

“From The Haves to Have Nots”: A Marxist Analysis of Habib Jalib’s Poem *Ay Chand Yahan Na Nikla Ker (O Moon, Do Not Rise Here)*

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Abstract: The present study has been designed around the application of Marxist theory on Habib Jalib’s poem “*Ay Chand Yahan Na Nikla Ker*” (*O Moon, Do not Rise Here*). The study justifies Marx’s views that behind every human activity be it social or political the deriving force is Economics. The study brings forth Jalib’s poetry as resonating with the themes of classicism, capitalism and exploitation of proletariat at the hands of bourgeoisie. Textual analysis of the poem unearths that the poet has employed the image of moon as a universal provider but Jalib forbids and restrains the moon to get arisen in his world because his world is all divided in to class system where the capitalists and bourgeoisie are looting and plundering the working class. The lower class has fallen in to under class now to whom survival has become in endureable. Being persistently exploited at their hands, Jalib highlights that owing to the ever growing financial needs, the proletariat are compelled to sell their vital organs like kidneys. The study reveals that Jalib depicts that the rulers and politicians as money mongers, they are so engrossed in their money making that they have forgotten that they are public servants. Hence the study displays Jalib’s poem as the true embodiment of Marx’s ideas.

Keywords: Marxism, Economics, Classicism, capitalism, bourgeoisie, proletariat.

Introduction

Habib Jalib was a revolutionary poet of Urdu language, left wing activist and politician who opposed martial law and state oppression throughout his life. “No writer since WaliDakkani has had the capacity to catch more prominent gathering of people than Habib Jalib. He is really the artist of the majority” (“AikInqalabiShair,” 2012).Naeem (2018), stated “in the history where Urdu language has ever brought forth any poet afterNazeer Ahmed that was Habib Jalib”.

Jalib has been famous as“People’s Man”(Naeem 2018). He deciphers the distresses, agonies, wishes and any expectations of the general population in their own language. Millions of individuals love Jalib and become wildly enthusiastic while tuning in to his sections; their worship and frantiness isn't preposterous. Jalib remained excessively concerned about common working class people and think about their suffering, he devoted all his life to the people. “A Common Man” remained the subject of his poetry, the problems he is facing.His work is never been wrapped up in velvet. Jalib was of the view that the truth should not be hidden and everything has to be direct and forward, his whole poetry is the depiction of crises of the people in Pakistan(Naeem 2018).Jalib mirrored his vision and approach of life and gives direction to the lost spirits. His verse centered the belief system of renowned revolutionist Marxist-Leninist that shows he was an obstinate enthusiastic Pakistani, who served a large portion of his life in

Pakistan's Jail or on avenues being an extremist and lawmaker and an unwavering democrat who battled for military law, authoritarianism and state mistreatment. Ahmed (2016) stated that Jalib's Poem "bees Gharanayhain Abad" (Twenty Families are Habilitated) was heartily gotten in the nation. Stanza after stanza the poem deftly interfaces destitution, tyranny, American control and Pakistan's participation of the disliked barrier settlements SEAO and CENTO. Two different poems by Jalib that ended up mainstream amid the period were "Pakistan KaMatlibkya" routed to the religious and "Main Nay Us Say YehKaha" (I Told Her This) which is a depiction of dictatorship. He raised his voice against fascism and built up request in Pakistan, which acquired in his graceful work. Jalib was an artist featured the average citizens' tongue and wound up renowned through his progressive Ghazals and boisterous voice of contentions over political question of Pakistan. Jalib was awarded Nishan e Imtiaz, higher nonmilitary personnel award of Pakistan (Dawn News 2019). He likewise won the most decent Nigar grant. His prominent book incorporates PSir-e-Maqtal, Gumbad-e-Bedar, Zikr BehteKhoonKa" and numerous others. Jalib's valor motivated him to compose brave verse that depicted the remorselessness and disparity in the general public, and to date figures out how to mirror the equivalent merciless pictures. It was this verse of Jalib that acquainted Urdu writing with inventive patterns (Duniya News, 2018). Jalib remained by the oppressed, tested the tyrants and diverted down ideas from regular citizen governments that could have made life agreeable for him and his family. He at long last passed on poverty stricken at Ganga Ram Hospital. His solitary comfort was that he was adored by the general population. Once, in prison, he was informed that he would not be given pen or paper. He reacted, "I will present my poem to your gatekeeper, he will recount it in the town square, and thus it will resonate the whole Lahore" (Ahmed 2016). "At the point when no one can peruse the composition on the divider, that is the point at which you need Jalib the most," said Arifa in recognition of the general population's artist. When all authors of 'substance' were progressively Persianising' their language, TaimurRehman brought up Jalib composed his moving stanzas in a casual way which was available to all Zaidi (2011). The poem "Ae chandyahannaniklakar" is about the problem people or the proletariat facing during the time of dictatorship of Zia-Ul-Haq and Ayub Khan regime.

Literature Review

Marxism is a theory and strategy for common laborers self-liberation. As a theory, it depends on a strategy for financial issues that sees class relations and economic conditions. Marxist stated that an individual's status can be determined according to a class system by seeing the role in the production process and the political and ideological ideas is also determined by the class status. Karl Marx stated the economic structure of work and property and how the proletariat force into a subsidiary position by the possession of bourgeois which has removed the means of production for proletariat. The Marxism theory persistently acquainted us with the knowledge that how products and oppressive authorities make us blind to this fact and keep us subsidiary to the ruling power system (Tyson, 2006 : 57).

The concept of class hierarchy is the key idea of Marxist theory. Craig (1998) stated in fact according to Karl Marx, this is not a contradict truth: political life and the ideas related and determined according to economic status. Bourgeois economists. Marx claim, characteristically fail to realize that the division is specific to capitalism, and so they take the capitalist mode of production as one and fixed by nature for every class of society.

As Marx discuss in *The German Ideology* that the ruling class in always in the epoch and their ideas i.e. the ruling class is not ruling over the people but on the intellectual force too. The people who lacks the ideas of mental production become the victim of it. The ruling class ideas considered ideal because of the dominant material relationships and hence the once class become the ruling one and the ideas of its dominance.

Individuality of a person always been a problem in a class system When the narrow-minded bourgeois says to the Communists: by eliminate assets as KarlMarx stated” my existence as a capitalist, as a landed owner, and your existence as workers, you destroy my individuality; by making it impossible for me to exploit you, you make my existence impossible as a individual” *The German Ideology Marxists (2000)*.

According to Tyson, (1999) “Economics is the building block on which the superstructure of social/political/ideological facts is build”. Economic power therefore always includes social and political power as well, which is why Marxist talks about socioeconomic class instead of economic class. With the increasing and accumulation of bourgeois economic state, i.e. with the expansion of industry, individuals grew richer and richer while the government fell deeply into debt. It is obvious that the more bourgeois collect the money the state will be in debt of bourgeoisie.

Capitalism is a concept associated with a society which is based on the exploitation by the working class at the hands of bourgeoisie as there is massive inequality, it demands multiple means to oppress and lower down the proletariat. The bourgeois knows the value of “divide ad rule” both as a way to debilitate any restriction against them, and as a way to press more benefits from the common laborer (Amato1999).

Marx and Engels stated that capitalism is a system which cannot be stopped and it is based on exploitation of wage labor for their own profit. This is the very foundation of Marxism, which declares the organization of society based on economy. This economy fixes the status of oppressing and oppressed classes. The persecuting class abusing the work power and its surplus incentive in making a greater number of industrial facilities as opposed to reinvesting in laborers, thus, specialists will become more unfortunate and more unfortunate until no brief timeframe fixing is conceivable or effective. At an emergency point, revolt will prompt rebuilding the general public. Accordingly Marxism tries to change the world though different theories only try to comprehend the world. Exploiting owning the methods for creation and the methods for conveyance the mistreating class middle class abuses the working class. The consequence of abuse is 'estrangement' in which specialists are 'deskilled'. In this theory the author Karl Marx subsequent to inspecting the social association since the commencement in logical manner saw that mankind's history to have comprised of a progression of battles between classes, among oppressed and the oppressing (Barry, 2002; Dalahoyde,- ; Palmer, 1997; Newton, 1988).

Furthermore, this class difference causes the conflict which in Marxism is 'dialectical' or the difference in things which causes the contention. In this contention Marx sees the improvement as happening through the battles for power between social classes. Birch (1989) stated that Class, for Marx, is established in social relations of creation, and can't be alluded in any case to relations of dispersion and utilization or their ideological reflections. In considering the class awareness of the low class, Marxists are thusly not worried about the thoughts of individual specialists about their situation in the public arena (regardless of what number of examples are gathered and arranged) to such an extent similarly as with the accompanying arrangement of classifications: relations of generation (closeout of work control, abuse); strife of laborers and bosses on this premise (financial battles, worker's guilds, basic political fights for monetary

closures); strife at the dimension of class (financial battles which converge into the contention between classes, which is sorted out through the ideological groups and the battle for state control); the hypothetical and down to earth battle to assemble progressive gatherings of the average workers, in struggle with non-progressive and counter-progressive propensities in the class and their appearance inside the revolutionary party. Cliff Slaughter (1975) stated that it is concluded that the essential analytical structure worked out by Marx and Engels is as yet legitimate and precisely depicts a significant number of the major highlights of entrepreneur society. Plainly much has changed since they composed.

Such a "political perusing," of emergency hypothesis shuns perusing Marx as theory, political economy, or just as a study. It demands understanding it from a common laborers point of view and as a vital weapon inside the class battle (Clever, 1979).

Discussion

Jalib who is termed as a revolutionary poet as he sketches the image of the socio economic and political arena of his time in his poetry. *AY CHAND YAHAN NA NIKLA KER*(O Moon Do Not Rise Here), is Jalib's poem that presents the image of then Pakistan and the poet is not happy being there. As Marx assert that behind all the human actions and change in physical environment, Economics plays the vital part. On the basis of Economic conditions, property and possessions people are divided in to different classes and these divisions are practiced even more staunchly than religion. Jalib reflects the same idea that the world he was living in is full money mongers. In the opening line he addresses Chand (moon) and dissuade her from rising in the world of poet. As the moon is an illuminating body and it enlightens every one equally devoid of any caste creed or color and to all and sundry equally. The world of Jalib is divided in to classicism where the bourgeois and the ruling class is deriving benefits at the cost of proletariat. So for Jalib, this is not the right place to give light equally to all as the world here is all divided. He further opines that it is the state where the bourgeois are showing the faceless and nameless dreams to proletariat which will never be fulfilled. Its Jalib's protest against the bourgeois who are enjoying the luxuries by pushing the innocent proletariat in sweet dreams of future.

The concept of Marxist theory where the upper class are taking the advantage of lower class people in term of exploitation and long labor hours. Bourgeois who control the society by exploiting the proletariat in many forms as surplus labor. The proletariat work more than the normal working hours for which they are not paid properly which is unnatural law. Jalib used the word in this poem "Ulti Ganga Behti Hai" (river flow reversely) which is an idiom.

Yahanultigangabehtihai

Is des main andhay hakim hain

(The river flows reverse
The blinds rule this world)

The river flows according to the physical law but the river here is flowing reversely. The bourgeoisie are going against the nature and the poor proletariat has to accept the unnatural laws as they are not strong enough in terms of economics to stand against the un natural flow. The high society and the ruling officials are taking favorable circumstances of all things and not

giving the reward to the general population who really merit it. The privileged are heedless to see the enduring of individuals and just worried about the solace of their self. Jalib asserts that ‘Is Dais Main Andhay Hakim’ (the blinds are ruling in the country), the upper ruling class is blind to the suffering and predicament of the lower class. The industrial capitalism has defrauded human creatures, who have turned out to be exploited, endured, brutal, stupefied and undermined by amazing exploiting powers of the bourgeoisie (Akhter, Muhammad, Naz, 2015).

(Lashari 2011). Asserts that, Marx contended that the capitalist bourgeoisie brutally abused the proletariat. He perceived that the work done by the proletariat made incredible riches for the capitalist. Jalib expresses his exasperation that these capitalist, bourgeoisie they are not ashamed of their tyranny.

Na dartayhain, Nanaadimhain

Na logon kewohkhaadimhain

(Neither they are afraid nor ashamed
Neither are they servants of the masses)

They are exploiting the labor of the working class, not giving them their due wages, yet they are not afraid. And as they have too much of physical and economical wealth they have altogether forgotten that they have to serve the masses.

Fatima (2016) quotes “Marx’s idea pertaining to human nature that life before anything needs, food and shelter” she also asserts that behind every human act, economics is the stimulus. Jalib while sketching the conditions of his world he quotes the most prevailing acts of selling the vital organs of one’s body for the sake of money.

Hai yahanpekarobarbohat

Is des main gurdaybiktayhain

(Several business are here,
In this country people sell kidneys)

The most exceedingly bad state of the general population, there are various business in this world yet at the same time poor class are offering their kidneys to survive. Illegal kidney transplants are a tremendous business and they all are reinforced laborers who are offering their kidneys to continue their survival. Their kids don't go to schools. They eat undesirable sustenance and live in startlingly poor conditions. They don't have any approach to make due aside from selling their organs. The conditions are so worst that the working class or lower class has even dropped down to under class, a class who struggles hard to get one time meal. They are willingly selling their kidneys for living some more days in this world.

As Marx stated in the Economic Manuscript that economics is the basic urge behind all the human activities. Money plays a vital role behind all the human ongoing, Jalib embodies this idea in his poem metaphorically “Roti” “bread” is a metaphor for money which is the dire need behind every human physical and social existence. The whole society is running after it.

Kuch log hainaalishaanbohat

Aurkuchkamaqsad roti hai

(There are some exalted people
&

For some the purpose is to earn bread)

The sole impetus to continue life and survive in this society is money the purpose and aim of every inhabitant of society is to earn money and make money. Jalib uses a word “alishan” (splendid) for the bourgeois (the upper class) who have already accumulated much wealth and they make a pomp and show off their jewels and riches. And the other class proletariat is struggling to get three times meal. In the light of Jalib’s imagery of Pakistani society there existence two classes. One who have too much and other who has too less.

Findings

On the basis of discussion, it is concluded that Jalib’s poetry goes parallel with Marx’s ideas. Ay Chand Yahan Na Nikla Ker (O moon do not rise here) is a poem that portrays the division of society in to different classes. There is a wide gap between haves and have nots. The proletariat are getting exploited at the hands of bourgeoisie and capitalist. Exploitation and classicism are the main themes of the poem. With the image of moon to whom he forbids to arise in his world he is actually highlighting the fact that the world he is living in, is not a good place to live. Economics, money, power and status are the basic urges and everyone is running after them. Jalib’s’ poetry reflects Marx’s ideas and Jalib’s ideas validates Marx’s concepts.

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