



NATIONAL LOVE AND PATRIOTISM IN FAIZ AHMED FAIZ POETRY: A DESCRIPTIVE STUDY

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Abstract:

Faiz Ahmad Faiz MBE NI was a Pakistani poet and author of Urdu and Punjabi literature. Faiz was one of the most celebrated, popular, and influential Urdu writers of his time and his works and ideas remain widely influential today in Pakistan and beyond.

Keywords: Faiz, Urdu Poetry, Patriotism, Nationalism, Country, Countrymen, Patriotic Poetry, Love, Beauty.

The creator of the universe has made love and attachment to the motherland an integral part of human nature. Not limited to humans, animals have an unconscious attachment and attachment to the place where they live. Since man has been given consciousness, his love and devotion to the motherland is twofold. Love and heartfelt attachment to the soil has been ingrained in human nature since day one. The country in which a person grew up, spent his childhood, came in contact with customs and traditions and roamed in the streets and markets of the earth, then this particle of dust becomes a god for him and the piece of soil is only a reflection of the geographical reality. It doesn't, but it connects a precious bond of belonging and intimacy with the human being. Therefore, it is his nature to absorb the soil of the homeland into his soul and feel its touch.

What is patriotism? What are its requirements? How did the tradition of patriotism take place in Urdu literature? These questions require clarification.

The literal meaning of patriotism is love of country. For that in English The term patriotism is used. The term patriot or patriotism is originally borrowed from the French word patriote which means countryman. The Cambridge Dictionary defines patriotism as:

"Showing love for your country and being proud of it." (1)

It means showing love for your country and being proud of it. Whereas Dr. Narendra Nath defines patriotism as synonymous with patriotism as follows:

"Patriotism generally refers to a sentiment one has in one's heart for one's country Took emerges. Thus patriotism and patriotism are used in the same sense." (2)

The term 'patriotism' came into use in English literature after the seventeenth century. However, patriotism is as ancient in its origin and foundation as human civilization itself. The human yeast rose from the soil and after going through all the development and evolution processes, even today his feet are rooted in the same soil. Just as a child cannot forget the mother who brought him into the world or his creator after raising the flags of success and prosperity, in the same way he cannot forget his earthly relationship. This is why the terms "Mother Earth" and "Earth Worship" are common. In this way, love for the motherland is a requirement of human nature. If we look away from this emotional and sensitive aspect, the country has some basic demands from us even on the basis of concrete and objective facts. Viroli is eloquent about it:

"The country has moral demands on us because we are indebted to it. The cause of our country Since then our lives, our education, our language and the lucky few have had their freedom.

If we aspire to be moral human beings, then it is necessary that what we have achieved, if not all, return some of it by serving the common good.” (3)

The tradition of patriotism in Urdu literature has been there since the beginning. Since the source of Urdu literature is poetry, the early traces of patriotism are found in the poetry of this period. According to Dr. Narendra Nath, Amir Khusro's Makarnis and Masnavis of this period are the first examples of patriotism. When this early style of Urdu poetry began to take a coherent and organized form, these sentiments came out in a more mature color. And the tradition of patriotism appeared in earlier genres of speech with all its subtleties and colors. It started to happen. Dr. Narendra Nath presents the scene of patriotic feelings in early poetry as follows:

In the poetry of , we find such a word in which we find mentions of the city of turmoil and country problems. Although the beginning of the thematic poem comes after the literary movement of Sir Syed Ahmad Khan, however, the epitaphs, qasaid and other forms of poetry, there are scattered references to social problems and national problems. On the horizon of the nineteenth century, Altaf Hussain Hali, Nazir Akbarabadi, Shibli Naumani, Akbar Al-Ala-Abadi, Muhammad Hussain Azad and other poets of this ilk, instead of literature for literature's sake, put the stigma of literature for purpose and made Urdu poetry rhetorical, rhyming and showy. Made out of words to achieve a specific purpose. India was ruled by neo-colonial powers in the nineteenth century and the creators of India could not remain indifferent to these social and political issues. These poets made patriotism the subject of speech and expressed the problems, feelings and emotions of the countrymen. Mirza Muhammad Rafi Souda and Mir Taqi Mir are the foremost among the poets who wrote the city of chaos in this period. Bahadur Shah Zafar, Wajid Ali Shah, Pandit Burj Narayan Chakbast, Ghalib, Altaf Hussain Hali, Nazir Akbar are among those who wrote poems of pure patriotism. Population etc. are included.

In the 20th century, we find in Urdu poetry patriotic resistance, opposition to the British, rejection of British propaganda, harmony within different ideological classes and avoidance of sectarianism, exhortation for unity and struggle for independence. The poets of this era had elevated the knowledge of reform and revolution. Among the representative patriotic poets of this era, Iqbal, Josh Malih Abadi, Zafar Ali Khan, Faraq Gur Khapuri etc. are big names.

After independence, the country was divided into two parts. Partition and the resulting human tragedies and tragedies deeply affected the sensitive heart of the poet and writer. The literature written in this period contains a storm of grief and sorrow. However, with the passage of time, these wounds were healed and the creators once again dedicated their energies to the nation. Just as the dream of poets and writers of united India was to get rid of the colonial and authoritarian forces and achieve an independent country, after partition, the creators of both the countries sang the song of their own country and a new narrative of patriotism began to emerge. However, this joyful and uplifting song of patriotism was sometimes sung in the form of pure praise, and sometimes it became the color of hugs and hopes and fears in the dull head. On the back of this trend was not disgust with God's kingdom, rebellion or anti-nationalism, but rather social pain and the betterment of the homeland. Passion was driven. This revolutionary and reforming tendency - this style of realism in literary terms is found in Miraji, NM Rashid, Faiz Ahmed Faiz, Habib Jalib, Ahmed Faraz, Ahmed Nadeem Qasmi and many other poets of this tribe.

Faiz Ahmed Faiz is one of the few poets who have left a mark on a new tradition of style and style of writing. The way in which Faiz has combined gham-i-janaan and gham-e-duraan, its example is not found anywhere else. Faiz is a revolutionary poet and wants to reform the

country, society and politics, but in this struggle he fulfills the strict standards of poetic tradition and speech. Striking a balance between art and reality is undoubtedly a difficult task, but Faiz accomplished this goal well. Dr. Farman Fateh Puri has drawn a map of this balanced and moderate combination of Faiz's realism and artistic qualities of literature as follows.

1941 Faiz Ahmed Faiz's first collection of poetry "Naqsh-e Frayadi" was published. The first part of this collection consists of romantic poetry, but the second part "Dale Baffro Khatman Jaane Khurdam" is a collection of revolutionary and protest poetry. At that time, Faiz was associated with the right-wing movement. From here, a new journey began, which covers his entire life and art. Dr. Wazir Agha has described the early poetry of Faiz as a manifestation of the movement of love or internal conditions, while the later poetry is a reflection of external conditions, political, social and national conditions and events. He writes:

"After this period of love's cruelties and beauty's charisma, Faiz says his own self

Center Two scholars stop understanding and take a look at the environment and an immediate change in their feelings

appears. Even so, this whole process is subject to a gradual evolution. Faiz's love too

Gaining elevation, it becomes universal. And their grief gradually turned into periods of grief goes." (6)

The opening verse of "Naqsh-e-Frayadi" reflects the narrative and internal conditions of this traditional love story. However, in the second part of the same collection, Faiz's grief and pain takes the form of a universal and human sorrow and Faiz's cheerful and joyful songs turn into a lamentation of human sorrow. They now see human bodies lying in the dust and bathed in blood across the charm of Hasan-i-Yar and cry out "There are more sorrows than love in the world".

Themes like political consciousness, social pain, revolutionary and useful color, and patriotic spirit are prominent features of Faiz's poetry of this period. Before the establishment of Pakistan, the echoes of freedom struggle, revolutionary slogan and united India are heard in Urdu poetry. Like other patriotic poets, Faiz also expressed his patriotism in the same way. The poetry of this period includes such timeless sayings as "Mujh se firsti se mohabbat mere Mahbub na mang", "Raqib se", "Chand rooz aur meri jaan". "Dogs" is one such poem in which the depiction of the oppressed, oppressed and downtrodden class is depicted in an allegorical manner. In "Naqsh-e-Frayadi" we find many such samples that show the pain and interpretation of two or four poor classes due to the plight of our countrymen and economic and social problems.

After the establishment of Pakistan, Faiz's patriotism took a new direction. Now, in his poetry, the homeland came in the form of a lover. Faiz covered the country in poetry in the same way as a man of flesh and blood is eulogized.

After the formation of Pakistan, Faiz's poem representing the high values of patriotism "Subh-i-Azadi" came out and there was a stir. Faiz's patriotism was doubted and it was said that Faiz was not in favor of becoming Pakistan. However, in this poem, patriotism has been expressed in an unconventional way. Faiz loved Pakistan and this love had attached some hopes and not all aspirations to it. But the example of many longings was the heavy rain of the night and the distance from the destination even after reaching the same destination. Then some such events and situations took place which gripped every sensitive heart. On the one hand, riots broke out and millions of people lost their blood unjustly, on the other hand, the exploitative class started robbing this lovely country, which was wrapped in Faiz's imagination, and scratched its good face. Then Faiz saw his dreams crumbling and the happy image in his mind was full of stains. □

In the later collections of Faiz Ahmad Faiz's poetry, this color of patriotism became more prominent. A poem "Du Ishq" of "Dast Saba" is a good example in which the poet has bluntly described the country as his second love. According to Dr. Wazir Agha, Faiz's first love was the lover of Goshth poppy, which inspired the early poetry of "Naqsh-e-Frayadi". The country was his second love for which he had no regrets and remained on it for the rest of his life. In the first part of the poem, the lover is mentioned, where the sorrow of Hijr and the joyous moments of Wasl are reflected in the heart. In Yer ParayZdone Such a fine depiction of the emigration and departure of the beloved is itself a literary gem. In the second part of the poem, there is a mention of loving the countrymen with the same color and the same special payment. Just like the longing of the lover's emigration and the blissful hours of connectionEThere is a reference to happy moments, the same yearning, the same happiness is also seen for the death of the homeland. For Faiz, Motherland appears as beloved. On the one hand, there is an expression of love and affection for the country, but on the other hand, they are getting rid of the pains and sufferings of the country and they are firmly holding on to the foundation of steadfastness and steadfastness.

After depicting the emigration of his beloved, Faiz presents his longing for the homeland in the same sentiments and in the end, he is proud and proud of both by combining the subtleties and colors of love. 9

Faiz Ahmed Faiz's poetry is patriotism and public friendship. Love for the country is spread over the entire canvas of his speech. However, in the context of patriotism, Faiz's poetry can be seen by dividing it into four major themes, which include poetry based on pure patriotism, the fall of Dhaka, exile and captivity. The blunt expression of love for the homeland is found in almost every other poem and ghazal, one example of which is "Du Ishq". This color comes out richly with all its nuances in a charming style.

Faiz Ahmad Faiz's poetry regarding the fall of Dhaka is a living proof of his patriotism. 1971And mThe country was divided. The eastern wing was cut off from us and became Bangladesh. Every patriot was saddened by this tragedy. In this regard Poems of Faiz Ahmad Faiz "Beware Mere Tan Se", "Tah Bah Tah Dil Ki Kudurat", "Ghbar-i-Khater Mahfil-t"HHer Jaye", "Rafiq-e Rah Thi Manzil", "Paon Se Lahu Ko Dhu Dalo", "Dhaka Se Wambi" and many other poems are famous. Faiz wrote these poems in the background of a tragedy that touched the hearts of every Pakistani. There, Faiz was not only sad about Pakistan being divided, but his eyes were filled with tears for the unjust blood of human beings. Of the tragic situation seems to be dire according to Tabsum Shakir:

"It was such a tragedy that the entire nation groaned with the sense of political defeat. Along with this, the massacre of innocent people for political reasons was an unbearable shock for Faiz. Faiz was so heartbroken by this tragedy that he In the poems written on the spot, his quiet and restrained tone seems to break." (12)

1974AI Faiz Ahmad Faiz went to Dhaka and on his return he composed his emotions and feelings. The poem was titled "Return from Dhaka". Faiz mentioned here also the spring of unblemished green, heartbreak, prayers and throat doubts. The aspects of lyricism and lyricism are prominent in the poem. Even after three years, Faiz's sorrows and wounds are still fresh

Faiz's visit to exile regarding patriotismNThe written word is of special importance. 1978 by FaizAFrom 1983And tA long exile. When martial law was imposed for the third time in Pakistan and Bhutto was hanged, the situation seemed to be deteriorating. In such a situation, Faiz became a self-imposed exile. Faiz 1978AI came to UK via India. From there he stayed in Russia and then

in Beirut for a long time. The earlier part of the poetry of this period was about distance from the homeland, nostalgic (nostalgic) Full of feelings. 1980 And a poetry collection published during the exile days was titled "Mere Dil Mere Musafiri" and included patriotic poems such as "Dil Man Musafiri Man", "Gaon Ki Sadak" and "Mere Milne Wale". On the one hand, the poems reflect the anguish of being away from the homeland, on the other hand, this poem seems to be full of patriotism. Look at these poems of "Dil-i-Min Masafir-e-Min" where the feeling of constant alienation and the echo of the distance from the homeland is heard. Is:

This pain of distance from the homeland continues with a continuum. Faiz spent solitary confinement and faced all the pains in his homeland. The voice of protest and the echo of determination and independence is heard in the poetry written in this background. But the poetry of exile consists of a sense of alienation, inner anguish and restlessness of the soul. Faiz was a true patriotic poet and the distance from his homeland proved to be a source of sorrow for him. According to Qamar Raees:

"This experience of exile and loneliness in his homeland was very far-reaching and meaningful. It seems that it was absorbed into his inner being and became a part of his sensibility forever." (16)

We find a powerful reference to the patriotic poetry of Faiz Ahmad Faiz in the poetry of imprisonment and imprisonment. Faiz for the first time in 1951 Yes 1955 A Till Pindi was arrested in the conspiracy case. During this period two of his collections were published. "Dast-e-Saba" was published in 1952. Often in it They Poems involved in which are They It was written before going to jail. Second collection "Zindan Nama" 1955 And m was published. This is the word that was written in the jail cell. In it, there is no suspicion of the hardships of imprisonment, lack of self-esteem and brokenness. Rather, Faiz comes out in a protest and revolutionary form. Patriotism seems to be dripping from the top of this poem. Whether it is the poem of "Dast-e-Saba" which was composed in prison or the poetry of "Zindan Nama", revolution in both. And the fountains of patriotism boil.

Russian writer Alexander Serkov praised Faiz's solitary confinement and his patriotism and public friendship in the poetry of that period as follows:

"Even from the heavy walls of the prison, those songs that were filled with the love of the people and the motherland continued to emerge from his courageous heart. The sound of these songs could be heard in the land of Pakistan and many other countries. and continues to warm the hearts of millions of people." (17)

A memorable poem of Dewar-i-Pas-i-Zindan "Nisar Mein Teri Galyon Ke." In which the love of the beloved country, secrets and hugs are done in such a way that a true lover does with his beloved. On the one hand, Faiz's love for the country is at its peak, but there are also some hugs. Like "Two Loves", in this poem, the country is presented as a beloved.

Faiz addresses the country in his poem "Hum Tu Mushad-e-Wafa Hayin" and says that the block of love and lovers are forced to love the country, but why has the country painted its beautiful face in blood. One does this to his lovers in such a way that he wets his feet with their blood. Their dreams were stoned in the way of the homeland and what the beloved of the homeland confessed and no't be faithful A. The lover is forced to love and loyalty to the country, but he also has some hugs from the country

It was Faiz's love for the homeland that sometimes came out in a revolutionary tune and sometimes turned into a pure love song. The political, social and patriotic color that is found in



Faiz's poems also comes out abundantly in the ghazals. His ghazals are full of patriotism and it is often expressed in different verses. At some point, the distance from the motherland takes the form of disintegration They Cries out:

Faiz knew the path he was on And the knowledge of revolutionary and reformist poetry that they have picked up, there are hundreds of thorns in this path. Patriotism and constant concern for countrymen demanded many sacrifices. These were requirements that not everyone could afford. In this way, there was also a language barrier and it was a way of walkingZAlso special. There was also the agony of exile and the longing of nesting in Chaman. But Faiz's steps should not waver on any destination. He fulfilled all the requirements of Farman-e-Jinn and Haraf-i-Tamana. Faiz remained in a foreign land, remained confined behind the wall of the prison, faced every insult and arrow of accusation at the hands of the rulers in the country, saw the plight of the beloved country, but despite all these sufferings and pains, Faiz's patriotism did not decrease. did not come His poetry testifies that Faiz had two loves Their The second love is the country.

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