

AN INTRODUCTION TO THE ARABIC TRANSLATIONS OF ALLAMA IQBAL'S URDU POETRY

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ABSTRACT

ALLAMA MUHAMMAD IQBAL WAS A PHILOSOPHER POET WHO COMPOSED BEAUTIFUL POETRY IN URDU AND PERSIAN. HIS POETRY CARRIES THE MESSAGE FOR THE WHOLE UMMAH. BEING THE MESSAGE OF UNIVERSAL IMPORTANCE, IT HAS BEEN TRANSLATED INTO VARIOUS LANGUAGES. AS ARABIC IS AN IMPORTANT LANGUAGE OF THE MUSLIM UMMAH, THEREFORE IQBAL'S POETRY HAS ALSO BEEN RENDERED INTO ARABIC. IN THIS ARTICLE, AN ATTEMPT HAS BEEN MADE TO INTRODUCE ARABIC TRANSLATIONS OF HIS URDU POETRY WHICH IS INCLUDED IN THE *BANG-I-DARA* (CALL OF THE MARCHING BELL), *BAL-I-JIBRIL* (WINGS OF JIBRIL), *ZERB-I-KALIM* (THE ROD OF MOSES), *ARMAGHAN-I-HIJAZ* (GIFT OF THE HIJAZ). SOME SPECIMENS FROM ARABIC TRANSLATIONS OF IQBAL'S POETRY HAVE ALSO BEEN GIVEN.

Allama Muhammad Iqbal was great philosopher-poet. In his poetry and prose he addressed humanity, especially the Muslim community. His message was warmly welcomed not only in Indian sub-continent but throughout the world.²⁵⁶

Arabic world was also influenced by Allama Iqbal's thought. He had visited Egypt only once in 1905 in the reign of Abbas II Al-Khudayvi during his journey to Europe for higher education when he was 28 years old.²⁵⁷ His proper interaction with Arabs was made when he visited Egypt for five days, from 1-5 December, 1913 returning from the Second Round Table

²⁵⁶ Professor Rafi-al-Din Hashmi published a detail of languages in which the works of Allama Iqbal was translated i.e. Arabic, Indonesian, Bengali, Gujrati, Persian, Pashtu, Punjabi, Kashmiri, Turkish, Sindhi, Urdu, English, Italian, German, Chec, China, Swedish, French and Hindi. See, Rafi al-Din Hashmi, *Kitabiyat-i-Iqbal*, Lahore Iqbal Academy Pakistan, 1977, pp. 53.

²⁵⁷ Dr. Hazim published his five days schedule including proceeding of his meetings. See, Hazim Muhammad Ahmad Mahfooz, *Allama Iqbal fi-Misir al-Azhar*, Cairo: Dar al- Thikafat li-Nashar 1998, pp. 33.

Conference in London. During his stay he visited historical places and participated in various welcome ceremonies in which he met eminent Arab scholars, political figures, journalists and other significant personalities of Egypt. This was a golden opportunity for them to acquaint themselves with the insights of Allama Iqbal.²⁵⁸ Almost all of his works have been translated into Arabic. Sh. Sawi Ali Sha‘lan translated the famous poems of *Shikwah* and *Jawab-i-Shikwa*, Iqbal’s poetry became popular when 28 verses from both these pomes were selected and sang by “the singer of the East” Umm-i-Kulthum under the title of “Hadith-i-Ruh” in a musical party on 4th May, 1967. It was warmly welcomed and its ten thousand copies were made and distributed in Egypt. The translation by Sh. Sawi was so perfect and attractive that people assumed that Allama Iqbal was an Arabic poet. The Government of Pakistan awarded her *Tamgha Imtiaz* on her wonderful performance. Moreover Iqbal’s poem Tarana i Milli translated by the same author was declared as its special song by World Islamic League. Damascus Radio composed this anthem in a attractive beautiful composition.²⁵⁹ The first five verses of this poem reads:

الصين لنا و العرب لنا و الهند لنا و الكل لنا
 اُضحى الاسلام لنا دينا و جميع الكون لنا وطننا
 توحيد الله لنا نور اُغددا الروح له سكننا
 الكون يزول ولا تمحى في الدهر صحائف سُودنا
 بنيت في الارض معابدها والبيت الاول كعبتنا²⁶⁰

China and Arabia are ours, India is also ours

We are Muslim, whole worlds is homeland of ours

²⁵⁸ *Ibid*, pp. 46-181.

²⁵⁹ Iqbal, Dr. Muhammad *Kuliyat-i-Iqbal* (Lahore Iqbal Academy Pakistan, 1995), pp. 186.

²⁶⁰ Ghorī, Syed Abdul Majid, *Dewan Muhammad Iqbal*, (Damascus: Dar Iban Kasir, 2003), pp. 91 (part-I)

The trust of Divine Unity is the breasts of ours
It is not easy to destroy the identity of ours
Among the world's temples that first House of God
We are its sentinels, it is the sentinel of ours²⁶¹

Greater interest was generated when Mawlana Abu al-Hasan Ali Nadvi (India) published his book *Rawai' Iqbal* comprising of Arabic translation of various poems of Iqbal. For this purpose he was urged by the famous Arab writer S. Ali Tantawi through an open letter published in the magazine *Al-Muslimun*.²⁶² Because some available translation by Arab natives were not proper interpretation of the ideas of Allama Iqbal. He continuously wrote articles on the ideas and poetry of Allama Iqbal not only in the magazine *Al-Muslimun* but also in other reputed magazines of the Arabic world. The book *Rawai' Iqbal* was an anthology of those articles. Fortunately he was allowed to translate the poetry of Allama Iqbal himself. On 22nd November 1937 he met Allama Iqbal. Abu al-Hasan Ali Nadvi has expressed the fact as under:

I distinctly remember that when I asked his permission to translate some of hi poems into Arabic, he expressed his pleasure and readily acceded to my request. I read to him some of Arabic renderings of verses from *Zarb i Kalim*. He told me that Dr. Abdul Wahab 'Azzam (of Egypt) was also thinking of translating some of his work.²⁶³

The book *Rawai' Iqbal* became a valued piece of literature among the young generation of Arab countries. It has represented the life and poetry of Allama Iqbal in a proper way. So many scholars quote Allama Iqbal's poetry in their speeches and writings.²⁶⁴

Importance of Arabic language in Iqbal's view

²⁶¹ Khalil, Dr. M. A. K, *Call of the marching Bell*, (Canda: St. John's New foundland, 1977), p. 243.

²⁶² Nadvi, Mawlana Abul al-Hasan, *Rawai' Iqbal* (Majlis Nashriyat-i-Islam, 1983), p. 15.

²⁶³ Kidwai, Muhammad Asif, *Glory of Iqbal*, (Lahore: Progressive Books, 1977) p. 16.

²⁶⁴ The book *Rawai' Iqbal* was also translated into English under the title of *Glory of Iqbal* by Muhammad Asif Kidwai and published in 1977 by Progressive Books Lahore.

Arabic has great importance all over the world. It is not only the national language of the Arabian countries but is spoken, read and written in all Muslim countries. United Nations considers it one of its official languages. European and American Universities have directed their students to learn another language as a second language, consequently, Arabic has been adopted by majority of the students.

Allama Iqbal belonged to an orthodox Muslim family and acquired religious education and learned Arabic in his childhood. His excellence in Arabic was such that “upon his graduation (in 1897), he was awarded two gold medals for his proficiency in Arabic and English”.²⁶⁵ During his stay in Europe “he was appointed professor of Arabic at the University of London for six months.”²⁶⁶ On his departure to London in 1931 to participate the Second Round Table Conference, he gave an interview to the representative of *The Bombay Chronicle*. Answering the question of the representative, he said:

I have great faith in the Arabic Language which is in my opinion the only Eastern Language which has a future as a living language, I look upon it as a great band of Union among the Arabian Nations next to their faith.²⁶⁷

Almost all of his poetry and prose has been translated into Arabic and his thought had been appreciated in the Arabic world. In this article some of the important Arabic translations of Iqbal’s Urdu poetry have been discussed and their significance highlighted.

BANG-I-DARA (Call of the Marching Bell)

This is the first collection of Urdu poetry composed by Dr. Allama Muhammad Iqbal. Its three parts have been arranged chronologically. The first part comprises of 49 poems and 13 odes written upto the year of 1905, Second part consists of 24 poems and 7 odes from the year 1905 to 1908 and the third and last part of *Bang-i-Dara* comprises of 70 poems and 8 odes from

²⁶⁵ Maitre, Luce-Claude, *Introduction to the Thought of Iqbal* (Karachi: Ferozson Publishers D.N) p 2.

²⁶⁶ May, Dr. Lini S., *Iqbal his Life and Time* (Lahore: Sh Muhammad Ashraf Publishers, 1974), p. 54.

²⁶⁷ Dar, B.A., *Letter and Writings of Iqbal*, p. 60

the year 1908 onwards. This part also has 29 humorous poems. The *Bang-i-Dara* was first published on 3rd September, 1924.²⁶⁸

Sh. Al-Sawi Ali Sha'lan was one of the renowned Arab scholars who had translated Allama Iqbal's Urdu poetry into Arabic. He was blind and a professor at Al-Azhar University, Cairo (Egypt). Muhammad Hasan A'zami, a Pakistani national proceeded to Al-Azhar University for higher education who worked as a professor at the same institution after graduating from al-Azhar. He assisted Sh. Al-Sawi Ali Sha'lan in translation of Iqbal's poetry into Arabic prose and read out to sh. al-Sawi Ali Sha'lan who versified the same into Arabic. Because of fantastic and classical versified translation, Government of Pakistan gave him an opportunity to become official guest for the period of one year. During his stay in Pakistan, Government of Pakistan deputed Dr. Mahmood Ahmad Ghazi for his assistance. Specimen of his versified Arabic translation of Iqbal's famous poems *Shikwa* (complaint) and *Jawab-i-Shikwa* (Answer) are discussed here.

رحماك رب هل بغير جباهنا	عرف السجود بيتك المعمور
كانت شغاف قلوبنا لك مصحفا	يَحْوِي جلال كتابك المسطور
إن لم يكن هذا وفاء صادقا	فالحلق في الدنيا بغير شعور
ملاً الشعوب جناتها وعصاتها	من ملحد عات و من مغرور
فاذا السحاب جرى سقاها غيثه	واختصنا بصواعق التدمير

قد هبت الاصنام من بعد البلى	واسيقظت من قبل نفخ الصور
والكعبة العليا توارى أهلها	فكأنهم موتى لغير نشور
وقوافل الصحراء ضل حداثتها	و غدت منازلها ظلال قبور

²⁶⁸ Hashmi, Rafi al-din, *Tasanif Iqbal*, p. 21

اُنَا مَا حَسَدَتِ الْكَافِرِينَ وَقَدْ
غَدَا

بَلْ مَحْتَسِي اُتْلَا اُرَى فِي اُتْمَتِي
عَمَلًا تَقْدَمُهُ صَدَاقُ الْحَوْرِ²⁶⁹

Infidelity is mocking, hast thou some feeling or not?

Dost Thou have any regard for Thy own Tawhid or not?

We do not complain that their treasures are full

Who are not in possession of even basic social graces

Outrageous that infidels are rewarded with Houris and palaces

And the Poor Muslims are placated with only promise of Houris

We have been deprived of the former graces and favors

What is the matter, we are deprived of the former honors

Why is the material wealth rare among Muslims?

Thy omnipotence is boundless and inestimable.²⁷⁰

In the poem *Jawab-i-Shikwa*, Allama Iqbal replied to the Muslim on behalf of God that they were not actually Muslims and were living like non believers. If they proved themselves true Muslims, they could be rewarded with all these blessing and luxuries. They should be united rather separated.²⁷¹ The Arab poet renders Iqbal's thought into his own language in a beautiful style. Two stanzas are quoted here as an example:

اُتَشْكُو اُنْ تَرَى الْاُتْقَوَامَ فَازُوا بِمَجْدٍ لَا يَرَاهُ النَّائِمُونَ
مَشُوا يَهْدِي اَوَائِلَكُمْ وَجَدُوا وَضِيْعَتُمْ تَرَاثُ الْاَوَّلِيْنَ

²⁶⁹ Ghori, Syed Abdul Majid, *Divan Muhammad Iqbal*, pp 96-97.

²⁷⁰ Khalil, Dr., M.A.K., *Call of the Marching Bell*, p. 252.

²⁷¹ Iqbal, Dr. Muhammad, *Kaliyat-i-Iqbal*, p. 230

اَيحَرمَ عامِلَ وِردِ المَعَالِي و يسعد بالرقى الخاملونا
 اَلَيْسَ مِنَ العَدَالَةِ اَنْ اُرَضِيَ يكون حصادها للزارعينا
 تجلى النور فوق الطور باق فهل بقى الكليم بطور سينا
 اَلَمْ يبعث لامتكم نبىَّ يوحدكم على نهج الوثام
 ومصحفكم وقبلتكم جميعا منار للاخوة والسلام
 وفوق الكل رحمن رحيم اله واحد رب الانام
 فما نار اُلفتكم تولى و اُسيتم حيارى فى الظلام
 وحسن اللولو المكنون رهن بصوغ العقد فى حسن النظام²⁷²

What did you say? “For the Muslim is only the promise of *houris*
 Even if the Remonstrance be unreasonable decorum is necessary
 Justice is the Creator of Existence, custom since eternity
 When the infidel adopts Muslim ways he receives *houris* and palaces
 Not a single one among you is longing for *houris*
 The Effulgence of *Tur* exists but there is no Musa
 The gain of this nation is one, also the loss is one
 Only one is the prophet of all, *din* is one, *iman* is one
 The Holy Haram is one, God is one, *Qur'an* is one
 Would it have been very difficult for Muslims to be one

²⁷² Ghori Syed Abdul Majid, *Devan Mubammad Iqbal*, pp. 104-105.

Sects abound somewhere and somewhere are castes!

Are these the ways to progress in the world?²⁷³

Jalal Saeed al- Hafnawi, Professor of Oriental Languages, Department of Literature University of Cair (Egypt) had also translated the *Bang-i-Dara*. This is also a fantastic literal translation that was highly appreciated in the Arabic world. Here translation of a stanza from the poem *Bilad-i-Islamia* (The Muslim world)²⁷⁴ is presented in which Iqbal praised the city of Holy Prophet (peace be upon him) Madinah an impressive manner:

- فيها مقام مصطفى، وزيارة مسجدها يعادل زيارة الكعبة
- فكأنها مثل الحج الأكبر بالنسبة لى
- أنك تتلأئين مثل الفص في خاتم الوجود، وكان ارضك
- هى موضع ولادة عظمتك
- لقد التمس ملك الملوك العظيم الراحة فيك، ووجدت اسم العالم
- الايمان فيى كنفك
- وصار من يذكر اسمه من ملوك العالم خلقا للقيصر وريثا لعرش جمشيد²⁷⁵

But you are that land, O the resting place of Mustafa

Even to the Ka'bah whose sight is better than Hajj-i-Akbar

In the world's ring you are shining like a gem

Your land was the birth place of our grandeur

That magnificent Emperor got rest in your midst

²⁷³ Khalil, Dr., M.A.K., *Call of the Marching Bell*, p. 285.

²⁷⁴ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 172

²⁷⁵ Hafnawi, Jalal Saeed, *Dewan Salslat al- Jaras* (Cairo: al-Majlis al-Ala al- Thaqafa, 2003), p. 173.

Under whose protection in the world nations got security
Whose successors became rulers of worlds' empires
Became successors of Caesar, inheritors of Jam's throne.²⁷⁶

The poem *Bachche-ki-Du'a* (Child's Supplication)²⁷⁷ has a universal popularity which is an anthology of the wishes of an ideal Muslim child to serve the human beings as a religious obligation. Its beautiful and attractive translation by Jalal Saeed al-Hafnawi is quoted here.

- تتردد امنيتي على شفقتي، دعاء و تضرعا الى الله ان يجعل حياتي سراجا منيرا
- و اكون سبباً في ازالة الظلام الحالك الذى يسود العالم، و يضيء نوري في كل مكان
- وليكن وجودى زينة لوطني، مثلما يزدان البستان بالورود الازاهير
- ولتكن حياتي يا رب كالفراشة، ولا أحب يا رب نور العلم
- وليكن جل همى حماية الفقراء، و حب المساكين والضعفاء
- اللهم نجني من كل شر، واهدني سواء الصراط²⁷⁸

My longing comes to my lips as supplication of mine
O God! May like the candle be the life of mine!
May the world's darkness disappear through the life of mine!
May every place light up with the sparkling light of mine!
May my homeland through me attain elegance
As the garden through flowers attain elegance
May my life like that of moth be, O Lord!
May I love the lamp of knowledge, O Lord!

²⁷⁶ Khalil, Dr., M.A.K., *Call of the Marching Bell*, p. 226.

²⁷⁷ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 65

²⁷⁸ Hafnawi, Jalal Saeed, *Devan Salslat al-Jaras* p. 37

May supportive of the poor my life's way be
May loving the old, the suffering my way be
O God! Protect me from the evil ways
Show me the path leading to the good ways.²⁷⁹

BAL-I-JIBRIL (Wings of Jibril)

The *Bal-i-Jibril* is second collection of Allama Iqbal's poetry which comprises of two portions of odes, first portion contains sixteen poems whereas the second contains sixty one. Moreover forty one quatrains, four stanzas and fifty nine poems are included. *Bal-i-Jibril* was published in January 1935 for the first time.²⁸⁰

It was translated into Arabic by Prof. Abdul Moeen al-Maloohi and versified by Prof. Zuhayr Zaza, it was based on French translation by Mirza Said uz Zafar Chaghtai and Suzanne Bussac. It is included in the *Dewan Muhammad Iqbal* (part-1) compiled by Abdul Majid Ghorii. It is an explanatory versification of Iqbal's poetry. For example, in the poem *Duai-i-Tariq* (in the Battlefield of Andalusia)²⁸¹ Iqbal praised the Muslim soldiers and martyrs. Al-Maloohi translates it into Arabic as follows:

هذبي الكماة عبادك الأختيار حملوا عناء العالمين و ساروا
أصحاب سرك والسياده و طبعهم والنور في نظراتهم والنار
فعلت كموسى في البحار عصيهم و تراجعت لخطاهم الاُنهار
البحر حبة خردل في كفهم والعشيق في أرواحهم إعصار
عزفوا عن الدارين إلا أنهم علم على الدارين لا ينهار

²⁷⁹ Khalil, Dr., M.A.K., *Call of the Marching Bell*, pp. 80-81.

²⁸⁰ Hashmi, Rafi al-din, *Tasanif Iqbal*, p. 28

²⁸¹ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 432

نيل الشهادة للموحد مطمح و اذا تقحم فالجراح غبار
 لا سبى غانية و سلب خزانة و مطامح الهمم الكبار كبار
 كل العباد على اختلاف عروقهم ترجو رجاء شقائق النعمان
 ترجو من العربي لون دمائه و تضحج ليل نهار في البستان²⁸²

These warriors, victorious/ These worshippers of Time,
 Whom Thou hast granted the will/ To win power in Thy name;
 Who cleave rivers and woods in twain/ Whose terror turns mountains
 into dust;
 The care not for the world;/ They care not for its pleasures;
 In their passion, in their zeal,/ In their love for thee, O Lord,
 They aim at martyrdom, /Not the rule of the earth²⁸³

Another translation and versification of *Bal-i-Jibril* by Prof. Abdul Moeen al-Maloohi himself was also published by *Dar Tallas* Demoscus, which is a literal and more effective translation. For example translation of Iqbal's famous poem *Mullah aur Babist* (The Cleric in Paradise)²⁸⁴ is quoted here:

انا ايضاً كنت هناك، ولست اُستطيع السكوت،

عند ما بشر الله الملاً بالفردوس،

تقدمت فقلت: "يا رب عفوك

ولكن الملاً لا ترضيه الحور ولا الخمر ولا النزاهات على صنفة النهر

ليس الفردوس داراً لا لصحاب الجدل الجامدين.

²⁸² Ghori Syed Abdul Majid, *Dewan Muhammad Iqbal*, p 498.

²⁸³ Saddiqui, Naem, *Bal-i-Jibril* (USA: California, Alhamara Publications, 1996), p 105.

²⁸⁴ Iqbal, Dr. Muhammad, *Kaliyat-i-Iqbal*, p. 445.

المناقشات والخصومات جزء من طبيعة هذا المخلوق

مشاغله قائمة على الاضرار بالقوميات الشعوب:

والواقع ان ليس في الفردوس مسجد ولا كنيسة ولا معبد²⁸⁵

When in a vision I saw
A mullah ordered to paradise,
Unable to hold my tongue,
I said something in this wise:
Pardon me, O Lord,
For these bold words of mine,
But he will not be pleased
With the houris and the wine.
He loves to dispute and fight,
And furiously wrangle,
But paradise is no place
For this kind of jangle.
His task is to disunite
And leave people in the lurch,
But paradise has no temple,
No mosque and no church.²⁸⁶

Prof. Zuhayr Zaza also translated and versified the famous book of *Bal-i-Jibril* which is in the same style a literal translation. The poem *Aik Nojwan*

²⁸⁵ Maluhi, Abdul Moeen, *Jinnah-i-Jibril* (Demascus: Dar Tallas, 1987), p. 188.

²⁸⁶ Saddiqui, Naeem, *Bal-i-Jibril* USA: p. 113.

Kaya Naam (to a young man)²⁸⁷, may be presented in which Iqbal criticized the laziness and indolence of Muslim youth. Prof. Zaza's translation reads:

سجادک العجمی هذا والاثاث الانکلیزی

ما ذا یفیدک یا عزیزى

ما ذا تفتیدک ثروة حصلتها

فی مثل لمبّه الملوک بذلتها

لمبکی لهجک یا عزیزى

هل ذقت یوما غبط الایمان

لمو بأس حیدر لمو رضی' سلمان

ارحم شبابک یا عزیزى

سلع الحضاره لا تقاس بذاتک

اتظنّها ثمناً لكل حیاتک

لمخطات جدا یا عزیزى²⁸⁸

Thy sofas are from Europe, they carpets from Iran:

This slothful opulence evokes my sigh of pity

In vain if thou possesseth Kosroe's imperial pomp,

If thou dost not possess prowess or contentment

Seek not thy joy or greatness in the glitter of Western life,

For in the contentment lies a Muslim's joy and greatness.²⁸⁹

²⁸⁷ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 447.

²⁸⁸ Zaza, Zaheer, *Jmahi-i-Jibril* (Dar Iqbal litaba'at wa Nashar). P. 264.

The *Bali-i-Jibril* has also been translated into Arabic by Dr. Hazim Mahfooz and versified by Dr. Hussain Mujeeb al-Misri. For instance, the poem *Firshtoon ka Geet* (song of the Angels)²⁹⁰ could be observed. In this poem, Iqbal pointed out the shortcomings and immaturities of the human beings. They forget the fundamental objective or purpose of their creation. The Arabic translation of this poem reads:

نشيد الملائكة

لجام لعقل، مقام لعشق فاين الذى منهما المتبقى
 و شرب لخمير و شيخ اجتهاد تربصهم انما للعباد
 و نشوة مال و نشوة حال و عبد ولكن عظيم الجلال
 و علم و فن فداء الطمع سجال لعشق فأي سمع
 و جوهر عشق ولكن بذات ولم يحظ يوما لنا بالنتفات²⁹¹

Reason is unbridled yet,
 Love is still a dream;
 Thy work remains unfinished still
 O Craftsman of Eternity!
 They days and nights revolve,
 Unfolding evils new;
 The rulers of body and soul,

²⁸⁹ Saddiqui, Naem, *Bali-i-Jibril* USA: p. 115.

²⁹⁰ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 432.

²⁹¹ Mahfooz, Dr. Hazim Muhammad Ahmad/Misri, Dr. Hussain Majeed, *Badaiyat-al- Allama Iqbal*, (Cairo: 2002), p. 257.

Are ruthless tyrants all.
The rich are drunk with wealth;
The pious are drunk with piety;
The homeless wander in the streets,
The lords of palaces are Olympian.
Learning, religion, arts and science,
Are all slaves of greed:
The love that solves all riddles,
Has yet to shower its blessings.²⁹²

Jalal Saeed al-Hafnawi also translated and versified the *Bali-i-Jibril* into Arabic which is a literal translation for general public. For example *Du'a* (A prayer, written in the Mosque of Cordova)²⁹³ may be seen, wherein Iqbal remembered the glory of the Mosque and prayed to God for elevation and exaltation of his ideas. Jalal Saeed translating Iqbal's thought says:

هَذَا هُوَ وَضُوءِي مِنْ أَجْلِ صَلَاتِي
و دَمَاءِ قَلْبِي فِي تَضَرُّعِي
أَنْ صَبِحَةَ أَهْلِ الصَّفَاءِ نُورٍ وَ حُضُورٍ وَ سُرُورٍ
وَالشَّقَاتِقِ عَلَى شَاطِئِ النَّهْرِ مَتَشِيئَةٍ وَ مَتَأَلِّمَةٍ
مَنْ مِنَ الرَّفَاقِ عَلَى طَرِيقِ الْمَحَبَّةِ،
وَ أَسْنِيئِي تَبْقَى مَعِي²⁹⁴

This is my prayer,
And this is my ablution:

²⁹² Saddiqui, Naeem, *Bali-i-Jibril* USA: p. 115.

²⁹³ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 419.

²⁹⁴ Hafnawi, Jalal Saeed, *Jinab-i-Jibril*, Cairo: p. 119.

I sing a hymn to God,
 Suffused with my life-blood.
 The souls of the pious who prayed
 In these holy precincts,
 Are companions of my passion,
 And friends of my ecstasy.
 But the path of love
 Is lonely, remote, unknown;
 All I have with me,
 Is my desire, my yearning.²⁹⁵

Mawlana Abu al-Hassan Nadvi was a great scholar and had command over Arabic language. Although his book on Dr. Iqbal is in prose but has the rhythm like poetry. Here we present translation of Iqbal's famous poem *Masjid-i-Qurtba* (Mosque of Cordova)²⁹⁶ from his book *Rawai' Iqbal* which is considered a fantastic translation. This book was translated into English and Urdu. An extract from Nadvi's translation is quoted below:

ان بينى وبينك اُيها المسجد العظيم! نسباً فى الايمان والحنان،
 و تحريك العاطفة و اثاره الاحزان، ان الانسان فى تكوينه و حلقه
 قبضة من طين لا تخرج من هذا العالم، ولكن له صدرًا
 لا يقل عن العرش كرامة و سموا، فقد اُشرق بنور ربه و حمل
 امانة الله، ان الملائكة تمتاز بالسجود الدائم، ولكن من اُبين
 لهم تلك اللوعة واللذة التيبى امتاز بها سجود الانسان!²⁹⁷

²⁹⁵ Saddiqui, Naeem, *Bali-i-Jibril* USA: p. 95.

²⁹⁶ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 419.

²⁹⁷ Nadvi, Mawlana Abu al-Hasan, *Rawai Iqbal*, pp. 124-125.

The English rendering of above quoted extract by Kidwai is as under: “O magnificent Mosque! In love and eagerness we both are alike. There is a mystical affinity between you and me. Man, in his creation, is a handful of dust but his heart is the envy of the ninth heaven. The human heart is also lit up with the luster of Divinity and the joy of Presence. Angels, indeed, are famous for unending prostration but the warmth and delighted of human prostration has not been granted to them”.²⁹⁸

ZARB-I-KALIM (The Rod of Moses)

Allama Iqbal’s third Urdu collection is *Zarb-i-Kalim* (The Rod of Moses), an anthology of Iqbal’s creative and revolutionary thoughts. The *Zarb-i-Kalim* was translated into Arabic by a renowned Arabic scholar Dr. Abdul Wahab ‘Azzam, which has been included in *Divan Muhammad Iqbal* compiled by Sayyed Abdul Majid Ghori. For example, the poem *Muslimanoon ka Zawal*²⁹⁹ (The Decline of Muslims) is presented. In the translation of the Arab poet translated Iqbal ideas as follows:

إن كان ذا الذهب الذى يقضى الحوائج فى الدنى
 فالفقر صاح ميسر ما لا يسره الغنى
 شبان قومى لو تحلوا بالشجاعه ديدنا
 لم تلف صعلكتى اقل من الملوك تصونا
 الامر ليس كما زعمت و قد وصفت المومنا
 فزعمت ان طماحه من قلة المال اثنتى
 ان كان فى الدنيا بدا لى جوهر فيه سنا

²⁹⁸ Kidwai, Muhammad Asif, *Glory of Iqbal*, p. 140

²⁹⁹ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 532.

فمن التصعلك قد بدا لا بالخزائن و القنى³⁰⁰

Though wealth and gold provide
The worldly needs of man:
But what *Faqr* can bestow
Now wealth or gold e'er can.
If youth of nation mine
Were jealous of their creed,
My *Qalandar's* state won't mind
Alexander's might indeed.
With ease you can divine
To some thing else is due:
Penury can not cause
Decline of Moslems True.
Wealth has played no part
To bring my worth to light:
May *Faqr* this spell as cast,
The share of wealth is slight.³⁰¹

Similarly, Dr. Hussain Mujeeb Misri's compilation of Allama Iqbal's Urdu poetry has also been considered a beautiful translation. In the translation of the Iqbal's poem *Shukar-wa-Shikayat* (Thanks cum Complaint)³⁰², Dr. Misir Says:

اَنَا عَبْد رَقْ جَهولْ جَهولْ اَنَا ملهمْ و بهدا اَقولْ

³⁰⁰ Ghori, Syed Abdul Majid, *Dewan Muhammad Iqbal*, p. 26 (Part II)

³⁰¹ Shah, Syed Akbar Ali, *The Rod of Moses*, (Lahore Iqbal Academy Pakistan, 1983), p. 5.

³⁰² Iqbal, Dr. Muhammad, *Kaliyat-i-Iqbal*, pp. 534-535.

منحت الحماسة كل الورى بأمرى انا كل فرد درى
ولى نفس فى خريف ظهر فسرت سرورا طيور السحر
ولكن خلقت بهذا الوطن حياة لعبد اليها ركن³⁰³

Though unwise, thanks to God I must express
For bonds with celestial world that I possess.
My songs fresh zeal to hearts of men impart,
Their charm extends to lands that lie apart.
In Autumn my breath makes birds that chirp in morn,
Imbibe much joy and feel no more folorn.
O God, to such a land I have been sent,
Where men in abject bondage feel content.³⁰⁴

Mawlana Abu-al-Hassan Nadvi, an Indian national, has a great respect and reputation in Arabic countries due to his scholarly writings. The translation of Iqbal's poem into Arabic prose has influence the Arab world and has spread Iqbal's thought in Arabic speaking people. The famous poem of Iqbal *Aye Ruh-i-Muhammad* (O Soul/Spirit of Muhammad)³⁰⁵ has been translated by Nadvi in a beautiful style as follows:

لقد تشئت شمل اومتك يا محمد، يا رسول الله: فالى
اين يلجا المسلم الحزين و الى من ياوى؟ لقد سكن بحر العرب
المضطرب المائج، وفقدت الامة العربية ذلك اللوع و ذلك

³⁰³ Mahfooz, Dr. Hazim Muhammad Ahmad/Misri, Dr. Hussain Majeed, *Badaiy-al-Allama Iqbal*, p. 257.

³⁰⁴ Shah, Syed Akbar Ali, *The Rod of Moses*, p. 7.

³⁰⁵ Iqbal, Dr. Muhammad, *Kaliyat-i-Iqbal*, p. 561.

القلق الذى عرفت به، فالى من اشكو اُلمى، و اُين اُجد من
يساعدنى على اُلامى و اُحزانى؟ وما ذا يفعل حادى اُمتك،
وكيف يقطع الطريق الشاسع، و يطوى السفر البعيد، فى هذه
الجبال و المهامه، و قد ضل سبيله، و فقد زاده، و انقطع عن
الركب. بالله! قل لى ما ذا يصنع حامل دعوتك، المومن
برسالتك، و اُين يجد زملاء ه و رفقته؟³⁰⁶

The *Millat* is shambles, into disorder it has been thrown
Tell us yourself, O Prophet, which way should your faithful turn?
Now no more the Arabian Sea with love of tumult foams,
Which way should the tempest concealed within me turn?
Though there is no caravan left, no camel, no provision here
From this rocky desert which way shall those singing the camel song turn?
Now at last, Oh spirit of Muhammad, Unravel this knot.³⁰⁷

ARMAGHAN-I-HIJAZ (Gift of the Hijaz)

The last and fourth Urdu collection is called *Armaghan-i-Hijaz* which was published in November 1938 for the first time.³⁰⁸ It consists of 7 poems 13 Stanzas and 12 odes. The most popular translation of the *Armaghan-i-Hijaz* is of Dr. Sameer Abdul Hameed Ibrahim which was published by al-Majlis al-Ala li-Thaqafat. Explanations were also added to it in footnotes. Specimen from the translations of Iqbal's famous poem *Awaz-i-Ghalib* (A mysterious voice)³⁰⁹ has been submitted here. In this poem Iqbal inquired and

³⁰⁶ Nadvi, Mawlana Abu al-Hasan, *Rawai' Iqbal*, p. 119.

³⁰⁷ Kidwai, Muhammad Asif, *Glori of Iqbal*, p. 135

³⁰⁸ Hashmi, Rafi al-Din, *Tasanif Iqbal*, p. 37.

³⁰⁹ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 726.

questioned the Muslim why they suffered from anxieties due to disregard of valuable Islamic ideology.

يأتى صوت من العرش الاعلى ذات صباح، يهتف:

"كيف ضاع جوهر ادراكك؟"

كيف اصبح مشروط التحقيق لديك كالا؟

لماذا لا تستطيع ان تمزق اكباد النجوم!

لقد كنت جدير بخلافة الظاهر و الباطن

هل تكون الشعلة اسيرة للاعشاب الجافة؟

لما ذا لا تخضع لك الشمس والقمر؟

لما ذا لا ترتجف الافلاك من انظارك؟

مع أن الدم يجرى في عروقك

لكنك لا تملك حمية الافكار، ولا الفكر الجرى

العين التيبى تخلو من النظر الطاهر

تكون مضيئة لكنها لا ترى العالم

لم يبق فيى احضانك صفاء مراة ضميرك

يا قتل السلطنة والملا والتمشيخ³¹⁰

At dawn thus echoes a voice beyond sky,
How you lost the essence of ken and pry.
The knife of they hunt how you made blunt,

³¹⁰ ُIbrahim, Dr. Sameer Abdul Hameed, *Armghan-i-Hija*, (Cairo: Majlis al- Ala li Thiqafat, 2002, p. 215.

The shining stars why you could ne'er hunt.
 To thy heritage, goes the caliphate,
 Can flame be tied to tuft and hays fate.
 The stars, sun and moon thy slavers are not why,
 From thee shivers not, why not the whole sky.
 That blood still runs in the veins though,
 No heat of thoughts nor a smashing dash so.
 A lucent eye though, but lacks seeing sense,
 The eye which lacks a holy guide's glance.
 No longer looks now thy crystal conscience,
 O prey of king's and mullah, and Pir's guidance.³¹¹

An other translation by the same author has also been published by Iqbal Academy Pakistan and is an excellent interpretation of Allama Iqbal's thought in simple words. For instance translation of a quatrain³¹² is quoted below.

انا محسود الغنى في حالة الفقر

لان فقري ذو غيرة

الحذر من ذلك الفقر و تلك الحاجة

فالتصوف قد علم المسلمين الذل³¹³

I, m envied by rich in a poor state too,
 As envy for honour is my view

³¹¹ Kabir, Q.A. *Armghan-i-Hijaz*, (Lahore: Iqbal Academy Pakistan, 1983), p. 144.

³¹² Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, p. 731.

³¹³ Ibrahim, Dr. Sameer Abdul Hameed, *Iqbal Dewan Armghan-i-Hijaz*, (Lahore: Iqbal Academy Pakistan, 2004), p. 211

Shun the faqr's from which may ever lead,

A Muslim to bow in want and need.³¹⁴

Similarly, translation of Dr. Hussain Mujeeb al-Misri was welcomed by the Arabic world. It is a good translation with elaborations and explanations in footnotes. *Iblees Ki Majlis-i-Shora* (Parliament of Satan)³¹⁵ is a magnificent poem in which Iqbal brought into the public views regarding the meeting of Satan with his disciples and advisors. In this poem he Satan discussed with them their performance to mislead the human beings and guided them to improve their struggle to achieve the goal. Here second address of Satan has been selected from the translation of Dr. Hussain Mujeeb al-Misri:

فاین اتعاظ بما فی الكتاب فللمال کل شیوع اجتلاب
و فی لیلۃ الشرق کان الظلام بیاض ید اُین من کان رام
اُخاف و فی یومنا لا اُرید ظهور رسول بشرع جدید
فمن مثله انئی اُحذر نساء اُراه دواما نضر
و قتلا یرید لمن قد ملک من العبد یخلو طریقا سلك
و تطهیر مال له ما یشاء امین علی ثروة ذو ثراء
و ذی ثورة انما نمتلك هی الاُرض لله لا للملک
و یالیت هذا ناُی عن عیون و للمومنین فاُین الیقین
بحکمته هذا فلیشتغل بقراَنه ذاک فلیحتفل³¹⁶

³¹⁴ Kabir, Q.A. *Armghan-i-Hijaz*, p. 145.

³¹⁵ Iqbal, Dr. Muhammad, *Kuliyat-i-Iqbal*, pp. 709-711.

³¹⁶ Mahfooz, Dr. Hazim Muhammad Ahmad/Misri, Dr. Hussain Majeed, *Badaiy-al-Allama Iqbal*, p. 380.

I know this nation to Quran holds not,
The old craze for wealth is the Momin's thought
In dark nights of East this point I behold,
The sleeves of Harem Sheikhs no white hand hold.
I am but afraid that modern age needs,
May not force this age to know Prophet's creed.
Beware! Hundred times from the Prophet's Act,
It guards women honour, makes man perfect.
A death knell to those who made the man slave,
I ruled out kingship, no beggary it gave.
It cleaned the man's wealth from every stain,
I made the rich trustees of wealth's wrong drain.
O bigger change could be of deeds and thoughts,
This earth owns to Allah, to a king not.
His Law be kept hidden from whole world's eye,
To my solace Momin lacks a faith high.
Let him be fastened in metaphysics lone,
In his own meanings of the Koran's tone.³¹⁷

Iqbal's Urdu poetry has been translated into Arabic by famous Arabic scholars. Iqbal's thought has also been rendered into Arabic prose and poetry. Such translations helped spread Iqbal's message throughout the Arab world. The effects of these works can be observed in any part of Arabic speaking countries as Iqbal is acknowledged as the philosopher-poet there.

³¹⁷ Kabir, Q. A., *Armgban-i-Hijaz*, pp. 133-34.