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## Exploring Diverse Voices: Social, Scientific, Ecological, and Islamic Poetry in the Subcontinent

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### Abstract:

The poetry of the subcontinent has always been intertwined with its religious, cultural, and social values. This paper explores how Islamic, scientific, and ecological themes have shaped Urdu poetry, especially through the works of key poets like Iqbal, Faiz, Ghalib, and others. Moving beyond traditional romantic themes, modern poets addressed social, political, and philosophical issues, reflecting on technological advancements, colonial oppression, and the complexities of life and death. The evolving societal and political landscapes have been consistently mirrored in poetic expressions, making poetry a crucial medium for social reform and consciousness.

**Key Words:** Social, Scientific, Religious, Poetry, Ecological, Political, Sufism, Literature, Islamic, Language

### Introduction

Urdu poetry in the subcontinent has evolved to reflect critical societal themes, moving beyond traditional romanticism to address social, political, ecological, and scientific concerns. Key figures such as Allama Iqbal, Faiz Ahmed Faiz, and Ghalib employed poetry as a medium to critique colonial oppression and foster national and religious consciousness. For instance, Allama Iqbal, through his poetry, emphasized the inseparability of religion and politics, encouraging Muslims to rise against colonial subjugation and envision a united, empowered community. Similarly, Faiz Ahmed Faiz's poetry became synonymous with resistance against political injustice and social oppression, where he called for a revolutionary spirit through his works like "Aey Ishq Kahin Ley Chal". Ghalib, too, captured the socio-political turbulence of his time, reflecting on Delhi's destruction and the economic hardships that followed the 1857 rebellion. Through these examples, the paper highlights how these poets not only mirrored the conditions of their times but also actively shaped public discourse and inspired resistance. Modern Urdu poetry continues to resonate with themes of technological alienation and environmental degradation, affirming its role as a dynamic vehicle for social and intellectual reform in the subcontinent.

Iqbal had deeply observed the political, social and religious environment of the people of the subcontinent. He was the most educated person of his time, so he addressed the people of that time and said:

He had studied many books and magazines on facts and knowledge, and to tell the truth, Mirza's Sufism ideas influenced him not only by his peers. Among the poets, but rather among all the poets of the twelfth and thirteenth centuries, he emphasized on the connection of politics with religion and the exaltation of the Muslim nation, because if politics is not a part of religion, it becomes a precursor to oppression.

جدا ہو دیں سیاست سے تو رہ جاتی ہے جنگیزی (1)

جلال پادشاہی ہو کہ جمہوری تماشا ہو

"Jalal-e-padshahi ho keh jamhoori tamasha ho  
juda ho deen siyaset sey to reh jati hai changeezi"

There is a glimpse of hatred and love for nature which Allama Iqbal has expressed here in these lines of his poetry:

احساس مروت کو کچل دیتے ہیں آلات

بے دل کے لئے موت مشینوں کی حکومت

Hey dil key leay Maut Machinoon ki Hakoomat  
Ihasas-e- Muraw-wat ko kuch-chal detey heen aalaat"

"The Governance of the Machines is a deat for the hearts the tools  
of Machines ever ruined the feelings and emotions of the peoples" (2)

The current era is the era of technological and scientific advancement. New inventions have changed the social system. But the speed of the system of life is visible. It is necessary to follow new technology and new thought. It is necessary for the life of new poets. Be it science, society, economy, religion or philosophy, all topics are essential for the poetry of today. Along with the changing demands of time, human feelings can also be seen in the state of change in human behavior and tendencies. It is not surprising to hear echoes of ideas, so we see all these themes with frequency and innovation in Aaj's poetry.

Table: Key Themes and Poets in Subcontinent Poetry

Theme	Poet	Example of Work	Key Idea/Contribution
Political Consciousness and Religion	Allama Iqbal	"Jalal-e-Padshahi"	Connection of politics with religion, emphasis on Muslim nationhood.
Social and Ecological Critique	Faiz Ahmad Faiz	"Aey Ishq Kahin Ley Chal"	Criticism of hunger, war, and social oppression.
Destruction of Delhi and Society	Muhammad Rafi Soda	"Kya Bud-o-Bash Puchho Ho Purab Ke Sakino"	Reflection on the destruction of Delhi and societal collapse before the War of 1857.
Religious and Sufi Poetry	Altaf Hussain Hali	"Sabaq Phir Shariat Ka Unko Parhaya"	Use of Sufism to inspire religious and social reform.
Life and Death Philosophy	Asadullah Khan Ghalib	"Qaeed-e-Hayat-o-Band-e-Gham Asal Me Donoon Aik Hain"	Exploration of life, death, and human suffering through a philosophical lens.
Scientific and Materialistic Society	Various Modern Poets	Reflections on technology's impact on humanity	Depiction of how technology and science have transformed human emotions and societal structure.
Humorous and Satirical Commentary	Akbar Allahabadi	"The passion of civil service made me run madly"	Satirical critique of British imperialism and Western ways.

We examine our information in a logical manner and in this process we arrive at a solid conclusion only after hypothesis, observation, analysis and experience. It is the knowledge to know the origin of the process of seeing the world from a perceptive and rational point of view. If the poet has it, then his poetry is a consciousness for us by examining the nuances of every action and reaction and every technique and balance on the test of life. The new door will do.

These were the social conditions of that period which Ghalib has expressed prominently here.

This qat'a is popularly attributed to Mir Taqi Mir. Mohammad Husain Azad in his 'Aab-e-Hayaat' has also recorded Mir as its composer. However, many critics have argued against it and there has not yet formed a common consensus.

ہم کو غریب جان کے ہنس ہنس پکار کے  
رہتے تھے منتخب ہی جہاں روزگار کے  
ہم رہنے والے ہیں اسی اجڑے دیار کے

کیا ہو دوباش پوچھو ، ہو پورب کے ساکنو  
دلی جو ایک شہر تھا عالم میں انتخاب  
اس کو فلک نے لوٹ کے ویراں کر دیا

"kya bud-o-bash puchho ho purab ke sakino  
ham ko gharib jaan ke has has pukar ke  
dilli jo ek shahr tha 'alam me intikhab  
rahte the muntahab hi jaha rozgar ke  
jis ko falak ne luuT ke viran kar diya  
ham rahne vaale hai usi ujre dayar ke "(3)

Talking about Muhammad Rafi Soda, the destruction of Delhi, inflation, economic depression and the map of the society before the war of 1857 we would see in his city Ashob. It is an expression of the fact that poetry is connected with its time and society and no sensitive person or thinker can separate

himself from the problems of his era. In this we find the best social consciousness of the age.

خدا م ادب بولے ابھی آنکھ لگی ہے

سودا کے جو بالیں پہ اٹھا شور قیامت

Soda key jo baleen pe ut-tha shor-e-Qayamat"

Khuddam-e-adab boley abhi aankh lagi hai"(4)

Choosing these sciences as subjects of poetry is the need of the present age. The rapid changes brought about by material progress and capitalist intervention in daily affairs have brought about ancient principles and beliefs and the level of tradition of intellect and consciousness. The era has changed the living standards of human life

Urdu poetry was connected with the courts from ancient times Bejapur Golkanda Bahmani Alai and the books under the influence of the royal courts and kings with the qased Mursia and Masnavis and Urdu ghazal on the themes of love and love were sold. presented his civilization and culture and social style in the color of his poetry, where in Urdu language sociology, botany, humanities, geography, cyber technology, daily affairs, chemistry, biology, zoology, inventions and techniques, environmental poetry, environmental criticism, material sciences and research and observation.

To adapt the final experiments based on applied sciences and make them a part of the syllabus books

he poetry of scientific, social and religious environment in Urdu literature has been influenced by the courts or states like Bhajipur, Golconda, Bahmani Alai and the royal courts and kingdoms since ancient times, where the poems of the kings are Mursias and Masnavis, as well as satire and Ishq.

Urdu ghazals based on the themes of love were sold. Both Delhi and Lucknow centers presented their own civilization and culture and social styles in the color of their poetry, where sociology, botany, humanities, geography, cyber technology in Urdu

language. It is very important to adapt the final experiments based on material sciences and research and observation into useful sciences and make them part of the curriculum books. It is not a question, but choosing these sciences as the subjects of poetry is the need of the present era. The tradition of consciousness is the level and era of existing human being.

The living standards and attitudes of the present society have changed .

There is a technical, scientific and materialistic society where there are more mechanical orders and rules, while there are feelings, the capacity for emotions is decreasing, but Urdu poetry is not separated from these modern trends. Our Urdu poetry is full of current social problems and issues in which We see life with all its facts. Those who made the idea of ?hunger, war, murder, blood, political inequality and economic oppression the subject of their poetry and this poem of Faiz became very famous.

If it is bright, life is your sorrow, then what is the quarrel of the sorrow?

Take it far and away from this papal settlement, hate from the world, cursed by the world, from these selfish people, from this selfishness, beyond the world, there has been such a settlement for centuries, which longs for the form of a human being and whose eyes are lonely. Some poets used Urdu poetry at the social level for reformatory purposes through satire and humor, such as Jafar Zatal and Akbar Allahabadi, Akbar Allahabadi was employed by the British government. Despite this, he had power over poetry and he himself proved to be an excellent example of satire and humor against the English system and the western way of life.

In another poem, he says that the passion of the civil service made me run madly and made my pants wear a loincloth. Up to the time of Bahadur Shah Zafar and we can see some glimpse of the inner feelings of man in Urdu poetry, as Bahadur Shah Zafar said, "There is no light in one's eyes nor the confession of one's heart, which is the work of one." When the social looting, oppression, oppression and political policies of the British imperialism made the Muslims of india economically weak and devastated, then Ghalib raised his voice against this oppression in this way. So there is not as much available in the pub as we used to leave.

A nice voice of Maztar khairabadi has told us about the life of a person in this earth .by his poetry we can understand that we hae so short time for our lives .

جو کسی کے کام نہ آسکے میں وہ ایک مشت غبار ہوں

نہ کسی کی آنکھ کا نور رہوں نہ کسی کے دل کا غبار ہوں

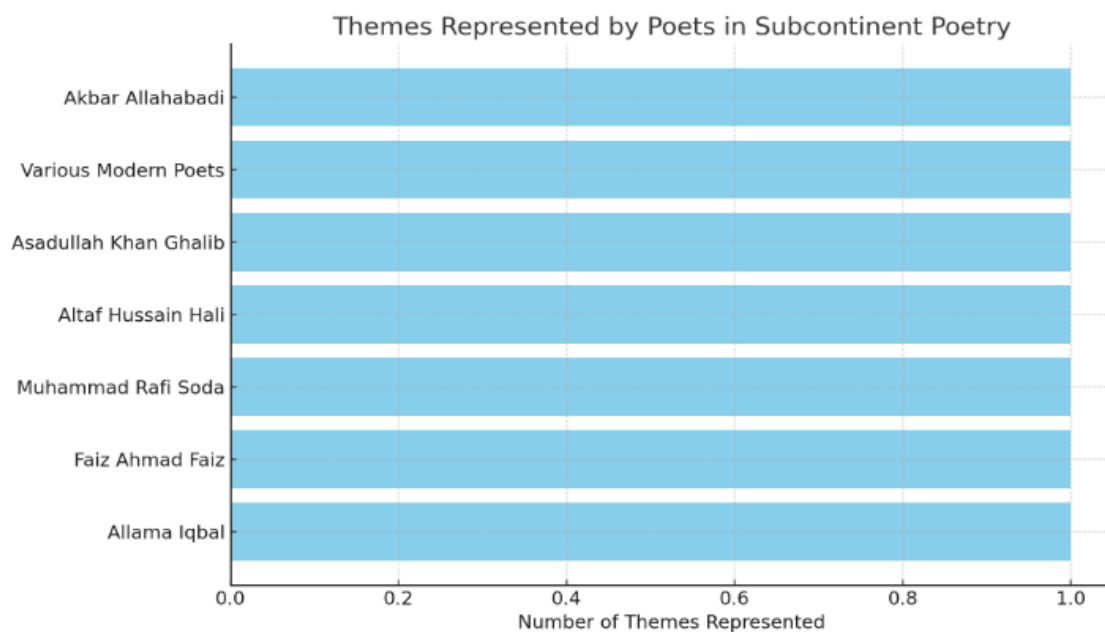
"na kisi ki aankh ka noor hon na kisi key dil ka qarar hon

jo kisi key kaam na aa-skey meen woh aik musht-e-ghubaar hon"(5)

These were the social conditions of that period which were prominently expressed by Ghalib in Muhammad Rafi Soda, the destruction of Delhi, economic depression, inflation and the map of the society before the war of 1857 that we see in his city Ashob. This is an expression of the fact that poetry is connected with its era and society and no sensitive person and advisor can separate himself from the problems of his era. The best social consciousness of the era is found and now, if t ook at Mir Hasan's Masnavis or Allama Iqbal's poems, in both we see a different world of romanticism, which provides us peace and tranquility away from the mechanical age. That's how we got there.

After 1857, where the political and social quest started in the subcontinent, the society turned positively on the social level and for the war of rights, the Muslim and Hindu nations, which were flowing in one stream, separated from each other due to strong political consciousness, two separate movements were born, and thus on the socio-political and literary scene, the same language, Urdu and Hindi.

Here is the bar chart representing the number of themes each poet is associated with in subcontinent poetry. Each poet in the list is linked to one key theme, illustrating the variety of contributions across different poets, as discussed in the research paper.



If you read the poetry of Altaf Hussain Hali, it will bring us humanity and common social conflict between religions and Islamic culture. Muslims, whether they are Hindus, Buddhists, or Brahmos, Jafiris, or Hanafis, Jains, or Vishnu, look at

everyone with a sweet eye. Capitalist society had created a new imaginary system on its own and created a new material value of life on its own. The common people were still in the lower level due to poverty, but the well-known poets, nobles and nawabs were also in material conflict.

Ghalib was a genius poet of his age. Among the most intelligent people of his eighteenth century were the famous philosophers who gave a better place to the general problems of human life, especially the philosophy of life and death and religion in his poetry. It was the social system whose materialistic and capitalistic nature had alienated man from man. So, even though they were at the lowest level of misery, the famous poets were still striving for social betterment, scientific progress and the restoration of a positive environment. Ghalib has drawn the map of such a situation in one of his poems in this way:

دودن گئے کہ کہتے تھے نوکر نہیں ہوں میں

غالب وظیفہ خوار ہو دوشاہ کو دعاء

"Ghalib wazeefa khwar ho do shah ko duaa

wo din gaey keh kehtey they naouker nahin hoon meen" and (6)

مجھ کو تو یہی درد تہ جام بہت ہے۔ (7)

کہتے ہوئے ساقی سے حیاتی ہے ورنہ

Kehtey huey saqi sey haya aati hai warnah"

"mujh ko to yehi duurd-e-tah-e-jaam bohot hai

After all, he reached the level of martyrdom like Imam Bakhsh and his brothers Maulvi Baqir and Ahmad Bakhsh Kharl, or he migrated like Altaf Hussain Hali and Muhammad Hussain Azad.

Aziz Lucknowi Saqib Lucknowi Asghar Gandvi and Hasrat Mohani's expression of social conflict is less, but Faraq Ko Rakhpuri's ghazal is the best expression of it. We see a powerful voice, the practice, the speech, the labor of the mill is also a spectacle, the nature of regret is also the nature of the longing.

He had a special relationship with the sciences of Sufism, and with him Shiri maturity, intellectual depth and scientific Jihad have taken their place. had entered the period, on the other hand, the monopoly of its trade relationship with Asia was lost not only from India, but also from the hands of the Turks and Iranian.

Where the new poem started after 1920 and Miraji was called its great, there after the Karl Marx movement in 1930, Urdu poetry and literature also wore the clothes of progressivism, so this movement started to better represent human rights in the subcontinent. After that, Halkar Bab Zouk also started raising his voice on equal terms, thus Urdu literature was blessed with such an era, among its best poets, poets like Mira Ji Noon Mamrashid, Majid Amjad Faiz Ahmed Faiz and Munir Niazi, who made religion and science possible.

جو میں ادھر سے نہ گزروں گا کون دیکھے گا

میں روز ادھر سے گزرتا ہوں کو ن دیکھتا ہے

"miN rwz adhr sy gzrta owN kwn dikhta oy

jw miN adhr sy no gzrwN ga kwn dikhy ga

Majeed Amjad" (8)

And he made topics like philosophy a part of his poetry. Although among the poets after 1857, we find religious poems and concepts in Momin Ghalib Dagh Dehlvi and Mir Taqi Mir, but Dr. Allama Muhammad Iqbal and Mir Dard Khwaja Mir Dard like He used religious poetry at the social level, he woke up the Muslims of the subcontinent, especially the Muslim youth, from their sweet sleep. Altaf Hussain Hali also did the same thing, but Hazrat Dr. Allama Muhammad Iqbal was inspired by Ghalib's land and Ghalib's style. His poetry played a great role in awakening from neglect, that is why Allama Iqbal is famous not only in Pakistan but also in Iran and in every major Islamic country in the world. From the shores of the Nile to Kashgar of Bukha and they say, May God make you familiar with a storm so that there is no disturbance in the waves of your sea.

By making the environment of life, death and religion the subject of his poetry and his philosophy, death, life, religion, Islam, and the spiritual connection of man to Allah, and the perfect faith of a Muslim in the person of Hazrat Muhammad Mustafa, may God bless him and grant him peace. The way Allama Iqbal saw and felt his philosophy of love and gave it a place in poetry, hardly any such city has ever been born in the Muslim Ummah.

If we look at his poetry, of Asadullah Khan Ghalib, we can see that he has a deep philosophy of life. They are caught on the writings of the angels, unjust human beings, some of our sorrows were also written.

موت سے پہلے آدمی غم سے نجات پائے کیوں

قیدحیات و بند غم اصل میں دونوں ایک ہیں

"Qaeed-e-hayat-o-band-e-gham asal meen donoon aik heen

maout sey pehley aadami gham sey nijaat paey kiun" and

(9) آدمی کوئی ہمارا دم تحریر بھی تھا

پکڑے جاتے ہیں فرشتوں کے لکھے پر ناحق

"pakrey jatey heen farishtoon key likhey per nahaq

aadami koi hamara dam-e-tahreer bhi tha?"

So God would have drowned me, so what would have happened to me? In the same way, Ghalib has also written the poems of Naat and another poem of Ghalib is the beginning of a rich philosophy of life. Both are one. Why does a person get rid of grief before death and then he says about death that one day of death is certain, why sleep does not last through the night

کعبہ میرے پیچھے ہے کلیسا میرے آگے

ایمان مجھے روکے ہے تو کھینچے ہے مجھے کفر

"Wimaan mujhey rokey hai to kheenchey hai mujhey kufr

kaabah mery peechey hai kaleesah merey aagey "and

(10) نیند کیوں رات بھر نہیں آتی

موت کا ایک دن معین ہے

"maout ka aik din muainn hai

neend kiun raat bhar nahi aati"

If we consider the poetry of Maulana Altaf Hussain Hali, we can see the ecology of Sufism in his poetry.

The science of Sufism, which was said to be good for lions, was particularly suitable for him. He often used to study books and magazines of facts and knowledge of Maulana Altaf Hussain Hali.

کبھی گھوڑا آگے بڑھانے پہ جھگڑا

کبھی پانی پینے پلانے پہ جھگڑا

قدموں کی عزت تم سے ہے۔ (11)

اور اے ماؤ، اے بہنو، اے بیٹیو

"kabhi pani peeney pilaney peh jhagrra  
kabhi ghorra aagey barrhaney peh jhagrra"

Altaf Hussain Hali also wrote his poems about the Greatness of our beloved prophet Muhammad (PBUH)

(12) حقیقت کا گران کو ایک ایک بتایا  
بہت دن کے سوتے ہوو کو جگایا

سبق پھر شریعت کا ان کو پڑھایا  
زمانے کے بگڑے ہوو کو بنا یا

"sabaq phir shareeyat ka un ko parhaya  
haqeeqat ka gur un ko aik aik bataya  
zamaney key bigrrey huoon ko banaya  
bohot din key sotey huoon ko jagaya"

Asadullah Khan Ghalib and the twelfth and thirtieth centuries gave a lot of intellectual inspiration and intellectual capital which is the fate of very few poets.

When Allama Iqbal talks about the environment of religion, he wants to see politics connected with religion and emphasizes on the exaltation of the Muslim nation. Iqbal says,:

(13) دل مرتضیٰ سوز صدیق دے

تڑپنے پھڑکنے کی توفیق دے

"tarrapney pharrakney ki tofeeq dey  
dil-e-murtaza soz-e-siddique dey"

"Jalal, whether it is a kingdom or a democratic spectacle, separate it from politics, Genghis will remain, if we look at Ghalib's ideas, then Ghalib will have it." Poems are also found about Natiya and the existence of God. He says that: that Ghalib and Iqbal are the great philosophers of their time.

Mira Ji Noon Mura Sheed Mukhtar Siddiqui Many Nazar and Zia Jalandhri made various experiments in poems and in them presented the social issues as well as the cultural, religious and political environment in the poem with the help of symbols and strings. If you do, you will have to mention many poets and their books. I will talk about this topic later due to the length of the article. We are only talking here briefly about politics, religion, science and technology. These themes in Urdu poetry.

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We examine our information only through logical procedures and in this process hypothesis observations arrive at a concrete conclusion only after analysis and experiment. And the knowledge to know the origin of human survival is the process of seeing the world from a perceptive and rational point of view.

For us, a new lie of consciousness will be created by Mirza Asadullah Khan Ghalib, the famous city of Urdu ghazal. Here are some examples of the way in which Ghalib has made a part of the daughter-in-law's process in a scientific way in his poems from one form to another. Some of the consequences are seen, some are deceived. Along with the dominant Urdu language and poetry, he also understood the language of science and technology very well. Basically, it is a moral act and literature, ethics and religion are interrelated. Recent innovations have digitized all the structures of the Eastern system

(14) کاش کہ پرے ہوتا خلد سے مکاں اپنا

منظر اک بلندی پر اور ہم بنا سکتے

"Manzar aik bulandi per awr ham bna skety  
kaash keh prey hota khuld se makkan apna"

How is the environment of these thoughts and feelings presented?

The convenience of computers, cell phones, e-mail and Android has completely changed the society, although the focus of work is not even on books, but the systems of life are seeing a rapid pace of new technology and new ideas. It is necessary for the survival of the new poets now because AI i.e. artificial technology has created a new revolution in the world of information, be it mother-in-law or society, economy or religion or philosophy, all environment is an integral part of the poetry of the time.

Moulana Zafar Ali khan was a great islamic poet he wrote Naat especially:

اس کی حقیقتوں کے شناسا تمہی تو ہو

جلتے ہیں جبرائیل کے پر جس مقام پر

"Jalthey heen Jibraeel key par jis maqam per  
uss ki haqeeqtoon key shanasa tumhi to ho"

Along with the changing demands, human feelings, behavior and tendencies can also be seen to change. Life is connected with social machinery and technical mechanism, so it is no surprise to hear the echo of fresh ideas of the new era in Aaj's poetry. Therefore, we are seeing all these themes in Aj's poetry with frequency and innovation in a new environment.

Akhtar Sherani and Faiz Ahmad Faiz are among the poets who This poem of Faiz became very famous because he raised his pen against hunger, famine, war, murder, political injustice and social oppression.

(16) دور اور کہیں لے چل  
سنسار کے اس پار اس طرح کی بستی ہو  
صدیوں سے جو انسان کی  
تنہائی پر سستی ہو  
اے عشق کہیں لے چل

اے عشق کہیں لے چل  
اے عشق کہیں لے چل  
صدیوں سے جو انسان کی  
اور جس کے نظاروں پہ  
یوں ہوتو وہیں لے چل

"Aey ishq kahin le chal  
aey ishq kahin ley chal sansaar key uss paar  
sadiyoon sey jo insan ki  
awr jis key nazzaroon peh  
yoon ho to wahin ley chal

door awr kahin le chal  
iss trah ki basti ho  
surat ko trasti ho  
tanhai barasti ho  
aey ishq kahin ley chal"



The present society is a technological, scientific and material society, there are more mechanical orders and principles, while the capacity of feelings and emotions is decreasing. Urdu citizens are not separated from all these new trends. Sagar Nizami Josh Milli Abadi Samab Akbar Abadi Ehsan Danish Majaz Lakhnavi Akbar Allahabadi Ali Sardar Jafari Altaf Mashhadi Jawad Zaidi Salam Fish Shahri.

#### **Author's Contribution:**

Dr. Muhammad Ashraf conceived, designed, and wrote the manuscript under the guidance of Dr. Abdul Aziz Berghout. Dr. Abdul Aziz Berghout also reviewed the manuscript. Dr. Iffat Masood Javed proofread the final manuscript

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