

## **An Analytical Study of Nazeer Siddiqui's Inshai's Book "For Fame's sake".[Shurat ki khatir]**

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### **Abstract**

Muhammad Nazir Siddiqi was a great writer, having good qualities, which are necessary for a proven writer, because these spot light certain hard work, zeal and zest to achieve writing perfectness. For good essay logic and smoothness is required and Nazir Siddiqi was very committed of it. His book of essays “Shuhrat ki khatir” make a great sense to readers as he focused a single clear basic idea, each paragraph explained and illustrated, through examples and gives further detail to readers. His essays “Inshayee” are very creative and a landmark of his writings carrying his own personality very uniquely. His essays are undoubtedly communicating unity, humor, flow of ideas, passion and clarity placing Nazir Siddiqi very successful in his essays.

### **Key Words:**

Inshayae, Good Writer, Unity, Humor, Creation, Imagination, Friendship, Collection, Weddings, Personal, Fame, Boredom, Conflict, Beautiful Twists, Generate.

### **Shurat ki khatir**

Nazir Siddiqui was the master of essay writing. He not only took this art successfully but gave it honor and rank. Insight and sophistication seem to go hand in hand in the collection.

The field of creation is very short, so the creator does not find arguments to say anything in it. Imagination plays a major role in composition. Imagination is a natural God-given ability that every human being has more or less, but must have and what a person cannot achieve in real life in centuries can easily be achieved in less time thanks to imagination. . Ahmad Nadeem Qasmi writes about the importance of imagination in writing:

"Indeed, the act of imagination is the result of illusions, if a mind is not

a capital of imagination, then no creation can ever come into existence from it, which can truly be called creation" (1).

Dr. Wazir Agha writes that:

"If the writer of an Insha'ya has a fertile mind and has much to say, but has tried to present his feelings and imaginations concisely in the limited world of the Insha'ya, then his Insha'ya is surely will be something of value and will provide the viewer with all the qualities that are characteristic of creation" (2).

Some critics consider such a style healthy for creation. In which there is tenderness and surprise, But these two qualities should be brought into scope in such a way that even if there is no humor, the writing is pleasing to the mind, besides, the brevity, freshness, freshness and informal style of the composition separate it from other genres in all these features that all Its main feature is that it is an informal procedure. About which Dr. Wazir Agha writes that:

"One thing that distinguishes juvenile literature from other genres of literature is its informal approach. In fact, there is no such purpose in the eyes of the creator of Insha'iyah, for the fulfillment of which he works with arguments and proofs, and tries to stimulate in the mind of the viewer and the inclinations of reciprocity" (3).

In total, "for the sake of fame" [ shuhrat ki khatir ] includes sixteen (16) essays, in which an analytical study of eight selected essays is presented. The details are as follows.

1. Where I live [ jahan myn rehta hon ]
2. Friends and Friendship [ dost aur dosty ]
3. Bored [ boor ]
4. Examination hall [ imtihan gah ]
5. Freedom and nobility [ aazaadi aur sharafat ]

6. Future writer [ mustaqbal ka adeeb ]
7. Marriage [shaadi ]
8. For fame's sake [shuhrat ki khatir ]

This collection of essays was first published in April 1961 under the auspices of Pak Kitab Ghardha in former East Pakistan. In this collection of essays, Nazir's thoughts and ideas have taken three clear forms. The first form is based on humor, the second form is based on serious thoughts and bold expressions and the third form is based on informal expression of general impressions. On the basis of these characteristics, Nazir Siddiqui's essays are being evaluated intellectually.

**Where I live: [ jahan myn rehta hon ]**

This is the first initiation of "for the sake of fame". This Inshaiya was written by Nazir Siddiqui in 1957, but the date and month are not recorded. Nazir Siddiqui is the antithesis of the society. His intellectual basis is the search for the problems in the society, which he has made a conscious effort. Sometimes he has made it clear with a joke and sometimes with a serious smile. Nazir Siddiqui himself has been a government employee, so he knows the economic weaknesses of government employees. It was felt that they draw a map of the economic degradation of government employees in a very subtle way.

"Where I live, the number of unemployed people is large, even those who are employed in government departments are not able to live a leisurely life. Common people face great difficulties in maintaining the relationship between body and soul. The first date comes on the first, but the 30th or 31st starts coming before its time. In most jobs, the pay is so low that the man is forced to live a life of crime." (4)

The government has taken several measures to prevent corruption in financial matters. There are complaints of financial corruption and corruption in most of the government departments. Nazir Siddiqui has a keen eye on this aspect as well. Corruption is a social evil and its victims are the small and big people of the society who are the victims of this social evil at their own level. It is a tragedy of our society that where the ugliness cannot come out from a straight finger, the fingers have to be crooked. Public in government departments. This is what happens in nature. People have to be pushed even in their legitimate activities. Time is wasted separately and problems have to be taken separately. Therefore, in some departments covertly and in some departments openly bribes and financial corruptions market is hot. Then, even if

someone is caught, the principles of justice are different here. Nazir Siddiqui has pointed out this situation beautifully.

"The government has made many arrangements to combat such crimes, one of them is the name of the "Anti-Corruption Department". It is possible that there is a psychological point hidden in this method to prevent crimes, but the common people think that anti is less and corruption is more." (5)

### **Friends and Friendship: [dost aur dosty ]**

This is the second essay of Nazeer Siddiqui which is published on pages 75 to 90 in "Sake of Fame". This essay was written by Nazir Siddiqui on 2/October 1957. The critical analysis of this essay reveals the deep insight of Nazir Siddiqui. There is no doubt that friends are useful for friends and the saying is that that person is very unfortunate. Who doesn't have friends and that "a friend is someone who comes in handy at the time of need or a friend in need is a friend indeed", but Nazir Siddiqui's point of view is different. It is human nature that he likes to live in groups and this process continues from eternity and will continue forever. Critically and culturally examine any corner of the world, the same principle is seen everywhere that man is governed by his social base. Can't move. Social and social relations are so interlinked that they cannot be separated, whether these relations are blood or blood relations, but what are their relations? One of these relationships is friendship. However, blood relations are tied to each other in many types of relationships, but "friendship" is generally with non-blood relations, that is, strangers. Nazeer Siddiqui's philosophy of friends and friendship. There is no doubt that there are friends in this world who become examples due to their sincerity and honesty, but such friends can be counted on fingers. It is said that man is naturally greedy, so it has been seen that most of the friends have some kind of hidden or apparent interest. Nazir Siddiqui has mentioned all kinds of friends in Inshaye in a serious and cutting way. There are friends who don't think it's worth taking the books and returning them, and there are friends who come without notice and then leave without wasting much time. There are also friends who make various excuses for taking a loan and after taking a loan, they forget that they have to pay back the borrowed money. Compared to some friends, the enemies and staunch opponents are the spoils. One can be careful, but it is difficult to avoid enemies who look like friends. However, Nazir Siddiqui himself has been victimized by such friends. See some examples:

"There are many blessings without which it is not difficult to live, but there are some curses without which it is absolutely impossible to live.

The existence of friends is one of those curses." (6)

"More than the instability of life, I feel mixed waves of surprise and pity in my heart at the instability of friendship." (7)

"The maintenance of friendship with someone depends on lending them money without thinking that the loan will ever be repaid." (8)

**Boor: [ bore ]**

In terms of sequence, the inshaiya "Boor" is the third number in this collection of inshaiya. This inshaiya was written by Nazir Siddiqui on 2 May 1957. "Boor" is the inshaiya of a subtle expression. In this inshaiya, Nazir Siddiqui also used his skills. It is expressed by Katele in the style of "Bore" that shows the intellectual abilities of Nazir Siddiqui. In this essay, Nazir Siddiqui mentions the types of people. He says in a light sarcasm that mainly in financial terms. There are two types of people in the world. One is the rich class and the other is the poor class. These are the two classes of our society. They do not consider the "middle class" to be inferior, but as far as Bor people are concerned, they are found in every class. In their opinion, Bor people are free from the bonds of caste, let alone the rich and poor classes. In this regard, Nazir Siddiqui says that:

"All periods of human history and all nations of the world may or may not have something in common, but the existence of boring people has certainly been common." (9)

The author has described every man as more or less bored in this world. His thinking in this regard is that behind every man there must be a "bored" man. Where did this "bored man" come forward? Many people in this world seem to be spreading the germs of their "boredom". Boredom is a good thing in a sense because many people who are bored themselves find it a privilege to get rid of others because their "boredom" itself is good for them and bad for others. "Kind people don't see the opportunity. They just start talking in a hurry and without thinking wherever they want. They don't have a sense of wasting anyone's time, and they don't have a sense of their nonsense, and they don't have a sense of licking the minds of others. Nazir Siddiqui says that he mentions such "boors" very amusingly.

"Some people call "boor" in Urdu as muzzle licking, but I don't consider the word "boor" to be a suitable and complete replacement for "boor" because boring people do not lick only muzzles and lick many things, e.g., I am talking about my experience and may it be your experience

too that boring minds are licked apart from precious time to precious cigarettes. It is possible that you may say here that, Hazrat, talk boringly is an idiom, but licking time and licking a cigarette are not idioms, so in response to this objection, I will only submit that you should not fall into the cycle of idioms while talking or listening, otherwise you will also be in this cycle. (10)

A detailed study of this essay highlights the literary skills of Nazeer Siddiqui, which sometimes evokes satiric style, sometimes the naive aspects of Nazeer Siddiqui, etc. "Bore" is certainly one of the works of Nazir Siddiqui who never "bores" his readers.

### **Exam Hall: [ imtihan gah ]**

Written on July 4, 1958, this Inshaiya consists of nine pages. This beautiful Inshaiya contains the intellectual basis of Nazir Siddiqui. They believe that the world itself is a testing ground where people have to go through many kinds of tests. According to the "Allah's" people, these tests are actually different forms of worldly tests, but because Nazir Siddiqui does not consider himself "Allah's". So, exam refers to the room in which students sit and take knowledge tests. This test is passed by students and teachers. Exam taking is a patient task and also enjoyable. Be patient because the examiner has to walk in the exam room for at least three hours, now the teachers are not a machine to go round and round between the rows of students for three hours continuously, but what should be done, the teachers have to go through these stages. "Enjoyable" because during the "walk" in the exam room, the teachers get to know many aspects of the "life" of the students. Not difficult. " Keeping the "boti" in a special place where the human mind cannot cover it. It is a special passion of the students under examination. After the teacher's eye, the "skill" test of the students started. The question cannot be resolved. Even after the question is solved, the usefulness of the "boti" used does not end because there is another exam ahead. The act of skillfully wrapping a used "boti" into a "ball" and skillfully throwing it like a missile to a "needy" student is no less than a test. Therefore, in these three hours, the teacher examines several aspects of the "biography" of the students. See a couple of examples from this essay by Nazir Siddiqui.

"By the examination hall, I do not mean the world, but the place or the room where the students take the exam and the teachers take the exam.

Earlier I was afraid of taking the exam, now I am afraid of taking the exam.

The reason is that the exam not only tests the knowledge of the students

but also, the patience of the teachers. So, whenever I have to mention my college exam to someone, I write this saying that from today in our college.

The test of students' knowledge and teachers' patience has begun.” (11)

and:

"But to tell you the truth, the most painful and patient aspect of the exam is not the invigilation of the exam, but the examination of the papers. The invigilation of the exam is devoid of interest despite the three hours of confinement and the drudgery of walking. In the exam room, human nature and its More than 100,000 Pakistani biographies that come forward are a delightful treat for observation and study.” (12)

### **Freedom and Dignity: [azaadi aur sharafat ]**

This essay by Nazir Siddiqui is about his friends, in which the freedom of others, especially freedom in love, and breaking the shell of nobility. This essay consists of six pages and its date of writing is 14/March 1959. In this essay, Nazir Siddiqui's point of view is that I have many friends but I am less and more secretive of my friends. The veil that is on the secrets of many friends, if they are revealed, then the friendship of these friends will turn into enmity, but anyway, Nazir Siddiqui values his friends and does not want a split in his circle of friends. Amjad is a friend who thinks Nazir is very trustworthy and other friends also agree with Amjad's opinion. Often friends tell their secrets to Nazir Siddiqui, by doing this their heart is lightened. These friends have many secrets, but Nazir Siddiqui is aware of the secrets of love and intercourse with girls, women and especially the wives of his friends, who keep telling Nazir Siddiqui from time to time to lighten the burden of his "heart". Dost Amjad does not tell secrets to lighten the "burden of the heart", but he has a strange joy in telling love stories with other people's wives.

"Some of my friends, while narrating the story of their affair, either stay silent and urge me not to tell anyone, or after telling the story, they ask for my advice on what to do next. Amjad neither urged me in this way. Ask me for some advice. Amjad did not make me his confidant to ease his heart or to help me decipher his love songs. In fact, he felt a special

kind of joy and pleasure in telling him how much he had been the center

of beautiful eyes and the beloved of so many beautiful women." (13)

According to Nazir Siddiqui, every friend of his is playing the game of freedom of lying by wearing the cloak of nobility and pretending to love.

### **Future Writers: [mustaqbal ka adeeb]**

This Inshaiya consists of 17 pages and was written by Nazir Siddiqui on 29/October 1958. This essay covers the life of old and new writers. The style is the same satirical satire that is usually found in Nazir Siddiqui's other essays. The hard work one has to do to become a writer of the future is in its own place, but if the new writer wants to make his "artwork" the glory of a magazine or magazine, then they have to step on this path. First, the editors to whom their manuscripts go are often thrown into the trash without being read, and if they are returned, they are labeled "unpublishable." Which not only hurts the heart of the new writer, but also starts to open blood on the editor's "limitation of immorality". So the desire for the future publication of their "works of art" will become regret, so they have no other option but to cut. The writers of the future also wish that after the publication of their articles, they get proper and adequate compensation, but Nazir Siddiqui here also presents the picture of the future writers of this crude fantasy.

"Everyone is aware of the problems of the future writer. In terms of livelihood, writers generally do not have much more than being a clerk in an office or a teacher in a school or a lecturer in a college. I have also been going through these phases. Who does not know the salary of a clerk, school teacher or lecturer and the experience of today's inflation. In such situations, the search for additional sources of income is not only natural but also inevitable. But if the writer of the future wants to earn his permanent salary Apart from this, if he generates more income with the help of his pen, he has to face discouraging problems in this too. Even if the magazines and journals consider his mental efforts worthy of publication, they do not consider them worthy of compensation. (14)

### **Wedding [Shaadi]**

This is a thirteen-page introduction. Written on January 24, 1959, this inshaya has many beautiful twists and turns. Nazeer Siddiqui is seen as a social psychologist in his essay "Shaadi". It is obvious that marriage is a social necessity and religiously also the importance of marriage becomes even more important. The issue of marriage is also something like that psychologically, a kind of conflict continues in the mind of the "future bridegroom" that marriage is not possible in any case, but instead of "household" this marriage is "house ruin". Nazeer Siddiqui has called marriage a foolish move.

"People often ask me when will you get married, and in response to this question, I have always asked them why you got married. From this kind of question and answer, it has settled in my heart that It is the same difference between married and unmarried men. What is in "why" and "when" means that married people are those who cannot tell why they were foolish to marry and unmarried people are those who do not know or are equally asked. When will they suffer the folly of marrying." (15)

According to Nazir Siddiqui, marriage is actually the result of shamat actions and it is a shamat that is usually impossible to avoid. As a result of this shamat, the feeling arises in husbands that a wife is attached to them, but the same thought is also felt by wives. It happens that a husband is in trouble because of his famous deeds. In relation to marriage, Nazir Siddiqui also conducts a psychological analysis of the youth and elders that the elders consider marriage as a sacred duty, while the youth consider it an art instead of a duty. The same situation has been presented by Nazir Siddiqui with great skill in these words.

"In the matter of marriage, the views of young people and old people have always been opposite to each other. Young people have always been convinced that marriage should be done with someone who has been in love, and old people have always insisted that love should be done with him. should be done with whom one is married, The behavior of the young has been that love should be with the beloved, even if he is like the beloved. The message of the elderly is that love should be with the beloved, even if he is like the beloved." (16)

**For fame: [Shuhrat ki khatir ]**

This Inshaya of Nazir Siddiqui is important in many respects. The first importance is the title of this Inshaya and this title is also the name of the book which consists of sixteen (16) Inshaya. "For the sake of fame" is the sixteenth and last chapter of this book. This chapter consists of seventeen (17) pages and is relatively long. This chapter was written by Nazir Siddiqui on March 2, 1960. This principle, which is the name of the person, does not do anything for the sake of fame. If you know the past of celebrities, you will know that "fame" doesn't just knock on the door, it takes many steps. Therefore, a person is always busy to achieve it. A person does not see what kind of sacrifices will have to be made "for the sake of fame". Which means and how many people have to build stairs to reach the destination of "fame". What does not have to be done for this is well reflected by these words of Nazir Siddiqui.

"For the sake of wealth, some people steal. For the sake of fame, I started plagiarizing from somewhere the subject, from somewhere the content, from somewhere similes, from somewhere the composition, from somewhere the tone, from somewhere the lines, from someone's work, from someone's tune, the result is this. It happened that elements of translation and interpretation started to be found more in my poetry." (17)

This introduction contains the personal experiences of the author, what tactics he tried for fame, what obstacles he overcame to reach the destination to prove his importance as a poet. Make sure you join the mushairas Obviously, participation in these mushairas requires an invitation from the organizers of the mushaira. And this invitation is even better if it is in writing, so the author should have kept in touch with the relevant administrators and for this he used many methods to see it in their own words.

"I was never oblivious to Mushairas. It is another thing that some of the big Mushairas of the city or the Mushairas of Radio Pakistan used to pass by me as soon as I heard the announcement of such Mushairas, I would start trying to invite myself." Every third day, he would meet the organizers of the mushaira on some pretext or the other near a hotel, then despite all their busy schedule, he would take them to the hotel, give them tea, and offer them cigarettes. Despite complaining about being called, he would

mention his success." (18)

Therefore, the author used to make all kinds of methods to be called for such Mushaira. However, these efforts of the writer paid off and eventually he was invited to the Mushaira. In this regard, praises were showered on the organizers. Letters of appreciation were sent to the director of Radio Pakistan, in which praises were tied for the director and organizers. "For the sake of fame" has covered the human psychology that if a person is famous in some social sector, his name will ring. News about him should be printed in newspapers and he should be mentioned in the literary pages of newspapers. As a famous person. Nazir Siddiqui has analyzed this human psychology well in "Sake of Fame".

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