



# REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

UGC APPROVED JOURNAL NO. 48514

VOLUME - 8 | ISSUE - 9 | JUNE - 2019



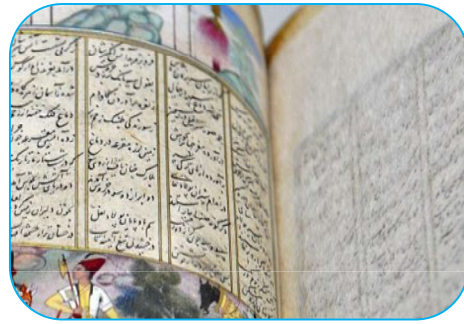
## RAI RAYAN ANAND RAM MUKHLIS A GREAT POET OF 'SABK-E-HINDI'

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### ABSTRACT

Rai Rayan Anand Ram Mukhlis was a great Persian poet and writer. He was one of the pioneers of 'Sabk-e-Hindi' (Indian school of poetry) in the eighteenth century Indian subcontinent. Contributions of Mukhlis to the development 'Sabk-e-Hindi' have been focused in this paper. He has considerably contributed to the development of Indo-Persian literature. More over attempts have also been made here to introduce, examine, review and interpret the literary texts produced by him in order to highlight his competence and talent among his contemporaries. It analyses evolution and development of "Sabk-e-Hindi" (Indian school of poetry) through the ages with special reference to the literary creations of Mukhlis. This paper will unravel the various features of his literary works and their valuable importance in the field of Indo-Persian literature. This is worth mentioning here that the present paper is an indispensable reference for the scholars for the study of literary personalities of later 18<sup>th</sup> century Medieval India.



**KEY WORDS:** - Indo-Persian literature, Sabk-e-Hindi, Mukhlis, prose, poetry, style.

### INTRODUCTION:

Persian was introduced to India in the early eleventh century by Mahmud of Ghazna. His descendents were followed by Muslim dynasties, mostly of Turkish or Afghan origin: the Ghories, the Sultans of Delhi, the Bahmanids of Deccan and others. From the late sixteenth century Hindu scholars contributed significantly to the development of Indo-Persian literature in the Indian subcontinent. They made substantial impact on Persian studies. According to Henry Bloch

man, "Before the end of the 18<sup>th</sup> century the Hindus had almost become teachers of the Mohammadans"<sup>1</sup>.

**Official Language:** Persian was recognized as an official language of administration in India in 1582 A.D under the Mughal Emperor Akbar the great. It was promulgated by his revenue minister Raja Todar Mal (d.1589)<sup>2</sup>. Large Hindu community engaged in administrative work was encouraged to adopt and learn

Persian to gain or retain jobs. They were employed as scribe and secretaries. They established link with the dominant Muslim elite. Hindus started making great contributions to Indo-Persian literature. Akbar's liberal religious and cultural policies also encouraged Hindus to produce literary works in Persian. They produced varieties of literary works. The translation of varied Indian classical Sanskrit texts into Persian played fundamental role in this context. Some of the prominent

Hindu scholars are: Pandit Dungar Mal (Sikandar Lodi's period), Mirza Manohar Takasani (Akbar's period), Gardhar Das (Jahangir's period), Chandra Bhan Barhaman (d.1661), Banwali Das Wali (d.1674, prince Dara Shikoh's period), Mathura Das Hindu (Shah Jahan's period), Lala Tek Chand Bahar (d.1766), Siyalkoti Mal Warastah (d.1766), Bindrabin Das Khushgu (d.1756), Lachhmi Narayan Shafiq Aurangabadi, Rai Rayan Anand Ram Mukhlis (d.1750), Lalah Amanat Rai Amanat (d.1732), Lalah Shiv Ram Das Haya (d.1731), Lalah Sukh Ram Sabqat (d.1725), Bhupat Rai Begham Bairagi (d.1719), Jasunat Rai Munshi (d.1785),

Rai Sarab Sukh Diwanah (d.1788, Shah Alam second's period:1759-1806), Saheb Ram Khamosh (d.1801, Shah Alam second's period:1759-1806), Kalyan Singh Ashiq (d.1828), Khatri Das Khatri, Manas Ram Munshi Siyal koti, Sundar Das Aram (1757), Ganesh Das Bhadra (Mahraja Ranjit Singh's period: 1801-1839) and Rai Bahadur Knhiya Lal Hindi among others.

**Life and works:** Rai Rayan Anand Ram Mukhlis was born in a well known and reputed *khatri* family of Lahore in 1700 AD. The *khatri* family was well known for its refinement and culture. He died in 1164 AH/1750 AD<sup>3</sup>. He lived quite a luxurious life. He enjoyed considerable popularity. He possessed pleasing manner and descent personality. He possessed jolly mood. His grandfather, Gaypat Rai, held a high position in the civil service. His father Raja Hirday Ram, a noble man of the City, was personal representative (*wakil*) at the court of Amir Khan, the prime minister of Mohammad Shah (1131-61AH/1719-48AD). The new prime minister of Mohammad Shah, Qamruddin, appointed Mukhlis as his *wakil*. He was also the *wakil* of governor (*Nazim*) of Saifuddin Abdullah Abd-us-samad khan at Lahore and Multan during the period of Nadir Shah's invasion of India (1152/1739). He lived mostly in Delhi. In recognition of his services the title of *Rai Rayan* was conferred upon him. He maintained good relations with his contemporaries. He was the bosom friend of Siraj-ud-Din Ali Khan Aarzo, a distinguished contemporary. He was a dignified person of his time. His duty was to represent the interest of his master and keep him informed about the day-to-day developments around the emperor. Being the *wakil* of the court considerable dignity was attached to him. Prof. Nabi Hadi observes, "Mukhlis was an eye-witness to the drama events that occurred in the reign of Mohammad Shah and has left a detailed record of his observations. The emperor trusted him as a man of sound judgment and often invited him for the drafting of important letters and documents"<sup>4</sup>.

**Literary Works:** Rai Rayan Anand Ram Mukhlis was a chronicler, lexicographer, writer and a poet of 18<sup>th</sup> Century later Mughal India. He lived during the reign of Mohammad Shah (1131-61/1719-48). He was an expert of Persian language, literature and culture. He is an important figure in the literary field. He showed his collective genius. His *Divan* chiefly contains *qasidas*, *qitt'as*, *masnavis*, *ghazals* and *rubais*. Mirza Abdul Qadir Bedil was his mentor. He was one of the best chroniclers of his time. Some of his important prose works include: *Badai-e-waqae* (chronicle), *Mir'at-ul-Istelahat* (lexicography), *Hangamah-e-Ishq*, *Karnamah-e-Ishq*, *Guldast-e-Asrar* (prose), *Chamanistan*, *Pari Khanah*, *Ruq'at* and *Tazkerah*. A copy of manuscript of his prose works consisting of six sections is preserved in Khuda Bakhsh oriental public library Patna<sup>5</sup>.

**1. Badai-e-waqae (chronicle):** As mentioned in the preceding section Mukhlis was a great chronicler of his time. *Badai-e-waqae* is a historical treatise which is considered to be the best chronicle of his time. It may be divided into three sections under subheadings: *Tazkerah*, *Safarnamah* and Ahmad Shah Abdali's invasion. *Tazkerah*: The first part deals with the Nadir Shah's invasion of India. It also includes an eye witness account of the sack of Delhi. *Safarnamah*: The second part narrates Mohammad Shah's invasion of Rohela territory and gives the picture of rural and urban social conditions. In other words the second part is the first-hand report of Mohammad Shah's march to Bingarh and expedition against Ali Mohammad Khan Rohela. Ahmad Shah Abdali's invasion: Third part gives an account of Ahmad Shah Abdali's depredatory invasion of India in 1748. *Badai-e-waqae* is one of the few primary sources of history of 18<sup>th</sup> Century later Mughal India. Manuscript copies of *Badai-e-waqae* are preserved in National museum, Karachi, Pakistan and Aligarh Muslim University Aligarh, India.

**2. *Mirat-ul-Istelah*:** *Mirat-ul-Istelah* is a lexicographical text. In order to improve the falling standard of Persian in India he compiled an important book titled "*Mirat-ul-Istelah*" which was widely read during his period. It also contains technical phrases explaining the rules of Moghal government. It is an alphabetically arranged compendium of contemporary Persian usage. It explains official terms and procedures, idioms and proverbs. It also provides information on such varied subjects as the glass industry, well known calligraphers and the cost of peacock throne. It indicates that glass industries were located at Patna which produced good quality glasses. In order to explain the meaning of words he has used couplets as well. Besides it also contains system of governance, rituals of Indian society, official correspondences, System of payment of salary of employees and biography of contemporaries among other information. Manuscript copy of *Mirat-ul-Istelah* is preserved in Punjab University library, Punjab, India.

**3. *Hangamah-e-Ishq*:** *Hangamah-e-Ishq* is basically a prose version of the love story of Kanwar Sunder Sen Krnataki and Rani Chand Parbha<sup>6</sup>. It was dedicated to the emperor Mohammad Shah. It is interesting to note that Mohammad Jaisi Padmavat had originally narrated this sweet story. Mukhlis converted it into Persian prose.

**4. *Karnamah-e-Ishq*:** Anand Ram Mukhlis wrote various books including romances as well. *Karnamah-e-Ishq* is a love story of Prince Gauhar and queen Mamlukah<sup>7</sup>. It is very important literary document of later Mughal India.

**5. *Guldast-e-Asrar*:** He compiled a collection of letters under the title *Guldast-e-Asrar*. *Guldast-e-Asrar* is a collection of letters which Nadir Shah addressed to the governor (*Subahdar*) of Kabul. The responses to those letters by the governor of Kabul to the Moghal emperors have been lost.

Anand Ram Mukhlis was one of best prose writers of his time. Emperor Mohammad Shah commissioned him to draft a letter to the Safavid king of Iran in the ornate style. Letters (*roq'at*) of Mukhlis also are preserved in Khuda Bakhsh oriental public library Patna<sup>8</sup>. Most of them had been addressed to his friends, particularly his bosom friend Sirajuddin Ali Khan Arezzo. Letters contain difficult and ambiguous vocabularies. They are of great values which reflect socio-political and cultural life of the society as well besides their personal life. Their literary importance is also very much conspicuous.

**6. *Pari Khanah*:** *Pari Khanah* is basically a preface of a book on calligraphy. **6. *Chamanistan*:** *Chamanistan* more or less has been written on line of *Mirat-ul-Istelah*. Contents of both the books more or less are the same with a minor difference of their style. In this book detailed descriptions of Indian trees, flowers and fruits have come up during the discussion. At the end the author has mentioned valuable moral advices of his grandfather and father. This book has been divided into four chapters under the title '*Chaman*'. It was published in Lucknow in 1877 A.D<sup>9</sup>.

**Poetry:** Mukhlis has composed very good poetry as well. Lachhmi Narayan Shafiq Aurangabadi, a literary critic of great distinction, estimated that Mukhlis was the most eminent Hindu Persian poet. The same view has been affirmed by another *Tazkeranigar* Waleh Daghistani. Mukhlis composed ghazals in short meters. His ghazals have a musical flow. He repeats the old themes. In poetry he follows the style of Bedil Azimabadi and Saib Tabrezi.

**Divan of verses:** He composed a *Divan* of verses, consisting of *Ghazals*, *Masnavis*, *qasidas* and *rubais*. It is preserved in Reza library Rampur and India office library, London, England<sup>10</sup>. According to Waris Kirmani his *Divan* comprises fifty thousand couplets<sup>11</sup>.

**Style:** His own style of prose writing is complicated. He uses Hindi words in his prose. He combines Hindi and Persian nouns. In prose he has frequently used couplets in order to support his arguments. In

poetry he was a disciple of Mirza Abdul Qadir Bedil. He exhibited marvelous creative energy. His pen was equally fluent in prose and verse. He has used uncommon vocabularies, idioms and phrases. His poetry fails to reflect the political turmoil described in his prose. His reputation among the poets of his time seems to have been mainly due to his good taste, balanced criticism and patronage of poets. His imagery was restricted. Kirmani says, "Mukhlis was a noted writer of the 18<sup>th</sup> century. Although he could not resist following the style of Saib, so dominant at that time, his ghazal is not without a personal touch and a fertile imagination<sup>12</sup>".

## CONCLUSION

This paper briefly introduced Anand Ram Mukhlis as a pioneer of '*Sabk-e-Hindi*' and a versatile Persian author of the eighteenth century medieval Indian subcontinent. His mastery over diverse fields of knowledge is evident from the range and variety of books produced by him. His works deal with such varied subjects such as history, literature, lexicography, memoirs, office bulletin, chronicles and letters among others. For a span of around half a century he devoted himself to raise the prestige of Persian studies in the Indian subcontinent. He has contributed a lot to the development of Indo-Persian literature as a pioneer of '*Sabk-e-Hindi*' in the eighteenth century Medieval Indian subcontinent. His works both in prose and poetry are mine of information. They require serious research by scholars. This paper may serve as a guide paper to researchers in the field of Indo-Persian studies. At large they will get acquainted with his important personality and his writings before launching their onward quest. Intelligent readers, interested in Medieval Indian history and culture, should find it equally instructive and easy to consult. In view of space constraint information supplied here is deliberately concise.

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