

The Political Perspective in Urdu *AapBeiti* (Autobiographies)

Sciences and arts are the specialty of man. Nature has endowed man with a thinking mind, a heart with feelings and emotions, the ability to create (invent), a communicative language, moral sense and aesthetic taste. Due to these blessings, he has become different and superior from other living beings. With a thinking mind, he has been increasing his knowledge about life and the universe by pondering over them. He is making new inventions according to his needs in the light of his knowledge. Through language he communicates his knowledge, experiences, and feelings to others.

Literature is a very authentic reference for retrieving history. It is an interpreter of life because it comes out of the experiences and observations of a poet or writer about facts, situations and events related to life, man and society. It represents emotions, feelings and impressions. Hence, there is *Jag Beiti* (stories about others) in the *AapBeiti* (autobiography) of a poet or writer. Literally, biography means ‘events’ or ‘accidents’. In literary terms, the events and accidents that occur in a person’s life are called ‘biography’. When these situations and events are written sequentially, it is called a biography. In *AapBeiti*, the connection with a person, his or her relationship becomes fully prominent. In Urdu language, there are many such *AapBeiti* which mention political and social conditions before and after the establishment of Pakistan. It is impossible to deny the importance of literary poems regarding the fall of Dhaka. Similarly, the poems of Pakistani celebrities also reflect their political ideas and accounts of their involvement in various movements can also be seen.

In this panel, the political and social aspects as shared in Urdu *AapBeiti* will be discussed in which many new historical events and cross-cultural perspectives will be presented.

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