

Heer Ranjho

Faqeer Mian Ghulam Ali “Masroor” Badvi

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Heer Ranjho, a narrative poetry, written by Faqeer Mian Ghulam Ali “Masroor” Badvi and prologue by Bedal Masroor Badvi, published by Sindhi Adabi Board. The sanctity as well as the popularity of Waris Shah’s composition of Heer Ranjha in Punjab is as great as Shah jo Risalo in Sindh. Heer Ranjha reads with meticulous and punctilious dealings of mysticism and Sufism which is depicted in verse form. The simplistic and melodious composition, in addition to the subtlety and delicacy of Sindhi language, strikes to the readers’ minds and hearts which affect them emotionally and spiritually. Faqeer Masroor starts his epical story of Heer Ranjha with Hymn followed by “Bayan Hazrat Ishq” that looks more like abstract of whole creation of the universe. From Adam to Muhammad, and from Ibrahim Khalil ullah to Karballa and from explicit to implicit miracles of Ishq are all around. In one octagonal stanza he reiterated the advice to the folks to be persistent and patient if hardships of ishq/ love shake you. He further says that the sorrows in a world of illusion, the cruelty of the night that covers up your fears, the greatest cowardliness of a man which hurts you ferociously, the crumbliness of the world that falls apart, these may cover your mind but when you open it you discover the signs that there is something you are longing to find. That is none else but the miracle of love that takes away all your pain.

The story begins with the introduction of peaceful city 'Takht Hazara' near the river Chenab in Punjab. The analogy of paternal love of Choudhry Mojo for his eighth son Dheedo renown later as Ranjha is done with the love of Prophet Yaqoob for the Prophet Yousuf. Like

Prophet Yousuf, Dheedo was also victimized by his brothers' ill plans which cause Ranjha to desert his homeland. The heart touching dialogues between Ranjha and his sister is law (Bhabhi) and between Ranjha and Molvi show that in this world everyone has his own axe to grind so one needs to develop the relation with the eternal Being, Allah Almighty. The conversation with the former show how jealousy, rivalry, and envy dilutes the significance of relations, while the conversation with the later shows that how Molvis, Priests, and Pandits exploited the religion and used it to prevail their dominancy over the masses rather to benefit the folks. The pranks of Ranjha with fishermen symbolize that the life will go on in any condition. The magical sound of Wanjhli/ flute mesmerized the fishermen and ranjho started living with them. Atrocities of relations and times made ranjha to adopt the attire of jogi, this getup gave him popularity into masses. People started talking about him and his attire and started fabricating stories of him and that became the explicit cause of what was already destined that Heer came to see him and fell into his love. Soon the stories of Heer Ranjha love spread all around. The intelligent Heer offered Ranjha to look after the cattle of her father Chochak, and this is how they kept meeting secretly for many years until caught by her cunning uncle Kaido. Kaido hatched a conspiracy and instigated Heer's parents Malki and Chochak. Consequently Ranjha was expelled from the job that was the reason of his meeting with Heer. When Ranjha was expelled from job, the pathetic condition of cattle was extremely beautifully portrayed by Faqeer Masroor that the readers hardly control their tears and feel the things are before their own sights. Again the heinousness of blood relations dominates and conspiracies of mother Maliki, father Chochak and uncle Kaido are shown in the name of honor. The situation worsened when the Panchayat (local council) interrupts and Mukhi (leader of the council) blames that affair of Heer Ranjha has dishonored them. Kazi/ Mullah also advised Chochak to marry his daughter with Saida Khera. Polemical speech of

Heer with Kazi is the worth mentioning here that how Mullha/Priests are superficial in their approach. They follow Sharia less with its spirit and more with their own ego. But the stubborn kazi refused to agree and it was decided to marry Heer with Khera. Hearing this, the heart-broken Ranjha wanders alone to the countryside where he eventually meets with Jogi Balnath, who consoled Ranjha. Ranjha becoming his disciple pierced his ears and renounced the material world. On his journey, the jogi Ranjha come across with a shepherd. The conversation and defeat to the wolf of Ranjha show the acme of his spiritual power. Jogi ranjha wandered wander different regions of Punjab and eventually enters to the village of Heer, where people visited him to have his one sight. And one day Heer also visited to see him. Faqeer Masroor outlined this scene with his best when two lovers see one another. Readers' hairs stand on their ends and feel hard to manage the emotions. After the meeting, Heer became deadly ill and all treatments went into vain. Realizing this, her parents get agree to marry her with Ranjha. However, on the wedding day, Heer's jealous uncle Kaido poisons her food so that the wedding will not take place. Hearing this news, Ranjha rushes to aid Heer, but he is too late, as she has already eaten the poison and died. Brokenhearted once again, Ranjha takes the poisoned Laddu (sweet) which Heer has eaten and dies by her side.

Looking at the composition, one could say without hesitation that the novel style of Faqeer Masroor in which he compiled the history in Sindhi language is highly applaud able and delivered his promise in the best possible way, which his genealogy is doing since the generations.

Reviewer

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