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**Title of the Thesis: Ahwaal-o-Aasaar WAASIL KASHMIRI Aur Un Ki Shaeri Ka Tanqeedi Jaeza**

## **ABSTRACT**

The thesis entitled “**Ahwaal-o-Aasaar-i-WAASIL KASHMIRI Aur Un Ki Shaeri Ka Tanqeedi Jaeza**” is divided into four major parts in which an attempt has been made to portray the socio-political conditions of the period in which Wasil Kashmiri lived and to critically analyse the contribution of the poet to the Persian art and literature. Muhammad Wasil Khan, popularly known by his pseudonym, Wasil Kashmiri, born in Kashmir, was a Persian poet.

In the first part of the thesis, an endeavour has been made to bring out the social and political conditions of Kashmir during the Afghan reign. Kashmir, known as ‘*Iran-i-Sagheer*’ (Little Iran), has occupied an important place in the entire corpus of Persian art and literature. The Mughal period is said to be the ‘golden era’ in which the Persian art and literature thrived the most and little attention was paid by the Afghan rulers once they overpowered Mughals except Sukh Jeevan Mal who organized weekly poetic concerts and unsuccessfully tried to jot down the history of Kashmiri Kingdoms on the lines of ‘*Shahnama*’.

The second part of the thesis deals with the detailed analysis of the socio-political state of affairs and the atmosphere of art and literature of Wasil Kashmiri’s time. This era has not recorded any significant advancement of Persian art and literature as were from the Shahmiri to the Mughal period due to the atrocities and oppression faced by the intellectuals, the poets and thus the language itself at the hands of the Afghan administrators.

The concern of the third part is to record the life and contribution of the contemporary poets of Wasil Kashmiri. The prominent ones are Abdul Wahab Shaaeq, Laal Muhammad Tafteeq, Muhammad Jaan Beg Sami, Atullah Hama, Saadullah Shah Aabadi, Syed Ghulam Shah Azaad, and Inayatullah Kant. These poets even of Kashmiri origin are amongst the reputed Persian poets of the time.

Critically, Wasil’s poetry has been analysed in the fourth and the final chapter of the work. Wasil was also included in the association of the Persian poets established by the Afghan administrator, Sukh Jeevan Mal. He was mostly attracted to the field of **Ghazal writing**, having a unique position in the field. His writings reflect the shades of Iranian poet

Hafiz Sheerazi and Umer Khayyam and in this chapter a detailed analysis has been done on the same. He has also touched the history and in his famous book, "***Nisaab-i-Wasil***" he has used the Kashmiri vocabulary to a great extent, which has a great literary significance. Besides, "***Nisaab-i-Wasil***", "***Diwan-e- Wasil***" constitute the compendium of his literary work. In short, he had a scholarly attitude, simple projection, lucid manifestation and most importantly the rhythmic expression in his work which gave him a distinctive recognition. Wasil Kashmir left for the heavenly abode in 1216 A.D and his mortal remains are buried at Lucknow.