



Status of People of Cloak in the Poetry of Mirza Ghalib & Allama Iqbal

[A research analysis]

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Abstract: To have intense love and affection with the Family of Prophet and People of Cloak is fundamental obligation of faith. The faith of a Muslim cannot attain perfection without their love. Mirza Ghalib and Sir Allama Iqbal were also passionate lovers of the Family of Holy Prophet. Their affiliation with the Family of Prophet can be seen in the collection of their couplets. Mirza Ghalib is considered among the prolific poet of all the times. He was a multidimensional poet who has written number of couplets. He was also a great lover of the Holy Prophet and People of Cloak. Very few people are aware of this aspect of the life of Mirza Ghalib. He has rendered many couplets to manifest his endearment with the Family of the Prophet ﷺ. In this article this aspect of Mirza Ghalib will be discussed. Sir Allama Iqbal has also written number of couplets to express his love with the Family of Holy Prophet. In this article the love and affection of two pre-eminent poets of Asia, Mirza Ghalib and Sir Allama Iqbal will be discussed and the comparison of their poetry in this regard will be analyzed.

Keywords: Sayyeduna Ali, Sayyeduna Hasan, Sayyeduna Husain, Intense Love, People of Cloak.

In the light of the Quran and Sunna the Messengers and Prophets are the most highly ranked and blessed personalities of the world. Our Prophet is the esteemed Beloved and Final Prophet of Allah. As the Prophet Muhammad (peace and blessing be upon him) is highly ranked among the Prophets and all nations so as the People of the Family of the Prophet are most blessed and sanctified people in the Umma of the Holy Prophet. No one is superior then them. The prolific scholar and Sufi of 6th century Ibn al-Arabi said regarding the status of the Family of the Holy Prophet ﷺ:

فَأَهْلُ النَّبِيِّ هُمْ أَهْلُ السِّيَادَةِ فَلَا تَعْدِلُ بِأَهْلِ النَّبِيِّ خَلْقًا

“Never compare the rank of anyone among the human beings with the rank of the Family of the Holy Prophet, as they are the most superior and sacred people in the whole world.”⁽¹⁾

Imam Mohib ud din Tabari narrates from Muhammad bin Hanafia in his commentary about the love of People of Cloak:

"لا يلقى مؤمن إلا قلبه ود علياً وأهل بيته"

"The faith of a believer can never be completed without the intense love of Hazrat Ali and his Family." ⁽²⁾

Allah Almighty has selected the hearts of believers for the love of the Family of the Holy Prophet. The love of the Family of Holy Prophet is the parameter of iman. The person whose heart is not filled with the intense love of the Family of the Holy Prophet can never attain the high rank of iman. Almighty Allah and His esteemed beloved Prophet has declared this love a fundamental obligation for the completion of iman. ⁽³⁾

ALL THE COMPANIONS HAVE INTENSE LOVE FOR THE FAMILY OF PROPHET ﷺ:

This is an admitted fact and there is no doubt in it that all the Companions possess great love, devotion, affection, endearment and tenderness in their hearts for the Family of Prophet and particularly for People of Cloak. There are uncountable evidences and occurrences that are found in the life of the Companions that can be seen in the books of narrations, history and biography of Prophet and Companions. Some of the narrations are mentioned as follows.

Jabir b. Abd Allah g has narrated:

”خطبنا رسول الله ﷺ فسمعته وهو يقول: أيها الناس، من أبغضنا أهل البيت حشره الله يوم

القيامة يهودياً، فقلت: يا رسول الله ﷺ، وإن صام وصلى؟ قال: وإن صام وصلى وزعم أنه مسلم“

“One day, the Messenger of Allah delivered a sermon and I heard him say: “O People! The one who keeps spite in his heart about the People of the House of the Prophet ﷺ, Allah will raise him a Jew on the Day of Resurrection.” I submitted: ‘Even if he observes ritual prayers and keeps fasts O Messenger of Allah! ‘Then he said: ‘Yes, even if he fasts and offers ritual prayers and presumes that he is a Muslim.”⁽⁴⁾

(1) Ibn al-arabi, al-futuhat al-makkiah, vol: 6, p:331

(2) Tabari, Ahmad bin Abdullah, Mohib ud din, Al-ryaz al-nazarah, dar al-kutob al- ilmiyyah, Beirut. Vol:3, P:179

(3) Syuti, Jalal ud din, al-dur rul Mansur, vol:4, p: 287

(4) Haithami, Ali Bin Abi bakr, Majma Al-zawaid, Dar Al-kitab Al-arabi, Cairo, Beirut. 1407. Vol: 1, p: 172.

There is another narration from Abu Said Khudri, he narrates that The Holy Prophet ﷺ said:

”والذي نفسي بيده، لا يَعْصُنُنَا أَهْلَ الْبَيْتِ أَحَدٌ إِلَّا أَدْخَلَهُ اللَّهُ النَّارَ“

“I swear by Him in whose Hand is my soul, whoever has a malice in his heart about the People of the House of the Prophet, Allah will throw him into Hell”⁽⁵⁾

Hazrat Siddiq Akbar (r.a) says that:

“O` People, always keep the Holy Prophet in front of your eyes while dealing any member of the Holy Prophet ﷺ.”⁽⁶⁾

He wanted to mention that we should deal the Family of Holy Prophet as we deal the Prophet Himself. The Family of the Holy Prophet cannot be separated from them.

LOVE OF FOUNDER OF FOUR SCHOOLS WITH THE FAMILY OF THE HOLY PROPHET ﷺ:

All the eminent Successors and Followers of the Umma were intense lovers of the Family of the Prophet as it is the indispensable pre-requisite of faith. In fact they have attained high ranks only because of their strong affiliation with the Family of the Holy Prophet and because of their teachings. Imam Abu Hanifa, Imam Malik, Imam Shafi, Imam Ahmad b. Hanbal were also intense lovers and humble servants of the Family of the Holy Prophet. Some of their quotations regarding their personal affiliation are as follows:

IMAM ABU HANIFA:

Imam Abu Hanifa was the founder of Hanfi Jurisprudence. He was a renowned and prolific scholar of Jurisprudence, hadith and all the sciences of his time. The whole Umma has benefitted from their knowledge in every era and even today. He has taken that knowledge from Imam Jafar al-Sadiq. He was his student and learned hadith from him. Imam Mizzi and Imam Ibn Abi Hatim have mentioned that:

“Imam Abu Hanifa has taken narrations from Imam Jafar al-Sadiq.”⁽⁷⁾

IMAM MALIK:

Imam Malik has said that regarding the beloved Daughter of Holy Prophet Sayyeda Fatima سلام الله عليها:

(5) Hakim, Abu Abdullah Muhammad bin Abdullah, Al-mustadrak, Dar al Kutub Al-ilmia, Beirut, Labonan, 1990, V: 3, p: 162, Hadith# 4717

(6) Bukhari, Muhammad bin Ismail, Al-Sahih, Dar Ibn -e- Kathir, Bairut, 1987. 3/1361, #3509

(7) Ibn abi hatim, al-jarh wattadil, Vol: 8, p: 449, Mizzi, Tahzib al-kamal, vol: 29, p: 419

“In my sight no human being has such an esteemed status like the status of the beloved Daughter of Holy Prophet ﷺ.”⁽⁸⁾

IMAM AHMAD BIN HANBAL:

Imam Ahmad bin Hanbla while explaining the status of Hazrat Ali said that:

“Indeed Caliphate has not honoured Hazrat Ali, rather Hazrat Ali has honoured Caliphate when he was Caliph.”⁽⁹⁾

IMAM SHAFI:

Imam Shafi has mentioned the status of the Family of the Holy Prophet ﷺ in his couplet in the following words:

يا آل بيت رسول الله حبيكم
فَرَضَ مِنَ اللَّهِ فِي الْقُرْآنِ أَنْزَلَهُ
يَكْفِيكُمْ مِنْ عَظِيمِ الْفَخْرِ أَنْكُمْ
مَنْ لَمْ يُصَلِّ عَلَيْكُمْ لَا صَلَاةَ لَهُ

“You are the most blessed Family on the earth. Almighty Allah has declared your love as an obligation on the Quran. It is enough to comprehend the status of the Holy Prophet that every prayer in which salutations on the Family of Holy Prophet ﷺ is not included is not accepted in the court of Allah.”⁽¹⁰⁾

LOVE OF OUR PIOUS PREDECESSORS FOR THE FAMILY OF HOLY PROPHET ﷺ:

This was the way and practice of the pious predecessors that they had extreme love and reverence for the exalted People of the House of the Prophet ﷺ. The world has not yet seen any saint or Sufi in any era who had no love and honour for the Prophet’s family members. All the friends of Allah used to venerate and love the People of the House of the Prophet ﷺ.

Ibn e Arabi comments for the love of The Family of Holy Prophet ﷺ and says:

”ومن خيانتك رسول الله ﷺ ما سألك فيه من المودة في قرابته وأهل بيته فإنه وأهل بيته على

السواء في مودتنا فيهم فمن كره أهل بيته فقد كرهه فإنه ﷺ واحد من أهل البيت“

“This is a sort of your dishonesty towards Allah’s Messenger that while he has decreed love and nearness for the People of his House and he and the People of his House have been considered equal for love, whoever regarded the People of his

⁽⁸⁾ Mulla Ali qari, Ali bin Sultan, Mirqat al-mafatih, dar al-kutub al-ilmiah, Bayrot, Lebanon. 2001. Vol: 11, p: 292

⁽⁹⁾ Khatib Baghdadi, abu bakr Ahmad bin Ali, dar al-kutub al-ilmiah, Bayrot, Lebanon. 2001. Vol: 1, p: 135

⁽¹⁰⁾ Shafi, Muhammad bin Idris, Dewan, Maktaba ibn sina, Linashar, Cairo. Egypt. P:121

House unlikeable, he showed (God forbids) disfavor for him, as he is one of the People of the House.”⁽¹¹⁾

Ibn e Tamiah was a great scholar of his time. He had great respect about the Family of the Holy Prophet. He said for the love of The Family of Holy Prophet ﷺ:

”أهل بيت رسول الله تجب محبتهم وموالاتهم ورعاية حقهم وهذان الثقلان اللذان وصى

بهما رسول الله ﷺ“

“To love the exalted People of the House of the Prophet ﷺ, considering them masters and observing their rights are obligatory on people and that is what the Messenger has enjoined.”⁽¹²⁾

As Medina protects and saves a Muslim from Idolatry creeds and safeguard his faith. In the same manner the love of the Family of the Holy Prophet safeguards the state of faith and believes of a Muslim.

Sayyedna Imam Hussain (عليه السلام) said:

”من أحبنا للدنيا فإن صاحب الدنيا يحبه البر والفاجر ومن أحبنا لله كنا نحن وهو يوم القيامة

كهاتين وأشار بالسبابة والوسطى“

“Whoever loves Us for the sake of worldly benefits he will indulge in the materialistic world and he will have equal inclination towards virtue and sin. And whoever loves us for the sake of Allah he will be stay together with us on the Day of Judgment as two fingers of the hand are connected with each other.”⁽¹³⁾

Why we should have love with the family of Holy Prophet ﷺ?

This is also one of the prerequisites of a servant’s love for Allah’s Messenger that when he loves him, he must also love the People of his House, his Companions and his Helpers and must venerate them all; and must have malice against those who spite them; and feel rancor against those who are malevolent against the People of the House of the Prophet ﷺ.

Here we discuss the status of People of Cloak in the light of poetry Mirza Ghalib and Allama Iqbal and compare that what Mirza Ghalib says about Family of Holy Prophtet and What says Allama Iqbal about Family of Holy Prophet ﷺ.

Mirza Ghalib is a well know poet of subcontinent and he is famous as a poet of love, vine and has other dimensions in his poetry. But his one dimensions is hidden till now that is exposing now. His supreme dimension of his poetry is having intensive love for the People of Cloak as he said much poetry about The Holy Prophet ﷺ and Our Master Ali عليه السلام and Sayyedna Hasan and Sayyedna Husain عليهما السلام.

⁽¹¹⁾ Ibn al-arabi, al-futuh al-makkiah, vol: 6, p:331

⁽¹²⁾ Ibn Tamiah, Abu al-abbas Ahmad Abdul Halim, Majmu al-ftawah, Maktbth al-fatawa. Vol: 28, p:491

⁽¹³⁾ Tabarani, Sulaiman bin Ahmad, Al-mujam al-kabir, Maktabah al-zahra, 1983. Vol: 3, p: 125, Hadith# 2880

Allama Mohammad Iqbal, the Poet of the East, has given expression to his highest respect, and deepest love, for the Prophet Mohammad ﷺ, Hazrat Ali (عليه السلام), Hazrat Fatima Zahra (سلام الله عليها) and Hazrat Imam Hasan (عليه السلام). Now he praises Hazrat Imam Husain (عليه السلام) the Hero of Karbala, whose life, character, dedication and sacrifice impressed him to the utmost. Now let us study his couplets which bear testimony to his ardent love for Hazrat Imam Husain (عليه السلام).

Here we mention some poetry of Mirza Ghalib which describes his love for Our master Ali deeply as he says about Sayyedna Ali عليه السلام:

ورد من بود غالب یا علی بو طالب
نیست بخل با طالب اسم اعظم از من پرس

“Ghalib, I repeat the name of my master ‘Ali’ as a litany and this name is like the highest name (*Ism-e-Azam*) for me who bestows everything his beggar asks for, and the benefactor is never niggardly.”⁽¹⁴⁾

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Allama Iqbal has manifested his love in his poetry for Sayyedna Ali عليه السلام. While paying tribute to Sayyedna Ali (عليه السلام) in his poetry he has used the utmost capacity and profoundness of his pen and ability. In his poetry while representing the esteem abilities of Hazrat Ali (عليه السلام) and speaking of his qualities of courage, bravery and intelligence, his superlative moral character, and immensity of his knowledge in almost all the spheres of life. Allama Iqbal assumes that Hazrat Ali عليه السلام was an exceptional human being. As he was esteemed beloved Brother, Companion and Son in Law of Holy Prophet.

مسلم اول شه مردان علی
عشق را سرمایہ ایمان علی

“Ali is the first Muslim. He is the King of all the men. Love of Sayyedna Ali is the treasure of faith.”⁽¹⁵⁾

In this couplet Allama has encapsulate the morality, righteousness and virtues of Hazrat Ali (عليه السلام) in a comprehensive manner. In this couplet he has mentioned the reasons why Sayyedna Ali is ranked above all Muslims. He has mentioned the following abilities of Hazrat Ali عليه السلام in this couplet,

⁽¹⁴⁾ Tabassum, Sufi Ghulam Mustfa, Sharah Ghazliat Ghalib, Diwan (Persian), Package limited Lahore, Pakistan. 1981. Vol: 2, P: 347

⁽¹⁵⁾ Allama Iqbal, Asrar e Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:47

1. He was the first man who embraces Islam.
2. He is the master of all the human beings.
3. The love of Sayyedna Ali عليه السلام is the indispensable requirement of faith.

از ولی دود مانش زنده ام
در جهان مثل گهر تابنده ام

“I owe my life to the love of his Family and because of this intense love I shine like a pearl.”⁽¹⁶⁾

Whenever we study poetry of Mirza Ghalib & Dr. Allama Iqbal, we come to know that they both used the title of Sayyedna Ali (عليه السلام) as The Holy Prophet ﷺ gave him title with “Abu Turaab”. Mirza Ghalib expresses his thoughts about this title saying:

غالب ندیم دوست سے آتی ہے بوئے دوست
مشغول حق ہوں بندگی بُو تراب میں

“Ghalib, the friend’s companion smells of friend. Ali is the companion of Allah and smells of Him. So I am lost in Him because I am Ali’s slave.”⁽¹⁷⁾

Iqbal again expressed his intense love for Hazrat Ali. Because of incomparable virtues of Sayyedna Ali عليه السلام, his status of knowledge, ethics of equity, submission to Prophet (s.a.w.) and cherish for God. These are recognized highlights of Ali’s nature. Because of these merits Iqbal moreover cherishes his family whose enormity is obvious from the qualities of Hazrat Ali عليه السلام. Iqbal believes that the status with which he was blessed in the eyes of the world is due to his devotion with Hazrat Ali عليه السلام and his eminent family. Agreeing to Iqbal, cherish for Ali would make him adore of the Heavenly Prophet (s.a.w.) and cherish of the Prophet would make him adore his God and adore of God is the extreme point of all Muslims.

مرسل حق کرد نامش بو تراب
حق ید اللہ خواند در ام الکتاب

“In fact the Holy Prophet (s.a.w.) made him the Lord of the Earth and God Almighty gave him the strength as if Hazrat Ali (عليه السلام) was His own Hand.”⁽¹⁸⁾

As we know Mirza Asadullah Ghalib has deep love for the People of Cloak and he said many poetry regarding the dignity of the family of Holy Prophet. He says more about Sayyedna Ali عليه السلام:

بہ دشمنان بخلاف و بدوستان ز حسد
بحکم مہر تو با روزگار کیں دارم

⁽¹⁶⁾ Allama Iqbal, Asrar e Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:47

⁽¹⁷⁾ Mirza Asadullah, Diwan, Fazli sons, Urdu Bazar, Karachi, Pakistan. 1997 .P: 98

⁽¹⁸⁾ Allama Iqbal, Asrar e Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:47

“I am living in this age for you alone. People are hostile to me because I love you most fervently and my friends are jealous of me because they are deprived of your love.”⁽¹⁹⁾

Another place Mirza Ghalib says in the love of our Master Ali (عليه السلام):

بکوتر از تو کرا ظرف بیش، قسمت بیش
بیادہ خویئے کنم، عقل دور ہیں دارم

“On the Day of Resurrection, the pure drink will be offered to people from our master Ali according to each one’s capacity. I have happened to be a man of farsighted wisdom for I have developed this habit in this world so that I get the lion’s share from our master Ali on the Last Day.”⁽²⁰⁾

This poetic verse reflects Ghalib’s belief that our master Ali will be serving the Kausar drink on the Day of Judgement. This verse also indicates Mirza Ghalib’s noble belief about our master Ali that he will serve the pure drink to his lovers when people will be thirsty beseeching water.

IMAM HASSAN عليه السلام:

Mirza Ghalib knows well the dignity of People of Cloak, that is why he says and praises about them with arrangement as he says:

علی کے بعد حسن، اور حسن کے بعد حسین
کرے جو ان سے بڑائی، بھلا کہیں اُس کو؟

“After Our Master Ali عليه السلام is Hasan عليه السلام and after Hasan عليه السلام is Imam Husain عليه السلام, what we call him who misbehave and mistreat with them.”⁽²¹⁾

Mirza Ghalib unfolds the historical truths in this verse, explaining his belief that some people say: Yazeed b. Muawiya was (God forbids) right. Mirza Ghalib has categorically negated this heretic thought and says that after Ali عليه السلام, Hasan and then Husain held the exalted station of Imam and signified the Truth.

Allama Iqbal has intensive love for the People of Cloak. He says about Imam Hassan (عليه السلام):

مادر آن مرکز پرگار عشق
مادر آن کاروان سالار عشق⁽²²⁾

(19) Tabassum, Sufi Ghulam Mustfa, Sharah Ghazliat Ghalib, Diwan (Persian), Package limited Lahore, Pakistan. 1981. Vol: 2, p: 586

(20) Tabassum, Sufi Ghulam Mustfa, Sharah Ghazliat Ghalib, Diwan (Persian), Package limited Lahore, Pakistan. 1981. Vol: 2, p: 587

(21) Mirza Asadullah, Diwan e Ghalib, (Urdu), Urdu Bazar Lahore, Pakistan. P: 557

(22) Allama Iqbal, Ramoz e bay Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:152

In this couplet he is in reality praising Hazrat Fatima (سلام الله علیہا), Hazrat Hasan (عليه السلام) and Hazrat Husain (عليه السلام). Dr. Iqbal calls Hazrat Imam Hasan (a.s.) “Markaz-e- Parkaar-e-Ishq” (middle of the compass of adore). Hazrat Hasan (عليه السلام) demonstrated by his character that he had no other thought, in any common dealings, but cherish for God. He was unconcerned indeed approximately the Crown which he spurned so that peace among the Muslims was not aggravated.

He says more:

آن یکی شمع شبستان حرم
حافظ جمعیت خیر الامم⁽²³⁾

Dr. Iqbal respects Hazrat Imam Hasan (عليه السلام) a candle which improved the eminence of Kabah. By his commendable character he spared the Muslims from crumbling and blood-shed. Fair as candle light does absent with obscurity in a room he too evacuated the clouds of antagonistic vibe among the Muslims and spurned the crown to which he was entitled.

IMAM HUSSAIN عليه السلام:

Mirza Ghalib describes the dignity of our master Imam Husain (عليه السلام). He says:

فروغِ جوہرِ اِمامِ حسینِ ابنِ علی
کہ شمعِ انجمنِ کبریا کہیں اُس کو

“No doubt, Imam Husain bin Ali spread Islam and he is soul of Islam, and we claim that he is chandelier light of Almighty Allah.”⁽²⁴⁾

Mirza Ghalib had sound belief about the People of the Family of the Prophet and he acknowledges that indeed the spread of Islam perspired owing to the struggle by the People of the Prophet’s House; they offered supreme sacrifices for the propagation and promulgation of Islam. He says about his patience:

ہمارا منہ ہے کہہ دیں اس کے حُسنِ صبر کی داد
مگر نبی و علی مرحبا کہیں اُس کو

“We applaud the beauty of his patience while the Prophet and Ali welcome him.”⁽²⁵⁾

When we read the poetry of Allama Iqbal, we find out that he manifests the esteemed status of Imam Husain (عليه السلام) in different ways. As he says:

(23) Allama Iqbal, Ramoz e bay Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:152

(24) Ghalib, Mirza Asadullah, Diwan e Ghalib, (Urdu), Urdu Bazar Lahore, Pakistan. P: 557

(25) Ghalib, Mirza Asadullah, Diwan e Ghalib, (Urdu), Urdu Bazar Lahore, Pakistan. P: 557

الله الله باي بسم الله پدر
معنی ذبح عظیم آمد پسر⁽²⁶⁾

In a state of preeminent ecstasy Dr. Iqbal says, “O Allah, what an esteemed eminence Hazrat Imam Husain had, as his famous father (Hazrat Ali عليه السلام) was the primary letter of the Quran.” In an authentic tradition it is mentioned that Hazrat Ali (عليه السلام) said, “what is within the Sacred Quran is within the first chapter (Sura Fateha); what is in this chapter is within the to begin with verse (Bismillah); what is in ‘Bismillah’ is in its to begin with letter (Ba) and I am the point underneath ‘Ba’.” Surely Hazrat Ali (عليه السلام) was recognized to be the leading expounder of the Heavenly Quran.⁽²⁷⁾

The esteemed beloved Prophet ﷺ had himself announced: “Ali is associated with the Quran, and the Quran is interrelated with Ali”. Hazrat Imam Husain (عليه السلام) was the child of such an eminent personality. It is Hazrat Imam Husain’s (عليه السلام) suffering which is referred to as ‘Zibh-e-Azeem’ - the most remarkable give up - within the Heavenly Quran. Hazrat Imam Husain (عليه السلام) was the descendent of Hazrat Ismail (عليه السلام) and had sacrificed his noble family to safeguard the true teachings of Islam. He is the leader of whole humanity till the Day of Judgment. Every human being should seek guidance from his noble character.

زنده حق از قوتِ شبیری است
باطل آخر داغ حسرت میری است⁽²⁸⁾

Allama Iqbal pays his tribute in the blessed court of Imam Husain عليه السلام. He mentioned that it is only because of the sacrifices of Imam Husain عليه السلام that the teachings of true Islam prevail in the whole world. It is also mentioned in the hadith of the Holy Prophet. Islam will be revived because of the character of Imam Hussain. He has not surrendered in front of the corrupt people and sacrificed his family and everything. He is the symbol of truth, peace, honesty, veracity and righteousness and integrity. Truth will be known with the name of Imam Husain عليه السلام till the Day of Judgment and on the Day of Judgment.

در نوائے زندگی سوز از حسین
اهل حق حریت آموز از حسین⁽²⁹⁾

“Sayyedna Husain (عليه السلام) is the passion of the song of life. He taught freedom to people to God’s chosen few.”

Allama Iqbal says:

سر ابراهیم واسمعیل بود
یعنی آن اجمال را تفصیل بود⁽³⁰⁾

(26) Allama Iqbal, Ramoz e bay Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:110

(27) Al-barojardi, Sayyed Husain, Tafsir Al-sirat al-mustaqim, Muassasah Ansaryan, Qum. Vol: 3, P: 118

(28) Allama Iqbal, Ramoz e bay Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:110

(29) Allama Iqbal, Ramoz e bay Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:153

(30) Allama Iqbal, Ramoz e bay Khudi, Ghulam Ali Printers, Lahore, Pakistan. 1973. P:111

The Apostle of Allah Hazrat Ibrahim (عليه السلام) in submission to the pleasure of God had presented to sacrifice his son Hazrat Ismail (عليه السلام) who had also submitted. Hazrat Ibrahim (عليه السلام) folded his eyes and put a knife at his son's neck but there showed up a smash who was yielded rather than Hazrat Ismail (عليه السلام). It was a vital occasion in fact as the sacrifice was made within the name of Allah. But it was not really completed. The Heavenly Quran implies to this, saying that the awesome sacrifice or 'Zibh-e-Azeem' would be completed by the descendent of Hazrat Ismail (عليه السلام) who was Husain (عليه السلام). The give up of Ibrahim and Ismail (عليه السلام) was encapsulation of the catastrophe of Karbala, in which Hazrat Imam Husain (عليه السلام) not as it were yielded his claim life but moreover yielded the lives of his children, brother, nephew's, and other noble ones. The soul of give up begun from Hazrat Ibrahim (عليه السلام) and Hazrat Ismail (عليه السلام) but it was culminated within the field of Karbala.

CONCLUSION/FINDINGS

To have intense love with the Family of the Prophet and predominantly with the People of cloak is not only prerequisite of iman rather it is the fundamental obligation to complete the status of iman. This concept has been proved with certain evidences from the life and writings of Pious Predecessors of the Umma. Mirza Ghalib and Allama Iqbal are internationally famous poets of Asia. They have written couplets on different topics. In this article their couplets regarding the love of People of Cloak are mentioned. It is manifested in the light of their poetry that they are intense lover of Prophet Muhammad ﷺ and his blessed family. We should also have intense love for the Family of Holy Prophet ﷺ to be successful in both worlds.
