

## PLACE OF HAZRAT IMAM E HUSSAIN AMONG THE HISTORY OF MODERN SIRAIKI POETRY

جدید سرائیکی شاعری کی تاریخ میں حضرت امام حسینؑ کا مقام

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### ABSTRACT:

*Imam Husain (A.S) is the supreme leader of Islamic History. He transformed the meanings of life and changed the course of history. He lived in a time when Falsehood was accepted as the truth. He was the man with Firm determination on the path of Justice and truth. He and his family went through many unbearable hardships for the sake of social justice. He alone stand against the evil powers of Koofi yazeed maloon. He made deep (regards for poor, distress and needy). He showed great courage in the battle of Karbala on October 10, 680 (10 Moharam 61 A.H). Incident of Karbala is touched upon in different languages poetic literature. Siraiiki Wasaib's modern poets have touched upon it in such a manner that it seems the story of distress and helpless people of their own native land.*

**Key word:** Imam Hussain, Karbala, wasabi, Yazeed, maloon, koofa, khooli, shimar, kabat, Bhanbhar,

Religion is identity of a nation that is called pillar of the land. In Siraiiki wasaib or society there is built the roof of conviction on this pillar. The people of Siraiiki wasaib strongly express their conviction or "Aqeeda". Society owes its prominent identity. The love for Ahl-e-Bait is very present in their veins. This affection and love is considered as essential constituent of their faith. The people of Siraiiki wasaib consider the description of glory of Ahl-e-Bait as a source of liberation in the life to come for the expression of religious feelings and their gratification they take from the words and present their love for Ahl-e-Bait in organized shape.

To express the glory of Imam e Hussain (A.S) man looks to be helpless as it is difficult for him to search for the proper words, language or other ways and means that may be utilized to expression his feelings and sources of expression seem helpless and forceless to express the glory of imam e Hussain (A.S). The man is equipped with limited knowledge. He cannot express his feelings of love for imam e Hussain (A.S). he shapes his religious gratification in the veil of his wishes and emotions.

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Modern Siraiki poet Azeez Shahid express his feelings for imam e Hussain (A.S) in the words as :

“The family of Imam Hussain (A.S) is very strange as from the first to last all are innocent. It is imprinted that Hussain is from me and I am from Hussain. From the beginnings to the end there is nothing but one only Hussain. It also seems the Muhammad (PBUH) is wrapped in the cloak of Hussain”<sup>(1)</sup>

Imam e Hussain was born on 3<sup>rd</sup> of Shaban in Madina Munawara. The last prophet of Allah Almighty (PBUH) was very happy on his birth. Prophet Muhammad (PBUH) called Azaan in his ear and his epithets were shabir and Abdullah. When he was born Hazrat Jibraeel stood at the door of Hazrat Muhammad and said to him that he had brought clothes for imam-e-Hussain scene is expressed in the shape of verses by Mureed Arif as follows:

“ Prophet Muhammad (PBUH) said to his daughter open the door quickly. Your slave Hazrat Jibraeel has brought clothes. The Angel brought three dresses and told that there is a separate dress for Hazrat Bibi Fatima (R.A) Allah almighty has sent a separate dress for Bibi Fatima (R.A). He further added, spread a cloak under Bibi Paak. So that there should not touch dust to their body”<sup>(2)</sup>

Where the classical poets have voted and participated to express the glory of Hazrat Imam e Hussain, the modern Siraiki poets have also expressed their emotions and feelings for the love of Hussain (A.S). This expression is termed elegy or “Marsia”, Noha, Dohra, and in all these forms of poetry actually the love for imam e Hussain has been expressed. When this love and affection is expressed.

Dr. Nasrullah Khan Nasir is of the opinion:

“Jalam Bin Sheeban established the government of Karamatees in 373 Hijri. During his reign his expression of elegy or Marisa reached its peak. The Karamti rulers continued their religious preaching even in Hindus. Moreover, the Hindus were given prestige. As a result Hindu population started describing Zikr-e-Hussain along with their own religious norms. Multan becomes the first center of Marsia”<sup>(3)</sup>

The historical and religious incidence of the birth of Imam e Hussain is described by Siraiki poets as a source of their religious love and satisfaction.

Khaidm Hussain describes the birth of Imam e Hussain as such:

“The King of kings is coming; the second child of Bibi Zahra is coming. It is the explanation of Quran from Alif to wannas and the hope of religion of prophet Muhammad (PBUH). He is the king of those who remain patient and shows patience during the troubles. He is the glory of those who remain calm during the troubles. He is the king of paradise or Jannat. He is the soothe and satisfaction for the heart of Bibi Zohra.”<sup>(4)</sup>

In the center of mystification, Siraiki Wasaib, the description of imam-e-Hussain birth is presented in Marvelous and enchanted way. The description is like the rainbow of seven colors. The poet look likes to illuminate the lamps of light in his heart.

Muhammad Hashim expresses his feelings of love as:

“I call for Panjtan after Allah Almighty, even if one knows or not. Of I ignore to start dying. Know it well that life is temporary; therefore, I am leading my life happily. I am the servant of house of Panjtan Paak. That’s why I raise their name.”<sup>(5)</sup>

Marsia has been the basic topic since the classical age of siraiki poetry. This genre is prominent in poetry till today. The expression of religious emotions has been part and parcel of poetry.

Marisa writing was originated in Siraiki poetry centuries ago. After the incident of karbala this gene of poetry was popularized in Siraiki areas. The Ancient form of Siraiki Marsia can be seen in the Kabat (Poems) of Bhanbhars.

Dr. Nasrullah Khan Nasir explains his phenomina is these words as:

“In 681 A.H a majority of the people from Dutt caste migrated to Arab and settled there. During the incident of Karbala they supported imam e Hussain. Due to oppression of Yazeed, they left Iraq and Came to Dera Ghazi Khan and Dera Ismail Khan through the route of Iran. Dutts are residing in the Entire Siraiki belt. They keep wearing red ribbon around neck as the symbol of memorial of Karbala. They describe the incident of Karbala is poetic way in the streets. In Siraiki area they are called Hussani Bhanbars.”<sup>(6)</sup>

There are historically and linguistically proved references about the ancient tradition of Marsia.

Professor Dilshad Kalanchvi writes about it as below:

“In Siraiki area the Azadari (Mourning of Karbala) was started in 1431 AH. At that time siraiki areas were ruled by Abbasid governor Umar Bin Hifsan. When the Persian preacher Mula Ali came to Multan, he observed Maha Bharat a genre of poetry which the people listened and read carefully Mula Ali also wrote Marsia in such poetic form that the people were inspired much. Mula Ali was a religious scholar. He entered most of the people of Multan and surroundings area to Islam.”<sup>(7)</sup>

Multan has been the land of love from its origin. The people of Multan feel pains and sorrows of the oppressed people from any areas of the world. The history is witness, when any oppressed nation migrated to Multan, the people of Multan considered them as their fellows and gave them the status of its residents.

Many genres of poetry are well known as Karbalai literature. In Siraiki, Hussaini dohra, hussaini qasida, hussaini manqabat are prominent genres. Siraiki Marsia was originated in the Siraiki area. That, why, Siraiki Marsia is recited in the Majlis-e-Aza everywhere in the locality. Even in the Majalis-e-Aza Lakhnao, Dehli and Dakhkan Siraiki Marsia must be read. To mention the great sacrifice of Imam Hussain is the essential part of Marsia.

Sarwar Karbalai, narrates this scenario as:

“The one who sacrificed his life and survived the true religion is Imam Hussain. He who settled the barren and fearsome land of Karbala is Imam-e-Hussain. Who increased the value of common man by sacrificing his whole family in the way of God. His father is Ali (A.S), his mother is Fatima (R.A) and Brother Imam Hassan. His existence is a Mercy and blessings of Allah Almighty. He who clearly refused the allegiance of Yazid.”<sup>(8)</sup>

Although most of the Siraiki poets have described about the birth of Imam Hussain (R.A) but modern Siraiki poet Mustafa Khadim is unique in this regard. He says:

“The year 42, eleventh of Shaban Ali (A.S) was blessed with a child the great one whom Yusuf came to greet. Enthusiasm and courage were his followers and youth was his slave. Saying Salawat on his family is obligatory for every Muslim. He, who is the reflection of the greatness of Allah, is Imam Hussain, his impressions

remained the Hadith. Hussain is the part of me and I am the part of Hussain”<sup>(9)</sup>

History of the world will never be able to offer the same character and scarifies as Imam e Hussain. His truthfulness righteousness and bravery is the message of light and power. It is a lesson of exposing the cruelty of cruel and his oppression forever.

Irshad Dervi expresses his love for Ahl-e-Bait and pays tribute as:

“The sons of Ali (A.S) are the kings of Kings. They are the survivor of not only the earth but the throne also. They have the fragrance of nearness of Allah Almighty. Their generosity is well known throughout. Their knowledge is eternal, their love is obligatory for the love of their grandfather, Hazrat Muhammad (PBUH) imam-e-Hussain enlightened religion and raised its name high. The prophet used to carry him on his shoulders. He is the beloved son of the Prophet’s beloved daughter”.<sup>(10)</sup>

Man is helpless and powerless to describe imam Hussain greatness. How can a drop measure greatness of a sea? A grain of sand cannot have a dialogue with the sun.

Sarwar Karbali expresses his inadequacy as below:

“How can we the insignificant people describe your glory our head is on our body and our head is bowed. You are high headed without head. Hur’s temperament is necessary for your recognition. Mentioning ego is important on this land of ego. A drop of water count claim or recognize the status of an ocean and can never dare to talk to sun”<sup>(11)</sup>

Without a mentor it becomes difficult to recognize the path of truth generosity austerity. Recognition of duties is difficult without a mentor. Imam-e-Hussain is unique in selflessness. He used to spend whole of his wealth in the way of Allah. No poor left his house empty handed. When he came to know the miserable condition of a debtor. He used to pay his debt. He was a sign of Allah’s generosity.

The narrative of Modern Siraiki is about bravery, courage, patience and contentment, scarifies and standing firm against the face of oppressive forces. Twisting the neck of arrogance, purify the self, highlights the cause of patience.

Nawaz Buzdar Expresses his devotion and love as:

“Millions of praise upon this great being who has enhanced the honor of Islam and he is none other than imam e Hussain (A.S). I swear to Allah that the personality being of imam Husain (A.S) is a practical example of the interpretation of the Holy Quran: what is the authority of kholi, shimmer and yazeed if they could erase him because the status of imam Aali Maqam is an authentic writing on the plank of destiny. He is the person who loves God, even the image of the beauty of Holly prophet himself is the embodiment of the imam Ali”<sup>(12)</sup>

After he martyrdom of Hazrat Ali (R.A) ameer Muawiah took over the Seat of Khilafah after his death, his cursed and sinful son yazeed took over the throne by trickery and rigging. Imam Hussain (R.A) flatly refused to pledge allegiance to this bastard. Yazeed made Koofa his capital.

The people of Koofa not only refused to swear allegiance to him but also write letters to imam Hussain asking him to come to Koofa and the people here are eager to swear allegiance to him. After receiving some authentic evidences from koofa imam e Aali Maqam left for koofa with his family and some of his comrades in carvan.

By the time his carvan set out on its journey, the situation in koofa had deteriorated. Yazeed and his army were spreading massacres everywhere. Whoever refuse to swear allegiance to yazeed maloon would have his head severed from his body. In this way, the accursed yazeed made a very nefarious move with the carvan of imam Hussain. On the orders to the accursed governor of Iraq, the accursed Caliph, the Yazeedi army of 4000 troops surrounded the carvan of 72 innocent unarmed people of Hazrat Hussain at karbla on the bank of the Euphrates.

And he was forced to swear allegiance to accursed Yazeed. On this occasion, there were two ways in front of imam e Hussain accept the first or the second was to stand firm against the system of oppression.

And this system of oppression should be buried forever. The opporessor should be buried while raising the flag of truth. Truth, truthfulness and justice should be adopted. He choose the second path. He said I wish that evil be uprooted and good be spread everywhere.

Yazeed would not allow anyone to oppose him, and anyone who opposed him, would be put to death. By spreading the light of the candle of truth on all sides, and lighting it, he religion of truth should be exalted.

Khaidm Husain pays his tribute as:

“How did imam Aali Maqam protect the religion of his grandfather, the Holy Prophet (PBUH) in the field of

Karbala and how he has been sacrificing the lives of his family members while protecting the same religion? Khadim, it is clearly recorded in history that imam Hussain has shown his great patience and has kept the candle of his religion enlighten, by sacrificing innocent member of his family one after the other”<sup>(13)</sup>

The character and understanding of the high ranking imam Aali maqam was very prominent. He was second to none in intelligence and eloquence. Apart from religious and the logical sciences, he was well versed in other sciences prevalent in the Arabian Peninsula. Worship and Riyadh were his custom. Apart from the obligatory prayers, he used to pay large number of Nawafil / optional prayers.

If a needy came to the house, he would be given whatever was in the house and no needy would leave his door empty handed. There is no such example of generosity in the history. The personality that has been present in the veils of Aalast for centuries was the being of imam e Hussain (A.S)

Dr. Ayaz is of the offering his feeling as:

“Before the beginning of the universe, there was a being hidden in its veils. Who wanted to express it and who expressed it? I was in the field of karbala. Who offered the greatest sacrifice? I was the one who endured the dagger for the glory of the religion and for the pleasure of the Almighty.”<sup>(14)</sup>

He made an unparalleled sacrifice for the glory of the religion seeing his passion, even the angel on the throne were amazed and upset. He was a vivid example in patience. The name of the great being with un paralleled character is imam e Hussain (A.S). This is the name of an extity which cannot decline till the day of Judgment.

Khadim Hussain pays his tribute as:

“The high ranked position of imam Hussain can’t have parallel example and he can never fall there is no sorrow on the face of imam Hussain even offer sacrificing the lives of the youth of his family. When the high ranking Hussain took out a spear from the chest of the young martyr Akbar, Hazrat Ayub was astonished and said, “my patience is nothing compared to this patience. He lifted Hazrat Ali Asghar (R.A), who was only six months old and made him drinking water in such a way amongst arrows as if the Holy Quran in lifted out of respected. Sacrificed the lives of such

innocent children whose example is un parallel universe.”<sup>(15)</sup>

The fact is that the one who discovers the difference between truth and falsehood is the imam. The greatest lesson in the battle of truth and fake hood is that there is a fear of death in every falsehood, no matter, how crule, oppressive and mean. He who is on the right has no fear to death. The great imam not only faced yazeed's pharaonie army alone, but also become a lead wall that shattered disbelief and oppression and destroyed it forever. Saying the word of truth in front of the oppressor and standing firm in the face of disbelief is the name of perfect faith.

Abdul rehman Abid states something like this:

“The tenth day of the month of Moharam has come which has spread the clouds of oppression in the field of Karbla. He made the land of Karbala famous by sacrificing himself and the lives of all his carvan. He sacrificed his head but did not swear allegiance to the hands of the oppressors, thus making clear the difference between truth and falsehood. In the field of karbala, on one side, there was a cursed army of thousands of yazeedis, and on the otherside, there was only imam Hussain, who was raising the slogan of truth.”<sup>(16)</sup>

The water was turned off on the owner of Hozay Kausar and the ruler of paradise. There is no other example of oppression in human history, even today the fire of oppression seems to be spreading all around. The influential class seems to be seeking the blood of the poor, yet nowhere has the six months old Ali Asghar been speared on his delicate innocent neck to protect the sancity of God's religion.

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