Amir Korer Suri as the First Poet of Pashto

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ABSTRACT

The martial and epic poem by Jahan Pahlavan Amir Krorr Suri is the most notable and magnificent historical poetic record that illustrates the history of Pashto poetry. It is a beautiful example of our literature in terms of vitality and style, true Pashto language, metre, and rhyme. This poem’s features may be stated as follows: It is an antique manuscript that demonstrates the existence of Pashto literature about the year 130 H. (752 A.D.). It demonstrates that the language was developed to the point that superb martial poetry was produced in it throughout the first century of the Islamic period. It may be determined from this that it was not a novel language. It was certainly at least five centuries old when Amir Kror discovered it, and it had a rich literary history to achieve such acclaim.

Keywords- Pashto, the first poetry of Pashto, Amir korer suri, first period of Pashto literature, epic poetry, valor and pride.

I. INTRODUCTION

Pashto is a language steeped in history and wisdom that has been influenced by Persian and Arabic literary traditions for ages. Furthermore, it based its literary writings on folklore and realities of the time, such as Pashtun identity and recording traditions, socio-cultural values, romance, patriotism, societal norms, the concept of honour and revenge (badal), as well as a collective identity that encompasses all of the above (Pashtunwali). (1 : 163)

The purpose of this essay is to discuss the first Pashtun poet in Pashto in order to emphasise the necessity of studying literary works in their historical settings.

II. AMIR KORER SURI AS THE FIRST POET OF PASHTO

The renowned king and governor Amir kror sori, also known as Jahan Pahlawan, is a famous Pashto poet who claimed to be the monarch of Mandesh in Afghanistan’s Ghor region. Amir Kror Suri is often regarded as the first Pashto poet.

According to Pata Khazana, Amir Kror Sori, the first Pashto poet, was the son of Amir Polad Suri, the governor of Ghor. He is said to have lived in the 8th century, during the reign of Abu Muslim Khorasani, and was the first poet to write in Pashto.

Amir Kror, according to the buried treasure, was a wise and famous warrior who battled numerous people at once, despite his diminutive physique. He is given thePashto appellation Kror, which means "hard" and "strong," because of his courage and strength as described in Pata Khazana. He is said to have captured the fortifications of Ghor, Balishtan, Kheisar, Tamran, and Barkoshak, as well as assisting the Islamic Caliphate, however there are no historical papers or facts to back up this claim.

Amir Kror Suri or Jahan Pahlawan died in the battle of Poshanj (a hamlet in the old city of Herat) in 154 H./771 A.D., and was replaced by his son, Amir Naser, who assumed control of the regions of Ghor, Sur, Bost, and Zamindawar, according to the extant source.

In his book larghoni pashtana (Past pashtoons), Shiakh kata Mathizay Ghoryakhel, who had attained celestial heights, says that Air Kror was the son of Amir Polad, who became the governor of Mandesh in Ghor where he was known as Jahan Pahlawan, according to Tarekh-suri (History suri), which he had come across in Balish He is reported to have aided the caliphate by conquering the fortifications of Ghor, Balishtan, Kheisar Tamran, and Barkoshak.

Amir Kror was a bold fighter at the time who challenged numerous people at once, earning him the nickname Kror. It signifies tough and powerful. Government officials of the period used to spend their summers at Zamindawar, where the government and officials had a palace that resembled Mandesh’s fortress. They spent their time in Zamindawar hunting and relaxing. These chieftains ruled over Ghor, Balishtan, and Bost for numerous centuries, according to Tarekh-e suri. They are sur’s descendants, and their ancestry can be traced back to the sahak. Amir Polad followed Abu-al-Abas Safah’s invitation to fight the Bani Umia.

Albasti, Mohammad Ibn Ali In the summons to war by the Abbasids, Amir Krorr gained several wins, according to I Tarekh-e Suri. As a result, he composed Wyarhana, a poem (glorification). This poetry from Tarekh-e Suri was recorded by Shaikh Kata, may God’s compassion be upon him. (4 : 66)

Wyarhana(ویارنا) is derived from the root of wyar (ور), which means pride, and was popular throughout the Middle Ages. Wyaran are heroic and
proud poetry that are an essential component of Pashto literature. It's an essential language that should be reintroduced to the language. (4: 67)  

**Boasting of Amir Korer Jahan Pahlawan:**

Ze yam zame di to, I am a lion, in the world there is none more powerful, There is no mightier than me.  

Translation:

I am a lion, in the world there is none more powerful, Neither In India, Sin, Takhar nor Kabul, Nor is there any in the plains of Zabul.  

The arrows of my strong decision, like lightning fall  
On the fleeing and escaping enemy I boldly recall  
Defeated in battle they have been all.  
There is no mightier than me.  

The skies above, round my victories revolve  
Under the lightening of my sword Jurm and Herat lie  
My name is known under the Roman Sky,  
There is no mightier than me.  

My arrows fall on Merv, the enemy fears me  
On the banks of Haree-Rud infantrymen quickly flee;  
Brave warriors tremble when me they see.  
There is no mightier than me.  

Conquer did I Zaranj and respect to my sword accord.  
And the house of Sur the honor of kingship award  
But my kin I do reward.  
There is no mightier than me.

To my subjects I show grace and remain kind  
To their happiness and welfare I am not blind,  
For their prosperity, time I find  
There is no mightier than me.

In the mighty mountains, respected is my command,  
The world is mine, my name is famous through the land  
For days, nights, months and years; understand  
There is no mightier than me.

Amir Krorr was a just guy, according to Shaik Kata, who was an excellent speaker and often composed poetry, according to Tarekh-e Suri. In the battle of Poshanj in 154 H. (771 A.D.), he perished. His son, Amir Naser, seized leadership of the regions of Ghon, Sur, Bost, and Zamindawar after his death.

Pashtun scholars have identified three periods in Pashto literature's history. Ameer Korer Ghori opens the first period (747 C.E.). The second phase begins with Bayazid Ansari (1535-1579), also known as Pir Roshan or the Enlightened Pir, and ends in 1908, when Rahat Zakheli (1884-1963) authored the first ever short narrative in Pashto language, according to one interpretation. (5: 2)

According to Afzal Raza (1992), there is little discernible information concerning the early stages of the growth of Pashto literature due to a lack of historical data. The Pata Khazana of Mohammad Hotak bin Dawod seems to have provided some insight into the early history of Pashto literature. Suleiman Mako also contributed to this era with his Tazkiratul Awwlya, which mentions the works of many religious scholars and poets and is thought to be the earliest type of writing known in Pashto, dating from about 1261 AD.

It was a saint-themed memoir. The bulk of the writers previously listed were Afghan religious intellectuals. Because Arabic was used to teach Islamic knowledge at the time, anybody who wanted to study religion was required to acquire it. The Persian language, which had an impact on the formation of Pashto prose and poetry in a similar way to Arabic, is especially noteworthy.

Ameer Korer seems to be the author of the earliest Pashto poetry work, which was discovered in the ninth century. As previously stated, Pata Khazana refers to a book found in 1944 by Abdul Hai Habibi, despite the fact that most scholars believe it to be a counterfeit. The book provides a historical and analytical examination of Pashto literature. Despite the fact that the figure is divisive. His poetry were allegedly found in the aforementioned book. Khazana Pata (1: 159)  

Amir Korer Suri, also known as Jahan Pahlawan, was a great poet and ruler of the first period of Pashto literature. He lived in the second century A.H.

Amir Kror was the son of Ameer Polad Suri, who resided in Ghor Province and reigned over it as a descendant of Malik Shansab.
III. CHARACTERISTICS OF THE POEM

The martial poem by Jahan Pahlavan Amir Kror Suri is the most important text in the history of Pashto poetry. It is a beautiful example of our literature in terms of vitality and style, true Pashto language, metre, and rhyme. This poem’s features may be stated as follows: 1. It is an antique manuscript that demonstrates the existence of Pashto literature about the year 130 H. (752 A.D.).

It demonstrates that the language was developed to the point that superb martial poetry was produced in it throughout the first century of the Islamic period. It may be determined from this that it was not a novel language. It was certainly at least five centuries old when Amir Krore discovered it, and it had a rich literary history to achieve such acclaim.

This poem demonstrates that some of the inhabitants of Ghor spoke Pashto during the start of the Islamic period, and that the Pashto spoken at the time was pure and devoid of foreign influence.

The rare words used in this poem are our ancestral legacy. Some of them have fallen out of use due to the influence of other languages. Words such as Weyarana = (proud or pride), اللّا آتل = (champion, hero), man = (decision), Mersaman = (hostile, enemy), يزنیو = (conflict), ينام = (I am going, I go), يرغالم = (I attack, I invade), يبک = (sky), ننخ = (renowned, famous), دنین = (adversary, foe), رهالنیو = (infantry, no cavalry), زون = (brave, bold), مخصوص = (honour, regardant), لواراوای = (elevating, lifting), لوار = (kindness, compassion), بیمن = (foster, nurse), داره = (pulpit, a raised structure inside a church that a priest or Mula stands on when they speak to the people).

The poem that is being discussed was produced in the second century Hejira and during the earliest period of Pashto literature. It may be classified into numerous categories. It has the following features in terms of meaning and thought: It exudes a strong sense of patriotism and pride. The ballad of Jahan Pahlavan Suri is an excellent example of this kind of poetry, while Baba Hothek’s lyric reawakens thoughts of national defence. Bravery and courage have always been regarded with admiration in our country. (4 : 16)

IV. VALOR AND PRIDE

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Translation:
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V. SOCIAL AND NATIONAL FEELINGS

When we observe the huge and profound social and national sentiments of the Afghans portrayed in different poetries. In actuality, love for society and country develops from a strong bond with one's family. According to sociologists, the family is the centre of social life. The family was the focus of glory and the wellspring of social values among ancient Aryans. As a result, love for one's family served as the foundation for love for society. God is the provider of life and the result, love for one's family served as the foundation for love for society. God is the provider of life and the

Amir korer says:

O my great God, O my great God.(7 : 20)

Translation and Description:

O people, I did the conquer of Zaranj owing to my sword
I made the house of Sur the honor of kingship award
In the meanwhile, my kin did reward
There is no mightier than me
for my subjects and people, I show grace and remain kind
To their happiness and welfare I am not blind
For their prosperity, time I find
There is no mightier than me

Shaikh Beet Neka says:

Here are at the base of the mountains
Our tents are pitched wide and odd,
May the households grow in numbers
O my great God, O my great God.(7 : 20)

Suri and Ameer Polad:

Suri was a powerful clan in the province of Ghor. They are now residing over there and are known as Zuri. Ahmad bin Yahya belazeri is the first historian to mention Zur during the Islamic period (225 H. 869 A.D) It is an ancient name that has been documented as Zur and Zuri by Arab historians and geographers. Abdul Rahman bin Samra bin Habib bin Abd Shams conquered Sajistan, Zaranj, and Kash before travelling via Al Rakhj to the Dawar area. He besieged the residents of Jabal-al-zur and eventually reached an agreement with them. He seizes the golden statue with ruby eyes, cuts off its hands, and extracts the rubies. He then informed Dawar's governor. You will neither be harmed by the idol, nor will you gain anything from it. He marched on to Bost and Zabol after that.

The idol and temple of Jabal-al-Zur are mentioned by late historians such as Abu Zaid Ahmad bin Sahl Baluki, who died in 322 H. (934 A.D.) and published Ketab-al- Ashkal or Sovar-al-Aqaleem in 309 H. (921 A.D.) and later the legendary Astakhi, who polished it into Al-Maslak Wa Al-Mamalek.

In another text, Yaqut acknowledges them and refers to the mountain and idol as Zur and Zoon (4 : 179) This temple was well-known before the introduction of Islam, according to pre-Islamic historians' writings. In 630 A.D., Hsuan Tseng, a renowned Chinese adventurer, observed it and named it Shuna. He said that the temple was situated atop a mountain in Tsaw Kota. On the coinage of two kingdoms from southern Hindukush, the Tajan- Shahi and Napki Malka, the deity Shuna and its temple in Jabal Zur are shown.

It refers to the solar god, and it's probable that the inhabitants of Zur worshipped the sun before Islam. It is now impossible to pinpoint the exact site of this temple.

After the Islamic era, the name Zur becomes increasingly popular. Sur and Suri are variations of the name, and various tribes and areas have adopted it. For example, Zurabad was a well-known city that existed until recently south of Sarakhs, on the northern border of Afghanistan's Herat province.

It is known as Zurabaz in the neighbourhood of Sarakhsas by Yaqoot, although it was formerly regarded Herat's realm. Abubakr Atiq bin Mohammad-alSurabadi-al-Herawi was a scholar born in this city during the reign of Alp Arsalan 455-465 H. (1063-1073 A.D.), and his most renowned work is Tafseer-al-Soorabadi. Suri bin al-Matāz, the Khorasan leader, is another well-known Suri figure during Sultan Masāud's era. He seems to have ties to the Suris. Shaikh Abdul Jabar bin al-Hasan al-Baihaqi was a satirical Persian and Arabic poet during the Masāud period. He adds, "Awake and be awake, proud one, and view the vestiges of Masāud and Suri; you will not find such bliss in the world till death among the ruins of Sur." or: O Amir, take a look at Khorasan. What richness the Suri brings.

The Suris and the Ludis have a long history together. Shaikh Hamid, Sultan Bahlol, and Sultan Ibrahim were all prominent Ludi monarchs. Sher Shah Suri, Adil Khan, Islam Shah, and Adli were all famous Suri rulers.

We know from history that the Suris ruled over Ghor, Khorasan, and subsequently Ghazni, Bamiyan, Takharistan, and Zabulistan from ancient times until the advent of Islam. In our nation, they founded the powerful Ghorid dynasty.
Their kingdom extended the Ganges River in the east and Khorasan in the west. The Oxus River and the Pamir Mountains formed the northern and southern borders of their empire, which reached all the way to the Arabian Sea. The Ghorid rulers were written about by Qazi Minhaj Seraj, a notable historian of the period. Because he was a Ghorid court historian and lived at the period, his comments seem to be accurate. A brief description of his work is given. According to Minhaj Seraj, who quotes Muntakhab-e Nasiri, there were two brothers from Zahak's lineage. Sur was the elder brother, while Saam was the younger. The first was a king, while the second was an army leader. Ghor was ruled by ancestors of these monarchs for centuries before Islam.

(180 : 4)

The Shansabanians were so titled because the monarch who converted to Islam during Hazrat Ali's reign was named Shansab or Shenfas. Furthermore, the governor of Merv, according to Al-Yaqubi and Belazeri, was another Suri figure during the early Islamic era. He was known as Mahooy Suri, and he was the one who assassinated Yazd Gard the third, the final Sasanid emperor, while fleeing to Merv to avoid Arab forces. He travelled to Kufa during Hazrat Ali's reign and was appointed governor and collector of the district by the Caliph. Following the assassination of Yazd Gard, this great Suri leader expanded his dominion, sending forces to Balkh, Hari, and Bokhara. Firdausi writes: He gave Balkh and Hari to his firstborn and despatched his warriors in every way.

Firdausi, the renowned Persian poet, describes Mahooy Suri in detail and thinks him to be of Suri descent. He says, "Like the wind, he toppled a Suri camel near Mahooy."

As a result, he achieved his aim, providing money to the warriors and bringing honour to his family. Kursiyoon, a well-known and smart guy, was in his employ. The courageous army's troops then marched towards Bokhara. Among the Suri rulers, Shansab bin Kharrnak (Sarmak) is the most well-known.

When Abu-Muslim drove the Bani Omiya kings out of Khorasan, Amir Polad came to his aid with his Ghorid army. One of his sons, Amir Polad Ghori, was in charge of the highlands around Ghor. He resurrected the name of his forefathers.

As previously stated, he ruled over the palace of Mandesh and the mountains of Ghor. His land was passed to his nephews when he died. There are no more references to these rulers until the period of Amir Banji Neharan. Minhaj Seraj does not mention this dynasty after Amir Polad, who was a contemporary of Abu Muslim Khorasani, until the reign of Amir Banji Neharan, who lived under Haroon-al-Rashid 170 H. (787 A.D.) After Amir Banji, there is no mention of this dynasty until the time of Amir Suri, a contemporary of the Safarids who lived from 254 to 296 H. (868-909 A.D.). He says of Amir Suri, "He was a magnificent ruler, and he ruled over the majority of Ghor's domains...

The Mandesh Shansabanis were led by Amir Suri. He speaks about Malik Mohammad Suri after Amir Suri.

Sultan Mahmud imprisoned Amir Suri and had him taken to Ghazni, but he died on the route. In conclusion, the Suris are the historical Zuris who played a significant part in our country's history, and Amir Polad is a prominent member of this dynasty. Amir Krorh Jahan Pahlavan, according to Pata Khazana, was his son. We don't know much about Amir Krorh's life save that his name is mentioned in Afghan mythology. When the Pashtoons want to suggest something is ancient, they say it dates back to Amir Krorh's reign. (treasure...) (4 : 182)

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