

A Cultural Study Of The Novel “Jagay Hain Khwab Mein”

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Abstract

Akhtar Raza Salimi's novel "Jagay Hain Khwab Mein" is a mirror of the cultural phenomena born from the establishment of the Islamic Empire of Syed Ahmad Shaheed in the mountain ranges of Punjab and Khyber Pakhtunkhwa and the Hazara Valley. It also shows us about the cultural background of Mujahideen's resistance¹ to the British and the Sikhs. This novel describes the existential crisis and the importance of the characters and events in terms of symbolism by showing the components of the decaying civilization and struggling with the oppression of the industrial era. Akhtar Raza Salimi has highlighted the freedom of human temperament and the freedom of personal choice. He presents in an allegorical way that the industrial era prevented man from living as a free creature.

Key Words:

Akhtar Raza Salimi, "Jagay Hain Khwab Mein", cultural phenomena, establishment, Islamic Empire, Syed Ahmad Shaheed, Punjab, Khyber Pakhtunkhwa, Hazara Valley, Mujahideen's resistance, British, Sikhs, decaying civilization, freedom of human temperament

Literature Review

The genre of novel in Urdu literature came much later but it is not so new now. Like the major languages of the world, many novels have been written in Urdu literature, the first regular novel of the world "Marat-ul-Uroos" which was written in 1869 and till 2019, the age of Urdu novel has been one and a half hundred years. In this long period, this genre has blessed Urdu literature with valuable capital. Among them, such novels were written which gave Urdu a proud capital, in which Akhtar Raza Salimi's novel "Jagay Hain Khwab Mein" was published in 2015. As soon as this novel was published, it attracted the attention of Urdu Naya. Some critics called it an important milestone in the literary world. Some called it an important addition to history, while others called it the highest example of talismanic realism in Urdu. The most important fiction writer of Urdu, Mustansar Hussain Tarar, said about it that "Jagay Hain Khwab Mein" is a wonderful leap in the art of novel writing. This is the dream of the Urdu novel that we have been seeing for a long time. should not be welcomed in a civilized way. Various topics are discussed in this novel, including science, civilization, metaphysics, collective unconscious, etc It can also be called a multi-thematic novel.

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"Jagay Hain Khwab Mein" is definitely likely to be remembered as a novel with a distinct identity in the world of Urdu novels. Mumtaz Hasan Khan while discussing this novel has written that it is a multi-faceted novel and many more discussions should be taken up regarding it. Much has been written in Urdu literature regarding Freud's concept of unconsciousness and dreams, but according to my knowledge, this is the first novel about unconsciousness and dream theory.

Another important thing about this novel is that 1001 pages were made on it which were completed in a long period of eight months. Thus, the cover pages of his first one thousand and one manuscripts not only contained the original painting, but all those covers were different from each other. All these covers were made by Wasi Haider, a close friend of Mumtaz Musor and Akhtar Raza Salimi, with tireless efforts. According to BBC Urdu, this was the first experiment of its kind. It should be included in the Guinness Book of World Records. Along with all these, this novel became popular in Urdu because it was a new experiment in terms of style as well as technique.

In the cultural context, Akhtar Raza Salimi's novel "Jagay Hain Khwab Mein" is a unique and untouched novel. In it, he has mentioned the snow-capped mountains and skylines of Hazara, as well as the valleys, verdant plains, clear springs and rivers, in which Taxila and Buddhist civilization are mentioned in particular. As the region of Hazara is closer to Taxila, the influence of Buddhist culture on their culture and environment and belief is clearly visible. Along with beauty and freshness, this region was also the abode of civilizations and the seat of the kingdom. For this reason, there is a fusion of different civilizations such as Iranian, Indian and Greek civilizations.

Taxila was the largest and most important educational center of the subcontinent at that time. The children of great nobles, Maharajas and Nawabs and Brahmins used to come here to study. These educational institutions were very famous for quality education and higher education. Separate schools were established for the great Maharajas in which they learned different arts. Apart from this, various schools were established in which medicine, archery, fine arts, economics, various languages, geography and other sciences were taught. In terms of education and culture, it became an international city and even during the reign of Maharaj Ashoka, it continued to be restored and was the cradle of knowledge and literature. Akhtar Raza Salimi has mentioned this in his novel.

“Wo Aanad joo falsafah najoom, Taqweem ,
rayazi, Ithas, qanoon, geographiya siyasat, tib,
falkiat, hatta keh fun Harb , itar kashi, sharaab
kashi, sang tarashi, sikka saazi aur ghrhswari jaisay
mtnoa aloom o fanoon ka ustaad mana jata hai.yahi
waja hay” (1)

During the reign of Maharaj Ashoka, he got various sacred decrees engraved on different rocks. By following the morals and values that people brought positive change in their environment and character, this environmental ritual was started by the Khamenei regime, which was also continued by Maharaj Ashok. How did he discover the fourteen decrees out of all these decrees for the moral and spiritual training of the people and became the main means of informing the people of the experiences and these statements were placed in different places. Fourteen commandments are mentioned in the novel, one of which is mentioned by Akhtar Raza Salimi in the novel "Jagay Hain Khwab Mein" as follows.

“Wo Mahraja ki khwahish hai ke har jagaah ke log
itaat Guzar hei. kyun ke har koi chahta hai ke who

apne hawaas par qaboo ray khe aur is ka zehen pak saaf rahay. Albata mardon ko apni khwahisaat aur pasand par qaboor bta kuch log ehkamaat par poora poora amal karen ge aur kuch juzwi waqti tor ke kisi aisay shakhs ke nazdeek bhi, jo mukammal tor par Azada rawi ka qaail ho, apne hawaas ko qaboo rakhna, zehen ki pakizgee, ahsaan mandi aur wafa daari hamesha qabil tareef rahi hai.”(2)

The text was written in Proshi script, which became obsolete by the 7th century CE after its rise in Taxila and was replaced by another script called "Devan nagri". The novel highlights an agricultural society and its environment. Most of the people in the agricultural society keep domestic animals like goats, cows, sheep for curd, lassi, butter and ghee and also trade them to meet their economic needs. The people there believe more in mythology, so-called stories, and all these things are seen in their environment. After the death of Ali Ahmed, the character of the novel, the rain continued to fall and did not stop. If someone dies in the village and it rains after his death, that woman or man is considered virtuous. People in Hazara also believe in such beliefs.

"Wo Ali Ahmed naik aadmi tha, Painchy urrsay, shlwar ke suron par boryon ke munda se rakhay, aik makaan ke par naalay ke neechay se guzarte hue do admion mein se, aik ne dosray se kaha. haan Khan tabhi to rehmat baras rahi hai. pichlle saal to baadal umadd ne ka naam hi nahi le rahay thay naa.” (3)

In the same novel, in the form of valleys, every patch of path, the meandering of rivers, springs and streams of clear water, everywhere in the noisy waterfall creates a magical atmosphere that amazes the person and the person stays in it for many days. Can't get out of his spell. In many places in this novel, the novelist has also mentioned the mythological events, Tu Hamat, which is the main part of the culture and civilization of the villages of Punjab. In the 20th and 21st century, although science has progressed to a great extent and has made a positive contribution in changing human attitudes and people have been influenced by scientific thinking, but despite all these interpretations, developing countries as well as developed countries People believe in such myths. That is why they are part of our environment.

Zaman is the main character of the novel who basically belongs to a respectable and rich family. His ancestors were the owners of the best economic and social influence for eight generations. Spent part of his childhood in Noorabad, which is basically a village, and the smell of living there is Khalstad Yehati. The clothes and accessories of the characters in the novel are all a reflection of this culture.

Akhtar Raza Salimi wants to show with this character in the novel that the human mind has the ability to live in the past, present and future. Zaman, the main character of the novel, also possesses the same ability. Dr. Salahuddin Darwish, while talking about the novel "Jagay Hain Khwab Mein" has written that.

“Is novel mein mojud herat se mutaliq gumaan ke mantaqi bayaniye ke dosray barray o qooe ka talluq Zaman ke is zehni kefiyat ke sath hai ke jis ka insillak, haal, maazi aur maazi baeed ke ilawa mustaqbil ke sath bhi hai. Akhtar Raza Saleemi ki nazar mein agar koi jeeta jaagta insaan haal mein

rehtay hue tareekh mein madfoon zamanoon ka aik kirdaar ho sakta hai to kya ajab woh aindah zamane mein aik zindah insaan ke tor par zindagi busr kar raha ho. kam az kam mustaqbil qareeb mein honay walay waqeat ki woh durust nishaan dahi zaroor kar sakta hai kyunkay woh bator insaan –apne kirdaar ke baais mustaqbil mein bhi zinda hai aor rahega. (4)

In this novel by Akhtar Raza Salimi, most of the characters seem to be looking from the present to the past and from the past to the present, but the beauty of Zaman is that it looks into the future in addition to the past and the present. Zaman's father, who despite not being the main character of the novel, reflects this environment in a better way, he is considered among the respected nobles of the village. He established a township in the village which was also named after him "Noorabad" and did a lot of work for the welfare of the people. The people of the village look at them with respect. In general, the novel is carried forward by the characters and the characters are captured by the author. He can get the characters to do whatever he wants and also talk to the characters the way he wants. A lot of character depends on the writer. If he wants, he can keep him alive and if he wants, he can kill him. Several characters appear in this novel, one of which is that of Irfan, who appears to be acting strangely. It is a character that suddenly appears in villages and often disappears suddenly from the scene. Looking at Irfan's thoughts and personality, one gets the feeling that he has led an enlightened life and is a broad-minded person. Dr. Kaleem, Akbar Khan, Aziz Khan, Abdullah, Noor Khan, Ahmed Khan, Syed Ahmed Barelvi, Zafar Ali Khan and Sabra Khan are all characters who live in this environment. Along with the lifestyle of the village, positive changes are also seen in their environment and character and all the characters are seen to be connected with each other. Every Kardar has a distinct position in the society along with being an expert in his art. In this novel by Akhtar Raza Salimi, the enchanting scenery of the environment is also presented to us in which waterfalls, rivers, green fields, mountains and caves are seen everywhere and their scenery takes the reader in its talisman. is The reader wishes to visit such a region soon. The way in which Akhtar Raza Salimi has combined the scenery with sentimentality in this novel is a testimony of his aesthetic taste. He writes that.

“Wahan chbotre par maghrib ki taraf rukh kar ke naron ki khara ho jaye to dayen aur baen jungli jhaad jhinkad, paon ki simt ghaar ka dahana, jis ke nasheeb mein mil bhar ke faaslay par aik bastii aur pusht ki taraf batadreej buland sun-hwa pahar hai. jis ki chouti cheer ke darakhton se dhaki hoti hai ghaar ke aqab mein ain is jagah par, jahan se hamwar zameen yak dam buland hona shuru ho jati hai, cheat ka aik darakht daar se bichhre hue parinday ki terhan tanha khara hai. jis ka tana itna mota hai agar do aadmi is ke had do tanneke gird aamnay samnay baazu phela kar usay –apne kaliyon mein lainay ki koshish karen to un ke hathon ki ungelian baa-mushkil hi aik dosray ko miss kar sakengay.” (5)

Clear and transparent springs, mountains, trees and fruits etc. are mentioned in this novel. Akhtar Raza Salimi has a deep and strong aesthetic taste behind this novel. He is a painter of nature. The main reason behind a successful creative work is the excellent observation of the creator, which is seen everywhere in this novel. As the

observation is strong, the author seems to be a nature admirer who sees nature so closely, feels it and has the ability to describe it in words. Qasim Yaqub writes as.

“Novel nigar Akhtar Raza Saleemi ne mushahida beeni ke kamaal jo har paaray ikathay kar diye hain jab barish hoti hai aur faqeer Mohammad Khan ghar ke malbay se bahar nikala jata hai. aisa lagta hai ke yeh manzar waqay mein aankhon ke samnay khula sun-hwa hai.”(6)

The culture seems to have settled well in the character and setting of this novel. Covering, laying, customs and traditions, everything reflects the culture. Their language, belief in supernatural events, rituals performed on superstition occasions, science and arts, surrounding roads, paths and use of objects such as wood and wooden crafts and use of Jagan in their every word and action. Culture is reflected in both the body and the environment. Because it is a mountainous area, there is relatively high rainfall and snowfall, so there are more mentions of waterfalls and rain in their environment in the novel.

The literal meaning of dress is clothing, dress or clothes and in the term meaning. It means adapting oneself. Clothing is a reflection of human personality. The clothing of each region defines its culture and its environment. Warm clothing is often worn in cold regions and that warm clothing represents its region. The styles of veils worn in different regions are different. For example, in some areas, shalwar-kameez is common and in some areas, frocks are worn more. Most people choose clothes according to the environment. If we consider the clothes of the characters in this novel, they are cultural as well as in harmony with the environment. For example, in Akhtar Raza Salimi's novel, Daria speculates that today he will go out wearing three pajamas. In the novel he writes that.

“Shaïd aaj teen pajamay jitni thand parre gi' ' is ne socha ke woh sardi ko hamesha pajamon ki tadaad se hi na pata tha jitni ziyada sir di itnay ziyada pa jame hon”(7)

In the novel "Jagay Hain Khwab Mein" Akhtar Raza Salimi mentions about pajama that people of this area wear pajama in their clothes because warm clothes are mostly used in this area and this quote also shows that in winter as the temperature falls below the freezing point, the severity of the cold increases. Therefore, Kardar said that the colder it is, the more pajamas he will wear.

Winters in these areas are very cold and long. People in these areas take different measures to avoid the cold. They are very careful in the matter of clothes. Because if you don't take special care of clothes, you can definitely get sick due to severe cold. Therefore, the people there take special care of the elderly and children especially in this regard. The cold weather forces them to prefer woolen and coarse clothing. That is why the people of these areas wear two to three pajamas because the night is cold but the morning scene also shows darkness. When there are dark clouds and it is raining or snowing heavily, people go out less and prefer to stay in bed. The novelist has pointed to the clothing in relation to winter:

“In kapron ke neechay parre teen motay pajamay aur isi se millti jalti pooray baazuon wali teen shehar mein bahar nikalen aur jism par pajamon aur shرتون ki tahein charhanay laga teen tahoön ke baad is ne wohi mouti shلwar kameez pahani jo is ne abhi abhi utari thi. phir is ne trunk se mozon ke do jore

nika l- kar oopar neechay pehnay aur maiz ke neechay rakhay hue leather ke boat nikaal kar pahannay laga jinhon ne paon ke sath sath is ki pindliyon bhi dhaanp liya. booton ki zep band karne se pehlay is ne shwar ke painchay ahthyat se booton ke andar kiye. khonti par tanga sun-hwa leather ka coat atarkr pehna jis ka ghaira is pundlion ko bhi hisaar mein liye hue tha. phir aik garam muffler aur topi se serra aur gardan ko yun dhanpa ke aaiine ka saamna karte hue. apni aankhon ki geherai mein utre baghair. woh khud ko pehchan nah paaya tha.”(8)

In winter people work and sleep wearing thick warm woolen pajamas. Pajamas are also worn along with thick shalwar. A thick woolen sweater is also worn under the shirt. This type of clothing clearly shows how severe the cold is in winter. Along with clothes, shoes are also worn in leather, due to which the risk of catching cold is reduced. Two pairs of socks are always taken out. If one pair becomes worn, the other pair is used. And leather coats are also long enough to easily cover the shins. Therefore, in this novel also the novelist mentions wearing two pairs of socks because it is very cold there. Caps made of coarse thread are worn and the muffler is draped over the cap so that only the eyes are visible. They are also very little because the ears and nose are also covered so that the cold air does not come because there is a fear of getting sick. In the above passage, the novelist mentions the clothing of this region in severe winter.

“laikin joon hi kapray badal kar woh ghusal khanaay se nikla, aik udhair Umar shakhs leather ke booton ka jora. aik garam over coat aur muffler haath mein tha me is ka muntazir tha jaisay woh is ke iraadon tak se bakhabar ho. is ne jootay is ke samnay rakhay, usay over coat pehnay mein madad di aur muffler is ki taraf badhaya. is ne manzar gardan ke gird lapeta aur darwazay se bahar nikal gaya.” (9)

In the context in which this novel was written, due to the cold weather, leather is used more because leather is less likely to catch cold. Air does not pass through it, so people wear any number of layers of clothes, but they must wear a leather jacket. Instead of a raincoat, most people wear long leather coats to keep out the rain, which almost cover the whole body, and wearing such a long coat is not considered a defect in the society. Due to the negative temperature in the winter season, the head is covered separately. That is, the neck has to be covered separately and men cover the head separately. Similarly, the culture of the region described by the novelist in the second passage. In this region, people use leather jackets and boots especially in winter due to the severity of cold and men consider muffler as a basic part of their clothing.

In the culture of Abbottabad, along with clothing, other necessities of life also hold a lot of meaning. In the cold season, they use chador a lot. Even if you want to visit someone's house as a guest or buy from the market or cut wood from the forest, they carry a sheet with them. Just as it is necessary for a woman to wear a chador, the people here use the chador frequently.

Nowadays, if we talk about cutting trees, nowadays people use big motorized saws for their convenience. Even the largest trees are easily cut down. Also, some people

still use the axe, from ancient times to the 20th century. An ax is used for small holes. The novelist has also shown a character in this novel regarding the culture of Abbottabad. Akhtar Raza Salimi writes.

“Is trh faqeer Mohammad ne apni chadar, coat aur rassa, ghaar ke pathar le chbotre par rakhay kolhadi le kar wahan se gayab ho gaya aur yon aik naya mahol peda hogiya.”(10)

In this novel, a character, Faqir Muhammad Ka Haliya, tells that the use of cloaks and coats is common in this area. In various suburbs of Hazara, people mostly tend towards coats and chadors. The chador is held in high esteem and elders consider it an important part of their tradition as it has been passed down through their generations. As the novelist described the tradition of chadar in it. That is, in any case, the novel's references to the character's clothing seem to be associated with the culture of the region. From the Maharaj to the woodcutter in the forest, the woodcutter respects the cloak. And use a coat because when Dr. Masihuddin Farooqui appears in front of Zaman, he also wears a coat to show himself as a special servant of Maharaj Ashok.

If we consider the clothes of the characters in this novel, it is found that they wear according to the occasion as well as the environment. That is, if an elderly person goes for a sitting, he must be seen dressed in white clothes. It is the culture of the region that white clothing is reserved for people of a certain age and is also considered a symbol of humility and nobility. Whenever a person sat in the panchayat, he used to wear white clothes and even if he went to the house of a noble, he used to wear white clothes. So, when he came to Noor Ahmad's house to meet Zaman, he was wearing white clothes because Noor Khan is a chief in his area who did a lot of work for the people in his area. Because of this, people used to respect him a lot and those who went to his house also chose white clothes. Most of the elderly and middle-aged youths are seen dressed in white clothes. That is why the novelist has mentioned the environment as well as white clothes in the novel.

“Is trh sofaid libaas mein malbos do ashkhaas mein se aik, is ke paon ki taraf rakhay hue kaghzat ko ulat palat rahay thay.” (11)

The clothing of the people of each region is according to the culture as well as the environment, for example muffler coats, chadors, thick pajamas or warm clothes are used in winter. Similarly, in summer people wear summer clothes like light clothes. Clothing is worn in most regions of the world according to their own culture and traditions, and cultural traditions, religious traditions, environmental and geographical factors also play a significant role in these traditions. Along with the geographical factors, the culture of the region is also presented to us in the context of the environment in which the character of the novel is depicted. For example, thick and warm clothes are used in winters and light clothes are used in summers. In most regions, the same clothes are used in winter and summer. Because the culture and environment there does not allow them to wear light clothes. In the novel, Akhtar Raza Salimi mentions summer clothes.

“in Pajamon ki jo teh is ne –apne badan par charhai thi, woh mojud nahi thi. is ne –apne badan ko tatola aur harr bara kar uth betha. is ne dekha ke woh garmiyon ke halkay phalkay libaas mein malbos hai. “ (12)

In the village where Akhtar Raza Salimi created this novel, there was a custom of wearing thicker clothes in the winter season, but considering the intensity of the heat in the summer season and in the background of their social limitations, people wore shalwar kameez in the summer. They wear it, but that cloth is lighter than the head cloth. This is part of their cultural dress. Therefore, in "Jagay Hain Khwab Mein" the novelist has described their cultural dress under the environment as well as the social rules and regulations. Some special institutions are established to protect each area, they have specific clothes so that other visitors can recognize them by their clothes. Just as there was a khaki dress for the soldier, which is mentioned by Akhtar Raza Salimi in the novel.

There are more than two hundred countries on the planet. Because the people living in all the countries belong to different regions, therefore the people living in all these regions have a different smell. Culture is actually the name of a society's beliefs, ways of living and manners. In terms of beliefs, religion plays the role of the main motivation in it, which mostly affects the customs and traditions, lifestyle, customs, colors of the area.

People living in any place, country or region have different styles, customs and manners, clothing, clothing and ways of living. A deep impression of religion can be seen on all their rituals and rituals in different regions. The culture of any nation is its identity and its people not only respect it but also sacrifice their lives to save their culture. Because the culture of any society is the only reason that keeps all the people together and unites all the people. People in different villages have different ways of living, but their mannerisms, mannerisms and manners indicate where they belong to, for example, if a woman wears a saree and wears a mangalsutra around her neck. which is their religious symbol (wearing a mangalsutra around the neck of a boy and a girl is part of marriage) and if he comes and claims to be a Muslim, then it is not possible that anyone will accept his words face to face. And the way of life makes its culture known. Culture is a reflection of the way of life of any nation and also provides identity, identity and foundation to that nation.

The Bodobash of the region described by Akhtar Raza Salimi in his novel is the Hazara culture. Most of the people there still use firewood as fuel and during the snow and winter season most houses have fireplaces. Akhtar Raza Salimi has mentioned the same fireplace in the novel "Jagay Hain Khwab Mein".

“Aor jab woh hawiley mein daakhil sun-hwa to hawiley mein safai sthrai ka kaam mukammal ho chuka tha aur is ke kamray mein aatish daan sholay ugal raha tha. woh kuch der aatish daan ke paas betha aag taa pata raha aur phir nahanay aur kapray badalny ghusal khanaay chala gaya jahan name garam pani is ke jism se miss honay ke liye be taab tha naa.”(13)

Due to their large head size, they feel the need to light fire and they also light fire instead of heaters in their homes for cooking and cooking. Most people's lifestyles are shaped by their surroundings. Because of the high density there, they need a lot of fire and firewood, so this is the main part of their lifestyle, which is mentioned by Akhtar Raza Salimi in his novel.

Villages have different rituals for constructing houses. As mentioned in the novel "Junder", the ceremony is mentioned. People build mud houses and then cover the houses with mud, they also make fire pits in their houses. So that the rooms can be easily heated in the winter season and the hands can be warmed. Being urban or rural in different areas also leads to different lifestyles. The lifestyle of each region is

mostly adapted to the environment. For example, if an area has gas facilities, people there do not use wood as fuel. If there is an electricity facility, torches and lanterns will not be seen as part of the Bo Du Bash, but the culture of the area described by Akhtar Raza Salimi. There are no such facilities. They use different methods to do it and that is part of their way of life. Akhtar Raza Salimi has mentioned such basic needs in the novel "Jagay Hain Kwab Mein".

“In kay gharon ki lepayimein bhi woh unhi pattoun ka bareek katra istemaal karte taakay gaara patharon ke sath aasani se chipak sakay. bator eendhan bhi ziyada tar lakri cheer hi ki istemaal ki jati. bohath pehlay jab laltain aur tail se julne walay lamp mojud nahi thay. bastii walay roshni ke liye bhi ya to cheer ke tanay ke ain markaz mein waqay surkh rang ki lakar jisay woh' dilli kehte hain, bator Mashal istemaal karte. cheer ke jeagan ko matti ke peyaalon mein daal kar jalatay thay.” (14)

Akhtar Raza Salimi, referring to the ancient times, said that in those days when lanterns did not even exist, people used to make torches out of jaggery. Jagan used to extract substance from Dilli wood for a certain period which he used to store ie after this torch, before the age of electricity, pearl lanterns and torches were lit there. Since it is a mountainous area and pine wood is abundant there, the people living in the area also use this wood a lot. Early people in this area used chatar torches to light up their homes in the dark of night and also used a resinous substance from pine wood known as "jigan" in their language. They also used the jagan as a torch and also since the wood of cher is abundant there, this wood is used for many purposes. As Akhtar Raza Salimi wrote in his novel.

“Wahan mausam garma khaas kar sawan ke dinon mein sehan ke aik konay mein aag jala kar is mein cheer ki sabz t_hnyan daal di jatein, jo yak dam julne ke bajaye aahista aahista solagtein aur fiza mein karvae dhuwen ke margholay chodthee rhtin. yeh kadwa dhowan sehan mein mojud dengue, macharoon aur makhion ko ya to maar girata ya phir inhen bhagnay par majboor kar deta tha.” (15)

Mosquitoes are abundant in summer. Due to which there is a risk of getting many diseases and also to repel flies and dengue mosquitoes, pine branches are burned in the houses and thus its smoke helps to repel flies and mosquitoes and thus those people get different diseases e.g. Avoid malaria or dengue fever. Pine smoke is very bitter. The area mentioned by Akhtar Raza Salimi in his novel is very green due to high rainfall. That is why there are many mosquitoes and when people get sick in the village, they barely meet their daily needs. Therefore, people there use various home remedies and indigenous medicines for diseases. Prefer indigenous remedies over other medicines. Try them and believe in them, as Akhtar Raza Salimi wrote in "Jagay Hain Kwab Mein".

"Is trh chalgozay se milta jalta is ka phal sardiyoan mein khasay ki cheez samjha jata tha. ilaqay ke ka khayaal tha ke tap diq ke اطباء qadeem hkma mareez ko agar cheer ke darakht ke neechay luta ya jaye ya usay is ki sabz t_hnyan songhtayi jayen to woh jald sehat yab ho jata hai naa.”(16)

In this area, it is said that lying the patient under a pine tree or smelling the pine twigs will speed up recovery. Similar indigenous tactics are tried as described by Akhtar Raza Salimi in his novel.

People in the village respect and respect the elders and follow their every order. Instead of calling the elders by their names or rarely calling them according to any relationship. Instead, they use specific words for them like Big Sarkar, Chhote Sarkar, Malik Sahib or similar words. This is also seen in the general atmosphere of the village. Most of the people in the village are rarely called by their real names, but are given special names. Similarly, this is included in their nature. Similarly, in Haripur Hazara, the elders as well as the minors are called by different nicknames or nicknames. And the villagers know them by that name. In the novel "Jagay Hain Khwab Mein" Zaman's father was called Sardar Ji and his son who was his only child was called Chhote Sardar Ji instead of his name.

“Is trh yeh log usay hamesha chhootay sardarji keh
kar pukarte aur is ki tazeem bjalatay thay.”(17)

He was feared in the village because he did many charitable works for the villagers. That is why people respected him a lot and respectfully called him Sardarji. And they considered their words as orders for themselves. The people there were eagerly waiting for Sardar ji and considered it their duty to protect his life and property.

Every person in the village is aware of other person's economic problems as well as household problems. Each person knows each other individually because the rituals there are mostly such that each person shares in the other's sorrows and joys. Therefore, they are familiar with each other's family situations. This culture is part of the village culture. That each individual seems connected to another individual and recognizes each other. In the village culture we see pets but it is the main part of the village culture. People keep different animals to meet their living needs. Because milk, curd, butter and ghee etc. are obtained from buffalo, cow and goat etc. People keep them as animals for their basic needs and we see them especially in villages. Akhtar Raza Salimi has also described the same Bodobash in the novel "Jagay Hain Khwab Mein" in this way.

“Odher jahan inhen har lamha khauf ke saaye mein
guzaarna para, ke yeh ilaqa un ke aabadi gaon ke
bohat qareeb tha aur ird gird ke tamam dehaton ke
log unhein pehchante thay. girftar ho jane ka
khatrah sara din un ke sir par mandala taa raha. jab
bhi koi charwaha bheer bakriyan hankta sun-hwa
un ke qareeb se guzar taa unhein is par mukhbar ka
shaiyba ho taa tha.” (18)

The same culture of villages is seen in Hazara region as well. People there also keep animals and derive various benefits from the animal. Keeping animals in the environment is a basic need of the house and part of their livelihood. There, sheep and goats are kept in the form of livestock and along with the basic needs, they also use the animals as a source of livelihood.

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8. Also, p. 18
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11. Also p. 152
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13. Also, pp. 22-23
14. also 13-12
15. Also, p. 13
16. Also, p. 13
17. Also, p. 22
18. Also, p. 51