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**Online Class Materials**

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## Zabur-I-Ajam

Let us now consider the Zabur, Generally speaking, it is an inspiration to the East- a vitalising collection of songs. Iqbal has in its first portion addressed Good, in the second dealt with different aspects of nature. Its first part consists of 66 psalms of life. In these psalms the poet has dealt with the eternal mysteries of life and Divine Love. The second part contains seventy five pieces, mystic, vitalising, and ennobling. He is here exhorting the East “to wake up from the deep slumber, and learn new methods of motion, know fresh ways of pulling the mantle off the flower and tulip,” and “to adopt new modes of flying.” The burden of the song, the dominating spirit of the Zabur, is the sense of the glorious past, of love, of life, of change and of activity. The third part of the Zabur is titled “The New Guulhan-i-Raz,” and covers about 41 pages. The poet has here reconceived the ideas about the self, its life, development, and various other things connected with this theme in the form of question and answers. The questions are the same that were once put to Mahmud, and our poet supplies the answers. The questions are the same that were once put to Mahmud, and our poet supplies the answers, in which philosophy, metaphysics, and psychology have kept pace with beauty.

According to the poet thought is both fire and light-it is light when it consists of reason and arguments, it is light when it puts on the garb of love. It has no limitations of time and place. It is both the obstacle as well as the means to overcome it. Iqbal says:-

همین دریا همین چوب کلیم است

که از وی سینی دریا دونیم است

“This both the sea and the rod of Moses’

That cuts in twain the breast of the former.”

Thought is used by life as a weapon to conquer nature. Life chains itself with thought, and then frees itself from the bonds. Introspection is necessary, and thought is sometimes virtue and sometimes vice. He says:-

بچشمی خلوت خود رابی ببند بچشمی خلوت خود رابی ببند

اگر یک چشم بر بند د گناهی است

اگر باهر در ببند شرت راهی است

“with one eye it looks into its own privacy,  
With the other it perceives its own appearance in public.  
If it shuts up one of the two eyes it is guilty of a sin,  
The proper way is to see with both of them.”

The poet resolves things into the relative. He thinks that the view point of Euclid and others of the same category is, no doubt, suitable for our limited sense, yet it does not represent anything absolute. He says:-

تن و جان را دوتا گفتن کلام است

تن و جان را دوتا دیدن حرام است

بجان تو شو شیده رمز کائنات است

بدن حالی ز احوال حیات است

“To say that soul and body are separate is a figure of speech,  
But to see them separate is unlawful.  
The secret of the universe lies hidden in life,  
What is called body is only a particular state of life.”

It is we he says, who have divided unity into multifariousness by coining digits to count it. The tentative is a chip of the block of Eternity, and so must strive to attain that absolutism, which cannot be found within the universe of limitations. He says:-

کهن دیری کی بینی مشت خاک است؟

دمی از سو گذشت ذات چاک است

“Is this tangible old world only a handful of dust?  
No, ‘tis a fleeting moment from the life of God.”

The so called ephemeral came into existence when the self in order to shoes itself created the not-self. The function and thee corpus of observation are only temporarily individualised and distinguished from each other for the sake of convenience. As self is a chip of the old block, and as it has the potentialities of becoming immortal and of creating things, our poet puts on the robes of the *advocates dei*, and defends Mansur, who is believed to have been hanged for uttering the words "I am God." In the end death is made to symbolise the cause of life and its continuation. It frees us from the bondage of time, and changes separation into the rendezvous so far as the Eternal Beloved is concerned.