

Quranic verses in the poetry of Khushal Khan Khattak

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Abstract:

The literary works of Khushal Khan Khattak are evident of the fact that he had made a profound of Islamic sciences, jurisprudence, Hadith, Quran and its exegesis. He had made strenuous efforts to acquire true knowledge of Islam. The following research paper sheds light on those couplets of Khushal Khan Khattak's poetry which either contain original words of Quran or allusions to them. These allusions have added enormous value to the didactic aspect of his poetry.

پشت په پښت راغلی مسلمان محمدی یم
چار د چار یارانو سره واره منم سمه
درست په دا پوهېږم چې څلور مذهبه حق دي
زه د حنفي مذهب دعوی لرم محکمه
مینه ئې په زړه کېنې د علماؤ راکړه ډېره
مینه ئې د دور د شېخانو راکړه کمه" (۱)

I have intimate genealogical ties with the Ummah of Muhammad (PBUH) and I recognize the prestigious status of his four friends. I acknowledge the verity of the four schools of Islamic jurisprudence and personally follow the Hanfi school of thought. God has endowed me with love for religious scholars. My heart abhors the opportunist priests.

زه خوشحال خټک هغه سني مذهب یم
چې یاران راباندې واره برابر دي" (۲)

(I, Khushal Khan, belong the Sunni sect of Islam and recognize the four friends according to their pious rankings.)

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انبياء تر محمد پوري معلوم دي
لکه ستوري تر افتاب پوري معدوم دي (۳)

(The prophets of God are known to all, but Muhammad (PBUH) is like the Sun in its glory and the rest are brilliant like stars.) Being intimately conscious of Khushal Khan's immaculate piety Sheikh RahamKar Kaka Sahib left the following will when he realized that death was imminent:

“in this age, no one can be as pious and virtuous as Khushal Khan is. I would like him to give me the final ritual bath and bury me with his own hands if it is possible for him.”(4)

په دوه سترگو مې منلي
چې د شرعي هر احکام دي
په هغه لاره مې بيايه
چې پرې ايښي نبي گام دي (۵)

(I follow the injunctions of Sharia. O, God! I supplicate you to enable me to follow them)

چې ثابت ولاړ په دين دي
و خوشحال باندي سلام (۶)

(Khushal pays tribute to those who steadfastly adhere to religion.)

Mir Abdul Samad pays tribute to Khushal Khan and glorifies his strong faith in the following words:

Khushal Khan has culled all the flowers of homage paid to Muhammad (SAW) from the very garden of his heart. Such Naat (poem in praise of the Prophet) amply reflect that he was a man of staunch belief having unshakeable faith in the fundamental beliefs of Islam. (7)

Dr. Irfan khattak underscores the same aspect and writes:

Khushal Khan was a strong believer. Islam was an inseparable part of his intrinsic being. He scrupulously followed him who provided the essential foundation for the entire edifice of Islam. therefore his thoughts and ideas reflects his beliefs. (8)

In addition his exegesis of Surah Yusuf, Pashto renderings of HidayatKifayah, Fazal Nama, Nam-e-Haq and Aina are

indubitably adequate proofs of his love for Islam. Such works along with several other intellectual evidences persuade us to believe that he was a man of profound religious erudition. His deep knowledge of Quran, Hadith, Tafseer and Fiqh exhibits itself in multitudes of allusions. The following verses bear out the claim:

پہ لاتقنط و تک ییہ ده
گنہ اور ووری تورتہ م دی (۹)

(I believe in “la taqnatu” (don’t be disappointed). Otherwise by dint of my sins I am destined to encounter darkness and fire.)

پہ لاتقنط و خوشحالہ!
تل خوشحال اوسہ خرم (۱۰)

(O, Khushal rejoice I the message of “lataqnatu” (don’t be disappointed)

اندوہ می نہ شتہ خبرپہ رازیم
پہ ولاتقنط و د کرم تہ سازیم (۱۱)

(I am conscious of the secret of “ la taqnatu” (don’t be disappointed), therefore , I harbor no fear and expect the infinite mercy of God.)

عفو از جرم من و تو زیاد است
لاتقنط و از ایت قرآن شنوده (۱۲)

(The mercy of God is overwhelmingly greater than our sins. Haven’t you ever heard this verse of the Holy Quran : “ la taqnatu” (don’t be disappointed).

In these verses Khshal Khan alludes to the following verse of Quran.

"O my Servants who have transgressed against their souls!

Despair not of the Mercy of Allah: for Allah forgives all

sins: for He is Oft-Forgiving, Most Merciful.(13)

که رویت ئی ناممکن وی په دنیا کښې
د آرنی وئیل به نه و په موسی کښې (۱۴)

(Were it impossible to see God in this world, Moses (PBUH) would not have asked God “show me yourself”)

He mentions thus :

When Moses came to the place appointed by Us and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); but look upon the mount; if it abide in its place then shalt thou see Me."

When his Lord manifested his glory on the mount, He made it as dust and Moses fell down in a swoon.

When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."(15)

On another occasion, he says:

په طفیل ئی پیدا شوي دوه جهانہ
په مازاغ ئی و نظر و ته مذموم دی (۱۶)

(These two kingdoms have been created for the sake the prophet (PBUH) but the prophet never turned his gaze to this world (did not covet it). It was the propitiation of God that eternally fascinated him)

The above mention couplet enshrines the following Verse

(His) sight never swerved, nor did it go wrong!(17)

Similarly he gives expressions to his confidence and trust in God in following lines:

تو کلت علی الله وینا یوہ ده
د خوشحال د زمانې سره ساز نه شته" (۱۸)

(I trust in God and believe that it is an established fact the Khushal Khan in incomparable in this age)

This couplet contains the message of the following verse of the Holy Quran:

"I put my trust in Allah, my Lord and your Lord!

There is not a moving creature, but He hath grasp of its forelock. Verily, it is my Lord that is on a Straight Path (19)

دهوى تر کول عروة الوثقى دى
دروپشان په دا وئيل دي پوهېدلي" (۲۰)

(to quit base sensual desires is to hold the strong rope of faith and mystics have thoroughly grasped this secret message of the Holy Quran)

Khushal Kahn believes that saints have thoroughly comprehended the Quranic advice of abandoning pernicious and base desires. In fact they have taken hold of unbreakable support. The Holy Quran states it thus:

Let there be no compulsion in religion. Truth stands out clear from error;

Whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks.

And Allah heareth and knoweth all things. (21)

God says about the creation of Man:

Doth not man see that it is We Who created Him from sperm?

Yet behold! he (stands forth) as an open adversary! (22)

The same reality has been presented by Khushal in a poetic garb:

له يوؤ شاخكي خه صورت پيدا كا
هم په خداى بنائي كارونه د خدايي" (۲۳)

(what a beautiful image God has created form a drop ! in fact , it God who manages the entire system of the universe.)

The Holy Quran describes Man as an egregiously ignorant and enormously cruel because he accepted the burden of the huge responsibility which was refused by heavens and earth when it was offered to them for acceptance. Khushal Khan refers to it thus:

په دا ضعف هغه بار وړم
چې ترې تېنتي درست عالم دى
چې ظلم جهول ئې ياد كړم
كه پوهيږي ډېر كرم دى" (۲۴)

(I carry that heavy burden of on my frail shoulders which was refused by other creatures. Hence I was entitled as the most cruel and the most ignorant . Actually, I regard it as a great blessing of God on me.)

We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it, being afraid thereof: but man undertook it -- he was indeed unjust and foolish.(25)

نصیحت دانا یا انود کـــــــــــــــــتاب دی
د احمق خواب ہم نہ خواب خواب دی" (۲۶)

(The scholarly people have described the plain advice in their books: it is advisable to maintain silence instead of answering the fool.)

The above lines are poetic translation of the following verse of the Holy Quran:

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness"(27)

خوک چي اشتهي غواړي که دې غلیم دی
والصلح خیر خای د تسلیم دی
عفو به تره تر انتقام ده
نېکي په بدو کار د کـــــــــــــــــریم دی" (۲۸)

(Peace is better , even with your enemies when they exhibit willing for striking a peace deal. Because condoning the enemy is better than revenging upon him. God also gives reward for evil deed (if he so will)).

The above mentioned lines encapsulates the Quranic message as stated in the following verse:

If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed.

But if ye do good and practice self-restraint, Allah is well-acquainted with all that ye do. (29)

په دنيا به دين حاصل کا
چي خبر په لن تناشي (۳۰)

(Those who comprehended the truth of “ lantanalu” they sell their material worldly gains in order to purchase success in the hereafter)

In this couplet , he alludes to the following verse of the Holy Quran.

By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.(31)

God, in Surah Adiyat, says about man:

Verily! Man is ungrateful to his Lord; (32)

Khshal Khan takes up this view and gives it a poetic rendering in the following lines:

دا چي و تاته د دين اخص دي
که پرې خبر شي کافر د نص دي
په نورو حکم د لن تناکا
دلکنود د آیت مختص دي (۳۳)

(Those whom you look upon as virtuous and pious are likely to turn out heretics if evaluated in the light of Quran and Hadith because they enjoin others to act according to “ luntana” but they themselves are ungrateful.)

Likewise , he makes a reference to two verses of the Holy Quran in his couplet as follows:

ایاک نعبد لولې په سبع مثاني کبني
د زره دي خو هوې دي هغه واره دي معبوده (۳۴)

(On the one hand you recite “ only you we worship” in saba’amasani and on the other hand you worship the gods of desires in your heart.)

It alludes to the following verses of the Holy Quran:

Master of the Day of Judgment. (35)

And We have bestowed upon thee the Seven Oft-Repeated (verses) and the Grand Qur’án(36)

Again he says:

خوان خور د موسى من وسلوى يولك وكري
انس وجن ميري تل په خوان د محمد (۳۷)

(The manna of Moses (PBUH) was eaten by a hundred thousand people , whereas the food (spiritual Message) offered by Muhammad (PBUH) would serve humans and jinns for ever)

The first line contains an allusion the following verse of the Holy Quran:

And We gave you the shade of clouds and sent down to you manna and quails, saying: "Eat of the good things We have provided for you;"

(but they rebelled); to Us they did no harm, but they harmed their own souls(38)

The famous idols of the polytheists have been mentioned in the following verse of the Holy Quran:

Have ye seen Lat, an Uzza.

And another, the third (goddess), Manat.(39)

Khshal khan cloaks The same subject in his following lines:

سر په سجده کېردي وائي مونځ کوم خوشحاله!
زړه ته نظر نه کړي په کښې څولات و منات" (۴۰)

(They prostrate on the ground thinking that they are worshipping God but in reality they have accommodated “ laa, Manaat” in their hearts.)

The Holy Quran makes a mention of the two recording angels in these verses:

10. But verily over you (are appointed angels) to protect you -- Kind and honorable, writing down (your deeds). (41)

These angels have been described in following lines by Khushal khan:

د غفلت تسبي په ورځ او شپه جار باسي
څو منت به په کراماً کاتين ږدي (۴۲)

(you are counting beads of negligence day and night . what other favor would you do to the Kiramankatibeen (the honorable recording angels))

The Holy Quran recounts the tale of Man's ignorance and self inflicted cruelty:

We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it, being afraid thereof: but man undertook it -- he was indeed unjust and foolish. (43)

Khushal Khan expresses both of these human attributes in the following lines”

چي ظلموم جهول ئي ياد ڪرم
ڪه پوهي ڏي ڏي ڏي ڏي ڏي (۴۴)

(I regard it as a great bounty of God who mentioned me as the most cruel and the most ignorant)

And implores God with these words:

زماله دلوه، دبدو خواست بيابه
و بنو ڪارونو ته، ئي په زغابت بيابه
ظلموم جهول يم، په ڪرو لارو ڪم
الله ته مي، په راه راست بيابه (۴۵)

(O, God! I beseech you to eradicate all pernicious desires from my heart and bless me with love of the righteous people .though I am the most cruel and the most ignorant, wandering on crooked paths, yet I implore you to guide me to the right path)

خالق زمائ ي، په دا پوهي ڏي
ڪم ڏي حق ڏي، منم گروهي ڏي
چي ظلموم او جهول پيدا ڪرم
په بد مي نيسي، دا اندوهي ڏي (۴۶)

(You are my creator, and I believe that that your commandments are true but since your have made me the most cruel and the most ignorant , I am afraid why would you hold me culpable for my sins)

The Paradise Ma'wa has been described in the Holy Quran thus:

Near it is the Garden of Abode. (47)

And Khushal Khan has clothed the concept of Ma'wa in poetic form as follows:

چہ می سستا کوخہ ماوی شہ
غم زم مالہ زرہ سبوا شہ (۴۸)

(My grief augmented when your street became my Mawa.)

نور کہ ہر خوپا کیزہ زہ گنگاریم
غم می نہ شتہ بیامی خای دی پہ ماوی کنبی (۴۹)

(I am not as virtuous as others are, I am a grave sinner, yet I do not entertain any fear because I have an abode in Mawa.)

Quranic vocabulary often makes its way into his poetry . for instance , the words “ tau'anwakarhan” have been fixed into the mosaic of his poetry as follows :

کہ طوعاً دہ کہ کرہاً پہ دا ہفتاد کنبی
مارخصت و کرد ملک مال و منال نہ (۵۰)

(I have kicked away all the glory and grandeur of this mortal world)

These words find expression in the following verses of the Holy Quran:

SorahTobah : 53, (51)

Do they seek for other than the Religion of Allah?

While all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back.(52)

Every individual has an appointed period of time to live on this plant. According to the Holy Quran:

Say: "The appointment to you is for a day, which ye cannot put back for an hour nor put forward."(53)

Khushal Khan alludes to the predestined period of time in the in the following lines:

ڪه سڀي پڀري دي وڙني وبه نه مري
خوچي نه وي رسيدلي ستا قضا (۵۴)

(Death has an appointed time. Nobody can murder you until the appointed time has come.)

Khushal Khan describes the immortally splendid life of the saints in the following lines:

باندي پريوزي موتي خاوري
په مرگ نه مري اولياء (۵۵)

(The pious saints do not die. They are just concealed from our eyes in their earthly graves.)

The above lines have exquisitely clothed the following message of the Holy Quran:

Behold! verily on the friends of Allah there is no fear, nor shall they grieve;(56)

And say not of those who are slain in the way of Allah:
"They are dead."

Nay, they are living, though ye perceive (it) not. (57)

The "Day of Alast" has been mentioned in the Holy Quran:

When thy Lord drew forth from the children of Adam, from their loins, their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"

They said: "Yea! we do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful."(58)

The same concept finds expression on numerous occasions in Khushal Khan's Poetry. The following few are selected for brevity's sake:

ڪرلاهي لانور شراب نوشلي نه دي
دامستي واره په جام دالستي كا (۵۹)

(khushal is intoxicated by the wine of Alasth, he has tasted no wine except this brand. Souls born on the day of Alasth are free. They will eternally remain free. They don't care if a worldly king imprisons them.)

د عارف په بخره علم لدني دی
په الست ئي روزي شوی بي تحصيله (۶۰)

(God had endowed the mystics with intuitive knowledge . they have acquired this knowledge on the day of Alasth.)

که بادشاه ئي په زندان کا غم ئي نه وي
د ازادو ازادي ده لـــــــه الســـــــته (۶۱)
مينه الستې شته لـــــــباسي شته، نفساتي شته
مشک شته دی هم هوربه نفساني لکه بصل دی (۶۲)

(Love is of three kinds :Alasthy, superficial and sensual . the fragrance of Alasthy love resembles musk whereas the superficial and sensual love give off the smell of garlic and onion.)

Quran has presented the “ KunfaYakun” attribute of God thus:

Verily, when He intends a thing, His command is, "Be," and it is! (63)

Khushal Khan couches the grandeur of this Divine attribute :

دا همه واره ملکونه تا زوول له کاف ونونه
هم والد ئي د ملکونو هم منکر ئي له ولده (۶۴)

(you have created the whole universe with your command “ kun faYakun” . o, God! You have created it but no one is born of you.)

Surah Yusuf contains the most beautiful story as the Holy Quran claims:

We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'án: before this, thou too wast among those who knew it not(65)

This Qura'nic allusion has been put to use in the following words:

زه خه، خدای په بنکلي مخ باندي مئين دی
گوره احسن القصص په استدلال (۶۶)

(if I love beautiful faces it also true that God Himself loves beautiful faces . in order to confirm it , read AhsanulQasas (the most beautiful of all tales).)

The Holy Quran harshly denounces the usurpation of orphan's wealth:

Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire!(67)

A similar condemnation appears in Khushhal Khan's poetry:

پہ کورد کونہی رنہی یتیم خوری
ملا دا ولی اور د جحیم خوری (۶۸)

(o, mulla. You are not devouring the wealth of orphans and widows .you are rather swallowing the fire of hell. Why do you behave like this?)

The Holy Quran asserts the resurrection of human beings after they have been reduced to dilapidated bones:

And he makes comparisons for us, and forgets his own (Origin and) Creation:

he says, "Who can give life to (dry) bones and decomposed ones (at that)?" Say,

"He will give them life Who created them for the first time!

For He is well-versed in every kind of creation.(69)

Khushhal Khan has given it a poetic garb:

پہ خیل حکم بہ ئی بیاسرہ تازہ کا
دا ہڈونہ چہی پہ مزکہ کنبی فرسود دی (۷۰)

(God, at his own behest, resurrects the stale and ancient bones.)

God Says in the Holy Quran:

Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth --

the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind?

But a great number are (also) such as are fit for Punishment:

and such as Allah shall disgrace -- none can rise to honor:

for Allah carries out all that He wills (71)

The same theme can be read in the following lines:

که افتاب دی که ماهتاب که وارپه ستوري
ورخ او شپه په عبادت کښي د معبود دي (۷۲)

(Everything is engaged in the worship of the Lord: the sun, the moon and the stars.)

The Holy Quran describes the Infinite Might of God:

It is He who hath created for you all things that are on earth; moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things he hath perfect knowledge.(73)

Khushal Khan encapsulate it thus:

مـزکـه سـبع سـمـوتـه، د وارپه کـونه کائـناتـه
وارپه تا گونښي پيدا کړل، بي د نورو له مدده (۷۴)

(O, God! You alone have created the earth, the sun, the seven heavens, the two realms and the whole universe without seeking assistance from anyone.)

Almighty God says about death:

"Wherever ye are, death will find you out, even if ye are in towers built up strong and high!"

If some good befalls them, they say, "This is from Allah;"

but if evil, they say, "This is from thee" (O Prophet).

Say: "All things are from Allah.

But what hath come to these people, that they fail to understand a single fact? (75)

The same message finds in the following lines:

که د اوسپنوپه کوټ کښې ځان خوندي کړې
عزرائیل به دې خبر واخلي دننه (۷۶)

(you cannot protect yourself from the assault of Izra'eel even if you house yourself in an iron castle.)

On another occasion , he says:

خپل کار وسپاره و خدای ته
نور خوشحال کښېنه خوشحاله! (۷۷)

(Assign your tasks to God and don't be mindful of consequences.)

The aforementioned lines are reflective of the following Quranic theme:

"Soon will ye remember what I say to you (now),

my (own) affair I commit to Allah:

for Allah (ever) watches over His Servants."(78)

In Surah Baqara, God says:

When Talut set forth with the armies, he said:

"Allah will test you at the stream;

if any drinks of its water, he goes not with my army; only those who taste not of it go with me; a mere sip out of the hand is excused."

But they all drank of it, except a few.

When they crossed the river, he and the faithful ones with him, they said: "This day we cannot cope with Goliath and his forces."

But those who were convinced that they must meet Allah, said: "How oft, by Allah's will, hath a small force vanquished a big one?"

Allah is with those who steadfastly persevere."(79)

Khushal Khan expresses the same idea in following lines:

نەپە ڊېر دە نەپە لېر د خدای پە کرە دە
لېر لېر کر پە ڊېر لېر مومى ظفر (۸۰)

(Victory depends on God's Will. It does not depend on the numerical preponderance of the army. Most often, a small army has inflicted defeat on an enormously large army.)

Those worshippers who ignore their prayers are condemned in the Holy Quran:

So woe to the worshippers, Who are neglectful of their Prayers,(81)

Khushal khan also believes that such prayers are of no worth:

پە خوولە خبری لێه کرد دگاره
پە زبە خبری لێه کبنت و کاره (۸۲)

(Your tongue mentions the name of God but your heart carries the worries of farming and tillage.)

پە نمانخه ودری فکرونه نور کپری
عمر دی هسی گنده ناساز خئی (۸۳)

(Your mind is occupied with worldly business during your worship. You have squandered away your life.)

The following quatrain by Khushal khan carries an allusion to a verse of the Holy Quran:

چې خوک ئې سمه گنې کره شي
چې ئې کره گنې سمه هغه شي
دخل د چادی د خدای پە کرە کبني
پە حال خبر شه چې خه دی زده شي (۸۴)

(Generally, people regard something as beneficial for themselves but it turns out to be disastrously harmful to them. Likewise, they look upon something as disastrous for themselves but it proves very advantageous for them. Everybody needs to know that nothing happens without the will and command of God.)

It contains the following message of the Holy Quran:

Fighting is prescribed for you, and ye dislike it.

But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.(85)

After a comprehensive analysis of Khushal's poetry, we can conclude that Khushal Kahn was a man of profound religious erudition with an enormously high command over the holy Quran and its exegesis. His command over the Quranic studies can be seen in his meticulously appropriate use of the verses in his poetry.

An Eminent intellectual Sayyid Rasool Rasa, pays homage to him in the following lines:

Khushal Khan was a scholar who loved scholarly people as well as scholarship. It appears that he had made an exhaustive study of the then prevalent branches of knowledge in both Arabic and Persian. Furthermore, his frequent and accurate use of words, from both Arabic and Persian, are self-evident proofs of his deep knowledge of these languages. His poetry bears out the fact that he was well-versed in the teachings of the Holy Quran and he took keen interest in mastering religious sciences.(86)



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