



E-ISSN: 2706-9117
P-ISSN: 2706-9109
www.historyjournal.net
IJH 2020; 2(2): 213-214
Received: 24-05-2020
Accepted: 26-06-2020

Heena Goswami
Department of History,
University of Delhi, Delhi,
India

Mirza Mazhar Jan-I Janan: A Symbol of Cultural and Communal Harmony

Heena Goswami

Abstract

The article focuses on the character of Mirza Jan-i-Janan and highlights his contribution in promoting the culture of communal harmony and peaceful coexistence. Mirza Mazhar Jan-I Janan (1113-1195AH) was a prominent bilingual poet of Persian and Urdu of the 18th C. Sufism teaches society to avoid oppressive, barbaric, and unjustified prejudice and to live with equality and humanity. A leading eighteenth-century mystic in India was Mirza Mazhar Jan-I Janan. He was known as a pioneer of harmony, peace, humankind, and universal brotherhood.

Keywords: Sufism, mysticism, communal harmony, co-existence.

Introduction

Our world today is a world full of turbulence, restlessness, and insecurity and most of the disorders and disharmonies are rooted in the lack of real understanding of each other. Poor politicians and power-hungry politicians fuel this situation that leads to insoluble complexities. And the noble efforts of people who are preoccupied with the improvement of the present situation remain ineffective. It is time for everyone to bear up to improve the situation and get rid of the existing ugly communal tension. Therefore, following in the footsteps of great people like Mirza Mazhar Jan-I Janan can help. In today's world, where everything revolves around materialism, and violence, terrorism, and intimidation and due to the vested interest of a diminutive number of people, and those who are brainwashed, common people continue to live in fear. It is necessary that the precepts of the greats like Mirza Mazhar Jan-I Janan be taught and spread to the masses to promote a culture of communal harmony and peaceful coexistence. Mirza Mazhar Jan-I Janan (1113-1195AH) was a prominent bilingual poet of Persian and Urdu of the 18th C. Sufism teaches society to avoid oppressive, barbaric, and unjustified prejudice and to live with equality and humanity. A leading eighteenth-century mystic in India was Mirza Mazhar Jan-I Janan. He was known as a pioneer of harmony, peace, humankind, and universal brotherhood.

These days, the problem of terrorism around the world, which has touched people from all ages, young and old, is a clear example of the misunderstanding and misrepresentation and misinterpretation of the basic tenets of the religion and has depicted an incorrect image of Islam. The un-Islamic and inhumane actions of the terrorists in the name of Islam must be made clear to the world, and this is possible only when the ideas of the Sufis and the mystics are restored to create social harmony. Sufis are the ones who believe in fraternity, equality, humanity, and peaceful coexistence.

Mirza Mazhar Jan-I Janan's views on universal brotherhood and humanitarianism deserve to be mentioned here. He was perfect in terms of the high stratum of thought as well as intellectualism. He believed that God is absolute, and He is there in every particle of the cosmos, and that the temple and the mosque are two guest houses, but the owner of both the houses is one.

As he says:

We are all servants of love, but some people
Have built the Kaaba, and sheikh, the idol, and the Brahman ^[1]

Corresponding Author:
Heena Goswami
Department of History,
University of Delhi, Delhi,
India

¹ Diwan-e Mirza Mazhar, pp. 56

He also said that:

The moon, the earth, and the sky, are mirror of the picture
It can be found that there is self-decoration of Him behind
the curtain ^[2].

The multiplicity of these figures are only His manifestations
There is no other painter in two worlds other than Him ^[3].

His poetry is filled with such messages where he
emphasizes the need to eliminate religious fanaticism and
discrimination against followers of other beliefs. For him,
people may call the Almighty with different names, but He
is the one who has different nomenclatures in every religion
in the world.

In *Kalimat-I Tayyibat*, a collection of his letters, in response
to a question from one of his disciples about the Hindu
religion, Mirza Mazhar writes that from the beginning of the
creation of mankind, God revealed Veda to guide the world
by an angel named Brahma. Vedas consist of four books,
pertaining to rulings and prohibitions, and contain
information about the past and the future. And the principles
of their beliefs are based on this book, which is called
Dharma Shastra. All Hindu sects believe in the oneness of
God and consider the world as mortal and a creature and
believe in the Day of Judgment and Reward. Regarding
their worship of idols, Mirza Jan Janan has stated that some
of the angels who, by the command of Almighty God, rule
in this world, or some of the perfect ones of God, whose
souls have some powers in this world after death, or people
like Hazrat Khizr are alive and immortal. Hindus make their
idols and mediate thinking of them, and thus after a while
they have a relationship with the original personality of the
face, and according to him, their relationship with idols is
like the relationship of Sufis to their *Pirs*. The only
difference is that the Sufis do not make idols of *Murshid*,
and he also stated that their prostration to idols is a
prostration of greeting and reverence, not a prostration of
worship. And no one is considered a partner of the
Almighty, and belief in reincarnation does not amount to
disbelief.

Jan-I Janan inspired his argument from this verse and
proved that God says: *wain min ommatin illa khala feeha
natheerun*, (and there never was a community, without a
warner having lived among them (in the past), *Walikulli
ommatin rasoolun* (And for every community [of this
world] there is a messenger). He says that according to the
above verse, messengers were sent to different countries
(regions) of India, whose lives' stories are recorded in the
Veda, and we come to the conclusion that they had an
organized and complete religion, so after the mission of
Prophet Mohammad Peace be upon him, like the religions
of Jews and Christians their religion became obsolete. He
prefers silence about them. Because he believed that it is
wrong to judge infidelity and fidelity of a person without a
definite reason. Mirza Mazhar Jan-I Janan argues that the all
the prominent religious personalities of every religion are
respectable and were sent by almighty to guide the people
from time to time ^[4].

Mirza Mazhar Jan-I Janan, despite having a firm belief in
his own religion, also respected other religions and faiths.
There were many Hindus among his disciples. Among them,
we can mention Basawan Lal Bidar and Kishan Chand

Majrooh ^[5]. And the house where Mirza was martyred was
built and donated by a Hindu Kewal Ram to Mirza Mazhar
^[6]. All this shows his connection to the followers of the
other religions especially Hinduism. Such atmosphere of
communal harmony and universal brotherhood was there in
the time of Mirza Mazhar.

It is pertinent to mention here that these matters related to
Mirza Jan Janan, which are found in his writings and deeds,
were expressed before him, in the thirteenth century AD by
Amir Khusrau Dehlavi. As he says:

I am infidel of love, I do not need to be a Muslim
Every vein of mine has turned into thread I do not need
Zunnar

And beside him, all the Sufis and mystics in India have held
such views, advising, and emphasizing universal
brotherhood and humanism. We also witnessed such things
in the books of Dara Shukoh and quatrains of Sheikh
Sarmad.

It is need of the hour that teachings and messages of Sufis
and mystics be retold to the people and be instilled into their
minds. There is a need for inclusion of such noble messages
into the curriculum of primary education in India. The
existence of people like him in a large country with
religious and linguistic differences such as India is a great
honor and national treasure to be preserved and followed by
the people. In this turbulent world, his teachings and
remarks will be a beacon for a peaceful and harmonious
present and future of India and even the world.

Reference

1. Jan-I Janan, Mirza Mazhar. *Kalimat-I Tayyibat*, Delhi: Matba Mujtabai.
2. Jan-I Janan, Mirza Mazhar. *Diwan*, Kanpur: Matba Mustafai; c1847.
3. Qureshi, Abdul Razzaq. *Mirza Mazhar Jan-e Janan Aur Unka Kalam*, Azamgarh: Darul Musannefin; c2004.

² *Diwan-e Mirza Mazhar*, pp. 30

³ *Ibid.*, pp. 19

⁴ *Kalimat-I Tayyibat*, pp. 25-27.

⁵ *Mirza Mazhar Jan-I Janan Aur Unka Kalam*, pp. 80.

⁶ *Ibid.*, pp. 114.