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## Glimpses of Bengal Famine in Fazal Karim Fazli’s novel “Khoon-e-Jigar Hony tak”

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### **ABSTRACT**

The influence of regional language and culture is significant in Fazali's Novel, “Khoon-e-Jigar Hony tak” being the greatest genre of Urdu language has a greater capacity of linguistic content and commentary than other genres of Urdu language. There, we can maintain that Pakistani Urdu novel has the impact of regional languages and culture. Due to its cultural and civilizational aspects, Urdu language has an ability of expansion. The living and progressive languages have the capacity to absorb new words. This process of comprehension and acquisition synchronize the language with the new times. Therefore, the adoption of modern, terms of science and arts helps expansion. Evolution has been innate in Urdu since its inception with the espousal of words of regional languages, people of different areas can come closer. As human beings, divided into different tribes and families, are in contact with each other; likewise, the languages, being apart, have deep concern amongst them. In this novel Famine Elements has also been discussed as well.

### **KEYWORDS**

Fazal Karim Fazali, “Khoon-e-Jigar Hony tak”, Bengal Famine Elements, Urdu Novel, Pakistan, Linguistic, Diction, Dialect, Culture, Lingual Influences.

## LITERATURE REVIEW

Urdu fiction has traveled from dream to reality in a few centuries. Stories are a manifestation of the lofty flight of human imagination. On the one hand, strange animals, giants and fairies, talismanic worlds, magical gifts, strange events, unusual characters, etc. are the characteristic of the narrative atmosphere, on the other hand, raw and raw pictures of life, bitter and hidden glimpses of everyday life, small realities. Society's haters and brief images etc. are the basic attributes of a human being. Between the two extremes of stories and human beings is the climate of novels.

The novel takes precedence over the narrative and the human being in every way. In the novel, there is neither the dreamlike world of the story nor the endless length. The novel does not have a one-sided and brief depiction of life like a fiction, but the characterization of the characters, the proper spread of events, the arrangement and organization of factors and elements such as the beginning, middle and end make the novel the best reflection of life. The novel presented reform and reality from the very beginning, but the depiction of the suffering of life in Fazli's novel "Khoon Jigar Hona Tak" is hardly found in the history of Urdu novels.

Fazal Ahmed Karim Fazli was born on November 2, 1906 in Behra Nach District, Allahabad. Homeland Allahabad Studied in Allahabad till BA. Later he passed the ICS examination and went to Wilayat for training in 1926. There he received a Belt degree from Oxford. He returned in November 1932 and was posted in Bengal. After being appointed in various positions, he finally held the position of Secretary of Education Department in the Government of East Pakistan. He was also the Secretary of the Ministry of Kashmir Affairs for some time. In 1951, on the invitation of the American government, he gave lectures as a guest in various American universities.

Fazli inherited poetry from his father. His poetry collections "Naghma Zindagi" and "Chashm Ghazal" have been published. Dr. Khalid Ashraf writes.

fazl Ahmed kareem fzli ka novel khon-e jigar honay tak "  
ke dinon ki insani tragedy ۱۹۴۱ qeht bangal ( ۱۹۵۷ )  
ka ihata karta hai. musannif qeht bangal ke douran

mashriqi bangal mein tainaat thay. isi liye bangal ke  
bashindon ki ksmprsi, bhook aur be chaargi ko is novel  
mein tafseel ke sath paish kya gaya hai.(1)

“Khoon-e-Jigar Hony tak” and "Sahr Hona Hona" are two of your favorite songs. It is the story of World War II and famine in Bengal. It is a pioneer novel of human exploitation, cruelty, heartache, patience and contentment in the background of famine, which reflects the reality in such a way that shocking events come to light. From 1939 to 1945, it reflects the work between the government and the people for public welfare and personal interest.

The summary of the novel is that when Jamadar Jaliluddin is forced to sell all his assets due to famine during the Second World War and his wife and child die of starvation due to starvation, he takes three men. Do those whom he has taken responsibility for. Goes towards the official anchorage but they die on reaching the destination. Jumdar Jaliluddin himself faints. This is the climax of the story. At the same time, the ruler of the district, Majeed Sahib, comes to inspect the anchorage and after seeing the condition of the Jamedar, sends him to the poorhouse. When his condition improves, he is made the supervisor of the same poor house. During this time there are changes and Ejaz Ali replaces Hakeem Zilla Majeed Sahib. As soon as they arrive, they dismiss the Jamadar and he returns to his home. There are a total of fourteen chapters in the novel, out of which the first three chapters are devoted to the introduction and the last three chapters to the end of the story. The novel is at its peak in the middle eight chapters, in which slowness and intensity keep coming according to different stages and goals. But the subject equally holds the reader. The main character of the novel, Jamadar, is a simple and philanthropic Muslim of modest status. Maulvi Paneerul Islam is the representative of the political leader, Jaludhar is a special communist. Majeed Sahib is an honest and Mufti officer. While Ijaz Ali is an opportunist ICS of the English government. Phool Muhammad is a diligent and good-natured young man who is a follower of Jamadar and lives with him like a shadow. He dies in his presence.

Fazal Ahmad Karim Fazli was a witness of Bengal famine as a government official. He saw with his own eyes the ill-fated elements who used to feel insensible after seeing the dance of death. The coins of the people would become

the mouths of their mouths. Their hearts turned to stone. Along with such people, there were people with painful hearts like Majeed Sahib, who were saddened by the problems and sufferings of others. People like Sart Saraha who are heartless and bastards by nature were also enjoying life. Because famine had increased their empire. Due to the hunger and compulsion of the middle and lower classes, he became a millionaire by sucking their blood. There was Jaludhar Cheji who was paving the way for Communism against the backdrop of cheap death and abundance of infamy.

Bengal Famine was the first victim of Garba, immortality was spared from such life-threatening suffering and humanity finally died. Man has become a disgrace to humanity. Hunger was spreading its claws towards the people, taking death with it, so that people became helpless before it. Traders and shopkeepers stocked food items. Sakti's cries and cries failed to soften their hard hearts. The homeless and helpless people were waiting to embrace death lying at the doors of government langar houses. While death would also haunt them in these days like the good days.

“aadmi ghalazat mein latt patt

Prar bta.khyian bhatkti rhtin. thori der mein chle kaway  
mndlane lagtay. gidh khushi ke maaray –apne barray  
barray par chhalakne lagtay. un paron ko phelaaye khushi  
se seenah tane laashon ke ird gir wadhu mein machate,  
uchaltay kodtay, jaisay nachi gaar hai hon.”(2)

As the author was stationed in Bengal and saw the hunger, poverty and poverty himself, he says that the famine came to Bengal without anyone knowing about it. An openness began to emerge. Happiness turned into tears of sadness. The market of life began to get cold and the market of death became very hot and cold.

The rustling of a head which later gradually turned into a sound echoed in the ears and that sound was of hunger. For a long time, the government did not consider this issue as a worthy consideration. Even though measures were taken, the famine was not recognized officially. People were afraid to utter the word "call" because no one had encountered it before today. That part of Jussar was green and the only province of the Mughal period which supported all the expenses of the

government, but the English industries on the one hand made the handicrafts of Bengal useless. The effects of which resulted in the fact that the skilled workers became bankrupt and the peasants were reduced to the rank of labourers. Yes, it must have happened that the humans wore the cloaks of grief and the donkeys of joy after seeing their prey.

An important point has been raised by Fazli about Islam in the novel. People may sacrifice their lives for Islam, but they do not try to understand Islam properly. A great example of this is Jamadar. Religiously they are ordinary Bengali Muslims who are free from all prejudices but are not aware of the true spirit of the religion.

Bengal was also known as the abode of saints and chosen people. Who also contributed to create Islamic color in the society. Because the strong opposition of the British and the invasion of the Christian missionaries had created big obstacles. This is the reason why piracy became a profession and the clerics made Islam a source of income for their convenience and the real facts were left somewhere far away. These professional pious beggars attributed Islam only to blind devotion. Jamdar Sahib is an example of those who are inflamed by the irreligious and provocative talk of the zealous and sincere, but cannot access the facts that who are the real enemies of Islam. And what steps should be taken to deal with them. According to Dr. Mumtaz Ahmed Khan:

qeht, tufaan aur selaab ke douran kuch zalim aur be hiss  
kirdaar ghallay ki zakheera andozi aur ahem dawaon ko  
chhupa kar khoob rupiya btorty hain. .. zindagi bigarti hai  
magar batii bhi jati hai. log martay jatay hain dosray peda  
.hotay hain zindagi ka karwan jari rehta hai.(3)

The work of the so-called pira faqirs has always been to increase their devotees and wealth. Especially women who believe in hearsay due to their nature and are prone to discouragement relatively quickly and at the same time because of those who have weak faith, their business is on the path of development day by day. These are the people who are the supreme examples of pharaohism and purity. Those who made a pretense in the cloak of Islam. People used to offer gifts in their service, the justification being that the children of the feet are getting education Jamdar Sahib is also a victim of this poverty. Due to his lack of knowledge, he

cannot distinguish between right and wrong. But the author also tells his original position to the people. Maulana says:

“kkhuda jaanta hai ke insaan baghair ikhlaqi qowat ke ' apni khud gharzi par jisay nafs bhi kehte hain qaboo haasil nahi kar sakta. aur yeh ikhlaqi qowat baghair rohani tarbiyat ke peda nahi ho sakti is liye mazhab insaan mein ikhlaqi aur Rohani qowat peda karta hai, is ki jarr hai, kkhuda ka khauf kkhuda par bharosa, kkhuda se mohabbat.”(4)

All the characters in "Khoon-e-Jigar Hona Tak" are the same as those present in any society, in which the ratio of good and bad goes up and down according to interest, need and time, and when they fall morally. When he comes, he leaves the elders behind. Puneer Mian whose name is Piral Islam is highly educated b. A, BL are lawyers and MLAs. But their nature includes selfishness, cowardice, flattery and oppression. They are not dedicated to humanity and its attributes. Being very cunning, they know how to get their work done. They contest elections by using their name, wealth and influence. People are told that they are starting schools for their welfare, but behind the scenes it is also a major source of their income. They give their son-in-law Sultan a ration shop and a permit, as if they are not afraid to show their nature as far as possible, nor are they ashamed of it. When the famine is at its height, they arrange langar for the people, but their special employee Mugan, while giving them the langar, asks them to chant the name of Puneer Mian. Puneer Mian's natural inferiority complex comes to the fore when he discovers that a self-sufficient man like Jamdar Sahib has finally taken his stomach to the anchorage and that he is stumbling at Dar Badr. Nagman describes Jamdar Sahib's family to Puneer Mian.

“aap ko sun kar barri takleef ho gi be chaaray ka ghar " tabah hogaya. “<sup>⸮</sup><sub>SEP</sub>” chhaa no mar gaya, bi bi jaan mrgyin. “<sup>⸮</sup><sub>SEP</sub>arrey! aur zaleel Aldi? “<sup>⸮</sup><sub>SEP</sub>suna hai bychar langar khanaay mein bheek mangnay gaya tha rastay mein marmra gaya. paneer miyan ke chehray par aik ajeeb si chamak peda hui jaisay unn ke chehray par

kisi ne charbi mil di ho. insaan ki hamd bi aur uss par  
bijli chamak rahi ho. kehney lagey hamaray tumahray  
ghar hi se maang laita. kuch nah kuch to mil hi jata. barr  
a khud daar bantaa tha aakhir langar khanaay gyana.(5)

That twenty-five-thirty-year-old youth who quits his studies and takes a job in a government office later comes to the village permanently with the dream of serving the people of the village because he has become a communist. Some say he quit on his own and some believe he was fired for being a communist. Jalu Dhar is also such a character about whose characteristics Dr. Hasrat Ka Sakjoti writes.

“jalod hr ishtira ki tehreek ke aik sargaram rukan ki  
hesiyat se aik numainda kirdaar hai. uss mein aadaat o  
ikhlaq, murawwat ka fuqdaan, Ibn al waqti, party ke  
usoolon ka dil o jaan se purastaar hona aur unn par sakhti  
se amal karna, waqt zaroorat par black mil bhi karna,  
moqay se faida uthana, gaon ki siyasat ka maahir hona,  
gumnaam khutoot likhna, party ko rportin rawana karna,  
is ke kirdaar ki numaya khususiyaat hain.(6)

The evidence of Jaludhar's trickery is that when Sultan Mian, who is Puneer Mian's son-in-law, was given ration (Poneer Mian is the president of the food committee), he said that everyone drowned and sold the goods and consumed the money. Jalu Dhar blackmails them and becomes a shareholder of 2500.

Mukhlis is also similar to Jalodhar who wants to convince Jamadar Sahib to his ideas. Together, both (Jaludhar and Mukhlis) persuade the hungry people of the village to rob the shop of Sarat Saha, the only means of relief from hunger.

Although Abinash Babu does not grace the novel for a long time, he is a sentry inspector who considers it his right to destroy official things. In the famine, where people were dying for their lives, the lust of people like Abinash had also increased. He started selling the rations that were given free to the needy and as the demand increased, the purchase price of Ibniyash. He comes across as an unscrupulous person who does not hesitate to take advantage whenever he sees an opportunity.

Abhay Babu is such a vile living caper of the society, he is a hideous character with actions who keeps the bottomless depths of humiliation as his abode. No relationship, no relationship is the work of such people, if there is a relationship, then it is such a path of opportunism, money and personal gain that continues to attack humanity.

He is an associate of Puneer Mian Sarat Saha and Nigan. He remained a compounder by profession. It should be that serving the nation is his first duty, but he takes advantage of people's naivety. Instead of medicine, he gives colored salt water and his lust grows when people need his help, so his heart does not drink even when he sees potential patients. At a time when human lives are lying low and people are dying in a very bad condition, he is not putting his own interests aside and keeps changing the color and taste of the medicine by looking at the patient's pocket.

Dawa peetay hi pait itni taizi se chalne lagta ke bemaar mout ki”manzil par chand ghanton mein ayrhyan ragar na pahonch jata, kuch loha garha aur ghora mara par hi moqoof nah tha. gaon gaonyeh bemari phail rahi thi. abhy baabo ki dawa ki madad ke baghair bhi log zindagi ki aakhri manzil par pahunchte jatay thay.(7)

The cause of the disaster in Bengal was not natural disaster but man-made. The distress was multiplied by the depraved state of mind and morals of those who were called to help.

“Banal ki fiza ghazal to ab bhi bani hui thi, magar ab Meer ki ghazal ki jagah Hafiz ki ghazal le rahi thi. saqi mael bah karam tha. sharaab o Shahid ka daur dora tha, kaag urr rahay thay, sharaab hotkon se uchhal rahi thi, hansti gaati, qehqahey lagati, log bhi hans rahay thay, ga rahay thay, qehqay laga rahay thay. same tnon par kaghaz ki shakal mein chandi bersaye jarahi thi. same tan bhi nuqrai tabassum ki barish kar rahay thay. dono taraf sakhavat ka josh tha, yeh kehna mushkil sun-hwa jaar ha tha ke kon ziyada bani hain, peenay walay ya pilanay



walay, bangal ki rangeen fiza ko yeh rang ralian aur bhi Ziyaad har rangeen banaye day rahi theen. baat yeh thi ke jagah jagah no jeen aagai theen. foujon ke camp kya tha barray barray Ishrat kadde thay. raat ko yeh Ishrat kadde raqs gaahon mein badal jatay, woh raqs gahay jahan jilwat mein khalwat aur khalwat mein jilwat ka lutaf aata, aur raqs bhi kaisay raqs? Taza bah taza noba noor o raqs jis ka zikar Lisan algayb pehlay hi un alfaaz mein kar chuke thay ke raqs Bar shair tronala ne khush Bashid khaasa raqsy ke Daran dast nigaray gyrand . arbab nishat ki is anjuman ka naam ” dil khush sjha “ tajweez kya gaya. jaisa naam dil khush kin tha waisa hi kaam bhi tha”.(8)

These gatherings of pleasure and pleasure can give a better indication of the moral condition of those people who were sent here to serve the people. These soldiers were really helping, especially women's virginity was not safe from them. On the one hand, people were starving and seeing their loved ones starving. While the soldiers were intensely celebrating their sexual appetite. There was no courage to bury the dead. Diggers were not called to dig the graves, but they used to perform this duty by themselves, panting and trembling. Even the ability to shed tears after seeing themselves in the grip of death was taken away from them, so on such an occasion the soldiers used to give them the best food to get their demands. He was given every blessing. Every facility was given, they were bought with the money of the poor. In this way, their honor would be taken away from them and they would be made dignified.

These women are being blessed to fulfill their own desires. On the other hand, people were forced to sell their livers to fill their stomachs.

ghanton baad kkhuda kkhuda kar ke jhyr baap aur hari mandal ki baari aayi, jhyr baap zara agay tha. uss ke haath mein pattoun ka aik do na tha jisay uss ne zameen se uttha liya tha, dhone mein jalti hui garam garam khichdi pari, bhaap nikal rahi thi. jair baap toot ke gira, uss ne khechri mein bajaye haath daalnay ke mun daal diya. hari mandal se uss ka sir takra gaya. hari mandal bhi apna mun uss dhone mein ghee's or raha tha. uss waqt do bho

ke insaan thay, nah koi hindu thaana musalman. . khichdi  
gir pari, yeh dono bhi gir parre, hasratoon ka dhair ho  
gaya, peechay ke log unhen rondte hue guzar gaye, dotin  
karahon ki aawaz aayi aur bas..(9)

The condition of the langar which was officially released to deal with this hunger was also different, the khichdi was made with less dal and rice and more water, which would take the blood of the human being with it. The man would lie down in the filth and the eagles, crows and vultures would open their beaks, but would not shut them up expressing happiness. Where vultures were seen sitting on the trees, it would be easy for people to know the way to the anchorage. The condition of the people was deteriorating moment by moment. Life was not coming out and life was repeatedly shaking the hands moving towards it. Death was watching the specter standing far away and those waiting for him had become the specter themselves.

Jamdar Sahib is in the struggle of life and death while Phul Muhammad is the scholar of conflict. He leans against the trunk of a tree and dies.

chand aath das baras ke londay aaye kuch khud qeht zada  
thay. hathon mein bartan liye khichdi lainay jarahay thay  
kuch mehez tamasha dekhnay niklay thay. jamadaar  
sahib ko dekh kar bolay ”budha mr gaya aik londay ne  
baans ki patli chhari se jamadaar sahib ko goda. .. aik  
londa paas baith ke jamadaar sahib ki khuli aankhon  
mein tinka khserny laga. jamadaar sahib ki palak zara si  
jhapke aur kuch qatray tapak gaye. .. dosray londay ne  
bhi aankh mein tinka khaseer palkain phir hamein,  
qatray phir nachky , pehlay londay ne taali bajai.' dekha  
kahin barha mra hai ? . . .ao budhyke marnay ka  
tamasha dekhen. “dosray chalaye ”han jee haan”(10)

It is a picture of sobbing humanity that makes the soul shudder, but it is the truth and the truth is always bitter. Yes, this is another thing, no matter how long it takes us to believe him. The famine of Bengal blew away the consciousness of the great men. Hunger is such a thing that the eyes do not know any other scene. If a hungry

person sees bread even in the moon, then it is right and he can do it rightly, who has gone through this situation and also the situation that the market of loot is hot and there is no end of hope and hope. . Nobody knows what's going to happen. If you see the end of patience, it becomes easy to adopt it, but what a strange situation it was. Under the cruel hands of hunger, people were sacrificing their relations and even precious possessions like honor and blessings like children for their stomachs at cheap prices. What cruelty will be inflicted on the heart of a mother by the hands of her children, who sells her only child for a few rupees, knowing that these few rupees are a temporary support and the same pain is destined later. . In this regard, Mumtaz Ahmad Khan says.

“Fazl Ahmed kareem fazli ke novel khon-e jigar honay tak ka usloob aaj tak yaad gaar hai”.(11)

People died less from famine than from inhumane atrocities. The main purpose of the novel is also that the purpose is not to describe the famine but the effects of the famine which tests the nature of the people. They forget themselves by becoming opportunists and reach a place where man disgraces humanity. Self-interest, indifference, lack of conscience and lack of honor excludes him from the ranks of human beings, where it becomes difficult if not impossible to distinguish them from animals, because humanity itself maintains the difference between the two.

In “Khoon-e-Jigar Hony tak” more deceptions, selfishness and hypocrisy make people miserable than famine. Everyone is receiving name and money from people under the guise of social service and lust is increasing like the problems of the poor. Social workers are straightening themselves out when they get the chance. The characters in the novel are also representing the moral, religious and distorted culture of our society. This novel proves that when the contractors of the society themselves come in the form of dirty and useless elements, life appears in the form of bitter, bitter, complex, tangled and ugly burden

When builders become robbers, sorrow and wonder become few. Puneer Mian, Abinash, Abhay Babu are such hideous images whose personalities have been distorted. The cause of incompetence and cowardice is embedded in every vein of them. These are the people who are the cause of the destruction of the society. Who do not stop stockpiling even in times of famine. The capitalists have given the poor

people a millstone, they live by sucking their blood. The number of corpses increased and humanity decreased and the moral condition of the people became that the clothes of the dead were taken off in order to sell them to get something. They were .exhausted

Many other novels have been written on the subject of famine in Bengal, in which Allah Megh De has become very famous, but the main difference between the above mentioned novel and Allah Megh De is that till the blood is liver, the direct scenes of famine have been presented. While in the rest of the novels, there is more description of the political and social conditions of this period in allusions, the additional quality of the novel is its bitter style, which becomes bitter when the helplessness and poverty of the people are described.

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