

Marxist Social Realism in the Selected Poetry of Nazim Hikmet

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Abstract

This research article attempts to explore the socialist and revolutionary elements as portrayed in the selected poetry of one of the most renowned poets of Turkey, Nazim Hikmet. Nazim's poetry embodies the echoes of his fellowmen where the people of his country do not seem to conform the dictating ruling class and display their protest against the authoritarian rulers. Marxist theory of Social Realism has been employed so as to illustrate the essence of social reality from the selected poetry of Nazim Hikmet. Social Realism holds that every reality is directly associated with society and literature cannot be separated from the social threads. Nazim in his poems challenges the then system of his country and expresses his urge for revolution to transform the downtrodden society from the shattered position to an uplifted and a newer one. His poetry is a promise to human reality and showcases the human rights plea in broader sense.

Keywords: Social system, Nazim Hikmet, Turkish society, Literature, Marxist Realism.

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INTRODUCTION

Literature is considered to be that kind of document which unravels the 'haves' and 'have nots' of any society. Anything that happens in this world; be it a change or any event, political framing or any philosophical occurrence, comes into the account of literature. Therefore, literature can be termed as the subject study of the society. If one needs to know about the customs and creeds of any area, he must have to read its art and literature in the first sense. It defines the social psyche of any society. In the earliest times, literature tended to be available only in oral form. Because the art of writing was not discovered until then, but with timely progress and development, the literature also got transformed into the appropriate form of writing. In the oral era of literature, storytelling and poetry were supposed to be the most popular genres of literature. Poetry, from that ancient time, has been regarded as the mesmerizing art in literary circles. Other forms of literature are such as; Novel, Drama, Play, Travelogue, Essay, and documentaries. In addition to that literature also encompasses in it the technological, historical as well as scientific subjects as well. The main feature of any literary art is it reveals the very many sides of issue that exists in the society, whereas the poetry, in this term, supersedes over all other forms of literature. As the poetry does not only talk about the social or philosophical matters; rather it

also addresses the moral as well individual aspects of life as well. Like other forms of literature, poetry has also been composed in various patterns. The main and most celebrated patterns of poetry are i.e. rhyme, meter, scheme, regular verse poetry and free-verse poetry. Poetry is not restricted to be composed in any particular style; rather it tends to be free and natural in its form. Some poets used the lyrical style of poetry whereas some others opted for rhyming scheme. Firstly, the monumental subjects and themes of poetry dealt with morality, gods, war, heroism, love and kingly affairs. But later on, when the world stepped ahead to progress, the themes of poetry also got broadly maximized. Basically, the overall structure and the map of any society influence over the literature of that specific society and so happened in the case of poetry too. As compared to other genres of literature, poetry tends to be more local and easily penetrable. It happens to be précised in nature, yet it addresses all important ins and outs of human society. Besides, it does not only talk about the superficial or imaginary characters but also talks about the distracted and suffocated areas of any society in a more lively and digestible way.

In the field of poetry, English language as being a Lingua-franca gets its own distinct standards. English literature is extremely enriched with the poets like William Shakespeare, Dante, Homer, Wordsworth, Christina Rossetti, and Arnold etc. These poets aptly

address the happenings of their societies in their genius of poetry.

Besides the English language, other languages across the world also own the sufficient number of poets, who are regarded as the representatives of the very societies. Turkish literature has also its own significance in the genre of poetry. From the Ottoman empire to until now, Turkish literature has been producing a great many poets and literary figures, who have truly been knotting the issues and occurrences of the Turkish society in their poems and stories. Initially, Turkish poets only adopted the Ottoman tradition while composing the poetry. But then with popularity of the 'Syllabist-Movement', Turkish poets also changed their style of poetry. In this form, the majority poets propagated the themes like nationalism, patriotism and to some extent chauvinism in their poetry. Nazim Hikmet happens to be the first poet who went against the traditional waves of the poetry. Nazim Hikmet was born on 15th of January 1902. Along with poetry, he also wrote the novels, plays, screen-plays and memoirs. In the time of Nazim's youth, most of the European countries were on the verge of wars and revolutions. Different internal as well as external threats existed nearly in all European as well as Asian societies. Therefore, the poets were active in advocating the burning issues of society in their poems. Nazim initially adopted the syllabic way of poetry but soon he came out of that cage and thought that syllabic was very narrow and bound for him to freely express his poetic genius. He was inspired by Russian Futurist movement and adopted the Futurist way in his compositions. As being a staunch follower of Russian communist laws and trends, Nazim emerged to be as a non-conformist. He went out for a hunger-strike in 1950. The reason for indulging himself in hunger was Turkish government was not enacting the International Amnesty Law for Peace in the country. He was jailed due to his extremely social activities. His hunger-strike stirred many others to go against the Turkish government. In the jail, he continued to write the poetry regarding the situations of the then Turkish society. Another reason for his imprisonment was also his involvement in leftist leanings. By nature, he was in a great favor of change in the Turkish society. His poems talk about his serious concerns for his countrymen and the common people of his country. His most famous works are "The Moscow Symphony and Other Poems", "The Day before Tomorrow", "Beyond the Walls" and "Things I didn't know I loved". Considerable amount of his work has been translated into more than fifty languages all around the world. He was not a Greek, Russian or a European poet, but he was a poet of all who signified the crucial subjects of worldly societies in his poetry. Due to his enormous contributions generally in the field of literature and particularly in the genre of poetry, he was awarded with the International Peace Prize. He was died on 3rd of June 1963 because of the heart attack in Moscow, Russia. Literary circles respectively call him

as the "Romantic Revolutionary" and "The Romantic Communist".

The researcher's main focus remains only on that area of Nazim's poetry, where he seems to express his revolt and anger against the Turkish officials. This research has been carried out in the light of Marxist theory of Social Realism, where the researcher has unraveled and examined his poetry where the social he evokes the elements of revolt and revolution and the ideas for struggle.

1.1.2 Problem of the Statement

The current study aims to highlight the social aspects depicted in Nazim's poetry. The researcher goes on to critically assess the declining conditions of the Turkish society in twentieth century. Besides, the researcher mainly indicates the Marxist view of Nazim's selected poetry. Therefore, the research to most extent focuses on the problems of common men in the Turkish society and their revolt against the Turkish officials.

1.1.3 Significance of Study

The researcher's sole motive is to scrutinize and study the social aspects of the common men and their struggle for the revolution. This study will attempt to open up the new dimensions for the upcoming researchers and analysts. This research work will further explore the side of Nazim's poetry which hasn't yet been significantly highlighted. A number of researchers have not deeply pondered over this side of Nazim's poetry. This study will try to fill that unexplored gap.

1.1.4 Research Objectives

The important objectives of this research study are;

- 1 To critically evaluate and examine the social aspects depicted in the poetry of Nazim Hikmet.
- 2 To study the revolutionist elements in the selected poetry of Nazim Hikmet.

1.1.5 Research Questions

This research study attempts to address the following questions.

1. How does Nazim Hikmet depict the social conditions of the common men?
2. How does the poet portray the revolutionary elements in his poetry?

1.1.6 Delimitation

This research work is particularly confined to the socialist perspective of Nazim's poetry. The delimited poems that determine the social aspects and revolutionary elements with reference to Nazim's poems that are; "A Sad State of Freedom", "Plea"

1.1.7 Chapter Breakdown

In The first chapter of this research study introduces the research topic, research objectives,

questions, importance of the research study and the problem of the statement accordingly. In the second chapter of this study, the Literature review has been included. The earlier works done on this topic and theory have been traced in this chapter. The third chapter includes the overall research methodology regarding this research. The researcher has critically assessed and evaluated the collected textual material in the fourth chapter. Finally, the fifth and the last chapter of this research work ends up the study with ample conclusion along with appropriate suggestions.

CHAPTER 2: LITERATURE REVIEW

The birth of modernism particularly at the end of 19th century is marked as a stern response against the notions of autocracy and aristocratic forms of governments. Karl Marx views that the whole world is generally divided into two main classes; the Proletariat and the Bourgeoisie class. Since the emergence of the world, there has long been clash and conflict between these two classes. The one which owes power and authority oppresses the other class which does not have any significance power to question the absolute authorities. Marx opines that it is the economic formation and the socioeconomic aspects that put justify the position of the class. He furthers it with reference to the theory of evolution that where on the one hand capitalistic and ruling class has excessively been progressed, on the other hand at the same time socialistic laws have also been developed in order to counter the social disturbance; mainly the inequality and injustice existing in any society. Moreover, Marx makes it clear that survival of the rural class is based on its oppression and subjugation over the common class of the particular society. Marxism, therefore, intends to resist against any tyrannical force and happens to be a tool to eliminate the inequality and injustice from the societies all over the world. (Karl Marx, Stanford Encyclopedia of Philosophy, 2003).

The very term Revolution has originally been derived out from a Latin word 'Revolutio' which basically means to turn something around. The essential and elementary change throughout any political or social system is often described as revolution. It occurs when the inhabitants living in any state or system get tired of the rotten social framework and come ahead to deny the transform the very roots of the already existing system. The people who are suppressed come out to protest and display their anger and angst against their governing bodies. Oppressed class questions the whole structure of the particular society. In other words, revolution can be termed as an absolute overthrow of the current established setup by the common people of the society. Initially, people resist covertly and theorize about the jammed laws that run common men just as the puppets. Later on they overtly step ahead to revolt against their ruling masters. Revolution is not something that merely amends any constitution or legislation; rather it manifests the complete change in

throughout all ins and outs of the society. Resultantly, there arise monumental changes in the social, political as well as economic system of the particular society.

Kazi Nazrul Islam, the national poet of Bangladesh, is famously regarded as the revolutionary poet in every sense across all the literary circles around the world. Nazim was a product of the age of intense violence and extreme struggles. The poet was committed to figure out the new forms and also appeared as the representative of the marginalized class in the colonial India. In his poetry, he projects the resistance against the British hostility in the India. His enthusiastic poetry made him prominent as a rebel poet. He was a social activist and visionary in every perspective. He was never bound by any fixed ideology; rather his voice for the humanity. He was one of those fewest revolutionary poets of the Britain India who boldly criticized the English policies practised across the Indian boundaries. He claimed himself as the liberator who fought against all the narrow and conservative traditions of the world.

The concept of revolution has been a favorite subject of the poets and the literary laureates all around the globe. In the literary sphere, Pushkin, Nizar Qabbani, Shaikh Ayaz, Lorca, Faiz Ahmed Faiz, Pablo Neruda, Allama Iqbal and Nazim Hikmet tend to be those poets who have faithfully favored the suppressed class in their struggle against the ruling class.

Shaikh Ayaz, the most celebrated Sindhi poet of twentieth century, is regarded as the revolutionary and Renaissance man in Pakistani society. A scholar Mubarak Ali Lashari (Mubarak Ali Lashari, 2008) in his research says that Ayaz is the voice of every single oppressed. In his poetry, he appears as a restless soul who has deep affiliations with his motherland. The spontaneous urge for infliction of the revolution is clearly visible in Ayaz's poetry. He fills the enthusiasm and activism in his poetry to empower the common class to resist against the ruling bourgeoisie. Ayaz did not only sing the songs of revolution but he also highlighted the sufferings of lower class on the basis of class division.

The Egyptian poet Sami al Baroudi is considered as the lord of pen and sword, because he composed the poetry with the entirety of his soul and spirit. He sternly opposes the tyranny happening in the Egyptian society. In his poem, 'Oh Tyrant in Your Kingdom', Sami bitterly criticizes the law enforcement institutions for not clearing the tyrannical issues existing in the society. Sami Baroudi gives a flashback of the ancient Egyptian society that how the ancient inhabitants of the Egypt resisted against every kind of malevolence. The poet, under the Marxist approach, reminds that his country has seen numerous revolutions and its residents will go on stepping ahead in order to bring forth the changes and timely revolutions.

The most celebrated Chilean poet Pablo Neruda (Neruda, P.87 2015, I explain a few things) evokes the revolutionary ideas in his poetry. Though he was a stately diplomat and a civil officer yet he boldly kept on highlighting the social issues in his poetry. Neruda in his famous poem, 'I Explain A Few Things', presents the decaying conditions of the people of Spain. He tells the horrors of the war that broke the almost whole fundamental structure of the Spain. He appears as a rebellion poet in most of his poems while advocating the matters of the common citizens of the world. He promotes the passion of the suppressed people and informs that unified and the collective struggle of the downtrodden society possesses the power to rebuild the very basis. As a poet, he firmly injected his strong views for the liberty and absolutely free world in his revolutionist portion of the poetics. Whatever he faced in the poetics, he neatly painted the very experiences and social aspects in his poetics. Hence, he is widely marked as the prominent Marxist poet of the world.

Mahmoud Darwish (Mahmoud Darwish's "Identity Card" 1997) is a revolutionary poet rising from the prophetic land of Palestine. His poetic genius displays the conditions of the Palestinian indigenous communities. According to Mahmoud, poetics carries a strong power to show the cultural resistance against the imperial empire. Mahmoud instigates the revolutionary waves in his countrymen to resist against the Israeli tyrants. He denies the Israeli subjugation and oppression in his poetry. He enforces that only national unity and cultural coherence of Arabs can counter the cruel Israeli officials. He himself stands to admit that each straightforward poem is a truthful document that spreads the idea of revolution. He happens to be the leading literary representative in the Palestinian literature; he fits to be an awe-inspiring figure in tracing the revolutionist voices in his poetry.

The German philosopher, Karl Marx, is of the view that every single object that we come to see around us has been brought into existence by mankind for their own economic benefits. He presents these humanist ideas in his well-known work, 'Communist Manifesto'. He furthers his thoughts by affirming that all the so called institutions such as schools, academies, courts, churches, and religions have interestingly been created just in order to enhance the economic expansions. Such institutions, on the one hand, just bound the common men of the society into the ambiguous chains, whereas on the other hand the property of the industrialists, elites and religious clerks have been sheltered with the stability of such institutions. Marx reinforces that a major part of poverty and crime rate has been induced after the rise of capitalist economy. Capitalist economy, claims Marx, is the sole tool that just ensures the profits of the ruling class. Engels and Marx, therefore, bitterly criticize over the modern state which only suppresses the public

desires and performs merely to strengthen the industrialist version of the economy, where laborers are used as puppets. (Evans, 1975).

Twentieth century particularly produced great a lot many literary figures, who honestly presented the idea of revolution in their poetry. Ahmed Taqi (Taqi, S. 2015 *Das Kapital*) carries out a research on Faiz's Marxist side. He states that Faiz Ahmed Faiz, the Lenin Peace Prize Winner, was also a progressive product of the twentieth century's literature. Faiz's poetry aptly espouses the elements of anger and vehemence against the aristocratic ruling class. His parents though were staunch Muslims by birth yet in Faiz there can be found some liberal and agnostic elements. He also opposes the religious notions that only provide safety and shelter to the elites and ruling bodies whereas the homeless people remain helpless throughout. He happened to be a profound disciple of Marxist philosophy. He often promoted the communist and internationalist doctrines in his poetry. His special concerns with the communist party of Pakistan have never remained out of sight. Due to the leftist propagation in his poetics, he was also jailed twice. He also invoked the revolutionist voices in his poem, for his struggle was against the tyrant bourgeoisie. In one of his poem, 'Shackles on Your Feet', Faiz asks the common men to go against the wind and step ahead for their desired freedom. In another poem, 'We Who Were Executed', Faiz directs his followers not to be afraid of any oppressor. He subjects that wayfarers and freedom fighters never get tired; rather they keep up with their righteous struggle until the achievement of their destined liberation. Faiz, thereby, is highly revered and respected all around the world. His poetry is a case that straightly presents the criticism against all kinds of false notions related to economic means and illegally imposed powers. (Ahmad, B. 2007).

In one of his articles, Margaret Nulty asserts that W.H Auden is the poet of recently destructed world where different ideologies and concepts continuously come into clash. He constructively views the remains and relics of today's somewhat frustrated world. He neatly writes about the moral, social and economic collapse across the globe. Although he does not ignore the scientific development, yet he seems to strongly critique the system of global economy where different colonies and countries merely focus on the growth and progress of the particular class. In such systems, Auden affirms, resistance and public oppositions will take place. He, therefore, writes about human values and talks of the social justice and equality. (Nulty, 1944).

While unraveling the Marxist theory of Social Realism, Sholomo Avineri in his major theoretical work 'The Social and Political Thought of Karl Marx' says that Marx's theory, as a whole, talks about the relationship between man and man. Avineri discusses the different fundamental sides of Social Realism theory. Furthermore, he admits that Marx saw the chain

of basic relationship as ‘Man’s relationship with Man’, ‘Man’s relationship with God’ and ‘Man’s relationship with the Nature’. For Marx, the modern class system and the concept of specification only save the profits of a particular class. According to Marx, this system which has been established on the basis of capitalist expansion will never deliver any good to common men and peasants. He viewed this biased and one-sided structure as a direct threat to the existence of the society. Ultimately, the only solution is deep-rooted in the struggle and unity of the oppressed class. (Avineri, 1968).

The Syrian poet Nizar Qabbani is marked as the first rebel and liberator poet of the Arab world. He did not merely address the feministic issues but also displayed the screams of the oppressed class in his immortal poetry. Revolutionary elements can easily be traced in his poetic verses. In one of his poems, ‘What Are You Doing To Me?’ intensely shows his deepest concerns with his homeland and supports the ongoing freedom marches in his country. Although, Qabbani spent major portion of his life in London while serving as a diplomat yet he could never divorce himself from the fragrance rising from his countryside. In the aforementioned poem, the poet acknowledges that how powerfully every single voice and slogan rising from the holy land of Syria occupies his all senses. He also sees the forthcoming that the future of the Syria is bright as the indigenous people have eventually won the freedom and the new dawn of independence is just captivating. Every part of the barren land has been revitalized and the soaked branches are again on the way to their green life. Syrian land is smiling with love, peace and prosperity. There do not exist anymore sheds of darkness.

After giving brief reviews of the previous researches, it can be said that different research papers have and publications have highlighted the social issues and revolutionary lines according to specific area and the particular delimitations. The researcher duly puts forth that how the social conditions of the different worldly societies and revolutionary voices have previously been taken into account. The current research study highlights the social conditions of the twentieth century’s Turkish society and its revolutionary notions with reference to Nazim Hikmet’s poetry. It has been observed that no significant research has been done on Nazim’s poetics advocating the social issues and revolutionary elements. The present study intends to fulfill the gap by following the Marxist theory of Social Realism.

CHAPTER 3: RESEARCH METHODOLOGY

1.3.1 Theoretical Framework

The research has aptly been carried out following the Marxist theory of Social Realism postulated by the German sociologist and philosopher Karl Marx. The researcher mainly highlights and works

on those social areas which play a considerable part in the formation of any society. This research discusses the hostile conditions of the downtrodden Turkish society and their struggle for revolution with reference to Nazim Hikmet’s poetry. Nazim’s poetry goes on to depict the outlawed system practised by Turkish officials. The Marxist theory of Social Realism is basically an ample document that focuses on the fundamental values and basic practices as well concerns related to the human society. This theory is not only restricted to the analysis of the artistic form of literature, but it also effectively addresses the social composure and the incidents that becomes the reason of our art and literature. This theory primarily addresses composure of the society where the subjects are human beings. It talks that the society as a whole is an overt as well as covert composition of its inhabitants. Social Realism, moreover, reinforces the Marxist concept of the practical transformation all around the world. These are the political and social complications that pave a way towards the literature and art of the society. Similarly, the famous Turkish poet of the twentieth century, Nazim Hikmet evokes the same concept of the social change and the denial of any imposed hegemony in his poetry. Nazim conceptualizes the ideas of human equality, struggle against the cruel authority and the justice for everyone through his poetic volumes. His poetry strongly symbolizes the chain of political and social change and revolutionary changes not only in European but in the Asian societies as well.

The researcher, therefore, applies the Marxist theory of Social Realism in order to carry out this research. The social aspects and the elements of denying the absolute power or revolutionary aspects depicted in Nazim’s poetry have been analyzed in the light of the aforementioned theory initiated by Marx.

1.3.2 Research Design

The current research work has followed the descriptive design. In this study, the social aspects and the elements that display the revolutionary ideologies have duly been discussed. The researcher aptly attempts to unravel the each side exhibited in Nazim’s poems in accordance with the Marxist theory of Social Realism.

1.3.3 Research Method

This research happens to be qualitative in nature, where the social aspects and the concept of the revolution have been analyzed with reference to Nazim’s selected poetry. The sole motive of this research work is to acutely encounter and address the questions based on the social aspects in the light of the Marxist theory of Social Realism.

1.3.4 Data Generation Tools

The research has gathered the material from the selected poetry of Nazim Hikmet in order to efficiently carry out the research. The collected data

tends to be textual in nature and been critically analyzed following the theoretical framework given as above.

1.3.5 Data Analysis Method

The researcher has examined and evaluated the whole data with the help of the theory of Social Realism proposed by Karl Marx.

CHAPTER 4: DATA ANALYSIS

The researcher has critically scrutinized the collected material in this chapter. The whole textual analysis has been carried out under the light of Marxist theory of Social Realism. The researcher has selected three of Nazim's poem in order to constructively highlight the social and revolutionary elements from his poetry. The applied theory is mainly related to the basic human concerns and the society. It articulates that how the literature is the reflection and the product produced from some certain situations. Additionally, Social Realism supports the grounds that pave the way for practical change in the entire social system. It denies the stereotypical and frozen system that only suppresses the working class. Nazim also evokes the same Marxist voice to make the change possible. Specifically, the researcher has aptly focused the major concepts of social circumstances and revolutionary voices portrayed in Nazim's poetry.

Marx's theory of Social Realism comprises of various aspects but the researcher has only chosen those aspects which stand fit in a way to carry out this research. The theoretical aspects that have been made into practice in this research are social inequality, revolution and the suppression of lower class by the ruling elites. However, the revolution remains the most important of all aspects in this theory. The research work has been evaluated under the two categories named as Capitalism and Revolution. Nazim's poems have been assessed that how Nazim sees the capitalistic setup as the burning fire for any society. Besides, it has been observed that the declining conditions in some way or the other motivate the suffering class to struggle for their fundamental rights. Revolution, Marx opines, is the only thing that can reconstruct the society in a more profound way. Because the revolution brought by the lower class manifests the progress and development of the very society regardless of any class or division.

1.4.1 Capitalism

In the modern world, it has been hard to survive without any exact economic plan. Be it on an individual level or on a collective level; none can maintain his or her identity without being a part of today's economic system. So many systems, these days, are followed across the world to ensure the economic strength and the national capital. Capitalism happens to be one of the most popular systems among all the available economic systems. It has particularly been rapidly adopted after the modern state system. Therefore, the capitalism to the most extent defines the

lavish side of any society. In capitalism, more emphasis is laid on boosting of the private property and least concern is shared on the issue that whether the laboring class or the common men are safe or not. Capitalism generally focuses in the modes of production and consumption respectively. It is, besides, inhibited in human nerves that human beings most of the times run after lustful earning zones. Human desire is, indeed, immeasurably endless. Smith, Adam, the father of capitalism, says that in capitalism individualistic and private profit remains the top priority. Everyone uses himself or the things available to him just in order to double his money. In addition to that, capitalism basically makes a man very much captive of his countless capitalistic instincts where he oftentimes forgets to consider a fact that there too exist the hungry, poor and suffering people in the same society. He particularly sets his mind for the effective investment to raise the marketing grades and the so called social status. Hence, it gets clarified that capitalism is more related to the self-interest. It is more like a kind of a device that divides the society into three conflicting groups such as the upper or bourgeoisie class (Elite) class, middle class and the lower class. This class system been categorized according to the wealth commodity of any particular class. Upper class enjoys all powers whereas the other two classes tend to be less powerful. Generally the middle class while particularly the lower class remains less aware and less educated that it easily becomes the subject target of the upper class. Upper class has been notorious throughout the history in case of subjugating and marginalizing the common working class. The elite bourgeoisie simply tightens the life of a common man with different sort of tricks such as the heavy taxation, or oppressions, inhumanly acts. The common working class resultantly suffers on the daily basis. The upper bourgeoisie does not only itself oppress the common class, but it also gets overt as well as covert favor by the governmental machinery to easily enslave and suppress the poor people. This class also introduces its own set ideologies such as sometimes federalism, feudalism, nationalism or even the patriotism as well which sounds more like false chauvinism. Under the shadow of this system, almost everything has been tagged with an official prize and nothing is of trivial importance except the blood and sweat of the lower class. Upper bourgeoisie sometimes trickily spreads some fears among the common and struggling groups that the bourgeoisie only exists to save and secure them, or else they will be attacked by some outlandish forces.

Nazim also reveals the realities that are cruel but true in its very sense because the common class by ball means only suffers and bears beyond the degrees. Nazim presents the harsh conditions of the Turkish society that how the inhabitants of Turkey remain on the verge of constant tyranny. On the one hand, they starve and work day and night to feed their babies, whereas on the other hand, their hard work and social

contributions do not improve their mundane life. Nazim seems to make lower class aware about the very notions and teach through his poetry that they are not born for producing the money for the elite class. He is the strong critic of the capitalist system that defines one's social position solely on the basis of his/her earning and income. He depicts this heinous and unbearable side of the society in his poem "A Sad State of Freedom".

The moment you're born
they plant around you
mills that grind lies
lies to last you a lifetime.
(A Sad State of Freedom, Nazim Hikmet)

In the above mentioned lines, Nazim writes about the tarnished society of the Turkey that has long been underprivileged by their ruling elites. He basically discusses the reality of day to day life in these lines. But he stands with the suffering, poor class to understand the very agenda of their ruling elites. He asks that are they here on this earth just to entertain the capitalist masters? In the poetic passion, he shows his restlessness and anger at the same time over such inhuman society where no man is valued for his actions; rather they are weighed through their pennies and money. He addresses the common class to think that they are not machines who work along with machines but get nothing in return. Besides, he criticizes the false notions spread by ruling elites that keep on hegemonizing the powerless lower class. Nazim appears to be a disciple and a profound follower in aforementioned as he rejects the authoritarians who do not accord the working class of the society as humans. It is the fact that capitalist ruler or authoritarian does not care any bit about the working class; they just consider them as the rapid and moving means of productions. Marx is opponent to any such person or ideology that deliberately or unknowingly undermines the value of common human beings.

Nazim, as being the true representative of his society too struggles a lot to awake the soul of the downtrodden Turkish society. Apparently, he depicts the Turkish trauma in his poetry whereas on a broader level, he poetically advocates the universal echoes and appeals of the suffering class in his poetry.

1.4.2 Revolution

Revolution is considered to have been in two versions. The first version of it is to strike the revolution whereas the other form is the peaceful version of revolution. Striking the revolution defines the absolute overthrow of the existing law and the power with the help of public protests and rebellion strikes. Revolution reshapes all the ins and outs of any affected society. It in itself is a kind of renovation. Nazim talks of revolution and encourages the citizens of his society to resist the very structure of the society. The Marxist Theory of Social Realism also manifest

that the very realities and social circumstances are the objects that become the reason for genuine art and literature. Nazim also evokes the same Marxist thought of transforming the society into an altogether different form. His poetics encompass the slogans and voices that unite people to head on for the revolution. Though Nazim remains controversial and targeted figure in Turkey yet his pen keeps on optimizing the suffering class across the world. Nazim seems to be tired and disheartened from the overall framework of the society and writes of the denial of the ruling elites just in order to instigate the suffering class towards their better future. He views the society with Marxist lenses and encourages the lower, working class to unify against their masters who exploit them in noons and nights. In one of his most celebrated short poems, "Plea", he gives the concept of to own the country. He is of the view that the inhabitants of the country have that power and potent to magnify the roots of the country by standing against the cruel and capitalist ruling class.

"This country shaped like the head of mare
Coming full gallop from far off Asia
To stretch into the Mediterranean
THE COUNTRY IS OURS."
(Plea, Nazim Hikmet)

Nazim appears to be full of optimism and confidence in the poem "A Plea". He shows his pride for the beloved country which apparently is in the hands of ruling elites but the country presents the beauty and boldness with her firm location. In fact, here he wants to remind his people that how great the Turkey is. His actual purpose is to bring people on the agenda that the only owners and real masters of the country workers and common citizens who tirelessly give their heart and soul for the development of the country. In the term "THE COUNTRY IS OURS", Nazim seems to proudly conceptualize the very thought that the country is not the property few individuals or capitalist culprits; rather it is the homeland and the sky of all her inhabitants. In the same poem he displays his revolutionary side to strengthen his countrymen.

"Do away with the enslaving of man by man
THIS PLEA IS OURS.
To live! Like a tree alone and free
Like a forest in brotherhood
THIS YEARNING IS OURS."
(Plea, Nazim Hikmet)

Nazim, in aforementioned poetic lines, display his protest against illegal enslaving of man by man. He shows his vehemence and grief that humans need to be fairly treated instead of just molding them for bourgeoisie's personal profits. He affirms that this is not the plea of him only but there are countless other men along with him who also want to break the chains of tortures and slavery; they too want to feel the fresh air; they struggle for the free atmosphere and the human

brotherhood is their ideology. Karl Marx in his book "Communist Manifesto" repeats the very revolutionary idea again and again for the sake of human brotherhood and international amity. He too stands by his struggling class while opposing the capitalist elites who break the society in very many thin threads. Nazim's plea is also for the same revolution which brings the dawn of peace and prosperity. That's why his poetry encompasses his revolutionary aura in an apt way. Nazim's poems are not to turn old; they are to remain forever as he is the representative of the suffering class.

CONCLUSION

This research work reaches its conclusion and recommendation after the apt analysis of the chosen poems of Nazim Hikmet. The researcher presents what he finds in the assessment of this research study. It has been observed with the help of this research that Nazim Hikmet, the Turkish revolutionary poet, gives a revolutionary and social flare in his poetry. Mainly, the social conditions of the lower class have been deeply analyzed with reference to Nazim's poetry. The whole textual analysis and inferred findings have thoroughly been based according to the implemented theoretical framework of Marxist Social Realism. This research finds out that Nazim critically reflects the harsh conditions and unbearable structure of the social class which has highly been affected by the ruling elites or the bourgeoisie. Besides, the research study keeps forth the revolutionary elements presented in Nazim's poetry. The researcher under the light of the Marxist theory of Social Realism justifies that literature has a great acquaintance with the façade and function of the society. The researcher, with reference to the theory of Social Realism, concludes that these doubtlessly are the social conditions that bring a wave of change and revolution throughout.

The researcher does not claim in any way to be firm and final in the findings. Because there is a huge ground for literary analysis to refine and modify the existing works with the help of their scholarly researches. This research discusses that how Nizar happens to be a forth-seer and the true representative of his very society. It makes aware the youth and the common public about the horrible notions of capitalist and the ruling bourgeoisie. Nazim seems to be the liberator who wants to unite the struggling class in bringing the destined dawn which to him is the revolution. He rejects the capitalist perspectives pervading in the society which only circulate around the self-interest and nothing more. Marx himself is also an ardent lover of the societal as well as the international change. Nazim uses the same Marxist tool of the Social

Realism when composing the conditions of the Turkish society in his poems.

Academically, this research work adds another public document in the arena of Marxist literature. This research invites the upcoming researchers, scholars and analyst to assess the grounds in accordance with Marxist theory of Social Realism. Besides, this study is always open and available for any kind of critical as well as constructive criticism and commentary as it does not claim to be full and final in its analysis.

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