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**THE COLORS OF SAWAN (THE RAINY SEASON) IN KHAWAJA
FAREED'S POETRY**

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Abstract

Rainfall is very low in the Saraiki region, which has a hot climate. The inhabitants of the Cholistan Desert here wait for rain all the year round. The poetry of Khawaja Ghulam Fareed (R.A), a well-known poet of the region, mentions the thirst of the desert and natives' demand for rain water. In the month of sawan (Rainy season), Clouds come here from north which cause rain. Khawaja Ghulam Fareed, has frequently expressed happiness over the arrival of these clouds, by recording the colors and scenes of lightning and then rain. Mentioning the joy of the people here after the advent of summer and rain in his words, he also motivates the readers and provides them a chance to join in this joy and rejoice themselves in the rain of summer which brings with it a message of happiness and prosperity. In Khawaja Fareed's Poetry various colors of Sawan are beautifully molded into words and colorful images

The Saraiki belt bearing hot, and dry weather is such a patch of land where it is extremely hot for nine months of a year. Therefore, its residents await the rain throughout the year. Especially, the life and livelihood of residents of Cholistan (The Desert Situated in Saraiki Region, Southern Punjab, Pakistan) totally depends on rain water, because water under earth being too deep is beyond the access of the common man. Moreover, sweet water is scarce. That is why the residents of Rohi (Cholistan) usually, round the year and especially in summer, look towards the sky hoping to find a piece of cloud for rain. And if it rains, once in a blue moon, then the birds, animals, trees, plants, shrubs and the humans are extremely happy because water is life.

Khawaja Ghulam Fareed (1845-1901) belongs to Chachran Shareef, a town of Saraiki belt in District Rahim Yar Khan. He spent eighteen years in Cholistan Desert out of his 57 years life span. He had such a passionate love with this desert that he frequently expressed in a gathering as follows,

“He Said, “Cholistan is a scary place of loss, and an abode of lovers. Someone inquired about mountain ranges, he replied in affirmative, saying, “yes, the mountains possess unnumbered wonders. There are water inlets, water channels and canals growing orchards and flowers in abundance. Although I love all sorts of desert and deserted places, yet I prefer Cholistan to mountains. The reason being, the mountains reflect awe and terror whereas Cholistan is an abode of total tranquility”. (1)

In Cholistan (Rohi) the miles long extended acres of dunes redouble the feel of thirst. It is only in the rainy season (July 15 to August 15) that it rains and on filling the natural reservoirs (Tobha) where the human beings, animals and birds satiate their thirst, the same water is used for other needs of the natives. The sight of cloudy sky in summer is more than any other pleasures and festivities. These clouds prophesy rain, hence, the faces of natives of Rohi shine with pleasures; Khawaja Fareed ever loved the sight of clouds, the confirmation of which can be had from a sitting of Maqabees ul Majalis' where Rukun Uddin Pirhar writes,

“Hazrat enquired whether the cloud is thick or thin? People replied that the cloud is thick. As he loved the sights of nature, therefore he suggested to have a look of the sight. Hence, coming out of the palace, he viewed the cloud, offered Assar prayer in the mosque and then sitting in the yard he kept on enjoying the cloudy sight”. (2)

During summer, winds from south blow, filled with humidity. These winds after colliding with the mountains in the north, take the shape of clouds which cause continuous rain. Hence, the winds from the south prophesy rains. The natives of Rohi feel so much excited on blowing the winds from the south that these winds will cause rain which brings glow on the otherwise dull faces. Khawaja Fareed greets such winds for rain as follows;

“Poorab Lilhavy tay pitaloon pani aaway”(3)

Blowing of winds from the south does mean surety of rains. Now water will flow from Pataal (deep earth), when the clouds gather, the natives' mirth is worth seeing; each face glows, a ray of hope shines. The burning dried earth parching trees and animals and the human beings live up with the expectation that their thirst is about to be quenched. Now everywhere would be the range of happiness and greenery. Khawaja Fareed, by counting various types of clouds has mentioned the love of the natives of this land with clouds. He says,

“Thadhriyan heela'n poorab waliya'n

Kajlay badal lasriya'n kaliya'n

Saingia'n sartiya'n noo'n khushhliya'n

Hik wairin pai kurkay wo”(4)

“Aye most deeharay Sawan day

wahSawan day mun bhewan day

badly poorab maar dakhan day

kajlaybhooray sao wan day

Charay tarfoon zor pawan day

Sarayjore wasawan day”(5)

When these scattered clouds meet, causing lightning and thunder, the cholistanees are sure that their prayers are to be met; Now, it will rain heavily. Collision of clouds, lightening and thundering is a pleasing scene for the natives because it will bring spring in their lives. Therefore, they celebrate it to the maximum Khawaja Ghulam Fareed expresses it as follows:

“Gaja'n Gajkin, bijlia'n laskin___ zaagoon dilri chulay

Dhamin, katrin, Sinrh tay sihjoon ___ chitr sohag da jhulay”(6)

“Kithay gaaj day dhudkar way___ kithay khimin day laskar way

Pay thahnday haar singhar way___surkhi tay kajla dhar way”(7)

Khawaja Fareed's love forSawan (rainy season) was exemplary. He would be sad on seeing the animalsand the birds kingdom dying for a drop of rain. While during rainy season, he would rejoice the native's pleasure. That is why, he would visit Rohi during the rainy season to enjoy and share pleasures of the natives. Such expressions are found in his poetry. Dr. Jawed Chandio, in content of Khawaja Fareed's love with rainy season, says,

“With Khawaja Fareed, the lyrics of rain and rainy season are abounding in the makeup of the earth and the sky which come combined to him. With Fareed, one door of 'kafi' for rainy season opens towards the light and colors of the sky, whereas the other outlet shows the scene of passiveness, attachment and concern of the earth”. (8)

The phenomenon of rain along with lightning and thunder,means blessing bestowed from the sky in shape of pleasure, prosperity and like as well, for the natives of desert. Every living creature celebrates, these moments of pleasure and pays homage to the Almighty for this great blessing. In the Dewan of KhawajaFareed, the drizzling rain is attractively pictured. ThisPanorama can be seen through following verses:

“Sawan maingh malharan

Sihjo'n Thalray maal na'n maway

Peesoon pani dharodhari

Daisoo'n jhoke turaway" (9)

"Rut Sawan di deenh malhari bad shumali

booi, lan'nay chik khipki'nr mi'nr Jan Phulani

Kirar kanda sub Bhandha hay" (10)

Pen picture of Rohi during rainy season reflects Khawaja Fareed's love with nature; He loved this deserted and uninhabited desert because here nature is at its peak. And here he as a mystic, finds a chance to communicate to his real creator, away from worldliness, with total attachment, a worshipper gets blessed from the light of creator Therefore, Khawaja Fareed deems even a single drop of rain as bounty which is filled with reflection of the real beloved. According to Safraz Hussain Qazi,

"Along with Rohi, Khawaja Fareed also is in love with rainy season. He does not discuss the rain commonly. It rains once in Sawan (rainy season). But with Khawaja Fareed we find expression of raindrops which fall like sprinkles. The fast rain falls like lover's eyes, Hence, he also pays attention to that side". (11)

After rain in Cholistan the natural reservoirs are filled with rain water. It is all flooded everywhere, and this scene is the most pleasant scene of the life of Rohi native when he looks upon thirst stricken Rohi being blessed with the blessings of Allah, his eyes get wet with the tears of happiness and thankfulness. Khawaja Fareed expresses the filled reservoirs of Rohi after rain in such a way;

"Tibray Dahr Sailabray _____ Tobhay Taarmatara'n

chhairinchhair ochhanga'n _____ Nazo Karin tawara'n (12)

"Tub Tobhay baheensohanday

Wichchinkay dilnoo'nmohnday

Jiharwailaypiyalohanday

Hai her dam hovinnairay" (13)

And after rain the dried land gets life. Those natives who had gone far away due to dryness, make a comeback. Friends meet friends, celebrate pleasure; spring visits the desert. Everywhere there is greenery; the cattle, birds and the vegetation all are dancing with mirth. Meadows are filled with grass. Cattle eat grass to the full and give milk in abundance. Here, start the pleasant prosperous days of the poor natives. On this eve, they manage marriages of their kids, increase the number of cattle and fill their houses with grocery. Khawaja Fareed depicts this position change in the content of Rohi in the following way;

"Sidhrithaiwal Qismat Puthri _____ Apayman rirahat Ruthri

sohnimaosamrohiwothri _____ wehshatdoo'ndilsurkay wo" (14)

"Rashkkhoeddisaysinrhdhamin _____ thaeychaogthpolaway

na'ndna'nwir win kheergae'n day – Purthaeyjhabduhaway" (15)

"Rohiwuthrithobhataar way _____ Aa mil too'nsainghayar way

thaeYthalraybaghbahar way _____ Chaodhargulgulzar way

Aye sukhsuhag day waray _____ Gaeydukhviaarday paar way” (16)

The rainy season has pleasant effect on the moods of Saraiki locale. When it rains, people hope for prosperity. Their happiness knows no bounds. There occurs a pleasant change in their behavior. The young girls wear favorite jewelry to attract their hubbies. Every house is resounding with the pleasant sound of shaking lassi (a local drink made with yogurt). The bells tolling impressively in the neck of cattles, make atmosphere more chill. The heat burnt faces turn to be pleasant. Khawaja Fareed not only observes this social change, but also makes it part of his poetry;

“Dukhduhag da waqt wihaya _____ Bhagsuhag da wailhaaya

Yar Fareeda'nganpaoo'npaya _____ Haarsingharsaohlanda hay”(17)

“Sakhikerliyo haarsingharsabhi _____ Saeya'nral mil dhoommachai

Gajratbadra Laskatbijli _____ Rut sa'nwantheeksuhai”(18)

By drawing images of various colors of Sawan (rainy season), Khawaja Fareed has depicted deeply the social life and conduct of the natives into words in Diwan-e-Fareed. We may conclude left a lasting impression on the Saraiki locale, the effects of these seasons, especially rainy season on the residents and the consequent pleasant and positive change in their moods. He picturized the minute details of the changes occurring especially in rainy season along with happiness of the natives in such words that the reader feels being under a spell as well as in ecstasy. In this content M. Saeed Ahmad Sheikh states,

“The reference of rainy season in Khawaja Ghulam Fareed's poetry is actually the reference of all those details of the total canvass, whom he gave real touch through the colors of words. The fauna and Flora around him undergoes through whatever pleasant changes, he describes them with such a perfect skill that the reader remains awe stricken”. (19)

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