

جَاؤْنَا وَقَضَيْنَا

رُبَاعِي

پستی کا کوئی حصہ سے گزرا دیکھے اسلام کا گزرا نہ اُجھڑا دیکھے
بسنے نہ کبھی کہہ رہے ہرگز نہ کہے دیا کا ہمارے جو اترتا دیکھے

مَسَدَس

کسی نے یہ تیرا لڑا سے جا کے پوچھا مرض تیرے نزدیک ہمارے میں کیا کیا
کہا دکھ جہاں ہیں مسس کوئی ایسا کہ جس کی دوا حق نہ کی ہو چپا
مگر وہ مرض جس کو آسان سمجھیں
کے جو طبیب اس کی ہڈیاں سمجھیں

سبب یا علامت گران کو ٹھہریں تو تشخیص میں سو بجائیں خط تیں
دوا اور پرہیز سے جی چسرا میں یو نہیں رفتہ رفتہ مرض کو بڑھائیں
طیبوں سے ہرگز نہ مانوس ہوں وہ
یہاں تک کہ جینے سو یا پوس ہوں وہ
یہی حال دنیا میں اس قوم کا ہے! بینوزیں جہاز آ کے جس کا گھر ہے!
گنارہ ہے ڈورا اور ٹوٹاں پیاسے! گناں ہے یہ ہر دم کاب ڈوٹا ہے!
نہیں جیتے کرٹ مگر ایل کشتی
پٹنے سو تے ہیں بے خبر ایل کشتی
گھٹا سر پہ آوار کی چھا رہی ہے فلاکت سماں اپنا دکھ لاری ہے
نخواست ہیں پوشیش متلا رہی ہے چپ و راستے یہ صد آ رہی ہے
کہ گل کون تھے آج کیا ہو گئے تم
ابھی جا سکتے تھے ابھی سو گئے تم

Ruba'i

If anyone sees the way our downfall passes all bounds, the way that Islam, once fallen, does not rise again, He will never believe that the tide flows after every ebb, once he sees the way our sea has gone out.

Musaddas*

Prologue

- 1 Someone went to Hippocrates and asked him, 'In your opinion, which diseases are fatal?' He said, 'There is no ailment in the world for which God has not created the medicine, 'Except for that disease which people think trifling, and about which whatever the physician says is nonsense.
- 2 'If you try to explain the cause or the symptom, they find a hundred defects in the diagnosis. 'They set their face against medication and dieting, and heedlessly they little by little aggravate the disease. 'On no account will they fall in with the physicians' suggestions, until the point is reached when they despair of life.'
- 3 Precisely this is the condition in the world of that community, whose ship has entered the whirlpool and is surrounded by it. The shore is far away, and a storm is raging. At every moment there is the apprehension that it is just about to sink. But the people in the boat do not even turn over, as they lie asleep and unconscious.
- 4 The rain-cloud of adversity is spreading over their heads. Calamity is showing itself. Inauspiciousness is hovering behind and in front. From left and right is coming the cry, 'Who were you yesterday, and what have you become today! Just now you were awake, and now you have gone to sleep!'

- 1 Hippocrates died in Homs, the former capital of Syria, about 100 years before Alexander. His medical books were the first to be translated into Arabic.
- 2 The medical term 'cause' (*sābab*) means that which starts the illness, while 'symptom' (*'alāmat*) is that from which it is recognized.

* Hali's revisions to asterisked stanzas are listed in the appendix on pp. 208-16 below.

پراس قوم غافل کی غفلت وہی ہے منزل پر اپنے قناعت وہی ہے
 لئے خاک میں پر رخصت وہی ہے ہونے صبح اور خواب راحت ہی ہے
 زانوس انہیں اپنی ذلت پر ہے کچھ
 نہ رنگ اور قوموں کی عزت پر ہے کچھ
 بہانہ کی اور ان کی حالت کے یکساں کہیں حال میں ہی کسی میں نہیں شادیاں
 ذلت سے نفرت عزت کا راز زد و زخم سے ترساں نہ جنت کے خواہاں
 یہاں نقل ہویں سے نہ کچھ کام انہوں نے
 کیا دین برحق کو بدنام انہوں نے
 وہ ہیں جس نے اعدا کو انہوں بنایا و خوش اور بہانہ کو انہوں بنایا
 دندوں کو خنجر دوراں بنایا گندیلوں کو عالم کا سلاطین بنایا
 وہ خط جو صحت ایک فہموروں کا کلمہ
 گراں کر دیا اس کا عالم سے ہے
 عرب جس کا پر چاہے کچھ وہ کیا تھا جہاں سے الگ ایک جس نہ رہا تھا
 زمانہ سے پوئیں کا جس کا تھا نہ کشور مستان تھا نہ کشور کشت تھا
 تمدن کا اس پر پڑا تھا نہ آیا
 ترقی کا تھا واں قدم تک نہ آیا
 نہ آب و ہوا ایسی تھی روح پرور کہ قابل ہی پیدا ہوں خود جس سے پور
 پکچھ ایسے سامان تھے واں پتھر کنول جس سے کل جائیں دل کے سر
 نہ بزوقت صحرا میں پیدا پانی
 فقط اسباب باراں پہ تھی نہ گمانی
 زہریں سنگلاخ اور ہوا آتش آتش آتش
 پہاڑ اور نیلے سراب اور بیاباں کجوروں کے شہنا اور خارشیبلاں
 نہ کشتوں میں عسک نہ جنگل کی تھی
 عرب اور گل کائنات اس کی تھی

زمانہ جاہلیت

- 5* But the obliviousness of that heedless community is still the same. Their contentment with their decline is still the same. They have been reduced to dust, but their arrogance is still the same. Morning has come, and their comfortable sleep is still the same. They feel not the slightest sorrow at their degradation, nor envy of the prestige of other communities.
- 6 Their condition is similar to that of wild beasts, for they are content to be in whatever state they find themselves. They feel neither hatred for degradation nor desire for honour. They are neither fearful of hell, nor eager for paradise. They have not made use of intelligence and faith. They have brought discredit upon the true religion.
- 7 That religion which made foes brothers, which made savages and brutes men, Which made predators into kindly friends of the world, and which made shepherds into lords of the world— That region which had been just a herd of cattle was made to carry weight in the world. That region's side of the scales was made heavier than the rest of the world.

The age of the Jahiliyya

- 8* What did Arabia, whose fame is all this, amount to? It was a peninsula, separate from the world. Its connexion with the world was severed. It neither conquered nor annexed territory. No shadow of civilization had fallen upon it. Not even one step of progress had come there.
- 9 Its climate was not so favourable to the spirit that able qualities might spontaneously arise from it. Nor were there obtainable there the requisite materials necessary for the lotus-flowers of the heart to open fully. No greenery grew in the desert. There was no water. Life was dependent solely upon rain water.
- 10 The land was rocky and the air fiery. There were hot blasts of simooms and tempests of piercing winds, Mountains and hills, mirages and deserts, clumps of date-palms and the Arabian thorn. There was no grain in the granaries, no cultivation in the wilderness. This was Arabia, and its whole world.

7 Cf. *Kuntum a' da' an fa-alla fa baina qulubikum fa-asbahtum bi-ni' matihī ikhwānan* (Quran 3:103) 'For ye were enemies and He joined your hearts in love, so that by His Grace ye became brothers.'

8 The geographical term 'peninsula' (*jazīra-numā*) means an area of dry land surrounded on three sides by water and on one side by dry land. In Arabic, the word *tamaddun* has been used to translate 'civilization' (*tahzīb*), hence the Arabs term the European empires *da'val-e mutamaddina* 'civilized states'.

نرواں مصر کی روشنی جس لوہ گوتھی نہ یونان کے مسلم فن کی خبر تھی
 وہی اپنی عظمت پر طبع بشر تھی خدا کی نہیں بن تھی سب بر تھی
 پہاڑ اور صحرا میں ٹہرا تھا سب کا
 ستے آسمان کے سیرا تھا سب کا
 کہیں آگ پختی تھی واں سبے جہاں کہیں تھا کوکب پرستی کا چرچا
 بہتے تھے تخلیق پر دل سے شیدا تہوں کا سب ٹوٹو جو جا سب اتھا
 کشتوں کا راہ ہے کتھ صید کوئی
 طلسموں میں کاہن کے کتھ آید کوئی
 وہ یونان میں گھر ہے پست لاکا خلیل ایک مسافر تھا جرن کا
 ازل میں شہت نے کتھ اس کو تاکا کس گھر سے اُبلے کا چہت سہڑی کا
 وہ تیر تھھا لاک تپستوں کا گویا
 جہاں نام تپت کا نہ تھا کوئی جو یا
 قبیلے قبیلے کا تپت اک جتھ تھا کسی کا اُبل تپ کسی کا صدف تھا
 یث تیار یہ وہ ناکر پرف تھا ایسی سچ گھر گھرنیا لاک تھ تھا
 نہاں ان عظمت میں تھ مسافر
 اندھیرا تھا فاران کی چوٹیوں پر
 مین اُن کے جتنے تھے سب شین ہرک اور مار میں تھت ایگانہ
 نساوں میں کتھ تھا اُن کا زمانہ زہت کوئی تھت اُن کا تازیا
 وہ تھے قتل و غارت میں جلا لایے
 زہت میں ہوں جنگل میں ہے باجیے
 نہتے تھے ہرگز ہواڑ بیٹھتے تھے جلیتے نہتے جب جگڑ بیٹھتے تھے
 جو دشمن کس میں آجیٹھتے تھے تو صد آجیے بگڑ بیٹھتے تھے
 بلند ایک ہوتا تھا گرداں شرارا
 تو اُس سے بگڑ تھ تھا تاک مارا

- 11 It is acknowledged that Egypt was more advanced than anywhere else in the world except for India and Persia, and so even Greece was illuminated by the splendour of Egypt.
- 12 The sect of the Sabaeans used to worship the stars, also to revere the sun. The Christians believed in the Trinity. The Christian ascetics who used to live in mountains and forests, renouncing worldly pleasures, were called 'monks' (*rāhib*). Those who claimed to have knowledge of the unseen and who used to delude people through their predictions of the future were called 'shamans' (*kāhin*). All these religious groups were present together in the Arabian peninsula.
- 13 By 'that house' is meant the House of the Kaaba, constructed 995 years before the foundation of the Dome of the Rock in Jerusalem by Sulaiman, and 2000 years before the birth of Jesus.

- 11 The light of Egypt did not shine there, nor was there any knowledge of the learning and art of Greece. Men's minds were simply in their natural state. God's land was utterly unploughed. Everyone's camp was on mountain and in desert, everyone's lodging lay beneath the sky.
- 12 In one place fire was worshipped there without restraint, in another star-worship was prevalent. Many were passionately devoted to the Trinity in their hearts, while everywhere the business of idols was carried on on all sides. Some were prey to the wonder-working of the monk, others were captivated by the shaman's enchantments.
- 13* That first house of God in the world, of whose foundation Abraham was the architect, And which the Divine Will had marked out in pre-eternity as the house from which the spring of True Guidance would well forth, That house had become a pilgrimage-centre for idol-worshippers, where there was no seeker after the name of God.
- 14 Each tribe had a separate idol: one had Hubal, another Safa, This one was devoted to Uzza, that to Naila. In this fashion there was a fresh god in each house. The brilliant sun was hidden in the cloud of darkness. Darkness lay over the peaks of Faran.
- 15 All their manners were savage. Each one was unsurpassed in robbing and murder. Their time was spent in dissensions. There was no deterrent of law. They were as adept at killing and plundering as the wild beasts fearlessly roaming in the jungle.
- 16 Those who were stubbornly determined on something did not give way. Once they fell to quarrelling, there was no resolving their disputes. When two people fell out with each other, hundreds of tribes became angry. If a single spark flew up there, the whole country burst into flame because of it.
- 14 Hubal, Safa, Uzza, and Naila are the names of four idols. There were many idols besides these, like Lat, Manat, Asaf, etc., each particularly associated with one tribe. 'Faran' means the mountain of Mecca. The verse refers to the glad news of the sending of the Prophet announced by Moses in the Torah: 'The Lord came from Sinai, and rose up from Seir unto them: he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them' (Deuteronomy 33:2); and by the prophet Habakkuk in his book (3:3): 'God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.'

وہ بکر اور تغلب کی باہم لڑائی صدیوں سے آج بھی ہونے لگتی ہے
 قبیلوں کی کرہی تھی جس نے صفائی تھی رگ آگ ہر طرح میں لگائی
 نہ جھگڑا کوئی لگے دولت کا حق وہ
 کر شرک ان کی جہالت کا حق وہ
 کہیں تھامویشی پرانے چھگڑا کہیں پہلے گھوڑا بڑھانے چھگڑا
 لب چوکھیں آنے جانے چھگڑا کہیں پانی پینے پرانے چھگڑا
 یونہیں روز ہوتی تھی بھراؤں میں
 یونہیں چستی تھی تو اراؤں میں
 جو ہوتی تھی پیادہ کسی گھر میں دستہ تو خوف شہادت سے بے رحم ہمار
 ہرے بستی تھی شہر کے تیر کہیں زندہ گاڑا تھی اس کو ہمار
 وہ گورامی نفرت سے کرتی تھی خالی
 بنے سانب جیسے کوئی جینے والی
 جو ان کی دن رات کی دل لگی تھی شراب ان کی گتھی میں گویا پڑی تھی
 تھیں تھیں غفلت تھی، دیوانگی تھی غرض ہر طرح ان کی حالت بڑی تھی
 بت اس طرح ان کو گڑی تھی صدیاں
 کھپائی ہوتی نیکیوں پر تھیں ہویاں
 بیکار ہوتی غیرت تھی کو حرکت بڑھانے پر تھیں اور رحمت
 ادا تاکہ بھانے کی وہ دو بیست چلے آتے تھے جس کی آیت شہادت
 ہوتی پہلوئے آسمان سے ہویدا
 دھاسے غیسل اور نوید مسیحا

ولادت رحمت اللطیفین

- 17 In the poems of the Jahiliyya, this war is called the War of Basus. It was caused by someone's camel wandering into a field. The woman who owned the field beat the camel, whose owner stabbed the woman in the chest. The war arising from this incident lasted continuously from 494 to 534. It was originally between the Bani Bakr and the Bani Taghlib, but gradually all the Arab tribes took part. From beginning to end, 70,000 men were killed in it.
- 21 Bu Qubais is a mountain to the east of Mecca, which is situated to its west. The Batha of Mecca is a place between Mecca and Mina, but 'Batha' is usually applied to the earth of Mecca itself. In Arabic, the word *bathā* is used to describe terrain in which there is an abundance of pebbles. Amina is the name of the noble mother of the Prophet.

- 17* The civil war between Bakr and Taghlib, upon which they wasted half a century, And which brought about the destruction of whole tribes, spread a fire all over Arabia. It was not a dispute about sovereignty or wealth, it was a marvellous product of their barbarism.
- 18 Sometimes a dispute would arise over the grazing of cattle, sometimes over making a horse gallop home first, Sometimes over coming and going to the edge of a stream, sometimes over drinking and watering. Quarrelling used to go on amongst them for no good reason, for no good reason the sword used to be wielded amongst them.
- 19 When a daughter was born to anyone, the mother was made pitiless by her fear of others gloating. When she saw her husband's scowling face, she would go somewhere and bury her child alive. She would empty her lap with such loathing, as if she who had given birth had borne a snake.
- 20 Gambling was their favourite pastime, day and night. Wine, one might think, had first been used on them as a pacifier in infancy. There was pleasure-seeking, there was obliviousness, there was madness: in short, their condition was iniquitous in every respect. Many centuries had gone by for them like this, with their good qualities overshadowed by their vices.

The birth of the Prophet

- 21 Suddenly, God's sense of justice was stirred. The cloud of His mercy advanced to Bu Qubais. The earth of Batha discharged that trust to which they had always borne witness. From the side of Amina was made manifest the prayer of Abraham and the good tidings of Jesus.

The Prophet said, 'I am the prayer of my grandfather Abraham and the good tidings of my brother Jesus' (*Anā du'ā'u abī Ibrāhīmi wa-bashāratu akhī 'Isā*). For Abraham prayed for the Meccans to be sent a prophet from amongst themselves: cf. *Rabbanā wa 'b'ath rāsūlan minhum* (Quran 2:129) 'Our Lord! send amongst them an apostle of their own.' And Jesus gave his people the good tidings, 'After me will come a prophet whose name shall be the Paraclete, that is Ahmad': cf. *Inni rasūlu 'llāhi... mubashshiran bi-rasūlin ya'ti min ba'dī* (Quran 61:6) 'I am the apostle of Allah, giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad'; and cf. the Gospel of John 'It is expedient for you that I go away: for if I go not away, the Comforter (Paraclete) will not come unto you; but if I depart, I will send him unto you' (John 16:7).

ہوئے تو عالم سے آسمانِ ظلمت کو طالع ہوا اور برجِ سعادت
 زینت کی جگہ چاندنی ایک مدت کو تھا ابر میں ماہِ ستارے سالت
 پہ چالیسویں سال لطفِ خدا سے
 کیا جانے نہ گھیت خارِ عرا سے
 وہ نبیوں میں رحمت لقب پانے والا مرادیں سر بیوں کی بر لاسنے والا
 عطیبت میں نبیوں کے کام آنے والا وہ اپنے پرانے کا غم کھانے والا
 فقیروں کا جلب ضعیفوں کا ادوی
 یتیموں کا والی غلاموں کا مولی
 خطا کار سے درگزر کرنے والا بداندیش کے دل میں مگر کرنے والا
 مفاسد کا نیر و زبر کرنے والا قبائل کو شیر و شکر کرنے والا
 اتر کر جس سے شے قوم آیا
 اور کشف کیے کیا تھو لیا
 مس خاتم کو جس نے کشف دن نیلایا گھرا اور کھوٹا الگ کر دکھایا
 قدم جس پر ترفوں سے تھا جلا جلیلا پٹ دی بس ایک آن میں آگئی کا یا
 رنا ڈرنے بیڑے کو موج بلا کا
 ادھر سے ادھر تھیر گیا لٹن ہوا کا
 پڑی کان میں دعوات تھی ایک جتنی بیک وقت دقتی اور دقت تھی جس کی
 طبیعت میں جو اس کے بوہرتے تھے سب تھے مٹی میں ل کر وہ تھی
 پہ تھا بہت مسلم تضاوت دریں
 کہ بن جاسے کی وہ طلا لگے تھیں
 وہ غر عرب زینتِ مسراب و زینت ام اہل مکہ کو ہمسرا لے کر
 گیا ایک دن جب نہراں راور تھے نہشت اور چڑھ کے کو مصفا پر
 یہ فرمایا سب سے کہ آئے اکل غلاب
 بے گھٹے ہو تم کچھ کو صبا ادق کہ کلاب

بغبت خاتم النبیین

رسالت کی پہلی تبلیغ

- 22 There is a cave in Mount Hira, situated three miles from Mecca, and the Prophet used to go there to meditate before his mission began. This cave is called the Cave of Hira, and it was here that the first divine revelation descended.
- 27 Safa and Marwa are two hills in Mecca. Pilgrims are commanded to run seven times between the two without stopping. It was here that Ismail's mother Hagar was overtaken by hardship and used to run about distractedly in her suffering; and this is why Muslims have been commanded to run here.

- 22 The signs of darkness were effaced from the world, for the moon arose in the house of its exaltation. But for a long time the moon did not shine, for the moonlight of the Prophethood was clouded. But in the fortieth year, by the grace of God, the moon arose from the cave of Hira.

The sending of the Seal of the Prophets

- 23 The one who has received the title of 'Mercy' among the prophets, the one who fulfils the desires of the wretched, The one who comes to the help of others in trouble, the one who takes to his heart the sufferings of his own and other people, The refuge of the poor, the asylum of the weak, the guardian of orphans and the protector of slaves,
- 24 The one who pardons the wrongdoer, who makes his abode in the heart of the ill-intentioned, The one who destroys evils, and reconciles tribes with one other— He came down from Hira and drew near his people, and brought with him an alchemical formula,
- 25 One which turned crude copper into gold, and clearly separated the counterfeit and the pure. Arabia, which had been covered with ignorance for centuries, was transmuted in a single instant. The boat had no fear left of the wave of disaster. The direction of the wind had quite changed about.
- 26 An ore had lain useless in the mine, and had no worth or value. The real qualities which it naturally possessed had all been turned to dust through lying in the earth. But in the knowledge of destiny and fate it had been irrevocably decided that it would become pure gold in the twinkling of an eye.

The first preaching of the Apostleship

- 27 That glory of Arabia, the adornment of niche and pulpit, Taking with him all the people of Mecca, went out one day to the desert in accordance with God's command. He climbed up to Mount Safa and spoke to them all, saying, 'Oh descendants of Ghalib, do you think I am truthful or a liar?'

The descendants of Ghalib include most of the tribes of the Quraish, especially the Hashimites (Bani Hashim) and the Umayyads (Bani Umayya).