



# INTERNATIONAL RESEARCH JOURNAL OF HUMANITIES AND INTERDISCIPLINARY STUDIES

( Peer-reviewed, Refereed, Indexed & Open Access Journal )

DOI : 03.2021-11278686

ISSN : 2582-8568

IMPACT FACTOR : 5.71 (SJIF 2021)

## INDIAN BEAUTY IN THE POETRY OF LAHJIAN SONGS

**Dr. Jamal Al-Sayed**

Assistant Professor

Department of English,  
Aden University, Yemen

E-mail: [aydaroos40@yahoo.com](mailto:aydaroos40@yahoo.com)

DOI No. **03.2021-11278686** DOI Link :: <https://doi-ds.org/doilink/01.2022-75819716/IRJHIS2201011>

### **ABSTRACT:**

*Lahij is an agricultural oasis extends over Wadi Tubn Delta. It is the richest era in the South Arabia with its many varied songs and dances. Lahj was a sultanate until 1967. The Abdaalites, sultans of Lahij and Aden, were famous for their relations with India, especially after the British occupation for Aden in 1889; that Culkatta became a center for the East India Company and Aden a center for refueling the British ships with coal fuel. The Britons had brought some Indians to Aden for administrative work. So relationship with India grew, and the sultans had visited India, and made good political and commercial relations. From there, the poet prince Al-Qumendan has brought fruit and vegetable seeds, and planted "Al-Husaini" gardens here.*

*Lahij poets have sung the beauty of Indian in nature and woman, and the beauty of the Indian woman became the measure of beauty here. The Lahajian poet rejoiced in the Indian beauty: he often compares his beloved's eyes, hair and body to the Indian woman, and even he resembles the buttocks of his beloved to the sails of the Indian boat. Moreover, the Indian products have become famous in our poetry, starting with the scents, roses, and perfumes, passing through the Indian (dasmal), and ending with (Buna) wood imported for the ceilings.*

*The Indian beauty of nature and women has bewitched the Lahjian poet, and India has a notable presence in on the pages on the pages of our hearts and in the volumes of our poems.*

### **Introduction:**

India is a country of beauty, rain and charming Nature. It is known for the beauty of its women. Since woman is the most beautiful element of nature, the Indian girls are the crops of an enchanting environment and glamorous nature. The Indian beauty is natural, its surroundings provide woman with the required ingredients of beauty: there are lemons that used for dry skin and acne, ghee to moisturize lips and feet and adds softness and luster to the skin, turmeric to clear the skin, coconut oil for hair, skin and crust, honey and rose water, and many other more. Thus, the Indian Nature forms the beauty of its most beautiful element \_ the woman.

The Lahjian Arab poet is the son of an agricultural environment and a rich oasis. He loves

nature and celebrates its elements, and woman is its most beautiful element. India is famous for the beauty of its nature, and Indian woman derives her beauty and sweetness from her lush, mesmerizing surroundings. If the Lahjjan poet has to compare the eyes of his beloved, he conjures the Indian woman eyes; and when he likes to praise her beautiful long smooth hair, he summons the Indian woman's hair for comparison. Prince Al-Qumandan says :

جبين لك بيضاء هلالية وجعد اسود / هندي رام رام  
واحن عبيدك في الهوى جملة وانا / احبك يا سلام

You have a white crescent forehead and a black hair / Henidi, Ram Ram!

And we are altogether your slaves in love, I love you, Oh Sweeti!

### INDIAN PERFUME

The Indo-Arab relations go back to pre-Islamic ancient times. Indian ships carried goods to Arab countries, and Arab merchants sailed to India and settled its western coast, establishing commercial and cultural relations. In pre-Islamic poetry, Indian swords, perfumes and spices were mentioned.

Then these relations were deepened when Aden had become a refueling station for the English steamships with coal, and was attached to Bombay office ... So, warm Indian perfumes poured in: musk, amber and saffron in the winter, and cool summer fragrances such as roses, jasmine, khus, mogra and kewda; and India received the Hadramite frankincense and the Lahjjan incense.

Here is the poet Sa'eed Bala'id was not contented with Al-Shuaibi Maward to perfume his salam to his beloved, but his longing, while in Al-Saqladi's imprisonment, had carried him to use the Indian perfume:

رَحَبَ مَعِيَ وَاطِيرَ مَنْقُوشٍ أَخْضَرَ \* ذِي رَشِّ عَطْرِ الْوَرْدِ فَوْقَ خَدَّوْهُ  
اسْمِرَ تَجَدَّسَ يَا حَسِينَ الْمَنْظَرِ \* مَا لَكَ مَثَلُ بِالْخَرْدِ الْمَخْرُودِ  
الصَّرْحِ فَضَّةً ، وَالْمَجَادِرِ مَرْمَرِ \* وَالتِّينِ وَالزَّيْتُونِ فِي عِنْقُودِهِ  
بَلَّغْ سَلَامِي مَسْكَ وَلَا عَنَبِرِ \* ذِي يَجْلِبُونَهُ مِنْ بِلَادِ هِنْدُودِهِ

Oh, that bird, say hello to the green decorated lover \* that sprinkles the perfume of roses on his cheeks

That brown matured girl, of a beautiful countenance \* who has no similitude among virgins  
The edifice is silver, and the walls are alabaster \* and figs and olives are in its cluster <sup>(1)</sup>  
Convey my regards (to her) either of musk or amber \* which are brought from Hindustan <sup>(2)</sup>  
Among the scents of the Arab Majalis is the Indian (Nad). Prince Ali bin Ahmed Al Abdali says:

<sup>1</sup>He compares her as is a well-built large palace, that her chest is silver and the rest body is of alabaster.

<sup>2</sup>Qahtan, Dr. Abdul Karim, *The Poetry of Qassem Sa'aid Bala'id*. P.92.

غبي يشرب من الحيرة وانا باسقيه ماء الكد \* ويتبخّر من الجاوي وانا عندي فصوص الند

What a stupid! She drinks from muddy water, whereas I will water her from the pottery jug water \* and she uses the benzoin perfume while I offer her the segments of Nad

### DASMAL OF PUNE

The Abdalites, Sultans of Lahj and Aden, had brought the Dasmal from India, and they took the Indian turban as an emblem and clothing, and their subjects imitated them. Accordingly, the shops of Aden were filled with the expensive colorful Indian Dasmals. I am still memorizing a repeated famous line from an old Lahjian song: "Ye, Dasmal from Pune".

Obaid Mahlati, the poet of Al-Wahatt, satirized his Umrani friend -on Lajian Raklah dance rhythm:

مرّوة العمراني مرض وافي \* تعدّمك العيشة ورأس المال  
بعد السنة لا كدّ لك ربطة \* منك يشأ في ربطته دسمال

The generosity of Al-Omrani is a full disease \* He deprives you both your interest and main capital,

If he sends (presents) you a bundle of fish yearly \* he wants a dasmal instead

Besides Dasmal, we also imported the wood from Pune to roof our homes. It is one of the finest types of wood poles not affected by termites

### AL-HUSAINI GARDENS

The visit of Sultan Abdul Karim Fadl Al Abdali, Sultan of Lahj<sup>(3)</sup>, and his brother, the poet Ahmed Fadl Al Qamandan, to India in 1902 contributed to the consolidation of the cultural and political relation. The Prince of Lahji had found in the simplicity of the Indians and the greenness of their color and vegetables a great resemblance to his town, and from there he brought some vegetable seeds such as (souwwa, bahji and rajna), and some fruit implants of jumbo, al-Fanas, and varieties of mangoes such as Bhairi and Hafusi ((alphonso).. then he established (al-Husseini Orchards). He made the design of his gardens modeled on the Gardens of Bombay, but with the flavor of an authentic soil of Lahj, of Tuban valley; and he proudly says:

سلام مني عليكم يا حبايب \* يوم الهنا با تجونا للحسيني  
حيّا لكم يا نسوي كل واجب \* أهلاً على الراس يا احبابي وعيني  
شوفوا هنا أيش سا نواب صاحب \* لا تحسبوا عاد ثم غربه وبيني

توشيح

مرحبا يا اهل المودة / حيّ أيام التلاقي  
برّ محبوبي بوعدّه / صح أنّ العهد باقي  
مرحبا أهلاً وسهلاً / فوح يا ورد السواقي

\* \* \*

<sup>3</sup>The Abdali Reign (2732-1967)

فواكه الهند وأصوات الجوالب \* وثم (بمبي جاردن) في فن ثاني  
الورد والفل أشكاله عجائب \* أبيض ووردي وأصفر وارجواني

Peace be upon you, my beloved ones. We will be pleased to welcome you in AL-Huseini Gardens  
You're welcome, and we will be pleased to serve you \* Welcome upon the head, my beloved and my eyes

Look here, what "Nowab Sahib" has done \* Don't think that there are wheat plants

Hello, welcome / Ye, waterwheel flowers send thy smell

There are fruits of India and the sounds of the doves\* There is (Bumbi Garden) in another art

Roses and jasmine are of amazing forms and colours: \* white, pink, yellow and purple<sup>(4)</sup>

Abdullah Awad Jaber, from of Noubat Eyadh village, compares his beloved to Hafousi (alfonso)  
king of Indian mango, said:

يحرم عليّ الشري ذي في السوق بار \* مادام في الحيط عندي عنب حافوصي

It is forbidden for me to buy stagnated cantaloupe \* as long as I have Hafousi mango in the garden

#### THE INDIAN JUICE

When the Lahjian poet likes to compare the breasts of his beloved, he recalls the Indian (mango); Al-Qumandan in his song (Hali Ya Enab Razeki) says<sup>(5)</sup>:

يا عنبا مشيم وتين \* لا انته في المحبة فطين  
بأ ميعاد با نلتقي \* حالي يا عنب رازقي

O mushayyam mango and figs \* If you are wise in love

Promise when to meet \* O sweet razekigrape<sup>(6)</sup>

He compares the eyes of his beloved to Indian eyes, and she becomes in his eyes a bouquet of  
fragrance and incense:

لمه ، لِمه يمسي الفؤاد مشقوق \* يا عود ماوردي ومسك منشوق  
لك عين هندية وخصر محزوق \* وعنق بلوري وجعد مفروق  
يا عمب يا مشمش طري وبرقوق \* إيساك تتركني طريح مندوق

Why, why did the heart become cracked \* Oh Oud, and inhaled musk

You have an Indian eye, a slim waist, a frosted neck, and a splithair.

<sup>4</sup>Maqam of the song: Al-Hijaz (Ala Al-Nawa), Percussion: Lahjian 'Sharh' dance (Sultani)

<sup>5</sup>Al-Qumandan, The Useful Source of the New LahjianSongs. 1980, p. 35

<sup>6</sup>A'nb: in the dialect of Lahj means mango fruit, but 'Enab' means grape.

Oh mango, fresh apricot and plum fruit \* Do not leave me as a bedridden confined to sickness.

In another song, he combines things imported from India: jasmine, mastic, and Aoud, and mixes mango and grapes with pear and bananas, and forms an Indian juice, thus:

أسيل الخدود \* رُخصه ذُبا نجنى من الكرم عنقود  
ومن عنبرود \* أول جنا بندر دواء كل مارود  
متى با وجود \* يعطف على خذّه إذا عاد باعود  
وعاد النهود \* في صدر ميداني سلا كل مكبود  
علام الصدود \* يا فل يا عمبا جنا (حيط لكرود)  
ومثلك وجود \* شربة من البارد كباء دقة العود  
شراب الهندود \* حالي ملاً كاسك مع طلع منضود

Soft of cheeks \* allow us to picking a cluster from your vineyard

And from pear \* the first harvest which is of medicine for all that is sick

And your breast \* in that wide chest are a comfort for any distressed man

Why then refrain \* Oh, flower of fol , O mango from Kurdish garden!

Whereas pretty girls like you, offer free cold drink flavoured by powder of Aoud

(It is) The juice of Indians \* a full delicious cup with arranged bunch of banana<sup>(7)</sup>

It was sweet for Prince Al-Qumandan, who visited India and liked the Indian eyes, to compare his sweetie's eyes to the Indian woman's:

طاب السمر يا زين / أي طاب السمر / يا سلام  
عذب اللمى يروي الظما يسلى الكدر  
يجلي البصر لأهل الهوى يطفى سقر  
جعدي الشعر، هندي النظر / ماذا بشر / يا سلام

Good Samar, ye my Sweetie!

Sweet lips, quenches thirst, soothes distress

Clears the lovers' sight, puts the fire of Saqar out

Curly hair, Indian eyes / What a human being! / Oh Sweetie!

In his song (She Is Still Young), the poet Salem Ali Hujairi follows the path of his prince, comparing his beloved's hair to the Indian woman's, he says:

شعره مسلسل شعر هندي \* بالمسك والعود يدهنونه

His smooth long hair is Indian \* painted with musk and Oud perfume

## INDIAN BOAT: REALITY AND METAPHOR

<sup>7</sup>Lyrics: Prince Ahmed Fadl al-Qumandan, melody: musician Fadl Muhammad al-Lahji, Singer: AbdSaylan. Maqam: Al-Hussaini, Percussion: Morakkah dance (4/4 )

Yahya Omar mentions the Indian sailboat as a means of transportation. It had always been used in his many voyages between Aden, the Gulf and India. He says:

يحيى عمر قال لا بندر عدن \* وا مركب الهند ليتك عازمي  
تجمل اليوم خذ زايد ثمن \* وشل عاشق مولع هايمي

Ye Indian sailboat, to Aden City I wish you are deciding to go  
Please do a favour today and with more price take a passionate longing lover,

Rather, his 'Yafea'i fondness for the Indian sailboat leads him to compare the buttocks of his beloved to it:

يا مركب الهند أبو دقلين \* يا ليتني كنت ربائك  
باعبر بك البر والبحرين \* واحمل المال في خالك

O boat of India of two masts \* I wish I were your captain  
I'll cross by you the land and the two Seas<sup>(8)</sup> \* and carry the property in your store (khan

#### THE ARAB BEWITCHED LOVER

Indian woman's beauty is captivating. The Indian woman's hair flow in varieties of flowers and basils. She wraps it with Fol, kadi, and branches of Narcissus. And the Lahjian poet had entered that Hindi garden of beauty and could not leave it safely; that the pretty Indian women had fascinated our grandfather al-Jamali (Abu Mu'jib) and made him uttering good lyrical poems. He says:

بعد الآن / يحيى عمر شلّ الدان \* في الفتان / هندي ملك هندستان  
ما يهتان / لله من ذا الهندي  
حاضر باش / هندي برابر شاباش \* مثل الشاش / أبيض منقرش نقراش  
عقلي طاش / مسكين أنا ما جهدي

From now on/ Yahya Umar is singing the Dan song  
(Praising) the prettiest Hindi beloved who is the queen of Hindustan  
She must not humiliated / (for) God has graced this Hindi woman  
Hadher bash / Hindi baraber Shabash \* She is soft Like gauze / white and well decorated  
My mind starts wandering off / I'm so poor toward (to bear) such beauty

And the Abdalite grandson followed his Yafea'I Lahjian grandfather, and like him he loved the Indian women's beauty and composed nice lyricalpoems. The Lahjian Prince the Qamandan came back loaded with seeds of roses, fruits and seedlings of the best in the orchards of Delhi, the gardens of Bombay and Shamla, and Abdali put on his Indian turban, and Dasmal from Pune...and shouted:

يا ورود يا كاذي \* يا موز يا مشمش ويا عمبرود  
يا قمري الوادي \* عندك خد شامي وعين هندية

<sup>8</sup>Bahrain (two seas) means the Arabian Sea and the Indian Sea; and often the word "bahrain' means the Ocean.

Oh roses oh kadi \* oh bananas oh apricots and grapes

O dove of the valley, you have a Shami's cheek and an Indian's eye

And, Al-Hashemi – the writer of this paper - has joined them, and turned into a red rose in the Aurangabad beautiful Indian's long hair, the silky hair which is flavored and decorated with Nisreen and Jasmine..

What a Beautiful Indian!

#### REFERENCES:

1. Al-Abdali, Prince Ahmed Fadl: *The Gift of Time in the News of the Kings of Lahj and Aden*. Egypt: Matba'aa Salagya, 1932.
2. Al-Abdali, Prince Ahmad Fadl: *The Useful Source for the New Songs of Lahj*. Aden: Al-Hamdani Press, 1080.
3. Al-Khulaqi, Dr. Moh'd. *Yahiya Omar Al-Yafei: Takes Admiration, Sings the Dan*. Damascus, Syria: Arab Writer press. 1993
4. Qahtan, Dr. Abdul Karim Asaad. *The Poetry of Qassem Said Bala'id*. Aden University Press, (no year of publication).

