



ČANDŪ LA'Ļ ŠĀDĀN

ČANDŪ LA'Ļ (Lāl) ŠĀDĀN, Maharaja, statesman and poet in Persian and Urdu (b. 1175/1761-62, d. 7 Rabī' II 1261/15 April 1845 at Hyderabad). He was the son of Raey Narāen Dās, who came from Rai Bareilly (Nassāk, p. 237), and belonged to a famous family of Khattris (a Hindu caste) who served the Mughal court in India for a long time and included Rāja Todar Mal (d. 997/1589), the famous minister of Akbar the Great (Qāderī, p. 750; Monšī, p. 2). Šādān had a chequered career. He entered the government service as a clerk of the vegetable market. Later he served as *kārpardāz* (transactor of business, manager) and received the title of Rāja Bahādor from the court. He led a successful expedition against Sidat fort (district Kiryah) and Konji Kota. He was then appointed the commissioner, a post first held by his grandfather. Soon after Nawwāb Sekandarjāh, the Neẓām of Hyderabad (d. 1244/1829), selected him as *pīškār* (officer to write the accounts) of his army. Monīr-al-Molk (d. 1248/1832-33), the prime minister of Hyderabad, assigned all the financial and judicial affairs of the state to him. In 1235/1819-20 Čandū La'Ļ received the title of Mahārāja from Sekandarjāh, who, once witnessing his generosity, also awarded him one crore rupees. In 1237/1821-22 he became the head of seven thousand horsemen. He received the title of Rāja-ye Rājagān from Nawwāb Naṣīr-al-Dawla who used to visit his house. After the death of Monīr-al-Molk in 1248/1832-33, Čandū La'Ļ succeeded him as prime minister, a post he held for over a decade and resigned from it in 1260/1844 to die the next year in 1261/1845 at the age of eighty-six (Ṭamīna, p. 205).

Čandū La'Ļ, himself a good poet (Jawhar, p. 236; Saksena, p. 390), was a great



patron of men of letters, and his generosity attracted a good number of Persian and Urdu poets and writers of the time to his court. He invited Ebrāhīm Khan Dāwq (d. 1271/1854), a famous Urdu poet and guide of Bahādoršāh Zafar (d. 1862), the last Mughal ruler of India, to his court but the latter, preferring to be in Delhi, declined the offer (Āzād, p. 488). It was once suggested to Mīrzā Asad-Allāh Khan Ġāleb (d. 1285/1869), the great Persian and Urdu poet, that he should contact Āandū La'Ļ for financial help, but he declined because of Šādān's relations with his adversaries Qatīl and Našīr (*Motafarreqāt-a Ġāleb*, p. 102). He studied Persian poetry with Moḥammad-'Alī Qatīl (Sri Rām, p. 372) and Moḥammad Ḥāfeẓ (d. 1247/1831-32) and Urdu poetry with Shah Našīr (d. 1254/1838-39; Nassāk, p. 237). Despite his heavy schedule of administrative affairs he found time to attend the assemblies of men of letters at his court and take part in their discussions. His own poetical work, characterized by sublimity of thought and simplicity of style by Ḥosaynī (p. 7) includes the following Persian works: a *Kollīyāt* (not yet published) consisting of the following works: *Ešrat-kada-ye āfāq*, in prose, dealing with the Āsafīya family and strange incidents (published in Hyderabad); a *Maṭnawī-e ma'nawī* in 4,025 couplets, composed in the style of Rūmī's *maṭnawī*; three *dīvāns* of *ġazals*: *Dīvān-e ġazalīyāt-e ūlā* (compl. 1236/1820-21), *Dīvān-e ġazalīyāt-e tānī* (compl. 1238/1822-23), and *Dīvān-e ġazalīyāt-e tāleṭ* (date not known); 120 *robā'īs*; nine *qašīdas* (three in praise of Sekandarjāh); a short *maṭnawī* in 34 couplets (in the style of Sa'dī's *Būstān*; comp. 1803-29); and a number of *moḳammas*, *tarjībānds*, *qeṭ'as*, *fards*, and *mostazāds*.

Only one *dīvān* of his Urdu poetry has been published.

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