

Themes and linguistics in Riaz Hussain Chaudhary' Natia Collection "GhazalKasa Bakaf"

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Abstract:

"Ghazal Kasa Bakaf" is a significant religious poetry by Riaz Hussain Chaudhary a poet of unique norms of religious poetry with due boundries of religion.He deliberately experience to comunicate his emotions,school of thought with remarkable poetic virtues, techniques and genre.He wrote in unique themes using all his capability and perfection.

Key words:- Riaz Hussain,imagination,symbolism.techniques.

Poet ,imagination shows his emotiions and personalities it is to mention that poet, thought are the rectifiition of his deep emotions, observations which he got from universe (according to his access) civilization, religiion or geographical, political, economical and social aspects(setups) through them he wants to describe his emotions and sensations..Creativity is in his creations or part and parcelof his creativity that impressed him through out bhis life .He fulfil his need of expression in form of differrent forms of poetry that may be Hamd ,Naat etc.

poetry is creativity as lyrics are blend of updated ,fresh,influence of imagination,scarcity of words,pleasure ,politness ,devtoion to love,unique melody and fluency and clarity moreover it contians beauty of expressions ,symbolic discriptiion that makes it an impressive creation. We know that poet is very sensitive personality of society through his strong imagination he creat unique theme for every scene,moment and aspect by using all his capablity and perfection. Imagination is a quality that stream line information in a new scenerio and presents it in alternative formation means imagination is not only presentation of an idea it flash card of his style

We alot of things look in our surroundings that impressed and effect our thoughts it is power of imaginatiion that reveals our thinkings and reactions.psychology and sociology try to seek what,when, why, how we behave in differrnt situatiions and find out reason of this behaviour.Poet feels and react in different manner and imaginatiion paint the picture differrently it may be simply yet sophisticationally,use rare vocabulary,realization,unique melody,mettaphore,similie,perfect self created composition of words,fresh and rich description to express his personal abilty in poetic beauty to mak

e his poetry athe master piece of his artistic vision.poetry mostly belongs to his beliefs. so when we analyse a poetic piece of art we look in to the behaviour in specific points e.g style,

situation ,surroundings and incidents poet meets according to specification perceptions .As Waheed-ud-din Saleem writes

---اردو شاعری کا مطالعہ۔ at page 45

."which things, thoughts repeatedly done by poet which reflects in his poetry .what is the connection of poetry with his mindset".

'Every piece of art is a blend of of external and internal aspects. Therefore ,after penetration of conscious in unconcious we find expressions,Riaz Hussain Chaudhry has alot of poetic beauty in his poetry which he use in such a manners that reader can feel his genure of thinking and expression of imagination.his poetry focused on Naat saying from very begining and his poetry is being considered on National level as hhis six books won pridde of performance and seerat award from government of the Punjab.his continuous naat writings like a flowing river or ocaasion of descriiption of faith and strong bonding with The Holy Prophet (saw) .his master piece of Naat collection touch the figure of mmore than 20 with 6000 verses.

Riaz Hussain Chaudhry was born in 1941 on 8th November at sialkot,He got SSc from Scotch Mission High School Sialkot, passed his B.A from Murrey College under kind and literary professional Assi Ziai who played vital role in his literary grooming he reemained editor of Murrey Collegee magazine and president of bazme Urdu.Punjab law college give him LLB degree and from M.A.O college he did M.A Urdu there he hold the position of president of its college magazine Almeezan.he attached with differrent literary socities He also worked as editor general of Minhajul Quraan secretariat'fort night magazine Tehreek,He was born in the House of a marchant Haji Abdaul Hameed (Fazal Din and sons).It is worth mentioning that it was a religious family .Amonthly Mehfile Milad attended by known Naatia poets means naat become his passion in childhood.He worked with his father in his business yet monthly mahafil worked as a fuel of his poetic sensation they motivted him that he wrote Naat through out his life means during 35 years of tough business routine he remained intouch with Naatia poetry.He, like a busy bee wrote Naat up till his death.On 6th August 2017 was the date of sad demise this poet of unique dialact .

نبی □ کی نعت کا مقطع لکھ رہا ہوں ریاض

قلم ورق پر جھکے دل کی دھڑکنوں کی طرح

there are some examples of his poetic expressions.

خوشبو کی بھیک مانگ عروس شب بہار

مہکا ہوا ہے ازل سے بے گلشن حضور □ کا

In this verse Riaz Hussain make us to feel Aqa(saw)'s fragrance look at the bold and italic words means bride of spring should beg fragrance from Nabi-e-kareem .perfect use of words can be feel if we replace word bheek with Khairat verse lost its beauty of expression (بھیک مانگ، عروس) (شب بہار اور رگلشن) bride of spring is the name of fragrance more it belongs to night of spring so its fascinating impact impresses every one feel the height of his imagination he is advising bride to enhance her beauty . wants it forever she beg it from His generous personality

یا رب میری قسمت میں ہو سرخابِ مدینہ

دے تشنہ زمینوں کو خنک آبِ مدینہ

we can see ,another poetic beauty Riaz Hussain is praying that ya Allah grant me surkhab-madina. as we know that surkhab is special bird which is symbol of good luck) Madina a place of fortune ,brightness ,success, beauties , karam and Rehmat become part of his life, His heart has thirst of Madina when he got sight of Madina changes his thirst into quench. He used word Khnk Aabe Madina to creat a sense/feeling of satisfaction.abe khnk is symbol of entire quench of thirst of our innerself.His life is barren but after seeing city of Madina it will become fertile as it is symbol of his fate.This composition is showing his strong rich imagination and unique use of metaphoreic expression and antithesis.

Symbolic style in poetry enhance the beauty of poetry/ Ghazal that it become the psycho-analysis of poet.symbolism in poetry shows the poet 's adherence with universe of conscious and unconscious and collective unconscious that he reflect in his poetry and raise their impact by using uniqe wording that linked with the surrounding ,situations and feelings of poet.

مصرع اٹھا رہے ہیں نئی نعت کا ریاض

شبنم ،دھنک، چراغ، شفق، چاندنی ،ہوا

In second line stanza he used geographical symbols that shows how symbols play role in enriching the beauty of poetry in strong interpreting his remarkable experince and observation in other words when he writes naat whole world involves in his .In stanza all symbols appear as a perfect metaphore as poet tied in a chain of pearls, although all poets mentiion stars, moons and flowwers in his poetry yet Riaz writes in differrent wordings¹

اس قریبہء جمال کے ذریٰ ہیں آفتاب

!اے آسمان کے چاند ستاروں ادب! ادب

In these lines he says the stars and moon are of very low worth or nothing when compared with particles of Madina to shows its brightness he used the metaphoric expression of Sun and advises them to be respect ful towards the beauty of Madina which particles are brighter than

them. moreover he told them feel pride that shine on them. Sun is used in very innovative style that fulfil the requisite pattern of description

کعبہ، حطیم، گنبدِ خضرا، در رسول

پھر اس کے بعد کسے ڈھونڈتی ہوا

All italics words are very important and just like shelter, the places which considered the reason to live for a Muslim. Poet point out that breeze that blows in above mentioned places needs nothing else. He used in such a manner that make it very meaningful with this unique wording. Reader can feel scarcity of words, rare vocabulary the word 'kisa' creates a sense of deep emotions that are conscious with passion

لکھے عروس شہرِ غزلِ نعتِ مصطفیٰ

قصرِ ادب کے سبز حوالوں ادب

In above mentioned verse Reader can feel perfect selection and use of words that these are rare vocabulary that gave life to poetry. It was specimen of classical linguistics and situation, emotion and height of thought look at the composition

composition of words of Uroose shehre ghazal the special theme for naatia poetry, qasre adab is sign of gumbde khizra that is a place which deserves great respect that's why poet use unique melody for his expression of personality that has devotion to love

رتجگا نعتِ مسلسل کا ہے بستی بستی

شب نے کس تارِ غزل سے بنی ہیں آنکھیں

These words are of unique norm which has cemetery and complete symbolic system that is created to reveal internal and external integrity which beautify emotional progression that fascinates the reader and he completely involves in the presentation of imagination of poet all other bondings lost their interactions. Reader can realize that poet presentation regarding naat writing, may be rightly said, are endless as he does not want to break this transthis subjunctive expression has more than one aspect as alliteration basti basti and technique of lafu nashar as naat musalsal and tare Ghazal, rat jagah and shab this systematic use of words made the verse a pinnacle of perfection

جگنوئو سیرتِ اطہر کی کتابیں کھولو

میری پھر شامِ جہالت میں لٹی ہیں آنکھیں

Seerat-un-Nabi is complete code of life to plead while the our new generation very much impressed by European culture they think it can be better than Islam to groom the personality. So, poet use a unique metaphor of fire fly to make them attentive that you have to open the books of Seerat-e-Tayyaba so that they come to know that His life is to plead

although he addressed fire fly as it is enlightened by Allah yet he is advising young educated personalities you are in darkness of igrorance which is going to ruin them they are just like firefly so, they have to take guide line from Aqa(saw) they will out that it is undoubtably way of light it is in the full light of history.A remarrkable composition of words can be seen.

ہر فرد کی اس شہرِ عزیزاں پہ نظر ہو

تہذیب کی اس بزمِ نگاراں پہ نظر ہو

we can't seperate individual from society.In totatallity beliefs are called civilization and its practical formation is considered culture when we see the word compostion of Bazme Nigaran it shows us how he draw our attention towards state of Madina as it is role model for whole human race if they want to be civilized.

خوشبو کا پیرہن اسے دیتی ہیں تتلیاں

پڑھتی ہے جب شاخِ ثنا پر کلی درود

In above mentioned verse poet use rare vocabulary that has fluency and clarity, fresh and rich expression and self created composed words which enhance the meaningfulness of poetry khushbu and kali,titlian and shakhsana have such powerful impact that facinates the Reader,beautify the lyrics with conscious thaat with passion.Praise of Hazrat Muhammad (saw) is his passion and He invite the reader to imuse the lyrics and beauty of expression.

جبین شعر پہ یہ کس کے قدموں کی شفق پہوٹی

کہ دستارِ سخن میں بھر گئے موتی صدائوں کے

The above example is very specific exmple of antithesis.Jabeenshair and qdmu ki shafq, then He use a new self oriented combination of dastar-e-skhan and mmoti sdawn k.Poet is going to express his feelings of this holy work that are specially pride and self satisfaction by using words Reader can feel the height of imagination and poet's emotions that when He starts writing Naat He feels his work become remarkable and ُ figurative,see compound words that not only new but also used to enhance the meaning and elobrates dignity of Aqa(saw)in glorofying norms. He used another composition dastare skhan that has connectivity with jabeene shair.

He wrote hashat naatia (a set of eight naat)

with a radeef of 'ki trah" more than 400 verses with this word of similie

فضائے نعت میں اڑتا ہوا نہیں تھکتا

مرا قلم بھی ہے جبریل کے پروں کی طرح

It is the perfection of the Riaz Hussain that he uses synthesis according to descriptiion ,situatiion ,addresser and addressee and message fiazae naat ,arta hua nahi thakta ,pron are his

self created compound words that enhance the meaning of verses jreel k pro ki trah this similie reveals his frequent naat saying ,He feels pride so , He said that his pen like feathers of Hazrat Jibril that never become tired.

کیسے غبارِ شب کا تصور کرے کوئی
جب ہے صبا کے ہاتھ کا نامہ بھی روشنی

This verse's morphology based on more than one word structure. Firstly ghbare shab and roshni ,antithesis and introgatory word kaisy they show thatt seerat- un- Nabi is the message of Hadaya/right path.Look at the imagination' power that expredss/clear the diffrence between darrk night and bright day.He used them to justified that who blessed with this light never think about darkness or he does not even have any concept of darkness.excellent comparision of words to calrify the concept.

آنسو، چرخ، پھول، ورق، چاندنی قلم
سامانِ شام ہجر میں چارہ گری کے ہیں

All words used in first line belongs to separation when Poet imagines him self at mawajha shareef and feelings of distance from that this place of his satisfaction ,hope He used these words in such formation that not only connected with one another yet reletively closed means it is figrative description in befitted manner in which we can feel fluency and clarity to express the beauty of this evening of two diffrent feelings of ----- and glrofies with ink of tears,pot of light ,flowers of praise and pen will spread moon light in the mind of Poet which definitely double the feeling of being blessed and his belief is peeping out from word charagari.

now feel another use of technique of miratin nazeer to express the man of our Era.

مرگ آشنا، مہیب، قلمزد، جلے ہوئے
چہرے یہ عہدوں کے نئے آدمی کے ہیں

All words in first line perfectly used ofr our darkest era of history of Muslims.Selection of words shows the sensivity , experience and observation as the poetic pinnacle perfection of poet.Every word is symbol of distruction .This verse can be present as an prosscution in the court of Hazrat Muhammd(saw).

Allitritration enhance the poetic beauty of poetry.Riaz Hussain Chaudhryby using`this technique to creat a sensee of innvation as this enhance the poetic beauty and it is remarkable increment in poetic vocabulary regarding literature and language .

قدم قدم پہ چراغاں تو ہی تو کرتا ہے
غبارِ شب کی جانب ہے فصیلِ چاندنی

Repetition of word qadm qadm increased the poetic beauty in such a way that chiraghan feels every where as moon light .We can see the use the technique of antithesis chandni ki faseel it means that he want to say that Aqa(saw) is just like wall of moon light that allow darkness to enter or cover the light to prevail in the minds of Muslims.A remarkable vision cen be observed.

روشن ہے شعر شعر میں قندیل آرزو

نعتِ نبیؐ کا اولیٰ بھی روشنی

!In the above mentioned verse morphology based on more than one word structure . allitrition and compound word structure is enhancing the oetic expression.Light is the bse of this verrse which is significantly use for the Holy Prophert Hazrat Muhammad (saw) verse starts with word Roshan and ending word is Roshni .Reader can reveals that Poet wants or has this wish to get light of Hadaya through Naat saying as presentation of Naat or Naat saying is has hieghst rank from very begning of Islamic history.Every word is to show poet's wish for Naat saying as this wish will consider as a light .S, every verse of naat is axis of light.

فضائے شہرِ پیمبر ہے رم جہموں کی طرح

عرب کی ریت کے ذرے ہیں سورجوں کی طرح

Riaz Hussain Chaudhary uses the similie for to explain the status of geographical /physical feature of land Arabia which is known for dunes of sand yet He proved them that their particles bright more than suns feel the brightness which have the worth more than suns their ,shine is dominating In this verse poet want to prove world that as the sun enlighten the world revolves around it yet more than like wise it is to remember Nabe-Kareem enlighten the hearts and souls of entire humanity till end of universe.

It is rightly said that metaphore is the beutify the poetry see the verse

mentined below

برسے لبِ اظہار پہ توصیف کی شبنم

اور چرخِ ثنا پر رہے مہتابِ مدینہ

!Poet use the metphore of chrkhe sna for hieght of Naat writng .Metaphore is explaining glory,hieght and dignity and otherside he beautify with rare words that made excellent synthesis for praise of Nabie Kreem and at paralell the metaphore Mehtab is rightly justify the personallity that is symbol of light and Poet is use it for the Aqa(saw) .Used metaphores are used perfectly to justify or clarify the status of praise of Aqa and nabie Kareem (himself).pPerhaps these two points never clarify better than mentioned two metaphores.

ہم نے ریاضِ آخرِ مدحت کی وادیوں میں

شاخِ ثنا کو اجلی، روشن قبائیندی ہیں

Above mentioned verse has metaphoric,unique, enriched dialact and strong Ghazal's style we can see how skilfully He expressed meaning fullness in only two metaphores midhat ki wadian and not only shakhe sana(a live/growing) but also roshan qabaen in form of naat that fresh the mind of reader.

He has a historian eye, So, he uses hints(illusions) from history and used them in present perspective.

ہدف ہے امت مظلوم سنگ باری کا

زمین سرخ طائف کی وادیوں کی طرح

The under lined words significantly show the distroyed ,ruined Muslim Ummah who is preying by the cruial Non-Muslims.These words paint the wrost situation of Muslims.Poet used this Talmih in diffrent percpective and meaning ful style..

عطا حوا کی بیٹی کو چادرِ زینب

یزیدوں کے علم آنچل بنے ہیں داشتائوں کے

He become painic when He saw that so called liberrals are going to paint black the Muslim culture in the mind Muslim women

who are trying to adopt non-muslim culture .So, He criticise them and b y using some hints from history to realize Muslimwomen that these liberrals are slaves of satins and want to trape them as they want to vanished muslim idealogy and culture .He is going to procecute it to Aqa(saw) that grant them chadr< Zainab and yazidun kay Alam has clarity bag and effect for those so called liberals who are trying to ends Muslim culture asYazeed tried yet he defeated by strong faith of Syedina Hussain(R.a)

References

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3. _____ ditto _____ pg:14

4. _____ ditto _____ pg:195

5. _____ ditto _____ pg:140

6. _____ ditto _____ pg:197

7. _____ ditto _____ pg:129



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8. _____ ditto _____ pg:126
 9. _____ ditto _____ pg:115
 10. _____ ditto _____ pg:169
 11. _____ ditto _____ pg:147
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 16. _____ ditto _____ pg:130
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 18. _____ ditto _____ pg:189
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