

## TRADITION OF REVOLUTIONARY POETRY IN URDU

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### ABSTRACT:

*Poets and writers have a deep connection with society. No matter how abstract and imaginative the poet's speech may be the relationship with this society and society remains intact. But his poetry emerges as a bitter but powerful voice along the way. The creators have played a very fundamental role in all the great social changes and social revolutions in history. The literary works that he created awakened an inner consciousness against oppression and injustice.*

*Keywords: Poets, connection, society, revolutions, oppression, consciousness*

### INTRODUCTION

For a long time since the beginning of the history of Urdu literature, Urdu poetry has been the centre of love, migration and death. Poetry was written for personal satisfaction without being cut off from society and without stating social realities. Nowhere in the first three hundred years of Urdu poetry did any social subject appear to be a regular part of Urdu poetry among the poets (except for Nazeer Akbarabadi). For the first time in the life of Nasir Akbar Abdi, we find poetry isolated from the mood of Urdu poetry. For the first time, he made social subjects part of his poetry. Due to which the traditional poets refused to accept him as a poet. For a long time after Nasir Akbar Abdi, we did not find this level of social consciousness in any other poet. In Ghalib's poetry after Nasir, we see universal subjects deviating from tradition. Ghalib dealt with the day-to-day affairs of human life in poetry and introduced realism in poetry. We find similar natural subjects and natural poetry in the present. Maulana Muhammad Hussain Azad also holds a unique position in the field of natural subjects. Hali and Azad nurtured natural poetry in the poetry of Anjuman Punjab. Iqbal also struck the consciences of the sleeping nation with the blade of his poetry and aroused the faith of the Muslims. We see traces of revolutionary poetry in Iqbal. Abu Al-Ijaz Hafeez Siddiqui quotes Al-Ahmad Sarwar regarding the beginning of revolutionary poetry, according to which:

“Revolutionary poetry in Urdu begins with Iqbal's famous poem "Khidr Rah" (1).

Revolutionary literature and revolutionary poetry are regularly associated with the progressive movement. Poets took an active part in this movement and brought poetry out of the world of ideas into realism. But there are some poets who did not join the movement regularly but their poetry has the influence of this movement. Most of the poets who continued to write poetry of revolutionary temperament belonged to this movement. The mood of poetry in Urdu literature which had been going on for centuries was struck down by progressive poets and they associated poetry with society. Dr.Anwar seeded says:

“The progressive movement derived from Iqbal's romance a creative force and from the romance of Josh a rebellious spirit” (2).

Among the poets who have spent their entire lives supporting revolution and uprising and against imperialism, Josh Malihabadi is at the top of the list. The zeal was a time of subjugation, imperialism and fear. But in this environment, where even the breath is taken by the will of British imperialism, Josh travels to the revolution with a revolt dedicated to the love of his beloved homeland and in the path of the revolution by reducing the mention of lip service and emigration from his poetry. They talk about shedding blood and tying a shroud on their heads. In Josh's poetry, revolutionary and rebellious elements are seen in all their splendour and appearance. Prof. Dr. Asghar Ali Baloch Josh's poetry is rich:

“The fact is that Josh's poetry is dynamic and rebellious in nature, in which his notion of rebellion is natural. Because they considered man to be a slave in the present situation while believing in seeing him completely free in the future.” (3)

The beauty of Josh's poetry is your rebellion. Your rebellious attitude can be gauged from your poems. His famous poems include "Scream, Tears to Pearls, A Few Questions, Invitation, Fire, Lifeless, Sparks, Horrible Partition of India, Shining, Floating, Short Respite" etc. The tradition of revolutionary poetry was carried forward by "Anandnarain Mullah" and propagated progressive ideas. He made humanism, patriotism and social inequality the subject of his poetry. You mobilized your pen against the system of oppression and brought social realities to the fore. Contemporary poem in which you have painted the best picture of your society. See lyrics:

بند بازار تھے، سڑکوں پر تھی بجلی کی قطار  
تھک کے سوئی تھی دلہن شہر کی پہنے ہوئے بار  
دھندلے دھندلے سے مکانات کہ سینے کا ابھار  
عصمتِ شہر پہ چادر سی پڑی رات کی تھی (۴)

Along with AnandNarain Mullah, his contemporary ShaidArefi also raised the awareness of rebellion through poetry in Rampur to develop the revolutionary tradition. He would probably use his poetry against feudalism and capitalism in Rampur and in his poems he would express the ugliness of this era in a very bitter and satirical tone. Shad brought every section of the society under discussion. Although he stayed away from the circle of progressives, he kept his words and thinking associated with progressives.

MakhdoomMohi-ud-Din is also a big name in revolutionary poetry. Continuing the tradition of revolutionary poetry, he attacked the outdated customs and capitalism prevalent in the society. Makhdoom made the small and big issues of his society the subject of his poetry. Makhdoom has a combination of romance and revolution. But the revolution weighs heavily on romance. Of course we can say that Makhdoom's mood was romantic but his motives were revolutionary. You have always been moderate in your mood and goals. Referring to Dr. Anwar Sadid Makhdoom:

“Makhdoom was extremely loyal to the progressive ideology and he is considered one of the important poets of this movement.” (5)

Meaning Faridabadi is also counted among the revolutionary poets. Meaning Faridabadi belonged to "Kisan Sabha". Hardly any other progressive poet has been as familiar with the lives of farmers and their problems as you were. You were over thirty years old when you became a member of the progressive movement. That is why your ideas are unique to young progressives. You have written some very successful poems on emergency topics. When there was a famine in Bengal, he wrote the poem”

تیرے ہی بچے تیرے ہی بالے  
دھرتی ماں چھاتی سے لگا لے  
تڑ تڑ گولی چالے  
کٹ کٹ گرے گورے کالے  
بہنے لاگے خون کے نالے  
سارے کسان ہیں سارے گوالے  
سب مزدوری کرنے والے  
ا، انبر سے کون سنبھالے  
تیرے ہی بچے تیرے ہی بالے  
دھرتی ماں چھاتی سے لگا لے (6)

WamiqJaunpuri also has a key role to play in promoting revolutionary ideology. Although you were a romantic poet at first, as soon as you came across progressive ideas, you believed in them like a religion and continued to propagate them without fear. This revolutionary spirit of yours was effective in increasing your popularity among the people.

There is another link in this chain, Pervez Shahidi, who fully embraced the influence of the progressive movement. Accepted ideas. After accepting communist ideas, the same ideas were being propagated by your every word. Your devotion to these ideas was like religion. Pervez wrote on topics related to ordinary workers, peasants and the downtrodden. Until his last breath, he made communist ideology and rebellion and revolution his goal. The defiance, passion, hurt and deep attachment to the common people in Pervez's revolutionary poetry distinguishes him from other poets. See lyrics:

امنگ	کی	مشقت	میں	تمنا	کی	محنت	نے	میں
جنگ	طبل	صدائے	میں	سانسوں	میری	ہے	گونجتی	
نیام	بے	تیغ	ہوں،	میں	بغاوت،	شمشیر	میں	
(۷)	نام	میرا	بے	پے	بوٹوں	کے	مزدور	غیرت

Faiz Ahmed Faiz played a major role in moving revolutionary poetry on the path of development and in promoting the poetry of resistance poetry. Faiz is the eternal metaphor of revolutionary poetry. The characteristic of Faiz's poetry is that he neither deviates from the old traditions nor allows the novel to prevail over the revolution. He maintained moderation in the novel and the revolution. Faiz did not fail to invent new words in his poetry and to acquaint the old words with new meanings and meanings. Faiz always kept the uprising and revolution in his words. Both prose and poetry continued to play a role in promoting revolutionary ideas. Most of your poems have been a beacon for freedom fighters. The lyricism in your poems was a sign of a new direction, but the poets did not pay attention to it, otherwise your poems had the potential to start a new revolution.

“Faiz solved the revolution in lyricism and poetry in such a way that Akhtar Sherani's romance has become synonymous with Iqbal's revolution . Faiz is the most important and popular poet of Urdu after Iqbal.” (8)

Faiz also revived his romantic voice and continued to play the role of revolution. Faiz also praises Mehboob's beauty from a revolutionary point of view.

ان گنت صدیوں کی تاریک بہمانہ طلسم  
ریشم و اطلس و کمخاب میں بنوائے ہوئے  
جا بجا بکتے ہوئے کوچہ و بازار میں جسم  
خاک میں لتھڑے ہوئے خون میں نہلاتے ہوئے  
لوٹ جاتی ہے ادھر کو بھی نظر کیا کی جئے  
اب بھی دل کش ہے تیرا حسن مگر کیا کی جئے (۶)

There is no doubt that Faiz considered revolution a duty and spent his days and nights considering romance as worship, but he did not let the footsteps of moderation go out of his hands. Your revolutionary poetry is mostly in the form of poems.

Israr-ul-Haq Majaz is also counted among the poets who preached the revolution. The high level of imagination and intensity of emotion that is seen in the poetry of Majaz shows his romantic style. In the early days, even the authoritative lived in a world of ideas. The romantic poems that you wrote in the early days became very popular among the youth, but as soon as your consciousness matured, you too could not remain unaffected by the modern conditions and keep your thoughts in mind keeping in view the demands of the time. Linked India's movement to independence. Despite accepting revolutionary ideas, he could not completely remove the novel from his poetry. Whenever you expressed your rebellious and revolutionary views, your words would be the same, your style of expression would be the same as what you had inherited.

However, the study of Majaz's poetry proves that Majaz was socially conscious and had a thorough knowledge of the coffin. Like Faiz, there is a combination of revolution and romance. See lyrics:

تم کہ بن سکتی ہو ہر محفل میں فردوسِ نظر  
مجھ کو یہ دعویٰ کہ ہر محفل میں چھا سکتا ہوں میں  
اُو مل کر انقلاب تازہ تر پیدا کریں  
دہر پر اس طرح چھا جائیں کہ سب دیکھا کریں (۱۰)

Moin Ahsan Jazbi is also a poet with a revolutionary tendency. The revolutionary trend in his poetry had entered even before the progressive movement. Jazbi made social inequality, social stagnation, economic misery, etc. the subject and continued to propagate revolutionary ideologies. Although you disagreed with the terms of the progressive movement, it is true that like other poets you had a revolutionary spark inside you so you had to accept the influence of the progressive movement. When the supporters of the progressive movement demanded that the publication of the "Communist Manifesto" through poetry be necessary, you withdrew from poetry, which progressive critics accused you of being a non-progressive. But you didn't care about anything like that. That is why progressive critics did not pay much attention to your poetry because of this attitude and you did not get the poetic position you deserved.

Jan Nisar Akhtar is also a link in the revolutionary chain. Like Faiz, Jan also travelled from Roman to Revolution. Initially he wrote romantic poetry but soon accepted the influence of the progressive movement and joined the movement. After joining the movement, he turned into the Carmen Revolution. Under the influence of the progressive movement, Janshar wrote on serious topics and discussed the conditions of the time. See the lyrics:

میں	گلستان	شاید	اٹھیں	چل	ہوائیں	کی	بغاوت
ساقی	اٹھا	جم	جام	یہ	ساقی	الٹ	پیمانے
بدلے	کے	جام	رنگیں	آج	تو	ہو	ممکن
(۱۱)	ساقی	اٹھا	پرچم	ہوا	ٹوٹا	میں	رنگ
							کا
							لہو

MajeedAmjad also has resistance poetry. MajeedAmjad added new topics in poetry by making scientific thought a source in literature. Although science is a dry subject, MajeedAmjad skillfully adopted scientific symbols and terminology. Yusuf Zafar" was also a part of the progressive movement and through the movement he made new concepts and themes a part of his poetry. There is warmth, passion and enthusiasm in your poetry. "Prisons, Tears" etc. are your famous poems.

It would not be out of place to mention Ehsan Danesh in carrying forward the tradition of revolutionary poetry. Hewas also called the poet labourer because hehimself was a labourer and you saw the problems of the labourers very closely. He became very popular among the people due to his sati on labour but he got this popularity only after his affiliation with the progressive movement. The focus of Ehsan Danesh's poetry is Mazdoor. In your poetry, the pain of humanity, love and sincerity as well as the voice of the labourer resonates. Among Danesh's famous poems, "Rebel's Dream, Sadhu's Shame" etc. are popular.

Ali SardarJafari was an active member of the progressive movement. He was a Marxist socialist poet. Ali Sardar spent almost all his youth under the shadow of socialist ideas. He is counted among the revolutionary poets who were all about rebellion. The journey of your rebellious poetry is a long one and a glimpse of new experiences. Jaffery expressed his feelings on the problems of peasants, workers, labourers and the homeless in poetic form and continued to dream of revolution through his enlightenment. His poetry gives the reader a passion against social inequality, oppression, oppression and exploitation. Jaffery wanted a revolt against the fistulas of the time and openly supported the fact that rebellion was my religion, my Dharma and my deity. See lyrics:

دیوتا	میرا	بغاوت	ہے	مذہب	میرا	بغاوت
میرا	خدا	ہے	بغاوت	پیغمبر	میرا	بغاوت
سے	نثاری	تہذیب	سے	چنگیزی	رسم	بغاوت
سے(۱۲)	داری	سرمایہ	سے	استبداد	و	جبر
						بغاوت

Akhtar al-Iman also played a key role in the revolutionary tradition. Akhtar did not consider ghazal worthy of attention but only poetry as a means of expression of ideas. But he did not stay associated with the progressive movement for long. Due to ideological differences, you separated from the progressive movement.

Ahmad Nadeem Qasmi was also a poet with a revolutionary style and modern consciousness. He started your literary life with poetry. Patriotism is found in his poems to some extent. He did

not remain oblivious to the modern situation but continued to express his observations and experiences in his poems. Regarding the modern consciousness of Ahmad Nadeem Qasmi, Anwar Sadid is:

He enthusiastically accepts colour in poetry and time does not delay in accepting him.  
(13)

KefiAzmi also played an important role in promoting revolutionary poetry. Before joining the progressive movement, his early poetry contained aesthetics, romance, and the magic of art. When he became associated with the movement, his poetry underwent a revolutionary change. Azmi focused his thoughts on the modern situation and turned poetry into reality. There is glory and disgust in your tone and the pain of the labourer appears. KefiAzami became very popular among the people because he also wrote poems on obligatory subjects but his loss damaged his natural poetry. But still you will always live in revolutionary circles thanks to your intellectual themes and art.

One of the prominent names in the tradition of revolutionary poetry is ZaheerKaShamiri who took part in practical politics during the independence movement and raised his voice in favour of the peasants, workers and the poor. He saw the social realities from a revolutionary point of view and the government kept raising the banner of rebellion against time, for which you had to go to jail. His poetry is full of sentimentality, defiance, enthusiasm, rebellion and empathy for ordinary people. His poem "Asia" fully reflects your poetic tendency.

One link in the chain is "KaifBhopali" who imitated Progressivism but Progressivism did not become a part of his mind in this way because his temperament was traditional and romantic. He wanted to carry the revolutionary temperament and the romantic temperament together but he could not instil in them the grace of grace. He did not lack skills but he used his skills less but when he did, the best poems came to the fore. In these poems, "Hungry Bhopal, Waiting, Opportunity, Four Elements" are prominent.

SahirLudhianvi is also a proponent of revolution. As soon as he stepped on the ladder of consciousness, he began to express progressive ideas. His poetry reacts against reaction, imperialism and religious hatred. In contrast, the elements of philanthropy stand out. He was a preacher of communism and adhered to these ideas till his last breath. The magician looked at humanity through the lens of love and opposed the boundary wall drawn between God's creatures. He has always wanted peace because the war between India and Pakistan has always damaged the economic and social life of both the countries. SahirLudhanvi wrote a poem on the anniversary of the Tashkent Agreement against the backdrop of the Indo-Pak war, entitled "O noble people", which is a testament to your humanitarianism.

Akhtar Ansari is also a well-known name in this tradition. Even before the beginning of the progressive movement, Akhtar used to have resistance poetry if that poetry was not of the level that he did after joining the movement. After joining the movement, his mind expanded and he wrote poetry very carefully, from the choice of topics to the words. There is a strong sense of collectively in his poetry. He was also a good critic. Ansari viewed his poetry from a poetic point of view and promoted purposefulness. He believed in purpose rather than exaggeration in poetry.

“The sympathy of the people of Salam Machli is not just a show and social and political insight. They are unable to understand the complex problems of life.” (14)

Zia Jalandhari was also a progressive poet. His poetry reflects his society. Zia Jalandhari looked at life very closely. He described social inequalities in his poetry. In the themes of poetry, you combine grief and grief.

Akhtar Saeed Khan was also a contemporary of Jalandhar and he is considered as one of the progressive ghazal poets. In ghazal, his style is similar to Faiz. Akhtar Saeed Khan's ghazals contain modern awareness. Along with Akhtar Saeed Khan, Khalil-ur-Rehman Azmi is also known as a progressive poet, but in this movement he gained more fame as a critic than a poet. Although he also wanted to express his purpose through poetry, his tone does not have the ugliness, defiance and enthusiasm that we find in other progressive poets. "Stories, personalities, new man, businessman" etc. are prominent in your famous poems.

No poet could give the height that revolutionary poetry gave to Habib Jalib. Jalib spent his entire life in public sympathy. He was a philanthropist, a poet drowning in the pain of the people. It is interesting to see that the government, tired of public exploitation, raises its voice against the times and sometimes raises knowledge against imperialism and political feudal lords. Jalib used his pen in every place where he saw the exploitation of the people and the inferior races in the classes and made money for the people's problems without caring about any consequences. Fakhr Zaman writes with reference to Jalib:

“Habib Jalib was a fearless and resilient poet. There was such power in his words that dictatorship began to be distorted. When his fame as a public poet spread, a caravan of the oppressed, the oppressed, the labourers and the labourers joined him. Habib used to recite poems on popular issues in a popular tone which were popular.” (15)

Jalib wrote brilliant poems against public issues and dictatorial rulers, including "Constitution, Democracy, September 6, LagbaLahuLahan, Seizure of PirMuqtil, I was the gatekeeper of Farangi, Quaid-e-Azam is looking at his Pakistan" and so on. This growing tradition of revolutionary poetry was also supported by "BilrajKomal" through his thought. Bilraj included in his topics the problems that arose after independence and the ups and downs of life.

Masood Akhtar Jamal is also a link in the same chain. In his poetry, Masood Akhtar Jamal kept the novel and the revolution together and maintained a balance between them. Masood expressed his revolutionary views in both poetry and ghazal. You also have poetry with urgent themes. In times of rebellion, when you propagate your ideology, there is gentleness and politeness in tone, not extremism like Salam MachliShahri. Because of your soft tone, some of your poems did not get the general acceptance they deserved. Akhtar Jamal associated himself with the freedom movement and on it he wrote a poem "Gazran" in a very polite and low tone. In addition to this, his poems "Dard Nishat, Ahang, Ramidgi, Ahang Evolution, Zindagi" are some of his notable poems.

Ahmed Faraz has also played an important role in maintaining the tradition of revolutionary poetry and bringing it to perfection. Ahmed Faraz began his artistic journey with the dawn of independence and at the forefront of the progressive literary movement. Faraz's most prominent identity, both as a person and as a poet, lies in his deep attachment to the progressive ideology of

literature. In his poetry, the pains of humanity and the voices of patriotism are found everywhere. Faraz is the only poet who has also written Naat in a revolutionary way and has looked at the life of the Holy Prophet from a revolutionary point of view. Faraz also satirized the super scholars. Faraz always fired arrows of his words against the darkness of the night. There is passion, defiance and optimism in your poetry. He always seemed to speak optimistically in the face of tyrants and oppressors. His revolutionary poetry touches the heart of the reader and opens all the doors of his consciousness. See lyrics:

میں زندہ ہوں  
میرا چہر، میری آنکھیں، میرے بازو  
میرے لب  
زندہ ہیں سب  
میں شہاب شب ہزاروں با رٹوٹا  
اور بکھرا  
پھر بھی میں رخشندہ ہوں (16)

Kashmiri poets were also instrumental in promoting this tradition. The land of Kashmir has always been conducive to resistance. When foreign invaders trampled on Kashmir's national identity, revolutionary sentiments were regularly born among poets and writers. After the partition of Kashmir, this atmosphere of resistance was further strengthened and poets openly sang songs of freedom. The names of NazirAnjum, Ahmed Shamim, Bashir Sarfi, Rafiq Bhatti and Naseer Ahmed Nasir are prominent in Kashmir. NazirAnjum is the biggest name in Azad Kashmir in terms of resistance attitudes. In his poems, the roar of revolution, the yearning for freedom and the love of the region are seen. His famous poems include "Dalai Camp, Payam-e-Inqilab, Naveed-e-Sehra and Maqbool Butt". Ahmed Shamim is also a big name in resistance literature. He wrote poems such as "Tragedy, Lamentation of a Wayless Journey and Martyrdom of the Crucified Light". Rafiq Bhatti emerges as a metaphor for freedom. Immersed in the love of freedom, he wrote masterpieces such as "Greetings to the freedom fighters, we will snatch freedom, the Declaration of Independence and the Manifesto of Freedom". The names of Naseer Ahmad Nasir and M Yameen cannot be forgotten in this regard. Naseer wrote poems such as "For his killer, there is still a dream left" and M. Yameen immersed himself in the love of the popular butt. Made. Accepting the influence of these poets, Kashmir resistance literature was also promoted by other poets. Among them are Bulbul Kashmiri, TausBanihali, Nawaz Majzoobi, Asad Zia, Aslam Raja and Khawaja Aslam Raza.

The influence of the progressive movement and progressive poets was accepted by many other poets and by imitating these poets they established themselves in the ranks of writers of this genre. These poems include the names of SulaimanAdib, FaragBajari, ShakibJalali, Abdullah Aleem, Hassan Naeem, Zafar Gorakhpuri, AlqamaShibli, Kamal Ahmed Siddiqui, Baqir Mehdi, Mazhar Imam, Mushtaq Ali Shan and Tanveer Supra.

It can be said that even before the progressive movement in Urdu literature, we find resistance poetry in some places, but this tradition has its regular beginning with the progressive movement. For the first time, the slogan of literature for life was introduced through this movement and poetry was filled with the colour of reality instead of imagination. After the beginning of the movement, most of the Urdu romantic poets turned to the revolution and continued to portray



society through their pens. Although the progressive movement has now come to an end, its effects are still being acknowledged by poets today and this tradition continues to grow.

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