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Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)Platform & Workflow by: [Open Journal Systems](#)**Quranic Verses Related to Allama Iqbal's Kalam Zarb Kaleem and Armaghan Hijaz's Poems****Bakhtawar Siddique**

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Bakhtawar.siddique@gcwus.edu.pk**Abstract**

Allama Iqbal's speech "Zarb Kaleem" and "Armaghan Hijaz" contain references to several verses of the Holy Quran. Iqbal's poetry is based on the teachings of the Holy Qur'an and he presented his messages in the light of the Qur'an. In this book of Iqbal, the teachings of the Qur'an have been given importance for the revival of Islam. Iqbal says: "Create faith, O fool! From faith comes the dervish, before whom the Fagfur bows." These verses of Surah Al-Baqarah. It is related to verse 45: And seek help through patience and prayer: "And seek help through patience and prayer, and this task is difficult except for those who are humble." It advises to get rid of difficulties. Iqbal also draws Muslims to patience and prayer by basing faith in his poems. In "Armaghan Hijaz" Allama Iqbal has highlighted the greatness and spiritual centrality of Hijaz (Mecca and Medina). This book is a collection of Iqbal's spiritual poetry, in which the verses of the Qur'an are often used as the basis of his poetry. Iqbal says: "Iqbal jumped without danger into the fire of Nimrod, Ishq Aql Hai Mahu Tamashaye Lip Bam Abhi" This poem is from Surah Al-Baqarah. Refers to the incident of verse 258 of: "Alam tar ali al-haj Haj Ibrahim fi Rabbah an atah Allah al-Malik" "Have you not seen him who argued with Ibrahim about his Lord, because Allah made him the ruler?" This incident is about Hazrat Ibrahim (peace be upon him) and Nimrod. Here, Iqbal is describing the power of true love that he moves forward to fulfill his goal without fear of any danger, like Hazrat Ibrahim decided to jump into the fire of Nimrod. In Iqbal's words, the Holy Quran. His verses have been given importance and the purpose of his poetry is to attract Muslims towards their religion and spiritual goals.

Keywords: Quranic, Allama Iqbal, Kalam Zarb Kaleem, Armaghan Hijaz's, Al-Baqarah, Mecca, Medina.

Zarb-e-Kalim and Qur'anic Verses

In Allama Iqbal's Urdu poetry collections, *Zarb-e-Kalim* holds the third position. After *Bang-e-Dra* and *Bal-e-Jibril*, this remarkable book was first published in 1936. First, the significance of the book's unique and meaningful title must be clarified. It is an evident fact that the noble Prophet of the Israelites, Prophet Moses (peace be upon him), was granted the title *Kalimullah* — the one who spoke directly with Allah. The word *Zarb* means "a strike" or "a blow." This compound title clearly alludes to the event when Prophet Moses led his people out of Egypt and was pursued by Pharaoh's army.

At that point, the situation was such that the sea lay ahead and a fierce enemy followed behind. At Allah's command, Prophet Moses struck the water with his staff, which caused a path to open, and he led his people across the sea. But when Pharaoh and his army attempted to follow the same path, the towering walls of water closed again, and Pharaoh and his forces drowned in the sea. This incident is mentioned in the Holy Qur'an as follows. Allah Almighty says:

فَاتَّبَعُوهُمْ مُشْرِقِينَ. فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ قَالَ
كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ

فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ. وَأَزْلَفْنَا ثُمَّ الْآخَرِينَ. وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ثُمَّ أَغْرَقْنَا الْآخَرِينَ.ⁱ

One day, at sunrise, they were overtaken from behind. Then the two groups came so close to each other that they could see one another. The companions of Moses became anxious and said, "O Moses! We have surely been overtaken!" Moses replied, "Never! Indeed, my Lord is with me; He will guide me to a way out of the sea." Then We commanded Moses, "Strike the sea with your staff." So he struck it, and the sea split, and each part became like a massive mountain. And We brought the opposing group near that place as well. In the end, We saved Moses and those with him, and drowned the others.

Allama Iqbal, in a letter to *Lisan-ul-Asr*, Janab Akbar Allahabadi, wrote:

"Religion without power is nothing more than a philosophy."ⁱⁱ

Thus, it is evident that Iqbal considers a force like Zarb-e-Kalim to be essential for Muslims. Indeed, this book is truly worthy of its name, and according to the late Allama Iqbal, it is a declaration of war against the modern age. In this regard, Professor Yusuf Saleem Chishti writes:

"The reason for naming this book Zarb-e-Kalim is that Allama Iqbal wanted to convey to Muslims that the verses in this book—or more precisely, the ideas expressed through these verses—possess the power of Zarb-e-Kalim to shatter the idols of the modern age. Allama Iqbal wished for Muslims to act upon these ideas so that they might develop the strength necessary to destroy the false gods of the present era."ⁱⁱⁱ

The cover of the book is a call from Allama Iqbal himself. He wrote: *Zarb-e-Kalim* — a declaration of war against the modern age.

نہیں مقام کی خوگر طبیعت آزاد
ہوئے سیر مثال نیم پیدا کر
ہزار چشمہ ترے سنگ راہ سے پھوٹے
خودی میں ڈوب کے ضرب کلیم پیدا کر^{iv}

Allama Iqbal dedicated *Zarb-e-Kalim* to Nawab of Bhopal, Sir Hamidullah Khan, using the second line of a famous couplet by the renowned poet Talib Amuli as its epigraph, which reads as follows:

گل بدست توازش شاخ تازہ ترمانہ

After this sincere dedication, Allama Iqbal addresses the readers and, in three verses, makes them aware of certain truths without which no nation can succeed in the world. Following this, the preface begins, and under this heading, Iqbal expresses his thoughts in two parts—or it may be said that the preface itself is divided into two sections. In the first part, he addresses the Asian nations in general and the Muslims in particular, shedding light on certain truths and insights. In the second part, he offers a commentary on himself.

تراگناہ ہے اقبال مجلس آرائی
اگرچہ تو ہے مثال زمانہ کم پیوند!
جو کو کنار کے خوگر تھے ان غریبوں کو
تری توانے دیا ذوق جذبہ ہائے بلند!
تڑپ رہے ہیں فضا ہائے نیلگوں کے لیے

وہ پر شکستہ کہ صحن سر میں تھے خورسند!

تری سزا ہے نوائے سحر سے محرومی

مقام شوق و سرور و نظر سے محرومی^v

After the preface, the main body of the book begins. Allama Iqbal himself has commented very clearly on the objective and purpose of the book. In a letter, he wrote: "As for this book *Zarb-e-Kalim*, it is a topical work. Its purpose is to express my thoughts on certain specific subjects. As the title suggests, it is a declaration of war against the modern age, and I have personally told the readers:

Do not seek the melody of the harp in the battlefield;
The melody of the harp is not appropriate here.

This book must be realistic, and the melody of the harp has been deliberately contrasted with an epigrammatic style."^{vi}

"Zarb-e-Kalim" consists of six parts. In this book, Allama has recorded his thoughts under the following headings:

1. Islam and Muslims
2. Education and Training
3. Women
4. Literature and Fine Arts
5. Politics of the East and the West
6. The Thoughts of the Afghan Flower's Minaret

The topics in all these sections revolve around the awakening, unity, and education and training of the Muslim Ummah. In the first section, "Islam and Muslims," he emphasizes the qualities of a true believer that should be seen in the youth for the unity and reconstruction of the Ummah, because only a believer can be the cause of the conquest of the universe. It is this believer who can make the dark chamber of existence shine with light.

یہ سحر جو کبھی فروا ہے کبھی ہے امروز

نہیں معلوم کہ ہوتی ہے کہاں سے پیدا

وہ سحر جس سے لرزتا ہے شبستان وجود

ہوتی ہے بندہ مومن کی اذال سے پیدا^{vii}

In this section, he expresses with great sorrow that only proper education and training can make children eagle-like. However, Iqbal laments that these eagle-like children are being taught the ways of dust (mediocrity). We must free ourselves from this blind imitation and provide education that can restore the lost greatness. He was deeply concerned about this.

حلقہ شوق میں وہ جرأت اندیشہ کہاں

آہ محکومی و تقلید و زوال تحقیق^{viii}

In *Zarb-e-Kalim*, the poem "La Ilaha Illa Allah" is a highly inspiring composition that can play an effective role in awakening and uniting Muslims.

خودی کا سر نہاں لا الہ الا اللہ

خودی ہے تیغِ فساں لا الہ الا اللہ
یہ مال و دولت و دنیا یہ رشتہ و پیوند
بتان و ہم گماں لا الہ الا اللہ

Under the topic of education and training, the dangerous effects and consequences of Western education and training have been reviewed and brought to attention. Criticism has also been directed at educational institutions for fostering blind imitation, a mindset of servitude, and the degradation of character, rather than promoting selfhood, intellectual elevation, and creative abilities. A few examples are presented below.

اقبال یہاں نام نہ لے علم خودی کا
موزوں نہیں مکتب کے لیے ایسے مقالات
محکوم کے حق میں ہے یہی تربیت اچھی
موسیقی و صورت گری و علم نباتات
عصر حاضر ملک الموت ہے تیرا جس نے
قبض کی روح تری دے کے مجھے فکر معاش
مدرسہ نے تری آنکھوں سے چھپایا جن کو
خلوت کو وہ بیاباں میں وہ اسرار میں فاش

The next section is titled "Women." According to Iqbal, Western education has implanted the misguided notion in women's minds that there is complete equality between men and women, and that women are not dependent on or subordinate to men in any way. According to his thoughts, as far as divine rewards are concerned, both men and women are equal. However, due to feminine weaknesses, a woman is in need of a man for her protection, and she is inferior to him. Iqbal states:

عورت

وجود زن سے ہے تصویر کائنات میں رنگ
اسی کے ساز سے ہے زندگی کا سوز دروں
شرف میں بڑھ کے ثریا سے مشت خاک اس کی
کہ ہر شرف ہے اسی درج کا درمکوں
مکالمات فلاطون نہ لکھ سکی لیکن
اس کے شعلے سے ٹوٹا شرار افلاطون^{ix}

عورت کی نگہبانی

نے پردہ نہ تعلیم بہتی ہو کہ پرانی
نسوانیت زن کا نگہباں ہے فقط مرد
جس قوم نے اس زندہ حقیقت کو نہ پایا
اس قوم کا خورشید بہت جلد ہوا زرد

In the next section, titled "Literature and Fine Arts," Allama Iqbal critically examines literature and the fine arts (poetry, painting, music) from an Islamic perspective. Furthermore, he makes Muslims aware of the flaws and misguidance of Western and non-Islamic ideologies and thoughts.

The Verses and Influence of the Quran in Zarb-e-Kalim

Allama Iqbal's third book of Urdu poetry, Zarb-e-Kalim, contains selected verses with Quranic references, which are presented below in a systematic order. Please see below.

Allama Iqbal states:

خودی کا سر نہاں لا الہ الا اللہ
خودی ہے تیغِ فساں لا الہ الا اللہ^x

The Holy Quran says:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ
الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ^{xi}

The Quran says: "Do not call anyone as a deity besides Allah; there is no god but Him. Everything will perish except His essence. His is the dominion, and to Him all things return. Therefore, He will reward them for what they have done."

In this verse, Allama Iqbal combines the concept of selfhood and the Kalima Tayyibah, making them interdependent. The ability to perform righteous deeds, achieved by renouncing all other than Allah and aligning oneself with Allah's will, is, in essence, selfhood. Therefore, the development and complete evolution of human selfhood depends on the belief in the Oneness of Allah in such a way that one's actions demonstrate that, in this universe, a person fears no one but Allah and obeys no one but Him. In other words, apart from Allah, he neither considers anyone as his deity, nor does he seek or desire anything other than Allah. His life and death are solely for Allah. Allama Iqbal says:

یہ دور اپنے ابراہیم کی تلاش میں ہے
صنمِ کدہ ہے جہاں لا الہ الا اللہ

The Holy Quran says:

فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ^{xii}

He shattered the idols into pieces, except for the largest of them, so that perhaps they might turn towards Ibrahim.

In this verse, Dr. Iqbal states that just as in his time, Prophet Ibrahim's mission was to eradicate the divinity of Nimrod and break the idols, in the same way, Iqbal expresses a wish for a servant of Allah to rise again in the modern scientific age who will break the idols of the present era. The truth is that this world has become a home for the various idols of the new age. Despite this misguidance, the only being worthy of worship and obedience is the one and only Allah, without any partners.

مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا^{xiii}

"Remain firm on the faith of your father, Ibrahim. He made your hearts Muslim, both before the revelation of the Quran and in the Quran itself."

In these profound verses, Dr. Iqbal, while advising a philosophy-oriented, scholarly youth, explains that merely indulging in philosophy can render a person's practical strength lifeless. A philosopher may sit in his chamber and engage in contemplation, but he will not develop the zeal or passion for Jihad in the way of Allah. In contrast, religion provides a complete system for human

life, which was taught by Prophet Ibrahim and Prophet Muhammad (peace be upon him). Islam, in fact, is the mirror reflecting the spiritual perfection of both these revered figures.

Allama Iqbal says:

یہ ہیں سب ایک ہی سالک کی جستجو کے مقام
وہ جس کی شان میں آیا ہے علم الاسما! ^{xiv}

The Holy Quran says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ
إِنْ كُنْتُمْ صَادِقِينَ ^{xv}

Allah Almighty taught Adam the names of all things, then He presented those things before the angels and said, "Inform Me of their names if you are truthful."

In this verse, Allama Iqbal describes the concept of *Dhikr* (remembrance of Allah) and *Fikr* (thought or contemplation) in his unique way. He explains that the remembrance of Allah and concern for the Hereafter are, in fact, stages of spiritual development for a believer. Allah Almighty said, "And Allah taught Adam the names of all things," meaning that the Creator endowed human nature with the inherent ability for curiosity and inquiry from the very beginning of creation.

Allama Iqbal says:

مقام ذکر کمالات روحی و عطار
مقام فکر مقالات بوعلی سینا
مقام شکر ہے پیمائش زمان و مکاں
مقام ذکر ہے سبحان ربی الا علی ^{xvi}

The Holy Quran says:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ^{xvii}

"Glory is to your Lord, the Most Honorable, free from what the polytheists describe. Peace be upon the Prophets, and all praise is due to Allah, the Lord of all worlds."

Allama Iqbal states that the person whom Allah Almighty has taught the names of all things, when he enters the practical world, he achieves the greatness of figures like Rumi and Attar. He becomes fearless and connects himself only with Allah. However, if he makes philosophy and thought his sole purpose, then at most, he can write works like those of Avicenna (Ibn Sina), which teach only contemplation and do not encourage action. In reality, for a human being, everything on earth must be experienced and engaged with.

Allama Iqbal says:

میں نے اے میر سپہ تیری سپہ دیکھی ہے
قل هو اللہ کی شمشیر سے خالی ہیں نیام! ^{xviii}

The Holy Quran says:

قُلْ هُوَ اللَّهُ أَحَدٌ ^{xix}

"Say, 'He is Allah, the One.'"

In the second line of this verse, "Say, He is Allah" (Qul Huwa Allah), Dr. Iqbal points to the foundation of Islam: Tawhid (the Oneness of Allah). According to Iqbal, merely reciting the

Kalimah (declaration of faith) does not make a person a true monotheist. It is essential that after reciting the Kalimah, a person should be aware of the secrets and meanings behind it. He particularly addresses the Muslim leaders, stating that while he sees their armies equipped with both modern and traditional weapons, he laments that they do not possess the sword of Tawhid.

The Holy Quran says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ^{xx}

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you when you were enemies and He brought your hearts together, and by His grace, you became brothers. And you were on the edge of a pit of fire, and He saved you from it. Thus Allah makes clear His verses to you that you may be guided."

In this verse, Allama Iqbal emphasizes that the foundation of a nation's existence and its longevity is unity. He states that the establishment of a nation is based on the unity of thoughts, which strengthens the foundation of unity in actions and character. According to Iqbal, the uniformity and harmony of ideas and actions are so crucial that if any inspiration or idea arises within a nation, whether from an individual or a group, that threatens to disrupt its unity, such an inspiration is not beneficial to its existence and, in fact, is purely heretical.

Allama Iqbal says:

کافر کی یہ پہچان کہ آفاق میں گم ہے
مومن کی یہ پہچان کہ گم اس میں ہیں آفاق!^{xxi}

The Holy Quran says:

زِينِ الدُّنْيَا كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقُوا فَوْقَهُمْ
يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ^{xxii}

"The worldly life appears adorned to the disbelievers, and because of this, they mock the Muslims. However, these Muslims, who stay away from disbelief and polytheism, will be of a higher rank than those disbelievers on the Day of Judgment. And sustenance is provided by Allah, who gives without measure to whom He wills."

In this verse, "the world" refers to the worldly life. According to Dr. Iqbal, those who are dependent on the world are the disbelievers. This means that since disbelievers are detached from the Oneness of Allah, they end up treating everything in the universe as their god or object of worship, becoming slaves to natural forces and deifying them. In contrast, the person who is only in need of Allah and who is independent of worldly desires is the true believer. Because of this faith, the entire world becomes insignificant in the eyes of the true believer, and in comparison, the universe holds no real value.

Allama Iqbal says:

معجزہ اہل فکر فلسفہ پیچ پیچ
معجزہ اہل ذکر موسیٰ و فرعون و طور

The Holy Quran says:

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ

"And relate to them the story of when your Lord called Moses, saying, 'Go to the people who have greatly exceeded the limits, the people of Pharaoh. Will they not fear Allah?'"

In this verse, Allama Iqbal emphasizes that philosophy, in and of itself, is not something to boast about. True pride lies in confronting disbelief, falsehood, and life's difficulties with courage and determination. According to Iqbal, those who rely on reason as their guide, who think they can teach the world miracles, are merely presenting complex philosophies that neither unravel the complexities of life nor guide us through its challenges. On the other hand, those who rely on divine remembrance (and love for Allah as their guide) are the ones who can demonstrate miracles. The example of such a person is that of a servant of Allah who defeated a tyrant like Pharaoh and was honored with the privilege of speaking with Allah on Mount Sinai.

Allama Iqbal says:

آہ! اے مرد مسلمان تجھے کیا یاد نہیں
حرف لا تدع مع الله الها آخر^{xxiii}

The Holy Quran says:

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهًا لَهُ
الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ^{xxiv}

"Do not call anyone as a deity except Allah; there is no god but Him. Everything is perishable except His essence; His is the dominion, and to Him all shall return. He will recompense them for what they have done."

Dr. Iqbal reflects on the sacrifices made by Muslims of Lahore and the great warriors like Ghazi Abdul Qayoom of Karachi for the sake of Islam. He states that these martyrs' blood cannot be repaid by the Christians (Nassara) in any meaningful way. The blood of these great individuals is more valuable than the sacred sanctuary itself. Dr. Iqbal emphasizes that Muslims have become estranged from this fundamental teaching of the Quran. They have turned to call on others besides Allah. He urges that only Allah should be sought for guidance and that only from Him should we seek the strength to confront the enemies of Islam.

Allama Iqbal says:

میں نہ ہو کہہ پر آگندہ ہے شعور ترا
فرنگیوں کا یہ افسوس ہے تم باذن اللہ

The Holy Quran says:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ
كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُخْبِي
الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً
لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ^{xxv}

"And to all of them, We will send messengers, who will say: 'I have brought to you clear evidence from your Lord. I create for you from clay the form of a bird, then I breathe into it, and it becomes a bird by the permission of Allah. I heal the blind and the leper, and I bring the dead to life by the permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed, in that is a sign for you, if you are believers.'"

In this verse, Dr. Iqbal says that the Western world has made Muslims feel inferior, but if they awaken to their true potential, they can, like Prophet Isa (Jesus), bring the dead to life. This could also mean that Muslims have the power to revive the truth in the hearts of those whose

spirits have died. According to Iqbal, the decline of Muslims is due to the influence of Western civilization. His message is that Muslims must reconnect with the life-giving teachings of Allah and His Messenger to regain their strength and purpose.

Allama Iqbal says:

باطل دوئی پسند ہے حق لا شریک ہے
شرکت میانہ حق و باطل نہ کر قبول^{xxvi}

The Holy Quran says:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا^{xxvii}

"And say: 'The truth has come, and falsehood has vanished.

Indeed, falsehood is bound to vanish."

Dr. Iqbal, inspired by Sultan Tipu, informs future Muslims about his legacy. He states that falsehood is weak and teaches pragmatism, coercing individuals or nations into obedience to powers other than God. In contrast, the message of truth is that no one should be obeyed except Allah. A righteous Muslim, like Sultan Tipu, cannot be a servant of anyone other than Allah, the One and Only.

Allama Iqbal says:

یہی ہے سرکلیسی ہر اک زمانے میں
ہوائے دشت و شیب و شبانی و روز

The Holy Quran says:

وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ وَلَمَّا وَرَدَ مَا
مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْكُونُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ^{xxviii}

"And when Moses set out towards Midian, he said, 'Perhaps my Lord will guide me to the right path.' And when he reached the watering place of Midian, he found there a crowd of people watering their flocks, and he saw two women standing aside, preventing their animals from being watered. He asked, 'What is your problem?' They said, 'We cannot water until the shepherds take their flocks away, and our father is a very old man.'"

In this verse, Iqbal advises the Muslim world on a key principle to deserve Allah's blessings. He emphasizes that a successful and virtuous life is impossible without finding a true guide (Murshid) and serving and obeying him. Just as Moses found guidance in the service of Prophet Shuayb and became the chosen one (Kaleemullah) while tending to the flocks, Muslims will only find true progress and prosperity when they adopt this path of service and guidance.

(From Armaghan-e-Hijaz and Ashaar-e-Quraniyah)

Armaghan-e-Hijaz was published after Iqbal's death in 1935. This book includes both Persian and Urdu works. Although the Urdu section is relatively smaller, it is no less significant in intellectual depth compared to the Persian part. In the Urdu portion, Iqbal presents his poetry from 1935 until his death. This section consists of no ghazals. In the final period of his life, Iqbal's poetry became deeply philosophical. The section includes eight poems, which are allegorical in nature and reflect on various themes such as the devil's council, the advice of an old Baloch to his son, and many other thought-provoking ideas. The Urdu part also includes thirteen rubaiyat, some of which reflect the concept of *wahdat al-wujud* (unity of existence). Through these poems, Iqbal aimed to awaken the hearts of Kashmiris, urging them towards freedom from the oppressive Dogra rule, using the fictional character of Mullah Zadah Zigham Lulabi as an ideal guide.

In Armaghan-e-Hijaz, Iqbal also calls on Muslims to awaken from their slumber and unite, for only then can they regain their strength and be a formidable power once again.

ہے اگر مجھ کو خطر کوئی تو اس امت سے ہے
جس کی خاکستریں ہیں اب تک شرار آرزو

After this, there are various other poems. Initially, an old Baloch father imparts lessons on honor, sincerity in action, selfhood, and the teachings of poverty to his son. Then, the poet complains about the playful writing of his creator's signature and expresses a longing to be granted not just news, but a vision. He receives the reply.

Just a few days before his death, Iqbal's followers and admirers celebrated Iqbal Day with great enthusiasm. A cheque for one thousand rupees was received with the signature of the Prime Minister of Deccan as an invitation. Iqbal sent a poem in response, and here are the last two lines of that poem:

میں تو اس بار امانت کو اٹھاتا سر دوش
کام درویش میں ہر تلخ ہے مانند نبات
غیرت فقر مگر کرنے سکی اس کو قبول
جب کہا اس نے یہ ہے میری خدا کی زکات

After this, Iqbal's Persian poem dedicated to Hussain Ahmad follows, in which he critiques the idea of Maulana that the nation is formed by the homeland. This line will always remain a proverbial expression.

دیوبند حسین احمد! این چہ بوالعجبی است!

At the end, a poem titled "Hazrat Insaan" (The Human Being) is presented, and the book concludes here. In fact, each poem in Armaghan-e-Hijaz carries a message that resonates with a call for societal revolution for Muslims. These verses are of pivotal importance due to their comprehensiveness. These poems do not only address the Muslims of India or Kashmir, but also examine and evaluate the issues of Muslims at all levels within a global context.

The verses and influences of the Qur'an in Armaghan-e-Hijaz

In this comprehensive book, Allama Iqbal has gathered such verses that directly introduce the reader to the Qur'anic style of expression and thought. Below, a series of these verses will be presented in the light of Qur'anic verses.

خال خال اس قوم میں اب تک نظر آتے ہیں وہ
کرتے ہیں ایشک سحر گاہی سے جو ظالم وضو

The Holy Quran says:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا

"Indeed, rising at night is most effective in crushing the (inner) self, and the words spoken then come out most rightly."

Meaning: The Holy Qur'an instructs its followers to practice waking up at night, as this awakens a person's hidden potential. This blessed habit is what terrifies Satan. According to him, such people—those who weep before Allah at dawn, offering heartfelt prayers and supplications—are a real threat. Their sincere devotion is enough to destroy our false systems.

As Allama Iqbal says:

اس سے بڑھ کر اور کیا فکر و عمل کا انقلاب
بادشاہوں کی نہیں، اللہ کی ہے یہ زمیں^{xxix}

The Holy Quran says:

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ^{xxx}

To Him belongs the sovereignty of the heavens and the earth, and all affairs return to Allah alone.

According to Satan, the constitution of the Prophet presents such a revolutionary message that if the world were to act upon it, our capitalist system would be completely paralyzed. The teaching of Islam is that this earth does not belong to kings, but to Allah. And when it belongs to Allah, the question of ownership does not arise, and there remains no cause of conflict among human beings. As Allama Iqbal says:

ہے یہی بہتر البیات میں الجھار ہے
یہ کتاب اللہ کی تاویلات میں الجھار ہے

The Holy Quran says:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ^{xxxi}

So do not fear them, but fear Me.

Iblis, continuing his speech, says that it is better for us if Muslims remain entangled in theological issues and philosophical debates, and become caught up in various interpretations of the Qur'an. In this way, they will become absorbed in fruitless discussions and be alienated from action, losing sight of the essence and true message of the Qur'an.

Allama Iqbal states:

افراد کے ہاتھوں میں ہے اقوام کی تقدیر
ہر فرد ہے ملت کے مقدر کا ستار^{xxxii}

The Holy Quran says:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ^{xxxiii}

"By the passage of time! Indeed, man is in loss—except those who believe and do righteous deeds, and advise each other to truth, and advise each other to patience."

The wise old Baloch father advises his son to understand this fundamental truth: the destiny and future progress of a living nation depend on the struggle and effort of each individual. As are the individuals, so shall be the nation. In essence, every single person is a guiding star in the fate of the community. Therefore, it is essential for every individual to adopt faith and righteous action. Allama Iqbal states:

مر کے جی اٹھنا فقط آزاد مردوں کا ہے کام
گرچہ ہر ذی روح کی منزل ہے آغوشِ لحد^{xxxiv}

The Holy Quran says:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا
عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى^{xxxv}

"And whatever is in the heavens and the earth belongs to Allah. The outcome will be that He will recompense those who do evil for what they have done, and reward those who do good with what is best."

The Divine Voice proclaims this principle: life after death is the destiny of only those who were truly alive—free in spirit. Every living person must eventually enter the lap of the grave, but on the Day of Judgment, only those noble souls will rise again who lived freely and contentedly

in this world. In contrast, those who lived in slavery and subjugation will remain asleep in their graves forever.

Allama Iqbal states:

یہ علم، یہ حکمت، یہ سیاست، یہ تجارت
جو کچھ ہے وہ ہے فکر ملوکانہ کی ایجاد

The Holy Quran says:

وَرَيَيْنَ لَهُمُ الشَّيْطَانَ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ^{xxxvi}

"And Satan made their deeds seem fair to them and thus turned them away from the path."

Dr. Iqbal states that the Western powers, relying on their might, have occupied various nations and established research institutions based on their imperial mindset. These institutions work tirelessly to support and strengthen the system of monarchy. Their sole objective is to enslave humanity, and for that purpose, they make relentless use of knowledge, wisdom, politics, and commerce.

Allama Iqbal states:

روشن تو وہ ہوتی ہے، جہاں میں نہیں ہوتی
مرے بے ذوق سجدوں سے حذر کر^{xxxvii}

The Holy Quran says:

قَوْلٍ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ الَّذِينَ هُمْ يُرَاؤُونَ.
وَيَمْنَعُونَ الْمَاعُونَ

"Woe to those who pray but are heedless of their prayers. Those who do it to be seen by others and do not give the prescribed charity (zakat)."

O Lord of the universe! Undoubtedly, the prostrations of us, the enslaved Muslims, will tarnish the dignity of Your sovereignty. Our prostrations, under the oppressive system, appear to be an affront to Your divine authority. Therefore, I beseech You to dismantle this un-Islamic and idolatrous system of government. According to Dr. Iqbal, if the prostration is devoid of zeal and devotion, it becomes a stone for the Muslim.

Allama Iqbal states:

حدیث بندہ مومن دل آویز
جگر پر خون نفس روشن نگہ تیز

The Holy Quran says:

فَقَدْ أَفْلَحَ مَنْ زَكَّاهَا^{xxxviii}

"Successful is the one who refines his soul."

Meaning: Allama Iqbal states that the speech of a believer is captivating, his inner self is pure, and after purifying his soul, he refines his character and leads a life of enlightened thought.

Allama Iqbal states:

ترے دریا میں طوفاں کیوں نہیں ہے؟
خودی تیری مسلمان کیوں نہیں ہے؟^{xxxix}

The Holy Quran says:

وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ^{xl}

"Adopt perseverance in the face of the hardship that befalls you.

Indeed, this is one of the great acts of courage."

In this verse, Allama Iqbal comments on the slave-like way of life of a believer, saying that why has the desire for jihad and the passion to elevate Islam in the world vanished from your heart? Why are you disconnected from wisdom and action? He himself explains that the reason for this is that your self (khudi) is not truly a Muslim. According to Iqbal, if a person submits his will to God's will, he will become the master of his fate. However, every Muslim must face difficulties. Every task requires determination and courage.

Allama Iqbal states:

گر صاحب ہنگامہ نہ ہو منبر و محراب

دیں بندہ مومن کے لیے موت ہے یا خواب^{xli}

The Holy Quran says:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ

الْإِيمَانُ فِي قُلُوبِكُمْ^{xlii}

"The Arabs say, 'We have believed.' Say to them, 'You have not yet believed.' Rather, say, 'We have submitted.' For faith has not yet entered into your hearts."

Meaning: Dr. Iqbal says to the Kashmiri Muslims, that if your scholars and Sufis are unable to instill the passion for Jihad in the path of Allah within you, then merely verbal claims of faith will have no value in this world. In this era of light and progress, a religion that cannot inspire a sense of passion and freedom within its followers is not a complete religion, but rather a narcotic pill or a message of death.

Allama Iqbal states:

شیاطین ملوکیت کی آنکھوں میں ہے وہ جادو

کہ خود نخچیر کے دل میں ہو پیدا ذوق نخچیری^{xliii}

The Holy Quran says:

وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ^{xliv}

"And Satan made their deeds appear fair to them."

Dr. Iqbal says, "O Muslims, this is a very critical time. The advocates of monarchy (un-Islamic systems of government) are busy making plans to enslave you forever, and these devils are using seemingly attractive tactics to achieve their objectives, but behind the scenes, their aims are extremely dangerous. Therefore, open your eyes and be concerned about your own protection."

Allama Iqbal states:

نشان یہی ہے زمانے میں زندہ قوموں کا

کہ صبح و شام بدلتی ہیں ان کی تقدیریں

The Holy Quran says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ

الْغَفُورُ^{xlv}

"He who created life and death to test you, to see which of you is best in deed. Life exists only for action, and those actions should be good."

In terms of the context, Dr. Iqbal's verse is profoundly insightful. He states that the living nations are those that, after acquiring knowledge of natural laws, actively strive for progress. In

other words, a living nation can never remain idle. This is why its destiny changes with each passing moment. It stays on the path of action, and other nations remain subservient to it. Every moment, it moves forward towards improvement.

Allama Iqbal states:

خود آگاہی نے سکھادی جس کو تن فراموشی
حرام آئی ہے اس مرد مجاہد پر زہ پوشی^{xlvi}

The Holy Quran says:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ

"Go forth light and heavy, and fight in the way of Allah with your wealth and lives. This is better for you if you understand."

Dr. Iqbal states that self-awareness is the trait of a true believer, which liberates him from the fear of death and transforms him into a warrior in the path of Allah. A true warrior, who does not care for his own body and sacrifices only for the sake of Allah, no longer needs the protection of armor in the battlefield.

Allama Iqbal states:

بہ مصطفیٰ بر ساں خویش را کہ دیں ہمہ لوست
اگر بہ لو نہ رسیدی تمام بولہبی است

The Holy Quran says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ^{xlvi}

"Indeed, in the Messenger of Allah ﷺ, you have a good example."

In this verse, Dr. Iqbal's message for the Muslim nation is the essence of his speech. He passionately and earnestly states, "O Muslim! Do not adopt the modern concept of nationality, which is based on the notion of the homeland. Instead, take the blessed personality of the Messenger ﷺ and his teachings as your guiding light. His teaching is that the foundation of Muslim identity is not the homeland but the declaration of Tawhid. That is, all Muslims in the world are one united nation. Therefore, they cannot form a united nation with non-Muslims, especially the Hindu community."

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^{xii}Al-Qur'an, 58:21

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^{xv}Al-Qur'an, 31:2

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- ^{xxii} Al-Qur'an, 2:212
- ^{xxiii} Iqbal, Muhammad (Allama). Kulliyat-e-Iqbal (Urdu). Lahore: Ghulam Ali Publishers, February 1973, 56
- ^{xxiv} Surah Al-Mulk (67:28):
- ^{xxv} Surah Al-Hujurat (49:3)
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- ^{xxvii} Surah At-Takwir (81:17)
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- ^{xxxii} Muhammad Iqbal, Kulliyat-e-Iqbal (Urdu), (Lahore: Sheikh Ghulam Ali & Sons, 1997), 657.
- ^{xxxiii} Surah Al-Asr (103:1–3)
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- ^{xxxvi} Surah Sad, 38:29
- ^{xxxvii} Muhammad Iqbal, Kulliyat-e-Iqbal (Urdu), (Lahore: Sheikh Ghulam Ali & Sons, 1997), 272
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