

Famous Pathan personalities in Iqbal's poetry

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Abstract

Iqbal's poetry collection "Baal-e-Jabreel" includes a short poem titled "Kushhal Khan ki Wasiyat". This poem is related to the famous Pashto poet Khushal Khan Khattak (1613-1689). In this poem, Iqbal has paid tribute to the martyrdom and struggle of Khushal Khan Khattak. Some critics are of the opinion that Khushal Khan Khattak also has similar concepts of Self, Shaheen and Mard-i-Momin which are frequently found in Iqbal's poetry. Like Iqbal, he is convinced of the greatness of man and his place in the universe and teaches the lesson of achieving high goals and hard work. One of his books is titled "Baz Nama" and Baz or Shaheen. It is a bird with high qualities and glory. This similarity and sharing of thoughts between these two great poets is amazing. Iqbal obviously may not have read Khushal Khan Khattak's Pashto Kalam, but he was nevertheless familiar with his name and work, and the English translation of Khushal Khan Khattak's poems (which was published in London) might have passed his eyes. Mir Abdul Samad has written that Khushal Khan Khattak's Diwan contains a little mixed poetry of Pashto and Hindi or Urdu, which shows that he had also studied Urdu poetry of his time. It is estimated that Iqbal was very fond of pathans. In this article, Iqbal's love for Pathan tribes has been made a topic.

Key Words:

Iqbal and Pathans, Iqbal's poetry, Khushal Khan Khattak (1613-1689), Pashto Kalam, London, "Baz Nama", Mard-i-Momin, "Kushhal Khan ki Wasiyat", Baz or Shaheen, Iqbal's love for Pathan, Islam, the Qur'an and the Messenger of Allah (peace be upon him), "pan-

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Literature Review

The era in which we live is the era of Iqbal. And this commitment is not only limited to Pakistan but covers the entire planet. Every place on this earth where the struggle for justice is being fought. Where imperialism is being dealt with. Where the chains of authority are being broken. Where the ego of nations has awakened. And where the lessons of greatness and perseverance are being taught. Iqbal is included in the boundaries of this era. It is not absolutely necessary that the people of these remote corners of the planet are even familiar with the name of Iqbal. If not today, then tomorrow, when the civilization of each country will be considered an indispensable part of the civilization of the whole world. But there is no conspiracy figure. The physical, material existence of this personality is certainly important, but the most important is dissolved in the souls. Whatever Iqbal wrote, he wrote in Urdu, Persian or English. But today there are very few languages in the world in which Iqbal's poetry and prose have not been transferred or are not being transferred. The echo of Iqbal's epoch-making was heard by the world even fifty years later, when a famous Western critic (Herbert Reid) reprimanded the intellectuals of Europe and America that how long have you been imitating Keats? But will continue to live. Meanwhile, look to Lahore in the east, where a poet named Iqbal is creating a new era with his universal themes. Half a century later, Iqbal is no longer a stranger to intellectuals of the West and they are surprised to think that in this period, when South Asia was under the grip of British colonialism, this self-aware poet, this self-conscious thinker and How did this cosmopolitan-to-cosmopolitan Jersey intellectual emerge from that corner of Pakistan called Sialkot, and the city whose existence has been recorded in the Journal of Islam due to the honor of being the birthplace of Iqbal.

Allama Iqbal's philosophy is the philosophy of healing the immense energies of the heart and mind. It is obvious that the real source of these energies near them is Islam, the Qur'an and the Messenger of Allah (peace be upon him). Nevertheless, the whole world is invited to participate in this philosophy. This is why Iqbal calls "pan-Islam" in its final universal form "pan-humanism". Sir Syed Ahmad Khan's movement has become a support and a means of support for the Muslims who brought out the literary, cultural and political scene of the subcontinent before Iqbal for a moment for the correct assessment of the immense historical importance of Iqbal. After the failure of the war of independence, he was arrested in the world of Hesitation. They are slowly emerging from their ruins, but the number of those who prevent them from emerging is not less. Politics is in the possession of the whole of India and the nation. And the powerful Britain knows that the Muslims have a philosophy, so if this nation stands up from the ruins of history with its full height, it will be impossible to stop it from moving forward. Even if the Muslim rulers of Akkad take the name of politics, the focus of their words and actions is the pleasure of the British. On the other hand, in the name of literature and civilization, defeat and inaction are spreading. Human emotions are wrapped in superficiality. And literature has been given the guise of sati only on linguistic wrestling or

arthritic sex. The minds of the people have been covered with indifference and indifference, and whenever the voice of breaking this status quo is raised from somewhere, this voice is suppressed by saying that literature and art are not capable of such harmony. Beliefs have been given the color of courage and lives are passing through such a boring monotony that the life of the “bail of Kholho” is comparatively more diverse that after wandering in one circle for a certain period of time, he is freed. When Iqbal's colorful poetry rises on the horizon of this cold, static, semi-dark and complete silence world, it is obvious that it can be called a miracle. It is true that earlier Ghalib had rebelled against the prevailing negative traditions of art. And his student Hali had changed the face of poetry and Iqbal was a link of this modern tradition, but Iqbal's creative mind was equipped with more modern sciences than him and God had given him so much strength and courage that They should study ancient and modern ideas and sciences analytically And when giving a message to the nation, keep in mind the reality of the era this nation is passing through and where we, as a unit, stand in this global mantra of tremendous advancement of science and technology. And how do we proceed? And what spiritual, mental and material weapons we need to be armed with to move forward. From this, Iqbal begins his covenant-making. And with their eyes they see the circle of influence of their concern constantly expanding and therefore announce it with great satisfaction and confidence.

گئے دن کہ تنہا تھا میں انجمن میں

یہاں اب مرے رازداں اور بھی ہیں (1)

In the same way, Iqbal has changed the direction of the currents of thoughts of his victims and the way he has made his Qain travel from a narrow heart to a noble and noble side. Then the way he has presented the philosophy of human personality and has set the rules to refine the minds with positive beliefs and ideas. They are indisputable proofs of their commitment. But another important thing that Iqbalists generally ignore is their era-making style of art. This is my personal point of view, but I am sure that thousands and millions of companions will support me that if Iqbal had continued to write poetry according to ancient traditions, despite his life-giving message, he would not have been so widely accepted. This is their unique way of speaking. . Which caught the attention of millions and thus the way of understanding and appreciating his sayings became common. It should be said that Iqbal changed the standards of art and poetry with his speech and gave such a language to Urdu poetry. They gave such diction, gave such metaphors and gave such signs that the poetry which had lost its power and beauty after Daag and Mir Minai and Riaz Khairabadi had lost its beauty. From Iqbal, the ink of the alchemist shone brightly and was filled with the enthusiasm of life and began to move towards affirmation, construction and conquest by negating profit. Today, if life is adorned with all its colors in our poetry, it is creating a state of amusement for us. So this is Allama Iqbal's religion. Consider that when the standards of future poetry will be determined. . So whenever Iqbal's art and style of art and perfection of art must be considered as the basis. It is also the promise of Iqbal that the way he encouraged the Muslims of the subcontinent to carve out their own separate homeland and to establish and maintain it, and to keep the contemporary philosophies of the world alive. Therefore, he taught respect for humanity. In fact, he changed

the way of speaking for the people of art and created a roar and echo of self-righteousness in their voice. Only genius working personalities can perform such miracles. That by living in a particular era, they create a new era that continues to influence the coming eras as well. Hazrat Allama Iqbal had a special affinity with the Pathans living in the border and Azad tribal areas. There were many elements in it: strong passion for Islam, love for traditions, bravery and courage, constant war against imperialism, distance from modern civilization, but the biggest thing was that Iqbal's intuition said that a living and lively Leadership can emerge from such a region where the subtleties are less and life is a severe test. And the character of human beings has not been harmed by the abundance of the phenomena of modern civilization.

فطرت کے مقاصد کی کرتا ہے نگہبانی
یا بندہ صحرائی یا مرد کہستانی
دنیا میں محاسب ہے تہذیب فسوں گر کا
ہے اس کی فقیری میں سرمائے سلطانی
یہ حسن و لطافت کیوں ، وہ قوت و شوکت کیوں
بلبل چمنستانی ، شہباز بیابانی
ہے شیخ بہت اچھی مکتب کی فضا لیکن
بنتی ہے بیابان میں فارانی و سلمانی(2)

In the May 1968 issue of the magazine "Islamic Culture", Allama wrote an essay on Khushal Khan Khattak which was not really an essay as it first briefly introduced Khushal Khan Khattak and then gave a long poem about him. which was translated by Captain Raverty in 1862. Among all the essays of Iqbal that have come out in the form of collections, this essay is completely different in terms of its style. The goal and theme of the second poem chosen is universal. The Muslims of Bur Azim used to call him a hero. And Allama himself was also his admirer. The question is, why did Allama do this out of his traditional style? The answer may be that Allama was longing for unity in the Afghan race. And Khushal Khan Khattak is a traditional and historical symbol of this unity. Therefore, Allama also mentioned it at the beginning of the paper. you wrote.

"افغان نسل کا اتحاد جس کا عمل ہماری آنکھوں کے سامنے جاری ہے۔ وسطی ایشیا کی تاریخ کے دلچسپ ترین ابواب میں شامل ہے۔ اس دلچسپ تحریک کی تاریخ میں ، ہندوستان میں بہلول لودھی اور شیر شاہ سوری ، سرحدی قبائل میں خٹک شاعری خوشحال خان اور پیر روشن اور افغانستان میں امیر عبد الرحمن خان اور اس کا پوتا شاہ امان اللہ خان بہت بڑی شخصیتیں ہیں۔ وہ دن دور نہیں جب کوئی افغان مورخ ہمیں اس نسل کے اتحاد کی داستان اسی طرح سنا ئیگا جسے بولٹن کنگ نے اٹلی کی داستان سنائی ہے"

(3)

"اقبال خوشحال خان کی شاعری سے بہت متاثر تھے۔ کیونکہ اس میں بندہ صحرائی کی جھلک بھی موجود ہے۔ اور "مرد کہستانی" کی بھی۔ انہوں نے بتایا کہ یہ شاعری اولین عربی شاعری کی روح کی حامل ہے ، اور اس میں دہی سادگی ہے۔ وہی اظہار کی ہے ساختگی موجود ہے۔ وہی آزادی اور جنگ سے پیار ملتا ہے۔ اور زندگی پر وہی تنقید نظر آتی ہے۔ جو عربی شاعری کی خصوصیات میں شامل ہیں۔ چنانچہ اقبال نے اس امید کا اظہار کیا ، کہ کوئی محقق نہایت تفصیل اور شرح و بسط کے ساتھ اس شاعری کا محاکمہ کرے گا۔"(4)

The importance that Allama gave to Khushal Khan is also evident from these slogans. In "Jo Javid Nama" it is recorded in the dialogue between Ahmad Shah Abdali and Zinda Rood.

Allama Zinda Rood mentions Khushal Khan as follows.

خوش سرورد آن شاعر افغان شناس
آنکہ بیند ، باز گوید بے ہراس
آن حکیم ملت افغانیاں !
آن طبیب علت افغانیاں
راز قومے دید و بے باکانہ گفت
حرف حق باشوخی رند انہ گفت
اشترے یا بد اگر افغان حر
بایر اق و ساز و بانبار در
ہمت دانش ازاں انبار در
می شود خوشنود بازنگ شتر (5)

And it was the result of his love for Khushal Khan that Allama made his will in the form of Urdu poetry.

قبائل ہوں ملت کی وحدت میں گم
کہ ہونام اغفانیوں کا بلند
محبت مجھے ان جوانوں سے ہے
ستاروں پہ جو ڈالتے ہیں کند
مغل سے کس طرح کم تر نہیں
قہستان کا یہ بچہ ار جمند
کہوں تجھ سے اے ہمنشیں دلکی بات
وہ مدفن ہے خوشحال خان کو پسند
اڑا کر نہ لائے جاہں باد کوہ
مغل شہسواروں کی گرد سمند (6)

Iqbal wrote a lot and did a lot about Millat Afaghana. Payam Mashreq was attributed to Ghazi Abanullah Khan, the ruler of Afghanistan. And put a lot of expectations on him in a long poem. When he got the opportunity, he expressed good thoughts about it. When the child Saqqah started a revolution. So Iqbal's sympathy was naturally with Amanullah Khan. As far as Nader Shah Ghazi is concerned. Iqbal had very close and brotherly relations with him. When Nadir Khan passed through Lahore via Bombay on his way to Kabul from Paris, he met Allama and Allama wanted him to hand over his lifetime wealth but Nadir Khan did not accept this offer when Nadir Khan Bursar Jagan was in Afghanistan. . So he wrote a letter to Allama, asking him to appeal to the Muslims of India to give financial assistance to the Millat Afganah and Allama immediately issued the appeal. But within a few days, Nadir Khan succeeded in his mission and became Nadir Shah Ghazi. In 1933, he invited Hazrat Allama Ras Masood and Syed Sulaiman Nadvi to Kabul. So that they can advise the Afghans regarding the education system. Allama's book "The Traveller" contains impressions of this tour. Raqim al-Haruf is merely alluding to these events as this paper is aimed at the Pathans on this side of the Durandline. Allama took a special interest in Afghanistan because at that time Afghanistan was free and we were slaves and we thought that Afghanistan would not only help us in the struggle for freedom, but also give us a job after independence. will _____

Even in Barazim's politics, Iqbal reflected the sentiments and feelings of the people of the border region with great continuity and frequency when Allama was elected as a member of the Legislative Assembly of Punjab in 1967. And entered the field of politics in a formal manner, so he constantly demanded. That constitutional reforms should be implemented in Frontier Province, which are implemented in other provinces. And Balochistan should also be given constitutional status equal to other provinces. And when the Muslim leadership held political talks with the Hindus. Allama insisted that a deal should be done on this issue. And when there were direct clashes between the Pathans and the police and army of the British Empire and the site of Chowk Yadgar became red with the blood of the martyrs. So Iqbal raised his voice with thunder in favor of the Pathans. And in the presidential address of the All India Muslim Conference at the Lahore Station in 1932, where he welcomed the British decision that constitutional reforms would be implemented in the Frontier Province. There protested with great intensity against the roundup and oppression. They said.

"ہندوستان کے دوسرے حصوں میں جدید ہو تی۔ تو برطانیہ نے اس کے خلاف جو کارروائی کی۔ وہ احتیاط سے مکمل طور پر خالی نہیں تھی۔ لیکن حرف صوبہ سرحد میں ظلم نے ایسی صورت لی، جو ایک مہذب حکومت کے شایان شان نہیں ہے۔ اگر زبانی اطلاعات درست ہیں، تو صوبہ سرحد میں برطانوی افسروں کے قلوب ایک ایسی اصلاح کے محتاج ہیں۔ جو سلطنت برطانیہ کے لیے اس صوبے میں جاری ہونیوالی آئینی اصلاحات سے کہیں زیادہ اہمیت کی حامل ہے۔ گرفتاریوں اور مقدموں کی تعداد کے سلسلے میں ہمارے پاس کوئی معین اور قطعی معلومات موجود نہیں ہیں۔ لیکن اخباری اطلاعات کے مطابق ہزار ہا افراد گرفتاری، سزایاب اور نظر بند ہو چکے ہیں۔ حکومت کے لیے یہ سوچنے کی بات ہے کہ مراعات اور ظلم کی پالیسیاں کہاں تک افغانوی جیسی خود دار نسل کو امن پر آمادہ کرسکیں گی۔ نوجوان سرحدی افغانہ میں عبد الغفار خان یقیناً محبت اثر و رسوخ کے مالک ہیں۔ لیکن اگر ان کا دائرہ اثر اس علاقے کے دور دراز ترین کناروں تک اور دیہات کے بے خبر باشندوں تک پھیل گیا ہے۔ تو اس کی ذمہ داری ظلم کی عاقبت نااندیشانہ پالیسی ہے۔ حکومت جتنی جلد ظالمانہ اقدامات واپس لے گی انتہائی صوبے اور خود حکومت کا فائدہ ہوگا۔ اس صورت حالات سے جملہ اسلامیان بند میں گہری تشویش موجود ہے۔ اور اگر حکومت نے اس معاملے میں مسلمانوں کے احساسات کا خیال نہ کیا۔ تو یہ دانشمندی کی بات نہیں ہوگی۔" (7)

The British imperialist rule and violence naturally affected the independent tribes and they also continued to struggle against it. Which was considered dangerous to such an extent that Britain started bombing the Azad tribal area with planes. Allama was naturally concerned about this and on August 11, 1933, he sent an email to the Viceroy of India with this article.

"اہل لاہور کا ایک پبلک جسلہ کل شام سرحدی قبائل پر بمباری کے خلاف احتجاج کرنے کے لیے منعقد ہونیوا لا تھا لیکن ملتوی کر دیا گیا مسلمان پر زور مطالبہ کرتے ہیں کہ بمباری فوری بند کر دی جائے اور امور متنازعہ کے تصفیے کے لیے پر امن طریقے برتا جائے۔" (8)

Even after this, when the Faroud policy against the independent tribes went round, Allama raised his voice against it.

Allama also thought of the long-lasting sun. Therefore, the twenty poems he recorded at the end of "Zarb Kaleem" under the title "Mihrab Gul Afghan Ke Afkar" are the grief of all Pathans. Mihrab Gul Afghan did not exist. Mr. Mir Abdul Samad Khan in his book "Kushhal Waqbal" has mixed the Mihrab Gul Afghan with Sanjid Gul, but I do not agree with it. According to me, immense love for Pathans forced Allama to take the guise of Mihrab Gul Afghan and carry forward the message of Khushal Khan Khattak and Rehman Baba and other

great Pashto poets. Make the Pathans aware of their capabilities and give them alliances. So that the Pathans can play their worthy role in this independent Islamic state. The dream of which Allama continued for a long time. And which became a reality nine years after his death.

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