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MUHAMMAD HUSSAIN IQBAL AS ARABIC POET

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### ABSTRACT

Language and Literature always play the basic role in the life of human generation providing the foundation towards their identity and culture. In this regard, the Arabic Literature bears most important status among the literatures. The scholarly people identified by Arabic are no doubt distinguished people who learn it and contribute by creating literature in Arabic poetry. Muhammad Husain Iqbal al Qadiri is one those honorable personalities whose Arabic poetry is a valuable addition in Arabic literature. The following article throws light on his life and poetic value.

### OVERVIEW

Those who study Arabic Language and Literature, very well know that the usual tendency of Arabic language is poetical. It was a reality to such an extent that even the Arab shepherds mastered poetry despite being almost illiterate in reading and writing. At the advent of Islam, the poetry was a part and parcel of the Arab society and even they ranked the poets as their leaders. Islam aided nobility in poets and their poetry, however, it reformed their thinking which was developed during the course of the evil poetical onslaught.

The Muslims in the sub-continent keenly developed their literary taste and tradition along with the preaching and promotion of Islam. Historical evidences reveal that the sub-continent also gave birth to such poets who earned respect even in the Arab laureates. The literary history of sub-continent is shining with many bright names of prominent poets of Arabic language. Abu 'Al Ata

Al'Sindhi is included in the foremost list of such eloquent poets of the Arabic literature of sub-continent. Ghulam Azad Bilgrami has even been titled as Hassan-ul-Hind by Arab scholars and poets. Maulana Fazl e Haq Khairabadi, Maulana Faiz ul Hasan Saharanpuri, Shaikh Ahmad Thanesi, Qazi Abdul Muqtadar and Shah Waliullahare among other prominent names of the field.

Arabic language succeeded to mend its way, mostly with the students of religion and partly with the students of literature despite the masses having faced two hundred years of slavery and cultural imposition by the imperialists. Muhammad Hussain Iqbal Qadri is among the torch bearers who are thriving to revive the literary aspect of Arabic language in this era.

## **INTRODUCTION**

His name is Muhammad Hussain son of Charagh Din. He was born on 15th of August 1947 in village 42/R.B of Chak Jhumra. Chak Jhumra is a tehsil of district Faisalabad in Punjab province. The family members titled him 'Iqbal'. His granduncle inspired the family to send him to school and also forecasted that the boy would become a big name<sup>1</sup>. People of his clan migrated from the outskirts of Sialkot to Lyallpur (now Faisalabad) before partition of sub-continent. They got involved in agriculture and cultivated lands. Whole of the clan was spiritually aligned and associated with saint Sultan Bahoo<sup>2</sup>.

### ***Education***

Muhammad Hussain Iqbal got his early education from his home town. He was intelligent and always achieved first position in his grades. Then he got admission in the school of his neighboring village 'Salaar Wala'. He continued his fine learning traits and again stood first in his class. His name was displayed on the school roll of honour as an acknowledgement of memorable performance at this school. In his quest for graduation, he got admission in Government College Faisalabad. He completed his B.A in 1967 and continued with his growing literary taste in Arabic language and literature by reading poetry. His reading and learning habit provided him with strong base in poetical taste. He then got admission in M.A Arabic at Punjab University, Lahore. He again stood first in his class and was awarded a gold medal as a memoir of achievement. His gold medal awarding ceremony was arranged by Academy of West Pakistan in 1970<sup>3</sup>.

### ***His Teachers***

He got his education from the top academics of his time like: Dr. Sufi Zia ul Haq, Dr. Zahoor Ahmad Azhar, Dr. Zulfiqar Malik, Hafiz Noor ul Hasan Deobandi and Ameenullah. He was especially inspired from Dr. Sufi Zia ul Haq, Dr. Zahoor Ahmad Azhar<sup>4</sup>.

### ***His Travels***

His maiden foreign journey was pilgrimage to Makkah (Hajj e Baitullah) in 1993. He again travelled to Makkah for pilgrimage (Hajj e Baitullah) to be blessed twice with this divine reward and he spent time with scholars of Makkah

and Madinah. He presented before them his very first collection of Arabic poetry (Diwaan) to the expert scholars of this field. Some of them recorded their remarks as written observations. Muhammad Bassam Riffaee from Damascus, Mustafa Ragib from Jordan, Sayyid Ahmad from Al Jazaer and Mahmood Ibraheem Ahmad from Palestine are among those scholars who paid keen attention to his diwaan and recorded their insight about its literary value<sup>5</sup>.

He visited Haramain Shareefain the third time in 2012 for Umrah and spent time at known holy sites in the two cities and around them. His fourth visit to Haramain Shareefain was in 2016. His repeated visits to Haramain and attachment to holy sites reveal his spiritual connection and utmost love.

### ***Progeny***

Muhammad Hussain Iqbal got married with a noble lady named Shahida Parveen in 1978. Allah blessed them with a daughter named Sheema and three sons; Hamaad Hussain, Muhammad Alqamah and Muhammad Talha. Hamaad Hussain accomplished his electrical engineering and Muhammad Alqamah completed his computer engineering.

### ***Spiritual Inclination***

Muhammad Hussain Iqbal held mystic tendency. He was a Mureed in Silsilah Qadiriyyah at the hand of a saint Pir Arifullah Qadiri of Rawalpindi. Pir Arifullah Qadiri was a Mureed of one of the spiritual heirs of Imam Ahmad Raza<sup>6</sup>.

### ***Glimpse his Arabic poetry***

Muhammad Hussain Iqbal excelled among other poets of his time in categorical ways. None of them except Muhammad Hussain Iqbal had two complete Diwaan that too had covered diverse form of poetry including Madh'un-Nabi (Sallallahu Alaihe wa Sallam). His Diwaan include Al Madh, Al Wasf, Al Fakhr, Al Hammasah, Al Wa'z, Al Hikmah, Al Risa and Al Hija etc. This diversity in his poetry depicts his command and expertise over the Language and Literature. Here is a short sketch of his poetical achievements:

### ***Hadees-un-Nafas***

Very first Diwaan of Muhammad Hussain Iqbal is Hadees-un-Nafas which was published in 1995 by Majmah-ul-Arabi Al Bakistani. It comprises of 28 Poems of mixed length. Poems like Al Rahmat-ul-Mahdah<sup>7</sup> and Futoohaat-ul-Qadiriyyah<sup>8</sup> have also been published at National and foreign levels. These poems include the topics such as Madh-un-Nabi, the description of traits of Ahl-e-Bait and Sahabah. He drove his pen for the topics of Wisdom (Al-Hikmah), Guidance (Al-Naseeha) and Resilience (Al Shuja'ah).

### ***Poetical Reflections***

Muhammad Hussain Iqbal wrote in Allah's praise as<sup>9</sup>:

ثم الصلاة على حبيب الباري	الحمد للمتكبر القهار
Then the blessings be upon the Creator's dear one	All praise be to the One: The Mutakabbir, The Qahhar
ك من الجبال مفجر الأنهار	والله منشي الخلق من عدم كذا
He sprouts rivers from mountains	And Allah is the One who has created from nothing, as
ر وشدو أطيار على الأشجار	وبحمده تسبح حيتان البحر
And so do the birds in the trees (praise Allah)	And the fish in the waters enchant His name

Muhammad Hussain Iqbal is closely connected to the Arabic tradition and the text of Al Quran. In the above lines, he took the light from a Quranic verse;

‘سَبَّحَ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيْمُ‘

Every being in the earth and skies enchant Allah (to please Him) and He is the One; The Dominant, The Wise

### *Praise*

Praise has been a hallmark of Arabic poetry and the poets from ancient times have been reciting praise in favour of those who could reward them. Islam changed the theme of praise and from then on it was only subjected to Allah, His beloved prophet and the things and phenomenon connected to Islam. Islamic poets contributed a new and vast genre in Arabic poetry in the form of Madh-un-Nabi (Sall'Allah-o-Alaih-e-Wa'sallam) and Islam. The new form of poetry in respect to nobility of purpose was introduced named the defence poetry. Among prominent Islamic poets in this genre were Hassan bin Thabit (Radi'Allah-o-ta'ala Anho), Ka'ab bin Zuhair (Radi'Allah-o-ta'ala Anho) and Abdullah bin Rawaha (Radi'Allah-o-ta'ala Anho).

The fact of the matter is that Islam abolished to concept of praising for material gains and of worldly traits rather it valued the services in way of Allah and His prophet (Sall'Allah-o-Alaih-e-Wa'Sallam). The poets followed this tradition and kept it alive so much so that it has become a poetical heritage across the globe. In Pakistan, Muhammad Hussain Iqbal adopted this naat genre and wrote ecstatic pieces of poetry.

Here is a glimpse of poetical work in Arabic Language and Literature<sup>10</sup>:

كبرى ينجي المرء من أهواله فيجيرهم بيمينه و شماله لأرمل نعيم الجواد بماله <sup>(11)</sup>	هو رحمة للعالمين و نعمة و شفاعة للمذنبين و عمدة و تزود للمتقين و عصمة
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Here, he again presented the very soul of Al Quran where Allah says;

وما ارسلنك الا رحمة للعالمين<sup>12</sup>

And We have sent ye not but as a mercy to for all the worlds.

### DESCRIPTION

Descriptive poetry has been recognition of poetry in Arabic Language and Literature. Arab poets have been the best of all in terms of describing persons, places, things and events etc. Muhammad Hussain Iqbal also utilized this form of poetry in his own style. He wrote about his friends, their literary value and the ceremonies arranged by them. He especially mentions his mentor; Dr. Zahoor Ahmad Azhar in the following lines<sup>13</sup>:

أصبحت عند القوم ذال إكرام لا يستاع مثالها بحسام طمحت إليها عين كل عبام (14)	يا أيها الأستاذ يقسم حكمة وعلوت ظهر المكرمات بهمة وكشفت عن خدالعلوم نقابة
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Muhammad Hussain Iqbal also wrote descriptive poems in the respect of Khulafa e Rashideen. He also paid homage to Islamic festivities, Eids, Ramadan and other special gatherings etc. He also stresses upon the importance of Hajj and Umra. He writes about Ramadan as:

الدنيا لأهل سعادة و وفاء ورجا لهم فى الحكم مثل نساء فطار والآخرى عذا لقاء (15)	شهر رمضان عطية الرحمن فى فالصوم فرض والقيام تطوع والفرحتان لصائم احدى لدى إلا
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He is clear about maintaining Islamic practices and privileges he preaches Islamic values through the canvas of his poetry.

He pays tribute to the beautiful muslim tradition of sacrifice in the following lines:

ذونعمة و غنى إلى الدرجات ووسيلة عظمى إلى الجنات من افضل الاعمال والحسنات (16)	ان الضحية واجب يسموبها هى فى الحقيقة سنة لنبينا نحر البهائم يوم عيدالفتى
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He clarifies the acts made compulsory by Allah and the Sunnah of the Prophet Sall'Allah-o-Alaih-e-Wa'sallam. He holds tight to the orders of shariah in the course of composing his lines and like other known poetic styles of deviating from the right and the truth in the wave of emotions, he remains upright and tied to the very central idea of Islam.

### *Hadees-ul-Janaan*

Muhammad Hussain Iqbal's second collection of poetry with the name 'Hadees-ul-Janaan' was published by Government College University Faisalabad in 2021. It includes sixteen different poems and some miscellaneous verses. Its first poem is 'الرحمة مهداة الخلق' which was read in a conference in the

Government College University, Faisalabad. It was then published in the periodical ‘Nida-ul-Islam’ and in 2000 it was also published in a periodical named ‘Al-Saqafah’ from India.

A renowned researcher; Dr. Agha Saleem Akhtar Ex-Chairman Arabic Department from the Government College University, Faisalabad had published his research paper named ‘خليفة الله في الارض’ regarding Muhammad Hussain Iqbal and had appreciated the innate abilities of the poet by quoting his verses:

وارسله للخلق عطفًا و رحمة واثني عليه خالق الحب والنوى واعظم بجاه المصطفى عندربه	وللمؤمنين الصالحين وكان عظيم القدر اطيب عنصر فما زال منصورا عزيزا معذرا (17)
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The literary value of poetry lies in the fluent use of eloquence and rhetoric. Richness of verses in terms of similes, metaphors and analogies etc. adds weight to the philosophical ideas presented in the poetic content. Muhammad Hussain Iqbal has taken much care of this phenomenon as reflects in ‘Futohaat-e-Qadiriyyah’:

فصيح بليغ في الخطابة بارع ابي حضى راسخ في عزيمة متين معين الحق والدين منجد	له انفس الأسفار في النظم والنشر مكين أمين محسن عارف السر بصير نصير الخلق في فادح الأمر (18)
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Shaikh Abdul Qadir Jeelani’s character traits have been portrayed in such a way that the choice of words, beautiful similes and metaphors has glorified the poem both in Philosophy and the presentation.

### *Characteristics of his poetry*

- Precise and accurate usage of words
- Eloquent style of ancient poets
- Rich usage of Quranic allusions
- Subtle usage of similes and metaphors
- Absorption of Quranic text
- Easily understandable vocabulary
- Occasional usage of ancient terms reflecting vast study of ancient poetry
- Reforming and training the society.

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