*The charity of Ibrahim is also Love, the patience of
Hussain is also Love
In the encounters of this world Badr and Hunain are
also Love*

In the encounters of this world and existence there are painful and painless beings. Lack of pain is the sign of senselessness and senselessness is the sign of death of soul. Whereas pain gives the address of feelings and sense which is the sign of life. Painless beings are in reality dead; dead are not those who are buried in graves instead the real dead are those whose hearts are dead.

”فانها لا تعمى الابصار ولكن تعمى القلوب التي فى الصدور“
*"The eyes are not blind but the heart present behind
the chest is blind"*

Being painful is a unique pearl and every heart cannot become its residence;,, this pearl needs a shell of warm heart, hopeful and elevated courage which would beat for the entire world. The dagger might cut anyone anywhere but he feels the pain, burns could be anywhere but he catches fire, wound could be in any organ but he cries, pain would be of anyone but he becomes painful.

Iqbal says:

اے درد عشق ہے گہر آب دار تو
نا محرموں میں دیکھ نہ ہو آشکار تو

*O the pain of Love! you are a valuable pearl
Beware! not to expose yourself in front of
unacquainted ones*

پنہاں تہ نقاب تیری جلوہ گاہ ہے
ظاہر پرست محفل نو کی نگاہ ہے

*Your place of manifestation is behind the veils
The eyes of modern world worships the exterior*

آئی نئی ہوا چمن ہست و بود میں
اے درد عشق اب نہیں لذت نمود میں

*A new breeze has come in this world of existence
O the pain of Love! there is no pleasure in
manifestation*

یہ دور نکتہ چیں ہے کہیں چھپ کے بیٹھ رہ
جس دل میں تو مکیں ہے وہیں چھپ کے بیٹھ رہ

*This era is a critic so you sit quiet somewhere
The heart in which you are resident you sit quiet
there*

O the pain of Love you are such a valuable pearl that you should not expose yourself in front of unacquainted beings, your manifestation should always be behind the curtains because the eyes of the modern world only looks at exteriors and it worships the exterior materialistic world. This world is witnessing a new breeze thus O the pain of love you remember that by manifesting yourself there is no pleasure, this world is a critic and raising unnecessary objections is its common task thus you sit in hiding somewhere. The heart in which you are resident you sit quietly there only.

Painful souls are restless and distressed whereas senseless souls are negligent and even though a senseless self decorates his exterior still they do not possess the enlightenment which is an outcome of pain.

پھر بھی اے ماہ میں اور ہوں تو اور ہے
درد جس پہلو میں اٹھتا ہے وہ پہلو اور ہے

*O the explicit one, you are different and I am
different
the lap in which pain rises is different*

When the painful beings express the pains of their hearts their words penetrate inside the hearts of other painful beings and leave its impression on them. As such everyone comes and speaks his own

language but the words that creates turbulence in the garden are that of the possessors of pain, their works and words are different from others; his painful odes gives life to real men. The withered buds become fresh again, his painful ode brings life to silent stems and in the dessert of despair a spring of hope develops.

اوروں کا ہے پیام اور میرا پیام اور ہے
عشق کے درد مند کا طرز کلام اور ہے

*The message of others and mine are different
The style of literary works of the pain of love is
different*

By witnessing the effects of the works of those who possess pains certain senseless and painless beings also adopt their style in order to get worldly fame and worldly gains. Sometimes they are successful in deceiving simpletons but their show off's are clearly visible. When those desiring for sympathy of community shed crocodile tears, play with the wounds of Ummah (nation), suck their blood, and recite elegies for the pains of Ummah by pretending as well-wishers their deceiving art is clearly visible. When those only concerned about their stomach express sorrow over the hunger of downtrodden, poor and beggars these tacticians are exposed by their bellies full of forbidden food generating hiccups. The possessors of pain are aware about who the companions of pain are and who are showing off. There are no effects and impressions left by anything done by painless beings.

لطف کلام کیا جو نہ ہو دل میں درد عشق
بسمل نہیں ہیں تو تو تڑپنا بھی چھوڑ دے

*What is the pleasure in writing when there is no pain
for love in the heart
If you are not a lover then stop mourning*

Those who mourn without pain are not lovers and they just adopt the styles of lovers for deceiving. The self of man is alive with pain and the sighs of pain only rise from the heart whereas a traders mind is deprived of this bounty.

گریہ سرشار سے بنیاد جاں تابندہ ہے
درد کے عرفاں سے عقل سنگدل شرمندہ ہے

*Continuous mourning outshines the fundamentals of
life
The intelligence of hard hearted feels ashamed from
the pains of a mystic (Irfan)*

The self of man is alive by continuous mourning and restlessness. The soul of man gets enlightened and luster from this mourning and for mourning continuously you need a mystic pain which is the asset of heart whereas those whose hearts are hard as stone are deprived of this pearl and feel ashamed.

The possessors of heart always desire pain and distress from Allah whereas the intellectuals always ask for comfort, luxuries, rest and lavishness. Iqbal desires from Allah:

کر پہلے مجھ کو زندگی جاوداں عطا

پھر ذوق و شوق دیکھ دل بے قرار کا

*First grant me an eternal life
Than see the taste and eagerness of my restless
heart*

کانشا وہ دے کہ جس کی کھٹک لازوال ہو

یا رب وہ درد جس کی کسک لازوال ہو

*Grant me that splinter whose piercing is permanent
O my Lord! The pain whose feelings are permanent*

O my Lord! first make me aware about the secrets of the eternal life then see the taste and eagerness of my restless and uneasy heart. My Lord I am in need of a splinter which can develop pain in my heart but this splinter should not be such that its piercing is temporary and the pain which it results into also remains temporary but instead it should be piercing like a splinter whose piercing and the pain generated by the piercing both should be non declining and the only non-declining existence is of your essence.

Being painful is such a valuable pearl that even if man gets emperorship in its replacement he should not accept it.

متاع بے بہا ہے درد و سوز و آرزو مندی

مقام بندگی دے کر نہ لوں شانِ خُداوندی

*The assets of restless are pain; passion and hopes
Do not acquire lordship by giving away the position
of bondage (divine)*

Iqbal says that pain, passion, burning and hopes are those appreciable assets whose values cannot be estimated because these are codes of bondage. I am not prepared to give this pain and passion in return of lordship and emperorship.

Pain and distress are not just the pearls of life but in fact life is the name of this distress and restlessness.

وہ شب درد و سوز و غم کہتے ہیں زندگی جسے

*Those painful nights and sorrows that are termed as
life*

Similar to the individual life of man his social life is also the name of same pain and distress and those communities are alive who have more distress and perfection. They are frustrated with indigence and crying on their disgrace. Iqbal has mentioned the lack of pain and distress as one of the causes of lowliness and slavery of the Muslim nation and thus he addresses the scholarly students and says:

خدا تجھے کسی طوفاں سے آشنا کر دے

کہ تیرے بحر کی موجوں میں اضطراب نہیں

*May Allah acquaint you with a storm
The tides of your sea are not distressed*

Iqbal did not see the burning pain in his community and this is the reason he pleaded to Allah

یا رب دلِ مسلم کو وہ زندہ تمنا دے
جو قلب کو گرما دے جو روح کو تڑپا دے

*O Lord! give the heart of Muslims that living desire
which warms the heart and pains the soul*

Mashrabe Naab (Immaculate Ideology) is the manifesto for perfection of human beings and unless there is pain and distress for achieving perfection there would not be any need for a manifesto. The heart which is not longing for union (with Allah) cannot acquire Mashrabe Naab (a pure religion). When the heart gets distressed and acquainted with Mashrabe Naab (an Immaculate Ideology) then Islam-e-Naab (pure Islam) develops new pains in this heart; then the pain for the entire world enters the heart of man. The man who was previously longing for Houries now becomes possessor of painful and passionate heart. The prejudicial differences in schools of thoughts are turned into sympathies towards Muslims by Mashrabe Naab (a pure religion or an Immaculate Ideology). And then the heart of man pains and mourns on every sorrowful event in the world.

Imam Khomeini (r.a) acquired Islam-e-Naab (pure Islam) by pains and not just by sitting in lectures. This pure Islam has given Imam Khomeini (r.a) new pains which Imam (r.a) transferred to his followers. The inheritance of Imam Khomeini (r.a) are not piles

of lectures but warehouses of pains. Islam-e-Naab is not a religion of pains but it is a school of those possessing pains. Islamic Revolution was not brought by senseless spectators but it was bought by distressed lovers. The pure religion of Mohammed (s) is not the religion of those desiring to sit in seminaries but instead it is the path of lovers desiring of union (Liquallah). Islam-e-Naab (Pure Islam) does not make you sit on the praying mats of show off and pomp; instead it beheads in the desserts of slaughter. Mashrabe Naab is not the way of decorated cloaks instead it is the path of colorful shrouds.

This constitution does not takes you on lavish food mats instead it takes you in the valleys of love; it makes you taste the pains of society rather than the pleasures of fame. It makes you habituated to the pleasures of soul but taking away materialistic pleasures. Mashrabe Naab and Islam-e-Naab (pure Islam) makes man explicitly distressed, eager, lover and painful. This pain makes the life of human being restless, comfortless, and uneasy; and then man acquires his assets thereby getting the grace of acquisition of degrees of perfection. And then with this perfection he acquires the purpose of creation and this way the desires of Iqbal are fulfilled.

چہ باید مرد را طبع بلندی مشرب نابی

دل گرمی نگاہ پاک بنی جان بے تابی

*What does a man need; an elevated nature, a pure
spring of Immaculate Ideology*

A warm heart, a pure vision and a restless self

Appendix

Tuloo-e-Islam (The Renaissance of Islam)

In this additional section we are the presenting the complete poem from which the theme couplet of this book is extracted.

دلیل صبح روشن ہے ستاروں کی تنگ تابلی
افق سے آفتاب ابھرا، گیا دور گراں خوابلی!

*Daleel-e-Subuh-e-roshan say sitaaroun kee tunak taabi
Ufq say aaftab ubhra, gaya daur-e-giraan khuaabi*

The fading glitter of stars is the signal of a bright
dawn
The sun has risen from the horizon, the time of deep
stupor is gone!

عروق امرده مشرق میں خون زندگی دوڑا
سمجھ سکتے نہیں اس راز کو سینا و فارابی!

*Urooq-e-murda-e-mashriq main khoon-e-zindagi daurra
Samajh saktay nahin iss raaz ko *Seena*-O-*Faraabi**

Life-blood has started flowing through the dead
arteries of the East
This secret is incomprehensible to Sina¹ and Farabi²

مسلمانا كو مسلمانا كر ديا طوفان مغرب نے
تلاطم هائے دريا هي سے ہے گوهر کی سیرابی

*Musalmaan ko musalmaan kar diyaa toofan-e-maghib
nay
talaatum haaey daryaa he say hay gohar kee seraabi*

The storm of the West has made the Muslim into
a real Muslim
Only the upheavals of the sea bring the pearl's
beauty to its perfection

عطا مومن كو پھر درساگه حق سے هونے والا ہے
شکوہ ترکمانی، ذہن ہندی، نطق اعرابی

*Ata momin ko phir dargah-e-haq sat honay waala hay
Shikwa-e-turkamani, Zehn-e-Hindi, Nutq-e-A'araabi*

The Muslim is to be endowed again from the
God's Court with
Turkoman's dignity³, Indian's intellect⁴, Arab's
eloquence⁵

اثر کچھ خواب کا غنچوں میں باقی ہے تو اسے بلبل
”نورا تلخ تیری زن چو ذوق نغمہ کمیابی“

*Asar kuch khuaab kaa ghunchoun main baaqi hay tau
aet bulbul*

"nuaara talkh turmi zan choo zouq-e-naghma kam
yaabi"

If some slumber is lurking still in the flower buds
"Strike the beat harder if the taste for music is
lacking" ⁶

تڑپ صحن چمن میں، آشیاں میں، شاخساروں میں
جدا پارے سے ہو سکتی نہیں تقدیر سیمابی

*Tarrap sehn-e-chaman main, Aashiyaan main,
shaakhsaaroun main
Judaa paaray say ho sakti nahin taqdeer-e-seemabi*

Jump restlessly in the garden, in the nest, in
bowers
It is impossible to deprive mercury of its
restlessness

وہ چشم پاک ہیں کیوں زینت برگستواں دیکھے
نظر آتی ہے جس کو مرد غازی کی جگرتابی!

*Woh chashm-e-pak been kioun zeenat-e-bargistawaan
dekhay
Nazar aati hay jiss ko mard-e-ghazi kee jigar taabi*

Why should the eye used to chaste things see
coat of arms

When it is able to see the valor of the *Ghazi's*²
soul!

ضمیر لالہ میں روشن چراغ آرزو کر دے
چمن کے ذرے ذرے کو شہید جستجو کر دے

Zameer-e-Laala main roshan charaagh-e-aarzu kar
day
Chaman kay zarray zarray ko Shaheed-e-Justuju kar
day

O God, light the candle of Longing in the tulip's
hear
Make every speck of garden's dust a martyr
searching for the Truth

سرسک چشم مسلم میں ہے نیساں کا اثر پیدا
خلیل اللہ کے دریا میں ہوں گے پھر گہر پیدا

sarishk-e-chashm-e-muslim main hay neesaan ka asar
peda
Khalilullah(A.S) kay darya main houn gey gohar peda

The effect of spring showers exists³ in the
Muslim's tears
Pearls are to be produced again in the ocean of
Ibrahim

کتاب ملت بیضا کی پھر شیرازہ بندی ہے
یہ شاخ ہاشمی کرنے کو ہے پھر برگ و بر پیدا!

*Kitaab-e-millat-e-baiza ki phir sheeraza bandi hay
Yeh shaakh-e-haashmi karnay ko hay phir barg-o-bar
peda*

The Book of the Muslim nation is being organized
again
This Hashimite Branch ⁹ is going to blossom
again!

ر بود آں ترک شیرازی دل تبریز و کابل را
صبا کرتی ہے بوئے گل سے اپنا ہم سفر پیدا!

*rabood aan turk-e-sheeraazi dil-e-tibreez-o-kabul raa
Saba karti hay Boo-e-gul say apna hamm safar peda*

The beloved of Shiraz has won the hearts of
Tabriz and Kabul¹⁰
The zephyr produces its fellow traveler from rose'
fragrance!

اگر عثمانیوں پر کوہِ نعم ٹوٹا تو کیا غم ہے
کہ خون صد ہزار انجم سے ہوتی ہے سحر پیدا!

*Agar Usmaanioun par koh-e-gham toota tau kiya gham
hay
kay khoon-e-sad hazar anjum say hoti hay Seh'r peda*

The avalanche of calamity over *Uthmanis* is not
to be bereaved
As the dawn is produced after destruction of
myriad's of stars!

جہانبانی سے ہے دشوار تر کار جہان بینی
جگرخوں ہو تو چشم میں ہوتی ہے نظر پیدا!

*Jahaanbaani say hay dushwaar-tar kaar-e-jahaan
beeni
Jiger khoon ho tau chashm-e-dil main hoti hay nazar
peda*

Insight into the world is more difficult than the
world's sovereignty
Insight is produced only when the heart melts
into blood!

ہزاروں سال نرگس اپنی بے نور پتی پہ روتی ہے
بڑی مشکل سے ہوتا ہے چمن میں دیدہ ور پیدا!

*Hazaaroun saal Nargis apni bay noori pay roti hay
barri mushkil say hota hay chaman main deeda war
peda*

For thousands of years narcissus bemoans its
lack of luster
The discerning person is produced in the garden
with difficulty

نوا پیرا ہوا سے بلبل کہہ ہو تیرے ترنم سے
کبوتر کے تن نازک میں شاہین کا جگر پیدا!

*nuaa-e-pera ho aey bulbul kay ho teray
tarannum say
kabootar kay tan-e-naazuk main Shaheen ka
jigar peda*

Sing O Nightingale so that with your modulations
The falcon's heart in the pigeon's frail body be
produced

تیرے سینے میں ہے پوشیدہ راز زندگی کہہ دے
مسلمان سے حدیث سوز و ساز زندگی کہہ دے

*teray seenay main hay posheeda raaz-e-zindagi keh
day
Musalmaan say hadees-e-soz-o-saaz-e-zindagi keh day*

Concealed within your heart is the secret of life
Relate to the Muslim the traditions of pathos of
life

خدائے لم یزل کا دست قدرت تو زباں تو ہے
یقین پیدا کر اے غافل کہ مغلوب گماں تو ہے

*Khuda-e-lam yazil dast-e-qudrat tu, zubaan tu hay
Yaqeen peda kar aey ghafil kay maghloob-e-gumaan
tu hay*

You are the potent hand and the word of the
Eternal God
O imprudent one! Develop Faith as you have
been overcome with doubts¹¹

پرے ہے چرخ نیلی فام سے منزل مسلمان کی
ستارے جس کی گرد راہ ہوں، وہ کارواں تو ہے

*Paray hay charkh-e-neeli faam say manzil musalmaan
ki
Sitaaray jiss kee gird-e-rah hon, woh kaarwaan tu hay*

The Muslim's destination is beyond the azure
colored sky
You are the caravan the dust of whose trail are
stars!

مکاں فانی، مکیں آنی، ازل تیرا، ابد تیرا
خدا کا آخری پیغام ہے تو، جاوداں تو ہے!

*Makaan faani, makeen aani, az'l tera, abad tera
Khuda kaa aakhiri pegham hay tu, javedaan tu hay*

The house is ephemeral, the dweller is
momentary, yours are the Beginning and the End
You are the Final Message of God and you are
eternal!

حنا بند عروس لالہ ہے خون جگر تیرا
تری نسبت براہیمی ہے معمار جہاں تو ہے!

*Hina band-e-Uroos-e-Laala hay khoon-e-jiger tera
Teri nisbat baraaheemi hay maymaar-e-jahaan tu hay*

Your life-blood adorns with *Hena* the bride called
tulip
Your origin is from Ibrahâm, you are the
world's architect!

تری فطرت امیں ہے ممکنات زندگانی کی
جہاں کے جوہر مضممر کا گویا امتحاں تو ہے!

*Teri fitrat ameen hay mumkinaat-e-zindagani ki
Jahaan kay johar-e-Muzmar ka goyaa imtehaan tu hay*

Your nature is the custodian of all life's
possibilities
So to say you are the touch-stone for world's
hidden jewels!

جہان آب و گل سے عالم جاوید کی خاطر
نبوت ساتھ جو لے گئی، وہ ارمغان تو ہے!

*Jahaan-e-Aab-O-gil say Aalam-e-Javed ki khaatir
Nubuwat saath jiss ko lay gaie, woh armaghan tu hay*

From the material world to the Eternal world
You are the gift which the Holy Prophet took!

یہ نکتہ سرگذشت ملت بیضا سے ہے پیدا
کہ اقوام زمین ایشیا کا پاسباں تو ہے

*Yeh nukta sargazisht-e-Millat-e-Beza say hay peda
Kay aqwaam-e-zameen-e-Asia kaa paasbaan tu hay*

The history of the Muslim nation reveals the
secret
That you are the protector of the nations of Asia

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا

*Sabaq phir parrh sadaqat ka, adaalat ka, shuja'at
ka
Liyaa jaey gaa tujh say kaam dunyaa ki imaamat
ka*

Learn again the lesson of Truth, Justice, and
Bravery
You are to be entrusted with the world's
leadership!

یہی مقصود فطرت ہے، یہی رمز مسلمانانی
اخوت کی جہانگیری، محبت کی فراوانی!

*Yehi maqsood-e-fitrat hay, yehi ramz-e-musalmani
Ukhuwat ki jahaangeeri, Mohabbat ki faraawani*

This alone is the creation's objective; this alone is
Islam's secret
That there should be universal brotherhood,
abundant love!

بتان رنگ و خوں کو توڑ کر ملت میں گم ہو جا
نہ تو رانی رہے باقی، نہ ایرانی نہ افغانی

*Butaan-e-rang-O-khoon ko torr kar millat main gumm
ho jaa
Na toorani rahay baaqi, na Irani, na Afghani*

Breaking the idols of race and color merge into
the *millat*
There should be neither Turanian¹², nor Iranian,
nor Afghanian!

میان شاخساراں صحبت مرغ چمن کب تک
ترے بازو میں ہے پرواز شاہین قہستانی

*Miyaan-e-shakhsaraan Sohbat-e-Murgh-e-chaman kab
takk
Tera baazu main hay parvaaz-e-Shaheen-e-Qehstaani*

How long the companionship of garden's birds
inside the garden's confines?
Your wings are capable of the flight of
Quhistan's¹³ falcon!

گمان آباد ہستی میں یقین مرد مسلمان کا
بیاباں کی سب تاریخ میں قدیل رہبانی!

*Gumaan Aabaad hasti main yaqeen mard-e-
musalmaan ka
Bayaabaan ki shabb-e-taareek main qindeel-e-
rehbaani*

In the world of existence full of doubts, the
Muslim's Faith
Is like a beacon of light in the dark night of the
wilderness'

مٹایا قیصر و کسریٰ کے استبداد کو جس نے

وہ کیا تھا؟ زور حیدرؑ، فقر بوذرؑ، صدق سلمانی!

*Mittaya Qaisar-O-Kisra kay istabdaad ko jiss nay
Woh kia thaa? zor-e-Haider, faqr-e-Bu zar, sidq-e-
Salmani*

What could demolish the autocracy of Qaiser ¹⁴
and Kisra ¹⁵?
Nothing but Haider's¹⁶ prowess, Bu Dhar's¹⁷
poverty ¹⁸, Salman's ¹⁹ truth

ہوئے احرا ملت جادہ پیماس تجل سے

تماشائی شگاف در سے ہیں صدیوں کی زندانی!

*Huvay ahraar-e-millat Jadah-o-pemaa kiss tajjammul
say
Tamaashaie shigaaf-e-dar say hain sadiyon kay
zindaani*

With what dignity did the free men of the *millat*
(*nation*) march out?
The centuries-old prisoners are only watching the
spectacle through door's crevices!

ثبات زندگی ایمان محکم سے ہے دنیا میں
کہ المانی سے بھی پائندہ تر نکلا ہے تورانی

Sabaat-e-zindagi Iman-e-mohkam say hay dunya main
Kay Almani say bhi Paaindah tar nikla hay Toorani

Stability of life in this world is bestowed by firm
Faith
The Turanian has proved even longer lasting than
the German²⁰

جب اس انگارہ خاکی میں ہوتا ہے یقین پیدا
تو کر لیتا ہے یہ بال و پر روح الا میں پیدا

Jubb iss angarah-e-khaaki main hota hay yaqeen peda
Tau kar laita hay yeh baal-O-par Rooh-ul-Ameen peda

When Faith is created in this earthly ember
It itself creates wings and plumage of Jibrael!

غلامی میں نہ کام آتی ہیں شمشیریں، نہ تدبیریں
جو ذوق یقین پیدا تو کٹ جاتی ہیں زنجیریں

*Ghulaami main naa kaam aati hain shamsheerain na,
tadbeerain
Jo ho zoq-e-yaqeen peda tau katt jaati hain zanjeerain*

Neither swords nor plans are of any avail in
slavery
Chains are cast away when taste for Faith is
created

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا؟
نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں!

*Koie andazah kar sakta hay uss kay zor-e-baazu ka?
Nigah-e-mard-e-momin say badal jaati hain taqdeerain*

Can anyone assess the strength of his arms?
Destinies are changed by the Believer's mere
glance!

ولایت، پادشاہی، علم اشیا کی جہانگیری
یہ سب کیا ہیں؟ فقط ایک نکتہ ایماں کی تفسیریں!

*Wilayat, Baadshahi, Ilm-e-ashiya ki jahaangeeri
Yeh sub kia hain? faqat aik nukta-e-iman ki tafseerain*

Sainthood, sovereignty, the universality of
material knowledge
What are all these except unraveling of the
secrets of Faith!

براہمی نظر پیدا مگر شکل سے ہوتی ہے
ہوں چھپ چھپ کے سینوں میں بنا لیتی ہے تصویریں!

*Baraaheemi nazar peda magar mushkil say hoti hay
Havas chup chup kay seenoun main banaa laitee hain
tasveerain*

It is however difficult to develop Ibrahim's vision
Greed creates subconscious images stealthily in
the vision!

تمیز بندہ و آقا فساد آدمیت ہے
حذر اے چہرہ دستاں سخت ہیں فطرت کی تعزیریں!

*Tameez-e-bandah-o-aaqa fasaad-e-aadmiyat say hay!
Khudraaey cheera-e-dastaan sakht hain fitrat ki
ta'azeerain*

The ruled and ruler's discrimination is the bane of
humanity
Beware; O oppressors the punishments of God
for this are severe!

حقیقت ایک ہے ہر شے کی خاک کی ہو کہ نوری ہو
لہو خورشید کا ٹپکے اگر زرے کا دل چیریں

*haqeeqat aik hay har shay ki khaaki ho kay noori ho
Lahu khursheed ka tapkay agar zarray ka dil cheerain*

The essence of everything is the same, be it of
dust or light
Sun's blood would drip by cutting the core of
dust's speck²¹

یقین محکم، عمل پہم، محبت فاتح عالم
جہاد زندگی میں ہیں یہ مردوں کی شمشیریں

*Yaqeen mohkam, amal peham, mohabbat faata'hay
aalam
Jihad-e-zindagaani main hain yeh mardoun ki
shamsheerain*

Firm Faith, constant struggle, Love, conquest of
the universe
These are the swords for the brave men in the
battle of life

چہ باید مرد را طبع بلندی مشرب نابی
دل گرمی، نگاہ پاک بنی، جان بیتابی!

*Chay bayad mard-e-raa taba'a-e-bulanday, mushrab-
e-naabay
Dil-e-garmay, nigah-e-pak beenay, jaan-e-bay taabay*

*What does a man need; an elevated nature, a pure
spring of Immaculate Ideology
A warm heart, a pure vision and a restless self*

عقابی شان سے چھٹے تھے جو بے بال و پر نکلے
ستارے شام کو خونِ شفق میں ڈوب کر نکلے!

*Uqaabi shaan sayjhapat tay thay jo, bay baal-o-par
niklay
Sitaaray shaam kay khoon-e-shafaq main doob kar
niklay*

Those who had attacked like eagle emerged as
wingless²²
The evening stars after diving into dusk's blood
emerged shining!

ہوئے مدفون دریا زیر دریا تیرنے والے
طمانچے موج کے کھاتے تھے جو، بن کر گہر نکلے!

*huvay madfoon-e-daryaa, zer-e-darya ternay waalay
Tamaanchay moj kay khaatay thay jo, ban kar gohar
niklay*

Those accustomed to swimming under the sea
were buried under the sea

Those who bored ocean waves' dashes emerged
as pearls!²³

غبارہ گذرہیں، کیمیا پر ناز تھا جن کو
جینین خاک پر رکھتے تھے جو اکسیر گر نکلے!

*Ghubaar-e-rah guzar hain, Keemiya par naaz thaa jin
ko
Jabeenain khaak par rakhtay thay jo, akseer gar niklay*

Those who were proud of *alchemy* are like the
way side dust
Those who humbly prostrated before God
emerged as elixir makers²⁴!

ہمارا نرم رو قاصد پیام زندگی لایا
خبر دیتی تھیں جن کو بجلیاں وہ بے خبر نکلے!

*Hamaara narm ro qasid payaam-e-zindagi laayaa
Khabar deti theen jin ko bijliyaan, woh bay khabar
niklay*

Our slow-moving messenger has brought the
message of life
Those who got electric messages emerged as
uninformed²⁵!

حرم رسوا ہوا پیر حرم کی کم نگاہی سے
جو انان تزاری کس قدر صاحب نظر نکلے!

*Haram ruswaa huvaa, peer-e-haram ki kam nigaahi
say
Jawaanaan-e-tataari kiss qadar sahib-e-nazar niklay*

The Haram has been disgraced by the priests'
short-sight
With what excellent insight the Tatar youth have
come out ²⁶!

زمیں سے نوریاں آسماں پرواز کہتے تھے
یہ خاک کی زندہ تر، پائندہ تر، تابندہ تر نکلے!

*Zameen say nooriyaan-e-aasmaan parvaaz kehtay
thay
Yeh khaaki zindah tar, paaindah tar, tabindah tar
niklay*

Angels, the denizens of celestial world, were
saying to the earth
These earthly men emerged livelier, more
virulent, and more splendid!

جہاں میں اہل ایماں صورت خورشید جیتے ہیں
ادھر ڈوبے، ادھر نکلے، ادھر ڈوبے، ادھر نکلے!

*Jahaan main ahl-e-iman soorat-e-khursheed jeetay
hain
Idhar doobay, udhar niklay, udhar doobay, idhar niklay*

The men of Faith live in the world like the sun
Set here, come out there, set there, come out
here²⁷!

یقین افراد کا سرمایہ تعمیر ملت ہے
یہی قوت سے جو صورت گر تقدیر ملت ہے

*Yaqeen afraad ka sarmaaya-e-ta'ameer-e-millat hay
yehi quwwat hay jo soorat gar-e-taqdeer-e-millat hay*

The individual's Faith is the means of national
renaissance
This is the force which shapes the nation's
destiny!

تو راز کن فکاں ہے اپنی آنکھوں پر عیاں ہو جا
خود کار از داں ہو جا، خدا کا ترجمہاں ہو جا

Tu raaz-e-kun fikaan hay, apni aankhoun par ayaan ho

jaa

Khudi kaa raazdaan ho jaa, Khuda ka tarjumaan ho jaa

You are the secret of Kun *Fikan* ²⁸, be manifest to
yourself

Become the knower of the secret of *Khuda*,
become interpreter of God

ہوس نے کر دیا ہے ٹکڑے ٹکڑے نوع انساں کو
اخوت کا بیان ہو جا، محبت کی زباں ہو جا

*Havas nay kar diyaa hay tukrray tukrray No'-e-Insaan
ko
Ukhuwat ka bayaan ho jaa, Mohabbat ki zubaan ho jaa*

Human greed has torn the human race into
pieces
Be the declaration of fraternity, become the
language of Love

یہ ہندی، وہ خراسانی، یہ افغانی، وہ تورانی
تو اے شرمندہ ساحل اچھل کر بیکراں ہو جا

*Yeh hindi, woh khuraasani, yeh Afghani, woh toorani
Tu aey sharmindah-e-saahil uchal kar bay karaan ho
jaa*

This is Indian, that Khurasanian, this Afghanian,
that Turanian is

O you disgraced by nationalism, jump out and
become boundless

غبار آلودہ رنگ و نسب ہیں بال و پر تیرے
تو اے مرغِ حرم اڑنے سے پہلے پرفشاں ہو جا

*Ghubaar aaloodah-e-rang-o-nasab hain baal-o-par
teray
Tu aey murgh-e-haram urrnay say pehlay pur fishaan
ho jaa*

Your wings and plumage are polluted with race
and color's dust
O Haram's bird²⁹ flutter your wings before you
become ready for flight

خودی میں ڈوب جا غافل! یہ سرزندگانی ہے
نکل کر حلقہ شام و سحر سے جاوداں ہو جا

*Khudi main doob jaa ghafil! yeh sirr-e-zindagaani hay
Nikal kar halqa-e-shaam-o-seh'r say javidaan ho jaa*

O imprudent one! Dive in *Khudi* (self-hood), this
is the secret of life
Relinquishing the narrow confines of time
become eternal

مصاف زندگی میں سیرت فولاد پیدا کر
شبستان محبت میں حریر و پرنیاں ہو جا

*Musaaf-e-zindagi main seerat-e-folaad peda kar
Shabistaan-e-mohabbat main Hareer-O-pur niyaan ho
jaa*

In the battle of life acquire the nature of steel
In the Love's bed-chamber become soft like silk³⁰

گذر جا بن کے سیل تند رو کوہ و بیاباں سے
گلستاں راہ میں آئے تو جوئے نغمہ خواں ہو جا

*Guzar jaa ban kar sel-e-tandoor Koh-o-bayaabaan say
Gulistan rah main aaey tau Joo-e-naghma khuaan ho
jaa*

Transcend mountains and deserts like a furious
flood
If there be a garden in your path, become a
melodious brook

ترے علم و محبت کی نہیں ہے انتہا کوئی
نہیں ہے تجھ سے بڑھ کر ساز فطرت میں نوا کوئی

Teray ilm-o-mohabbat ki nahin hay intehaa koie

*Nahin hay tujh say barrh kar saaz-e-fitrat main nava
koie*

The bounds of your Knowledge and Love are
none
Melody sweeter than you in the Divine orchestra
is none!

ابھی تک آدمی صیدزبون شہر یاری ہے
قیامت ہے کہ انساں نوع انساں کا شکاری ہے!

*Abhi tuk admi said-e-zaboon-e-shehr yaari hay
Qiyamat hay kay Insaan No'-e-Insaan ka shikaari hay*

Humanity is still the helpless prey to imperialism
Outrageous that Man is the hunter of the human
race!

نظر کو خیرہ کرتی ہیں چمک تہذیب حاضری کی
یہ صنایعی مگر جھوٹے ٹنگوں کی ریزہ کاری ہے!

*Nazar ko khirah karti hay chamak tehzeeb-e-haazir ki
Yeh sannaae'e magar jhootay nigoon ki rezaah kaari
hay*

The glitter of modern civilization dazzles the eye
But this is the luster of unreal jewels only!

وہ حکمت ناز تھا جس پر خردمندان مغرب کو
ہوس کے پنچ خونیں میں تیغ کارزاری ہے!

*Woh hikmat, naaz thaa jiss par khirad mandaan-e-
Maghrib ko
Havis kay panjah-e-khooneen main taigh-e-kaar zaari
hay*

The science which was the pride of the West's
sages
Is the battle-sword in the blood-stained clutches
of greed!³¹

تدبر کی فسوں کاری سے محکم ہو نہیں سکتا
جہاں میں جس تمدن کی بنا سرمایہ داری ہے

*Taddabur ki fusoon kaari say Mohkam ho nahin saktaa
Jahaan main jiss tammaddun ki binaa, sarmaayaa
daari hay*

The magic of prudence cannot make stable
The civilization which is based on capitalism³²

عمل سے زندگی بنتی ہے جنت بھی جہنم بھی
یہ خاک اپنی فطرت میں نہ نوری ہے نہ ناری ہے

*Amal say zindagi banti hay jannat bhi jahannum bhi
Yeh khaki apni fitrat main na noori hay naa naari hay*

Dynamism establishes life; bestows heaven as
well as hell
This earthly creature in its nature is neither
angelic nor infernal

خروش آموز بلبل ہوگرہ غنچے کی وا کر دے
کہ تو اس گلستاں کے واسطے باد بہاری ہے

*Khuroosh aamoz-e-bulbul ho girah ghunchay ki waa
kar day
Kay tu iss gulistaan kay waastay baad-e-bahaari hay*

Partake the nightingale's clamor; open the flower
bud
As your person is the spring breeze for this
garden ³³

پھر اٹھی ایشیا کے دل سے چنگاری محبت کی
زمیں جو لانگہ اطلس قبایان تتری ہے!

*Phir utthi Asia kay dil say chingaari mohabbat ki
Zameen jolaangah-e-atlas Qubayaan-e-ta'taari hay*

The spark of Love has again risen from the
Asiya's heart
The world is the parading ground of the satin-

clad *Tatars*

بیابید ا خریدار است جان ناتوانی را
”پس از مدت گذار افتاد بر ما کاروانی را“

Biya peda khareedar ast jaan-e-naa tawaanay raa
"Pus az muddat guzaar uftaad barmaa kaarwaanay
raa"

Come, a purchaser has appeared for this frail
soul
"After a long time a caravan has arrived at our
place"³⁴

بیاساقی نوائے مرغ زار از شاخسار آمد
بهار آمد، نگار آمد، نگار آمد، قرار آمد!

Biya saaqi nuaaey murgh-e-zaar az shaakhsaar aamad
Bahaar aamad, nigaar aamad, nigaar aamad, qaraar
Aamad

Come, O cup-bearer, the sad bird's music is
coming from the bower
Spring has come, the beloved has come, as the
beloved has come tranquility has come!

کشید ابر بہاری خیمہ اندر وادی و صحرا
صدائے آبشاراں از فراز کوہ سار آمد!

*Kasheed ab'r-e-bahaari khaima andar waadi-o-sehra
Sadaa-e-Aabshaaraan az faraz-e-kohisaar Aamad*

The spring cloud has established its camp up hill
and down dale
The sound of waterfalls from the mountain tops
has come!

سرت گردم تو ہم قانون پیشیں سازدہ ساقی
کہ خیل نغمہ پردازاں قطاراں در قطار آمد!

*Sirat gardum tohum qaanoon-e-paisheen saazdah
saaqi
Kay khel-e-naghma pardaazaan qataar ander qataar
Aamad*

I have surrendered my life to you, O cup-bearer;
you should also sing the future's songs
Because in rows after rows groups of singing
birds have come!

کنارا از زاهدان برگیر و بیباکانہ ساغر کس
پیش از مدت ازیں شاخ کہن بانگ ہزار آمد!

*Kinaar az zaahidan bar geer-o-bay baakaana saaghir
kush
Pus az muddat azeen shaakh-e-koh'n baang-e-hazaar
Aamad*

Withdraw from the ascetics and fearlessly draw
the wine cup
After long nightingale's song from this old branch
has come!

بہ مشتاقاں حدیث خواجہ بدر و حنین آور
تصرف ہائے پنہانش چشمت آشکار آمد!

*Ba mushtaqaan-e-Hadees-e-Khuwaja(S.A.W)-e-Bad'r-
O-Hunain Aawar
Tassaruff haaey Pinhaan nash ba chashm-e-aashkaar
Aamad*

Narrate to Lovers the traditions of *Badr* and
Hunain's Master³⁵
His hidden meanings clear to my eyes have
become³⁶!

دگر شاخ خلیل از خون ما نمناک میگردد

بیازار محبت نقد ما کامل عیار آمد!

*Digar shaakh-e-Khaleel (A.S) as khoon-e-maan
manaak megardud
B'ba zaar-e-mohabbat naqd-e-maa kaamil aiyaar
Aamad*

The other branch of Khalil is greening up with our
blood
In Love's market-place our currency full value
has become

سر خاک شهیدے برگھائے لاله می پاشم

کہ خوش بانہال ملت ما سازگار آمد!

*Sar-e-khaak-e-Shaheeday barg haaey Laala mi
paasham
Kay khoonish baa nihaal-e-millat-e-maa saaz gaar
Aamad*

I am sprinkling tulip petals at the martyr's grave
As his blood favorable to our nation's sapling has
become!

”بیاتا گل بیفشانیم وے درساغرا اندازیم“
فلک راشقف بشگافیم و طرح دیگر اندازیم“

*"Baya taa Gul-e-baynafshaa Neem-O-May dar-e-
saaghar andaazayam
Falak raa saqaf bashgaa feem-O-tarah-e-deegar
andaazayam"*

”Come, so that we may sprinkle flowers and pour
wine in cup
Rend asunder the sky’s roof and establish a new
foundation“

Explanatory Notes

1. Abi Ala Huain Abd Allah Ibn Hasan Ibn `Ala Sana
2. Muhammad Ibn Muhammad Ibn narakhan Naar Farabi

The above two intellectuals are very eminent philosophers of the Muslim world. The former was also a very famous physician whose books were used as text books in Europe till only about two centuries ago.

3. Turkomans- They are members of any of the chiefly Muslim Turkish tribes inhabiting Turkomanistan, Uzbekistan and Kazakistan. During the period of the zenith of the Muslim world the people of this region were a formidable force and ruled over a vast territory from Central Asia to India. They were very much respected for their prowess and political power.

4. In ancient times in the fourth and fifth centuries B.C. India was famous for its learning and intellect. In this respect it was one of the five prominent cultures of that period, viz. Indian, Greek, Zoroastrian, Egyptian, and Chinese.

5. In the pre-Islamic as well as in the early Islamic period Arabs were famous for their proficiency in language. They were so proud of the richness, prosody and rhetoric of their language that they called other nations as dumb and mute (*ajam*). This word became and still is synonymous with “non-Arab” though the epithet no longer applies.

6. This is the first line of a verse of the famous Persian poet of India, Saiyyid Muammad Jamal al-Din Urfa. The complete verse is as follows:

*Strike the beat harder if the taste for music is lacking
Strike livelier the marching songs if the load is heavy*

7. *Ghaza*- He is a Muslim fighter in the cause of God.

8. *Nesan*- This is the spring rain. In Persian and Urdu legends its drops are believed to produce pearls in some bivalves. The metaphor means that the tears produced by the Muslims’ eyes as a result of the calamities they are facing will result in pearls, i.e. their apparent calamities will soon turn into successes.

9. Hashima, “Hashimite Branch” or Bani Hashim- This is the branch of the Ismelite section of the progeny of S. Ibrahâm A.S. As the Holy Prophet (S.A.W.) belonged to Banu Hashim the term is extended to all Muslims.

10. *Turk-i Sharazi*- This refers to Shaikh MuAlee al-Dan Sa`da Sharazi. His poetry is very popular among all Muslims including Afghans, which is a sign of the attachment of Muslims to their heritage.

11. This verse stresses the importance of *iman* in achieving success.

12. Terani- The term applies to any of the peoples who live in Teran, which is the region north of the River Oxus.

13. Quhistan- This is a tract of land in Kerman, now in Iran. The falcons of Quhistan are famous for the elegance and swiftness of flight.

14. Qaiser- This is the collective name for the Caesars of the Roman Empire.

15. Kusra- He is the Persian Emperor in whose reign Iran was conquered by Muslims.

16. Haider- This is another name of Imam Ali (a.s)

17. Abu Dhar- He is a well known companion of the Holy Prophet (S.A.W.) who is proverbial for his piety, which includes *Faqr*.

18. Faqr- means a destitute state of piety with poverty.

19. Salman- Salam-e-Farsi , the companion of Holy Prophet (s.a.w)

20. Reference to the continuation of war by the Turks against Greeks after the formal termination of World War I. As the Greeks were fighting on the strength of British support this was really a war against the British, who were a world power at that time.

21. Allusion to the creation and existence of the spiritual universe, which also contained angels, made of light, and the material universe, which includes Man made of dust. This verse, read with the previous one means all creation of God is equal.

22. Reference to the defeat of Germans in World War I which rendered them powerless.

23. Allusion to the inability of submarines, invented by Germans, to win the war.

24. Allusion to scientists and materialists.

25. Allusion to spiritual persons whose spiritual powers attain what arms and ammunition cannot.

26. This refers to the damage to the Holy Land and the world of Islam in general and to the glory and sanctity of the Holy Ka'bah in particular by the treachery of the Arabs.

27. Allusion to the Holy Qur'an 2:154 and 3:169, according to which people who lose their physical life in the cause of God should not be considered as dead. Also, the light of Truth which illuminates the heart of a man of Faith cannot be extinguished. Faith keeps on fighting and struggling in the pursuit of their goal incessantly all over the world in cooperation with each other. This makes the infidels lose the war at the end.

28. This is an invitation to Muslims to realize the greatness of Man and specially that of Muslims, whose life is totally dedicated to God and who live for and die in His cause. This whole stanza is an invitation to the Muslim *Ummah* to acquire Islamic virtues.

29. Haram's Bird- Allusion to the Muslim *Ummah*.

30. This and the next verse is an allusion to the Holy Qur'an 48:29, which instructs Muslims to unite and be firm against infidels and kind and affectionate to believers.

31. Allusion to the atrocities to and usurpation of the wealth of non-European peoples, especially Muslims by the Europe's imperialist nations during their entire history.

32. This is a warning by Allama Iqbal that the Western system, based on capitalism-imperialism, will not last in spite of the magic of political maneuvering. In view of the collapse and ultimate demise of the communist world this seems to be paradoxical. This is so because we are accustomed to considering only two systems, i.e. capitalism and communism. The Muslim world has been so much frustrated and over-awed by the glitter of the Western world that it has completely forgotten the potential of the Islamic political-economic system. Allama Iqbal's works also give the false impression that he was pro-Communist and anti-capitalist. However, a little thought and deep study of his works would show that his support of communism was only apparent and transient and revealed only his temporary satisfaction in the sense that in his view the advent of communism posed the first threat to the capitalist system. The capitalist-communist fighting gave the Muslims a respite and a golden opportunity to reconstruct their material and spiritual world and eventually be able to deal a final deadly blow to both these systems and establish the Islamic system. He has repeatedly shown his disapproval and unhappiness with the communist system, as he has done with the capitalist system. His forecast contained in this verse has been partially

fulfilled in the demise of communism. Now that the Islamic world is waking up from its deep stupor the conflict with the Western world and its systems is inevitable. In this conflict the Islamic system will succeed. However, it will not come as a miracle but will have to be achieved by the Muslim world through their sweat and blood. This latter thought is conveyed in the next two verses.

33. This and the following verses to the end of the poem contain the message of hope and prompting for struggle for Muslims. The climax is reached in the last verse of the poem in which the poet invites Muslims to revolutionize the world and establish the new Islamic world order.

34. Allusion to the Holy Qur'an 12:19. The arrival of the caravan at the well into which Yusuf (a.s) had been thrown was the turning point in his life. In the same way the present time, when the Western world is losing its credibility, is the turning point in the life of the Muslim *Ummah*.

35. Reference to the Holy Prophet (S.A.W.). The battles of Badr and Hunain are of critical importance in Islamic history. The former was the first battle between the fledgling *Millat* of Muslims in Medina Munawarrarah and the pagan Quraish. This battle was critical in that the victory of Muslims brought credibility and political stability to them. The battle of Hunain was fought immediately after the conquest of Makkah Mu'zzamah. This battle also was decisive in the sense that Muslims were almost defeated on account of their pride and reliance on their numbers, arms and material resources instead of their Faith in the Truth of their mission and the help of God. Ultimately, the Muslims were victorious. This victory completed the sovereignty of the Islamic State of Medina over the Arabian Peninsula and provided the launching pad for their expansion into the world.

36. The Muslim *Ummah*.