

Two Great Famous Poets of the East Khushal Khan Khattak and Allama Muhammad Iqbal

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Absrract:

(It is good luck to the northeastern part of sub -continent that God has gifted the Muslim majority with the Two Extra ordinary poets and philosopher named Khushal Khan Khattak and Allama Muhammad Iqbal, who leads the Muslim Nation to the righteous purpose of life, as The Creator has desired. In this article I have shortly narrated the works of the named personalities and work on them by the world famous writers, whether local or foreign scholars. The period of both the poets is important in a way that there is a distance of 300 hundred years between them, both have a great emphasis on the freedom of mankind, one from the Mughal Empire and other from the English domination. This article is a part of My thesis on the comparison of Khushal Khan Khattak's "Nangyalay" and Allama Iqbal;s "Mard-e-Momin", and I laid the stone to the whole Pakistani Nation and Afghan Nation to understand their similarity of thoughts and Philosophy for human being of the legendary poets of Sub - Continent.)

Key words:- khushal Khan Khattak, Allama Muhammad Iqbal, poets of Pakistan and Afghanistan, Islam and Humanity, their works, thoughts and Philosophy, their admirers in and outside Sub - Continent.

Allama Muhammad Iqbal and Khushhal Khan Khattak, both are the famous poets and philosophers, of their period of sub- continent . Allama Muhammad Iqbal is the National poet of Pakistan, whereas Khushal Khan Khattak is great Pashton poet. Both were the genius of their Muslim and Afghan society. No doubt that a distance of three century lying between them, but circumstances of their period indicates that their vision was so high that they read the horizon very clearly and awoke the nation by describing to them, their glorious old history, traditions, faith and philosophy, present political, social and economic condition, and the coming brighter future by their, provoking poetry and writings.

The Great Khushal Khan khattak was alive in the period of Mughal empire of Shah Jahan and Aurangzeb Alamgir and served their kingdom to the entire capacity and capability, but at a point he became the enemy of Aurangzeb, as he has put him in prison for five years to safe guard his kingdom from the popularity of Khushal Khan Khattak, because he was not only the man of word and wisdom but also a warrior in battlefield and fought for Mughal empire for their dynasty.

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But when he released from the prison after five years, he turned to be rebel, and fought for the unity of afghan, though he was not succeeded in his aims, but what he left behind in the shape of his poetry, that have a great significance for the whole Afghan nation and as well to the Muslim nation.

Khushal Khan Khattak always stood for the justice of humanity. He was a learned person of his time, studied all the relevant subjects of Islam, Quran, Pashto, Persian, and Arabic literature. He was the tribal head of Khattak family and aware about the Pashton culture, traditions, thoughts and Philosophy. So he described the role of Pashton “Nangyalay” in the society in the light of true Islamic and pashtoon thoughts.

“Nang means honor, a word derived from Persian adopted by Pashto and Urdu denoting the same meaning. Its noun Nangyal or adjective Nangyalay stands for the Man who honor his dignity, in order to protect and promote his self-respect he develops characteristics and his high qualities, which qualify him to be distinct and superior man of his society and community. Khushal’s Mard or Nangyal is an exact equivalent of the English word”HERO”. It may be relevant to point out that Allama Muhammad Iqbal has derived the concept of his Mard-e-Momin from the Mard-e-Khoda (man of God) of Moulana Rumi but Khushal’s Nangyal is his own invention derived from his own life experiences, observations, successes, failures and his war and peace initiatives"(1).

At the time of Khushal Khan Khattak, the Muslims were ruling the sub-continent and the surrounding countries. There was no interference of the Westerners, there was no thoughts and philosophy of Nietzsche,(1844-1900) Goethe, and Bergson, the west was enlightened by the eastern thoughts, Japan was living in her territory, china was sleeping in her intoxication, and the whole east was independent and sovereign side of the world, but sleepy, unmovable and was in stagnant state. No books, no printing facilities, the people were travelling to the far most country to satisfy their trust for knowledge"(2).

In such a period, when we studied the poetry of Khushal Khan khattak, he, in a real sense, was a great person, who in the words of Allama Muhammad Iqbal is ”Hakeem e Millat- e- Afghanian”(3).

At the other hand The Great Poet of the East, Allama Muhammad Iqbal, when we look into his period of age, His life, His works, His Poetry, His Philosophy regarding Muslim Thoughts and western philosophy all over the world, then we come to know that he was truly the great man of the east. He completed his studies abroad and got the Ph.D. degree from Germany, (4) wrote many books of poetry in Urdu and Persian and as well in prose,” The Development of Metaphysics in Persia , 1908.” and ,”The Reconstruction of Religious thoughts in Islam, 1930.” has given us the right path to reconsider our position being a Muslim in sub- continent. That was his provoking poetry that the Muslim of the sub- continent achieved a separate land to live their according to

their faith, customs, and tradition as compared to the non- Muslim of the sub-continent.

To study these both poets of the East, we have first knowledge of the books of Allama Muhammad Iqbal, who was widely introduced through his printed books in Urdu Persian and English. He was also introduced to the western world by western scholars, translating his poetry into English. We know that Iqbal selected the Persian Language to express his thoughts and philosophy to the world as in those days Persian and English were the widely spoken language, as compared to the newly born language, Urdu. He wrote the following books in Urdu.

1: - Bang-e-Dara, 1924.

2: - Bal-e-Jabrail, 1935.

3: - Zarb-e-kalim

In Persian the following books; -

1: - Israr-e-Khodi, 1915. Translated by Dr. Nicoloson,1920.

2: -Ramoze- Be khodi, 1918.

3: - Payam-e- Mashriq, 1923.

4:-Zabor-e-Ajam, 1927.

5:- Javid Nama, 1932.

6:-Pas che bayad kard, 1934

7:- Armoghan-e Hijjaz, 1938"(4).

The first book written on Iqbal by Nawab Zulfiqar Ali, "A voice from the East", in 1922 .Despite he was earlier introduced to the world by Dr. Nielson in 1920 by translating his Israr-e- Khodi. Now a lot of research works have been carried out on Iqbal, thousands and thousands books have been written on his personality, life, social and Islamic thoughts, philosophy and other social and educational works. He is the national poet of Pakistan, and famous all over the world.

Before partition of sub- continent, He was the Indian Muslim poet, and become very famous in the literary world of continent, as he was the fresh voice after Mir Taqi Mir and Mirza Asadullah Khan Ghalib.

The year 1977 was declared as the year of Allama Muhammad Iqbal as his Hundred birth anniversary, A very special issue of "Naqosh"S.No.122, September,1977, S.No.123,Dec.1977, published by" Idara-e-Farogh Urdu, Lahore, which contain very remarkable articles on Iqbal, after that period work on Iqbal

Accelerated. Now we can get the whole true picture of Allama Muhammad Iqbal life history.

Mr. Rafiuddin Hashmi has very earnestly write down the year to year and day to day details of Iqbal's life history"(5) Apart from the valued articles from the famous writers it also contains some valuable documents, which are for most beneficial to the researchers"(6).

An Iqbal Number has been published by, “Neerang-e-Khayal” in Sept. 1932 for the first time, contains 444 pages”(7). The year 2002, was also declared as “The year of Iqbal” .Academy of letters, Islamabad has published a huge book of 1143 pages, named “Iqbaliyat ke so saal “, having 69 selected articles of very famous writers of past and present divided into six chapters.

That book covers all most all the aspects of Allama Iqbal, but there was no articles written on Iqbal’s contribution to Afghan and Khushal to whom Iqbal paid his great attention, because of the ruling Afghan nation having rich history of the past, and the man named Khushal Khan Khattak, whom he admired in his poetry to great extent”(8).

Dr. Saleem Akhtar also written a book of 906 pages at the eve of “ Iqbal’s year, 2002”, published by “Sang-e-Mil”, Lahore in 2012, named, “Allama Iqbal (Hayat, Fikr o Fun)” containing 101 articles of the famous writers of past and present period divided into 18 chapter covering his life, circumstances, his unwritten scripts, essays, his Philosophy and Thoughts, his poetry, his speeches, analytical notes on his style and thoughts, his comparison with the other worldly famous scholars and personalities, and his admirers all over the world. That is an important book to know The Iqbal in detail, because all the articles written on him were and are the most learned personalities.9

Iqbal Academy Pakistan is an institution, which is printing two quarterly magazines in Urdu and English, named “Iqbaliyat” and “Iqbal review”, start printing and circulation in

1960. On their web site, Iqbal cyber library, we can read and download the books, journals and magazines. This Cyber Library having 369 books and journals of past and present period missing one journal of Oct. 1977, wherein an article on “Khushal Khan Khattak and Iqbal by

Prof. Akhter Rahi was published "(9).

But included in the book “Iqbal, Afghan and Afghanistan by M. Aslam Chughtai”(10).

A book in the Iqbal cyber library, “Ishareya Mazameen Iqbal Shanase, subject-wise” by Qamar Abbas, indicates that 4895 articles have been published and listed 663 books written so far”(11).

Mir Abdul Samad Khan Afridi has published A book “Khushal and Iqbal” In 1960 for the first time that Khushal was introduced in Urdu Language with the new approach to understand and compare the Two poets, regarding their thoughts and philosophy and combined values of humanity. The book contains the following chapters:-

After the acknowledgment, introduction and preface, written by the writer himself, Justice (R) S. A. Rehman, Waqar Anbalavi and Muhammad Jaffar Shah Phulwari. The chapters are as under:-

1:-Khushal Iqbal ke nazar mein

2:-Short life story

- 3:-Abadi pas manzar
- 4:-Khushal Khan Khattak Ki shaere
- 5:-Khushal, ba heseyat-e- shaer, aapni nazar mein
- 6:-Khushal ki Farse Shaere
- 7:-Khushal o Iqbal
- 8:-Haq been o Haq shinas
- 9:-Khushal o Iqbal ka daur
- 10:-Mushtarak Qadren
- 11:-Pathan or Isalm
- 12:-Khushal or Iqbal ka Tasawar-e- Quaid
- 13:-Jang o Jihad
- 14:-Azadi aur Mahakome
- 15:-Khushal aur iqbal ka Taswar-e- Insan
- 16:-Insan aur kainat
- 17:-Zarparaste ke Mukhalifat
- 18:-Tama, Hirs, Qina'at, aur Sabar o tawakal
- 19:-Madaparaste
- 20:-Tehseel-e- elim ka maqsad
- 21:-waham parasite ke mamaneat
- 22:-Jid o Juhad ke taleem
- 23:-Husn-e-amal ke taleem
- 24:-Sher o Shaheen
- 25:-Darwaish, Faqir, Qalandar
- 26:-Sofe o Malak
- 27:-Hub-e- Rasool wa Ahale Bait
- 28:-Aqal o Ishq
- 29:-Falsafa-e-Gham
- 30:-Jamhoreyat
- 31:-Maeshat
- 32:-Haqeeqe Qomeyat
- 33:-Baz Nama
- 34:-Mutafaraq Ashaar

Mir Abdul Samad wrote another book, 'Iqbal o Afghan' which was published after his death by University Book Agency, Peshawar in 1990., which also contain suitable information of Allama Iqbal about Afghan and his interest about them.

The great Allama Muhammad Iqbal has admired the Afghan nation and as well Khushal Khan khattak in his article and poetry, a sufficient portion of his poetry pertain to Afghan, which reflects in his " Payam-e- Mashriq", "Zarb-e-Kalim", and " Bal-e-Gabril".

Pashto Academy, Peshawar also translated all his books into Pashto, the details are as under:-

- 1:- Bang-e-Dara by Syed Rahat Zakhali
- 2:-Payam-e-Mashriq by Sher Muhammad Mainosh
- 3:-Armoghan-e-Hijaz by Amir Hamza shinwari
- 4:-Javid Nama by Amir Hamza shinwari
- 5:-Zarb-e-Kalim by Syed Taqwemul Haq Kakakhel
- 6:- Bal-e-Gabril by Qazi Abdul halim Asar afghani
- 7:-Matnawe Pas Che Bayad kard by Syed Taqwemul Haq Kakakhel
- 8:-Zaboor-e-Ajam by Syed Taqwemul Haq kakakhel
- 9:-Reconstruction of Islamic Thoughts by Prof .Syed-ul- Abrar

These books were financed by Iqbal Academy, Lahore"(12).

Soon after the poetry and Philosophy of Allama Iqbal Translated into Pashto, the attention also converted to the khushal khan Khattak's poetry and the common aspects of both the poets were derived from their books, and we can see from the "Pashto" magazine of Pashto Academy Peshawar, S.No.2, Volume No.1, Moulana Abdul Qadir, the first Director has written an Article, in which he gave the Iqbal's Selection of Khushal's Poetry.

At the other hand, The Great Khushal Khan Khattak, came into the picture by Maj. Raverty in his "selection of Afghan Poetry" in 1862 and works of Bidlof and Powdin. Allama Iqbal write his essay on Khushal with the help of Raverty's selection in 1927 at Hyderabad, as "Khushal Khan Khattak,Afghan poet and worrior", which published in a magazine named ,"Sub Ras ".which boost his introduction in the sub- continent.

The books which were written by Khushal Khan were not available in the market, though in 1869, H.W.Belew has printed, "Dewan-e- Khushal" from Peshawar and the selection of khushal's poetry by Dewan Karak singh from Peshawar.

After that in 1929 Prof. Abdul Majeed Afghani printed his poetry from Hoti Mardan, and then in 1938 Allama Abdul Hai Habibi printed his poetry with his foot notes"(13).

Allama Iqbal has taken interest in introducing Khushal to the world. He not only asked the Afghan Government to carry research work on Khushal, but also invited a lady scholar Begam Khudeja Feroz uddin, who became the first lady scholar getting D.lit on Khushal Khan Khattak from the Punjab University in 1940, in English language. Second Ph.D degree was awarded to Gul Muhammad Noori of Afghanistan by Moscow University in Russian language, written on the life and literature of Khushal Khan. The third Ph.D degree given to Dr. Muhammad Iqbal Naseem Khattak by Peshawar University in 1984"(14).

In 1951 with foot notes and arrangement of Dost Muhammad khan kamil, " Khushal Khan Khattak, Sawaneh Hayat" had been printed, in 1952, and reprinted in 2006 is still an authenticated Dewan of Khushal, divided into two parts, first part contain the life history and the other part contain the poetry of Khushal Khan khattak.

The Honorable personality of Pashto Literature, Dost Muhammad Khan Kamil has also got the opportunity to study in Ali Garh University in 1936 where he studied the work of Maj Raverty and C E Bidlaf on Khushal and other available books on Khushal.

In 1960 a Pashton personality ,a journalist, an editor, a researcher, named Mir Abdul Samad Afridi wrote a book, “Khushal aur Iqbal “giving a new dimension to study Khushal and Iqbal as both were the famous poets of Pakistan ,and they have very common thoughts in their poetry. He has also wrote a book, “Iqbal au Afghan” published in 1990 after his death, which also shows his keen interest, and study of both the poets.

In 1967 Syed Rasul Rasa has printed, “Armoghan-e- Khushal” contain eight parts of Khushal’s poetry, wherein the parts contain;

- 1:- Qaseeda
- 2:-Rubaiyat
- 3:-Ghazal
- 4:-Qita’at and misc; contain near about all structures of poetry.
- 5:- Persian poetry
- 6:-Fazal Nama
- 7:-Baz Nama
- 8:- Swat Nama
- 9:- zanzere, a writing method of Pashto.

In 1980 Pashto Academy Peshawar has published her magazine, ‘Pashto “ “Khushal Khan Khattak Number “ volume no.12, serial no.2,3,4 having 406 pages, which contains a number of articles written on Khushal by various famous pashtoon writers of that time among which Qazi Abdul Halim Asar, H.S.Anwaarul Haque, Prof.Pareshan Khattak, Mian Bahadur Shah Zafar kakakhel, Hamesh Khalil, Ayub Sabir, Prof. Rab Nawaz Maail, Prof.Sial Kakar, Prof.Sahibzada Hamidullah, Pur Dil Khan Khattak, Abdur Rauf Nosherawe, Prof. Muhammad Qasim Mazhar, Muhammad Nawaz Tair, Mrs.salma Shaheen,Yar Muhammad Maghmoom, Hairan Khattak, and so many others includes.

Interstingly Miss Tasneem Gulab has written an article, which is a research work of her, where she given a list of books and articles, so for written on Khushal, known to her. Apart from the books of Khushal, she named other books written on Khushal, like, “ Tareekh-e-Murassa “ by Afzal Khan Khattak,the Grand Son of Khushal, “ Da Tore aw Qalam Khawand ‘ by Muhammad Nawaz Khattak, “The Pathan” of Sir Olaf Cairo, “ Kingdom of Kabul” by Alfinston,” The poems of Khushal Khan Khattak” by Sir Olaf Cairo and Ewallin Hawell, “Pashtana Shoara” by Abdul Hai Habibi, “Taleemat-e-Khushal “ by Mir Abdul Samad, ”Nangyalay Pashton” collection of articles on Khushal, reads in Kabul Seminar on Khushal, in 1966.”Toryalay Pashton,“an another collection of articles published by Kabul in 1971. Translation of 28 poems in Denmarkian language by

Janes Anwaladson, "The poems from the divine of Khushal Khan Khattak" by Meckanze, London, 1965. "Da khushal Khan Khattak uw shaer," by Amir Hamza Khan Shenwari in 1971, "Khushal Khan ke ast" by Madam Masooma Asmate, Kabul, and "Pata Khazana" by Muhammad Hotak bin Dawood, Kabul.

She also listed 33 articles published in "Pashto" magazine of Pashto Academy, Peshawar University, from Oct. 1957 to Aug. 1976. Two articles of, "Nan paron" magazine, Dehli 1942. Issue of 10th Feb, 1942 and 25th Feb, 1942.

Four articles "Ulus Pashto", Quetta. Issue of Oct. 1971, Jan, 1978, May, 1978, Nov. Dec, 1978, Magazine, "Kabul" six articles, Issue of June, 1949, March, 1951, April, 1951, Nov. 1951, May 1968, Oct/Nov. 1973. "Jamhoor-i-Islam" Peshawar. Four articles, Issue of Aug, 1974, Oct. 1974, Feb, 1975, and July, 1975.

"Khyber" magazine of Islamia College Peshawar, six articles, Issue of June, 1960, June, 1961, Annual Number of 1963, Annual Number of 1964, and in the issues of 1972/73 and 1975/76.

"wazma" magazine of Kabul have two articles, Issue of 1352 and 1355. (shames year)

"Mah-e-nua", two articles, Issue of Aug, 1965, May, 1966.

One article from each, "Dauran" magazine, Peshawar, April, 1958, "karwan" magazine of Bara, Khyber Agency, Oct, 1977 and "New Teacher" of College of Education, Peshawar, 1978" (15).

A number of articles has been found out through the research of Muhammad Nawaz Tair,

Published during the period from 1949 to 1978 are remarkable. The Articles published in various Pashto magazines and News Papers. like, "Ulus Pashto", Quetta, "Qand", Mardan, "Nangyalai Pashton", Kabul, "Ranra", Peshawar, "Jamhor-e-Islam", Peshawar, "Amn", Peshawar, "Kabul" magazine, Kabul, "Lar", Peshawar, "Khyber", Peshawar, "AbaSeen", Karachi, "Dauran", Peshawar, "Zafarul Islam", Quetta, "Sang-e-Mil", Peshawar, Daily "Mashriq", Peshawar, "Wazma", Kabul, "Ghuncha", Peshawar, "Seena", Peshawar, "Semezani", Peshawar, "Zeray", Kabul, "Journal" of Peshawar University, "Deewan", Kandahar" (16).

All these articles serially numbered as 168" (17).

The magazine contains only one article of

Our purpose, (main topic), is Khushal Khan, "Mard" by Prof. Muhammad Qasim Mazhar at page 206/12" (18).

The few one which comparing the both are as under.

1:- "Khushal au Iqbal" by Abdul Wadood Gomrani in "Ulus Pashto", Quetta, April, 1969/73

2:- "Khushal au Iqbal" by Uqab Khattak in "Qand" "Mardan, Jan. Feb. 1972.

3:- “Khushal au Iqbal, zene Mushtark Khwawe” by Abdullah Bakhtani,”nangayaly Pashton”

Kabul, 1966.

4:- “Khushal au Iqbal” by Muhammad bana mari, “Ranra”, Peshawar, Dec.1975.

5:- Khushal Pashto aw da Iqbal Khudi” by Qamar Din,’Jamhoor-e-Islam”Feb.1948.

6:- “selection of Khushal’s poetry by Iqbal”, BY Moulana Abdul Qadir,”Pashto” S.No.2, Vol.1.

7:- “hushaliyato au Iqbaliyato ke Baz” by Dost Muhammad Khan kamil,”da tore aw Qalam Khawand”, 1949.

“Abbaseen”, Islamabad, has published its special Number on Khushal Khan Khattak, issue of Nov/Dec, 2008, which contains 24 articles on 197 pages.

Conclusion:

It is apparent from the above research that both the poets are the most important personalities of Sub - Continent, learned scholars and writers have studied them in detail, their common field of man, thought of humanity, Islamic Philosophy, social values, and patriotism.” Mir Abdul Samad truly said in his comparison that message of khushal and Iqbal is same, their hearts beats in a same manner, their desires and demands are same, their faith is same, they look to life with the same angle, they both appreciate struggle in life, they both want to see the man at the highest place, their concept of man and society is the same”

Mian Syed Rasool Rasa, where pointing to their period, and says, that Allama Iqbal has studied in the Colleges and Universities of East and West and learn more than the KHushal Khan Khattak, but Khushal was a genius by birth, he has an edge on Iqbal because of his practical life in the battle field and personally experienced the miseries of life. He was not only a poet but a politician, a Philosopher a Phsycartist, a leader, a soldier, a general, a scholar, a writer, a translator, and he has written many books”, and it is said, ”both of them were inevitable for their time and without them there would have been a huge vacuum.”(19).

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- (17) Ibid,P/269
- (18) ibid,P/206/212
- (19) Ghane Khan Khattak,P/177