

The resistance attitude of women in Abdullah Hussain's novel “Qaid”

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Abstract

Many names can be mentioned in Urdu novels who present political, social and social consciousness through their novels and on the basis of this feature, they became alive and immortal in Urdu fiction, among them Prem Chand, Krishan Chandrer, Fazal Karim Fazli. Jamaila Hashmi, Quratul Ain Haider names are worth mentioning. Abdullah Hussain's name is also included in this tribe of novelists. Those who presented the picture of real life instead of decorating the supernatural universe in their novels. Several of his novels "Udas Naslain", "Baagh", "Qaid", "Nadar Log" and "Raat" came out in public. The novel that brought him fame was "Udas Naslaan". In this novel, one such generation the story of Ajas saw the subcontinent becoming a country, saw the disintegration of a society, saw the defeat of feudal society and also felt the agony of migration. Abdullah Hussain in this novel before the establishment of Pakistan A successful attempt to capture the confused political, social and social situation, "Udas Naslain" is the political and social mirror of its era. But there is only one aspect which seems to be neglected here and that is the role of religion in Indian politics and society and the role of the Mulla which is the most important factor of not But he "this period and which is neglected by any writer of this period. has made up for his lack in his novel "Qaid". In this novel you will find

some resistance of women towards their rights. These characters includes Razia Sulta, Mai Sarwari and Nasreen. The paper shows about this resistnce as well.

Key Words:

Resistance attitude of woman, Abdullah Hussain, Prem Chand, Krishan Chandrer, Fazal Karim Fazli. Jamaila Hashmi, Quratul Ain Haider, "Udas Naslain", "Baagh", "Qaid", "Nadar Log" "Raat", Razia Sulta, Mai Sarwari, Nasreen.

Literature Review

"Qaid" is an important novel by Abdullah Hussain, published in 1989, in which "Qaid" is used as a metaphor. In this novel, imprisonment is the imprisonment of sensual desires, which take the entire novel by storm. At the beginning of the novel, when a nine-year-old child sees naked bodies, his heart is stirred.

This agitation leads to the habit of touching bare bodies and getting satisfaction. In the above-mentioned novel, this imprisonment takes the form of psychological and physical weakness. In the early period of age, when a person is on the verge of puberty, his emotions are always lively, he starts jumping with joy at the smallest thing and gets upset at the smallest thing. These mixed feelings do not let him sit in China.

Sometimes it also happens that in the process of this excitement, teenage boys are able to get sexual pleasure from older women and some girls start getting interested in middle-aged men in the beginning of the novel.

Abdullah Hussain has tried to show this situation in prison, where a nine-year-old boy, Salamat Ali, enjoys the pleasures of Mai Sarwari's breasts.

Abdullah Hussain's novel "Qaid" is very short and the story takes a dramatic turn very quickly. This creates tension in the prose and the reader also has to run fast with the story. The advantage is that the reader's attention does not deviate from the novel, but the tense prose also spoils the enjoyment of the story and this is the reason why sometimes reading One has to face difficulties. The theme of the novel as the title suggests is "Qaid". This "Qaid" is social and political as well as religious and social and also sexual but most of the critics have tried to see the imprisonment in a political context. The novel "Qaid" is a continuous metaphor. It can be considered as a campaign symbol of human deprivations and constraints and social inequalities. Abdullah Hussain's characteristic is that he makes

the subject of all kinds of inequality of his era into a novel. There is no denying the fact that the main context of the novel is political and the story is set during the martial law regime.

If this novel is seen in the background of Zia-ul-Haq's regime regarding women's rights, it would be naive to say that this period was the darkest period in terms of women's rights. Because General Zia-ul-Haq suspended the constitution of Pakistan on July 5, 1977, in which Pakistani women were given equal rights to Pakistani men, in its place in 1980, Zia-ul-Haq implemented four Islamic penal laws, including the Hudood Ordinance. Due to which women's rights were severely affected. By promulgating the Hudood Ordinance, women's rights were revoked. Under these laws, the government of Pakistan is unable to protect the Islam of an oppressed woman who happens to be a victim of rape because being a woman, her testimony alone against the perpetrator of this heinous crime is punishable by the man.

During Zia-ul-Haq's time, it happened for the first time that those women imprisoned in Pakistani jails were subjected to severe physical torture who went to jail on charges of political struggle. A political struggle during his regime, Saffurani was burned on his body with cigarettes in prison. The social restrictions faced by women during this period still exist in one form or another.

Many men like Zia-ul-Haq came and imposed political and social restrictions on women, but they could not succeed in their malicious goals. Zia-ul-Haq imposed numerous restrictions on women under the guise of the Hudud Ordinance and prevented them from progressing and robbed them of their rights, but despite this, women today are fighting against the same negative tactics, but they are not only standing up for their rights. She raises but also knows how to take her right.

It is also worth mentioning here that the main character of this novel is the character of a woman, the name of this character is Razia Sultana Mir. In the eyes of Abdullah Hussain, women are often seen as oppressed. But this is not the case in this novel, the role of woman in this novel is very dynamic. In this novel by Abdullah Hussain, the woman rebels and she does not stay silent, she stands up to take revenge for the injustice done to

her. Here the woman comes in the form of a mother, she does not forgive anyone but takes her revenge from everyone.

Abdullah Hussain's male character looks strong. With them, women are kept for the entire house. They appear in the novels, but often in the background of the story and in a very insignificant position. But in *Qeed*, Abdullah Hussain introduces us to the powerful image of a woman, a mother. A woman who revolts against the values of the society, who clashes with the male society and takes the form of a murderer to avenge the murder of her child, who wishes to change the conservative form of the society. She is not successful in her endeavor but her role becomes an example for us which becomes a metaphor of enlightenment in the society

Dr. Jamal Naqvi writes about this in the quarterly literature article "Abdullah Hussain", the pioneer novelist of Urdu.

”عبداللہ حسین کی دوسری کہانیوں کے مقابلے میں اس کہانی میں عورت کا مرکزی کردار ہے لیکن یہ عورت مظلوم ہو کر بھی جرات مندی کی علامت ہے جو سماج کی اقدار کے خلاف بغاوت کا حوصلہ رکھتی ہے۔ یوں اس کا کردار سماج میں روشن خیالی کا استعارہ بن جاتا ہے۔“ (۱)

The locale of the novel is mainly villages. However, some of its story is also related to the city. Abdullah Hussain described the collusion of Jagirdars and Pirs in the villages in a very realistic manner. As always, Abdullah Hussain has depicted the life of the peasants very well and with impressive details. The narrow-mindedness and ignorance spread in the villages in the name of religion is one of the main themes of this novel. No novelist has ever described it in such an open and excellent way in an Urdu novel. Abdullah Hussain has not only discussed these topics in a critical manner, but has made his novel a battlefield in which good and evil fight head-to-head.

Razia Sultana is oppressed and on the other hand there are some cruel characters. But in this war, Razia Sultana takes the law into her own hands, she does not trust any social and legal institution. When the imam of the mosque declares the child illegitimate and stones him, then which institution should be trusted? But here Razia Sultana herself fights this battle. But in this war, the oppressor wins, but the author is not hopeful

because the war fought by taking the law in hand is a crime. Overall victory of evil is victory of good is possible only when law and social institutions are strong and law binding. This is the conclusion of the novel.

"Qaid" is a short novel, but despite this, it gives an opportunity to get an " introduction to many characters, the most important of which are Mai Sarwari, Salamat Ali Karamat Ali Shah, Feroze Shah, Nasreen and Razia Sultana. However, the most effective role is that of Razia Sultana, who becomes the main source of movement in the story. The fact is that the high-pitched tone of Abdullah Hussain in this novel is the same as in his other novels, even the novels that come after imprisonment. I don't get either. The whole plot is dramatic and shocks you. Especially the ending. This novel can also be interpreted as an important turning point in Abdullah Hussain's fiction, before Abdullah Hussain, a woman did not appear in such a powerful way.

This novel tells the events of the time around the creation of Pakistan. We are introduced to the generation that fought for the establishment of Pakistan and did not hesitate to sacrifice their lives for the realization of the dream of an independent country. "Imprisonment" is a novel that highlights the exploitative forces present in the new country. It describes the political and social situation after the creation of Pakistan. In the novel, a small child shows a scene for how the events affect the child's mind. This scene always remains in the child's mind and when he becomes young, he faces this scene once again. are on his son's insistence, he tells him the story of Razia Sultana, how he suffered impotence because of this woman.

Crime is Abdullah Hussain's favorite subject and he uses it as the focal point of his novels and stories. However, it is not only used as an excuse to interest the reader in the story, but also discusses the psychological and social aspects of crime.

The story begins with three characters including Karamat Ali Shah, Razia Sultana and Feroz Shah. These three have known each other since their student days. These three are friends of each other. The story very quickly confines itself to Razia Sultana and Feroze Shah. Karamat Ali Shah moves to the village from where he returns as a police officer

Feroze Shah is the son of Imam Masjid Ahmad Shah and was an active activist of the Azadi movement. Feroze Shah was more interested in politics. Feroze was one of those youths. They do not hesitate to sacrifice their lives for the sake of the nation. In this regard, he has been quoted many times.

After the creation of Pakistan, Feroze Shah became a rising star of politics. Feroze Shah is not alone in the field of politics, but his friend Razia Sultana stands by his side. Razia Sultana is also an active activist of the Azadi movement.

After a long time, when Karamat Ali Shah gets an opportunity, he asks Razia Sultana that why didn't you marry her when you loved her, she replies that what would a person do after marrying such a man. Who knows how to live only for others. Expressing such expressions is actually a proof of a conscious woman.

The character of Razia Sultana is different from the other characters of Abdullah Hussain. The movement was going on with great vigor in Pakistan. Liberal women were raising voice for their rights. The character of Razia Sultana is completely different, her character was not created by Abdullah Hussain either in the earlier novels or in the subsequent novels. This is a character who not only raises his voice for his rights, but also rebels against the society, but also puts the prevailing customs of the society at the tip of his shoe. An example of this can be given that without Lives with Feroze Shah as his wife.

Drawing a map of the plight of women in the society, Razia Sultana says in a bitter tone at one point:

” تمہارے عوام میں ہم لوگ کہاں شامل ہوتی ہیں ، میں خاموش رہا، بولی۔۔۔۔ ہم لوگ احساس کمتری لے کر پیدا ہوتی ہیں۔ کوئی ہاتھ لگا جائے تو دوسروں کے منہ کی طرف دیکھتی ہیں۔ مردوں کے منہ پر بال نکلتے ہیں تو فخر سے دنیا کو دکھاتے ہیں۔ ہمارے منہ پر ایک ایک بال اگ آئے تو شرم سے سر جھکا لیتی ہیں۔ ہماری چھاتیاں نکلتی ہیں تو شرم سے سر جھکا لیتی ہیں۔ خون جاری ہو تا تو شرم سے جھک جاتی ہیں۔ شادی کی رات گزارتی ہے تو شرم سے باہر نہیں نکلتیں۔“ (۲)

Reading the character of Razia Sultana, one feels that an attempt has been made to expose the society through this character. There is a practical voice against social restrictions and against a troubled society.

At one point, Razia Sultana asks Feroz Shah to understand what he thinks about women, and she realizes that for all his liberalism, he is just a man inside, for whom women are not. His shoes are the only ones he doesn't include in public and probably not even in humans.

Razia Sultana's anger and grief over the death of her child turns her into a bee. She kills the three men who kill her child with stones, while the person who stoned the child to death at the behest of Ahmad Shah hears the whole story from Razia Sultana and After knowing that it was the blood of the child who died, he loses his mental balance and turns around the rejected prisoner.

Razia Sultana places Feroze Shah's baby on the steps of the mosque, she thinks that this is the house of Allah and here Mir Abcha will be completely safe and nothing will be said to him, but let God do it. The one who is the child's grandfather, but is unaware of this, orders some worshipers to stone the child to death. The worshipers fulfill his orders. Maulvi Ahmad Shah stones the child so that the effect of this evil does not spread to the whole town. The death of a newborn child is a very tragic event which the child's mother sees with her own eyes but nothing can be done about it. Abdullah Hussain has described this grief by suppressing her feelings of grief.

”جب مراد پتھر اٹھا کر اُسے مارا پھر علی محمد نے اور چوہدری اکرم نے تو میں نے پہلی بار اُس کی ننھی سی چیخ کی آواز سنی۔ اس نوزائیدہ کے سر کے ملائم ہڈی جو ایک مٹھی میں دبا کر ٹکڑے کی جا سکتی تھی، بھاری پتھروں کی مار میں تھی اس وقت میرے ہاتھوں میں اتنی طاقت تھی کہ میں ان تینوں کا کلیجہ نکال لیتی مگر ٹانگوں نے جواب دے دیا تھا۔ میرے حلق سے چیخ بلند ہونے لگی تو آواز بیٹھ گئی۔ بتا احمد شاہ بتا، تو اس سہمانہ جرم کا مرکب کیوں ہوا۔“ (۳)

No one is caught in a child murder incident because all traces of the incident are erased by the time the police arrive. As if the entire village has taken all the responsibility for this incident. Only Razia Sultana is caught

in it as she kills the three murderers of her child, Murad, Chaudhry Akram, Muhammad Ali.

In jail, she expresses her desire to confess her crime to the cleric. Her wish is granted. In jail, she tells Ahmad Shah how she killed the three murderers one by one. These details come up with repetition. She tells Ahmed Shah.

”تم پوچھو گے میں نے تمہیں کیوں چھوڑ دیا۔ میرے دل میں آگ ان تین بے گناہوں کے خون سے ہی کیوں بجھ گئی۔ تمہیں میں نے کیوں نہ پکڑا۔ تو سنو۔ تمہیں میں نے اس لیے چھوڑ دیا کہ تمہیں تو اپنے ہاتھوں ہی سزا مل چکی تھی۔ کان کھول کر سن احمد شاہ ، وہ معصوم جسے تم نے اپنی زبان سے ملعون کہا وہ تمہارا پوتا تھا۔ کیا؟ احمد شاہ کھلے منہ اُٹھ کھڑا ہوا۔ اس پر لرزہ طاری تھا پوتا؟ ہاں۔ فیروز شاہ کا بچہ تھا۔ اپنے ہاتھوں تم نے اپنی نسل کشی کی۔ یہ ایسی سزا تھی جو میں بھی تمہیں نہیں دے سکتی تھی۔“ (۴)

Razia Sultana In a dramatic way, a strange scene is revealed to the reader, so the reader is forced to think about how tough a woman is. Razia Sultana waves Gada to Ahmad Shah and says:

”او مولوی ” وہ چنگھاڑی ، “ دیکھ یہ تیرا پوتا ہے ” اس نے وہ گڑا احمد شاہ کی داڑھی میں گھسا دیا۔ اس کے ناز کو میں نے چھاؤں میں سکھایا ہے اور اس میں باندھ کر اپنی کو کچھ میں لیے دھرتی ہو۔ یہ میری محبت کی نشانی ہے۔ میں کیسے تو بہ کروں۔ ناپاک ہوں۔“ (۵)

As a result of this incident, two more incidents arise. In these two events, which change the story of the novel, one event takes place completely, i.e. Ahmad Shah's mental condition deteriorates. But the second event happens gradually. This incident is related to the impotence of Kar Amit Ali Shah. Abdullah Hussain has explained the secret of Karamat Ali Shah's impotence in the words of Karamat Ali Shah at the end of the novel.

”یہ سب کچھ اپنے بیٹے سلامت علی شاہ کے اصرار کی وجہ سے اس راز سے پردہ اُٹھاتا ہے۔ “ میں بتا ہی چکا ہوں۔ اور کیا بتاؤں میں اب کسی لائق نہیں رہا۔ شاہ جی ، اس عورت نے آپ کے ساتھ کیا کیا، میری سمجھ سے یہ بالا تر ہے۔“

” اس نے کیا کرنا تھا۔ میرے اپنے نفس کی بات ہے۔ پیر کرامت علی نے کہا۔ کیا بات ہے۔“ سلامت علی نے اصرار کیا۔ پیر کرامت علی نے لاچاری سے اپنے بیٹے کو دیکھا۔ آخر انہیں بولنا ہی پڑا۔ میں ٹھیک ٹھاک تھا۔ اس واقعے کو کئی روز گزر گئے۔ میرے دل کا بوجھ ہلکا ہوتا جا رہا تھا ایک دن اچانک

مجھے محسوس ہوا کہ اس بد بخت کا منظر میرے دل پر بیٹھتا جا رہا ہے۔ میں اپنے ازدواجی حقوق حاصل کرنے کو جاتا تو وہ لہو میں لٹھڑا ہوا گڈا جو اس نے خدا جانے اپنی کس کو کھ سے کھینچ کر نکالا تھا۔ میری آنکھوں کے سامنے آجاتا۔ ساتھ ہی میرے اعضا میں ٹھیس اٹھنی شروع ہو جاتی جیسے وہاں زخم پیدا ہو گئے ہوں۔ میرے پٹھے سکڑ جاتے۔ میں نے خیال کیا وقت کی بات ہے وقت گزر جائے گا۔ مگر یہ منظر تو میری آنکھوں کے پردوں پر پتھر کی لکیر کی طرح جم گیا تھا۔ لاکھ چلے کیے ، یہ مدھم نہ پڑا۔ نہ اس کا اثر کم ہوا ایک نوزائیدہ کے ناڑ میں بندھا ہو اوہ کھلونا جس سے خون اور رطوبتوں کے قطرے ٹپک رہے تھے۔ میری مردانگی کا سرقہ کر کے لے گیا۔ مجھے ہر عورت کے رانوں پر گندے سے خون کے چٹاخ نظر آتے ہیں۔ کئی مہینے گزر گئے تو آخر مجھے پتہ چلا کہ میں اب ہمیشہ کے لیے عورت کے ناقابل ہو چکا ہوں۔“-(۶)

After this incident, Karamat Ali Shah leaves his government job and comes to the village and hides in the mosque and comes forward as a Peer. But Ahmad Shah loses his senses and becomes alienated from himself, later he becomes known as Nanga Sain.

Later they both die on the same day. But no one knows about Nanga Sain's death and his body gets infected with worms. In other words, the author put worms in his body to eat the end. After the death of Karamat Ali Shah, Salamat Ali becomes the successor and a new generation participates in this game of power and religious exploitation. He nurtures his son with the particular view that he will complete his incomplete works as he himself could not participate in politics, his son will also succeed in the field of politics.

But this time Karamat Ali Shah takes a unique strategy and appoints his special advisor a retired Brigadier to expand his spiritual network across the country. Along with this, he also wanted to make his mark in politics. Retired Bir Goodyear's status is symbolic. In the game of power, this symbol shows the involvement of the military. At the end of the novel, the author presents the character of Mai Sarwari as a symbol. Is. At the end of the novel, the author presents the change in Mai Sarwari as a symbol

Thus, the symbol of Mai Sarwari is revealed to the reader in its full form at the end of the novel. Mai Sarwari taking up her duties and leading a normal life is a sign that the tradition which seemed to be on the verge of annihilation was rekindled. The character of Mai Sarwari points to a new

era that the outdated traditions of the society are slowly disappearing and the day is not far when the outdated traditions of the society will end and women will get their right and a human being in the society. Will start living in status. Razia Sultana is also a symbolic character who tries to keep the torch of enlightenment burning. But Razia Sultana was eliminated. His voice has been silenced forever by society. The exploitative forces of the society had taken over the run of the new era under the guise of Peri-Muridi. Salamat Ali Shah joined forces with other forces to establish his footing much more strongly than his father. The people of the villages are busy preparing to welcome the successor of their spiritual and financial exploiter. The author's frustration with all these things is evident as the girls of the surrounding villages are eager to sleep with Salamat Ali Shah. Abdullah Hussain's novel "Qaid" can be said to be a symbolic expression of human society's imprisonment of its own desires. The uniqueness of Abdullah Hussain's other novels is that he openly criticizes poverty and shows its links with institutions like bureaucracy, army and politics. Institutions conspire to gain power while they are based on lies and deceit that they perpetrate on the public. Exploitation of the people is the key unit of their power. This novel has the importance of a historical document. He has played the role of a bitter realist by making social inequality the subject. He has played the role of a bitter realist .criticizing the fake people of Perry and Meridi

Rebellion of Abdullah Hussain's female characters from tradition.

Razia Sultana

The character of Razia Sultana is a symbol, a metaphor for the rebellion against social inequalities, the name Razia Sultana. In the name of religion, Sufism, the face of those who hurt the self-esteem of uneducated and ignorant people in Pakistani society has been unveiled. This character seems to be based on the principles of the Tanishita movement. Razia Sultana is a brave character. This is the character who does not consider the inhuman behavior done to him as written by destiny, but regularly resolves the cruelty and violence done to him. Pakistani society consists of villages where people are exploited in the name of religion. A large part of the population of Pakistan consists of women. These women are uneducated and have basic needs of life. In such a situation, religionists, politicians and generals use the emotions of these people brutally. But this

Razia Sultana seems to demand her right and her social status from a man in a male society, she seems to rebel against marriage, compromise and outdated traditions. It does not want to burden itself with morality. It advocates being a human being in society. It believes that society includes both men and women. Gender discrimination is a term coined by men. Women should be given political, social and economic freedom so that they can breathe in the society like a human being.

The idea of keeping women as slaves and their property has harmed the society. The female characters of Abdullah Hussain's "Udas Naslain", "Nadar Log" are seen as oppressed but it is Razia Sultana who is her existence in the society. She seems to have a healthy dialogue with others about her own opinion and being accepted as a human being. In Pakistan, women have been confined to tribes, villages and the four walls of the house under a well-thought-out plan. Despite all these obstacles, Abdullah Hussain has made this social inequality his subject. In the southern regions of Punjab, there are more followers of this Peri-Muridi. So, in such a case, a regular fake mysticism and an attempt to expose the exploitation of people is seen in front of people. This character will live on among the female resistance characters of Urdu novels. While reading this character, the reader starts to think that one is watching the heroine of an English film, but a girl of the 21st century can be expected not to remain silent after suffering cruelty and physical violence. Now women all over Pakistan are getting education according to modern requirements, expressing their views on different platforms, now women are not ruled, but ruling over women is not their rights nor the world, it is almost decreasing. The character of Razia Sultana is the name of practical protest against social inequalities. This character knows how to perform its role as a human being but also a conscious citizen in the society from educational activities, gatherings, pledge making and society. Jagir knows how to respond to people with a feudal mindset. Moulvi's son Faroz Shah considers Razia Sultana as a woman and wants to have sex with her only to pass the time. The woman gets emotional.

But at the end of the novel, this woman reveals to Kardar Maulvi that what happens to those who use us as a part-time job? This atmosphere of anxiety and anxiety has been presented by the novelist in a very clear way. Dr. Anwar Ahmed writes in his essay "Qaid" a tale of social tragedy:

”ان کے ناول ”قید“ کی رضیہ سلطانہ ایک ایسا کردار ہے جس کی پوری بنت سے عبد اللہ حسین نے اس ناولٹ کو موضوعاتی انفرادیت سے ہم کنار کیا ہے۔ ” رضیہ کے ” کردار ہی نے کی بدولت اس کے خدو خال کی چاندنی سے اس کی شخصیت کے مخفی پہلو نمایاں ہوتے ہیں۔“ (۷)

While doing a mental autopsy of the character of Razia Sultana, the reader feels that this is a representative character of women's rights. He asks Faroz Shah who comes in public. Here, in front of Razia Sultana, the woman appears to be a reflection of hostile elements, then she takes the path of regular intellectual front for revenge. This role raises questions that have been with women throughout human history. Facial hair loss, breasts and feelings of inferiority are demanding. This role indicates the changing problems of women and their problems in human history. Abdulla Hussain will live on because of this role in the tradition of Urdu novels. Literary critics have made the character of Razia Sultana a character of resistance. The character is representative of feminine transformation.

In her sarapa, beauty, delicacy and the color of youth are present with full energy. The description of the character that Abdullah Hussain has created to play in his novel becomes clear further. Abdullah Hussain explains it like this.

”وہ ایسے لوگوں میں سے تھی جن کے اندر ایک برقی رو دوڑتی معلوم ہوتی تھی۔ جس سے ان کا بدن ہر لمحہ تھرکتا اور حرکت ایک پل کو بھی نہیں رکھتی۔ اپنی طبیعت کے لحاظ سے ایک آفت کا پر کالہ بھی۔ وہ دھیما پن جو اس کے خاندان والوں کا وصف جانا جاتا تھا رضیہ سلطانہ میں نام کو نہ تھا۔ ہر بات میں اس کو شرارت سوجھتی تھی اور ہر چیز میں مذاق کا پہلو نکال لیتی۔ گو ذہن کی تیز تھی مگر پڑھائی لکھائی سے زیادہ سروکار نہ رکھتی تھی۔ اس کی بجائے وہ کھیل کو د بحث مباحثہ ، تھپڑ ڈرامہ میں بڑھ چڑھ کر حصہ لیتی تھی۔“ (۸)

While clarifying his curse and the features of his character, the aspect that Abdullah Hussain now wants to clarify in his novel is curiously revealed by a special color of Abdullah Hussain's style. Abdullah Hussain, as a sensitive and enthusiastic fiction writer, brings it out in such a way that his character automatically reflects his creative angles.

Describing the role of students in the politics of colleges through academic summers, speeches, rallies, fights and pledges, Abdullah Hussain further developed the role of Razia Sultana, Feroz Shah and Karamat Ali. It has been shown that in our colleges and universities, we see and hear every day that students are going through a series of trials in politics, prison, release and education. Many dramatic turns, meeting someone, falling apart and then one day suddenly a character meets at some point, then a lot of water has passed under the bridge. Razia enters Feroze Shah's life and goes a long way, but whenever Karamat Ali came face-to-face with Razia Sultana, the face of Razia Sultana remained the same in the eyes of the rest of the world. The character of Razia Sultana is a rebellious character played by Abdullah Hussain and she is friends with Feroze Shah.

”فیروز شاہ کی خواہش ہوتی ہے کہ وہ رضیہ کے ساتھ نکاح کر لے لیکن وہ اس پر رضامند نہیں ہوتی۔ کیوں کر ہوتی۔۔۔ ساری دنیا کا درد دل میں لیے پھرتا تھا جب میرے پاس آتا دو منٹ میں لڑھک جاتا ہے اور منہ پرے کر کے خراٹے لینے لگتا تھا جیسے میں کوئی حیوان ہوں یا پتھر کی کوئی سیل ہوں جس پر رگڑ کر چٹنی بنائی کھائی اور پرے کھڑی کر دی۔ میں آدم زاد ہوں۔ حیوان نہیں ہوں۔“ (۹)

This voice is different from other women's voices in Abdullah Hussain's novels. This woman is not seen anywhere else except in this novel by Abdullah Hussain. This woman is not self-conscious, but she is courageous and has full strength to fight for the protection of her rights. He could reach his ears. While drawing a map of the plight of women in the society, Razia Sultana says in a loud voice at one point.

”تمہارے عوام میں ہم لوگ شامل ہوتی ہیں۔۔۔ ہم لوگ احساس کمتری لے کر پیدا ہوتی ہیں کوئی ہاتھ لگا جائے تو دوسروں کے منہ کی طرف دیکھتی ہیں۔“ (۱۰)

It seems that the woman presented in Abdullah Hussain's novels has suddenly revolted. At one point, Razia Sultana questions Feroz Shah to understand what he thinks about women, only to discover that for all his liberalism, he is just a man inside, for whom women are his. Same as Joti. As he does not include the people and not even the witnesses. Shazia Akbar writes in her essay on the characterization in Abdullah Hussain's novels.

”رضیہ کا کردار ایک باہمت لڑکی کا ہے جو معاشرے میں عورتوں کے ساتھ ہونے والے ظالمانہ امتیازی سلوک کے خلاف آواز بلند کرتی ہے اور ان سفاک عناصر کو بے نقاب

کرتی ہے جو عورت کو جانور سے بدتر زندگی گزارنے پر
مجبور کرتے ہیں۔- (۱۱)

The role of Razia Sultana emerges at this time. When her child is about to be born, Razia goes near Feroz Shah's village watchman, crosses a mountain of pain in a sugarcane field, and on the verge of death, escapes and gives birth to the child. If it happens, she puts this innocent boy on the steps of the mosque, where Firoz Shah's father Ahmed Shah is the imam of the mosque, hoping that her son is dead and her lap is empty, so she should pick up this innocent boy and take him home. He will go and make his heir. But what did he know that Ahmed Shah would kill the Harami child in front of him by telling the pilgrims to come. When this innocent child was being killed on the steps of the mosque, Razia Sultana was hiding in the Kumad field and was watching this whole sad scene. If the mental state of Razia Sultana is analyzed, it is clearly felt that Razia has lost her consciousness after seeing the scene of her son's death and the blood of revenge has risen on her head. In her hands, she cannot sit down from China until she avenges her innocent victim. Overwhelmed by the spirit of revenge, she becomes a victim of Abnar Multi. Razia is an egotistical character whose ego is deeply hurt and now she has no rest. His life has lost peace. She uses her body as a shield to kill the three assassins. Where Razia takes full advantage of her femininity and punishes the three murderers for their heinous cruelty and is brutally murdered. They were killed as illegitimate and impure children. But these three characters are in the niche of opportunity to establish illicit sexual relationship themselves, as soon as they got the opportunity, their sexual desire was awakened. Not only these three characters, but Imam Masjid and the entire village are duplicitous. Ahmad Shah could not train his son in such a way that he would not have an illegitimate child by having sexual relations with an illegitimate woman, but on the other hand, seeing the illegitimate innocent, his faith became excited and killed him.

While Razia Sultana has resorted to sex to bring the three murderers to the role of infidels, she has also exposed the society and the general mood of how we are suffering from duplicity. Razia Sultana is a rich character who is both egotistical and idealistic. Razia Sultana is such a compelling character of Urdu novel that will remain in the memory of the reader of

Urdu novel for a long time. Raju Mir is a very strong and powerful voice against oppression and oppression.

Mai Sarwari

Mai Sarwari is a secondary character. At the beginning of the novel, Abdullah Hussain introduces this character, but after that, this character does not appear anywhere in the novel, but appears at the end. It is said that Mai Sarwari is a landlord in his youth. She had fallen in love with the son of, due to the failure of this love, she has taken a corner seat, but in love, she reaches such a state that she does not take off her head even in hot weather, she does not even eat food for three days. Takes bath only once a month. Mai Sarwari is a mysterious and fascinating character, but at the end of the novel this fascinating and mysterious character is revealed to .the reader in such a way that the reader is surprised

”کہا جاتا ہے کہ دن صبح سویرے مائی سروری نے اپنے لحاف کی گڈری اپنے اوپر سے اتار پھینکی اور چلا چلا کر اصرار کرنے لگی کہ اسے نہلا دیا جائے۔ اس پر صاحب زادہ سلامت علی شاہ کی اماں بھی کہ جیسے کوئی نیند سے بیدار ہو جائے، اگر اس کے ساتھ شامل ہو گئیں۔ پھر وہ دونوں مل کر نہائیں۔ نہانے کے بعد انہوں نے ایک دوسرے کو نئے کپڑے پہنائے، بالوں میں تیل ڈالا اور کنگھی کی، دیکھنے والوں کا بیان ہے کہ اس روز ان دونوں کے چہروں پر ایک پر سکون نور تھا کہ نظر نہ ملتی تھی۔ اس حکایت کی صحت کے بارے میں یقین سے کچھ کہا نہیں جاسکتا۔ البتہ ایک بات مصدقہ تھی کہ اس دن سے مائی سروری نے اٹھ کر چلنا پھرنا اور اپنے کام کاج کرنا شروع کر دیا تھا۔ کہنے والے یہ بھی کہتے تھے کہ مائی سروری کے سر میں کالے بال اور منہ میں نئے دانت نکلنے لگے تھے“ (۱۲)

The resurgence of "Mai Sarwari" and the resurgence of her seclusion and the functioning of ordinary people is a sign that the tradition which was apparently dying has been rekindled. This plant was full of sap and the nipples were beginning to sprout. Mai Sarwari's change in caste is actually a sign of a new era that manifested itself as the end of the Enlightenment tradition. This is the message of the novelist that he wants to give us while talking about the character of Mai Sarwari critic Gauhar Rafiq calls it a sign of denial of mother's natural form and he writes.

” مائی سروری ماں کے مقام کو جبری طور پر چھینے سے پیدا ہونے والی صورت حال کی تجسیم ہے۔ لیکن وہ خاموش ہے۔ اس کا رویہ معاشرے کی بے شمار عورتوں کے طرز احتجاج کا نمائندہ ہے۔ ایک خاموش احتجاج ، ایک طلسم اور گھنا پن جو عورت کی کمیونٹی کی نمایاں خاصیت کے طور پر عورتوں کی کمیونٹی میں زیر بحث رہتا ہے شاید ہی وہ رویہ ہے جیسے بعض دانشور عورت کے مذہب کا نام دیتے ہیں۔“ (۱۳)

Nasreen

Nasreen is a secondary character in the novel. She is a beautiful village girl who is liked by Pir Karamat Ali Shah's son. When Nasreen's father comes to know about their relationship, like a traditional father, he closes the school door on his daughter. He shuts her down forever, thus she would be exposed to a traditional father's thinking and miss out on school education. He forbids the son that his doing this could lead to the downfall of the Amitya family. Pir Karamat Ali Shah for the first time treated his son harshly and tried to make him understand.

”انہوں نے بیٹے کو بتایا کہ نسرين کا گھرانہ آرائیں قوم سے تعلق رکھنے کے علاوہ کسی طور بھی اس قابل نہ تھا کہ اُن کی ٹکر کا گھرانہ سمجھا جائے اور دھمکی دی اگر سلامت علی نے اس حرکت کو جاری رکھا تو وہ اسے حیدر آباد سندھ اپنی پھوپھی کے ہاں بھیج دیں گے اور کبھی اس کی شکل نہ دیکھیں گے“ (۱۴)

Salamat Ali Shah forgets his love and gets lost in the colors of the city, and on the other hand, Nasreen also becomes a downtrodden by marrying an army lieutenant. was his love not suffocating in the prison bars of caste and social rank. When Salamat Ali comes to know about Nasreen's marriage, he feels nothing more than the pain of a thorn stuck in his finger. While reading the novel, the questions arise in the mind that men and women have equal status in the society? Do both families live tribal and national life in the same way? Is there a simple answer or not? In a patriarchal society, the rules made by men to protect their property also apply to women. As long as the so-called morals and traditions of the society remain in the world, the woman will remain directly in the grip of the man, her instinctive desires, elegance, emotions and thoughts will remain at the

disposal of men. Because a woman cannot be used as an inanimate object in a feudal society, she is considered a foot shoe.

The title of the novel "Qaid" moves the human mind towards the social nexus, political, social and economic inequalities. The subject of this novel is simultaneously political and social and fake peri and maridi. This novel has a political narrative and a depiction of religious families. This novel deals with an issue that people are afraid to talk about. This problem has been seen from a woman's point of view. This novel is actually an indication of the problems arising from social inequalities, how uneducated and rural people are exploited. Most of Pakistan consists of villages. Most of the population of Pakistan is women, the level of backwardness in Pakistan is high, in such a situation, the people do not have the basic necessities of life, which is the cause of problems. The style of the story told in the novel is dramatic and narrative. Razia Sultana, the female character in the novel, is a representative of the movement of Tanishit. The story of the novel revolves around this character. This character elevates the centenary of living as a human being in the society. It is the name of an emerging ideology as a formal protest movement against male mentality. A man may be a responsible citizen in the eyes of a woman, but a man thinks of a woman as a shoe. They consider it their honor and status to confine a woman only to the house and four walls. But the novel "Qaid" faces regular practical protest against this social inequality. In the history of human thought, women have passed different places, women have taken a tough evolutionary journey, and women have been facing difficult questions in this complicated journey.

Women's problems have been changing, instead of decreasing, they are increasing. In the novel, Razia Sultana, being a conscious citizen, wants to have a meaningful dialogue with the people in the society that what is our fault? What did we do wrong? Why does the society show such narrow view regarding our birth? We are not responsible for our birth? If you do not treat us as human beings here, will you accept us as human beings on the moon? These are all questions that Razia Sultana asks. Thus, a resistance attitude emerges in the novel. It is an agonizing moment to bear the brutality inflicted on you. But now people have gained awareness due to modern contemporary demands and sciences, so rebelling in such a situation is a sign of a strong intellectual consciousness. Human society

consists of human beings, human behavior is actually the cause of development of the society. The novel has seen strong criticism of these inhumane behaviors in prison.

In the novel, imprisonment is a symbol, a metaphor for the forced tyranny towards social inequality and violence against women, and a formal protest against the oppressors. Abdullah Hussain has the uniqueness in fiction that he has made his contemporary problems the subject of his novels, just as sad generations are remembered in golden words in the Urdu novel tradition, just like the female characters in the Urdu novel tradition. Whenever the attitude of resistance is discussed, Razia Sultana must be mentioned. The writer who created an eternal character has received this reward from nature that he will remain alive and immortal in the literary world.

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