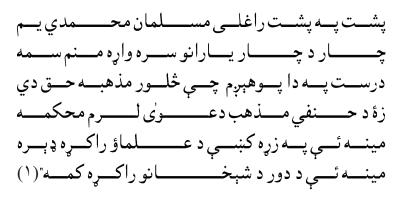
Quranic verses in the poetry of Khushal khan khattak

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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 it 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.



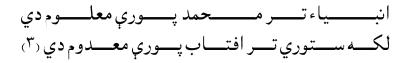
I have intimate genealogical ties with the Ummah of Muhammad (PBUH) and I recognize the prestigious status of his four friend. I acknowledge the verity of the four schools of Islamic jurisprudence and personally follow the Hanfi school of thought . God has endowed me with love for religious scholars.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

> زهٔ خوشـــحال خټـــک هغـــه سُـــني مــــذهب يــــم چـــــې يــــاران رابانــــدې واړه برابــــر دي" (۲)

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

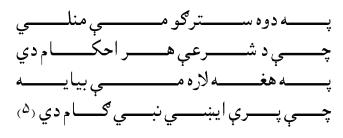
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(The prophets of God are known to all, but Muhammad (PBUH) is like the Sun in its glory and the rest are brilliant like stars.) Being intimately conscious of Khushal Khan's immaculate piety Sheikh RahamKar Kaka Sahib left the following will when he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



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

(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 HidayaKifayah, 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 andFiqh exhibits itself in multitudes of allusions .The following verses bear out the claim:

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

پ لاتقنط و خوش و ساله ا ت ل خوش حال اوس م در ۱۰

(O, Khushal rejoice I the message of " lataqnatu" (don't be disappointed)

(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.)

(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) کـهرويـت ئـې نـاممکن وي پـه دنيـا کښـې د اَرِنِـى وئيـل بـه نـه ؤ پـه مـوسٰى کښـې (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:

(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:

(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)

دهـــوى تـــر كــول عــروة الــوثقى دى دروېشــان پــه دا وئيــل دي پوهېــدلي (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:

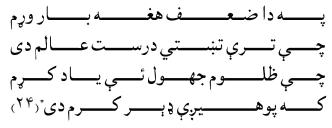
Doth not man see that it is We Who created Him from sperm?

Yet behold! he (stands forth) as an open adversary! (22) The same reality has been presented by Khushal in a poetic garb:

> لــه يــوهٔ څــاڅکي څــهٔ صـورت پېــدا کــا هــم پــه خــدای ښـائي کارونــه د خــدايي (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:



(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)

> نصيعت د دانايانو د کمستاب دی د احمق ځواب هم نه ځواب ځواب 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:

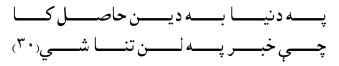
And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness"(27)

(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 wills)).

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 wellacquainted with all that ye do. (29)



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

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

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:

(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:

(On the one hand you recite " only you we worship" in and on the other hand you worship the gods saba'amasani 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 خوړ د موسلی من وسلولی يو لک وکړی انس وجن مړيږي 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:

(They prostrate on the ground thinking that they are worshipping God but in reality they have accommodated " laat, 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)

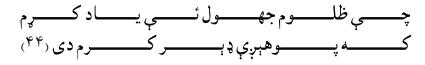
These angels have been described in following lines by Khushal khan:

د غفلت تسبې په ورځ او شپه جارباسې څو منت به په کرراماً کاتبين ږدې (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:

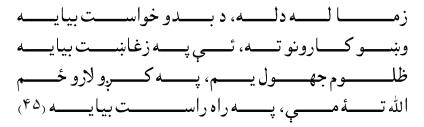
We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it, being afraid thereof: but man undertook it -- he was indeed unjust and foolish. (43)

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



(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:



(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)

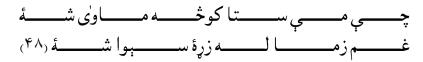
> خالـــــق زمـــا ئــــى، پــــه دا پـــوهېږم حکــــــم دې حــــــق دى، مـــــنم ګروهېـــــرم چــــــي ظلـــــوم او جهـــول پېـــدا كـــوم يــــه بــــد مــــــي نيســـي، دا انـــدوهېږم (۴۶)

(You are my creator, and I believe that that vour 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:



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

(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 :

(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)

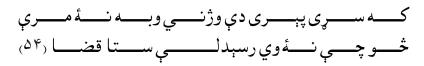
Do they seek for other than the Religion of Allah?

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:



(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:

(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:

(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 عـــارف پـه بخـره علـم لـدنی دی په الست ئے روزی شوی ہے تحصيلہ (۴۰)

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

> ك مادشاه ئے پ مازندان كاغم ئے نام وي د ازادو ازادی ده ل_____ه الس____ه ازادی ده ل_____ مىندەللستىشتەل___باسىش_تە، نفس_اتىش_تە مشک شته دی هم هوره نفسانی لکه بصل دی (۴۲)

(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 :

(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 **Ouran 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:

> زۀ څۀ، خدای په ښکلی مـخ باندې مئين دی محوره احمسن القصص يه استدلال (۴۶)

(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 denunciates 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 inKhushhal Khan's poetry:

پـــه کـــور د کونـــډې رنـــډې يتـــيم خــورې مُـــلا دا ولــــې اور د جحــــيم خـــورې(^{۴۸})

(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) Khushal Khan has given it a poetic garb:

(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:

> کــه افتــاب دی کــه ماهتــاب کــه واړه ســتوري ورځ او شــپه پــه عـــبادت کښــې د معبـود دي(^{۲۲})

(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:

مـــزكه ســبع ســمٰوٰته، دواړه كـــونه كائناتــه واړه تـا ګوښي پېدا كـړل، بـې د نـورو لـه مـدده (^{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!"

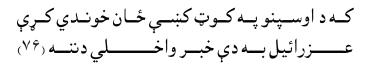
If some good befalls them, they say, "This is from Allah;"

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

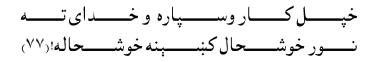
Say: "All things are from Allah.

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

The same message finds in the following lines:



(you cannot protect yourself from the assault of Izra'eel even if you house yourself in an iron castle.) On another occasion , he says:



(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: نـــهٔ پـــه ډېـــر ده نـــهٔ پـــه لـــر د خـــدای پـــه کـــرهٔ ده ا___ لښکر په ډېر لښکرمومي ظفرر (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 Ouran:

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

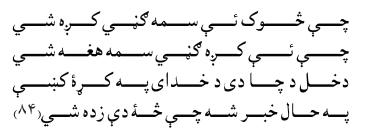
Khushal khan also believes that such prayers are of no worth:

پ___ه خ____ولهٔ خب___ری ل___ه ک___ر د مح___اره پ___ه زړهٔ خب___ری ل___ه کښ___ت و ک___اره (۸۲)

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

(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:



(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 intellectualSayydRasoolRasa,pays homage to him in the following lines:

Khushal Khan was a scholar who loved scholarly people as as scholarship. It appears that he had made well an exhaustive study of the then prevalent of branches 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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