

Religious And Spiritual Dimensions In Moulana Zafar Ali Khan's Poetry

Zeenat Bibi¹, Dr. Raheela Bibi², Dr. Rukhsana Bibi³, Dr. Muhammad Nasir Afridi⁴, Dr. Saeed Ur Rahman⁵, Rubina Gul⁶

Abstract:

Moulana Zafar Ali Khan is a figure in the subcontinent of India and Pakistan whose various aspects are immortalized in history. He was a journalist, poet, translator, political activist, and a national leader; in all these roles, he is regarded with great respect. Each of his roles has a complete dimension. The factors contributing to his comprehensive personality include the circumstances of his time, his teachers, and the significant personalities of his era, which cannot be overlooked. Additionally, the influence of Aligarh is deeply embedded in his persona, and its essence can be simultaneously felt in his thoughts and actions. He was born in 1873 in a small village near Sialkot in Punjab (adjacent to railway station Siddhara Tehsil Wazirabad). He was initially associated with his father Maulvi Sirajuddin's newspaper Zamindar. According to his father's advice, even after his death, he ran this newspaper successfully. His editorials have a distinct identity for newspapers. Who are the torchbearers for the people associated with journalism. He practically raised his voice for the Muslims of India from every platform in journalism, politics, religion and as a writer.

Keywords: Dimension, Immortalized, Editorials, His Journalistic Efforts, Tyrannical Forces, Deep Satire, Comprehensive, Gaze.

Introduction

When we look back on the life of Maulana Zafar Ali Khan, we see his main goal is to protect Islam and its values. He spent his entire life in the struggle for Islam and the Muslims of India. In this journey, efforts were made to lower his morale in every way, but in front of his passion and faith, the tyrannical forces failed. He used both writing and speaking to communicate with the Muslim nation. Apart from this, he continued his preaching efforts through writing for those who were far away and where it was a bit difficult to convey this message in the form of speech. He also kept correspondence in this regard. He also made editorials a means of expression. Especially in this regard, his journalistic efforts will always be kept alive in history.

Maulana Zafar Ali Khan recognized religion as the greatest reality and necessity of human life. He has been giving primary importance to religion to survive. In this way, he has

¹(Assistant Professor, Department of Urdu, Shaheed Benazir Bhutto Women University Peshawar)

²(Assistant Professor, Department of Urdu, Shaheed Benazir Bhutto Women University Peshawar)

³Assistant Prof. Urdu GC Women University Faisalabad

⁴(Assistant Professor, Department of Urdu Sarhad University of Science And Information Technology Peshawar)

⁵Associate professor of Urdu government degree college Batkhela Malakand.

⁶Associate professor of Urdu Govt Girls Degree college No.1 Abbottabad.

given the priority to the role of religion in life and eternity. His poetry is based on Islam, religion and Islamic nation.

"There is no doubt that just as we can feel hunger and thirst and the ability to feel pain and relief, which cannot be denied as being true and real. And the desire to live forever is an integral part of our nature. And these desires are the cornerstone of religion." (1)

He was the true leader of the Nation of Islam. Although Maulana Zafar Ali Khan was also one of the followers of Sir Syed Ahmad Khan, he also received Western education and wore Western clothes, but his love for Islam and Muslims was the motto of his life. In his efforts, he made some reconciliation with the British, but Zafar Ali Khan did not extend his hand of cooperation in this regard. This was the reason that he faced many difficulties in his life. But he did not back down from his goal.

Apart from his writings, speeches, sermons, poetry, and editorials, he actively participated in movements (Khilafat, Tehreek-e-Ahrar, Mughalpura Tehreek, Tehreek-e-Adam Ta'awun, Tehreek-e-Hijrat, Shuddhi aur Sangathan Tehreek, Tehreek-e-Kashmir, Tehreek-e-Tahaffuz Masajid aur Muslim League ki Tehreek). In this regard, he endured the hardships of imprisonment many times.

Poetry was started by Maulana Zafar Ali Khan from his student days. He receives praise and appreciation from his listeners in both Urdu and Persian languages. Later, he turned his attention to poems from ghazal. His poetic themes include life situations, the events of that period and his mental conditions. He described his external and internal conditions in a comprehensive way in his poetry. What is Similarly, the imagery of nature and the flight of imagination can also be seen prominently in them.

He has experimented with almost all genres of poetry. Which includes Hamd o Naat, Nazm, Qata, Qasida, Rubai aur Ghazal. He continued to receive praise and appreciation from his listeners in the above genres.

Most of the topics that are seen in his poetry are of an emergency nature. As they are in journalism, these topics are permanent despite the nature of the emergency. The main reason is that these topics are related to Muslims, India and Islam. But it is his far-sighted attitude that his poetry is today. It also strengthens the spirit of faith and belief in Allah in the hearts. Along with being a poet, writer and journalist, he also actively participated in politics. Especially his editorials are a complete document in history. Another important reason is the style of Maulana Zafar Ali Khan. Therefore, his importance will always remain in political history in general and from the Islamic point of view or in particular with regard to Islamic history.

In the poetry of Maulana Zafar Ali Khan, his passion for love is not temporary but eternal. He expresses his love for Allah and His Prophet in his poetry. There is a sincere expression of devotion.

Jo ronak Arab ki hui shaan Ahmed ۞

To zeenat hijam ki hui aan Ahmed ۞

Farishtay yeh kal arsh pe keh rahe thay

Kisra o Qaiser hain darbaan Ahmed ۞

Na dekhi ho tasveer e rehmat ki jis ne

Woh dekhe sarapa e rukhshan Ahmed ﷺ

Islamic values and traditions are universal. They cannot be confined to any era. Zafar Ali Khan's poetry is based on universal themes.

"Zafar Ali Khan has described sincerity and love, truth and reality in hymns and naats in such a way that this part of his poetry has gained a valuable place in Eastern literature. Along with the combination of all these things, Zafar Ali Khan's sarcastic tone makes his poetic capital efficient and effective" (3)

In his poetry, love for Allah and the Prophet ﷺ is depicted. The end of this love is that in his life he fought against Qadianism and anti-Islamic elements. He also used the pen as a sword against Qadianis and Ahrar. Apart from this, his Naatiya poetry is also indebted to this passion. He did pen Jihad not only in this regard. Rather, they faced torture and financial loss in practice. But for them, the importance of the Hereafter was higher than this world.

In his poetry, along with Hamdiya and Naatiya references, feelings of devotion and love for Ahl al-Bayt are also found. He seems to describe his thoughts and feelings with great depth and emotional attachment regarding the incident of Karbala and Hazrat Imam Hussain (RA):

Yad-e-Ali Goher Haq par Fida ho hi gaya

Ae Allahabad tu bhi Karbala ho hi gaya

Jurm itna tha ke kyun Islam ki talqeen ki

Pa-ba-zanjeer is pe yeh mard-e-Khuda ho hi gaya

Tu hai ae Fakhr Husain Ibn-e-Ali ki yaadgar

Dard tera teri millat ki dawa ho hi gaya (4)

If viewed from the Islamic perspective, the mosque is of special importance. It has been used for the performance of other affairs besides prayer. Especially if the life of Muhammad ﷺ is looked at, the role of the mosque becomes clear. In Islamic society, the mosque is not only a place of worship but also a place of refuge. In addition, it is the unity and consensus of Muslims and mutual unity among them. And the role of the mosque is very important for tolerance. Zafar Ali Khan also has many examples regarding the veneration of the mosque. The religious environment of their home had a deep influence on their upbringing, where children were encouraged to pray (Namaz) from childhood. That's why in his life, he kept observing prayer and advised others in this regard. Once in March 1931, Congress was meeting in Karachi. They came out in protest for not getting a break for prayer. He established many such examples in practice. He has also expressed this in poetry. In one of his poems "God and Idol" there is also a beautiful example of religious elements in the form of question and answer:

Ek roz main ne arz yeh Sarkar se kiya

Ae woh ke mujh ko tujh se majal-e-sukhan nahi

Mulzim yeh baat bhi hai jo Khuda hai qasoorwar

Is ka bhi aitraaz se khaali chalan nahi

Angrez wahshiyana ta'assub se paak hain

Mahmood Ghaznavi ki tarah butshikan nahi (5)

Hypocrisy is prohibited in Islam. In the poem "Daarhi hai to gham kya hai" he has drawn our attention to this important point in the form of deep satire. He says that in the cloak of beard, there is a clash of action and character.

Phans jati hai aik duniya is daam-e-riyai mein

Aur mere Aqdas ke charche hain Khudai mein

Daarhi hai to gham kya hai (6)

There are also verses regarding the intercession of Muhammad ﷺ:

Paighambar ki shafaat par meri is arz ka haq hai

Ke Aaqa teri khatir main ne chakki jail mein peesi (7)

He expresses his devotion regarding the end of prophethood as follows:

Munkireen-e-Khatm-e-Nabuwwat ke muqaddar mein hai darj

Zillat o khwari wa ruswai ila Yawm-ut-Tanad (8)

In Islamic culture and traditions, veiling has always existed and there are orders regarding veiling for both Muslim men and women. Zafar Ali Khan has also drawn our attention to this important point in his poetry.

Kuchh parda-dar yeh chahte hain ghar ki auratein

Logon ke dil ko khush karein deedaar-e-aam se

Ek Mirza ulajh gaye Maghrib ki zulf mein

Phans kar nikal sake na woh London ke naam se

Be-pardagi ki lazzat-e-uryan ko dekh kar

Bol utthay faida nahi kuch rok thaam se

Muslim bhi auraton ko khule munh karayein sair

Parday ko kya gharaz hai halal o haram se (9)

The message of his poetry is according to the religion of Allah and His Messenger. For this, sometimes they bring forward the observations and experiences around them and sometimes they use the verses of the Holy Quran to make their message more clear. In his poetry, we find verses from the Holy Quran:

Teri gardan par hai tegh-e-kul jabbaar aneed

Nahnu aqrab bhi hain lekin haafiz hablul wareed (10)

Samajh lo lan tanalul birr hatta tunfiq ko tum

Ke yeh irshaad hai Qur'an ke andar be gumaan aaya (11)

Tafseer samajhni ho agar kun fayakun ki
Taseer duaaye shah-e-kun o makaan dekh (12)

Mujhe yaad aayi hai Qur'an ki ibarat
Parha main ne mahwuna ayat-ul-layl (13)

He was the leader of the Nation of Islam, not only of the sub-continent but his references to different trends and ideas are not local but international. Under the heading of "International Confusion" he expresses his ideas very well.

Roos zakhmi hai to Almanian hai be par o baal
Raha Italy so hai bechaare ki ukhri hui sans
Par nahi sakti bhtijay pe chacha-sam ki zadd
Jis se andesha-e-iza hai woh taqat hai France
Sher-e-Britania in sab ko kuchal sakta hai
Na jigar mein ho jo atki hui Islam ki phans
Kheil Namrood ko dar hai to faqat itna hai
Ke kahin Dijla ki daldal se nikal aayen na dance
Phirte hain ye Ahl-e-Palestine bhi bandhe hue lath
Aur Bareli se chale ja rahe hain baans pe baans (14)

In the same way, the lesson of brotherhood and unity for the Islamic nation is the specialty of his poetry.

Is anjuman ke waste apni tamam umar
Karte rahe yeh deen ke khadim gadhaagari
Taan ke aagayi chaman-e-ilm mein bahaar
Aur shaakh-e-deen-e-Mustafa ﷺ hogayi hari (15)

Chashma ubhar raha hai Muhammad ﷺ ke noor ka
Ab hum hain aur is mein hamari shanawari (16)

If we see in Iqbal's poetry, the concept of doubt that arises actually comes in the context of the emotionality associated with the divine or one's nation. This sentiment is also seen in Zafar Ali Khan. He has brought this aspect to the fore in " Rab-e-Kaaba se ek aajizana iltija ".

Aakhir tere Rasool ﷺ ke daaman giraftah hain
Jis ke ghulam hote hain Iskandar aur Jam
Kab tak rahenge dast-o-gareebaan Farang se
Kab tak lada karenge yeh kashti qaza se hum

Kandhaar ko roz ata kar ke anqareeb

Pal bhar mein phir buland ho tauheed ka alam (17)

Allama Iqbal and Zafar Ali Khan had many values in common. Both set examples of leadership for the Muslims of India through their writings and speeches. Iqbal and Zafar Ali Khan have stories of struggle for the good and sanctity of the nation and guidance. Allama Iqbal himself also recognized the qualities of Zafar Ali Khan.

"He is a man of extraordinary heart and mind. His courage is high and his pen is not less in its fluency than the sword of the great Mujahideen. So the whole of India has been influenced by him, but his special influence on the Muslims of Punjab. He has done great service to this province in terms of religion, literature and politics. (18)

He has mentioned many events, personalities and battles related to the history of Islam and has made it a part of his poetry and has advised the Muslims of India to take lessons from them and choose these Qura'ah-e-Hidayat. The rest of the Prophets are also mentioned in different contexts in his poetry. His ideas regarding the guidance of the nation are worth attention.

Leader woh hai jo deen-e-Muhammad ﷺ pe ho nisaar

Leader Nabi ﷺ ki shama ka parwana chahiye

Jo dar gaya ho qaid se aur taaziya se

Leader hamari qawm ko aisa na chahiye (19)

He does not despair of the plight of Muslims. They have full confidence that with the grace of Allah and the courage and independence of the Muslim nation, they will fully fight against those tyrannical forces, and once again the Muslims will achieve greatness. In this regard, he has described his evolutionary journey in a very comprehensive way in his poem "Madārij-e-Irtiqā":

Naye Mahmood paida ho rahe hain khaak-e-Ghazni se

Naye Toghril Sareer Aara Iran hote jaate hain

Nahi takhsees-e-ahd is mein Muhammad ﷺ ke ghulam ab bhi

Iskandar bante jaate hain Sulemaan (عليه السلام) hote jaate hain (20)

The themes of Zafar Ali Khan are of such a nature that they are important at all times. Secondly, his style is also very important in terms of the political, social and religious aspects of that era if his poetry is properly organized. Different trends and ideologies can be well evaluated. Thus a history is seen preserved in his poetry.

"If their poetic corpus is viewed as a metrical record of one of the most significant periods in history, it holds great importance. However, in addition to this, it also contains a treasure that is of considerable significance from an artistic perspective. It encompasses emotions and feelings, as well as concepts and imaginations, which have been woven into poetic expression and

elegy in such an eloquent manner that, despite being a product of urgent circumstances, they can be considered to have eternal value."(21)

Overall, his poetry is a true reflection of his personality. It shows him as a devoted follower of Islam, expressing his love for Allah, His Messenger ﷺ, the Ahl al-Bayt, and the Rightly Guided Caliphs. Whenever he encountered difficult phases, he turned his gaze towards the Lord of the universe. He struggled for the benefit of the Muslim community through his actions, character, and written and spoken words, seeking divine assistance.

References:

1. Maulana Zafar Ali Khan, "Islam ki Barkatein", Hindustani Kitab Khana Lahore, p6
 2. Zafar Ali Khan, Chamanistan, Publishers United Chowk Anarkali Lahore, 1944, p23
 3. Dr. Ghulam Hussain Zulfikar, Zafar Ali Khan Adeeb o Shair, Maktaba Khayaban-e-Adab Chamberlain Road Lahore, 1967, p164, 165
 4. Maulana Zafar Ali Khan, Baharistan, Urdu Academy Punjab, Lohari Darwaza Lahore, 1936, p 260
 5. p 781
 6. p 760
 7. p 727
 8. Zafar Ali Khan, Nigaristan, Publishers United Chowk Anarkali Lahore, 2000, p 222
 9. Maulana Zafar Ali Khan, Baharistan, Urdu Academy Punjab, Lohari Darwaza Lahore, 1936, p 675
 10. p 661
 11. p 602
 12. p 272
 13. p 270
 14. p 706
 15. p 598
 16. p 599
 17. p 329
 18. Dr. Allama Iqbal, Zafar Ali Khan Number, Roznama Ehsan Lahore, 29 January 1936
 19. Maulana Zafar Ali Khan, Baharistan, Urdu Academy Punjab, Lohari Darwaza Lahore, 1936, p 717
 20. p263
 21. Dr. Ghulam Hussain Zulfikar Zafar Ali Khan Adeeb o Shair, Maktaba Khayaban-e-Adab Chamberlain Road Lahore, 1967, p197, 198
-