

GLOBALIZATION IN URDU NOVELS

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Abstract

Globalization is the name of the phenomenon by which the people and countries of the world have come closer to each other. The interdependence and communication between people and countries has increased rapidly and the world has become a global village. It can be explained as a process by which people from all over the world unite in one society and perform all functions together.

Urdu, as Pakistan's national language, plays a pivotal role in shaping the country's identity and fostering national unity. This research article delves into the complex interplay between globalization, the Urdu language, and the concept of national unity in the context of Pakistan. The significance of Urdu in forging a cohesive national identity cannot be overstated. This linguistic unity is crucial in a country where numerous languages are spoken, including Punjabi, Sindhi, Pashto, and Balochi. Urdu acts as a neutral ground, thus fostering a sense of belonging to the nation. However, promoting Urdu in a multilingual society like Pakistan comes with its own set of challenges. Language politics, regionalism, and a lack of resources for Urdu education are some of the issues that need to be addressed. To achieve true national unity, Pakistan must continue to promote and protect Urdu as a shared linguistic treasure that binds its people together. This article is written about globalization in Urdu novel.

Key Words: Globalization, Urdu novel, Pakistan's national language, Punjabi, Sindhi, Pashto, Balochi.

INTRODUCTION:

Globalization is the Urdu form of the English word (Globalization). This word is derived from the word Glob meaning dome, sphere, and globe or round object. Similarly, when we look at globalization, it is the process through which businesses or other organizations establish international influence or start their business at the international level. Globalization spread very quickly in the form of a movement and has played an important role in influencing politics, religion, economy, society and literature and thought and has left its mark all over the world. In other words, this movement has affected the whole world and thus a special style has emerged with the emergence of new sciences and new inventions. In fact, the media has a great role in the promotion and development of globalization because what is repeated again and again becomes common knowledge. That is why globalization has continued to advance. The Encyclopedia Britannica defines globalization as follows:

"Globalization is a process by which the Explosive of Eveready life, marked by the diffusion of commodities and ideas, is becoming standardized around the world." (1)

LITERATURE REVIEW

This means that through globalization, life experiences, goods and ideas are becoming more and more common throughout the world, and in this, social affairs and relations are expressed through intercontinental or interregional activities and flows of power or mutual relations. Just as everything is

increasing and the development of communication media has rapidly increased the spread of people, capital, information, goods and ideas. For example, an event that occurs in a remote corner spreads throughout the world within minutes. Similarly, the growing relationships between people and institutions around the world are introducing new areas of economic, trade, social, cultural and political relations. That is, the formation of such a world economy is becoming increasingly interconnected and is distinguished by free trade, free flow of capital and the use of cheap foreign labor markets. Thus, it is a means of such a spread of activities in the sectors of industries and services and the spread of various companies. This adds warmth to global social relations. People thousands and millions of miles away are in touch with each other. It is such a network and integration of markets, nation-states and technologies that access to corporations and states becomes possible at low cost and in less time. The reason for this is that the free market and leaving the market open and the development of the economy are ruled by it. In this way, development is happening all over the world through globalization and thus the benefits of globalization are being realized. However, behind this, the predators of colonialism, imperialism and colonialism have spread their net in the world and now they are continuing to seize the resources of poor countries through various tricks and pretexts. Now there is no need to launch a military attack because they achieve their desired results by making the subjects of that country subordinate to them through their agencies.

Regarding globalization in the Urdu novel, it can be said that this genre has absorbed global traditions and the influences of literature from all over the world. First of all, our eyes fall on the first novelist of Urdu who based Urdu stories on concrete facts and social problems in accordance with modern traditions and thus got rid of the unnatural environment. If we examine it according to globalization principles, it becomes clear that its main character wants to reform his nation at the behest of Mr. Noble and thus he adopts the English style of life. He rents a bungalow outside the city and adapts it to modern style. He keeps dogs in the house. He builds relationships with the people of the ruling house and starts hosting parties in the house. Then Mr. Noble returns to Britain and Mr. Sharp comes, which annoys Ibn Al-Waqt a lot. Then Ibn Al-Waqt's brother-in-law, Hujjatul Islam, also gives him advice and forbids him from adopting the English style. And thus he is reformed. See this quote in this regard.

"Ibn ul Waqt" Nazeer Ahmed ki aisi tasneef hai jo novel ki haisiyat se zyada qareeb nazar aati hai. Yeh Nazeer Ahmed ki zindagi ke tajurbat-o-ehsasat, siyasi, samaji baseerat aur tehzeebi shaoor aur maqsad-e-hayat ki aaina daa hain. Yeh novel Nazeer Ahmed ne 1888 mein mukammal kiya. Jung-e-Azadi nakaam ho chuki thi. Angrezi hukumat ek na-qabile-tardeed haqeeqat ban chuki thi. (Nayi hukumat) Sultanat-e-Britania ki sarhadein door door tak phail chuki thi aur kaha jata tha ke is sultanat mein kabhi suraj ghuroob nahi hota. Sanati inqilab ke natije mein paida waarr ki kasrat ne Europeans ko majboor kar diya ke woh nayi nayi mandiyan talash karein. Aalamgiriyat ki is lehar ne bar-e-saghir ko maashi taur par mafluj kar ke rakh diya. Angrez hukumat ne agarche duniya ka sab se bada nehri nizam diya, railway ka nizam muta'arif karaya lekin yeh haqeeqat apni jagah maujood hai ke yeh sab taraqqiyati kaam muqami bashindon ki falah-o-behboob ko madde nazar rakh kar nahi kiye the(2) ".

The British, considering India as a golden bird, were busy with the destruction of its economy and finances. They introduced a system of hereditary feudalism in place of the non-hereditary feudal system and distributed it among their allies and specific agents under the colonial system. This made the Indian peasantry worse off. In this regard, here is a quote from "Ibn al-Waqt".

"Ahl-e-hirqa ki haalat kisaanon se kahin badtar hai. Yeh sach hai keh government unke haal se kam tarazz kerti hai, balkeh yun kehna chahiye keh nahin karti, magar Europe ke clubon ne unko maar hatteriya kar diya. Hamare dekhte dekhte bahut se umda aur baafit ke peshe ma'doom ho gaye aur hote chale jaate hain. Ab kahan hain woh Dhaka ke malmal, Banaras ke mashru, Aurangabad ke kamkhwab, Bidar ke bartan, Kaghzi ke kagaz, Kashmir ki shalen, Lahore ke reshmi dorey, Ahl-e-Europe kya is par band hain keh jis cheez ki maang Hindustan se hui banaai bhej dee. Nahin, woh log raat din is toh mein lage hain keh Hindustan se har tarah ki paidawar vilayat chali jaati hai(3) ".

A study of this novel shows that the economic situation was not that special and the British had made the conditions of the Indians miserable for their own purposes. In this regard, Allama Abdullah Yousufi writes in his book:

"Siyasi inqilab ke baad, maeeshat ke inqilabat bohat hi haulnaak waqay hue. Bangal, sultanat-e-Mughlia ka sab se zarkhez aur khushhaal subah tha, aur jise sultanat-e-Hind ki paidaawar ka zakheera kaha jata tha, is ka yeh haal ho gaya tha ke chand hi dino mein ghairabad ho kar reh gaya. Jadeed nizam-e-malguzari, jis ki roo se nihayat sakht lagaan ayed kiya gaya aur is par amal bhi nihayat sakhti se hone laga tha, jo aksar zamindaron ki tabahi ka baais hua. 1770 ke qehat ka asar malikon par bhi kayi saalon tak raha(4) ".

Its purpose was to plunder the wealth of India and plunder its inhabitants.

After Nazir Ahmad's novel "Ibn-ul-Waqt", our eyes fall on Pandit Ratnath Sarshar Azad's novel "Fasana Azad". At the time of this novel, the British had completely occupied India and the conquered nation had become inferior in every respect, in terms of values, culture, dress, religion and lifestyle. In this era, it was

compulsory to adopt the culture and civilization of the British. In this novel, Azad describes the character of the main character, Mian Azad, in a way that is full of satire:

"Aik sahib waza duniya sey niralay, patloon khaki, jacket kaali, coat peela, lace coat, ghani daaahi khargosh ki jhaari, half boot pehnay ghat pat kartay double chaal jaatay hain"(5) .

Therefore, in the novel, under this global imperialist thought, Mian Azad has adopted the English style of dress at various places and another character, Chhami Khan, makes fun of him for wearing local clothes. That is, the novelist praises the European style and condemns Indian customs. In this way, the wedding ceremony in Indian society is also considered a sorrow and a misfortune, and this is the thought of the flag bearers of globalization. See this quote in this regard:

"Jab unka kaam tanz-o-zarafat se nahin chalta, toh woh musleh, naqid aur naseh ban jaate hain, aur jagah jagah Angrezi tamaddun ki himayat karte hain aur Bartanwi tehzeeb ki musawwari karte hain(6) ".

This suggests that the liberal conservatives disliked civilization. They criticize the Indian army and the rulers and do not even mention the policies of the British. However, the situation was this:

"Angrez nichlay tabqay ki mehnat Britain muntaqil kar rahay thay. Is say pehlay Hindustani sarmaye ki gardish Hindustan tak mehdood thi jo kisi nah kisi tarha awam tak pohanchti thi. Hindustan kay sabqa hukmaranoo kay muqablay mein Angrez ziyada zalim tha, unhoo nay aam Hindustani ki lahoo paseenay ki kamai ko Britain muntaqil kiya7" .

Similarly, the British were captivating the Indians through scientific inventions and their aim was to strengthen the roots of the exploitative system. Another reason was that they were plundering the resources of the Indians under their capitalist thinking. The novelist's thoughts can be seen:

"Jee aap unn ke kalaam ko namak laga kar chatiye. Yahan unn ke qaayil hi nahi. Newton, Orbres aur Professor Lockyer aur Guyu ki tasaneef dekhte toh aankhen khul jaati. Qibla jhanday hue the. Sheikh bechara kis mein the. Unn ko kaun manta hai. Ma'dude chand daqiyani khalat ke aadmi aur jin buzurgon ke hum pairu hain, z ke kalaam ki America aur Europe ke kul ulama hukma pairwi karte hain. Sheikh the kis mein. Aap Sheikh-ur-Raees ko liye phirte hain".

The above examples make it clear that "Fasanaah Azad" is a product of globalization, which comes before us in the form of a colonial system. The reason is that these were the colonial tactics under which this novel was written.

Now we will mention Premchand's novel "Chowkan Basti" here, which is a thick novel by Pari Machand. In which the story of a good-hearted Hindu Surdas is narrated. During this time, a Christian John Hyuk wants to buy Surdas' land and set up a cigarette factory in it, arguing that it will provide employment to the poor, but Surdas is not ready for this. He believes that the youth will be corrupted by setting up a factory. John Hyuk tries to seduce him with various tricks and excuses, but he does not agree. Finally, he gets government officials to evict him from the land and set up a factory and evicts the farmers of that village (Bandepur) from the land. The police are also supportive of John Hyuk, despite this, his courage is remarkable. When he is tortured, he dies in the hospital, but until the last moment, his words are as follows:

"Hum haar gaye toh kya, maidaan se bhaage toh nahi. Roye toh nahi, dhaandli toh nahi ki. Phir khelenge, zara dam toh lenay do. Aik na aik din humari jeet hogi, zaroor hogi.9

In this novel, Premchand has denied the capitalist system, a branch of globalization, and has exposed the pollution of this system. John Hyuk is a trickster, selfish and capitalist and does not hesitate to take anyone's life for his own ends. The effects of globalization are also prominent in Abdul Halim Sharar's novel "Tahiri". This novel describes the circumstances of a widow "Tahiri", who suffered a lot, but her independence as a servant of God did not diminish and in the end, Allah Almighty enriched her with happiness. The other characters of the novel, Colonel McIntosh and Liara McIntosh, Goffman and Lady Goffman, are representative characters of globalization. They mention their cunningness as if they were the well-wishers of India:

"Waliullah awwal tou yeh yaad rakho keh hum log Hindustan mein jo aye hain, tou mulki islaah aur saare mulk mein aman-o-amaan aur tehzeeb-o-akhlaaq phailane tou aye hain. Hum kisi ka deen lene aur usko behkaane aur bigaarde ko nahin aye hain. Humare paadri albatta Injeel ki waaz kaha karte hain. Magar hum log is amar mein unke khilaaf hain(10) ".

The above quote itself shows how the British were trying to take advantage of the naivety of Indians under the guise of globalization. All the traditional and non-traditional characters in this novel seem to fit in their respective places. Thus, this novel becomes an important document regarding globalization. Sajjad Zaheer's novel "A Night in London" is a modern novel which our traditional critics consider to be a long story rather than a novel. The reason for this is that for the first time in this novel, the stream of consciousness is introduced. Most of the characters in the novel live in the past and adhere to the principles of globalization according to their socio-political circumstances. The novel has six characters and some of the characters go to Europe from India. The effects of European life on these characters are well analyzed

in this novel. For example, Azam is in love with an English girl, Jane, but he is depressed and saddened by her infidelity and failure to return on time as promised, but he does not have the courage to leave her. Another character is Rao, who is a free spirit and is living an independent life. This character understands the tricks of the British and says:

"Hum kaalay aadmiyon ki jaan keeron makoron ke barabar hai aur qasoor humara hi hogा. Hum Hindustani isi laiq hain. Kameenay, zaleel, buz dil. Joota khaatay hain magar Angrezon ki khushamad se baaz nahi aatay. Goli nahi mera bas chalay toh poori qaum ko top ke samnay rakh kar uraa doon. Iss qaum ko zinda rehnay ka koi haq nahi. Khayal karo toh 35 crore insaan aur ek lakh se bhi kam Angrez unn par mazay se hukoomat kartay hain aur hukoomat bhi kaisi hukoomat, Hindustan mein zaleel se zaleel Angrez ka martaba baray se baray Hindustani se barh kar hai. Yahan England mein chahay Angrez mard humaray joote saaf kartay aur Angrez larkiyan hum se muhabbat karein magar Suez ke uss paar toh hum sab 'kaala log' netwo ghulamon se badtar samjhay jatay hain. Mein barrister ho jaon aur tum engineer magar Hindustan mein wohi netwo ke netwo hongay aur kareezon ki thokarain khao ge aur bawajood iske phir ulat kar unhi ko sarkar salaam 'khudawand' arbaab kaho ge. Itni zillat bardasht karne par bhi jis qaum ke kaan par joon tak nah range uss ka safha-e-hasti se naped ho jana hi behtar hai 11".

The understanding and perception in Rao's character is the voice of an Indian's heart. Because the British always considered Indians as third-class citizens. The reason for this was that they not only saw Indians as slaves but also hated them. Especially the Muslims, the British had no respect for God. Because the British had snatched the government from them. This is the reason why Rao's character in this novel is a representative of globalization who is familiar with the veins of the colonial system. For this reason, he is familiar with the mentality of the British that the British continue to create a new history of oppression and domination in the name of reforms. He knows that after the English culture, our local culture will end and a unicultural society will be born.

In Ismat Chughtai's novel "Terhi Lakhir", a character named "Saman" has been highlighted with regard to global thinking. The reason was that she was the tenth child of her parents, born in their old age. She was always taunted that if she had not been born, what would have been lacking. Due to this psychological knot, she became a victim of inferiority complex. The second problem is that the eldest sister became a widow and came to live with her parents. She did not have any special love for Saman; on the contrary, she used to humiliate her by comparing Saman with her daughter Noori at every turn. This deepened Saman's sense of inferiority complex. When she reached puberty, she became worried about the psychological changes in her body. Then one of her friends told her about her brother Rasheed that a girl's love for a boy is necessary. Saman becomes attached to Rasheed, but Rasheed becomes attracted to another girl, Naseem, and Saman becomes alone again. Here is an excerpt from this novel:

"Ismat Chughtai ki bebak tehreer, surf beeni aur haqeeqat pasandi achanak manzar-e-aam par nahi aayi. "Tehdi Lakeer" ki takhleeq ke ruba'i pas-e-manzar mein muashrati waqiyat ki tez raftaar tabdeeliyon ka ek taweeil silsila hai jis ne insani zindagi ko naye andaz-e-fikr aur jadeed tarz-e-ehsas se aashna kiya 11".

In this novel, the virtues and shortcomings of English civilization are exposed and Western values are considered civilized while Eastern values are considered ignorant. In the novel, the girls' stay in hostels is also a part of Western civilization and its harmful effects are highlighted. The issues of hair decoration and makeup are discussed. Globalization is also seen in entertainments like picnics and birthday parties because these were the colonial effects that affected the lives of Indians

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