
When Iqbal Called For A Muslim India Within India Blogs

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The Secrets of the Self
Iqbal

A Collection of Iqbal's Letters
Mementos of Iqbal
Tulip in the Desert
The Political Philosophy of Muhammad Iqbal
The Political Philosophy of Muhammad Iqbal
Iqbal
The Secrets of the Self
Call of the Marching Bell
The Tulip of Sinai
The Lost Couplets of Pir Iqbal the Impaled
The Development of Metaphysics in Persia. A
Contribution to the History of Muslim Philosophy
The Reconstruction of Religious Thought in Islam
Meditation of Iqbal and Afghanistan
Iqbal
Understanding the Muslim Mind
Islam and Open Society Fidelity and Movement in
the Philosophy of Muhammad Iqbal
The Reconstruction of Religious Thought in Islam
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**NOELLE
KANE**

Speeches,
Writings, and
Statements of

Iqbal
Cambridge
University
Press
Sir
Muhammad
Iqbal
(1877-1938)
was a Muslim
poet,
philosopher

and politician
born in
Sialkot, British
India (now in
Pakistan),
whose poetry
in Urdu and
Persian is
considered to
be among the
greatest of the

modern era, and whose vision of an independent state for the Muslims of British India was to inspire the creation of Pakistan. He is commonly referred to as Allama Iqbal. After studying in England and Germany, Iqbal established a law practice, but concentrated primarily on writing scholarly works on politics, economics, history, philosophy and religion. He was a strong

proponent of the political and spiritual revival of Islamic civilisation across the world, but specifically in India; a series of famous lectures he delivered to this effect were published as *The Reconstruction of Religious Thought in Islam* (1930). He is best known for his poetic works including: *Asrar-e-Khudi* (The Secrets of the Self) (1915)-which brought a knighthood-*Rumuz-e-*

Bekhudi (The Secrets of Selflessness) (1918) and the *Bang-e-Dara* (The Call of the Marching Bell) (1924), with its enduring patriotic song *Tarana-e-Hind*. *Islam as an Ethical and a Political Ideal* McGill-Queen's Press - MQUP Part travelogue, part autobiography , "The Road to Mecca" is the compelling story of a Western journalist and adventurer who converted to Islam in the early

twentieth century. A spiritual and literary counterpart of Wilfred Thesiger and a contemporary of T. E. Lawrence (Lawrence of Arabia), Muhammad Asad journeyed around the Middle East, Afghanistan and India. This is an account of Asad's adventures in Arabia, his inner awakening, and his relationships with nomads and royalty alike, set in the wake of

the First World War. It can be read on many levels: as a eulogy to a lost world, and as the poignant account of a man's search for meaning. It is also a love story, defying convention and steeped in loss. With its evocative descriptions and profound insights on the Islamic world, "The Road to Mecca" is a work of immense value today. [Iqbal: the Poet and His Message](#) Penguin Books India English

Summary: This book is a research on the Persian poetry of Muhammad Iqbal, whom Pakistan chose as its national poet. It specifies the position of these poems between tradition and modernity as well as the appeal of these poems to Iqbal's contemporaries. Based on structural text analysis, aesthetics of reception and the semiotics of Umberto Eco, it proves that the message of the poems in

Message of the East and Persian Psalms is clearly romantic. This romanticism is an adaption of national romanticism and can be named a pan-islamic romanticism of power as opposed to nature romanticism. The traditional forms of the poems turn out to be mere tools to render this message plausible. Using traditional rhetorics in order to convey a thoroughly

modern content, Iqbal succeeded in attaching the muslims of India to the discourses of panislamism and self-governance and in motivating them for joining India's independence movement. German Description: Dieses Buch untersucht die Position der persischen Lyrik des pakistanischen Nationaldichters Muhammad Iqbal zwischen Tradition und Moderne und versucht, die Wirkungsweis

e dieser Gedichte darzustellen. Es legt auf der Basis von strukturalistischer Textanalyse, Rezeptionsästhetik und Umberto Ecos Semiotik dar, dass die Botschaft der beiden Gedichtbände Botschaft des Ostens und Persischer Psalter sehr eindeutig nationalromantisch (genauer umma-romantisch) ist und die traditionellen Formen nur dazu dienen, diese Botschaft dem indisch-

islamischen Leser plausibel zu machen. Mit dieser Poesie hat Iqbal die Muslime Indiens an die Diskurse des Panislamismus und der Selbstbestimmung angeschlossen und sie zur Mitarbeit an der Unabhängigkeit Indiens motiviert. *Poems from Iqbal* Createspace Independent Publishing Platform An excellent work detailing with notes the thoughts of Allama Iqbal in his famous

work. The text features extensive notes and gives an introduction to each poem. **Asrar-I-Khudi (Persian Edition)** BRILL This volume presents empirical research on contemporary forms of decolonization and anti-colonialism in practice within areas of Indigeneity, citizenship, migration, education, language and social work. The contributions will be of

interest to interdisciplinary education practitioners and students. Muhammad Iqbal London : Murray. [1955] For most Urdu speakers in the Indian subcontinent, Iqbal has long been one of the most loved and admired poets. Much has been written about his poetry and philosophy . This book stays away from his politics. Iqbal first received recognition in the West in 1920 when his translation of

Asrar-e-Khudi by R. A. Nicholson (The Secrets of the Self) first appeared. Most of the recurring criticism was on his concept of Khudi which Iqbal addressed then and later, explaining the basic nature of influence of much older Sufi philosophy on khudi versus Nietzsche's Übermensch. Several authors, both from the subcontinent and the West, have translated Iqbal's poetry before, and in	this book have highlighted the positive outcomes over some controversies and confusion. This book presents translation of well over 150 of Iqbal's Urdu poems from Kuliyaath-e-Iqbal and about 30 or so from Payam-e-Mashriq (PM), in Persian. Iqbal offered PM as a response to Goethe's West-östlicher Diwan, in German. Goethe had long been interested in Eastern (rather, Middle Eastern)	culture and his Divan was inspired by the fourteenth-century Persian poet Hafez/Hafiz/Hafis, which also involved some literary traverse through a different religio-philosophical territory. Translation from Urdu or Persian to English across a vast cultural, prosodic, and linguistic gulf presents enormous problems. Section "On Translation" discusses some of these
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issues. Although Iqbal's philosophy has been covered from by many others before, some of Iqbal's own explanation of Khudi in a larger historical Sufi context are discussed here. In addition, Iqbal's own contribution to what Goethe called Weltliteratur (or world literature), is recognized in PM (mostly) and elsewhere in his Urdu Kuliyaath. Iqbal not just brought

various Western themes and figures to Urdu literature, but presented them, with his own comments and interpretation, to a readership that may have been largely unfamiliar with these Western themes. The Appendices include important recognition Iqbal received in Germany. **Iqbal** Xlibris Corporation The Reconstruction of Religious Thought in

Islam is a compilation of lectures delivered by Muhammad Iqbal on Islamic philosophy and published in 1930. These lectures were delivered by Iqbal in Madras, Hyderabad, and Aligarh. The last chapter, "Is Religion Possible", was added to the book from the 1934 Oxford Edition onwards. In Reconstruction, Iqbal called for a re-examination of the intellectual foundations of

Islamic philosophy. The book is a major work of modern Islamic thought. It was a major influence on Iranian sociologist Ali Shariati and other contemporary Muslim reformers, including Tariq Ramadan. Odin's Library Classics is dedicated to bringing the world the best of humankind's literature from throughout the ages. Carefully selected, each work is unabridged

from classic works of fiction, nonfiction, poetry, or drama. **Thoughts and Reflections of Iqbal** The Book Foundation Asrar-i-Khudi (The Secrets of the Self; published in Persian, 1915) was the first philosophical poetry book of Allama Iqbal, the great poet-philosopher of British India. This book deals mainly with the individual, while his second book Rumuz-i-

Bekhudi discusses the interaction between the individual and society. Allama Iqbal's first collection of poetry, the Asrar-e-Khudi (Secrets of the Self) in Persian. The poems emphasise the spirit and self from a religious, spiritual perspective. Many critics have called this Iqbal's finest poetic work In Asrar-e-Khudi, Iqbal has explained his philosophy of "Khudi," or "Self." Iqbal's use of term "Khudi" is

synonymous with the word of "Rooh" as mentioned in the Quran. "Rooh" is that divine spark which is present in every human being and was present in Adam for which God ordered all of the angels to prostrate in front of Adam. However, one has to make a great journey of transformation to realize that divine spark which Iqbal calls "Khudi". A similitude of this journey could be understood by the

relationship of fragrance and seed. Every seed has the potential for fragrance within it. But to reach its fragrance the seed must go through all the different changes and stages. First breaking out of its shell. Then breaking the ground to come into the light developing roots at the same time. Then fighting against the elements to develop leaves and flowers. Finally reaching its pinnacle by

attaining the fragrance that was hidden within it. In the same way, to reach one's khudi or rooh one needs to go through multiple stages which Iqbal himself went through, spiritual path which he encourages others to travel. He notes that not all seeds reach the level of fragrance. Many die along the way, incomplete. In the same way, only few people could climb this Mount Everest of spirituality,

most get consumed along the way by materialism. The same concept had been used by the Medieval poet and philosopher Farid ud-Din Attar of Nishapur in his "Mantaq-ul-Tair" ("The Conference of the Birds"). Iqbal proves by various means that the whole universe obeys the will of the "Self." He condemns self-destruction. For him, the aim of life is self-realization and self-

knowledge. He charts the stages through which the "Self" has to pass before finally arriving at its point of perfection, enabling the knower of the "Self" to become the vicegerent of God. (wikipedia.org)
Iqbal Dr Ludwig Reichert Allama Iqbal (November 9, 1877 - April 21, 1938), widely known as Muhammad Iqbal, was a poet, philosopher, and politician, as well as an academic,

barrister and scholar in British India who is widely regarded as having inspired the Pakistan Movement. He is called the "Spiritual Father of Pakistan" He is considered one of the most important figures in Urdu literature, with literary work in both Urdu and Persian. [The Road To Mecca](#) Xlibris Corporation Mohammad Iqbal (1877-1938) is one of the preeminent writers of the Indo-Pakistan

subcontinent. Indeed, the attention he has received from numerous writers, translators, and critics from Western as well as Islamic countries testifies to his stature as a world literary figure. Most of Allama Iqbal's writings were devoted to a revival of Islam & Afghanistan. While his primary reputation is that of a poet, Iqbal has not lacked admirers for his

philosophical thought. Similar in theme to Dante's 'Divine Comedy', it relates the poet's ascent through all realms of thought and experience, guided by the 13th-century poet Maulana Jalaludin Mohammad Balkhi (Rumi). He has in fact been called "the most serious Muslim philosophical thinker of modern times." The frequently used appellation of "poet-

philosopher" is thus well deserved. The hyphen in the phrase is all-important: Iqbal's poetry and philosophy do not exist in isolation from each other; they are integrally related, his poetry serving as a vehicle for his thought. Iqbal wrote poetry in Urdu and Dari (old Persian), and several collections in each language exist. In the following page a life-sketch of Iqbal is followed by a brief

treatment of some of the major themes and literary features of his poetry.

Iqbal: Poet, Philosopher, and His Place In World Literature

Good Press

This book reflects upon the political philosophy of Muhammad Iqbal, a towering intellectual figure in South Asian history, revered by many for his poetry and his thought. He lived in India in the twilight years of the British Empire and, apart from a short

but significant period studying in the West, he remained in Punjab until his death in 1938. The book studies Iqbal's critique of nationalist ideology and his attempts to chart a path for the development of the 'nation' by liberating it from the centralizing and homogenizing tendencies of the modern state structure. Iqbal frequently clashed with his contemporaries over his view

of nationalism as 'the greatest enemy of Islam'. He constructed his own particular interpretation of Islam - forged through an interaction with Muslim thinkers and Western intellectual traditions - that was ahead of its time, and since his death both modernists and Islamists have continued to champion his legacy. *Iqbal's Poetry* Simon and Schuster

<p>The Lost Couplets of Pir Iqbal the Impaled. Trans. Adrian Xavier. ISBN-13: 978-06925960 81. ISBN-10: 0692596089. gnOme, 2015. 38pp. \$7.00. The one whose gaze sets moths afame Will not look at me. So blackened is my hanging corpse, So deformed the tree. There is little record of the life of the Albanian poet known as Pir Iqbal the Impaled. The survival of his verses is due to Hilmi Abdyl</p>	<p>Maliqi (1856-1928) of Rahovec, who considered them worthy of transcription into the small notebook discovered in 1999 by Prof. Nikoll Krasniqi of the University of Priština. There Maliqi writes of him: "Iqbal was a solitary dervish, originally from Sharra in Tirana, who in his later years dwelled among the caves near the ruined Christian hermitage and monastery at Koriša. As a</p>	<p>young man he joined a tekke in Gjakova, but was expelled for unknown reasons. In middle age he led a largely itinerant life, travelling as far Istanbul, Cairo, and Rome, during which period he had contact with Naim Frashëri, who mentions him with regard in the preface to Gjithësia [Omneity], published in Bucharest in 1895 by the Shoqëri e të shtypuri shkronja shqip (Society for the</p>
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Publication of Albanian Writing). In 1896, he suffered a mental collapse in Skopje and was later identified by Haxhi Ymer Lutfi Paçarizi as 'mast-Allah' [God-intoxicated]. His couplets, though heterodox, were known by mouth in the region, mostly among the Melami Sufis of Kosova and Macedonia. After the revolt in 1910, Iqbal publicly renounced Islam at Priština during

the visit of Sultan Mehmed V in 1911. The following year, he converted to Christianity and was impaled for apostasy in Prizren. The people of the district, however, regarded his apostasy as false, a perverse expression of his spiritual intoxication (sakar). Thus, after his death, in honor of his mystical inspirations (waridat), he became known as Pir Iqbal the Impaled. The

dervish's soul is lost. By the grace of Allah, his lines are not." Given the directness and crude gracefulness of Iqbal's style, his verses present few problems for the translator. To convey something of his rhythm in English, I have split his couplets into stanzas of four-lines. We hope the reader will find them utile et dulce. (from the translator's Preface) I fly the seas of dreams for you, I swim all

the skies. And nowhere do you appear, not Even in your eyes. "It is either by senseless fate or by profound happenstance that these poems have survived their author. Iqbal, the enigmatic, ascetic dervish has left behind lines that are instructions for bewilderment. These couplets reduce mystical writing to its brutalist minimum. Only practice remains." ~ Rasu-Yong Tugen,

Baroness de Tristeombre, author of Songs From The Black Moon "An essential document in the sorrow of being." ~ Nicola Masciandaro, author of Ocean Seeping Eyes "As the tablet gives lift to its own effacement, so too do these ingots of darkness mysticism render in concise, passionate flashes the continual fluxing destruction and reconstitution

at the heart of a yearning spirit's divine ordeal." - Levi Rumata, author of Scrimms "I am love-wounded past repair, / Yet still babble on. / Tis no longer I who speak, but / My severed head's tongue.' The Lost Couplets is a deep simultaneous plunge into the possibility of poetry beyond the page and the impossibility of knowledge without sorrow. Be prepared to abandon your desires by listening to

the couplets
of Pir Iqbal
from the
mouth of
Adrian Xavier;
and watch the
verses
perform a Sufi
whirling
before your
weeping
eyes.” ~ Eleni
Ikoniadou,
author of The
Rhythmic
Event “Not
since
Annabella of
Ely has a poet
so succinctly
and
masterfully
penned the
spiraling path
to annihilative
bliss. Read Pir
Iqbal and be
destroyed.
Being
destroyed,
may you live
forever.” ~

Liesl Ketum,
Humbert
Divinity
School
A
Descriptive
Bibliography
of Allama
Muhammad
Iqbal
(1877-1938)
Good Press
The
Reconstructio
n of Religious
Thought in
Islam is a
compilation of
lectures
delivered by
Muhammad
Iqbal on
Islamic
philosophy
and published
in 1930. These
lectures were
delivered by
Iqbal in
Madras,
Hyderabad,
and Aligarh. In

Reconstructio
n, Iqbal called
for a re-
examination
of the
intellectual
foundations of
Islamic
philosophy.
The book is a
major work of
modern
Islamic
thought. It
was a major
influence on
Iranian
sociologist Ali
Shariati and
other
contemporary
Muslim
reformers,
including Tariq
Ramadan.
Decolonizati
on and Anti-
colonial
Praxis
Penguin
Enterprise
Allama

Mohammad Iqbal, whom Sarojini Naidu called the 'Poet laureate of Asia', remains a controversial figure in the history of the Indian subcontinent. On the one hand, he is considered the 'Spiritual Father of Pakistan'. On the other, his message of Eastern revivalism places him in the ranks of the twentieth century's major intellectuals. Iqbal's tragedy was that after his death, he was

made the national poet of Pakistan and largely ignored in India. In his time, he was lauded as much as Tagore, but today India celebrates Tagore while Iqbal has been banished from her consciousness. This meticulously researched biography will redress that erasure. This is the story of Iqbal's evolution as a poet, philosopher and politician. While his role in the struggle for India's

freedom and the Pakistan movement are well known, not much is known about his personal life. This book highlights some of the least known facets of the poet's life: how did a nationalist poet transform into a poet of Islamic revivalism and global revolution? How did three years in Europe change Iqbal's political and philosophical outlook? Why did he start writing in Persian during

his stay in Europe? Why did his first marriage fail and how did his romantic relationships affect him? What exactly was the poet's role in bringing about Partition? Written with the passion of an ardent devotee, Zafar Anjum's Iqbal answers all of these questions—and many more—in this carefully told biography. The Secrets of the Self - A Philosophical Poem
FilRougeViceversa
The letters

which form the subject of this booklet were written to me by the sage, Philosopher and National Poet of Islam, the late Dr. Sir Muhammad Iqbal, during the period May 1936 to November 1937, a few months before his death. This period synchronizes with a very eventful period in the history of Muslim India between the establishment of the All-India Muslim League Central Parliamentary

Board in June 1936 and the great historic sessions at Lucknow in October 1937. If the Central Parliamentary Board with its Provincial Branches marked the first great attempt on the part of the Muslim League to rally round the Muslim opinion to contest the approaching elections, under the Government Of India Act of 1935, for Provincial Legislature on the League ticket, the

Lucknow Session indicated the first stage in the reorganization of the Muslim League on a popular basis and as the only authoritative and representative organization of Muslim India. Both these high objects were attained in great part owing to the invaluable support that I obtained through the sincere efforts and patriotic and selfless activities of many friends like Sir

Muhammad Iqbal, amongst others. The League gained from strength to strength in this short period. In each of the Provinces where League Parliamentary Board was established and the League parties were constituted we carried away about 60 to 70 percent of the seats that were contested by the League candidates. Hundreds of District and Primary Leagues were established in

almost every Province from the farthest corner of Madras to the North-West Frontier Province. The League gave a staggering blow to the so-called Muslim Mass Contact Movement which was started by the Congress to disrupt Muslim ranks and to overawe League into submission. The League emerged triumphant in most of the by-election and shattered the intrigues and machinations of those who

hoped to create the impression that the Muslim League Organization had no support of the Muslim people. Within eighteen months before the Lucknow Sessions, the League had succeeded in organizing Muslims as one party with an advanced and progressive programme and had brought under its influence even those Provinces which for lack of time or preparation

had not been sufficiently benefited by the activities of League Parliamentary Boards. The Lucknow Sessions furnished an unmistakable evidence of the popularity that League commanded among Muslims of all groups and ranks. It was a great achievement for Muslim League that its lead came to be acknowledged by both the majority and minority Provinces. Sir Muhammad Iqbal played a

very conspicuous part, though at the time not revealed to public, in bringing about this consummation. He had his own doubts about Sikandar-Jinnah Pact being carried out and he was anxious to see it translated into some tangible results without delay so as to dispel popular misapprehension about it, but unfortunately he has not lived to see that the Punjab has all

round made a remarkable progress and now it is beyond doubt that the Muslims stand solidly behind the Muslim League Organization. *Muhammad Iqbal's Romanticism of Power* Random House India The national poet of Pakistan, Muhammed Iqbal (1887-1938) is best known for his Persian and Urdu poetry, which with its deep philosophical insights, has captured the minds of

many readers. This translation presents in English a representative selection of his works. **Jinnah** CreateSpace Allama Muhammad Iqbal (1877-1938), also known as the 'Poet of the East', earned a doctorate in philosophy from the Ludwig-Maximillian University at Munich, and wrote his most evocative poems in Urdu, a language that was not his mother

tongue. He counted Jawaharlal Nehru as one of his fans, and earned Mahatma Gandhi's respect as well. His funeral was attended by 70,000 people, which included colonialists and freedom fighters, socialist atheists and Islamic fundamentalists, Indian nationalists and Muslim Leaguers, reflecting his ability to defy categorization. The book is a relatively short volume

that introduces Iqbal to the millennial generation. It is written in a relatively contemporary language, similar to Ghalib: A Thousand Desires. The bulk of the book will comprise a temporal and intellectual biography of Iqbal, while the rest will include a detailed discussion of one of Iqbal's poems, a translation of some of his well-known poems, and a sampling of some of his

famous verses. It will not for the Iqbal-expert or the Urdu-expert, but for a relative newcomer.

**Reconstructi
on of
Religious
Thought in
Islam**

Cambridge University Press
When the world-illuminating sun rushed upon Night like a brigand, My weeping bedewed the face of the rose. My tears washed away sleep from the eye of the narcissus, My passion wakened the grass and

made it grow. The Gardener taught me to sing with power, He sowed a verse and reaped a sword. In the soil he planted only the seed of my tears And wove my lament with the garden, as warp and woof. Tho' I am but a mote, the radiant sun is mine: Within my bosom are a hundred dawns. Islam as an Ethical and Political Ideal Edinburgh University Press "Islam as an Ethical and Political Ideal"

by Muhammad Iqbal. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to

boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format. [The Secrets of the Self](#) gnOme books Muhammad Iqbal (b. Nov. 9, 1877, d. Apr. 21, 1938) was a prominent Islamic writer and politician. Born in the Raj, Cambridge educated, Iqbal is both the intellectual founder of

Pakistan, and its national poet. This poem was composed in Persian, using traditional Persian styles and tropes, and published in Lahore in 1915. The translator was the English orientalist Reynold A. Nicholson. Nicholson later went on to produce the first full critical translation of Rumi's Masnavi into English. Introduction Prologue. Showing that the system of the universe originates in

the Self, and that the continuation of the life of all individuals depends on strengthening the SelfI. Showing that the life of the Self comes from forming desires and bringing them to birthIII. Showing that the Self is strengthened by LoveIV. Showing that the Self is weakened by askingV. Showing that when the Self is strengthened by Love it gains dominion over the outward and inward

forces of the universeVI. A tale of which the moral is that negation of the Self is a doctrine invented by the subject races of mankind in order that by this means they may sap and weaken the character of their rulersVII. To the effect that Plato, whose thought has deeply influenced the mysticism and literature of Islam, followed the sheep's doctrine, and that we must be on our guard against

his theoriesVIII. Concerning the true nature of poetry and the reform of Islamic literatureIX. Showing that the education of the Self has three stages: Obedience, Self- control, and Divine VicegerencyX. Setting forth the inner meanings of the names of AliXI. Story of a young man of Merv who came to the saint Ali Hujwírí-God have mercy on him!-and complained that he was oppressed by

his enemiesXII. Story of the bird that was faint with thirstXIII. Story of the diamond and the coalXIV. Story of the Sheikh and the Brahmin, followed by a conversation between Ganges and Himalaya to the effect that the	continuation of social life depends on firm attachment to the characteristic traditions of the communityXV. Showing that the purpose of the Moslem's life is to exalt the Word of Allah, and that the Jihád (war against unbelievers), if it be	prompted by land-hunger, is unlawful in the religion of IslamXVI. Precepts written for the Moslems of India by Mír Naját Nakshband, who is generally known as Bábá Sahrá'íXVII. Time is a swordXVIII. An invocation
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