

The contributions of Shafiq in Persian Literature

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ABSTRACT

Shafiq is a prolific writer in Persian literature. Lakshmi Narayan Shafiq was born in 1765 in Aurangabad of Maharashtra. When his father Mansa Ram was ten, his grandfather 'Bhawani Das' passed away. After his death, Jaswant Ray, his close relative took him under his responsibility. He went to Deccan after completion of his education and joints a post "peshkari" in Asifjahi sultanate. Since Mansa Ram, father of Shafiq had a good administrative talent, Sultan made him *sadrussudur* of six provinces of his empire. He wrote a book on history of his time, which gives a detail to us about administrative, legal and military system of the sultanate. This important book was named as "Qanun-e Darbar-e Asifi. Shafiq, because of his familial environment, had inclined towards education. He initiated his education before Abdul Qadir of Aurangabad. He himself wrote about his teacher in his memoir, and presented a detail of his first teacher's qualities. This memoire makes us remembered that there was a time in our nation when Persian language was spoken and understood in every corner of our nation. No one considered it as a "muslim language" Hindus contributed a lot in the development of Persian literature as Persian language has contributed a lot to our culture. From this cultural and lingual exchange, a great composite culture emerged whose main theme was "live together as a common brotherhood despite belonging to different religion, race and colour.

Key Words : Lakshmi Narayan Shafiq a prolific writer, Persian Language, Composite, Culture, Persian literature, Hindu Muslim brotherhood, Language and Culture, Linguistic exchanges

INTRODUCTION

Shafiq is a prolific writer in Persian literature. But right now we are not aware of him. How we would know his literary contribution whereas we do not know even his name. After I studied him I decided to present him before our society so that our present generation could know what our past generation have done.

Lakshmi Narayan Shafiq was born in 1765 in Aurangabad of Maharashtra. When his father Mansa Ram was ten, his grandfather 'Bhawani Das' passed away. After his death, Jaswant Ray, his close relative took him under his responsibility. He went to Deccan after the completion of his education and joint a post "peshkari" in Asifjahi sultanate. Since Mansa Ram, father of Shafiq had a good administrative talent, Sultan made him *sadrussudur* of six provinces of his empire. He wrote

a book on history of his time, which gives a detail to us about administrative, legal and military system of the sultanate. This important book was named as "Qanun-e Darbar-e Asifi.

Shafiq because of his familial environment, had inclined towards education. He initiated his education before Abdul Qadir of Aurangabad. He himself wrote about his teacher in his memoir, and presented a detail of his first teacher's qualities. He says: "My first teacher was Abdul Qadir of Aurangabad. He had a good talent to compose poetry. His style of poetry composing was very attractive and popular. When he was eighteen, he published his Diwan (a collection of poem). His impact was, no doubt, has been seen on his disciple Shafiq. Therefore he also started to compose poetry in a very early age.

He went to Samsamuddaulah, where he was called

as “Daulat Chand”. He became not only a well-known writer of his time but also he was considered as a good representative of our composite culture of Ganges and Yamuna. He compose poetry in both Persian and Urdu language. Even today his Persian and Urdu Diwans are available in different library of our country. But unfortunately his works have not been published till now. Instead of these Diwans, he wrote four memoires. Out of which three were well known. One of them is chamnistan-e Shuara (a garden of poets). This book is written in Persian but covers the life anf the works of Urdu poets. Second one of them is known as Gul-e Rana (elegant flower).

Shafiqhas mentioned forty five Hindu poets, who composed poetry in Persian. He studied all the poets minutely and given his critical opinion about. Poems like Ghazal, couplet of masnavi, of qata and of nazm have also been presented there, as an example, with hisanalytical opinion and brief commentary.

This memoire makes us remembered that there was a time in our nation when Persian language was spoken and understood in every corner of our nation. No one considered it as a “muslim language” Hindus contributed a lot in the development of Persian literature as Persian language has contributed a lot to our culture. From this cultural and lingual exchange, a great composite culture emerged whose main theme was “live together as a common brotherhood despite belonging to different religion, race and colour. But unfortunately, present generation is unable to preserve our glorious and beautiful legacy of past because of prevailing prejudice and misconceptions which instilled by our colonial masters. It is a need of hour to recover these very cultural values which we have been losing regularly.

Third one of them is Sham-e Ghariban (Evening of the Poors).In this book he has given an account of the poets migrated from Iran settled down here. There are four hundred and thirty poets with their life and works detail which mentioned in this book. This Tazkira is also very important to us for knowing of cultural capital of our past. This shows us that there was also a time when

men of letters migrated to our country because we provided them patronage for enriching their creativity.

A book named as “Haqeeqatha-e Hindustan” has also been written by Shafiq Which brings before our eyes the detail of mountains, deserts, plateaus, and plains of Indian sub-continent along with brief political history and prevailing mythology of each and every provinces of his time. This gives us an account of economic resources and trade and also tells us how the system works. The names of agricultural products the place from where they come and the geographical conditions which provides favourable condition for growth have been discussed in very systematic and scientific manner. Time changed but this book is, even today, beneficial for us. We should study this to know our past and to maintain our glorious legacy.

At the end, all of our brothers are requested to make our land a happy place for mankind and we study our history from its original source. Since Persian language has a treasure of our past. Therefore we should to learn, and make an effort to revive it. So that, we could not depend upon the secondary sources when we want to know our history.

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