

AN ANALYTICAL STUDY OF ASLAM RAHI'S HISTORICAL NOVEL "IBLEEKA"

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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 had 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 move. 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" Aslam Rahi has mentioned famous prophets and many important Historical personalities. Firstly "Ibleeka" was published in a monthly magazine "Naye Ufaqq Digest". The everlasting battle between goodness and evil is shown in this novel. In this novel, continuous history is described. Abel and Cain (Habeel and 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:

"ابلیکا... ایک مکمل تاریخ اور گرم نعروں کے زور و جوش سے بھرپور ایک داستان ہے۔" ابلیکا " اپنی ذات میں دنیا کی تاریخ کا ایک مکمل انسائیکلو پیڈیا اور مردہ پھولوں سے نکالی ہوئی ایک حسین اور جذب و کشش رکھنے والی ایک عمدہ اور طویل کہانی بھی ہے جس کے کردار حضرت آدم سے لے کر موجودہ دور تک یلغار کرتے ہیں۔ اس لحاظ سے یہ دنیا کی مکمل تاریخ بھی ہے۔" (1)

In other place he writes about the centrality of "Ibleeka":



"ابلیکا" میں جہاں یہ کوشش کی گئی ہے کہ قاری کو اس کے ذریعے دنیا کی مکمل تاریخ اور مذہب سے روشناس کر لیا جائے وہاں اس کے اندر کہانی کے سارے لوازمات داستان کی ساری ضرورتیں اور ناول کی ہر مانگ کو سامنے رکھ کر لکھا گیا ہے۔ ابلیکا دراصل نیکی کے عناصر اور فطرت سے بغاوت کرنے والوں کے درمیان ایک کشمکش ہے۔ خدائے رحمان کے بندوں اور ابلیسی گمراہوں کے درمیان ایک جنگ اور جہد مسلسل ہے۔" (2)

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 "Azazeel" is the sign of evil, who is creating the situation of battle between Abel and Cain tribes. In this regard, Azazeel 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:

"اسی شمع امن و سلامتی کے مٹھی بھر پرستار عرب کے تپتے ہوئے صحراؤں سے صرف حق و صداقت اور توحید و رسالت کے ہتھیاروں سے مسلح ہو کر کبھی افریقہ کے میدانوں میں، کبھی چین کے چٹیل پہاڑوں میں، کبھی سپین میں اور کبھی ہند میں پہنچے اور دیکھتے ہی دیکھتے افق عالم پر چھا گئے۔ مجاہدوں کے قافلے اپنی منزل طے کرتے رہے اور ہر منزل پر قدموں کے چند ایسے نشانات چھوڑ گئے جن کو جواد زمانہ کی طوفانی موجیں آج تک نہیں مٹا سکیں۔ حقائق کی چٹانوں پر تاریخ کے سربفلک مینار بھی اقوام عالم کی رہنمائی کر رہے ہیں۔" (3)

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 "Nabeeta" are the followers of the devil. While "Yonaf" is the representative of goodness. Similarly, after Hazrat Sheth (AS), Hazrat Idrees (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, "Jamshed" 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 details.

History is a vast ocean by studying it, we get knowledge of geography, famous scholars, civilizations, cultures and society and religion and tradition. Naseem Hijazi 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":

"شام سے پہلے وہ جبل فاران سے نکل کر صحرا میں تھوڑی دور آگے تک بہنے والے دریائے سومان تک سے اپنے جانوروں کو پانی پلا کر اس کے کنارے کنارے آگے بڑھ رہے تھے۔" (4)



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۔" (5)

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 مد نظر رکھ کر اٹھیں تو جس طرح ہمارے آبا نے قرنا کی آوازوں، سنسناتے شہروں کو برقی شمشیریوں سے ستاروں کے ترانے اور بہاروں کے افسانے کھڑے کیے تھے وہ بھی عظیم و عجیب بن کر موت کے اندھیروں میں روشنی کا پیغام بن سکتے ہیں۔" (6)

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 Hood(A.S):

"ایک نے بلند آواز میں کہا! اے ہو۔ تو ہمارے پاس ایک دلیل بھی نہیں لایا اور تیرے کہنے پر ہم اپنے خداؤں کو چھوڑنے والے نہیں اور نہ ہی تم پر ایمان لانے والے ہیں۔" (7)

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 ہو! تو ہمارے پاس کوئی سند لے کر نہیں آیا اور ہم نہیں چھوڑنے والے اپنے معبودوں کو اور ہم نہیں چھوڑنے والے اپنے معبودوں کو اور ہم نہیں چھوڑنے والے اپنے معبودوں کو اور ہم نہیں چھوڑنے والے۔" (8)

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! ہر گز نہ چھوڑنا اپنے معبودوں کو۔ اور نہ چھوڑنا وڈا کو اور نہ سواع کو، اور نہ یغوث کو، اور نہ یعوق کو اور نہ نسر کو۔" (9)

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

"مگر وہ سواع، یغوث، یعوق اور نسر تو قدیم بت ہیں اور ان کی اصلیت و ابتدا سے میں خوب واقف ہوں۔" (10)

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 Loot (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 مند نہ ہوں۔ ہم تینوں انسانی صورت میں فرشتے ہیں قوم لوط پر عذاب طاری کرنے کے لیے بھیجے گئے ہیں۔ لیکن قوم لوط کی طرف سے جانے سے پہلے ہم تینوں آپ کی طرف آئے تاکہ آپ کے اہل خانہ کو اللہ کی طرف سے خوش خبری دیں۔"

پھر انہوں نے حضرت سارہ کو مخاطب کر کے انہیں ان کے بیٹے اسحاق اور اسحاق کے بیٹے یعقوب کی بھی خوش خبری دی۔ ان فرشتوں سے یہ خوش خبری سن کر حضرت سارہ نے تعجب اور خوشی کے ملے جلے جذبات سے کہا!



یہ کیسی عجیب بات ہے کہ میرے ہاں اس وقت لڑکا ہوگا جب میں نوے برس کی ہو چکی ہوں اور میرے میاں (یعنی ابراہیم) سو برس کے ہو چکے ہیں" اس پر فرشتے نے کہا! کیا آپ اللہ کی قدرت پر تعجب کرتی ہیں۔ اے ابراہیم! کے اہل خانہ تم لوگوں پر اللہ کی رحمتیں اور برکتیں ہیں اور ہمارا رب بڑی صفات اور بزرگی والا ہے۔" (11)

All the above events are derived from the Holy Quran. They are called Asatirul-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 ہم اللہ کے بھیجے ہوئے فرشتے ہیں۔۔۔ آپ ایسا کریں کہ رات کے وقت اپنے اہل 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 یہ آنے والی نسلوں کے لیے عبرت خیزی کا کام دیں گے۔" "پھر ان کی آبادیوں کو اوپر اٹھا کر الٹا دیا گیا۔ ان کے مکمل خاتمے کے لیے ان پر پتھروں کی بارش کی گئی۔" (12)

The above example is also an important proof of the compatibility of "Ibleeka" 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 "Ibleeka" 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 Hazrat Dawood (A.S).

The Torah was revealed to Musa (A.S). This book is no longer exists in its original form as it has undergone many revisions. These amendments are in reference to divine orders, while the stories narrated in it are the same as those narrated in the Holy Quran. A quotation from this passage is given below:

"(حضرت اسحاقؑ نے) گوشت کھایا اور حضرت یعقوبؑ کو دُعا دی؛ دیکھ میرے بیٹے کی مہک اس کھیت کی مانند ہے جسے خداوند نے برکت دی ہو خدا آسمان کی اور زمین کی فریبی اور بہت سا اناج۔ تجھے بخشے۔ قومیں تیری خدمت کریں۔ قبیلے تیرے سامنے جھکیں۔ تو اپنی بھائی کا سردار ہو اور تیری ماں کے بیٹے تیرے آگے جھکیں اور جو تجھ پر لعنت کرے وہ خود لعنتی ہو اور جو تجھے دُعا دے وہ برکت پائے۔" (13)

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 "Ibleeka", 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 Hazrat Issa (A.S) and the people were the sons of Israel, but they harassed Hazrat Issa (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 "Ibleeka" 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 "Ibleeka" 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 Jarir Tibri. This commentary is best for the orders of the Qur'an. Moreover references have been given in "Ibleeka" 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 Siwharwi. 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 SeyyedSabat 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 AllamaJozi also includes references. have been done. "TarikhArz Qur'an" is written by AllamaSulaimanNadvi 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۔ یہاں تک کہ بالائی مصر کے بادشاہ نارمہ نے زیریں مصر پر حملہ کر کے اسے فتح کر لیا اور مصر کے دونوں حصوں کو ایک ہی حکومت کے تحت متحد کر دیا۔" (۱۴)

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 Rahi's novels:

"اسلم راہی کے ہاں کرداری ارتقا بھی ملتا ہے۔ نہ تو کوئی کردار شیطان کی صفت میں رہتا ہے نہ وہ فرشتے کے روپ میں سامنے آتا ہے۔ وہ خالص انسان ہے جو حالات و واقعات کے ساتھ ساتھ تغیر پذیر ہوتا رہتا ہے۔ ناول کے واقعات کرداروں کی نشوونما اور نفسیاتی کیفیت پر اثر انداز ہوتے ہیں۔" (15)

This quote suggests that the characters in Aslam Rahi'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:

"یوناف" اہلیکا "سے مخاطب ہو کر بولا۔" اے اہلیکا اب بتاؤ تم کہاں چلی گئی تھی اور اس وقت کہاں سے لوٹ رہی ہو۔" اس پر اہلیکا نے مسکراتی اور رنگ بکھیرتی آواز میں کہا۔" اے یوناف میرے حبیب! بابل سے نینوا کی طرف جانے کے بعد جس وقت تم نے نینوا شہر سے باہر ایک سرائے میں قیام کیا تھا میں اس وقت ہی تم سے علیحدہ ہو کر ایک نئی سرزمین کی طرف چلی گئی تھی۔" (16)

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:

"یوناف کے کانوں میں ایک نہایت شیریں اور شہد میں ڈوبی ہوئی رس گھولتی جوان اور نوعمر نسوانی آواز پڑی۔
"گھبراؤ نہیں یہ تینوں تمہارا کچھ بھی نہ بگاڑ سکیں گے، میں تمہاری ہمدرد، تمہاری ساتھی، تمہارے ساتھ ہوں۔
اس نادیدہ ہستی کی بات کاتتے ہوئے یوناف نے پوچھا۔
پہلے یہ بتاؤ تم کون ہو۔ کیوں میری مدد پر آمادہ ہو اور تم مجھے نظر کیوں نہیں آتی ہو؟"
اس آواز نے اپنی بھرپور جوانی بھرے لہجے میں کہا۔
"فی الوقت تمہاری جان کو ان تینوں سے خطرہ ہے۔ یہ بھول جاؤ کہ میں کون ہوں۔" (17)

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 as his words and the way he talks. Here is an excerpt:

"اسلم راہی نے کرداروں کی پیش کر میں مکالمہ نگاری سے بھی بڑا کام لیا ہے۔ انہوں نے رومانی مکالمے آسان زبان میں لکھے ہیں۔ تاریخی کرداروں کی زبان میں تصنع اور تکلف زیادہ ملتا ہے۔" (18)

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:

"اے میرے ازلی اور ابدی دشمنو! سنو! تم تینوں عزازیل کے ساتھی اور بدی کے گماشتے ہو۔ تم جہاں کہیں بھی جاؤ گے زمین کے جس حصے میں بھی تم گناہ، بدی اور معصیت کی ابتدا کر وگے وہاں پر میں نیکی کے ایک نمائندے کی حیثیت سے تم سے ٹکرانے پہنچ جاؤں گا۔" (19)

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:



"دور کہیں صحرا کے اندر گھڑے کی تھاپ پر صحرائی لوگ نغمات برسات جیسا گیت گارہے تھے۔ سنسان رات میں گھڑے پر بجنے والے گیت کے علاوہ خاموشی تھی۔ چاند مدہم، آسمان چپ تھا۔ کالی صدیوں جیسی رات میں آسمان پر ٹھہرتے نادل، سایہ ابر گریزاں کی طرح ادھر ادھر بھاگ رہے تھے۔" (20)

Elsewhere in "Ibleeka" such beautiful and charming imagery is described:

"رات کی تنہائی اور خود فراموشی ختم ہو گئی تھی۔ اندھیروں کا مہیب سناٹا اور لامحدود خاموشی اپنی کم مائیگی وبے زاری کا شکار ہو گئے تھے۔ تاروں بھرا نیلا آسمان اب صاف ہو گیا تھا، مشرق سے دھکیلی روشنی نے ہر شے کو عیاں کر دیا تھا۔ پنکھڑیوں پر شبنم کے قطرے، جنگلی پھولوں کی پرانی مہک اور دریائے نیل کی پُر سکون ہلکی ہلکی لہریں روشنی کے گیت گانے لگی تھیں۔ اوازوں کو ترستے سنسان صحرا اور ویران کھنڈر جاگ رہے تھے۔ ہر طرف زندگی کا رسیلہ پن بکھرنے لگا تھا کہ سوج طلوع ہو گیا۔" (21)

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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