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MIRZA FAREED BAIG A CONTEMPORARY URDUPOET OF THE AHL AL-BAYT

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Abstract:

Versifier Mirza Fareed Baig was a cheerful, social and refined person. He in a short duration of time established his identity as a Versifier. His poetry has been published in a book titled as Karbala La Ilaha Illallah. He has written many forms of poetry and was famous as 'Ustad e Mohtaram' among his acquaintances and friends. Some of his contemporaries were Akhtar Zaidi, Sayeed Shaheedi, Ali Jaweed Maqsood, Rasheed Shaheedi and Zaki Bilgrami. His poetry has an intense outpouring of gloomy emotion. This paper confers the style and poetry of Versifier Mirza Fareed Baig.

Keywords: *The Battle of Karbala, Alaihis Salaam means peace be upon him in Arabic it is also written as (a.s.), Nazm (Poetry), Naat (Poetry in praise of Prophet Mohammad), Shahadat (Martyrdom), Ahl Al Bayt (Family of Prophet Mohammad)*

Introduction

Versifier Mirza Fareed Baig was the owner of a jovial and pleasant personality. He used to mingle well socially with people of all walks of life. He was born on 27th march, 1952 in Hyderabad and expired on 26th June, 2020. His poetry style, here and there, is charged with emotions of respect and love as he was a great admirer of Prophet Mohammad and his holy progeny. His poetry used to come out straight from the heart and has the effect of producing emotional connection on the reader or listener of his poetry. In a short duration of time, he made a place in the social circles as a poet of Ahl al Bayt (Family of Prophet Mohammad). Not only in India but internationally his Noha's are recited in the Majalis or mourning congregations of Hussain Ibn Ali, the youngest son of Prophet Mohammad. He was famous as 'Ustad e Mohtaram' among his acquaintances and friends (Fareed, 16) Some of his contemporaries were Akhtar Zaidi, Sayeed Shaheedi, Ali Jaweed Maqsood, Rasheed Shaheedi and Zaki Bilgrami. His Noha's are published in a book titled as 'Karbala La Ilaha Illallah'. This paper discusses the style and poetry of Versifier Mirza Fareed Baig.

His father's name was Mirza Ibrahim Ali Baig. He was also a poet but his poetry was not made public. Versifier Fareed Baig was blessed with four siblings. Three are sisters and one elder brother. His paternal Uncle Maulana Bahadur Ali Mirza alias Safi Hyderabad was a poet of high calibre. Versifier Fareed Baig's mother was named as Knees e Abbas Zaidi. It is said that Mother's play a crucial role in the overall development of a person and so did the mother of Fareed Baig. He says, his loving mother inculcated in him discipline and love of Ahl Al-Bayt therefore, he was able to write such beautiful poetry on Ahl Al-Bayt. He is blessed with a son named Mirza Abbas Ali Baig Alias Kashif. 'One of his famous Noha *Arbaeen karna hai shahe karbalai kais* being recited in the mourning congregations of Hussain Ibn Ali, the younger grandson of Prophet Mohammad since last forty years. It was written by him on the behest of his friend Mir Ahmed Ali' (Fareed, 20). According to his friend Mir Sabir Ali, Versifier Fareed Baig has written his first noha (a lyrical dirge) in the year



1978 known as 'Nabi ke ghar ka hai manzar lahu lahu yaaro' This Noha is very famous even today because of its melancholy (Fareed, 17).

Versifier Fareed Baig says when you enter the old city premises of Hyderabad e Deccan you hear the sound of Azadari (Mourning of Hussain Ibn Ali) from the nook and corners of some areas of Hyderabad. Therefore, he says that Hyderabad e Deccan is also termed as 'Shaher e Aza e Hussain' which means 'the Town which mourns the tragedy of Karbala.' (Fareed, pg. 20 line. 4) He has many famous Noha's to his credit. Some among them are 'Ay deen e Mustafa ke Madadgar Alvida Alvida,' 'Alvida Zehra ke Lal Alvida Zehra ke Lal', 'Har dilne pukara Ya Abbas', 'Ay mere Abbas Ay Mere Bhai', 'Har daur mein Hussain ka Matam Kareng Hum', 'Arbaeen hai tera ay Gharibul watan'.

His wife Syeda Zehra Fatima Abedi is a simple, soft-spoken and elegant woman. She helped him in the compilation of his Noha's. His core themes in his Noha's are about Karbala which leads to the pathway of Towheed (oneness of Allah), He portrays how Hussain Ibn Ali, the youngest grandson of Prophet Mohammad fought to protect the pillars of Islam. He has written more than one hundred and sixty-five (165) Noha's (Threnody or dirge), a Na'at (Praise of Prophet Mohammad), a Ghazal (Ode), a Munajat (Hymn), Sajda (A Sonnet of 16 lines) depicting the last Prostration of Hussain Ibn Ali) and poetry in praise of the Shrine of Hussain Ibn Ali, the youngest grandson of Prophet Mohammad, peace be upon him.

In his core themes of poetry, he discusses about the Battle of Karbala, the last farewell of Hussain Ibn Ali from his hometown Madina, His last farewell with his sisters and family before going for the final battle in Karbala, Poetry depicting Hussain ibn Ali's Younger Brother Abbas Ibn e Ali and his chivalrous son, Ali Akber who was a replica of his great-grand father, Prophet Mohammad, peace be upon him. Poetry depicting his nephew Qasim Ibn Hasan, His infant son Ali Asghar, Shaame Ghariban (the night of the forlorn women and children of Hussain Ibn Ali (a.s.) and many more related topics.

Poetry Analysis

You will find a glimpse of the character and life of Prophet Mohammad; peace be upon him in the poetry of Mirza Fareed Baig. When we see the life of Prophet Mohammad, we see that he was; and still is; and will be in future; a role model and the greatest leader to all the people from all walks of life. For forty years he has developed his integrity and trust among his society. Therefore, people used to describe him as Sadiq (honest) and Ameen (trustworthy). He was an epitome of honesty and truthfulness. He had a far-off vision and used to inspire people through his righteousness. He was pleasant, brave and confident in the face of adversity. "In the Arab society of his time there was no social sanction against immoral life and profligacy was the order of the day. It was among such people that the Holy Prophet led a life of transcendent purity" (Muhajir, 196). The following lines of the Na'at (poetry in praise of Prophet Mohammad) portray and praise the position of Prophet Mohammad, peace is upon him.

Transliteration

Mazhar e Kun fa kan ya Nabi aap hain
Rahbar e Ins o Jaan ya Nabi aap hain
Taj e Kaun o Makan ya Nabi aap hain
Rahmat e doa Jahan ya Nabi aap hain (Fareed, 384).

Translation

Manifestation of Gods power of creation oh Prophet! it's you
The leader of mankind and life oh Prophet! it's you



The Crown of the Universe (of every created being) oh Prophet! it's you
Mercy of both the worlds oh prophet! it's you

The above lines by Versifier Fareed Baig portray that if we want to see the display of God's supremacy of creation than we should look at you Prophet Mohammad. You're the leader of all mankind and the life. You are the Crown of the Universe and mercy or compassion of both seen and unseen world. The Holy Quran says in verse 107 of Surah or Chapter Anbiya, which is read as 'And indeed, we have sent you [as] a mercy for mankind'. This verse states that Prophet Mohammad is a mercy for all humanity because he is the final messenger of God. He himself is a mercy for people because we can invoke him and ask him to pray for our forgiveness and grant our wishes. Thus, the versifier in the fourth line of the poetry stanza affirms that Prophet Mohammad is a mercy for both the worlds.

Sincerity was the key-note of the Prophet's character. No work was too low for him. All his actions and movements were characterised by simplicity and homeliness. He was simple in his food, in his dwelling place, and had no attractions for worldly comforts. In all his habits cleanliness was exquisitely blended with simplicity. He loved his friends, was generous to his enemies and prayed to God for their welfare, and dealt equal justice to all, both friends and foes. "In respect of chastity and piety he was perfect model and his detractors who saw him throughout his life could not point to the faintest slur on the clean sheet of his character" (Muhajir, 225).

Transliteration

Naqsh pa se baney jiske Shams o Qamar
Jiske sadque mein Zinda hai ye Bahrobar
Durood karte hain jiska ye Shaam o Sehr
Rahmat e Do Jahan ya Nabi aap hain (Fareed, 386).

Translation

From his footprints were made Sun and Moon
In whose charity the land and water (i.e., the world)are alive
Dusk and Dawn utter specific phrases to praise him.
You are mercy of both the worlds, oh Prophet! (Translated by Farhat Fatima)

The above lines of Fareed Baig praise the exalted status of Prophet Mohammad, peace be upon him. The poet states that when Prophet Mohammad left his footprints while walking, the Sun and the moon were created. The world (both land and water) is thriving and living on his august charity. Morning and evening utter specific phrases as a rosary in praise of him. He is the mercy of both the worlds. Hazrat Ali ibn Abi Talib in Nahj-ul-Balagha, in his sermon no. 99 states about Prophet Mohammad that "He is the best of all the creations of God. He is descended from the best family. The hearts of the virtuous and good persons are turned to him. The persons who have eyes to see look to him for guidance. Jealousy is buried deep due to him. He has put an end to enmity, malice, and seditions. He has established brotherhood.... Worldly titles, pelf and power have been disgraced. His word is the word of God" (Trans by Salmin, 74-75). "The message which the Prophet proclaimed to the world is embodied in the noble Quran and the Islamic sacred law (Shari'ah) which has many distinguishing characteristics. First, it came in a unique form of divine instruction about Allah, praised and exalted be He, His attributes, His knowledge and power and the nature of the relationships which exist between him and humankind" (Sadr, 69).



Transliteration

Fateh e Khyber ka potah ban gaya Mushkil Kusha
Mal ke Chehre par lahu Asghar ka Shah ne ye Kaha
Karbala Asaan nahin thii Haske Asan kardiya
Kah utha deen e Mohammad Marhaba ay Nazneen
Karbala Mankunto Maula Karbala Ithmame deen (Fareed, 63).

(Note: Fateh e Khyber is the title given to Ali Ibn Abi Talib, the cousin and Son in law of Prophet Mohammad as He has conquered the fort of Khyber in the 'battle of Khyber'. Shah in the second line means King. This title is given to Hussain Ibn Ali, the younger grandson of Prophet Mohammad, peace be upon him.)

Translation

The grandson of *the conqueror of Khyber* became the solver of difficulties
Shah applied blood of Asghar on his face and spoke
Karbala was not easy you made it easy with a smile
The religion of Mohammad said, Welcome oh ! Charming
Karbala is accepting me as master, Karbala is perfection of religion
(Translated by Farhat Fatima).

To understand the above lines of the versifier let us move to 'the battle of Karbala' which took place on October 10th 680 AD, according to lunar calendar it is 10th Moharram ul Haram, 61 Hijri. Hussain Ibn Ali the youngest grandson of Prophet Mohammad, peace be upon him was a virtuous man. He was the holy authority of the Muslim Ummah. When Yazid ibn Muawiya declared himself as a ruler over the Ummah, he demanded faith of allegiance from Hussain ibn Ali(a.s.). Maula Hussain flatly rejected Yazid's rule. There was no way Yazid could represent Islam as he was a pervert, sot, debauch and one who went against the rules of Islam. Hussain ibn Ali (a.s.) refused to give allegiance of loyalty.

Yazid ordered his commanders to seize Imam Hussain ibn Ali's allegiance of loyalty at any cost. The commanders of Yazid surrounded Imam Hussain ibn Ali's camp in the desert of Mariya, also known as Nainawa and Karbala. They forcefully started cutting off his basic necessities. Thus, in the land of Karbala Imam Hussain ibn Ali, the youngest grandson of Prophet Mohammad sacrificed his family, friends, followers and close relatives in a war against evil to let the truth triumph. Hussain Ibn Ali was standing alone. He has lost all his loved ones in the battle of truth against evil. He was going to face the enemy head on. At that very moment he heard women wailing from his camp. He went and asked his sister Zainab what is the matter, I am still alive. His sister told him on your call of Isteghasa / help your six-month-old infant, Ali Asghar has thrown himself out from his cradle. Imam Hussain Ibn Ali took the infant in his lap and went back into the battlefield. He held Ali Asghar high in his arms and appealed to the enemy fighters for some water for the baby as he was dying with thirst and was thirsty since the last three days.

Those hard-hearted hoards were impassive and did not have any human feelings, instead of giving water one of them, Hurmula ibn Kahil Al-Asadi attacked the infant with a three faced arrow which brought instant death to the child. When the child died instead of a crying face, he had a smile on his face. Thus, in the above lines the versifier says the six-month-old Ali Asghar, who was the grandson of Ali Ibn Abi Talib, like his grandfather who has conquered the fort of Khyber. Ali Asghar too has conquered the difficulties faced in the battle of Karbala. The blood which has oozed out of Ali Asghar's neck was taken in his hand by his father, Imam Hussain (a.s.) and he applied it all over his



face and said to his son, Ali Asghar. The battle of Karbala was not an easy task but you made it easy by the smile which played on your lips after your Shahadat. Islam, the religion of Prophet Mohammad said to Ali Asghar, welcome oh exquisitely beautiful child. The last line of the versifier says, Karbala has accepted Imam Hussain as his master and Karbala is the perfection of religion.

Transliteration

Leke daag sene par Shaam ki Judai ka
Haq ada kare Zainab kaise apne Bhai ka
Qafela utar aaya Sabr ki Khudai ka
Karbala ke Maidan mein Fatima ki Jaai ka
Arbaeen karna hai Shah-e-Karbalai ka (Fareed, 291)

Translation

With heart-felt grief of Shaam's separation
How will Zainab pay the right of her brother?
Caravan came down which had patience bestowed by God.
In the field of Karbala of Fatima's daughter
Arbaeen must be performed of the emperor of Karbala (Translated by Farhat Fatima).

When all his male family members and friends fought the unscrupulous soldiers of Yazid's army and reached martyrdom. Even the six months old son, Ali Asghar died in his arms. Hussain ibn Ali went into the battlefield and fought relentlessly and was brutally killed in the battlefield of Karbala by the armies of Yazid ibn Muawiya. The women of Hussain ibn Ali's family and his sole surviving son Zain Al Abedien were shackled and imprisoned. They were taken to Kufa and then to shaam on bare backs of camels and Imam Zain Al Abedien was the rope puller of these widowed and forlorn women and children's caravan. Zainab bint Ali (the eldest granddaughter of Prophet Mohammed, peace be upon him) boldly faced the calamities and was a pillar of support to her grieving caravan. Being under oppression did not deter her and she started giving speeches and making the masses aware about the brutal murder of her brother and her relatives on the lands of Karbala. "The speeches she made in the midst of great crowds of adversity at the spur of the moment could not have been prepared by men in calm atmosphere even in days and days and then would not have been so remarkable. However, Ibn-i-Ziyad, noticing no effect of this on Zainab (be peace on her) and fearing her speeches might turn the public opinion against him and disgrace him further had to change his attitude. He assumed another tone and said, 'By God, Zainab (be peace on her) is a great orator and her father was a still greater orator'" (Hussain, 10).

After taking the caravan through streets, palaces of Kufa and Shaam they were imprisoned in the dungeons of shaam. Here due to the constant torture and trauma the little four-year-old daughter of Hussain ibn Ali known as Sakina Bint Hussain died of grief. After the death of Sakina, the little group of ladies and Zain Al Abedien were released as Yazid feared a revolution has started in the minds of people against his rule. People started to revolt against him. Therefore, he requested Ali Zain Al Abedien to go wherever he wished. Imam Zain Al Abedien in consultation with his Aunt Zainab bint Ali decided to leave for Madina via Karbala. They reached Karbala and did the last rites and Arbaeen (fortieth-day death anniversary) of Hussain ibn Ali and his martyrs.

The versifier in the above lines sketches a picture of Zainab bint Ali's stream of thought. In the first line the poet says she has arrived in Karbala along with grief in her heart because of the



separation from her four-year-old niece, Sakina Bint Hussain. Before going to the battlefield her brother Hussain Ibn Ali has entrusted Sakina to her. How will she face her brother and tell him that your beloved Sakina is no more. The Caravan of Zainab Bint Ali, which has faced many challenges and vices through Yazid's armies but was patient has arrived in Karbala. In the last line the versifier says Karbala has accepted Imam Hussain as his master and Karbala is the perfection of religion. Here in Karbala, in the battle of truth and falsehood. The winner was truth and the ideals and teachings of Hussain ibn Ali over the vices of Yazid ibn Muawiyah.

Transliteration

Ay Deen e Mustafa ke Madadgar Alvida
Sabr o Yaqeen ke Qafela Salar Alvida
Ay bekaso ke Malik o Muqtar Alvida
Ay Naserane Syed e Abrar Alvida (Fareed, 362)

Translation

Oh, Helper of the religion of Mustafa! Goodbye
The chief of the caravan of patience and certainty, Goodbye
Oh, the master and authority of the helpless, Goodbye.
Oh, the helpers of the 'leader of the pious', Goodbye.

(Note: In the first line 'Mustafa' is one of the names of Prophet Mohammad. In the fourth line 'Syed e Abrar' is the title of Imam e Hussain, the youngest grandson of Prophet Mohammad).

After the battle of Karbala, the women folk of Hussain Ibne Ali and his eldest ailing son Zain ul Abedien were taken as prisoners. For one year they were subjugated to severe torture and harassment. After one year of turmoil, they were given back their freedom. On the wish of Zainab Bint Ali, granddaughter of Prophet Mohammad the Caravan stopped for three days in Karbala. Here on the land of Karbala her beloved brother, Hussain Ibne Ali and family members were martyred. Zainab Bint Ali for three days mourned her brother. The poetry lines depicted in this Noha (lyrical dirge) portray the last farewell of Zainab Bint Ali with her brother Hussain Ibne Ali before she leaves for her hometown Madina. This noha has melancholic effect on the reader and listener.

His portrayal of the Noha '*Ay deen e Mustafa ke Madadgar Alvida Alvida*' which is the last farewell of Zainab Bint Ali (the eldest granddaughter of Prophet Mohammad) from the grave of her brother, Hussain Ibn Ali towards their hometown Madina is so realistic and heart rendering that you feel as if you are in Karbala with Zainab bint Ali on the grave of her pious and charismatic brother Hussain Ibn Ali (a.s.)

Transliteration

Ye Boli Zainab e Nashad ya Rasul Allah
Huwii Gharibon pe bedad ya Rasul Allah
Aseer e gham huwa Sajjad ya Rasul Allah
Hussain margaye faryad ya Rasul Allah (Fareed, 328).

Translation

The unhappy Zainab said, O Messenger of God!
Oppression happened on the poor, O Messenger of God!
Sajjad became prisoner of grief, O Messenger of God!



Hussain died complaint, O Messenger of God! (Translated by Farhat Fatima)

The ancestry of the Holy Prophet goes up to Abraham through Ismael as is evidenced in the Holy Quran “Our Lord! And raise up in them (our Progeny) an Apostle from among them.” (Q.2:129). “The Holy Prophet was a posthumous child of Abdullah. His mother died when he was six years old. Thus, he was in his tender years deprived of both his parents. His usual and staple food consisted of barley, bread, dates and milk. Abu Da-ud the traditionist records that the Holy Prophet used to take delight in taking butter, and Bukhari, another traditionist, records a similar tradition regarding his liking for honey” (Muhajir, 17).

The Quran calls Prophet by the name of Muhammad in four passages of the Quran. He is also called as Ahmed according to the prophecy of Jesus. “There are several other attributive names scattered over the pages of Quran which indicates his functions as the messenger of God such as Nazeer (warner), Basheer (giver of good news), Shaheed (witness), Siraj (light – giving lamp), Al-Abd (the servant), Rahmatul-lil-Alameen (Mercy for the worlds), Khatamun-nabi-een (the seal of the prophet) and so on” (Muhajir, 30). In the above lines of poetry Versifier Fareed Baig depicts the scene of Zainab Bint Ali when she arrives on the grave of her grandfather Prophet Mohammad, peace be upon him. She says oh Prophet! We were subjected to severe hardships. My eldest nephew Sajjad also known as Zain ul Abedien was handcuffed and shackled and was subjected to severe torture. My brother Hussain ibn Ali, your youngest grandson was brutally martyred on the land of Karbala.

Transliteration

Mein Zair e Hussain hoon ay arz e Karbala
Dede mujhe bhi qabr ki ek jaah yahin kahin
Jaari rahe ye ashk ye aaho buka Fareed
Hain Majlis e Hussain mein Zehra yahin kahin (Fareed, 395)

Translation

I am visitor of Hussain. Oh! The land of Karbala
Give me a side of the grave here anywhere.
May these tears, this expression of grief and wailing continue Fareed
In the congregation of Hussain, Zehra is somewhere around here.

Versifier Mirza Fareed Baig when reached Karbala, Iraq and on seeing the shrine of Hussain Ibn Ali, the younger grandson of Prophet Mohammad has written a Nazmtitled ‘Arz e Karbala’. The above two couplets are from the same Nazm (Poetry centered around a single thought). In the first two lines the versifier says to the land of Karbala that he is a visitor to the Shrine of Imam Hussain therefore give him a grave somewhere here in Karbala. In the second couplet he says may the tears which flow with grief and crying continue in the Majlis e Aza/ Congregation of Hussain Ibn Ali as his mother Fatima Zehra Binte Mohammad e Mustafa is present somewhere around in the congregation. Thus, these couplets portray the love and reverence the poet had for Prophet’s family. This Luminary expired on 26th June, 2020 and is resting in a graveyard of Hyderabad known as Daire Mir Momin. His Noha’s enthrals the mourners of Hussain Ibne Ali in his (Maula Hussain’s) congregations.



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