Larestan lesser-known Poets in 11th and 12th Centuries

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Abstract

Fars province has long been the land of intellectuals and well known scholars; other talented literates continued their ways in the shadow of their fame. Ancient city of Lar, in Fars province, also has shown in the history of Iran due to its great poets and scholars. Unfortunately, many of them are unknown to the scientific community. In this regard, the present paper aims to investigate and introduce some of the Larestan lesser-known poets in the eleventh and twelfth century AH.

Key terms: Lar, Fars, Poets, 11th and 12th century, lesser-known
Introduction

Lar is an ancient city located in the south of Fars province; from past until now it has been also called as: Kajaran, Kalan, Alar, Irahestan, Khooz-behrastan, Khoojher-ostan, Goolar, Kacharan, Lad, and so on. Kar-Namag i Ardashir i Pabagan is the most ancient document which mentioned Lar city as Kalan; Kar-Namag i Ardashir i Pabagan is an original Sassanid manuscript which may belongs to Anushiravan era (Afshar, 2003:543).

Lar is the capital of Larestan County located in the southeast of Fars province. There has not been much studied on Lar and its old history but it seems that Lar is the place where Ardashir-e Bābakān killed a monster called Haftan Bakht. According to the Iranian legends Ardashir main rival lived in a village called Alar from Khudjaran village; Khudjaran was one of the coastal villages at Al-saif district from Ardashir Khore region (Eqtedari, 1965:5).

The present paper tries to investigate Lar lesser-known poets based on following models; the four following categories are our main model to identify Lar poets:

1. Those who were born and eventually died in Larestan.
2. Those who were born in Larestan but then migrated to other cities in Iran or other countries.
3. Those who were not originally from Larestan but their parents, grandparents or even themselves migrated to Larestan from other cities or countries.
4. Those whose parents or ancestors were from Larestan but were born and raised in other cities of Iran, except Fras, or other countries.

Literature Review

In order to identify and introduce Larestan lesser-known poets this research tried to study historical literary books. In this regard, there have been also some researches such as The Comprehensive History of Larestan (in two volumes) by Mohammad Baqer Vosoq and Old Larestan by Ahmad Eqtedari but none of them ever focus on Larestan poets; so, investigating and focusing on Larestan poets is the main purpose of this study.

Fars in the Early Islamic Centuries

In the past, some historians assumed Fars as the name of a mythological character. Based on Moqadassi (4th centuries: 630) Fars was the name of a mythological person who was the founder of Fars region. In Muruj adh-Dha hab Masʿudi also considers some narrations of Hisham-ibn Muhammad and other Arab scholars and knows Fras the son of Yasour and Yasour the son of Sam-ibn Noah; other researchers such as Zarkoob Shirazi, H. Fasāʾī, Qazvini (Athr al-bilad), and the book of Mojmal al-Tawarikh wa al-Qasas (p: 149) consider Fars as the son or grandson of Sam-ibn Noah and believe that Fars land is based on his name. According to Shiraz Nameh “Fars the son of Fahlooh, Fahloo the son of Sam-ibn Noah as the owner of this land and Fars territory carries on his name” (Amiri, 2012: 43).

Some historians such as Ibn Balkhi and M. Forsat-e-Shirazi believe that in the past Fars name was referred to Iran territory; according to Ibn Balkhi “ Pars was the capital of Persian kings which ranged from Amu Darya (Oxus) to Euphrates” (1995: 282 & Amiri, 2012:47).

Based on Moqadassi Fars is “the precious land and commercial center” (2006: 330, Vol. 2) and also considers eight climate zones for Fras (2006: 629). Ibn Balkhi also examines different
climate zones of Fars and says “Fars is the superior place so that it contains field and mountain, land and sea and you can find here whatever is in cold zones and warm zones; Ḥajjāj ibn Yūsuf asked an Arab philosopher to gather some information from Fars; then, he describe Fars as ‘land of mountains and men and each city in the world has a similar one in the Fars’” (1995: 51). Moqadassi considers Fasa, Sheb-e-bavan, Shapour, Nobandegan, and Darab gard as great cities and indicates that “values of Siraf and Arjan cannot be ignored” (2006:629, Vol. 2); He also adored Goor and examine Shapour the same as, and even in some cases better than, Sogdia (2006:303). Considering the nature and fertility, Moqadaasi knows Fars as the most similar place to the Levant and says “ignoring Levant, I've never seen more prosperous and blessed than Fars” (2006:629).

Moqadassi divided Fars into six khores and three regions; the six khores are called: Arjan, Ardezhr Khore, Darbgerd, Shiraz, Shapour, Estakhr and also the regions of: Neyriz, Roozan, and Khosoo (2006:629).

Ibn Balkhi explains the boundaries of Fars in 6th AH century “Fras is over 582 miles in length and 582 miles in width; it is like a square which its boundaries located on its four angels at north, south, east, and west” (1374: 287). Then he discussed these four boundaries as bellow:
2. East boundary: Kerman and its surrounding cities, Sirjan and its border calls Roodan; previously, Roodan was located in Fars but at the time of Alp Arslan rulership, when they determined the boundaries of Fars, Roodan was situated in Kerman Territory.
3. South boundary: extended to the sea and Kerman Boundaries and the costal borders of Hozv and Seif.

Lar History
Lar contains seven districts of Central, Evaz, Banaruyeh, Beyram, Juyom, Sahray-ye Bagh, and Geras and is located at a distance of 244 miles from Shiraz with an area of approximately 16,809 sq. km. “based on Tabari, Lar was a village at the time of Parthian empire which was governed by Feudalism; it was the same as a small country with independent government and definite boundaries… Ibn Battuta visited Lar in 730 AH and says ‘Lar is a big city with numerous springs, plenty of water, and great gardens; at the time of Shah Shuja, one of the kings of Āl-e Muzaffar, Lar was the coinage center in the late 8th century which indicates its importance’” (Amiri, 2012: 15, Vol. 3).

Some of the Larestan Lesser-known Poets
Sakha Lari
“Mirza Zahid Ali Lari, known as Sakha and the son of Mirza Saad al-Eddin, was a 12th century poet; He was a tax collector. Once Afghanistan attacked Iran he migrated to the India and stayed in Delhi and finally died there in 1146” (Haqiqat, 1989: 27).

According to Sheikh Mohammed Ali Hazin “Sakha Lari was known to the generosity and poetic elegance; although rhetorical weakness, he has good poems; Sakha and his father had spiritual and cultural connection to their land but as the result of the Afghanistan attack they had
to leave Lar and migrated to the India and eventually died there” (Rokn-zade Adamiat, 1959: 63, Vol. 3).

A poem by Sakha (Vosooqi & et al., 2006: 1637, Vol. 2):
- The first night of your separation I was ashamed of my kind rainy eyes
- I open up my heavy heart to the candle it melted completely so that made me regret
- Once my heart spillover with blooms now it changed to a lonely desert spillover with blood
- I open up my heart to the canary it wasn’t my confidant song my secret everywhere
- It was all my life achievement lost it which made me insane

Although Sakha had a poetry collection, there is not any clear evidence and information about it; maybe it is kept in the India library (Eqtedari, 1965: 200).

Khaksari Lari

Khaksari was an 11th century AH poet; he lived at the time of Imam Qoli Khan, governor of Fars at Safavid era, and passed away at 1400 AH. Sample poems:
- Your coyness steals my thrilling impatient heart
- Your memories rebuild my ruined heart (Rokn-zade Adamiat, 1959: 4.3, Vol. 2)
- Carry my coffin slowly through the mountains
- Since there in no hope to come back again (Vosooqi & et al., 2006: 1615, Vol. 2)

Khezri Lari

Khezri was an 11th century AH poet and lived at the time of Imam Qoli Khan, governor of Fars, and passed away at 1400 AH too. Nasr Abadi says “he is a good poet who associated with Imam Qoli Khan for a while”. Sample poems:

- Although bearer doesn’t fill the wine cup completely
  it spillovers with rainy bloody tears
- Although the separation kills me, don’t want you obey me
  I afraid you lose face due to this love (Rokn-zade Adamiat, 1959: 450-451, Vol. 2)

- The one who I can't forget even a moment
  why doesn’t remember me even a moment to make me glad
  Mountain digging is easy, dying is difficult
  I’m not the same as Frahad in the way of love (Vosooqi & et al., 2006: 1616, Vol. 2)

Darwish Yousef Lari

Darwish Yousef was an 11th century AH poet. Based on Nasrabadi “he was a follower of Musa and in order to investigate Muhammadan religion he and Darwish Muhammad Saleh start traveling; they visited many cities and places the same as ordinary people; it seems that he became a Muhammadan, stay in Ifahan and continue his education specially in philosophy and semantics, eloquence, math, and poem; so, most of the greats were eager to associate with him”. Sample poems: (Rokn-zade Adamiat, 1959: 525, Vol. 2)
- At youth, temptation makes you as a drunken man
  nonstop mirth and cheerfulness was as easy as carrying a flower
  At aging, temptation should be ignored
  the way to such mirth and cheerfulness should be closed
- Carrying deep wounds due to love
  helping ourselves due to your guide
I tied my believe in your hair
promise to myself remain disturbed

**Sohbat Lari (1162- 1251 AH)**

Mullah Muhammad Bagher Lari, known as Sohbat, was the son of Muhammad Ali the son of Abd-al-samad the son of Shah Mansur; he was a 12th-13th centuries AH poet. Some researchers write about him such as Ali Akbar Navab in the book of *Tazkirah Delgosha*, Mirzā Ḥasan Fasā’ī in the book of *Fars-Nama-ye Naseri*, and the late Sheikh Ali Akbar Nahavandi in the book of *Jenat-al-alyieh*.

Sohbat was born in 1162 AH in Beyram, a village of Larestan; he studied the common science of that time in the village of Roniz, Fasa, and then completes his education in Shiraz. Sohbat was popular due to his poets so went back to Lar and became the prayer leader and paid attention to the religious orders. Sohbat was a leading poet of his era especially in lyricism; in this case he was a follower of Hafez; Sohbat was also good at elegy so that Fath-Ali Shah Qajar, Hossein Ali Mirza, the governor of Fras, and Nasir Khan, the Lar governor, respect him. Unfortunately, Sohbat became blind later in life and hated by Bastak people since due to his Shia believes. He passed away in 1251 AH in Lar and was buried near the Mir Ali Bin Al-Hussein Holy Shrine.

Sample poems: (Rokn-zade Adamiat, 1959: 423-433, Vol. 3)

Regarding his blindness:
- What I see you was some artificial so your goodness brings me blindness

Spring brings Green plains but not seeing them, brings me Sorrow and pain

And also:
- Losing my sight the same as Jacob removing my eyesight, but why?

The smell of just a shirt brought him eyes but what will bring me my sight?

**Shah Ibrahim Khan Lari**

Shah Ibrahim Khan, the son of Noor Al-dohar Khan Lari, is the last well-known old ruler of Lar. His family governed the city of Lar for many years who known as Gorgin Milad, their ancestor. Allahverdi Khan, Fars governor, defeated him in 1011 AH and that was the end of Ibrahim Khan family ruling. Some researchers investigate on him mainly Shaykh Al-Mufid known as Davood in the book of *Merat al-fasehe*, Reza-Qoli Khan Hedayat in the books of *Majma al-Fosaha* and *Tazkira-yi Riyaz al-arifin*, and also Alam Aray Abbasi and Nasr Allah Falsafi in the book of *Shah Abas*.

- Looking for beloved while beloved was in soul end of such seeking was nothing but my soul (Vosooqi & et al., 2006: 1610-1612, Vol. 2)

**Mohsen Lari**

Mohsen Lari also was a poet who migrated to India and based on Taqi Ohadi he passed away in the city of Deccan in 1024 AH.

- Not walking around barefoot since souls on fire spread all over your way

(Vosooqi & et al., 2006: 1612, Vol. 2)
Mullah Zin Al-din Lari
Mullah Zin Al-din Lari was a mathematician, astronomer, scientist, and scholar in the first half of the 11th century AH.
“Pietro Della Valle, an Italian explorer, was forced to stay in Lar for six months due to malaria fever; went back to his country, he kept up correspondence with Lar scholars, especially Zin Al-din; Some of these letters are now kept in the Vatican Library. Meeting Zin Al-din, Della Valle consider him a young genius scholar, about thirty-five years old; he says ‘if Zin Al-din was in my country, he would be the wisest man.’ Returning to Italy, Della Valle wrote a text about cosmos and dedicated it to Zin Al-din Lari.” (Vosooqi & et al., 2006: 1614, Vol. 2)
Unfortunately, no poems of him could be found.

Rukn Al-din Lari
“Rukn Al-din Lari was a judge in Lar in the first half of the 11th century AH. Not only was he an expert judge but also a skillful poet and literate. He had a significant influence on the Fars province so that Mir Abd-al-hossein, one of the greatest scholars of Shiraz, was always eager to visit him and Imam Qoli Khan, Fars Great ruler, sent him samite” (Vosooqi & et al., 2006: 615, Vol. 2). Unfortunately, no poems of him could be found.

Noori Lari
Noori was a poet lived in the first half of the 11th century AH. Noori and Awhadi Hussaini, the write of Arfat Al-asheqin and Arasat Al-arifin, were two contemporary poets
- Welcoming the other in such a way so that remembering you just along the other
And also:
- Your rebellion comes from my excessive kindness
in this way you welcome your killer (Vosooqi & et al., 2006: 1618, Vol. 2)

Avaz Beig Lari
Avaz Beig lived in 1805 AH. According to Sheikh Mohammed Ali Hazin “Avaz Khan was a skillful poet, a great ruler of Lar, a just one, who lived as a real man” (Tazkirah Hazin); it should be mentioned that Tazkirah Hazin is a book written by Sheikh Muhammed Ali Hazin contains biography of one hundred scholars and poets of the late Safavid period.
Sample poems (Vosooqi & et al., 2006: 1620, Vol. 2):
- A deep sigh force me stay calm thrust spear into the heart the same as sun
  i might be the same as Solomon since I have never even hurt an ant
- While the night was crowded with drunken ones
  there were a bloody heart and rainy eyes

Seyed Mahya Qatali
Seyed Mohi Al-din the son of Taj Al-din Mansour the son of Qotb Al-din Heidar Golbaran the son of Sharaf Al-din Musa the son of Taj Al-din Mansour the son Qotb Al-din Heidar the son of Sharaf Al-din Musa the son of Qotb Al-din Saleh the son of Seyed Kamel Pir Ibn Qatal known as Mahya; Mahya was born in the village of Emad in Lar.
There are not clear documents about his exact birth date but he spent his childhood in Emad and studied Quran and religious texts on Imam Shafii; the bellow poem can indicate his lifetime (it seems that he may live between 1010-1098 AH):
- Such a fresh weather in Bengar Bikh grilled kebab on the skewer
  Mahya hunting with friends in the ten forty six
  Investigating religion and mysticism, he became a well-known mystic and scholar and was
given responsibility for Seyed Kamel affairs (in the village of Kal); as he says:
- It’s Mahya, a descendant of Ali a devoted to my master, Qatal
Free from any social interaction I am serving my master, Kamel
  Then, spending twelve years exploring made him a complete man so that it reflects in his
poems. (Vosooqi & et al., 2006: 1625, Vol. 2)

Mirza Shafia Lari
Mirza Shafia was an eloquent poet, who was known as Asar, born in 1135 AH and passed away
in Lar.
  His poems collection was published in 1372 SH by Reza Abdollahi and Hoze Honari
Publication (Vosooqi & et al., 2006: 1632, Vol. 2)

Hakim Shah Masoum Lari
He was born in 1135 AH in Lar and Passed away there too. According to the Sheikh
Mohammed Ali Hazin “a gifted poet from Lar; but his medical affairs and interest in hunting
stop him from dealing hard with singing poem”
- The way of your love brings me such suffering
  so that I twisted the same as deer’s horn (Vosouqi & et al., 2006: 1635, Vol. 2)

Hakim Shah Baqer Lari
Hakim Shah Baqer, the son of Shah Masoum, was a physician and poet lived at the late Safavid
period. He was born in Lar in 1135 AH. Sheikh Mohammed Ali Hazin mentioned Shah Baqer in
his book Tazkirah. Unfortunately, no poems of him could be found. (Vosooqi & et al., 2006:
1635, Vol. 2)

Mir Masoum Asil Mehri
Sheikh Mohammed Ali Hazin know Mir Masoum a friend of him and says “he was a friend of
mine; an eloquent poet who was eager to associate with other poets too.” He was born in 1140
AH and died at 40.
Sample poems: (Vosooqi & et al., 2006: 1637, Vol. 2)
- The rich may not be the same as the poor
  shadow of the bird of the air fly on the earth
  Living as a Dervish may bring you the ease of world
  short wall let the fresh air comes in
- Being a man does not mean owning body strength
  whoever has a sword does not mean being its owner
- leaving the world is better than living in pleasure
  just the same as grooming pleasure once losing its bride
- While the two worlds are on fire for Him
  your manner and moral are a candle but no butterfly
Khvajeh Abu Talib Bolqani

Abu Talib, the son of Mohummad Hussain the son of Jafar Bolqani, was a well-known poet from Bolqan who lived in Afsharieh and Zandieh periods, about 1150 AH. Unfortunately, most of his poems have been lost over time; his only remaining poem is in praise of God and prophet Muhammad (PBUH) in 47 verses. His date of death is also unknown.

- Praising God throughout the day and night
- His grace and mercy on Sinners

(Vosooqi & et al., 2006: 1640, Vol. 2)

Seyed Nasrallah Modares Musavi Haeri

“Nasrallah Modares, known as Safi Al-din, was a mid-twelfth century scholar in Naderi period, about 1168 AH; an intelligent Intellectual, wise religious lecturer, and an eloquent poet. Seyed Nasrallah was murdered at the age of 50, in 1168 AH. (Vosooqi & et al., 2006: 1642, Vol. 2)

Sheikh Yasin Ibn Salah Al-din Al-baladi Al-bahrani

“Sheikh Yasin was born in Bahrain in 1147 AH; he was a talented poet, skillful scholar, and master of Arabic science who was forced to leave his country due to an event and stay in Juyom Abi Ahmad, a city of Lar, for the rest of his life. Unfortunately, no poems of him could be found.” (Vosooqi & et al., 2006: 1638, Vol. 2)

Conclusion

The investigation indicated that ancient city of Lar can be considered the cradle of great scholars and literate. In spite of numerous books, there is still lack of qualified resources which leads its poets and scholars remain anonymous. Did not find rich resources forced us just mention names of some poets who lived in 11th and 2th centuries.

Of course, there are some other anonymous or lesser-known poets mainly: Kolahi Lari, Mohebi Lari, Muhammad ibn Abdullah Lari, Mulla Mohi Lari, Muhammad Ibn Slah Al-din Lari, Qolam Hossein Bastaki, Sheikh Noor Al-din Lari, Shaer Lari, Eqtedari Lari, Dara Badr Al-shoara Lari, and so on.
Resources