

Social Protest in Kashmiri poetry: with special reference to the poem “Keath Darwaz Peth”

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ABSTRACT:

Social protest is an expression of objection, by words or action, policies or situations. It can take many different forms from individual statement to mass demonstration. Social protest is a form of political expression that seeks to bring about social or political change by influencing the knowledge, attitudes and behavior of the public or the policies of an institution or government. Protests often take the form of overt public displays, demonstrations and civil disobedience. Social protest is an organizational structures and strategies that may empower oppressed population to mount effective challenges and resist the more powerful and advantaged sections. Modern social protests and movements became possible through education and wider dissemination of literature. In this research paper we will discuss the social protest in the context of kashmiri poetry with special reference to the poem” Kath DArwaz Peth” From the door of keathi darwaza. How kashmiris registered their protest against oppression, injustice, inequality and denial of freedom of expression. So far as kashmiri poetry is concerned no such significant research is done about social protest in kashmiri poetry.

Keywords: *forbearance, freedom of expression, inequality, Recompense, Subjugation*

I.SOCIAL PROTEST:

A strong complaint expressing disagreement disapproval or opposition in society is called social protest. (1)Protest according to the Encyclopedia of art, architecter, literature science and technology, “is to take a solemn declaration or affirmation of; to assert, to asservate, as to protest one’s innocence.”(2)

Protests have been made by many people who would be affected by the proposed changes. Protestors may organize a protest as way publicly making their grievances ; actual or perceived, heard in an attempt to influence public opinion or government policy or they may undertake direct action in an attempt to enact desired changes themselves . Usually protestors are part of a systematic and peaceful campaign to achieve a particular objective and involve the uses of pressure and persuasion. However sometimes they go beyond mere protest and the process and its consequences amount to civil resistance. (3)

Various forms of self expression and protest are sometimes restricted, by governmental policies, economic circumstances, religious orthodoxy, social structure and media monopoly .when such restrictions occur, protest may assume the form of open civil disobedience. The three main social protests are:

1. Peasant protest
2. Labour protest
3. Religious protest

Some historical notions of social protest are as follows.

1. Northern Europe in the early 16th century (protestant reformation).
2. North America in the 1770 A.D (American Revolution).
3. France in 1789 (French revolution).
4. The Haya market riot, 1886, a violent labour protest led by the anarchist movement.
5. 1931,uprising in Kashmir against dogra rule is a symbolic representation of social protest ,which in its advance turned into a socio-political movement with far-reaching implications for Kashmir's ethno-linguistic ,socio-cultural and politico- economic realms.

Accourding to the B.L Zutshi , the 1931 uprising of Kashmir event can be said categorized the emergence of mass political awakening in Kashmir .(6)

From 1931 A.D to till date Kashmir is still in uncertainty. Moreover unrest and conflict from 1989 was another turn of Kashmir history. Armed personals got upper hand, freedom of expression has been snatched. Subjugation and tyranny became the fate of Kashmir's.

In this frightened scenario intellectuals of Kashmir silently observed and influenced the situation and then recorded these tragic episodes in poetry and fiction in symbolic ways. There is also the narrative of enormous sadness, the wailing of mothers who have lost their sons and the frustration of not being able to counter the media narrative of the state of things on the ground. Therefore, it is the poet's burden to fight against forget fullness, the new generation of resistance poets in the valley say poetry of resistance in Kashmir has a long history. From Sheikbul Alum to Lalded to Habba Khatoon to Samad Mir to Rasul Mir ,the folk Ladi shah to the slogans and songs and elegies that echo in the streets of Kashmir(7).After 1947 A.D Ghulam Ahmad Mahjoor ,Abdul Ahad Azad, and Dena Nath Nadim wrote poems that exhorted their countrymen to fight wrongs of all kinds.(8) Mushtaq Kashmiri, sajad Inqalibi and Khalid Muzaffar are the new voices of resistance poetry in kashmiri language.

Poet protests that freedom of expression is shattered .peace and tolerance is changed into hatred and intolerance. Agha Shahid Ali wrote a book 'country without a post office' which depicts hope in the times of nemesis, gruesome, violence and despair. The writer's poetry highlighted the plight of Kashmir and the power of resistance movement against the armed Personals, like George Orwell's 1984 and Margeret modern period writer (9). Agha shahid alis famous poem' Kashmir, without a post office' later revised and induced it in a collection

of poems known as “the country without a post office in 1997, enunciates about grotesque events which Kashmir witnessed by the armed and paramilitary forces in the form of abduction, mass rape, fires, massive turbulence, tortuous incidents faced in the interrogation cell rooms.(10) About seven months perennial violence and political disruption there was no mail delivered in Kashmir, which in other words means complete shutdown of post offices and zero mode of communication or freedom of expression. (11) Agha also says “Dark nights and curfew days led them to versify their experiences.”(12)

As Muzamil Jaleel pointed out that in the retrospect period of conflict Kashmir poetry had become significant medium for the articulation of trauma and of perversity in a time when censorship and fear made writing in prose dangerous.(13)

Prof. Rehman Rahi explains this subject with a poem”

*nachu dari alan pardu na chu brandu dazan chong,
waw chu wanen kaws chu maloom karkhna.”*

Freedom of speech is priosened, fearedfull silence is everywhere even curtain of window is not moving ,air is jammed like .(14)

Rafiq Raz, experienced this topic as:

*Yati awos yauwa gumot shaheed bakh nowjawan
Sani hi cha kus tu hosh kans awos bayi rat housh (15)*

So many kashmiri writers had written on this topic but no one had put forward solution of the problem. Young writers are more influenced and affected by the scenario. The writer chosen by me (Mr. Lone Imtiyaz) for the purpose is young and also producing solution for the depicted problems in the poetry. In this context here we will discuss his Kashmiri poem “Keath Darwaz peth”.

The poem under analysis is taken from a collection of poetry written by lone imtiyaz”-khanu band wath “was published in 2017 A.D. And is called the ‘keath darwaz peth’. Lone imtiyaz is a younger poet and research scholar of Kashmiri literature. Most of his works belong to the contemporary era of Kashmir. He is truly a poet of ‘kashmiryat’ who has boldly voiced the pain and agony incurred by the land of peace and love during three decades of violence. Poet’s humanism is this poem. The poet employs a wide usage of metaphors, similes, personification, imagery and other poetic devices, which make his work colourful and engaging. With regard to the keath darwaz peth, this poem belongs to the genre of lyric poetry and depicts the social issues that exists at the time of its creation .first of all author hints that snatching of freedom of expression, bloodshed ,subjugation were present in the Kashmir and this problem is still real. Moreover poem highlights the concept of social protest among the peoples .the author strives to deliver the message that there should not be social injustice, subjugation and denial of fundamental right freedom of expression. (17)

Keath darwaz is actually a big historical door situated at kohi Maran hill old city of Srinagar where central jail of jammu & kashmir is also located.' Peth' mens from, so we can say in other words title of the poem is 'from central jail of Kashmir'. The poem consists of two stanzas. A prisoner in central jail is one character in the poem who starts the narration, talks with himself exclaims why there is extreme silence?why we are not allowed to speak freely? Why justice and equality is away from our fate? These are the basic and fundamental rights which we lack in our society in twenty first century. It is a tragedy. (18)

تی شرکی و امی یعنی اماک اتر ہپھ وڑ ھج

گاںس ھج ہرٹک طمع کوتا ہس ب رنگ

ڈیکرنی ک ھک ہیو کنی یور اڑنس ٹھ

The second stanza of the poem continues the narration of prisoner .in these lines he tells who is in pain and is shouting. Actually another prisoner was reached in the central jail. First prisoner questions where from he is detained? He shows sympathy with him and talks about the irrelevance of walls between them in the jail. (19) Then prisoner himself answered the question that it should be detained from the land where roses are striking with strong walls and where even now daughter of eve has un-wantedly driven out from their homes, where cities changed in to ashes within no time, where houseflies sit on human blood .where we got sarwa and shamshad trees disappeared.(20)

سپدان صحرابازرن یک لخ ہیت ھج

ڈی راڈ س ن دت اُن اد س ڈلگن ب ہمچ ہیت ھج

سرو شمش ڈ ھس پ ٹھی ب ڈیابو ہیت ھج

,where people are not going out for night prayers due to frightened situation .where nests are getting empty by a single jolt. Where mothers eyes are restlessly in waiting of their disappeared sons.(21)

ہس ن ت ڈقتن منز و و خ ہی جڑ ڈز ہ ران یت

Where Eids (festivals) are now mourn days, where so many children get birth after the death of their fathers.

Where there are uncountable widows, where tongue, pen, and computer are stopped...(22)

Where brothers and maid's colour of blood fainted. if the second prisoner had really came from this land then I am giving him, free and valuable advice that is to ,be tolerant ,seek mercy from Allah and control your tongue .(23)

تے پ م پوشلچی ک هُس پ ہماگ ری ند آب هج

ند هن س تن هرست ہک ڈھن اب ماما کان هج

ہاکڑ ہر لگان ٹک م پیو ہو، فلم ز ہیت هج

یاڑ ہاٹ ہمیان ہک ہت آمت تے تی ج ویڑ

ری زیمی زیم، صبر س هجئم، صبر ری زڈبر ک

The writer of this poem wrote more poems on these themes in which “kach gour”, rebel,aash(hope),venus tu waar(merchant of venus),tim hum yim, street art, astilah(metaphor),thukh(rest),bawale are very close references to the keath darwaz peth.(24)

Naji Munawar said about lone imtiyaz’s poetry that his poetry is icon for the youth..(25)

Dr. Kifayat Raza ,said about the poetry of lone ,it is the unique voice among kashmiri poets which is the voice of people .there is not appreciation of paradise ,there is talk of oppressed mother’s father’s, brothers and sisters, grave yards, broken dreams of youths etc.”(26)

II.CONCLUSION:

I am inclined to believe that the issue depicted in the poem still exists in present-day Kashmir and should be resolved. The message of the poem is to make justice, equality, peace, prosperity, opportunities for freedom of expression and stopping subjugation. In my view point Lone Imtiyaz was quite successful in bringing up such ideas. On the whole, Lone imtiyaz’s poetry is as delightful as it is challenging. His literary works were considered to be products of conscious intention, is to show the realities of subjugation, injustice, inequality and curbing freedom of expression. The theology of the poem is one that counsels forbearance in the present and promises a recompense for suffering thereafter.

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