

Mystical worldview of two Baloch poets (Maulana Mohammad Omar Sarzabi and Mir Gul Mohammad Khan Zeib Magsi)

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Introduction

Nawab Mir Gul Mohammad Khan Magsi, nicknamed "Zeeb", was one of the chieftains and notables of the Balochistan province, the son of Sardar Qaiser Khan Magsi, the ruler of Jahl Magsi, who was born in 1301 AH. He had a fluent nature, eloquent speech, and a strong memory. In addition to Persian, Zeeb Magsi also composed poems in Arabic, Urdu, Hindi, Sindhi, Punjabi, and Seraiki. He was a renowned chieftain in his community and a wealthy and influential man. Two of his divans, Zibnameh and Khazinat-ul-Ash'ar, have been published, and his divan Armaghan Ash'egan has not been corrected or published yet. His poems have various themes, and he composed many of his poems in response to previous poets. Maulana Muhammad Omar Sarbazi, the son of Mullah Muhammad, is a prominent mystic and contemporary Baloch poet of Sunni origin who studied Islamic sciences and teachings in Pakistan and is considered one of the thinkers, jurists, mystics, writers, and commentators of Islamic sciences. His mystical poems and the terms he used in his poetry are very similar to the verse works of mystic poets, especially Sana'i, Attar, Rumi, and Hafez; so that it can be said that he created his poems completely within the scope of thought and school of literature of the previous mystical poets and inspired by them. Among his works are the books Tafsir Tabyan al-Furqan, Fatawa Manb al-Uloom Kohwan, Suqat al-Baradaran (traditional medicine), Khalasat al-Tasuf, and Diwan Omar, which is his most prominent verse work.

Research Method

This research, using a descriptive-analytical method using library resources with the aim of comparing the mystical views of these two Baloch poets, has examined and compared the use of mystical themes in the poems of the two poets. The mystical terms of Hal and Maqam and Sufi beliefs, as well as Qalandari and cryptic themes used in the poems of these two Baloch poets, have been examined. The main issue of the research is the common mystical themes in the poems of Maulana Muhammad Omar Sarbazi and Gul Muhammad Khan.

Results

The results of this study show that Zeb Magsi used mystical and Qalandari themes to an almost equal extent, and mystical mystical themes are less frequent in his poetry (Figure

1). Maulana Muhammad Omar Sarbazi used more common mystical terms in his poems, which constitute about half of these themes, followed by Qalandari themes with a frequency of 36%, and only 10% of his mystical poems contain mystical themes (Figure 2). Comparing the poems of these two, we come to the conclusion that in terms of the use of mystical themes, at the level of mystical terms, Zeb Magsi paid more attention to these themes, and in most cases the frequency of terms in his poetry is higher. Only Maulana Muhammad Omar Sarbazi has a higher frequency in mentioning the spiritual worlds. Maulana Muhammad Omar Sarbazi's poems are mostly in the field of praising the leaders and great men of the time, which also mention mystical terms, and he has spoken less about the issues of the path. Both poets have emphasized the necessity of having a Pir Murad, but their difference is that Maulana Muhammad Omar Sarbazi praised the Pirs, but Zeb Magsi generally considers the Pir to be necessary for visiting the houses of the Pir and has not mentioned any specific Mir Murad (Figure 3). In examining Qalandari themes, we see that the most references are to wine, wine, and wine, and in this case, Zeb Magsi also has a higher number, and the other cases are not so noteworthy, but both poets have included Qalandari themes such as: Saghar and Jam, Saqi, Shahid, Khumar, and criticism of asceticism in their poems (Figure 4). In terms of mystical and symbolic elements, the most frequently used in both poems is the case of Zalf, which is more important from the perspective of aesthetics and also its shape and color for its similarity to infidelity and trap. In the function of other elements, Zeb Magsi also allocates more themes to this type of terminology, and only in the case of Khal, both have the same frequency (Figure 5). Both poets have used mystical terms related to the mystical state and beliefs more than other themes. Zeb Magsi has allocated 44% and Maulana Mohammad Omar Sarbazi has allocated 54% of themes to these terms, and regarding Qalandari themes, Zeb Magsi has 41% and Maulana Mohammad Omar Sarbazi has 36%. Mystical themes have a very low frequency. Zeb Magsi has used these themes in only 15% and Maulana Mohammad Omar Sarbazi has used these themes in 10% of his poems (Figure 6). Thus, we can conclude that both poets are familiar with mystical terms and have paid more attention to the main components of mysticism, but as a result, Qalandari themes, which are against hypocritical asceticism, have also appeared in their poems. The important difference between the two poets in the use of the aforementioned themes is that they are functional in Zeb Magsi's poetry and descriptive in Maulana Mohammad Omar Sarbazi's poetry.

Conclusion

In comparing these two poets, Zeb Magsi has used mystical and Qalandari terms almost equally, but Maulana Mohammad Omar Sarbazi has a higher frequency in using terms related to behavior, and both poets have used symbolic themes related to external aesthetics less. The difference between the poems of these two poets in terms of the use of terms is that Zeb Magsi has considered the functional aspects of terms, explained them, and expressed his opinion; but Maulana Mohammad Omar Sarbazi has paid more attention to the descriptive aspect and used these terms for praise and does not present his own point of view.

Keywords: Mystical mysteries, Zeb Magsi, Behavior, Qalandari, Maulana Mohammad Omar.