

An Analytical Review of Abdullah Hussain's Novelette "Wapasi Ka Safar"

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Abstract

Abdullah Hussain is considered to be the best Novel writer in Urdu Fiction. He wrote famous novel "Udas Naslain". The novelette "Wapsi Ka Safar" is included in Abdullah Hussain's collection "Nashaib", which was published in 1988 from Sang-e-Meel Publications Lahore. This novelette is a successful

both intellectually and technically. This can be considered as the first story in Urdu novelette writing, in which the writer has narrated the story of Pakistanis residing illegally in other other countries as well.

Key Words : Abdullah Hussain , Urdu Fiction , "Wapsi Ka Safar" , "Nashaib" , Sang-e-Meel Publications Lahore , intellectually and technically...

Literature Review

Eighteen illegal immigrants live in a building in Birmingham, struggling to make ends meet. Because they entered England illegally by sea. That's why the British manufacturers used to do more labor and dirty work than them by giving them less money. In this city, the novelist himself also emigrated from Pakistan. He settled and spent thirty-five years in a foreign land.

The events of the story of " Wapsi Ka Safar " took place during two years. Eighteen immigrants lived in this one house by paying rent. One of them (Hussain Shah) brings Marry, an English woman, with him and starts living with her and an illicit relationship develops between them.

Hussain Shah also wanted to call his emissary to Pakistan, for which Hussain Shah asked Marry to legally Marry his nephew so that he could come here as a legal and free citizen. Similarly, with the arrival of Hussain's nephew Irshad, the beginning of a new twist in the story begins. Marry gets involved in sexual relations with Irshad. Because of sexual relations with Marry, uncle There is a conflict between them and the new comer. There is a debate and a fight, but later the reconciliation is done. Another incident comes out that among these eighteen immigrants, a person named Saqib also develops sexual relations with Marry. And Mary takes care of these three namely Hussain Shah, Irshad and Saqib sexually.

Curiosity arises in the story when Hussain Shah and Irshad are killed and Saqib is arrested for their murder. It turns out that Irshad and Hussain Shah had a quarrel over money. When Saqib gets injured with a knife, Saqib goes

crazy and picks up the same knife and starts stabbing him, thus he is accused of murder and he is arrested.

The police admits Saqib to a mental hospital in prison. At the end of the story, the author meets Saqib after many years. Saqib is mentally cut off from this world. He does not remember anything, but the author, when he goes to meet him, he recognizes him.

The writer also happens to meet Marry. Marry has become a mother of four children and is living with an Irishman. She reveals all the secrets to the writer about Hussain Shah and Irshad's murder. This is how the story ends.

In Abdullah Hussain's writings, one of the most important themes is the indecision and restlessness of women. He has tried to find out the psychology of women. Whether this woman is from the East or the West, women are indecisive in his works. And looks broken. In this novelette, we see that when the novelette writer meets Marry after ten years, who tells that she has married an Irishman, but she does not seem happy and satisfied. The novelist's wife herself is always sad and depressed:

”جب سے آئی ہے اس کو خوشی نصیب نہیں ہوئی۔ ہر طرح کا آرام ہے، اپنا گھر ہے، کار موجود ہے، ٹیلی ویژن لے کر دیا ہوا ہے، اسے دیکھتی رہتی ہے۔ ہر چیز وافر موجود ہے، فراغت کی زندگی ہے، بچے سکول جاتے ہیں، مگر اس کے چہرے پر میں نے خوشی کی لہر نہیں دیکھی۔“⁽¹⁾

Marry is always dissatisfied. Before Hussain Shah and when she came to Hussain Shah and after Hussain when she married an Irishman, she was still restless. It started after the death of her father. In childhood, Marry's father dies and her mother runs away, becoming an immoral drunkard and an irresponsible woman. Therefore, Mary does not avoid wandering as well as a bad sex life. By making Mary's life the basis, the author has revealed the moral decay of the western society, which is free from parents.

However, mention of sex seems to be a favorite subject of Abdullah Hussain. Even in this novelette, most of the events and characters are gendered from the beginning to the end. Hussain Shah's nephew Irshad, who had made to stay in England under an artificial marriage contract with Marry, and Marry

also has a child with Hussain Shah, but despite this, Irshad and Saqib use his wife. That's why Saqib gets into a fight with Irshad and Saqib and his uncle Hussain Shah, in which both are killed. Saqib is caught and admitted to a mental hospital as a psychopath. The novelist used Sex scenes can be seen in most places of the story. Relationships with other women and did not hesitate to use them.

”آٹھ سے لے کر نو بجے تک رنڈی کا ٹائم مقرر تھا۔ بہت سی ہماری گلی میں ہی رہتی تھیں، اور اتوار کے لیے ہم نے ان کے ساتھ ریٹ اور ٹائم طے کیا ہوا تھا۔۔۔ ٹھیک آٹھ بجے رنڈی بن سنور کر آ پہنچی تھی۔ گھر والے پہلے ہی اندر بیٹھے انتظار کر رہے ہوتے۔ گھر میں داخل ہو کر وہ پکارتی ”کم ان پوائنٹنگ ٹائم“ اور دوسری منزل چڑھ جاتی ہے۔“^(۲)

The author has illustrated the psychology of Muslims here. On the one hand, a Muslim fasts. He observes prayers. On the other hand, he does not protect himself from wrong and sinful actions. Adultery is a major sin. Be a Muslim. People also commit this evil act easily. Hussain Shah who is a prayerful person and prays on time, but prays after finishing fornication and after taking a bath.

all of them were Muslims, but All of them were involved in this great sin. The author writes:

” سب سے پہلے حسین شاہ فارغ ہوتا۔ یہ بات شروع سے تسلیم شدہ تھی کہ حسین شاہ کا پہلا نمبر ہے۔ اس کے علاوہ وہ نمازی بھی تھا۔ حسین شاہ کے بعد دوسرے نمازیوں کا نمبر آتا جو کل چار تھے۔ اتوار کا دن آدھی رات تک چلتا رہتا۔ نو بجے کے بعد غسل کے لیے قطار لگ جاتی۔ ایک ڈیڑھ گھنٹہ اس میں گزر جاتا نمازی پہلے غسل سے فارغ ہو کر نماز ادا کرتے۔ اتوار کا دن چوں کہ عبادت کا ہوتا وہ دل لگا کر عبادت کرتے۔ ان کے کمرے سے دیر تک دُعا اور استغفار پڑھنے کی آوازیں آتی رہتیں۔“^(۳)

When Abdullah Hussain mentions sex, he does not mean pleasure . The element of pleasure is very little for him. During the sexual relationship between a man and a woman, he emphasizes and does not intend to emphasize that pleasure. Rather, he showed the orientation of experience in a concrete manner. He described evil and vice as virtue.

A major reference of this novelette is exile. This exile and migration is of a different kind. "Wapasi kasafar" is a useful novelette. Abdullah Hussain made a useful attempt to transform his feelings, impressions and experiences into art. This novelette is a complete story. Its plot seems coherent and orderly. There is a great balance in the beginning and end of the story. There are many different characters in the novel. These characters are real and close to real life. This story is directly related to the experience of the novelist. Most of the characters in this story seem lonely. They have lost their identity and are wandering in search of their unknown destination.

All the characters are as alive as his dialogues. He has maintained a high standard of artistry in his dialogues. Each of his characters speaks as they are. Dialogue writing is very minimal in Novelette. Most of the story is told in a narrative style. But where the dialogues have been written, they have taken full care of the technical nuances and requirements. Also added. In "Wapasi Ka Safar" the work is detailed. Be it is the scene of the battle, the arrival of a women, or the scene of the prison, Abdullah Hussain presents such fine details that the readers are surprised.

In the novelette, the author has created an effective scenario. The scenes of the novelette reflect the atmosphere in which the characters seem to behave. For example, when Hussain Shah, Irshad and Saqib have a quarrel in Marry's room, The author described the scene in such a way that the whole scene repeats itself before the eyes:

” نیچے سے لوگ بھاگتے ہوئے اوپر چڑھ آئے۔ میں نے دھکا دے کر میری کے کمرے کا دروازہ کھولا تو اندر ایک ہیبت ناک منظر تھا۔ حسین شاہ چاروں شانے چت زمین پر ایسے پڑا تھا۔ جیسے سرد ہو چکا ہو، اس کی آدمی قمیض بائیں بغل سے لے کر پتلوں کی پیٹی تک خون سے تر تھی اور سیاہ نظر آرہی تھی۔ ارشاد دیوار سے ٹیک لگائے اور گھٹنے اٹھائے ہوئے بیٹھا تھا مگر بے حس و حرکت دکھائی دیتا تھا۔ اس کا ایک ہاتھ زمین پر الٹا پڑا تھا اور دوسرا سینہ پکڑے ہوئے تھا۔ جس کی انگلیوں کے بیچ سے خون اُبل اُبل رہا تھا۔“⁽⁴⁾

Apart from this, the novelette has very good imagery. Abdullah Hussain has adopted a very fluent and simple, smooth style in dialogue writing. Common

sense style is an important technical quality of this novelette. Dialogue writing on language and expression, characters. The writing and the style are completely controlled. In this novelette, the author has fulfilled all the requirements of the art of storytelling.

On the whole, the novelette "Wapsi Ka Safar" is a beautiful combination of art and thought. On the novelette "Wapsi Ka Safar", BBC made a video on a feature film called "Borther in Trouble". The movie is a Made by an Indian director. Actor Naseeruddin Shah was present with the director of the movie. " Wapsi Ka Safar " is a complete and rich novel by Abdullah Hussain. In fact, this is the story that they want to write from the beginning, that is, they want to write this story from sad generations to imprisonment, and the main theme of this novel is oppression. This oppression is also social, ideological and to a great extent metaphysical. Abdullah Hussain has tried to adapt this oppression in the story from the beginning and he has been successful in this effort to a large extent. Overall, We can say that "Wapasi Ka Safar" is a realistic and useful experience of studying one's own culture and beliefs in a foreign country. The soil of the homeland becomes dearer and dearer. So this novelette is also a testimony of Abdullah Hussain's thought and art.

If you look at the subject of this novelett, you look towards the traditional themes presented in the novels of Abdullah Hussain, i.e. migration, poor patriotism and exploitation of women. The specialty of this novelette is that due to the locale of this novelette t, these themes of Abdullah Hussain Conventional themes are absent. Immigrants live a life of poverty and in this life they lose their confidence and identity. The narrator of this novella is alone in describing the life spent in the poor homeland:

”میں کہتا ہوں غریب غربت خواہ جسم کی ہو یا جان کی وہ ایک لعنت ہے ایک جرم ہے یہ کسی کی حق میں نہیں آنی چاہیے۔ جب لوگ اپنے گھر بار چھوڑ کر نکل جاتے ہیں کہ نئے ملک میں صرف ان کے پاس ایک چیز کی کمی رہ جاتی ہے محنت کے ہاتھ میں ہوتی ہے اور دولت آتی جاتی رہتی ہے مگر وہ جس چیز کا وجود نہیں ہوتا وہ عزت ہوتی ہے۔ اپنے شہر میں دو وقت کی روٹی نہ ملے مگر عزت قائم رہتی ہوتی

ہے۔ بے وطنی میں کوئی پہچان نہیں ہوتی صرف اپنی جان ہوتی ہے جن لوگوں نے کبھی گھر نہیں چھوڑا انہیں اس بات کا علم نہیں۔“⁽⁵⁾

Generally, it has been seen that people from Pakistan and developing countries like Pakistan go to European countries and get married and settle there richly, but they keep missing the soil of their native land. They can never get freedom in their homeland, even though they are haunted by their culture, their language, the smell of their soil.

In this novelette, the impressions of Abdullah Hussain's personal migration also emerge. The "Wapasi Ka Safar" is a story that is directly related to Abdullah Hussain's personal experience of migration and the social, social and especially psychological problems of immigrants. Their statement comes out very clearly in this novel, for example, at one point the narrator says:

”مگر میں نے ایک بات یہاں آکر دیکھی ہے کہ بے وطنی کے اندر دل بہت نرم ہو جاتا ہے اپنا گھر بار اور اپنی بیوی بچے جنہیں پہلے آدمی گلے نہیں لگاتا ہے اب اس موقع پر یاد آتے ہیں کہ دل کلڑے کلڑے ہو جاتا ہے۔ یہاں پر عورتیں بھی مل جاتیں ہیں اور بچے بھی لیکن وہ بات نہیں بنتی اپنی زبان کا لطف اپنی بات چیت، اپنا لباس اپنا اپنا اٹھ بیٹھ لمبی لمبی دھوپ، اپنی آوازیں یہ نہیں ملتیں اپنے ہاتھ کی بنی چیزیں نہیں ملتی بڑے بڑے شہ زور دیکھے ہیں ہر چیز ان کو حاصل ہے۔ لیکن بیٹھے بیٹھے رونے لگتے ہیں جیسے ان کو کوئی مرض لاگو ہو۔“⁽⁶⁾

As mentioned earlier, the main character in this novel is also a woman. Marry appears as a woman who is helpless and oppressed and who is mentally and physically exploited by the society. Marry's characters. And Ahmed Asim Butt sums up other female characters in Abdullah Hussain's novels:

”میری ایک منفی کردار کے طور پر سامنے آتی ہے لیکن بیک وقت ایک مظلوم کردار بھی ہے عبداللہ حسین کے فکشن میں عورت کا کردار ایک مظلوم فرد کا کردار ہے چاہے وہ اداس نسلیں کی عذرا ہو، ندی کی بلا نکا ہو، قید کی رضیہ سلطانہ ہو، نشیب کی کلثوم یا واپسی کے سفر کی میری۔ عورتوں کے کردار عبداللہ حسین کے ہاں ایک ہی فضا میں پروان چڑھتے معلوم ہوتے ہیں اور ایک ہی انجام سے دور چار ہوتے ہیں۔“⁽⁷⁾

Abdullah Hussain's novelette "Wapsi Ka Safar" was first published in 1975. Before analyzing this novel, we briefly describe the story of this novelette.

This story actually revolves around eighteen people who are not from Pakistan. Legally immigrated and living in Birmingham, England. these people suffer the hard and difficult life there. They are all people who have dreams in their eyes to improve their economic conditions. Most of them the factory workers are laborers and are suffering for the betterment of their livelihood. Taking advantage of their statelessness and helplessness, most of the British factories pay them very little and take heavy work from them. These immigrants are living like a native, but after a year in the house in which these eighteen people live, there is a change that changes the whole map of this house. It happens that Hussain Shah who the head man of the people living in the place is considered to be a white woman whose name is Marry who gives him shelter in the house and Marry has also started to live a very happy life with them. The woman starts living as a member of this house and becomes like a family and the presence of a woman in this house causes this house to connect.

The trouble in this house starts when Hussain Shah starts mentioning his nephew Irshad Shah. And forces Mary to marry him so that Irshad Shah can get British nationality and live comfortably there. Mary initially resists but eventually she has to obey Hussain Shah. Arshad Shah goes to England and after marrying her, he becomes a citizen of this country, And he starts working there, then gradually the situation change. Irshad also marries her. She start getting flirtatious and also start leaning towards him. Both Arshad Shah and Mary start living as couple.

Afterwards Hussain Shah knows about the relationship between the two of them, he would feel disgusted because he is forced because he has done all this work himself. A new character Saqib also comes in the story, who is the most literate among all the residents and who's English is the most fluent. Marry establish the same relationship with him as she did with Hussain Shah. Hussain Shah takes care of her husband Irshad Shah and Saqib. She does not give anyone a chance to complain. She has vast treasures of mental and physical devotion for the three men. One day in a money transaction Hussain

Shah and Irshad Shah gets into a fight. Irshad goes and stabs Hussain Shah and Hussain Shah stabs Irshad, both of them bleed to death. Meanwhile, Saqib attacks the two uncles and nephews and kills them both. Unites and is considered as a symbol of unity, now it starts disintegrating and there is chaos in this house. The police comes and Saqib is arrested by the police for the murder of Hussain Shah and Irshad Shah. He loses his mental balance. When the author of this novelette goes to see Saqib in jail, he learns about Saqib's return. Saqib is very happy on his return, but mentally he has not any joy.it didn't matter as he was still unbalance.

The story of this novelette begins with the problems of immigrants and finally ends with the victimization of women. After the incident when Irshad Shah and Hussain Shah are killed by Saqib. who has become a mother of four children and is living with an Irish man. Like other female characters in Abdullah Hussain's novels, the female character of this novel is also central chracter, And this feminine character comes out as a symbol of the oppressed humanity. It is very difficult for her to set foot in this world because she depends on the man and all the dependence on the man is the religion of the male dominated society. If the man's own If the world is unstable, how can a woman provide stability in such a situation? A woman has more self-control and can bear more pain. One place in my painful way says:

”تم مردوں کو کیا پتہ ہے تھوڑا سادکھ لے کر بیٹھ جاتے ہو۔ عورتیں تو دکھ کی عادی ہوتی ہیں۔“⁽⁸⁾

In this novelette too, if we see that women are being physically, mentally and economically exploited. Marry is an oppressed woman. She gave support to Hussain Shah and the whole house in which eighteen men were living. She united and served this house a lot. More sacrifice was asked from her i.e. Hussain Shah's demand that I marry Irshad Shah, nephew of Hussain Shah, she also accepted that.

Being a woman, Marry joined the family and because of the woman, the conditions of the family became worse and all of family became disintegrated and the novelette ends with these words:

” شاید عورتیں بھی بے وطن ہوتی ہیں اس لیے عورتیں یا مرد سب اس دنیا میں
قدم جمانے کی کوشش کر رہے ہیں۔“⁽⁹⁾

Abdullah Hussain portrays the character of Marry and presents the moral degradation of Marry's civilization. And they consider happiness beyond all human moral values. According to them, enjoying the present moment is the greatest value. For them, relationships have no importance. Her soul has been wandering from good to good. With her, love and relationships and many other matters have been going on in the style of the shop. It can be well understood from this incident of Western mentality that once said:

”گھر میں کوئی مہمان آتا تھا تو میرا باپ بھائی سے کہتا کہ اس کو فٹ بال کی کک لگا کر دیکھاؤ۔ میرا بھائی فٹ بال کو کک لگا تا تھا فٹ بال سڑک کے پار جا کر تا ہے اس پر مہمان شاباش دیتا تھا۔ جب میری باری آتی تھی تو میری ماں مجھے خوبصورت لباس پہنا کر ان کے سامنے لے جاتی تھی اور کہتی تھی کہ دیکھو کیسی لگ رہی ہے۔ اور مہمان مجھے دیکھ کر میری خوبصورتی کی تعریف کرتا تھا اور مجھے گود میں اٹھاتا تھا اور پیار کر کے خوش ہوتا تھا۔“

باتیں کرتی کرتی میری رک گئی اور آنکھیں کھول کر مجھے دیکھنے لگی اور پھر بولی، ”تو یہ بات ہے اور ہم اس طرح پل کر بڑی ہوتی ہیں مجھے پتہ ہے کہ مجھے کرنے کی ضرورت نہیں ہے میرا کام لوگوں کو خوش کرنا ہے ہمارے اندر خاص قسم کی ایک چالاکی نشوونما پائی جاتی ہے۔ مجھے کل کی فکر نہیں ہوتی میرے دل میں تسلی رہتی ہے میں جہاں جاؤں گی میرا وقت گزر جائے گا۔“⁽¹⁰⁾

As mentioned, this novelette is the story of the characters who went to England thirty or forty years ago to earn a living. The problems of these characters are also the problems arising from migration. Ghulam Muhammad, Hussain Shah, and writer. Some Hafiz Abadi and some Bengalis also live with them. The outward and inward qualities of these characters, their constraints, their lifestyle, the nature of their jobs, the hours of each other's work. As well as their sympathy for each other, the novelist has used details in describing the above habits and traits of the novelist. These details are closer to the facts. In the story of this novel, the author's own personality It also appears hidden again and again.

The author has also spent a period abroad. This novelette is his experience of staying abroad.

All the characters in the novelette are living in a routine. This routine changes when a white lady comes to this house. This white lady lives with Hussain Shah. Hussain Shah also loves his brother's son. By calling him here, he arranges a paper marriage with this white woman. When they both have sexual relations, Hussain Shah feels rivalry. Due to this rivalry, they kill each other. Murder Case Later it is revealed that a character named Saqib has killed both of them.

In the whole story of this novelette, there is an overall atmosphere of fear and panic. The fear of someone has become in the subconscious of all these characters. The narrator of the story blames this English woman for this incident. While the fact is that Hussain Shah is the real culprit. Due to his greed, the situation leads to his murder and the murder of his brother's son. The meaning becomes clear when the character returns. His name is Saqib. Saqib appears to be physically fine after serving his sentence. What does it mean in life? The reversion of this character to thoughtlessness is a prelude to a fruitless life, because thoughtlessness freezes human thought, while thought or the tune of a task is the main means of keeping life moving.

In this novelette, Abdullah Hussain has not criticized Hussain Shah because of his greed, nor has he proved him to be a bad character. Abdullah Hussain has a deep knowledge of human psychology. He knows the reality of human beings. He is neither an angel nor a devil, but he has to be accepted with his qualities and flaws. Abdullah Hussain is also aware of the fact that greed is a part of human nature. Abdullah Hussain's favorite topic of crime can be seen below. Abdullah Hussain has a passion for telling stories of crime and punishment. There is also skill. He exposes the hidden corners of crime to the reader. Keep in mind that his methods of telling the story of crime are not those of superficial writers. He also writes the story of crime and punishment in a state of balance.

Keeping this type in mind, they bring characters. For example, the role of Zafar's wife Kausar in the novel "Nashaib". His death becomes a mystery. After a long time, Kausar's mother reveals that Kausar was a character girl. But a question haunts her that despite all this, there is something else that we search for and that haunts us. Our soul. Makes a mess.

Abdullah Hussain has described the economic problems of East Pakistan since the establishment of Pakistan to the separation of East Pakistan and the subsequent era in a beautiful and artistic way. The specific point of view has been described. Thus, the subject of this novelette is adopted in the form of economic philosophy instead of the monotony of social nature. Because of this, the heart of the readers remains in the subject of the novel. Apart from this, Abdullah Hussain had also expressed his determination in one of his interviews that he would write a novel to describe the situation of those who migrated abroad for the purpose of livelihood. This novelette is also a link in the same chain. This novelette It has been written with a view to make it easier for people who are looking for employment abroad.

See an excerpt from this novel in this regard:

” دو سال کے پرانے ساتھیوں سے یہ میری آخری ملاقات تھی۔ ان میں سے کتنے بچ گئے اور کتنے پکڑ لیے گئے۔ کتنے یہاں پر ہیں اور کتنے نکالے گئے۔ مجھے کچھ خبر نہیں آج اگر کسی سے میرا سامنا ہو جائے تو شاید پہچان بھی نہ سکوں۔ اتنا عرصہ گزر گیا۔ مگر ایک بات کا مجھے یقین ہے کہ آج بھی وہ مجھے اس طرح یاد کرتے ہوں گے جس طرح میں انہیں یاد کرتا ہوں۔ وہ وقت ہی ایسا تھا، گویا ایک جنگ تھی اور ہم اس کے سپاہی تھے۔ کئی جنگ میں کام آئے ہیں۔ جو بچ جاتے ہیں ان کی زندگی کی رفتار تھم جاتی ہے۔ پھر اس کے بعد جیسی بھی گزرتی ہے گویا روزانہ کی بات ہوتی ہے۔ میں کیسے گر تا پڑتا ہوں اور جگہ جگہ پر چھپتا ہوں اس کاٹ لینڈ جانکلا اور وہاں مجھ پہ کیا بنی۔ یہ ایک کہانی ہے۔ وہاں مجھے ایک چھوٹے سے گم نام کار خانے میں نوکری مل گئی۔ میں نے ڈاڑھی بڑھائی تاکہ حلیہ کچھ تبدیل ہو جائے۔ اس طرح چھپ چھپا کر دن گزارنے لگا۔“⁽¹¹⁾

In the above paragraph, Abdullah Hussain has described the story of the reapers very well and artistically. Apart from this, Abdullah Hussain has also

teased the story of the destruction of the modern industrial society. Seeing the apparent brilliance of the West, people ran away. But when they go there, they realize that the drums of the era are comfortable. When they go there and become a part of this system, they know how morally degraded this system is. There is no system through which money circulates and through which society is economically balanced. Europe has come so far in material development. There is so much life there that such a system is not made a part of its material and economic life. Another thing that comes out in this novelette is that the livelihood What is earned in migration? What is its quality and time? The answer to these questions is also found in this novel by Abdullah Hussain, because the sustenance that limits human life to its own circle and restricts expression, speech and transportation is the sustenance that is given in exchange for freedom. It is less blessed than the livelihood earned. In this regard, see a quote from his same novelette:

” جن لوگوں نے کبھی اپنا گھر نہیں چھوڑا انہیں اس بات کا علم نہیں۔ ان کے حق میں یہ نہیں آتا کہ ہمارے اوپر ہلکی نظر ڈالیں۔ ہم نے یہاں ایک پودا لگایا ہے اور پوری آبادی کے لیے عزت کی صورت پیدا کی ہے۔ اس کام میں ایک عمر ضائع ہو گئی ہے۔“⁽¹²⁾

Overall, we can say that this novelette of Abdullah Hussain is his best work.

References

1. Abdullah Hussain, *Nashaib*, Sang-e-Meel Publications Lahore 2011, p: 310
2. Also, p: 253
3. Also, p: 254
4. Also, p: 295
5. Abdullah Hussain, *Wapasi ka Safar*, Sang-e-Meel Publications Lahore, 2011, p: 27
6. Also, p: 75

7. Asim Butt, Abdullah Hussain Shakhshiyat aor Fun, p: 100
8. Also, p: 116
9. Also, p: 150
10. Also, p:111
11. Also, pp. 253–252
12. Also, p: 268