

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

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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.

Metaphors of Faqr

After analyzing thoroughly the teachings of Islam through message of Holy Quran and the Prophet (PBUH), it is revealed that Muslims must develop an attitude of *Faqr*. Once, a Muslim is able to reach the perfection of Faqr he/ she will be able to embody the whole of Islam.

(i). Faqr as a quality of an emperor

“Faqr”¹

اک فقر ہے شبیری، اس فقر میں ہے میری
میراثِ مسلمانی، سرمایہ شبیری

Ek Faqr Hai Shabiri, Is Faqr Se Hai Meeri
Meeras-e-Musalmani, Sarmaya-e-Shabiri!

Translation:

One faqr is Shabiri, and it has qualities of emperor
Which is Muslim heritage and real wealth of Shabir

Iqbal has referred to Faqr as a quality of an emperor (Shabir). The poet assumes with the help of Faqr it is possible to have all the wealth that one desires to achieve. In Iqbal's poetry he defines Faqr as being a major wealth for the entire Muslim nation. He has referred to the target domain (Faqr) with a source domain Shabir (emperor) to define his concept in an orientational manner. However, in this context it is imperative to understand the concept of Shabir (emperor), as it has derived from the Islamic traditions that have influenced the metaphorical structuring of statements in Iqbal's poetry to a great extent. Shabbir is referred to Hazrat Imam Hussain, who has been a brave leader in the Islamic history. Hence, Iqbal has explained the term Faqr through the term Shabbir. In these couplets, Iqbal is attempting to define the Muslim nation that they can achieve the strengths of an emperor, if they are able to have Faqr. Hence, in an orientational manner Iqbal has defined the metaphor of Faqr by referring to the concept of Shabbir.

(ii). Faqr as Spiritual poverty

“Faqr”²

اک فقر سکھاتا ہے صیاد کو نچیری

Ek Faqr Sikhata Hai Sayyad Ko Nakhcheeri

Translation:

There is a faqr that teaches the hunter to be a prey;

(iii). Faqr as Pride

“Faqr”³

اک فقر سے کھلتے ہیں اسرارِ جہاں گیری

Ek Faqr Se Khulte Hain Asrar-e-Jahangeeri

Translation:

There is another that opens the secrets of mastery over the world.

Iqbal has defined Faqr in to two different concepts those are pride and spiritual poverty. However, in the above-mentioned couplets, Iqbal has mainly referred to Faqr as spiritual poverty. He has explained the circumstances that would eventually result from being in poor condition of soul. Iqbal has mainly used conceptual metaphors that have explained the underlying concept of his use of these words to define the condition of people. In his opinion, Faqr has been referred to as a situation that either would lead the person to become a prey of the hunter, or learnt the mastery over the world. It is essential to analyze the concept of Faqr through Iqbal's perception. Poverty can result in two possible situations for an individual that can be either positive or negative. Moreover, it is the attitude of a man that enables him to recognize the benefits of the situation. Even in Quran, it is highlighted according to Islamic beliefs to adopt an attitude that is beneficial for one. Hence, in difficult circumstances and in a situation of complex challenges it is important to have Faqr to be able to overcome them and face them with great strength.

A major principle behind these couplets is to understand that it is not important to be involved in the worldly affairs. In order to get success, our purpose should be only to please Allah. Our worldly association, the relationships and interactions we have should solely be on the teachings of Islam and the guidance of our God. This is the attitude that is needed to be developed in ourselves to achieve success in both this world and hereafter. For example, respecting elders, taking care of others should be done with the intention to please Allah and to seek His pleasure.

An individual should maintain Faqr in all circumstances with the expectation to receive reward from Allah; this will make it possible for him/ her to rise above worldly failures and success. As mentioned in Surah Yunus 11-62 “*khaufun alaihim wala hum yabzānoon*”- you should not be worried about the things that happen in this world, or be sad about it. Iqbal has conceptualized this metaphorically by connecting Faqr with the “*secrets of the mastery of the worlds*”. Thus, an individual may not only limit himself to seek worldly pleasure, rather be able to look beyond that and achieve greater success in both the worlds. By being able to achieve Faqr, an individual can embody Islam.

(iv). Faqr as Misery:

“Faqr”⁴

اک فقر سے قوموں میں مسکینی و دلگیری

Ek Faqr Se Qoumon Mein Maskeeni-o-Dilgeeri

Translation:

There is a faqr that is the root of needfulness and misery among nations;

(v). Faqr as Elixir:

“Faqr”⁵

اک فقر سے مٹی میں خاصیتِ اِکسیری

Ek Faqr Se Mitti Mein Khasiyat-e-Ikseeri

Translation:

There is another that turns mere dust into elixir.

Again referring to Faqr, Iqbal explains that if a man is engaged in the worldly affairs and continue to achieve individual success, it will result in misery for the entire nation. Iqbal had wanted to unite the Muslims and desired them to live their lives according to the teachings of Islam. Therefore, he has stated that an individual may have an attitude through which he would desire to fulfill his individual needs. However, this will only lead him to misery and sadness for the entire nation as well. Hence, the focus should be to make collective efforts with the purpose of developing a united nation based on Islamic principles and the commandments of Allah. Iqbal, through his poetry, has attempted to convey the message of

Quran, mentioning this couplet was intended to bring revolution in the lives of victims of imperialism.

Iqbal also desired to develop such self-awareness amongst people, particularly the Muslims, to live a life that has guided them today to this age of technology. In Iqbal's perception, understanding the happenings of world is a part of Sufism. His philosophy was against the Western thinking and culture that has limited people to their body only, and therefore, they are not aware of their souls. It is important to understand the soul also, to develop a close association with Allah. Furthermore, he believed that being limited to worldly success could just give man lust and greed. Thus, he wants man to interact with God and have pure souls. The concept behind the use of Faqr is to understand the meaning of developing an attitude to seek Allah's blessings. If an individual's only desire is to please Allah, he can then surely achieve success. Iqbal has metaphorically defined Faqr as having the ability to turn "*mere dust into elixir*", meaning that a small particle can have enough power to be turned into elixir i.e. to achieve immortality. The poet has focused on understanding the soul to achieve the super-goals of life.

Metaphors of Ishq (Love)

The concept of Ishq (Love) according to Iqbal's philosophy can be considered as the root of the message that Iqbal wanted to convey. While, the literal meaning of Ishq can be considered as love, but the concept of Iqbal to define the metaphor goes beyond that. Iqbal has not only used the metaphor linguistically, but has conceptualized it to express his philosophy. Love is merely an insignificant fraction of what Iqbal has attempted to define in his terminology. Ishq can be considered as a concept to define the entire philosophy of Iqbal that may include the concepts of love, help, service and the need to surrender one's legitimate rights.

(i). Ishq as Madness

"Ilm-o-Ishq (Knowledge and Love)"⁶

علم نے مجھ سے کہا عشق ہے دیوانہ پن
عشق نے مجھ سے کہا علم ہے تخمین و ظن

Ilm Ne Mujh Se Kaha Ishq Hai Diwana-Pan
Ishq Ne Mujh Se Kaha Ilm Hai Takhmeen-o-Zan
Translation:

Knowledge said to me, Love is madness;
Love said to me, Knowledge is calculation

According to Iqbal’s view, Ishq can facilitate people to dominate the world and control the laws of nature by fulfilling Allah’s commands. Briefly, Ishq in the poet’s view and his philosophy can be referred to things that are good in this world; on the contrary, Aql or wisdom is temporary and bad. In the above couplets, Iqbal has referred to love as madness. Nonetheless, he has defined madness a motivational source for being close to Allah. Iqbal assumes in this context Ishq (love) and Ilm (knowledge) as living things. He has tried to explain the philosophy of love in a manner as he is conversing with Ishq (love). However, he defined love as madness. As mentioned earlier, the metaphor “falling in love” can be understood as being out of control. When a person falls in love his senses are lost, therefore, Iqbal has defined love as being in a state of madness. Moreover, it is essential to understand that Ishq (love) is not bound of any limits or calculations it is limitless. Thus, Iqbal desires the Muslims to have similar Ishq (love) for Allah, which is infinite.

(ii). Love as a Miracle

“Ilm-o-Ishq (Knowledge and Love)”⁷

عشق کے ہیں معجزات سلطنت و فقر و دین
عشق کے ادنیٰ غلام صاحب تاج و نگین

Ishq Ke Hain Maujizat Saltanat-o-Faqr-o-Deen
Ishq Ke Adna Ghulam Sahib-e-Taj-o-Nageen

Translation:

Kingdom, faith, and faqr are all miracles of Love
The crowned kings and lords are base slaves of Love

One can understand from these couplets that Iqbal’s philosophy of Ishq has explained love in several contexts. Therefore, Iqbal wanted the Muslim nation to revolve from the rule and control of the West. He believed that it could only be possible through love; hence, in his poetry he has expressed the power of love. The poet has convinced Muslims to understand what they can achieve through Ishq. Iqbal has not attempted to romanticize the term; rather, he has explained the true concept and philosophy behind the word through the use of a metaphoric tool. In his opinion, love enables people to have faith and Faqr.

These are the two basic themes of Iqbal’s poetry that are faith and Faqr, Iqbal believes that having true love for Allah can build strong faith and attitude that will lead to close association with Him. Iqbal’s

philosophy indicates that love can do various miracles in human life enabling him/ her to have faith and develop close links with the God. As mentioned earlier, Iqbal believed education and wisdom are only to achieve success in the world, but the power of love can be extended to this world and hereafter. He wants human souls to have the power of love to achieve this success and being close to Allah. In addition to this, Iqbal has highlighted another important phenomenon that cannot be left unnoticed. He has referred to the kings and lords and has conceptualized them as being mere slaves of love. Those individuals that are able to create the power of love in them and strengthen it gradually will be able to be superior to these kings and emperors.

(iii). Love as a source of peace

“Ilm-o-Ishq (Knowledge and Love)”⁸

عشق سکون و ثبات، عشق حیات و ممات
علم ہے پیدا سوال، عشق ہے پنہاں جواب!

Ishq Sukoon-o-Sabat, Ishq Hayat-o-Mamat
Ilm Hai Paida Sawal, Ishq Hai Pinhan Jawab!

Translation:

Love is peace and permanence, Love is Life and Death:
Knowledge is the rising question, Love is the hidden answer

Iqbal has delivered an important message through these couplets that is imperative for people to understand. He has conceptualized love with life and death. Iqbal believes that Ishq is the only tool that can facilitate a man to understand the meaning of life and death. He has defined love as being the only possibility to maintain peace and stability in our lives. However, he has compared the need of love with the desire to achieve wisdom and education. While, Iqbal's philosophy is based on informing people about the way to achieve greater success, he has explained that it can only be done through love. Iqbal has criticized on acquiring the western education; instead, he wants Muslims to have love for each other. He believed that reawakening the souls of Muslims could result in greater benefits for them. Nevertheless, he also informed that one should not focus on getting the education only.

He believed that Ishq is the answer to every question, as it is not only limited to, the concept of love, but its meaning can be extended beyond that. The national poet has conveyed the message of love to

achieve peace in life. Iqbal believed that the power and strength of love could not only be limited to life only; however, an individual can also benefit from it after death. While, through knowledge and education certain question cannot be answered, love can provide answered to all the questions. Iqbal has referred to love as being the answers to questions of life by mentioning: “*Love is the hidden answer*”; therefore, it is important to understand the “hidden” answer through love.

(iv). Ishq as an Angel

“Ishq-o-Mout (Love and Death)”⁹

فرشتہ تھا اک، عشق تھا نام جس کا
کہ تھی رہبری اس کی سب کا سہارا

Farishta Tha Ek, Ishq Tha Naam Jis Ka
Ke Thi Rahbari Uss Ki Sub Ka Sahara

Translation:

An angel called Love there was
Whose guidance everyone's hope was

Muhammad Iqbal's philosophy related to love is extremely powerful and has significant meaning in individual's life. Thus, understanding it can result in delivering greater benefits to the people. He believed that even the kings with substantial power would become the slaves of individuals who have developed Ishq in them and have true faith in Allah. At the same time, as he delivered the message to have Faqr for attaining immortality, he believed that attitude towards life can also be achieved through the power of Ishq (love). Hence, it is imperative for people to understand the need to develop love within them and not indulge in worldly affairs. They may seek to please Allah by fulfilling his commandments.

The sole purpose of life must become to love for the sake of God, by helping others and being self-aware. Iqbal has referred to Ishq (love) in a spiritual context; he has defined the power of love as a source to strengthened intention and beliefs of an individual. In another poem of Iqbal, Masjid-e-Qurtuba, Iqbal has defined Ishq as the word of Allah. It is important for an individual to develop stronger love for Allah to have firm belief in his existence. Iqbal has assumed that Ishq (love) is an angel. He is referring to Ishq (love) in a structured metaphorical manner, where he has used the term angel as a source domain to define the target domain, which is Ishq (love).

The great poet has explained the concept of love in a philosophical manner. He assumes that Ishq (love) is that angel who can guide people and become a source to keep their hopes alive. Angels are sent to fulfill the commandments of Allah, and thus, Iqbal believes that love is that angel that can guide the Muslim nation.

(v). Ishq as Conviction

“Ilm-o-Ishq (Knowledge and Love)”¹⁰

عشق مکان و مکین، عشق زمان و زمین
عشق سراپا یقین، اور یقین فتح باب!

Ishq Makan-o-Makeen, Ishq Zaman-o-Zameen
Ishq Sarapa Yaqeen, Aur Yaqeen Fatah-e-Bab!

Translation:

Love is the Space and the Creation, Love is Time and Earth!
Love is conviction entire, and conviction is the key!

Iqbal has expressed his views about Ishq (love) as being the entire universe. He defines love as not only something that is found in this world, but goes beyond. The poet has convinced the nation to develop a strong bond with Allah with the use of a common word i.e. love. It can be defined as an expression for one's affection; however, the word has deep meaning, which is not simple to define. Ishq (love) can be defined as a way to beloved. This concept has been extensively defined in the poetry of Iqbal; the poet has explained love as the way to reach God. A major element of conceptual metaphor is its pervasiveness; hence, Iqbal has used a word that is all encompassing. The word can be understood by everyone, similarly Lakoff and Johnson's theory of conceptual metaphors highlights that metaphors should be common to be used in day-to-day life to define human experiences. Likewise, with the help of a common word Iqbal has defined his philosophy of Ishq (love). Iqbal believes that Ishq (love) defines the conviction and beliefs of a Muslim nation. He has used the term yaqeen (conviction/ belief) to define love. The conviction or belief in this context is the belief in Allah and His oneness. Love can be understood in terms of a source that can help in developing strong conviction. Hence, Iqbal has again metaphorically referred to love as a conviction. This can be determined as an example of spatial orientational metaphor in which Iqbal has related the two concepts to give a similar meaning like literal language.

Metaphor of Husn (Beauty)

Iqbal has referred to Husn in different contexts; he has defined beauty from perspective to define the eternal beauty of God. He has also referred to the nature to define the concept of beauty. Hence, it can be said that Iqbal has analyzed the concept of beauty in different regards. He believes that love is the source to achieve success. He has also emphasized the importance of beauty for similar purpose. He desired the Muslim nation not only to focus on the apparent beauty; however, the aim should be on developing the internal beauty. Based on the Iqbal's concept of beauty it is imperative for a man to have a beautiful character and soul that would encourage others to follow him. In addition, with the beauty of soul he must inspire others and be able to reawaken their spirit to have complete faith in Allah.

(i). Husn as a source of Love

Husn-o-Ishq (The Beauty and the Love)¹¹

حسن سے عشق کی فطرت کو ہے تحریکِ کمال
تجھ سے سرسبز ہوئے میری امیدوں کے نہال

Husn Se Ishq Ki Fitrat Ko Hai Tehreek-e-Kamal
Tujh Se Sar-Sabz Huwe Mer Umeedon Ke Nihal

Translation:

Love's nature gets stimulation for Perfection from Beauty
My hope's trees flourished through Your favour

Iqbal has emphasized on love greatly for analyzing the goods of the world. However, he later focused on examining the concept of beauty. He has explained to be able to love someone with greater passion, it is essential to understand the concept of beauty. Iqbal's philosophy of beauty can also be understood in terms of love for Allah. He believed that in order to love God largely it is essential that man should praise the beauty of Allah that is evident in the nature. Iqbal is referring to beauty here in terms of nature, the things that are created by Allah. According to Iqbal's philosophy of beauty, the eternal beauty is the beauty of God. Furthermore, he believes that love for Allah is likely to flourish by praising His beauty. Moreover, this beauty can also be understood in terms of human nature and their character.

The love for people is likely to strengthen, if they possess a beautiful character. Those who are able to understand the philosophy of love that Iqbal has conceptualized metaphorically are

tending to have beautiful character. The concept of Husn by Iqbal should be understood in the light of nature created by Allah. It should only be limited to the physical beauty, but goes beyond that. With the use of these couplets, it can be understood that Iqbal has referred to beauty as a source of inspiration for love. The concepts of Khudi (self), Ishq (love) and Husn (beauty) can be defined collectively. The purpose is to create a strong bond with Allah through knowing oneself and having love for Allah. However, love gets even stronger by recognizing the beauty. Beauty is a source that drives love, and motivates an individual to have affection towards the other entity. Furthermore, the bounties of God that have been bestowed upon us should be considered as His eternal beauty. By examining His blessings upon us, we will be able to develop close associations with Him. It is essential to be able to admire His beauty that will facilitate in ensuring to be closer to Allah. Lakoff and Johnson have defined through their theory that the entire conceptual system of an individual is metaphorical. Therefore, metaphors can influence an individual's way of thinking and his behavior. The concept of Iqbal's husn is derived from the way he has conceived beauty in everyday life.

Muslims should remain determined to follow their faith and the teachings of Quran through which they will be able to realize the beauty of the world.

Additionally, he has emphasized on the need to enlighten one's character by being able to understand the knowledge of Islam. Iqbal's philosophy of beauty can be understood in terms of having an outstanding character. Muslims should inspire others to follow the beliefs of Islam. At the time, when Muslims of sub-continent were suffering under the rule of British, he conveyed them the message to beautify their character through his poetry. The concept that should be understood here is the beauty in terms of a pure character. Beauty can be defined concretely through its power that can even turn a non-believer to Islam. A person with beautiful soul and spirit has the ability to develop more love for Allah. He is able to admire and appreciate the beauty of God that is present in the nature of the world. It is imperative for a human to ensure that is able to recognize the beauty present in the world. However, it will only be possible to admire the creation and beauty of Allah with a pure character and soul.

Metaphors of Insan-i-Kamil (Perfect Man)

Iqbal has presented a unique and fascinating vision of the Perfect man; however, this concept has not only been analyzed by Iqbal.

Many thinkers including Abdul Karim al-Jilli and Mohiuddin-ibn-Arabi are prominent names who have developed the idea of the Perfect man. They have viewed man as an individual identity, who can be considered as a manifestation of both Universe and God. They believed that man is the representation of God in reality. The perfect example of Insan-i-Kamil (perfect man) is the Holy Prophet, and by following his supreme example, anyone can achieve the highest ideal that life can bestow upon man.

Nonetheless, Iqbal's Perfect man Insan-i-kamil or mard-i-momin is the person with certain qualities including power, vision, action and wisdom. These qualities were evident in the character of the Holy Prophet, who had also perfectly embodied the finest attributes. Therefore, in Iqbal's perception Momin can only become master of his own destiny by reaching the level of perfection and emulating the character of founder of the Faith. Iqbal has used "Bal-i-Jibril" to explain this concept and believes that a Momin is an individual with power and the ability to conquer difficulties. Iqbal further explains his concept of perfect man by highlighting that all activities in the universe can be attributed to him. Iqbal further describes his philosophy of Insan-i-Kamil, by saying that an individual seeks to absorb in the worldly affairs, while the Perfect man has deposited the entire universe.

(i). Insan-i-Kamil as a source of Reawakening souls

"Nanak"¹²

پھر اُٹھی آخر صدا توحید کی پنجاب سے
ہند کو اک مردِ کامل نے جگایا خواب سے

Phir Uthi Akhir Sada Touheed Ki Punjab Se
Hind Ko Ek Mard-e-Kamil Ne Jagaya Khawab Se

Translation:

Again from the Punjab the call of monotheism arose:
A perfect man roused India from slumber

Iqbal's concept of the Perfect Man (Insan-i-Kamil) can be defined as a man of this world and the one who belongs to all humankind. Iqbal believes his Perfect to be immortal and the one who lives in all time. He has referred to Mard-i-momin as a reality of this world, but someone who is beyond the limitation of time and space. Factors such as race, geography or politics could not limit his existence and he does not belong to any particularly country. Thus, the entire

world can be considered is home and he has been sent on earth with a mission to establish the Kingdom of God. Thus, Iqbal believes that Insan-i-kamil is the person who will reawaken the Muslim soul and bring them closer to Allah. The perfect man, some believe that does not exist; however, Iqbal's philosophy of Insan-i-Kamil indicates that there is existence of an individual who is perfect. Therefore, he can guide the entire Muslim nation.

This can be considered as Iqbal's dream, where he desires the Muslims of the sub-continent to struggle for a separate nation. In these couplets, the poet has attempted to express his feelings for a separate Muslim state. However, he believes that there is a need for a Mard-i-Momin (Perfect Man) to reawaken the souls of the Muslims. In Iqbal's opinion, the Muslim nation is in a dream and a world of fantasy that is dominated by Western culture, and therefore, there is a need to awake the nation from this dream. Hence, he has defined Insan-i-Kamil as that perfect individual who can reawaken the Muslim souls.

(ii). Insan-i-Kamil as a source of changing destinies

In this context he writes in *The Rise of Islam*.¹³

کوئی اندازہ کر سکتا ہے اُس کے زورِ بازو کا!
نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں

Koi Andaza Kar Sakta Hai Uss Ke Zor-E-Bazu Ka!
Nigah-E-Mard-E-Momin Se Badal Jati Hain Taqdeerain

Translation:

“Who can imagine the strength of his arm?
Destinies are changed at the mere glance of a Perfect Man”

Iqbal believes that Insan-i-Kamil has significant power and strengths through which he is able to change the destiny of humankind. The above couplets are aimed at defining the strengths of Iqbal's Insan-i-Kamil. Iqbal has challenged the strength of his “Perfect Man”, and believes that he can change people's destinies at a glance. The perfect man according to the philosophy of Iqbal is the one, who has the qualities of highest power. At the same time, Iqbal expresses his views of Perfect man by considering him as the one with highest knowledge. The purpose of Mard-i-Momin is to fulfill the command of Allah and bring others closer to Him.

Iqbal has metaphorically defined the concept of Insan-i-Kamil with a source domain that is in comparison to the strength of the

God. He believes that the only Perfect existence is of Allah, and if a man becomes perfect he will be able to inherit the same attributes. However, he believes it can only be possible with tremendous struggle and determination. Furthermore, he believes the existence of an Insan-i-Kamil (perfect man) can help in changing the destinies of people, as he can be a guiding source for people. He has defined the strengths of Insan-i-Kamil as the ability of changing the faith of people by acting as a leader for the entire nation. Nonetheless, the connotation of a perfect man is explained metaphorically, with great power and strengths.

(iii). Insan-i-Kamil as the hand of Allah

Iqbal has further attempted to explain the concept of Perfect man in his one of the most famous poems, Masjid-e-Qurtaba (مسجد قرطبة) *The Mosque of Cordoba*:¹⁴

ہاتھ ہے اللہ کا، بندہ مومن کا ہاتھ
غالب و کار آفرین، کار کشا، کار ساز

Hath Hai ALLAH Ka Banda-E-Momin Ka Hath
Ghalib-O-Kaar Afreen, Kaar Kusha, Kaar Saaz

“The hand of a true Momin (Insan-e-Kamil) is, in fact, the hand of Allah.

He is the predominant, the authoritative, the problem solver and the ultimate help and favor”.

In the above-mentioned couplets, Iqbal has compared the attributes of “Perfect Man” to the qualities of Allah. He is comparing the hand of a Momin with the hand of Allah. Additionally, Iqbal has conceptualized his idea of Momin in terms of a person who has completely implemented Faqr upon himself. He is the one who has been successful in developing close association with Allah. The Perfect Man is an individual who has strong relationship with Allah. He is successful in developing the unique trait of oneness with Allah. It eventually brings him so closer to God that the difference of “You” and “I” is eliminated.

Therefore, sight of a Momin becomes Allah’s sight, his speech becomes Allah’s speech and Allah’s message becomes his message. Hence, a Muslim should aim to develop a character that will enable him to be close to Allah in the similar manner as a Momin is. This is the example of a perfect man in the light of the concept of Iqbal’s Mard-i-Momin. Furthermore, Iqbal explains to become a Perfect Man, it is important to emphasize on collective benefits and must

not focus on oneself only. It is imperative for a Momin to become a problem solver for others and must be ready at all times to assist them when needed.

As mentioned earlier, there is existence of a perfect man in Iqbal's philosophy, he is an individual with countless treasure yet he does not have any greed in him. Furthermore, he is an individual with great concerns for the community and his society. Although, Iqbal has referred to the perfect man as someone who has different attributes that are common to a perfect identity that is of Allah. It is essential to understand that in Islamic traditions no one can be compared with the God, Who is the One and Only. But, Iqbal has defined the concept of *Insan-i-Kamil* who has similar traits, whose faith and devotion is beyond the faith of Momin. There are different degrees of a Muslim and *Insan-i-Kamil* is the highest degree of the man on earth; therefore, he becomes the closest one to Allah. This concept has been explained metaphorically by Iqbal in the above-mentioned couplets.

Metaphors of Mamalikat (Government)

Iqbal had great concerns about the consequences of the control of British on Muslims. In his perception, Muslims were being exploited by the British policy of imperialism. They were being dominated by the western powers, which resulted in including them amongst the poor class of the economy. It was essential that Muslims should rise from the rule of British to protect their own rights. Iqbal desired to safeguard the rights of Muslims and wanted them to rise to create a Muslim dominated nation. At that time, Iqbal witnessed that British has shifted the burden of Great Depression on the Indian Muslims. As a result, the Muslims of sub-continent had to face the challenges of rising poverty, which was not possible for them to overcome. Hence, Iqbal encouraged them through his work and continuous efforts to be able to protect their own rights. Due to the rising economic crisis that had resulted from the Great Depression, India had cut down its expenditures. The people who had suffered the most from these consequences were the Muslims laborers who were already living on margin. Therefore, Iqbal wanted them to have the strength and power for creating their own nation with the control and governance of Muslims. Hence, he said:

(i). Mamlikat as captive for nation (Muslims)

*"Azadi" (Freedom)*¹⁵

ہے مملکت ہند میں اک طرفہ تماشا
اسلام ہے مجبوس، مسلمان ہے آزاد!

Hai Mamlakat-e-Hind Mein Ek Tarfa Tamasha
Islam Hai Mehboos, Musalman Hai Azad!

Translation:

In India queer and odd the farce you see,
The Faith is captive, but the Muslims free.

It is clear from these couplets, mentioned above, that Iqbal was aware of the consequences and the problems that Muslims faced from the control and governance of India. His beliefs that while living in India it will not be possible for the Muslims to practice their faith and religion. Furthermore, it would not enable them to live a life that is according to the teachings of Islam. Therefore, he dreamed of creating a nation that is solely dependent on Islamic beliefs and the message of Allah.

It is evident that Iqbal believed that Muslims could not freely practice their religion unless they are able to get independence. By mentioning that: “*The Faith is captive*”, Iqbal has tried to reawaken the Muslims to develop closer association with their God. Furthermore, he attempted to create awareness amongst Muslims that they are not free until they are able to have strong faith. He wanted the Muslims to live their lives according to the teachings of Islam and strengthen their faith for the sake of being closer to Allah.

In addition to this, he had the perception that living in India will only result in imposing further challenges on the Muslims including poverty and poor economy. Therefore, Muslims must not let their faith to be weakened at the hands of British and their rule in India. He wanted them to have a pure soul and character that can do miracles for them. Iqbal has explained the concept of Indian government as being a farce who has kept the Muslims as captive; they do not have the ability to live a life that is according to the teachings of Islam. As a result of “Mamlakat-i-Hind” “the government of Hind”, Muslims are not free to practice their own faith. Instead, Iqbal believes that they are living in imprisonment and the Indians are ruling over them. Metaphorically Iqbal has explained the government as “ek tarfa tamasha” one-sided farce, where the Hindus are struggling for their own good, while suppressing the Muslim minority in the sub-continent.

Metaphors of Mahash(economy)

Iqbal, though not an economist, has still emphasized on the economic conditions of Muslims of sub-continent. He wanted to create an economy where Muslims were given equal rights and equal employment opportunities. Iqbal had great concerns about the Muslim, he believed that they are becoming the slaves of the West and are forgetting their own traditions and beliefs. In his perception, the Muslim nation was very much influenced by the materialism and was not spiritually strong. Thus, Iqbal wanted to remind them about their values and revive their souls. He believed, while people have all the materialistic and worldly belonging, yet they are living in an enslaved society. Hence, he desired that Muslims should not be the servants of the West and look within them to find peace and success. To analyze the economic tensions of that time it is important to understand the political and social conditions that were prevalent. Thousands of Muslims and Hindus were subjugated by the British. The entire Muslim society was experiencing a period of transformation and turmoil.

This eventually resulted in several social and economic problems, which became even complex with the passage of time. Slavery, weakening of faith and exploitation of Muslim peasantry are just few examples of these problems faced by the Muslims. Therefore, Iqbal was concerned about the economic conditions of the entire community and desired to grant them their rights. Much of the Iqbal's thoughts expressed in his poetry were inspired by the economic environment that opened his eyes. If the Muslims had not experienced such difficulties, the views of Iqbal, his philosophy and poetry would have been quite different. Therefore, Iqbal struggled to resolve the problems that resulted from an effort to ask for independence. Dr. Muhammad Iqbal hoped to provide a separate Muslim homeland to address the unrest in the economic and social environment in that time. Furthermore, his thoughts were influenced by the conditions of that time he has expressed his philosophy and concerns for the Muslims by stating:

(i). Mahaash as a calamity

"Khuftagan-e-kebak Se Istafsar" (The Interrogation of the Dead)¹⁶

اس جہاں میں اک معیشت اور سو اُفتاد ہے
روح کیا اُس دیس میں اس فکر سے آزاد ہے؟

Iss Jahan Mein Ek Maeeshat Aur So Uftad Hai

Rooh Kya Uss Daes Mein Iss Fikar Se Azad Hai?

Translation:

The daily bread and a million calamities this world has
Does the soul freedom from anxieties in that world has?

Iqbal wanted to remind the Muslims about the other world that they had forgotten in the search of this materialistic world. The poet has attempted to inform Muslims about the other world that is free of the anxieties of this world. In these couplets, Iqbal has focused on explaining to the Muslims that they should not be indulged in this materialistic world, rather focus on the world hereafter.

These are the couplets that have been taken from Iqbal’s poem “*Khuyftagan-e-kebak Se Istafsar*” (The Interrogation of the Dead). Iqbal is questioning the Muslims about the world they are living in; he has attempted to claim that they are living in a world that is filled with worries, an economy which is dependent on materialism. Iqbal has compared this world with the world hereafter to strengthen the souls of Muslims, he has interrogated the Muslims about the economy they are living with the things they will be blessed with in the life hereafter.

In these couplets, also he has asked the Muslims about the economy (Maeshat) by referring to the economic problems that are encountered by them. Iqbal has metaphorically explained the concept of this world and the world hereafter; he explains that this economy has several problems including several calamities. Then he has asked if the Muslims’ souls are free from these concerns in this world.

In attempt to ensure that Muslims do not involve themselves in the worldly affairs and materialism, Iqbal is persuading them with the help of defining the blessings of the other world. Furthermore, as Muslims have become slaves of the Western world, and face several economic and social problems, Iqbal encourages them to be closer to Allah and worry about the world that is to come, instead of living in anxiety about this world. Iqbal has explained his philosophical concept about the two worlds by comparing the situation of both the worlds. He has referred to different problems that this world has, but a man would be free from those in the world hereafter. Furthermore, this is defined in terms of spatial orientation, the way in which Iqbal sees both the worlds. His views and perception regarding the world are based on his thoughts and experiences. Additionally, this concept has emerged from the Muslim cultural values that a man would be free from all the calamities of the materialistic world, in the life

hereafter. However, it is important that Muslims should realize the need to understand it and develop close association with God.

His poetry calls for an economic system that is free from injustice, inequality and deprivation, which he believed could only be achieved by developing a strong relation with Allah and revitalizing the spiritual beliefs. By referring to this economy Iqbal is referring to those Muslims who have been too much influenced by the Western traditions. He desires to explain to Muslims, with hope, that this world has several calamities, where people are living in an economy that is not free of problems. But, later he has addressed to the nation asking them if in this world they are free of all these miseries. He has compared it with a different world that exists hereafter. He is trying to explain this philosophy metaphorically, economy is merely a one with “so uftaad” “a million calamities” and therefore, the ultimate goal of any individual should remain the achievement of Heaven that will be after this world.

Metaphors of Nojawan (Youth)

Allama Iqbal can undoubtedly be considered as the most outstanding poet-philosopher belonging to the modern period. During the twentieth century He has made significant contributions in the arena of Islamic philosophy. He has inspired many people of that time to rise and struggle to forge their own destiny. He has particularly emphasized on the role of youth for achieving a separate homeland for Muslims. He had great concerns for the youth in the twentieth century.

(i). Naujawan as mercury

“*Jang-e-Yarmook Ka Aik Waqia*” (An Incident of the Battle of Yarmuk)¹⁷

اک نوجوان صورتِ سیماب مضطرب
آکر ہوا امیرِ عساکر سے ہم کلام

Ek Naujawan Soorat-e-Seemab Muztarib
Aa Kar Huwa Ameer-e-Asakar Se Hum Kalam

Translation:

A young man who was restless like mercury
Approaching the army’s general started saying

Iqbal had great hopes from the Muslim youth; he believed that through their struggle it would be possible to achieve independence

and freedom. He has referred to Naujawan (youth) like a mercury that is restless and strong like fire. Naujawan (youth) has remained a significant concept of Iqbal’s poetry; he has attempted to reawaken the spirit of the Muslim youth in search for a separate homeland and also to bring them closer to Allah. In these couplets, Iqbal has referred to the Muslim youth as being “seemab”, which is the term referred to define the planet of mercury. The mercury planet is the one that is closest to sun and the fierce one, thus, Iqbal’s philosophical thoughts have been inspired from the traits of the mercury. Therefore, it can be stated that use of metaphors is pervasive in everyday language and it is inspired from human experiences. It is important to understand that Iqbal has referred to the youth as being the forceful.

Furthermore, he has used the term Muztarib (anxious/ restless) to define the youth of Muslim nation. He believes that the youth should be close to the teachings of Islam and become a conveyer of Allah’s message. He has referred to the youth as being the one who is close to the Holy Prophet (PBUH) and cannot live after his death. Therefore, he is anxious and becoming restless as the nation has forgotten the message that the beloved Prophet had delivered to the entire Muslim nation. The use of mercury here is done in a metaphorical manner, Iqbal has explained the youth as energetic and restless. This quality will enable the Muslims to achieve their goals.

(ii). Naujawan as a broken star

“*Khitab Ba Jawanan-e-Islam*” (Address To The Muslim Youth)¹⁸

کبھی اے نوجواں مسلم! تدبّر بھی کیا تو نے
وہ کیا گردوں تھا تو جس کا ہے اک ٹوٹا ہوا تارا

Kabhi Ae Naujawan Muslim, Tadabbur Bhi Kiya Tu Ne
Woh Kya Gardoon Tha Tu Jis Ka Hai Ek Toota Huwa Tara

Translation:

Have ever you pondered, O Muslim youth, on deep and serious things?
What is this world in which this you is only a broken star?

He was optimistic about the Muslims, specially the youth, in developing a separate nation dominated by Muslim majority. He believed that with their strength and devotion it is possible to get freedom and develop a nation for Muslims. The poet has explained dependence of Muslims on other nations; rather than recognizing their own strengths and qualities. However, he believed that Muslims

are not able to know themselves, they are involved in the worldly affairs and it has nothing to offer. Furthermore, he believed by living in a nation that does not value the Islamic faith, it would not be of any value to the Muslims.

Iqbal has tried to reawaken the Muslims here by asking them, if they have pondered about their heritage. The great poet has attempted to remind the Muslims, where they actually belong and what they have become now. Iqbal metaphorically employed the term “toota huwa tara” (broken star) to refer to the Muslim youth that is their current situation. However, he has reminded them that they belong to Gardun [simile for Prophet (PBUH) and his companions]. They were the people with firm beliefs and complete faith in Allah. However, now the Muslims are nowhere, they are merely like a broken star from the sky. But, before being influenced by the Western traditions they were themselves the sky (Garduun). Therefore, it is now imperative for the Muslim youth to revive their faith in search of who they are truly.

(iii). Naujawan as a follower of West

His beliefs on the ability and potential of the youth depicted that with the help of youngsters it is possible to achieve the destiny in less time. In his opinion, Muslims would have been able to get freedom even earlier, if the youth had confidence in them and in their capabilities. However, Muslim youth of the twentieth century was more indulged in Western traditions. They did not struggle to realize their own self and build self-confidence. He has referred to the denial of the youth by stating:

“Aik Naujawan Ke Naam” (To a Young Man)¹⁹

ترے صوفے ہیں افرنگی، ترے قالیں ہیں ایرانی
ابو مجھ کو رلاتی ہے جوانوں کی تن آسانی

Tere Sofe Hain Afarangi, Tere Qaleen Hain Irani
Lahoo Mujh Ko Rulati Hai Jawanon Ki Tan Asani

Translation:

Your sofas are from Europe, your carpets from Iran;
This slothful opulence evokes my sigh of pity

He has defined the lack of interest of the “Nojawan” in creating a separate homeland by defining that they are too much influenced by the western traditions. His philosophical poetry explains that Muslims are more concerned regarding their worldly success. As a

result, they have forgotten their own beliefs and their faith is weakening. With the help of these couplets, he has attempted to express his anger and disappointment for the Muslims. He mentions; “*Your sofas are from Europe*”, to show his concerns regarding the inability of Muslims to ensure their own comfort. He has then expressed his dissatisfaction from the Muslims; “*This slothful opulence evokes my sigh of pity*”, this depicts that Muslims were not on the right path and they had been misled by the worldly affairs. This had resulted in Iqbal disappointment from the youth of the nation. While, the literal meaning of the sentence may depict the belongings of Muslim youth, but also in a metaphorical way it has conveyed the same meaning that would otherwise had been conveyed through literal statement, which is also true. Therefore, Iqbal has tried to address the Muslim youth by being very much influenced from the Western traditions.

To define the western traditions he has referred to the terms such as sofas and qaleen (carpets). Iqbal has defined this influence in an ontological manner by referring to different objects as a reference to relate to the Muslim youth. It is important to understand that Iqbal has been disappointed with the weakening faith of the Muslim youth and their influence from the Western culture. Thus, he has attempted to encourage them to follow the Islamic principles and live their lives on similar standards.

(iv). Naujawan as an eagle:

Iqbal has again addressed the youth to develop their confidence and make them realize their power. He states:

“*Aik Naujawan Ke Naam*” (To a Young Man)²⁰

عقابی رُوح جب بیدار ہوتی ہے جوانوں میں
نظر آتی ہے اس کو اپنی منزل آسمانوں میں

Auqabi Rooh Jab Baidar Hoti Hai Jawanon Mein
Nazar Ati Hai Iss Ko Apni Manzil Asmanon Mein

Translation:

When an eagle’s spirit awakens in youthful hearts,
It sees its luminous goal beyond the starry heavens

Iqbal is referring to the Muslims in the context of an eagle. He desires the youth to have the same spirit to achieve their goals. Iqbal has metaphorically used eagle in these couplets to refer to the youth of the nation. He has not only limited this trait of an eagle, for the

youngsters of the twentieth century, but wants today's youth to develop same traits.

He believed that youth should aim to become an eagle whose goals are beyond the skies. Through his poetry, Iqbal has attempted to reawaken the spirits of Muslims who were in denial to achieve a separate nation. Iqbal's philosophy depicts that the youth can be the leaders of the nation who can lead the Muslims to their destiny and accomplish their goals successfully. He does not want the Muslims to limit themselves to the worldly success and be concerned about the failures of life.

Instead, he wants them to aim for even better that is beyond the world's success and must desire to achieve heavens. Furthermore, the underlying meaning of Iqbal's poetry is to encourage the youth to create self-confidence and have be aware of their strengths. He believes the youth who is able to be an eagle can have higher goals and that is the only way through which he/ she can achieve them. He wanted the youth to set superior goals that are not only limited to this world, but will also enable them to have better hereafter. In his poetry, though he has referred to the youth of the sub-continent of that time; however, it is also applicable to the today's youth. It is essential that the Muslim "Nojawan" understand the message of Iqbal in the light of conceptual metaphors that he has used in the poetry. This, as a result, will eventually facilitate them in overcoming the challenges that they encounter in their day-to-day lives.

Metaphors of Millat (Nation)

Iqbal's ideology of Pakistan was built on the universalism of community (Millat). Iqbal had desired to build a nation on Islamic beliefs. He believed in nationalism and that through his political ideology, he wanted Muslims to have a separate nation. Furthermore, his idea of a separate homeland was based on Islamic values according to the teachings of Quran and the Sunnah of Holy Prophet (PBUH). The two main concepts that lead Iqbal to develop the concept of creation of Pakistan are universal Millah (community) and khudi (self). The concept of Khudi (self) is intended to define self-awareness; Millat is aimed at analyzing oneself for the benefit of the community. Iqbal wanted to create a nation that is able to realize their persona strengths and build a nation who is united on the teachings of Islam.

(i). Millat as Ocean

He says in his poem *The Candle and The Poet*:²¹

فرد قائم ربط ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں اور بیرون دریا کچھ نہیں

Fard Qayam Rabt-e-Millat Se Hai, Tanha Kuch Nahin
Mouj Hai Darya Mein Aur Bairun-e-Darya Kuch Nahin

Translation:

“The individual remains steadfast only
With, the bond of (Millat) community;
Alone he is nowhere Like a wave in the ocean, But outside nothing”.

Iqbal believes that an individual will not be able to develop its strengths without the support of his community. Therefore, his success is dependent on his ability to develop a strong bond with the community. Much of Iqbal's work was focused on awakening the spirit of the Muslims in the sub-continent. He wanted the Muslims to live their lives based on Islamic principles. Iqbal has referred to the importance of unity of people in realizing need for the preservation of the self. He believes if an individual desires to remain steadfast, it is important to make collective efforts. Furthermore, to define the concept of Millat and its significance for an individual Iqbal has used the term (rabt-i-millat), which means the bond of community. In his perception, there is a need to build a strong bond between the members of the community. In the struggle to achieve a separate homeland in twentieth century, it was extremely important for the Muslims to share a strong bond together. To define this concept further, Iqbal explains “*Alone he is nowhere Like a wave in the ocean*”, an individual without its community can reach nowhere. Hence, it is imperative for self-achievement to focus on communal development. By sharing a mutual goal, it will be possible to realize individual benefits also.

Iqbal has made an effort in this context to inform the Muslims that their aims should not be to achieve their individual goal, rather they should remain firm for the achievement of their entire nation. Furthermore, once they will together work for their nation, it will eventually be possible for them to achieve their own objectives. In these couplets, Iqbal has employed the term ocean to define the concept of a Millat (ocean). Hence, he has used the metaphor in an ontological manner, where Iqbal has used the example of an ocean to refer to the nation. He believes the ocean is deep, vast and empty and people's action can shape where it would go. Ocean is often also referred in the context of defining life metaphorically. It is also

important to note here that 70% of the earth is comprised of ocean, which is too powerful and mighty. Therefore, the concept of a nation in this context should be understood in similar manner. The nation together can form an ocean and have the same powers of being too mighty. It can also be said that the term ocean here is employed in an orientational manner, where Iqbal has explained the concepts of ocean and nation by using them metaphorically.

(ii). Millat as vein

“Dekhiye Chalti Hai Mashriq Ki ‘Tijarat Kab Talak’”²²

ہے مداوائے جنوں نشتر تعلیم جدید
میرا سرجن رگ ملت سے لہو لیتا ہے

Hai Madawaye Junoon Nashtar-e-Taleem-e-Jadeed
Mera Sarjan Rag-e-Millat Se Lahoo Leta Hai

Translation:

The cure of love is the new education’s lancet
My surgeon is drawing blood from the Millat’s vein

These couplets are intended to define the situation of the Muslim nation. Iqbal has attempted to challenge the situation of the Muslims in the sub-continent by analyzing how long they will be able to live under the rule of the British without being able to practice their own religion. Furthermore, Iqbal has denoted the Millat (nation) as being a living entity that supplies blood for developing love. To ensure that people are able to build love with each other it is important that they are able to create a strong nation. In addition to this, Iqbal has metaphorically defined the concept of Millat in a medical context by referring to the phenomenon as a disease. Iqbal’s philosophy of Millat (nation) indicates that Muslims need to develop a bond together if they desire to have separate nation.

Iqbal has addressed the Muslims in his poetry by being in a business that is influenced from the West, and that will not generate any returns. Therefore, it is important that to cure these problems, love should be build that can only be achieved with the efforts of a nation together. Additionally, Iqbal has attempted to use the connotation in a manner to explain the struggle needed to get independence and a separate homeland.

(iii). Millat as Individual’s destiny

Expressing his thoughts for the importance of community, he further states in his poem, *The Advice Of An Old Baluch To His Son*, appeared in Armaghan-e-Hijaz-02:

افراد کے ہاتھوں میں ہے اقوام کی تقدیر
ہر فرد ہے ملت کے مقدر کا ستارہ

Afrad Ke Hathon Mein Hai Aqwam Ki Taqdeer
Har Fard Hai Millat Ke Muqaddar Ka Sitara

Translation:

“The faith of all individuals provides material for community-building;
It is the force which shapes the destiny of the community”.

In the above couplets, Iqbal has attempted to explain the importance of achievement of community-development through strengthening an individual's faith. Iqbal is explaining his philosophy of community building through strong faith. He has metaphorically used faith as the “sarmaya” (material) for the sharing a strong communal bond.

By emphasizing the need to build a community on Islamic beliefs, he wants the Muslims Ummah (nation) to be united. He has focused on reawakening the faith of individuals to enable the entire nation to be united, and together form a strong community. Particularly, he desires that each individual should collectively work for the development of faith. Furthermore, he has regarded this faith as the “taqdeer-i-millat” the destiny of entire nation. He has intended to define the concept of community building with the need to have strong individual faith. This will eventually, facilitate in achieving individual success and shaping destiny.

In addition to this, Iqbal believes that individual's faith is the sole source for the development of a nation that is united. His philosophy and concept of Millat was not only limited to defining the situation of Muslims of sub-continent; however, it has implication for today's Muslims also. It is essential for all the believers of Islam to stay united through their faith in Allah. There is a need to awake the Muslim faith and work collectively to sustain a nation that is based on Islamic principles. Iqbal's poetry cannot be limited to the circumstances of the past, but it is applicable in the current scenario also. Thus, it is crucial to understand Iqbal's philosophical views on community.

Notes and References

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- ¹ Bal-e-Jibril-167.
 - ² Bal-e-Jibril-167.
 - ³ Bal-e-Jibril-167.

- 4 Bal-e-Jibril-167.
- 5 Bal-e-Jibril-167.
- 6 Zarb-e-Kaleem-011.
- 7 Zarb-e-Kaleem-011.
- 8 Zarb-e-Kaleem-011.
- 9 Bang-e-Dra-027.
- 10 Zarb-e-Kaleem-011.
- 11 Bang-e-Dra-069.
- 12 Bang-e-Dra-143.
- 13 Bang-e-Dra-163.
- 14 Bal-e-Jibril-124.
- 15 Zarb-e-Kaleem-064.
- 16 Bang-e-Dra-013.
- 17 Bang-e-Dra-151.
- 18 Bang-e-Dra-114.
- 19 Bal-e-Jibril-139.
- 20 Bal-e-Jibril-139.
- 21 Bang-e-Dra-116.
- 22 Bang-e-Dra-188.