



THE MOVEMENT OF ISLAMIC LITERATURE IN URDU AND ITS IMPACTS

Dr. Tahir Nawaz, Assistant Professor (V), Urdu Dept, IIUI

nawaztahir87@yahoo.com

Dr. Wajiha Shaheen, HEC, Islamabad

ABSTRACT

Can literature be religious? What will be its foundational basics and poetics? Islam has a profound influence on Urdu poetry and Prose. The movement of Islamic literature in Urdu regarding Islamic literature began in the twentieth century. This movement not only gave new trends to the literature of its time, but also left a lasting impression on future Urdu literature. This movement of Islamic literature emerged as a response to many other movements of that time. Many poets and writers directly involved in this movement, and many writers' creations and criticism had indirect effects. This article discusses key features of Islamic Literature, the beginning of Islamic Literature movement in Urdu, the known writers of this movement and its Impact on Urdu literature.

KEYWORDS: Islamic Literature, Islamic Literary Movement, Impacts of Islamic Literature, Islamic literary movement in Urdu,

INTRODUCTION:

Literature has been associated with human life and will always be. The topics of literature are as diverse and wide-ranging as life of human beings. Literature is also a human and social activity and requirement. In fact, the writer takes something from his life and environment through the power of his senses and then returns to it by relying on the conscious experience and aesthetics of his personality. Literature is also rich in wisdom, so the writer is responsible for taking a healthy attitude against the deviations of our society. Literature cannot be separated from the life and purpose of the writer. The purpose of religion is to correct human behaviors and to make him successful in the two worlds and literature is the name of literary honesty, beauty, goodness and the pursuit of the truth.

Islamic literature is related to the concept of Islam. The scope of Islamic concept is as wide as that found in Islam itself. This breadth of Islamic concept provides a vast canvas of Islamic literature. Yet the Islamic writer considers literature to be a source, not a purpose. He is a thorough interpreter of Islamic concepts, principles and values, but does not directly preach sermons and invitations. The writer views human being, life and the universe from an Islamic perspective and presents his conscious experience in terms of literary aesthetics and artistic nuances.

DEFINITIONS OF ISLAMIC LITERATURE:

What is the relationship among literature, movement and Islam? How they relate to the individual, to society and life. Can literature be Islamic? If literature could be Islamic, what would be its form? Questions like these are important to consider. Only then can the evidences of the movement of Islamic literature become clearer. Islamic literature has no specific form and style rather it contains various forms of the present style of literature along with Islamic norm

and perspective such as poetry, drama, novel, short story, composition, travelogue, etc. and various artistic styles such as lyrical trend, realistic trend, idealistic trend, romantic trend, classical trends, mystic trend and symbolic trend etc. Mahmudul Hassan has written in this context:

“The term “Islamic literature” consists of two fundamental components, ‘Islamic’ and ‘literature’. In Arabic language, the synonym of Islamic literature is al-Adab al-Islami (الادب الاسلامي). The term ‘Islamic’ is used for those instances where there is a conscious effort to reflect the fundamental principles and ideals of Islam interpreted in a relatively restrictive way. As Islamic literature is a combining form of two words; Islam and literature, so the literature that includes the ideology and ethics which Islam wants to establish and spread to the nation is called Islamic literature.” (1)

Islamic literature is also related to the life, interprets the life and works for the life. It is engaged in building society and life. It is impossible for an Islamic writer to present any literature other than human life or what he presents may not affect others. Israr Ahmad Saharvi writes:

“Islamic literature is a literature that exposes ordinary human emotions and feelings in a natural way to help to build righteous life. The basic phrase we have set for Islamic poetry and literature is: One God, One Man and One System.”(2)

Therefore, Islamic literature will be the only one that conforms to Islamic culture, values and philosophy. Rashad Mohammed Moqbel Al Areqi had said in this regard:

“The Islamic literature has to include the same qualities as those just mentioned, but it requires stamped with the Islamic culture, values, and philosophy. The Islamic literature reflects the Islamic codes existing in the Holy Quran and would be a material of such Islamic narrative. The Islamic literature in its definitions needs to be the same worldwide...the Islamic literature springs up from the same origins: the Holy Quran and the teachings of the Prophet PBUH. The Islamic literature is an art that includes the elements and qualities of world literature with a special emphasis on the Islamic values and culture.” (3)

With the same ideas and goals, the movement of Islamic literature in Urdu began.

ISLAMIC LITERARY MOVEMENT IN URDU:

Although writing of Islamic literature in Urdu had begun long ago, the movement of Islamic literature in Urdu started in the twentieth century. With the beginning of the progressive writers’ movement in 1936, new trends in Urdu literature started. The progressive movement promoted anti-religious rhetoric based on socialism. Because of this attitude of the progressive movement, the movement of Islamic literature in Urdu began. Referring to the beginning of the Islamic literature movement, Mahar Akhtar Wahab writes:

“The formal launch of the Islamic literature movement started with the monthly Chirag-e- Rah (Karachi), edited by Naeem Siddiqui. He wrote in the joint issue of the August, September and October issue of the journal Chirag-e-Rah, that the

organization and implementation of Islamic writers was necessary. Because of this concern, prominent intellectuals associated with Islamic literature gathered in Lahore and were established a Halqa Adab e Islami (حلقہ ادبِ اسلامی). Asad Gilani became the moderator of this circle. This is how the movement of Islamic literature began. Naeem Siddiqui was the leader of the movement. He undoubtedly has a priority in the creation and criticism of Islamic literature. He developed models of Islamic literature in various disciplines.” (4)

After the independence, Naeem Siddiqui, Asad Gilani and Mahir ul Qadri made the atmosphere conducive to the movement of Islamic literature by issuing magazines like Chirag-e-Rah, Jahan-i-Noo and Faran. With the efforts of Naeem Siddiqui, the movement of Islamic literature was established. In this way, a new literary movement started to promote Islamic Ideas through literature and art. To respond the progressive movement, the Islamic literature movement used most of the sources that used by the progressive movement.

For the promotion of the movement of Islamic literature, branches of the Islamic literary movement established in various places and weekly meetings organized for critical review of the works.

CONTRIBUTIONS:

To promote the movement of Islamic literature, the members issued magazines. They made efforts to promote Islamic ideas against atheism. Before the establishment of Pakistan, special numbers of Salsabeel (Hadali Shahpur) and Anwar (Hyderabad Deccan) were published in the context of Islamic literature . It was the time of the early experiences of Islamic writers. Chirag-e-Rah (Karachi) and Jahan-i-Noo (Karachi) have been the official magazines of the movement of Islamic literature for a long time. Akhter Wahab Mahar has written in this regard:

“Jahan-i-Noo published the first short story number in 1950 with special arrangements. This number proved that the writers associated with the Islamic literary movement could not only do poetry, but also write good short stories. After the short story number of Jahan-i-Noo, the poem number of Chirag-e-Rah was published on September 1951, which included the creation of poets of the entire subcontinent associated with the movement of Islamic literature.”(5)

Notable magazines and journals of Islamic literature included Jahan-i-Noo (Karachi), Chirag-e-Rah (Karachi), Masheer (Karachi), Faran (Karachi), Tameer-e-Insaneit (Lahore), Siarah (Lahore) and Urdu Digest (Lahore). Of the journals published from India, Meyar (Meerath), Nai Naslain (Lucknow) and Danish (Aligarh) are also important. Articles and fictional works published in these journals on purely literary standard.

Most of the works produced under the Islamic literature found in poetry. Among the poets of the Islamic literary movement are Hafiz Jalandhari, Ehsan Danish, Mahir-ul-Qadri, Shorash Kashmiri, Anjum Romani, Hafiz Siddiqui, Khalid Buzmi, Wafa Burahi, Tahir Shahdani, Hameed Jalandhari, Baqi Ahmad Yousafi, Muzaffar Warsi, Aslam Yousafi, Yaqoob Parwaz, Aftab Saqib, Gulzar Bukhari and many other poets whose poetry shines like bright stars on the horizon of Urdu poetry.

Similarly, in the field of column writing, Drama, short story and novels, there are prominent creations and renowned writers in the Islamic literary movement, including Naseem Hijazi, Syed Asad Gillani, Mahmood Farooqi, Ijaz Farooqi, Tahir Naqvi, Mirza Adeeb, Hameed Shahid, Amjad Tufail, Salma Yasmeen Najmi, Farzano Rubab, Nayyer Bano, Um e Zubair and Saleha Sabohi etc. Most of them hold positions in the art of fiction.

In relation to research and criticism in the Islamic literary movement Dr Waheed Qureshi, Dr Iftikhar Ahmad Siddiqui, Dr Khawaja Muhammad Zakariya, Dr Tehseen Faraqi, Dr Rafee ud din Hashmi, Dr Malik Hassan Akhter, Professor Farogh Ahmad, Professor Israr Ahmad Saharvi, Professor Khursheed Ahmad, Professor Aasi Ziai, Masood Javed, Jaffar Baloch and Siraj Muneer are very important personalities.

CONCLUSION:

It is also fact that in the early days of the movement of Islamic literature, the prominent and famous writers and poets did not join the movement. Thus, the writers and poets who came to the movement of the Islamic literature were the new practitioners. Not only did they have to introduce their theory of Islamic life and literature, they had to find their way among famous and well-known writers. Thus, the literary movement of Islamic literature passed through bilateral empirical stages, literary experience on the one hand and theoretical experience on the other. This experience was even more difficult in those situations where they did not have any literary traditions in which they could set their own path. At the same time, they faced the progressive movement. As a result, misconceptions about the Islamic movement spread and severe criticism started.

The Islamic literary movement has undoubtedly given Urdu literature a direction and momentum. Due to the efforts of this movement, a third clear and prominent trend between progressiveness and modernity has emerged in the form of Islamic literature. The writers and poets associated with this movement have made some significant efforts in every genre of literature. Tariq Habib has written in this regard:

“Islamic literature and criticism have given Urdu literature an opportunity to get acquainted with a new perspective. The creative literature in Urdu has expanded. Similarly, positive changes in the methodology of criticism of Urdu literature occurred. The focus is on the Islamic values and regulations, along with external motivations and thematic reviews, internal elements, intuitive dynamics, creativity, language and expression to analyze an artwork. The effects of this style of criticism are certainly reflected in Urdu criticism.” (6)

The Islamic literary movement presented its viewpoint on a philosophical level. The vision of this movement was to lead man to an intellectual revolution. The intellect distinguishes a person from good and evil and motivates him to support good and oppose evil. The source of this thought is the Qur’an and the source of the creation of Islamic literature. This movement sought to deviate from the basic teachings of Islam to the constructive attitude of Islamic literature. Dr. Anwar Sadeed has written in this regard:

“The movement of Islamic literature’s manifesto was in the direction of Islam, and its claim was to establish a system that was completely compatible with the

basic spirit of Islam, by virtually negating the ties of the earth. The foreign dimension of this movement targeted atheism, infidelity, obscenity and salacity and indirectly raised the opposition to any system of thought that was unwilling to accept the views of Islam.”(7)

The Movement of Islamic literature was a purposeful movement. In the light of Islamic ideas, it always kept in mind the corrupt system of morality. This movement aspired to a righteous society. From this angle, the direction of the movement was towards the past, and its nature was positive and classic. The writers and poets of the Islamic literature movement had a religious and emotional connection with the movement. Although this movement is over, its impacts are still visible in today’s literature, as the movement attracted writers to write in a new direction, the direction of Islamic literature.

REFERENCES:

1. Md. Mahmudul Hassan,(2016). Islamic Literature: Definition, Nature and Scope. IIUC Studies. 13. 44.
2. Israr Ahmad Khan Saharvi. Adab or Islami Qadrain. Karachi: Maktba Chirag-e-rah. Print.
3. Rashad Mohammed Moqbel Al Areqi (2016). Rise of Islamic Literature between Fact and Fiction. Journal of Language Teaching and Research. 7. 685.
4. Mahar Akhtar Wahab (2010). Urdu Main Islami ADAB ki Tahreek. Islamabad: Poorab academy. Print.
5. Mahar Akhtar Wahab (2010). Urdu Main Islami ADAB ki Tahreek. Islamabad: Poorab academy. Print.
6. Tariq Habib (January to June). Islami Adab Ki Tahreek: Pas Manzar, Asrat, Nataij. Al Hamd. 5. 96.
7. Anwar Sadeed, Dr (2013). Urdu Adab Ki Tahreekain. Karachi: Anjaman Taraqi e Urdu. Print.