

Social scenario in Dr Qasim Jalaal's Urdu and Siraiki Poetry

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Abstract:-

Dr. Syed Muhammad Qasim Jalal is one of the well known urdu, Siraiki and Punjabi poet. He also writes in fiction and in prose. But his poetry is above all. He is a keen observer of the society. He earned name and fame. He knows the realities of like living conditions of oppressed people remain in his mind. He also experiences the dying humanity among his people. He is brave and courageous people of his land are suffering and facing very hard and tough situation of life. They are facing Hunger, thirst, injustice and the contradictions of the behaviors. Qasim consoles his people and says that the day will surely come when all these hurdles shall be rooted out. Poet is from them and always stands with them hoisting the flag of happiness, Joy and Harmony. He knows that the sorrows and grief destroyed badly the innocent and poor people of his home land. He has not the power to change the cruel system but he is the leader of his community. He is like a guiding star. He provides them the directions of pleasure for them

key word:- Qasim, Jalal, Urdu, Siraiki, Punjabi. Home land. Trust.

Introduction

Language is more than just a means of communication; it is a cultural and social construct that shapes our identity^{i, ii}, worldviewⁱⁱⁱ, and interactions with others^{iv, v}. At its core, language serves as a vehicle for expressing thoughts, ideas, and emotions^{vi, vii}. If we talk about the Siraiki wasaib, the first question arises in our mind is what society is all about. What is the value of society in human life^{viii, ix}. Society influences human life in many ways. While living in a particular wasaib, a human being seems to be bound by some specific Rules and regulations that society imposes on him.

Siraiki society has its own specific and distinctive identity. This land has seen many ups and downs. The invasion of invaders has greatly affected the civilization, culture and literature of this land. In spite of all these sufferings the writers of this wasaib have created such a literature with the help of their pen that's fragrance is scattered in its surrounding to make its sense even today language urdu as well as in the ancient languages like Siraiki and Punjabi also. After Muhammad Bin Qasim's conquest of Sindh, the Arabs ruled this region for 130 years, for 40 years Banu Umayyad and for 90 years Banu Abbas have been Ruling here.

A century ago, people believed that poetry is a gift from God: If a poet commits a sin, this

blessing is taken away from him. There is a special relationship between reader and the poet. There are some poets that affect aspects of our life through their marvelous writings We enjoy fully with the creation for some span of life but they cannot meet many of ours personality needs.

Dr. Syed Qasim Jalal is such a poet of this land whose writings seems to be connected with the emotional demands of the reader. His poetry is like a flame that descends from the valley of E-mail and seems to wave on the ground. Qasim Jalal is not only a poet but also a preacher of humanity. In his writings the elements of nationalism and patriotism are the prominent one. A Renowned scholar of the age Jamshed Iqbal is of the opinion about the birth and family background of Dr. Qasim Jalal as.

“Qasim Jalal was born on November 20, 1948 in Kocha Choori Gran of Mohallah Bagh Mohi Bahawalpur. From the mother his Pedigree goes back to Hazrat Ghulam Miran Shah, whose Shrine is the center of religious attachments in Lahore. Descendent from father the line age of Hazrat Syed Jalal Ud Din Surkh Poosh Bukhari whose shrine in Uch the oldest historical Region of Indus valley is visited by the Masses for generosity and assistance.”^x

Dr. Syed Qasim Jalal is the shining star of literary horizon who has been brightly shine in the sky of Siraki and Urdu literature for many years. He holds a prominent position not only in urdu but also in Siraiki and Punjabi literature. He is a solid and concrete reference of Urdu and Siraiki poetry.

There is innovation and maturity is his writings. There is not only mention love, separation of beloved but also the stories of the sufferings of oppressed people of Siraiki wasaib.

Shafeeq Almas has choose the Abstract from Qasim’s poetry as:

“The Garden, its branches and branches with flowers are burning

The flower and its florets are burning.

How can I express the state of region unity of Mankind

City is destroyed and the streets are ruins,^{xi}

It has been the tragedy of Siraiki wasaib that poverty has camped here from Ancient times. Hunger, poverty, thirst, lack of Resources man availability of basic needs of life is the destiny of the people here.

“Teel me what should I narrate the condition of masses and mine we have not a partner nor a shelter to stay.

Falling down, crying, weeping. It is difficult for us to meet with house hold need.

The heart is ignorant, it just is restoring. It neither sees a well nor a cave.

All the age have passed, but me do not understand.

How the truth would works.”^{xii}

Dr. Syed Qasim Jalal started writing his poetry in urdu and Siraiki languages in 1970s and continues to this day. Literary and educational institutions are benefiting from his writings. He has been associated with the education sector for the last half century. He wrote the poem in Hamd, Naat, Maalood, Manqabat, Kaafi, Qaseedah, Ghazal. Geet Milli and children’s poem. He has experimented in comic and serious poetry.

The name of Syed Qasim Jalal was suggested by syed olad Ali Gillani as Muhammad Moazzam. Later his parents replace it as Muhammad Qasim that is written in all his educational credentials and degrees. As he belongs to the Bukhari Syed Family, his full name is Syed Muhammad Qasim Bukhari and his pen name is Qasim Jalal.

Custom and culture reflects the ethises and traditions of a nation. Religion, Beliefs sciences Arts and Social customs provide the order to the life of people. They are complete interpreters of civilization and culture. Every Region has its own culture and customs. Some of these values are common in every society which is respected by every society and every culture bound civilized

people do this. As holly things are respected, respect of elders following etiquettes etc. Qasim Jalaal is the prominent figure of the society about Qasim Jalal's maturity of consciousness Rais Amrohvi is of the opinion

“The start of correspondence with Qasim of me began at the time when he was entering the stage of consciousness and I was slowly moving towards old age. Twenty years of Relationship has some meanings. Qasim Jalal has the power over Urdu and Siraiki Poetry and literature at the sometime. He is a unique poet of his color due to the maturity of his words and quality of style in expression. Quality of Articles nad sophistication of composition are free from vulgarity. The study of his poetry leaves a very pleasant effect on the readers mind. Its framage settled there for long.”^{xiii}

Dr. Syed Qasim Jalal is not only fully familiar with the technical requirements of the poetry, but also knows how to use the flight of imagination. Positive thinking is prominent in his sayings

“My beloved shall come home today
my heart will sing while dancing.
Its flower of love will bloom when he shall met with me.
A flowing river of happiness.
It should unfurled in every vein”^{xiv}

In Siraki wasaib, society looks unbalanced on one side there is the rich class as they are enjoying all the luxuries of life while on the other hand poor's are grinding in the mill of poverty. People are compelled to live like slaves and even like animals. They are sighing for and they have longing for the bread of time. The Aristo critic class consist of feudals, capitalists and industrialists. There is a significance difference between these two classes of social, moral, economical and social level. Poet seems to have peace and harmony out of this situation. Qasim Jalal, who holds a prominent place in urdu poetry, describes the yearning of his sick soul like this.

”Do not change the atmosphere of the night,
Change the candle to the morning
Burn the candle that should not be quenched by anyone
Our caravan is in the deserted desert
The world that has no limits, no cry of departure.
My pulse detector! There is any cure of it is or not
Although the body is ego, but the soul is diseased
Teach the poet how he not to fly.
The poetry which is eternal under the command of Jib reel.”^{xv}

Poet has addressed the people of his land. The full expressions of contemporary requirements can be seen prominently in his works. Outstanding among his contemporaries who brought surprise in their thoughts and individuality in style. Positive thinking is prominent in his speech, his poetry is fascinating. In terms of style, social, political, psychological and national issues are the subject of his poetry. Pain and lust for wealth have alienated man from each others. The fire of Jealousy has scorched him. The poet says that.

“This is human nature from eternity
what he does not perceives the always hates him,
he is the slave of the wounds of his liver.
The poor says that all the rich are bad, they sell their conscience in the market of the world
Allah almighty protect us from wealth
The poors are the best one among those rich people who are away from knowledge,
Are includes because of ignorance.”^{xvi}

Siraiki wasaib has been laggard since its inception snatching of human rights, felling of

insecurity among the people due to violation, looting, violation of rights, oppression is increasing. Qasim Jalal own his soil and his land. He deeply felt the suffering of the people living in his surroundings. He is well aware of the sufferings of oppressed. Only false consolations remain with them. No one is visible there to heal their sufferings. There are very few people who take the lands of down trodden and helpless people and try to lead them to their destination of happiness and success. Such people deserve the title of humanity. This scenario is evident in Qasim Jalal's poetry.

“He start telling me his pain story first
 who ever I meet, for telling him my pain story
 some one he who heel the wounds of people come forward
 someone who wake up from sleeping for our fate.
 The cruel have banned the path of truth
 who will come forward to shake the chain of Justice
 Brothers, only the tears of regret are useful.
 For erasing the signs of crimes from the cradle of chest.
 There are very few people who are supportive
 But the same way, people come forward to share the pain.^{xvii}

Qasim Jalal's style and technique is new words, new similes. He is searching for the metaphors that are directly connected to the reflection of civilization. He clearly expresses about the deprivation in his poetry. That arouses from the violence and emerges from the horrors of cruel behaviors of relationship among humans courage and closeness of a trusted Partner works as stepping stone at the time of depressiveness. If we go down in the depth of the society, It becomes crystal clear that in the society where there is on one side is elite class reaping blessing and on the other depressive exists. That is the name of life. This class conflict and distinction has made the rich more hopeful while the poor have been robbed of their bread and butter. The realization of Deprivation and worst moral pressure due to economic hardship is prominent in Qasim's poetry. In the atmosphere of helplessness when one remembers of his one's own, the heart starts crying tears of blood. A face that knows the art of keeping ointment for healing of wounds.

“When the heart tremble with grief, A face who remember
 When loneliness disturbed me, A face was remembered
 When I saw the moon,
 I remember, a moon like face was there
 I saw a smiling face that was well known to me
 When the flowers fragrant the garden, A face was remember
 Reflection of meetings arouse in the mirror of the heart
 Tears flowed on the eyelids, pain arose in the chest
 When the shadows of evening spread, A face was remembered
 Whenever the heart trembled with grief.
 A face was remembered.^{xviii}

Qasim Jalal's style in his poetry always looking for new words, new techniques and new metaphors which are directly connected with Siraiki wasaib and its inhabitants. There is no denying the fact that the history is ruthless in the sense that it does not allow lies to reflect true and even the truth into the truth and lies into the lies. Positive and truth worthy thinking is prominent in Qasim Jalal's poetry. The preachers of philanthropy, this man seems in making a fine blend of personality and orthodoxy.

“How I hide my heartache under the clock of guider
 Its perceives the disease of inner with his sad eyes

Man has tied the hope of loyalty from this world.
 How fool he is, who is building a house on sand.
 When the path is last from the guider
 The whole heaven has also lost.”^{xix}

A great poet never lets his people down. He gave courage and makes them to live in the state of hope and also let them make to endure suffering. As the sufferings are temporary. They should not stay permanently in their lives. After every night there comes dawn in the morning. Seasons are not always remaining the same. Proses of change in them go on and on. After every fall there comes spring.

Before the creation of our loved homeland the British and the Hindus together kept the atmosphere of oppression on our simple and innocent people. In order to change this cruel system based on injustice, the residents of this Area laid down the foundation of wattan-e-Aziz. They also make many sacrifices in this process. But even after getting independence, that cycle of fate continue till today. Nothing has been changed.

The poet is not disappointed even in this situation, he hopes that those who will change the destiny of these residents shall surely come, the sun of happiness shall surely rise and dark clouds of sorrow will surely be removed. The dreams we saw shall definitely be interpreted. Dreams shall be transformed into beautiful interpretations.

“ Today, my heart says, they will come
 whose memory is fragrant in space of heart.
 Those whose name is always on the tongue.
 They will surely come and wake up my sleeping fate.
 My heart says today, they will come
 The dry rotten branch of my heart
 Shall turn green.
 The end of autumn will become desolate.”^{xx}

Allah Almighty has bestowed the crown of creation for man. Man is most obedient to his lord. Unfortunately most of the people have forgotten their duty. They entangled themselves in other affair. Even though they are not been able to entitle as human.

“Allah Almighty granted a trussed of knowledge to his creature.
 Those were authority, determination and power.
 The sun, the star sky and the heaven afraid said,
 O Lord, how we can lifted this
 We are light and weak; the burden of trust is so heavy
 After all, it has been placed on the shoulders of a man.
 The crown of caliphate was placed on his head by lord
 Man is not being forced for worship nor is he bound of obedience.
 The man has given superiority over creature due to this.”^{xxi}

Syed Muhammad Qasim Jalal is one of the prominent poets of Urdu, Siraiki, and Punjabi also. His creations are praise worthy. He served his life for literary activities about help a century. He also earns good name and fame among the literary people.

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