

## **Habib Jalib, a Genuine Voice of Common Man and His Illuminating Thoughts on Peace:**

By

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### **Abstract:**

*The main objective of this study is to elaborate Habib Jalib's struggle for masses' rights and his views about peace in the society. Habib Jalib used his poetry to sensitize people about their social and political rights. His kindling thoughts provided life blood to the poor condition of common man. Another quality of Habib Jalib was that he remains loyal to the people all his life which gained for him the title of "Poet of Masses" (shaair-e awaam). Unlike his contemporary politicians and poets, Jalib never compromised on the ideals of masses rights which he recommended for himself. Habib Jalib views about peace testify his genius and his cosmopolitan outlook. This study will highlight the role of Habib Jalib for masses rights and also point out his views about peace.*

**Keywords:**Habib Jalib, Poet, Masses, Rights, Peace etc.

### **Introduction:**

The history of Pakistan, especially for common man contains miseries and upheavals. In every field of life the deplorable condition of masses was not up to the mark and is still in the state of decay. Several reasons functioned for such usurpation of masses rights but the dreadful shackles of martial laws regimes and remaining years of so-called democratic governments jolted the whole social fabric. In such a sorry state of affairs, it was Habib Jalib who stood firm against all those encroachers who one way or the other exploited the sentiments of multitude. The name of Habib Jalib will always be at the apex of those supporters of masses rights who render their life and work to see the better life conditions for common

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man. In a same manner, among the messengers of peace the name of Habib Jalib will remain distinguish from his contemporaries by his missionary and effects oriented poems. Habib Jalib openly negated the forces of terror and denies their supremacy.

Habib Jalib was among those exceptions that became a beacon light of courage for the downtrodden have-nots class. Jalib raised voice against military cum civilian usurpers and struggled for more than three decades. His political affiliation was attached with National Awami Party (NAP) and became the only literary figure of Pakistan who was member of the central executive committee (CEC) of a political Party (Mujahid Barelvi, 2011). He spent most of the time in Jails, where He continued his struggle without any obstacle.

Habib Jalib was not merely a spectator, but a vigorous and progressive individual of political struggle and his struggle was for dominated poor class which created a sense of political awareness among public. Jalib, as a political activist, used his poems as a mean to struggle against social and political ills. His poetic works when perceived collectively appears like a political history of Pakistan. His struggle for raising the capacity building of multitude was in his own distinct style, a style that was based on simple awareness and mobilization messages in the form of poetry.

Infect, he not only raised voice for masses rights but also in favour of peace and tranquillity in the society. Habib Jalib poems were not only a ray of hope in that era but a milestone in today's atmosphere of terror. As a matter of fact, Habib Jalib was among those few voices who spoke against the forces of terror whether in the shape of military rulers of Pakistan or the big bully America. Habib Jalib possessed true signs of a pacifist who believed in a terror free society.

To keep his righteousness with his cause and to avoid any clash of interest, he never got favor from any regime. He spent his life to spread awareness among common citizen of their political rights and had strong belief in the voice and empowerment of masses through continuous struggle, a struggle that was against the unjust system of tyranny as well as for the betterment and good of common citizen. This made Jalib a true political and human rights activist as well as a leader and a representative of the common people.

Taking all this into account, quality research is needed to further explore Jalib's dogma about the better life condition of public as well as

his charismatic contribution for peace in society. This paper will enable the student of political science about the salient features of Habib Jalib struggle for masses rights and his glowing thoughts about peace not only in Pakistan but in the whole world.

### **Habib Jalib's Struggle for Masses Rights in Politics:**

Habib Jalib was a renowned Urdu poet of Pakistan who got the title of 'Poet of Masses' from all quarters of society. Further, there is no denying the fact that he was the perfect custodian of masses rights. Habib Jalib devoted his life for the political sensitization and awareness of common man. As a matter of fact, he possessed a sociable heart & soul for the oppressed class. He started his political career from the platform of peasant movement (Hari therik) under the leadership of Haidar Buxh Jatui in 1954 (Saeed Pervez, 1996) and till his death associated with those parties who were deeply connected with masses. If one ponder on the history of Pakistan one finds that Habib Jalib was so much caring about the interest of general public and played the role of Good Samaritan. Habib Jalib father Sufi Inayat Ullah once said in his book 'Gul hai Aqdat' that: "God Almighty has bestowed a sympathetic heart to my son, he is the friend of poor, labour and farmers; he is not purchasable at any cost" (Thair Asgar, 2009). In a same manner, Habib Jalib has specified in his book 'Harf e sar e dar' that: "I have heard from my elders since childhood that may God lay down us in the grave with belief, and now I got the meaning of this phrase that the one is called poet of masses who till death holds in the promise of commitment with masses" (1987).

Habib Jalib holds the devotion of loyalty with masses in such a manner of commitment, blunt rhetoric and memorable title of poet of masses that with these tributes he left this world. The training of Pakistani masses in Political spheres will always be indebted to the poetry of Habib Jalib, who's every poem educated the common man in countries political domains. In fact, from taxi driver to academic scholar and from politicians to lay man all sections of social fabric were his field of poetry, therefore, he sensitized them in the day to day political activities. For many decades, Jalib views were puzzling the might and majesty of military despots and so-called democrats who were encroaching masses rights and give the courage to say NO to these usurpers.

دبّ جس کا مہلات ہی میں جلتے  
چند لوگوں کی خوشیوں کو لے کر چلتے  
وہ جو سائے میں ہر مصلحت کے پلے  
ایسے دستور کو صبح بے نور کو  
میں نہیں مانتا، میں نہیں مانتا

(Habib Jalib, 1993)

Jalib became the voice of masses sentiments and give them message how to free themselves from these military and civil autocrats.

Habib Jalib through his poetry achieve two fold goals, first impart a sense of political cognizance among multitude and second offered a real face and image of those tyrants to the public. In one of his poem Habib Jalib uncovered the bitter faces of our ministers who are slaves of their foreign masters and dollar. These ministers have no consideration towards the poor and troubled masses.

کوئی مسنون فرنگی کوئی ڈالر کا غلام  
دھڑکنے والے محکوم ان کی لب یہ آزادی کا نام  
ان کو کیا معلوم کس عالم میں لپکتے ہیں عوام  
یہ وزیران کرام

(Habib Jalib, 1957)

Similarly, in other poem Habib Jalib presented the real meaning of Pakistan. He declared that we all are Muslims and there is no need to explain us that we are Muslim, the foremost purpose of state is to offer the livelihood needs i.e., education, food, clothes and shelter to everyone.

روٹی کپڑا اور دوا  
گھر رہنے کو چھوٹا سا  
مفت مجھے تعلیم دلا  
میں بھی مسلمان ہوں واللہ  
پاکستان کا مطلب کیا

(Habib Jalib, 1993)

Jalib once rightly said that “there are always two institutions in the world, one is ruler’s court and the second one is of public court and it is my commendable luck that I always remain part of masses court” (Tahir Asgar, 2009). In this regard, Habib Jalib never got favor from the governing powers. Famous journalist and writer Mujahed Barelvi said about Habib Jalib that “he was a blank cheque who can cash himself any time from any party at any cost” (Mujahed Barelvi, 2011) but he never cheated the public and remain associated with them all his life.

Another distinctive quality of Habib Jalib was that he not only condemns dictatorship rules but also showed his hatred against so-called democratic governments, who in power always exploited the sentiments of masses. The despotic regimes of Gen. Ayub Khan and Yaya Khan that encroached people’s rights were severely targeted by Jalib (Ayesha Jalal, 2014). He also criticized Z. A. Bhutto democratic government because he felt that the rights of multitudes are not fulfilled and only false announcement are made with people. Bhutto also dethroned democratically elected government of NAP which was harshly criticized by Jalib. In a samemanner, Jalib harshly criticize Zia ul Haq martial law, which subjugated all the rights of masses, so Jalib was again blacklisted by government circles (Rosetta Sethna, 2015). Benazir Bhutto government and declared that only the conditions of ministers are changing day by day and life of poor common man is in the state of decay and aggravated every day. Jalib further said that every son of soil is like the son of ruler but he is under debt and every women of country is Queen but she is leaving acrimonious life.

وہی حالات ہیں فقیروں کے  
دن پھریں ہیں فقط وزیروں کے  
سازشیں ہیں وہی خلاف عوام  
مشورے ہیں وہی مشیروں کے  
ہر بلاول ہے دیس کا مقروض  
ماور، نیچے ہیں بے نظیروں کے

(Mujahid Barelvi, 2011)

By the same token, Nawaz Sharif (IJI) government also faces the same fate from Habib Jalib. In one of his poem Jalib said that Nawaz Sharif only makes deceitful declaration with public that he will give his life for masses, Jalib rejected Nawaz statement by saying that don’t give your life rather give one of his mill and the money of this country which he has misused.

نہ جاں دے دو نہ دل دے دو بس اپنی ایک بل دے دو  
 زیاں جو کر چکے ہو قوم کا تم اس کا بل دے دو

(Habib Jalib, 1993)

Habib Jalib remain firm supporter of farmers, labors, woman, minorities and all others oppressed classes. Habib Jalib was always fought with those tyrants who subjugated the rights of public one way or the other. These political cum military orphans used the sentiments of people by using the name of 'religion' and sometime cheated them by using name of national interest and democracy.

The main subject matter in the poetry of Habib Jalib was Poor labor class. Jalib got the title 'Poet of masses' mainly he supported these oppressed classes which constitute bulk of society. In the writing of Jalib one finds poems which shows the deplorable labor condition and warn those subjugates of labor rights by their wrath. Jalib also wrote poems about women rights and desired that women must empower themselves in all sphere of social life and take part in the political activities. As a matter of fact, Habib Jalib showed the real face of these debased ruler's to the people. His poetry sensitize the masses of their rights, though it was in plain language thus became a missionary tool. Jalib poetry pointed out the black sheep's of Pakistan politics and improves the capacity building of multitude to elect the real represented of masses. Jalib wanted that everyone should become vigilant and choose that representative who believe in true democracy and are masses friendly.

#### **Views of Habib Jalib about Peace in Society:**

A peaceful society is the desire of every individual and poets like Habib Jalib are the real messengers of peace. Though many contemporaries of Habib Jalib were writing about peace and serenity in society but what made him different from them was that he had a sympathetic, friendly and lofty heart and soul for fellow beings irrespective of cast, creed and colour. Peace was another feature of Jalib's poetry. Jalib was of the view that it was impossible to remain peaceful in a society without the system of justice. He desired for peace and prosperity not only for his motherland but for the entire world.

In the first martial law of Gen. Ayub Khan, no one was speaking about the despotism and there was atmosphere of terror created by General and Nawab Kala Bagh (N.K.Vikram, 1994). There was only Habib Jalib who raised voice against dictator (Saadia Toor, 2011) and payed heavy price

for his book 'sar e maqatl' which was banned in 1968. After this act, Jalib negated the act of usurper in his poem. This poem identifies the greatness of Habib Jalib who appeared as a 'Good Samaritan' and a pacifist who is optimistic about better future. This poem elaborates Jalib as a scholar with a progressive mind-set and who is conscious of the authority of writing. He is not worried from autocrat and cruel rulers, because he is worried about peace in the world and these (rulers) are self-centric. In the final line of poem Jalib give a clear message that dawn is my destiny;

مرے ہاتھ میں قلم ہے مرے ذہن میں اُجالا  
مجھے کیا دبا سکے گا کوئی ظلمتوں کا پالا  
مجھے فکرِ امنِ عالم تجھے اپنی ذات کا غم  
میں طلوع ہو رہا ہوں تو عزوب ہونے والا

devastationyours.

(NasirJalib, 2013)

Habib Jalib poetry is basically focused on peace far and wide. According to Habib Jalib, it is the hegemony of few on the resources which has created the situation of destruction and havoc. Habib Jalib was surprised to see that how one is not familiar with love, despite he is the devotee of a kind-hearted Prophet Hazrat Muhammad (PBUH).

ساری زمیں کو گھیرے ہوئے ہیں آخر چند گھرانے کیوں  
نام نبی کا لینے والے الفت سے بیگانے کیوں

(Habib Jalib, 1993)

Habib Jalib asked the masses to take the flag of peace and love every human being. Similarly, it was the manifesto of Habib Jalib to love every human being.

امن کا پرچم لے کر اٹھو ہر انساں سے پیار کرو  
اپنا تو منشور ہے جالب سارے جہاں سے پیار کرو

(Habib Jalib, 1993)

Habib Jalib was of the belief that one is not human if he hates fellow beings thus, no discrimination between race and colour. Jalib challenged

all those wicked forces (especially America) who are enemies of peace and executioners of affection need to be wiped out from the map of the globe.

انساں سے جو نفرت کرے انسان نہیں ہے  
ہر رنگ کا ہر نسل کا انسان ہے اپنا

تم امن کے دشمن ہو محبت کے ہو قاتل  
دنیا سے ملانا تمہیں ارمان ہے اپنا

(Habib Jalib, 1993)

Habib Jalib dreamed a war free world where everlasting peace flourishes without any sight of lamentation. Jalib poems were for that peaceful society, where no one argument in favour of war. Habib Jalib believed it the only cause of disparity in the world that only few possessing the rights and the rest are oppressed.

زینس پہ آگ نہ برے فضا سوا سکے  
بچا نہ ہو کہیں ماتم' یہ سوچتے ہیں ہم  
کرے نہ کوئی زمانے میں جنگ کی باتیں  
بچکے نہ امن کا پرچم' یہ سوچتے ہیں ہم  
کسی کا حق ہے سمندر پہ اور کوئی پیاسا  
یہ کیا ہے' کیوں ہے یہ عالم' یہ سوچتے ہیں ہم

(Habib Jalib, 1993)

Habib Jalib wrote many poems on peace which shows the stature of Habib Jalib illuminating thoughts. These poems will bring awareness in the students of political science about the contribution of Habib Jalib for peace.

### Conclusion:

From this article one asserts that poet like Habib Jalib is the products of centuries because his contribution for masses rights and peace are sincere and apparent. As a matter of fact, this new approach to present Habib Jalib as the spokesman of masses rights and pacifist stalwart needs further study. Unfortunately, Habib Jalib was all the time considered as a poet and his thoughts about masses and peace were not given due consideration in government circles as well as on academic level. In fact, it is for the first time that Habib Jalib views about masses rights and peace came forth on academia level. Though it is first effort yet his struggle for



common man and his sparkling thoughts on peace deserve many researches which can bring awareness in the students of political science.

There is no denying the fact that Habib Jalib gives concrete commands of bravery to the general public about their basic rights. Jalib infused a sense of saying no to the ruling order which is the main worth if exist in the multitude and the atmosphere of peace which is the dire need of this terrorized society. Habib Jalib declares America as the only responsible for this terrorism. Though Jalib poems against America were written four decades ago but one finds them still relevant in the so-called war against terrorism.

If one ponders on the nature of human beings one finds that they have diverse approaches to understand the problem of masses but there are some icons who take pain for masses and society. Habib Jalib was altogether different from his contemporaries who always took pain for the matters of his fellow beings. Habib Jalib observed that in Pakistan all domains of body politics have been collapsed. There seems disorder in the politics and leader have become self-seeking and want to fill their pockets but Jalib's stood firm about people rights and became a ray of hope for the down trodden masses.

As a matter of fact, Habib Jalib views about masses rights and peace in society are genuine. But on the same time one finds that still there are notorious forces that are exploiting the rights of people and disturbing the peace of society. In such a sorry state of affairs, Habib Jalib sparking thoughts are sign of hope not only for people but also for bringing peace in the society. Jalib poetry has the power of sensitizing the public to say goodbye to these political orphans and demagogues.

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