INTRODUCTION
Aslam Rahi is an important name in the list of Urdu historical novels. He wrote two types of novels, Historical and Romantic. His historical novels are more than romantic novels. Aslam Rahi was born on February 6, 1938 in Gujarat. He got his early education in Gujarat. His Matriculation was in 1956 from the same place. He passed Intermediate and BA from Karachi Board (at that time it was only Board not University) while Master in Urdu from Jam Shoro. He was in love with the Arabic language, that’s why he got the certification of Maulvi Fazil also in Arabic.
Aslam Rahi got married in Gujarat. He had two children, a son and a daughter. His son Ammar Ahmed owns a publishing company Ammar Publications. Daughter’s name is Arisha Naz, who is married. Aslam Rahi’s wife died in Karachi in 2015. He worked in many places including banks, army, education and various government and private companies. In 2013, he came to Lahore from Karachi and is still living in Lahore. Aslam Rahi has dozens of historical and romantic novels. In his historical novels he has made most of the historical figures. Apart from characters and history in Urdu novel, imagination is also sufficient due to which the story of the novel moves forward and thus the events of the historical novel moves. Aslam Rahi is famous as a historical novelist. Most of his novels are historical. Among these novels, “Ibleeka” got the most popularity as well. “Ibleeka” has seven parts. The present article is written with reference to “Ibleeka.”

LITERATURE REVIEW
“Ibleeka” is the most famous historical novel of Aslam Rahi. That is the reason that Aslam Rahi himself has said about this novel that it is my most important novel. The topic of this novel is a historical journey. “Ibleeka” is a transcendental and immortal character named “Yonaf”, a representative of Goodness. In “Ibleeka” AsalRahi has mentioned famous prophets and many important Historical personalities. Firstly “Ibleeka” was published in a monthly magazine “NayeUfaqq Digest”. The everlasting battle between goodness and evil is shown in this novel. In this novel, continuous history is described. Abel and Cain (Habeel an Qabeel), the two sons of Hazrat Adam. These are presented as symbols of goodness and evil, respectively. Their two families fight each other to take possession of the body of Hazrat Adam. This fight continues with the passage of time. Aslam Rahi writes about this novel in these lines:

In other place he writes about the centrality of “Ibleeka”:
The story begins with the fact that the body of Hazrat Adam (A.S.) has been preserved in the caves of Noz cave and several young men have been assigned to guard it under the supervision of Hazrat Seth (A.S.), the chief of the Abel tribe. As mentioned earlier, one of them is the young man “Yonaf” who possesses eternal and divine powers and is the protagonist of the story along with ”Ibleeka”. He is the enemy of evil characters. Similarly the character “Azazel” is the sign of evil, who is creating the situation of battle between Abel and Cain tribes. In this regard, Azazel raises the tribe of Cain against Abel and thus a competition begins to start. Thus, the instructive events of history are described in the lines of novel. The purpose is to reform the society and coming generations as well. Although the conflict between good and evil has been going on continuously since the first day in the history of the world, Sometimes good prevails and sometimes evil gets a chance to win. The achievements of various elders have been described in this regard. There are incidents in the novel which are unprecedented. As Akbar Shah Najeebabadi writes in one place regarding history:

This shows that the forces of good and evil have always clashed. In the same way, more characters start appearing in the story, in which “Arif”, “Beosa” and “Nabeeeta” are the followers of the devil. While “Yonaf” is the representative of goodness. Similarly, after HazratSheth (A.S), HazratIdrees(A.S.) came into the world. Idrees (A.S.) also created perfection in Astrology and art of versification. Under the influence of the forces of the evil, “Zhakhak” is the king of Yemen who killed his father “Alwan” and became the king. “Zhakhak is a cruel king. In the same way, “Jamshe” became the king in Iran. The history of the people of Egypt is very old. In this country, Saleh(A.S) sent to the people of Samood. In “Ibleeka” Egypt’s ancient sacrificial rituals, religious songs and different eras of pharaohs are mapped. Early ancient battles of the Sumerian nation, the Aad nation and the Arabs are also mentioned. The conditions of Elamee, Akkadee and Sumerian cities are also described in a history. The customs of the people of that time, places of worship, deities and idols are also mentioned. This suggests that Aslam Rahi knows ancient history. Among the events of the Prophets, the event of Ismail(A.S) is also described. In the same way, the events of Israeli and their Prophets and Musa(A.S) and the conditions of Pharaohs have also been described. In the same way, the lesson of the Greeks and Romans has also been narrated through Dawood(A.S). After that, the history of Indians has also been described in detail.

History is a vast ocean by studying it, we get knowledge of geography, famous scholars, civilizations, cultures and society and religion and tradition. NaseemHijazi got the most fame in Urdu historical novels. After that, Aslam Rahi made his name in this field. Aslam Rahi developed the historical novels in a philosophical way. Thus he writes in "Ibleeka":

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From the above quotation it can be said that Aslam Rahi has done historical and geographical analysis in "Ibleeka". In this novel, he has also mentioned the fall of the Roman Empire and the conspiracies and deterioration of the situation in the context of historical personalities. Thus the maps of the nations of the famous prophets, guidance and misguidance have been presented in a very artistic way. This is why he attributes it as follows:

"گزری روحوں اور آنے والی نسلوں کے نام۔"

In the above quote, Aslam Rahi wants to convey a message to the new generation that my novels is a lesson for the people of the present day from the situations and experiences of the previous nations and we can reach our destination by benefiting from the experiences of the past. He writes in the "Preface" of another of his novels:

"آج کے مسلم نوجوان بھی اگر(موجودہ) حالات کو مدِ نظر  رکھ کر ترازوں اور بباروں کے افسانے کھڑے کیے تھے وہ بھی عظیم و جعبہ بن کر موت کے اندرہر کی روشنی کا پیغمب بن سکتے ہیں۔(1)"

In this quote, Aslam Rahi's thoughts regarding his novels can be estimated. It can be said by reading other novels of Aslam Rahi that he has always preached in his novels that the youth of the present and future should learn from his novels. He writes in one of his quotes regarding Hoo (A.S):

"ایک نے بلند آواز میں کہا !ایبے ہودؑ۔ توہمارے پاس ایک دلیل بھی نہیں لایا اور تیرے کہنے پر ہم نہیں چھوڑنے والے اپنے معبودوں کو وادّا کو اور نہ یغوث کو اور نہ یعوق کو اور نہ نسر کو۔"(2)

The above quote shows that there is a reference to a historical event which refers to the situation of Hood (A.S) and his people. These events are so true that no doubt can be placed on them, for example, this same event is described in the Holy Qur'an as follows:

"بولے اے ہود اور ہمارے پاس قومِ لوط کو معبودوں کو چھوڑنا اور نہ چھوڑنے والے وادّا کو اور نہ سواع کو اور نہ یغوث کو اور نہ یعوق کو اور نہ نسر کو رکھنے والے۔"(3)

From the above two references, it is clear that Aslam Rahi clearly writes the same history which is already present in the Quran and historical books. This is the reason why they do not add events from their own side to the history but describe it as it is. In this way, their historical integrity is known. Many historical events of the Holy Qur'an have been described in "Ibleeka". The last message of the Holy Qur'an has warned all nations to save man from slavery and misguidance and to give him complete salvation. These messages from the Holy Quran have been added by Aslam Rahi in "Ibleeka". Regarding the truths of history, the Qur'an has described the idols of the people of Aad:

"اور بولے! بگڑ گئے جہوژنے اپنے معبودوں کو اور چھوڑنا وادّا اور سواع ویغوث ویعوق نسر وادّا کو اور نہ یغوث کو اور نہ یعوق کو اور نہ یعوق کو اور نہ یعوق کو۔"(4)

This historical and true incident is described in "Ibleeka" as follows:

"مگ و سواع، یغوث، یعوق اور نسر تو قدیم ہیں اور ان کی اصلت و ابتدا نہیں۔ اور نہ یغوث کو اور نہ یعوق کو۔"(5)

This suggests that Aslam Rahi carries the truths of history in this novel. There is another similar incident in which the incident of the camel of Hazrat Saleh (A.S) that when his people killed the camel, the punishment of Allah came upon them. It has also been described in the same way as historical events have been described. Another similar incident has also been described when the angels told Hazrat Ibrahim (A.S) the good news of Hazrat Ismail (A.S) and left to destroy the people of Hazrat Loo (A.S). In the light of Sorah 50 to 75 of Quraan it is written as follows:

"ان تینوں جوانوں نے یہ سب دیکھ کر کہا! آپ لوگ فکر نہ ہوں، میں نہیں انسان سچھرا میں تین فرشتوں کی میں لے بھی جو نہ ہاں کہی اب ایسی، اور ان کی طرف ہاں کہی طرف سے اب کے بیٹے اسحاق کو اور کے بیٹے اسحاق کے بیٹے اسحاق کو خوش خوری دی۔ پھر انہوں نے حضرت سارہ کو محبت کرکے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسحاق کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹے اسخان کے بیٹे
All the above events are derived from the Holy Quran. They are called Asatiru-Awaleen. Similarly, according to the description of the people of Hazrat Loot (A.S) in the Holy Quran, Aslam Rahi has written that when the angels came in the form of handsome boys to destroy the people of Hazrat Loot (A.S), the people of Sodom killed these boys. Demanded, upon which Hazrat Loot (A.S) was upset. These angels addressed Hazrat Loot and said:

"اصل میں الہ کے بھیجے ہوئے فرشتے ہیں۔۔۔ آپ ایسا کریں کہ رات کے وقت اپنے اہلِ خانہ کو لے کر یہاں سے نکل جائیں (البتہ آپ کی بیوی ہلاک ہونے والوں میں شامل ہے) تاکہ آپ محفوظ ہو جائیں کہ آج کی رات اس قوم کو عذاب میں مبتلا کر دیا جائے گا۔ یاد رکھیے کہ ان پر ایسا عذاب طاری ہوگا کہ اسے نسلوں کے لیے انکشاف ہو گا گی۔"

The above example is also an important proof of the compatibility of "Ibleeeka" with the examples of the holy hadiths of the Holy Quran. Similarly, many other historical incidents are narrated in the same way in other sections. The famous heavenly books and commentaries which have been taken as help in "Ablika" are mentioned here. Similarly, in "Ibleeeka" Aslam Rahi has also referred to four famous heavenly books. For example, he has given reference to "Zaboor" in two places and has given information about it that "Zaboor" consists of 150 psalms. The meaning of psalm is song. The complete book has five sub-collections. This book was revealed to HazratDawood(A.S).

The above para suggests that the help of the divine scriptures about all the prophets and their nations has been taken and the novel contains several references for this. There is a lot of information about the "Holy Gospel" in "Ibleeaka", but Israel has made a lot of manipulations in the "Holy Gospel". Due to these dispositions, the orders of this book have changed considerably. This book was revealed to HazratIssa (A.S) and the people were the sons of Israel, but they harassed HazratIssa (A.S) and conspired against him with the King of Time. Not only this, but they also tried to crucify Jesus, but Allah saved them and called them to heaven.

The "Holy Gospel" was given the new name "Bible" by his people. In this way, in "Ibleeaka" there are quotes taken from Tafseer apart from the holy heavenly books. Among these Tafseer, "Tafseer Ibn-e-Kaseer" is very well known. This is the reason that the historical references given in "Ibleeaka" are derived from this interpretation. The author of this commentary is the famous writer and commentator Ibn Kathir. "Ibn e Kaseer" was a complete scholar. He was well versed in biography and history. Also there is "Tafseer e Tibri" which was written by Muhammad Bin JarirTibri. This commentary is best for the orders of the Qur'an. Moreover eferences have been given in "Ibleeaka" at many places. Similarly,
another book of history, “History of Palestine and Syria” has also been quoted in many places. In this book, the era of Hazrat Umar Farooq to Banu Umayyad and Banu Abbas is mentioned and Palestine and Syria are also mentioned. Many references are taken from this book in “Ibleeka”. Another book is “Qasasul-Qur’an” which is written by Muhammad Hifz-ur-Rahman Siwhari. It also contains a detailed description of Islamic events and orders. It is supported by blessed hadiths and historical testimonies. “Help has also been sought from Apart from this, there is another book “Taqabat-e-Nasiri”. This book contains the history of ancient mankind, the different nations of Yemen, Persia and the Arabs and later the Islamic era up to the seventh century. From this book, a lot of help has been taken in the first volume of “Ibleeka” and another book “Taqabat Ibn Saad” is a historical and biographical book written by Muhammad Bin Saad.

This book has been translated from Arabic to Urdu under the name of “Taqabat al-Kabeer”. Ibn Khaldoon wrote Tareekh-e-Alam. “Ibleeka” also took a lot of help from this book. The book called “The Oldest History of the World” is a diary-like book written by the Greek writer Herovites. This book is written on geography, ethnology and biology. This book describes the history of the Persian invasions of Greece from 490 BC to 479 BC. In this way, the conflict between Iran and Greece is also described and the details of the wars of the Greeks with other nations are also found. In “Ablika” many references are also taken from this book.

Among the ancient history books there is also a “History of Lebanon” compiled by Philip K. Heti. History of Lebanon mentions the ancient history of Lebanon and the history of the Islamic era. In addition, there is “History of Iran”. This book is published in two parts. It mentions the thousand-year history of Iran. “The Tomb of the Past” written by Seyyed Sabat Hasan, which mentions the beliefs of ancient nations, metaphysical theories and the rulers of the ancient world who created and destroyed creatures based on illusions. Oppressed God. From Babylonians, Egyptians, Canaanites, and Chinese to Christians and Muslims, all nations are mentioned.

The references taken from him in “Ibleeka” are quite interesting. Besides, “Shahnama Iran” (Musnawi) written by the great poet Ferdowsi has also been helped. “Talbisiblis” by Allama Jozi also includes references. have been done. “TarikhArz Qur’an” is written by Allama Sulaiman Nadvi which has been used for “Ibleeka”. In the same way, Aslam Rahi has given full references to “The oldest literature of the world”, which is the book of Ibn Hanif and is important regarding the civilization of the oldest nations of the world.

If we study the technical and stylistic aspects of “Abelika”, then its plot arrangement shows agility and agility. The chronological order of events in a historical novel makes the plot easier. However, “Ibleeka” has a mixed plot as the historical stories are interwoven. This is a quote about the people of Egypt and Iraq:

"یوناف مصر چلا گیا۔ یوناف زیریں مصر میں گمنامی کی زندگی بسر کرتا ہے۔ یوناف کے بالائی مصر کے بادشاہ نارمہ نے زیریں مصر پر حملہ کیا۔ اس کے بعد اور مصیر کے دونوں حصوں کو ایک ہی حکومت کے تحت مند کر دیا۔" (13)

The above quote suggests that the events of the novel are arranged in a certain way. Thus, it is a sign of a well-organized plot. Although different nations are mentioned in “Ibleeka”, but as the characters of a novel also have their own importance, it is also important. Rashid Ahmed Guricha writes about the characters in Aslam Raï's novels:

"اسلام راї کے بول کرداری ارٹقا بھی ملنا یا نہ تو کوئی کردار شیطان کی صرف میں رہتا ہے نہ وہ فرشتے کے روپ میں سامنے آتے ہیں۔ وہ خالص انسان ہے جو حالات و واقعات کے ساتھ ساتھ تغیر ہوتے ہیں۔ نہ بیٹھنے والی کے واقعات کے نشانہہ کا نہ تنہا کیافیت ہے۔ اثر انداز بٹھی بٹھی۔" (15)

This quote suggests that the characters in Aslam Raï's novels keep changing. Among the characters in the novel, “Yunaf” is the main character. He is the son of Hazrat Sheth and the most important and
strong young man in the family, while Arab is a strong and courageous son of the family of Qain. Arab is defeated and becomes Yunaf’s enemy forever. Along with him are two female characters “Beosa” and “Nabeeta”. These two girls belong to the tribe of Cain, the opposite of Yunaf. The main and transcendental character of the novel is that of “Ibleeka” who supports Yunaf against Beusa and Nabita. It comes in handy in every problem of Yunaf. Aslam Rahi writes about this character:

This shows how much Jonaf needs Ibleeka, he looks forward to his help every step of the way and is grateful to him everywhere. Even though he is a man, he waits for the help of a woman. In fact, “Ibleeka” is the name of a voice that always accompanies the hero Yunaf. Brings him news from all sides. The novelist introduces it something like this:

Ibleeka is a character whom Yunaf falls in love with while living with her, but since she is a supernatural and supernatural character, she is unable to support Yunaf’s proposal of marriage. Thus, the relationship remains incomplete. Of course, she is a shield in front of every evil and removes Yunaf from dangers. Thus, she comes forward as a narrative character. There are many other characters in “Ibleeka” such as Azazel, Arab, Beusa, Banita etc. while the supernatural characters include “Yaffan”, “Talismanic monster” and many witches in addition to Ibleeka. All these characters are representative of good and evil and are seen playing their roles in the novel as needed.

The dialogues in the novel “Ibleeka” are also customized, as the character is, such are his words and the way he talks. Here is an excerpt:

This quote means that Aslam Rahi’s historical novels are famous for their dialogues. In which there is a difference between the conversation of historical characters and ordinary characters. Thus, in one place Yunaf, speaking to his enemies, says:

Although a short dialogue is written in the above excerpt, most of the dialogues in this novel are longer and cover several pages.

The language of the novel “Ibleeka” is simple and smooth as if it was being written for a digest, so it has kept in mind the mindset of the common readers. The visuals in the novel are also well done. The reason is that there is a history in which many regions of the world are interpreted, so mountains, rivers, courts, markets, houses, plains and forests are very well depicted. A scene appears like this:
Elsewhere in "Ibleeka" such beautiful and charming imagery is described:

"The desert nights and the loneliness of the deserts were filled with men's songs. In the stillness of the night, there were no sounds. The moon shone, the sky was clear. The light of the rising sun illuminated everything. The dewdrops on the leaves, the fragrance of the flowers, and the calm river's ripples were sung in the light. The sand in the desert and the ruins were nothing. Life's secrets were revealed when dawn arrived." (20)

From the above quotations, it can be seen that Aslam Rahi is fully aware of all the details of imagery and he has a name of his own in this regard.

It is a fact that "Ibleeka" is a masterpiece historical novel by Aslam Rahi in which he has combined three extremes in one form. History, fiction and novels. There are very few novels in Urdu novels in which these three things are found equally. This is why "Ibleeka" gets the status of an excellent novel due to its excellent characterization and length. A student of history finds uniqueness in this novel and thus it becomes a great novel of Aslam Rahi.

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2. Also
5. Also
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8. Al-Qur'an, Surah. Verse 53
9. Al-Qur'an, Surah. Verse 51
10. Aslam Rahi, MA, Ibleeka, Part I, p.78
12. Aslam Rahi, MA, Ibleeka, Part II, p.662
13. Torah, chapter Genesis, verse 19, verse 28
16. Aslam Rahi, MA, Ibleeka, Part IV, p.29
17. Also, p.40
18. Rashid Ahmad Gurecha, Historical Novel in Urdu, p.625
19. Aslam Rahi, MA, Abliqa, Part IV, p. 2171
21. Also, p. 102