

AN ANALYTICAL STUDY OF THE NOVEL "ORBIT"

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Abstract: Hayatullah Ansari well-known writer in Urdu literature. His novelet "Maddar" is symbol symbol of the helplessness and statelessness of Urdu. Madar is thematically unique in the tradition of Urdu fiction. In this novel by Hayatullah Ansari, the fictional account of the importance of language and its reality in life and contemporary society is presented in the form of a tragedy. Hayatullah Ansari in this novelet bring the importance of language in life and modern society.

Keywords: symbol . Urdu fiction.modren society. Life . Contemporary. Thematically.

Hayatullah Ansari a novelist has created novels like "Lho Ke Phool" as well as short novel "Madar". It was published in September 1981. Its English translation has been published as Orbit. Hayatullah Ansari is the author of this novel.

"I went to write a short story for Uttar Pradesh Urdu Akademi's Shab Afsana (May 1978) and also wrote and read it. But then it started to spread and grow and gradually, it became a small novel."I

Hayatullah Ansari "Madar" on a small canvas, what is the importance of language in human life and contemporary society, which is the mother

tongue, which It proves by itself that our language is not only a part of our consciousness, Same problem is raised in "Madar". It is probably the only novel in Urdu that is unique in its nature Rarely found in Urdu fiction, the plot revolves around three specific characters. Its most important and lively character is emphasis. This young girl gets separated from her parents during Tirth or Taraka and falls into the clutches of a ruthless and heartless bandit.

They have their common abode in the rocky mountains, valleys and forests of Tibet. They reach the threshold of adulthood from childhood to adulthood. He had to suffer physical and emotional torture at their merciless hands. He found no sympathizers there. On the pretext of buying goods from the market, she escapes from the clutches of robbers and reaches Malagarh. By chance, he meets the priest of Girja. He is moved by Rose's anxiety and enlists her in the mission. This is where it is named Rose and made Christian. Here, she spends her days and nights working in a mill and the pastor's madrasah aunt teaches her to speak English with training.

His honor is not safe even in the church. The priest's nephew often rapes her in the church room at night. Rose tells the priest and aunt about her wrongdoing, but these people ignore her and seeing her patience. They do not expel her from the mission, but they worry about sending her back to their homeland. At the same time, a military officer is sent there to assess the defense conditions and trade prospects of the colonial region of Malagarh. After having a daily meeting with the military officer, the priest recommends him to recognize his homeland. After meeting Roz with the military officer, the priest recommends him to recognize his homeland and also tells about Roz's biography.

"Now, I can say based on the experience that Rose has been living here for five years, she is a girl from a noble family. Despite living among robbers for ten years, her habits have not changed. After coming here, there was a miss behavior once, but we people see such actions in the light of the compulsion of the criminal. I will not do such a mistake again. I am forgiven. Now I request that you Take this girl with you and bring her home. Don't mistake

the movement that was made from day to day as love. The condition of this poor person is like that of this bird. Who is blown away by the wind. Can't find your nest and it's getting late

. In this condition, he will settle on whatever rock he finds. Roz's Atma can be declared only after reaching home in these circumstances, Roz's marriage was done. Understand why I want to send him home."2

The army officer takes Rose as a guide to the new settlement. And during ten days of conversation with him, Roz's inner feelings and desires are revealed unconsciously, which makes his personality stand out. Despite being less educated, circumstances have given him the ability to express his thoughts on every subject. The reason is that she explains the answers to military officer questions in English language as well as with various movements and gestures. It helps the military officer to understand the customs, culture and civilization of the Tibetan people. Roz has gone through various vicissitudes of life. When she wanted to express her loving feelings, she would consciously work in English, and she would helplessly speak a language that an army officer could not understand. Rose wanted to speak her heart in her own language, but the verbal disparity between the two made Rose emotionally vulnerable. This is the reason why if she asked an army officer to learn her mother tongue, her English mentality would return.

"Let me learn the unknown language of an unknown Himalayan valley! If I have to learn a language, why not learn French, which will increase my position and pay. Alas, the ignorant woman does not understand."3

After finishing the campaign, the military officer returns to his homeland with Rose. During this time, he tries hard to attract her towards him by showing utmost sincerity and love. During the journey one passes through different people and different regions. After seeing a group from her homeland, Rose approaches them in the hope that there might be someone from her homeland that she can speak to in her language. But when she doesn't see her countrymen, she becomes depressed. Which has been reflected

by the novelist to a great effect. Roz says to the military officer with a full face.

"There were so many men, but none of them were on my side. I spoke a few sentences in my own language, and no one understood."⁴

These words of Rose show his heart conditions and emotions. They are symbols of love for language and country. The military officer also understands and consoles Roz's depression. And assures him that soon I will bring you home. This consolation lightens the burden of his heart. The novelist has described Rose's feelings and her frustration in a very artistic way. Rozji gets depressed and bored while expressing her feelings in her own language at the request of the officer. And then unconsciously starts speaking with her mother tongue Mizwani. It is natural for him to describe his past in his mother tongue because the quality with which a person can express his feelings and conditions in his mother tongue is impossible. Hayatullah Ansari has highlighted this anxiety of daily life. And at the same time, the importance of mother tongue has also been shown. After reciting her feelings every day, there is definitely some satisfaction, but this does not end the familiarity of the mother tongue. She says to the army officer.

"Rat, you have heard Batpa, it is very good. This thing has never come to my tongue before now, I cried in front of anyone about my Batpa. I was surprised on my crying. She must be in trouble, but she has so much self-control that she does not beg for pity from anyone".⁵

After the sympathy and sincere attitude of the military officer, the relationship of love and friendship deepens between the two. But along with this, the military officer has some constraints. His wife has passed away leaving behind many children. Therefore, at first, he had the idea of keeping Roz aware, but circumstances have forced him to change his decision, But he keeps these things to himself. Rosia also thinks that this person will also receive the favor from my body like the priest's nephew. But after living with him for ten days, her dreams fade away as she compares past events with the army officer and the barbaric men, helplessly reaching the past. Where he is

reminded of past atrocities. This psychological conflict effectively described by Hayatullah Ansari.

"Then from her mouth flowed the words of her dialect and fire started pouring from her eyes. She went on narrating events after events in her own language."⁶

The military officer is returning home with Rozuk with the promise that he will change the relationship of mutual love into a permanent bond of marriage after reaching home. These dreams give comfort and peace to both of them, but before reaching the home of the military officer, Rose cannot remove the desire to go to her homeland from her heart. And it wants to awaken the same spirit in the military officer. The convoy stops at a place from where one route leads to the military officer's homeland and the other to the city of Roz. Arriving at the border of her homeland, Rose reflexively seeks permission to go home for a while to meet her parents and relatives and return by evening. Rozko reaches home and finds that the family has migrated to an unknown place. And a military office has been established there. There he meets an army officer. The conversation with this middle-aged person is in mother tongue. Which makes him uncontrollable. In the midst of his love for language, he does not remember coming to the army officer. When Rose does not return as promised, the army officer becomes concerned. He takes the help of a person to find him. In this way many days pass but still there is hope for the military officer.

"Finally, after ten days, Rose comes with a middle-aged man and is talking to him frankly, and when she sees the military officer, she looks away from him. The novelist describes Rose's situation in art. Hayatullah Ansari talks to the military officer in a great manner.

"Babu Shab. What happened. I had made up my mind not to tell anyone what happened to me. But when I went inside my house and saw the places where my Sikh childhood was. Where I had enjoyed my mother's and sister's

love, tears filled my eyes, and after fifteen years of my childhood, I became a woman. I don't know what happened when I heard a few words. It was as if my mother, sister, aunt and uncle were calling from all sides. "7

The other important character of this novel is the military officer. As Hayatullah Ansari has created the story and Roz's character. He is a military officer as well as an embodiment of Esar and compassion, a sensitive nature and a philanthropist. The army officer is a loyal person, so after hearing Roz's problem, he agrees to take her to her homeland. And mentally prepares to marry her despite her rape. The third character is an old man. He is physically weak, ugly and irrational as a heroine. But because of our common language and compatriots, a spiritual bond is created between the two. Apparently, his role in the novel is not important. And doesn't help the plot evolve either. But it plays an important role in bringing the story to completion.

There is no unique art form in Urdu fiction in terms of plot, novel, character and presentation. Events and plots are connected and coherent but simple and monotonous. The story is told in monologue. Which keeps the attraction going. The language is also very simple and smooth and Dr. Muhammad Hasan is very good about the novel.

"If you look carefully, it is a symbol of the helplessness and statelessness of Urdu. The whole novel is a victim of artistic vision and persistence and this novel certainly deserves to be counted among the important works of this period."8

And in the fiction tradition, orbit is thematically unique. This individuality is a manifestation of the novelist's psychological and emotional anguish about his mother. In which the author has presented the importance of mother

tongue in the story of two characters, military officer and Rose, engaged in the mirror of love.

This subject is the act of sincerity about Hayatullah Ansari's character, thought and mother tongue. Even in his practical life, just as he has worked like a tireless soldier for the promotion and spread of Urdu language and the preservation of its civilization and culture, especially for the recovery of the fading identity of this common language of India at the political and social level after independence. It has been acknowledged by Professor Muhammad Hasan in this way.

"Urdu people are also facing the same situation in India. Their mother tongue has taken away. At last they found their countryman and common language. The Urdu people are still searching for such a word. Their countrymen refuse to understand."⁹

"I began to think that everything was clear in me about the mother tongue! Even people suggested. If you want to blow the national wealth and set fire to it, those who are going crazy in love have taken them in to the trouble. " An Urdu writer told me in my youth:

"Dude! Urdu is not a fluent thing, so change your language now. Since then, my children were not able to study. That is, for fifteen years, I used it."¹⁰

He pondered very seriously the question whether a person can even change his language. This question forced me to find the threads within me from where the words came to my lips and pen. As he pondered, he became convinced that he had no control over these situations.

If we study the novel closely, we can easily understand Hayatullah Ansari's theory of education in relation to language. It is not only Urdu but the speakers of every language should be given their initial education in their mother tongue. In this regard, academicians commissions have submitted their recommendations to the government. This novel written on the problem of language has an additional status among Urdu novels which deserves to be considered as one of the important works of Urdu novels. Dr. Ejaz Hussain writes about this novel.

"In late 1981, a good novel, Madar, was published on the issue of language and civilization, probably a completely untouched novel in terms of its subject, At least no novel has been written in Urdu on such a delicate and interesting issue. "II

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