

abouts and my origin/ finding me poor addressing me mockingly/ once there was a city of Delhi a select place of the world/where only the chosen professionals lived/ the heavens have looted it to make it a desolate place/I am the resident of that devastated land).

Many have followed Meer, Zauq, Ghalib, Zafar and Daag. Modern India maintained its love for Urdu in Jigra Moradabadi, Josh Malihabadi, Kaifi Azmi and today has Gulzar and Javed Akhtar. The trend of unbound mind, resolute pride, soaring imagination and fulfillment in philosophy continue.

Pakistan, on the other hand, was served by two outstanding poets of Urdu - Dr. Muhammed Iqbal and Faiz Ahmed Faiz. Both of them were highly enlightened and received western education. Allama Iqbal is credited for his valuable role in the development of Muslim nationalism among the ethnic groups of Pakistan. His 'Shikwa' and 'Jawab-e-Shikwa' are one of the finest forms of philosophical discourse with the divine being. They sought the cause of the fall of Muslims from eminence and the answers in the form of indictment of the erring Muslims. The poetical works were useful in bringing about national cohesion among these ethnic groups of the west.

Even in practical matters Dr. Iqbal was relentless in his scathing remarks on the effervescent piety of the Moslems to the extent of lamenting, 'Masjid to banadi shab bhar mein/ iman ke hararat walone ne/ man apna purana papi hai/ barsho mein namazi ban na saka'. (Well! The mosque has been built overnight/ by the ardour of the faithful/ but my mind is an age-old sinner/ it could not bring itself to prayer in years.) He advocated Pakistan but never compromised his poetical height in ethnic partisanship. His famous poem celebrating the land of India has undying popularity with the Indians. It has all the elements of Indian patriotism in it when he sings his love for the land, Sare jahan se achha hindostan hamara / hum bulbule hai is ki, ye gulsita hamara // parbat uoh sabse uncha, humsaya asma ka / uoh santari hamara, uoh pasban hamara // godi me khelti hai is ke hajaro nadiya/gulshan hai jinke dam se, rask-e-janan hamara // majhab nahee sikhata apas me bair rakhna / hindee hai hum, watan hai hindostan hamara // (Our Hindustan is the finest country on the face of the earth/ we are her nightingales, she is our rose garden// our mountain towers above all, a neighbour of the sky/she is our sentinel, the defender of us/ a thousand rivers play in her lap/ the gardens draw sustenance from them, she is our pride our dear land / religion does not teach us to breed enmity among us/we are 'Hindee' and Hindustan is ours).

Faiz Ahmed Faiz had the cause of the poor in his heart and possessed a progressive outlook. His critics branded

him a Marxist more so because he received the Lenin Peace Award from the Soviet Union. A Master's in English from England and a retired Lieutenant Colonel of the British Army Faiz suffered from time to time in Pakistan. He was implicated in the Rawalpindi conspiracy case of 1951 and languished in jail for four years.

Faiz is a poet in the mould of Ghalib - committed and serious. One of his ghazals found much popularity through the golden voice of Mehdi Hassan. 'Gulon mei rang bhare baad-e-naubahar chale/ Chale bhi aao ke gulshan ka karobar chale.' (Let the breeze of the return of the spring blow on by putting colour into flowers/ please do come along let the business of the garden continue). However among his departures from his Persianized Urdu 'Raz-e-ulfat' is easy to relish. Raz-e-ulfat chupa ke dekh liya/ dil bahot kuch jala ke dekh liya// aur kya dekhne ko baqi hai / aapse dil laga ke dekh liya// uo mera hoke bhi mera na hue/

unke apna banake dekh liya// aaj us dar se Tuu Taati nahi/ ja ke dekha na jake dekh liya'. (I have tried hiding the secrecy of love / by tormenting the heart in many ways// what else is left to be seen/ I have seen the result of falling in love with you// she could not belong to me in spite of being mine/ I have seen the result of taking her as my own// today I have no fascination for that house/I have seen the result of visiting it now let me see the result of not visiting it).

Faiz's enlightenment was groomed by western education, teaching and a journalistic career. He started as an English teacher, then pursued a military career and finally settled for a journalistic career as the editor of Imroze and The Pakistan Times. His English wife Alys Faiz also had great influence on him. He was a down to earth man and let his imagination to behold life in its transient



Bahadur Shah II Zafar

form 'Bahut mila na mila zindagi se gaam kya hai/ mataa-e-dard baham hai to besh-o- kam kya hai // hum ek umar se waqif hai ab na samjhao/ ke lutf kya hai mehrabaa sitam kya hai'. (What is the use holding a grudge against life, what you got and what you do not have/ when the effects of pain are all in one what is the difference between having more or having little/ I am aware of a life spent now don't counsel me/ as to what is the taste of life and my dear what is there in pain).

The women of Pakistan in general present a picture of *chadar* (cloth spread over the upper half of the body) and *chardiwari* (the confines of the house). They are identified with the role model of being virtuous, dependent, diffident, self-effacing and belonging to the four walls of the house. Things became much too restrictive with the introduction of 'Hudood law' (penal law). In its extremity it shrunk the