

ABDUL KARIM GADAI AND HIS POETIC WORK

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ABSTRACT

Gadai was not merely a poet but he also worked in the various fields including politics, journalism and social work. He contributed several articles to different newspapers of Sindh. The auto-biography of Gadai deliberates us that he belonged to a mediocre class of poet. He was actually a poet of peasants, labors and other grief struck poor people. Whatever message Gadai conveys in his poetry was all his personal experience and observations. The language of his poetry is simple and colloquial. His sentiments spring off the depth of love for mother land Sindh. If we make a comprehensive study the poetry of Gadai, we will find Gadai to have tackled each and every aspect of life and its forms. This article highlights the works of a great poet and analyses the impact of his poetry on masses.

Keywords: Poetry, Resistance, Social Awareness

INTRODUCTION

Every real artist represents and reflects the age he lives in and feels in. he is sensitive and feels the toils and turmoil of people around him. He breaths and enjoys life with the common men. It is because of this quality of selflessness which renders him live longer than his physical life. Abdul Karim Gadai was one of such type of poet of Sindh. He made the rustic and pastoral people of Sindh, the subject of his poetry. He included the feelings of pleasures and hardships of people.

Abdul Karim Gadai was born on 1st January 1901, in the house of Bijar Khan Lashari at Karimabad District Jacobabad. His forefathers migrated from Shoran District Kuch, Balochistan to District Lia, and then to Karimabad. His father was servant of Bahadur Khan. After the birth of Abdul Karim Gadai his father migrated to Taluka Thul. Abdul Karim Gadai got admitted to Vernacular School Thul. He got early education in Sindhi up to three classes from Vernacular School Thul. After that he was

admitted in Anglo Vernacular School Jacobabad for fourth class in English. Where, he got education from Abdul Kabbir Darbelae, and Mr.Hiranand Khairpuri. In 1912, he passed five levels in English from Anglo Vernacular School Jacobabad. After passing five levels in English, he got admitted in Municipal High School Sukkur in sixth level. After passing sixth level he got admitted in Matriculation. After one year, he came back to home in 1918, because in preliminary test he got zero marks in mathematics (Bilawal 1987:55). Thereafter, with the help of Mr.Aanand, he becomes clerk in Post Office Shikarpur. Due to heavy burden of work at job, he resigned in 1919. He passed final in Sindhi from Vernacular School Thul in 1920. He applied in Police Department. He worked at Town Police Station till sixth months. After that he resigned from there. By the end of 1923, he became private tutor of Shahal Khan Khoso (11 years old), he was son of famous landlord of Taluka Thul, Bahadur Khan Khoso. During that Gadai met with Mr.Lutfullah Badvi (1904-1968). Both of them live together at Bahadurpur. Mr. Lutfullah Badvi belonged to literary family, he was poet too. Abdul Karim got inspiration from Badvi, he started calling himself Gadai. He worked three years at Bahadurpur. He left for Sukkur Barrage, where he joined Irrigation Department. After that he was sent to Shahdadkot, Garikhero Sub-Division. He became Sub-Divisional Clerk there. After working of five years, he came back to Thul in 1932. In 1932, he started shop of clothes which failed within three years. After that he opened a hotel that was too failed due to the working unskilled servants. He became Secretary of Thul, he has his home. Due to conflict with his relatives, he quit Thul forever. He married three times in his life. He had two sons and two daughters. He spoke in the different languages, especially Sindhi, Siraki, Bhravi, and Balochi. He migrated to Jacobabad, where he took active part in the fields of literature, politics and journalism.

POETRY, POLITICS AND JOURNALISM

Politics: Gadai has written, “When I was working in Post Office in 1920, thousand of peoples (Hindus and Muslims) gathered at Lakhi Dar Shikarpur with naked heads to protest against the incident of Jaliyanwala Bag, which took place in 1919

(General Dayar killed many peoples in 1919). On seeing this scene, my heart attracted towards Congress (Syed, 1979:122).

During time of education Gadai was inspired from Khilafat Movement. In 1932 he joined the Congress Movement. He became the Secretary of Thul Congress Committee. He served as Secretary of Thul Congress Committee till 1942. After the partition, there was no change in treatment against the peasants and labors. This treatment against the peasants and labors hearted Gadai. At this he joined District Hari Committee. He became the Secretary of District Hari Committee. After that he became General Secretary of National Awami Party. He worked with National Awami Party till 1958. During Martial Law, he remained silent.

Poetry: During 1924-25, he was associated with Badvi. He started composing poetry. He has written, “When I was at Garikhero. My poetry took new turn. Before that mostly poems were religious and *naats*. But now I wrote poems on unity of Hindu-Muslim, and on country friend men. These poems published in Sindhu Magazine and weekly newspapers (Bilawal, 1987:56). From 1932 till 1942, he participated in Musheras with his friend Qadir Bux ‘Bashir’. Ayaz Qadri wrote about the real poetry of Gadai, “as Gadai was poet of Ali Mohammad Qadri’s time, but the light of his poetry came out after partition and his modern poetry impressed the new poetry of Sindh” (Qadri, 1982:417). Gadai himself wrote, “the real period of my poetry started after the partition, because after partition wishes and wills of people were not became reality. Same system of feudal lords of British period was running and poor people’s were suppressed” (Syed, 1979:123). His poetry was published in Weekly Paigham, Sadakat, Sindhu (Jacobabad), Sindh Zamindar and Daily Al-Waheed. When he joined Sindh Hari Committee, he became voice of people in 1952.

Journalism: Gadai was very popular journalist of Sindh. In 1953, he was editor of Weekly ‘Subhe Sindh’ of Barkat Azad. In April 1955 he took editorship of Frontier Gazette. After one and half year he left the Frontier Gazette. Then he joined the newspaper ‘Intkhab’ of industrialists as editor. The truthfulness of Gadai was not liked by industrialist. Gadai left that newspaper.

Then he joined 'Amroze', after that he left it to. He wrote four books for us. Three of them are on poetry and one is on the history of Jacobabad.

Along with poetry, politics and journalism, he was also actor. He had interest in stage dramas from his early childhood. He participated in stage dramas. He also wrote stage dramas. He worked in the drama company of Master Ameer for six months. After that he founded Thul immature dramatic society at Thul. With the help of this society many stage dramas were held (Sadayo, 1985:2).

His Sindhi books are as under:

- Saanri Ja Soore (Poetry) ساڻيه جا سور
- Pamana Ta Pamano (Poetry) پيماني تي پيمانو
- Pakhara En Panhware (Poetry) پڪڙا ۽ پنهور
- Khangarh Khaan Jacobabad Taeen (History) خانگڙهر کان جيڪب آباد تائين

Gadai died on 28th January 1978. He was buried at Jacobabad. His entire life experience is reflected in his following verse:

سفر زندگيءَ جو ڪنن هو گدائي،
بهر طور گذريو گذاري چڏيوسين.

Resistance in His Poetry

The survival of nations depends upon the resistance through the weapons. There is special place of resistance in literature. Resistance through literature for the survival of nations has its own importance.

Those nations which have no literary barrack, they could not survive, because literary barrack play vital role in defense. Literature not only humanizes the humanity but it also point out the evils present in the society. It not only gives enjoyment but it has ability to defend the nation till long time. Literature awakes the nation. It builds up resistive capability in the nation.

Sindh has resisted for its survival. From centuries Sindh has been resisting for its survival. In this connection Sindhi literature played its vital role. These literary men awaken the Sindhi people.

Gadai was also one of them. Gadai tackled the literary barrack from the British period to the one unit. He resisted against the British and then the military establishment of Pakistan through his poetry. He awakened the Sindhi people for resistance. Gadai lead other literary figures in resistance against the atrocious class. He is true nationalist poet. True poet sacrifices his belongings for his nation and also his life. Gadai shows commitment in the following lines:

اڃا ڪجهه خون سان پي ڪيڏڻيون آهن مون کي هوليون،
اڃا سڀني تي ڪاٺ ڏي مون کي انگريزن جون گوليون.

True poet believes in the love of his land to that extent, he took promise on the name of his land. He is ready for giving for his land. He believes that if I went against my land, I will become Kafir. Sindh gives birth thousands lovers of this type. In these lovers the name of Gadaia is at the top of the list.

Gadai loves his land a lot. He shows this in the following lines:

جئي سنڌ! جيگل جو آهي قسم
ته جيڪين آ سڀني ۽ سڀني ۾ دم
تڏي ديس خاطر جي سر پي قلم
ساٿ هلندو رهي لات ٻرندي رهي.

He always gives lesson of love for Sindh. Till his last breath he admires his land and resistance the atrocious class. He mentioned his love for Sindh in a song given below:

هن ڌرتيءَ خاطر مرنداسون، هن ڌرتيءَ خاطر جيئنداسون،
سقراط جيان جي زهر مليو ته به کلندي کلندي پيئنداسون.
هن ديس تي تن من واريندس، هن ديس جا دشمن ماريئندس
گهر ٻار ٻچا قربان ڪري، هن ديس تي خون به هاريئندس.

Gadai never bow before injustices and never accept the defeat. He always worked for Sindh. He sketches the picture of enemies of Sindh in his poetry. He called upon them in the following way:

ڦوڳ نياڳو بيشڪ هिला لک هزار هلائي ويٺو
سنڌ نه مرندي جيئري رهندي پل ڪوزور لڳائي ويٺو.

Again he threatens them:

تون ڪنهن ڪنهن کي خاموش ڪندي
هي ملڪ ته آ منصور سڄو.

Again in the following he threatens them:

دودا دريا خان اٿي پيا،
هو شو حيدر خان اٿي پيا،
سنڌو جا سرواڻ اٿي پيا،
ڪيئن مان طوفان اٿي پيا
هاڻي پنهنجو پاڻ سنڀار

Again introduces the worriers of Sindh before the enemy in the following lines:

چال ڏيئي اڄ چورا جاڳيا
ڪوٽ ڪنداسين پورا پورا
سورهيه سر کان ڌار اڃا پي ساڳيا ڙي

ڪير آهي جو توڻ جو رستو جهلي!
نه گولي نه بندوق جن کي پلي
قافلو ڪر ڪنيو شان سان پيو هلي.

During the period of one unit, Gadai played resistive role with great courage. When the rights of Sindh were violated and people of Sindh become poor. There rights were given to other people. On seeing this Gadai said:

يونٽ ۾ ڪين رهندي آزاد سنڌ ٿيندي
ساڻيه ۾ گدائي ساڳي بهار ايندي

During one unit, Sindhi poets, scholars, writers and poor people fought the war of their rights. People gave their lives for their beloved land. That's why one unit has been abolished. Once

again Sindh become independent. People of Sindh took breath in the independent atmosphere of Sindh the abolishing of one unit.

Gadai took long breath and enjoyed. He shows his feelings in the following line:

وڙهي تيز طوفان ۽ موجن سان همدم
وڃي نيٺ ٻيڙو ڪناري ڇڏيوسين

Poet and writers played vital role against the one unit. Gadai was one of them. It is all about this chapter.

GADAI: COMMON MEN POET

The message or ideology of Gadai's poetry is that struggle will continue till the poor people suppressed. Gadai wrote little poetry about love, romance, trees, rose and folk stories of love. The focus of his poetry is common men. In his poetry detail about the sorrows of poor people is present. He wrote against the class oriented society. He gives lesson of life to nation.

Gadai says:

ذڪر خوبان ڪانسواءِ يا فڪر جانان ڪانسواءِ
ڇا ڪوئي موضوع ناهي حور و غلمان ڪانسواءِ
تنهنجي منهنجي درميان هي فرق اهي هر سخن!
تو ڪي نظري ڪجهه رخسار جانان ڪانسواءِ

He always wrote about common men. He asked other poets to write to awakes poor Sindhi people. He never changes his opinion. Till his death he worked for the rights of poor people. In the following line he writes that we will fight till acquiring of rights of common men:

هر ظلم جي پاڙ پٽينداسون، هن ڌرتيءَ ماءُ جي سيني تان
اڄ هر هڪ پاپ ڪٽينداسون، خاموش نه هرگز ٿينداسون
ڪجهه نه ڪڍون خاموش رهون، خاموش رهڻ مان ڇا ٿيندو

In the feudal system every belonging of poor people is snatched. Belonging of poor people is sold. They were not given their rights. Feudal lords took their belongings. Gadai never leave these poor people alone. He always gives them suggestion for getting their rights from feudal lords. He hoped that:

نيٺ گدائي ٻارڻ ٻرندا، انسانن جا وارا ورندا،
 ڪنڊن مان ٿي ڦول اُڀرندا، ظالم سڙندا ڳرندا مرندا،
 ماڻهون ٿيندا شاد، دنيا ۾ نيٺ ته ٿيندو داد.

Present nominal rebellious new generation does not work for change in the society. They laid 30 years of age in acquiring luxurious life for themselves. They spread frustration and uneasiness through their literature. Apart from these nominal rebellious writers, people like Gadai always think positive for position change in society. They worked hard day and night for better change and never become disappointed:

آ وات تي ڪاري ٻاٽ اڱر
 پر پنهنجي رت جو تيل ڏيئي
 هر موڙ مٿان آزادي جي،
 هڪ مشعل ٻاري وينداسين.

And in this way Gadai laid life and wrote a song for better change:

هيءَ جان ته اچڻي ويڃي آ،
 هڪ ڏينهن ته آخر مرڻو آ.
 پر ويندي ويندي پوين لاءِ،
 ڪا وات سنواري وينداسين.

Gadai gave proper guideline for new generation of Sindh. He gives some suggestion to the youth of Sindh. He asked the youth of Sindh that you must worked for your land and never lose your heart. Along with youth Gadai called the suppressed class of Sindh to work unites for your rights. If these people follow the teaching of Gadai, it's not so far they become successful.

In the following line Gadai called the youth of Sindh to work against the one unit:

اي سنڌ جا جوانو جيڪل جا پاسبانو
دودي جا وارثو ۽ هوشوءَ جا ترجمانو
آخر هي صبر ڪيسين؟ ماڙن تي جبر ڪيسين؟
ظالم جو هٿ مروڙيو يونٽ جو بند ٽوڙيو.

When these youth worked against the one unit they become successful. On this success Gadai congratulate them in the following lines:

مبارڪباد! شاگردو جوانو
مبارڪ اي وطن جا پاسبانو
اوهان جو عزم جيلن پي نه موڙيو
اوهان اڄ ظلم جو چنبو مروڙيو
اوهان جاڳيا ته ساري سنڌ جاڳي،
سڄي ساڻيه ۾ آئي سڄاڳي.

We are concluding this last chapter of our thesis with the line of Gadai. In the following lines Gadai pray for the Sindh:

هي سنڌ سدا خوشحال رهي
هي ڌرتي مالا مال رهي
هي ڌرتي سون اُپائي ٿي
۽ سڀ ڪنهن کي ڪارائي ٿي
هٿ سانوڻ جي برساتين ۾
ڇا قدرت رنگ رچائي ٿي.

CONCLUSION

Abdul Karim Gadai was one of great poets of Sindh. He made the rustic and pastoral people of Sindh, the subject of his poetry. He included the feelings of pleasures and hardships of people so he acquired immortality. Through the study of Gadai's life, we come know that he was not merely poet but he was politician and journalist also. He deliberates in his autobiography

that he belonged to a mediocre class of poets. He was actually a poet of peasants, labors and other grief stuck poor people.

Whatever message Gadai conveys in his poetry was all his personal experience and observation. He was true lover of beloved Sindh. His sentiments spring off the depths of love for mother land Sindh.

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