



AB.GANI THOKER MASHOOR A TURE LEGEND OF KASHMIRI LITERATURE

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ABSTRACT

Kashmiri literature had a long history but it's written form is available from 14th century through *Vakhs* and *Shruks* of Lalded and Sheikh-ul- Aalam. Lalded or lalaishveri or Lal Arifa was first poetess and Sufi Saint who prepared her poetry in *vakhs*. The genre was common in Sanskrit literature and had been adopted as it was but for the first time medium adopted Kashmiri in assimilated form but Shaikh- ul- Aalam in his *Shruks* represented real picture of kashmiri language and literature. He undoubtedly introduced kashmiri language through his poetry for propagation of humanity, love, loyalty, truth, passion, mission, goal, education, religion, and social values and ethics. After 14th century Kashmiri literature elevated and touches sky heights through different literary activities. Folklore was very rich in the valley oral traditions was common Sanskrit and Persian language were official language in the valley before and after 14th century. Gradually the effect of Sanskrit and Persian come down by one or other way. Many great literary figures born in the valley like Haba Kahatoon. Mehmood Gami, Rasool Mir, Shamas Fakeer, Ahmad Batwari, Habeeb Bulla Newshehri, Rehman Dar, Abdul Ahad Azad, Mehjoor, Rahman Rahi, Feroq, Amin Kamil Naji Munwar, Gh Nabi Gowher, M. Yousuf Teng, prof. Shafi Shouq, Gulshan Majeed, Shad Ramzan, Gh Nabi Nazir, etc All have contributed a lot. Ab. Gani Thoker Mashoor is among these glittering stars. Who wrote almost 23 Books on poetry including Nine Epic poems which is a great contribution to Kashmiri language. And he is 20th century only poet who wrote nine epic poems and is "20th century epic poet in Kashmiri literature"

This paper will highlight the contribution of Ab Gani Thoker Mashoor in the field of literature because he is still unknown to all and his contribution is praiseworthy and commendable. His contribution has not been evaluated anywhere and this paper would be the first of its kind to expose hidden literary material with comparative manner. Hence, I feel proud to assess and discuss his innovative and new contribution which can help all readers and scholars to get aware of this hidden fact especially world can know the development of Kashmiri literature and language



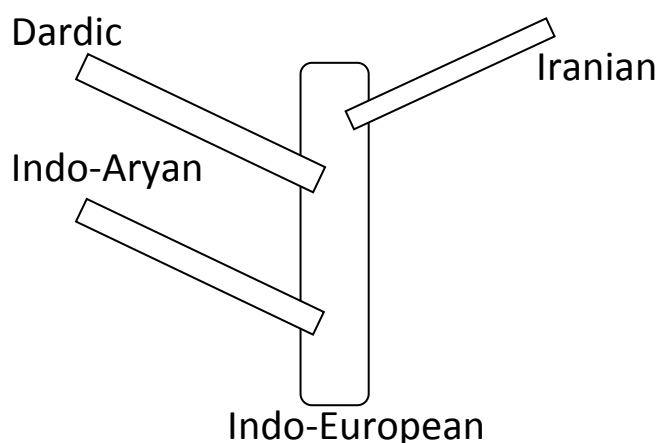
I. INTRODUCTION:

Ab Gani Thoker Mashoor was true legend and epic poet of 20th century who wrote almost 23 books including Nine Epic poems in Kashmiri literature. He was plainly illiterate person but knowledgeable, socialized religious and inborn poet. His contribution to Kashmiri literature is undoubtedly extraordinary and memorable. The aim of this paper is to introduce poet as well as his highly respected charity to the nation and the world literature. His efforts are really praiseworthy and unforgettable. He is well known personality in Kashmiri literature (after my research on him in 2008-09) and became true legend of Kashmiri literature. His nickname “*khand baba*” (polite and gentle) reveals the secrets of his being good. He is truly a great writer and poet of Kashmiri literature and introduction of his personality at world platform is most important, essential and prerequisite for the sake and development of Kashmiri literature and language

II. MAIN PAPER:

Kashmiri language and literature is as primitive as Kashmir valley itself is. Folklore of Kashmir disclosed the puerile thoughts which had been adopted several researchers and authors about origin of Kashmiri language, people, literature and soil. Some researchers in early times said that Kashmiri language had derived from Sanskrit language (in ancient time Sanskrit was official language of Kashmir) and some claimed from Persian language some affiliated with different language families because of close liaison and acculturation with Central Asia especially with Iran (*khuransan* which was the main hub of literary activities during medieval period) but after deep research on languages this confusion punctured because it was sheboleth and myth. Kashmiri language is actually a “*Dardic*” language and *Dardic* group of languages belonged to *Indo-Europeans* Group of Languages not any Indian or Iranian language. Grierson is the first expert of languages who first time exposed the hidden reality and said that Kashmiri language is *Dardic* language not *Indo-Aryan* and *Iranian*. This paradox can be easily understood through diagram

1.





Indo-Aryan, *Dardic* and *Iranian* are actually offshoots of *Indo-European* language family and *Dardic* is the group of three languages groups *KAFIRGROUP*, *KHOVERGROUP* and *DARD GROUP*. So the philosophism and wrong adaptation had been turned over by practical and factual research. Hence, Kashmiri language and literature freed from all clutches of wrong notion and developed significantly.

Sanskrit and Persian languages imposed great impact on Kashmiri language and literature. Hundreds of words blended with Kashmiri even present times quantum of Persian words are actively used at various occurrence. Education, Domesticity, Social Debates, Political Debates, Religious Discussions, Literature and Economic Affairs. Briefly every field of life affected by Sanskrit and Persian languages.

Kashmiri literature truly developed from 14th century when *Lal Ded & Sheikh-ul- Aalam* initiated a plan to introduce Kashmiri language through their revelations "*VAKAH* and *SHRUK*". These two literary genres got impetus heights and engulfed Kashmiri Literature till date, even religious propagators used in their public speeches and campaigning for efficient tune because Sheikh-ul-Aalam's nascency of *Shruks* said to be the "*Kashur Quran*" a version of Kashmiri Quran. Both Lal Ded and Sheikh-ul-Aalam are true legends and forefathers of Kashmiri literature and ethnicity. Their contribution in the field of literature is absolutely extraordinary. *Vakhs* and *Shruks* are truly masterpieces and models for all poets in the valley of Kashmir. Shivism and Reshism are two concepts and thoughts of same school in Kashmir valley having great impacts on Kashmiri literature and culture. These two thoughts spread across the state through different saints, poets and propagators. Sheikh-ul-Aalam and Lal Ded became founders of these two cults in the valley. Their poetry consisted of Humanity, prosperity, social values, brotherhood, religious propagation, propagation of single God, against all social as well as religious evils, against socio-religious, socio-political and economic exploitation prevalent in the society by many ways. Protection of human rights, non violence and God fearing concept inculcated for better social order and safer atmosphere. Kashmiri Literature will remember always its utmost perfect and intellectually appealing personalities of Sheikh-ul-Aalam and Lal Ded.

From 14th century to 20th century Kashmiri Literature covered many stages in which it developed gradually but deprived always from Govt patronage. Intruders right from the beginning not allowed Kashmiri language as an official language of the state and disowned literary activities even present times Urdu language is an official language of J&K state which is apparent injustice to the people of J&K state 70% population speak Kashmiri and 30% other all languages like Dogri, Punjabi, Gogri, Pahari, Shina, etc. Mature planners and educationists are required to prepare fresh proposal for implementation of Kashmir language as an official language of the J&K state, because every Indian state has its own mother tongue as an official language, but J&K state has been deprived from this basic right by one or other reason and political unwillingness. Apart from this unfavourable situation Kashmir Literature simultaneously developed and could be compared with others Literature of the world on the basis of literary material available thereof.



Classism, neoclassical, romanticism, realism, structuralism, modernism, naturalism, post modernism, deconstruction and inter textuality etc are the literary movements of the world literature through which different changes have been seen with basic material of literature and Kashmiri Literature likewise adopted movement wise changes which resulted its comparison with other Literature of the world and found its compatibility, capacity, range, and qualification. In short Kashmiri language and literature is as rich as Urdu, Persian, English, Arabic etc.

20th century Kashmiri Literature has seen mostly two types of Literature 1) RELIGIOUS 2) SOCIAL.

1). **RELIGIOUS LITERATURE:** can be divided into further two categories MYSTIC and RELIGIOUS

Mystic literature was for mystagogical matters while as religious literature was simply for way of life

2). **SOCIAL LITERATURE:** can be divided into progressivism, modernism, post modernism and intertextuality or comparative study.

Ab. Gani Thoker Mashoor (1925-1996) was among those poets who wrote a lot about religious as well as social issues. He was poet of his own range his poetry can be divided into two categories, PRIMARY POETRY and SECONDARY POETRY.

1. PRIMARY POETRY:

During early period from 1945- 1965 poet followed traditional approaches and his personality affected as usual by some predecessors like Rasool Mir (Keats of Kashmir), Mehmood Gami (Grandeur of Kashmir), Ab. Ahad Azad (Revolutionary poet), Gh. Ahmad Mehjoor (poet of Kashmir). His early poetry is mostly on fixed subjects like religion and social awakening which continued till end with some changes. He criticised hollowness and puerile in religion, he agitated against the religious exploitation and his aim was to awaken uneducated youth and general public and make them aware about the true religious as well as social order and principles and beware them about their erroneous activities which carried damage to their own system and future planning.

1.1 سامانا استھ چون نلن غار نمیک و یور یسریوش استھ کی شیدیا عریان مسکمان

یتھ باغ اسلامس ژ ِ ھردک و او بنتھ اکھ۔ پانے بنتھ اتھ گلشنس خزان مسلمان۔

(A Muslim damaged through his own deeds to his social order and religion due to negligence and ignorance)

4th April 1979 was dark political day and catastrophic situation in Kashmir valley including most parts of Jammu region when Zulfikar Ali Bato of Pakistan had been executed through conspiracy by ziyavulHaq the then Pakistani Army Chief. Kashmir was under serious condition and conflict thousands of people migrated to safer places, thousands of houses damaged and destroyed by furious mob even



Holly Quran sacrilege and Mosques damaged by some Muslim group which were against of execution of Zulfikar Ali Bato and policies of Zeya ul haq who himself was a follower of Imam Madoodi the founder of Jamat-i- Islamiin Pakistan. Ab Gani Thoker Mashoor preserved this catastrophic situation in his poetry.

1.2 مکانن جای داس کورکھ لوٹھ۔ گواہ مسجد چھ آستان پیر میں ہے۔
میمازیں دار والین نار زولکھ۔ کورکھ لت مونیج فرکان پیر میں ہے۔

(Everything has been looted mosques and sacred places (shrines) are witnessed, worshipers set ablaze and Quran sacrilege)

He also exposed and criticised all social as well as religious exploiters

1.3۔ فتن گر تاجر قرآنک ٹھگ ت رہزن پانس ژور۔ مکھرتسبیج نالی زنجیر دستگیر چھا بے خبر

(Exploiter of Quran rapacious & thief, wrong chaplet, fake garland, God knows all this pretend)

Poet introspect himself too for the purity and effective sincere dominant role for better social order his struggle and efforts carried a big effective signal to the society. He cautiously injected some antibiotics so that to eradicate all infection from the society. He was well aware about all social evils and his eye on social pulse was up to the mark.

1.4۔ یا ژ بن تیٹھ دلیرا یٹھ میان جگرک وش ژلن بنت برن دتھ کٹھ ترپن بہتر حرم خانس اندر۔

(Either you will become daring so that I feel relaxed from ailing heart or better is to be at Palace with shutting door in the bed room)

His slogan of brotherhood was praiseworthy and commendable Hindu- Muslim coalition and co-ordination has been seen in his poetry with good faith

1.5 اکھا چھ مسجد اندر ژے پیرن۔ چھ بیاکھ مندرس اندر ژے ژھاران
دین ہ رحمان چھ سر ژے وتھران۔ دین ہ بگھوان نشان چون ہے

(One is waiting in Mosques for God, another searching God in Mandir
Rehman is Your (God) ardent follower Baghwan is Your (God) sign)

Love poetry of *Mashoor* is full of romantic feelings, emphasized as usual on the imagination, emotions, nature and beauty. His multidimensional poetry and subjective matter is at par with standards of world literature. He presented his own experience and experience of his experiences with his expert proficiency his inborn ability and deep concentration made him a true legend of kashmiri literature and language.

1.6۔ زول چھم ن ساتس محو راتی راتس۔ امار چانے یندراز میں ہے
شیری پرانے فرہاد میں ہے۔ کئی ہت یتمو درشن دتمو۔

(I never sleep in a single moment throughout night because of you affection, my beloved cupid come with any excuses because *shreen* debilitated for you *Farhad*)



His criticism on some social heresiarch and wrong adaptation are credibility and plausible which of and on divide in different illusionary groups and create hue and cry among them because of mental disturbance and psychological distress. In marriage ceremonies in the Kashmir valley wedding breakfasts are highly and qualitative prepared for invites and guests. poor people also followed the same trend and crushing themselves for name and fame Mashoor preserved this hallow activity in his poetry.

1.7 . طاقت آسن ے لاجم سبا۔ ساسو بی ٹھی لوکوسالا کھیو۔
سالری ژلی لاجم ربا۔ کتھ پاٹی دنی تباہ گو

(I prepared marriage breakfast for thousands thy ate without potential. Invites left I feelalacka day that is why world deteriorated)

1.8.. جائے ہن ز تاں لانگ لگی تن کور گوبرس شادی چھم
رشت دارن پھیرن تھو کھ منگت آستانن اندر۔

(I will sell everything for expecting marriage of my children, I will show pageantry pray for it)

He used sun as a sign of equality in his poetry which showed his best use of poetry

1.9 . بنن گوڑھ آفتاب کی پاٹھی کنوی گاشا مساواتک

(To become like a common light of Sun)

His assessment and criticise on some crucial and sensitive religious matters are daring because his always being a neutral advocate of different social issues

1.10. . کران شافعی یے جہر آمین۔ چھ یور حنفی لدتھ ڈیکس گینی
عداوتھا بلی بنتھ چھ محکم۔ چھسون رہر رسول اکرم علیہ وسلم۔

(Ahlihadees worshipers loudly say Ameen in prayers, Hanfi worshipers unhappy with it strong envenom is created blether, our guide is Prophet Mohammad(SAW)

Time and again there are some social as well as religious issues and matters which has been pointed out hundreds of couplet are available in this regard. He touched each and every field of life in his poetry.

2. SECONDARY POETRY:

This period from 1965-1995 was last period of his poetry and different from his previous period. Progressive movement was almost ended and modern thought was in place being a traditional poet explicitly illetrate man he adopted some changes in his poetry as well, because every poet has a close grip over social pulse. He was rural mannered but his vision and goal was brightest and up to dated. Modern ideology has affected him equally and he expressed his concern in his poetry. His psychology pattern was same but imaginative power was proactive. His contribution to Kashmiri literature is extraordinary. Progressive movement has engulfed entirely



and this effect has been seen throughout his literary carrier. His individual talent and competence stands him in a row of good writers and poets. He authored twenty three(23) books including Nine (9) epic poems, and has got honour of “20th century epic poet”. He is a real legend of Kashmiri literature. His literary contribution is as under:

- i. *PoshBahar*
- ii. *BulbulHazardastan*
- iii. *Jungnana Khalid bin Waleed (AS)*
- iv. *Qisaeazeeramall*
- v. *QisaeAyoubSabir (AS)*
- vi. *NidayeKabah*
- vii. *PaanChador*
- viii. *QisaeIdrees(AS)*
- ix. *MoajziaeAansarwar(SAW)*
- x. *PayaamiInqelab*
- xi. *Payami Eid*
- xii. *PayamiMashoor*
- xiii. *Qalami Mashoor*
- xiv. *Seain Eid*
- xv. *LualukAalav*
- xvi. *Guzliyaat*
- xvii. *MajmuaBaat I shareef*
- xviii. *Greiskoor*
- xix. *KisaeHazratiSulaiman (AS)*
- xx. *GuliBamboor*
- xxi. *GareebMuandiHundFaryad*
- xxii. *JalwaieBahar*
- xxiii. *YayanTchoor*

All these books are really TREASURE for kashmiri language and literature. Kashmiri Literature willalways remember this great poet and author.

His secondary part of poetry elevated his status so high because his mature approach and talented measure turned him into a high level cerebration. His imaginative power redeemed and redirected into a fresh a new auroral. He expressed his thoughts in different literary genres and forms like *Ghazil, Nazim, Naat, Vatchun, Manqabat, Mathnavi* and *Hamid*



2.1 . نون در او منصوبے خدا .گو نور نورس نش جدا
از ابتدا تا انتہا .صلو علی دایما

(Light separated from original sources, plan of God disclosed, from beginning to extremity, permanent blessing upon You. {aw})

New mystic colour in poetry and mature approach is demurrable.

2.2 . دام چیتھ منصور دارس کھوت انا الحق گو عیاں
وصل سیدی یار یارس عشق نارس لول بر۔

(Mansoor got crucified and reality of final authority disclosed, two friends met with each other, love the true adoration)

His knowledge about science and technology and its impacts are considerable and appreciable, he expressed this fact in a very nice couplet

2.3 . . ژے کھور ٹنڈی زون پی ٹھکھالتھ مری کس کن گزر چون ے
مے ماژٹ موکھت ہارس رز شمارن پاو سکہ بامب ے۔

(You reached on moon and mission to travel Mars, shall I have cut-off the fixed rope thought, I will hurry their count)

2.4 . . نور علمک پوش ونی دولتھ عطا کری تن خوداے
زون پی ٹھکھالتھ اپالو شان علمچ رہری۔

(May God bestow the life long light of knowledge, it is guidance of knowledge that Apollo had been sent to Moon)

He criticised political following and deprivation by the different agents including govt officials. His keen interest in social awakening, economic exploitation, religious awareness, and political dishonesty made him a true legendary character of Kashmiri poetry.

Hence, it is pertinent to mention here that he was without any doubt a multidimensional poet and critic and analyser, expert and master of social affairs. His mission and vision was to revive social order, impart education among uneducated youth so as to refrain them from all social evils, to promote healthy social order for brotherhood and love, to teach fruitful and exemplary lessons, to sensitise people about their rights, make them aware about their duties and obligations, lesson of brotherhood and unanimity, Hindu- Muslim accord, and socio- religious elevation

This topic is very vast and due to limitations I am concluding with the fact that Ab. Gani Thoker Mashoor was a man of manners and a great poet and legend of Kashmiri literature. His contribution and bestowment will be remembered with great honour and respect.



III.CONCLUSION

Ab Gani Thoker Mashoor and his contribution and bestowment has been evaluated and examined through the light of his own proof of writing in which his personality and talent disclosed with the intension that his legendary character ought to be respected with honour. His contribution towards Kashmir Literature is really praiseworthy and charismatic. His humbleness, sincerity, calculating measurement of his character and knowledge of all arts provided an information which reveals his literary journey and range of approach. He has been evaluated and assessed through his literary work and bestowments. This paper will help the readers to know the full contribution of unknown poet. Researchers will also get benefited by this paper I am not a good translator but hope all mistake would be adjusted with good faith.Hope this paper will certainly help all, espacially the students and scholars of kashmiri literature and language

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