

## Shah Abdul Latif Poetry Reflects the Quranic Verses of Islamic Traditions

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### **Abstract**

*Great poet Shah Abdul Latif Bhittai always possessed three books with him self i.e. The Holy Quran, Masnavi Moulana Roomi, Shah Abdul Karim Jo Risalo. It is commonly said Shah Abdul Latif Bhittai was not educated formally, he was gifted. One can find frequently the usage of Arabic Words, the Quranic verses, Hadiths and Arabic sayings, in particular, in his Risala. It suggests that he was a great scholar and fully equipped with Arabic, Persian and oriental literature as well. He has used these verses with great poetic skill and sense. This skill has also become a grate source to propagate Islamic message through his poetry all over the world. Shah's massage follows the Quran Pattern and completely reflects the Quranic verses and Islamic traditions.*

**Keywords:** Islamic, Education, Quranic verses, Guidance, Readings, traditions.

### **Introduction**

Shah Abdul Latif, the poet, was a student of the Arabic Language and the oriental languages. It is seemed that he had studied the Quran thoroughly, and with the aid of this knowledge of the Arabic he had grasped its meaning as well. He used to recite it regularly and he was well versed in it. It is said that he had even memorized the Quran. He had the heart of Arabic for it. Thus Shah was quite conversant with the Quranic provisions and Islamic traditions. He has quoted 35 verses of the Quran in the Risalo. Simultaneously he had adequate knowledge of the traditions. He has quoted hundreds of traditions. All the Quranic verses and traditions have been quoted appropriately quoted in the Risala and that is a proof of the poet's great learning. Mirza Kalich Baig also was of the same opinion – vide lutfe Latif. In addition 9 have quoted more than 600 Quranic verses and tradition at appropriate

places below the poet's relevant verses. Since Shah Abdul Latif always kept him in contact with the Quran and carried its copy wherever he went, he had greatly profited from its teachings and incorporated the same in Risala.

Notwithstanding I would not be entitled to claim that the Shah's Risala is translation, paraphrase, or commentary of the Quran. The bare fact the stories, adopted by the poet as medium in the Risalo, do not appear Quranic at all, explains it. But it is defiantly composed on the pattern of the Quranic, with which it shares some of its high qualities as under:

- It is the message of peace for entire humanity. It has Universal appeal and acceptable for all.
- It speaks at all levels and equally enthralls all categories of persons the Muslims as well as non Muslims, the Orientals as well as the occidentals, the men as well as the women, the landlords as well as peasants, the learned as well as laities, the orthodox as well as the sufis, the patricians as well as the proletarians and the urbanites as well as the inofussalites, it is for all.
- It constantly exhorts the remembrance of and worship of Allah, more particularly the offering of the prescribed canonical and the late night prayers, brings harmony, peace and relaxation of mind and soul.
- It is full of praise for the prophet of Islam as the paragon of excellence.
- It enjoins obedience to sharah and performance of good and virtuous actions also enables the readers to act upon it fully.
- It enjoins early repentance as the life is brief and undependable, pleases Almighty Allah through your acts.
- It contains references to the frailty of the world and accountability of all human beings to Allah, since all the creatures are answerable for their deeds.
- It bears on awe – inspiring account of the Day of Judgment when, due to the absorbing fear of Allah's verdict on their worldly performances a brother will forsake a brother.
- It has adopted the medium of stories, which were popular then Sindhi for conveying guidance to the readers. Each story has

distinct moral. Like the Quran it does not narrate the story in detail because the poet was interested more in allegory than the story itself.

- It has verses which have a clear and obvious meaning and also verses which are susceptible of more than one meaning. In the case of latter the bias should be in favour of the spiritual meaning through the obvious one meaning is not to be discarded. Through the meaning lives in the latter, yet as we advance in knowledge, its spiritual sense becomes more to clear.
- Time has not affected its universal acceptance and popularity. Infect every fresh reading of the Risalo creates a new interest in it. It is extremely rich in the description of natural phenomenon.
- It is the replica of human nature. To understand it is to understand the self.
- It is remarkably fluent and chaste in style. It has enriched the local language.

Simultaneously the Risalo bears on the Quran in the following respects.

- i) Sometimes it directly contains quotations from Quran, e.g.  
(143, Al-Araf) خر موسى صعقا

(Sur Ramkali)

“(Prophet) Moosa fell down unconscious”

- ii) Sometimes it refers to some Quranic allusion without specifically quoting the relevant verse e.g.  
(Sur Mazuri)

اچين ته اچ ڪريان، صباح جو سجود

If you condescend to come to me today, I would readily offer the prostration that is otherwise scheduled for the morrow (i.e. Here After).

“The day when Allah shall manifest His ankle and direct the mankind to prostrate before Him”

- iii) Sometimes its verses, when interpreted spiritually, attract a Quranic verse, as under.

هنجه مڙئي هنجھ، ميرو منجهز ناھ ڪو،  
جتي رهن سنجھ، سو سُرڪن سرھو.

(Sur Karayal)

All swans, (i.e. Prophet) are alike. None of them is dirty or reprehensible. They make fragrant the reservoirs where they pass a night.

(The Prophet and the believers say) We make no distinction between any of His apostles". (285, Al-Baqarah)

### Methodology

The methodology adopted while making the research on this topic was collection of different books, relevant Shah Latif's Poetry then, a comprehensive detailed study was done to make comparison between the Quranic verses and the verse of Shah Abdul Latif Bhittai, then Islamic traditions resembling with these verses were given.

A table is given is under to understand the comparison between Shah's poetry and the Quranic verses and Islamic tradition.

*Some Verses of Shah Abdul Latif Bhittai Taken from Sur Kalyan are Given as Under Explaining the Verses of Holy Quran, Hadiths and Traditions.*

1) اولُ اللهُ عَلِيْمٌ، اَعْلٰى، عَالَمَ جو ڏٺي،  
قادرُ پنهنجي قُدرتِ سين، قائم آھ قديمُ،  
والي، واحدُ، وحده، رازقُ رَبُّ رَحِيمِ،  
سو ساراهِ سچو ڏٺي، چئي حمدُ حَكِيمِ،  
ڪري پاڻ، ڪريمُ، جوڙون جوڙ جهان جي.

- 1) To begin with I begin in the name of Allah, the omniscient, the supreme and the lord of the universe; by His Divine powers. He is the omnipotent since infinity. He is uncreated and unchangeable. (He is the very first before whom there was so first, and the very last after whom there substance. He is the

fosterer and the compassionate. Praise Him – the veal Lard). Verily all praise is due to Him. He is the sagacious. (His knowledge is all Encompassing). It was His kindness that Allah, the compassionate, perfected the universe by satisfying all its requirements in due measure.

**Note:** I have interpreted the word *أول* as:

- (a) ‘to begin with’ (being the first word of the Risalo) and as (b) “Allah is the very first’.

Verily we have created every thing proportionately (49, Al- Quran). His is the sovereignty of the skies and the earth; He gives life and He causes death; and He has power over all thins. (2, Al-Hadid).

He is the first and last and the manifest and the Hidden, and He knows all things fully well. (3, Al-Hadid)

(2) جوڙي جوڙ جِهَان جِي، پاڻُ ڪيائين نرواڙ،  
 حامي، حادي، هاشمي، سردارن سرداڙ،  
 سُنهي صاحبن سَت ڀر، مَنجھ مَسجد مَڻياداڙ،  
 چارئي چڱا چوڙ ڌار، هُيا هيڪاندا حَيَب سين.

- 2) After harmonizing ideally the conditions in the universe Allah manifested Himself through the Prophet of Islam, the Helper and the guide (to mankind). The scion of the illustrious tribe of Hashmites, and the leader of the Prophets, (who preached and glorified His oneness and His unique attributes). It fitted well with his position to be amidst his comrades in the suspicious mosque (at Madina). His four companions particularly were constantly with him.

Allah is well pleased with them (i.e. the Prophet’s companions and followers) and they were well pleased with him.

They constitute Allah’s party (22, Mujadilah).

**Note:** Allah said: “I was a hidden treasure; I sought that the treasure of loving kindness and beauty should be re revealed”. Accordingly he created the ‘Vehdinayat’ and every thing ha emanate from it. It is a manifestation of

Ahdiyat. Both of them emanated from the prime himself as a Tajali (Or manifestation) or the Nure Muhammadi. It encompasses the Pen, the Book, angles and the Prophets, and as a matter of that, the entire universe.

حق گفت ”اي سردا زمان! خاوند گنجي بودهم من درنهان،  
جتم که نا پيدا شود آن گنج احسان و عطا“  
(Roomi)

Allah said to him (i.e. to Hazrat Daud) “O temporal man! I was a Hidden treasure; I sought that the Treasure of loving kindness and bounty should be resealed.

(3) وَحَدَّ لَا شَرِيكَ لَهُ جَعِي، چَوَندو آء،  
فَرَضُ وَاجِب، سَتُون، تَنِيو ترڪ مَ پاء،  
تَوْبَه سَنَدِي تَسْبِيح، پَرَهَن سَاڻ پَجاء،  
نانگا! پنهنجي نَفَسَ کي کاسئين راه سُونهء،  
تہ سَنَدِي دَوَرُخ باه، تو اوڏيائي نہ اچي.

- 3) You should always recite and continue to recite. “Allah is one and without partners” do not forsake, much less abandon, any category of Namaz. Simultaneously offer repentance repeatedly on rosary. O naked (or ignorant man!) Put your self on the straight Path so that the Hames of Hell many not approach you.

Say: “Allah has guided me along the straight road”. (161, Al-Aman). And vie with each other (in the race) for forgiveness from your Lord, and for the Garden, as broad as the skies and the earth, Prepared for the righteous. (133, Al-Imran)

**Tradition:** Namaz is the Pillar of faith.

**Note:** 1) In this verse shah has exhorted adoption of the shariat. In the later verse No. 10 he has referred to Tariqat, Maarfat and Haqiqat. He has very correctly given precedence to shariat over Tariqat which through essential by it self, is, an said by Hazrat Mujadid Alf Sani, mainly a hand maiden of the former. Infect shariat

consists of knowledge, faith and sincerity of devotion; and the other three methods complete its last ingredient and are complimentary to it in that connection.

کل حقیقہ روتہ الشریعت فہو زندقہ.

Everything, which is rejected by shariat, is forbidden.

- Note:** 1) Under verse No. 10, Post should be read simultaneously.
- 2) In Islam the way of salvation lies in faith and righteous deeds. The idea of salvation by atonement, as in the Christian sense, is nowhere found in the Quran.

(4) آگي گيا آگھين، نسوروي نوري،  
لاخوف عليهم ولا هم يحزنون سجن كونهي سور،  
مولي كيو معمور، انگ ازل یر أن جو.

- 4) At the procreation stage Allah made him/ them as embodiment of light. These truthful have no fear of interrogation on the day of Judgment nor remorse at what they left behind in this world. Infact Allah had decreed their elevation before the world was created.

**Note:** This verse applies more fittingly to the Prophet. But its application to the friends of Allah also can not be ruled out.

O Prophet! We have truly sent you.... As a lamp that gives bright light. (46, 47, Al-Ahzab).

They are the believes-in-truth for them are (different) grades with their Lord. (2, Anfal)

Behold! The friends of Allah shall certainly have no fear nor shall they grieve. (62, Yunus).

(5) وَحَدَّثَانِ كَثَرْتِی، كَثَرَتْ وَحَدَّثَ كُلُّ،  
حَقُّ حَقِيقِي هِيَكْتُو، بُولِي بِي مِ يُل،  
هُوَ هَلَا چَو هُل، بِاللّٰهِ سَنَدُو وَ سَجَّيْن.

- 5) The plurality has emanated from the unity. The fact is that both of them originate from the Prime of every thing the Infinite, the

unique Allah. (The creatures implying Plurality have emanated from the creator, which signifies unity. That is monism par excellence). Verity there is the one transcendental Being. There is nothing outside or beside Him. Do not be misled in this connection. I swear by Allah that nothing else exists. All what you hear in this connection is a mere noise and speculation, originated by him.

افلاک و عناصر و موائد اعضا،

توحید همین، است دگرها هم فن. (Roomi)

They heavens and the elements are the limbs of the “Body of Allah” this is.

6) سَیْکَا پَرِیَان کُونُ پُوجِی،

نِیْنَهَن نِیْطِیْن، گُٹُ گَالِ وو،

جَا چَتَا یَمَرِ چَتِ یر، سَجُٹُ سَاتُو بُجْهَی،

نِیْنَهَن نِیْطِیْن، گُٹُ گَالِ وو،

لَاتِ جَا لَطِیْفِ جِی، سَدَّ تَنْهَنجُو سُجِی!

نِیْنَهَن نِیْطِیْن، گُٹُ گَالِ وو.

- 6) All persons worship the Beloved (i.e. Allah). The eyes (i.e. tears) express love for Him and His remembrance through them is considered a great virtue. (Whether the worship is open or secret is immaterial). He knows even whatever we harbor in our mind. Verily Latif’s talk about you is tantamount to a call from you.

He is Allah .... the knower of the unseen and seen. (22, Al-Hashar).

The seven skies and the earth and those that are three in extol His glory. (44, Bani-Israil). The unity, and all else is deception.

اک تو ہے کہ حق ہے اس جہان میں،

باقی ہے نمود سیمائی۔ (Iqbāl)

You alone are the Reality in this universe; all else is a mere mirage.

ای روی کشیده ببازار آمده،  
خلقی باین ظلم گرفتار آمده۔

O you who have concealed your countenance but manifested yourself through your creatures in different forms! You have thus caught the mankind in this play of jugglery.

Life is but a walking shadow, a poor player that struts and frets his hour on the stage. And is heard no more. It is a table told by an idiot, full of sound and fury, signifying nothing. (Shakespeare, Macbeth).

Allah says: "call on me, I shall accept your prayer". (60, Al-Mamin)

Verily those who believe and do righteous deeds, Allah, shall love them (96, Maryam).

**Tradition:**

- (a) When a person becomes pious in this world, Allah makes him His beloved.
- (b) Tell by bondmen that his remembering me is an invitation from me.

گفت آن الله تو لبیک ماست،  
این نیاز و سوز دردت پیک ماست.

Allah said to him, "this is an invitation from me. All this humility, heart burning and anguish on your part are messengers from me.

**Note:** Shah Jo Risalo carries many Quranic verses and Islamic traditions also in every sur. Just for knowledge sake above mentioned verses are taken from Sur Kalyan. One can go through and the other surs.

**Statistics**

Sr. No.	Name of the Sur & No. of Verses in the Sur	No. of Vais	No. of Quranic verses and Traditions	No. of Extra-neous Verses
1	"Kalyan" 57	3	47	39
2	"Yaman Kalyan" 202	9	47	71
3	"Pirbhati" 33	2	17	13
4	"Aasa" 131	7	48	93
5	"Bervo Sindhi" 51	4	12	17
6	"Kapaiti" 33	1	7	11
7	"Dahar" 125	4	14	14
8	"Ripp" 47	3	9	12
9	"Bilawal" 80	4	25	17
10	"Karayl" 43	2	13	6
11	"Surang" 78	4	29	13
12	"Khambhat" 77	6	9	21+1
13	"Surirag" 107	7	46	17
14	"Samooudi" 79	8	3+3	6
15	"Poorab" 45	2	7	5
16	"Ramkali" 229	10	36	34
17	"Khahori" 75	4	9	14
18	"Kedaro" 75	6	14	8
19	"Suhni" 225	15	39	45
20	"Sasui Abri" 181	21	46	55
21	"Mazuri" 113	7	24	27
22	"Desi" 117	11	23	18
23	"Kohyari" 81	8	20	20
24	"Marvi" 244	12	36	21
25	"Leela Chanesar" 54	3	24	23
26	"Hussaini" 242	17	22	32
27	"Kamode" 29	2	19	13
28	"Srath" 46	4	18	19
29	"Mumal Rano" 144	9	32	32
30	"Ghatu" 17	1	2	5
	<b>3038</b>	<b>195</b>	<b>703</b>	<b>701</b>

### **The Quran Vis a Vis the Risalo**

What is the Quran? This Book, of which there is no doubt, is guidance to those who fear Allah,” (2. Baqarah), says Allah. Amplified it means that it is a written document in the form of book. It is transcribed Loh Mahfoz, itself a written Book, kept on the Empyrean. Allah has thus testified to its Divine nature. At another place Allah has referred to the Quran as a light and clear Book guiding along the path of peace (15.16, Al-Maidah) The peculiar features of the Quran the Risalo are that they attract the readers to themselves, create in them interest for themselves and prompts them to believe in and observe the fundamentals.

- Fear of Allah and obedience to all His commandments.
- Love and reverence for the Prophet of Islam, whom Allah calls “the mercy for the mankind”, (107, Al- Anbiya).
- Frailty of the worldly life and the final accountability.
- Love of mankind and sympathy for their suffering humanity.
- Humanity, forbearance and annihilation of ego.
- Dignity of Human Labour.
- Human equality.
- Sincerity and Honesty.

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### **Conclusion**

The above instances illustrate the dimensional spiritualism of the Risalo. Though it has much in common with the Quran in its teachings, the Hindus too have taken to it with great reverence. It has brought than near to the mono-theism of Islam.

جي تو بيت پانڻيان، سي آيتون آهن،  
نيومن لائين، پريان سندي پارڏي.

“What you consider as were poems are in fact (Quranic) verses. They link your mind with the Lord.

The detailed study of Shah Jo Risalo reveals that every Sur, every chapter, every line reflects the Holy Quran, Hadiths and Islamic traditions.

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