

Book Reviews

Sikandar Hayat, *Aspects of Pakistan Movement*, 3rd revised and expanded edition, published by National Institute of Historical and Cultural Research, Islamabad, 2016, pp.330, price, Rs.500/-.

Creation of Pakistan in 1947 and the country's history since then has formed a lively topic for research among the body of researchers interested in South Asian history of the twentieth century. This interest has been generated both due to a unique era of struggle, which led to its creation, and due to the trials and tribulations that Pakistan faced since its birth. In spite of the fact that it was the single most-desired political goal of the overwhelming majority of Indian Muslims, in the 1930s and 1940s, it still faced strong opposition from the Indian National Congress. The British had introduced that type of democracy which was based on the 'majority' principle which, after independence, was going to be the system of government in the country. The Muslims and their leadership, particularly Sir Syed, Allama Iqbal and Quaid-i-Azam Mohammad Ali Jinnah, all felt, that this would provide an insufficient guarantee of protection of their political rights and interests in the face of overwhelming majority of Hindus in post-independence India. The Muslim League, under the leadership of Jinnah, after exploring all avenues of politics to get palpable share of power and opportunities for Indian Muslims in united India, that Congress refused to ensure, ultimately demanded a separate homeland for the Muslims of India in the northwest and the northeast regions where Muslims themselves constituted majorities. The British, Hindus and Sikhs opposed the partition of India, but Jinnah successfully achieved it as the authoritative demand for Pakistan, predicated on the 'two-nation theory,' with Muslim being a separate nation and thus entitled to their own separate homeland.

The opposition of the Hindus to the concept of Pakistan and its eventual achievement was so strong that it continued in the post-independence colonial era as well. Often, Indian historians of the colonial period deliberately omit mentioning the name 'Pakistan' in

writings in order to avoid mentioning, let alone, describing the Muslims' struggle for Pakistan. This persistent hostility to the emergence of Pakistan, even after a period of seven decades, has produced negative ripples in Pakistan, as well, where the new generation seems to be largely unaware of the genesis of the idea of 'Pakistan' and the immense struggle and sacrifices which its fruition entailed.

Dr Sikandar Hayat in his book, *Aspects of the Pakistan Movement*, has very skillfully responded to this reprehension on the part of Indian historians and its blind acceptance by some people in Pakistan. Dr Hayat, an eminent scholar, having taught history at the Quaid-i-Azam University for more than three decades and presently a Professor of History and Public Policy at the F.C College University, Lahore, has explained and explicated all the important aspects of Pakistan movement, with logic, understanding and evidence, to make a convincing case for Pakistan. He has been writing on the genesis of 'two-nation theory', rationale of Pakistan demand and the charismatic leadership of Quaid-i-Azam Mohammad Ali Jinnah in the creation of Pakistan for a long time. *Aspects of the Pakistan Movement* is one more instance of these efforts to highlight the cause of Pakistan. Indeed, it is a collection of nine chapters about the Pakistan Movement, which present themselves in a chronological and thematic order. Each chapter consists of one article looking at a certain specific theme which addressed the growth and development of the movement for Pakistan. All the articles comprising this collection have been published in various national and international journals over the period of time which has been duly acknowledged in the Preface. The first edition of the book came out in 1991, revised edition in 1998, and this is the third, revised, expanded and updated edition. Together, the book presents a clear view of the struggle for Pakistan and helps in clearing many doubts and ambiguities about the creation of Pakistan and the role of its charismatic leader, Quaid-i-Azam Mohammad Ali Jinnah.

The book starts with a general introductory chapter, 'Origins and Development of the Pakistan Movement', followed by specialized chapters on Hindu-Muslim communalism, system of representative government in British India, devolution of British authority in India, failure of traditional Muslim political leadership, the Lahore Resolution, Jinnah's political strategy for the achievement of Pakistan, the Cabinet Mission Plan, and finally, a chapter on the leadership of Quaid-i-Azam Mohammad Ali Jinnah. Dr Hayat has already published an award-winning book on Jinnah's charismatic leadership, *The Charismatic Leader: Quaid-i-Azam Mohammad Ali Jinnah and the Creation of Pakistan*, published by Oxford University Press Karachi in 2014.

Dr. Sikandar Hayat very lucidly describes the appalling conditions of the Muslims after the revolt of 1857 and highlights the contributions of Sir Syed Ahmad Khan for the uplift of the Muslims. He argues how Sir Syed formed the Muslim separatist political movement in India which developed further at the hands of Maulana Mohammed Ali, Allama Iqbal and Quaid-i-Azam Mohammad Ali Jinnah, leading to the creation of Pakistan (p.5). Dr Hayat discusses seven phases of the evolution of Hindu-Muslim relations in India from 1857 to 1940. Realizing the role of religio-cultural factors in the relationship, Jinnah ultimately went on to publicly acclaim, in March 1940, Muslim nationhood and a separate homeland (p.141). The author also discusses the British system of government in India, based on the majority principle, and thus its inherent bias against the minority community, the Muslims. The result was that the Muslims felt insecure and helpless in a system inherently pitted against them. The Congress was not willing to modify the system to make space for them. To add to their woes, the devolution of British authority in India, in the wake of the Second World War, made them realize that a permanent Hindu rule was staring them in the face, and they had to find a way out fast (p.34).

Dr Hayat argues that unfortunately, for the Muslims, the traditional Muslim political leadership, i.e., the social elites, the provincial leaders, and the *ulema*, had hardly any solution to alleviate their distress. They were preoccupied with the present and their own narrow, sectional concerns. Jinnah, who was already a fierce champion of Muslim rights and interests, took it upon himself to offer a way out in the separate sovereign state of Pakistan (p.139). In this context, Dr Hayat evaluates criticism and the so-called 'ambiguities', particularly those advanced by Dr Ayesha Jalal, and concludes that Jinnah's demand for a separate homeland, as devised, was the only way out of the difficulties and distress facing the Muslims. He challenges and refutes Jalal's 'bargaining counter' thesis, and even suggests that it is time for all those writers who had followed Jalal uncritically over the years to make amends.

Dr Hayat examines Jinnah's political strategy of winning support for Pakistan. He highlights efforts at the re-organisation of the Muslim League, the expansion of the League to accommodate recalcitrant provincial leaders of the Muslim-majority provinces, strategy for political mobilization of the Muslims, capitalizing of the mistakes committed by the Congress and the British during the war years, and the above all, appeal in the name of Islam, to secure an overwhelming majority of Muslim seats in the crucial 1945-1946 elections (p.193). It was a remarkable victory as compared to 1937 elections and, because of this victory, Jinnah gained a strong position to negotiate with the British

and the Congress over the demand for Pakistan. Here, Dr Hayat joins the debate among some historians that Jinnah accepted the Cabinet Mission Plan because he did not want a separate, independent Pakistan. In this connection he argues that Jinnah's acceptance of the Cabinet Mission Plan was 'tactical' in nature. The Second World War was over, the Congress was back in the mainstream politics, and Jinnah thus could not reject the offer off hand. But he also noted that the 'basis of Pakistan' was in their proposals. But, most importantly, Jinnah knew that there were some clauses in the Cabinet Mission Plan, such as the grouping clause, which would not be acceptable to the Congress. The Congress would not allow Assam and the North Western Frontier Province (now Khyber Pakhtunkhwa) to be part of the 'Pakistan Group'. Thus, by accepting the Cabinet Mission Plan, he reckoned, the ball would be in the court of the Congress and the failure of the Cabinet Mission Plan would fall upon it. The Muslim League, free from a difficult situation, would finally secure its goal. The ultimate rejection of the Cabinet Mission Plan and Jinnah's decision of Direct Action Day signaled, in fact, the end of the united India. Although, Jinnah eventually joined the interim government but he refused to attend the Constituent Assembly. The failure of the Cabinet Mission Plan led to the emergence of Pakistan as the only viable alternate to civil war and chaos.

In the final chapter the author elaborates upon the nature of Jinnah's political leadership. He explains that there were two factors that made him a charismatic leader: First, his personal qualities and second, the situation of the Muslims in India at that time also helped facilitate Jinnah's emergence as a charismatic leader. He offered the Muslims a 'formula' which ensured them political power and security in a separate homeland, Pakistan. Jinnah's leadership led the Muslims rationally and realistically. He was well aware that the Muslims were the weakest party in the 'triangular' fight in India. He had to weigh, carefully, all pros and cons of any given situation. Thus, with his 'unrivalled tactical skill', he led them diligently and cautiously towards their cherished goal of Pakistan. He emerged as the only leader of colonial India who succeeded in achieving his goal. Jinnah's journey from Mr Jinnah' to Quaid-i-Azam is traced in this chapter in an articulated way. (p.267)

In short, Dr Sikandar Hayat has produced a distinct and exhaustive work on important aspects of the Pakistan Movement, making it a highly valuable book for graduate students, teachers and researchers, both in Pakistan and abroad. The book is available Online too.

Ghafer Shahzad, *Lahore Nai Sadee Purana Sheher* (2015, pages 232, price Pak Rs. 500/-), and *Lahore, Kal, Aaj aur Kal* (2017, pages 192, price Pak Rupees 500), both published by Fiction House, Lahore.

Cities have their own personality, identity, vitality, and an evolutionary history preserved in their architecture, of the present as well as the hidden and buried structures of past. If such city happens to be Lahore, its personality and historically embedded configuration present an intriguing topic for researchers, anthropologists, archeologists, and sociologists. If an architect sees it from social and urban planning spectacle, it reveals even more complicated picture. Ghafar Shahzad, an architect by profession and architectural anthropologist by his field of writing, has analyzed the kaleidoscope of Lahore and has explained it in articles, which, put together, have become a good source of understanding Lahore. He has done this job by analyzing the host of factors which have been conspiring to change the face of Lahore, be they ambitious planning of the Chief Minister Shahbaz Sharif or past rulers, or the onslaught of capitalist development. This, the author has tried to present in two books, which contain overlapping contents. The first book, *Lahore Nai Sadee Purana Sheher* (published in 2015) has two sections. The first section on Pakistani architecture has seven articles, comprising about half of the book. Out of 22 articles in Part II of this book, 13 were later included in the second book: *Lahore Kal, Aaj aur Kal* (published in 2017), as these are directly related to Lahore city. This second book (2017) contains total 53 articles, mostly related to urban and historical Lahore.

Part of the first book, *Lahore Nai sadee Naya Shaher*, deals with different aspects of architecture. These include: historiography of architecture, the question of identity connected with architecture, building new mosques and the martial law regime mindset, aesthetics of the Islamic art, and nationalism expressed through architecture. In the first article, while reviewing the books written on the history of the architecture of present day Pakistan, it is asserted that we should not teach architecture in the context of religion, places of worship, or geography rather as a human activity. Humans have an intrinsic link with the Creator and the universe, and no action of humans can be beyond any manifest or latent linkage with the Creator and the creation. The architecture has been the same activity. The author finds that there is found certain continuity in the Hindu, Bhuddist and Islamic ages' architecture; the continuity which runs in the evolving worldview of the people of this subcontinent. He argues that the colonial age historical framework has been misleading hence must be repudiated out rightly. In

a well-researched article on the 'crisis' of identity cultivated through architecture, a detailed survey of various trends, priorities and perceptions of famous architects of Lahore, is presented. The architectural history of Mughal and colonial era, and democratic and military regimes after partition is reviewed, regarding urban planning, mosque architecture, and absorbing of the international influences. The author concludes that common Pakistani Muslim has rejected both the Mughal imperial grandeur and military rulers' favourite modern style of mosques. He loves the dome and minar of Masjid-e-Nabvi of Madinah, as it connects him instantly with the Holy Prophet. So far the modern identity of the mosque could not be established in Pakistan which needs to be taken up seriously.

The vision of urban planners counts a lot in shaping the temperament of the city people. Their vision might be embodied in most modern architectural wonders, rapid transit systems, aesthetically marvelous gardens, speedy flyovers; or it may mar the historical value of the precious structures worth preservation as world heritage sites and as relics of history. Lahore city has been witnessing such series of great historical events, settling, invasions, destructions, and rebuilding, since the time of its origin about two thousand years ago. Once it was a walled city, where buildings grew vertically, and streets were the social arenas for the residents. Then the 'wall' was demolished. The circular fortress disappeared and a garden took its place. Certain gates still remind the 'walled personality' of the city. Mughals had added here Shalamar Garden, Badshahi Mosque, mosque of Wazir Khan, Shahi Qila, and tombs of Jahangir, Noor Jehan, etc. The spiritual hallmarks of the city have been the *dargahs* (mausoleums) of Hazrat Data Gang Bakhsh, Mian Mir and many others. Sufi saints had showered their blessings on the city generously. The British Raj gave the city buildings a character of their own homeland building; then, came the postcolonial phase in the 20th century, which also left its imprints on the architectural character and planning of Lahore. Recently certain added vigour to the planning and building process has been causing alarm in wide circles due to its obvious onslaught on the historical buildings and environmental sustainability of the city, which was once proudly called city of the gardens. Shahzad has tried to give snapshots of the various issues that have emerged recently, and the viewpoints of various stakeholders. To him, it is a story of centuries old power struggle, and the sense of urban living and human priorities to change the settlements built by their ancestors. Shahzad explains that in the historic time, cities of Cairo, Baghdad or Moenjodaro were built by certain vision of planning and land use. Today the aesthetics and layout of the cities has nothing to do

with cosmic guidance from astronomy, or spiritual and religious inspiration. So, the result is disorganization, mental stress, discontent, accidents and chaos.

The term architecture these days have been understood by integrating anthropological dimensions as well. 'Habitat Anthropology' has been developed to analyze the construction of basic spacio-cultural patterns. Analysts believe that the modern day architecture of urban areas, as a key determinant of human conditions, is more rationalized and complex. It provides an insight into that aspect of our lives which is inspired by built environment. For the book under review, the themes treated in particular by the author can be grouped as: change in skyline and aesthetic aspect of the historical city; organic and unplanned growth; problems of urban areas of Lahore; accidents of building burning; efforts to solve urban issues and better management; architectural identity of Pakistan in post-1947 phase; preservation, demolishing and rehabilitation of heritage buildings and sites (Hamam Wazir Khan, British time buildings on the Mall), and the problematic nature of 1975 Antiquities Act. These articles, when put together with Lahore-focused articles, suggest that the major overarching theme of the book is urban growth, culture, architecture, heritage, and governance of such aspects. Few articles which could have been grouped separately and have remote link with the theme of the book, may be included in another book in future, such as those on: *Tazia*, Bulleh Shah's mazar, Quaid-e-Azam residency, terrorism, political economy, and financing development projects. Moreover, there are articles which do not fall under urban themes rather they are part of cultural history; such as the one on the diminishing presence and significance of peacock, and administrative rights and wrongs of the department of Archeology Punjab.

With a profound sense of historical process, Shahzad has tried to assert his point of view in the preface of *Lahore Nai Sadee Purana Sheher*, by asserting his approach to study the present day crises and issues. This suggests to go back in time and to trace the origin of the phenomenon happening today, by adopting multiplex lines of investigation. It would give both horizontal and vertical depth to the study and would reveal the immense complexity history has been preserving in its folds. This may disclose to us the reality of the common man living out of the royal palaces. This can be called an approach to write 'history of distortion and destruction'. The two books present articles which try to analyze the present issues of Lahore metropolis by contextualizing and historicizing these issues, since, no social action is spontaneous rather it has its roots in the past. The two books also use the method of comparative analysis and mutual evaluation. This approach is

based on the assumption that humanity passes through similar phases, though its time and space dimensions may differ in the evolutionary process.

Verily, remains of buildings of certain age preserve its worldview, its philosophy of life, art, architecture, aesthetics, architecture, and social and economic structures. To elicit all theses, the author has suggested how the historiography of architecture should be written, because very little has been recorded in the medieval history of Indian subcontinent on this aspect, whereas minute details on emperors' life are available. It is because no one had any idea of the worth of this information at that time. Now one has to go through a tedious route to trace all that data. In an article the author reviews the scant material available on this subject and the present day traditions to analyze or represent architecture, but he regrets and asserts the need to write in this field, as capacity to write it has been built in the schools of architecture, which count in at least 15 nowadays in Lahore and dozens in the country.

Comparing the present day scenario of Lahore in the backdrop of 70 years of history reveals interesting points. When Pran Nevile returned to Lahore the city of his birth and upbringing, after half a century, in 1997, he caught its first glimpse of glittering lights of a vast metropolis. Then he visited the Mazar of Data Ganj Bakhsh, who had acquired a 'magnificent and awe-inspiring new edifice'. He admired the city's landscape emerged in last fifty years, — 'modern buildings, five-star hotels, shopping plazas, broad avenues and boulevards in the elegant residential quarters of Gulberg and Defence'. Then he found that the Mall has still preserved its old grandeur, mostly principal buildings were preserved with old names, as well, yet a few were in neglected state. He remarks: 'I was surprised to see the maze of traffic at the Circular Road. I was reminded of the old scene at the meeting point of Anarkali and the Circular Road, where elegant tongas with sturdy horses stood at the two corners, one set shouting for passengers to the railway station and the other to Taxali Gate....'. Such was the Lahore of mid-20th century. Then Nevile goes to see 'the beautifully-laid Lawrence Garden, now Jinnah Gardens, with tall majestic trees and rows of colourful flower beds. It was just the same. The only new thing that I noticed was an artificial waterfall on the hillock.....'.¹ It is difficult to imagine how Lahore would look like fifty years from now, but it is sure to say that it would be wearing more and more modern look, and, perhaps, if the city administrators demonstrate a better vision and skill, more manageable traffic-wise. Bulging cities are undoubtedly a mammoth challenge for

¹ Pran Nevile, *Lahore A Sentimental Journey* (Penguin, 2006), pp.175-81.

management, but it is not the urban population growth but the overall population growth of the country that needs to be smothered at the first place. Shahzad has provided some useful markers in his field of writing in Urdu; that is another praiseworthy aspect of the books under review.

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Mahmud Ahmad Barkati (Compiler), *Seerat-i-Faridia*, Sir Syed Ahmad Khan [3rd edition], Karachi, 2009, pp.134, price, Rs.100/-

Khaliq Anjum (Compiler), *Seerat-i-Faridia*, Sir Syed Ahmad Khan, Delhi, 2010, pp.176, price, Rs. 150/- (Indian)

The *Seerat-i-Faridia* is the biography of Nawab Farid Ahmad Khan, the maternal grandfather of Sir Syed Ahmad Khan — who was an important personality of pre-1857 India rising to the rank of prime minister to the second-last Mughal Emperor Akbar Shah II. The first printing of this valuable historical document was made by Sir Syed Ahmad Khan himself in 1894. The book remained without annotations and exegetical details for 70 years. In 1964, an edition was brought and by the learned scholar, Hakim Mahmud Ahmad Barkati, who supplied the apparatus criticus required for the editing of such a text. The book soon became out-of-print. In 2009, a third edition [revised and enlarged] was brought out. Thus the credit for issuing the second and third edition of the *Seerat-i-Faridia* goes to Hakim Mahmud Ahmad Barkati. In India, the book was edited by Khaliq Anjum in 2010 [second printing]. The editor made full use of the notes provided by Hakim Barkati's 1964 edition. The annotations of Khaliq Anjum are mostly duplications of the 1964 text of Hakim Barkati. He has not only engaged in wholesale plagiarism but also has the audacity to claim that the 1964 edition of Hakim Barkati is worthless. Khaliq Anjum — whose edition appeared in 2010, was not aware of the 3rd revised edition of Hakim Barkati [2009]. If he had known about this, he would have helped himself to the new information provided without the least expression of gratitude.

Taking the 2009 edition of Hakim Barkati as representing the fullest editorial equipment in its developed form, we notice that it has a reprint of the title page of the 1894 edition of the Mufid-i-Aam Press, Agra, followed by brief introductory note to the 1964 edition. This is followed by an extensive survey of the life, writings and ideas of Sir Syed Ahmad Khan. The pro-British and loyalist thought of Sir Syed

comes in for severe criticism. His apologetic attitude and defensive argumentation exhibit him [Sir Syed] in a most unfavourable light. He repeatedly terms the British re-capture of Delhi in 1858 as the British victory [*fateh*] — as though he was totally on the side of the British colonial occupiers against his own people. The same pro-colonial attitudes persist until Sir Syed's death in 1898.

There follows an encapsulated account of the life and achievements of Farid Ahmad Khan [1747-1828]. After this, an examination is made of the style and structure and contents of the *Seerat-i-Faridia*. It is commonly supposed that Sir Syed favoured and practiced the writing of simple, fluent Urdu prose, but Hakim Barkati gives sentences from the *Seerat-i-Faridia* that have more than 50 words. Many sentences contain errors though as Sir Syed last complete version it should have been the best expression of a lucid and rapid style. Rather, it appears 'common' [*'a'ami'ana*] and 'inelegant' [*'ghairfasih'*]. After this, the 1894 text of Sir Syed is given. The most exciting and emotional part of the narrative is the one dealing with the mother of Sir Syed who was named Azizunisa Begum. She was an extraordinary lady who gave her son proper training and guidance in life. She lost her life amid the difficulties of 1857 and with her death the account befittingly closes.

The text continues with the biographical details [given by Hakim Barkati] of 19 personalities mentioned in the text of Sir Syed. There are other explanatory notes meant to remove the ambiguity of certain textual references. There are 21 in number. After this there is an impressive bibliography of books consulted by Hakim Barkati in his preparation of the edition consisting of both recent and contemporary books. Lastly, there is an index accounting for people and places. In short, the 2009 edition of the *Seerat-i-Faradia* by Hakim Barkati is an excellent example of a properly-edited work, complete with ancillary details and a critical approach both to the author and his work.

To turn to the 2010 edition of the *Seerat-i-Faridia* by Khaliq Anjum, we find that it begins with an introduction by the editor. He hardly begins his account before launching an unfair and unjust attack on the 1964 edition of Hakim Mahmud Ahmad Barkati although this edition was the pioneer of all subsequent editions including his own. Khaliq Anjum says that there are 93 errors in the Barkati text — although he does not give examples of these. He goes further by attempting to defend Sir Syed's book *Athar-al-Sanadid* by extensively quoting his own preface to it although this is not relevant to the composition of the *Seerat-i-Faridia*. Nor are the long excerpts from *Asbab-i-baghawat-i-hind* or the details regarding Surendernath Bannerji and other unconnected allusions. A quotation from the *Hayat-i-Javid* of Hali is wrongly attributed to Hakim

Barkati. A lengthy debate is continued regarding the composition of the *Athar-al-sanadid*. The introduction has taken us so far away from the *Seerat-i-Faridia* that it is now impossible to retrace the proper track.

Following the pattern of Hakim Barkati's design, there are some 44 personalities whose details have been given. Fourteen of the personalities are common to both editors. Some of these are not mentioned in the text of the *Seerat-i-Faridia* and should not have been included by Khaliq Anjum. These are: Altaf Hussain Hali, Raja Ranjit Singh, Khwaja Mir Dard et.al. In the accounts of the scholars, Hakim Barkati has given the names of the books authored by them. In the details of the physicians, he has mentioned their work in writing about combating disease. Khaliq Anjum has referred to English books while giving details of English colonial officers. In the case of the oriental characters it is almost impossible to give accurate dates of birth and death. These lacunae are found in both the books. Khaliq Anjum has no knowledge of the 2007 edition of Hakim Barkati and, as such, keeps himself focused on the 1964 edition of Hakim Barkati. He considers it devoid of worth. If it was, so, why did he make extensive use of its material for his own edition. He also gives certain marginal notes made by Abul Kalam Azad in his copy of the *Seerat-i-Faridia* but he does not comment on them nor does he mention of what use are they. In his final observations, he mentions that the grave of Farid Ahmad Khan is untraceable. He mentions the date of Farid's death as 25 August 1893 which is incorrect. The correct year is 1828. The most noticeable fact that emerges from this joint assessment of these two Pakistani and Indian works is the malicious approach of Indian writers towards Pakistani writers and their intentional denigrating of their works while claiming a supposed superiority for themselves.

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Sufi Tabassum, *Dogana: Hazrat Amir Khusrau ki sau Ghazlon ka Urdu Ghazal mein tarjuma*, published by Ferozsons, Lahore, 1997 [2nd edition], pp.211, price, Rs.250/-.

The hundred ghazals of Amir Khusrau, we are informed by Sufi Ghulzar, the translator's son, in a preface, were translated into Urdu verse from the original Persian on the occasion of the poet's 750th death anniversary celebrations held in Pakistan in 1975. The translator, Sufi Tabassum [d.1976], was a well-known scholar of Persian having taught the

language and literature for over three decades in Government College, Lahore. In addition, he was a poet in Urdu of the first rank. He was selected by the committee overseeing the arrangements of the anniversary to translate the one hundred ghazels in view of his eminent suitability for the task. 'Doguna' in Persian means 'twice over' for it indicates a double aspect of Khusrau's poetry i.e. its literal meaning on the one hand and the beauty of thought and depth of feeling on the other — both of which have to be conveyed into the language of translation in this case Urdu verse with all the strictures of rhyme, metre and prosody. No reason has been given as to why the simpler task of translation into prose was not done. Translation from verse in one language into verse in another loses a lot of meaning and exactitude in the process. If the purpose was to convey to the Urdu — knowing reader a glimpse of the glorious original, then prose would have served this aim more effectively. The introduction, written by Professor Viqar Azim, states that the Urdu version assumes the beauty of Khusrau's poetry in Urdu and is no less than a miracle.

Let us examine some aspects of the translator's work. In some cases, the translator follows the original closely, as in:

Ay arzu-i-umidwaran [p.60] which remains the same in Urdu.

Sometimes there is a change of person, as in:

Ay shama rukh-i-tu mut'la-i-nur [p.64] — which becomes:

Yeh shola rukh yet mut'la-i-nur.

This is an address in the second person changed to the third.

Then the difference between expressions [idiomatic and literal] is not given e.g. between 'shab-i-dosh-' [last night] and 'zulf bar dosh' [ringlet of hair upon the shoulder; p.208]. It is assumed that the reader knows the difference between the two 'doshes'.

Sometimes additional words are added to the translation that were not found in the original, as in:

Jam-i-me'i khushgawar dar peesh—which becomes:

Jam-i-me'i khushgawar, Allah! Allah! [p.210]. It should have been 'mere saamney' for 'dar peesh' in the meaning of 'dar peesh-i-man'.

Other changes not warranted by the Persian text are:

Chun shud dil-i-khusrau — Khun-i-dil-khusrau

Dar sina darun — meri lawh-i-jan par

Taza kard jan mer'a — taza phir jahan mera

Pehlu-i-man sad but jan bakshwa'I — har taraf hain gulrukhan-i-dilnawaz

There are others examples but these will suffice. It will be noted that for the sake of a verse translation how much meaning has been sacrificed.

The remarkable aspect of the selection is that all the 100 ghazels chosen have 5 verses each. Two of Khurau's most famous ghazels i.e. 'Ay chehra-i-zeeba-i-tu rashk-i-butan-azeri' and 'khabaram raside imshab kih nigar khwahi amad' are omitted although they merited selection. Then there is no mention of the original divans from which these ghazels have been extracted. Khusrau was a prolific poet and has several divans to his credit. It would have been apposite if the names of the divans [with bibliographic details] would have been given so that the reader [whose appetite whetted by this initial sampling] would search out the original divans in his pursuit of the treasures of Persian poetry.

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