

## Punjabi Culture in Akhtar Sherani's Urdu Poetry

**Dr. Rabia Sarfraz**, Associate Professor, Government College University, Faisalabad

**Dr. Rubina Yasmeen**, Assistant Professor, Department of Urdu, Sarhad University, of Science and Information Technology, Peshawar

**Dr. Shahida Rasool**, Assistant Professor, Department of Urdu, The Women University, Multan

**Dr. Sumaira Shafi**, Assistant Professor, Department of Urdu

**Dr. Asma Ghulam Rasool**, Assistant Professor, Department of Punjabi, Government College University, Faisalabad (Corresponding Author)

**Hafiz Waqas Rauf**, Teacher, Fatima Fertilizer School and College Mukhtar Garh Sadiq Abad

### Abstract:

The culture of Pakistan is very rich and famous for its customs. The Provinces of Pakistan have their own civilization and culture but the culture of Punjab is very attractive and traditional. It has high civilization and culture. Its languages, clothes, buildings, customs, religious and social customs and lifestyle are its hallmarks.

Writers and poets preserve its culture in their poetry and prose. This literary heritage of ours is the interpreter of our high traditions. Akhtar Sherani is a famous poet who wrote a lot about the Punjabi culture of Pakistan in his Poetry. Her poems about the beautiful people and its land, their dresses and functions are very lyric. He presents the scenes of fields and farmers, and swings on trees for girls and girls going to well for filling their pitchers. Girls playing together and roaming in the fields has presented a very attractive concept.

**Keywords:** Culture, Punjab, Ethics, Values, Tradition, Literature, Poetry

The social values of the society are called civilization. The way of life of people in the society, knowledge and literature, arts, social interaction, morals and habits, traditions and methods of production are the elements of civilization. It refers to the values, Ethics, believes, customs, behaviors, and artifacts of a particular group or society. In English, it is called culture, which is a Latin word that means mental and physical improvement and development. Tahzeeb is an Arabic word that means to sprout new buds of a tree after pruning and pruning. While the meaning of civilization in Urdu is to create politeness.

Civilization and human beings are inseparable. No civilization can exist without man. There are four elements of civilization. Physical conditions, instruments and tools, systems of thought and feeling.

In Pakistan the culture of each province is famous for its literature (Poetry, Fables, Wisdom and Epics etc.) music, architects, customs, dresses, traditions, values and language.

The culture of Punjab is as old as that of other nations living in Pakistan but what is the reason why only progressive Punjabis feel ashamed of their language, lifestyle, dress and sports. As a nation we need to change our attitudes. No matter how high you reach in life, no matter how

many achievements you have, people will still say something bad about you, so ignore the fear spread about Punjabi culture and do your own thing. And make the custom a part of everyday life. If you hear words like Pando and Jahl on the use of Punjabi language, pull your chest and feel proud. This attitude will not only create self-confidence in the Punjabi society, but also the cloak of innovation. Fakhar u Zaman says in his book “پنجاب، پنجابی اور پنجابیت” in these words:

اس میں شک نہیں کہ کوئی زبان اپنی ثقافت بھی اپنے ساتھ لاتی ہے۔ انگریزی کے یہاں متعارف کروانے سے یہاں مغربی کلچر بھی درآمد ہوا۔ جاگیر داروں، پیروں اور بابو کلاس سے یہاں کے عوام میں مقامی کلچر کے بارے میں احساس کمتری پیدا ہو گیا۔<sup>(1)</sup>

Language expresses our emotions and feelings. If we speak in our own language, we will be able to understand our interlocutor very easily. Therefore, always respect and value your language, traditions, lifestyle and values and promote your literature in the same. Dr. Jameel Jaalbi writes:

قوم تو ایسے سماج کا نام ہے جو ایک وحدت کے طور پر رد عمل کا اظہار کرتی ہے جس کا اپنا آدرش ہوتا ہے۔ جس کا اپنا طرز فکر اور انداز نظر ہوتا ہے، جو اپنی روایات پر پورا ایمان رکھتی ہے اور اس کی ان سب چیزوں کا اظہار ہر سطح پر اس کی اپنی زبان میں ہوتا۔ جو زبان کو بناتی اور سنوارتی بھی ہے اور اس کی حفاظت بھی کرتی ہے۔<sup>(2)</sup>

A society is defined by its culture and it strengthens the society. In other countries or in strangers people from one region find the people of their own town and area, because they have same thinkings and understand each other. So we should be proud of our culture and traditions. Dr Jameel Jaalbi says:

یہ ہماری بد قسمتی اور ہمارا قومی المیہ ہے کہ ہم نے اپنی ذات پر، اپنے تہذیبی ورثے پر اعتماد کرنا چھوڑ دیا ہے۔<sup>(3)</sup>

When the Muslims and Hindus in the Subcontinent were under the slavery of the British, they tried to maintain their traditions, but in spite of all these the customs of the Hindu society and the Babu culture of the British influenced the civilization of the Muslims.

Our poets and writers have conducted literary activities in Urdu Persian and Punjabi to promote their language. In these writings, along with their language, they developed their culture and civilization. In their poetic and prose literature, Muslim civilization is fully reflected. Writers who loved their traditions made them part of history in literature. Dr Tara Chand writes:

ہر سماج میں اوپر تلے کئی معاشرتی تہذیبیں ہوتی ہیں اور ہر سماجی تہذیب اپنے اندر خود اپنی خاص تہذیب لیے ہوتی ہے۔ مگر سچ پوچھیے تو تہذیب دراصل نام ہے ایک آرزو کا، ایک تمنا کا اور اس کے حصول کے لیے سماج کے بہترین ذہنوں کی جہد و کاوش کا۔ اور ساتھ ہی ساتھ اصل زندگی کی ٹھوس حقیقتوں اور عمل کا۔<sup>(4)</sup>

The culture of Punjab includes farming, fairs, traditional clothing, different sports, kabaddi, wedding ceremonies, Luddi, Bhangra, dholak, food and religious traditions. In these events language has a major role. After partition in Pakistan, all provinces have a platform of conversation called Urdu. Many poets and writers write about the village life of Punjab in

Urdu. Dr Jameel Jaalbi writes:

ہماری قومی زبان کو پاکستان کی ساری علاقائی زبانوں سے گہرا دینی معاشرتی و فکری رشتہ ہے۔<sup>(5)</sup>

Many poets like Ahmad Nadeem Qasmi, Akbar Alla Abadi, Ahsaan Danish, Nazeer Akbar Abadi, Dr, Allama Iqbal, Faiz Ahmad Faiz, Habib Jalib, Josh Maleeh Abadi, Sahir Ludhyanvi Akhtar Sherani, Azam Kafi and Zameer Jafri et. Ahmad Nadeem Qasmi writes about village life:

تیری نظروں میں تو دیہات ہیں فردوس مگر  
میں نے دیہات میں اُڑے ہوئے گھر دیکھے ہیں  
میں سمجھتا ہوں مہاجن کی تجوری کا راز  
میں نے دہقان کی محنت کے ثمر دیکھے ہیں<sup>(6)</sup>

Dr Allama Iqbal express his feelings in his poem “شمع اور شاعر” about a farmer in these words:

آشنا اپنی حقیقت سے ہو اے دہقان ذرا  
دانہ تو کھیتی بھی تو باراں بھی تو حاصل بھی تو  
شعلہ بن کر پھونک دے خاشاک غیر اللہ کو  
خوف باطل کیا ہے کہ غارت گر باطل بھی تو<sup>(7)</sup>

Such as Faiz Ahmad Faiz wrote a poem for Farmer and Labour in Punjabi

رہا سچیا توں تے آکھیا سی  
جا اوئے بندیا جگ دا شاہ ہیں تُوں  
کتے دھونس پولیس سرکار دی اے  
کتے دھاندلی مال پٹوار دی اے<sup>(8)</sup>

A poet Muhammad Shafi wrote many poems about farmers for their rights in his book “گاؤں” His poems are “گاؤں والو ہوشیار ہو جاؤ، کسانو! دیکھو تمہاری کیا حالت ہے، کسان سے خطاب” Such in these words:

گاؤں کے رہنے والے بھائی، بات ذرا میری سن جائیں  
بتلاتا ہوں کام کی باتیں، سن ان کر ان کو کام میں لائیں  
مل جل کر سب آپس میں گاؤں کو باغ بنا ڈالو

محنت کر کے آپ ہی بھیا، دکھ بیماری کی بلا ٹالو<sup>(9)</sup>

Azam Kravi also wrote many poems for farmers and village life. In his book with the name “ساون کے گیت، چچی کے گیت، شادی کے گیت، کولھو کے گیت”، he wrote many poems for village life such as “دیہاتی گیت”. He presented many natural scenes in his poems as a woman sings song when she is working and asking to a cuckoo to sing with her. It is a great imagery. The poet says:

کولے کی جونیا تیلن دھنیا لگا دے رے  
کونے جونیا کونل ری سیدھ سنا دے کہ کونے جونیا<sup>(10)</sup>

We will talk about Akhtar Sheerani's poetry and his love with village life in his poetry. He Stay in Lahore increased his poetic sense. Beautiful Land of Punjab Punjabi Poets and Writers And pay attention words love and romance. His poetry presents the life of farmers in depth with beautiful Punjabi culture. His poems are full of pen pictures of beautiful Punjab valleys ‘murmuring streams and smiling flowers.

He has presented the problems of a farmer in his poem Kisan:

رگ رگ میں جوش محنت و ذوق عمل لیے  
کھیتوں سے ا رہا ہے کسان اپنا بل لیے  
تن پر کبائے گرد گل افشاں کیے ہوئے  
محنت کا غازہ رخ فروزاں کیے ہوئے  
دنیاے ہست و بو پہ احسان اس کا ہے  
خدمت کریں زمانے کی ایماں اس کا ہے<sup>(11)</sup>

He talks about the struggle and hardworking of a farmer Who works in the field from morning to evening and as a result fields become green. There is a Panchayati System in the Villages of Punjab, In which Numberdar of the Village Listen the problems of the people And resolves their matters in the Panchayat.

نونہال آرزو پھر بارور ہونے کو ہے  
قسمت دہقان مگر تابندہ تر ہونے کو ہے  
ظلمت اباد تنزل ' ہوگا روشن نور سے  
اب عدالت اور وکیلوں کے اٹھائیں گے نہ ناز

ملک میں پنچایتوں کا یہ اثر ہونے کو ہے (12)

Akhtar Sherani Loves Punjabi Culture. He loves the fragrance of Punjab. He Finds the Future of Punjabi Farmers Very Bright.

Kausar Mazhari writes in his book جدید نظم حالی سے میراجی تک

اختر شیرانی کو کسان کی زندگی تابناک نظر آتی ہے کہ مستقبل میں ان کی محنت کی بدولت دیہات میں جنت نشاں فضا قائم ہوگی۔ اختر شیرانی سمجھتے ہیں کہ کسانوں اور دہقانوں کا بہت تمدن پر بڑا احسان ہے۔ (13)

The shepherd doesn't care the changes of this world. When he plays the flute all the memories of past come back. It seems that Akhtar Sherani's childhood memories write flesh by the village. he takes our attention towards the swaying fields of the countryside, the rebellion of fruits and the rafts swinging trees on the banks of the river. He took a look towards village life.

In his poem اودیس سے آنے والے بتا

In this poem, the work of the rural women, the weather, the rains, the routes, the storms, the spring, all kinds of things have been depicted.

او دیس سے آنے والے بتا  
کیا اب بھی وہاں کے پگھٹ پر  
پنہاریاں پانی بھرتی ہیں  
انگڑائی کا نقشہ بن بن کر  
سب ماتھے پہ گھاگر دھرتی ہیں  
اور اپنے گھروں کو جاتے ہوئے  
ہنستی ہوئی چہلیں کرتی ہیں  
او دیس سے آنے والے بتا (14)

Well, there is same weather everywhere, be it city or countryside. But after the rains in the countryside, the atmosphere there seems pleasant. Due to rain, plants become everywhere. The fields look fresh and beautiful. After the rain the environment becomes pleasant in the villages. Happiness creates its space in the hearts of people and they enjoy the environment.

S Akhtar Jafri writes:

برسات کے موسم میں جب سکھیاں جھولا جھولتی ہیں اور مل کر باغوں میں خوشیوں کے گیت گاتی ہیں۔ جن گیتوں میں جو ان دلوں کی دھڑکنیں اور سانسوں کی مہک رچی ہوئی ہوتی ہے۔ رکھی ایک دوسرے پر پانی کے چھینٹے اڑاتی ہیں اور تمہیے لگاتی ہیں۔ (15)

Akhtar Sherni mentions the days of Sawan in his poem Abo Hawa.

کیا گاؤں پہ اب بھی ساون میں  
برکھا کی بہاریں چھاتی ہیں  
معصوم گھروں سے بھور نہیے  
چکی کی صدائیں آتی ہیں  
اور یاد میں اپنے میکے کی  
چھڑی ہوئی سکھیاں گاتی ہیں<sup>(16)</sup>

When the monsoon rains fall sparingly, Akhtar Sherni remembers the monsoon season of the village. He wonders whether the young girls of the village would be playing there with their friends. Would they miss their parent homes.

S Akhtar Jafri writes about Akhtar Sheerani's poetry

جب ساون کا مہینہ اتا ہے تو ٹھنڈی ہوا کے لطیف جھونکے بدن میں گدگدی پیدا کر دیتے ہیں خوشبو میں بھگی ہوئی ہوا جو ان  
دلوں میں امنگیں پیدا کر دیتی ہے اس سے گاؤں کی الہڑ دوشیزائیں گنے پینپل کی چھاؤں میں جھولا جھولنے گھروں سے باہر  
نکل آتی ہیں۔ اس وقت چھم چھم مینہ برستا ہے۔<sup>(17)</sup>

Punjabi alphabet 'De' is a lamp used for lighting. Akhtar Sherni's poem is written in this context. Akhtar Sherni's poetic pictures are Prominent and clear. The reason is that he always paints on a large canvas. He does not ignore various small things while making a picture. Then these pictures are filled with emotion and Feelings. This is how their pictures are represented as a whole. Akhtar Sherani says the lamp of time will keep burning. Moths will burn and die on the light of it and keep replacing each other. This lamp will continue to illuminate the path of those who are to come. Due to the magic of her voice, all the villagers become dependent on her. The voice of the country girl in Sawan makes the atmosphere beautiful. It seems that winds are dancing in the valley. When Akhtar Sheerani hears the voice of rehat then thought of farmers comes to their heart. In villages Well and Rehat are special features of rural life in Akhtar Sheerani's poetry. Dr Jameel says:

کلچر زبان میں ظاہر ہوتا ہے۔ اسی لیے زبان کلچر کی ایک اہم ترین علامت ہے۔ جیسا کلچر ہو گا ویسی ہی زبان ہو گی۔ جیسی  
زبان ہو گی ویسا ہی کلچر ہو گا۔<sup>(18)</sup>

Akhtar has presented Punjabi culture in his poetry with extraordinary beauty and eloquence. Punjabi culture has given glory to the beauty of Akhtar Sheerani's poetry.

He breathes in the fresh and pure atmosphere of Punjab. And enriches Urdu poetry with beautiful expressions of Punjabi culture.

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