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REPRESENTATION OF MARXISM IN A NOVEL "NADDAR LOGG" BY ABDULLAH HUSSEIN: AN ANALYTICAL STUDY

Dr. Muhammad Ashraf¹, Dr. Muhammad Asif², Sadia Rahim³

¹ Assistant Professor, Department of Urdu, Emerson University Multan.

² Associate Professor Department of Urdu, B.Z.U Multan

³ Lecturer in English, The Islamia University Bahawalpur

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ABSTRACT:

Abdullah Hussein is a broad-minded, progressive, liberal and communist litterateur. He is highly influenced by the philosophical thoughts of Karl Marx. He had unmasked the robbing tactics of capitalism, feudalism and subjugating forces through his explorative ways. "Naddar Logg" is among his masterpieces in which he had debunked the poverty, processions, protests, baton charges, and persecution on marginalised people of society such as children, women and laborers, exploitative tactics of capitalism, brutality of feudalism, complexity of class difference, concept of owner and slave, bribery, corruption, bargaining, black face of so-called pilgrims and religious scholars. The novel brings to light the great tradition of Urdu novel through explorative way.

Abdullah Hasna is a bright, progressive, liberal and comedian writer of Urdu literature. Abdullah Hasan seems to be inspired by Karl Marx's "Ideology of Thought". Abdullah Hasnab exposed the exploitative forces of the landlords and the looting of the capitalist system in a research style. 'Nadar Lug' is also one such novel of his. In which, he has written about poverty and poverty, processions, riots, riots, lathi charges, atrocities on children, women and workers, propaganda, tactics of exploitative forces, capitalist system. The cruel policies of the feudal system, the conflict of the class system, the concept of slave and master, Bribery, corruption and the conflict between the capitalist and the working class, the black deeds of Madtia and the hypocritical machinations

of Sufi Mansh Haji Sahib have been openly exposed. It comes before us in the form of mercury.

Chaldean words: Abdullah Hasnar. poor people The novel. Economic Inequality: Marxist Thought. Class conflict. Opposition to the ruling class. Support of backward classes.

Abdullah Hasanu is a reliable novelist and fiction writer of Urdu literature. He is one of the most important writers of Urdu literature. Abdullah Hasan belongs to the group of writers of the 22nd century who are considered to be the architects of Urdu literature. Especially in the history of Urdu fiction, their roles cannot be ignored. His prose capital (novel, fiction and novel) has individuality both intellectually and artistically. Abdullah Hasanu wrote four novels "Adas Naslanu, Bagh, Qada, Nadar Lug" and two fictional collections "Nishbal, Farib" and Tana Novelt.

Kerr, Urdu literature man Abdullah Hasnar is identified as a novelist. "Sad Generations and Poor People" are his masterpieces that made him famous. Abdullah Hasan has been honored with the major literary award "Kamal Fun" by the Government of Pakistan for his literary services. At the international level, the Qatari government gave him the "World Promotion of Literature" award. The Dead Theme' is a Marxist study of the 'poor people'. Nadar Log is a masterpiece novel by Abdullah Hasnar which was first published in 1996. This novel is based on the events that took place after the partition of India and discussed the impact they had on the common people. This novel is actually the second part of Ada Nasra. Karl Marx's theory of thought is known as "Marxism (Participatory)". Karl Marx (1818-1883) is the nineteenth century There are important philosophers who created a revolution in the world of philosophy, which shook the roots of social, economic and capitalist systems and breathed new life into the downtrodden class. Even today we have heard the roar of Karl Marx and Engels' "Communist Manifesto" and "Das Capital" books. Marx and Engels were the founders of the famous "Economic Theory" of the 20th century. Marx's economic theory was so well known that in a few decades, it took its claws from many countries and overthrew the Russian Empire. and the first communal government came into being. At the time when Karl Marx opened his eyes, the capitalist and class system was on the rise, Karl Marx himself suffered from the hardships and sufferings of the class system and Marx's son died due to hunger and poverty. Poverty and bankruptcy, class-based capitalist system and the exploitation of workers had a negative impact on Marx and forced him to think that there are unjust systems. Equality and equality do not exist? Marx's deep study of the evolution of philosophy and human history is enough and he claims that the building of human evolution is based on the economic system, while the threads of the evolution of human history that continue to be pushed are class war, victory and defeat, and murder. And is based on the lust for power, while the real achievement and Primitive matter is obtained. Marx said that existence is necessary for human evolution and food is needed for the evolution of existence, and Ashrafi described Marx's concept of materialism as follows: *"The first condition of human existence is his survival. If he does not survive, history will make dust. To survive, the leper first needs food.(1)*

Marx has given the first and fundamental nature to matter and has declared the origin and true substance of life. Matter is immortal and it is not static and motionless, but it changes gradually. Marx developed a philosophy of human evolution history keeping in mind the concept of substance, which meets the scientific objectives. This theory is also called Scientific Socialist Theory. Marx has identified five stages in the history of human evolution. Earlier, in the beginning, there was simple sharing and food resources were limited and common. Then the concept of slavery emerged and the masters took possession of the resources of the slaves. Due to the excess of resources, the feudal system came into existence and the feudal lords took possession of the feudal resources. When the industrial revolution took place, the capitalists took over the patriarchal resources. When the industrial revolution took place, the capitalist became the owner of productive resources. The final destination is co-operation and the agricultural resources will be in the hands of the workers and it will be the final destination of human hope. Khawaja Ghulam Sadiq explained this theory as follows:

"Marx believes that the early development system was communal. Unfortunately, after some time, a few members of the society took control of the sources of income. Capitalism starts from here. The result of this approach was that a few members of the society were left behind by the hard work of the majority." (2)

Marx described the disintegration of class feudalism and capitalist system, which is also known as English Muns Socialist and Marxism. The important point in this is that the end is communal and that ideology can only be thought and understood or is also capable of action or not. Marx's philosophy of socialism is very broad. It will be a system through which every individual will be an equal partner in the productive resources and all human beings will have equal rights. Muzaffar Imam said about the socialist system:

"Socialist system refers to a society where the means of production of goods and all the means of distribution and exchange are not privately owned, but are owned by the whole society. Therefore, the most important and fundamental feature of this system is that every member of the society owns all the means of production of goods instead of a few capitalists. (3)

In order to easily understand the philosophy of Karl Marx, it can be summarized in the form of fifty-two points.

1. Danaka is the real substance in the universe and it has an eternal place.
2. The social, social, and mental aspects of human beings are determined by the system of material life and are divided due to the material.
3. The breakdown of the class system has the following characteristics: 1. To destroy the exploitative forces by abolishing the feudal, capitalist and class system. 2. Unifying the workers and highlighting their problems.
4. By ending the concept of slavery, he gave all kinds of freedom (as long as others are not exploited).
5. Establishing a Socialist Ynam Cooperative Government.

Marx had said that the death theory is not only based on theoretical discussion and interpretation, but the actual application and implementation of this theory and also explained how the socialist system can be constructed and come into existence. The real life of this ideology will come when it will be put to the test of practice and a revolution will take place. Marx has made the stages of the construction and evolution of the socialist system. This system will come into existence in such a way that the class, feudal and capitalist system is gradually adapted to the socialist system. And the workers' government will be established by destroying it and all the resources will be lost in the hands of the workers' party. Zafar Imam has laid down a few conditions for the ruler of the socialist system:

"A few conditions are necessary for the foundation of the socialist system. 1. The capitalist system would have reached the final stages of its rise to use all these internal contradictions with its full force, if the chaos within the capitalist system itself has become so chaotic that it itself is the cause of the defeat of this system. Began to become (4)

Briefly, there are five conditions for the establishment of the socialist system. The first is that the capitalist system would have suffered from its own destruction. Secondly, that all the workers of all should be united and that the party should be united play your role. Thirdly, that urban worker should have a deep and strong relationship with all workers, especially farmers. Fourthly, that the capitalist system of government should be overturned and all the problems should be given to the hands of the workers. Fifthly, that all political powers should be used judiciously for the implementation and defense of the socialist system. This Jamaat should guide the workers at all times and implement the partnership by guaranteeing equality and fair resources.

The wave of Marx's theory of Communism began to flourish and especially in the working class. In the 19th century, the communist movement, which was the main party of the workers, was suffering from chaos and multiple problems. Marx and Engels in 1848, "Communist Memmen Festu", the world-renowned book, this book outline a new world ideology and a universal theoretical revolution of the workers with great detail. In this book, Marx and Engels compiled the Manifesto of Communist League. In this book, there was an element of realism and sentimentality such that the communist legal system Darbadar was stumbling, and this promise came to such an extent that in a few years it emerged as the most effective and popular party in the country and the workers all over the country started to unite and together with the feudal system and the capitalist system there was a wave of anxiety. Exploitative forces are in turmoil and their future is in jeopardy. Zafar Imam quoted a few of the words that Marx called out to the workers in "Communist Meer Fisto" with his enthusiastic and blood-warming words:

"The laborers have nothing to lose except their wages, and those who have lost their whole day." (5)

These words echoed throughout the day. After 18 years of continuous struggle day and night, Marx and Engels established the Workers' Association, which

later became the International Workers' Party. Marx and Engels were the spirit of this movement and pushed the strategy of uniting the workers and taking practical steps to establish a socialist system. This established tradition of Marx had a profound effect on Lenin. "Linnel" was a resident of Russia, he overthrew the exploitative "Tzar" government of Russia and formulated programs for revolutionary measures. Lynn shared In 1917, the workers formally started to rob the capitalists. The Tsarist government of Russia was overthrown and a socialist revolution took place. This revolutionary incident was described by Dr. Abdul Qawam Shamsiyin as follows:

Tired of poverty, greed and oppressive government, on March 1917, despite the slight cold, hungry and poor farmers and laborers came to the streets of "Pakograo" and started looting the shops. He also refused to shoot despite the order. There were internal differences in this new stable government. After a few days, the public assembly and the said government also had a disagreement. The Bolshudak party, whose spirit was Linnam, took advantage of this opportunity and launched another revolution on the night of October 1917.(6)

This can be considered as the first achievement of the Marxist movement, thanks to which the sun rose for the cause of humanity. Karl Marx's philosophy left far-reaching effects on every field of science. The perception of social equality and fair distribution of wealth. Every class was affected. Writers all over the world began to be drawn towards Marxism and circles were formed in different corners of the world in which Marx's idealism was declared as the goal of human life. Personal freedom, equal distribution of patriarchal profits and economic development of the lower class were given importance and literature will be used as a weapon to promote these ideas.

In Russia, "Tolstoy" described the worn characters as a sign of abandonment. "Turgenev" made the whole society the subject instead of the social evils. "Maxim Gore" who was the representative writer of the Marxist movement, called the downtrodden, nameless and helpless people "Herno". "Hoffnoff" made the subject of social conflict. In Brion Russia, especially in England, the "New Writing Group" of Marxist ideas, including George Orwell, Spand, Christopher and Ralph Fox, are important names. Chinon's revolutionary leader "Mao Ze Tung" urged literature and art to be part of the revolutionary movement. This is why Dr. Anwar Sadeed has calculated:

"Marxism is a movement of literature which on the one hand put socialist truth, like writing and on the other hand put the material factors of life first and completely negated the spiritual passions of man" (7).

The movement of "Marxism" in Urdu literature entered due to the progressive movement. The concept of progressive movement is so closely connected with Karl Marx and his philosophy that the name of progressive literature brings a gap between Marxism and Communism. Banasdi is acting as a stimulus.

The founders of the progressive movement are Sajjad Zahram, Ahmad Ali, Rushde Jahan, Mahmood Zafar, Premchand and other scholars. "Engare" was the starting point of the progressive movement, which targeted reactionaries and

conservatism. Sajjad Zaharak and other founders of the progressive movement were influenced by the Communist Party and its manifesto and these scholars propagated the aims of the Communist Party. In 1936, Prem Chand, a member of the progressive movement, said memorable words in his sermon: "We have to change the standard of beauty." Until now, its reputation has been eternal and Ish Parwana. "Brief progressive writers adopted progressive ideas in prose poetry. Especially in novels and fiction, Premchand, Krishan Chandra, Rajendra Singh Badi, Ismat Chaghatai, Qura-ul-An, Khadija Mastoor, Ashfaq Ahmed and Shaukat Siddig etc. are important names.

Among the important progressive novelists of the twenty-first century, Abdullah Hasnak is a reliable name. Abdullah Hassan is a progressive, liberal and communist writer. He was especially recognized as a novelist. His first novel is "Adas Naslan". "Which was well received in the literary circles and its resonance is heard even today. His second novel "Nadar Lug" was published for the first time in 1996 and is a sequel to "Adas Naslanar". "Nadar Lug" interprets the situation after 1947 and reflects Marxist ideas and the conflict between capitalist and working class. Abdullah Hassan There are different forms of exploitative forces that sometimes exploit poor people in the form of vigilantes, sometimes brutal policemen, neither the law nor the government has taken any action for them. Even if the voice reaches the court, everyone fills their own pockets and settles the matter. In this novel, Abdullah Hasan has exposed the exploitative forces capitalists and landlords who use different tactics for their development.

Apparently, the subject of this novel is the situation after 1947, but apart from that, other topics such as Muslim and Sikh riots, the plight of refugees, the conflict between farmers, laborers and capitalists, as well as journalism and its evolutionary journey are discussed. have been brought Abdullah Hasna was influenced by Marxist ideas and was against the feudal system. In this novel, Abdullah Hassane has highlighted the struggle of workers, farmers and capitalists. And it has been shown that there is such a system in Pakistan, whoever supports the workers or raises the voice of the union for their rights, then it is a disgrace. They are double-crossed and severe punishments are given. Anyone who talks about laborers and farmers is deprived of their sustenance. If knowledge raises the right, he is fired from his master's job, his trembling fingers draw stiff lines on the resignation paper, while The hidden master of the school is also satisfied with Ejazki's return and is unhappy to see his resignation paper. Abdullah Hasan described this scene as follows:

"This kind of work will not work," the hoodoo master repeated and took out a typed paper from the drawer of Mazar and handed it to Ejaz. "Sign this." Is this manure? Ijaz stopped. The voice that came out is your resignation. "(8)

By the way, all the progressive writers have written a lot against the oppression and oppression of the capitalist system and brutality, but Abdullah Hasan's name is very important in this regard. There is work and the support of the proletariat raised the right voice. In the Pakistani society, the laborers are treated as slaves, and they are subjected to cruel treatment, beaten and broken, and even treated as less important than animals. It is given and the landlord and capitalist behave

as they want, there is no questioner and it feels like humanity has disappeared in this society. They used to kill the workers by kicking, punching and punching them, but no one heard anything. Abdullah Hosni, while narrating the painful story of a laborer, said:

"The two-armed men were brutally beating a black, dried-up man. The battered man was rolling around like a lump under the barrage of kicks and punches. Both the assailants were yelling horrifyingly at the same time." (9)

Abdullah Hasnas has supported the downtrodden class and exposed the various tricks of the feudal lord and the capitalist. The spirit of humanity has gone out of it and materialism has entered which prompts it to take possible steps and the institutions of justice in Danak Mans are also nominal, which are justice in the lust of wealth. Fires blow and judicial justice is sold for a few ticks. When the workers were digging for a train track, a car driver carelessly ran over a worker, knocking out his brain. When the police took action, they threatened the workers and also showed them the way of referral. Abdullah Hasana is a creator of the character of "Ijaz" who proves to be a fence for workers, oppressed classes and farmers in every place.

He supports the workers and resists the exploitative forces. Ejaz is the most dynamic character and with his full effort and hard work day and night, he is working hard to establish the labor market. Ejaz faces resistance from place to place, when he enters the house, Skanhar insults him a lot and she mocks him in a sarcastic manner and recites jallikitty every evening, but Ejaz Buck is dealing with many challenges at different times and succeeds in establishing a labor union, but his friends betray him every time and after taking temporary advantage, he immediately disowns Aijaz.

Ejaz is so generous that he forgives their mistakes every time while his family remembers the punishments of enemies for years. Ijaz Abdullah Hasanal has such a character that he wants to see the workers happy, endures hardships for their sake, takes enmity, even he is enmity with his friend Malik Jahangir, who initially bought Ejaz's sugarcane crop for double rupees. And after years, Dam had returned to Ejaz's house. Of wonder The face gets excited and excited when his handwritten speech "Bishral" was chanting the slogans of Mazdoor Zinbad, Ejaz's joy was endless. After this meeting, the name of Ejaz became very popular and important among the workers and the workers used to change their direction with a gesture from Ejaz. Ijaz used to say yes.

Malik Jahangir who was a friend of Ejaz is a cruel and oppressive and a leader of the exploitative force. Malik Jahangre owns the sugar mill and exploits the mill workers. He takes more work for less wages due to which the workers are protesting and threatening to stop work. Malik Jahangari is supported by Ijaz who is the leader of the workers. But once Ejaz, instead of siding with Jahangir, gave the right to the laborers, Jehangir became furious. Malik Jahangru shows his exploitative nature and destroys Ejaz's sugarcane fields by driving a tractor overnight. In the morning, when Sarfaraz turns to the letter he feels that Abdullah is making him jealous:

"Wherever I was, where was our sugarcane crop?" I opened my eyes and looked around. Then I was standing on the bank with tears in my eyes and looking at the field which was a sugarcane field until last night when our best crop of an acre of sugarcane was crushed on the ground. (10)

Malik Jahangir is a capitalist who strives for every possible profit, he destroys all the ties of the nation's community for the sake of his profit, and the regional pride on whose foundations Ejaz used to get support, he does not even care about it. His father had also arranged a cab square zimp allotment. Malik Jahangir's full effort is to loot with both hands and get maximum profit by giving low wages to the workers, but the workers protest for their rights and wages. Sometimes they appear in the form of feudal lords, sometimes in the form of satashtans and sometimes in the form of brutal policemen.

"Abdullah Hasan, along with describing the condition of poor and helpless people, also satirized the monastic system and revealed the evils inside. Reflected the unevenness" (11).

In this novel, Abdullah Hassan has exposed the oppression and cruelty of feudal and capitalist system. There are capitalists who want to rob with both hands and use different tactics to make the workers poor. Sometimes by robbing their wealth through crooks and sometimes by slandering others Don't give threats. It seems that every coming new hour will make the laborer suffer a new test and prove to be painful. "Muhammad Ramadan" who is a simple laborer and a member of the labor union, is accused of theft. They dismissed him from the job and refused to give him fifteen days' salary and one month's bonus. He narrates his exploits to the helpless Malik Ejaz and declares:

"No, that's all. This mother's Khassam Mahaje grabbed me by the throat. Then Makar Gai. Management is the man of Nanna, all the work is done by the manager. He is putting pressure on the top, what is he pressing? He says, "Leave your own work and join us." (12)

Through this novel, Abdullah Hasna has also exposed the capitalists and landlords who want to use the people of Maalmi, i.e., the people of the Prophet, for their personal purposes. It is said that a slave's slave is a slave and a laborer's slave is a laborer and a feudal lord's slave is a feudal lord who uses religious and spiritual tactics to establish his dominance. Abdullah Hosni, Nadar Lug Munt is a clear call to a Jagdar, who is incompetent, incompetent and stupid. Does not pay attention to studies. Jagradar pressures Masterji to up his batte with higher numbers It should be passed, but Master ji is adamant about who should pass the unworthy. Jagradar Savisi expels Master Ji from the school by using influence and influence. In this novel, Abdullah Hasnai has also exposed such promiscuous pilgrims who chant "Allah Ho" day and night, and are Sufi monks, and they have the star of Madinah, but it is clear that this Haji Sahib is bad. And ghee full of adulteration is saved. When Ejaz published the news, he came to Ejaz and begged him and said that it is possible to settle matters with us, but Ejaz is adamant. This dialogue is narrated by Abdullah Hasso:

"Hey, everything works in this country bro. You settle the matter with our management. If you ask me, should I tell you the truth? Yes, Ejaz said. Ever since I regained my consciousness, I have only one wish that God Almighty should make me die in Madinah. Ejaz Achhabhe sat down and looked at the face of Haji Karim Bakhsh for a long time." (13)

Abdullah Hasan in "Nadar Lug" has exposed the black deeds of landlords and capitalists in a prominent way, especially the imperialist atrocities of the owners of the kilns. These people buy the whole family and the house from the peg. And every breathing person is their slave and laborer. Those innocent flowers who wanted to have a pen in their hands and listen to their mother's hymns and deserve their father's compassion, those tender hearts who needed their parents' care and support, but those beautiful faces and charming flowers. The capitalist has made a life-long slave, a single piece of bread has crushed their happiness and made life a hell of their life. The circle is very narrow as if it seems that this class is only created for their slavery. These people go to the kilns as soon as the sun rises, and after working until evening, they barely get a few tikkas to fill their pant. When Ejaz goes to the kiln to talk to the workers of a kiln and sees innocent children lined up in a row, the children start looking at Ejaz with longing eyes. Imagining this scene, the reader's tears stand up and the heart beats faster. The map of this scene has been drawn by Abdullah Hasnak as follows:

He felt that the workers were reluctant to talk to him. The women turned away. Only the children were looking at him with their faces raised. The seven-year-old pale-skinned child kept standing and looking at Ijaz like that." (14)

Abdullah Hasan is a Marxist writer who has sympathy for the workers and the downtrodden class in his heart. He exposes the exploitative forces and the cruelest forces oppressing the workers and takes up the pen to support the workers. The brutal actions of the cruelest and most ruthless sections of the society are part of the novel. These worst sections of the society use political influence and influence everywhere to buy the big officials of the government. After the burning of these officers, their hands, feet and tongue are freed. They make traps to rob the workers according to their will and buy the workers in the direction of their families. It is a fact that daily wage earners had their own canals and even the lives of kiln workers also had their own canals. Abdullah Hasan Bhatta has 9 verses about the cruelty of the owners:

"With the money of this pagan, the life of their whole family is settled. The amount of pagan is determined on the basis of how much work the family is going to do." Neither the woman's question nor the child's, from the age of five to eighty years, only the number of hands is counted and the Pega is determined. If the laborer gets tired of one owner and wants to go to another kiln, the owner makes him a slip of the pigti, the other owner pays the money of the first slip and buys the laborer along with his family and friends. (15)

After independence, an upper class in the society who were becoming owners of mills and factories. Those who built small factories and farms. The second class is the laborers who are forced to bear hardships in the kiln factories and are forced to suffer due to hunger and poverty. They are bought and saved from

generation to generation and the class system is expanded by giving grain water. Dr. Rubinhan Almas writes:

"In this new society of Pakistan, two classes of people grew rapidly, the mills and laborers as well as the creation of a new elite. This upper class consisted of people who built small factories and mills on the pieces of their land. Abdullah Hasnab described the master and the slave in this new society in the form of kiln factories and kiln workers" (16).

Abdullah Hasnagh has made it clear in this novel that not only landlords and capitalists oppress this labor and oppressed class, but every leading member of this society considers it their right to raise their hands on them, not only in this class system. Men are safe, but innocent children and women are also their victims. Women's freedom is usurped and their honor is violated and their innocence is violated by thugs. When an oppressed woman knocks on the door of the court, instead of treating her, Colonel Joseph, on the contrary, terrorizes her. Run by Kunj Chetta But instead of protecting him, his body is released. All the people around were standing silently, Colonel Joseph's terror was so much that no one had the courage to speak, and he himself became a goon and sat down. Abdullah Hasna writes:

"Colonel Joseph sir, you saw, Kunzuk walking ahead of him said in front of your eyes. "The front one, Ho Gus." The woman colonel asked me about my English accent. In front of you, Thandar put his hand on the Murse canal, didn't he? Bashab Jan's face showed signs of displeasure." (17)

Abdullah Hasna has exposed the corrupt, bribe-taking, crooked and corrupt officials of the society who save their lives for the sake of a few ticks. Colonel Joseph is a person who supports the oppressors and further tortures the workers and oppressed class. Labor court proceedings are not prohibited. Those judges do not distribute justice, but divide the wealth among themselves and settle cases. In the courts, there is "Mic Makka" and by demanding bribes from the oppressors, the oppressors are subjected to oppression. There is a cruel and savage character who owns a kiln. Harassing the laborers is his fault. When Rashid oppresses Kinzar and her husband, he makes them unconscious by beating and punching them, after which Kinzi and her husband turn to the court. We settle the matter by taking bribes. Colonel Joseph addresses Rushdiz outside the court. Abdullah Hasna narrates their conversation:

Rashid was saying to Colonel Joseph, "Fifty thousand bricks will arrive tomorrow, Colonel." Asking for nahank on Kothi, said Colonel Joseph, asking for Dlodri inside the garden. "Exactly where you say, the load will land here, Colonel." And a certain number will be given by slapping. (18)

Abdullah Hasanz is a democratic writer, in this novel he criticizes the culture of the police as well as the dictatorial behavior of the martial law system, and also criticizes the actions of the military system. Military governments have been declared. The military leadership is beyond the control of the common people. Our army unnecessarily started interfering in the neighboring countries, due to

which terrorism was born and we are still suffering the punishment of this intervention till today. It is part of the novel.

Abdullah Hussain has also criticized the negative attitudes of the media in "Nadar Lug". Abdullah Hasan writes:

"The situation of our newspapers is that sometimes no real news is printed, but different people's fake news are printed. If sometimes a real news comes out, then this news is attributed to unknown or fake sources. In this way, it has assumed the form of a rumor." (19)

Abdullah Hasnak is a prominent, progressive, liberal and communist writer of Urdu literature. Abdullah Hosni seems to be particularly influenced by Karl Marx's "Theory of Thought". Atrocities on children, women and workers, propaganda, tactics of exploitative forces, cruel upbringing of capitalist system, atrocities of feudal system, conflict of class system, concept of slave and master, bribery, corruption, Macao and capitalists. And the glimpses of the struggle of the working class are rightly shown. Abdullah Hasnat exposed the exploitative forces of landlords and the looting of the capitalist system in a research style cut. The reader was enlightened by the tactics of the vigilantes and the hypocritical tricks of the Sufi Mansh Haji Sahibs. Abdullah Hasna openly opposed the capitalist, feudal and class system, supported the workers. In this way, we can say that Abdullah Hasna advocated social equality, poverty and poverty, ignorance, slavery, class conflict in the "poor people". In the tyranny and tyranny of the powerful classes, the support of the poor and the oppressed people and the social inequality spread around us. The different forms of the progressive ideas of the light and beautiful form of Manal Push. From this point of view, "Nadar Log" is not less in the tradition of Urdu novel in any way in terms of literary quality, but a high art piece. It comes from Hattal.

CONCLUSION

To sum up it is stated that, Abdullah Hussein is a broad-minded, progressive, liberal and communist writer. Marxism is a prominent theme of his works. Marxism is an economic and political theory that examines the flaws inherent in capitalism and seeks to identify an alternative, which is called "utopian socialism.". Marxist theories were influential in the development of socialism, which requires shared ownership by workers of the means of production. He seems to be highly influenced by philosophical thoughts of Karl Marx. He had unmasked the robbing tactics of capitalism, feudalism and subjugating forces through his explorative ways. "Naddar Logg" is among his master pieces in which he had debunked the poverty, processions, protests, baton charges, and persecution on marginalized people of society such as children, women and laborers, exploitative tactics of capitalism, brutality of feudalism, complexity of class difference, concept of owner and slave, bribery, corruption, bargaining, black face of so-called pilgrims and religious scholars. The novel brings to light the great tradition of Urdu novel through explorative way.

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