

Zaheer Kashmiri :The Poet Of The Greatness Of Humanity

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ABSTRACT

The progressive movement was the movement of oppressed and poor sect. its founder is Sajjad Zaheer and the regular commencement of this movement occurred in 1936. The Romantic Movement was on the peak before this movement but this movement end to Romantic Movement and bread, dress habitat and started the progressive movement. The romantic poet resorted to the progressiveness. Zaheer Kashmiri name is amongst these progressive poets. Kashmiri's poetry has several angles. One angle is the angle of human greatness. According to them, the greatness of man is not superficial but from scientific point of view it is the source of historical and actual comprehending of meaning and the accurate greatness of man and to go to the right destination. The sublimity man's concept exists in zeal and fervor. Zaheer is the foremost and individualized poet of Urdu who started his artistic journey from the greatness of human manifest.

KEY WORDS : Zaheer Kashmiri , Progressive movement , Sajjad Zaheer , 1936 , Kashmiri's poetry , Romantic Movement , Artistic journey..

Introduction

There was a time when progressive writers and poets talked about the greatness of human beings, and the opponents looked at them with suspicion. Do politics. The skepticism of the opponents was

not so dirty and the fact is that the progressive poets and writers had a specific intellectual, theoretical and practical meaning of the concept of human greatness. This concept of his had both material and metaphysical meanings, that is, on

the one hand, if he was interested in conquering nature and the distribution and revelations of the mysterious realities of the universe, on the other hand, in the material sense, when he saw the worthlessness, inferiority and oppression of man. If there were, in his writings and creations, the mention of the laboring and suffering humanity would have been inevitable.

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According to him, the problem of human greatness was not just an abstract one, it was the problem of understanding human greatness from a scientific point of view, historical and practical meaning and reaching the right and bright goal of human greatness. He insisted on watching. He did not see material and political luxuries as beautiful in his sacred and metaphysical conception. In particular, he wanted to see thought and art free from these luxuries. From the West to the East, this kind of non-political artistic creation can be seen in every language and literature.

When man opened his eyes for the first time in the embrace of civilization and consciousness and began to think about life and the universe and man tried to discover his own self, he became exhausted in using his abilities and powers, he Through action, he realized his own greatness and importance, from this understanding and realization, the series of human civilizations began, the intellectual and creative abilities of man were ignited, and religions were born. Philosophy and the sleep of N. This intellectual continuity can be seen in the living and lively traditions of Urdu and Persian poetry (but also in all the great literary traditions and creations of the world).

This concept of human greatness is found in abstract form in the great poets of every age. This concept is repeated in Ghalib's poetry:

بے کہاں تمنا کا دوسرا قدم یا رب

ہم نے دشت امکان کو ایک نقش پا، پایا (1)

Another place is where Ghalib describes Deir Wahram as a mere mirror repetition of desire. Iqbal when he says:

تو شب آفریدی ، چراغ آفریدم (2)

So, in these poems, they try to take the concept of Adam's greatness beyond the goal of abstraction. This abstract concept of Adam's greatness was first given a scientific and practical meaning by progressivism. He took this concept out of the mental and monotonous mists and metaphysical circles and dressed it as a spring, or in the case of Zaheer Kashmiri, the image of man and his greatness is created by the scientific sciences and intellectuals. It was this contemporary consciousness that made him associate progress with his movement, gave him the courage to fight for human greatness and lit the lights of awareness in his philosophy. Jameel Jalbi writes:

ظہیر اردو کے غالبواہ پہلے اور منفرد شاعر ہیں جنہوں
نے اپنے فنی

سفر کا آغاز عظمت آدم کے منشور سے کیا (3)

ہمارے نام سے خائف رہو خداوند

ہمارا نام ہے عظمت آدم (4)

He had his first collection Kalam Kaname, Azmat Adam and the main theme of what he has written in the last 30/32 years is the battle of human greatness. In his first collection of words, he has mentioned it in eloquent terms.

Their view of human greatness is that they recognize all historical fruits, creations and resources as the evaluation and legitimate inheritance of every human being and consider the entire human race as their creator and owner instead of specific human groups. He interprets these ideas and feelings sincerely in his poetry.

منتظر ہوں کہ مرے خط جبین سے ابھرے

عظمت آدم و تقدیس بشر کا خورشید

یک بیک ، نور سے معمور ہوندرہ ذرہ

یک بیک بونے لگے عہد نوی کی تمہید (5)

For fear of length, I will limit myself to quoting only these few poems, otherwise the fact is that in every poem and ghazal of Zaheer Kashmiri, one or the other theme is the dream of human greatness and the intense desire to turn this dream into reality.

Nazir Akbar abadi rightly has the distinction of being a public poet in Urdu poetry. His famous poem Aadmi Nama is considered to be a manifesto of respect for Huminity.

Zaheer has been associated with the progressive movement of Kashmiri literature since day one. He did not join this movement under any opportunism, selfish expediency or superficial sentimentality. He belongs to this great human caravan of civilization and literature, with whom the contradiction between thought and art and the theory of practice and the feeling of duality ends. There is a whole lot of such true and courageous intellectuals in the sub-continent of Pakistan and India. Due to his deep and intimate relationship with this movement, the dream and concept of human greatness is still alive and vibrant in his philosophy. It is one thing to talk about the greatness of Adam without the soul, unreal, emotional and superficial, but it is another thing to bring a person to the destination and position of greatness with the truth of emotions and practical insights. By doing till today. Despite the fact that most of his contemporaries today seem to be among the ranks, some have resorted to hypocrisy.

Some writers and critics of the younger generation have been continuously saying for the past 20/22 years that progressive literature is dead, the progressive movement has reached its logical conclusion, but this is not true in view of the facts. . Even today, the important and popular poets and writers of Urdu language literature are those who are mentally and intellectually associated with this movement or have been associated for a long time. Aziz Ahmed writes in this regard:

"اگر ترقی پسند ادب کے نکتہ میں حضرات کی بات میں ذرہ برابر بھی صداقت ہوتی تو عصری ادب کی تاریخ سے ان گنت شاعر اور ادیب خارج ہو جانے چاہئیں۔ ان کی تخلیقات بے روح اور بے راس نظر آنے چائیں کیونکہ ان نکتہ چین پنڈتوں کا کہنا ہے کہ جو ادب و فن مصری حقیقتوں اور طرز احساس سے کٹ جاتا ہے، یا جدید رجحانات و میلانات کو قبول نہیں کرتا، وہ آثار قدیمہ کا حصہ بن جاتا ہے"۔ (6)

The interesting thing in this regard is that in principle the progressive writers also say the same thing, but the question arises as to where and what is this scam, who is telling the truth and who is telling lies. In this regard, the truth is only that the scenario of truth and communication is different for the supporters. I believe in ambiguity, immanence and abstract abstraction, on the contrary, followers of abstract abstraction believe in the theory that:

"تجربہ حقیقت کی عکاسی نہیں ہے بلکہ ایک نئی حقیقی منطق کی رو سے اپنی حقیقت خود تخلیق کرتی ہے" (6)

Pioneers of renewal and modernity say that the pioneer fiction writer is not satisfied with the existing civilizational system. He is living under the unbearable siege of life and society, it is worth considering that there was a certain bloodiness in this expression of agony that was characteristic of the progressives. Finally, people got fed up with this bloodshed, but doesn't the description of isolation, loneliness, sadness and torture feel bloody? It is a different thing that the shape of this blood has changed a bit now. The only difference is that in the past, blood mixing had some effect on the hearts of people living in poor conditions, modern blood mixing does not affect the hearts and does not travel through the minds.

Thus, while expressing his views on the modern style of narration, Zaheer Kashmiri writes:

"شاعری کے تمام اسالیب جب اور جہاں کہیں بھی پیدا ہوئے انسان کی مشترکہ میراث بن گئے ہیں" (7)

As far as the obsolescence of topics is concerned, all those writers and intellectuals of the third world who have a progressive ideology, are

unable to understand that in the last 25/30 years, while locally in their economic and social conditions and life system. So far, there has been no qualitative or comprehensive change. How can the themes of literature change suddenly, the styles of the majority are sensitive, how can this change happen suddenly? If there has been any change in these nine independent countries, it is only that after the departure of the colonial rulers, a new middle class has been born and this new middle class has shown hypocrisy, opportunism, reconciliation and self-interest everywhere from literature to politics. But it has promoted and confused the situation more than ever, the awareness of the new realities mentioned by the innovative writers,

These may be the mental and technical problems of the intellectuals and intellectuals belonging to this new middle class, but a large majority of ordinary writers, intellectuals and common people are strangers to this new awareness.

The strange thing is that modernist writers and poets, whether in the East or in the West, admit that man is a victim of exploitative and colonialism, from industrial investment to financial and monopolistic tyranny. . It is groaning, caught in the bloody fists of capitalist oppression. Man is confused between his beliefs and enlightenment. He is suffering from a painful situation but despite admitting all this, they do not show the means or the way to get rid of this painful situation. To suggest a way is to get involved in politics, so it is the work of these gentlemen's political volunteers, not artists. .

However, it would be wrong to think that all the writers and poets who have a symbolic and idiosyncratic feeling are the same and the new model is the same because of the difference in the cultural background in terms of the choice and treatment of the subject. The sight can also be seen. Among these writers, there are writers who make the force of the environment and the objectivity the subject matter. After all these objects, it is necessary to say a few words to the

progressive poets and writers. Writers and intellectuals associated with progressive literature are encouraged to understand their philosophy of life and philosophy of literature from a modern perspective. Progressive Theory Literature was neither static and immobile before nor is it today.

To explain this, I want to discuss a poem by Zaheer in 1857:

سارے شہ زور دشت شہادت میں کام آگئے
دم دم دھے ڈھے گئے ، خند تیں خون سے بھر گئیں

The last lines of the poem are:

شاہزادوں کے سر تھالیوں میں سجائے گئے
دختران شہان بلند آستان
پابربنہ جہاں میں بھٹکنے لگیں
اور بوڑھا شہنشاہ

پابستہ قیدی کی صورت میں رنگوں روانہ ہوا (8)

The accident of 1857 is certainly a tragic incident in our national history. The destruction of the Mughal dynasty and the arrival and consolidation of British colonialism is a bloody chapter in our history. From Ghalib to Khawaja Hasan Nizami, many writers and poets have narrated this heartwarming story in a very effective way, but in this poem of Zaheer, we do not see any need or corner. This poem seems unable to describe this historical reality on a creative level, especially this view cannot affect the readers who want to see history with a new perspective and a new sensibility.

The construction of poetic aesthetics in Zaheer's ghazals is organized by tradition, contemporary awareness and a specific artistic pattern of words and techniques. This harmony of his tone seems to be connected with his revolutionary spirit of patriotism, philanthropy and the greatness and purity of the purpose of life in the same way that a plant maintains a constant and unbreakable relationship with its roots. This optimistic activity of passion and thought is only in his poems, it does not express beauty, power and energy, but also in his ghazals, this active power of passion and feeling shows brilliant colors with the mixture of thought and thought.

وقت کے تسلسل میں ہم برنگ شعلہ تھے
عمر یک نفس میں بھی روشنی تھے دنیا کی
ہم کو سہل انگاری غرق کر چکی ہوتی
ہمت آفریں نکلی، لہر لہر دریا کی (9)

Ghazal has been the best cultural expression and literary capital of Urdu language. Progressive poets have added to this cultural heritage. Ghazal is still as popular as ever, despite all the controversial ideas about art and literature.

Wisdom, conquest of nature and economic and cultural freedom of man are the bright goals of his thought and art:

اس زاویے سے پھینکی کرن آفتاب نے
مجھے کو مرے وجود کا سایہ بنا دیا (10)
بشر ہیں صاحب دل ہیں، نظر بھی رکھتے ہیں
خدا نہیں ہیں کہ ہم کو غم بتاں نہ ملے (11)
ہمیں خبر ہے کہ ہم ہیں چراغ آخر شب
ہمارے بعد اندھیرا نہیں اُجالا ہے (12)
جان دے کر جی اٹھیں کچھ ایسے پروانے بھی ہیں
اس جہاں میں عاقبت اندیش دیوانے بھی ہیں (13)
ہم کل بھی سردار صداقت کے امیں تھے
ہم آج بھی انکار حقیقت نہ کریں گے (14)
خرد کے دور میں بھی دل زدوں نے
نماز عشق مقتل میں ادا کی (15)

Zaheer has seen this struggle for human freedom and greatness in historical continuity, since the beginning of human history till today, this human struggle has been the special subject of his thoughts and words. Not only that his thought and art have always been compatible with contemporary changes and historical processes, but he has also been associated with these great movements of human dignity on a practical level. Few writers and artists of Urdu language can see this ideological commitment and fascination with this independence and persistence.

The colonial powers present the Palestinian issue as a complicated question. But the reality is the opposite, whenever there is a question of freedom and human rights, the imperialist forces turn even the clear and straightforward things into rubbish. Zaheer mentions it in his poem Palestine as follows:

مگر اب رسولوں کی میراث

داؤد عیسیٰ کا اعجاز
ہر چیز لوٹی گئی
غاصبوں جنگ بازوں نے
تیری روایات صلح بشر کی جگہ
جابجا قتل گاہوں کی بنیاد رکھ دی
تجھے ایسے بارود کے ڈھیر میں
منقل کر دیا
جس سے تو ہی نہیں

سارے دنیا کی تہذیب آتش بجاں ہے (16)

Going forward, he promises these poor Palestinians that they will soon be successful and red-headed from these desperate situations and trials:

غاصبوں، جنگ بازوں کی یہ کبریائی
مشال شب مختصر ہے
ترے آبرومند فرزند
خورشید فردا کی تلوار سے
اس شب مختصر کا
گلا کاٹ دیں گے (17)

Struggle for political and economic freedom as well as the effort of rationalization are considered important components of this intellectual structure. It is the first step in Zaheer's metaphysics.

سوچتا ہوں مدتوں کی سینہ کاوی کا مال
فکر انسان کی ہزاروں عظمتوں کے باوجود
ایک عقدہ ہی رہا، ناموس آدم کا سوال
(18) شب زنداں

یہ عقدہ، آج تک حل کیوں نہیں ہوا، ظہیر اس سوال کا جواب
یوں دیتے ہیں:

آج بھی سقراط پابستہ ملیں گے کو بکو
آج بھی اہل صداقت پنچہ باطل میں ہیں
آج بھی الجیر کا بدلہ ہے زہر یلا سبو
(19) شب زنداں

From the mysterious face of life and universe, intellectuals and intellectuals can turn the veil, they can make the horizon of human knowledge and awareness radiant, they have been drawn to the gallows in every age. He writes.

عظمت انسان کے محرم دار پر کھینچے گئے
جہل کا پالابوا ہر شخص پیغمبر بنا (20)

Zaheer's metaphysics deals with the concrete realities of life and the universe. Although Sufis and objectivists have been building the

philosophy of soul, matter, man and nature in the edifice of various systems of thought, but all these ideas are not more important than illusions. There is no motivation and encouragement of practical life in them.

Conquering nature is the main point of this metaphysics and man steps by step for the immense possibilities of knowledge and action.

How high and important is the position and role of man in the universe, the following verses express this fact:

یہ بشر یہ آدمی ہر دور کی تاریخ ہے
یہ ہے وہ نوع مسلسل جو بہ شکل کا رواں
رات دن ہے جادہ پیما ، ظلمت و تنویر ہیں
ابتدائ اور انتہا کی منزلوں کے درمیاں (21)

Conclusion

The progressives should not for a moment abandon the idea that there are signs of life in the mainstream of Urdu language literature for the last half-century with the vigor and energy of their thought and art, and progressive writers are the only ones who can do this. They have the strength and ability to illuminate and define these living and dynamic literature with the needs and energies of the new era.

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17. Also, p.121

18. Also, p.121

19. Also, p.121

20. Also, p.121

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