

**Subject:- PERSIAN**

**B.A.(Hons) Part-III**

**Paper- VI**

**Topic- Abul Qasim Lahooti**

**Online Class Materials**

**By**

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## Abul Qasim Lahooti

Abul Qasim Lahuti is considered as the most revolutionary writer of modern Iran. He was born in the vicinity of Kirmanshah on 4<sup>th</sup> December 1887 A.D. to a modest shoe maker. After completing his education at Kirmanshah, he entered the ranks of the Nationalists in the early part of the constitutional movement. Since his youth he had observed the situation of his country and in 1908 A.D. took part, along with many other revolutionaries, in the fighting against the Royalist troops in Rasht.

Lahuti joined the department of military Police, Gendarmerie in 1909 A.D. and rose to the rank of a major in 1912 A.D. After the failure of the Iranian revolution in 1912 A.D. he fled to Turkey to escape being prosecuted by the government for conducting subversive activities in the Gendarmerie. However, towards the beginning of the first world war he returned to Kirmanshah in 1915 to take part in the popular movement against imperialism.

During the first two years of the war, Lahuti edited the periodical Bih-Sutan and founded the Firqa-i-Kargar in 1917 A.D. which from its very beginning supported the Soviet Revolution. The party was disbanded after the British occupation of Iran in 1918 A.D. Lahuti again migrated to Turkey where he started a fortnightly bi-lingual. Persian-French magazine called Pars from Constantinople in 1921 A.D. During this period of exile, Lahuti wrote several poems criticising the social and political conditions in Persia.

When the publication of the magazine was suspended, Lahuti returned to Persia in 1921 A.D. with the help of Mukhbirus saltana, who was then the Governor of Azarbaijan and was restored to his former post of major in the Gendarmerie. Soon after the political situation turned in grave tense following the unsuccessful uprising at Gilan. Lahuti made his way into the leadership of the second Tabriz insurrection in February 1922 known also as شورش لاهوتی . The armies of Riza Khan defeated and recaptured Tabriz after ten days, and Lahuti for whose head a reward had been offered, fled with other rebels to the Soviet Union.

He gave only a new content to classical images. In a poem شمع و پروانه (the candle and the butterfly) he speaks of the love of the motherland rather than the traditional love of a woman or mystical love of God. But after 1922 his poetry shows a change from nationalist to the Communist ideas and themes.

Lahuti was the first and most out-standing Communist poet that Persia has produced. He expressed the socialistic and communistic tendencies in a successful and authentic way. In his poetry he also fought against the backwardness and superstitions for the emancipation of women. For this reason, he was rightly called ادیب سرخ (The red writer) by Sadruddin Aini of Tajikistan.

The poem Kirimal (کریمان) may be considered as a masterpiece of Lahuti's work. It was published in 1923 and written in the style of Khaqani's famous qasida خرابهای مدان . It was the first poem in Persian literature which lauds the victory of the October revolution. In this poem, Lahuti "records the shame and disgrace which were once associated with Kremlin's name. He sees a new hope in the changes wrought by time and a bright future for the entire humanity. The poem has a forceful diction is rich in ides and images and moreover, possesses a greater unity and lucidity. The poem has a forceful diction is rich in ideas and images and moreover, possesses a greater unity and lucidity of movement." (While in the qasida خرابهای مدان Khaqani mourns over the lost, glories of Persia which was a symbol of ancient monument. The qasida is full of eloquence and archaic words devoid of adequate content).

Lahuti is also remarkable for widening the scope of the topics in his poetry such as brotherhood among the different nations, the struggle for peace and against fascism. The latter theme is manifested in one of his greatest poems "ماظفر خواهیدم کود".

So far the language is concerned, Lahuti expresses his points in a very simple, lucid, charming and attractive way. "The breadth of vision which he displays in his verses is perhaps unequalled by any other contemporary poet. The vigorous character of his poetry, the great variety of his themes, the use of ingenious metres and verse-forms and the revolutionary point of view .....entitle him to be counted as an outstanding poet of the period." (M. Rahman). He showed his skill almost in all branches of poetry, Ghazal, Rubai, Masnavi and Mukhammas. According to Bretel the classical Rubais of Lahuti" rank among the most progressive verses ever to have been written in the Persian Language. (Rypka). The works of Lahuti include twenty داستان (epic poems) مودستان (collection of poems) and translated works from the world literatures. Lahuti died on March 16, 197 A.D. in Soviet Union.