

Amir Korror Suri as the First Poet of Pashto

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ABSTRACT

The martial and epic poem by Jahan Pahlawan Amir Korror 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 Korror discovered it, and it had a rich literary history to achieve such acclaim.

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

century, during the reign of Abu Muslim Khorasani, and was the first poet to write in Pashto.

Amir Korror, according to the buried treasure, was a wise and famous warrior who battled numerous people at once, despite his diminutive physique. He is given the Pashto appellation Korror, 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 Korror 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 *larchoni pashtana* (Past pashtoos), Shiakh kata Mathizay Ghoryakhel, who had attained celestial heights, says that Amir Korror 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 Korror was a bold fighter at the time who challenged numerous people at once, earning him the nickname Korror. 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 Korror gained several wins, according to I Tarekh-e Suri. As a result, he composed *Wyarana*, a poem (glorification). This poetry from Tarekh-e Suri was recorded by Shaikh Kata, may God's compassion be upon him. (4 : 66)

Wyarhana (ویارنه):

Wyarhana (ویارنه) is derived from the root of *wyarh* (ویار), which means pride, and was popular throughout the Middle Ages. *Wyarana* are heroic and

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 KORROR SURI AS THE FIRST POET OF PASHTO

The renowned king and governor Amir korror 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 Korror Suri is often regarded as the first Pashto poet.

According to Pata Khazana, Amir Korror Suri, the first Pashto poet, was the son of Amir Polad Suri, the governor of Ghor. He is said to have lived in the 8th

proud poetry that are an essential component of Pashto literature. It's an essential noun that should be reintroduced to the language. (4: 67)

Boasting of Amir Koror Jahan Pahlawan:

زه يم زمري، پر دي نري له ما اتل نشته
په هند و سند و پر تخار او پر کابل نشته
بل په زابل نشته، له ما اتل نشته
غشي د من مي ځي، برشنا پر مبرځمنو باندي
په ژوبله يونم ير غالم، پر تبتېدونو باندي
په ماتېدونو باندي، له ما اتل نشته
زما د بريو پر خول تاوېږي، هسک په نمځ او په وياړ
د آس له سوو مځکه رېږدي غرونه کاندي لټار
کرم ابودونه ويجاړ، له ما اتل نشته
زما د توري تر شپول لاندې دي هرات و جروم
غرج و باميان و تخار بولي، نوم زما په اودوم
زه پېژندوی يم په روم، له ما اتل نشته
پر مروه زما غشي لوني داري دښن راڅخه
د هرېرود په څنډو ځم تبتې پلن راڅخه
رپي زرن راڅخه، له ما اتل نشته
د زرنج سوبه مي د توري په مخ سور وکړه
په باداري مي لوراوی د کول د سور وکړه
ستر مي ترېور وکړه، له ما اتل نشته
خپلو وگړو لره لور پيرزوينه کوم
دوی په داپينه بڼه بامم بڼه يي ودنه کوم
تل يي ودنه کوم، له ما اتل نشته
پر لويو غرو مي وينا درومي نه په څنډو په ټال
نري زما ده نوم بولي پر دريځ ستايوال
په ورځو، شپو، مياشتو، کال له ما اتل نشته
(9 : 16)

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.
There is no mightier than me.

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
Gharj, Bamiyan and Takhar recant my battle cry;
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 Koror was a just guy, according to Shaikh 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 Ghor, Sur, Bost, and Zamindawar after his death.

Pashtun scholars have identified three periods in Pashto literature's history. Ameer Koror 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 Awlya, 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 Koror 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 Koror 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 Koror 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 Krorr 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 Krorr 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 ويارنه Weyarana = (proud or pride), اتل Atel = (champion, hero), من man = (decision, will), ميرځمن Mersaman = (hostile, enemy), ژوبله Zhublaha = (conflict, battle), يونم Yunam = (I am going, I go), يرغلم Yarghalm = (I attack, I invade), هسک Hask = (sky), نمونخ Nmunz = (celebration, respect), پيژندوی Peezhandoy = (renowned, famous), دښن Dakhan = (adversary, foe), پلان Palan = (infantry, no cavalry), زرن Zaran = (brave, bold), مخسور Makhshur = (honor, regardant), لوراي Luwarawai = (elevating, lifting), لور Lawer = (kindness, compassion), بامن Bamem = (foster, nurse), ودانه Wadana = (nourish, nurture), دريخ Darez = (pulpit, a raised structure inside a church that a priest or Mula stands on when they speak to the people), ستايوال Staywal = (praiser, eulogizer). (4 : 13)

Pezhandoy: It means clear, famous or well-known.

Palan: It is Related to the word (pal) meaning step which evidently means infantry.

Zeran: It is not in use today, but in explanatory terms it can be said that the letter (noon) has been added to the word (zrha) replacing the letter (ha) meaning valiant and brave. It is among the rare words of the language preserved in the book.

Makhshur: It is composed of makh meaning face and sūr meaning red. It means honor and is out of use now.

Lwarhawi: This word not in use today is derived from Lwarh which means high or exalted. In similar fashion dranawei meaning respect and graciousness and still in use today has been derived from drund heavy. 41.

Lowr: In this book it has been repeatedly used to mean kindness. From the poem of Amir Krorr Jahan Pahlavan, it is seen that the word was in use in the Pashto language several centuries ago.

Gharj: Gharj is historical Gharjistan, Gharshistan or Gharistan of our country which has been recorded in different forms by scholars. Yaqoot in Majam-al-Baladan says that the original form of the word is ghar meaning mountain. Ghar is an old Pashto word. Yaqoot says that the boundaries of this province extend westward to Herat, eastward to Ghor, northward to Mervalrod and southward to Ghazni. He states that it is a vast region with a lot of habitations and that the Mervalrod flows through. In Hudud-al-Alam (p. 58) it is considered a part of Khorasan and its administrator is called Shar. It has good agricultural land where large quantities of cereals are grown and it is surrounded by mountains. (4 : 13)

Before the literary invasion of the period, Amir Krorr's remarks were prevalent. This poem is also unique in terms of metre and rhyme, and it is a literary gem that reveals the mature stage of our ancient literature and civilization.

From the standpoint of message, we may discern that the writer extols heroism. On the one hand, he boasts about his fights and conquests, but on the other, he demonstrates love and tenderness to his citizens. (5 : 277)

IV. VALOR AND PRIDE

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)

زه يم زمري، پر دې نړۍ له ما اتل نشته
په هند و سند و پر تخار او پر کابل نشته
بل په زابل نشته، له ما اتل نشته
غشي د من مي ځي، بريننا پر مېرځمنو باندي
په ژوبله يونم يرغالم، پر تښتېدونو باندي
په ماتېدونو باندي، له ما اتل نشته
(10 – 50)

Translation:

I am a lion, In the world there is none more powerful,
Neither In India, Sin, Takhar nor in Kabul,
Nor is there any in the plains of Zabul.
There is no mightier than me.

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.

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 monarch of kings, according to a Rig-Veda prayer. He is the father of lovely families. We are also your subjects, O God; do not let us perish without children. These sentiments of the Aryans are vividly depicted in ancient Pashtun poetry. In the verses of Amir Krorer's ancient epic and heroic poetry and Shaikh Bit Nikah's song, the deep links of our forefathers with the family are vividly manifested:

Amir korer says:

د زرنج سوبه مي د توري په مخ سور وکړه
په باداري مي لوروي د کول د سور وکړه
ستر مي تربور وکړه، له ما ائل نشته
خپلو وگرو لره لور پيرزوينه کوم
دوی په دادينه بنه بامم بنه يي ودنه کوم
تل يي ودنه کوم، له ما ائل نشته
(8 : 26)

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 Zabul after that.

The idol and temple of Jabal-al-Zur are mentioned by late historians such as Abu Zaid Ahmad bin Sahl Balkhi, 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 Astakhri, who polished it into *Al-Maslek Wa Al-Mamalek*.

In another text, Yaqt 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 Sarakhas by Yaqoot, although it was formerly regarded Herat's realm. Abubakr Atiq bin Mohammad-al-Surabadi-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-Màtaz, the Khorasan leader, is another well-known Suri figure during Sultan Masàud'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 Masàud period. He adds, "Awake and be awake, proud one, and view the vestiges of Masàud 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 Shenashb. 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 Kharnak (Sarnak) 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 Ghor, 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-alRashid 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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