



An analysis of Marxist views present in Habib Jalib's Poem "Pakistan Ka Matlb Kaya?"

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Abstract

The purpose of this research paper is to sight socio-political, financial literary understanding of the presumption of Marxism and finds the ideology is an economic philosophy and have roots in politics that highlight in the fundamental nature, the theory represents many facets such as outcome of production form of prosperity and its distribution and the reality of economic condition of the social order with the reference to Marxism fact-based reality. The theory highlights the endeavour to acquire power between rulers and ruled and disseminates the gentry' difference in these two classes manipulating and manipulated. The aim of the theory is looking for parallel equality among people in order to manage class free society for the human being. In this way, the perspective of the philosopher, Karl Marx, Marxism is the development of the world consequently people would be beneficiary by practically applying such module and the earth is to alter by the revolution. In the circumstances of restructure: literature, society the world will unable to remain oblivious to the process. The poet Habib Jalib projects the panic conditions of deprived people in addition to this his poetry also illustrate manipulating of oppressing proportion in his literary works. He brings light to the pitiful problems of society such as hunger, starvation, and famine of society of emerging generation growing in abodes of working-class advising revolution in opposed to tyranny. Habib Jalib singles handily make his reader see revolution and he himself turns the leading light who bears the flag of revolt and keep the positive hopes high. Moreover, supporters of Marxism and their deeds explicitly admired by Habib Jalib and he also levelling them as remarkable icons.

Keywords: marxism, Habib Jalib, analysis, theory, oppression

1. Introduction

Habib Jalib's birth took place on 29 March 1929 in a countryside the village situated near Hosiapor. Habib Jalib's family was included in the Diaspora which happened at the time of partition his name falls in the list of diehard revolutionaries' poets among all the Pakistani writers and poets. The poet started his career as a proofreader in the daily newspaper (Imroz Karachi) the problems and issues of common people are vigorously addressed in simple and general language. He was in the favor of democracy in his life he never bows down to any dictator moreover he has been found a bitter opponent to tyranny and state oppression. The following are his prominent books " Sir-e-Maqtal, Zikr BehteKhoonKa, Gumbad-e-Bedar, Kulyaat e Habib Jalib, Is Shehar-e-Kharabi Main, GoshayMain QafasKe, Harf-e-Haqq, Harf-e-Sar-e-Daar, Ehad-e-Sitametc". It was 2009 in the month of March the soul of revolutionary literary giant departed from this earth to eternal world.

It is right to title him as the poet of common people quite dissimilar to Urdu's other poets and his contemporaries. Jalib used the idiomatic style of writing and as a result, he became able to increase the number of his audiences and followers who belonged to his expression that echoed with determination and zest. ("Remembering revolutionary poet Habib Jalib on his 24th death anniversary," 2017).

Possibly the most astonishing thing about Jalib; said by Dr. Taimur Rehman from LUMS is "Habib Jalib was that he was an iconoclast at several fundamental levels. First, he was totally opposed to the currently prevailing socioeconomic

system of capitalism, neo-colonialism, and feudalism. He spent his life as an advocate of the progressive movement, the left, of Pakistan. In fact, it would not be wrong to say, that he was its most public advocate insofar as the masses of workers and peasants were concerned (ibid). "

He further said that the chief reason for the popularity of Habib jalib was that he highlighted the intricate ideas of Marxism and inculcate them into the politics of Pakistan, humor, and poetry.

Undoubtedly, those who study and are interested in literature and politics can restate the whole history of the country simply reading Habib Jalib's poetry chronologically, such study not only enables them the background of the circumstances but also the labour and struggle that they depicted. (ibid).

One of the self-exiled and internment poets of Pakistan' history Faiz Ahmed Faiz says Habib Jalib is truly the poet of common people and honoured him with the title poet of public (Awami shaire). Habib Jalib, agitated masses to rise up for their due rights and go to brandish and challenge the tyrannical regime of dictators he was of the view that vehemently denial of masses against the existing policies of oppressors may cause inaudible admission of rulers. His poetry was irresistibly inspired by the theory of socialism.

it is unethical to alter or truncate the meaning of any sentence, thought and approach hence the poet had not been heard saying that I was Marxist however, the goblet of his poems are fully replete with the ideology of socialism.

It is obligatory to refer here the approach which belongs to

this small research study. The said approach earlier explored in the review of the literature as what does Marxism substantially refers. At very first it is seen what kind of politics and financial discussion of the theory prior to knowing the theory based on communism criticism. In pre-sentence of the common perspectives of Marxism were found. Afterward, the literary norms and criteria were discussed in which different school of thoughts such as Leninist; Engelsian' analysis was briefly examined. Afterward, there was forth come of general, brief and acceptable characteristics of knowing the conceptual in literary discourse. in the end the study offers the dimensions of Marxism in Habib Jalib's poems as the central idea of protesting at the same time expressing ideological notion.

It could be diversely concluded the Habib Jalib is not only completely engulfed in the theory of socialism but he also disseminates Marxism approach in his works. Moreover, the poet projects himself as a revolutionary writer by writing agitating poems. "He seeks the salvation of the so-called inapt wealth distribution and injustice in Marxist perspective and in result suggests to challenge the current status-quo and bring about a revolution to change the world altogether." The poet does not seem to agree with the existing society which is not built upon the norms of Marxism. Habib Jalib praises the rebellious people their deeds for the betterment of society and praises their notes by following the ideology of socialism.

2. Literature review

2.1 Marxism

The founders of this theory 'Marxism' were two renowned German personalities Karl Marx (1818-1883), philosopher, historian and theorist and German sociologist Friedrich Engels (1820-1895). After perceiving the human history in scientific manner, he proposed that human history has been constructed in results of continuous struggles between classes and oppressor and oppressed. This distinction between classes results in confrontation. Marx sees this progress in human history results due to struggle for power among these classes. Birch (1989) ^[1], states that Marxist position creates social reality, struggles based on system of productions and classes and reflects relationship between society and history. Palmer (1997) ^[5], is of the view that it is the underlying structure in Marxism that determines social reality, and if it is to be grasped and that underlying structure is economic and financial one. The foundation of it is natural resources, means of distribution and means of production, which is based on superstructure, political and legal facts and base foundation known as facts 'socio-economic facts'.

It is the base and foundation of Marxism, which states the organization of any society on the basis of economy. It is the economy that fixes the status of oppressed and oppressing classes of society. The oppressing class in society manipulates labour force and from the surplus value earned they create more industries and factories rather than investing that surplus amount on workers. In a result workers become poorer and poorer. At any crisis point, revolts take place to reconstruct structure of society. Hence, theory of Marxism strives to change the world in contrast to many other philosophies that merely seeks to know about the world. Oppressing class controls the means of production and means of distribution,

which exploits the oppressed class and thus results in alienation and disliking of workers.

2.2 Marxism and literature

It is widely believed that the originators of Marxism Karl Marx and Fredrich Engels did not directly proposed any theory related to literature and they did not intend to propose any dogma in this regard (Barry, 2002) ^[3]. According to the viewpoint of general Marxism is that literature is indirectly or directly reflection of social organization of society and social organization serves as ideological basis and that shows to what extent that literature is product of social system (Newton, 1988).

In 1930s, Soviet Union saw reactions from soviet society, and the state began to take everything under control even arts and literature as well. In 1934 liberal views had been outlawed and orthodoxy got imposed, based on the works of Lenin rather than those of Engels or Marx. In 1905, Lenin had an argument that literature is tool for party and literature must be party literature. Literature must become part of unified, organized, and methodological part of 'social-democratic party'.

Whereas, Engelsian Marxist Criticism' has no any such hard line for literature.

It emphasises on the freedom of literature from political influence (Barry, 2002) ^[3]. Thus Marxist views literature as not the timeless artistic criteria, but as products of ideological and economic determinants of specific to that society and era.

2.3 Aspects of Marxist criticism

Generally, Marxist criticism takes following points to underline any piece of literature in its criterion.

- A context and rational based study of literature.
- What does part class play in literary piece? What is the view of writer of class relations?
- How does character deal?
- In what ways do the works serve as the propaganda for ongoing systematic way of life? Or do these undermine it?
- What does literary piece peace say about oppression in society?
- Do the literary works propose any vision to solve problems in that work?
- Ideology is signified, if the literature is considered as signifier.
- Without class consciousness, it is not possible to define literature.
- The genres of literature also belong to classes of society as tragedy is for royals, epic is for chivalrous heroes, ballads is for middle class, sonnet is for shepherd, comedy is for landlords and novel is for middle and urban class.

3. Methodology

This study is pure qualitative. This research based study present the landscape of Marx theory and the function which is associate to literature. The socialist approach of Jalib's poetry is well known opinion that gives his poems an enormous flight to the world of imagination and made his fame in the arena of literary and political society. So, working on Jalib's this aspect is great need of the age which cannot be ignored. Therefore the aspect is basically central of his poetry. For the purpose of investigating the ground in this regard,

internet and books were used as the core source of data collection. Specifically internet and books remained helping hands in this regard. While preparing for writing this research paper numerous hurdles came when it comes to poetic translation/ or in order to transcribe the poetry. Although the poetry has been transcribe in many languages yet English language has been infrequently chose for that purpose. Seeking to accomplish the purpose, number of search engines were browsed and visited yet only the one website (<http://www.revolutionarydemocracy.org/rdv9n1/jalibpoems.htm>) been found utilisable from where the purpose could be served(translation of poems).

Translation in second or in foreign language from the first language however, it was a Hercules task to convert/translate the ideas and words into other language and explain it. Therefore take it as modestly attempt to present the central ideas in simple language in order to pave my notion.

4. Data analysis

Habib Jalib discussed all the native and world-wide problems of his age in which Marxist views can easily and clearly be observed. His faith like Marxist approach to change the world can be pointed out in the poem:

Jalib addressed all the local and international issues of the age in the interests of mankind and progressive movement in which Marxist approach can clearly be observed. His belief like Marxism to change the world can be seen in the poem:

*“Roti, kapda aur dawa
Ghar rehne ko chhota sa
Muft mujhe talim dila
Mein bhi Musalmaan hoon wallah
Pakistan ka matlab kya
La Ilaha Illalah...”*

(Bread, clothes and medicine, A little house to live in, Free education, as may right be seen, A Muslim, I, too, have always been, What does Pakistan mean, There is no God, but God, The Rab-al-alameen...)”

In the above Mentioned couplets

Habib jalib depicts the condition of Muslims in the country which is clear depiction of class difference where rich people(Indians/British) not only capitalist of feudal class is depicted who have full belly and the poor ones or lower class spends his life in stark hunger and famine. From the above lines it can be judged that the distribution of wealth is unequal thus workers strip their belly and farmers drench their land instead of doing hard work and thus the revolutionary thoughts has been raised by jalib which is the basic concept of Marxist theory (revolution).

*“Khet waderon se le lo
Milen luteron se le lo
Mulk andheron se le lo
Rahe na koi Alijah
Pakistan ka matlab kya
La Ilaha Illalah...”*

(Confiscate the fields from the landowners, Take away the mills from the robbers, Redeem the, country from its dark hours, Off with the lordly vermin, What does Pakistan mean, There is no God...)”

In the above lines there is clear optimistic approach of changing the world and getting rid of the cruelty and exploitation which is one of the basic notions of Marxist school of thought in the literature. This is the ground which in Marxism is a base to revolt and stand against the statuesque because that status-quo is established by the upper class, and that class would never confer any good to the lower class but the lower class has avail the opportunity and the coup the ruling class to establish the proletariat ruling. This is on the Marxist ground the throughout the history upper class kept the downtrodden class in suppression. Moreover, in the following lines of the verse there is an enormous urge of that change ‘revolution’ as:

*“Baat yehi hai bunyadi
Ghasib ki ho barbadi
Haq kehte hain haq agah
Pakistan ka matlab kya
La Ilaha Illalah...”*

(This, then, is the basic thing, For the people, let freedom’s bell ring, From the rope, let the plunderer swing, Truly they speak, who the truth have seen, What does Pakistan mean, There is no God, but Allah...)”

In the above couplet there is spontaneous urge to inflict a revolution showing the restlessness of the motherland and the suggestion to enter in its extreme depth for the revolution is very much enthusiastic.

5. Conclusion

It can verily be concluded that Habib Jalib not only seems to be immersed in the Marxist approach in literature but also declares himself as the revolutionary poet of the age by poetry. He seeks the salvation of the so-called inapt wealth distribution and injustice in Marxist perspective and in result suggests to challenge the current status-quo and bring about a revolution to change the world altogether. He does not seem to live in the society which is not based on the principles of Marxism and intends for that end to the last drop of his blood. He appreciates the rebellious characters and praises their follow-up on footing the Marxist ideology.

6. References

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