



THE GIST OF POLITICAL AND HISTORICAL EVENTS IN THE WEARY GENERATIONS

THE WEARY GENERATIONS ROMANINDA POLİTİK VE
TARİHİ OLGULAR

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Makale Bilgisi

Gönderildiği tarih: 5 Şubat 2017
Kabul edildiği tarih: 29 Mart 2017
Yayınlanma tarihi: 21 Haziran 2017

Article Info

Date submitted: 5 February 2017
Date accepted: 29 March 2017
Date published: 21 June 2017

Anahtar sözcükler

Hindistan Alt-Kitası; Abdullah
Hüseyn; Udās Naslain (Yorgun
Nesiller); Urdu; Tarih; Politika

Keywords

Indian Sub-continent; Abdullah
Hussain; Udās Naslain (The Weary
Generations); Urdu; History;
Politics

DOI: 10.1501/Dtcfder_0000001509

Abstract

Abdullah Hussain is one of the most famous novelists in Urdu literature. He appeared on the Urdu literary scene in 1963 with his first novel *Udās Naslain* (The Weary Generations). This novel was so admired and appreciated by the readers and critics of Urdu literature that in 1964 it won the Adamji Award, Pakistan's most prestigious literary award. The writer tells the major incidents that took place in India between World War I and the partition of India. The novel also frequently depicts the circumstances prior to the partition of India. In addition, it can be observed that the writer, using the lengthy prose narrative to his advantage, portrays the complex and distorted economic situation of the Indian peninsula. Further, it can be seen in the novel that Abdullah Hussain has also included the historical and political incidents that took place in India between the years 1913 and 1947, which had dramatic effects on people.

Öz

Abdullah Hüseyn, Urdu edebiyatının en ünlü romancılarından birisidir. Yazar, Urdu edebiyat sahnesinde 1963 yılında yazdığı ilk romanı *Udās Neslin* (The Weary Generations/Yorgun Nesiller) ile adını duyurmuştur ve bu romanıyla 1964 yılında Pakistan'ın en prestijli edebiyat ödülü olarak kabul edilen Adamji Ödülü'nü kazanmıştır. *The Weary Generations* adlı eserde yazar I. Dünya Savaşı'ndan Hindistan'ın bölünmesine kadar geçen sürede yaşanan önemli olaylara yer verilmiştir. Romanda aynı zamanda Hindistan'ın bölünmeden önceki haline de sık sık değinildiğini görürüz. Bununla birlikte yazarın, romandaki kurgu genişliğinden faydalanarak, Hint yarımadasının karmaşık ve çarpık olan ekonomik durumunu anlatıyor olduğu da gözlerden kaçmamaktadır. Bunun yanında Abdullah Hüseyn'in, bu romanda 1913 ve 1947 yılları arasında Hindistan'da yaşanmış ve insanlar üzerinde çarpıcı etkiler bırakmış olan tarihi ve siyasi olaylara da yer vermiş olduğu görülmektedir.

Abdullah Husain is one of the most famous fiction writers in Urdu literature. His name was shot into fame in Urdu literature for the first time in 1963 with writing the novel "Weary Generations". The fluency in style and depiction of fascinating characters by Abdullah Hussain have made this piece of work appreciable and significant in the eyes of critics. The author was bestowed Pakistan's highest literature award "Adamji Literary Award" in 1964 on his novel "Weary Generations". The original piece of art was written in Urdu language under the name "*Udaas Naslain*" which, the author himself translated in English entitled "The Weary Generations". The English version of the novel was further translated into Turkish language by Zehra SAVAN under the name "*Yorgun Nesiller*" (2009). But it could also be translated as "*Bedbaht Nesiller*".

Abdullah Hussain was born on August 14, 1931 and died on July 4, 2015 at the age of 84. His real name was Muhammad Khan while renowned by his pen name Abdullah Hussain.

Some important events from start of the 1st World War until the partition of India (1947) have been encompassed in this novel. At the same time, the circumstances prior to partition of Indian Sub-continent have also addressed frequently in it. Besides, it is worth mentioning that the author, taking advantage of the extent of novel's plot, has described complex and distorted economic conditions of Indian subcontinent of that period with profound insight. Moreover, Abdullah Hussain has discussed about the political episodes taken place in India between the years 1913 to 1947 that exert disparaging effect on the people, in much emphasizing manner.

The Historical Incidents Discussed In The Weary Generations

1. The Partition of Bengal (1st chapter of novel).
2. First World War and its effects on the lower class of Indian subcontinent (From chapter 8 to 11).
3. The organizational activities and contested conflicts during year 1916-1918 (chapter 13 and 14).
4. The incident of Jallianwala garden (chapter 19).
5. Gandhi's civil disobedience movement (chapter 25).
6. Meeting of all India Muslim league of the 1928 consignment (chapter 26).
7. The Simon commission and social revolts (chapter 23) (Iqbal).

Besides, there are many other historical events that happened during years 1913 to 1947, however, not given attention or completely ignored by the author in the novel.

The Historical Incidents That Are Skipped or Ignored (Not Discussed) In The Weary Generations

1. Khilafet Movement, 1919.
2. Nehru Report, 1928.
3. 14 Points of Muhammad Ali Jinnah, 1929.
4. The Round Table Conferences, 1930-1931.
5. Pakistan Nationalist Movement by Chaudhary Rehmat Ali, 1933-1947.
6. Demand of a separate country for Muslims by Muhammad Iqbal, 1930.
7. Tragedy of Shaheed Ganj Mosque, 1935.
8. Pakistan resolution in All India Muslim League Meeting, 1940.

9. 1946 elections and many more (Iqbal).

Therefore, it is very pragmatic to state that the author has selected the historical events to be described in the novel by his own choice. In this context it is found that the writer has presented his own political approach and ideology in description of historical events in the novel and thus tending to influence the reader's viewpoint according to his own. The act of author to underscore some issues and passing over others in the novel also demonstrates his political partiality. In fact, Abdullah Hussain views the separation of Pakistan from India sadly mistaken and off the beam. Although this viewpoint of author is not much explicit in the novel but is narrated in an ambiguous way. The novel "Weary Generations" cannot be evaluated as a historical work despite of rich historical accounts in its contents. However, it would be more logical to say that it is a novel that reflects the writer's standpoint on the reader. Historical characters in the novel are portrayed in a dynamic way through author's imaginative command and rich political and historical knowledge. Although Abdullah Hussain tries to be objective in his narrative of historical events, the reported narratives are very selective and biased. According to Muzzaffar Iqbal, Abdullah Hussain himself has revealed the novel as a love story.

If he really was acting according to his (or the author's) political philosophy, he would not have shown such an indifference to the political situation in India after his marriage to Azra. Abdullah Hussein himself has repeatedly emphasized that he wrote his novel as a love story (Iqbal 33).

Although "Weary Generations" cannot be considered as a historical novel, it is also factual that no other exemplary novel encompassing such detailed historical events is found in Urdu literature other than this. Some critics, evaluate all novels comprising historical events, including novels from Abdul Haleem Sharar to Qurat ul Ain Haidar, as historical novels while, in contrast, other believe that no novel in Urdu literature is still penned down as true historical in nature.

In order to write a true historical novel, the writer must have his own philosophy of History to serve as his guide. Tolstoy was hardly twenty-five when he started to think about History. Like Marx, he wondered: 'If history is really a science, then we must be able to devise scientific laws about it that would explain the reasons behind the historical events and also help predict these events.' When he started to write War and Peace, he still believed

that History could provide answers to his questions and he treated History as a character (Iqbal 35).

There are some reasons nullifying the view that "Weary Generations" is a historical novel as considered by some critics. It is argued that the novel does not go beyond the ideological historical concepts of the author. In other words, the historical events described in the novel are limited to author's own view of reality. However, it is evaluated that in the real history there are important historical facts parallel to the date described in the novel that are deliberately ignored by the writer. It is very obvious that some events from real history that inspired the author profoundly in his life are further criticised in his novel too. The two most important of such historical events are; the World War I and the division of Indian subcontinent in 1947.

After World War I, *"many themes such as not fulfilling vital needs, black market, corruption of moral values, loss of family ties, unemployment, racism, fear and sadness, divorce based demands of the country, workers' protests and strikes"* (Durgun 35-36) have been found in Urdu literature.

Most of the historical events in the novel are occurring around the character of Naim. It is observed that Naim, who is one of the main characters of the novel, also tends to convey the political viewpoints of author. For instant, Naim's reaction towards the Land Ownership Act actually depicts author's own response. The course of novel consists Naim's love for Azra, shaping of his life for Azra and later turning his life into a deadlock. At the beginning of the novel, Naim moved away from Azra with abrupt childish anger and later proved himself earnest by joining the First World War. In this part of the novel, the author tells us about the hardships suffered by Naim, and at the same time, he wants to show how a fifteen-year-old child might feel in a ruthless and bloody environment like World War I.

Naim decided to join the army after rapid but innocent outburst of anger while he felt helpless against Azra, and was dragged into a large vortex of World War I like many other Indians that would later be proved meaningless for whole of their lives. The only thing that kept Naim alive, far from his homeland in overseas, moving from one front to other under the command of white lords, is the love of Azra and the hope to see her again.

After he was wounded in eastern Europe and returned. He tried to overcome post-war emotional stress and spiritual desolation, Naim begins to join secret meetings of the Congress Party in 1918 and thus tries to escape his loneliness and frustration.

Naim could not resolve a sense of loneliness during course of his marriage with Azra and all of her efforts to keep him happy. He moved away from politics after marriage and desired for a simple family life. Naim's detachment with politics after his marriage with Azra is understood from his indifferent attitude toward the event of Jallianwala Garden*.

This time, it is found that the writer is conveying his own political standpoints on events of the time via Azra, not through Naim. In this case, it would be very accurate to say that the writer has never moved away from politics anywhere in the novel.

Naim, who was involved in illegal political activities in 1918 for a short period of time on behalf of the Congress Party, found himself involved in political events again at Jallianwala Garden event. However, this time Naim is seen as a member of the commission in the Indian National Congress conducting the investigation of the Jallianwala Garden incident, for the sake of Azra and not to get away from his loneliness.

It is very true to say that Naim's interest in politics is actually based on Azra. In other words, Azra is actually the one who brought Naim to the forefront in the political events in the novel. Azra's participation in India's struggle for independence

* Jallianwala Garden is a public park / garden in the city of Amritsar in region of present-day Indian Punjab. A bloody incident took place here on April 13, 1919. This event is known as Jallianwala Garden tragedy or Amritsar massacre. On that day, thousands of Hindus, Sikhs and Muslims from villages and nearby settlements gathered in the area regardless of religious and cultural differences, for the celebration of Baishakhi, a religious and cultural festival held every year in the Punjab. The area covered by the garden is about seven acres that is surrounded by walls on each side and there are five entry-exit points. At that time the British government, which carried out the administration of the region, declared a curfew in the area and did not allow such meetings to take place. The army troops commanded by Colonel Reginald Dyer came to the festival area and gave orders to quietly disperse the crowd as soon as possible. The vast majority of the civilians who gathered in the area for celebrations were villagers and thought to be unaware of curfew implementations. Dyer, considering this meeting as an uprising, ordered the soldiers under his command and opened fire on unarmed civilian people for ten minutes. Official sources reported that 379 people were killed and 1208 were injured, however, this number is controversial. The Indian National Congress stated that the number of dead casualties was more than 1,500. According to official sources, 1650 empty shells were counted from the area (Mahmud 422).

does not mean that she was alike millions of idealists or activists, who, like their contemporaries, dedicated and devoted their lives and wealth to the liberty of India. Muzaffar Iqbal says about Azra's wish to be active in Indian politics at that time as:

She is a representative of the bourgeois class which has only one goal: personal glory. Her participation in the Independence Movement is devoid of any commitment. She wants to get her pictures published in the newspapers. Her family likes to 'discuss politics' in the drawing room in a philosophical way. They are true examples of philistinism. Their ideals and goals come from the colonial masters (Iqbal 34).

Azra's wish to go to Delhi is narrated in the novel while she was living calm and peaceful days with Naim in their big home at Roshanpur which further strengthen the above mentioned views of Muzaffar Iqbal. The news about Prince of Wales coming to India is received with surprise by Azra and her family. Azra discusses with Naim about her visit to Delhi.

Shall we go to Delhi? She asked.'

It's the main venue. There will be a general strike, the city will be shut down, no point going there.'

'There will be demonstrations, though.'

'People will simply offer themselves for arrest.'

'Oh no, no arrests, please. How about Calcutta? We can go to your uncle's.'

'You know quite well he no longer lives there.'

'Sorry. I forgot.'

'Why do you want to go anyway?' Naim asked.

'I want to see the prince. He is such a beautiful man.'

'How do you know?'

'He looks so nice in photographs.'

'You can get yourself invited through your father to an official function and have your photo taken with him,' Naim said, with just a hint of sarcasm in his voice (Hussein 202).

As it is can be understood from the above quotation that Azra's interest in Indian politics, though small-scale, is due to her desire to get personal importance and for that she indulged Naim along with her too. In the novel, Naim's introverted personality is not emerged in first half of his life span. It is observed that Naim is driven mostly under the influence of Azra and accepts the events as they are, without thinking by himself. Naim has never been again the representative and

supporter of a political movement in the second half of his life span. However, he was forced to spend part of his life in prison, guilty of being involved in illegal political activities.

From the twentieth part of the novel, Naim, contrary to the character that he drew in the previous episodes, suddenly turns into a character of self-driven individual. He started to question about ongoing circumstances when he was imprisoned after arrest for guiding the crowd at a public rally in Jat Nagar. This questioning continues even until he was released from prison. From the twenty-first part of the novel, Naim starts to closely analyse his relationships with Azra. He also stops taking part in political activities. The author reveals the weariness of Indian people during freedom movement by portraying the changing attitude of Naim in the novel and his relationships with Azra.

That night's failure brought back to him the extent of his loss, including the prime land of which he had been so proud, although he had at times been ashamed of it too. At times he had thought he had been far from brave in the war, that he had been afraid, the fear had filled his body and soul, he had not stood up and fought in the face of mortal danger, never fulfilled the norms of what people called 'courage' and the army 'gallantry'. Still, with the passing of a reward. That night, looking, with a certain regret, at the unblemished flesh of his wife, to whom the passing years had done no harm, the seeds of real self doubt began to stir in the depths of his mind. He regained his strength in time but not his vitality of spirit. He became morose and began to fear his wife and everything connected with her. He never resumed the duties he had previously discharged in the village or on Roshan Agha's lands. The promised return of their ancestral lands had not materialized. Naim now concentrated on cultivating his six acres, which were barely sufficient to feed the four mouths of his family and their cattle. He spoke less and less. Despite much effort, Azra remained unable to revive his soul. Eventually, she withdrew once again to Delhi, only occasionally visiting Naim in Roshan Pur. It took Naim a long time to come out of his shell, sparked once again by an incident in the uneasy relationship between himself and Azra (Hussein 230-231).

In the novel, Naim spends second half of his life with anamneses. He often feels guilty while recalling the past. In the course of the novel, especially after 1935, Naim is seen as quite battered and sick person. It is important to mention that the year 1935 has a distinctive significance for the writer. From this date onward, the depiction of Naim as extremely weary and exhausted person by the author can be associated with emergence of All India Muslim League.

Naim's reminiscences in the novel are influenced by various characters such as Thakur Das, Mahinder Singh, Shila and German soldier. In addition to these, absence of left arm of the hero serves as source of recollection of past memories whenever feeling this defect. Naim's sickness, poor quality of life during his detention, feeling of bodily weakness with time and his complex feelings of love and hate for Azra make him unable to avoid the anamneses.

The historical events in *The Weary Generations* are not directly related to India's struggle for independence. However, in terms of characters and the story of the novel a lot of events are described in detail that are linked with struggle for independence. In general, it can be said that the story of novel revolves around three generations of different cultures and economic statuses in India from 1857 to 1947.

In this part of present work, it is explained that Abdullah Hussein's novel *The Weary Generations* is not a historical novel. Now, the political events, that are played at background of the historical period which is the subject of the story of the novel, will be analysed.

The hardships faced by India under colonial rule, the start of promulgation of division based on cultural differences and resultant event of partition of Subcontinent is discussed in the novel. In the novel it is mentioned that farmers, workers, intellectuals and urban nobility suffered utmost oppression during this time just as in real life.

All that Naim wants is to get Azra's attention and love and eventually it comes true. After marriage, Naim's personality changes drastically in his surroundings. He feels too much happiness now. There is no more imprint of his old colorless life on him. A happy couple's life in Roshanpur continues for a while in a calm and peaceful manner, consisting of housework, administration of the land and village affairs. However, after sometime Azra begins to get bore from dull and unexcited village life. Azra's visits to Delhi become frequent, and her stays there

become more longer subsequently. In contrast to Azra's immediate boredom from the usual way of life in Roshanpur, Naim is satisfied and enjoys this peaceful life. After Azra's long stay in Delhi, the following dialogue with Naim in Roshanpur is remarkable. Besides, in this part of the novel that the author describes the ongoing political and social events in India in much detail.

Desai sisters,' Azra said, pointing to the photograph visible on the folded newspaper under the main headline.

Naim picked up the paper and read the caption under the picture.

'Picketing,' continued Azra, 'outside shops selling imported goods.'

'Yes,' Naim said.

'I met them in Delhi this time.'

'Did you?' Naim said, sipping his drink.

'You have heard of Jalianwala Bagh, haven't you?'

'Er-yes. Many killed?' (Hussein 186).

In this dialogue between Naim and Azra, the first disagreement and the ideological discrepancy between the two after the marriage come to light. Azra, with no prior interest in politics, becomes active about political affairs taking place in big cities because of her wish to escape the dull life of Roshanpur. It is noteworthy that Azra's interest in politics has increased steadily after her visit to Delhi. On the other hand, Naim wants to stay away from politics after his previous bitter experiences of joining the organization. However, Azra complains about it.

'You don't even read the papers any more, Naim. What's happened to you?'

'You know I've been so busy.'

'You are just not interested any longer, that's all, isn't it?'

'I am. I know what's happening.'

'Do you? Then why are you not concerned? You worked for the Congress for a time after you came back from the war, didn't you?'

It wasn't the Congress. Not exactly. Anyway, that was then.' (Hussein 186-187).

After long discussions with Naim, Azra proposes Naim to go to Amritsar to follow the events in better way and on the spot evaluations. Naim feels disturbed by this suggestion. His mind is actually occupied with approaching harvest time of crops. He has to deal with people and land affairs. He realizes that it would not be easy to travel comfortably as curfew is declared in the Punjab by British administration. A disturbing grave silence overwhelmed their conversations. Azra, keeping the thought in her mind to observe the events closely, indicates her travel to Amritsar alone.

‘Let’s go.’

‘Where?’

‘To Amritsar. Find out what happened.’

‘I don’t want to go anywhere. I mean I can’t,’ Naim said, looking away.

‘Why not?’

‘For one thing, the harvest is starting in a few days.’

‘We can’t go now anyway. There’s Martial Law in the whole of Punjab. Have to wait, until a way can be found.’

There was a silence, full of unease and the sounds made by thirsty crickets hiding under the hot, crackle surface of the earth.

‘What is the point?’ Naim said.

‘Point! You ask me what is the point? All right, I’ll go if you don’t want to.’

‘what on your own?’ Flabbergasted, Naim said gently, ‘Azra, aren’t you happy- I mean, living here?’

Azra gave no reply but looked around without seeing anything. Naim suddenly became aware of a terrible fact: her life in the village had ceased to interest her. His heart panicked. He saw clearly that there was nothing there- not even the longing for a child- that involved her: she was utterly bored (Hussein 187).

On Azra’s request, Roshan Agha used his established links with high-ranking official for nomination of the names of Naim and Azra, to take part as an observer in the investigation committee of the Indian National Assembly that was responsible to report on the events in Amritsar. The delegation headed towards Punjab after the removal of curfew.

Meanwhile, the independence movement in India enters in a new stage. The violent event of Jallianwala Bagh spreads unrest throughout India. The Indian National Assembly immediately establishes a new investigation committee while Naim also joins the committee on Azra's insistence. The massacre in Jallianwala Bagh is again discussed in detail in this part of the novel. The description of Jallianwala Bagh incident in the novel gives way to creation of character of Fisherman, who is involved in the story in the eighteenth part of the novel. The author provides realistic and self-narrative description of the event from fisherman's eyes in very short and precise way.

This,'said the little hunchbacked old man, flourishing an expansive arm, 'is the place.'

The place, called Jalianwala Bagh, was no baghor garden in fact but a large yard, hedged in by a brick wall on three sides with a single exit on the fourth, which could well be taken for one of those places customarily used for trying up cattle or horses away from built up areas in most cities. It was not, however, used as such but as a gathering place on any occasion for which people got together in numbers. The ground was corrugated baked earth with not a green shoot in sight- a place both close and desolate (Hussein 189).

In the eighteenth part of the novel, it is seen that the author gives more important place to historical event with the help of the Fisherman character. After describing the place where Jallianwala Bagh incident took place, the author also gives a glimpse of the events happened in 1857.

I remember everything, even the time there was uprising by the Hindustani spahis, a proper ghadar, in the year 57, although that was during the last hundred years when I was a young boy. Also the red fever that spread when the old hundred years ended and the new hundred years began and many died. When I tell people about all those things they say to me, 'You have lived a long life. What do you eat, old man? 'I tell them, Raw fish and boiled corn all my life.' Then they say, 'That is why you have a good brain' (Hussein 191-192).

The author continues the narration of historical events in this part of the novel without any interruption. The description of fisherman as witness to the uprising in 1857 in the novel reflects author's desire to remind the reader about unrest of 1857.

The narration of tragic incident during protest in the Jallianwala Bagh in fisherman's voice, depicts the author's desire to recall and convey the real historical events again.

The fisherman continues to tell about the incident. He told that people gathered quietly at meeting place, he himself followed the crowd and found himself in the middle of Jallianwala Bagh. It is a known fact that Jallianwala Bagh event is a bloody incident that has resulted in the death of many civilians in India. The incident occurred because of opening fire by British troops on the people who were demonstrating their peaceful protest against the British rule in India. Among those who died in the incident, include Hindus and Sikhs along with Muslims.

The author uses the words of Hindu, Sikh and Muslim in an emphasizing manner while describing the Jallianwala incident. Again, the author delivers the view that people gathered in Jallianwala Bagh to obtain their freedom regardless of difference in their religious beliefs and origins.

When we got here the bagh was already nearly full of people, yet they kept coming. They were pouring in from every side. At one time it seemed that not another soul could squeeze into this place but men of all ages from young boys to old men kept coming. I was pushed along by the crowd towards the middle of the bagh, where I held my ground with the full strength of my legs. I also kept a hold on my bucket although it was becoming hard in the crush. I saw a man standing on a raised surface like an empty crate or something by the opposite wall. He had a long black beard and a green turban like a maulvi or a Sikh sardar, I could not make out which because I am small, you see, and could only see through holes in other people. He was shouting at the people while making wide gestures with his arms like a very angry holy man in the usual way. Nothing could be heard clearly from where I stood. Some time passed (Hussein 195).

A gap consisting three years is observed in the novel after the author talked about real political situation of India at that time. After this period the author starts the story again from 1924 onwards.

Naim has once again become active in politics. This time it seems that his love for Azra is no more live, however, Naim's arrest during a demonstration meeting changes the situation drastically. Now, the author has shifted the story of novel to the prison. At this point, many new characters join the story. "*Abdullah Hussain's role distribution allows the flow of events comprising the dark shadows of troubled lives of his characters in a neutral way, adding a different flavour to the novel*" (Iqbal).

The central character of the novel, Naim, is released from prison in 1928. It is argued that this long separation between Naim and Azra helps remove the disappointment they have experienced in their married life. During his Naim imprisonment, the government seized and expropriated the majority of the lands in his possession. However, it is observed that the fading love between Naim and Azra flares up again. The land possession of Naim is severely reduced after the government's seizure, and he settled in the Roshan Mansion together with Azra.

Azra's life returns to its former routine in Roshan palace. Azra likes to take part in splendid parties, charity events, and other bourgeois' pleasure seeking events and spends most of her time in these activities. Azra insists Naim to keep up with this life, but Naim finds such a life too superficial and shallow and starts questioning his relation to Azra constantly. Soon the marriage between them ends and they leave each other like two strangers. Naim returns back to Roshanpur. A few months after that, Gandhi launched Civil Disobedience Movement on April 6, 1929. The action plan initiated by Gandhi serves new platform of direction for Naim. Naim is arrested by government forces for his support to Civil Disobedience movement and sent to jail again. However, in this part of the novel, the author does not provide much detail about Naim's prison experience. It is found that other stories have been added to the later parts of the novel. In these parts, the events are mainly mesh around Ali, Aysha and other inhabitants of Roshanpur. The novel provides no clear information regarding Naim's second imprisonment about how long he stayed in prison and what happened there. However, according to the information given in the novel, it is assumed that Naim is released from prison in winter.

Naim suffered from paralysis stroke after his return from prison. He also lost his uncle, the person who played a great role in shaping his life. Until this part of the novel, Naim, a young and handsome character at the start, turns into a weary, weak, rather worn and middle-aged man who has lost his physical strength.

Orhan Pamuk says, "*Novels are like spending another life*" (Pamuk 9). In fact, the novel is a comprehensive type of literature in which every human-specific subject can be described, therefore, the authors have to deal with large extent of plots including sociological, psychological, social and many other disciplines.

It is important to recall the famous accusation of Stendhal that "*a novel is a mirror carried along a high road*" (Ecevit 23). The same is true for Abdullah Hussain. Here, the author pens down the novel by using his experiences and observations of various branches of art and literature according to the story of the novel. He can reflect his feelings, thoughts, experiences and desires through literature. Rezaizade Ekrem says in the foreword he wrote to "Araba Sevdası" "The Love of Automobile" that short stories and novel serve as determent for one (Moran18).

Obtaining independence from British rule, the Indian subcontinent was divided in August, 1947 into two independent countries of Pakistan and India. In this way, Indian Sub-Continent achieves its independence along with division into two countries. Thus, humanity witnessed an important political event happened in 1947. "*The novelist investigating the history emphasizes on the historical knowledge of leaders and mutual effort of large masses in determination of internal and external elements of historical facts and formation*" (Kula 159).

Historical, political, social and cultural events prior and after the year 1947 exerts an enormous influence on the lives of people of this geographical region in many ways. The division of India is of great importance in the history of the Subcontinent. The troubles faced by people before, during and after the migration to Pakistan also affects the author of novel at utmost level. The writers who are conscious and sensitive to common spirits of society always stand by the oppressed and desperate people against the evil. Pakistan has been viewed as a dreamed homeland for all the Muslims of Sub-continent who were under oppression regardless of being men or women, the elderly or young. A large number of people considered Pakistan as destination of their salvation on independence of the country and many Muslims migrated to live a brand new life in new country full with hopes. In short, among these people, include people from all walks of society like the poor peasants, the landlords, the writers and the civil servants. Unfortunately, for many people who migrated in hope of living a wonderful life in a new country, however, the dream of a happy life turned into disappointment soon, because the idea of Pakistan that was designed under ideal of perfect way of salvation, faced flaws in practice and thus adversely affected many people's lives.

Many of writers such as Abdullah Hussain started to write on this issue in their works in order to pass on this tragedy to future generations.

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