

## Professor Mohiuddin Hajini: A Polyglottal Approach to his Literary Oeuvre

MUDASIR AHMAD BHAT

RESEARCH SCHOLAR

DEPARTMENT OF ENGLISH

AMU, ALIGARH

### Abstract:

A language is not just a tool for communication but it is connected to everything we do. Losing language means losing knowledge. If someone loses his languages he loses his tradition, culture and therefore the sense of belongingness to a community. Kashmiri language is one such language which has been losing its speakers copiously. The issue has become the dominant theme of many Kashmiri writers, who always tried their utmost to take it out from the clutches of those who tried to demean it. One such literary icon was Prof Mohi-ud-Din Hajini. Prof Mohiuddin Hajini was one among those illustrious intellectual luminaries of Kashmir who kept nose to the grindstone to promote art, culture and language of Kashmir. He loved Urdu, English and Arabic languages but to promote Kashmiri language was his primary concern. He raised a staunch voice against all those issues which he believed were socially unacceptable. Prof Hajini's role to promote his culture and language was that of an archivist, who took every possible step to endorse it when psyche of the people was engulfed by 'cultural cringe'. The paper aims to show how Mohi-ud-Din Hajini through his multi-lingual approach to his literary career raised his mother tongue to the status where from no one dared to bow it down.

**Key Words:** Staunch, Archivist, Cultural Cringe, Multi Lingual, Mother Tongue

Prof Mohiudin Hajni born on June, 22, 1917 is considered as one of the prolific writers of Kashmiri language and literature. He was a diligent and hard working boy right from his childhood and was very much interested for the upliftment of his native language (Kashmiri) right from his early days. Prof Mohiudin Hajini showed a way to an ordinary Kashmiri and made him aware about his culture and surroundings through his writing. He was a political bird who talked about human rights when no one could dare to do so. Basher Kirmani compares him with a wall that stops filth from entering a house, he says, "Hajini acted against the outside cultural and political civilizations and saved Kashmiri ethos. He was an outspoken man who stood against the powerful elements hell-bent to disturb Kashmiri culture"(qtd. in Rasool). Hajini was one of the potent figures in the promotion of Kashmiri language and literature and was felicitated with many awards for his unique skill of writing. Under his patronage the state cultural academy and the various Kashmiri cultural organizations had taken the bold initiative to dredge up the lost poetic collections of the great Sufi saints of Kashmir, but due to fiscal and monetary restraints and other inconvenient circumstances,

their dignified mission could not yield the fruits they had yearned. His works did a job of a typical yeoman – a farmer who cultivates his own land, to the Kashmiri language by promulgating it in their literary circles and raising it to the medium of scholarly and artistic expressions, as the language of his works was closer to the spoken language of the people colloquially and contextually. Prof Hajini faced atrocities and repressions but he dealt with them with grit and courage. He had a strong grudge for Dogras and therefore participated in many anti-Dogra protests and was arrested for it under DIR (Defense India Rules). Shujaat Bukhari says in his article entitled “Need to Draw a Red Line on IAS Debate” published in *Rising Kashmir* on May 19, 2016 that Prof Mohiudin Hajini, “had radical views vis-à-vis accession with India. A scholar par excellence, he could have earned a lot of money by going to Doordarshan and Radio Kashmir but he would never accept an offer saying “these were the symbols of India””. He was not only a teacher of Arabic but a cognizant erudit of comprehensive knowledge. He believed that it is the language that is the strong bond between people. That is why he tried to focus not only on Kashmiri language but also on English, Urdu and Arabic languages and had a very good hold over it. Ameen Fayaz says, “being a polyglot, Professor Hajni made contributions in Kashmiri, Urdu, English and Arabic and his pen would flow and run with ease whatever subject he would choose to comment on” (13). He was a prolific scholar of Arabic language and literature also, had he not a good hold over Arabic language, it could have remained beyond comprehension for a typical Kashmiri. Prof Hajini was the founder of ‘Adbe Markaz Kamraz’ along with some other writers and scholars who included Dr Rashid Nazki, Dr Mashaal Sultanpuri, Mohammed Amin Shakeeb, Nishat Ansari and Mohd Ahsan. It is a powerful literary Organization that works for the promotion and annoblement of Kashmiri language and culture. It invited writers, scholars, thinkers from all over the valley and influenced all those Kashmiri knowing people living in Jammu, Rajouri, Poonch and Doda regions of Jammu and Kashmir state. Adbi Markaz Kamraz is a call towards brotherhood and equality and a sincere effort to revitalize our language and get it its due condignity and place in and outside the state. Amin Fayazi remarks Adbi Markaz Kamraz, “is a selfless organization. Its only self is Kashmiri language”. Adbi Markaz Kamraz is the platform to safeguard the culture and civilization ethos of Kashmir. The organization used to organize many literary meets (Adbi Mehfil) along with many eminent Kashmiri writers like Hamidi Kashmiri, Qazi Ghulam Mohammad, T N Gangoo etc and used to present their literary works in their mellifluous voices.

He wrote *Koshur Reader* (Kashmiri Reader) in 1954 for the directorate of school education Kashmir and therefore paved the way for the teaching of Kashmiri Language at the school level as Amen Fayaz says, “Kashmiri language owes its revival to the movement of research and renaissance launched and initiated by Hajini Sahib” (11). He is well known for his play *Gris Sund Garre* (House of a Peasant). It was written in 1917, printed in a journal in 1939 and appeared in a book form fifteen years later. Sisir Kumar Dass believes *Gris Sund Garre* as, “the first play with a realistic note and original theme” (151). The play is written in a simple language which is easily comprehensible as Mohini Qasba Raina believes that, “first realistic social drama - *Gris Sund Gare* (House of a Peasant) written in colloquial Kashmiri is by Mohi-ud-Hajini” (n. d). His works include a monograph *Wahab Parray* in 1959, *Kashir Shairi* (Kashmiri Poetry) in 1960 which is an anthology of Kashmiri Poetry, *Kashiri Nasrach Kitab* (Book of Kashmiri Prose) in 1961. He translated *Musadas Hali* which is a book of Urdu poetry by one of the prolific Urdu poets Moulana Altaf Hussain Hali and got published *Tarjama Musadas Hali* in 1962. His book *Gaman Manz Pheeri Pheeri* (Travelling through

the Villages) shows his tremendous love and affection for village life. This book according to Ameen Fayaz shows, “Professor Mohi-ud-Din Hajini as a journalist who roams about the villages of Kashmir and delves deep into the village psyche and life, in order to reveal what village life is all about” (11). His collection of critical essays *Maqalat* published in 1967 won him the Sahitya Academy Award in 1970. He translated *Alif Laila* (Thousand Nights) into Kashmiri in 1967 and wrote *Luk Ras* (Folklore) in 1971 which is a work of folk literature. In 1976, Hajini published *Kalami Asad Parray* and *Kuliyat-e-Sidiqullah Hajini*. Prof Mohiuddin Hajini has written ample of works in Urdu language as well. He published an essay *Aalmi Akbar* which leaves readers spell bound by its content and style. Being a multilingual and of lofty stature, a single language was not enough for him to exhibit his foresight and sagacity. That could be the possible reason for writing not only in his mother tongue Kashmiri but also in Urdu, English and Arabic as well. In his research paper *The Quran and the Fundamentals of Science: A Concordance*, he talks about concordance between the teachings of the holy Quran and the fundamentals of science. He utilizes his knowledge of Physics, Mathematics and Biology to show the semblance of fundamentals of science with the teachings of the holy Quran. In his another piece of research paper *Religion in World Thought* he talks about religious convictions and believes that the religion should not be the apple of discord among the people of various religious credences but the medium of understanding the real purpose of life. He was of the opinion that to define religion is a very difficult task as according to Ameen Fayaz he believed that, “religion is based on practical actions of man, not what man just thinks” (18). His other papers in which he highlights the concept of religion and God and believes that Muslims have tremendous contribution in the current age of science and technology are *Concept of Unity*, *In Defence of Irrationalism* and *Glimpses of Scientific Thought in Iqbal’s Poetry*. Thus Prof Hajni has left behind a legacy which should serve as inspiration for the poets and writers of kashmiri language.

*Haq Go, Haq Nawaz, Wo Haq Saaz Aadmi*  
*Tha Mard-e-Hur Kamal Ka Mohiuddin Hajini*  
*A man valuing ethics and rights*  
*An amazing free man was Mohiuddin Hajini*

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