

VENERATE SAINT QALANDAR LAL SHAHBAZ AND HIS POETIC GENIUS

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ABSTRACT

This piece of writing on Hazrat Usman Marwandi, well known as Qalader Shahbaz, is an attempt to unveil his poetic genius, he is mostly known for his miracles, he was not only an unparalleled legendary figure and matchless mystic poet but also one of the greatest saints of Sindh. His entry into the Sehawan Sharif put the impact on the soil inhabitants who withdrawn the bad habits but also took sides of the religious activities, His poetry is based on love, tolerance, peace, harmony and love to Allah, and His last prophet. He spent all his life for the welfare of people and worship of Allah, he used all rhyme, rhythm, diction, meter and all figures of speech in his poetry, which proved him as one of the everlasting and prominent poets. He is also known as the pioneer and first Persian poet of Sind.

Keywords: Unveil, Miracles, Mystic, Rhyme, Prominent, Everlasting, Pioneer

INTRODUCTION

No doubt that Sindh is very famous land of the mystics, saints and poets who not only preached the Islam but also guided the people from grass root level, that live always, with love, harmony, peace, affection and brotherhood, because it is the way to earn the goodwill of Allah.

Hazrat Lal Shahbaz Qalader is one of the Sufi saints who got fabulous name and fame, he is one of greatest sufi saints not only in Sindh but the world.

Hazrat Sayed Muhammad Usman son of Sayed Muhammad Ibrahim Kabir-ud-din, is well known as Lal Shahbaz. Here the literal meaning of Lal Shahbaz is: Lal means (the red), Shahbaz which means (falcon) while Qaladar means (free from all boundaries). As

like his name he possessed all these qualities and with his services to humanity really he was free of all boundaries. His matchless performance in his poetry and miracles made him unparalleled among his contemporaries.

He was born in Marwand in the late 12th century in Marwand, Iran, which is now Afghanistan in a family of noble Makhdoom, his father name was, Sayed Ibrahim, fully known as Sayed Kabir-ud-Din Mujab, meanwhile Usman Marwandi's mother was a princess (high ranking- princess). Usman Marwandi was born in the Islamic month of Shaba'an.

He is a Hussaini Sayed and his *silsala* is attached with Hazrat Imam Jaffer (*Nae Zindgi*, 1977)

Besides his name Usman, he is also known as:

- Lal Shahbaz
- Shahbaz Sain
- Qalnder Kibrya
- Shamus-D-Din
- Makhdoom Muhammad Usman
- Saiful son
- Mehdi

He possessed these all names with his everlasting ecstasy and metaphysical practices.

HIS FAMILY BACKGROUND

Taken the lines from his family background, his father was a Darvish type of man and used to talk to (king of martyrs) Imam-i-Hussain (AS). Whenever, he saw in his dream Imam-e-Hussain he used to talk with him and always received reply in return that was the reason his name was *Mujab* which means (the one who is answered) by someone.

Here is an example, in a dream once upon a time he was foretold by Hazrat Imam Hussain (AS), was asked to look after its shrine, and devoted the shrine in a good manner with wide care and peace. Meanwhile in another communication Hazrat Imam-e-Husain (as) ordered Sayed Ibrahim Kabir-ud-din Mujab to marry now, but due to his long age he was so strange to hear it! And he argued how can I marry at this old age? But Hazrat Imam-e-Husain emphasized him to get married and he was told that he will be gifted an everlasting gift of

a 'BAAZ' a falcon, which is filled by Allah's blessings. Hazrat Imam-e-Husain said, this is also the same gift which gifted by Allah to our last Prophet and my grandfather at the time of Miraj (the accession of prophet Mohammad (PBHU)).

Therefore, Sayed Ibrahim Kabir-u-din Mujaab in the order of Hazrat Imam-e- Husain finally did marriage at the age of seventy-five years (Aab-i-Kousar, 1979).

It is also said that, at the time of Kabir-ud-din Mujaab's marriage ceremony a long celebration all over the Iraq was celebrated, sparkling and celebrations of happiness were celebrated everywhere in a jubilant mood. His marriage took place at Marwand (*Nae Zindgi*, 1977:3).

We recognized from this for told and story that how Hazrat Usman was blessed by almighty Allah, how he was gifted the miracles and blessings by almighty Allah, whatever miracles he did in the world it was all gifted by Allah, which makes Qalandar a matchless saint in the world.

History is witnessed that father of Hazrat Usman first named him (Hazrat Usman) as Shah Husain, because he saw it in a lucid dream where he met Hazrat Husain so he coined his name as Husain but later on his maternal uncle changed his name as Muhammad Usman which became so famous nowadays as Qalandar Shehbaz.

Qalandar's Arrival in Sindh

Some old sayings are witnessed that once Hazrat Usman slept Hazrat Imam who conveyed his order to Usman Marwandi to go a place {subcontinent} where conditions are not in a suitable position for Islam the conditions are diverted and the inhabitants are facing problems and they need a person like you who guide them in a right way.

Then he obliged the order of Hazrat Imam Hussain (AS) and suddenly left for subcontinent, hence he first visited a place *Mashad* and decided to stay there for a short span of time. Therefore, it is said to be that he entered from Makaran and then went to Karachi (Kolache) and he stayed Sadr-Ud-Din Sukher in Sindh, he also met his contemporaries like Baba Frarid Shakarganj, Shah Jalal Surukhposh, Bahauddin Zarkirya, and Shershah Jalal in a way to Sindh and subcontinent.

Qalandar's Services and Teachings

Taking some glimpses from his teaching, he was true follower of Islam and believed in the last Prophet Hazrat Muhammad (PBUH) and his family. He was guided people what is true Islam, what are the conditions of Islam and the message of Allah Almighty, as we know he was Hafiz-e-Quran, so he emphasized people to read the Quran and understand the Holy book. He taught people how to mourn on prophet's family, he was a true believer of Karbala's tragedy, which he also composed in his poetry as well, and he was called as Hyderi as well in some of his names. His major lessons were about the prophet's family which is most respectable, and greatest sacrificed with matchless example like Karbala Tragedy, this is one of historical examples for saving Islam in the world. His mostly lessons were not to leave Prophet Muhammad (PBUH) family. He says that when a man leaves the way of prophet's family he surely entered to the darkness of life where man will face difficult and hard path.

In most of his teachings and his poetry's theme and central ideas, he emphasizes on to follow the footsteps of Mohammad PBUH family and mourns Hazrat Imam (AS) and the tragedy of Karbala. The given below some lines of his poetry's which reflect his feelings towards attachment of Hazrat Mohammad (PBUH) and his family:

مستم قلندر امر حیدری

هستم علي مرتضی بنده

These Persian language verses rightly show his dignity, love, devotion, and respect for the great Hazrat Imam Hussain (AS), as well as Qalandar, is concerned it is one of the titles used to give those saints, who reached the very top level of spirituality.

Translation

I am Haidery (Relating to Haider, a second name for Imam Ali (A.S.) Ibn-e-Abu Talib (AS.), Qalandar (Free, Free of Boundaries, One who has Control on Dimensions) and Mast (Intoxicated with inspiration)

I am a slave of Imam Ali Murtaza (AS).

I am a leader of all saints

Because I am the dog, of the street, of "Allah's Lion" (referring to Imam Ali (AS)

(<http://www.wikipedia.com>)

While when he reached at Sehwan Sharif Sindh, at that time Sehwan Sharif was in very critical conditions. Women were diverted from Islamic ways, while panic, hate, bad habits prevailed everywhere. People of Sehwan Sharif's were diverted from the right path, here Qaladar showed his miracles, and genius he guided people that what is the right and true path, what is the Islam, Allah and his messages, he with his miracles, and great way of teachings brought the diverted people towards the Islam and Islamic teachings. After those inhabitants of Sehwan came on right track they left all the ill habits and Islam spread every corner, it was the only guidance and teaching of Qalandar that Sehwan came in the banner of Islam again.

What is Qalander?

Qalandar is one who reached the heights of sufism, mysticism. These kinds of the saints, which are different from all poets, saints, and their top centered ideas, are (very strong feelings of love, peace and harmony) for the creation of Almighty Allah.

These persons are free from the worldly desires they enjoy all freedom from the ties and bound of time and space. Whereas it is also one claim that all living things are given in their command and charge and mostly the universe might be at their disposal. But, these people did not want worldly desires; they are no doubt holy people and are far from above lust, temptation, greed, and all seven deadly sins.

It is an example that when a person asks the Qaladar to help, they listen to their request with deeply caring, consideration and they think that they have to listen to all the persons without race, religion, culture, and creed, they feel duty-bound to them. After listening to them finally, they post mortem their worries and try to solve their miseries. In some sayings, we are witnessed that these Qalandars/saints, Almighty Allah appoints Darwishes for the purpose and services of humanity.

Qalandars are the characteristics who always spread the message of Allah which is love to all – love to humanity. As the greatest dramatist of world history Shakespeare also says:

*Love all
Trust a few
Do wrong to none.*

Qalandars sit alone, (sometimes) and they are always seen in the state of condition of ecstasy while their actions are attached with the premiere will of God.

As they are called Waliullah, the given below are those saints who received the title of Qalandars

- Shams Ali (Qalandar of Punjab Pakistan)
- Shahbaz Qalandar
- NatharVali
- Baba Fakruddin
- Bu Ali Qalandar
- Hazrat Muhmmad Qaladar
- Javagal Sharif (india)
- Hazratn Masoom Shah Hayat Qalandar
- Memar
- Burdawan WB (India)

They are some typical type of Qaladars, their way of expression, way of worship is totally different from other Sufi saints. This song is of different styles, like Qaladar Shahbaz, the greatest Sufi saint of Sindh, he use Dhamal, to worship of God, like him all the Qalandars used, their different ways of worships and styles like, Qawali style, Local folks style, Bhangra, Nagarah, Dhool drumming, these also use by their devotes on their shrines on the time of Mella.

Iqbal says about Qalander:

زندگی _ سمر زندگی، _ غم زندگی، _ رَم زندگی، _ دَم
قلندري شان _ هي يهي که کھا نہ غم _ سمر کر، نہ رَم _ غم

Shams Tabrizi Says:

The whole universe is sum up in the Human Being. Devil is not a monster waiting to trap us, He is a voice inside. Look for Your Devil in yourself, not in the others. Don't forget that the one, who knows his Devil, knows his God.” - *Shams Tabrizi*

Miracles of Qalander:

One great example of a leader is as given below said Lal Peri. One day Lal Shahbaz was wandering in the desert with his friend Sheikh Bahaud-Din Zakariya. It was winter, and evening time, so they

began to build a fire to keep warm. They found some wood, but then they realized they had no fire. So Bahaud-Din suggested that Lal Shahbaz turn himself into a falcon and get fire from hell. Off he flew, but an hour later he came back empty-handed. "There is no fire in hell," he reported. "Everyone who goes there brings their fire, and their pain, from this world (<http://www.wikipedia.com>).

Lal Shahbaz Qalandar said to have been challenged on the way by a famous ascetic to bathe in a tub of burning oil. He successfully passed the test. Thus he earned the title of Lal (a ruby) as the ascetic said to him, "Thou are indeed the Lal of Lal (the ruby of rubies)". This meant that Lal Shahbaz Qalandar was real gold having been tested by fire. He received no injury; only his robe turned crimson.

It is believed that Lal Shabaz Qalandar was so named because of the red robe he wore all his life, and a story is told of how Lal Shahbaz Qalandar rescued his friend Sheikh Farid Shakar Ganj by a miracle from a baker's wife's accusations (<http://www.jafaryanews.com>).

One day a man was wandering in the desert and he saw another man (Hazrat Lal Shahbaz Qalandar) praying in the desert and two sticks a short distance apart sticking into the ground in front of Hazrat Lal Shahbaz Qalandar. That man was dreamt about becoming a king one day and he was in these thoughts while he passed in between the two sticks buried halfway into the ground in front of Hazrat Lal Shahbaz Qalandar.

As soon as he passed, he saw a big door from which he had entered into a city, where a big crowd was gathered. He was surprised and went on to see what was happening. Someone told him that their king died without leaving any successor and hence "Huma" (A bird, which was set to fly and on whose ever head it landed was made the King. That's why sometimes a king was referred, in old times as, Zile-Huma which meant "Huma's Shadow") was being flown to choose a king. Huma made its flight and sat on this person's head and he was made a King.

It is said he reigned for 7 years and one day he was visiting the city when he came across the same door from which he entered all those years ago. He decided to check and left the door as soon as he was out of the door he again walked back in between those two sticks. Hazrat Lal Shahbaz Qalandar was still sitting there and praying (This miracle shows two things first, Qalandar had control over Dimensions, and secondly, Qalandar granted him what that person wished for).

As the Qalandar means “Free/Free of Boundaries” it is a common known fact that Qalandar could let himself free from the power of gravitational pull and hence used to fly and that’s another reason he was called Shahbaz “Falcon” (<http://qalandaria.blogspot.com/2009/01/hazrat-lal-shehbaz-qalandar.html>).

His Poetic Genius

Truly speaking he was the poet of all ages, he was great at mysticism as well as he was the poet of the people, traveling, love, brotherhood, tolerance, believe in prophet hood he always urges the people to strive for the betterment of life, he argues in his poetry that life is mortal; the real life is life after death.

He got his poetic fantasy and mastery from the mausoleum of Hazrat Hussain, while spending his early youth there. All the poetic qualities were filled in him, that he read there many of books on Persian and Arabic, while at the age of merely 17 years. He used to go to lonely places, hills, mountains, barren areas, and without seeing stones, hardness of earth, thorn he used ecstasy to do the Raqs, Dhamal only wearing one piece of the clothing where he always spoke these lines:

رقصم نارمي درون ساعت هر دوست از عشق
 رقصم خارمي بر گهي غلطم. مي خاك گهر بر
 متصورم خواجہ يار كه مروندي. عثمان منم
 ميرقصم بردار من كه خلقي. مكند ملامت

History is witnessed he got his poetic mastery from his companions and contemporary like Baba Frarid Shakarganj, Shah Jalal Surukhposh, Bahauddin Zarkirya, and Shers Shah Jalal. He was the greatest saint who withdrawn from worldly desires, he used to run between Marwand and Mash-had it is a mountainous area which also included in his poetic form that strives and struggles for life.

He also called the first Persian poet of the Sindh (*Naeen Zindagi*, 1977). Though his contemporary were Baba Frarid Shakarganj, Shah Jalal Surukhposh, Bahauddin Zarkirya, and Shers Shah Jalal and well recognized and famous poet he was called the greatest Persian poet of the times (Qalander Naama, 2016).

His poetic quality and genius sparks and witnessed that at the time of British invasion “his two books namely Maizan-ul-Sarq and

Sarf Sageer were included in the syllabus (Aab-e- Kausar by Sheikh Muhammad Ikram). His poetic theme and form consist of:

- Love
- Peace
- Enthusiasm
- Love to Allah
- Life after here
- Struggle- strive
- Tolerance
- Harmony
- Believe in the prophet hood

His poetry also touches the resemblance of the holy Quran and Sunnah:

ماشد درد درمان تعالي، حق ديدار

مارا شدست برهان بينا، بصير ديده

Source: Qalandar Shahbaz Special Issue *Nayee Zindagi* Magazine August 1977.

The last line of this poetry is the translation of the Holy Quran Ayat that the Quran is the message by God to show the right path. His Sufi poetry touches the philosophy of Whadat-ul-Wajood:

خوار است آدمي موجيش که بدریائی من سید
 کار است عجب ملاحی نه دریا اندران کشتی نه
 او مان یاد طریقت دارد کشتی شریعت
 است دشوار عقل راء که دارد لنگری حقیقت
 دریا ازان سیدم بتر دیدم خون جمله چو آبش
 است ناچار که باید گند ترسی چرا گفتم بدل
 ترسی؟ فی جان آزمگر آمد چینس از حق خدا
 اصل چو عو بر نه قدم مشتاقان جان هزاران
 راست باخا پوشیده گل که زینوران ازینش مترس
 گو دارا پرده با سخن مروندی عثمان ایا
 است اغیار پر نو جهان یاری در جهان نیابی

He says in the above lines that river where are no boat and no Mallah where a human being is helpless. He says the water of the river looks me like blood, I fear that river too but I convince my heart not to be afraid. Go and dive in it and appear like a successful, because we find flowers always in the thorn, while selfishness prevails in the world.

No doubt Usman was one of the greatest poets of times, his poetry filled with the lesson to a human being, he argues that the man should directly contact Allah, many of his poetry he criticizes the Mullahs, some lines are as under:

را مردان سراسر ظاهر مکن! ایاملا
بوداستم الله سر که دانستی نه دانی، نمی
عالم درین چرامستی مرونی عثمان ایا
نداستم چیز دگر هوشی مد و مستی بجز

Usman Marwandi poetry in Sindhi translation:

آهيان ۾ الله جلال _ بحر پيل موتي ٿيس
آهيان ۾ الله كليمرء حلقه مان مثل موسي ۽
آهيان پڻ زنده خضر با ٿيو آهيان حات _ آب پي مان
آهيان ۾ گاه لشکر مان سان لشکر به جي سکندر
آزربن ابراهيم به پيغمبر، اسماعيل به
آهيان ۾ گاه قربان مهل جي رکڻ سرتي آڏي
مرکان ٿو تي سوليءَ ڪڏهن ٿڙپان، تي تخت ٿو ڪڏهن
آهيان ۾ لاه ۽ ۾ چاه جي ڏنل اڻ عجائب
پاڻ تونار ڪڏهن ٿو پڙهان قرآن ڪڏهن
آهيان ۾ ساه سوگهو مان ۾ محنت جي مذهب ڪڏهن
۾ عالم ٿو مستي ڪرين مروندي عثمان اڙي
آهيان ۾ چاه ٻئي ڪنهن نه مدهوشيءَ ۽ مستي سوا

These lines of the poetry reflex that how he was a genius in his poetry. His usage of rhyme, rhythm, diction, and meter in his poetry proved him one of the greatest poets of history.

His poetry puts the light that man is not in the same condition all the time of life, so life is a continuous process it is not in a one stand mood. The last lines of his poetry proved his ecstasy, metaphysical way, and Qalandri style.

Some glimpses of his poetry:

رهن دم هر ڀر يار _ جمال ٿا عاشق محو
 ڪن شام صبح ورد ٿا جو نام جي خدا سي
 ٿيو يار منهنجو يار جو بجا جو آڻيان سوشڪر
 ٿيو ديدار جو دوست _ جمال _ خندان _ خ يار
 ناه بقا دار هي جو آهي فنا هر چييز
 ناه بقا جاء اها جو چڏ ڪڍي پنهنجي دل
 جي جنهن ڀر سيني اهو سور اچون سانيديندا
 ناه سوا ديدار جي دوست دوا به ڪا ٻي
 جلوه ڪو ڏيکار آهيون، طالب جا ديدار
 ناهي لقا ماه اي غير ڪو ٻيو ته ڀر محفل
 ڪهڙي مان تسبيح پڙهان، ٿي نشين سجاد
 ناه صفا قلب هي جو ڪهڙي؟ ٻڌان دستار

Source: Translated by Ajmal Baig, Qaleech Baig Mirza

He says in his poetry to get Allah's blessing and teaching his last messenger is a hard job and hard understandings, for it man has to worship continuously day and nights, sometimes man has to leave all worldly desires. Poetry that reflects the genius of Usman Marwandi and some lines for the praise of Qalandar.

CONCLUSION

He met his death on 1279 in Sehwan Sharif a Nagri of Sindh better known a city of Qalandar and he also buried there where tens of

thousands devotees visit every year to pay the homage to their beloved saint. Once he was asked whether you are Shahbaz? He replied:

نگنجم در من بشانم بي عنقاي نغنجم مكان در من لامكانم شهbaz

I am a homeless Shahbaz, I have no home to live, I am a bird who cannot be captured, and I am free.

The poetry of Qalander speaks the volumes of length. He was a poet who composes religious-society poetry; he compared his all miracles with poetry. What he gave us in shape of poetry it is everlasting. The experience of life after death is one of the major messages in his poetry. Lastly, he was the poet of both worlds, the world of today and after the death. His message is message for all human being that is why all communities pay the homage to him without religion, race and culture.

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