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### SOCIAL CONSCIOUSNESS IN THE POETRY OF NAZ MUZAFFARABADI

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#### **ABSTRACT:**

The present region of the State of Jammu and Kashmir which we know today as the Independent State of Jammu and Kashmir was a backward area before partition. Despite their backwardness, the people here used to go to different parts of Hindustan for the acquisition of knowledge and when they came back, they used to light the candles of knowledge in this backward area. However, after the partition, literary personalities who came from Srinagar, Jammu and Poonch and after shifting the capital to Muzaffarabad, literary associations were established in the region, thus beginning the tradition of Urdu literature in Azad Kashmir. With the passage of time, in addition to creativity, scholars have made efforts in research and criticism, and thus many notable research books have come to light. Although there is no strong tradition of research in Azad Kashmir, it will grow stronger with time. In the article under review, the efforts in the field of research in Azad Kashmir has been tried to analyze.

## INTRODUCTION

When man came into this world, he was worried about eating, hiding his head, and covering his body. He hunted animals to meet his own needs. Found He took refuge in caves. But over time, it needed each other's help to meet other needs. Man came closer to each other under this need. There was a growing sense of compassion and support within him. Thus everyone started living together and this interaction laid the foundation of society. We can say that the needs of man in each other created the existence of society. Through society, man found different ways of living. The ultimate concept of society is not possible. It is a very broad topic. Experts have praised the society in different ways. To some experts, society is a group of such people who are connected to each other for needs. Some have called society a state of social relationships in which individuals are bound by some traditions and principles. According to some experts, it is also not possible if the condition of the individual is worse and the society is better because the effort to improve the society is for the free development and development of the individual. There is always a change in the society and the process of change continues with the requirements of the time.

## LITERATURE REVIEW:

Individuals, society and literature cannot be separated from each other. Where individuals gather in one place, society emerges. Then individual, collective, outward and internal needs are interlinked with this society and where individuals have a view on each other's relationships, interests, needs and ethics. Literature is called the eye of society. Literature shows moving pictures of society. Therefore we can say that wherever there is a fabric of life, literature will be created from the existence of society. Literature is connected with human life. In other words, literature is not separate from society but inseparable to each other. In fact there are many elements of life that cannot be developed without literature. For example, it is in human nature that he is willing to present to the world the circumstances that go on in his heart. Literature is the best source for this expression. Similarly, a writer is the custodian of this society and lives in this society. He cannot in any way separate himself from the problems, issues and complexities found in the society. That is why a writer is the best spokesperson of the society.

The fame of Mir, Ghalib and Iqbal is common and the rest of the world testifies to how they made the values of life a part of literature. In poetry Altaf Hussain Hali, Ismail Mirthi, Akbar Allah Abadi, Ali Sardar Jafri not only described the confusion of human life, family and social life but also presented the best solution. All pictures of social topics are seen with Deputy Nazir Ahmed, Maulana Shibli Nomani, Sir Syed Ahmed Khan and Ratan Nath Sarshar. Similarly, it is not possible to cover Ghalib, Mir, Dard, Hasrat Mohani Yas Yagana Changizi, Jigar Murad Abadi, Fani Badauni, Saqib Lakhnavi and modern poetry. But many poets made their poetry a means of reflecting social problems and solved social problems by realizing the entire social responsibility. He explained poetry with the help of the link of life and came out as a mirror of society.

### *Social Consciousness in The Poetry of Naz Muzaffarabadi*

Naz Muzaffarabadi is one of the most prominent and trusted poets of the Kashmir region. The poetic reference to both his ghazal and poetry is a commendable compliment. Like every sensitive poet, Naz Muzaffarabadi accepts a profound influence from the circumstances and events around him. That is why his poetry is a full reflection of society and social attitudes. Social, economic and moral weaknesses that are prominent in our society Naz Muzaffarabadi cannot help but feel them and his poetry shows a complete understanding of these social weaknesses.

When Naz Muzaffarabadi sees the decline of moral values and the plight of the countrymen, he also cry over these social conditions and sheds tears of blood. He is dismayed over the selfishness, self-centeredness and the growing tendency of lust growing strong in our dear country that should have been centre of high moral values. Because whenever a society is silent on internal indifferences and inequalities and does not wish for any reform, it is extremely dangerous for society.

Naz Muzaffarabadi wants to see the kingdom of God given Pakistan as an Islamic welfare state. They strongly dislike oppression and exploitation in social life and insist that one should stand boldly on the face of oppression and injustice. He want to fight the evils found in society such as selfishness, lust, selfishness, internal contradictions, social indifference.

That is why he define literature as activism and calls oppression, murder, and murder as a weakness of a declining society, and are the motives and causes of murder and oppression:

*Kia ghazab he qatilon main pahley joe shamel rahe  
Be we ha munsif madai aur agraba hone lage (1)*

What anger is the first of the killers who remained involved  
Now the judges, the plaintiffs and the relatives began to grow up (1)

The same injustice and oppression that led to the spread of fear among innocent, guiltless and peaceful people within the society and the people of any society, country, city, village, town, street and neighbourhood could not live their night and day freely. Naz Muzaffarabadi raises protests against the terrorism that he sees in his society:

*Tashdad o zulm o dahshat barbariat  
yah jeena kee saza hay aur main hoon (2)*

Violence, injustice, cruelty and brutality  
It's a punishment of life and I'm (2)

Naz Muzaffarabadi, in his creative journey, did not associate his poetry with contemporary social power in such a way that his poetry became a spokesman for any single problem of society, but he has tried to find human conscience and

values from the blood-stained furnaces of his era. His poetry presents various problems and challenges of life.

*Tou hay insaf se keh de yahan is ke swa kia he  
mohabat se agar khali terra sansar hojaaye (3)*

So you tell me, justly, what is left here?  
If your world becomes devoid of Love (3)

Islam commands the supremacy of justice, while civilized societies are also based on justice and fairness. That is why in societies where justice and fairness have disappeared, there is nothing left but destruction and devastation. Allah urges the believers to judge with justice whenever they decide among the people, but unfortunately, the oppressed either does not get justice at all and it takes time if he get justice. That is why Naz Muzaffarabadi also asks when will be the time when justice will be like the example of Jahangir and the oppressed will be given justice.

*Del ko jhuti hay sahee aas lagane dita  
adal ke nam par zanjir halane dita (4)*

Let the heart be given hope, let it be a false one.

Let the chain be allowed to be shaken in the name of justice (4)  
Defeat is part of our lives and it goes hand in hand with our lives Every moment of man teaches him something new and good. But only when man himself wants to understand every moment of his life and learn something from it. But the tragedy of man is that if he finds any happiness, he forgets sorrow. But the fact that sorrow and happiness go hand in hand in human life, so in human life there is a series of defeats and wins, somewhere defeat and sometimes victory sometimes man wins and losses and somewhere he wins. We can also see the echo the same philosophy of defeat and victory in the words of Naz Muzaffarabadi :

*Main har kor bhi khosh tha wah jeet kor bhi nakhosh  
gouya kah jeet main bhi pispaiyan bahat thein (5)*

I was happy to lose, he was unhappy to win.  
As if there were many retreats in the victory (5)

The heart is also a strange place that is inhabited by lovers and is uprooted by their departure. The absence of those with whom the dwellings of the heart live causes a man to die of loneliness and makes it difficult for him to live. Memories of love, heart and the thing associate with heart, joy and sorrow, someone coming and going, like every poet, we see in Naz. He also sees the streets and cities gloomy by someone's departure:

*Kone rukhsat hogaya he shahr se  
har galley veeraan ho Kar rah gayi (6)*

Who has departed from the city?  
Every street has become deserted (6)

Hunger, nakedness and poverty are the problem of whole mankind. If the stomach is full, there can be a long debate on humanity, pride and development. A long list of social evils and many ways to deal with them can be presented. When hunger and disease are at their peak, man forgets every philosophy of being a best of the creatures.

Hunger becomes the powerful force that does not hesitate to kill its offsprings'. There is no contradiction of colour or discrimination of race. It is like an earthquake that devastates everything around. Naz also has a deep sense of hunger, poverty and poverty. In his poetry, he has an eye on all diseases born of hunger and he speaks out without hesitation.

*bhok bimari halakat nafarton kee zad main hay  
adami kee zaat kitne zalzalon kee zad main hay (7)*

Hunger, disease, death are exposed under hatred  
How many earthquakes are under man's caste (7)

The love of Prophet (peace and blessings of Allah be upon him) is the main part of every Muslim's faith. As such, the land of Madina is the most sacred and dear land for every Muslim, and every Muslim longs for the desire to go to Madina-the illuminated city. Naz Muzaffarabadi got a chance to live in Hijaz for many times. Therefore, in his poetry, he expresses his love and devotion for the land of Madina:

*Farshate meri ankhon kee ziyarat karne aatey hain  
kah main jab bhi ziyarat karke ata hoon madine kee(8)*

Angels come to perform pilgrim of my eyes  
whenever I come for pilgrimage of Madina (8)

Along with the charm and splendor of the weather and its bloom have been the subject of Urdu poetry somewhere in reality and elsewhere in influence. When in dry weather in the plains are brought by the wind and dust that are defined as thunderstorms or duststorm. When these storms come, soil and sand rain, trees are uprooted, crops are destroyed, cattle die, roofs fly, but the little lamp in the niche keeps burning. It brings to Naz Muzaffarabadi a message of light, hope and resonance, and creates hope for a cloud of despair and hopelessness disperse:

*Taq main jalta raha nanha dia  
zulmaton kee andhian chalti raheen(9)*

Burned in the niche, a little lamp  
the winds of oppression continued (9)

Life death and grave are inescapable reality that no sentient person can deny. According to Islamic beliefs, after death, one has to be accountable to God, but

man is neglected to prepare for the Hereafter for his children and loved ones instead of worrying and preparing for the Hereafter for the whole life, but sadly the people for whom he toils day and night seem reluctant to read the Fatiha what to talk of visiting the grave. Naz Muzaffarabadi is not oblivious to this social tragedy. So they raise their protest against this social apathy and say:

*Jin kee rah ke khar ham ne apni ankhon se chunay  
wah nah aaye qabar par du gol chadhanay ke layye(10)*

The thorns of the path of those we plucked with our eyes  
They did not come to offer two flowers on the grave(10)

When human being becomes entangled in social problems and there is no form of extinction in sight, he begins unwittingly to desire a path, a solution, and a miracle that solves his problems immediately and spreads the joys of his life. Amrit Dhara is the same way. The drink is subject to eternal and immortality. The literal meaning of nectar, honey, syrup, very delicious, sweet thing, water survival i.e. water which is used in the sense of eternal life after drinking. According to Hindu mythology, when there was a war between the deities and the captives and the deities were defeated, they prayed to Vishnu, and he ordered that the sea be called, the gods called the sea. So it created nectar, which the gods drank and conquered over the captives. The opposite of nectar is poison which means harmful. The most unpleasant thing is the one that a man eats and dies. Urdu poetry used both nectar and poison somewhere in the form of reality and somewhere authorized. Naz Muzaffarabadi has also given excellent examples of nectar and poison in the context of various social issues:

*Jise hum ne Amrit samjh kor pia  
tha wahi zahar phela hua he badan main(11)*

Which we had consumed as nectar  
The same poison is spread in the body (11)

Eid is a joyous festival for Muslims. The word Eid is derived from Oud which means return and happiness. Because this day returns to Muslims again and again and brings joy every time, this day is called Eid. As an Eid dictionary, it is called prostration and offering gratitude to all Muslims in the spirit of Islamic unity and brotherhood, with the warmth of the soul, the tazakia of the heart, the purity of the madani and the livelihood, and the spirit of the brotherhood.

The message of Eid is to forget all the resentments and embrace each other and share happiness. The same message is present in the poetry of Naz Muzaffarabadi. They send a message to forget all hatred and enmity and embrace each other on the occasion of Eid.

*Eid yeh pegham daity hey ahal khair ko  
aaj ke don bhol jao dashmani ke bear ko(12)*

Eid sends this message to the people of good  
Forget the enmity on this day(12)

The beauty, charm and transformation of the seasons is the life blood of Urdu poetry. Urdu poets have treated weather-related topics in two forms of reality and authority. There are generally four seasons in the subcontinent i.e. spring, summer, autumn and winter. Autumn and Spring have been used in Urdu poetry in the form of very beautiful symbols and metaphors.

The word 'rat' is also used in Sanskrit for seasons. The seasons are also beautifully mentioned with Naz Muzaffarabadi. Somewhere the weather is associated with the inner joys and traditions of man and somewhere it has been exposed to the religious shire.

*Namaz shab main kiyaa sabah kee azaan main kia  
gulon kee rat main kiyaa mosam khazan main kia(13)*

What did in the night prayer, what in the morning prayer  
What in the heart of the gills, what in the fall(13)

In the poetry of Naz muzaffarabadi, we also see small aspects related to society and which do not create any major vibration in social life but do play an important role in giving small happiness to man. Like a man's birthday, in Urdu it is called birthday and in Hindi it is called birthday. This seems to be a limited aspect but does play its part in sharing happiness at the social level. It is also expressed with the Naz.

*Hum apni salgara par tumhari janib se  
kasi namah bar ko dekhte hain(14)*

We're on your birthday  
See a message, and a messenger (14)

Similarly, magic is also a social problem which creates many ills in the society. Seeking help from jinns and devils, destroying people's interests and means of livelihood, etc., magic is a root-cutting and foundation-breaking process of society. Which leads to quarrels and riots. Naz Muzaffarabadi describes this social tragedy in his own words as follows:

*Nah zulfin khol kor ghare se nikaliyo  
joe koei jadoo tona par gaya tho(15)*

Do not leave the house with untied hair.  
Lest someone cast a spell (15)

In short, poetry is also a social activity in which a creator goes to a region of history (past, present or future) and collects raw materials for creation. He is placed on the veil of the hit by his car and is adapted into a unique para.

The collective life of the individual, his actions and actions are associated with the society and interpret it. Society is the value of all the qualities and shortcomings that are connected to one individual. Man, and society are

inseparable. The individual reflects his role in society in different ways. Although the customs and values and traditions of different societies or societies are different from each other, their main objectives are peace and security and the survival of humanity.

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