

## The Plea of Sahib Shah Sabir on the contradiction of brutality and tyranny

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### ABSTRACT

*Sahib Shah Sabir always opposed oppression and brutality in society. He always showed his distaste for such kind of violence in his literary works and proved to be an obstacle against all sort of evil in society. He was in favour of a peaceful revolution while could wipe all the smudges directly or indirectly affected common man. He strived hard to awake his nation via his poetry and tried to infuse a new spirit of enthusiasm. He praises his tribe for various qualities of head and mart but warns of their revenge.*

**Key words:** Unveils , Revolution , Confiscated , Resources , Freedom , Captured , revengeful , Aristocratic , sluggishness , Brutality , Tyranny , luxuries, Martyrs , Resistance , Ideology , Enthusiasm, smudges.

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Whenever there is up rise in social brutality it creates a direct effect on every common man. In contrary of this oppression the authors and poets generate literature as a mode of opposition. Therefore we can call it a protestant literature. This literature is actually a voice against brutality and oppression whereas it acts as an ally to justice and harmony . This Literature boosts up the moral and courage of those who were once known as the fragile entity of the society . That is why the scholars participate fully in such revolutionary literature and such type of literature becomes an integral part of the history. In reference to the resistance poetry, Dr. Mubarak Ali state that:

“The people who take the path of scarifies in the cause of the resistance’ never expect anything in return. They don’t expect any reward in result of their struggle. In case if they expect anything ‘then the compromises would become easier for them’ that is why they are for above than these materialistic causes”(1)

The realization about the state of revolution itself leads to revolution and the revolution comes to reality when there are certain terms and conditions available which include psychological , practical and internal actions. Lennon also tells us the same. Lennon has considered the mason revolutionary movement in accordance to the same approach and also considers it as a Marxist school of thought. He explains the generation of a class’ its working’ strategy’ ideology’ organizational principles. Lennon personal experiences regarding revolution are very important. He is the torch bearer of revolution. Regarding the succession of revolution he says.

“Why the lower class do not want to adopt the traditional  
Methods for their living’ and same goes for the upper class  
Only then the revolution can be successful.” (2)

Whenever the basic rights of human are confiscated and in retaliation the humans advance towards the revolution. In Pashto people usually say that when a person is pushed to a narrow street you are making him ready for a war against you.

When a system initiates against a system then this is the start of revolution. This ideology does not pertain to Pakhtuns only but it is a universal trend adopted by the thinkers and reformers all over the world. According to the ideology of Fashenkof and BoresPokacheef

“Revolution is never generated at one end’ whenever there is a contradiction in the balance of society’ a severe clash in relation- ship between society and a clear imbalance between rich and poor of society . For a revolution a state of revolution needs to be adopted.”(3)

After the independence of Pakistan the American aristocrats spread their legs in this region’ as a result of which the powerful sector of society got the chance to rule the resources available at that time. As the result of which the lower of almost every region suffered badly , on the basis of financial , social and traditional grounds. That is why Sahib Shah Sabir says

د احساس د گل گريوان پکيني تار تار دي  
(۴) خدايه! دا څنگه چمن ، څنگه بهار دي

The fruit of feelings is sabotaged and O my God! Which kind of spring is this.

The democratic poetry of Sahib Shah Sabir was so much integral that people consider it a straight away opposition on politics. For a poet the most difficult thing is to sacrifice his talent or ideology for some other purpose because poetry is not just playing with the words. Sahib Shah Sabir has used the juxtaposition and references in a very beautiful manner.

ته راته آوايه چي څه په کربلا کيني شوي  
(۵) ما په تکر او په بیره تبصره راوري

He questions over the incident and happenings in the battle of *KARBALA*. I have brought my analysis on the events happened in *TAKKAR* and *BABARA*.

On one hand Sahib Shah Sabir enlightens the new colours of beauty whereas on the other hand he has made the Pakhtuns realize about the responsibilities and duties. Beside he raises a question towards the tyrants that for how long will live in suppressed conditions and environment. Meanwhile he wakes the Pakhtuns and tells him very strictly that we will not live

in these circumstances forever. And class the youth to make up from the dream of lethargy. He says.

د محبت په تاثره کښي اوسو

مونږه مدام په خطر ه کښي اوسو

د خاموشي په سمندر لاهو يو

د زورورو په محله کښي اوسو

مونږ به تر څو داسي ټکري و هو

(۶) مونږ به تر کومي په تياره کښي اوسو

On one side we live in peace and love where as on the other side

We encounter dangers, and dive in the sea of silence. We live beside the aristocrats and for how long we will keep on living in such condition, for how long will wonder in the darkness.

The political vision of Sahib Shah Sabir was very much active. His surprised soul has always urged him to bring out aristocracies in front of every common man. He also explains this tyranny to the thinkers of society, so that they may bring out some solution for the society.

He stands opposite to the aristocratic class and speaks out their ill-deeds which putting eye in their eyes.

مونږ د دي دور د فرات په غاره مړه د تندي

(۷) مونږ ددي دور د تاريخ د کربلا شهيدان

We are lying thirsty dead on the bank of *Euphrates*. We are like the martyrs of *KARBALA* of our own times.

Keeping in view, the tyranny and brutality many poets have expressed their thoughts and feelings, but about all of them Sahib Shah Sabir has proved that pen is mightier than sword through his words. The aristocratic system has inflicted a major blow on the poor class of society. Moreover, this system has also confiscated the sense of freedom of every living soul of

the society. This system has expelled the lower class from their own houses and lands. These forces have captured their businesses as well as their potentials.

Keeping in view these circumstances the poets and authors have raised their voices against this social brutality.

د زورورو زور ورکيري

(۸) دلته د نه کيدو خبري کيري

One day the upper class will fall down to the ground level and the impossible will become possible.

Sahib Shah Sabir feels no pressure while transforming the society through his words. He has very beautifully expressed this imbalance system through his verses and no one else could have done this. Sahib Shah Sabir does not expect any kind of justice from those who don't consider this brutality harmful for mankind. That's why he says that we ought to raise our voices against such type of people.

خدائی خبر دوی ته به ان نه خکاری

(۹) چا ته چی ظلم ، ظلم نه خکاری

God knows how the people become aware of themselves who become the part of social tyranny.

Sense of insecurity leads to a long journey of social justice and on this road revolutionary people gather up and start their journey. Despite of difficulties during this journey , the people stood steadfast. Sahib Shah Sabir in his poem “ DA WEENI RANG”.

!او

زه د خپلي ويني رنگ پيژنم

دا ټانکي ټانکي ، ټکي ټکي په دي لاره پرته

په کابو بوټو خوره

دغه زما وینه ده

دا ټوک وینځلے نه شي

که په دے هر ټومره سيلی والوخي

که په دے ټومره بارانونه وشي

خو رنگ به نه اړوي

ما ته معلومه ده

(۱۰) زما وینه ده

I know the colour of my blood. Every drop of my blood is being utilized for this cause. My blood is stamped on every rock and leaf. No one can wash it out no matter how much thunderstones and tribulations it has to face it will never change its colour because it is my blood .

Sagib Shah Sabir knows his enemy very well , so he warns him clearly that this is my blood and I know it well. Pakhtuns are very well known for their revengeful attitude. Mentioned above poem reflect poet's anger and rage. The Pakhtuns are hospitable, nationalist and never compromise over their religious practices.

The aristocratic class of our society is unable to withstand any type of brutality then how can they suppress the lower class of our society.

Sahib Shah Sabir speaks a bitter truth which provide a food for thought to the revolutionary people and these people stand against the aristocratic class eventually.

ټوک دي نه واي چي ماته گناه نيشته

(۱۱) د کابل په جنگ کښي چا ته گناه نيشته

He blames everyone equally in the war of Kabul. Habib Jalib also maintains the same thought in the following verse.

محبت گوليوں سے بو رہے ہو

وطن کا چہرہ خوں سے دھو رہے ہو  
گماں تم کو کہ رستہ کٹ رہا ہے  
(۱۲) یقین مجھ کو کہ منزل کھو رہے ہو

In these verses Habib Jalib highlights the fact that chaos and brutality can never lead a revolution. In fact this path strays away from the results of struggle.

دلته په زخمونو کښي  
درد کيږي اوبه کيږي  
هر څه غريو نيولي دي  
(۱۳) خداي خبر چه څه کيږي

Sabir says that wounds are never willing to heal instead they are being turgid with water . God knows what will happen next.

Sahib Shah Sabir also conveys that these crippled minds will wake up against the tyranny of aristocratic class. He is worried about the consequences of such type of revolution that God knows what will this revolution bring?

د ظالمانو زور قوي شو ږي ورکي شولي  
(۱۴) د مظلومانو د ارمان خبري نه کوي څوک

The upper class has overcome every type of fear and gone more strong, so no one will speak in favour of the poor of the society. He asks when will this system of injustice come to an end? Our new generation will ignore our old history and if somehow they read this history, then God knows what will happen. The tyrants are suppressing the society now but a time will come when these people will stand up against this operation.

نور دي څوک نه ژاري چي نه ژارمه  
(۱۵) دلته چي څوک ژاري، ژرا راولي



I won't cry till the time, I won't see anyone crying, because people make me cry.

This injustice makes him cry. The poets are very sensitive, they look through the colours of life to create their poetry.

ټول خواړه دښمنان يو شو

لوي واره قاتلان يو شو

د سندرو اور ي مړ كړو

(۱۶) د رنگونو بنا ر يې اوسو

All of my enemies stood up against me, they diminished the fire of my songs. They burned this colourful city. Sahib Shah Sabir has pressed on the pulse of the nation. He knows that the poor people on one side are dying due to poverty whereas on the other side the rich people are enjoying their lives in the luxuries of European countries. They earn on the blood of the poor which leaves no option for the poor but to stand for the revolution.

په چمن كښي گلونه كه ازغي مري

خزما د خور بنايستزما سپرلي مري

مونږ نه هاغو خلقو بلي لمبي تاو كړي

(۱۷) چي په خپله په پوټي غوندي لوگي مري

The flowers of the garden are now thorn less; my house now does not know anything about spring. The revolution has inflicted a major blow on such people who were even unaware of the pain.

د مظلوم ذره د اسويلو وريخي

(۱۸) هر خاي وريزي، خو په وار وريزي



The clouds of tears of the oppressed class are visible everywhere. The poetry of Sahib Shah Sabir is overflowing with the sense of self esteem and national ego and the same he transmits to his people and nation. He calls out in louder tone and tries to wake up his nation from the dream of sluggishness and shows them the path of revolution. Sabir have used his poetry as a source to demand the right of poor people. He openly nominates his enemy and unveils his face for others as well. His voice acts as a source of wake up call.

د ظالمانو پيژنده آسان شو

(۱۹) د مظلومانو ژړا لري نه ده

He says that now the tyrant is easy to get recognized and on the other hand the cries of the suppressed is no more unheard.

Sahib Shah Sabir especially brings a political change in every poor person of society. The tyrants have snatched every right of self development which includes social, educational and moral development. He has convinced the people that revolution is the only tool with the help of which people can acquire their rights.

هغسي هم سوزو هم رڼا کوو

(۲۰) هغسي بل شوي انکارونه یو

We spread light despite the aristocites and cruelties being given to us. Still we are being victimized since long and will continue to be.

The poet conveys idea that we need to efface the cruel and the cruelties and support the suppressed one at all cost . This passion can not be eliminated from us.

In Short , the poet was well aware of the rule he wanted to play and the obstacles on his way to come. He was very well aware of the fact that the high authorities were very unjust to the land and its people.

He criticized the authorities of the cruel in his poetry. He always stood steadfast in support of his land and difficult times. His character is very vivid in his writing and needs no exaggeration. He will always be in our heart for great sacrifices and his literary works.

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