

Persian Poetry of The Baloch Poets

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Abstract:

Persian was one of the major languages in the world. This language was adopted all over the world including Balochistan. More than 50 Baloch poets said poetry in Persian. Their standard was high and they would compete with the famous poets of their time. They also corrected the poetry of other poets. Nowadays, people may not come across their verse but their thoughts are still prevalent. There are different causes for this dilemma. In this research paper, we have introduced few of those people who are anonymous, and those who are famous but people have a little knowledge about their work which can uplift their intellectual caliber. In addition, it will also pave way for international researchers.

Key Words: Persian Poetry, Baloch Poets, Natiq Makrani, Yousaf Aziz Magsi

Introduction:

In the 4th century Hijri, according to the tourists like Asthyzai, Ibn-e-Hoqal, and Bashiri Moqadasi, Persian was the medium of conversation in Balochistan (Naz, 1999, p. 18). The Persian language was also used by the prominent Baloch rulers, Chakr-e-Azam and Mir Nasir Khan Noori, their

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mother tongue was Balochi. In the eras of the said rulers, Persian was the official language because Balochistan was surrounded in three sides by Persian States. Therefore, the business language was Persian, and also the official documents were written in Persian till 1930. Persian was also the language of Kalat State (Naz, 1999, p. 18).

Nowadays, Dehwar and a few other nations' mother tongue is Persian. In Islamic schools (madrasas), the teachers use the Persian language as a medium of instruction, and in their curriculums, Gulistan-e-Saadi, Bostan-e-Saddi and Molana Jami are included. In Balochistan, there are more than a hundred names who said poetry in the Persian language but the main focus of this study is to discuss Baloch poets, who used the Persian language as a poetic language and their level was not less than other poets of the world.

Objectives of the Study:

In Balochistan, most of the Persian literature remained obscure and one can find its rare instance in books. The official language of the court of Kalat was Persian. The main purpose of this paper is to highlight the Baloch poets, and also their work in Persian. There is a dire need for research to be done on their texts. Besides, an earnest effort is required to preserve their work. This research will open up new avenues for other scholars.

Natik Makrani:

Dr. Inam-ul-Haq Kosar penned down Natik Makrani's anecdote titled, "Mirza Ghalib" (1797-1869). It is interesting to note that it was authored in Persian Poetry. This was the story of a woman who prayed for her youth, and God had blessed her with youth once again. When she became young, she parted ways from her husband.

عهد حق الفت و صحبت شکست

رنگ بر رخساره عصمت شکست

(Shahwani, 2000, p. 40)

Translation:

She breaks promise, love, and relation

When her physical appearance was modified, her behavior was altered, too.

When she broke her husband's heart, her husband cursed her, and she transformed into a pig. Ghalib said:

خوک شد و پنجه زدن ساز کرد

باسر و روعربده آغاز کرد

(Shahwani, 2000, p. 41)

Translation:

She got converted into a pig and began fighting with claws,

Head, and face. She cried and fought with her husband.

When Natiq read these lines, he wrote a letter to Ghalib and pointed out his mistake that pig had hooves, not claws and if you don't mind, this verse of your poem should read like this:

خوک شد و بد نفسی ساز کرد

باسر و روعربده آغاز کرد

(Shahwani, 2000, p. 42)

Translation:

She transformed into a pig and started behaving awkwardly,

She started crying and fought.

When Ghalib read the letter, he thanked Natiq and lauded him.

Mir Gul Khan Nasir:

Mir Gul Khan Nasir (also called the Alama Iqbal of Balochistan), who loved his motherland, and wrote several poems and prose for his motherland, Balochistan. He wrote prose and poetry in Balochi, Urdu, and Persian. Mir Gul Khan Nasir loved his nation and preaches to them that our landlords (Sardars) are making us slaves, he said:

این همه گرگ اند و ما چون گوسفند
لاغر و بی جان ترسان و نژند
این وطن را بهر تن بفر و خند
معدنی اسلاف را و اسوختند
هر کسی کو لاف آزادی زند
تنغ سرداری مرا و اسر زند
(Khan, 2015, p. 225)

Translation:

*These all are wolves and we are like sheep, weak, dead, afraid;
they sold the country for their vested interests; they repudiated the
traditions of our ancestors. Now, if anyone utters a single word
about Freedom, Landlords would cut their head.*

He said about his motherland that:

نه بینم در جهاں چوں تو زمینی
زمینی سنبل و گل آفرینی
نه باشد قبر من در خاک پاکت
بگیر دگور من از تو زمینی
(Khan, 2015, p. 215)

Translation:

I have not seen a land in this world like yours; a land that produces tulips and roses. It is impossible that my grave will not be on your pure dust, my grave should be captured by your land.

Shah Mehmood Shakeeb Sanjarani:

Dr. Shah Mehmood Shakeeb Sanjarani is a poet and researcher at Balochistan University. His says poetry in the style of Sabk-e-Khurasani and Araqi. One example of his poetry in the style of Hafiz is as:

بگزشت ز حد مرا غم دل می کفد خدا را
پنهان چه سان نمودند این راز آشکارا
زاهد چو دید جمالش تسبیح فکند بسوی
اندر گزاشت بمسجد ستار و هم کلاه را
گفتا شکیب برایش صانع ببین نه صورت
از چشم نگر تو قدرت کبریا را
(Sanjarani, 2017)

Translation:

*My tragedy is beyond limit; heart is sunk, for God's sake,
How this hidden secrete came out,
When Devotee looks at her beauty, he drops his rosary,
He left his cap and turban at mosque,
Shakib said for her that don't look at her but look at her creator,
Look at the creation of God with your eyes.*

Molana Abdul Kareem Zaheeri:

The less-known name in the Persian literature in Balochistan is Molana Abdul Kareem Zaheeri. He belongs to Kohlu. It is a pride for him that Dr.

Shah Muhammad Marri was also his student. He was a teacher of Persian and also a preacher. He wrote a book with the name “Jawahar-e-Karima-e-Zaheri”. In this book, one verse is from Saadi and one is from Molana that means Molana Zaheri changed one verse of Saadi for example:

کریمابجشابرئی حال ما
که عمل سیاه دارم و بد نما
ز ابلیس شیطان مرا کن رها
که حاستم اسیر کمند هوا
(Zaheri, 2008, p. 127)

Translation:

*O kind God look at my position and forgive me,
That my deeds are dark and ugly,
Release me from Satan,
I am captured by the greed of this world.*

Yousaf Aziz Magsi:

Yousaf Aziz Magsi was also one of the greatest Baloch poets whose poetry is available in three languages like Balochi, Urdu and Persian. He loved the Baloch nation and his poetry is portraits his love for Baloch and Balochistan. He was an anti-feud. He did not like the obedience of the people to the landlords. He wanted independence, happiness and opportunities of life for common people. He wrote:

مه الفت ترا بدل و جان خریده ایم
از دو جهان مهر تو در دل گزیده ایم
با ما گوز آتش نمرود ای رفیق
ما از شراب عشق خلیلی چشیده ایم

(Kosar, 1975, p. 127)

Translation:

*I purchased your love in exchange for giving my heart and life,
I kept your love in my heart in both worlds.
Don't tell us about the fire of Namrood my friend,
We have drunk the vine of Khalil's love.*

Yousaf Aziz Magsi was inspired by the Persian poets of Iran. His poem resembles Molana Rumi's work, the following is a comparison of his and Rumi's work.

دی شیخ با چراغ همی گشت گرد شهر
کز دام و دد ملولم و انسانم آرزوست
زین همربان سست عناصر دلم گرفت
شیر خدا و رستم دستانم آرزوست
گفتم که یافت می نشود جسته ایم ما
گفت آن که یافت می نشود آنم آرزوست
(Rumi)

Translation:

*Last night, Sheikh went around the city with his lamp,
He said that I am disheartened by beasts and ghosts, and want to
see any human body,
I am not happy from my lazy fellows,
I want to see lion of God & Rustam-e-Dastan,
I said that you will not find those because I searched them before
you,*

He asked for the thing which could not be found I wish to find them.”

Now, look for the similarity of Yousaf Aziz Magsi with Molana Rumi:

زین ہمرمان کاذب و بزدل دلم گرفت
صدیقم و صداقت بو بکرم آرزوست
بازا برای زندگی حق رفیق
یک خلیل و خالد شبیرم آرزوست
بر عصمت و صداقت من یوسفی گواہ
حقا کہ یوسف ہستم و زندانم آرزوست
(Kosar, 1968, pp. 196-197)

Translation:

*I was disheartened from the fellows who were layers and cowards,
I am honest and I want to be honest like Abu Bakar (R.A.),
Again for the life of true friends, One Khalid, Khalil, and Shabir I
want,
For my chastity and sincerity, Yusaf (A.S.) is witness too,
Yes, I am Yousaf. I want prison for myself.*

Mir Gul Khan Nasir Says about Yousaf Aziz:

دردل ماتخم آزادی نشانند
وای یوسف رفت تخم او بماند
کور چشمان بلوچی را نظر
پیش ما بہاد دنیائی گہر
خون مارا فطرت سیما ب داد

نوجوانان رادلی بیتاب داد
رفت یوسف نام اوباقی هنوز
در خمستان وطن ساقی هنوز
(Kosar, 1968, p. 194)

Translation;

*The seed of freedom grew in our heart,
Yousaf went but his seed is left,
For eyes he was vision,
He kept the world of Pearl before us,
Infused life in our blood,
Provided youth with restless heart,
Yousaf left but his name still exists,
In the pub of motherland, he is still cup bearer*

Zaib Magsi:

Zaib Magsi (1883-1953) was the brother of Yousf Aziz and his full name was Sardar Gul Khan Zaib Magsi. He wrote five “*Dewans*” of poetry in Persian which was called *زیب گلدسته پنج*. His poetry is very rich and much different from other poets of Balochistan. His beautiful words are as under:

عشق کامل می برد مطلوب را با خویش
گنج قارون میرود همراه قارون در زمین
(Kosar, 1975, p. 165)

Translation:

*When love completes he brings requirement with himself, Treasure
of “Karoona” will go with “Karoona” in Soil.*

Dr. Inam-ul-Haq Koosar also compares Zaib Magsi with other Persian poets in his book ”شعر فارسی در بلوچستان“. He gives examples:

Amir Khosro says:

آفتابها گردیده ام مهربان ورزیده ام
بسیار خوبان دیده ام اما تو چیزی دیگری
(Kosar, 1975, p. 167)

Translation:

*The skies I see, I get the beautiful beloved,
Lots of lovely faces I saw, but you are something else.*

Zaib replied:

خوبان بسی دیده ام در شهرها پر از ناز
چون تو کسی کم دیده ایم افسون می با گفتار
(Kosar, 1975, p. 167)

Translation:

*Lots of lovely faces I see in the cities that are full of style,
But very less people like you are taking magically.*

Urfi Says;

می روی باغیر می گوئی که عرفی هم بیا
لطف فرمودی برو این پای در رفتار نیست
(Kosar, 1975, p. 168)

Translation:

*You are going with another and say “Urfi you also come with me”
Thank you very much; I am not able to come with you.*

Zaib replied:

بتم بادگیران شادست سوی من نمی آید
ز غیرت سو ختم چندان که در گفتن نمی آید

(Kosar, 1975, p. 168)

Translation:

*My beloved is happy with others and does not come to me,
I have burned lot of time by conscience and I am not able to tell
these things.*

In Balochistan Zaib Magsi is “Malik-o- Shora” of Persian poetry because of his great poetry and he said about himself that;

جای و طوسی و سعدی و نظامی و غنی
زیب خوانند شعر دل افزای ترا

(Kosar, 1975, p. 163)

Translation:

*Jami, Toosi, Saadi, Nizami & Ghannai,
Zaib these people say poetry for your spirited heart.*

Muhammad Hussain Unqa:

Muhammad Hussain Unqa (1907-1977) is one of the best scholars, journalists, poets, and writers of Balochistan. He was a poet of three languages, Balochi, Urdu, and Persian. He loved Alama Iqbal and other classic poets. He also met with Alama Iqbal in Lahore and wrote that:

به سال سی و سه لاهور رفتم
که سر دکتور شیخ اقبال بینم

به دیوان پیش خانه او نشستم
گزارش بازبان تلخ کردم
همه رایاد کردی نیک گفتی
چرا ذکر بلوچی را نهفتی
ز تاریخش اگر آگه نئی تو
چگونه شاعر مشرق شدی تو
(Naz, 1999, p. 79)

Translation:

*At the age of thirty-three, I went Lahore,
I went to see Sir Dr. Sheikh Iqbal,
In his room in front of him I set,
I requested with harsh tongue,
You wrote for everyone and said good,
Why you hid the Baloch history,
If you don't know about their history,
How did you become "Shaer-e-Mashriq".*

Conclusion;

Finally, it can be said that this land is full of talent and more than 50 Baloch poets have said poetry in Persian like, Shah Mureed Darfashani, Faiz Muhammad Kalati, Mulla Muhammad Hassan, Mirza Ahmed Ali, Mir Mola Dad, Ghous Baksh Khaki, Mula Nabi Jan Chotooi, Rasool Baksh Rahi, Munshi Dur Muhammad Sheeda, Abid Shah Abid, Ghulam Hayder Shah Hanfi, Mula Ismail Phulaabadi, Wali Muhammad Panjguri, etc.

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