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A Thematic Study of Selected Works of Mohammad Ghalib and Faiz Ahmed Faiz

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ABSTRACT: This thematic study examines the literary works of two famous Urdu poets, Mohammed Ghalib and Faiz Ahmed, to explore the recurring themes of love, social consciousness and political resistance in their poetry. By analyzing a selection of their major works, this study seeks to highlight the profound impact and lasting relevance of Ghalib and Faiz's poetry in the socio-political landscape of their time and beyond. The study also aims to shed light on the distinctive styles, imagery and poetic techniques employed by these iconic poets, as well as their shared commitment to humanism and justice. The study begins with an overview of Mohammed Ghalib's poetry, focusing on his exploration of love in the context of longing, isolation and unhappy attachment. Ghalib's verses often have a melancholic tone, combining the traditions of classical Urdu Ghazal with innovative poetic devices. However, both poets acknowledge the transformative power of love in shaping individual and collective identity. For Ghalib and Faiz, love becomes the force that unites humanity and enables them to face adversity. In addition, this research explores the involvement of poets in political resistance and their role as cultural icons. Although Ghalib was primarily known for his romantic poetry, he also did not shy away from criticizing the repressive political regime of his time. His verses are a subtle commentary on social hierarchy and restrictions on individual freedoms. Consequently, Faiz's poetry bravely confronts political oppression and tyranny and becomes a metaphor for resistance against authoritarian regimes. Both Ghalib and Faiz express a deep commitment to the ideals of democracy, freedom, and human rights, making their poems withstand dissent.

KEYWORDS: Urdu Literature, Urdu poetry, love, sorrows, Persian impact, Ghalib, Faiz Ahmed Faiz,

I. INTRODUCTION

1. A Brief summary of Urdu Literature

It is hard to affirm any specific date or time period regarding the origin of the Urdu Language. Some historians believe that the language originated in Punjab, Delhi, and Deccan regions, with the mixing of local Punjabi and Persian spoken by the soldiers of Sahib-ud-din Gori in 1187. Before the term "Urdu" came into existence, the language was known as Hindi and Rekhta. It was only after the soldiers arrived in Punjab that a common language was needed for communication, leading to the blending of Hindi and Persian to form Urdu. Despite the widespread belief that Urdu originated in Delhi, it is important to keep in mind that Persian-speaking troops had already been residing there for almost 200 years before the city's first sultan assumed the throne. Therefore, it's conceivable that Urdu originated in Lahore centuries earlier and that old Punjabi rather than Khari served as the language's foundation. Amir Khusrau is considered to be one of the first Urdu poets, known for his works in 'Hindavi,' which was a mixture of Hindi and Persian. However, only a small portion of his work has been preserved. In the 15th century, Shah Miran Ji of Deccan left behind four extant works, which marked the beginning of a long and rich tradition of Urdu literature that continues to this day. Despite the lack of evidence, the study of the Urdu language and literature remains a fascinating subject that offers insight into the cultural and linguistic diversity of the Indian subcontinent.

The study of Urdu literature presents unique challenges due to the limited availability of early works. The majority of poetry written before 1800 is either stored away in old libraries or unpublished. Many published works, especially those first printed in magazines, are now inaccessible. Access to original works is often impossible, forcing scholars to rely on quotations in books. Even the anthologies available today are often inaccurate and provide meager information. This results in a striking similarity between various remarks made by modern and old writers, as they often rely on the same sources. The dating of works is also difficult due to the omission or inconsistency of dates in anthologies. It is challenging to verify the authenticity of early Urdu poetry, and without access to important dastaweez held in libraries in Great Britain and other Indian states, many of our problems remain unsolved. Nevertheless, the study of Urdu literature is a worthwhile endeavor, as it provides a window into



the rich cultural heritage of the Urdu-speaking world. The word Urdu itself is Turkish and means army or camp which refers to the Muslims Army Station in Delhi from 1193 onwards and was known as Urdu or Urdu e Mualla the exalted Army. For the first time, Urdu as a word was used by King Zahir-ud-din Babar in his book. Urdu as a language got its identity in Shahjahan's time. Earlier it is known as Hindi or Hindvi, Urdu-a- Maulla, and Rekhta.

Urdu poets share the same views as some of the prominent writers of English literature. After the death of Coleridge, Henry his nephew/son-in-law published notes about the things he heard in gatherings of close friends and groups supposing that it will be helpful in the biographical records of his uncle/ father-in-law. In 1835, he published his notes under the title "Specimens of the Table Talk of the Late Samuel Taylor Coleridge" or Table Talk. According to these notes, Coleridge spoke these words on the night of July 12, 1827, during a conversation about a number of prominent writers, like Walter Scott, Dryden, Algernon Sydney, Burke. Coleridge's quote about prose vs. poetry as per jotted in Table Talk, is:

"prose: words in their best order Poetry: the best words in best orders" (Coleridge:1827)

Haider Ali Aatish was a renowned Urdu poet, playwright, and essayist who lived during the 19th century. He was born in Lucknow in 1858, which was then known for its rich cultural heritage. Aatish began his literary career as a poet and became well-known for his unique style of writing, which combined romanticism and realism. His poetry is known for its depth, intensity, and passion and often dealt with themes of love, nature, and human emotions. His poetic style was distinctive, and his works were characterized by their rich language, complex metaphors, and vivid imagery. 'Bandish e alfaaz Jane se nagon ke kam Nahi Shayeri bhi Kaam h Aatish Murassa saz ka'

(Aatish: rekhta)

The distinct style of expression can often be the defining factor that immortalises a poet. One such poet is Ghalib, who is often referred to as the Wordsworth of Urdu poetry. He is remembered fondly by poetry lovers for his unique andaaz-e-bayan, which set him apart from his contemporaries. Much like William Wordsworth, a prominent Romantic poet from 19th-century England, Ghalib was a people's poet who dared to challenge conventions and break down barriers. Despite the fact that both poets were separated from their families at an early age, they were able to use this as a source of inspiration to create works that were deeply personal and reflective of their own experiences. Both Ghalib and Wordsworth displayed a sense of loneliness and a rebellious streak, which can be seen in their poetry. It is the ability to connect with the reader on a personal level that has allowed the works of Ghalib and Wordsworth to stand the test of time. Their poetry continues to inspire and move readers, even centuries after their deaths. It is clear that the distinctive style of expression that both poets possessed played a significant role in their enduring legacy as two of the most influential poets of their time. "Poetry is the spontaneous overflow of powerful emotions: takes its origins from emotion recollected in Tranquility" (Wordsworth, William. "Preface to Lyrical Ballads." 1802.)

Poetry is not only about overflowing emotions or unnecessary thoughts. It is written for every success and failure, for happiness and heartbreak, for lover and stranger. Writing poetry is the best cure for every depressing heart. Our every emotion is already written in poetry.

Ghalib in diwan-e-ghalib translation by Tariq Mahmood, "Naqse fariyadi hai kisaki sokhi-e-taharira ka Kaghazi hai pairahana, hara paikpara-e-tasvira ka"

"Creation is a reflection of creator's caricature each picture is depicted in its paper pack inure" Urdu poet Mir Taqi Mir is known as a sad poet. This genre of poetry ranks a higher Place than love or joyful poetry. Poetry talks about the feeling of a person. It is the series of thoughts, the reality of life, the reality of oneself, and your imagination. It is dedicated to God, humans, nature, animals, or any piece of art. It is the confession of the heart. Safi Lakhnavi was a renowned Urdu poet and writer who lived in the 20th century. He was born in Lucknow, India, in 1900, which was then known for its rich cultural heritage. Safi Lakhnavi began his literary career as a poet and gained fame for his unique style of writing, which was characterized by its simplicity and elegance. His poetry often dealt with themes of love, nature, and human emotions and was admired for its lyrical quality and depth of feeling. "Shayeri Kya h? Dil jazbaat ka Izhaar h Dil agar bekaar h to Shayeri bhi bekaar h" (Safi Lakhnavi diwan-i-safi, 1953)

Poetry contains strength and energy that can transform someone from dull to energised. The unlucky



lover reads a few poems that offer him hope when he is devastated and remembers his beloved. Poetry is an expression of hope. Hali in his book *Muqaddama-e-sher-o-Shairi* describes the easiness of poetry. He described an instance in which a woman came to meet Kais, a well-known Arab poet, and informed him that she had numerous daughters but that no suitable marriage proposal had yet arrived. She asked him to compose a poem or qaseeda about the beauty of her daughters. He consequently wrote an ode to their traits, grace, and behaviour. It gained popularity on a global scale. Through this, the daughters of women were able to marry into aristocratic households abroad. She used to give the poet a camel as an act of appreciation whenever her daughter got married. The power of poetry was something he intended to convey through this occurrence. At the period of independence, Allama Iqbal inspired the young people through his Shayari. Poetry often conveys a story in a certain form while also expressing love, passion, thoughts, sentiments, and agony. It is an artistic style of writing that is calming, profound, motivating, and adaptable. Poetry is when you apply words to make an image come to life.

Poetry can help you grasp something in a good or bad way. If poetry is superb, the reader absorbs the emotions the poet tried to express through his poetry. Poetry omits unnecessary words and, with only a few, gives readers a clear understanding of what it is saying. Poetry is free-form and has no set structure, as well as rhythm, poetic imagery, and metre. There are various styles of poetry in the tradition of Urdu poetry. It plays a significant role in the cultures of Pakistan and India. Today's writers don't address societal issues; instead, they mainly write about love and loss. Poetry is more than just a few words; it's a collection of ideas. With its profound meaning, it reveals the hard reality of life and familiarises us with it. It has the response to a lot of queries. Poet makes people feel his feelings by using his imagination. Mir, Ghalib, Anees, Iqbal, and Malihabadi are the top five poets in Urdu poetry.

Urdu literature is a rich and vibrant tradition that spans centuries and has produced some of the most brilliant poets, writers, and scholars in South Asia. Urdu, a language born out of the fusion of Persian, Arabic, and other Indian dialects, has a unique beauty and elegance that is reflected in its literature. The emphasis on poetry in Urdu writing, especially in ghazals and nazms, is one of its most distinctive characteristics. These forms of poetry have a rich history in Urdu and have been used to express a wide range of emotions and experiences, from love and romance to social and political commentary. Urdu literature has also produced some of the most iconic novels and short stories, such as Manto's "Toba Tek Singh," Premchand's "Godan," and Chughtai's "Lihaaf." These works have captured the essence of the human experience and have explored the complexities of society and culture in ways that are both deeply moving and thought-provoking. Another important aspect of Urdu literature is its close relationship with Sufism and spirituality. Many of the greatest Urdu poets, such as Mirza Ghalib and Allama Iqbal, were deeply influenced by Sufi philosophy and mysticism, and their works reflect a profound understanding of the spiritual dimensions of life.

Overall, the rich and varied heritage of Urdu literature continues to enthrall and inspire readers all over the world. Persian literature had a major influence on Urdu prose in addition to poetry. Its beauty and elegance are a testament to the power of language and the human spirit, and its legacy will continue to shape the cultural landscape of South Asia and beyond for generations to come. Urdu literature, particularly in the fields of poetry, prose, and drama. Persian impact on Urdu literature

One of the most prominent literary figures of Urdu literature, Ghalib, was heavily influenced by Persian literature. His poetry, characterized by its complex metaphors, allusions, and wordplay, was deeply rooted in the Persian literary tradition. In fact, Ghalib was not only proficient in Urdu and Persian but also wrote poetry in both languages.

Similarly, Iqbal, another towering figure of Urdu literature, drew heavily from Persian literature in his poetry. His works, such as "Asrar-e-Khudi" and "Bang-e-Dra," were heavily influenced by Persian mysticism, philosophy, and literature.

Apart from poetry, Persian literature also had a significant impact on Urdu prose. Many of the earliest works of Urdu prose, such as the "Dastan-e-Amir Hamza" and the "Tilism-e-Hoshroba," were written in a style heavily influenced by Persian storytelling. Even modern Urdu prose continues to borrow from the Persian tradition, particularly in the use of ornate language and metaphors.

Finally, Persian drama also had a significant impact on Urdu literature. The earliest Urdu plays were translations of Persian plays, and the genre continued to be dominated by Persian themes and motifs well into the 20th century.

In conclusion, the growth of Urdu literature has been significantly influenced by the Persian



language and literary tradition. It has helped shape the unique identity of Urdu literature, influencing everything from its vocabulary and syntax to its themes and genres.

Mohammad Ghalib: his contribution to Poetry

Ghalib considered to be the greatest Urdu poet of the 19th century, was born in Agra, India on 27th December 1796, comes from a Nobel-class Turkish family. There is no verified trace of his education. He got married at a young age and had seven children unfortunately, none of them survived. We know about his life only through his poetry i.e., his expression of agony. He wrote poetry in Urdu and Persian and was known as a great poet in Urdu literature. His poetry has been translated into almost all the Pakistani and Indian languages and several other languages of the world i.e., Turkish, Persian, and many more.

“hoga koi Asia bhi jo ‘Ghalib ’ko na Jane? Shayar to
wo achha hai, par badnaam bohat h”

(Diwan-e-Ghalib, translation by Mahmood, 2021, Pn.2)

Like everyone, Ghalib also had a bad trait in his personality that later led him to drink and gamble. When gambling was a crime, he was very carefree and used to say that he is not a very devoted Muslim. His character had a lot of effect on his poetry. He wrote: “Zahid sharab penne de masjid me baith kar Yah wo jagah bata Jahan khuda nahin.” (Ghalib) The beauty of his poetry is, it is connected or related to life. His choice of words was very particular to describe the scenarios of life in his poetry. He was invited by Bahadur Shah Zafar and was appointed to several job positions with a salary of 50 rupees. When the emperor was dethroned, he was declared anti-government which affected his health and money. This sadness is presented in many of his poems. He died in 1869 in Delhi India.

Ghalib is the pen name of Asadullah Khan, one of the great poets of Urdu poetry. Ghalib, a prominent poet, and writer wrote more in Persian than in Urdu, but his Urdu works are more famous and beloved. He began writing poetry at a young age and initially imitated Persian poets, but later developed his own distinct style. Ghalib's Ghazals are known for their intense emotions, perfect form, exquisite melody, and profound appreciation of the world's beauty. He explored a wide range of human emotions, questioned the fundamentals of faith and dogma, and brooded over the nature of joy, sorrow, life, and death. Ghalib's letters in Urdu are also notable for their simple, intimate, and informal style, which departed from the traditional Persian-influenced style. Ghalib's influence on contemporary readers is pervasive and profound, as they see him as someone who cherishes intellect while still feeling the need for a spiritual center.

Dil-E-Nadaan tujhe hua kya h.....

‘Dil e nadan tujhe hua kya h ’is the first ghazal by Ghalib written in 1954. When God is creating humans he said to angels ‘he is sending his assistant to earth, whose name will be human. Angels become sad and ask God, we are busy worshiping you from dusk to dawn, what is the task we are unable to fulfill? God replied, there is nothing wrong with you worshiping me but I am giving humans three different qualities from you. I am giving them stomach, brain, and heart. Stomach, we spend our whole life filling it but it is never getting full, brain sucks the knowledge from the world and feeds cells, and the heart to love. The most ill-reputed is the heart as it falls in love. But all three of them are connected.

The poem opens with the words “Dil e nadaan tujhe hua kya hai, aakhir is dard ki dawa kya hai” which translated to “o wayward heart, what is your predicament what is the cure for this pain?” these lines suggest that the speaker is asking for the medicine for his problems. That is why he is so sad and continuously says the same words, what is the reason to whine? What is the reason?

“hum h mustaq aur vo bezaar, ya illahi yeh majara kya h” Through these lines poet wants to suggest that the speaker is very curious and his beloved’s coldness stopping him to love her. Why is she not interested in me? Why is this happening to me, O God?

“M bhi muh m zubaan rakhta hu, kaas pucho ki mudda kya h?” we pray for something it goes to the Almighty and when it is granted by the Almighty it is mudda. The granted prayers are mudda. He is complaining to his beloved, that you are not asking him what he prayed to the Almighty, he hope somebody (beloved) asks him what he had asked for.



He sees to the sky and says, jab ke tujh bin nahi koi mojud, phir yeh hangama aye khuda kya h” God says he is everywhere and in everything when nothing exists besides you then why this ruckus everywhere? Why is the innocent getting murdered and people creating a ruckus everywhere?

Children are not obedient to their parents, and parents are not obedient to their parents vice versa. What is the reason for the problems? “yeh pari chehra log kaise h, gamza o ishba o ada kya h?” gamza- seeing someone the way he loses his life, ishba- seeing someone with delicacy in a way that he melted, adaa-presented in the body language. O God why have you created these, they kill more than a sword. And asking what are Gamza, Ishba, and Ada”. “sikan-e-zulf-e-ambari kyu h? nigaah-e-chasm-e-surma sa kya h?” in ancient times, women are known for their beautiful long hair to kneel now it came to shoulders. Beautiful long hair is the gift of the Almighty. The hairs were long and had beautiful fragrances like amber (ocean’s stone in brown color). When the hair gets curled, men are confirmed to die. He says long hair, the fragrance of amber, and curls kill more than a sword. He is asking why the curls have the fragrance of amber, and from where the eyes that are covered with kohl come. “sabj o gul kahan se aye h, abr kya cheez h hawa kya h?” when the human is disturbed he goes to the garden and inhales the fragrance of the flower, so where do these gardens and flowers come from? What is Abr- cloud and what is Hawa-air? He is asking the Almighty when you are present everywhere why are the people making excuses for drinking?

“jab ke tujh bin nahi koi maujud, phir yeh hangama aye Khuda kya h” Angels say the Almighty has been faithful to mankind. He says, “hme inse wafa ki h umeed jo nahi jante wafa kya h?” in this world the only loyal is your mirror, he will show you exactly what you are. We expect fealty from the fickle fold, who do not know its basic ingredient. Mankind does not know how to be loyal to his creator as they did not know how to.

“jaan tum par nisaar karta hu, m nahi janta dua kya h” he says I don’t like to give insincere compliments and instead, I promise to serve you humbly.

In the last stanza he says, “maine mana ki kuch nahi Ghalib, muft haath aye to bura kya h” He admitted that he is good for nothing and he is not asking for his price, he wrote this and if it’s free of cost than it is a good investment.

Har ek baat pe kehte...

Poets often use their own names to make fun of other people. When Ustad Zauk entered the royal palanquin one day, Ghalib was conducting errands in Chandni Chowk when he noticed Mirza Ustad Zauk sitting with an attitude. He was standing in the sunlight, broke, and his pockets were ripped. He saw him and said: “Hua h shah ka musahib phire h itrata, vagarna sehar m Ghalib ki abru kya h”. Ustad Zauk, who then stormed out and reported the incident to King Bahadur Shah Zafar. Furious, he summoned Ghalib and demanded to know what Ustad Zauk had said. He treated him with respect at first, but by the end, he was screaming at him. He retorted, and quote was just reciting my poetry, to which the king replied that he should likewise perform in the courtyard. After much insistence, he recites:

“Har ek baat pe kehte ho tum, ki tu kya h?
Tumhi kaho yh andaaz-e-guftugu kya h?”

In the opening line of the poem, he addressed the king and his speaking behavior in a very poetic way. The king appreciated Ghalib for his beautifully delivered poem and praised him, saying: Appointed, appointed, and appointed. He gave it another read:

“jala h jism jaha, dil bhi jal gaya hoga
Quredte ho jo ab rakh, justujuu kya h?”

The soldiers who brought me here didn’t give a damn about my issues. My life is experimenting on me; while living in poverty, my body is being burned alive. My hunger ended when my body burned, and as a result, so did my heart. What are you unearthing in the charred remains? What do you want? “chipak raha h badan pe laho se perahan Ab hamari jaib ko hazat-e-rafoo kya h?” His shirt was sticking to his body with sweat. when all the work is done by sweat then why the need of repairing torn pockets? According to Ghalib, there are eight drops of blood behind every drop of sweat. So the sweat on his clothes is blood. “ragon m daudte phirne ke hum nahi qail Jab ankh se hi na tapke to phir lahu kya h?” The function of blood in the veins is not its job. In the same way, it is



not the poet's responsibility to visit and greet the king. Blood will drain like a deluge when there are no more tears in the eyes as a result of witnessing another person's suffering. King was overjoyed after hearing the opening verse again. He apologized to him for his inappropriate behavior and gave him numerous gifts and money. He gave the page to Ustad Zauk, Ustad put the paper on his eyes in respect of the poetry.

Faiz Ahmed Faiz: and his contribution to Urdu Poetry

Faiz Ahmed Faiz was a renowned Pakistani poet, writer, and intellectual. He is widely regarded as one of the most important poets of the 20th century and his poetry continues to be celebrated and studied by literature enthusiasts around the world.

Faiz's poetry is characterised by its social and political themes, which reflect his deep commitment to social justice and equality. He often wrote about the struggles of the oppressed and the marginalised, using his poetry to give voice to those who were silenced by society.

One of the recurring themes in Faiz's poetry is the struggle for freedom and independence. He was deeply committed to the cause of political freedom, and his poetry often reflects this commitment. His poetry celebrates the courage and resilience of those who fought for freedom, and he often used his poetry to inspire and motivate others to continue the struggle.

Another important theme in Faiz's poetry is the celebration of love and human relationships. Faiz's poetry celebrates the beauty of love and the joy of human connection, and he often used his poetry to explore the complexities of human relationships.

Faiz's poetry is also known for its use of language and its lyrical quality. His poetry draws on a rich tradition of Urdu literature and reflects the cultural and literary milieu of his time. His use of complex metaphors and imagery creates a rich and evocative world that continues to captivate readers today.

Finally, Faiz's poetry is celebrated for its relevance to contemporary social and political issues. His poetry speaks to the struggles and challenges of our time, and his commitment to social justice and equality continues to inspire a new generation of writers and activists.

Faiz Ahmad Faiz was an Urdu poet and author (13 February 1911–20 November 1984). He was one of South Asia's most well-known Urdu language authors. He has been referred to as "a man of wide experience" outside of literature because he has held positions as a teacher, army officer, journalist, trade unionist, and broadcaster. Stv SABHA JYA Faiz received numerous honors, including the Lenin Peace Prize and a nomination for the Nobel Prize in Literature. Faiz, who was raised in Punjab, India, later attended Government College and Oriental College. He afterwards entered the British Indian Army and served there. Before being detained in 1951 as a suspected participant in a plot to topple the Liaquat administration and install a left-wing administration in its place, Faiz rose to prominence as the editor of The Pakistan Times and a prominent member of the Communist Party after Pakistan's independence. Subscribe After serving four years in prison, Faiz was freed, going on to become a well-known writer in the Progressive Writers' Movement and ultimately serving as an advisor in the Bhutto administration before going into self-exile in Beirut. Faiz was an outspoken Marxist who in 1962 was awarded the Lenin Peace Prize by the Soviet Union.

The eggshell that breaks open the work of the poet is DEATH. In spite of the fact that Faiz's poetry is hardly known here, the contrary is true in other parts of the globe. Before being detained in 1951 as a suspected participant in a plot to topple the Liaquat administration and install a left-wing administration in its place, Faiz rose to prominence as the editor of The Pakistan Times and a prominent member of the Communist Party after Pakistan's independence. Subscribe After serving four years in prison, Faiz was freed, going on to become a well-known writer in the Progressive Writers' Movement and ultimately serving as an advisor in the Bhutto administration before going into self-exile in Beirut. Faiz was an outspoken Marxist who in 1962 was awarded the Lenin Peace Prize by the Soviet Union. Following his service in the British Indian Army during World War II, Faiz established himself as the voice of his people. He was made a Pakistani by the British Act of Partition, yet his people are those of all of Pakistan, India, and the subcontinent as a whole. Anyone in that huge area who is familiar with poetry at all has heard of Faiz. Through numerous, consistent acts of bravery and conviction, Faiz rose to become the voice of his people. He used his position as editor of the Pakistan Times to advocate for peace and social justice in both prose and poetry. He established himself as an antagonist of oppression. He fostered animosity. Following his service in the British Indian Army during World War II, Faiz established himself as the voice of his people. He was made a Pakistani by the British Act of Partition, yet his people are those of all of Pakistan, India, and the subcontinent as a whole. Anyone in that huge area who is familiar with poetry at all has heard of Faiz. Through numerous, consistent acts of bravery and conviction, Faiz rose to become the voice of his



people. He used his position as editor of the Pakistan Times to advocate for peace and social justice in both prose and poetry. He established himself as an antagonist of oppression. He fostered animosity.

Overall, Faiz Ahmed Faiz was a poet of immense talent and profound insight. His poetry continues to be celebrated and studied by literature enthusiasts around the world, and his commitment to social justice and equality continues to inspire generations of writers and activists.

The poem Raaqeb Se has a backstory. He fell in love with a girl who lived in front of his Sialkot home. One day, when he got back from college, he noticed the girl was gone. When Faiz gained popularity, Agha Nasir claimed in his book that he went back to Sialkot. The girl and her spouse happened to be in Sialkot at the same time. Her partner wants to meet with Faiz. The girl says Faiz to "look at my husband; he is so beautiful" when he first meets her husband.

Faiz claims that he wrote this poetry specifically for the circumstance. He still waits for her and never forgets her. Faiz dedicates this to his romantic adversary and informs him that they are connected to the girl and that they both know her. With all of her memories, she is controlling her emotions and making him forget about the outside world. My opponent You are also aware of the path a young lady took. I worship those routes and I love them with all my heart and mind.

He continues by saying that the scents from her apparel are still in the breeze that plays with you. That same night, on that terrace, when the moon cast its light over you, my longing was also present. My opponent My entire existence has been spent in the imagination of those foreheads, cheekbones, and lips. And those inebriated eyes, which I spent my entire life on, are now yours; they were once mine. Do you realise this? I am so greatly blessed by the love that I am unable to make anyone else matter but her. Out of love, I have acquired manners, mercy, and knowledge of their issues. She was the reason I discovered all of these things, but she is now yours.

A thematic study of Ghalib and Faiz

"Dil e Nadaan" is a famous poem by Ghalib, which presents various themes such as love, heartbreak, faith, beauty, and the complexities of human emotions. The poem revolves around the poet's attempt to express his feelings of heartbreak to his beloved. Ghalib's use of language and metaphors beautifully depicts the pain and sorrow that the poet is going through. The poem also explores the theme of unrequited love, where the poet expresses his feelings to his beloved but receives no response.

Another significant theme of "Dil e Nadaan" is the transience of life. The poem highlights the idea that life is short and fleeting, and that one must seize the opportunity to express their feelings while one can. Ghalib also touches on the idea of human mortality, portraying death as an inevitable and inescapable reality. He is talking about his suffering from some sort of emotional pain or turmoil.

Furthermore, the poem touches on the complexities of human emotions and the struggle to understand and express them. The poet portrays the inner turmoil and confusion that one experiences when dealing with matters of the heart.

One of the most important themes is Ghalib's connection to the people

Overall, "Dil e Nadaan" is a beautifully written poem that explores various themes such as love, heartbreak, mortality, and the complexity of human emotions, making it a timeless piece of literature that continues to resonate with readers today.

"Har ek baat pe kehte ho ki tu kya hai, Ghalib" is a famous verse by Mirza Ghalib, a renowned Urdu poet from the 19th century. This verse, which translates to "At every turn, you ask who I am, Ghalib," reflects the poet's deep introspection and his quest for self-discovery.

The theme of self-reflection is a recurring theme in Ghalib's poetry. He often used his poetry to explore the complexities of the human psyche and to reflect on the nature of existence. Ghalib's poetry often speaks to the universal human experience of grappling with questions of identity and purpose.

Another important theme in Ghalib's poetry is the exploration of love and human relationships. Ghalib's poetry celebrates the beauty of love and the joys of human connection. He often wrote about the pain of separation and the longing for the beloved, using his poetry to convey a deep sense of characterized empathy. Ghalib's poetry is also characterised by his unique blend of humour and profundity. He frequently used his wit and humour to convey deep insights into human nature, celebrated for his use of language and its rich cultural context. Ghalib's poetry draws on a rich tradition of Urdu literature and reflects the cultural and literary milieu of 19th-century India. His poetry is known for its lyrical quality and its use of complex metaphors and imagery.



Overall, Ghalib's poetry is a celebration of the human experience, characterised by its introspection, its exploration of love and relationships, its wit and humour, and its use of language and cultural context. His poetry continues to be celebrated and studied by poetry enthusiasts around the world.

Mujhse Pehli si Mohabbat and Raqeeb se

The renowned Urdu poet Faiz Ahmed Faiz wrote a wonderful and classic poem titled "Mujhse Pehli Si Mohabbat." It addresses issues of love, grief, and the suffering of separation. In the poem, Faiz conveys the idea that true love transcends geography and time and is more than just a transient emotion. He discusses how his first love left a permanent imprint on his heart and spirit, and how he still senses her presence everywhere he goes. Faiz also thinks about how love is a complicated emotion that may bring both happiness and sadness, pleasure and misery. The renowned Urdu poet Faiz Ahmed Faiz wrote a wonderful and classic poem titled "Mujhse Pehli Si Mohabbat." It addresses issues of love, grief, and the suffering of separation.

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Faiz also thinks about how love is a complicated emotion that may bring both happiness and sadness, pleasure and misery. In the poem, Faiz addresses his "raqeeb," or antagonist, in a straightforward manner and challenges his worldview. He criticises the prejudice and narrow-mindedness that keep people apart and keep them from fully understanding one another.

Faiz honours the spirit of resistance and the fight for independence that have shaped human history at the same time. He exhorts his readers to embrace change's revolutionary potential and to reject the status quo.

To get his point across in "Raqeeb Se," Faiz makes extensive use of analogies and rich imagery. He talks about the "scent of rebellion" that permeates the atmosphere and the "ashes of the past" that need to be removed in order for a new world to emerge.

"Raqeeb Se" is fundamentally a call to action, imploring readers to oppose oppression and work for a better society. It serves as a reminder that we are all interconnected, that our fates are entwined, and that the only way to build a society that is more just and equitable is by coming together to fight the forces that keep us apart.

II. CONCLUSION

Urdu literature is a rich and vibrant tradition that spans centuries and has produced some of the most brilliant poets, writers, and scholars in South Asia. Urdu, a language born out of the fusion of Persian, Arabic, and other Indian dialects, has a unique beauty and elegance that are reflected in its literature. The emphasis on poetry in Urdu writing, especially in ghazals and nazms, is one of its most distinctive characteristics. These forms of poetry have a rich history in Urdu and have been used to express a wide range of emotions and experiences, from love and romance to social and political commentary.

This paper examines the themes of poets like Ghalib and Faiz. Both the poets have almost the same themes. Ghalib's poetry is known for its intense emotions, perfect forms, and exquisite melody, exploring a wide range of human emotions. On the other hand, Faiz's poetry is a celebration of love and relationships. Both the poets have almost the same themes. Ghalib's poetry is known for its intense emotions, perfect forms, and exquisite melody, exploring a wide range of human emotions. On the other hand, Faiz's poetry is a celebration of love and relationships. Ghalib and Faiz, both poets, have written poetry for the common people. Dil-e-Nadaan has themes like love, heartbreak, faith, beauty, and the complexities of human emotions. This poem suggests to the reader that life is short and fleeting, and one should confess their feelings rather than be in agony. He is very much asking for medicine for all the problems. He talks about faith, identity, mortality, the transience of life, and the confusion he has in dealing with people. "Har ek baat pe kehte ho Tum, ki tu kya h?" The speaker repeatedly inquires about his capabilities, which is the poem's main theme. Ghalib is the most difficult poet to read; he only wrote about what he saw in society. He questions God in Dil e Naadaan and questions himself in Har ek baat pe kehte ho. He was the link between Mughal India and British India.

Two well-known ghazals by the 19th-century poet Mirza Ghalib are "Dil-e-Nadaan" and "Har Ek Baat Pe Kehte Ho." These ghazals examine a variety of subjects, including love, loss, regret, and the difficulties of inter-personal relationships.

Ghalib bemoans the folly of his heart in "Dil-e-Nadaan," and how it always falls for those who don't feel



the same way about him. He thinks about how everything is transitory and how life is transient. The poem exudes a mood of melancholy and submission to destiny. The confrontational poem "Har Ek Baat Pe Kehte Ho" by Ghalib, on the other hand, questions the reader's opinions and convictions. He criticises those who mindlessly adhere to societal and religious conventions without evaluating their reasoning and calls into question their legitimacy.

These two ghazals serve as great illustrations of Ghalib's command of language and his capacity to express nuanced emotions in writing. Famous Urdu poet Faiz Ahmed Faiz is the author of the poems "Raqeeb Se" and "Mujhse Pehli Si Mohabbat Mere Mehboob." Different approaches are taken in both poems to examine the themes of love, yearning, and separation. In the poem "Mujhse Pehli Si Mohabbat Mere Mehboob," Faiz thinks back on a previous relationship and how it continues to haunt him. As the speaker bemoans the passing of a possible relationship, the poem exudes a sense of sadness and longing. The poem also examines time and how it may both lessen and accentuate the agony of a lost love.

In "Raqeeb Se," Faiz compares the state of being in love to that of a vigilant rival. The poem examines the concepts of possessiveness, jealousy, and the dread of losing one's beloved to someone else. The poem also discusses the nature of love and how it may be simultaneously liberating and confining. These poems provide evidence of Faiz's talent as a poet and his aptitude for writing about the nuanced nature of human emotion.

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