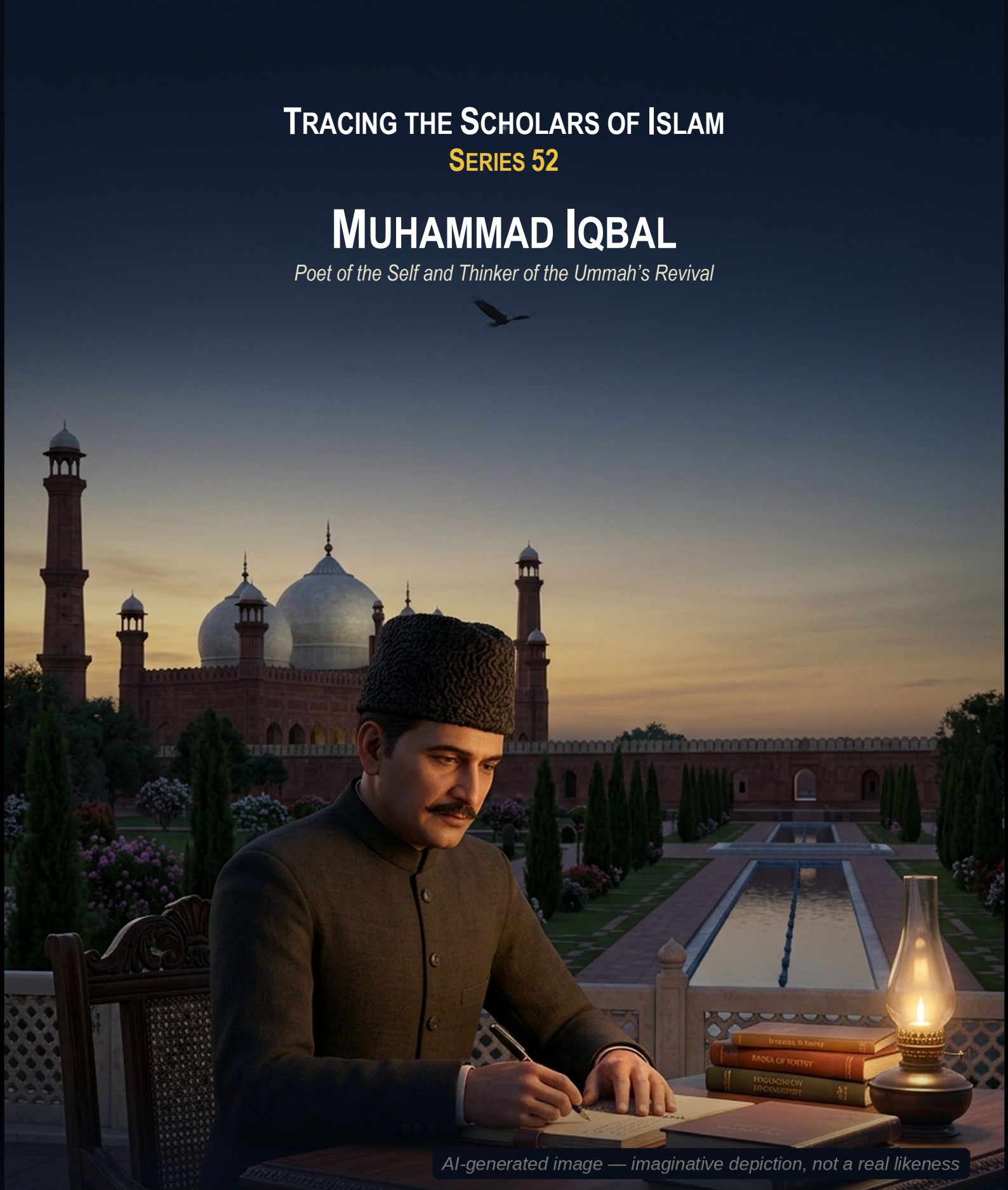
Tracing the Scholars of Islam

Series 52

Muhammad Iqbal

Poet of the Self and Thinker of the Ummah's Revival



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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

SERIES 52

MUHAMMAD IQBAL

Poet of the Self and Thinker of the Ummah's Revival

وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ

"And that there is not for man except that [good] for which he strives."

SURAH AN-NAJM 53:39

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ACKNOWLEDGEMENT

All praise is due to Allah, who taught man by the pen. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This fifty-second book of Tracing the Scholars of Islam tells the story of Muhammad Iqbal — a poet and thinker from Sialkot and Lahore who wrote in Urdu, Persian and English, and called the Ummah to build a strong khudi (self) through faith. May his story remind us that there is not for man except that for which he strives.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook is an **AI-generated image** — an ***imaginative depiction, not the real likeness*** of Muhammad Iqbal. This label is also printed on the cover. A moustached man in a dark ***karakul cap*** and ***sherwani*** sits at a carved wooden desk, ***writing with a pen*** — a symbol of ***a poet and thinker***.

Behind him rises ***the Badshahi Mosque of Lahore***, with its white domes and red minarets. Iqbal ***is buried in the Hazuri Bagh garden***, near the entrance of this mosque. Before him stretches ***a Mughal-style garden*** with a long pool of water.

In the evening sky flies ***an eagle*** — the ***shahin*** that often appears in Iqbal's poetry as a symbol of a soul that is ***free, high-aiming and self-striving***. On the desk are ***books and a lamp***, recalling this eBook's motto verse: ***"there is not for man except that for which he strives"***.

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CONTENTS

MUHAMMAD IQBAL — *Introducing the scholar*

1. THERE IS NOT FOR MAN EXCEPT WHAT HE STRIVES FOR — *an-Najm 53:39–40*

2. CHANGING WHAT IS WITHIN OURSELVES — *ar-Ra'd 13:11*

3. BACKGROUND: INDIA UNDER BRITISH RULE — *History note*

4. A SON OF SIALKOT — *Timeline*

5. HIS FIRST TEACHER: MIR HASAN — *Sahih Muslim 2699*

6. LAHORE AND THOMAS ARNOLD — *Sahih al-Bukhari 71*

7. TO EUROPE: CAMBRIDGE, LONDON AND MUNICH — *Figure: journeys*

8. THE POET AND WISDOM — *ash-Shu'ara' 26:224–227; Sahih al-Bukhari 6145*

9. KHUDI: THE SECRETS OF THE SELF — *Figure: khudi*

10. THE STRONG BELIEVER — *Sahih Muslim 2664*

11. BEKHUDI: THE SELF AND THE UMMAH — *Al 'Imran 3:103; Sahih al-Bukhari 481*

12. THE WORKS OF POETRY — *Figure: works*

13. WORKING WITH ONE'S OWN HANDS — *Sahih al-Bukhari 2072*

14. RECONSTRUCTING RELIGIOUS THOUGHT — *ar-Rahman 55:29; al-'Alaq 96:1–5*

15. MAN AS VICEGERENT — *al-Baqarah 2:30; al-Isra' 17:70*

16. JAVID NAMA AND RUMI — *History note*

17. POLITICIAN AND THE ALLAHABAD ADDRESS — *History note*

18. ANDALUSIA AND THE MOSQUE OF CORDOBA — *Sahih al-Bukhari 13*

19. THE QUR'AN IN IQBAL'S HEART — *Sahih al-Bukhari 5027, 3461*

20. ESTABLISHED REPORTS AND POPULAR STORIES — *al-Isra' 17:36; Sahih Muslim (Introduction) 5*

21. HIS DEATH AND LEGACY — *Sahih al-Bukhari 1*

22. LESSONS AND CONCLUSION — *Twelve lessons*

GLOSSARY AND REFLECTION QUESTIONS

REFERENCES

SUPPORT & DONATIONS

Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = history note (reports from the books of history and biography); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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MUHAMMAD IQBAL

The fifty-second book of **Tracing the Scholars of Islam** tells the story of ***Muhammad Iqbal*** (1877–1938 CE), a ***poet and thinker*** from ***Sialkot and Lahore***, Punjab, who was given the title ***"Allama"*** — ***"the most learned"***.

He wrote ***poetry in Urdu and Persian***, and ***philosophical lectures in English***. His central call was ***khudi*** — building ***a strong, courageous and striving self***, anchored in ***faith in Allah***.

This eBook explains ***the verses on effort and changing oneself***, the background of British India, his studies in ***Lahore, Cambridge and Munich***, the philosophy of ***khudi and bekhudi***, his works of poetry, the ***Reconstruction*** lectures, his role in politics, and his legacy.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and modern research is **biographical narration (not Hadith)** *and is placed in the brown "History Note" boxes. The cover image is an AI-generated image and is marked as such. Some stories about him are popular reports, and their status is noted in chapter 20.*

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THERE IS NOT FOR MAN EXCEPT WHAT HE STRIVES FOR

SURAH AN-NAJM 53:39–40

وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

And that there is not for man except that [good] for which he strives.

وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾

And that his effort is going to be seen.

Translation: Sahih International — quran.com/53:39-40

Allah says: ***"And that there is not for man except that [good] for which he strives"***, and ***"that his effort is going to be seen"***. Tafsir Ibn Kathir 53:39.

This verse was chosen as the ***motto*** of this eBook because all of Iqbal's thought centres on ***effort and earnestness***. He disliked people who ***sit idle waiting for fate***; for him, living faith gives birth to ***earnest deeds***.

TEACHING OF THE VERSE	ITS ECHO IN IQBAL'S THOUGHT
Reward according to effort	Khudi is built through deeds, not wishful thinking.
Effort will be seen	Every person is responsible for himself.
No one carries another's effort	The Ummah must rise by its own strength.
Allah is All-Seeing	Sincere effort is never wasted.

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CHANGING WHAT IS WITHIN OURSELVES

SURAH AR-RA'D 13:11

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهِۦ يَحۡفَظُونَهُۥ مِنۡ أَمۡرِ ٱللَّهِۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوۡمٍ حَتَّىٰ يُغَيِّرُواْ مَا بِأَنفُسِهِمۡۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوۡمٖ سُوٓءٗا فَلَا مَرَدَّ لَهُۥۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٖ ١١

For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

Translation: Sahih International — quran.com/13:11

"Indeed, Allah will not change the condition of a people until they change what is in themselves". Tafsir Ibn Kathir 13:11.

This verse was also the motto of Book 50 on ***Muhammad Abduh***. Iqbal carried the same call in the form of ***poetry***: the revival of the Ummah begins with ***change within the self*** of every person.

REVIVAL BEGINS WITH THE SELF

STEP	ITS MEANING
Knowing the self	Realising the honour of man as servant and vicegerent of Allah.
Strengthening the self	Building faith, knowledge and character.
Mastering the self	Controlling desire, fear and greed.
Serving the Ummah	A strong self serves society.

These are the four steps that recur in Iqbal's poetry: a self that is ***aware***, ***strong***, ***disciplined*** and ***serving***.

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BACKGROUND: INDIA UNDER BRITISH RULE

Iqbal was born when ***India was ruled directly by Britain*** (1858–1947). The Muslims of the Indian subcontinent were ***a large minority***, and many felt they had ***lost their strength*** after the end of Mughal rule.

HISTORY NOTE: THE COLONIAL ERA

From ***1858 to 1947***, India was ruled directly by the British government — the era known as ***the British Raj***.

In this period, ***English*** became the language of administration and higher education, while ***Persian and Urdu*** remained the literary languages of the Muslims of northern India. Iqbal mastered ***all three languages***.

REFERENCES:

Wikipedia, "British Raj". https://en.wikipedia.org/wiki/British_Raj
Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal

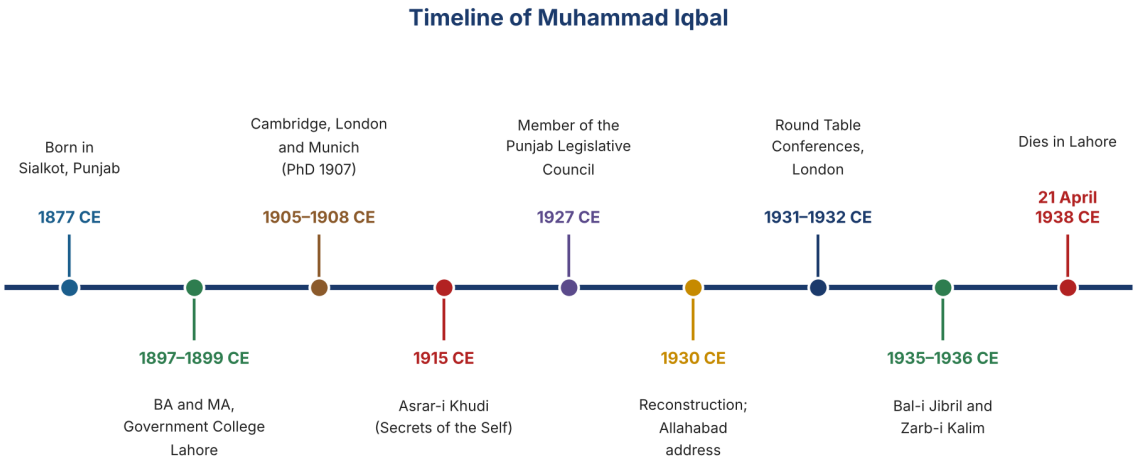
YEAR	EVENT
1858 CE	India comes under direct British rule.
1877 CE	Iqbal is born in Sialkot.
1938 CE	Iqbal dies in Lahore.
1947 CE	Pakistan and India become independent.

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A SON OF SIALKOT

Muhammad Iqbal was born on ***9 November 1877*** in ***Sialkot***, Punjab. His father, ***Shaikh Nur Muhammad***, was a ***tailor*** without formal education but ***deeply religious***. His mother, ***Imam Bibi***, came from a Kashmiri family. Source: Wikipedia. https://en.wikipedia.org/wiki/Muhammad_Iqbal

According to Wikipedia, he began ***learning the Qur'an at the age of four***.



Sources: Wikipedia, "Muhammad Iqbal"; Frances Pritchett, "Iqbal: a chronology".

Figure 1: Timeline of Muhammad Iqbal.

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HIS FIRST TEACHER: MIR HASAN

In Sialkot, Iqbal learned ***Arabic and Persian*** from ***Sayyid Mir Hasan***, a teacher at the ***Scotch Mission College***. Mir Hasan saw his talent and guided him into ***Persian and Urdu literature***.

HISTORY NOTE: EARLY STUDIES

Iqbal passed his ***matriculation in 1893*** and received his ***intermediate diploma in 1895*** at the Scotch Mission College, Sialkot.

A good teacher opens the door to ***knowledge and language***; from Mir Hasan, Iqbal inherited ***a love of poetry***.

REFERENCES:

Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal
Frances Pritchett, "Iqbal: a chronology". https://franpritchett.com/00urdu/iqbal/timeline.html

THE PATH TO PARADISE

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: "Whoever relieves a believer of one of the hardships of this world, Allah will relieve him of one of the hardships of the Day of Resurrection. Whoever makes things easy for one in difficulty, Allah will make things easy for him in this world and the Hereafter. Whoever covers the faults of a Muslim, Allah will cover his faults in this world and the Hereafter. Allah helps His servant as long as the servant helps his brother. **Whoever follows a path in search of knowledge,**

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Allah will make easy for him a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those who are with Him. And whoever is held back by his deeds will not be hastened forward by his lineage."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya at-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala' al-Hamdani, from Abu Mu'awiyah, from al-A'mash, from Abu Salih, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, chapter on the virtue of gathering to recite the Qur'an and remember Allah, Hadith No. 2699a.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2699a

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LAHORE AND THOMAS ARNOLD

In ***1895***, Iqbal entered ***Government College, Lahore***. He obtained his ***BA in 1897*** (philosophy, English literature and Arabic) and his ***MA in Philosophy in 1899***.

HISTORY NOTE: A TEACHER OF PHILOSOPHY

In Lahore, Iqbal studied philosophy with ***Sir Thomas Arnold***, a British orientalist. It was Arnold who ***advised him to continue his studies*** at Cambridge.

After his MA, Iqbal ***taught Arabic at the Oriental College, Lahore*** (1899–1903), and then became a lecturer in philosophy at Government College.

REFERENCES:

Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal

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UNDERSTANDING OF THE RELIGION

HADITH — SAHIH AL-BUKHARI, NO. 71 (MUTTAFAQ ‘ALAIH)

حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ، قَالَ حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، قَالَ قَالَ حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ سَمِعْتُ مُعَاوِيَةَ، خَطِيبًا يَقُولُ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ، وَإِنَّمَا أَنَا قَاسِمٌ وَاللَّهُ يُعْطِي، وَلَنْ تَزَالَ هَذِهِ الأُمَّةُ قَائِمَةً عَلَى أَمْرِ اللَّهِ لاَ يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ».

TRANSLATION:

Humayd ibn ‘Abd ar-Rahman said: I heard Mu‘awiyah رضى الله عنه delivering a sermon, saying: I heard the Prophet ﷺ say: **“Whoever Allah wishes good for, He gives him understanding of the religion. I am only a distributor, and Allah is the One who gives. This nation will remain upright upon the command of Allah; those who oppose them will not harm them, until the command of Allah comes.”**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sa‘id ibn ‘Ufayr, from Ibn Wahb, from Yunus, from Ibn Shihab az-Zuhri, from Humayd ibn ‘Abd ar-Rahman, from Mu‘awiyah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 71. Also narrated by Muslim (No. 1037).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:71

Iqbal studied ***Western philosophy*** deeply, but he weighed it on ***the scale of the Qur’an***. Understanding of the religion was the ***compass*** that filtered the knowledge he received.

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TO EUROPE: CAMBRIDGE, LONDON AND MUNICH

In ***1905***, Iqbal sailed for England. He obtained a ***BA from Trinity College, Cambridge*** (1906), and was ***called to the Bar*** at ***Lincoln's Inn***, London (1906).

HISTORY NOTE: DOCTOR OF PHILOSOPHY IN MUNICH

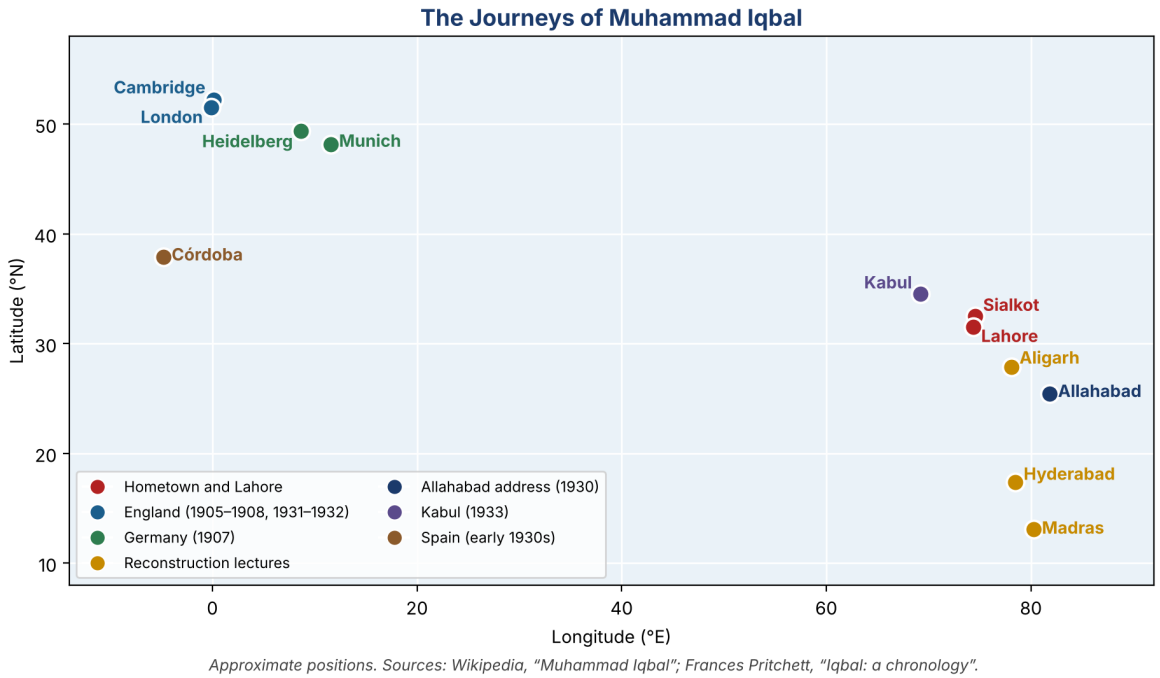
Iqbal received his ***PhD from the Ludwig Maximilian University of Munich*** on ***4 November 1907***. His thesis, ***The Development of Metaphysics in Persia***, was published in London in ***1908***.

In ***Heidelberg*** (1907), he studied German language and literature. In ***1908*** he returned to Lahore.

REFERENCES:

Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal

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Approximate positions. Sources: Wikipedia, "Muhammad Iqbal"; Frances Pritchett, "Iqbal: a chronology".

Figure 2: Places in the journeys of Muhammad Iqbal (approximate positions).

His experience in Europe gave him ***two views***: admiration for ***Western diligence and learning***, and concern about a ***materialism*** that pushes faith aside. These two views coloured all his work.

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THE POET AND WISDOM

SURAH ASH-SHU'ARA' 26:224–227

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ﴿٢٢٤﴾

And the poets - [only] the deviators follow them.

أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾

Do you not see that in every valley they roam?

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾

And that they say what they do not do.

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ كَثِيرًا وَٱنتَصَرُوا۟ مِنۢ بَعْدِ مَا ظُلِمُوا۟ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓا۟ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ﴿٢٢٧﴾

Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned.

Translation: Sahih International — quran.com/26:224-227

Allah censures poets who ***"say what they do not do"***, ***"Except those [poets] who believe and do righteous deeds and remember Allah often"***. Tafsir Ibn Kathir 26:224.

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HADITH — SAHIH AL-BUKHARI, NO. 6145

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ مَرْوَانَ بْنَ الْحَكَمِ، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الأَسْوَدِ بْنِ عَبْدِ يَغُوثَ أَخْبَرَهُ أَنَّ أُبَيَّ بْنَ كَعْبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «إِنَّ مِنَ الشِّعْرِ حِكْمَةً».

TRANSLATION:

Ubayy ibn Ka'b رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"Indeed, some poetry contains wisdom."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman, from Shu'ayb, from az-Zuhri, from Abu Bakr ibn 'Abd ar-Rahman, from Marwan ibn al-Hakam, from 'Abd ar-Rahman ibn al-Aswad ibn 'Abd Yaghuth, from Ubayy ibn Ka'b رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Chapter on Permissible Poetry, Rajaz and Camel-Songs, Hadith No. 6145.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6145

HISTORY NOTE: SHIKWA AND JAWAB-I SHIKWA

In ***1909***, Iqbal recited the poem ***Shikwa*** (The Complaint) at a gathering of the ***Anjuman-i Himayat-i Islam***, Lahore — a Muslim's complaint to Allah about the state of the Ummah.

In ***1913***, he followed it with ***Jawab-i Shikwa*** (The Answer to the Complaint): the weakness of the Ummah comes from ***themselves***, not because Allah has abandoned them.

REFERENCES:

The Express Tribune, "105 years later, Allama Iqbal's Shikwa and Jawabe Shikwa…". https://tribune.com.pk/article/73380/105-years-later-allama-iqbals-shikwa-and-jawabe-shikwa-are-still-raising-significant-existential-questions

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KHUDI: THE SECRETS OF THE SELF

In ***1915***, Iqbal published ***Asrar-i Khudi*** (The Secrets of the Self) in ***Persian***. ***Khudi*** means ***"self"*** — a person's awareness of himself as ***a creature honoured by Allah***, who must be built and strengthened.

HISTORY NOTE: ASRAR-I KHUDI

It was translated into English by ***R. A. Nicholson*** as ***The Secrets of the Self*** (London, ***1920***) — the translation that ***introduced Iqbal to Western readers***.

Iqbal describes ***three stages in the education of the self***: ***obedience***, ***self-control***, and ***divine vicegerency***.

REFERENCES:

Wikipedia, "Asrar-i-Khudi". https://en.wikipedia.org/wiki/Asrar-i-Khudi

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Summary. Sources: Wikipedia, "Asrar-i-Khudi"; R. A. Nicholson, The Secrets of the Self (1920).

Figure 3: Three stages in the education of the self in Asrar-i Khudi.

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THE STRONG BELIEVER

The second stage of khudi is ***self-control***. For Iqbal, a strong self is not an ***arrogant*** self, but one that ***masters its desires*** and is ***earnest*** in what brings benefit.

HADITH — SAHIH MUSLIM, NO. 2664

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُمَيْرٍ قَالاَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلاَ تَعْجِزْ وَإِنْ أَصَابَكَ شَىْءٌ فَلاَ تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا. وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ said: **"The strong believer is better and more beloved to Allah than the weak believer, and in both there is good. Strive for what benefits you, seek the help of Allah, and do not be weak. If something befalls you, do not say: If only I had done such-and-such, it would have been such-and-such. Rather say: Allah has decreed, and what He wills He does. For "if only" opens the door to the work of Satan."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah and Muhammad ibn 'Abdillah ibn Numayr, from 'Abdullah ibn Idris, from Rabi'ah ibn 'Uthman, from Muhammad ibn Yahya ibn Habban, from 'Abd al-Rahman al-A'raj, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Divine Decree (Kitab al-Qadar), chapter on the command to be strong and to abandon weakness, Hadith No. 2664.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:2664

LESSONS FROM THIS HADITH

True strength lies not in muscle, but in ***faith and a disciplined heart***. This is the ***khudi*** Iqbal meant: a self that submits to Allah, and is thereby ***freed from slavery to desire***.

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BEKHUDI: THE SELF AND THE UMMAH

In ***1917***, Iqbal published ***Rumuz-i Bekhudi*** (The Mysteries of Selflessness). Where Asrar-i Khudi deals with ***the individual***, Rumuz-i Bekhudi discusses ***the relationship between the individual and society***. Source: Wikipedia. https://en.wikipedia.org/wiki/Asrar-i-Khudi

SURAH AL 'IMRAN 3:103

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ
كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا
حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ
تَهۡتَدُونَ ١٠٣

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

Translation: Sahih International — quran.com/3:103

"And hold firmly to the rope of Allah all together and do not become divided". Tafsir Ibn Kathir 3:103.

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HADITH — SAHIH AL-BUKHARI, NO. 481

حَدَّثَنَا خَلاَّدُ بْنُ يَحْيَى، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا». وَشَبَّكَ أَصَابِعَهُ.

TRANSLATION:

Abu Musa al-Ash'ari رضى الله عنه narrated that the Prophet ﷺ said: **"A believer to another believer is like a building, each part strengthening the other."** And he interlaced his fingers.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Khallad ibn Yahya, from Sufyan ath-Thawri, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah ibn Abi Musa, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer (Kitab as-Salah), Hadith No. 481; also narrated by Muslim (No. 2585).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:481

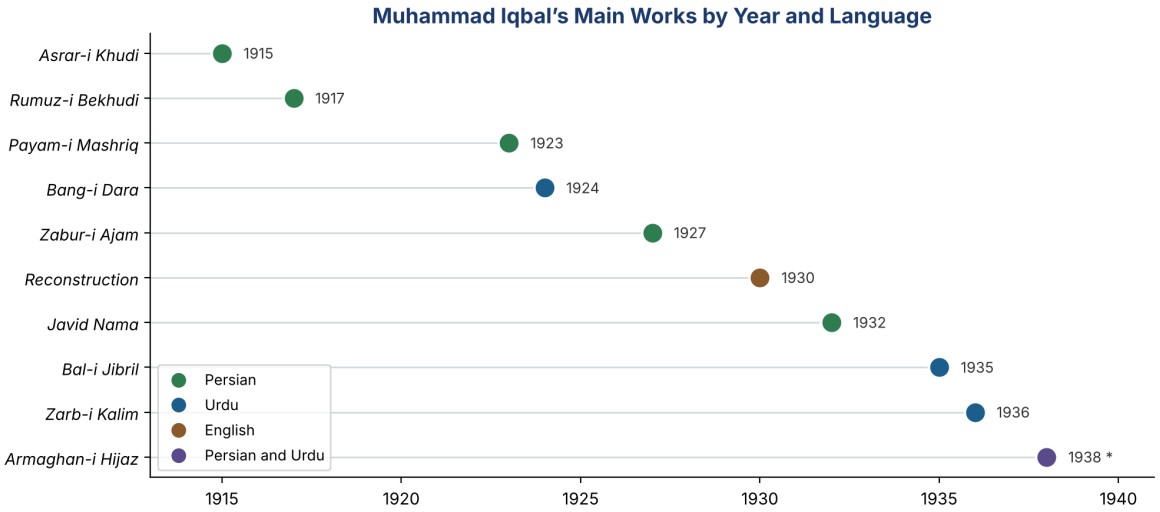
LESSONS FROM THIS HADITH

A strong self does not live ***alone***. Like bricks in a building, every firm ***khudi*** strengthens ***the Ummah***. This is the balance of ***khudi*** and ***bekhudi*** in Iqbal's thought.

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THE WORKS OF POETRY

Iqbal wrote most of his poetry in ***Persian***, so that it would be read across the Persian-speaking Muslim world, and some in ***Urdu*** for readers in India.



** Published after his death. Years follow Wikipedia; some sources differ by a year (e.g. Rumuz-i Bekhudi 1918).*

Figure 4: Muhammad Iqbal's main works by year and language.

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WORK	MEANING OF THE TITLE
Asrar-i Khudi (1915)	The Secrets of the Self.
Rumuz-i Bekhudi (1917)	The Mysteries of Selflessness.
Payam-i Mashriq (1923)	The Message of the East.
Bang-i Dara (1924)	The Call of the Marching Bell.
Javid Nama (1932)	The Book of Eternity.
Bal-i Jibril (1935)	Gabriel's Wing.
Zarb-i Kalim (1936)	The Rod of Moses.
Armaghan-i Hijaz (1938)	The Gift of the Hijaz.

Source: Wikipedia. https://en.wikipedia.org/wiki/Muhammad_Iqbal

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WORKING WITH ONE'S OWN HANDS

Iqbal himself worked as a ***lawyer*** in Lahore. He ***resigned from government service in 1911***, and supported himself through his legal practice while writing. Source: Frances Pritchett. https://franpritchett.com/00urdu/iqbal/timeline.html

HADITH — SAHIH AL-BUKHARI, NO. 2072

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ ـ رضى الله عنه ـ عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ ـ عَلَيْهِ السَّلاَمُ ـ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ ».

TRANSLATION:

Al-Miqdam رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"No one has ever eaten food better than what he eats from the work of his own hands. And the Prophet of Allah David عَلَيْهِ السَّلَامُ used to eat from the work of his own hands."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from 'Isa ibn Yunus, from Thawr ibn Yazid, from Khalid ibn Ma'dan, from al-Miqdam ibn Ma'dikarib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Sales (Kitab al-Buyu'), chapter on a man's earning and the work of his hands, Hadith No. 2072.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:2072

LESSONS FROM THIS HADITH

In his poetry, Iqbal praised the person who ***strives for himself*** and criticised ***begging and dependence***. This Hadith shows that ***working with one's own hands*** is the way of the prophets.

SURAH AL-'ANKABUT 29:69

وَٱلَّذِينَ جَٰهَدُواْ فِينَا لَنَهۡدِيَنَّهُمۡ سُبُلَنَاۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلۡمُحۡسِنِينَ ٦٩

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

Translation: Sahih International — quran.com/29:69

"And those who strive for Us - We will surely guide them to Our ways".

RECONSTRUCTING RELIGIOUS THOUGHT

In ***1929***, Iqbal delivered ***six lectures in English*** in ***Madras, Hyderabad and Aligarh***. They were published in Lahore in ***1930***, and then by Oxford University Press in ***1934***, as ***The Reconstruction of Religious Thought in Islam***.

HISTORY NOTE: THE RECONSTRUCTION

In these lectures, Iqbal discusses ***knowledge, religious experience, human freedom and ijtihad***, and invites the Ummah to ***think afresh*** guided by the Qur'an.

He often cited the verse ***"every day He is bringing about a matter"*** (55:29) to describe Allah's creation as ***ongoing***.

REFERENCES:

Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal
Frances Pritchett, "Iqbal: a chronology". https://franpritchett.com/00urdu/iqbal/timeline.html

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SURAH AR-RAHMAN 55:29

يَسۡـَٔلُهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٖ ٢٩

Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.

Translation: Sahih International — quran.com/55:29

"Whoever is within the heavens and earth asks Him". Tafsir Ibn Kathir 55:29.

SURAH AL-'ALAQ 96:1–5

ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ١

Recite in the name of your Lord who created.

خَلَقَ ٱلۡإِنسَٰنَ مِنۡ عَلَقٍ ٢

Created man from a clinging substance.

ٱقۡرَأۡ وَرَبُّكَ ٱلۡأَكۡرَمُ ٣

Recite, and your Lord is the most Generous.

ٱلَّذِي عَلَّمَ بِٱلۡقَلَمِ ٤

Who taught by the pen?

عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ٥

Taught man that which he knew not.

Translation: Sahih International — quran.com/96:1-5

The first revelation commands: ***"Recite in the name of your Lord who created"***, and describes Allah as the One ***"Who taught by the pen"***. For Iqbal, ***reading and thinking*** are acts of worship.

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MAN AS VICEGERENT

SURAH AL-BAQARAH 2:30

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّيٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

Translation: Sahih International — quran.com/2:30

Allah said to the angels: ***"Indeed, I will make upon the earth a successive authority"***. Tafsir Ibn Kathir 2:30.

The third stage of khudi is ***divine vicegerency***: the person who obeys and masters himself is worthy to bear ***the trust of developing the earth***.

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SURAH AL-ISRA' 17:70

۞وَلَقَدۡ كَرَّمۡنَا بَنِيٓ ءَادَمَ وَحَمَلۡنَٰهُمۡ فِي ٱلۡبَرِّ وَٱلۡبَحۡرِ وَرَزَقۡنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلۡنَٰهُمۡ عَلَىٰ كَثِيرٖ مِّمَّنۡ خَلَقۡنَا تَفۡضِيلٗا ٧٠

And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

Translation: Sahih International — quran.com/17:70

"And We have certainly honored the children of Adam". Tafsir Ibn Kathir 17:70.

THE HONOUR OF MAN	HIS RESPONSIBILITY
Honoured by Allah (17:70)	Guard the dignity of oneself and others.
Vicegerent on earth (2:30)	Develop the earth with justice.
Taught the names (2:31)	Seek and advance knowledge.
Bearer of the trust (33:72)	Fulfil duties honestly.

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JAVID NAMA AND RUMI

Iqbal discovered the work of ***Mawlana Jalaluddin Rumi*** before leaving for England in 1905, and took Rumi as ***his spiritual guide***.

HISTORY NOTE: JAVID NAMA (1932)

Javid Nama (The Book of Eternity) is a Persian poem describing the poet's ***spiritual journey*** through the heavenly spheres, with ***Rumi as his guide***. At the end of the work, Iqbal ***addresses his son, Javid***, and through him, ***the new generation***.

It was translated into English by ***A. J. Arberry*** and into German by ***Annemarie Schimmel***.

REFERENCES:

Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal
Wikipedia, "Javid Nama". https://en.wikipedia.org/wiki/Javid_Nama

Like Rumi, Iqbal used ***poetry*** as a way to ***bring hearts to life***, not merely to entertain.

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POLITICIAN AND THE ALLAHABAD ADDRESS

Iqbal was elected ***a member of the Punjab Legislative Council*** in ***1927***. He was also active in the ***All-India Muslim League***.

HISTORY NOTE: THE ALLAHABAD ADDRESS (29 DECEMBER 1930)

As President of the Muslim League session at ***Allahabad***, Iqbal delivered an address outlining ***a state for the Muslim-majority provinces of north-western India***.

He attended the ***Round Table Conferences*** in London (1931–1932). In ***1933***, he was invited to ***Kabul*** for talks on establishing ***Kabul University***.

REFERENCES:

Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal

Iqbal ***died nine years before Pakistan was founded*** (1947). After independence, he was honoured as ***the national poet of Pakistan***.

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ANDALUSIA AND THE MOSQUE OF CORDOBA

On a journey to Europe in the early 1930s, Iqbal visited ***Spain***. He saw ***the Mosque of Cordoba*** — long since turned into a cathedral — and wrote the poem ***Masjid-i Qurtuba***, included in ***Bal-i Jibril*** (1935).

HISTORY NOTE: THE YEAR OF THE VISIT

Wikipedia (article "The Mosque of Cordoba") gives the visit as ***1931***, on his way back from the Round Table Conference; the article "Muhammad Iqbal" says ***about 1933***. The exact year differs between sources.

REFERENCES:

Wikipedia, "The Mosque of Cordoba". https://en.wikipedia.org/wiki/The_Mosque_of_Cordoba
Wikipedia, "Muhammad Iqbal". https://en.wikipedia.org/wiki/Muhammad_Iqbal

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HADITH — SAHIH AL-BUKHARI, NO. 13 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم. وَعَنْ حُسَيْنٍ الْمُعَلِّمِ، قَالَ حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

TRANSLATION:

Anas رضى الله عنه reported that the Prophet ﷺ said: **"None of you (truly) believes until he loves for his brother what he loves for himself."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad, from Yahya ibn Sa'id al-Qattan, from Shu'bah, from Qatadah, from Anas ibn Malik رضى الله عنه; and through a second chain from Husayn al-Mu'allim, from Qatadah.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Hadith No. 13. Also narrated by Muslim (No. 45).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:13

For Iqbal, the Muslim Ummah is ***one brotherhood*** that goes beyond ***race and borders*** — from Lahore to Cordoba.

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THE QUR'AN IN IQBAL'S HEART

All of Iqbal's poetry and philosophy is anchored in ***the Qur'an***. He often quoted its verses in his Persian and Urdu poems, and in the ***Reconstruction*** lectures.

HADITH — SAHIH AL-BUKHARI, NO. 5027

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ، قَالَ وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا.

TRANSLATION:

'Uthman رضى الله عنه reported that the Prophet ﷺ said: **"The best of you are those who learn the Qur'an and teach it."** (Sa'd ibn 'Ubaydah) said: Abu 'Abd ar-Rahman (as-Sulami) taught the Qur'an from the caliphate of 'Uthman until the time of al-Hajjaj, and he said: "That is what has kept me sitting in this seat of mine."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Shu'bah, from 'Alqamah ibn Marthad, from Sa'd ibn 'Ubaydah, from Abu 'Abd ar-Rahman as-Sulami, from 'Uthman ibn 'Affan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an, Hadith No. 5027.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5027

CONVEY EVEN ONE VERSE

HADITH — SAHIH AL-BUKHARI, NO. 3461

حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، أَخْبَرَنَا الأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلاَ حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما reported that the Prophet ﷺ said: **"Convey from me, even if it is a single verse. And narrate from the Children of Israel, there is no harm (in it). And whoever lies about me deliberately, let him take his seat in the Fire."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu 'Asim ad-Dahhak ibn Makhlad, from al-Awza'i, from Hassan ibn 'Atiyyah, from Abu Kabshah as-Saluli, from 'Abdullah ibn 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Prophets, Hadith No. 3461.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3461

HOW IQBAL CONVEYED	HIS READERS
Urdu poetry	The Muslims of India.
Persian poetry	The wider Muslim world: Iran, Afghanistan, Central Asia.
English lectures	The educated and Western readers.
Public addresses	Society and political leaders.

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ESTABLISHED REPORTS AND POPULAR STORIES

SURAH AL-ISRA' 17:36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ﴿٣٦﴾

And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.

Translation: Sahih International — quran.com/17:36

"And do not pursue that of which you have no knowledge". Tafsir Ibn Kathir 17:36.

HADITH — SAHIH MUSLIM, INTRODUCTION NO. 5 — FROM IMAM MUSLIM'S OWN INTRODUCTION

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

TRANSLATION:

The Messenger of Allah ﷺ said: **"It is enough of a lie for a person to narrate everything he hears."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Ubaydullah ibn Mu'adh al-'Anbari, from his father Mu'adh ibn Mu'adh; and from Muhammad ibn al-Muthanna, from 'Abd ar-Rahman ibn Mahdi, both from Shu'bah, from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim. In the following narration, Imam Muslim narrates it with a connected chain: from Abu Bakr ibn Abi Shaybah, from 'Ali ibn Hafs, from Shu'bah, with the same chain, from Hafs ibn 'Asim, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in the Introduction to Sahih Muslim, Hadith No. 5; the connected narration through Abu Hurairah is in the Introduction, narration 7 (sunnah.com/muslim/introduction/7).

GRADE: SAHIH — Imam Muslim placed it in the Introduction to Sahih Muslim and narrated it with a connected chain through Abu Hurairah رضى الله عنه.

Source: https://sunnah.com/muslim:5

STATEMENTS AND THEIR STATUS

STATEMENT	STATUS
Born on 9 November 1877.	Established according to Wikipedia; some older records give another date.
His father advised: "Read the Qur'an as if it were revealed to you."	Popular story; not found in the sources used in this eBook.
Received the title "Sir" from the British.	Established; the year is given differently (1922 or 1923).
Iqbal "originated the idea of Pakistan".	The Allahabad address (1930) is established; but it spoke of a state within India, not the Pakistan formed in 1947.
Prayed in the Mosque of Cordoba.	Popular story; not mentioned in the sources used in this eBook.
The year of his visit to Spain.	Differs between sources (1931 or about 1933).

REFLECTION — HONOURING WITHOUT EXAGGERATING

We honour Iqbal by ***reading and reflecting on*** his works, and by being ***honest*** about stories that are not yet established.

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HIS DEATH AND LEGACY

Muhammad Iqbal died in ***Lahore*** on ***21 April 1938***, at the age of ***60***. He was buried in ***Hazuri Bagh***, the garden between ***the entrance of the Badshahi Mosque*** and ***Lahore Fort***.

HISTORY NOTE: AFTER HIS DEATH

His last work, ***Armaghan-i Hijaz*** (The Gift of the Hijaz), was published ***after his death*** in 1938.

After independence in ***1947***, he was honoured as ***the national poet of Pakistan***, and his birthday, ***9 November***, became a ***public holiday*** in Pakistan.

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HADITH — SAHIH AL-BUKHARI, NO. 1 — THE FIRST HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

TRANSLATION:

'Alqamah ibn Waqqas al-Laythi said: I heard 'Umar ibn al-Khattab رضى الله عنه say on the pulpit: I heard the Messenger of Allah ﷺ say: **"Actions are only by intentions, and every person will have only what he intended. So whoever emigrated for worldly gain he would attain, or for a woman he would marry, his emigration is for that to which he emigrated."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from al-Humaydi 'Abdullah ibn az-Zubayr, from Sufyan ibn 'Uyaynah, from Yahya ibn Sa'id al-Ansari, from Muhammad ibn Ibrahim at-Taymi, from 'Alqamah ibn Waqqas al-Laythi, from 'Umar ibn al-Khattab رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Beginning of Revelation, Hadith No. 1 (the first Hadith of Sahih al-Bukhari); also narrated by Muslim (No. 1907).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1

A LEGACY FOR US

LEGACY	LESSON FOR US
Khudi	Build a strong self through faith and effort.
Bekhudi	A strong self serves the Ummah.
Poetry with wisdom	Art can be a path of da'wah.
Reconstruction	Think afresh guided by the Qur'an.
Three languages	Convey the message to many kinds of readers.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: There is not for man except that for which he strives (53:39–40).

Second: Change begins with the self (13:11).

Third: Seek knowledge earnestly (Sahih Muslim 2699; Sahih al-Bukhari 71).

Fourth: Make art and poetry a path of wisdom (26:224–227; Sahih al-Bukhari 6145).

Fifth: Be a strong believer (Sahih Muslim 2664).

Sixth: Educate the self: obey, discipline yourself, and become a vicegerent (Asrar-i Khudi; 2:30).

Seventh: Hold to the rope of Allah together with the Ummah (3:103; Sahih al-Bukhari 481).

Eighth: Work with your own hands (Sahih al-Bukhari 2072; 29:69).

Ninth: Read and think (96:1–5; 55:29).

Tenth: Man is honoured as a vicegerent (2:30; 17:70).

Eleventh: Love for your brother what you love for yourself (Sahih al-Bukhari 13).

Twelfth: Be honest about stories that are not established (17:36).

CONCLUSION

Iqbal did not live to see the Ummah he called upon rise, but ***his poetry*** continues to awaken the souls of millions of readers, from Lahore to Tehran. With this Book 52, the list of figures planned so far for **Tracing the Scholars of Islam** is complete. In sha' Allah, the next books will be announced on quranscience.my. And Allah knows best.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Allama	"The most learned" — a title for Iqbal.
Khudi	"Self" — the awareness and strength of the human self.
Bekhudi	"Selflessness" — the individual's bond with the Ummah.
Asrar-i Khudi	"The Secrets of the Self" — a Persian work of 1915.
Javid Nama	"The Book of Eternity" — a spiritual journey with Rumi.
Reconstruction	English lectures on religious thought in Islam.
Shahin	The eagle — a symbol of the free soul in Iqbal's poetry.
Hazuri Bagh	A garden in Lahore, site of Iqbal's tomb.

REFLECTION QUESTIONS

1. How does verse 53:39 reflect Iqbal's call of khudi?

2. What is the difference between khudi and bekhudi?

3. Why did Iqbal write in three languages?

4. What are the three stages in the education of the self in Asrar-i Khudi?

5. How can poetry be a path of wisdom, according to 26:227 and the Hadith in Sahih al-Bukhari 6145?

SUGGESTED ACTIVITIES

Activity 1: Write down three things you can work on yourself this week to strengthen yourself.

Activity 2: Write a short poem (four lines) about effort and faith.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضي الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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