



**REFLECTIONS OF ENVIRONMENT IN URDU LITERATURE
(With Special Reference To Nazeer Akbarabadi)**

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خار کو پھول بیاباں کو سمندر لکھنا
ہم نے سیکھا نہیں بے کار کے دفتر لکھنا
(محمد کلیم زیا)

KhaarKoPhoolBiyabaanKoSamandarLikhna

Ham Ne SeekhaNaheenBekaarKeDaftarLikhna

We have not learnt to call a thorn as a flower, a desert as an ocean, we do not waste our energies in such useless things. (Mohd.Kaleem Zia)

If we deeply study the earth on which we live, we would realize the close relationship and a close system between our earth & the universe. Our milky way is one of the millions of milky ways far away above us in which there are million of Suns and millions of other celestial bodies. Our sun is just one of them and then its own family is the solar system.

All these millions of bodies are closely knit under a strong system and we are astonished to see that there is never any accident in all these millions of moving bodies. Then think about the relationship between the Earth & the Sun. Any change in the distance of these two will create havoc and result in total destruction of every thing that exists on the earth.

The revolution of earth around the sun and rotation on its own axis with a slight tilt, the revolution of moon around the earth, etc. have made it possible for every thing on it to survive. Everything on earth whether a living being or non living being has its own goal for its existence. The world system is in order because of their things only.





Similarly, the change of season and the formation of days and nights provide a balance to our earth. Our earth has forests, valleys full of grass, oasis, ponds, wet lands, mountains, streams, rivers, oceans, deserts etc. It is estimated that the earth has between 20 million to 200 million living beings and plants. With such huge and unending environment, we are bound to be attached to the scenic beauty of the earth. We like to see and enjoy tourism, sports, fishing, forests, including the water falls, mountains covered with ice, wild animals and other natural beauties.

The plants and animals want to preserve their generations. For the preservation of the future generation it is necessary that there is no interventions from any where. For example, if the water is polluted extensively, then the survival of water animals becomes a problem. Similarly, if the forests are not preserved, then the wild animals, birds and wild bushes and trees may perish. It is proved historically, that many animals, birds and plants have become extinct due to human interference. Indian culture & civilization are very old. In India many animals, birds and plants have religious sanctions. Some of them are treated as Gods and preserved. Yet during the last few years money has over ruled the religion and people are cutting forests, killing wild animals and birds, mount nears regions are excavated, land is reclaimed from sea and rivers. As a result of all these interferences the natural balance is widely disturbed. Due to which seasons are changing very fast. We are having unseasonal rains, hail storms, summers have become too hot, winters are not cold, storms, earth quakes, droughts have become a common feature in the Indian soils, the level of ground water has gone down steeply, ozonosphere has been punctured. The entire environment has changed for worse. What will be the impact of all this on human life?

Thus it is obvious that a good and suitable environment is necessary for the continuation of generation. We want to see and feel a





beautiful world. Such thinking and actions will result in good feelings. All living beings except the humans follow a particular time schedule for procreation. They will mate and deliver in a particular season. Man is not bound by such a time schedule. He has been bestowed with imagination, understanding and strong feelings. He has the feelings of beauty and love. Man loves beauty. Every human being has got his own standard of beauty. He selects the beauty according to his own standard. He has immense feeling of love the beauty. Then her happiness becomes, his happiness and her pains become his pains. He becomes sleepless in her absence. He cries in her absence. He feels happy to meet her.

The beauty and love together fill up the environment with colours. The flow of streams, the black clouds of rains, the soft sunshine of winter, the movement of trees due to winds, the attractive scenery of mountains and green valleys, the smooth flow of rivers, the high tides of oceans, the melody of cuckoo, the cooing of pigeons, neighing of horses, the braying of donkeys, chirping of birds and monkeys, flowering of buds, spreading of scent by flowers, the flow of morning breeze, the rustling of the leaves, the beating of hearts, the soft sound of the steps, the whispering sound, the trembling lips, the shuddering of voice and all such movements develop son et lumiere and beautiful feelings in the human life.

Man tries to search the climax of his love. If all these factors are absent, then the human generation will survive but in a mechanical way. The relationship will be just formal and to the point. Nobody will bother about anybody else. There shall be no grief, no mourning, no sadness, no delight, no happiness and no pleasure. Man will reach to the level of animals or even lower.

A proper environment is necessary to appreciate love and beauty. It does not require any philosophical explanation. In Urdu Ghazals (sonnets), the entire poem will be on appreciation of love and beauty. In





masnavi, another kind of verse in which couplets rhyme regularly, also the verses are on love and beauty. But Masnavi has got a story in it as a result, a detailed account of environment is given . In Ghazals, the poet conveys his message in just one couplet. But in just one couplet he describes the entire environment. Faiz Ahmad Faiz Says:

رنگ پیرہن کا خوش بو زلف لہرانے کا نام
موسم گل ہے تمہارے بام پر آنے کا نام

Rang, PairahanKa, Khushboo, ZulfLehraneKaNaam
Mausam-E-GulHaiTumhareBaamPerAane KA Naam

Colour is the name of your dress, fragrance is the name of spreading of your hair.

کھلنا کم کم کلی نے سیکھا ہے
اس کی آنکھوں کی نیم خوابی سے

Meer Taqui Meer says:

KhilnaKamKam Kali Ne SeekhaHai
UskiAankhon Ki NeemKhwabi Se

The buds have learnt the slow flowering process from the sleepy eyes of my beloved.

نازکی اس کے لب کی کیا کہیے
پنکھڑی اک گلاب کی سی ہے

NaazukiUske Lab Ki KyaKahiye
PankhadiEkGulaab Ki Si Hai

The lips of my beloved are as soft as the petals of rose. In Urdu poetry the poet describes the beauty of his beloved and his love through similes of environment.

یہ شوخی زگسِ مستانہ ہم سے
چھلک کر رہ گیا پیانہ ہم سے





YehShokhiyeNargiseyMastana Ham Se, ChhalakKarReh Gaya Paimana Ham Se

All the universe is happy because of me only. Therefore, there is no problem at all. (ShanulHaqHaqqi)

Meer makes full use of his environment to express his feelings:

پتا پتا بوٹا بوٹا حال ہمارا جانے ہے
جانے نہ جانے گل ہی نہ جانے باغ تو سارا جانے ہے
(میر تقی میر)

PattaPattaBootaBootaHaalHamaraJaaneyHai, Jaaney Na JaaneyGul Hi
Na Jaaney,Baagh To Sara JaaneyHai

Every leaf and bud knows the condition of my heart. If somebody does not know it, it is the flower (my beloved).(Meer Taqui Meer)

سمندر آگ، سورج برف، صحرا کوہ بن جائے
یہی حالت رہی یارو! تو پھر سوچو پھلے گا کون
(محمد کلیم زیا)

SamandarAag, Sooraj Barf, SehraKohBanjaai, YahiHaalatRahi Logo To
PhirSochoPhalegaKaun

If ocean becomes fire, sun becomes ice, desert becomes mountain,
then who will flourish.

(Mohd.Kaleem Zia)





دل بستگی قفس سے یہاں تک ہوئی مجھے
گویا کبھی چمن میں مرا آشیاں نہ تھا
(اشرف علی فغان)

DilBastagiQuafas Se YahanTakHuiMujhe, Goya KabhiChaman Men
MeraAashiya Na Tha

I love the prison so much that I feel I never had my nest in a
garden.(Ashraf Ali Fughaan)

ان کے جاتے ہی نہ ٹھہرے گی بہارِ بزمِ عیش
ساتھ اپنے ایک گل سارا چمن لے جائے گا
(منیر شاہ کوہ آبادی)

A few more examples of environment in Urdu poetry are given below:

UnkeJaatey He Na ThehriGiBahareyBazmeyAaish,
SaathApneEkGulSaaraChaman Le JaaigaThe flower (my beloved) has
carried away all happiness while going away from the garden.
(MunirShaikohabadi)

پھول کی اک پنکھڑی میں ایک کانٹا کیا چبھا
اس کے بدلے سارے گلشن پر ستم سمجھائیے
(مرزا انور بیگ)

Phool KiEkPankhadi Men EkKantaKyaChubha,
UskeBadleySaareyGulashan Par Sitam, Samjhaiye.
Do not revenge the garden because a thorn from the petal of a flower
pricked in your hand.





(Mirza Anwar baig)

دیکھ پھولوں سے لدے دھوپ نہائے ہوئے پیڑ
ہنس کے کہتے ہیں گزاری ہے خزاں بھی ہم نے
(غیا جاندھری)

DekhPhoolon SeLadeyDhoopNhayehuWePed

Hans KeKehteHainGuzaariHaiKhizaanBhi Ham Ne

The trees with blooming flower and sunshine say that they have seen the
autumn as well.

(Zia Jalandhari).

ہر ایک خار ہے گل، ہر گل ایک ساغر عیش
ہر ایک دشت چمن، ہر چمن یہشتِ نظیر
(محمد ابراہیم ذوق)

HarEkKhaarHaiGul , HarGulEkSaaghar-E-Aish

HarEkDashtChaman, HarChamanBahist-E-Nazeer

Every thorn is a flower, every flower is a bowl of happiness, every forest is
a garden and every garden is like heaven.

(Mohd.IbraheemZauq)

تجھ لب کی صفت لعل بد فشاں سوں کہوں گا
جادو ہیں ترے نمین غزالاں سوں کہوں گا
(ولی دکنی)

Tujh Lab Ki SifatLaal-E-Badakhshan Soon Kahoonga





JaadooHainTere Nain Ghazalaan Soon Kahaoonga

Your lips are like the rubies of Badkhshan and your eyes are like the eyes of gazelle.

(WaliDakkni)

ارض و سما کہاں تری وسعت کو پاسکے
میرا ہی دل ہے وہ کہ جہاں تو سما سکے
(میر درد)

Arz-O- SamaKahanTeri WusatKoPaaSakey, Mera He DilHai Who
KeJahan To SamaSakey

The earth & Sky are too small for you to settle, you can however settle down in my heart.

(Meer Dard)

یہ حسرت رہ گئی کس کس مزے سے زندگی کرتے
اگر ہوتا چمن اپنا، گل اپنا، باغبان اپنا
(مظہر جان جاناں)

Furthers:

YehHasratRehgaiKisKisMazey SeZindagiKartey

Agar HotaChamanApna, GulApna, BaagbhanApna

I wish the garden, the flower and the garden were mine so that my life would have been comfortable, but alas! It is not so.

(MazharJaane-Janaan)





قدوگیسویں قیس و کوہ کن کی آزمائش ہے
جہاں ہم ہیں وہاں دارورسن کی آزمائش ہے
(مرزا غالب)
(دیوان غالب۔ فریدنگ ڈپو، جامع مسجد، دہلی۔ طباعت۔ ۱۹۹۹ء۔ ص ۱۹۸)

Quad-O-GesooMen Quais-O-Kohkan Ki AazmaishHai
Jahan Ham HainWahanDaar-O-Rasan Ki AazmaishHai
(Deewaan-E-Ghalib.Fareed Book Depot, Jama Masjid,Delh-Edition-
1999.P-198)

There is a test in the height and hair of Qais and Fardad
respectively. There is a test of gallows.
(MirzaGhalib)

مفلسی سب بہار کھوتی ہے x مرد کا اعتبار کھوتی ہے (ولی دکنی)

Muflisi Sab BahaarKhotiHai, MardKaEtebaarKhotiHai

If a good and suitable environment is not available, there the man
loses his credence. (WaliDakkani)

The way Urdu poets have included environment in their poetry, no
other language poets have used it so much. Ghazal is the king of Urdu
and Persian literature. Hence the poets writing Ghazals have used the
concept of environment extensively. The love, beauty, fulfillment of
promises have been identified with environment. No Ghazal is complete
without the moaning of nightingale and separation of flower or beloved.





Apart from Ghazal, the poets have written a lot about environment in other genre of Urdu poetry. God's creature like, ocean, mountain, plants and animals, seasons, scenery of dust and dawn, forests, sun, moon etc. have been used by great poets of Urdu language like Mohammad Husain Azad, Altaf Husain Hali, Ismail Meerthi, Chakbast, Josh Maleehabadi, AllamaIqbal etc. Writings about environment became very common after 1857. NazeerAkbarabadi has written beautifully about nature and environment.

NAZEER AKBARABADI

NazeerAkbarabadi was born in Delhi in 1735. He was the 13th child of his parents. All 12 children had died earlier. Nazeer was a young boy during the period of political upheavals. Due to the attacks of Nadir Shah and Ahmed Shah Abadi, Nazeer was compelled to leave Dehli and settle in Agra near MithaiPul.

Nazeer had spent his childhood and youth in Delhi. He lived a very happy life with his parents. He used to see a lot of enjoyment, games, sports etc. during his early period of life. Therefore, we find a lot of description of festivals and fairs in his poetry. Nazeer was fluent in 8 languages viz., Arabic, Persian, Urdu, Punjabi, Bhat, Marwadi, Purbi and Hindi. In his Urdu poems very often he uses phrases, proverbs and other words of these languages. He has written Khamsa and HashtZaban also which signifies his intelligence and innovative nature. He spoke good language. He has given hundreds of new words to Urdu language. He was good at arms handling also. He had good command over the Urdu language, medicine, Logic, Philosophy etc. It seems he had acquired all this knowledge from the experts of those days.

Nazeer had many disciples. He followed Shiaism but it is not obvious from his poetry. He loved and respected the religious leaders. Every one who met him felt as if Nazeer was one of them. When he





expired, Shia and Sunni both performed the last rites according to their own rules. His Hindu disciples also carried a sheet of cloth for the funeral. Every one praised the good deeds of Nazeer. Except his poetry of youth, all his poems vouch for good conduct and behavior. He has not written in favour or against any individual. He always respected his friends. He was equally popular amongst the children, youth and elderly people.

Nazeer was very intelligent. His imagination was unlimited. He had compiled thousands of couplets but did not preserve or print them. We do not know how much has been lost or given to others. Young children and beggars used to come to him with request to write some couplets or poems for them and he willfully used to do that. The first printed collection of his poetical work consisted of 7000 couplets. But this is not the total work of Nazeer. According to MirzaNavazish Ali Baig, all Ghazals of Nazeer were printed in his Diwan in alphabetical order. This volume was printed by Munshi Naval Kishore Printing Press, Lucknow. Apart from this huge work, three more volumes of Nazeer's poetry were also printed, two in Urdu and one in Persian. MirzaFarhatullahBaig had also got printed one volume of Nazeer's poetry in 1942 under the auspices of AnjumanTaraqqi-E-Urdu. According to MirzaFarhatullahBaig, all poems of Nazeer are included in this volume. But MakhmoorAkbarabadi writes in the second edition of Rooh-E-Nazeer published in 1946 that this is a wrong statement. He says that there are a large number of poems of Nazeer which have been printed by Zia AbbasiHashmiBadayyuni which are not available else where. MolviAbid Ali, Shah Gunj, Agra has also edited the poetical work of Nazeer which is also not available else where . Similarly MunshiDurgaPrashadMeher, Advocate, Agra has also a lot of poems of Nazeer which are not yet printed. According to PanditKailashNath of Sahanpur, Advocate Babu Ram Gopal and MolviAbid Ali, a sweet meat seller of Bindra Ban has lots of poems of





Nazeer which people tell verbatim but which are not printed. Those who remember his poetry verbatim include the road sellers who sell bread, gram, etc. in streets and Mohallas.

Nazeer was an optimistic poet. He lived his life happily. He learned to remain happy in all good and bad environment. He had studied the environment in detail. His poems include games, sports, seasons, customs, rites, tradition, culture, beauty, love, styles and attitudes, jewelry etc. When he wrote about animals he wrote about their movements, language, behavior etc. When he writes about a season he gives its minute details, the enjoyments as well as the problems. He speaks about various fruits found in various seasons. His poetry includes about good and bad qualities. The main aim of his poetry is to keep others happy and duly warn them about difficulties, if any. He is firm that the life becomes colourful only if the environment is preserved. An example can be given from a few stanzas of one of his poems:

آگے بھی بھیس ہم نے بدلے ہیں کتنے باری × زمار باندھا، قشقہ کھینچا ہے، ہو پجاری
جوگی بھی بن چکے ہیں، مندیل بھی سنواری × آزاد بن کے اس دم ہیں دید کے بھکاری

اک دم کو آگئے ہیں منہ مت چھپالے ہم سے
نک ہنس کے اور پری رو آنکھیں لڑالے ہم سے
بانگے بھی ہو کے ہم نے اس دید کو اڑایا × شمشیر اور سپر کو اک عمر کھڑکھڑایا
بانگ و پٹا و بلم، گدگا لٹھ پھرایا × جھمکا تمہارا اس دم ہم کو جو یاد آیا
اک دم کو آگئے ہیں منہ مت چھپالے ہم سے
نک ہنس کے اور پری رو آنکھیں لڑالے ہم سے
پھر کتنے روز ہم نے بچے بے کا پالا × اس جال میں بھی کتنے خواباں کو دیکھ ڈالا
اب دیکھنے کو تیرے یہ سوانگ کر لے لالا ×

اک دم کو آگئے ہیں منہ مت چھپالے ہم سے

نک ہنس کے اور پری رو آنکھیں لڑالے ہم سے

(نظم - شتیاق دیوار - کلیات نظیر - کتابی دنیا دہلی - طبع ۲۰۰۳ء ص ۲۱۴)





AageBhiBhesHamneBadleyHainBaariBaari, ZunnarBaandha,
QuashquahKheenchaHai, Ho Punjaari, JogiBhiBanchukeHain,
MandeelBhiSanwaari

Aazaad Ban Ke Is Dam Hain Deed KeBhikaari, Ek Dam
KoAaGaiHainMunh Mat Chhupaley Ham Se, Tuk Hans
KeAurPariRooAankhenLada Le Ham Se

BaankeyBhi Ho Ke Ham Ne Is Deed KoUdaya,
ShamsheerAurSairKoEkUmrKhadKhadaya, Baank-O-Pata-O-Ballam,
Gad Ka-O-Lath , Phiraya

JhumkaTumhara Is Dam HamKo Jo YaadAaya, Ek Dam
KoAaGaiHainMunh Mat Chhupaley Ham Se, Tuk Hans
KeAurPariRooAankhenLada Le Ham Se

PhirKitney Roz Ham Ne BachchaBayeKaPaala, Is Jaal Mein
BhiKitneyKhubaanKoDekhDaala, Pinjra, Gilheri , Tota,
ShikraShikarWaala, AbDekhnKoTere Ye SwangKarKeLaala, Ek Dam
KoAaGaiHainMunh Mat Chhupaley Ham Se, Tuk Hans
KeAurPariRooAankhenLada Le Ham Se

(Poem-Ishtiyaaque-E-Deedar-Kulyaat-E-Nazeer-P-314)

In this poem the poet speaks about the games he played to see and get his beloved, sometimes during swimming, some times selling photographs and some times wrestling. In wrestling he was always beaten but he kept on wrestling just to have a glimpse of his beloved. He involved himself in playing piglams, kite flying, nourished the fruit queue and enjoyed the life in the forests.

نک حرس وہوا کوچھوڑمیاں مت دیس بدیس پھرے مارا x قزاق اجل کالوٹے ہے دن رات بجا کرتارا
کیا بدھیا، بھینسا، نیل، شتر کیا گوئی، پلا، سر بھارا x کیا گیہوں، چاول موٹھ مٹر کیا آگ دھواں کیا انگارا

سب ٹھاٹھ پڑا رہ جاوے گا جب لا دچلے کا بنجارہ

(نظم - بنجارہ - کلیات نظیر - کتابی دنیا دہلی - طباعت ۲۰۰۳ء - ص ۴۹۸)





TukHirs-O-HawaKoChhodMiyam Mat Des BadesPhireyMaara

QuazzaqueAjalKaLooteyHai Din Raat Baja KarNaququara
KyaBadhya, Bhainsa, Bail, Shutur, KyaGoiPillaSarBhara
KyaGehoon, Chaawal, Mooth, Matar, KyaAag, Dhuwan, Kya Angara
Sab ThaathPadaRehJawega Jab LaadChalegaBanjara
(Poem-Baanajar -Kulyaat-E-Nazeer-P-498)

Don't be greedy. Do not wander from place to place. The angel of death is so close to you. Do not involve yourself too much in worldly life. Your wrath will be of no use, once the angel of death has taken you away.

In short his childhood and youth were the very happy periods of his life. He was from a well to do family, hence there was no economic problem. He used to be with his friends and society, He used to participate physically in all games and sports of festivals & fairs, therefore the details that we find in his poetry are not found in other poet's work.

When Nazeer draws the scene of an activity, he includes the pros and cons of it. For example when somebody writes about rains, he will write about cold breeze, clouds, movements of trees and leaves, greenery, ponds and lakes etc. But when Nazeer writes about rains, he gives minute details about the broken nets of the house also on which generally nobody will pay much attention. He has written many poems with great details on rain itself like 'BarsatKaTamasha', 'Barsat Ki Baharen', 'BarsataurPhislan', 'Barsat Ki Os', 'BarsatKaLutf', etc. In these poems the poet speaks not just about water and rain, but he speaks about day and night, heat of sun, clouds, mountains, forests, deserts, springs, greenery, flowers, wine glass, garden, lover and beloved, rose, birds, peacock, dew drops, pearls, sweets, mango, grapes, tides, rivers,





streams, the dance of peacock, the jump of frog, the bite of a scorpion.

جاڑے میں پھر خدا نے کھلوائے تیل کے لڈو × ہر ایک خوانچے میں دکھلائے تیل کے لڈو
کوچے گلی میں ہر جا پکوائے تیل کے لڈو × ہم کو بھی ہیں گے دل سے خوش آئے تیل کے لڈو
جیتے رہے تو یارو پھر کھائے تیل کے لڈو
(ظہم تیل کے لڈو، نکلیاتِ نظیر، کتابی دنیا دہلی، طباعت ۲۰۰۳ء، ص ۵۱۸)

Similarly the colours red, blue, yellow, pink.

Jaade Mein PhirKhuda Ne KhilwaiTilKeLaddu, Hare EkKhwanche
Mein DikhlaiTilKeLaddu, KoocheGali Mein HarJaBikwaiTilKeLaddu,
Ham KoBhiHengeDil Se KhushAaiTilKeLaddu, JeeteRahe To
YaaroPhirKhaiTilKeLaddu

(Poem-TilKeLaddu -Kulyaat-E-Nazeer-P-518)

God has fed in with the sweet balls prepared from sesame seeds. During winter you will see everybody selling, buying and eating these balls.

All these details are found in his poems on rain alone. During the rainy season the land becomes slippery. The poet creates a lovely effect from slipping. He says that when it rains every body slips.

یار آیا تو کہا ہم نے منگائیں لڈو × ہنس کے اس شوخ شکر لب نے کہا، خربوزے
(ظہم خربوزے، نکلیاتِ نظیر، کتابی دنیا دہلی، طباعت ۲۰۰۳ء، ص ۵۱۹)

YaarAayaToKahaHamneMangawenLaddu

Hans KeUssShokh-E- Shakar Lab Ne KahaKharboozey

(Poem-Kharboozay-Kulyaat-E-Nazeer-P-519)

When my beloved came, I asked if I should get the sweet balls for her. My sweet lipped beloved said I want sweet melon.





Nazeer has written poems on seasons. What happens and what is visible in these seasons. He has written on winter, rains, nights, fairs, festivals, holi, Diwali, Eid, Basant, Rakhi, Kanahiya Ki Rass, on cities like Agra, on games like pigeon flying, nightingale flying, on animals like squirrel, bear, snake, baya the weaving bird, on fruits like mango, sweet melon, cucumber, water melon. He also wrote on flies, Hina, peanuts, food preparation, etc.

He wrote many poems giving advice and warning like 'Hans Nama', 'Pauday', 'Gud-Pankh Ki Ladai', 'Friendship of crow and deer', 'BanjaraNama', 'budhapa' etc. In all such poems also he has taken the benefit from the environment. One of his master piece poems is BanjaraNama (Gypsy).

سیر کو باغ کی جاتی ہے وہ چنچل جو ذرا × کھا کے نارنگیاں پھینکے ہے وہ ہم پر چھلکا
سامنے اپنے وہ بازار سا کولوں کا لگا × دم بدم چھیڑے کہتی ہے یہ انگیا کو دیکھا
تم نے پیسے کی کبھی ہم سے ندلی نارنگی
(نظم - نارنگی - کلیات نظیر - ستانی دنیا دہلی - طباعت ۲۰۰۳ء - ص ۵۱۹)

SairKoBaagh Ki JaatiHaiWohChanchal Jo Zara,
KhaKeNaarangiyenPhenkeHaiWoh Ham Par Chhilka,
SaamneApneWohBaazaar Sa KoolonKaLaga, Dam Ba Dam Chhed Se
Kehtihai Ye AngyaKoHata

TumnePaise Ki Kabhi Ham Se Na Li Naarangi

(Poem-Narangi -Kulyaat-E-Nazeer-P-519)

When that naughty dame goes to the garden for a walk, she eats orange and throws the cover on me. She shows me her thumb and says you have never bought an orange from me.





“Hans Nama” is also a very effective poem. In this poem Nazeer has mentioned a large number of birds and animals. Their communication, their attitude etc. He has named parrots, myna, crane, crow.

نارنگی اور انار کب اچھے لگیں اسے × جس رس بھری کے دل میں سما یا ہے سنگترا
(نظم - سنگترا - کلیات نظیر - کتابی دنیا دہلی - طباعت ۲۰۰۳ء - ص ۵۲۰)

Naarangi Aur Anaar Kab Achchhe Lagen Usse, Jis Ras Bhari Ke Dil Men Samaya Hai Sangtara
(Poem-Sangtara-Kulyaat-E-Nazeer-P-520)

She does not like the pomegranate and orange as she is who's fall of juice like Malta. Harvests are obtained according to seasons. The dishes are also cooked according to the food grains available. The sweet balls of sesame seeds are prepared and eaten in India during winter. Nazeer has written a good poem on this too.

پیار سے جب ہے وہ تر بوز کبھی منگواتا × چھلکا اس کا مجھے ٹوپی کی طرح دے ہے پنھا
اور یہ کہتا ہے کہ پھینکا تو چکھاؤں گا مزا × کیا کہوں یارو میں اس شوخ کے ڈر کا مارا
دو دو دن رکھے ہوئے پھرتا ہوں سر پر تر بوز
(نظم - تر بوز - کلیات نظیر - کتابی دنیا دہلی - طباعت ۲۰۰۳ء - ص ۵۲۷)

Pyar Se Jab Hai Woh Tarbooz Kabhi Mangwata, Chhilka Uska Mujhe Topi
Ki Tarah De Hai Pinha, Aur Ye Kehta Hai Ke Phenka To
Chakhaonga Maza, Kya Kahoonyaaro Main Uss Shokh Ke Dar ka Maara,
Do Do Din Rakkhe Phirta Hoon Sar Par Tarbooz
(Poem-Tarbooz -Kulyaat-E-Nazeer-P-527)

Whenever my beloved gets a water melon, she puts its care like a cap on my head and tells I will punish if you rename it from your head. I carry it on my head for one or two days.





Water melon, Sweet melon and Oranges are the fruits of summer. Nazeer speaks about his beloved in his poem on sweet melon.

لیتے ہیں مول اس کو گل کی طرح سے کھل کے × معشوق اور عاشق کھاتے ہیں دونوں مل کے
عاشق تو ہیں بجھاتے شعلوں کو اپنے دل کے × معشوق ہیں لگاتے ماتھے پہ اپنے چھلکے
کیا خوب نرم و نازک اس آگرے کی کٹڑی
اور جس میں خاص کافر اسکندرے کی کٹڑی
(نظم آگرے کی کٹڑی۔ کلیات نظیر۔ کتابی دنیا دہلی۔ طبع ۲۰۰۳ء۔ ص ۵۲۶)

LeteHain mal IskoGul Ki Tarah Se Khulke,
MaashoqueaurAashiqueKhatyhaiDononMilke,
AashiqueHaiBujhatyShoalonKoApneDilke,
MaashoqueHainlagaateMaatheypeapnechhilke, KyaKhoobNarm-O-Nazuk Is Agra Ki
Kakdi, AurJis Men KhaasKaafirIskandarey Ki Kakdi.

(Poem-Agrey Ki Kakdi -Kulyaat-E-Nazeer-P-526)

The lover and beloved both take the cucumber and eat it. The lover cools down the fire of his love and the beloved puts the care on her fare hood. So soft is the cucumber of Agra and particularly cucumber from Iskandara.

کیا موسم گرمی میں نمودار ہے پنکھا × خوبوں کے پسینوں کا خریدار ہے پنکھا
گل روکا ہراک جا یہ طلب گار ہے پنکھا × اب پاس مرے یار کے ہر بار ہے پنکھا
گرمی سے محبت کی بڑا یار ہے پنکھا
لے شام سے گرمی میں سداتا پہ سحر گاہ × رہتا ہے ہراک وقت پری زادوں کے ہم راہ
عاشق کے تئیں اس کی بھلا کیوں کر نہ ہو چاہ × پھولوں کی گندھاوٹ سے اب اس گل کا نظیر آہ
رشتک چمن و حسرت گل زار ہے پنکھا
(نظم پنکھا۔ کلیات نظیر۔ کتابی دنیا دہلی۔ طبع ۲۰۰۳ء۔ ص ۵۲۶ اور ۵۲۷)

Nazeer has described about the cucumber of Agra. Agra is located on the bank of Jamunariver. On the river bank the farmers grow water melon,





sweet melon, cucumber etc. when the water level in the river is low. The poet praises these fruits and tells how important these fruits are during summer. While describing this he does not forget the lover and the beloved. He says:

KyaMausam-E- Garmi Mein NamoodaarhaiPankha,
KhoobonKePaseeneKaKhareedarHaiPankha, GulRooKaHarEkJaPeTalabgaarHaiPankha,
AbPaas Mere YaarKeHarBaarHaiPankha, Garmi Se Mohabbat Ki
BadaYaarHaiPankha
Le Shaam Se Garmi Men Sada Ta Ba SaharGaah,
RehtaHaiHarEkWaquatParizadonKe ham Raah, AashiqueKeTaienIskiBhalaKiyunkar Na
Ho Chaah, Phoolon Ki Gundhawat Se AbUssGulKaNazeerAah, RashkeChaman-O-
HasrateyGulzarhaiPankha

(Poem-Pankha -Kulyaat-E-Nazeer-P-521&522)

The hand operated fan is seen during the summer the fan lover the sweat of the dames my beloved also keeps the fan always with her.

The beautiful dames keep this fan always close to themselves. Therefore, the lover loves the fan too.

During summer hand operated fan had a lot of value. To keep the environment cool it plays an important role.

کورے برتن ہیں کیاری گلشن کی × جس سے کھلتی ہے کلی برتن کی
بوند پانی کی اُن میں جب کھکی × کیا وہ پیاری صدا ہے سن سن کی
تازگی جی کی اور ٹری تن کی
واہ کیا بات کورے برتن کی
(نظم - کورا برتن - کلیاتِ نظیر - کتابی دنیا دہلی - طبع ۲۰۰۳ء - ص ۵۲۳)

KoreyBartanHainKyaariGulshan Ki, Jis Se KhiltiHai Kali Gulshan Ki
BoondPaani Ki Un Mein Jab Khan Ki,KyaWohPyariSadaHai San San Ki
TaaZgiJi Ki AurTariBartan Ki, WahKyaBaatHaiKoreyBartan Ki
(Poem-KoraBartan -Kulyaat-E-Nazeer-P-523)





When the water is put in the brand new mud pot, it creates a beautiful seamed. If you drink water from it, you get refreshed.

When the fridge was not invented, new earthen pot had a lot of importance to keep water cool. Here also the poet speaks about the love and beauty.

دکھا کر اک جھلک دل کو نہایت کر گیا بے گل × پری رو، تند خو، سرکش، ہٹیل، چلبلا، چنچل
وہ عارض اور جبین تاباں کہ ہوں دیکھ اس کو شرمندہ × قمر، خورشید، زہرہ، شمع، مشعل، مشتری، مشعل
نزاکت اور لطافت وہ کہ پاتک کہ حیراں ہوں × سمن، گل، لالہ، نسریں، نسترن، ڈر، پرنیاں، مخمل
(غزل - ردیف ل - کلیات نذیر - کتابی دنیا دہلی - طبع ۲۰۰۳ء ص ۱۶۶)

DikhaKarEkJhalakDilKoNehayatKar Gaya Bekal
PariRooh, TundKhoo, Sarkash, Hatela, Chulbula, Chanchal
WohAarizAurJabeenTaabaanKe Hon Dekh Us KoSharminda
Quamar, Khursheed, Zohra, Shams, Shoala, Mushtarri, Mashal
NazaakatAurLataafatWohKafeyPaaTakKeHairaan Hon
Saman, Gul, Laala, Nasreen, Nastaran, Dur, Pariyan, Makhmal
(Ghazal -Kulyaat-E-Nazeer-P-166)

Nazeer has written poems and sonnets and in both of them he has made full use of environment. It is evident from his poetry that to live a happy life beauty and love are essential. But at the same time a good natural environment is also a must. If the lover and the beloved fail to realize the importance of environment, then their beauty & love both become meaningless.

Human life to a great extent depends on suitable and good environment, without which life becomes futile. A good environment enhances the beauty as well as love. In Urdu poetry, environment is very significant but Nazeer is the leading environment poet. Today, if the concept of beauty & love has changed, it is because of the harmful





changes in our environment . Love today is the name of lust and selfishness. Greed has spoiled the natural environment. Man has become pure materialistic. Every man is involved in it, some more, some less. The Govt. looks into the formalities only. Without considering the environment requirement, permissions are granted to start chemical industries which create lot of poisons smoke and gases. Their polluted water spoils not only river and lakes but the oceans also. The seashores are destroyed in the name of tourism industry and 5 and 7 star hotels. Mountains are excavated, forests are cut off.

Today love is not with humans but with money. It is not a divine feeling but a sexual assault. Global warming has melted glaciers as a result of which several islands have disappeared. The sea level is increasing threatening the civil life near the sea shores. The excessive use of pesticides on harvests and food grains is spoiling the food. All this manhandling is resulting in new kinds of diseases. Now nobody will write in praise of cucumber of Agra as the water in river Jamna has become poisonous.

The Quran had declared about 1500 years ago in Chapter No.30 &

”خشکی اور تری میں فساد برپا ہو گیا ہے۔ لوگوں کے اپنے ہاتھوں کی کمائی سے
تا کہ مزہ چکھائے اُن کو ان کے بعض اعمال کا، شاید کہ وہ بعض آئیں۔“ (انقران سورۃ ۳۰، آیت ۴۱)

Verse No. 41.

Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]. (Al-Quran . Chapter No.30 & Verse No. 41)

