

## Global Technologies, Generation Gap and Civilizational Decline Narrative (In the Context of Zouqi's Novel "Poky Maan ki Dunya")

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DOI: <https://doi.org/10.5281/zenodo.15486568>

### Abstract

The greatest characteristic of the 21st century novel is that today's novel is completely free. Free because it is expressing itself completely freely and naturally, without the restrictions of the reader's demands, the rules made by critics, and any ideology. A big name among these free-thinking writers is Musharraf Alam Zauqi. Zauqi is considered one of the most important novelists in Urdu. He proved his mettle in Urdu fiction through his creations. Instead of following the made-up rules of the novel, he created his own path and fit it into this frame. Musharraf Alam Zauqi had a passion for reading and writing since childhood. He grew up in an academic and literary family. He was not allowed to go out, so he became friends with books and at the age of just eleven he wrote a story "Jalte Bujhete Deep" for the radio and at the age of just seventeen he wrote his first novel "Oqab ki Aankhen". After his education, Zauqi took up the pen and never looked back. The subject of his novels was various topics such as socio-political issues, human life, life's preoccupations, corruption, political maneuvering, partition, women's issues, generation gap, globalization, etc. The great thing about Zauqi is that he has never repeated himself. Rather, he has appeared before us with a new topic every time and has forced the reader to think through his writings. This article is written about his novel "Poky Maan ki Dunya".

### Key Words:

Musharraf Alam Zauqi, 21st century, "Jalte Bujhete Deep", "Oqab ki Aankhen", corruption, political maneuvering, partition, women's issues, generation gap, globalization, "Poky Maan ki Dunya".

## Literature Review

Social or civilized values are the basic principles and standards that guide the behavior and social interactions of individuals. These values are the common heritage of humanity that promote social harmony, justice and mutual respect. Important social and human values include high qualities such as honesty, justice, respect, compassion, sense of responsibility and tolerance. Upholding human values paves the way for peace, prosperity and the rights of others at the social level and eliminates chaos, anxiety and conflicts from society. Therefore, the education and training of these human values and their application in practical life are essential for the establishment of a stable and balanced society. Asrar-ul-Haq Qasmi writes in this regard.

"Qaomon ki zindagi ke utaar charhao aur insani duniya ki tareekh par jin logon ki nazar hai, woh bakhoobi jantay hain ke yaqeen ki doulat, usool o ikhlaq ki qowat, farz shanasi aur eesaar o qurbani ke jazbaat se jo muashra sarshar rehta hai, woh insaaniyat ke liye aab hewan ki hesiyat rakhta hai. isi se insaaniyat ki khaiti hari bhari rehti hai." (1)

Human values have a central place in literature. Overall, Urdu literature has played an important role in promoting human values and social reform. Wherever human values are discussed, the lack of human values is also discussed, the problems that caused it are also discussed and bringing them to the fore is a courageous task. In Urdu literature, the names of Prem Chand, Krishna Chandra, Rajinder Singh Bedi and Qurratul Ain Haider are important in this regard and the biggest example of this is the most important short story writer of Urdu literature, "Saadat Hasan Manto". Even before describing human values, he described the losses and reasons that led to the lack of human values. Saadat Hasan Manto also writes about himself:

"Zamane ke jis daur se hum is waqt guzar rahay hain agar aap is se nawaqif hain to mere afsaanay padhiye. agar aap un afsanoon ko bardasht nahi kar satke to is ka matlab hai ke yeh zamana na qabil e bardasht hai. .. mujh mein jo buraiyan hain woh is ehad ki buraiyan hain. .. meri tehreer mein koi nuqs nahi. jis nuqs ko mere naam se mansoob kya ja taa hai, darasal mojudoda nizaam ka nuqs hai." (2)

Lack of values occurs when a person falls from basic moral values. In the present era, the development of social media and information technology has made man mentally paralyzed along with development to some extent. This paralysis has taken hold not only of adults but also of young children. There is no doubt that man has taken on the task of subjugating the world through the use of modern technology. Computers, telephones, mobile phones, laptops, TVs, LCDs, Instagram, Google Apps and Chat GPT, and other similar facilities have not only made life easier, but new video games, TV shows, cartoons have taken on a new form of development. "The effects of neo-colonialism, consumerism, media, globalization, the Internet, chatting, junk food are not only at the economic level. At the social level, the younger generation and young children are not only rapidly accepting this scenario but are also being directly affected by their harmful effects(3) ".

New forms of neo-colonialism and consumerism have emerged. Such cartoons and video games are being sold in the global market that are destroying the civilized life of the youth. The young generation considers the values, civilization and culture of the elders to be outdated and is trying to get out of them. The tragedy is that instead of accepting positive changes, they have started mentally accepting violent behaviors and negative forms of gaining power. They are calling this mental atmosphere the generation gap. Although global economic powers are involved in this whole scenario. Who have made developing countries and backward countries the market for their products, but those European countries are not even responsible for accepting this indifference of theirs.

In the present era, this generation gap, the negative use of global technologies and the decline of civilized values have been shown very effectively in Musharraf Alam Zauqi's novel "Poky Maan ki dunya". Especially the effects of civilized decline are destroying the sexual life of the young generation. These problems are becoming increasingly serious on a global scale. In this entire scenario, consumer-minded countries are deliberately content with a collective apathy. Read the excerpt.

"Marse par pani hai to science daan, wahan payi  
jane wali zindagi ke baray mein mutmaen ho jatay  
hain aur yahan zameen par – yeh ujla shafaaf pani  
– jo har din guzarnay ke sath surkh pani mein  
tabdeel hota ja raha hai who." (4)

The novel does not present a single thematic point of view. The novel covers many important aspects. How are the unpleasant effects of modern technology destroying the young generation? What negative effects are being exerted on Eastern values, and to what extent are our society and parents responsible for this cultural decline, in addition to the negative effects of the global age? Musharraf Alam Zauqi has tried to show the diverse aspects of this important topic from every possible angle.

Nadia Amber Lodhi writes about modernity in the present day:

“Nai nasal ko nah to maazi se dilchaspi hai aur nah walidain se. nai ikhlaqiaat mein lamha lamha mojud aur" zaat" ko bunyadi ahmiyat haasil hai. un ke liye zindagi ka maqsad lazzat ke husool mein hai jo Video Game se le kar jins tak mein talaash karte hain. aaj duniya ko globe vilj bana diya gaya hai. insaan ko aik device se saari duniya se jorhdya gaya hai lekin frd wahid mazeed tanha hota ja raha hai." (5)

The main story of the novel revolves around a boy who, at the age of 12 commits a heinous act like "raping" a girl of his 12-year-old classmate. His crime is made into a vile political weapon and the media links it with the "Dalit issue" to pursue vested interests. But the narrator of the novel, "Sunil Kumar Roy", since he is an educated, intelligent and sensitive character, tries to get to the hidden reasons that led to this moral degradation. He does not study the case on the surface, but rather wants to explore the motivations behind it. During the case, the narrator of the novel is a High Court judge and he goes into depth and thinks about how a child reached such a level of mental maturity that he committed an act like "rape". He meets this character regularly and studies his psychology and also tries to get to the bottom of the problem as to under what circumstances he committed this crime. The main character of the novel, "Ravi Kanchan", who is just a twelve-year-old child, rapes his classmate "Sonali", who is his age. Apparently, the impression is that this is an act of mutual understanding. But before the statements of both "Ravi Kanchan" and "Sonali", the case is given a political color and thrown into the furnace of interest. But the judge regularly studies this case and takes interest in it so that the reasons and reasons that lead a young child to rape from sexual curiosity can be reached. Now here are different ends of a simple "rape" case. Some things that are taking root like a canker in our society.

Social changes have also changed the standards of goodness. Where earlier children were inspired by the prince hero of Tarzan, Alif Leila, today their hero has turned into a homicidal and violent monster. Children want to take the form of every monster in the "Poe Man cartoon". Death is an adventure for children. In the modern era, children want to hear stories that contain elements of oppression, violence, power, authority and torture. The standard of fantasy for children has changed. "Phantom - no longer has any appeal for children. A ghost who fought against oppression. WWF Children either like fantasy, or a reality that has torture. Pain. Here, even dying is no less than an adventure for children (6)

Musharraf Alam Zauqi has identified an important topic in his novel that how children who watch cartoons are becoming so mentally mature that they do not even think it is wrong to become a rapist. Here, understanding the psychology of children is also the moral responsibility of adults in the era of modern global technology because children try to understand the environment and things very carefully. Therefore, having a healthy environment is very important to maintain their mental health. Children are naturally curious, they are very sensitive to what they see at home, especially the sexual relations of their parents. They easily search for various porn sites on their smartphones. At present, there are thousands of sites in the world that show pornographic images as well as videos. By watching such things, children reach the maturity of their mental age. In this way, they practically commit acts that are very low in moral terms. Ravi Kanchan and Sonali are also two such characters who reach mental maturity at a young age.

One of the many reasons that the novel tries to draw attention to is the "generation gap". Which is causing a human and cultural deficit. Due to the inattention of parents, children get attached to the world of screens. It becomes difficult for parents to understand children. A rift is created between the child and the parents that never ends. In the novel, Sunil Kumar is a judge by profession and he is the one who has to pronounce the verdict in Ravi Kanchan's case. When this judge meets Ravi Kanchan to understand him, he also realizes the attitudes of his two children "Nitin" and "Riya" because both of them are mentally at a certain distance from their father. There is such a wide mental gap between parents and children that it is not easy to bridge. Sunil Kumar, who is a judge, tells his defense lawyer, who is also his close friend, that:

"Kuch baatein qanoon se balatar hoti hain maai deer  
advani. darasal mujhe pata bhi nahi chala aur

bachay barray ho gaye. mein bachon ki pasand, na pasand aur shoq ke baray mein kuch bhi nahi jaan saka. bachay urrtay rahay. zamana badalta raha, prmoshn ki fikar aur qanoon ki mouti mouti kitabon mein uljha raha. sochta hon kitni der ho gayi. bachay mujh se kitni daur chalay gaye. Is Umar mein kitni khwahish hoti hai nkhl, bachon ke sath bethnay ki, baatein karne ki lekin mein ne bachon ko –apne aap se lagaya kab tha"(7)

But as long as the parents have time for their children, the children go their separate ways. Sunil Kumar Roy is not only the character of the novel but also the sole narrator. Usually, the sole narrator is also the character of fiction. As Musharraf Alam Zauqi writes in an interview with Rashid Hussain about being the narrator and author of his novel: "My son is 17 years old. Ukasha Alam. We affectionately call him Sasha. Sasha was in front of me even while writing 'Po's World'." (8) The narrator of the novel is also a judge, a father and a sensitive member of society. He not only has to hear the child's case but also save the child from a society wrapped up in political interests. He also observes the psychology of both his children with a keen eye. The conditions of his friend Advani's children are also in front of him. He studies all these situations impartially. The novel reveals a complex situation. On the one hand, those who want to call Ravi Kanchan a criminal. So that Sonali's father Jai Changiram, who is a Dalit (a lower caste that is considered untouchable according to Hindu religion in India and social movements are growing to protect their rights), will gather people's sympathies for Sonali's rape. In such a case, the entire blame goes to Ravi Kanchan. The politics of national interest starts playing its game. Mantriji, who is already supporting the Dalits because the elections are over, now such a new case can bring him more success. He decides to support Jai Changiram and increases his pressure on the court: "The dirt is increasing, ban Valentine's Day... We are bringing back the old Sanskrit. And these are the Congressmen(9) ".

Elsewhere, Mantriji is heard saying:

Every thing is fair in war and politics" (10) "

The narrator thinks in different dimensions to justify the character of Ravi Kanchan. First, that children are influenced by adults. They do what they see them doing. Second: That both the narrator's children have taken new flights in their own home. The moral and value culture that has been living together for years has been destroyed. The family system has broken down. Third: The most

important point that the narrator raises is why today's children want to become villains instead of heroes, why instead of idolizing heroes, they want to develop in the fantasy of extremism, power, authority, oppression, violence and power.

Analyzing all this impartially, the narrator attributes the digital world to the main reason for the lack of human values. Parents and society are to blame for children, due to whose inattention the new generation is becoming addicted to screens. When parents do not have time for healthy activities, children resort to video games for entertainment. In globalization, the capitalist class, in pursuit of its own interests, offers software that is severely destroying the value system of Eastern society.

"Bharat mein bhi jaisay jaisay log computer literate hotay ja rahay hain, cyber crime barhta ja raha hai. Financial trafficking. Piracy. Hacking. cyber terrorism, porno graphi aur cyber astakng. yeh sab naye naye cyber crime ki shakalain hain." (11)

There has been a gap between children and parents, which is social, cultural, civilizational as well as mental. Which is becoming impossible to bridge. Instead of following the famous figures of history, children are becoming blindly imitating power and being captivated by the digital world. The narrator narrates the verdict of this case in a very interesting way.

"Rawi knchn be qasoor hai. aik chhootey se po ke maan ki ghalti ko nazar andaaz karne mein hi hum sab ki bhalai hai. lekin is ke bawajood koi nah koi mujrim zaroor hai. usay sakht se sakht saza to milni hi chahiye is liye. ... Mein poooray hosh o hawaas mein yeh faisla sunataa hon ke tazeerat hind, dafaa 302 ke tehat. .. mein is nai technology, multinational companies, consumer world war globalisation ko sazae moutka hukum deta hon...Hang till death." (12)

The most important question that comes up in this novel is that in the global age, our problems need to be seen in the context of global problems. We have to get out of nostalgia. Sexual provocation or the sexual hobbies of young children that are becoming games are not only our cultural problem, but the number of such problems is increasing at the global level as well. After all, it is more a problem of prevention than understanding its causes, because in this era of globalization, the geography and borders of the world are shrinking due to the

rotation of the globe. In such a case, we cannot survive in our own cultural shell. In his critical article, the author sheds light on this rapidly changing global situation:

"Globle duniya aur globle warming ke is ehad mein allag allag ikhlaqiaat ke ifrit hamein hisaar mein liye kharray hain...Ab aik taizi se badalti hui duniya hai. aur is duniya mein Facebook se Google , youtube, zaum se padora tak information technology se sex aur porn sites ki bhi aik barri duniya abad hai. jinsi ishtial angazi mein gum asia ka aik bara bazaar hai. chhootey chhootey paanch se gayarah saal ke naye bachon ke blue print hain aur dekhnay wali hazaar vn boorhi ankhen. sex ke is bazaar mein ab rishte aur nanhay bachay tak aa gaye hain." (13)

The style of writing of the novel is narrative. The narrator is the only speaker of the novel, a character, an observer and a watcher. The qualities of the narrator cannot be ignored because he is a father, husband and judge who is sensitive and conscious. Saving Ravi Kanchan means trying to secure the future. The narrator is a father who could not save his children from the destructive form of new values, but he tries to secure the future of the children of the nation. The narrator does not fall prey to emotion at any stage in the entire novel. It is also a requirement of the plot of the novel that the narrator's character be built with great understanding. The narrative of the novel also provides information directly to the reader, which creates an obstacle in the flow of the novel and also undermines the artistic delicacy. A mournful and thoughtful atmosphere prevails in the entire atmosphere of the novel. During the reading of the novel, the reader suffers from a similar tragic state, which should be called a state of semi-depression.

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