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India's name in Kazim Khan Sheda's Poetry

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Abstract:

Due to family problems with his brother Sheda first went to Kashmir then to Sirhind and finally to Rampur and stayed there till end of his life. During his stay in India the Indian culture greatly impact on his life and poetry. This impact can be clearly seen in his poetry. Sheda greatly depicts Indian Sikhs beauty, acts, rain, green color, Indian cloths, food, areas, religion, climate and Indian cultures, and other characteristics in his poetry. In this research article, India, Indian culture's most aspects have been discussed and enlighten in Sheda's poetry.

Kazam Khan Sheda and India

Sheda is a great 12th century poet, belonging to the family of the great Pashto genius Khushal Khan Khattak. Sheda is the son of Afzal Khan Khattak, the grandson of Khushal Khan Khattak. His life has been predicted between 1135 and 1140 years. According to the information available about Sheda, it is clear that Sheda was born in Aflalabad, Akora Khattak and remained in the area till adolescence. Displaced from his village and region and on his way to India. Sheda says of his journey somewhere: "My rest in Anfwan Shabab has turned into a journey with the hard work of Hazrat". (1)

According to the statement, Sheda migrated from her village and home as a young man, spent several years studying Oriental studies in Kashmir and then spent some time in Sirhind. Rampur came in contact with the Pashtuns, stood there and spent most of his life in Rampur till his death, but wherever he was, he uttered in his poetic language:

Awara laka aftar pa bahar w bar yam

Darta sa waem che sa sokhta Akhtar yam (2)

The reason why Sheda spent most of his life in Rampur, India was because Rampur was ruled by the then Pashtun leader Faizullah Khan, and because Nawab Faizullah Khan himself was a knowledgeable man. Sheda's arrival in Rampur has been very well received and he has settled there permanently. (3)

Rawotri also Talks about Sheda's Trip to India:

((Kazim Khan Sheda took to a wondering life and spent several years in Kashmir, where he acquired considerable learning. He subsequently lived a long time at Sirhind in upper India, but after wards proceeded to the Afghan principality of Rampur, in that country, where he took up his residence, and there he passed the greater part of his life.)) (4)

Many Indian writers have also mentioned the existence of Sheda in India and say that there is a Pashtun poet living in Rampur, India and this great poet is named Kazim Khan Sheda, the first of these writers to be mentioned in Sheda. He mentions that he is Qudratullah Shoq Rampuri. Ramupuri written about Sheda in his book (Tukmatalat-Ushera- Hind):

((Khan Ali Al-Shan Kazem Khan, the head of the Afghan people of Khak, such as a man like Malik, an ascetic a devotee, excellent-natured, thin-minded, possessive, extremely servile, a mountain of tolerance and dignity, described in all human qualities of the Assembly Art and ability and eloquence, the owner of grace and perfection of a good poet.

Thin Imagination, Meaningful, Freshness of India Disintegrates heartfelt and lofty themes. So far, such a well-thought-out and good-natured person has not been found and will not be found in the Afghan people, but the discussion is going on in Iran, in the imaginary thinness and uniqueness of the arch, as well as the sound, the warmth, the warmth of the heat, and Nasser Ali. The richness and richness of Kashmir was the only horizon. His divan is well-known in the Afghan language, which is a sign of his optimism and eloquence. Sometimes after a year and a month, a couple of Persian lyric poems were written by me, and it was a pity that artists are dying and artists are in their place.)) (5)

From the above statement, it is clear that Sheda has spent most of her life in India and has written poetry in Pashto as well as Persian. Apart from Mr. Qudratullah Shoq Rampuri, other Indian writers such as Hafiz Ahmad Ali Khan Kamalan Rampur have mentioned about Sheda in the book ((Kamilan Rampur)), and Amir Mini mentioned in their book ((Tazkira-e- intekhab Yadgar)):

Most of the researchers' view on the reason for Sheda's departure to India is that Sheda was forced to leave her homeland forever due to some family and intellectual conflicts and bad circumstances with her elder brother Asadullah Khan in her home and village. And go to India. When Sheda went to India, she fell in love with Indian soil so much that she never returned to her homeland, and continued to do so for the rest of her life. Sheda also says that I was a happy-go-lucky bubble from the Sarai area but from there I have now come to India and have started speaking sweetly in India like a parrot:

Ta balbal da walayat raghly la sraya

Da totes ghondy pa Hend ke sokhan sraya (7)

Or as it says in the following verse:

Sta mahjoor la deera darda Ohh feghan kar

Ka weshtalee tootey chegh pa Hendostan kar (8)

Sheda has spent many years of her life in India and has visited many different places. India is the second homeland of Shiva, so it is influenced by Indian tradition, customs, Hindu rituals, temperament, thought and imagination and the Indian environment as a whole and this influence and influence is very much in the poems. Is revealed. (9)

But apart from the Indian influence, he did not forget his region till his death. He often said in his speeches and poems that these are sweet words and poems sent from India to Pakhtunkhwa as he says:

Da ghazal dy Sheda zar yawsa la henda

Che yaran ye da watan sa rang jawab ka (10)

Or in below verses:

Sehda wastawa dewan la Henda roh ta

Che labrez ye pa sada she kohestan ham (11)

Sheda wastawa rangeen ashaar la Henda

Sta la raey sara ashna da srai yaran di (12)

He also says that Roh Saman knows about love and affection but Indian blacks do not know about love and affection. Sheda often compared Roh and India in her poems and speeches as she says:

Mohabat ghowaree d roh la saman roya

Seyaheyan da Hend khabar na di la meni (13)

Or as it says in the following verse:

Pake nashta seya mast da hagho stargo

Garzedaly pa drust hend pa bangala yam (14)

We can find two types of Indian and Pashtun cultures in Sheda's poetry, because Sheda was born in a Pashtun environment, but spent many years of his life in India. Is also influenced by the influence of Indian culture, which he has mentioned many times in his poems. Sheda also often compared Pashtun and Indian cultures, such as:

Pa hendi ada ada ye wakry pa ma chary

Za sheda pa zra sada n rooh Afghan yam (15)

Sheda when he sees the naz and ada of Indian girls and connects them in the net of naz and adag, says that I am a simple wind Pashtun, because I have run into the nag and ada of Indian girls very much.

The poems of Sheda that one reads make it necessary to remember India that Sheda is a Pashtun poet but spent most of his life in India and saw different aspects of Hindu life and he re-examined the life of Pashtuns. As mentioned in the comparison, we will explore here the three main parts about India in Sheda's poems, India and the Indian region, Indian beauty and some important parts and words of Indian language and culture.

Let us first come to the mention of India and some places and places of India in Sheda's poems, as we have already mentioned. Sheda has traveled and visited many parts of India, after these visits and observations. Sheda mentions that place in her poems, as she says:

Pake nashta mast da haghо stargo

Garzedaly pa drust hend pa bangala yam (16)

Or as it says in the following verse:

Che khatar me sha makan da dy sabzano

Rata wagora yaw nawy hendostan yam (17)

Sheda considers her home to be the abode and place of Indian vegetables, saying that for my sake the Indian vegetables, black eyes, red hands and other such features have taken place in my heart as if I am a I am the new India because the habitat of vegetables is India so that these vegetables have now taken place in my heart so I am now another new India.

Sheda and India: Here we will now mention the poems of Kazim Khan Sheda which mention India:

Sta da zalfo pa lor zraona khraam khandy

Ka da Rum qafela drumi hendostan ta (18)

Ka da hend aab o rang sta pa sorat sho

Khpal qalam darta mani rawra la cheena (19)

Da halb pa shaan zra wawoot la laasa

Awara pa hendo send paRum o Ros dy (20)

Page ar dy walayat kra pa khobaiu

Ghulaman ba tool khoban da hedno bar kram (21)

Sheda ta tooti pa hend da taby

Che qani da khpal kalam pa gul shaker ye (22)

Beya beron sho da ghamono paa tar aab

Da hend zmaka shwa da deero sarwar maab

No bahar rawoor tashrif o hendo baar ta

Da qaaqam hajat hes nashta da sanjaab (23)

Da mani da moi qalam waee o hend ta

Warkaa sok da roshnaee toyam khetab (24)

Da tamuz lamby pa hend raghy naagaha

Da asman lutaff badal sho pa inab

Che ye swazi pa sharer da hend arbab

Sak fasaan sha pa da malk da sarkh dolaab (25)

La try landy shi da hend jaleba zmaka

Khas ba porta pa moheed shi pa pabayab (26)

Che saruna kaa balaa da hend maruna

Pa leeda ye ham taaqat drummi nam naab

Har kaz na kaa intiqaa pa hendostan ky

Pa tamuz vi ziny mard da rooh saraab (27)

Ghalaba da chraghaan pa shab taar da

Ka hamla da da magul pa hendo baar (28)

Inqelaab da zamany tora seely da

Che pa hend ye wo raghlai dandu kaar (29)

Laka nmar pa garam toiee kra jahaan landy

Na yaw hend o khorasaan, rooh o taar (30)

Che hend ta drumi paashna koba

Dar sara wakhla yaw dwa dry choba (31)

Ahal hend zama pa zhaba na poheegy

Warsara ahly Iron o turani (32)

Sheda also mentioned India in her Persian poems. When Nawab Ali Mohammad Khan died, Sheda recited Persian poems about his death and said that the whole of India was saddened by the death of Ali Mohammad Khan. People from India to Roh (Pakhtunkhwa) are mourning his death and crying:

Karda zaban gham keshwary hendostaan

Chesham khod gang w chaman lail o nahaar

Az balaad hend taa maskuna rooh

Neist Afghan ra roie girya kaar (34)

Milk and Indian Beauty: Beauty is a constant value in itself, with everyone being free to choose beauty for things, human beings and other beings according to their own minds and thoughts, because if we consider colors, who will? White is beautiful, black will be beautiful to someone else, green will be beautiful to anyone. Take all such colors, but according to Kazim Khan Sheda, whichever color is beautiful or Indian beauty as a whole is seen in (Sabaz tor

bakhun) color . Asadullah Ghazanfar writes in his poems: "Many of our classical poets have gone to India and lived there, but they are not happy." Another one is not attentive to the lethal amount Hassan Hindi)).

In many of her poems, Sheda mentions Indian beauty, especially Indian sarsabaz, and called Indian girls "sabzani/toor bakhuni". Sheda says that India's beautiful girls is so delicate and dark-skinned that if Mina says:

Naazkan da hendostaan sabz rangoona

Makdar shi da mina pa intisaab (35)

Sheda also calls the blackness of Indian girls always spring and adds that if you look at the vegetables in the deserts and deserts of India for twelve months of the year, you will find that there is always spring and spring:

Dolas meyashy jalwa da naw bahar da

Ka da hend pa dashta seer taraf sabzaan kry (36)

The girls who were dark-skinned but whose hair was somewhat attractive and beautiful were called Sakana in Indian terminology. Looks as beautiful as green leaves, like (Rehan/Kashmali):

Da hend pa malk ke ajab skanny di

Naaz o adaa laree kala najanni di

Che nazar kri o taraf hosan ta

Shpa da mehtab ke da rehan panny di (37)

As mentioned earlier, Sheda is a lover of Indian beauty and because of this love, there are many examples of praise for Indian beauty in poetry.

Laka da zmand kho shnamaatar shi

Che jalwa da hend sabzaan pa gangaa jal ka (38)

Manfasal kra pa no khat tarfa sabzaano

Zaka nashta pa drust hend ke naam da kabk (39)

Za kram yaad da hend sabzano shokhy stargy

Ta che ram pa sabza zar kavi ghazaala! (40)

Zany goi da hend sabzaan yawsi pa stargo

Aarasta ka pabagh kaakh o badaam kry (41)

Har giz na kawam nazar gul o nasreen ta

War sara da hend sabzaan, nagaar cheen ta (42)

Pa adaa do toro stargo dilbari kaa

Ka da hend jadugaraan jadugari ka (43)

When the beautiful blood of Indian vegetables reflects the beauty of the flowers of his homeland and regrets his arrival in India:

Sabzan kala vi hamsar da gulrukhano

Behoda raghy Sheda's tar hedno bara (44)

Also comparing and contrasting the Indian skies with the Sisi (beautiful girls) of Roh, says that there is no beauty, charm and charm in the beauty of Roh that is not in the beauty of India:

Da rooh sisai di tarafa dilbary

Nashta pa hend ky da hasy sakaanny (45)

Elsewhere it says:

Ghra by zaya da hend sabzany di

Ghanj aw adaa lari ka dilstani di

Che dilbary kaa by takalufa

Da rooh pa Page ky saada khobny di (46)

Milk and Indian Culture: The environment is one of the things that human beings encounter at all times and in their lives, whether material or spiritual, such as: habitat, climate, food, drink, Habits, rituals, religion, religion, government, freedom, captivity and so on are all interpreted in terms of the environment, these factors affect man and have a strong effect on his soul and body. So Sheda, a resident of the Indian environment, has influenced everything in the environment on her own. There are many names of Indian culture in Sheda's Diwan, such as Hindu Lambel, Basant, Panghant, Barsaat and so on. , As in the following verses:

Taa ba wy da barsaat jahanda barq dy

Che raghly pa shookhi wa tar pangahta (47)

Bar bar raisha da bahar taza basnata

Taa nashaat rawoor har dasht o har chaman ta (48)

In the above verses the word Basant is mentioned which is a popular religious ritual among the Hindus, as well as Panghat which means Godar and Barsat but means the rainy season which in Indian culture starts from 5th June. And lasts until 15 September. (49)

Sheda, who grew up in Pakhtunkhwa from a young age, knows the local cuisine very well, but when she travels to India, she comes across Indian food. Compares and says:



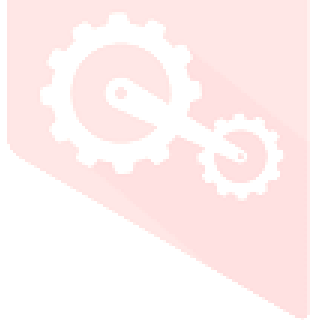
Nashta pa hend ky da ghroono dary

Na sarby ghwakhy pa waazdo ghawry

Khas o khashaak aw daal chpaati di

Salooni ya par salony bry (50)

He also knows a lot about the Indian religion, so he has included memories of the Indian religion in his poems, as he says:



Wa khpal zaan ta nagraan laail o nahar ye

Pa mesal da brahman sorat parasta (51)

Hagha dam laka nmar gul qibly ta shaa kri

Ka hindo la mashriq kaa zar bar sera (52)

Many parts of Indian culture are mentioned in Sheda's Diwan. Here are the verses of Sheda that describe different aspects of Indian culture:

Tez negha ye dy afat da tooro stargo

Laka wabasee hendi pa chaa kataar (53)

Wraz da basnat da wreyaz da gora

O brilai ta zoo la ramopora (54)

Pa damrai gran dy ma ye ra neesa

Bahly maans aw bahla maansa

Mana ye nashta khkuly sorat dy

Naqshuna gora hindyann pry ra neesa (55)

La dy ora sozan oor da biltaana dy

Zaka zaan hindavy solo ta khir kra (56)

Tory zmaky shi da hind pa barsaat ky

Pa zhrata che stargy tar my dam pa dam shi (57)

Indian Territories: As mentioned earlier, Sheda has spent many years of her life in India, during which time she visited many parts of India and met and met with influential people. He has described the impact of these visits in his poetry, as he says about Sarhand:

Che sarhan ye paak mawlo dy

Mujadad da shikh Ahmad dy (58)

Ka la qadra ye Sheda khabar anbar shi

Zaan ba khawry da sar hendu Bukhara kaa (59)

Other parts of India also remember his poems as follows:

So rishta wenam po duk da charkh la jora

Che pa shaan da gahar da d ganbad baaz kram (60)

Che baaran ye hamesha da zharaa ouri

Daa katir pa Sheda wagora tiraah sha (61)

Rata wagora dryaab da kum aalam yam

Laka aab da gahar drumam by sahela (62)

Da badly lahar, shokh da kenaarioo

Pa ijmaaml ye da sefat kawom izhaar (63)

Qalam ghani ta mani ataa kar

Ka pa Kashmir ke qatgha da cheen da (64)

Ka thaht o taaj vi pa sy pregda

Ka kathira shpa pa paka kra! (65)

Gora pa baagh ke da Rampur wargy

Na di da wano tar paano lagy

Da ee mesal dy pa kohestaan ky

Tar bala tory khonkhwary yegy (66)

Pukhtana da kathir metzlazal dy

Ka har so woo laka ghar qavi bunyaad (67)

These were the recollections of India, India, Indian beauty, Indian culture, Indian regions and other characteristics of Indians in Sheda's poems that we highlighted in the mirror of Sheda's poetry.

The result

Kazim Khan Sheda is the only Pashtun poet in Pashto language and literature who has written a very imaginatively high poetry. The fact that this sweet Pashto language parrot was a traveler from India has led him to live in an Indian environment. The influence of the Indian environment on life and poetry seems to have increased, from Sheda to the delicacies and delicacies of Indian vegetables and to their green color.

In this part of her life that she has lived on Indian soil, Sheda has captured the heart of many parts of India, its traditions, religious ceremonies, beauty, climate and the beauty of India as a whole. Highly imaginatively reflected in his poetry.

In Sheda's poetry, besides Indian culture, regions and beauty, spiritual beauty, culture and regions are also mentioned in a comparative way, but on the whole, Indian culture and beauty are influenced and these influences are reflected in the poetry. The language is expressed in beautiful and colorful combinations.

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