



## ĠANĪMAT KONJĀHĪ

**ĠANĪMAT KONJĀHĪ, MOĤAMMAD-AKRAM**, also known as ĠanĪmat Panjābī (d. ca 1125/1713), a Persian poet from the Indian subcontinent, famous for composing *Nīrang-e ʿešq*. He was born and buried in the town of Konjāh, about 10 km south of Gujarat (Punjab Province, Pakistan) and about 100 km northwest of Lahore.

ĠanĪmat came from a long line of jurists in the town where his father had his jurisdiction (Sanbhalī, p. 230, ʿAzīmābādī, III, p. 1114; Šarāfat Nawšāhī III/2, p. 265). A member of the Qāderīya Nawšahīya order of Sufis, ĠanĪmat’s mentor was Sayyed MoĤammad-Šāleḥ Nawšāhī (d. 1118/1706; Šadāqat Konjāhī, p. 148; Šarāfat Nawšāhī, III/1, pp. 241-8). He praised his mentor in *Nīrang-e ʿešq*. ĠanĪmat studied poetry and rhetoric with Mīr MoĤammad Zamān “Rāseḳ” Serhendī (d. 1107/1695-96; ʿAzīmābādī, III, p. 1114; Ḳalīl, 1981, p. 114; idem, 1982, p. 10; Ārzū, p. 67; Hendī, fol. 201a). In 1096/1685 ĠanĪmat was in the service of Mīrzā Artoḳ Beyg, the military commander of Sīālkūt, and he composed *Nīrang-e ʿešq* on his order (Awrangābādī, fol. 237b; Ḳalīl, 1981, p. 114). The details of ĠanĪmat’s life remain obscure and most literary biographers, including ʿAzīmābādī, admit that they do not know the year of his death. Only Gowpāmavī (p. 516) states that he died toward the end of the 11th/beginning of the 18th century. ĠanĪmat’s nephew, MoĤammad Māh Šedāqat-e Konjāhī (d. 1148/1735) refers to ĠanĪmat’s death in his *Tawāqeb al-manāqeb*, written in about 1126/1714, but without specifying the year. Because ĠanĪmat praised Farroḳ-sīar (enthroned in 1125/1713) in the introduction to the *maṭnawī*, *Golzār-e moḥabbat*, one can conclude that he died toward the



end of that year (Šarāfat Nawšāhī III/2, p. 308).

*Works.* 1. *Nīrang-e ‘ešq* (ed. Ġ. Rabbānī ‘Azīz, Lahore, 1962), a *maṭnawī* of 1500 lines composed in 1096/1685. This is the work for which he is best known. It describes the love between two boys named Šāhed and ‘Azīz, and it is a true reflection of the poet’s time. *Nīrang-e ‘ešq* is unique in Persian literature as the first full length *maṭnawī* about a pair of lovers of the same sex (Zohūr-al-Dīn, III, pp. 24-32 for a full analysis; Ṭ. Šadīqī, pp. 236-39). Both the author of *Ġiāt al-logāt*, Ġiāt-al-Dīn Rāmpūrī (d. 1852), and Dūst Moḥammad (in 1194/1780) wrote commentaries on *Nīrang-e ‘ešq* (Šarāfat Nawšāhī, III/2, pp. 298-300). Kāmta Paršād, “Nādān,” translated the work into Urdu poetry under the title *Bahārestān-e Nādān* (Lucknow, 1879). Because of the popularity and fame of *Nīrang-e ‘ešq*, many later Persian poets of the Punjab composed *maṭnawīs* imitating it (Šarāfat Nawšāhī, III/2, pp. 300-303). 2. *Golzār-e moḥabbat*, a *maṭnawī* of 591 lines. Manuscript in the library of Shaikh Karāmat-Allāh, Gujarat, Punjab (Šarāfat Nawšāhī, *al-‘Elm* 3/2, Karachi, April-June, 1973, p. 315). 3. *Dīvān*, collection of 233 *ġazals*, twelve *robā’īs*, and other poems (ed. Ġ. Rabbānī ‘Azīz, Lahore, 1958). 4. *Roqa’āt* (Collected correspondence), 13 short letters addressed to friends. Many aspects of Ġanīmat’s character can be gleaned from the contents of these letters (ed. Šarāfat Nawšāhī in *Šahīfa*, Lahore, January 1973, pp. 1-12). 5. *Monāzera-ye gol o narges*, a debate between the rose and the narcissus in ornate prose (ed. M. Boḳš, Bhirah, Punjab, 1865).

Literary biographers generally admit that Ġanīmat was a talented wordsmith with an appealing style. His fame spread throughout Punjab during the time of Awrangzib (Ārzū, pp. 67-68; ‘Azīmābādī, p. 1114; Ḳalīl, 1982, p. 10; Sandīlawī, IV, p. 227).

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