

METAPHYSICS IN THE METAPHORS—
A STUDY OF IQBAL'S POETRY-I

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ABSTRACT

Metaphors are considered as being expressions that are largely affected by values inherent in any culture. Therefore, the meaning should be inferred by referring to share cultural knowledge. Since, metaphors are based on culture; a non-native speaker may find it difficult to understand its literal meaning. Hence, this study provides the basic knowledge of cultural values of Iqbal and the way they have influenced his poetry and his use of metaphors. Furthermore, it has facilitated in understanding the concept of Iqbal's poetry and his conceptualization of metaphors. Likewise, Iqbal has used the example of eagle to refer to the youth. So, it is important to understand the language and culture to analyze the basic understanding of the use of metaphors in that language. This study has examined in detail the use of metaphors by Iqbal in his Urdu poetry with its translation and the researcher has explained how these have become pervasive to human language. Iqbal has attempted to persuade the readers of his poetry using different metaphors; therefore, this study has explored the work of Iqbal to understand the underlying message of his poetry. Furthermore, this study has provided an account on Iqbal's life, examining his early life and his education. A section of the study provides description of the published work of Iqbal in different languages including Persian, Urdu and English. However, for the purpose of this research, analysis has only been conducted on Iqbal's Urdu poetry. It has facilitated the researcher to understand the different functions of metaphors and their use in Iqbal's poetry. The main purpose is to determine different symbols that Iqbal has used to refer to various concepts such as love, nation, and perfect man and so on.

Iqbal spent several years in acquiring the western education; through his poetry, he has expressed his views regarding his beliefs about the east and the west.¹ Since Iqbal was a passionate thinker and had multicultural training, he could go beyond the veils and analyzed the problems in the modern society effectively.² In his poetry, Iqbal had identified and criticized the western imperialism, the way they depict democracy and their views on race and color,³ As evident from his poetry, Iqbal believed west provides false ideas and standards to the people. In search for providing freedom to Muslims and understand their position in the society Iqbal flew above the cities of Kufa and Baghdad to explore his vision and aspire new thoughts.⁴ Thus, Iqbal's literary contributions are not only limited to the sub-continent, but also go beyond that. Iqbal's views and perceptions are also considered different, as he has questioned the people and men about their role in the community and the relation they share with God.⁵ In many of poems, Iqbal has been seen to develop dialogues between his personified conversant. Furthermore, he has also attempted to establish a direct close association with the God to define the role of a man and to awaken the faith of Muslims.⁶

Iqbal had the view that it is not possible to understand the universe clearly, as new things break in that demolish the fixed ideas about life. Additionally, he believed that it is even more difficult to understand ourselves, as we might not be aware of what we might become.⁷ Therefore, in his opinion metaphor can be used as a tool to define ourselves and to explain happenings of the universe, which is also evident in the Lakoff and Johnson's conceptual metaphor theory.⁸ He believed in using metaphors in different languages to determine what will happen next. Iqbal had great concerns for transforming the Muslims in India; he wanted to change their opinions about what they could possibly become and the way they see themselves.⁹ While, we desire to have the knowledge about the external universe, it is essential that we make similar efforts to determine the potential we have. Thus, with the use of metaphors such as Khudi (Self) he has attempted to create awareness of how unknown we are to ourselves and to inform man about knowing himself.¹⁰

Additionally, he had used another metaphor “nature of the salamander which feeds on flame” to suggest that human changes his color constantly and is likely to be eaten by fire. Iqbal had referred to the man as salamander in a particular historical situation of Indian Muslims.¹¹ While, he referred to the man as a salamander during the time, he had written the poems, but it can still be used to explain the human nature. In 1914, when Muslim countries were being ruled by European powers, Iqbal regarded the situation of Muslims as salamander image.¹² Thus, he desired that Muslims should throw-off this domination and imagine themselves as being independent. However, it might be argued that the political situation of Muslims has changed today, but the way Iqbal has used metaphors it goes beyond historical context. An example of the Self-metaphor is given as below:

Hear my complaint and feel, or do not feel, with me:
He does not come to beg redress, whose soul walks free!
Vast skies and frozen winds and man’s one pinch of dust;
What urged you to create-kindness or cruelty?
Is this your bounteous spring, your fair wind’s ministry?
I sinned and I went solitary from Paradise,
But angels could not people Your world’s vacancy;
On my all-venturing nature the naked wilderness
Pours blessings out, that realm You left to anarchy.
A spirit that craves danger is not lured by parks
Where no close ambush holds a lurking enemy.
The abode of Love lies far beyond Your seraphs’ wing;
None find, but who desire and dare infinitely.

Therefore, this poem is intended to depict certain metaphors that express Iqbal’s metaphysics. He explains the way people perceive their external universe by use of “vast skies and frozen winds” which is empty and uncaring that we cannot even imagine.¹³ It is; hence, essential for the man to understand it and have self-awareness to deal with the problems. Despite Iqbal has perfectly used metaphors in his poetry, it is important for the readers not to take it literally. Metaphors can tell a lot about life than anything else could; therefore, it is important for people to learn the appropriate meaning and imagination of metaphors.¹⁴ For any language, metaphors can be considered as the basic essence, as they represent the efforts we make for each other while talking about the fundamental realities of existence. Hence, I have analyzed the work of Iqbal in his Urdu poetry and the way he has used metaphors to define men and the realities of life. For further clarification, I have supported the views

of Iqbal with the explanation of Lakoff and Johnson's conceptual metaphor theory.

Iqbal has not only made significant contributions in the world of poetry, but he was a great artist and an outstanding philosopher.¹⁵ Furthermore, he had also performed as a great leader and sincere scholar and his literary work has presented a picture of purity and honesty. He has mixed philosophy with emotional and aesthetic sense to demonstrate the beauty of nature.¹⁶ He has used several expressions to define emotions of an individual.

Through his poetry, Iqbal has presented the world in a beautiful and an elegant manner. The words used in his poems flow with rhythm and he has defined in a vital manner all that he had in his world.¹⁷ He presented the world through his poetry in a way that would encourage people to imitate. He had a positive perception regarding art and nature, which he has presented in an exceptional way in his poetry. Thus, one can consider Iqbal's poetry, as being "The Universal Collection", there are also different shades of Iqbal's poetry defined in his literary work.¹⁸ The ideas of Iqbal presented in his poems range from a true patriot who had always tried to work for his nation by becoming a sincere and honest leader. Additionally, he had tried to arouse the enthusiasm of the nation to create a separate homeland.¹⁹ Along with this, Iqbal had been a devoted believer of Islam, a learned scholar, and an intricate philosopher. He tried to cover all these aspects in his poetry to provide a reflection of his views to the people.

Some of the notable works of Iqbal include "Bang-e-Dara", "Zarb-e-Kaleem", "Baal-e-Jibril" and "Armghan-e-Hijaz".²⁰ A significant element of Iqbal's poetry that enabled him to become a prominent poet is power; he had extremely powerful and strong views that were evident from his use of words in his poetry.²¹ Iqbal had versatile poetic skills and his exceptional poetic expertise is evident from his daintiest use of metaphor, simile, myth and unique imagery. Iqbal had been very proficient at the use of different metaphors. He had successfully related several things using metaphors and people could understand and relate to it in their daily lives.²² The two main distinctive features of Iqbal's poetry, which he has used metaphorically, are Shaheen (The Bird) and the philosophy of Khudi (Self), these elements have distinguished his poetry from the work of others ordinary ones. The concept of Khudi has been defined by Iqbal to explain the relationship that is shared by a human soul and his Lord. He wanted his readers to connect their faiths and

beliefs through the force of Khudi, which he tried to explain in several places.²³

Another masterpiece of Iqbal's poetry is the 'Talu-e-Islam which is a poem focused on the rise of Islam and awakening the Muslim souls.²⁴ It is considered as an exceptional contribution to the history of literature, created by Iqbal who is a poet of the whole decade. Iqbal has attempted to use several delightful words to cover the aspects of motivation, faith, beliefs and Khudi in his "Talu-e-Islam".²⁵ This work of Iqbal has presented the picture of enthusiastic patriots and a face of devoted scholar in many verses. Furthermore, Iqbal has used emotions and feelings to describe the glimpse of Islamic history.

Iqbal's poetry is particularly a combination of his innovative views and opinions, unique thoughts and distinctive imagination.²⁶ He can be considered as the only poet who had used innovation and creativity in all of his works to express his thoughts and opinions. Another prominent work of Iqbal is the creation of "Shikwa Jawab-e-Shikwa" which is a literary work and has aimed to target everyone.²⁷ There are no similar poetries in the history of literature that can be compared to the work of Iqbal, and the way he has expressed his thoughts through a combination of interrogative and declarative pattern.²⁸ The poetries of Iqbal have covered all the aspects including emotions, feelings, piety and metaphors.

While many scholars and critics have attempted to analyze and examine the work of Iqbal, his vast contribution to the literary work is not possible to cover. A detailed description of his life is given by many writers and his poetries have been translated in different languages. However, a major aspect of Iqbal's poetries is the use of metaphors and this phenomenon has not been addressed yet.²⁹ Therefore, this study attempts to provide a clear analysis of the work of Iqbal and his use of metaphors. The way Iqbal has used metaphors in his Urdu poetry is supported with the theory of Lakoff and Johnson's conceptual metaphor theory.³⁰

Although, English is becoming a common language, but the importance of Urdu figurative language cannot be ignored. While, the figurative language is different to literal or ordinary language, it is used to convey the same basic literal meaning.³¹ The level of figurative language may vary based of culturally dependent expression, proverbs and metaphors. Similarly, the use of metaphors in any language is based on the cultural values and orientation.³² Countries where Urdu is native language such as Pakistan Urdu

metaphors are reflected in basic Pakistani tradition, attitudes and behaviors, and thus, use of metaphors pervades all human languages. Therefore, to understand the literal meaning of any metaphorical statement, it is essential that the person understands the basic cultural values of the other person.³³

Metaphors are considered as being expressions that are largely affected by values inherent in any culture. Therefore, the meaning should be inferred by referring to share cultural knowledge.³⁴ Since, metaphors are based on culture; a non-native speaker may find it difficult to understand its literal meaning. Hence, this study provides the basic knowledge of cultural values of Iqbal and the way they have influenced his poetry and his use of metaphors. Furthermore, it has facilitated in understanding the concept of Iqbal's poetry and his conceptualization of metaphors. For instance, the metaphor "*sher ka bacha*" (lion's son) is referred to a man who is brave and courageous. This metaphorical expression is commonly used in Urdu language the term "lion" is used here to refer to an individual, who is strong. A lion has similar traits and the person can be attributed with same characteristics. Likewise, Iqbal has used the example of eagle to refer to the youth.³⁵ So, it is important to understand the language and culture to analyze the basic understanding of the use of metaphors in that language. This study has examined in detail the use of metaphors by Iqbal in his Urdu poetry with its translation and the researcher has explained how these have become pervasive to human language.³⁶

In order to collect the relevant data for the study it is essential to understand the purpose of conducting the study. The purpose provides a direction to the study and determines the objectives that can be achieved through conducting the research. It specifies the reason for which the researcher intends to explore a certain phenomenon. The purpose of this study is to expand the horizon of existing knowledge in context to metaphors, its elements and the way Iqbal has used them to express his thoughts. The researcher has explained the theory of Lakoff and Johnson's to understand the Conceptual Metaphorical Theory. It has helped to define the way in which metaphors can be used to explain and refer to different aspects. Additionally, this research work has shed light on the contributions of Iqbal to the society and the entire world, as leader, philosopher and poet.

Iqbal has attempted to persuade the readers of his poetry using different metaphors; therefore, this study has explored the work of Iqbal to understand the underlying message of his poetry.

Furthermore, this study has provided an account on Iqbal's life, examining his early life and his education. A section of the study provides description of the published work of Iqbal in different languages including Persian, Urdu and English. However, for the purpose of this research, analysis has only been conducted on Iqbal's Urdu poetry. It has facilitated the researcher to understand the different functions of metaphors and their use in Iqbal's poetry. The main purpose is to determine different symbols that Iqbal has used to refer to various concepts such as love, nation, and perfect man and so on.

The present research work provides an account of the metaphors of conceptual phenomena in the Urdu Poetry (U.P) of Dr. Allama Muhammad Iqbal and is based on the Lakoff and Johnson's theory of (CMT). The metaphors of the conceptual phenomena are varied in type and are different in their functions. These metaphors are used in the U.P of Iqbal as a persuasive tool for the readers. The metaphors of the conceptual phenomena fulfill different functions. Iqbal uses symbols to represent different concepts. The researcher has examined both linguistic and conceptual metaphors that have been used by Iqbal in his Urdu poetry. In addition to this, the researcher aims to understand the extent to which Iqbal has encompassed his thoughts in his poetry with the use of metaphors. The theory used to understand the concepts of metaphors is developed by Lakoff and Johnson, which is a major source to analyze the concepts of metaphors and the way they can be explained. The researcher has explored Iqbal's poetry to analyze his thoughts in relation to the world and the way individuals see them.

The purpose of use of metaphors is to deliver the same meaning that is conveyed through literal statements. However, many believe that metaphorical statements are difficult to understand and often do not convey the similar message. Hence, the researcher has attempted to determine the way in which Iqbal's poetry has conveyed the message that he desired to inform to the Muslim nation at that time. However, the researcher has also examined how the thoughts of Iqbal expressed in his poetry are still applicable to the Muslims. The focus of the research has remained on the use of different conceptual metaphors by Iqbal to investigate the meaning they intended to convey. It would not have been possible to cover the entire *Kulliyat-i-Iqbal* (collection of Iqbal) in this thesis. Therefore, the researcher has analyzed some of the selected verses and couplets from Iqbal's Urdu poetries that have metaphorically defined different concepts by employing different terms. Furthermore, the

study enabled to understand the use of different types of metaphors in Iqbal's poetry. Iqbal has expressed his thoughts that were influenced from the conditions of that time, and from his Islamic traditions, in an orientational and ontological manner. The couplets have been structured metaphorically to deliver a similar meaning conveyed through literal sentences, which are true. The pervasiveness of Iqbal's use of metaphors is evident from the fact that his philosophy was inspired by the experiences of Muslims in the sub-continent. Hence, it can be depicted Iqbal has employed different terms to convey an important message in a easy way.

There are certain parameters under which the researcher will resolve the problem that has been identified. Scope can also be referred to as the domain within which the researcher will conduct the research. The researcher must take into consideration the factors that need to be included in the study to meet the research objectives. The purpose of this study is to analyze the work of Iqbal and his poetry to ascertain the metaphors he has used. The work of Iqbal is examined through the conceptual metaphor theory by Lakoff and Johnson. Since, Iqbal has written several poetries and many letters in different languages it is not possible to investigate all of his poetries. The scope of this study is limited to the work of Iqbal in Urdu language. The researcher aims to examine Iqbal's Urdu poetry in the light of metaphorical theory. Iqbal has written various poetries and have used different words to express his thoughts about the nation, love, youth and so on.

Iqbal was philosophical-poet and a great leader; he has expressed his views perfectly in his poetries. He has emphasized particularly on the role of Muslim youth in achieving a separate homeland where they can live their lives on the teachings of Islam.³⁷ He has used several metaphors to define the youth of Muslims in his poetry for instance; he has referred to "Shaheen" for describing the youth of the nation. He desires the Muslim nation to have similar traits of a Shaheen (eagle). Therefore, these metaphors have been used to analyze the poetry of Iqbal. It has implications in the literature and literary work. It is important to note that Iqbal's work has been published in other languages also including Persian and English, but this study is only focused on Iqbal's Urdu Poetry.³⁸ Additionally, Iqbal has written several letters that were aimed to ask for a separate nation for Muslims; however, this study only examines the poetic work of Iqbal. Despite much attention has been given to understand the philosophical views of Iqbal expressed through his poetry, research still lacks on his use of metaphors in his poetry.³⁹ This

research is intended to explore his thoughts with the use of metaphors such as Khudi, Faqr, Ishq, Husn.

According to the knowledge of the researcher, not enough attention has been given to study the use of metaphor in Iqbal's U.P, particularly, from the perspective of CMT analysis. So, in this research study, the researcher wishes to apply the CMT analysis approach to study Iqbal's major concepts which are expressed in U.P. The researcher is interested to explore the significance of metaphor used in the language of Iqbal's Urdu poetry and to see how he expresses his famous concepts with the help of mighty metaphorical tool. Iqbal has written innumerable poetries that have combined in one book i.e. *Kulliyat-i-Iqbal* or (the collection of Iqbal). The poet has attempted to express his thoughts in an interesting way to inspire the youth and the nation. It would not have been possible to cover the entire book; nonetheless, some of the most famous work of Iqbal in his Urdu Poetry has been analyzed. The researcher selected couplets from Iqbal's poetry in which Iqbal has metaphorically explained different concepts. Iqbal has attempted to reawaken the Muslim soul through his poetry.

Delimitations of a study can be defined as the characteristics of the research that result from limitations or the boundaries in the scope of the study. Limitations are implicit characteristics of the method and design of the study. Delimitations, on the other hand, arise from the specific choices that are made by the researcher. These choices may be related to the objectives of the study, research questions and the variables that the researcher intends to explore. While, there are several poets that have used metaphors in their work, this study is focused on the work of Muhammad Iqbal. Despite the wide ranged use of CMs in our daily life, the study of the use of metaphors is limited to Iqbal's Urdu poetry in this thesis. In this study, the researcher picks up the ten major concepts from the domain of Iqbal's U.P and studies the use of metaphors from a perspective of Lakoff and Johnson's conceptual metaphor theory analysis.

Although, the researcher would have analyzed the work of other poets, but Iqbal is one of the greatest poets in the history; therefore, his poetry is selected to analyze the use of metaphors. Furthermore, since the limitations of the study are that it will not be possible to examine all the poetries of Iqbal, the researcher has chosen to examine the Urdu poetries of Iqbal to determine how effectively the poet has used metaphors to define different concepts. Additionally, Iqbal has defined several concepts in his poetry with the use of

metaphors, but the researcher has selected ten major domains. These target domains include Khudi (self), Faqr, Shaheen (eagle), Ishq (love), Husn (beauty), Millat (nation), Naujawan (youth), Insan-i-Kamil (perfect man), Mamlikat (government) and Mahash (economy). Different source domains have been highlighted that Iqbal has used metaphorically in his poetry to refer to these concepts. At the same time, the researcher has chosen certain couplets with their translations to explain how these concepts are defined differently by Iqbal in different situations. Delimitations arise from limitations from the study, due to certain factors that have limited the scope of this research; the researcher had to make certain choices that have accounted as the delimitations of this study. Hence, the study is focused on the use of conceptual metaphors in ten domains in Iqbal's Urdu poetry.

The following questions address various dimension of this topic

- i. Which types of linguistic metaphors are used by Iqbal in his Urdu Poetry (U.P)?
- ii. What conceptual metaphors are used in Iqbal's U.P?
- iii. Do the metaphors, used in his U.P reflect his thought?
- iv. To what extent the Conceptual Metaphors (CMs) in Iqbal's poetry are pervasive?
- v. Is there any difference in which linguistic Metaphors (LMs) or CMs used in his poetry versus the use of these metaphors in other genres and discourses?

Question i, can be considered as a general research question with different basic aims related to the thesis. Question ii counts the number of important CMs in his poetry. Question iii, is looking for the primary purpose that how does Iqbal reach his goal with conceptual metaphors in his U.P. Question iv, expresses the aim of this research study as it is obvious from Layoff's point of view that metaphors are pervasive in our everyday life. So the term 'pervasiveness' proves true in case of Iqbal's U.P. Finally, the Question v, is being focused at in this thesis which deals with LMs and CMs. In the present paradigm, it also deals with Cognitive Metaphor Theory (CMT).

The purpose of this is to understand the work of Iqbal and his philosophies in the light of his poetry. The research aims to investigate the use of metaphors in Iqbal's poetry for expressing his thoughts. While, Iqbal's work has been published in different languages, the emphasis of this study is to analyze his Urdu Poetry. Iqbal has intended to define different concepts with the help of metaphors. Therefore, it is important to understand Iqbal's

philosophy and his concepts in reference to use of metaphors. The focus of the study is limited to his Urdu Poetry. Additionally, Iqbal has written several poetries, but it is not possible to cover all of his work; therefore, few couplets from his work have been selected. The couplets are used to define different concepts of Iqbal and his philosophies; with reference to the way, he has used words to define different conceptual features.

Although the focus of Iqbal was to reawaken the Muslim faith to develop a close association with Allah and create a separate homeland at that time, but his work and philosophy has application for today's nation also. Therefore, it is important to understand his thoughts and beliefs through his poetry. The data has been collected from secondary sources. Secondary data is the one that has already been published and collected for some other reason. Since, Iqbal's poetry was published already it is considered as being a secondary data. The sources of secondary research may include libraries, journals, books and magazines and so on. The main source of data collection was *Kulliyat-i-Iqbal* (the collection of Iqbal), which includes all the poetry of Iqbal. The data have been selected mainly from the books of Iqbal that include different poetries of the philosopher-poet.

Furthermore, to understand the conceptual metaphors theory the researcher analyzed the work of different researchers. Particularly, the focus has been to understand the use of metaphors to define different concepts with the help of Lakoff and Johnson's work. They have explained the metaphorical utterance in great detail and have attempted to analyze their pervasiveness in everyday life. Their work has formed the basis for this researcher in order to understand the use of metaphors in Iqbal's Urdu poetry. Different couplets from the poetry of Iqbal were selected in which Iqbal has employed different features and terms to explain various concepts. These couplets and verses that have been selected from Iqbal's poetry were classified under specific domains/ concepts that Iqbal has explained to ascertain the ways in which they have been addressed metaphorically. For each of the concepts, the researcher highlighted different source domains employed by Iqbal in an attempt to define the conceptual metaphors on the basis of Lakoff and Johnson's theory and their findings.

The data has been collected particularly from the published work of Iqbal in Urdu with its English translation to develop better understanding. This study examines the Conceptual Metaphors (CMs) used in the Urdu Poetry (U.P) of Dr. Muhammad Iqbal. The Conceptual Metaphors phenomena refer to the existence of different Conceptual features such as Self (Khudi), Shaheen (Eagle), Faqr,

Ishq (Love), Husn (Beauty), Insan-i-Kamil (Perfect man), Mamalkat (Government), Mahash (Economy), Nojawan (Youth) and Millat (Nation). Dr. Iqbal has used these features in his U.P both in metaphorical as well as non-metaphorical contexts. However, the present work focuses on the use of these phenomena as metaphors and they are classified as follows:

1. Metaphors of Self (*Khudi*),
2. Metaphors of *Shaheen* (Eagle),
3. Metaphors of *Faqr* (emperor, spiritual poverty, pride, misery, elixir)
4. Metaphors of *Ishq* (Love),
5. Metaphors of *Husn* (Beauty),
6. Metaphors OF *Insan-i-Kamil* (Perfect man),
7. Metaphors OF *Mamalkat* (Government),
8. Metaphors of *Mahash* (Economy),
9. Metaphors of *Nojawan* (Youth) and
10. Metaphors of *Millat* (Nation)

Table: The classification & selected numbers of metaphors in Iqbal's U.P

| S.No | Type of CMs | Number of CMs |
|------|-----------------------------|---------------|
| 1 | Khudi (Self) | 7 |
| 2 | Shaheen (Eagle) | 6 |
| 3 | Faqr | 5 |
| 4 | Ishq (Love) | 5 |
| 5 | Husn (Beauty) | 1 |
| 6 | Insan-i-Kamil (Perfect man) | 3 |
| 7 | Mamalkat (Government) | 1 |
| 8 | Mahash (Economy) | 1 |
| 9 | Nojawan (Youth) | 4 |
| 10 | Millat (Nation) | 3 |

The contrast between metaphor and non-metaphor is based on Charteris-Black (CMA) approach. While defining the metaphor he himself strictly followed this notion that the meaning of a word is used in a context that is different from its contemporary meaning. This is comprehended as a linguistic metaphor. The following examples will explain it further.

Metaphors of Khudi (Self)

Over the past years, prophets, several poets, and philosophers have continued to remind the humankind about the purpose of their

existence and their nature, which is comprised of both temporal and heavenly elements. They have tried to reawaken the divine spark in the human beings that should be considered as an integral part of their creation. Referring to this “Divine Spark”, it is mentioned in the Quran that after creating the first man, Allah had breathed His own spirit into His new creation. (Al-Hijr 15:29 & Al-Sajdah 32:9). Therefore, human nature is not merely “human” rather it should be considered as “humanness” with an element of the Divine. However, as the man was created “in the best conformation” (Al-Teen 95:4) he was reduced “to the lowest of the low” (Al-Teen 95:4). Hence, it is now important to analyze if an individual can achieve the same noble heights again on which he/ she was at the time of creation. None of the Muslims thinkers and philosophers of the twentieth century could examine this concept in as much detail as the great poet-philosopher Muhammad Iqbal did. With his philosophy of “Khudi” he shed light on this concept and expressed his views on this subject. Iqbal’s two basic themes, *Asrar-e-Khudi* (the Secrets of the Self) and *Rumuz-e-Bekhudi* (the Secrets of Selflessness), deal with the concept of self. *Asrar-e-Khudi* intends to define the value of the self or an individual and *Rumuz-e-Bekhudi* explains an individual’s relationship with the society he lives in.

Iqbal’s *Rumuz-e-Bekhudi* aims to examine and explore the relationship between individual and the society. Analyzing the aspects of *Rumuz-e-Khudi*, Iqbal had emphasized on the concept of *Khudi* to be combined with the *Khudi* of group and thus, an individual’s interest should be based on a collective one. Additionally, it is only possible to ensure superior existence and development with the ability to develop close association between an individual’s self-identity and the entire nation’s destiny. These philosophical views of Iqbal have emerged from his examination of the country and the difficulties they faced in that time. The philosophical perception of Iqbal can be considered as an acting philosophy. In order to recover the Islamic traditions and form a unified Ummah (nation), Iqbal believed it is crucial to synchronize collective *Khudi* with innumerable individual’s *Khudi*. He desired to establish a nation based on the Islamic faith and its glorious traditions.

In 1910, Iqbal expressed his views on Islam by highlighting its significance not only from a religious perspective, but he defined it as essential from national perspective. In his opinion, it would not be possible to build a communal life without thorough and in-depth knowledge of Islamic principles. The idea of Islam can be defined as having a homeland for the believers to live according to the teachings of Islam. The perception and thoughts of Iqbal presented

in Asrar-e-Khudi and Rumuz-e-Bekhudi have extended the philosophical principles of Iqbal.

(i). Khudi (Self) as a source of fulfilling wish

He says:

“Khirad Mandon Se Kya Poochun Ke Meri Ibtada Kya Hai”⁴⁰

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے، بتا تیری رضا کیا ہے

Khudi Ko Kar Buland Itna Ke Har Taqdeer Se Pehle
Khuda Bande Se Khud Puche, Bata Teri Raza Kya Hai

Translation:

Develop the self so that before every decree
God will ascertain from you: “What is your wish?”

In this phrase, Iqbal has encouraged the man to take himself to the heights of glories. He wants human to be engaged in acts that would please the God and what God has expected from them. Furthermore, once an individual is able to reach those heights, it will be possible for him/ her to develop close association with the God. Thus, in return God will ask about the desires of those people who are close to Him. This depicts the power that humans have and that Iqbal has expressed in his poetry. The metaphors in this context can be understood with the use of target and source domain. Iqbal has attempted to explain to people that they need to develop self-awareness to reach their set goals. To explain the concept of Khudi (Self) that is an abstract idea about an individual and his potential, the poet is referring to the will of God. He has compared the ability of self with the willingness of Khuda (God) that is a concrete concept. If a man realizes his potential, it will be possible for him to develop closer association with God. Therefore, Khudi (Self) can be understood in spiritual context, where it is related to developing strong connection with God. An individual needs to set high goals in life by understanding his own abilities. The idea of Iqbal's philosophy of Khudi has emerged from Quran, where it is mentioned that the one who is able to understand himself will be able to understand his God.

(ii). Khudi (Self) as sword's sharp edge

“Saqi Nama (ساقی نامہ) Sakinama”⁴¹

یہ موجِ نفس کیا ہے تلوار ہے
خودی کیا ہے، تلوار کی دھار ہے

Ye Mouj-E-Nafs Kya Hai Talwar Hai
Khudi Kya Hai, Talwaar Ki Dhaar Hai

Translation:

What is this whiff of air called breath? A sword,
and selfhood is that sword's sharp edge

Iqbal has convinced Muslims to not lose their hopes and realize the potential and qualities that they possess. He believed that with these qualities and self-awareness it will be possible to create a new society. Iqbal referred to the man as being his own destiny, by being able to understand their potential and abilities. He has defined Khudi (self) as the power of that a sword has. In these couplets, Iqbal has explained Khudi in terms of a sword. In addition to this, Iqbal has metaphorically explained the power of Khudi in an ontological manner by comparing it with a physical object. The target domain is Khudi (self), which has been explained through source domain a more concrete concept i.e. the sharp edge of a sword.

(iii). Khudi as a source of Awakening Universe

“Saqi Nama (ساقی نامہ) Sakinama”⁴²

خودی کیا ہے، رازِ درونِ حیات
خودی کیا ہے، بیداریِ کائنات

Khudi Kya Hai, Raaz-E-Daroon-E-Hayat
Khudi Kya Hai, Baidari-E-Kainat

Translation:

What is the self? Life's inner mystery,
The universe's waking up

With the purpose to define his concept of Khudi, Iqbal has criticized the negativity in the beliefs of the people. In his perception, the universe can be considered as an existence that comprises of continuous lives. He believed that human being is the highest form of life and explained Khudi in terms of being the highest form of human being. According to his view, Muslims should consider creative self-assertion as their basic moral. Iqbal placed great emphasis on individuality and believed it is essential for people to

understand their individual capabilities and explore their potential. Furthermore, based on his idea of self-awareness, individuality can be further strengthened if it is practiced, or the concept of Khudi would be weakened and become idle. Therefore, from this it can be depicted that Iqbal had considered the value of Self as being the value of life. Thus, Iqbal has ascertained that Khudi is a source that can help reawaken the Muslims all over the world. Since, Muslims have been emphasized by the Western traditions, Iqbal wanted to reawaken them and guide them towards the righteous path that would lead them closer to Allah. Hence, he defined Khudi as a source through which it will be possible for the nation to have a firm belief. In this context, Iqbal has metaphorically explained the concept of Khudi by employing the term “Baidaar-i-Kainaat” (awakening of the universe). This can be referred to as orientational metaphor, where the poet is defining the concept of Khudi with reference to another concept of awakening of a universe. The target domain remains khudi in these couplets, and the source domain is the universe.

(iv). Khudi (Self) as a spokesperson of God

“Tulu-e-Islam (طلوع اسلام) (The Rise of Islam)”⁴³

تو رازِ کن فکاں ہے، اپنی آنکھوں پر عیاں ہو جا
خودی کا رازداں ہو جا، خدا کا ترجمان ہو جا

Tu Raaz-E-Kun Fakan Hai, Apni Ankhon Par Ayan Ho Ja
Khudi Ka Raazdan Ho Ja, Khuda Ka Tarjuman Ho Ja

Translation:

You are the secret of creation, see yourself in your eyes;
Share the secret of your own self, become the spokesman of God

Khudi can be regarded as a complex thought of Iqbal, which defines the principle of the inner self of human being. The underlying assumption of the concept Khudi has a new significance. The phenomenon does not only act as a source or the main essence of the universe, rather it is the main motive of all human activities and their behaviors. Iqbal held high importance for the conception of Khudi and had inspired Muslims to reawaken it within themselves to develop the society. The one who is able to realize the potential of himself is able to become the spokesperson of God, as he will be able to develop close associations with Him. Iqbal explains that with the help of self-realization and individual is able to close relationship

with God, so much so that he becomes the vicegerent of Allah. Therefore, it is important to understand the importance of self. The use of metaphor is evident in these couplets, as Iqbal is explaining Khudi as a source of becoming the spokesperson of God.

(v). Khudi as a source of power of heavens and earth

“Khudi Ki Jalwaton Mein Mustafai”⁴⁴

زمیں و آسمان و کرسی و عرش
خودی کی زد میں ہے ساری خدائی!

Zameen-o-Asman-o-Kursi-o-Arsh
Khudi Ki Zad Mein Hai Sari Khudai!

Translation:

The earth, the heavens, the great empyrean,
Are all within the range of selfhood’s power

According to Iqbal, it is important for an individual to develop “Khudi” that will eventually enable to develop a spiritual force. Therefore, with this power man will be able to reach the entire universe, and everything is possible once, Khudi has been developed. Iqbal’s use of Khudi (self) is similar to the use of Rooh (spirit) in Quran, which is divine spark present in all the humankind. However, to realize this spirit a man needs to go through a journey of transformation. It is important to aim for self-realization and self-knowledge to remain closer to Allah. Khudi has also been explained in the context of power through which it is possible to have authority of everything. However, it is important to ensure that the individual is confident and has the ability to know about his potential. In this example, Iqbal has metaphorically structured the couplets to define the concept of Khudi. He has referred to Khudi with reference to different physical entities including the earth and the heavens. It is also essential to understand that the power of Khudi is not limited to this world, but it is also imperative to understand that it will enable a Muslim to achieve heaven in the life hereafter.

(vi). Khudi (self) as wealth

“Javed Ke Naam”⁴⁵

مرا طریق امیری نہیں، فقیری ہے
خودی نہ بچ، غریبی میں نام پیدا کرا!

Mera Tareeq Ameerī Nahīn, Faqeerī Hai
Khudī Na Baich, Ghareebī Mein Naam Paidā Kar!

Translation:

The way of the hermit, not fortune, is mine;
Sell not your soul! In a beggar's rags shine

Iqbal has convinced Muslims to not lose their hopes and realize the potential and qualities that they possess. He believed that with these qualities and self-awareness it will be possible to creation a new society. Iqbal referred to the man as being his own destiny, by being able to understand their potential and abilities. It is important to note here that Iqbal's thoughts were influenced by the traditions of Muslims at that time. Since, Muslims were becoming too materialistic by being influenced from Western traditions, Iqbal wanted them to have self-realization. He believes that in search of materialism Muslims have forgotten their own faith. Therefore, he believed that there is a need to reawaken the Muslim spirits for becoming successful.

He intends to inform the Muslims that “Khudi” will enable them to bring revolution a new morning, where he defines it as a new start. Morning is the start of the day; therefore, referring to the term “morning”, Iqbal has attempted to define “Khudi” as a concept for a new beginning. Hence, it is important to have better understanding of oneself to know Allah. It is imperative to understand that an individual should not seek refuge in the worldly things; rather it is better to understand the importance of Khudi and having faith in Allah. The concept of Khudi should be understood in terms of wealth that cannot be compared with any other monetary value. The target domain Khudi (self) is explained here by Iqbal as having the power of wealth. However, these orientations of concepts are influenced by cultural values of Iqbal, as his religious teachings, encouraged him to convey the message of God to the entire Muslim nation.

(vii). Khudi as above skies

“*Agahi*”⁴⁶

خودی کو جس نے فلک سے بلند تر دیکھا
وہی ہے مملکتِ صبح و شام سے آگاہ

Khudi Ko Jis Ne Falak Se Buland Tar Dekha
Wohi Hai Mamlakat-e-Subah-o-Sham Se Aagah

Translation:

Those who perceive this fact so clear that dome of sky that spins
around,
Has not the height as self of man. 'Bout world have formed an opinion
sound

Through his poetry, Iqbal has informed the Muslims that by recognizing an individual's potential and abilities it will be possible to have the understanding about the happenings of the world. He desired to have a separate homeland for the Muslims, but he believed it would only be possible if Muslims are able to determine their own strengths. Iqbal has referred to the concept of "Khudi" to refer to the ability of reaching far beyond the skies. He has conceptualized the power of self in developing economy that will result in several benefits for the nation. He believed that having self-confident could lead man to achieve great heights. He considered sky is not the only limit, and those who seek to go beyond that will surely be successful. Iqbal's philosophy for mumlikat can be defined from his use of the metaphors in his poetry. According to his perception, a man must see his strengths not only limited to the sky, but realize his strength to reach even great heights. His concerns for the Muslims of sub-continent are evident from these couplets, as he wanted them to overcome the sufferings from the control of British. Through these couplets Iqbal had attempted to explain the nation that with the help of self-realization, it is possible to overcome the rule of British. He believes that Muslims can even go beyond skies through Khudi (selfhood).

Metaphors of Shaheen (Eagle)

Shaheen can be considered, as the most significant image in Iqbal's poetry, as Iqbal says in the Javid Nama "Live in the world like an eagle, and like an eagle die," is the evident emphasis Iqbal has placed on the use of Shaheen. Therefore, it is important to understand the conceptual use of Shaheen in Iqbal's poetry to examine his thoughts and the message he wanted to convey to the people. The poetry of Iqbal depicts that he wants the Muslim youth to change them and they must not live a life of indolence, but should be ready to face the challenges of life. Iqbal has used "garden" and "desert" as metaphors to define easy and tough life, respectively. He has awakened the Muslims youth by reminding them that they should always be ready and have the power to like a Shaheen (Eagle). He addressed the Muslims by saying:

"You are the eagle of Muhammad,"

“and angels and houris are your prey”

(i). Shaheen (Eagle) as a dove

“Tulu-e-Islam (طلوع اسلام) (The Rise of Islam)”⁴⁷

نو پیرا ہو اے بلبل کہ ہو تیرے ترنم سے
کبوتر کے تن نازک میں شاہیں کا جگر پیدا

Nawa Pera Ho Ae Bulbul Ke Ho Tere Taranum Se
Kabootar Ke Tan-E-Nazuk Mein Shaheen Ka Jigar Paida

Translation:

Burst into song, oh nightingale! so that from your melody
The spirit of the royal falcon may arise in the delicate body of the dove!

Iqbal has symbolized Shaheen as having the attributes of devotion, struggle, self-control and self-reliance. Iqbal's philosophy of an eagle is on the belief that its aim is not only materialism, but the focus is on spiritual adornment. Therefore, Iqbal has attempted to convey this message to the youth to develop an eagle-like spirit. He believes that Shaheen has envisaged the traits of a Muslim who is dedicated and devoted towards the achievement of his goal. He wants Muslims to have the same courage. Iqbal is conveying the message to Muslims here to have a delicate body like a dove, but the soul of the nation should be like an eagle. Iqbal has defined the power of an eagle metaphorically and has compared it with dove. While, an individual may have a body of the dove, the spirit and strength should remain high like an eagle. This will facilitate in getting independence and freedom to live the life, according to the teaching of Islam.

(ii). Shaheen as a royal bird

“Tulu-e-Islam (طلوع اسلام) (The Rise of Islam)”⁴⁸

میان شاخساراں صحبتِ مرغِ چمن کب تک!
ترے بازو میں ہے پروازِ شاہینِ کہستانی

Miyān-E-Shakhsaran Sohbat-E-Murgh-E-Chaman Kab Talak!
Tere Bazu Mein Hai Parwaz-E-Shaheen-E-Kehsatani

Translation:

How long will you keep company in the branches with the birds of the garden;

In your arms is the flight of the royal hawk of Quhistan

Iqbal had addressed the Muslim youth by referring to them as an eagle because of the specific traits of the bird such as courage, strength and self-reliance. Likewise, in his poetry he has depicted Shaheen as being courageous with a pure soul. Additionally, he defined the youth as being dedicated and devoted and the one that struggles to achieve self-control and prestige. One important aspect that Iqbal has highlighted of the Shaheen is the ability to transform. Therefore, Iqbal wanted the youth to become like Shaheen, a royal bird and instead of living in a nation with Muslims minority; they must develop a separate Muslim dominated state. He believed that the sub-continent is not for the Muslims as they are above all. He desired the Muslims to realize their strengths and consider them as brave and courageous. The poet encouraged the Muslim nation by explaining them the need for a separate homeland (kehsatani); instead of living in a temporary state. Muhammad Iqbal explained the Muslims that they should not be living like those birds who consider their homes on the tree branches, rather they should be like Shaheen who has the ability to live in royalty. Therefore, in these couplets Shaheen is defined in terms of a royal bird.

(iii). Shaheen as a wild crow

“Tblees Ki Majlis-e-Shura (ابلیس کی مجلس شوری) The Devil’s Conference”⁴⁹

زاعِ دشتی ہو رہا ہے ہمسر شاہین و چرغ
کتنی سرعت سے بدلتا ہے مزاجِ روزگار

Zagh-e-Dashti Ho Raha Hai Humsar-e-Shaheen-o-Chargh
Kitni Sura’at Se Badalta Hai Mazaaj-e-Rozgar

Translation:

Behold! the wild crow is vying with the falcon and the hyena:
Lo, how swiftly does the disposition of time allow of a change!

Iqbal was a man who was ahead of his time; he did not only express his views about the present, but also defined the future situation by foreseeing it through his exceptional words. Shaheen (Eagle) is an extremely dynamic and potent symbol that he has used in his poetry and he used Eagle to refer to the Muslim youth several times in his poetry. However, it is essential to examine why he had used Eagle metaphorically to refer to the Muslims, and how the characteristics of an eagle can be compared with the current circumstances of the Muslims. Iqbal is referring to the Muslims as

Shaheen (eagle), but he believes that despite all the powers they are struggling with others who do not have similar potential. The great poet wanted the Muslim nation to understand that they are different from others. He has explained his concept of Shaheen with the help of crow in a metaphorical manner. Iqbal believes it is time to change the perception of looking towards the world and one must stand out by realizing his own abilities. In one situation, Iqbal has referred to Shaheen as a royal bird, but in this scenario, he uses the term wild crow metaphorically to define the concept of Shaheen. Hence, he is asking for the Muslim nation to transform as the time is changing and keep on revolving.

(iv). Shaheen (Eagle) as a Dervish

“Shaheen- The Eagle”⁵⁰

پرنندوں کی دنیا کا درویش ہوں میں
کہ شاہیں بناتا نہیں آشیانہ

Prindon Ki Dunya Ka Dervaish Hun Mein
Ke Shaheen Banata Nahin Ashiyana

Tranlation:

I am the dervish of the kingdom of birds
The eagle does not make nests

The Muslims of the Sub-continent at that time were in need of a change and transformation to create a separate Muslim nation. They desired to adapt to the requirements of the modern age and thus, it was important that they should have realized the need and their ability to transform. Iqbal made them realize through his poetry the importance of change for their survival. The great poet believed, Muhammad Iqbal that Muslims need to change their perceptions and become a dervish to search for freedom. He informed them they should not remain under the rule of British and must struggle for independence. Dervish is a holy or pious man who lives in austerity. The concept of dervish has emerged from Muslim culture and their traditions and thus, to understand the use of this term metaphorically it is important to know the meaning of the term. In these couplets, Iqbal has explained Shaheen (eagle) as a dervish. The target source Shaheen has been defined with the source domain dervish. However, Iqbal has adopted spatial orientation to define the concept of Shaheen in a metaphorical manner. The great poet has explained the concept of Shaheen with the concept of Dervish and thus, Shaheen can also be to refer to a holy or pious person in everyday language.

(v). Shaheen as a source of reaching Mountain

“Aik Naujawan Ke Naam (To a Young Man)”⁵¹

نہیں تیرا نشیمن قصر سلطانی کے گنبد پر
تو شاہیں ہے، بسیرا کر پہاڑوں کی چٹانوں میں

Nahin Tera Nasheman Qasr-e-Sultani Ke Gunbad Par
Tu Shaheen Hai, Basera Kar Paharon Ki Chatanon Mein

Translation:

Thy abode is not on the dome of a royal palace;
You are an eagle and should live on the rocks of mountains

Iqbal has referred to the example of a falcon here, who has the ability to keep flying without being tired and convinces the Muslim youth to set their standards on the peaks of the mountains. He wants Muslims to believe that they should continuously struggle to achieve great levels of success in their lives. He believed that it is the only way to be able to reach their destiny. Furthermore, Muslims should develop a confidence similar to Shaheen and must aim for a goal that is beyond the sky. As a result, he assumes that Muslims will not find anything impossible for them. In addition to this, he has metaphorically defined his concept of Shaheen by use of source domain, which is the destiny of an eagle.

He believes that as an eagle individual should aim for reaching the heights of mountain peak, they are free souls that may fly beyond skies. Iqbal has symbolized eagle as an energetic and powerful character. Iqbal's Shaheen (Eagle) can be considered to define an individual with courage, self-respect, purity of soul and character. It is important to understand the use of Shaheen in these couplets by Iqbal. Muhammad Iqbal has explained that Shaheen has the power and ability to reach heights. Therefore, it is important to have same dedication that can help the Muslims to reach great heights. However, he believes that Muslims are becoming too materialistic and are in search for royal palace. But, Iqbal has informed them they do not belong to palace, their real home is on the peak of the mountain that is even higher.

(vi). Shaheen as tireless

“Asrar-e-Paida (Open Secrets)”⁵²

شاہیں کبھی پرواز سے تھک کر نہیں گرتا
پر دم ہے اگر تو تو نہیں خطرہ افتاد

Shaheen Kabhi Parwaz Se Thak Kar Nahin Girta
Pur Dam Hai Agar Tu To Nahin Khatra-e-Uftad

Translation:

The hawk is never tired of flight, does not drop gasping on the ground:
If unwearied it remains on wings, from hunters' dread is safe and sound

In the above couplet, Iqbal has again referred to the man as a falcon (Shaheen) who never gets tired of struggling. Thus, he believed that if a man is able to develop similar power, he can easily accomplish all his life goals. Iqbal has used this to build up the confidence of a human and be able to overcome the hurdles he faces in his life. In his poetry, Iqbal defines that eagle is an advocate for cultivating strength and a source to depreciate weaknesses. Iqbal desired the youth to look forward and high, he has referred to various heroes of Islam as Shaheen for their bravery such as Tipu Sultan.

While, earlier Iqbal has used the example of an eagle to refer to the bravery and courage of youth, referring to an animal metaphorically has become pervasive in Urdu language. Iqbal wanted the nation to become untiring and determine like an eagle. Shaheen (eagle) has been referred in different terms in Iqbal's poetry; he has used the bird's traits to define the bravery and courage of the nation. Another attribute of Shaheen (eagle) that Iqbal has defined metaphorically in these couplets is the untiring nature. Therefore, Iqbal is making the Muslims aware that they should continue to struggle for a separate homeland without being tired. He believes that it will then be possible for the entire nation to remain safe and sound, if they are able to get independence.

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