

بزم انجم

Bazm-e-Anjum

The Assembly of Stars

The interesting thing about this poem is that, it runs in parallels of:

(One story of Nature) versus (One story of Life)

(One story of Earthlings) versus (One story of Heavenly Realms)

سُورَج نے جاتے جاتے شام سیہ قبا کو

Suraj Ne Jate Jate Shaam-e-Siyah Qaba Ko

While setting, the sun threw at the dark-clothed evening

Suraj = Sun/ Light of Islam / khilafat/ Guidance

Chapter (33) sūrat l-aḥzāb (The Combined Forces)

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ، وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

Sahih International: And one who invites to Allah , by His permission, and an illuminating lamp.

Mohsin Khan: And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Quran and the Sunnah the legal ways of the Prophet SAW).

Shaam-e = Syria, Black Slave, Black

Siyah = coloured (also means black)

Qaba = long coat with opening in the middle

He starts with one Story of Nature versus one Story of Life

Story of Nature : While departing (setting), the sun coloured the clothings (sky's canvas) in black.

Story of Life : While Islam (the sun) was declining from the land, the white robes of Sultans, Scholars and Judges turned to Black coats of politicians and the populace turned to slaves (under dictatorships).

طشتِ اُفق سے لے کر لالے کے پھول مارے

Tasht-e-Ufaq Se Le Kar Lale Ke Phool Mare

Tulip flowers which it had collected from horizon's basin

Tasht = Reins (of horses) , a cup

Ufaq = horizon

Lale = of pearly origin (Urdu), of reddish colour (Hindi), , of tulips (persian)

Ke = of (something or the particular quality)

There is also a very remote meaning of *Lale Ke* = by drawing and stretching (like a whip)

Please note that in the old world, tulips were the most expensive flowers.

Phool = flowers, the best of the garden (of Muslims), martyrs/ shaheed

Mare' = strike, hit, kill

In **Persian** the similar word *Lalah* which is the noun form of the adjective *Lale* has the following meanings:

اسم: لاله (دختر) (فارسی) (طبیعت) (تلفظ: *lāle*) (فارسی: لاله) (انگلیسی: *lale*)

معنی: گلی به شکل جام و سرخ رنگ که بر روی پایه ای بلند قرار دارد، گیاه این گل که علفی، پایا و زینتی است و پیاز دارد، (به مجاز) شخص فداکاری که در راه آرمان دینی یا ملی به شهادت رسیده است، (به مجاز) گونه ی زیبا و گلگون، (در ادب عرفانی) نتیجه ی معارف را که مشاهده کنند لاله گویند، نیز کنایه از چهره ی گلگون محبوب است که عاشق مهجور را داغدار می کند، گلی به شکل جام و سرخ رنگ، گونه سرخ و گلگون

برچسب ها: اسم با ل، اسم دختر، اسم فارسی، اسم طبیعت

Which, when Google translated becomes:

*Name: Laleh (girl) (Persian) (nature) (pronounced: lāle) (Persian: Laleh) English: lale) Meaning: a cup-shaped and red flower that is on a long base, the plant of this flower is herbaceous, stable and ornamental and has onions, (*idiomatically) a selfless person who was martyred in the path of a religious or national ideal. (* idiomatically) a beautiful and rosy cheek, (in mystical literature) those who observe the result of knowledge are called tulips, it is also an allusion to the rosy face of the beloved, which grieves the abandoned lover, a flower in the shape of a cup and red, cheek Red and rosy Tags: name, name with L, girl name, Persian name, nature name*

Some claim that the word originated in Hindi and Sanskrit language, which means red or in Turkish, which means red and the redness ultimately leading to tulips and it is a long discussion.

So to simplify, I will adopt the meaning as: **red tulip and matyr**

Story of Nature :

While departing (setting), the sun collected a bowl of redness and threw at flowers. Or

While departing (setting), the sun (islam) collected a bowl of tulip flowers (prepared the soldiers) and threw at the impending darkness.

or

While departing (setting), the sun collected the reins and whipped the flowers to death.

or

If the prophet is taken as the tulip, his close followers are depicted as his flowers ("children"/followers)

Allama Iqbal refers to the Prophet Muhammad (SAW) as Gul-Ala-e-Sahraai (The best flower of the desert) in Jawab Shikwa, metaphorically, when expressing the prophets loneliness at the beginning of his mission.

Story of Life :

In either of the above cases. The flowers are the best of the trees. The trees are Muslims. So the flowers who take the redness on their uniforms are the Martyrs, the Shaheed.

The meaning of "trees" has already been explained in *Nazm Himala* (Poem Himalayas). Trees mean Muslims.

They were trying to prevent the impending darkness and doom, but unfortunately could not. And died as martyrs as expensive tulip flowers.

پہنا دیا شفق نے سونے کا سارا زیور

Pehna Diya Shafaq Ne Sone Ka Sara Zaiwar

The twilight of evening put all ornaments of gold on it, The last

Story of Nature : The twilight brought golden colours to the petals of flowers before fading away completely.

Story of Life : The last speck of Islamic Light taught lessons to the last faithful defenders who were loyal, and gave them a golden armour or reminded them of the ornaments of paradise.

قُدرت نے اپنے گہنے چاندی کے سب اُتارے

Qudrat Ne Apne Gehne Chandi Ke Sub Utare

Nature put off its entire set of silver ornaments

Story of Nature : The reflections of sunshine on rivers etc.. all disappeared.

Story of Life : The earth mourned, it took off the jewelry as if her husbands and brothers have died. (something cultural)

مَحل میں خامشی کے لیلائے ظلمت آئی

Mehmil Mein Khamshi Ke Lela'ay Zulmat Ayi

The Layla of the night in the litter of silence arrived

Mehmil = carriage (litter on the back of camels to carry people, like a car body of today)

Khamshi = silence, secretly

Lela 1 = Nights

Lela 2 = Laila the name of female character in the famous love story Laila Majnoon. So here it is assumed to mean "lover"

Zulmat = Darkness, Tyranny, In-justice, Shirk, Sins

That the darkness came in the night. Or that, a dark night came. That is not the best economy of words. So the better meaning is *Lela 2*.

Story of Nature : In the carriage of silence, the lovers of the (dark) night (the stars) arrived.

Story of Life : When no one raised a word and there was silence, the lovers of darkness descended. These secret forces were busy raining on the people with tyranny from all sides, shirk and other sins spread.

Chapter (31) sūrat luq'mān

وَلِذَٰلِكَ لَقَمْنُ لِّابْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ



Sahih International: And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

Chapter (2) sūrat l-baqarah (The Cow)

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ



Sahih International: [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

Ibn 'Abbās commented on the above Ayah that, "Equals means **polytheism**. It is subtler than the crawling of a small black ant on a black stone in the darkness of the night." Polytheism can be expressed by saying: "I swear by Allah and by your life, O so-and-so, and by my life." Other forms of this polytheism are: "Had it not been for Kulaybah (puppy), thieves would have broken in." And: "Had it not been for the duck in our house, thieves would have broken in." And this statement of a man to his companion: "By Allah's will and your will." In addition, the following statement also falls under the ruling: "If it weren't for Allah and so-and-so." Don't associate others with Allah; all this is polytheism.

[Authentic hadith tradition] - [Ibn Abi Haatim]

Story of Life 2 : The (Muslim) lovers of the night (*Thahajjud* praying Muslims), the lovers of God arrived to perform their prayers in private (quiet scilence).

چمکے عروسِ شب کے موتی وہ پیارے پیارے

Chamke Aroos-E-Shab Ke Moti Vo Pyare Pyare

Started shining the beautiful pearls of the evening's bride

Story of Nature : The stars were always there, but we could not spot them because it was a blue sky and they did not want to show off. But as the skies turned dark, we started to recognize and spot them.

Story of Life : In the darkness that befell the nation, the islamic heroes started appearing and they started praying Tahajjud, to regain their Izzat.

The Prophet said:

“The Archangel Gabriel said: “The honor of a believer is, no doubt, related to night-time prayer...”

(Hakim, Mustadrak, IV, 360).

وہ دور رہنے والے ہنگامہ جہاں سے

Vo Door Rehne Wale Hungama'ay Jahan Se

Those living far from the commotion of the world

Here the duality of the poem changes to the following pair:

(One story of Earthlings) versus (One story of Heavenly Realms)

Story of Earthlings: True heroes on earth do not want to show off, they remain humble and are not after gain or prominence.

Story of Heavenly Realms: The Angels are in Heavens and far away from the commotion of the world.

کہتا ہے جن کو انساں اپنی زباں میں 'تارے'

Kehta Hai Jin Ko Insan Apni Zuban Mein 'Taray'

Which Man calls "stars" in his own language

Story of Nature : Oh humans, since the stars and planets are far away, they are far away from the commotion of the world, you call them stars.

Story of Earthlings: In your world, you regard the famous and the powerful as stars. Is it because, they are nowhere to be seen when disaster strikes?

Oh ignorant humans! Even in your world, the true stars on earth do not want to show off, they remain humble they stay clear of commotion, do not want to be famous or hold office or gain power they are your true stars. You will see them shine when darkness settles in, not before that. They are sincere, have honour and a sense of duty. You may call them Darwesh / Dervishes.

Chapter (25) sūrat l-fur'qān (The Criterion)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

Pickthall: The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;

Yusuf Ali: And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"

Shakir: And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.

Story of Heavenly Realms: The Angels are in Heavens and far away from the commotion of the world, they do not even bother about the celestial stars.

مَحو فَلَکِ فِرَوزِی تھی انجمن فَلَکِ کی

Mehv-e-Falak Ferozi Thi Anjuman Falak Ki

The sky's assembly was busy lighting up the sky

Heavens of the angelic realms are different from earthly skies. Maybe it is talking about angels praising Allah.

Or it could mean that, the Angels are created of Noor, they are in great numbers, that community is enough to light up that realm. The heavens are lighted up in any manner Allah wills. Star lights are for the canopy of the earth as known from the following Ayat of the Holy Quran.

Chapter (67) sūrat l-**mulk** (Dominion)

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ



Sahih International: And **We have certainly beautified the nearest heaven** with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.

Chapter (37) sūrat l-ṣāfāt (Those Ranges in Ranks)

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ



Yusuf Ali: **We have indeed decked the lower heaven with beauty (in) the stars,-**

Chapter (41) sūrat fuṣṣilat (Meaning: "Explained in Detail")

فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا
بِمَصْبِيحٍ وَحِفْظٍ ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

*Sahih International: And He completed them as seven heavens within two days and inspired in each heaven its command. And **We adorned the nearest heaven with lamps and as protection.** That is the determination of the Exalted in Might, the Knowing.*

So the astronomical stars are for the canopy of the earth only.

عرش بریں سے آئی آواز اک ملک کی

Arsh-e-Bareen Se Ayi Awaz Ek Malik Ki

From the `Arsh-i-Barin the call of an angel came

Malak = Angel

Malik = King = Al-Malik=Allah (kasrah on laam)

Ek = One (could also be attributed to the Oneness of Allah)

I disagree that it is the voice of an Angel. I hold that it is the saying of Allah from above the Majestic Throne.

Also, no Angel can be `Arsh-i-Barin

So *Ek Malik* = The Al-Waahid (An attribute of Allah), Al-Malik

Narrated Abu Huraira:

Allah's Messenger (ﷺ) (p.b.u.h) said, "Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الْأَعْرَى، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ " .

Reference : Sahih al-Bukhari 1145

It is written in (Fadail al-Amal, 299).

"One of the servants whom Allah is pleased with is one who gets out of his/her gentle and warm bed in order to offer the prayer of Tahajjud. Allah is well-pleased with that servant and says to the angels:

"What makes this servant of Mine care about praying at this time of the night?"

The angels' reply: "It is his/her wish to attain Your Grace and Blessing, and also fear of Your punishment."

Allah says: "I grant him/her what s/he wishes from me then. And I safeguard him/her from what s/he fears from."

Ubayy b. Ka'b said that when God's Messenger gave the salutation in **the witr** he said, "Glory be to **the King most holy**." Abu Dawud and Nasa'i transmitted it, Nasa'i adding that he said it three times, prolonging the words. In a version by Nasa'i from 'Abd ar-Rahman b. Abza from his father, he said that he used to say three times when he uttered that salutation, "Glory be to the **King most holy**", raising his voice when saying it the third time.

وَعَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ فِي الْوُتْرِ قَالَ: «سُبْحَانَكَ الْمَلِكِ الْقُدُّوسِ» رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَزَادَ: ثَلَاثَ مَرَّاتٍ يُطِيلُ فِي آخِرِهِنَّ

وَفِي رِوَايَةٍ لِلنَّسَائِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَرَى عَنْ أَبِيهِ قَالَ: كَانَ يَقُولُ إِذَا سَلَّمَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» ثَلَاثًا وَيَرْفَعُ صَوْتَهُ بِالثَّلَاثَةِ

: حكم صحيح، صحيح (الألباني)

Reference : Mishkat al-Masabih 1274, 1275

Abdullah bin Busr narrated that :

the Prophet said: "On the day of Resurrection, my nation will be radiant from prostrating and shining from Wudu."

حَدَّثَنَا أَبُو الْوَلِيدِ، أَحْمَدُ بْنُ بَكَّارٍ الدَّمَشَقِيُّ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ قَالَ صَفْوَانُ بْنُ عَمْرٍو أَخْبَرَنِي يَزِيدُ بْنُ حُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أُمَّتِي يَوْمَ الْقِيَامَةِ غُرٌّ مِنَ السُّجُودِ مُحَجَّلُونَ مِنَ الْوُضُوءِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ بُسْرِ .

Grade: Sahih (Darussalam) / Reference : Jami` at-Tirmidhi 607

اے شب کے پاسانو، اے آسماں کے تارو

Ae Shab Ke Pasbano, Ae Asman Ke Taro !

"O sentinels of the night! O stars of the sky!

Asman Ke Taro = Oh the (real) Stars (to the viewers) from the sky!

But the point to be noted here is that, the caller is not from the earth calling the normal stars. Rather, the call is from heavens, so the receivers are the (special, star like) inhabitants of the earth.

Why are they special? Because they guard the night. What is guarding the night? Being careful of *Thahajjud*. How they relate to stars in Hadith:

"O Abu Hurayra! If you want the company of the Mercy of Allah when in the grave and on the Doomsday, wake up at night to offer a prayer for Allah's sake. O Abu Hurayra! If you pray at the corner of your house, your house lightens as a constellation in the sky, and it becomes like a star for the people of the world." (Ihya Ulumiddin, I, 1023).

Imam Ahmad records from 'Umar that the Messenger of Allah said: "The nawafil salah of a man in his house are a light; whoever wishes should lighten up his house."

Imam Ibn Rajab al-Hanbali said: Ka'b said: The angels look down from heaven upon those who pray tahajjud at night as you look at the stars of the sky. (NOT RELIABLE) -DAEEF

There is no evidence to support the view that the Angels look down from heaven upon those who pray tahajjud at night as the people of earth look at the stars of the sky.

“What we have in the texts of the Quran and Sunnah concerning the virtue of Qiyam Al-Layl is sufficient” _Sheikh Munajjid

Allah told us about tahajjud in Quran:

Chapter (17) sūrat l-isrā (The Night Journey)

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٨﴾

Shakir: And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

Mohsin Khan: And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Quran in the prayer), as an additional prayer (Tahajjud optional prayer Nawafil) for you (O Muhammad SAW). It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory, i.e. the highest degree in Paradise!).

This order, although it was specifically directed to the Prophet, also refers to all Muslims, since the Prophet is a perfect example and guide for us in all matters. So, if your Lord raises a Muslim to a high station (not necessarily equal to the prophet ofcourse), then you are a star.

تابنده قوم ساری گردوں نشین تمھاری

Tabinda Qaum Sari Gurdoon Nasheen Tumhari

The whole shining nation of yours inhabits the sky

My translation: The inhabitants of the sky are following your spectacle, your glowing houses and your glowing foreheads. As stars.

My thought: So the general picture drawn in poetry is accurate.

چھیڑو سرود ایسا، جاگ اٹھیں سونے والے

Chairo Sarood Aesa, Jaag Uthain Sone Wale

Start such music as may awaken all those sleeping

Read Quran and awaken the sleeping

رہبر ہے قافلوں کی تابِ جبیں تمھاری

Rahbar Hai Qaflon Ki Tab-e-Jabeen Tumhari

The brightness of your forehead is guide for caravans

If compared to the Hadith given earlier in this poem:

Abdullah bin Busr narrated that :

the Prophet said: "On the day of Resurrection, my nation will be radiant from prostrating and shining from Wudu."

If compared with the above Hadith Alone, A possible translation is:

Set a good example to the Ummah of Islam and be their guides in this world and the hereafter. But the speaker is from the Heavenly realm. So, if the following two Ahadith are added, then it becomes caravans of Angels. This is more likely the case.

The Prophet ﷺ said, "Allah has angels who roam the roads looking for those who mention Allah. When they find some people who mention Allah, they call each other, saying, 'Come to the object of your pursuit.' "He [Prophet] added, 'Then the angels encircle them with their wings up to the sky of the world...' [Al-Bukhari]

In another hadeeth, the Prophet ﷺ said,

"Allah has mobile (squads) of angels who have no other work (to attend to) but to look for the assemblies of Thikr, and when they find such assemblies in which there is Thikr (of Allah), they sit with them, and some of them surround the others with their wings till the space between them and the sky of the world is filled with them." [Muslim]

Therefore, the meaning becomes : “The brightness of your forehead” is a guide for caravans of Angels coming to see you.

آئینے قسمتوں کے تم کو یہ جانتے ہیں

Aa ee nay Qismaton Ke Tum Ko Ye Jante Hain

The earth's denizens consider you the destiny's mirrors

Qismaton = of Fate(s) =written on *Lauh Al Mahfooz* = Quran was extracted from that. Hence, it carries the descriptions like the following Ayat:

Indeed, the righteous will be among gardens and springs, accepting what their Lord has given them. Indeed, they were before that doers of good. They used to sleep but little of the night, and in the hours before dawn they would ask forgiveness. (Adh-Dhariyat 51: 15-18)

Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding. (Az-Zumar 39: 9)

‘They forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them. No soul knows what is kept hid from them of joy, as a reward for what they used to do.’ (32: 16-17)

‘Those who pray for pardon in the watches of the night.’ (3: 17)

So the meaning becomes:

From the descriptions in the Quran, the Angels recognise the faithful.

شاید سُنیں صدائیں اہلِ زمیں تمھاری

Sha yad Sunein Sada eyn Ahl-e-Zameen Tumhari

Perhaps they will listen to your call”

Why don't the Inhabitants of the Earth listen to your call (of the faithful Muslims) when the Angels respect you so much.

It is such a pity that, the earthly inhabitants do not follow the advice and cries of the faithful who are the real stars.

رُخصت ہوئی خاموشی تاروں بھری فضا سے

Rukhsat Huwi Khamoshi Taron Bhari Faza Se

Silence departed from this star-spangled expanse

With the reading of the Quran in Thahajjud, you regain your honour, the tyranny dissapears from earth. With recitation sounds, the silence dissapears.

Taron Bhari Faza Se = throughout the now shining Muslim community.

وسعت تھی آسماں کی معمور اس نوا سے

Wusa'at Thi Asman Ki Ma'amoor Iss Nawa Se

The sky's expanse was filled with this music

Also, means , “If you can spread the quran everywhere under the sky”

حُسن ازل ہے پیدا تاروں کی دلبری میں

Husn Azal Se Paida Taron Ki Dilbari Mein

The Eternal Beauty is produced in the stars' loveliness

The stars being the creation of Allah, are natural signs obeying the Sunnath of Allah, The way of Allah. The lover of the stars can observe this beauty among the stars, since the beginning of time.

That is a real under estimate of Allama Iqbal's talents. A better meaning derived is:

The original beauty of life can been seen, in the histories of the companions of the prophet (our superstars) [*sahaba-e-kiram*] if we love and follow them.

OR

What a beauty of old can be seen in the love of brotherhood that the sahaba-e-kiram had for each other in Medina. How the Muhajir and Ansar loved each other.

Chapter (59) sūrat l-ḥashr (The Gathering)

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ
يُوَفِّ شَخْصًا نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١﴾

Sahih International: And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

جس طرح عکس گل ہو شبنم کی آرسی میں

Jis Tarah Aks-e-Gul Ho Shabnam Ki Arsi Mein

As the image of rose is in the looking glass of the dew

Aks = imprint / engraving

Gul = Flower, here referring to the prophet

Shabnam = dew drops which cling to the flower, so it is the *sahaba*

Arsi = jewel on the finger ring

The old love that the *sahaba-e-kiram* had for the prophet (SAW) is reborn when we think how each *sahaba* was like a jewelled ring which shows the flower (the prophet) when seen through their good clean character (dew drop).

This is like seeing the original flower through the dew drops. Furthermore, we as humans use rings to represent relationships (like wedding rings, family rings). So the implied meaning is the strong relationship of the *sahaba* to the prophet.

It will suffice to say that the imprint of the flower is on each dew drop (each jewel on each ring). It will also suffice to say that, different *sahabas* learned different skills from the prophet.

To elaborate further, the prophet also had an *Aks* on his ring, which was used as a seal on prophetic letters to kings (written by scribes). This has a similar use like company stamps and logos of today.



This imprint / engraving on the prophets ring read “*Muhammadun Rasoolullah*” similar to the graphics above.

Hence, the sum total of the meaning of this line is that, the *sahaba* followed Prophet Muhammad as The Messenger sent by Allah.

They understood the true meaning of “*Muhammadun Rasoolullah*” in their *Kalmah* of *Shadat* that, it means:

“There is nobody except Muhammad who has the authority to tell Muslims what to do or how to do things.” (Eg: How to govern, how to legislate, how to trade etc..)

If we follow others in contradiction to Muhammad, then we are not true believers of : “Muhammad is the messenger of Allah”.

We are NOT to follow any world body or foreign government or leader in contradiction to Muhammad.

So this Aksh of Muhammad un Rasoolullahi was engraved on each dew drop (shaba) and they followed him in everything.

آئین نو سے ڈرنا، طرزِ کهن پہ اڑنا

Aayen-e-Nau Se Darna, Tarz-e-Kuhan Pe Urna

To be afraid of the new ways, to insist on the old ones

Aayen-e-Nau Se Darna = Fear of the Article 9, of the Indian Constitution (at Iqbal's time)

Article 9, Constitution of India 1950

No person shall be a citizen of India by virtue of article 5, or be deemed to be a citizen of India by virtue of article 6 or article 8, if he has voluntarily acquired the citizenship of any foreign State.

This will automatically happen to many Muslims when Pakistan comes into existence.

It is understandable that, many Muslims must have wanted that, due to friends and family they leave behind in India and due to the memories of childhood etc...or property which will be confiscated.

So he is telling the Muslims that, they cannot have the best of both and not to keep the legs in different boats.

Tarz-e-Kuhan Pe Urna = fly in the old way = To convince the people that, development can be achieved in the newly formed Pakistan, using the same methods employed by the *Sahabas*.

The main method implied here is the example of brotherhood established in the formation of Medina. This brotherhood is very difficult to achieve due to Muslim divisions on mazhab, firqa and zaat-paat etc..

منزل یہی کٹھن ہے قوموں کی زندگی میں

Manzil Yehi Kathan Hai Qoumon Ki Zindagi Mein

This is the only difficult stage in the life of nations

Manzil = usually means “destination”. In context: a small “sub-chapter” of the Quran in the Indo-Pak prints.

Hence, this (getting through the fear of loosing Indian citizenship and establishing brotherhood) is the only difficult chapter in the creation of a future Pakistan.

یہ کارونِ ہستی ہے تیز گام ایسا

Ye Karwan-e-Hasti Hai Taez Gaam Aesa

This caravan of life is so fast moving

Now that we have witnessed World War 1, Russian and French revolutions, it looks like the world is going to change very fast

قومیں کچل گئی ہیں جس کی رواروی میں

Qoumain Kuchal Gayi Hain Jis Ki Rawarawi Mein

Many a nation is trampled in whose race

I feel that any country who cannot keep pace with the rapid developments will end up being crushed by enemies or poverty or technological inferiority or revolutions etc...

آنکھوں سے ہیں ہماری غائب ہزاروں انجم

Aankhon Se Hain Humari Ghayeb Hazron Anjum

Thousands of stars are hidden from our eyes

There are many future Muslim children whom we have not still seen (for whose sake we have to make a great effort).

داخل ہیں وہ بھی لیکن اپنی برادری میں

Dakhil Hain Vo Bhi Lekin Apni Baradari Mein

But their existence is also included in our group

These future Muslims are also our brothers and sisters who will take the mission of Islam forward.

Chapter (62) sūrat l-jumu‘ah (Friday)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾

Mohsin Khan: He it is Who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Quran, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in manifest error;

وَأَخْرَجَ مِنْهُمْ لِمَا يُلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

Mohsin Khan: And He has sent him (Prophet Muhammad SAW) also to others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise.

اک عمر میں نہ سمجھے اس کو زمین والے

Ek Umer Mein Na Samjhe Iss Ko Zameen Wale

The earth's denizens did not understand in a whole life

The earth's populations did not understand THIS lesson in a whole life time.....

جوابات پا گئے ہم تھوڑی سی زندگی میں

Jo Baat Pa Gaye Hum Thori Si Zindagi Mein

What has come in our comprehension in a short span of life

THAT: The lesson of Ukhuwat, Brotherhood, the *sahaba* learned after a portion of their life has already passed in Mecca before Hijrah. **After the Hijrah, they learned these lessons in a very short period.** And the rest of their life, they were busy conquering the world (through these lessons). **No other nation learned this critical lesson, even in a whole life time.**

ہیں جذبِ باہمی سے قائم نظام سارے

Hain Jazb-e-Bahmi Se Qaim Nazam Sare

All systems are established on mutual attraction

The stars too are arranged in a system due to gravitational forces of attraction. This is the lessons that the signs of nature [Ayat-e-Qudrat] teaches us. Similar to the stars, were the *sahaba-e-kiram* who were bound together as one system by mutual love, affection and brotherhood. Both the celestial system and the human system of old Medina has proven this.

پوشیدہ ہے یہ نکتہ تاروں کی زندگی میں

Posida Hai Ye Nukta Taron Ki Zindagi Mein

This secret is concealed in the life of the “stars”

This secret POINT is hidden in the life of the real “stars” of Islam, the companions of Prophet Muhammad (SAW), the *Sahaba-e-Kiram*, the secret is the brotherhood which they developed in Medina.

And this is the lesson of old, which I am trying to teach the new nation (of Pakistan). منزلِ یہی کٹھن ہے قوموں کی زندگی میں.