

Praise of the Prophet Muḥammad and His Message in the Poetry of Muḥammad Iqbal

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ABSTRACT

There are many poems in the praise of the Prophet and his message in every language of Muslim peoples, but this research deals with this issue in the poetry of Muḥammad Iqbal in Urdu and Persian only. The methodology used in this research is the descriptive analytical approach, which is appropriate to such topics. Islamic Poet Muḥammad Iqbal addressed the praise of the Prophet and his message in a unique way distinguishes him from the other poets in the Islamic world. It is known that the Holy Quran is an intellectual miracle of the entire human world, but Iqbal believes that the sensory miracles of prophet can be happened also, as being the prophet the best of all creatures or in the Sufi term: (The Complete Man) who derives his strength from God with the divine love. Iqbal addresses the Prophet and says: "You are the guarded tablet, you are the pen and you are the book." This is a unique method of praising indicates a broad mystical meaning, because "the guarded tablet, the pen and the book" are some special terms that are referred to the worlds of divine knowledge in Sufism. It means that all of the science and knowledge that the Prophet had was from these worlds of divine knowledge. In his poetry Iqbal dealt with the multiple positions to the life of the Prophet and his miracles, but a large number of his poems can be considered a part of his philosophy in the human self.

Keywords: Muḥammad; The message; Holy Qur'an; Sensory Miracles; Mi'rāj; Migration of the Prophet.

DEFINITION OF THE MESSAGE

The message is the second pillar of Islam and the message of Islam exists since the mission of the prophet Ibrāhīm the Friend of Allah. God inspired Abraham and Ishmael to purify the holy House (Ka'ba) for the believers, worshipers and prostraters, then they built the holy House. The divine messages rolled and continued to achieve their goals and objectives, until Muḥammad selected by God the last prophet among the prophets and messengers came with the the last divine message, which cancelled all of the previous messages, as the Prophet Muḥammad declared that "there is no prophet after me". It was the greatest credit given by God Almighty to all mankind.

MUḤAMMAD WAS SELECTED BY GOD AS THE LAST OF THE PROPHETS AND MESSENGERS

Here are some of the Ḥadith that indicate that the message of our Prophet Muḥammad cancelled all of the previous messages: [1]

‘Omar said: The Prophet Muḥammad said: "I swear by myself, if there is Moses among you all, then you have followed him and left me, you missed your way, you have selected by the luck to be my nation and I am selected for you amongst the al prophets by your luck".

Al-Ḥāfīz Abu Bakr told that Iṣḥāq said: The Messenger of Allah said: "You do not ask the people of the book (Jews and Christians) about anything, they cannot guide you as they are astray, you either believe in falsehood or you really lie, and I swear God, if Moses was alive among you was not allowed but to follow me". There is another Hadith says: If Moses and Jesus were alive, they could only follow me. "The Muḥammad is the last Prophet forever, until the Day of Judgment. [2]

Iqbal says: The prophet’s saying: "There is no prophet after me" is the kindness of God, the religion of Muḥammad the selected prophet is the sanctity of divine provisions, which is the basis of power for the Islamic nation and which preserves the unity of religion. God has broken the inscription of every claim and made Islam strengthened forever. The Muslim's heart is not related to anything, but to Allah. [3]

Iqbal explains these words: "Muḥammad is selected as the last prophet by God" meaning that there is "no religious nation after Islamic nation". This idea is mentioned in the poetry of "Al-Burda" composed by Imam Al-Buṣīri, Iqbal mentioned the stanza of Al-Buṣīri in the footnote of his book: "Secret of the self", which means: When God called us to obey Him by the most gracious and merciful prophet, we also became the most Gracious and merciful nation".

Iqbal then highlights how the mission of Muḥammadiyah message, which is the foundation of the Islamic religion, is to establish the freedom of men, equality and brotherhood among themselves, relying on the stories from the Islamic history to clarify its purpose.

MUḤAMMAD THE BEST OF THE PROPHETS AND MESSENGERS:

Through the prophetic praises Iqbal sees that the love is not limited to God alone, but also extends to Muḥammad selected as the last prophet by God. Iqbal says in the love of the master of the messengers: "You have a hidden love in your heart, if you have an eye, come, I will show it to you, His lovers are more beautiful than all beautiful things, and more attractive and beloved. The heart with his love becomes capable, and the dust (by his love) becomes the chandelier's companion. The earth of Najd has an importance by his holy place and the secret of the soul entered its body, and rose on the sky. The place of Mustafa in the heart of every Muslim and we Muslims have our dignities because of the name of Mustafa. Mount of Tur is a humble dust from his house, and his house is a holy place like Ka'ba, the everlasting is less than a moment of his time, and the everlasting gains an increase in itself by his self. The mats are grateful for his sleep to rest, and the crown of Pervez the Persian king under the feet of his nation. [4]

At the end of the poetry in the praise of the Prophet Al-Mustafa Iqbal mentions something of his superiority to the mankind.

"He started in the world a new custom, and he destroyed the old traditions of the predecessors of the previous generations, opening the door of the world with the keys of religion, and a

mother's belly did not give birth anyone like him in this world". "The man had a high status and the humble man was equal in his sight, and he was sitting with his servant on one table". [5]

NEED OF THE HUMAN BEINGS TO THE BEST OF THE MANKIND:

Iqbal characterized what kinds of the bondage of man to the Caesar and Persian King Pervez, and the idols of human beings, and the fraud of priests and religious people and their deceit to the simple people was prevailed before the Muḥammadiyah message. God almighty sent His Faithful Messenger to return the right to its owners, and to bring equality among the people, and to raise the place of slaves to a high place. The message of God lightened the hearts and shone a new era on the universe.

Iqbal says: "The man in this world was worshiped by the man, so he was he was a humble and an invaluable man, and his nature became prey to the slavery, and words of his songs became the bloody songs, at last the faithful messenger returned the right to its owners, and let the slave sit on the high place of Pervez [6], and turned the dead ashes to the burning ashes, and granted (Farhād) the mountain digger a value, as much as the king Pervez, [7] and increased the value of the workers, and robbed the sovereignty of the owners, destroyed every ancient structure, defined the human race with a new social siege, breathed a new spirit into the human body and bought the slaves from their Masters. His birth was the death of ancient world and destruction of the houses of fire, temples and idols. The freedom was born from his pure conscience, and this wine was consumed by His generosity. The new era, which brought a hundred lamps, did not open its eyes, but in his custody. He draw a new inscription on the page of existence, and created a nation opened the world, which was a nation strange than others. The messengers and prophets became fathers of that nation, who was religious was honored to that nation. [8] This term "Believers are brothers in Islam" became in its heart, and the freedom was the basis of its water and mud. Since the equality became its nature it become impatient to the privilege, its generation was free like a tall tree of Cypress, its reign was strong by those who "Said: Why not". [9] Prostrating before Allah printed a roses on its forehead. The moon and the stars printed a kiss on its feet. [10]

Iqbal was a lover of the prophet Muḥammad, and so he was crying when he heard His name by the tongue of any one. The best evidence of his spiritual connection to the Prophet Muḥammad and his deep love to him is those poems that are still considered a prophetic and emotional poetry, he says:

- The heart is lightened by His Love.
- The earth has its high place in the sky by His light.
- The earth of Najd flew high in the sky.
- Happiness of Muslim is by Mohamed Mustafa's position.
- Dignity of Muslims is to remember the anniversary of Mohamed Mustafa.
- His chastity has chosen to sit on the mats, but his nation put the crown of Pervez on the head.
- Some nooks in Hira created a great nation and a bright rule.
- He spent some nights in the wakefulness. At last he gave the nation an eternal state.
- His sword in the war was cutting the iron, but there were tears in his eyes at the prayer time.
- His sword forgave and erased the oppressors, when he was praying God for the clear victory.
- He started a new rule in the universe and destroyed the previous kingdom of the past.
- The key of religion opened the world for him, the time could not generate a man like him.

- The master and slave both were equal in his eyes. He and his slave both were getting the food together.
- Daughter of al-Jawad related to a noble family was captured in the Battle field, her head was not covered, her feet were bounded with the chain and she was in a very bad situation.
- The prophet threw a curtain on her when he saw her face and head uncovered (without Hijab).
- We are more uncovered than that sister from Bani Tai among the people of this world, as we do not have anything to cover ourselves.
- He is covered us in this world and he will take care of us in the In the Hereafter.
- His kindness and oppression both were all mercy for us. He was very kind to a friend and a compassionate enemy.
- On the day of the conquest he was capable, but he forgave the all saying: "You have no charge today". [Secrets and symbols p. 20].

The sister from Tai means in the seventh stanza and the daughter of al-Jawad in the fourth stanza is the daughter of the head of the tribe of Tai Hatem al-Tai known for his generosity. In the stanza XVIII there is a reference to the intercession of the prophet Mohamed. [11]

In the last stanza there is a reference to the forgiveness of the great Prophet Mohamed to Quraish on the day of the conquest of Mecca, saying: "You have no charge today, God forgive you all". It shows in these stanzas that Mohamed was a mercy to all in the world.

Iqbal also says:

- We are not bounded to the limit of the lands. No doubt that we are the light of the both eyes.
- We are in the West and the East a bright morning like the dew in the face.
- This great prophet has wiped out all of the genealogies. His fire has burned this wildfire.
- We were spread like some multiple flowers, but his system united us.
- We were his secret in his heart, which was broadcasted by the shout of the truth.
- I have a revolution in my silent music because of his passion. So, I have a thousand songs in my silent heart.
- Its mirror has shown my image clearly - I am a dawn has become brightened by its features.
- I feel a revolution in my sleep at the night and a permanent disorder in my quietness.
- I am the garden from its land and the water in my veins is from its rain.
- I planted the eye in the field of love and this harvest came out from the eye.
- The goodness in this world and hereafter is because of Medina. That house is good, which is the grave of the beloved prophet. [Secrets and Symbols p. 21-22]

How can a Muslim regain his lost succession, stolen rights and lost status? Iqbal sees that this can only be achieved by the love of the Prophet Muḥammad and by imitating his message, he says:

- Make your love strong in the imitation of the message of beloved prophet to be close to the Respondent Lord.
- Sit In the hollow of your empty heart, and emigrated being satisfied to God.
- Be strong by the love of God, then be back to yourself and destroy all idles.
- Be strong by loving his power and then expect to see his manifestations on his mountain (Fārān in Mecca).
- You will get success to be closed to God and be interpretation of this verse: (I am making a successor on the earth). [The secrets and symbols p. 22-23].

Here Iqbal means the interpretation of the verse "I make a successor on the earth".

Iqbal believed that Muḥammad was the best and the last prophet and messenger Allah, among all of the prophets and messengers from the first to the last of them, and the mercy of the worlds. It was also believed that Fatima al-Zahra, may God be pleased with her is an ideal woman for the women of the whole world.

He says in an independent poem entitled "Lady of all women Fatima Zahra is a complete example for the Muslim women":

- The mother of Jesus one ratio, but Fatima Zahra has three ratios.
- She was the pleasure of the eye of the best prophet of the previous prophets and messengers, the last of them and the best of them.
- The spirit was breathed physically into the weak world by the creator of the new era (Mohamed the prophet) to renew its systems.
- She was the wife of the martyred hero 'Ali al-Murtaḍa, the lion of Allah the Wise and the separator between the right and wrong.
- She was the mother of the two dignitaries -Ḥasan and Ḥusain- who were the best patient.
- The mothers are the biographies makers for the children, because they create a good nature into them during their custody.
- Fatima Zahra is a Flower in the kindergarten of honesty. Fatima Zahra is a complete example for the Muslim women in the meaning of the right virgin. [12]

It seems from these verses that Iqbal wants to refer to a historical fact that the Christians sanctify and worship the Virgin Mary, because of her chastity and sanctity, and Muslims also respect her because she was the mother of Jesus (peace be upon him), but the lady of women Fatima Zahra - may Allah be pleased with her, but Fatima Zahra is the best example, because she has collected the three important ratios that she is the daughter of the noble prophet, the best among all of the previous prophets and messengers and the mercy for the worlds. She is the wife of a great Sahabi 'Ali b. Abu Ṭalib, and she is the mother of the master of martyrs Ḥusain b. 'Ali (may Allah be pleased with him). These three attributions are not found in any other woman in the history of mankind. No doubt that the virtue of educating the Imam of the martyrs Hussein bin Ali (may Allah be pleased with them) is due to the ethics of the two parents, namely Ali al-Mortada bin Abi Talib and his wife Fatima al-Zahra (may Allah be pleased with them).

HOLY QUR'AN IS THE MIRACLE OF THE PROPHET MUḤAMMAD

The modern Islamic scholars said briefly that the virtue of the Qur'an to the science in the broader sense is that if the Qur'an was not in our world, the world was not today on this situation, which is seen today, because it is the origin of the Islamic renaissance that remained the previous science and its attractiveness. The Islamic civilization, which is emanated from the Qur'an has created an element has a great importance to the scientific history of the Europeans. The science was among the nations in a narrowest range before Islam, because it was reserved for priests only among the Egyptians and the Assyrians, and in the sons of the noble families of Romans, and in a selected group of young men in Greece and the Indians. Islam came and urged to seek knowledge and consider its benefit. It is mentioned in the Qur'an, "You say that this is my way to pray Allah for insight," and "You call people to the path of your Lord with the wisdom and good exhortation, and argue with them what is the best". As the prophet said: "Ask for the knowledge, even in China". [13]

This is the book of God, which has the prestigious position in the hearts and minds of nations and peoples of Islam, in terms of being a link unites them on one look to it, which entails their agreement or their similar position and the issues related to it.

Iqbal believes that the Holy Qur'an is everything in the life of a Muslim. If we say that the Qur'an and Islam both are necessary and required by Muslims to believe to Iqbal, it is enough for example, he says: "If you want to live as a Muslim, you cannot, but with the Qur'an." [14]

When he watched the serious consequences of patriotism - in its contemporary political meaning - during his stay in Europe, he learned that patriotism itself is a big idol, cannot be broken except by the spiritual force, then he became a caller to Islamic religion, and his call was inspired by the Holy Qur'an, we note in his poetry that he was relying on the Qur'an, he says, he advises those who want his good advices:

- The Qur'an is like a mirror, so if you changed let yourself be seen in this mirror.
- When it provides you a balance to do, you will find that there were some resumes in the past you have to demand them to be completed. [15] [Iqbal and the Qur'an p. 152]

In these two poetic lines Iqbal counts the Qur'an that true narrator that we must return to it in each matter of the religion and the world and rely on it. Iqbal resembles the Qur'an to a clean mirror for the human self, and recommends to escape from that self, if that mirror has shown a defect, which is very bad. The mirror is indispensable in the days of our lives to see our faces, then the Qur'an must be a mirror of our hearts.

Iqbal directs a speech to the Arab poets in his Divan: "Gift of Hejaz", which is based on his poetry, especially his qualities, and he distinguishes it by its most prominent features, and shows the reason for his dissatisfaction with those poetic imperatives that were familiar to the poet.

- Say to the Arab poet to get some good advices from me that are not expensive.
- I have captured the light of the Qur'an, until I made the night a singing dawn for me. [Iqbal and the Qur'an p. 151]

The interpreter said in explaining these two lines: "The Arabic and Persian poetry are mixed up in the perception of Iqbal because of their arts and meanings, where they are worshiped and disliked because they do not wake up from a sleep and are not guided by the perplexity, and do not take the hand of a person needs the help, while his poetry is willing to such a way to guide him, but that was bounded to the Qur'an conditionally, which was taken from its light and put in his poetry, so it became possible to create from the night of darkness the dawn of the melody of happiness, and it was originally mentioned that this night which he had made at dawn for a hundred and thirty years, suggesting a period of time, when the Indian Subcontinent was under the weight of colonists or just talking about weight and rhyme [16]. We can understand that his poetry was based on the holy Qur'an and its meanings. He was calling to what is mentioned in Qur'an, so that the mind guides by the religion and takes the spirit to the height of the faith preaching the contents of the accurate verses". Iqbal admires all who make the Holy Qur'an as a guide and an imam in his life, and he was impressed by the story of "Sharaf al-Nisā'" [17]. He says about her in his divan (Jāwidname: The message of immortality):

- She read the Qur'an and purified herself with it and did not think for a moment to leave it.
- She was carrying the Qur'an and the sharp sword together. Her situation was like a drunk person, but she had drunken the taste of the Qur'an reading.
- A privacy, a sword, and the Qur'an in the prayer. She spent her personal life with these four things to die as a good Muslim.
- When the last breath (moment) of her life came her mother was beside her.

- She said to her mother if you want to know my secret now, you see what I have in my hand? Or what I have done?
- There are two forces with the steadfastness that are the pivot for the survival of beings.
- It is my demand before my death, bring the Qur'an and my sword near to me.
- Please do according to my words, do not adorn me in the dust.
- The Qur'an and the sword both are enough to us, they both are truly magnifying our power in our grave. [Iqbal and the Qur'an p. 159]

THE HOLY QUR'AN IS AN IMMORTAL BOOK, WHICH IS THE SHARIA OF ISLAMIC NATION

Iqbal sees that the nation cannot be organized without Shari'a, and the Sharia of the Islamic nation is the Holy Qur'an, as he says in a separate chapter of his book: (symbols of self-denial):

"The existence of a Muslim is by the law only. The interior side of the religion of the Prophet is only this law, the Holy Qur'an is that alive book, which is still alive and its wisdom is old. It is a copy of the secrets of the composition of life. Those who have instability derive the stability from its strength. No doubt in its word [18] nor [19] it can be changed. Any interpretation cannot diminish the importance of its verses. It is the last message to the mankind, which is brought by the prophet Mohamed (the mercy to the whole worlds) [20]. Muslims are living by one law, which is Holy Qur'an and the body of the Muslim nation is alive by the Holy Qur'an. All of us are dust, but the Holy Qur'an, which is our conscious heart [21]. So, you must hold it strongly and be organized in its thread like jewels, otherwise you will be scattered like dust.

Iqbal does not want to explain the Qur'an as a superficial explanation, thus he supported the views of Imam Rāzī, the well-known interpreter, saying:

- You have to understand the book of God (Qur'an) from Rāzi and take the light from him, because the night is darker [22]. [Gift of Hijaz p: 96]

Imam Rāzī has philosophized in his interpretation, but Iqbal's requirement to understand the Qur'an is to be by the mind and the heart together. This is the difference between him and Imam al-Ghazālī al-Sufi, as he contradicted Sufism in the detection of revelation as the only way to understand the book of God (Qur'an).

Iqbal says:

- My greetings are for the both: the Sufis and Mullās, as both of them explained the words of God (Qur'an) perfectly.
- But the spirit (Jibril) and Mohamed the Messenger of God (the best of the all people) are in the confusion, because of their explanations of the holy Qur'an [23].

Muḥammad Iqbal was reading the Qur'an as it is brought down to him. He was thinking of its beautiful verses since his childhood. This is an indication that the status of the holy Qur'an was in the depths of his heart from his childhood to the last moment of his life. We find that his writings are full of the Qur'anic verses and the stories of Holy Qur'an, even Iqbal has interpreted a complete surah of the Qur'an: (Al-Ikhlās: The sincerity) at the end of his poetry book: (secrets and symbols). Iqbal made an independent title for each of its verses, and interpreted it in a rhetorical poetic style. He imitated in his interpretation Persian poets in the representation and imagination, but he did not change the meaning of the word of God Almighty. He addressed some of the ideas and images that revolved between the truth and the metaphor on the Sufi method because they see that the metaphor is the way to reach the truth (the divine truth). Iqbal first addressed the verse "Say Allah is the one" and interpreted it, then addressed the verse "God is the steadfast" and then "He did not give the birth and was not born" and finally chose "He did not have any one can be equal to Him". Iqbal interpreted these

verses in a wonderful explanation, but we cannot call Iqbal's explanation just only an interpretation. It can be said that it is a faithful interpretation of the surah of (Sincerity), as well as we can call it the inspiration or thoughts in the light of Surah (Al-Ikhlās: The sincerity), because the digression that Muḥammad Iqbal has accumulated in his interpretation is outside the surah (Al-Ikhlās: The sincerity) in terms of the use of the words and their meanings.

SENSORY MIRACLES OF PROPHET MUḤAMMAD

Iqbal sees that the sensual miracle is one of the works of the complete human, and Iqbal considers the Prophet Mohamed that complete human who is created to be the successor of God on the earth, he is the Deputy of God Almighty can mock the visible and hidden powers in the system of the universe. He believes that the way to harness the powers is to be a strong human self, and the self becomes strong by the passion and love, and then becomes a strong self that controls the whole system in the universe, and becomes a force like the power of God so that it can split the moon with its finger and become the judge and the judgment in all the resulting cosmic strictures. So everyone on the earth is governed by its judgment and rule, even that one who was in the greatness like (Dārā) and (Jamshid) the kings of Persia, whose legends were narrated in the statement of their grandeur. Iqbal says:

"When the self becomes strong by the passion and love, its power becomes a ruler of the world, and its grip becomes a fist of God, the moon splits with its finger and it will be judged in the enmities of the world, and (Dārā) and (Jamshīd) the kings of Persia follow its command" [24].

Thus, we see that Iqbal believes that the sensual miracles are not excluded or impossible. This subject is an important component of his philosophy of the human self, as he is not calling to the self-evaluation and asceticism, but also shows the means to raise the self to its highest level. In the view of Iqbal the self-education has three stages: The first is the obedience, the second is the restraint and the third is the divine succession.

MI'RĀJ OF THE PROPHET

Iqbal believes in the validity of the narrations mentioned in the Prophet's Mi'rāj, which is mentioned in the verse: "The Divine Self has its sanctity who captivated His servant from the Sacred Mosque to the Al-Aqsa Mosque... to the last verse", even he was benefited by this Mi'rāj in the composition of his poetry entitled: "The message of immortality". The poet Muḥammad Iqbal wrote this poetic divan in response to the (Divine Comedy) authored by the great Italian poet Dante.

In this poetry Muḥammad Iqbal photographed his celestial journey, and Jalal al-Din al-Rumi was with him in this journey, where he was in the world of his poetic imagination, honored to be near to the Lord and the divine manifestations. In this poetic divan Muḥammad Iqbal dealt with many difficult topics and presented some scientific lessons on the tongue of the personalities that he met them on the moon, the valley of Ṭwāsīn, the Mercury, the Venus, the Mars, the Jupiter, the Saturn, and beyond the astronomies.

In his poetic divan, Iqbal explained the meaning of life and the mirage according to the Sufi method, and many of his poetic lines can be considered the part of his philosophy in the human self.

He says in explaining the meaning of life: "Life is to each the knowledge of the self. The life is to see the self without a veil, because the believer in Islam does not satisfy with the attributes (and evidenced) that the Prophet Muḥammad (in the cave of Hira) did not want to know, but the truth of his self" [25].

He says in Mi'rāj: "It is to bring the witnesses to test the capabilities of the self in front of the witnesses. Our lives without these witnesses are worthless. The life without these witnesses is like the roses and flowers that do not have the colors and good smells" [26].

He says about Mi'rāj on another place:

"I learned this lesson from Mi'rāj of the prophet al-Mustafa that the heavens are under the disposal of mankind inhabits in this human world" [27].

He means that the prophet Muḥammad was a human being and has reached the highest-place in the sky, and concludes that the man can reach beyond this universe of the planets, stars and stars. So Mi'rāj is a kind of harness of the universe and nature, which means that the nature of the universe attracts what is around it, and the man is a part of the universe and nature. It is natural that the man has a more attractive and stronger force than anything else in the universe, because he is the most honorable and best of all beings. The man can attract the whole world to him, even he can mock the visible and inner forces of the world by his strong self, manifest and internal in his own essence. Iqbal says:

"The man can mock the heavens, the earth, the chair, and the throne, but he can reach to know the secrets of the creation of God (at Divine Kingdom), which means that he can cross the Solar System and reach beyond the heavens" [28]. It is not intended here that man can mock the great divine throne. If we assume that he intended the divine throne, it means that the man with his power of faith and his worship can be closer to the throne and become a beloved person of God Almighty.

MIGRATION OF THE MESSENGER OF GOD

Iqbal believes that the migration of Muḥammad the Messenger of God was in fact a lesson of brotherhood for the whole humanity that the greatest prophet Muḥammad wanted to teach all mankind in his life. As the Islamic nation is founded on the monotheism and the message of the Messenger of God, which is not limited to a place or time.

Iqbal says about this concept: "You are Muslim, your heart must not be attached to a territory and not be misguided by the world of the quality and quantity" [29].

He says that the migration of Muḥammad the Prophet from Mecca to Medina "has resolved the dilemma of the Nationalism to the Muslim, where Muḥammad the prophet left his homeland" [30]. His heart was not concerned to be attached to the first homeland in spreading the message and supporting it.

Iqbal declares that Muḥammad the Prophet did not emigrate for the fear of his enemies, but the narrators have made the mistake in understanding the meaning of the migration. "Migration is the law of the life of Muslim [31]. It is one of the reasons for the stability of a Muslim, which means fleeing from a lack of water, such as leaving dew drops to harness the sea [32].

Then he addresses the Muslim, saying: "You have to plan to harness everything, so that you can get authority to act in everything" [33].

Iqbal believes that the homeland is not the foundation of the nation. Nationalism based on the patriotism and the homeland in their contemporary meaning is a division of the brotherhood, a distraction of the humanity and a dispersion of the mankind [34].

"O Muslim be aware of the tricks of the new era and its approach of the ambiguity and cautious".

"They cut off the womb among the brothers and they made the homelands basis of the nation".

"They praised the homelands and sanctified their homelands, but they divided the mankind into the groups and groups".

"The man denied to recognize the face of the brothers and the story of humanity has ended". [Secrets and Symbols: 105-106]

Therefore, the nationalism must be based on the spiritual principles rather than on the basis of a weak materialism, so that the brotherhood, love and human spirit can be revived in the nations of the world.

CONCLUSION

Muhammad Iqbal believes that the Prophet Muhammad was the last prophet and the last messenger. So Iqbal interprets the prophet's saying (Peace and blessings of Allah be upon him): "There is no prophet after me" and on the tongue of the believer, "There is no nation after the Muslim nation" mentioning a line as the evidence from the poem: "**Al-Burda**" by Imam al-Busiri.

Then Iqbal highlights in the prophet's praise and his message that the purpose of the Muhammadiyah message, which is the foundation of the Islamic religion is the establishment of human freedom, equality and brotherhood among themselves, relying on the stories and evidences to clarify his goal.

Through the prophetic praise Muhammad Iqbal sees that the adoration is not limited only to Allah, but extended to love the prophet Muhammad Mustafa. Iqbal says in the praise of Muhammad the best of the prophets: ""You have a hidden love in your heart, if you have an eye, come, I will show it to you, His lovers are more beautiful than all the beautiful things, and more attractive and beloved. The heart with his love becomes capable, and the dust (by his love) becomes the chandelier's companion. The earth of Najd has an importance by his holy place and the secret of the soul entered its body, and rose on the sky.

At the end of the poetry in the praise of the Prophet Al-Mustafa Iqbal mentions something of his superiority to the mankind.

"He started in the world a new custom, and he destroyed the old traditions of the predecessors of the previous generations, opening the door of the world with the keys of religion, and a mother's belly did not give birth anyone like him in this world". "The man had a high status and the humble man was equal in his sight, and he was sitting with his servant on one table". At the conclusion of the poet's designation of Mustafa (peace be upon him) mentions something of his superiority to humanity.

Iqbal characterized what kinds of the bondage of man to the Caesar and Persian King Pervez, and the idols of human beings, and the fraud of priests and religious people and their deceit to the simple people was prevailed before the Muhammadiyah message. So God almighty sent His Faithful Messenger to return the right to its owners, and to bring equality among the people, and to raise the place of slaves to a high place. The message of God lightened the hearts and shone a new era on the universe.

We can understand that his poetry was based on the holy Qur'an and its meanings. He was calling to what is mentioned in Qur'an, so that the mind guides by the religion and takes the spirit to the height of the faith preaching the contents of the accurate verses". Iqbal admires all

who make the Holy Qur'an as a guide and an imam in his life, and he was impressed by the story of "Sharaf al-Nisā'."

Iqbal sees that the nation cannot be organized without Shari'a, and the Sharia of the Islamic nation is the Holy Qur'an, as he says in a separate chapter of his book: (Symbols of self-denial): "The existence of a Muslim is by the law only. The interior side of the religion of the Prophet is only this law, the Holy Qur'an is that alive book, which is still alive and its wisdom is old. It is a copy of the secrets of the composition of life. Those who have instability derive the stability from its strength. No doubt in its word, nor it can be changed. Any interpretation cannot diminish the importance of its verses. It is the last message to the mankind, which is brought by the prophet Mohamed (the mercy to the whole worlds). So you must hold it strongly and be organized in its thread like jewels, otherwise you will be scattered like dust.

We find that his writings are full of the Qur'anic verses and the stories of Holy Qur'an, even Iqbal has interpreted a complete surah of the Qur'an: (Al-Ikhlāṣ: The sincerity) at the end of his poetry book: (Secrets and Symbols). Iqbal made an independent title for each of its verses, and interpreted it in a rhetorical poetic style. He imitated in his interpretation Persian poets in the representation and imagination, but he did not change the meaning of the word of God Almighty. He addressed some of the ideas and images that revolved between the truth and the metaphor on the Sufi method.

Iqbal sees that the sensual miracle is one of the works of the complete human, and Iqbal considers the Prophet Mohamed that complete human who is created to be the successor of God on the earth, he is the Deputy of God Almighty can mock the visible and hidden powers in the system of the universe. He believes that the way to harness the powers is to be a strong human self, and the self becomes strong by the passion and love, and then becomes a strong self that controls the whole system in the universe, and becomes a force like the power of God so that it can split the moon with its finger and become the judge and the judgment in all the resulting cosmic strictures.

Thus, we see that Iqbal believes that the sensual miracles are not excluded or impossible. This subject is an important component of his philosophy of the human self, as he is not calling to the self-evaluation and asceticism, but also shows the means to raise the self to its highest level. In the view of Iqbal the self-education has three stages: The first is the obedience, the second is the restraint and the third is the divine succession.

Iqbal believes in the validity of those events mentioned in the Qur'an and the news that appeared in the Prophet's Prophet (peace and blessings of Allah be upon him). Rather, he benefited from Mi'rāj of the prophet (peace be upon him) in the composition of his poetry entitled: (Message of Immortality). The poet Muhammed Iqbal wrote this poetry in response to the book: called (Divine Comedy) authored by the great Italian poet (Dante).

He says in Mi'rāj:

"I learned this lesson from Mi'rāj of the prophet al-Mustafa that the heavens are under the disposal of mankind inhabits in this human world."

"The man can mock the heavens, the earth, the chai, and the throne, but he can reach to know the secrets of the creation of God (at Divine Kingdom), which means that he can cross the Solar System and reach beyond the heavens."

Iqbal believes that the migration of Muḥammad the Messenger of God was in fact a lesson of brotherhood for the whole humanity that the greatest prophet Muḥammad wanted to teach all mankind in his life.

He says that the migration of Muḥammad the Prophet from Mecca to Medina "has resolved the dilemma of the Nationalism to the Muslim, where Muḥammad the prophet left his homeland" his heart did not concern to be attached to the first homeland in spreading the message and supporting it.

Iqbal believes that the homeland is not the foundation of the nation. Nationalism based on the patriotism and the homeland in their contemporary meaning is a division of the brotherhood, a distraction of the humanity and a dispersion of the mankind.

"Therefore, the nationalism must be based on the spiritual principles rather than on the basis of a weak materialism, so that the brotherhood, love and human spirit can be revived in the nations of the world."

In the end we have to say that Mohammed Iqbal believed that the prophet himself was the whole religion. He says:

"You have to reach yourself to the Prophet Muhammad Mustafa because he is the religion as the whole. If you do not reach yourself to him, it is as you have lived the whole life of Abu flame."

At last, we say that Muhammad Iqbal was influenced by the Persian poets in his praise of the Prophet, but he surpassed them all in all perceptions of this subject, because of his broad thought and philosophy in the human self.

References

As for Islam is the last religion and the last divine message. Torah provides the texts for the coming of a prophet after Moses to remove the laws of Moses, whether he will be from the children of Israel, as it is said by a group of the children of the Holy bible or he will be from the children of Ismail as we Muslims say. It means that the religion of Moses will not remain forever. As for the prophet John was asked by the Jews about the prophet promised: "Are you the prophet promised in Torah? He replied: No. (John 1: 2). Christ Jesus did not declare that he is that prophet and the description of that Prophet cannot be applied to him. It is the simplest thing that if that prophet was one of the children of Israel and Jesus was one of them, did not express saying "One of your brothers" or "Among their brothers", which means in our eyes that that promised prophet was one of the children of Ishmael. If the religion of Moses was valid forever, it was not necessary to do alert to the others religion. This is what the Christians said mentioning Paul's saying about the Torah: "If that first was without blemish, he would not ask for the place of a second" (Hebrews 8: 7).

Interpretation of the holy Qur'an by Ibn Kathīr. Part 1. P. 502

Mohammad Iqbal. Secrets of the self. (Collection of Persian Poetry). p. 102

Ibid. P. 18-19.

Ibid. P. 19. Title of a king. See: Ahmad Muawad. Muḥammad Iqbal. p. 368.

Title of a king. See: Ahmad Muawad. Muḥammad Iqbal. p. 368.

Farhād is an Iranian mythological figure of a young man loved (Shirin), and therefore, Khusraw Parvez, ordered the young man to cut Mount Piston. The young man welcomed this hard work and worked for a long time in the hope of his beloved (Shirin). However, when Pervez was tired of fasting (Farhad) he announced a false news about the death of (Shirin). When (Farahad) heard this bad news he died. Writers and poets have dealt with this mythical story in their poems throughout the ages. (Ahmed Muawad. Muḥammad Iqbal. p. 368.

A reference to the verse: "That one will be honored by God who will be most faithful". Surah Al-Hujrat. Verse 213.

Referring to the verse: "Am I not your Lord? They said: "Yes, why not". Surah: al-'A'rāf. Al-Qur'an.

Muḥammad Iqbal. Secrets and Symbols. P. 103-104.

Abu Dar al-Ghifārī said that one night the prophet recited a verse of Al-Qur'an until he became kneeling and prostrating with it. "If you torment them, they are your slaves, and if you forgive them, then you are the Wise Lord Almighty". He said: When it became dawn, I said, O Messenger of Allah, are you still reading this verse kneeling and prostrating with it? He said: "I asked the Lord Almighty the intercession to my nation so He gave me the intercession, so it will be by God willing to those who do not share anything with God". [Interpretation of the great Al-Qur'an by Ibn Kathīr Part 1. P. 503].

Muḥammad Iqbal. Secret of the self. P. 152.

Al-Rāfa'ī. Muṣṭafa Ṣādiq. (1925). Miracle of the Qur'an. Cairo: pp. 145-146.

Muḥammad Iqbal said: If you want to live as a Muslim you cannot, but with the holy Qur'an. Secrets and Symbols. P. 142.

Muḥammad Iqbal. Armoghan-e-Ḥijāz. P. 955.

Al-Misri. Husain Mujib. Iqbal and the Qur'an. p. 152.

The story of a great granddaughter of the rulers in (Punjab) named (Sharaf al-Nisa) during the reign of Mughal King (Bahadur Khan). She believed in Islamic asceticism in India. She was always keen to combine the Qur'an and the sword, and for that she had erected in her palace a platform was sitting on it every morning to read the Qur'an and the sword beside her, and that platform was not found any day empty of the Qur'an and sword, and she reached the pride of this habit, even she did not liked the paradox of her Qur'an and sword in her life or death. Therefore, she requested her mother that she wants to be buried under her platform and the Qur'an and the sword with her in her grave. [Al-Misri. Husain Mujib. Iqbal and the Qur'an. p. 159].

Here is a reference to the verse: "No doubt in that book, which is a guidance for the righteous". Surah: The cow: 2.

Here is a reference to the verse: "No change to the words of God that is the great victory." Surah Yunus: 64.

A reference to the verse: "We have sent you only a mercy to the worlds" Surah: The prophets: 107.

Referring to the verse: "And you all hold the rope of God and do not be divided". Surah Al-Imran: 103.

Muhammad Iqbal. Armugan-e-Hijaz. (The collection of Iqbal's Poetry). P. 960.

Al-Misri. Husain Mujib. Iqbal and the Qur'an. p. 165.

Muhammad Iqbal. Aramugān-e-Ḥijāz. p. 96.

Muhammad Iqbal. Secrets of the self. p. 25

Muhammad Iqbal. Javed Nameh. The Message of Eternity. (The collection of Iqbal's Poetry) p. 19

Ibid. (The Message of Eternity). p. 20.

Muḥammad Iqbal said: "I have learnt this lesson from the Mi'rāj of (Muhammad Mustafa) the prophet that the sky can be under the power of human world".

Muḥammad Iqbal. Bal-e-Jibril. P. 35.

Muhammad Iqbal. Secrets and Symbols. P. 113.

Muḥammad Iqbal said: Why had the prophet migrated from the house of his forefathers? Do you think that he migrated because of the fear of his enemies? The narrators did not tell us the truth. They did a great mistake when they explained the meaning of migration.

Migration is the law of Muslim in his life. Migration is one of the causes of stability of Muslim. There is wisdom in the meaning of the migration. He (the prophet) ignored the dew in order to harness the sea.

Muhammad Iqbal. The Secrets of the self. pp. 165-166.

Ibid. The Secrets of the self. pp. 132-133.