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Hasrat- The Resistance in Himself

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Abstract:

Maulana Hasrat Mohani was an outstanding revolutionary, a protagonist of Communism and Socialism, an inveterate opponent of the oppressive and exploitative imperialists, a man of principles, a sympathetic soul and a committed poet. In an age when most of the colonized people of the British Empire were enthralled by Europe; worshipped it most devotedly; could neither see with their own eyes nor were any more left capable of thinking for themselves; there arose a small band of resistants and revolutionaries of whom Hasrat Mohani glittered more prominently, opposed the British imperialism and other exploitative classes by all possible means and gave the usurpers a very tough time.

Keywords:

Maulana Hasrat Mohani, Communism and Socialism, British Empire, British imperialism

Throughout story of the ages, the subject 'Conscience serves the poet a guiding star. The thought that even in the darkest ages the voice of conscience was never quite silenced gives hope for the future of humanity.(1) This is what Graeme Ritchie says about Victor Hugo, and this is so true of Hasrat Mohani. For he continued to voice his conscience throughout his political as well as poetical career. He was one the most fearless and committed progressive poet the Urdu world has ever produced. He did not let politics to look like hypocrisy or to degrade poetry to the level of mere flattery of imperialism. He did never care for the vanity of the foreign bureaucracy. History of Urdu poetry is a witness that despite being true Muslims and anti-British Akbar Illahabadi and Zafar Ali Khan polluted their pen by writing praise of the British. Hasrat did not commit this sort of sin all his life. He was greatly inspired by some great Muslims. Almost all of Hasrat's critics agree that he was the very embodiment of truth and sincerity, fearlessness and straightforwardness. A couple of critics like Sayyid Sulaiman Nadvi point out his resemblance with Abuzar Ghaffari, one of the greatest companions of the Holy Prophet (P.B.U.H). Doubtless it was Abuzar who had been certified by the Holy Prophet as the "most truthful". It was he who preached and practised true socialism more than a thousand years before Karl Marx. It was also Abuzar who lived and died for his principles denouncing the accumulation of wealth. It is interesting note that Hasrat considers himself a Communist Muslim". His verses read:

1. *Saintliness and revolution make my religion
A sufi momin I am, a socialist Muslim.*
2. *My objective is of Soviet (type), rebellion is my religion,
Despite all this Hasrat cannot avoid reciting (writing) ghazals.*

These verses were presented in All India mushairas held at Bombay (25th February, 1945) and Cawnpore (7th February 1944) respectively. Besides, he wrote a poem Maqam-e-Ishterakiat (Status of Socialism) which reflects merits of Socialism. Why did Hasrat like to translate this theory into practice? Doubtlessly, it is based on egalitarian principles of man through public policies for the public interest. It has struck at the root of capitalism. Socialism has evolved its economic principles on such lines as to minimize disparities between the rich and

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the poor. In socialism Hasrat found an atmosphere filled with peace and tranquility and true humanity. Socialism, he thought, had prevented the exploitation of the poor at the hands of the rich. The imperialists and capitalists got apprised of the rights and might of the lower classes. It was because of this he voices anti-exploitative thoughts openly as Abuzar Ghaffari used to do fearlessly. The latter was one of the most vocal and fearless exponent of non-accumulation and wider distribution of private wealth. Both of these great Muslims passed an utterly simple and pious life, abhorring pomp and show and denouncing the capitalists and their anti-human attitude. The environments and conditions were entirely different in which they had to live. How could Hasrat reconcile himself with the growing imperialism and pro-British people irrespective of their affiliation or association to any community or political party. Deadly opposed to the oppression and exploitation inflicted on the slave Indians Hasrat lived up to his convictions and practised what he wrote in prosaic or poetic form. A deep-seated hatred of the British and a hostile attitude to British rule developed right from the day of joining MAO College. The trials and punishments on the part of the British and various leaders' arguments could cut no ice with Hasrat. The Government and many contemporary distinguished political leaders felt uneasy over his activities and purely revolutionary views. In addition to resistance verse he presented his Pan-Islamic and virulently resistance view in an Urdu monthly Urdu-e-Mualla which he founded in 1903 and was published intermittently until 1942.

It is interesting to compare Hasrat with Iqbal and Akbar on account of their standpoint about Government service. Iqbal joined Government service but he had to resign soon for he felt it a great hurdle in his way of voicing conscience. In contrast, Hasrat did never say yes to many tempting offers for service which came to him from various quarters, as was customary in those days with graduates of Aligarh College. Hasrat was a person who did not believe in having master-slave relationship with the British, and so disdaining all these offers, he embarked on a career as an independent journalist. Just read these verses:

1. *We are true to our words even if our life goes,
By God! Never do we serve the British.*
2. *We have sworn to get complete freedom (from the British)
How would we go to side with the British?*
3. *Anybody who avoids to favour the right by adapting a compromising attitude.
Don't consider him your leader, do 'nt trust him.*

Hasrat was a man of principles. He could never fear death nor ordeals. One cannot find any contradiction in his words and deeds. Being a man of integrity, strong character and mystic nature he did not do yeoman service to the British. While the foreign elements spared no time to plunder and exploit the colonized India he continued to encourage his compatriots against the oddities and destructive attitude of the English. How did he morally boost up the Indians and how did he react to the Government can be seen in his poetry.

1. *Why do you worry about enemy's dominance, my friends!
Do 'nt fear (them) for God's grace accompanies you.*
2. *Punish me, tyrant, to your heart's content
I swear I will not show any discontent.*

What a stuff he had been made up of! How much great toleration he had developed in himself to bear hardships and face challenges. So much so he felt it appropriate for his countrymen to develop themselves on similar lines, so that there might spread tumult causing

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patriotism among the Indians. The people who could not strengthen the cause for achieving complete freedom were not among his favourites that is why he had to say:

1. *How can I fill others with a passion like mine;
I am upset by the indifference of my fellow travelers.*
2. *It's good that the tyrant continues to punish us to his heart's content,
The tumult of patriotism will surely spread as a consequence.*
3. *It is of no avail if you frighten me of tyrannical imprisonment;
My devoted spirit would feel free there all the more.*
4. *Well it is that little fright has been removed from Hasrat's heart; Which lay in the fear
of the gallows.*
5. *Let's see how long will the practice of tyranny last?
The patriot spirit, how long it would remain asleep?*

These and many other lines from the poet speak themselves to show resistance level of his character. In contrast to most of his contemporaries who were under immense terror of the Government, the lion-hearted poet did not take any notice of the blame game played by the British. His prison poetry tells us a detailed story of those years when he was a jail bird. Is it not an interesting part of the story that he wrote some 373 ghazals in prison out of about 780. In other words, more than a half of Hasrat's poetry was composed during imprisonment. (2)

Words and phrases like prison, jail, internment and imprisonment do not make prison poetry. All that is written during the time of imprisonment falls in the category of prison literature. Hasrat's poetry is very rich in this context. In preface to Hasrat's kulliyat, Prof. Rashid Ahmad Siddiqui opines that politics deals in coal. Anybody who is in this business colours his hands black except Hasrat. What a great person he was! Never he hesitated to say what did he consider right irrespective of personalities. Be it Plato or Pharaoh he would communicate to all only in line with his principles. (3) Never did he compromise nor wait an appropriate occasion to convey his feelings and emotions of confrontation to his readers. His poetry consists of a considerable number of verses about India's freedom, patriotism, religious topics and rebellious and revolutionary views. Some of his lines are given below:

1. *Soul is free thought free,
The imprisonment of Hasrat's body is of no avail.*
2. *O (Hasrat) you heartily desire the salvation of Hind,
You should impede the hopelessness with great courage?
Don't give much importance to the words of x, y or z.
Exert ijthihad with wisdom in the light of conscience.*
3. *Head is but a burden on your shoulders
If it is not sacrificed in the way of Allah.*
4. *Consider them just flowers made up of paper,
Which don't have any fragrance.
I warn you o simple Indian folk
Never let yourself be affected by its spell.*
5. *Full of decept through and through
Are the so-called Reforms of Montagu.*

Hasrat was victimized for his anti-British political views several times. He was sent to jail for penal servitude. Often he was in solitary confinement, forced to work for hours at the

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grinding wheel, crushing about forty kilograms of wheat a day for one year (1908). He had to remain behind the bars time and again. If now in Aligarh jail the next was Allahabad jail; once in Lucknow jail thence in Yaroda or Sabarmati jails; sometimes in Faizabad, at other times in Meerut jail. Never was it possible for the foreign bureaucracy to capture his soul. Physically he was jailed by the imperialist officials but never spiritually. The pages of Urdu-e-Mualla present his prison life and verse to get his readers informed about the ups and downs in his life. During his prison time the vendetta of the English against Hasrat did not end with formal punishment. He had to face hunger and frustration of various nature. Nothing could silence his conscience or stop his pen to voice truth. The graph of his commitment and resistance continued to rise with an increase in Government's strict actions. Any body without a desire to sacrifice for his nation's sake or country's freedom was worthless to him. In such cases when he found his thirst for freedom not being quenched in any political party, he kept away from it. Even when he felt that Khilafat movement was not sincere to the cause of freedom, he left it and joined the socialists. He joined the communist party not without reason. He considered it to be the true standard-bearer of freedom so he joined it to participate in the crusade for freedom. To him what mattered most was how to wrest complete freedom from foreign domination. His solution to this problem lay in Soviet model of socialism. Therefore he says:

1. *Essential it is to enforce Soviet Constitution here
May it take a couple of years or more.*
2. *The provision of (Soviet) constitution have been duly recognized,
Monarchy (tzarism) has also been convinced of the dominance of democracy.*
3. *Why capitalists should not tremble with fright,
While all the people have become aware of labour's might.*
4. *Neither will remain the capitalists' vanity,
Nor will be there foreigners' tyranny.*
5. *There will come a time very soon,
When nobody will monopolize labour.*
6. *Why shall we spin the wheel like Gandhi?
Why should'nt we shake the globe as Lenin did.*

In addition to these verses, Hasrat wrote a ghazal that starts with the verse:

*The economy clads with nature, where I live
There is fraternity and socialism where I live.*

His liking for socialism and communism stimulated him to write such poetry. He had remarked: "complete freedom is my motto, I am a communist. Formerly I have been a nationalist but I said farewell to nationalism since 1945. Now I believe in communism. (4) Hasrat was the Chairman of Reception Committee in the first All India Communist Conference held at Cawnpore in 1925. While addressing he had clearly indicated the similarities between Islamic and communistic values. It was no less daring for an Indian political leader-cum-poet to ally himself to the communist party, which the British disliked. It was one of the most resistant factor for them. In his address, Hasrat declared, "Communism is a movement of the peasants and workers. Some think that Communism is synonymous with chaos and killings. We believe in non-violence as a political expediency, while Mahatma Gandhi looks upon it as his religion. Our independence should be based on the model of the Soviet Government, where communism shall be the ruling political creed."

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Obviously he was a resistor and revolutionary and firm believer in freedom for his homeland. His favourite personalities include Lenin, Tilak and everyone who had patriotic and humanistic feelings. He did not like those people who had ever favoured the British. His resistance attitude against imperialism, capitalism and tzarism was exemplary. He was in favour of forming the Indian society a classless society. That is why he wrote socialist and communist verse. What a dramatic scene was that when Hasrat rose on an improvised platform in the Amanullah Park in Lucknow, and began to harangue the audience against the English. The police lorries were already there. At the end of his speech, the police seized him eagerly. He laid flat on the ground, resisting to them to the maximum. He was shouting "Long live Revolution". The police maltreated him, put him in one of their lorries and took him to jail. He was an open opponent and rebel in the eyes of the British. He had to pay the price for it with long terms of imprisonment. In that course he never wavered, and what is more cheerfully bore the hardships and intolerable punishments incident to it. Following verses indicate his typical reaction to such condemnable situations:

1. *The toil of poetry goes side by side with the jail's grinding mill;
What a peculiar nature does Hasrat possess.*
2. *Why do they fear anything who love to get martyred;
If they are to face just a light course of imprisonment.*
3. *The freedom-loving Hasrat continues to preach the right message (to the people)*

The jail is just like a madrasah (religious institution) of Faizabad.

Hasrat's prison poetry consists of multi-dimensional colours. One thing is certain about Hasrat's imprisonment i.e., he was jailed as a committed resistor every time. He belonged to the generation about whom Sir Valentine had said that a new generation of young Muhammadans had nevertheless been growing up who knew not Sayyid Ahmad and regarded his teachings as obsolete,(5) Dr.Moinuddin Aqeel appreciates Hasrat's commitment to the cause of freedom which made him an arch rival of the British officials. The great Hasrat continued to fight oppressive, and exploitative imperialist elements all his life. Why he did not inject poetry with the ingredients of politics most of the time was mainly due to the fact that he believed in the beautification and embellishment of poetry. He preferred to produce verse of great aesthetic value. Moreover, he disliked to produce poetry as a tool of propaganda or preaching. Some of his critics label his political poetry as 'journalistic report' for having an element of propaganda. He believed in producing purposive literature but not giving up classical tradition at the same time. He was not an historian but a poet who portrayed multifarious phases of human passions. Ascendance to the high pedestals and reaching the highest rank or position could not create vanity or inhuman values in his nature. He was a truly Islamic progressive poet. He has been called the Robert Burns of Urdu. Quite rightly so. In his address to the first PWA (Progressive Writers' Association) Conference held at Lucknow in 1936 he had remarked: "Our literature should interpret national movement for independence. It should oppose imperialists and oppressive bourgeois and favour the worker, peasants and all the wretched people. It should reflect peoples' problems, best desires in such a way that their revolutionary power may be increased. And they may unite and organize to make their revolutionary struggle a real success."(6)

His address reminds me of Pottier. Both were poets of similar type. "Internationale" was the famous proletarian song written by Eugene Pottier, the French worker-poet in 1871. This

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song has been translated into all European and other languages. This is an international song of all Marxist and non-Marxist socialist parties of the world. The English version of this revolutionary poetry starts with these lines:

Arise ye starvelings (workers) from your slumbers

Arise ye criminals of want

For reason in revolt now thunders

and at last ends the age of cant.

Now away with all your superstitions

Servile masses arise, arise!

We'll change forthwith the old conditions

And spurn the dust to win the prize

Hasrat also wanted to motivate all victims of oppression to stand up. He knew the tyrants feared their might. Like workers of all the world nations who adapted the song of their foremost fighter, the proletarian poet Pottier, Hasrat also joined to sing that sort of verses. In 1830, Pottier composed his first song, and it was called: Long Live Liberty! In 1848 he was a fighter on the barricades in the workers' great battle against the bourgeoisie. From 1840 onwards, he responded to all great events in the life of France with militant songs, awakening the consciousness of the backward, calling on the workers to unite, castigating the bourgeoisie, and the bourgeois government of France. He was elected a member of the great Paris Commune in 1871. He took part in Commune's activities. Hasrat's poetry and political life present a remarkable similarity with Pottier's.

Although his contemporary figures like Mahatma Gandhi and Iqbal were more famous comparatively, yet his writings and poetry were a source of inspiration for both. Hasrat's theory of Passive Resistance preceded Gandhi's philosophy of life and political thoughts. He presented his theory about resistance three decade before the birth of resistance literature terminologically. Gandhi's theory of Non-violence, Non-cooperation and Passive resistance came later. However Gandhi did not admit that he was influenced by Hasrat in this context. In contrast, he specially said these ideas were derived from his readings of Thoreau, Tolstoy, and the new Testament, as well as from various Hindu writings.(7) During the Congress session at Surat in 1907 there was a split in its ranks. In this stormy session Tilak resigned from the Congress over its moderate policies. Hasrat also parted company with the Congress. He presented his theory of passive resistance during that time. That was published in Urdu-e-Mualla in August, 1907. Its main points were:

The slave could get his national rights from his master in three ways: first by making request just like beggars do; second by means of bloodshed and violence apparently this option to overcome the master does not look possible. Thus we should avoid both these ways. Instead, we should adapt the third way i.e., the passive resistance which cannot be harmful. And even if the passive resisters fail in their bid they get such a power and experience which benefit them, afterall. In the theory we find socialist element. For socialism stresses on an evolutionary change. In contrast, communism is to bring about revolutionary changes. During that period Hasrat was not in favour of revolutionary struggle which might lead to bloodshed and violence in the colonized India. Passive resistance was need of the hour in the prevalent conditions catalyzing him to consider socialism to be appropriate solution to the country's problems. On such basis Sahar Ansari calls Hasrat a socialist Muslim. (8) In 1920, Awadh Khilafat Conference was held

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under the chairmanship of Mubashir Hussain Kudwai. While appreciating success of Communists in Russia, Hasrat declared, "The world was thirsty of guidance the Russians showed to all the path of freedom without believing in any religion freelessly."

Prof. Rashid Ahmad Siddiqui has also opined: He is a Congressite, Communist and Sufi separately. No contradiction or conflict can be found in such attitudes (of Hasrat). Hasrat would never be seen in veil. The man who does not feel an aspect of his personality as a weakness he does not depend on any veil. (9)

He was no doubt a progressive poet always a step ahead of most of the members of progressive school. As he was a marked man in the eyes of the British he had been constantly advised by his well-wishers to give up his resistance attitude and to either join the ranks of conciliators who were mostly opportunists or become one of the pro-British moderates. All these pleadings had no effect on him, and he continued to praise men like Tilak. His verses about Ganga Dhar Tilak read:

1. *The people have learnt a lesson of self-confidence from you,
The enemies have become patriots now.*
2. *The old and the youth have become aware of the value of freedom,
The fear of gallows has gone from people's heart.*
3. *The desire for India's freedom was popularized among high and low
The tyrants lose their heart for Tilak did such great a job.*
4. *All the newspapers published articles having wonderful contents in Hind,
That cause of frightening of the British was unveiled (by Tilak).*
5. *Why the Indian shouldn't mourn as Tilak passes away?
Balwant Tilak, Maharaj Tilak, the spearhead of free people.*

What a sentimental poem he composed on Tilak! He was a great source of inspiration for the Indian public. When Indians were in the grip of overpowering odds, they found it hard to struggle for a way out. At such period national leader of Tilak's calibre ignited the fire of hope and determination in the hearts and minds of his countrymen. Having supreme confidence in the cause he advocated, led his compatriots all his life. Hasrat paid homage and tribute to Tilak during his life and after his death as well. Is it not that a resistor appreciated another resistor for the sake of common cause of freedom? Tilak is said to have devised the term "Swaraj" for the first time in India. Some historians give credit to Gandhi for introducing the term. Well that was to clearly indicate what complete freedom stood for.

Hasrat was that kind of resisters who could never be overawed by the reverence in which imperialists or pro-British leaders were held by their respective circles. Being a budding rebel and revolutionary he was out and out anti-British in his attitude. During his college life he was expelled thrice. The English Principal did all to tame his unbridled spirit, but Hasrat proved as incorrigible and revolutionary as ever. The rebel in his soul could never be slept nor his tongue (of pen) sealed till the last breath of his life. Those leaders who bent before the Government or allied themselves to it were severely criticized by Hasrat. On the other hand, the anti-British people were very dear to him. On the issue of upgradation of Aligarh College to University level, Dr. Ansari and Mazharul Haque were in favour of the Government while Abdul Kalam Azad, Maulana Muhammad Ali Jauhar and Hasrat were entirely against the Government's interference. They wanted to establish a university that could be run by the Muslims alone. Hasrat condemned the pro-British twins as follows:

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1. *Though they are lion apparently yet they are faint-hearted,
His name is Muzharul Haque (embodiment of truth) but he is a follower of batil (falsehood)*
2. *Today's strangers were (our) yesterday's friends;
That is the only blot on their skirt of justice.*

In early twentieth century the Muslim leaders were of view that the University Charter should not be approved unless its functioning would not be free. While Dr. Ansari and Mazharul Haque took apologetic stand to side with the bureaucracy. Hasrat has written the above-quoted verses on that occasion. After a short period Dr. Ansari took a U-turn and presented his views supporting freedom struggle for his countrymen during the annual session of the Muslim League in 1918. He was to chair its Reception Committee. Hasrat lost no time to praise Dr. Ansari for his patriotic feelings. His verse speaks:

*The League's address is but to compensate his sins,
Now we have no complaint about Dr. Ansari (in this regard).*

This kind of reaction from Hasrat reminds me of Albert Cannus: "It is essential to condemn what must be condemned, but swiftly and firmly. On the other hand, one should praise at length what still deserves to be praised." (10) The British policies and pro-Indian propaganda were just to camouflage their inner motives which were intended to prolong their rule over India. In slavery no panacea is effective except freedom. Otherwise promises and empty words are no more than to build castles in the air or to make slaves live in the fool's paradise. Hasrat has not said purposelessly:

1. *It is but a policy of the cheaters
Their thinking for better or the best is futile.*
2. *There is hardly a chance of welfare in slavery.
No doubt it is difficult to get the opposites together.*

Perhaps nobody among his contemporaries except Maulana Muhammad Ali Jauhar wrote or acted for the cause of freedom with an equal fervour; Hasrat's resistance onslaught simply eclipsed most of them and drew upon him the full fire of foreign bureaucracy. When the Urdu ghazal was nearing death; and most of Indian poets began to deviate from the path of writing in this genre, Hasrat held its flag to the highest level. He ventilated his resistance thoughts and emotions through this medium of communication. Under normal conditions government is expected to do everything for the welfare of the people.

The main purpose of government is to protect the persons and property of the subjects. This view has been called Locke's "nightwatchman theory of government". What to say of British imperial nightwatchmanship in India the patriotics like Hasrat could not do anything except rejecting the notion of the divine right of British King and his appointees. Locke maintains that governments obtain their authority only from the consent of the governed. The right of revolution is implicit in the trust arrangement. If government violates the trust by ignoring its purpose or by using the power granted it for a selfish purpose, the people have a right to remove the government, by force if necessary. (11) Locke's defense of the right of revolution strongly influenced Thomas Jefferson and other American revolutionaries. Locke's ideas penetrated to the European mainland as well particularly to France, where they were an indirect factor leading to the French Revolution and the French Declaration of the Rights of Man. In undivided India, the Communist politicians and progressive writers were greatly influenced by

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Russian Revolution of 1917 where Marxism was a direct factor leading to the success for the cause and aspirations of the proletariat.

Here the words of Sartre hold good; almost everything written since Marx has essentially been a commentary on his philosophy. Lawrence Kaplan has also said in his edited work "Revolutions. A Comparative Study": Because Marxism does merely interpret the world but also seeks to change it, almost every important revolution in the twentieth century has been carried out in his name. To study revolution is therefore to deal with Marx and his influence. So far as Hasrat is concerned he had also to unveil his inner feelings which made him to say that he was a Communist Muslim. He was not the only politician to get inspiration from the Russian Revolution. Ho Chi Minh, and a large number of world renowned figures were also inspired by it. Its greatest impact was on China where Marxism became a political force only after the October Revolution of 1917. A sizable number of Chinese Communists spent years at Sun Yet-sen University in Moscow, where they became thoroughly versed in Leninist theories of revolution. Hasrat did not spend time at a university of any communist country. He was also not a political philosopher or a Marxist who termed religion to be opium for the people. But nobody will deny that the wave of Marxism served as a catalyst for social and economic changes throughout East Europe, Cuba, China, North Vietnam, North Korea, and Afro-Asian countries. What an amazing combination of Islam and Marxism became part and parcel of Hasrat's politics and verse! Any content is bound to bulk large; for the first aim of nearly all resistance literature is to get something said, and only the second aim to say it well. In resistance poetry that is usually political, as a rule, content not only counts, but also weighs. Hasrat appeals strong to the emotions; but he does argue as well, and argue about facts. G.D.H Cole opines:

"There is, indeed, some political literature patriotic in special that does not stop to argue. It only appeals, or glorifies. Most political literature is concerned with stating a case; and this includes the answering of a possible opposition. The more fully this is true, the greater is the chance that the literary quality of the political writer will go unappreciated." (12)

Hasrat was called "Prince of ghazal-writers and Prince of freedom fighters" as well. Keeping his political and resistance work in view he may be called Rais-ul-Ehrrar (Head of liberals) in the real sense of the word. One may disagree with his critics who judge him as the best poet after Mir or Ghalib. As a poet he was a mediocre. However his sincerity of purpose, commitment and selfless and fearless character can be saluted. Hasrat's greatest service in his own day was that of putting heart of courage into the depressed and oppressed Indians. His force gave them confidence, which they needed most of all. As a source of inspiration he reminds us of many freedom fighters and daring literary personages of various countries. Hasrat chose to mingle his politics and agitational views rather everything that interested him. He may be more appropriately enlisted with politico literary personages like Sartre, Paul Eluard, Aragon, Albert Camus, Mahmud Darvesh, Muhammad Ali Jauhar etc. English poetry, too, is redolent of politics. Similar is the case with most of other nations' poetry.

Doubtlessly Hasrat was a lyrist who opened the door altogether too wide; to let political content enter into his poetic structure. Either his monthly magazine Urdu-e-Mualla or his poetry of confrontation, each of them made no secret of their message from the very beginning, as they proved Hasrat to be a consistent champion of India's freedom. He deserves consideration for producing a considerable number of resistance lines. Qualitatively he does not soar very high, but he does not fall very low either. Impartially speaking he flies a uniform medium flight.

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However, nobody can dare to underestimate his revolutionary character. He was a great politician, a great man and a resistor. He was not a soldier, yet he wanted to act as Major-General in the 'Army of God' of Ubaidullah Sindhi but in vain. Anyhow he was truly a crusader, a resistor first and last. His commitment to the service of truth and freedom was of rare quality. He may be ranked very high in the category of the greatest freedom fighters, patriots, resistance artists of the world. He knew well how to speak a true word to a tyrannical ruler. This is what the best jihad means. No doubt it is delectable to go with the current; difficult to swim against it. Hasrat's choice was always the second one. In fact, he was the "resistance" in himself.

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