

Allama Iqbal - Selective verses II

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..Contd (From previous post)

Dilemma of Muslim world and its causes

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kal aik shorida khab gah-e-Nabi (PBUH) per ro ro kay keh raha tha

Kay Misr-o-Hindustan kau Muslim banay-e-Milat mita rahey hain

Ye zairan-e-hareem-e-maghrif hazar rehber banain hamarey

Hamain bhala un say wasta kya, jo tujh(PBUH) say na-ashna rahey hain

Suney ga Iqbal, koun in ko, ye anjuman hi badal gayi hai

Nayey zamaney main hum ko purani batain suna rahey hain

(Meanings: Shorida = Desperately in love; Khab gah-e-Nabi (PBUH) = Tomb of Prophet Muhammad (PBUH); Misr-o-Hindustan = Egypt and India; Banay-e-Millat = Unity of Muslim nation; Mita = To eliminate; Un say wasta = Concern with British; na-ashna= Not Familiar; Anjuman = System/thoughts; Nayey Zamaney = Modern Era (Connotatively, referring to secular thoughts); Purani = Old, outdated (Connotatively, a taunt on Muslims who ignored Islamic teachings and followed British traditions due to inferiority complex of being slave of British)

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Masjid tou bana di shab bhar main, Iman ki hararat walon nay

Mann apna purana papi hai, barson main Namazi ban na saka

Kya khoob ameer-e-faisal ko sanawasi nay paigham diya

Tu naam-o-nasab ka Hijazi hai, per dil ka Hijazi ban na saka

Iqbal bara updeshak hai, mann baton main mo leta hai

Guftar ka ye ghazi tou bana, kirdar ka ghazi ban na saka

(Meanings:

Masjid = Mosque; Shab bhar = Within a night; Iman ki hararat walon = Men with strong Faith; Papi = Sinner; Barson = Years; Namazi = Worshiper (referring to man of strong faith here); Ameer-e-Faisal = Leader of Muslims; Sanawwasi = Air; Paigham = Message; Naam-o-nasab = Race and Culture; Hijaazi = Muslim; Updeshak = Man with speaking power; mann mo lena = To impress; Guftar = Speeches Kirdar = Character)

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Mata-e-Aql-o-Danish lutt gayi Allah walon ki

Ye kis Kafir ada ka ghamza-e-khunrez hai Saaqi

(Meanings:

Mata-e-Aql-o-Danish = Creative thoughts and wisdom; Lutt = Robbed; Allah Walon = referring to Muslims here; Kafir = non Muslim; ghamza-e-khunrez = Evil planning; Saaqi = Friend)

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Mujhey Tehzeeb-e-Hazir nay ata ki hai wo azadi

Kay zaahir main tou azaadi hai, baatin main giraftari

Tu, aey Maula-e-Yasrab (PBUH)! aap meri chara sazi ker

Meri Daanish hai afrangi, mera Imaan hai zannari

(Meanings:

Tehzeeb-e-Hazir = Present Civilisation; Azadi = Freedom; Zaahir = Physical existence or denotation; Baatin = In reality or connotation; Giraftari = Bondage; Maula-e-Yasrab (PBUH) = Prophet Muhammad (PBUH); Chara Sazi = Treatment of ailments; Daanish = Wisdom; Afrangi = Inspired by British; Zannari = Adulterate)

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Azab-e-Daanish-e-Hazir say ba khabar hon main

Kay main iss aag main phainka gaya hon misl-e-Khalil (PBUH)

(Meanings:

Azab-e-Danish-e-Hazir = So called present civilisation; ba khabar = Informed, updated; phainka = Thrown; Misl-e-Khalil (PBUH) = Like Abraham (PBUH))

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Barh kay Khyber say hai ye marka-e-deen-o-watan

Iss zamaney main koi Haider-e-Karrar bhi hai?

Manzil-e-rehrawan dur bhi dushwaar bhi hai

Iss kaafley main koi kaafila salaar bhi hai?

(Meanings:

Barh kay = More than; Khyber = A place where Ali (m.Allah.b.p.w.him) won a historical fight; Marka-e-deen-o-watan = Challenge of raising the flag of Islam; Haider-e-Karrar = Ali (m.Allah.b.p.w.him); Manzil-e-Rehrawan = Destination; Dushwar = Tough; Kaafley = Caravan; Kaafila Salaar = Leader of Caravan)

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Ye Dour apney Baraheem ki Talash main hai

Sanam Kada hai Jahan La ILa ha IL Allah

Kiya hai tu nay Mata-e-gharoor ka soda

Fareb-e-sod-o-ziyan La ILa ha IL Allah

Agarchey Bu't hai Jamat ki aastino main

Mujhey hai Hukm-e-Azan La ILa ha IL Allah

(Meanings:

Dour = Era; Baraheem = Abraham (Peace Be Upon Him); Talash = Search;
Sanam Kada = Temple where idols are placed; Mata-e-gharoor = Referring
to Faith here; Fareb-e-sod-o-ziyan = An agreement of loss; Agarchey = Although;
Bu't = Idol; Jamat = Group of worshipers who say prayers in
Mosque; Aastino = Referring to insight faith here; Hukam-e-Azan = Command
(from Allah) to speak truth)

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Kiya gaya hai ghulami main mubtala tujh ko

Kay tujh say ho na saki Fuqr ki nighebani

Misaal-e-maah chamakta tha jis ka daagh-e-sajood

Khareed li hai farangi nay wo Musalmani

(Meanings:

Mubtala = Imposition; Fuqr = Faith; Nighebani = Protection;
Misaal-e-Mah = As graceful as crescent; Daagh-e-Sajood = A

graceful mark on the forehead of worshipers; Khareed = Purchased; Farangi = British)

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Sheeraza hua millat-e-merhoom ka abtar

Ab tu hi bata tera Musalman kidhar jayey?

Iss raaz ko ab faash ker, aey Rooh-e-Muhammad (PBUH)!

Ayaat-e-ILahi ka nigheban kidher jayey?

(Meanings:
Sheeraza = Organisation; Millat-e-Merhoom = Referring to
downtrodden Muslim nation here; Abtar = Worst; Faash = Expose; Rooh
= Soul; Ayaat-e-ILahi = One who believes and follow Quran; Nigheban
= Protector)

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wo faqa kash kay mout say derta nahin zara

Rooh-e-Muhammad (PBUH) uss kay badan say nikal dou

Fikr-e-Arab ko dey key farangi takhayyulaat

Islam ko Hijaz-o-Yaman say nikaal dou

Afghanion ki ghairat-e-deen ka hai ye ILaaj

Mullah ko un kay koh-o-daman say nikaal dou

Ahl-e-Haram say un ki riwayaat cheen lo

Aahu ko murghzar-e-hatan say nikaal dou

Iqbal kay nafs say hai laaley ki aag tez

Aisey ghazal sira ko chamman say nikaal dou

Dr.

Iqbal is assuming here that Satan is addressing to his followers.

(Meanings:

Faqā kash = Poor man but of strong Faith; derta = Scared of; Badan = Body; Fikr = Thoughts; Takhayyulat= Concepts; Ghairat-e-deen = Strong Faith; ILaaj = Cure; Mullah = Referring to strong faith Muslim here; Koh-o-daman = Country (Afghanistan here); Ahl-e-Haram = Muslims; Riwayaat = Traditions; Aahu = Deer; Murghzar-e-Hatan= Land of Faith and peace; Nafs = Thoughts; Laley = Garden; Ghazal Sira = Reformer here)

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Hai tawaf-o-Haj ka hangama agar baqi tou kya?

Kund ho ker reh gayi Momin ki taigh-e-bay nayam

Kis ki nomeedi pay hujjat hai ye farman-e-jadeed

Hai Jihad iss dour main mard-e-musalman per haram

(Meanings:

Tawaf-o-Haj = Pilgrimage; Hangama = Activities; Kund = Dead/rusted; Taigh-e-beynayam = Courage and bravery; Nomeedi = Disappointment; Farman-e-Jadeed = New order; Jihad = Holy War)

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Kiya riffat ki lazzat say na dil ko aashna tu ney

Guzari umer pasti main, misal-e-naqsh-e-pa tu ney

Ta'assub chor nadan, deher kay aina khaney main

Ye tasweerein hain teri jin ko samjha hai bura tu ney

Zaban say ger kiya tauheed ka dawa, tou kya haasil?

Banaya hai bu't-e-pindaar ko apna khuda tu ney

(Meanings:

Riffat = Dignity; Lazzat = Familiarity; Aashna = Familiar; Umer Pasti main= Low life; Misal-e-naqsh-e-pa= In a disgraceful manner/like a coward slave; Ta'assub = Revolt/Hatred; Nadan = Stupid; Deher = Darkness; Aina Khaney = Era; Tasweerein = Pictures; dawa = Claim; Bu't-e-Pindar = Idol)

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Sawat-e-Tauheed qaim jin namazon say hui

Wo namazain Hind main nazr-e-brahmin ho gayeen

(Meanings: Sawat-e-Tauheed = Strong Foundations of Islam; Qaim = Organised; Hind = India; Nazr-e-Brahmin = Dominated by Upper Caste Hindus)

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Khird nay keh bhi diya LA ILA tou kya haasil?

Dil-o-zaban musalman nahin tou kuch bhi nahin

Ajab nahin kay pareshan hai guftagu meri

Farogh-e-subha pareshan nahin tou kuch bhi nahin

(Meanings: Khird = Intellect; Haasil = Reward;
Dil-o-Zaban = Heart and Soul; Pareshan = Depressed)

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Kabhi aey haqeeqat-e-muntazir, nazar aa libas-e-majaz main

kay hazar sajdey tarap rahey hain, meri jabeen-e-nyaz main

Jo main sir basajda hua kabhi, tou zameen say aney lagi sada

Tera dil tou hai sanam aashna, tujhey kya miley ga namaz main

(Meanings: Haqeeqat-e-Muntazir = Referring to
God Almighty here; Libas-e-Majaz = Being Visible; Sajdey = To
prostrate; Jabeen-e-nayaz= Forehead; sir basajda = To Prostate;
Sada = Voice; Sanam Aashna = Beloved of idols)

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Tamaddun, tasawwuf, shariat, kalaam

Butaan-e-Ajam kay pujari tamam

Haqeeqat khurafaat main kho gayi

Ye ummat riwayaat main kho gayi

(Meanings: Tamaddun = Traditions; Tasawwuf
= Mysticism; Shariat = Islamic Law (referring to fake Islamic law
created by so called scholars in self interest, in name of Islam); Kalam = To
praise (referring to hypocrisy of such Muslims, whose worship is to impress
people instead of pleasing God. Those for whom, last three verses of Surah
Maa'on in Noble Quran have been revealed); Butaan-e-Ajam = gods of other
religions; Pujari = Worshipers; Haqeeqat = Truth (referring to
original teachings of Islam); Khurafaat = Senseless things; Ummat = (Muslim)
Nation; Riwayaat = Traditions)

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Haath bayzor hain, ILhaad say dil khugar hain

Ummati bais-e-ruswai-e-paighambar (PBUH) hain

Bu't shikan uth gayye, baqi jo rahey Bu't ger hain

Tha Baraheem Pidr, aur ye Pidr-e-Aazr hain

Koi qabil ho tou HUM shan-e-kai detey hain

Dhoondney waley ko duniya bhi nayi detey hain

(This verse
is taken from poem "Jawab-e-Shikwa" and Dr. Iqbal is assuming that
Allah Himself is addressing to Muslims)

(Meanings: Bayzor
= Weak; ILhaad = Apostasy; Khugar = Convinced; Ummati = Muslims;
Bais-e-ruswai-e-paighambar (PBUH) = Matter of depression for Prophet
(PBUH); Bu't Shikan = True and determined Muslims; Bu't ger = Lovers
of idols; pidr-e-aazar = Followers of Aazar, an idol maker; Qabil = Competant;
Shan-e-Kai = Success; Dhoondney = Search)

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Kis qadar tum pay garan subha ki baydari hai

Hum say kab pyar hai, haan neend tumhain pyari hai

Taba-e-azad per qaid-e-ramzan bhaari hai

Tumhi keh dou, yahi aain-e-wafadari hai?

Qaum Mazhab say hai, Mazhab jo nahin tum bhi nahin

Jazb-e-baham jo nahin, mehfil-e-anjum bhi nahin

(Meanings: Qadar

= Extent; Garan = Tough; Subha ki baydari = Referring to get up for morning prayers; Hum = Referring to God here as Dr. Iqbal is assuming that God is addressing Muslims; Neend = Referring to preferring other things over prayers by Muslims; Taba-e-Azad = Written in taunting way, referring to careless nature of Muslims; Qaid-e-Ramzan = Taunting again, referring to Muslims who take holy month of Ramadan as a burden or liability to be released unwillingly; Ain-e-wafadari = Rule of submission and sincerity; Mazhab = Religion; Jazb-e-baham = Joint efforts; Mehfil-e-Anjum = Success and fruitful results)

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Jin ko aata nahin duniya main koi fun, tum ho

Nahin jis qaum ko parwa-e-nash-e-mann, tum ho

Bijliyan jis main hon aasuda wo khurmen, tum ho

Baich khaatey hain jo Islaaf kay madfan, tum ho

Thay tou A'ba wo tumharey hi magar tum kya ho?

Haath per haath dharey muntazir-e-farda ho?

(Meanings: Funn

= Skill; Parwa-e-nash-e-mann = Strive for excellence and prosperity; Bijliyan = Referring to creative and constructive ideas; Islaaf = Forefather; Madfan = Coffins; A'ba = Ancestors; Muntazir-e-Farda = Waiting for some help)

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Manfia't aik hai iss qaum ki nuqsaan bhi aik

Aik hi sab ka Nabi (PBUH), Deen bhi, Imaan bhi aik

Harm-e-Pak bhi, Allah bhi, Quran bhi aik

Kuch bari baat thi hotay jo Musalmaan bhi aik?

Firqa bandi hai kahin, aur kahin zaatain hain

Kya zamaaney main pinapnay ki yahi batain hain?

(Meanings: Manfia't
= Profit; Nuqsaan = Loss; Harm-e-Pak = Referring to
Khana-e-Kaba; Firqa bandi = Sectarian culture; Zaatain = Caste
System; Pinapney = To progress)

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Koun hai tarak-e-Aain-e-Rasool-e-Mukhtar (PBUH)?

Maslehet waqt ki hai kis kay amal ka mayaar?

Kis ki aankhon main samaya hai sha'ar-e-aghyaar

Ho gayi kis ki nigah tarz-e-salaf say bayzaar

Qalb main soz nahin, rooh main ihsaas nahin

Kuch bhi paighan-e-Muhammad (PBUH) ka tumhain pass nahin

(Meanings: Tarak-e-Aain-e-Rasool-e-Mukhtar
(PBUH) = Those who have rejected/ignored teachings of Prophet Muhammad
(PBUH); Maslehet = Compromise; Sha'ar-e-aghyaar = Impressed by non
Muslims; Nigah = Vision; Tarz-e-Salaf = Practices of Ancestors; bayzaar
= tired of/ fed up; Qalb = Heart; Soz = sense of
responsibility; Rooh = Soul; Ihsaas = sensibility; Paighan-e-Muhammad
(PBUH) = Message of Muhammad (PBUH); pass = care)

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Shor hai ho gayey duniya say Musalman nabood

Hum yeh kehtey hain kay thay bhi kahin Muslim mojud?

Wuza main tum ho Nasara, tou tamaddun main hanud

Ye Musalman hain, jinhain dekh kay sharmain Yahud

Yun tou Syed bhi ho, Mirza bhi ho, Afghan bhi ho

Tum sabhi kuch ho batao tou Musalmaan bhi ho?

(Meanings: shor
= noise; nabood = Eliminated; Mojud = Present; Wuza = Outer
apperances; Nasara = Christians; Tamaddun = Life style; Hanood
= Hindus; Sharmain Yahood = referring to 'better than Jews')

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Her koi zoq-e-may-e-mast-e-tan aasani hai

Tum musalmaan ho, ye andaz-e-musalmani hai?

Haideri fuqr hai, nay dolat-e-Usmani hai

Tum ko islaaf say kya nisbat-e-rohani hai?

Wo zamaney main mo'aziz thay musalman ho ker

Aur tum khawar huey, tarak-e-Quran ho ker

(Meanings: Zoq-e-may-e-mast-e-tan
aasani = Lazy/ dull/ leisure minded; Andaz-e-Musalmani = Ways of
Muslims; Haideri Fuqr = Spiritual values of Ali (m.Allah.b.p.w.him);
Dolat-e-USmani = Wealth of Usman (m.Allah.b.p.w.him); Islaaf = Ancestors;
Nisbat-e-rohani = Spiritual inheritance; Wo = Referring to
companions of Prophet Muhammad (PBUH); Mo'aziz = Respected; Khawar = Insulted;
Tarak-e-Quran = Those who rejected/ignored Quran)

Solution of problems of Muslims

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Quran main ho ghota zan, aey mard-e-Msualman

Allah karey tujh ko ata jiddat-e-kirdaar

Jo harf-e-Qul il afw main posheeda hai ab tak

Iss dour main shayad wo haqeeqat ho namudaar

(Meanings: ghota zan = Referring to read, consult and understand; Jiddat-e-Kirdaar
= Strong faith/strong character; Harf-e-Qul il afw = Words of Quran; Posheeda
= Hidden; Namudar = To expose)

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Aashna apni Haqeeqat say ho, aey dehqan zara

Dana tu, kheti bhi tu, baran bhi tu, haasil bhi tu

Aah! kiski justaju awara rakhti hai tujhey?

Rah tu, rehro bhi tu, rehber bhi tu, manzil bhi tu

Kanpta hai dil tera andesha-e-tufaan say kya?

Nakhuda tu, beher tu, kashti tu, sahil bhi tu

Shola ban kay phoonk dey khashak-e-ghair Allah ko

Khauf-e-batil kya hai, kay hai ghaarat-e-batil bhi tu

(Meanings: Aashna = Familiarity; Dehqan = Hard worker/
ploughman; Dana = Fruit; Kheti = Final product; Baran = Blessed
rain; Haasil = Reward; Justaju = Struggle denotatively but
referring to "wait" here; awara = useless; Rah = Passage;
Rahru = Passenger; Rehber = Guide; Manzil = Destination; Kanpta
= To shiver; Andesha-e-tufan = Fear of thunder; Nakhuda = Sailor;
Behar = Ocean; Kashti = Ship; Sahil = Bank of ocean; Shola
= Flame; phoonk dey = Eliminate; Khashak-e-ghair Allah = Enemies
of God; Khauf-e-batil = Fear of Oppression; Ghaarat-e-Batil = One
who eliminates oppressor and oppression)

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Aaj bhi ho jo Baraheem ka Imaan paida

Aag ker sakti hai andaz-e-gulistan paida

(Meanings: Baraheem = Abraham (PBUH); Imaan = Faith; Andaz-e-gulistan
= Referring to miracle of Prophet Ibraheem (Abraham PBUH), who was thrown in
fire and fire was converted into the roses)

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Baykhatar kood para aatish-e-namrood main Ishq

Aqal hai mehw-e-tamasha-e-lab-e-baam abhi

Shewa-e-Ishq hai Azadi-o-deher aashubi

Tu hai zannari-e-bu't khana-e-ayyam abhi

(Meanings: Baykhatar = Fearlessly; Kood para = Jumped in; Aatish-e-Namrood
= Referring to fire of Namrood in which, prophet Abraham (PBUH) was thrown; Ishq
= Referring to strong Faith and devotion of Prophet Abraham (PBUH); Aqal
= Wisdom; Mehw-e-tamasha-e-lab-e-baam = Stunned/shocked/in state of
disbelief; Shewa-e-Ishq = Strong Faith; Azadi = Freedom; Deher
Aashubi = To get rid of slavery; Zannari-e-bu't khana-e-ayyam = Under
influence of idol worshipers)

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Dekh ker rang-e-chamman ho na pareshan maali

Kaukab-e-ghuncha say kirnain hai chamakney wali

Khas-o-khashaak say hota hai gulistan khali

Gul ber andaz hai khoon-e-shuhda ki lali

Rang gardun ka zara dekh tou, unnabi hai

Ye nikalthey huey Suraj ki ufuk taabi hai

(Meanings: Rang-e-chamman = Referring to downtrodden enslaved Muslim nation; Pareshan = Worried, Maali = Referring to worried Muslims; Kaukab-e-ghuncha = Referring to new buds; Kirnain = Ray of shining light; Chamakney = Brightness; Khas-o-Khashaak = Trash/garbage; Gulistan = Referring to Muslim circle here; Gul ber Andaz = About to blossom; Khoon-e-Shuhda ki lali = Blood/sacrifices of martyrs; Gardun = Sky; Unnabi = Golden/colour of rising dawn; Nikalthey huey Suraj = Rising dawn; Ufuk taabi = Signs)

*. Hai jo
hangama bapa yorish-e-balghari ka

Ghafilon kay liyey paigham hai baydari ka

Tu samjhata hai, ye saman hai dil azaari ka

Imtihan hai terey eesaar ka, khuddari ka

Kyon hirasana hai saheel-e-fars-e-aada sey?

Noor-e-Haq bujh na sakey ka nafs-e-aada sey

(Meanings: Hangama bapa yorish-e-balghari ka = Inclination of world towards atheist culture; Ghafilon kay liyey paigham hai baydari ka = Message to get up from slumber for ignored ones; Saman = Matter; Dil Azaari = To offend, to hurt; Imtihan = Test; Eesaar = Sacrifice; Khuddari = Self Respect; Hirasana = Scared of; Saheel-e-fars-e-aada = Oppressor; Noor-e-Haq = Light of Truth; Nafs-e-aada = Struggle of oppressor)

*. Misl-e-bu
qaid hai ghnacey main, pareshan ho ja

Rakht ber dosh hawa-e-chaminstan ho ja

Hai tinak maya, tu zarrey say byabaan ho ja

Naghma-e-moj say hangama-e-tufan ho ja

Quat-e-Ishq say her past ko bala ker dey

Deher main Ism-e-Muhammad (PBUH) say ujala ker dey

(Meanings: Misl-e-bu = Referring to true faith here; Qaid= Bound; Ghunchey= Bud; Rakht ber dosh hawa-e-chamnistan = Advising to start making efforts against oppressor; zarrey say bayaban = From zero to hero; Naghma-e-moj = Unity; Hangama-e-tufan = Revolutionary strength; Quat-e-Ishq = Referring to strong faith; past = Low/slave; Bala = Respected; Deher = Times of slavery; Ism-e-Muhammad (PBUH) = Advising to follow teachings of Muhammad (PBUH); Ujala = End of oppression)

*. Aqal hai
teri saper, Ishq hai shamsheer teri

Merey derwesh! khilafat hai Jahangir teri

Ma siwa Allah kay liyey aag hai takbeer teri

Tu Musalman ho tou taqdeer hai tadbeer teri

Ki Muhammad (PBUH) say wafa tu nay, tou Hum terey hain

Ye Jahan cheez hai kya, loh-o-qalam terey hain

(Meanings: Aqal = Wisdom; Ishq = Faith; Shamsheer = Strength/tool/sword; Derwesh = Innocent man; Khilafat = System)

of Pious Caliphs of Islam; Jahangir = Way out; Ma siwa = Except; aag hai takbeer teri = Your destiny is hell fire; Taqdeer = Luck; Tadbeer = Policy; Wafa = Sincerity/loyalty; Hum = Referring to Allah as Dr. Iqbal is assuming that Allah is addressing His creature; Jahan = World; Loh-o-Qalam = Universe)

*. Uth kay ab
bazm-e-jahan ka aur hi andaaz hai

Mashriq-o-maghrib main terey dour ka aghaaz hai

(Meanings: bazm-e-jahan = Present era; Mashriq-o-Maghrib = Across the globe; Aaghaz = Beginning)

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Yaqeen muhkam; amal paiham, mohabbat fath-e-alam

Jihad-e-zindagani main hain ye mardon ki shamshirain

(Meanings: Yaqeen muhkam= Confidence; Amal paiham = Hard work with strong motivation; Mohabbat fath-e-Alam= Strive for excellence; Jihad-e-zindagani = Life; Mardon = Men; Shamshirain = Tools)

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Fard Qaim Rabt-e-Millat say hai, tanha kuch nahin

Moj hai darya main, aur berun-e-darya kuch nahin

(Meanings: Fard = Individual; Qaim = to survive; Rabt-e-Millat = Unity of a nation; tanha = Alone; Moj hai darya main aur berun-e-darya kuch nahin = Simile, giving example of a wave which can't survive out of ocean. Similarly, individual is strong as long as he is part of a nation. Together we stand, divided we fall)

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Baykhabar! Tu johar-e-aina-e-ayyam hai

Tu zamaney main Khuda ka aakhri paighaam hai

(Meanings: Baykhabar = Ignored; Johar-e-aina-e-ayyam = Jewel of the time)

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Nahin hai na umeed Iqbal apni kasht-e-weeran say

Zara namm ho tou ye mitti bari zerkhaiz hai saaqi

(Meanings: Na umeed = Disppointed;
Kasht-e-weeran = Muslim youth; namm = Soft; mitti = referring
to Muslim youth; zerkhaiz = productive)

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Jo naghma zan thay khalwat-e-oraaq main tayyur

Rukhsat huey wo terey shajr-e-saya daar say

Shaakh-e-barida say sabaq andoz ho kay tu

Na-aashna hai qaida-e-rozgaar say

Millat kay saath rabta-e-ustawar rakh

Paiwasta reh shajar say, umeed-e-bahar rakh

(Meanings: Naghma zan = Singers;
Khalwat-e-oraaq= referring to glory of ancestors; tayyur = birds; Rukhsat
= to leave; shajr-e-sayadaar = Shady tree; Shaakh-e-barida = Ancestors;
Sabaq andoz = To Learn lesson; Qaida-e-rozgar = Formula of
success; Rabta-e-Ustawar = Being continuously in touch; Paiwasta = Hopeful;
Shajar = Fruit (outcomes); Umeed-e-bahar = Good time)

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Agar manzur ho tujh ko khizan na-aashna rehna

Jahan-e-rang-o-bu say pehley qata-e-aarzu ker ley

issi main dekh, muzmir hai kamal-e-zindagi tera

Jo tuj ko zeenat-e-daman koi aina ru ker ley

(Meanings: Khizan na aashna = Not familiar with downfall; Jahan-e-rang-o-bu = World; qata-e-aarzu = To be determined to achieve something; mizmir = hidden; kamal-e-zindagi = formula of success)

*

Bandagi main ghut kay reh jaati hai ik ju-e-kam aab

Aur azadi main behr-e-baykaran hain zindagi

Kulzam-e-hasti say tu ubhra hai manind-e-hibab

Iss zayan khaaney main tera imtihan hai zindagi

(Meanings: Bandagi = Slavery; ghut = Exploitation; ju-e-kam aab = large amount of water; behr-e-baykaran = powerful strength; Kulzam-e-hasti = Humanity; Ubhra = Emerged; Manind-e-Hibab = Like a saviour; zayan khaaney = Referring to world)

*

Ye ghari mehsher ki hai, tu arsa-e-mehsher main hai

Paish ker ghaafil, amal koi agar daftar main hai

(Meanings: ghari = Time; mehsher = Day of resurrection; arsa-e-mehsher = Era of destruction; paish = to present; ghaafil = ignored; amal = something on one's credit)

*

Rabt-o-zabt-e-millat-e-baiza hai mashriq ki nijaat

Asia waley hain iss nuktey say ab tak baykhabar

Phir syasat chor ker daakhil hisaar-e-deen main ho

Mulk-o-dolat hai faqat hifz-e-haram ka ik samar

Nas'l Muslim ki agar mazhab per muqaddam ho gayi

Urr gaya duniya say tu manind-e-khaak-e-reh guzar

Aik hon Muslim, Haram ki paasbani kay liyey

Neel kay saahil say ley ker ta-ba-khaak-e-Kashghar

Ta Khilafat ki bina duniya main ho phir ustawaar

La kaheen say dhoond ker islaaf ka qalb-o-jigar

Aey kay nashnasi khafi ra az jali, hoshyaar baash

Aey giraftar-e-Abu Bakar-o-Ali, hoshyaar baash

(Meanings: Rabt-e-zabt-e-millat-e-baiza = unity of Muslim nation; nijaat = freedom; nuktey = point; baykhabar = ignored; syasat = politics; hisaar-e-deen = Islam; hifz-e-haram = by product of religion; Nas'l = Race; muqaddam = priority; manind-e-khaak-e-reh guzar = Like dust of the road/being worthless; pasbanai = protection; Ta ba khak-e- Kashghar = Land of Kashghar; Ta Khilafat ki bina = Referring to Pious Caliphs and their system; ustawaar = reactivation; Islaaf = Ancestors; qalb-o-jigar = Strength and Faith; giraftar-e-Abu Bakar-o-Ali = Referring to those Muslims who always praise Abu Bakar and Ali for their bravery, but never follow them; hoshyar baash = Attention)

*.
Kitaab-e-millat-e-baiza ki phir shiraza bandi hai

Ye shakh-e-Haashmi kerney ko hai phir barg-o-ber paida

Agar Usmanion pay toota koh-e-gham, tou kya gham hai?

Kay khoon-e-sad hazaar anjum say hoti hai seher paida

(Meanings: Kitaab-e-millat-e-baiza
= Holy Quran; Shiraza bandi = Unity, integrity; Shaakh-e-Hashmi = Muslim
Nation; Barg-o-ber = Roses and Jewels; paida = to produce; Koh-e-gham
= Bundle of troubles; khoon-e-sad hazar anjum = Lots of sacrifices; Seher
= Rising of Dawn)

*.
Sabaq perh phir sadaqat ka, adalat ka, shujaat ka

Liya jayey ga tujh say kaam duniya ki imamat ka

(Meanings: Sabaq = Lesson; Saqadat
= Truth; Adalat = Justice; Shujaat = Bravery; Imamt = Leadership)

*.
Butan-e-rang-o-khoon ko torr ker millat main guum ho ja

Na turani rahey baaqi, na Irani, na Afghani

Mitaya qaiser-o-kisra kay istabdad ko kis nay?

Wo kya tha? zor-e-Haider, Faqr-e-Bu Zar, Siqd-e-Salmani

(Meanings: Butan-e-ran-o-khoon
= those traditions or practices which are forbidden in Islam; Turani/Irani/Afghani
= Regional status of Muslims; Mitaya = To eliminate; Qaiser-o-Kisra
= Cruel rulers who had been hard on Muslims; Istabdad = Cruelty; Zor-e-Haider
= Strength of Ali (m.Allah.b.p.w.him); Faqr-e-Abu Zar = Faith
of Abu Zar (m.Allah.b.p.w.him); Sidq-e-Salmani= Truth of Salman

(m.Allah.b.p.w.him))

*.

Jab iss angara-e-khaaki main hota hai yaqeen paida

Tou ker leta hai ye baal-o-per-e-rooh ul Amin paida

(Meanings: Angara-e-Khaaki = Human being; Yaqeen = Faith; baal-o-per = Qualities; Rooh ul Amin = Angel Gabriel (Jibraeel))

*

. Hamara Narm ru qasid (PBUH) payam-e-zindagi laya

Khabar deti theen jin jo bijliyaan, wo baykhabar niklay

Jahan main ahl-e-Imaan soorat-e-Khusheed jeetey hain

Idhar doobey, udher nikley, udher doobey, idhar nikley

(Meanings: Narm ru qasid = Muhammad (PBUH); payam-e-zindagi = Guide to live life in correct manner; Khabar deti thin jin ko bijliyan = Those who claimed that they are gods or most powerful; baykhabar = ignored; Ahl-e-Imaan = People of Faith (Muslims))

*.

Yaqeen Afrad ka sarmaya-e-tameer-e-millat hai

Yahi qu'at hai jo surat-e-ger taqdeer-e-millat hai

(Meanings: Yaqeen = Faith; Afrad = People; sarmaya-e-tameer-e-millat = Assets of a nation; Qu'at = Strength/tool; surat-e-gar taqdeer-e-millat = fortune of Muslim nation)

*

Amal say zindagi banti hai Jannat bhi, Jahannum bhi

Ye Khaaki apni fitrat main na noori hai, na naari hai

Khrosh amoz-e-bulbul ho girah ghunchey ki wa ker dey

Kay tu iss gulsitan ka wastey baad-e-behari hai

(Meanings: Amal = Deeds; Khaaki
= Human bening; fitrat = Nature; noori = saint; naari = evil)

*.
Hawas nay ker diya hai tukrey tukrey no-e-insan ko

Akhu'at ka bayan ho ja, mohabbat ki zuban ho ja

Ye Hindi, wo Khurasani, ye Afghani, wo Turaani

Tu, aey sharminda-e-saahil! uchal ker baykaran ho ja

Khudi main doob ja ghaafil, ye sirr-e-zindagani hai

Nikal kay halqa-e-shaam-o-seher say Jawadan ho ja

(Meanings: Hawas = Lust; tukrey
= pieces; no-e-insan = Human race; Akhu'at = Integrity; bayan
= Advocate; Hindi/Khurasani/Afghani/Turaani = Referring to regionalism
and racism; sharminda-e-saahil = Muslim; uchal ker baykaran = getting
united disregard of race/colour/region; Khudi = Self respect; sirr-e-zindagani
= Secret of success; Halqa-e-shaam-o-seher = thick n' thin; Jawadan
= Ever living on the basis of some unique work)

Exposing character of so called scholars of Islam

*.
ILfaaz-o-maani main tafawat nahin lekin

Mullah ki azan aur hai, Mujahid ki azan aur

Parwaaz hai dono ki issi aik fiza main

Girgis ka jahan aur hai, Shaheen ka jahan aur

(Meanings: ILfaaz-o-Maani = Words and meanings; Tafawat = Difference; Mullah = Referring to so called Muslim scholars; Mujahid = True Muslim with strong Faith and belief; Parwaaz = Flight; Girgis = Kite; Shaheen = Hawk)

*.
Saudagri nahin, ye ibadat Khuda ki hai

O baykhabar! jaza ki tammanna bhi chor dey

Wa'iz saboot layey jo ma'y kay jawaz main

Iqbal ko ye zid hai kay peena bhi chor dey

(Meanings: Saudagri = Trade or some agreement of give n' take; Ibadat = Worship; Baykhabar = Ignored; Jaza = Reward; Tammanna = Desires; Wa'iz = One who delivers speech in Mosque; saboot = Proof; Ma'y = Referring to sins and forbidden things; Zid = To insist upon something)

*.
Sher mardon say hua baisha-e-tehqeeq tahi

Reh gayey sufi-o-mullah kay ghulam aey saaqi

Ishq ki taigh-e-jigar daar chura li kis nay?

ILM kay haath main khali hau nayaam aey saaqi

(Meanings: Sher

Mardon = Brave Muslims with strong faith; baisha-e-tehqqeeq= Referring to Muslim nation; Tahī = Empty; ghulam = slave; saaqi = friend; Ishq = Strong Faith; taigh-e-jigar daar = Strength; chura = To steal; ILM = Knowledge; Khali = Empty; Nayaam = Sword holder)

*

Go uss ki khudai main mohajin ka bhi hai haath

Duniya tou samajhti hai Farangi ko Khudawand

Ehkaam TEREY Haq hain, magar apney muffassir

Taweel say Quran ko bana saktey hain paband

Derwesh-e-Khuda mast na sharqi hai na gharbi

Ghar uss ka na Dilli, na Safahan, na Samarqand

Chup reh na saka Hazrat-e-Yazdan main bhi Iqbal

Kerta koi iss banda-e-gustaakh ka mun band

(Dr. Iqbal is assuming here as if he is taken to Almighty God and is talking to HIM)

(Meanings: Go=

Although; Uss = Referring to British here; Mohajin = Referring to Hindu Brahmins; haath = involvement; Farangi = British; Khudawand = Master; Ehkaam = Commandments; TEREY = Referring to Allah; Haq = Justified/valid/true; Muffassir = One who explains or educate others; Taweel = False logic for self benefit; Paband = Referring to interpret wrong meanings in self interest; Darwesh-e-Khuda = True Saint; Sharqi = Eastern; Gharbi = Western; Ghar = permanent residence; chup = Silent; Hazrat-e-Yazdan = Before Allah; banda-e-gustaakh = Rebellious natured man)

*

Yahi sheikh-e-Haram hai, jo chura ker baich khata hai

Galim-e-Bu Zar-o-dalq-e-Awais-o-chader-e-Zehra

Hazoor-e-Haq main Israfeel nay meri shikayat ki

Ye banda waqt say pehley qayamat ker na dey berpa

(Meanings: Sheikh-e-Haram = Referring to so called Muslim scholars who have established their clergy in religion, hence ignoring the Commandment of Quran that no clergy is allowed in religion; Chura ker baich khana = To defame Islam and to misrepresent teachings of Muhammad (PBUH); Galim-e-Bu Zar/Dalq-e-Awais/Chader-e-Zehra = Practices and teachings of companions/daughter of Muhammad (PBUH); Hazoor-e-Haq = Before Allah; Israfeel = An angel; Shikayat = Complaint; berpa = emergence)

*.
Ishq say paida nawa hai zindagi main zer-o-bam

Ishq say mitti ki tasweeron main soz-e-dam badam

Aey Musalman! apney dil say pooch, mullah say na pooch

Ho gaya Allah kay bandon say kyon khali Haram

(Meanings: Ishq = Faith; nawa = voice; zer-o-bam = Thick n' thin; Mitti ki tasweeron = Human beings; soz-e-dam badam = Life)

*.
Ye misra likh diya kis shokh nay mehrab-e-Masjid per?

Ye nadan gir gayey sajdey main jab waqt-e-qayam aya

Diya Iqbal nay Hindi musalmanon ko soz apna

Ye ik mard-e-tan asan tha, tan asanon kay kaam aya

(Meanings: Misra = verse; shokh

= jolly; mehrab-e-Masjid = wall of Mosque; nadan = ignored; sajdey = prostrate; qayam = standing straight in prayers; Soz = thoughts; mard-e-tan asan = man of words, not of action)

*.
Dil hai Musalman tera na mera

Tu bhi namazi, main bhi namazi

Main janta hun anjaam uss ka

Jis maarkey main Mullah ho ghazi

(Meanings: Anjaam = Conclusion;
Maarkey = Adventure; Ghazi = Warrior)

*.
Andaz-e-bayan agarchey mera shokh nahin hai

Shayad kay terey dil main uter jayye meri baat

Wo mazhab-e-mardan-e-khud agah-o-Khuda mast

Ye mazhab-e-mullah-o-jamadat-o-nabat

(Meanings: Andaz-e-bayan = Speech;
Agarchey = though; shokh = Jolly (referring to being impressive here); wo mazhab-e-mardan-e-khud agah-o-Khuda mast = Referring to strong Faith and practices of companions of Prophet (PBUH) and praising them for their honesty and strength; ye mazhab-e-mulla-o-jamadat-o-nabat = Referring to present day's Islam and calling it a creation of so called fake religious scholars, who defamed Islamic teachings in self interests)

*.
Ajab nahin kay Khuda tak teri rasai ho

Teri nigah say hai poshida aadmi ka muqaam

Teri namaz main baqi na jalal hai, na jamal

Teri azan main nahin meri seher ka paigham

(Dr. Iqbal is addressing so called
fake scholars here)

(Meanings: Ajab = Amazing; Rasai
= Approach; Nigah = Sight; poshida = Hidden; Aadmi = Human
being; Muqaam = Grade; Namaz = Prayer (referring to deeds and
moral values too); Jalal = Grace; Jamal = prestige; Azan = Call
for prayers (Referring to patience, wisdom and foresight too); Seher = Referring
to true teachings of Quran which were practically demonstrated by Muhammad
(PBUH))

*

Zinda qu'at thi jahan main yehi Tauheed kabhi

Aaj kya hai? faqat ik masla-e-ilm-e-kalaam

Qaum kya cheez hai, qaumon ki immamat kya hai

Iss ko kya samjhain ye becharey dou rakat kay Imaam

(Meanings: Zinda qu'at = Influential
strength; Jahan = World; Tauheed = Referring to Islam; Faqat = Merely;
Masla-e-ILM-e-Kalam = A matter of recitation only; Qaum = Nation; Qaumon
ki Immamat = Leading nation; Becharey = Poor; Do rakat kay Imam = Referring
to so called scholars of Islam)

*

Wahdat ki hifazat nahin bay quat-e-bazu

Aati nahin kuch kaam yahan aql-e-Khudadad

Aey mard-e-Khuda! tujh ko wo qu'at nahin haasil

Ja baith kisi ghaar main Allah ko ker yaad

Mullah ko jo hai Hind main sajdey ki ijazat

Nadan ye samjhata hai kay Islam hai azaad

(Meanings: Wahdat = Tauheed/Islam;
Hifazat = Protection; Bay quat-e-bazu = Without strong faith; Aql-e-Khudadad
= mere wisdom; Mard-e-Khuda = Referring to fake scholars of Islam
here; haasil = possession; Ghaar = Cave)

*

Sufi ki tareeqat main faqat masti-e-ahwaal

Mullah ki shariat main faqat masti-e-guftaar

Wo mard-e-mujahid nazar aata nahin mujh ko

Ho jis kay rag-o-pey main faqat masti-e-kirdaar

(Meanings: Sufi = fake
religious scholar; Tareeqat = speech; faqat = Only; masti-e-ahwaal
= paper claims with no practical model; Mullah = fake scholar; Shariat
= law; masti-e-guftaar = attractive theories without any
demonstration; Mard-e-Mujahid = Man of strong Faith; nazar aata nahin
= Doesn't exist; rag-o-pey = all deeds; masti-e-kirdaar = Practical
example of truth and Quran)

*

Peeran-e-kaleesa hon ya sheikhan-e-Haram hon

Na jiddat-e-kirdar, na jiddat-e-guftaar

Duniya ko hai uss mehdi-e-berhaq ki zaroorat

Ho jiski nigah zalzala-e-aalam-e-ufkaar

(Meanings: Peeran-e-Kaleesa = Priests

in Church; Sheikhan-e-Haram = Muslim scholars in Mosque; Jiddat-e-Kirdaar = Strong character; Jiddat-e-guftaar = Impressive speech; Mehdi-e-berhaq = Mehdi Mo'ud denotatively, connotatively referring to a savior of people; nighaz zalzala-e-alam-e-ufkaar = Strong character and honest)

*.
Bayan main nukta-e-Tauheed aa tou sakta hai

Terey damagh main bu't khana ho, tou kya kahiye

Muqam-e-faqr kitna buland hai shahi say

Teri nighaz ghulamana ho, tou kya kahiye

(Meanings: Bayan = Speech of scholars on matters of religion; Nukta-e-Tauheed = Discussion on Islam; Bu't khana = Temple of idols/referring to non Islamic traditions; Muqam-e-Faqr = Grade of hospitality; buland = high; shahi = Grade of royal crown; Nighaz = Vision or thoughts; Ghulamana = Slavish)

*.
Baqi na rahi wo teri aina zameeri

Aey kushta-e-sultani-o-mullai-o-peeri

(Meanings: Aina Zameeri = Faith; Kushta-e-sultani-o-mulla-i-o-peeri = Those ignored and aloof Muslims who blindly follow so called fake scholars and treat them like sacred souls)

*.
Koi ye poochey kay wa'iz ka kya bigarta hai?

Jo bayamal per bhi karam Wo Beynyaz karey

Gharoor-e-zehd nay sikhla diya hai wa'iz ko

Kay bandgan-e-Khuda pay zaban daraaz karey

Hawa ho aisi kay Hindustan say aey Iqbal!

Urta kay mujh ko ghubaar-e-rah-e-Hijaz karey

(Meanings: Poochey = To inquire; Wai'z = One who delivers speech in Mosque; Bigarta = Loss; Bayamal = Non practicing and low graded Muslim; Karam = Blessings/mercies; WO Baynyaz = Referring to Allah; Gharoor-e-Zehd = Being proud of one's high religious status; Bandgan-e-Khuda = slaves of Allah; Zaban Daraz karey = To criticise; Hawa = Direction; Ghubaar-e-rah-e-Hijaz = Dust of Makkah and Madina)

*

Tu bhi hai shewa-e-arbab-e-roya main kaamil

Dil main London ki hawas, lab pey terey zikr-e-Hijaz

Jhoot bhi maslehet aamez tera hota hai

Tera andaz-e-tammaluq bhi sarapa ejaaz

(Addressing to fake scholars here)

(Meanings: Shewa-e-arbab-e-roya = Hypocrite; Kamil = specialist; Dil main terey London ki hawas = Desires of visiting London; Lab pey terey zikr-e-Hijaz = Praising Makkah and Medina all the time, thus being hypocritical; Jhoot= Lies; Maslehet aamez = better than truth; Andaz-e-Tammaluq = To flatter or being slavishly low in praising others for self benefit; Sarapa Ejaaz = Simply great (Dr. Iqbal is making fun of the so called scholars by saying that since they pretend to be sacred figures, even their sins are better than good deeds of an ordinary person)

*

Nasha pila kay girana tou sab ko aata hai

Maza tou tab hai kay girton ko thaam ley saaqi

Kati hai raat tou hangama gusri main teri

Seher kareeb hai, Allah ka naam ley saaqi

(Meanings: Nasha = Drugs/addiction; pila kay girana = To betray others; Maza = Something different or unique; girton ko thaam ley = To help the oppressed and troubled; Kati hai raat tou hangama gusri main teri = Addressing to fake scholars saying that their night passed in spreading revolt and sectarian riots; Seher kareeb hai, Allah ka naam ley saaqi = addressing to fake scholars and advising them that it is better late than never, and they should now submit to original teachings of Quran)

*

Mujh ko tou sikha di hai Afrang nay zandiqi

Iss dour kay Mullah hain kyon nang-e-Musalmani?

ho naqsh ager baatil, takraar say kya haasil?

Kya tujh ko khush aati hai Adam ki ye arzaani?

(Meanings: Sikha di = To give training; Afrang = British; zandiqi = Corruption; Iss dour kay Mullah = Muslim scholars of the present era; Nang-e-Musalmani = Lacking knowledge of Islam and Muslim character; Naqsh = proved; Batil = False; Takraar = Argument; Haasil = conclusion; Khush aati hai = To be happy; Adam = Human being; Arzaani = Clashes) (Dr. Iqbal is comparing himself with a sinner low graded Muslim and saying that reason of such people's downfall is ignorance of Islam and influence of British. Dr. Iqbal is pondering in second verse that why Muslim scholars of this era are also lacking Islamic vision. He further says that if something is already proved to be wrong by everyone, what is the reason of arguing upon such thing then? Is it an attempt to spread revolt which might excite some?)