

Kahaanee kaa Koozahgar: Sarwar Alam Raz

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jadeed Urdu kahaanee ke mua,ssis to Prem Chand hee haiN magar un se pehle maGhrib meN roomaaniiyat kee teHreek ke zer-e-acar aik a'rSeh tak roomaan-parastee kaa charchaa a'am rahaa, jis se muta,accir ho kar jin adeeboN ne tarjumoN aur maGhrabee kahaaniyoN ke :editions: yaa Khud taKhleeq kiYe huwe roomaane afaanoN se hamaare adab ko rooshinaas karaayaa who bh`ee jadeed afaanah-guzaaroN ke bunyaad-guzaaroN meN shaamil haiN. maGhrib se musta,a'ar is Sinf ko un kee jaankaahere ne maqbooliyat a't^aa kee aur t^aweel a'rSeh tak roomaane afaanoN kee jaadoogaree ne qaaree ke Zehn ko t^ilismaatee fiZ^aa ke raNg-o-noor aur jazb-o-kaif kaa a'adee banaaYe rakh`aa. is ko ham daastanee daur kee tausee' se bh`ee ta'beer kar sakte haiN. is daur ke a'zeem taKhleeq-kaaroN kee zindah teHreeroN ko ham aaj bh`ee naz^ar-andaaz naheen kar sakte haiN. magar Sin,a'tee inqilaab kee karishmah-saazee aur waqt kee nayee karwaT ne roomaane aur jazbaatee teHreeroN kee waq,a't ko kam kar diyaa, fikr-o-iHsaas meN tabdeele roonumaa huwee, soch kaa andaaz badlaa aur insaane masaa,il ko awwaliyat dee jaane lagee. is naYe manz^ar-naame meN Prem Chand aur un ke ba'd ke likh`ne waaloN ne samaajee Haqeeqat-nigaaree kee raah apnaa kar jo kaarhaaYe numaayaaN anjaam diYe un ko kisee t^araH naz^ar-andaaz naheen kiyaa jaa saktaa hai. Pem Chand ne dehee zindagee ke masaa,il aur un se juRe huwe a'am insaanoN kee dukh`oN kee jo dilpaZeer kahaaniyaaN bayaan keeN un se us daur ke samaaj kee sachchee taSweereN hamaare saamne aayeeN. Dardmandee ke gehre eHsaas ne insaan ko insaan se qareeb-tar kiyaa aur mu,a'ashireh ke saare dukh` saaNjh`e ke dukh` ban gaYe.

teHreek-e-aazaade ne zabaaN-bandee kee zanjeereN kaaTeeN aur aazaadaanah fikr ke saare baNd darwaaze adeeboN par kh`ol diYe. taareeke ke ch`aTte hee raushanee ke saath` taazah hawaa ke jh`oNke ne diloN meN ek nayaa umaNg paidaa kee. taraqqee-pasand teHreek ne samaajee Haqeeqat-nigaaree aur a'waam ke dukh`oN ko door karne aur isteHSaalee quwwatoN se najaat dilaane par zor diyaa, adab aur samaaj ke rishteh ko mustaHkam kiyaa aur adab-baraaYe-zindagee kee ahmiyyat par zor diyaa. kahaanee ek nayee Dagar par chal paRee. is andaaz-e-naz^ar kee kahaaniyaaN likh`ne waaloN ne e'tibaar HaaSil kiyaa. darmiyaanee a'rSeh meN kayee jh`akkaR bh`ee chale. be-raahrahee aur naYe tajribeh kee aarzoo-mandee ne manzil se bh`aTkaayaa bh`ee magar be-yaqeenee aur goo-ma-goo kee yeh kaifiyyat ziyaadah a'rSeh tak barqaraar naheen rahee. b.il-aaKhair naYe t^arz-e-eHsaas aur tajriboN kee boo-qalamoonee ne bayaaniiyah ko ziyaadah tawaanaa banaa diyaa.

jadeediyat ke rujHaan ne kahaanee meN nayee samt kee jaanib pesh-raft kee aur pecheedah a'laamatoN ke jh`akkaR ne plot, kirdaar, weHdat-e-ta,accur aur juzyaat-nigaaree ke purze uRaa diYe. haaN, itnaa Z^aroor huwaa keh siyaasee jabr ke zamaane meN in a'laamatoN ne mushkil mauZ^oo,a'at par qalam uThaane aur mazaaHamatee rawaiyyah iKhtiyar karne kaa HauSilah paidaa kiyaa. magar Ghair-maanoos a'alaamatoN ne qaaree kee tafheem meN mushkilaat paidaa keeN aur a'dam-tarseel ne us ko uljh`an meN mubtilaa kar diyaa. nateeje a'laamatee kahaanee se a'dam-dilchaspee kee Soorat meN niklaa. is t^araH bayaaniiyah kahaanee ko us kee gum-kardah manzil dobaarah mil gayee.

Fiction ko "paradise of loose ends: kahaa jaataa hai. ya'nee yeh ek aisee Sinf-e-adab hai jis kee koyee chaar-deewaaree yaa Had naheen hotee hai. magar is ke baa-wujood woh fan ke ek maKhSooS daa,ireh meN muqai,yyad hotee hai aur apnee ek alag pehchaan rakh`tee hai. har achh`ee likh`ne waale kee yeh Khwaahish hotee hai keh woh fan ke maKhSooS daa,ireh meN rehte huwe apnee shanaaKht aur pehchaan qaa,im kare. lekin yeh aarzoo-mandee musalsal riyaaZ^at aur muta,nawe' fikr-o-eHsaas ke Zari,e' kaRe kos kaa safar t^ai karne ke ba'd paayah-e-takmeel ko poNhachtee hai. is manzil tak rasaayee :neesh-e-i'shq: gawaarah karne aur waqt kee bh`aTTEE meN jalne ke ba'd mumkin hotee hai, tab kaheen jaa kar surKh-rooyee muqaddar bantee hai. magar yeh kisee kisee ke HiSseh meN hee aatee hai.

jadeed adab ke aSl pehchaan yeh hai keh woh apne eHd, apne maaHaul, siyaasee Haalaat, waaqi,a'at aur samaajee uth`al-puth`al kee SaHeeH a'kkasee kare. us ke gird-o-pesh meN jo intishaar hai, us ke kirdaarON par paRne waale nafsiyyaatee a'waamil ke jo asbaab haiN un kee nishaan-dehee kare. ab zindagee kaa mas,alah Sirf rozee-roTee tak meHdood naheen rahaa, bal.k is meN falsafiyaanah moo-shigaafee aur pecheedah insaanee ravaiyyeh ke saath` hee Zehnee intishaar bh`ee shaamil ho gayaa hai. muHabbat aur nafrat kaa ma'yaar badal gayaa hai. be-maHaabah badaltee huwee insaanee qadroN aur sciensee eejaadaat kee Hairat-aNgez karishmah-saaziyoN ne insaanee ravaiyyoN ko yaksar tabdeel kar diyaa hai. aaj kaa insaan Khud-markaziyat kaa shikaar hai. maadiyat-parastee ne use saaree aasaa,iseN de kar andar se tanhaa aur kh`okh`alaa kar diyaa hai. reHm-dilee ke jaZbeh ne munaafiqat kee shakl iKhtiyaar kar lee hai aur is andaronee bh`auNchaal ke nateeje meN woh Khud apne aap ko samajh`ne meN baRee Had tak naakaam naz^ar aataa hai. Ghaaliba” yehee sabab hai keh aaj kal ke likh`ne waaloN ke andaaz^e-naz^ar bh`ee badal rahe haiN. kahaanee likh`ne ke jo baNdh`e Take uSool aur paimaane th`e un par a'mal karnaa ab Z^aroree naheen rahaa hai magar us ke baa-wujood kahaanee meN Khaanee-pan Z^aroor honaa chaahiYe. dard-mandee ke eHsaas ke baGhair kahaanee kee tarseel mumkin naheen hai.

kahaanee ke is irtiqaayee tanaaz^ur meN insaanee zidagee ke masaa,il par gehree nigaah karne aur us ke muKhtalif zaawiyon ko girift meN laane kaa fareeZ^ah **Sarwar Alam Raz** ne baRee Khoobee se sar-anjaam diyaa hai. unhoN ne apnee kahaaniyoN ke Zari,e' insaanee kamzoriyoN aur zindagee kee bul-a'jabiyoN ko aa,eenah dikh`aayaa hai. unhoN ne zindagee ke mushaahideh aur tajribeh kee kaRee dh`oop se guZarte huwe har aZZiyyat-naak lamHeh ko taKhleeq kee aaNch se guZaaraa hai aur use kahaanee kaa paikar a't^aa kiyaa hai. un kee kahaaniyoN kaa taanaa-baanaa ch`oTe ch`oTe ba-z^aahir ma'moolee waaqi,a'at se bunaa gayaa hai magar us meN bh`ee acar-paZeeree kee kaifiyyat maujood hai. unhoN ne kisee manSoobeh ke teHt baRe mauZ^oo,a'at par qalam naheen uThaayaa hai magar un kee ba'Z^a kahaaniyoN meN baRe hone kee KhuSooSiyat maujood hai.

Sarwar Alam Raz kee kahaaniyoN meN dard-mandee kaa iHsaas pooree shiddat se maujood hai. woh bunyaadee t^aur par shaa,i'r haiN. shaa,i'ree unheN apne waalid-e-buzurgawaar **HaZrat “Raz” Chandpuri** (jin kaa shumaar Hind-o-Pak ke mashaaher udabaa-o-sho,a'raa meN hotaa hai) se wirceh meN milee hai. un kaa pehlaa majmoo,a'-e-kalaam “Shehr-e-Nigar” Karachi se shaa ,e' ho kar e'tibaar HaaSil kar chukaa hai. unhoN ne shaa,i'ree ke i'laawah afsaanah-nigaaree kee t^araf sanjeedah koshish kaa aaGhaaz 1996 meN kiyaa. woh 1971 se America meN muqem haiN jahaan baqaul un ke “Urdu zabaan-o-adab ke tarweej-o-ishaa,a't ke wasaa,il meHdood haiN, sanjeedah teHqeeqee aur tanqeedee kaam ke mawaaqe' taqreeba” naa-paid haiN aur ahl-e-Zauq-o-naz^ar jaa fuqdaan hai.” magar un kee majbooree yeh hai keh woh sochne waalaa Zehn aur beHad Hissaas dil rakh`te haiN. mut^aali,e' aur i'lmiyyat kee daulat se maalaa-maal haiN. maadar-e-i'lmee Aligarh ke faariGh-ul-tehSeel haiN, maKhdomee Rasheed Ahmad Siddiqui jaise naabiGhah-e-rozgaar adeeb-e-be-micl kee adabee fiZ^aa,oN ke jh`oNkoN ke minnat-kash haiN. chunaan.ch apne andar ke karb , t^abee,a't kee upaj, fikr-o-Khayaal ke naale aur fit^ree jaulaanee ko kahaan tak paaband-e-nai kar sakte th`e? mulaazimat se subukdosh hone ke ba'd unhoN ne afsaanah-nigaaree ko apnaayaa. Zehn-e-rasaa aur fikr-e-jooyaa ne un se baRee KhoobSoorat kahaaniyaaN likh`waayeeN. zindagee ke gehre mushaahide aur wasee' tajribe ne yaadoN ke kh`aNDar aabaad kiYe. mashriq kee purwaayee aur maGhrib kee yaKh-bastah hawaa,oN ne Zehn ke dareeche waa kiYe aur taKhleeq kee rut ne jism-o-jaaN meN sarshaaree bh`ar dee. ph`ir yaadeN Zehn ko le uReeN. apnee afsaanah-nigaaree ke baare meN un kaa Khayaal hai:

“woh afsaanah jo hamaaree rozmarrah kee zindagee aur us kee kaamraaniyoN aur naa-muraadiyoN kee baazgasht nah ho aur kisee Khayaalee dunyaa kee a'kaasee kartaa ho hameN us t^araH muta,accir naheen kar saktaa hai jis t^araH ek achh`e afsaaneh ko karnaa chaahiYe. doosre alfaaz^ meN yoon kahiYe keh Haqeeqat-nigaaree achh`ee afsaanah-naweese ke liYe Z^aroree hai. meraa rujhHaan Haqeeqat-nigaaree kee jaanib hee hai aur is silsileh meN plot, kirdaar aur zabaan

ko Haqeeqee aur rozmarrah ke zindagee ke qareeN rakh`naa pasand kartaa hoon. baazaar ke sabzee-farrosh kuNjRe se Lucknow aur Dillee kee shustah-o-shaa,istah, sheen-qaaf se durust zabaan kehalwaanaa aisaa hee maZ^Hakah-Khez samajh`taa hoon jaise afsaaneh ke kisee kirdaar ke :dil-badal: (Heart Transplant) operation ke nateeje meN yeh taSawwur qaar,ieen ke saamne pesh karna ke is a`mal ke nateeje meN us kirdaar kaa Zehn-o-dimaaGh, aKhlaaq-o-kirdaar badal kar us shaKhs ke ho jaaYeN jis kaa dil us ke seene meN lagayaa gayaa hai.”

un kee is baleeGh aur do-Tok raaYe se is baat kaa andaazah lagaayaa jaa saktaa hai keh who Haqeeqat ko afsaanah banaane ke fan ke qaa,il haiN aur afsaaneh meN rozmarrah kee bol-chaal ko baratne par zor dete haiN. goyaa woh afsaaneh ke rumooz se waaqif haiN. lekin Haqeeqat Sif afsaanawee andaaz meN bayaan kar dene se woh :fantasy: paidaa naheen ho saktee hai jo achh`ee kahaanee ke liYe nihaayat Z^arooree Khayaal kee jaatee hai. adab to naa-ma`loom se ma`loom ke safar kee raah muta,a`yyan kartaa hai. a`laamat, ramz aur kinaayah us ke bunyaadee a`naaSir meN shaamil haiN. adh`ooraa inkishaaf us kaa waSf hai. taraasheedah kahaanee to “craft story” ke zumreh meN aatee hai magar fit^ree kahaanee-pan kuch` aur hee hotaa hai, ya`nee jo majmoo,e`e ta,accr ke Zari,e` Zehn ko taa-deer sochne par majboor kare.

Sarwar Alam Raz ne samaajee, ma,a`ashee, maZhabee aur siyaasee maaHaul ke gehre mushaahideh ke ba`d qalam uThaayaa hai. unhoN ne insaane kamzoriyoN, munaafiqaanah ravaiyyoN, maZhabee sho`badah-baaziyoN aur jaageer-daaraanah niz^aam kee bul-a`jbiyoN ko nishaanah banaayaa hai. un kee kahaaniyoN ko paRh kar aisaa meHsoos hotaa hai keh unhoN ne kisee waaqi,e` se muta,accir ho kar use kahaanee kaa roop dene kee koshish kee hai. un kee kahaanee “Tawakkaltu a`l-Allah” meN Hajee SaaHeb kaa kirdaar be-eemaanee kee a`alaamt ban kar ubh`raa hai. “Meelaad Shareef” meN Haajee SaaHeb bijlee churaa kar aur bijlee-gh`ar waaloN ko rishwat de kar meelaad karwaate haiN. Zaaate naam-o-numood kee Khaat^ir naa-jaa,iz kaam karte haiN aur maZhab kee aaR le kar logon ko dh`okaa dete haiN. “Paul Jones kaa QarZ^” meN qarZ^ kee a`dam-adaa,igee par Father John apne hee maZhab ek paiokaar kirdaar ko talqeen karte huwe ek aisaa jumla likh`taa hai jo musalmaanoN kee bad-a`maalee aur bad-kirdaaree par gehraa t^anz hai magar jis se qarZ^ kee raqam waapas mil jaatee hai. woh jumla yeh hai : “bhaayee Paul! tum musalmaan kab se ho gaYe ho?” isee t^araH “Ninnanve Saal kaa Pher” meN a`uratoN par doosre shaadee nah karne kaa jabr kiya jaata hai aur maZhab/maslak kee aaR meN Ghalat^ rasm kee pairawee kee jaatee hai. isee t^araH “Teesraa Haath” meN mard kee be-wafaayee par a`urat ko intiqaam kee dikh`aayaa gayaa hai. is t^araH un kee doosree kahaaniyoN meN bh`ee kisee nah kisee mas,aleh kee t^araf nishaan-dehee kee gayee hai js se qaaree muta,accir Z^aroor hotaa hai. albattah fan kee kasauTee par un kee yeh kahaaniyaan kahaan tak pooree utarte haiN, yeh abh`ee t^ai honaa hai.

unhoN ne afsaaneh kee zabaan, kirdaaroN ke a`adaat-o-at^waar aur bol-chaal ko fit^ree andaaz meN baRee Khoobee se pesh kiya hai. un kee kahaaniyoN kaa maaHaul Hindustaanee hone ke i`laawah Ghair-mulkee sar-zameen se bh`ee ta,a`lluq rakh`taa hai jahaan who ba-silsilah-e-rozgaar muqem rahe haiN. unhoN ne kirdaaroN kee fit^ree rawish, a`am zindagee se un kee gehree waabastagee, maqaamee bole-Tholee aur bigRee zabaan ke muHaawiroN ko mauqe` kee munaasibat aur Haalaat-o-maaHaul ko pesh-e-naz^ar rakh` kar baRe bar-maHal andaaz meN ista`maal kiya hai jis se insaane soch kee bh`ar-poor a`kaasee hotee hai. juziyaat-nigaaree bh`ee baRe mu,accir andaaz meN kee gayee hai magar ba`Z^ auqaat kirdaaroN kee nafsiyyaat ko ubh`aarne meN Ghair-Z^arooree t^awaalat se kaam liya gayaa hai jis se majmoo,e`e ta,accr majrooH hotaa hai.

Sarwar Alam Raz kaa yeh pehlaa afsaanawee majmoo,a`h satrah (17) afsaanoN par mushtamil hai jis meN unhoN ne aaj ke samaaj ke muKhtalif-un-nau` msaa,il, insaane kirdaaroN ke kamzoriyoN aur zindagee kee badaltee huwee qadroN ko pesh-e-naz^ar rakh` kar kahaaniyaan likh`ee haiN. unhoN ne insaane jaZboN ko lafz^oN ke Zari,e` nihaayat dard-mandee se tasKheer karne kee bh`ar-poor koshish kee hai. abh`ee un kaa ibtidaa-e-i`shq hai magar waalihaanah-pan aur is raah kee Sa,o`obateN jh`elne ke a`zm kaa iz^haar is baat kee gawaahee dene ke liYe kaafee hai keh wo paa-ba-jaulaan manzil ko paa lene kee lalak (aarzoo) rakh`te

haiN. ummeed hai keh ahl-e-naz^ar meN is majmoo'eh ko qadr kee nigaah se dekh`aa jaaYe gaa
aur is kee Khaat^ir-Khwaah paZeeraayee ho gee.