

A Comparison between Amir Karoor and Emra-ul-Qais

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Abstract

Most of the world eastern languages are impressed by Arabic language, because the literary form of Arabic language was begun earlier than any other language. Arabic language had lots of poets even in the era of ignorance before Islam. Prose is the first work according to the history of literature in many languages, but in Arabic, the initial literary works were found in the form of poems. Similarly, in Pashto the first literary work was found in form of poem throughout 139 Hijri. Here a question is arising. It says that the first step to start communication is you have to talk in prose, and here it indicates that prose was found first than poem, so here why the history of poems is older than prose in some languages? This article is going to tell you the answer of this and many more related questions.

Keywords: *the era of ignorance before Islam, Vida, Avesta, Sanskrit, Maha Bahratha*

I. INTRODUCTION

The comparison of two poets lived somehow in different times; different geographies and about two centuries away from each other can give us a clear image of both times, geographies and cultures through the indication of similarities and differences. The answer to the questions posed in abstract is that all the remaining literary pieces of about all Aryan languages were found in the form of poem. Almost all poems are in the shape of song that's why it can be remained for long period of time in people mind comparing to prose. In Vida, Avesta and in Sanskrit languages, the remaining books are versified, and they are in the form of songs. People would listen and enjoy from them very much. They could memorize them very easily. They could convey them to the next generation in an easy way as well.

In most of the Aryan languages, it is a principal that people are learning some important religious and public matter in the form of songs. Poets are singing these songs in an emotional way in battlegrounds to provoke the soldier and win the victory. Vida and Maha Baharat are the outcome of these emotions. The stories of a big warrior Zoroaster and his friends are mentioned in Avesta. Two literary pieces of a Greek author, Iliad and Odyssey are in the form of song. As matter of fact, prose is easier than poem but keeping prose in memory is harder than poems and songs. (1)

II. Methodology

The attempt was made to study the publications regarding archetypes. The data was first collected from different sources such as from national and international libraries, authentic academic websites and research articles. After reading the entire resources, the literary piece was begun to be studied and analyzed. Finally, Library research and descriptive methods have been used and efforts have been made to present new discourse in a new way.

III. Discussion

The first poet of the Arabic world was Emra-ul-Qais living (150) years ago before Islam. His original name was Jundah and was the son of Hajar-bin-Omar. His family tree reaches to Yaghrib-bin-Qahtan. The word

“Qais” means hard and rough. The reason why people called him Qais, it is because he has a rough and hard behavior. (2)

The father of Qais was a leader of Assad tribe, and he was the same hard and rough like his son and making lots of trouble to the tribe that’s why they killed him in the last stage. After his father, the burden of leadership was loaded on his shoulders. He had some conflicts with his family in some matters that’s why he would have been out of his home most of the time. He had a gang and was not caring of anything very much as well.

When he heard about his father’s death, he said:

په کوچنيوالي کې يې برباد کړم
په لويوالي کې د خون بدله شوه راپه غاړه
نن شرابونه څکو
سباته د بدلي فکر کوو

In the above words, family conflicts are pointed first, and then the revenge is decided to be taken. Drinks and narcotics are also mentioned in his speech. He is eagerly interested in female and in drinks in his youth. He fought many battles in order to revenge of his father.

The first Pashto poem was found in (139, Hijri) written by Amir Karoor. His father name was Amir Folad Sori, who was the son of Malak Shansab. Amir Karoor became a king in Ghoor, Mandish in (139 Hijri, 756 AD). He was the man who has written the first Pashto epic song. He remained as a leader for (15) years and then he died in (154 Hijri) in Poshanj battles.

In several Pashto books, like; Pashto Adab Tarikh, Da Pashto Adabiato Tarikhi Larghoni Dawra, and in other different books senior scholars have written about Amir Karoor that: Amir Karoor was a powerful, stable and muscular person. He was able to fight with more than hundred people just by himself. It is why people called him “hero of the world”.

Here a question is arising; Karoor was not a hero from childhood. He showed his bravery while he reached to his youth. The question is, did people call him “Karoor” from childhood, or in his adulthood? Regarding to the answer, many scholars have an idea, and they say that: when he succeeded in many battles and fought just by himself with more than hundred people, then people named him “Karoor”. Karoor means hard and tough, as we mentioned before. But in my personal opinion, he was named Karoor from his childhood given by his father, Amir Folad Sori. In today’s era, such names are also found in most of the areas where you can find a similarity among the names of brothers, fathers and ancestors. (3)

The source of Amir Karoor’s poems is “Pata Khazana” written by Muhammad Hotak-bin-Dawood. Muhammad Hotak-bin-Dawood has copied these poems from a book named “Larghoni Pashtanaa” written by Shaikh Kata. He also had copied these poems from another book named “Tarikh Sori” but the resource of Tarikh Sori is still unknown. It was probably in the form of song and verse. It was conveyed among people in spoken form until it reached to Muhammad-bin-Ali-Albasti.

Some similarities between Karoor and Emra-ul-Qais: both Emra-ul-Qais and his father were leaders of the tribe. The same, Karoor and his father were leaders of the tribe as well. The father of Emra-ul-Qais died in a battle, and so did Karoor’s father. Both Qais and Karoor revenged of their fathers, and both of them were strong warriors. Both Qais and Karoor mean hard and tough. (4)

In Arabic literature, there are different opinions about the division of literary ages. The first opinion says “The first age of Arabic literature is the poetry of ignorance time, and the leading belletrist of this age was Emra-ul-Qais.”

Regarding to the physical structure, the poems of Qais are praising epics, and regarding to the spiritual form, they are romantic poems. The word “epic” was coined both in Greek and Egyptian literature in (950 BC). But the epics written in (950 BC), are by far different from Arabic epics. It is because in Pashto researches, the historical background of epics, starts form Emra-ul-Qais or Arabic literature. In Pashto literature, the main contents of an epic are the same like in the Arabic epics, they are not like the contents of Egyptian, Greek or Romanian epics.

The epic of Qais has got (81) verses. The verses of simile are 44 in it. He has praised his darling in these verses, and in the last verses, he has mentioned the things like; hunting, camel and especially horse riding, victory and the velocity of horse. Besides this, he has mentioned troubles in his poems. He is also mentioning those problems occurring to the champions on the way they travel and fight.

Qais was a big poet and was the owner of Dewan– a big collection of poems. His first Dewan was published in Paris in (1837 AD). His first epic which was known in complexities, is highly remarkable. This epic has been translated into different other world languages. Warner translated it into Greek language before every one in (1782 AD). It is also translated to other languages like; French, German, Persian and to English.

The epic of Emra-ul-Qais, is a highly artistic and professional epic which was very famous at that time, and now it functions as a backbone for complexities. Qais says: “There was a big bazaar in Arabic community by the name of “Akaz” where poems were spoken beside other bargains. Supper poems would have been sold in that bazaar. When I was to start a poem, all the shopkeepers would gather around me, and it was a big entertainment for them.” The people of Syria, Yemen and Mesopotamia were not that much interested in my poems. They would have been busy in their won deals. It is because they did not know Arabic very well. (5)

The picnic and fair of Akaz would have been holding in a desert. People would come to it from different corners of the Arabic world. This bazaar was constructed before Islam, and many beautiful women would have been existed in it. Drinking alcohol was an ordinary activity in it. Qais was a leading poet in this bazaar. The bellow one is the first verse of his complex:

قفانبك من ذكرى حبيب ومنزل
بسقط اللوى بين الدخول فحومل

Translation

Hey! My friends, please wait! Let’s cry for the sake of the house of our friend, the house which is located in the mound of sand where there is neither entry nor exit for it. (٦)

52 number verse of the above complex:

وقد اغتد والطير فى و كنايةها
بمنجرد قيد الا وابد هيكل

Translation

I am going to go for hunting tomorrow at the moment when all birds are asleep in their nests. I want to ride a horse which will be quick and will be able to trample other animals.

Here, the poet is praising himself and say that he is able to compete with all troubles. He pretends that he is brave and able to pass through deserts and plains. He can ride the horse so quick that he can trample all the animals.

He praises his horse in a very magic way in another verse.

مکر مفر مقبل مدبر و معا
کجلود صخر خطه السلامن علہ

My horse is a prompt runner and a quick rotator like a stone falls from top to bottom very quickly because of flood and reaches to the ground the same quickly.

Here, he has analogized the swiftness of his horse with the stone that falls from very top to bottom as result of flood.

In Arabic literature, the principle of a brilliant poem is placed in the structure of epic. Pashto and Persian languages have borrowed the same structure from Arabic language as well. For example, the epic of the first Persian poet, is the same praising epic like Arabic epics.

The first Pashto poem was found in (139 AD) written by Amir Karoor. Amir Karoor was from very first poets in Pashto literature. Because of the power and professionalism of his poems, it seems that he might have gone under several stages in order to make his poetry more and more professional. (6)

The earlier age of Pashto literature has got three kind of poems—prosodic, folklore and earlier songs. The poems of this age are songlike. These poems are resembling to the poems like in Veda and Avesta. The best sample of these poems are the poems of Amir Karoor. In most of the literature history books, the poem of Karoor is considered an epic, but it is not epic. It is actually an epic-like poem. Epic and poem are by far different from each other, and we cannot call to epic-like poem an epic.

The poem of Karoor is a pure Pashto poem, and no language has dropped its influence over it. Many scholars have given “Pata Khazana” as a reference for Amir Karoor. On the other hand, the reference of “Tarikh Sori” is still unknown. It is mostly possible that this book has been reached till Muhammad-bin-Ali Albasti in oral form. (7)

Persian words and expressions cannot be seen in Amir Karoor’s poems, and it indicates that Persian poems and prose are generated later than Pashto.

Here I have brought some verses of his poem:

زه يم زمري پردی نري له ما اتل نسته
په هند و سند و پر تخار و پر کابل نسته
بل په زابل نسته له ما اتل نسته
غشي دمن مي ځي بريښنا پر مير څمنو باندي
په ژوبله، يونم، ير غالم پرتختيدو باندي
په ماتيدو باندي له ما اتل نسته

Here, Karoor is praising himself and mentioning his achievements and victories. He introduces himself as an athlete.

زما د بريو پر خول ناوبري هسک په نمځ و په وريار
د آس له سوومي مخکه ريردي، غرونه کاندې لټار

Here, he is pointing to heaven. He says: “The heaven is spinning for the sake of my victories. The earth quakes because of my horse steps.” He also says: “I am shaking mountains and destroying countries, because I am the champion.”

The last of verses of the poem:

نړۍ زما ده نوم مي بولي پر دريځ ستايوال
په ورځو شپو له ما اتل نشته

From the maturity of the poem received from Karoor, it seems that Pashto literature had begun before Islam. This poem will be the oldest poem in Pashto literature until we find another older than this one. The same, Karoor will be the first poet as well.

Qais is giving complement to himself and mentions victories in his poems. The same, Karoor also boasts and tells the stories of heroism in his poems. Qais mentions the story of his horse, and so does Karoor. (8)

In Arabic literature, the history of poem is the same old as Pashto literature. From the professionalism of Karoor’s poems, it seems that poems were already existed in Pashto literature. Similarly, from the best quality of Qais’s poems, it seems that poetry had already begun in Arabic literature.

IV. Conclusion

Most of the world poets are like-minded in different aspects of the poem and life style like; the form of poem, meaning, main content and other features of the poem. This similarity may be deliberated or may be undeliberated.

As we see number of similarities between Pashto and Arabic poems, it indicates that most of Pashto prosodic genres are copied from Arabic language. It is because they are similar according to the form and spirituality.

In Pashto, the collection of Rahman Baba, is similar in some features with the collection of a Persian poet named, “Hafiz”. Besides this, in this contemporary age, the poems of “Ghani Khan” are somehow similar with the poems of “Omar Khyam”. The last but not least, as we repeatedly discussed that poetry and life style of Karoor is similar to Emra-ul-Qais that’s why I considered it suitable to research on it.

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