
The Study of Sindhi Folk-tales Portrayal in Shah Abdul Latif Bhittai's Poetry

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Abstract

Research is a scientific work on best using the space for a pleasing and aesthetic environment of any building that could have a spiritual or social connection to generations. It is achieving the best successful strategy to effectively pursue interior space, matching of colors best representations of colors to human thinking and behaviors. Similarly, the poetic art, words, expressions are best presentations of human emotions and realities. It is highly needed to understand the connection of beautiful words, cultural stories with the scientific approach of various disciplines including the architecture. The Poetry of Hazrat Shah Abdul Latif Bhittai is very fascinating and powerful to understand such scientific concepts. There is a combination of colors, unique sculpture, the practical experiences of women familiarly circulated as "Seven Queens". The scientific study of interior designing with the connection of such cultural stories in poetic form would open up the new chapters for further researches and innovations. The present research discovers the concepts of Sindhi folk-tales and including the best portrayals of folk-tales as highlighted in poetry of Shah Abdul Latif Bhittai.

Keywords: Portrayal, Folk-tales, Seven Queens, Interior Designing, Architecture

Introduction

The poetry of Hazrat Shah Abdul Latif Bhittai is rich with colors, seasons, innovations drawings of various concepts related with art culture and social surroundings. The each is composed with deep originality with different meanings its best self-expressions with the natural flavor of indigenous-music known "Shah-Jo-Raag". It is unquestionably distinguished by moving us deeply. In fact, it is an art form, and must therefore do what all art does, represent something of the world, express or evoke emotion, please us by its form, and stand on its own as something autonomous and self-defining. And there is a connection between poetry and space. It was created and composed with native language of common people. Therefore, each word is expression of a verbal language, architecture has a language itself. A visual language and each detail of a building speak to people in different ways. Unlike poetry in which the symbols are represented in words, architecture's symbolic meanings come through visually. It is comprehensive in learning the art, cultural values, in-depth meanings and expressions of images, portrays and indigenous art of local natives since the inception. It presents the historic signs and symbols. The glorious art of pottery is elegantly mentioned in the poetic expressions at various couplets. Pottery is one of the most diversified branches of Sindhi decorative art. A virtuous glaze was used in a remarkable fashion upon a certain category of pottery found at "Mohan-Jo-Daro" at some of the earliest known levels. These shreds were of a light grey ware covered with a dark purplish slip which had been carefully burnished. Most of the pottery is pinkish ware with brought red slip decoration (Prof. Ghulam Ali Allana, 2010). The beautiful object, the beautiful mind and the beautiful expression possess those qualities which bring the personality into a state of unity and self-completeness. The artist directly appeals to the love of color, to the love of harmony to the love of unity and proportion. He appeals to the

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play impulse, to the harmonious functioning of every organ and every faculty. The artist comes to the beholder with a gift – a gift of repose and harmony and a feeling of unity. Aesthetic experience leads to the aesthetic joy (Akram Ansari, 1983). Shah Abdul Latif's poetry is collection of different chapters "Sur". Each chapter has different verses and melodies "Vai". The Seven Queens are presented as heroines in different chapters i.e. Suhni (Suhni-Mehar), Noori (Kamode), Sorath (Sorath), Marui (Marui) Sasui (Abri, Desi, Mazoori, Kohyari, and Hussaini), Moomal (Moomal-Ranu), Leela (Leela-Chanesar). These Seven Queens were celebrated throughout Sindh in subject matter of Shah Abdul Latif Bhittai's poetry to build relations and unions while avoiding from the disintegration. The poetry has demonstrated the seven heroines with leading roles towards systematic way of highly dignified values and sense of cooperation (Ali Murad Lajwani, 2016). Sur in actual meaning mode of singing correspond to its subject matter. The Shah-Jo-Risalo is consisted on 36 chapters (Surs) each Sur has the distinguished subject matter. The first chapter is Kalyan. Kalyan is a basic melody in music which brings peace when it is performed with entire devotional style. Shah says:

*Formost, omniscient and supreme is World's Lord
Of His own might in existence since aeons old,
Mighty creator, merciful, sustainer, one and only
His praises sing, He planned and perfected the universe*

The interior designing is an art and science in the present age to elegantly make beautiful and suitable interiors of the various cultural heritages and buildings. In Pakistan, there are rich material and non-material cultural heritages with profound historical values. Sindh has been very famous due to such cultural arts, designs pottery, buildings, monuments, and various substances. There is a rich history of stories, poetries local and national languages which are composed in an art form – each word is an evidence or proof of the designing part of a previous age but unfortunately, the scientific study is still lacking at the required level on such the unique concepts. This sluggishness has caused much distinctive art are unexplored and undiscovered. The connection of studying the scientific concepts with relevant interior designing and poetic words was proved an innovative research attempt.

Literature Review

The published material related to poetic dynamics to the poetry of Hazrat Shah Abdul Latif Bhittai. The story of "Seven Queens" was explored from different books, newspapers, research papers and valuable stuff available. Poetry is a unique and creative art which very familiar among the people in Sindh, Pakistan and over the world. It enables us to ponder upon the multi-colors, best designing options within the old and new buildings and various spaces. Mahsa Sanam and Siamak Panahi rightly mentioned that the art of poetry and painting is creative and unique phenomenon. It frames the vision, mind creativity, and numerous folkloric happenings. The world is connected through the natural art and poetry is a best connection of the visibility of social and imaginative realities. The poetic words arranged in logical order make strong connection to our sense of listening, singing and understanding. The poet portrays the scenic beauties and spaces with possible options to point the distinctiveness of many environmental objects. He makes the fluidity and style to every phrase and word having best meaning the things surrounded. They exhibit the

emotions, colors and symbols as the best creativity of God in the environment (Mahsa Sanam, Siamak Panahi, 2018). In-fact, Architecture and design seek to examine the depth of ideas; it produces concrete ideas ranging from human behavior and mental approaches towards the new designs and innovations (Grame Brooker & Lois Wenthal, 2013). Beyond doubt, the Interior design is a rich, its draws meanings and logic from the art and craft (Clive Edward, 2010). The Sindh is very famous due to its cultural heritages, arts, designs and interior and exterior best selections. Besides, the cultural folk-tales and poetry of Hazrat Shah Abdul Latif Bhittai presents the very rich and colorful taste to our generations to be creative and innovative. Besides, the folk-music is another phenomenon that has melodious attractions to design and produce the best architecture exceptionality. Shah Abdul Latif Bhittai invented a new musical instrument and new mode of the performance, and he founded a new tradition in music based on the synthesis of high art and folk art. To regenerate our music and evolve a truly national Pakistani music, thus our land is rich enough so far as its wealth of regional folk music, poetry and story art is concerned (Dr. Nabi Bux Khan Baloch, 2012 p-98). The stories highlighted in the poetry of Shah Abdul Latif Bhittai are very amazing plots and cultural values. As one out the seven stories, has a mystery of a palace. As stated on the bank of river in a town Ludano beautiful palace was built which began to be known as Kak Mahal. It was surrounded by a shallow moat, its bottom in laid with mirrors, thus giving the impression that it was very deep. Within the palace there was a beautiful garden with variety of flowers. The verses of the poetry of Shah Abdul Latif Bhittai presented this as “Let us go to Kak’s landing place, none is prevented, all can view Beloveds faces” (Prof. Amina Khamisani 2003). If someone pays visit the travel of mountain areas, then story of Sasui has a great taste to read and learn about the various arts and skills. She was a symbol of courage – seeing nothing to carry on in the assiduous endeavors to seek reunion and never give her hope that the haze would somebody clear nothing the vision of beloved (Mushtaque Ali Shah, 2012). There is real connection of poetry, art and designing the best sites for humans have peace mind beyond the differences and discriminations. The Game Brooker stated the importance of context in both its site-specific and cultural meaning from discussed art and craft hanger, to an old water defense. Examines the old building can provide unique and unusual transformative solutions for the historic and contemporary build environment (Grame Brooker, 2016).

Research Methodology

A qualitative research design was chosen for the present study. It majorly deals with the non-numerical information i.e. symbols, metaphors, and overall descriptive data. The qualitative stuff of the “Seven Cultural Folktales” carries the qualitative contents as highlighted in the poetry of Shah Abdul Latif Bhittai. Keeping these concepts under great care and consideration the researcher has chosen the qualitative research design for the study to explore the treasured concepts and validities as in the research framework. For the effective implementation of qualitative research, the questionnaire was designed with WH questions. For example why, how, what, where and when? Studying the best historical and poetic words and stories orally circulated among the Sindhi society in all five regions in Sindh (bifurcated on the base of dialects of Sindhi Language i.e. northern (Utradhi), Western (Kachho), central (Vicholo), Southern (Lar), and Eastern (Thar). The seven folktales with

the unique flavor of the poetry of Hazrat Shah Abdul Latif Bhittai are widely circulated among the people in Sindh urban as well as rural areas. The same poetry and stories are found both in written and oral form. The researcher has been exploring the concepts in the Sindhi language (in five dialects).

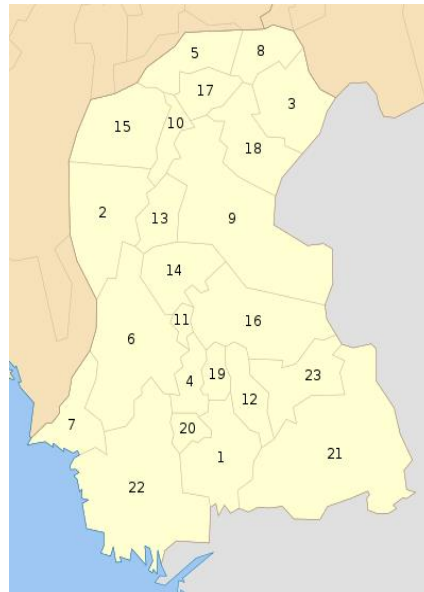
The qualitative research tools i.e. 1) a questionnaire with open-ended questions was used 2) the focus group discussions was held with the female, male and mixed groups to investigate the desired primary data. This genuine attempt would bring elicit and in-depth responses and the meaningful and valid results were drawn accordingly.

Besides the content analysis technique was implemented to systematically evaluate the text, published Shah-Jo-Risalo, versions of stories of Seven Queens. The authentic contents were included in the analysis techniques. At the stage, the artifacts and documented data was carefully compared for further reliability and accuracy.

Universe and Population of the Study

Pakistan is spread on five provinces (including Gilgit-Baltistan). The Population is of Pakistan at 207,774,520 people (Census report of Pakistan 2017). Sindh is very rich in its unique geographic strategic position, cultural values and aesthetic of folk-art, stories, and culture. There are 29 districts in Sindh province. The total population in Sindh stands as 47,886,051. The present research is based on Sindh provinces but the mapping strategy is designed to specifically focus those districts where the stories of folktales particularly belong. Below is the map of Sindh – the sample was appropriated chosen.

Figure 1:1
Map of Sindh Province 29 Districts are Shown



Source: https://en.wikipedia.org/wiki/Districts_of_Sindh,_Pakistan

Sample and sampling

The non-probability sampling was carried during the present study. While in non-probability specifically the snowball sampling technique was used because most of the

primary data related to respondents (female and male folk-poets) was not available as in the published form. However, there are many social dialoguing gatherings where male and female members do have their contacts and very smoothly respondents were involved. The appropriate sample size was calculated from the population of 10 districts i.e. 15,203,431. As per plan while in the sampling technique the ten (10) districts of Sindh out of 29 districts. These districts were selected on the grounds of covering all five dialects of Sindhi language and the mostly of the stories of “Seven Queens” are based in the districts that have been chosen for the primary data collection. Below is given the detail about selected districts for primary data collection.

Table 1:1
The Detail of 10 districts selected for primary data collection

S#	# shown as in map	District	Population
1	2	Dadu	1,550,266
2	4	Hyderabad	2,201,079
3	6	Jamshoro	993,142
4	9	Khairpur	2,405,523
5	10	Larkana	1,524,391
6	11	Matiari	769,349
7	16	Sanghar	2,057,057
8	21	Tharparkar	1,649,661
10	23	Umerkot	1,073,146

Pilot study/Pre-testing of the research tools

The designed research instruments were pre-tested in the field. As per study plan 10-20 respondents i.e. folk-poets, artist and people in general were involved in the pilot study. The validation of designed research instruments were checked at the pre-testing data collection phase. The piloted study and research tools were shared with (Researcher Advisor) supervisor for necessary technical assistance. The errors and minor mistakes were noticed carefully. After rectifying these errors and final consent of supervisor the research study was started at fitting the time period.

Data Analysis

The developed database of primary data (Narrations of responses) in MS word file was used for reviewing, editing and analyzing. The MS word generally is use therefore initial primary data was saved in such a file. Later on the same data (qualitative facts) were exported to NVIVO software. The profiles and information regarding the respondents was arranged in tabular and diagram forms. The descriptive responses analyzed and the results were drawn.

Conclusion

The present study is particularly focusing on the poetic words of Hazrat Shah Abdul Latif Bhittai. His poetry presents the “Seven women as Queens” in Sindh - generally there is

patriarchy society. The scientific research has a major connection with art, design and the best use of space making the environment beautiful and attractive. Studying the culture is studying the science of design in this way – poetic words are shreds of evidence of the historical art with amazing flavor the stories as included. In all its aspects, it is generous to study this connection and bring best results from scientific hypotheses.

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