

## DOCUMENTATION IN URDU NOVEL

DR. LUBNA NASEER

ASSISTANT PROFESSOR GOVT GRADUATE COLLEGE (W) SATELLITE TOWN BAHAWALPUR

DR. SHAZIA ANDLEEB\*

(Corresponding Author Email: [shazia.andleeb@kfueit.edu.pk](mailto:shazia.andleeb@kfueit.edu.pk))

ASSISTANT PROFESSOR/COORDINATOR URDU DEPARTMENT INSTITUTE OF HUMANITIES AND  
SOCIAL SCIENCES KHAWAJA FAREED UNIVERSITY OF ENGINEERING AND INFORMATION  
TECHNOLOGY RAHIM YAR KHAN

AFSHAN SAHER

PHD SCHOLAR URDU DEPARTMENT FEDERAL UNIVERSITY OF ARTS, SCIENCE AND TECHNOLOGY  
KARACHI

FARIA DILSHAD SIDDIQUI

PHD SCHOLAR URDU DEPARTMENT FEDERAL UNIVERSITY OF ARTS, SCIENCE AND TECHNOLOGY  
KARACHI

DR. MUTAHIR SHAH

ASSISTANT PROFESSOR URDU DEPARTMENT HAZARA UNIVERSITY MANSEHRA

### Abstract

In the history of Urdu novels, the biographical documentary trend gradually matured and a few such novels came to the fore which can rightly be called representative biographical documentary novels. The aspect of autobiographical and family documentary is prominent in them. The role of these novels is very important in bringing the Urdu novel to its current developed form.

One of biographical documentary is Abdullah Hussain whose novels "Nadaar Log" and "Udas Nasleem" are full of factors.

Quratul Ain Haider's novel "Kar-e-Jahan Daraz Hai" is a complete biographical documentary novel. This novel has been studied under different trends. Sometimes it has been called a biography, sometimes a family saga, sometimes non-fiction-fiction, sometimes a documentary, sometimes a biographical novel. When all these trends are combined, a biographical documentary novel is formed. A big novel can never be fitted into a single frame, it has all-round aspects.

Regarding documentation, we now mention the novels of Qurratul Ain Haider and shed light on "Chandni Begum". This novel, spanning four hundred and twenty pages, came to light in 1990, when Aini Apa had already gone to India. In this novel, she has evoked impressions of the political, social, cultural and civilizational life of India.

**Key Words:** Urdu novels, Abdullah Hussain, "Nadaar Log", "Udas Nasleem", Qurratul Ain Haider's, "Kar-e-Jahan Daraz Hai", "Chandni Begum".

### LITERATURE REVIEW

There are many Urdu novelists for whom the conditions of their era are an integral part of their novels. A glimpse of their own conditions is presented in these novels. One of these novelists is Abdullah Hussain, whose novels "Nadar Log" and "Udaas Nasleem" are full of factors. This documentary quality makes his novels unique. In this regard, he himself says this about his novel "Nadar Log"

"Mein koi bhi novel likhnay se pehlay research karta hoon. 'Nadar Log' likhnay se pehlay mein ne Peshawar se Karachi tak ka safar kiya... Mein mehaz doosray logon se suni sunai baton par yaqeen nahi rakhta. Yehi wajah hai ke jo bhi mere novel parhta hai us ko Pakistani maashray aur mahaul ki poori tasveer dikhai dene lagti hai... Mein 'Nadar Log' ke silsilay mein bhutta mazdooron, police walay, trade union ke numaindon... Bangladesh ke fauji qaidiyon, san'at karon, jageerdaron aur bohat se logon se mila aur taqreeban do barson ki tehqeeq ke baad yeh novel likhna shuru kiya. Mein kyunkay tehqeeq kar ke likhta hoon is liye mere novel guzishta tees barson se bik rahay hain. Kyunkay genuine aur sachi tehreer mein bohat zor hota hai. Meri tehqeeq hi darasal mera tajriba hai.(1)

This same approach is seen in Abdullah Hussain's "Nadar Log". This novel analyzes the situation from 1897 to 1947. Secondly, it shows the painful trend of the situation in East Pakistan. According to Asim Butt, most of the situations in this novel cover the period after 1947. The novel describes the situations of two brothers, Sarfaraz and Ijaz. Although the story begins in 1947, it then reaches 1897 in a flashback.

However, Sarfaraz, who is a major and is in the custody of India, meets a girl named Mahi and becomes

obsessed with her locks. Nasreen is an ordinary girl. Thin, fair-skinned, with big eyes and a suitable figure. She comes from different families and reaches 1947. This is a long story with different twists. Similarly, the situation of her brother Ijaz also runs parallel. After the formation of Pakistan, he gets recruited in the labor union. Then, when Pakistan is divided, a commission is formed. When this commission comes to light at the hands of Ijaz, Ijaz is arrested. His brother Sarfaraz retires after a quarrel with a colonel and returns home. Along with this, there is also a description of politics, how people have become the owners of big bungalows, cars and factories through flattery. Thus, the small and big incidents in this novel highlight its documentary nature. The author himself also writes about this.

"Nadar Log" mera aik aham aur mujaz novel hai...Mein ne apne tajurbe, apni parhai(study), apne hafize aur mushahide mein doob kar yeh novel mukammal kiya hai. Mujhe is novel se buhat si tawuqqaat wabasta hain"(2)

This shows how much they expected from him. Thus, in this novel, the relationship between the Sikh and Awan families, migration, the description of the military and political realities of Pakistan, the Indo-Pakistan war, the description of Bangladesh, the shameful defeat of the Pakistan Army, the conditions of prisoners of war and the establishment of the Hamood-ur-Rehman Commission are all described with complete honesty. In this regard, Abdullah Hussain himself admits that the people of Pakistan were forced to witness all this because of martial law. He writes.

"Inn wajooahaat ka taayyun karne ki khaatir, Supreme Court of Pakistan ke Chief Justice samet teen aala tareen judges par mushtamil aik Commission of Inquiry muqarrar ki gayi. Apni taftesh aur tehqeeq ke natije ke taur par, Commission is nateeje par pahunchi ke mehez aik askari shikast na thi, balkeh aik azeem aur ikhlaqi haar thi. Do martial laws ke darmiyaan Pakistan ke fauji hukmaran ikhlaqi taur par is qadar gir chuke the aur itne bad'unwaan ho chuke the ke unn mein jung larni ki sakt na rahi thi."(3)

If we look at this quote from Abdullah Hussain in the context of today's situation, the situation is even worse. The current political leadership has also gone through a period where the heart is in the mouth. The reason is that we have not learned any lessons from history. Perhaps we have lost our moral reputation. However, the military and political situations are described in "Nadar Log", which shows that this novel is an important example of "documentation". "Sad Generations" is also a novel like the Great War, the Civil Disobedience Movement, the Jallianwala Bagh Incident, the Communist Movement, the struggle between the Muslim League and the Congress, and Hindu-Muslim riots, etc. In this regard, the author writes.

"Udaas Naslein" ka canvas, Hindustan ki siyasi fiza par muheet hai. Yeh siyasi fiza 1857 ke baad maqami awam mein paida hone wale radd-e-amal se shuru hoti hai, jis ke natije mein hurriyat ke jazbaat samne aate hain.(4)

The historical and documentary status of this novel has been presented in full detail by Muhammad Afzal Butt in his doctoral dissertation. He writes about this novel.

"Udaas Naslein" mein Hindustan ke ghareeb kisanon, mazdoor ki zindagi ko tareekh ke tanazur mein dikhaya gaya hai. Jis ke tamaam nasheb-o-faraz novel mein bari wazahat aur tajurbati dhang se pesh kiye gaye hain.(5)

This novel is divided into three periods: the British era, the freedom struggle, and the immediate aftermath of the partition of India. In it, "Roshanpur" is presented symbolically, presenting a complete picture of the entire Indian civilization. Similarly, "Roshan Agha" and "Roshan Mahal" are also important in terms of symbolic meaning because Roshan Agha's Roshan Mahal was a platform in political and social terms where political and social figures of India used to meet and depart. In this regard, Qamar Raees writes.

"Udaas Naslein" pehla novel hai jis mein, pehli Jung-e-Azeem se le kar Taqseem-e-Hind tak, Bartanwi Samraj ki resha dawaniyon, Tehreek-e-Azadi ke marahil aur tehreek mein kisan, mazdoor tabqa ke hissa aur hesiyat ko Punjab ke nuqta-e-nigah se dekha aur pesh kiya gaya hai.(6)

The above quotes prove that the purpose of presenting Roshanpur in a symbolic way was also to show what is the social and cultural status of India. Another thing is that in this novel, political and social conditions have also been presented in a documentary way, convincing us how important political decisions are in changing the destiny of a country. Its non-political forces always cause the destruction and ruin of the country. Those who are in power by the will of the people will make the decisions of the people of the country, otherwise the same situation will happen as is happening to our country. The feudal system has also always played its full role in the destruction and ruin of this country. The reason is that these people strengthen the hands of the ruling class for temporary benefits and push the common people into the depths of humiliation by supporting their wrong policies. In this regard, Dr. Khalid Ashraf writes.

"Jageerdaraana jabr-o-istehsal ke saaye mein pal rahe kisaano'n ko jabran bharti kar ke Jang-e-Azeem mein larni ke liye bheja jata hai. Roshanpur ka Mahendra Singh aur Naeem apne jaise lakhon kisaan naujawano'n ki tarah zabardasti sipahi banaye gaye the, Europe aur Africa ke mohazoo'n par Germano'n aur fascisto'n se larte hue mare jate...Us ne kisaano'n ke jhonpre aur pakki hui faslein tabah hote dekhi thi aur bare bare banke aur surmao'n ko mitti ki deewar ki tarah dheekte hue dekha tha. Us ne morcho'n mein keechad mein lat pat sipahiyon ko bomo'n se marte dekha tha. Us ne dushman kehlaye jane wale apne hi jaise insano'n ko hairat-o-hasrat se sangeeno'n ka shikar hote dekha tha.(7)

In fact, in "Udaas Naslein" various aspects of the history of the subcontinent (as mentioned at the beginning) have been discussed with great honesty, due to which this novel presents an important documentary history.

With regard to documentation, we now mention the novels of Qurrat-ul-Ain Haider and shed light on "Chandni Begum". This novel, covering four hundred and twenty pages, came to the fore in 1990, when Aini had already gone to India. In this novel, she has evoked impressions of the political, social, cultural and civilizational life of India. In this regard, Raees Rafi writes.

"Gardish-e-Rang-e-Chaman" aur "Chandni Begum" mein Hindustani tabqa-e-ashrafia ke imiye, uske dakhili inteshar aur khariji tazabzub ka intehai takhleeqi bayan hai. Dono novelon ke rehnuma kirdar apni gumshuda shanakht ki baazyaf ke liye naye samaji dhanchay ke atwaar-o-meyar qubool karne ke dar par aa kar zara thataktay zaroor hain magar unhen radd kar ke wapis nahi laut'tay."(8)

This novel tells the story of two different families, but the plot of the story is structured in such a way that different cultural and documentary factors come to the fore. Because the two generations are presented in such a way that the conditions of the subcontinent (before and after partition) come to the fore. "Chandni Begum" is a character who sees with her own eyes the deterioration of her husband Namdar and his addiction to alcohol. Then she also suffers from depression. Anyway, the author writes about this novel.

"Novel apne daaman mein tarah tarah ke waqaaat, muaasharti nasheb o faraaaz, tehzeebi aur tamadduni karwaton aur fard ke ehsaasaat o jazbaat ko sameta hai. Qurratulain ne taqseem ke baad ashraaf ke zawaal ke khaad o khaal ko numayaan kar ke saath saath kameen tabqe ke urooj ke baad muaasharti aur tehzeebi zindagi ki toot phoot ki kahani raqam ki hai."(9)

In this novel, the complete features of Hindu civilization come before us. In this way, we get to know about their ancient civilization and cultural traditions. Conservatism is shown in its full glory. The reason is that conservatism also leads to destruction and ruin in some situations. At the same time, the features of Islamic culture are also highlighted. But it should be kept in mind that only people associated with the elite class have been brought forward in this novel. Qiraatul Ain Haider herself belonged to the upper class, so this class is prominent in most of her novels. Another important thing is that since she belonged to the Shia class, this novel is also important in that it describes all the traditions and values of the Shia class of the state of Awadh. She wrote.

"Raat ko bohat duur se Hussaini baajay ki aawaz aati hai. Beeswaan, bambei mein banay taziyon se ladi bail gaarian kohra-aalood sarak par se guzar jaati hain. Amma sar dhankp kar nazar-niyaz ka ehtimaam karti hain, khud hi baith kar shahadat padh leti hain."(10)

This is the reason why he has presented a complete outline of the civilized life of Awadh. At the same time, Qiraat-ul-Ain Haider has also mentioned the setup of the freedom fighters and traitors between the lines. Thus, in this novel, he has presented his own views on socialism and the capitalist system. However, in this novel, Qiraat-ul-Ain Haider has presented a complete map of the civilized life of India.

"Aag Ka Darya" is a novel by Qiraat-ul-Ain Haider that has come to the fore, which presents a map of the two and a half thousand years of civilized life of the subcontinent. In this novel, a complete map of the history before and after the arrival of Muslims has been presented, in this sense, it is a historical document. In this regard, Dr. Abdul Salam writes.

"Is novel mein asal mein Hindustani sha'oor ki tareekh bayan ki gayi hai. Novel mein mujarrad falsafa aur mujarrad tareekh nahi hai, balkay is mein Hindustan ki tareekhi rooh ko paislay kiya gaya hai."(11)

This is why it presents a confluence of history, civilization and sociology.

The novel has four parts, the first of which is from ancient Indian history to the early Muslim era. The second part covers the rise and fall of the Muslim era. The third part brings to light the rise and fall of the Muslim state of Awadh. The fourth and last part presents an overview of some of the conditions after the partition of India. Much has been said and written about this novel. The reason is that this voluminous novel is a complete documentation in every respect of civilization, culture, civilization and history. Even since a person comes into this world, after him his son, grandson, then great-grandson. In other words, a series continues. The purpose is that this same Hazrat Man passes away by telling his turns under different names. Qiraat-ul-Ain Haider has also named the characters with great skill in such a way that the reader becomes a victim of conflict. But the same philosophy is at work between the lines that whether the names are different or the same, the end is the same. This is the reason why in Arab countries, from the beginning to the present, it is customary to name the grandson after the grandfather. The same thing has happened in this novel. For example, Chamia, Chamia Kali, Chamia Ahmed, etc. Similarly, two characters named Gautam Nilambar. Two characters named Kamaluddin Ahmed. In this regard, see this interesting comment by Dr. Ijaz Rahi.

"Qurratul Ain Haider ney barr-e-sagheer key tehzeebi safar key hawaley sey insani azmaton ka khoj lagaya hai. Gooya, Neelambar key naghmon mein dhoonda hai uss roshni ko, jo diloun mein utar jaaye. Qadeem daur key Gautam Neelambar sey jadeed daur key Gautam Neelambar tak yeh safar, barr-e-sagheer ki saqafati, siyasi aur tabqati jid-o-jehad ka dairaa mukammal karta hai."(12)

The novel skillfully portrays the political insights of the time in characters from all periods of the subcontinent. These characters include Gautam Nilambar, Abu Mansur Kamaluddin, and Cyril Ashley. The novelist writes about Gautam Nilambar.

“Gautam Neelamber ab chobeas saal ka ho chuka tha. Itni muddat mein pehle woh Sophist bana. Phir uss ne shauqi puja ki. Hari ka bhagwat pita, Kapil ke nazriyon par uss ne baseet sharhein likheen. Uss ne apne hum-naam filosof Gautam ka mutala kiya.”(13)

Therefore, the character of Gautam has a historical and cultural significance. Thus, Amjad Tufail has mentioned Abu al-Mansur Kamal as follows.

“Kamaluddin Ahmad doosra aham kirdaar hai jo novel mein mukhtalif maqamat par zahir hota hai. Yeh kirdaar apne saath ek poori tehzeeb aur maashrat liye hue hai. Abul Mansoor Kamaluddin, Kamaluddin, Nawab Kaman aur Kamal Raza tak yeh kirdaar tareekh ki faasla tey karta hai. Yeh ek hi kirdaar ke mukhtalif roop hain jo novel mein mukhtalif auqaat par namoodar hote hain aur fard aur tehzeeb ke mukhtalif zawiyaon aur rujhanaat ki akkaasi karte hain.”(14)

Another important character in this novel is Chamia, who appears in different periods with the same name. About her, Qira'at-ul-Ain Haider writes.

“likhna shuru kiya. Aakhri ehd ki Chamia Baji ki takhleeq karte hue, Aju Baji ki us shakhsyat ko saamne rakha.”(15)

Since we have already said about this novel that it is a cultural history of India that covers various periods up to a few years after the partition of India, the political, historical, social and psychological aspects of each period have been examined. Thus, it becomes a document of two and a half thousand years of history. Tariq Mahmood's novel "Allah Megh De" was written in 1986. This novel was written in the context of the East Pakistan tragedy. He had spent four years in East Pakistan and he was aware that the result of the game that was being played there was bound to be the same as in 1971. He himself writes in his introduction.

“Tareekh ke us azeem sabaq ke naam jis se hum kuch nahi seekhtay”(16)

The tragedy of East Pakistan was such that we as a nation have not learned anything from it. The reason is that we have never reformed ourselves. We are always lying and walking blindly like a camel with closed eyes into a dark and closed street. We should have learned a lesson from our history. But have we thought so till now. What our agencies are doing in Balochistan these days, wasn't this game played in East Pakistan before? Did we really recognize their popular majority? Anyway, in this regard, it becomes a political debate. By Allah, He knows best. In this regard, he narrates in the words of one of his characters, Qayyum. " "Kya tum samajhte ho judai se Bangal ke dukhon ka madawa ho jayega? Nahin, aisi baat nahin hai. Hum jante hain ke Punjabi bureaucrat ki jagah Bengali bureaucrat le lega. Chinioti Shaikh ki jagah Chittagong ka Bhutto Mian le lega. Ghair-Bengaliyon ki jagah Bengali le lenge. Awam-un-nas ke halaat mumkin hai abtar ho jayen”(17)

So, through this novel, he has tried to put the nobility and weaknesses of the people of Bengal on paper through an educated youth. He has mentioned their deprivations and despairs. He has described where they were being exploited. At the same time, in this novel, he has also tried to remove the misunderstandings between the people of Pakistan and Bangladesh.

Overall, it can be said that the discussion mentioned above completely covers those novels that have documentary status.

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