

MISCONCEPTION AND WEAKNESS IN SAADAT HASAN MANTO'S LITERATURE: AN ANALYTICAL STUDY

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Abstract:

It is an eternal fact that the direction adopted by the literature is due to the goodwill and guidance of mankind. Where the creator beats as the pulse of the times, he also feeds the problems of the society. And in particular, superstitions, suspicions, doubts do not only mark such humanistic aspects, but also prevent them from becoming life values. Rejects insulting values in the light of facts and takes into account universal and natural principles. He is the bearer of humanity's well-being. Every good creator dreams of building a system of life that will guarantee human well-being and prosperity in the future.

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This obscene mistake was made because of the separation between reason and faith. The first thing he did was to disrupt the world of belief and faith, on which the dignity of humanity is based. Saadat Hasan Manto's ancestors were Kashmiri Pandits. He was born on 11 May 1912 in Marala Ludhiana (Punjab). Manto's original name was Saadat Hasan, but in the literary world, he got recognition as Manto. Minto is a caste of Kashmiri Pandits. Minto experimented in fiction and drama; there are also elements of homosexuality and weak belief in Minto's fiction. According to Minto, our society is suffering from superstition and weak belief.

They are superstitious There is also weak belief. Our society is full of social evils, here these people do all the things for their feet, the poor, which are not religiously permissible. Minto "Siraj" mHe tells us about how weak he is in finding girls for his clients. Saadat Hasan Manto in "Siraj" describes the money as follows:

"Don't know what his real name was. But everyone said to find him. It was appropriate in this sense that his job was to find girls of every race and every color for his clients according to their wishes and preferences."

Saadat Hasan Manto HumThey want to explain that what we think is what happens to us. Fahmida has used a lot of silver since her childhood. Finally, when all the preparations for her marriage are over, she tells her mother that the silver should be given to the young man when he comes to the young man. Sarma before marriage is a source of success for her and after marriage it causes calamity for her. If there is a child, she uses it a lot in the eyes of her new born child and eventually becomes a victim of understandable superstition. It is said that the cause of his child's death was the sard because he looked very beautiful in the sard, so Asim was cursed by someone.

Saadat Hasan Manto "Saheb-i Karamat" mKissing the feet, hands and feet of the poor, prostrating before them is only superstition and weak belief. Saadat Hasan Manto in "Sahib Karamat" sums it up like this:

"Where will the poor come from? They have no home, no time for their arrival, no fixed time for their departure. Allah Tabarak ordered them to go. They stayed where they were ordered to stay. These words had a great impact on Chaudhary present, he went ahead and took the hand of the elder in his hands with great respect, kissed him with his eyes, "Chaudhry Mojo's house is your

own house" Allah Almighty knows which one is yours. It pleased him that he sent this despicable and disobedient servant of his to you.[2]

These pir-fakirs steal from the simple people of the society and get their services from them. By using their deception, they play with their dignity that they don't even know that the burqa-clad women of our society lift their veils in front of them, they become victims of lust and extinguish the fire of their lust on them. Here, Saadat Hasan Manto is telling how this fakir sends Mojo to go and fetch his wife Phatan and plays with the impudence of Jeena after him.

Saadat Hasan Manto "Saheb Karamat" mThey are talking about the luxury of fake feet, agents that these feet are drunkards, adultery has become their habit but still our society follows them. If this is not superstition and weak belief, what else is it? Saadat Hasan Manto in "Sahib-i-Karamat" describes the sum as follows:

"According to his statement, he brought a pitcher of wine to his QarMaulvi Sahib read something and opened the pitcher's mouth and blew into it three times and two or three bowls fell. He looked up at the sky, read something and said in a loud voice, "We will be successful in your every exam, Mullah." We have found the way, after performing ablution, Maulvi Sahib did not find a place to pray. He called for a case, placed it in the inner closet and asked Jina to close the outside latch, blew three times in the bowl which was half full and handed it to Jina, "Drink it." Jenna felt her head spinning as if she were falling asleep. Then she realized in a semi-consciousness that she was in the arms of a young man with a beardless mustache and he was taking her to heaven. It's going to show."[3]

Speak upHe deceives simple people. Maulvi Sahib disappeared in the morning and worried that his mother had to come home with Maulvi Sahib's help. Maulvi Sahib has disappeared. Saadat Hasan Manto is telling that people set their houses on fire with their own hands. These Muslims do not know about prayer and fasting. A cleric who drinks alcohol himself is addicted to adultery. Where they are able to be useful to people.

Saadat Hasan Manto HumThey don't want to tell that society has sold its dignity but has not let superstition go out of hand. When Mojo comes home with Phatan, Jannat Maulvi Sahib, who had shown Mojo's baby girl Jina, succeeds in trying to show his mother Phatan. :

"We humbly prayed to God that such a severe punishment should not be given to the poor. A voice was forgotten by him, how long will we listen to your intercession every day, then we are ready to give whatever we ask for. there is something Mojo Chaudhary is in love with his wife. It was said that we want to test her love and your faith. So marry her for one day and divorce her on the next day and hand her over to Mojo. All we can do for you is that you have helped us for forty years."[4]

Minto "Saheb Karamat" mPir Saheb says to Mojo that I have prayed for your wife and you in Mojo that Allah should unite them both, then I have heard a voice from the unseen. First you marry Mojo's wife for one day, then divorce her and hand her over to Mojo. This is all we can do for you because you have served us for forty years. Pir Sahib lures Mojo into his words. There are thousands of such examples of superstition and weak belief in our society.

Saadat Hasan Manto's KhIn Yal, after marriage, a woman's greatest desire is to have children. Second marriage has become a custom within the society. The woman was declared barren. A barren woman consults her mother, sister, other women. She gets treatment from doctors, sages and visits Shahji for spiritual treatment. Saadat Hasan Manto has told how women are victims of superstition and weak faith.

"This is the blessing of Shah Dole Sahib. A woman told me! If you want children, go to Gujrat and pray at the shrine of Shah Dole and say that the first child will be offered as an offering to

your monastery. Fatima also told Salima that when such a vow is accepted at the court of Shah Dulay, the first child is born with a very small head and that first child has to be left at this monastery.[5]

A womanWomen who suffer from illusions lie to their husbands and go to these shrines to pray. Manto tells that when Salima went with Fatimah to the shrine of Shah Dole, she saw that there was a girl who was doing strange things. Finally Salima became a mother. It does not allow offering to the shrine of Shah Dole. She is forced by Fatima's seduction and by her own weak faith to hand over the boy to the graves of the shrine so that she does not suffer any calamity.

Minto "Shah Dole's Mouse" mWhen Salima puts her son on the tomb of Shah Doula, after that the mother's love does not let him live, every waking moment she is worried. Models are:

"She has strange dreams. Shah Dole's small-headed rat appears in his troubled imagination as a gigantic mount. Who cuts his flesh with his sharp teeth. She screams and says to her husband, "Save me. Look, the rat is eating my flesh.[6]

Saadat Hasan Manto's KhWhen a person becomes a victim of weak belief, then he becomes a psychotic patient. Whatever settles in the mind of a person, he sees the same thing everywhere. Salima is afraid of rats and sees rats everywhere. Salima falls ill with fever, her husband Najeeb learns that the cause of his wife's illness was weak faith. Neither the wife is a victim of weak faith, but the man is also weak in faith. Najib does not realize that he thinks that his house was not his but Shah Dole Sahib's.

Saadat Hasan Manto "Shah Dule Ka Choha" mThe superstition and weak belief is to the extent that people do not hesitate to offer their livers to the shrines. Saadat Hasan Manto in "Shah Dule Ka Chauha" states the following:

"When Salima's fever completely subsided, the fever of her heart and mind cooled down. Najeeb said to her: "My dear, forget your child." It was for charity." Salima said in a very hurt tone: I don't believe. For the rest of my life, I will continue to curse my mother why I committed such a big sin. Why did I hand over my empty liver to the tombs of this shrine? They can't be close mothers.[7]

SillyYema became a mother of three children, but did not forget the first child, she used to go to Gujarat to search for her child.

Minto "Shah Dole's Mouse" mSalima goes to the shrine and calls her son, I am your mother, but the son has become crazy, Abu Mujeeb is not a beggar. Mother curses her mother seeing her beggar child saying I have committed a great sin. Saadat Hasan Manto in "Shah Dule Ka Chauha" describes the money as follows:

"Son, I am your mother. Shah Dole's rat laughed in a very unruly manner. Wiping the bridge of his nose with his sleeve, he extended his hand in front of Salima. "One paisa." Salima finally agreed to pay five hundred rupees. When she came in, Mujib was missing. Mujiba told him that he had left the hatchery. Salima's womb kept crying. Mujeeb come back..., but he left so that he did not come back.[8]

Minto "Shah Dole's Mouse" mHe mentions the weak belief of the society that Salima's womb keeps calling for Mujeeb all his life but he does not return. She goes to the shrine and cries for help, but the child is not found.

Saadat Hasan Manto is mentioning these people of the societyThose who for one reason or another are superstitious that if a thief runs away after stealing someone's property, he falls down in fear of the police, there is a well ahead and he falls into it and dies. So people turn his grave into a shrine. It is said that he was a very noble saint. They are burnt on his grave. He is

worshiped and vows are asked from him. Infants, mothers' sorrows are sacrificed to shrines, more than that, society suffers from weak faith. Saadat Hassan Manto "Kramat" MHere are the amounts:

"A man had a lot of trouble. He had two sacks of sugar that he had stolen from a grocery store. He threw one of them into a nearby well in the dark of night. He also went along. The people got together and ropes were put in the well. Two young men got down and pulled the man out. But a few hours later he died. The next day when people drew water from this well for consumption, it was sweet. On the same night, candles were burning on the grave of this man.[9]

Minto "Kramat" mThey mention superstition and weak belief that we people have built shrines of our own free will and worship of these shrines is started. On Thursday, they offer sacrifices to them. Burn the candles.

By Saadat Hasan MantoIt is mentioned here that when the conditions of the country are bad or the conditions of the house are bad. If a person's health is not good, then he says that an elderly person is cursed. If the performance of one's children is not good, people say that he has not served his elders and therefore he is suffering. In the same way, when there is talk of Hindu-Muslim riots, the mango-legged one becomes a victim of weak faith. Saadat Hasan Manto in "New Law" sums it up like this:

"It is the result of a bad prayer of a person that every day there are knives and knives between Hindus and Muslims. I will always be a riot and see. Ever since the reign of King Akbar ended, there have been riots after riots in India.[10]

Saadat Hasan Manto saysThere is a lot of superstition in the society that if the conditions of a house or country do not improve, then it is said that this country is cursed by an elder. People living here can never lead a happy life.

Minto "Mercy LordIn YK Phool", Dr. Lather's superstition and weak belief are mentioned that Dr. Lather considered his college as his court. In his opinion, college attendance was very important. Saadat Hasan Manto in "Flowers of Mercy" writes:

"Dr. Lawther, like an obedient son, had stayed in the medical college as per his parents' wish for so long that the college building had now become a part of his life. He began to understand that the college was the house of one of his elders, where he had to go every day to pay his respects.[11]

Saadat Hasan Manto some sinsThere are those whom we have raised on our heads, we do not know anything, but we say that it is a sin, like a paper falling on the ground with the name of Allah written on it, we say that sin is removed from us. Although there is no such thing anywhere in the Quran and Hadith. Do not drink water during the evening call to prayer because it is a sin to drink water in the evening. These things are said by the old women of India who have reached the new generation. Earlier people were also victims of superstitions and today's new generation is also a victim of the same superstitions.

By Saadat Hasan MantoThe social evil mentioned here is that if you don't want to do the work yourself, then you can say that I saw the ugly face of so and so, so my work was not done. When you do your work wholeheartedly, God willing, no bad thing will happen. When a person becomes a victim of weak faith, he thinks that such and such a person is evil. My work is bound to go wrong, it happens. Minto is narrating here through characters. Brij Mohan, who is a friend of Piran's, is convinced that Piran is evil because he visits Piran every Sunday with a debt of eight rents, he is unemployed when he meets him. .

When you don't work with heartIf you do this, then the owner will fire you, why is there any need to call someone evil?"MThey amount to:

"Its error. I am testing it. It has passed its test. Every time I started meeting him, I got the answer from my work. Now I have a desire to ward off its evil influence.[12]

A sense of happiness Yin Minto is informing us about the state of love that when a person is intoxicated with love, his world becomes dark. He is always trying to get his love, sometimes with sweet words, sometimes with conditions And sometimes by resorting to magic, sometimes by going to the graveyard and crying all night.

Here Manto tells us that Shah Sahib, who is a shopkeeper, falls in love with a burqa-clad girl. Tuan's eyes are always moist. One day, Shah Sahib's Balwant Singh Majithia comes to the shop, and he realizes that Shah Sahib is in love with someone. It is done. Balwant Singh tells them some mantras that with their help the girl will fall at your feet and show her love for you. Saadat Hasan Manto has the following words in the Mantra:

"Shah Sahib said: He told me a mantra, "Mantra" told me to take flowers of seven colors. Recite this mantra on one of them and blow the mantra on Tuesday somehow to make the girl breathe... I still remember this mantra." [13]

Saadat Hasan Manto himself on mantras Unbelieving, he also tries to alienate the society from them. Manto says that when I used to recite mantras, the result would be that I would fail. Minto is giving us a lesson here that we should save ourselves from superstition and weak belief.

Mahmuda whose husband is impotent as well as Nikma Bh Yes, his job is only to cut leaves and kiss the feet of elders. The husband is busy with his chills. Here Minto wants to tell us that sitting for hours with fakirs, wasting time in their service leads to human destruction. Mahmuda's husband is not worthy of a woman, so he keeps taking tricks from fakirs and politicians. Manto sees these social evils and says that we should get rid of superstition and weak faith. Saadat Hasan Manto. In 'Mahmouda', the figures are as follows:

"Take it if you listen. He always talks about religion. But the big outspoken type, does stipends, cuts chillies and forces Mahmoudha to do the same. He sits for hours with the beggars, he has become completely oblivious to the house, he has grown a beard. Tasbih is always in hand. He doesn't even go to work, when she complains about him, the answer from the front is this. Starvation is very dear to Allah, the Exalted and Exalted.[14]

Saadat Hasan Manto "Mahmuda" mHe mentions the superstition and weak belief found in the society that if the husband does not work, the women go to the pirs and fakirs and say that the pir should give some kind of tawiz so that my husband starts working. .

whoIt is weak faith to attend the court. Calling a serving person an angel is wrong. Here, Saadat Hasan Manto attends the court of Hamad Bhai and when Manto is sick, Hamad Bhai gets treatment from Dr. Pinto, the writer himself accepts Hamad Bhai as his peer. Saadat Hasan Manto "Hamd Bhai". "MThey amount to:

"After being in a dargah, he would come back to Arab Street in this Tange. Look, if anything happens to Ashiq Hussain, I will wipe everyone out. Ashiq Hussain said to me in a very devoted tone: "Minto Sahib! Hamad brother is an angel. The angel When he threatened the doctors, everyone started shaking." [15]

Saadat Hasan Manto "Ham Bhai". Y "MThey are referring to the weak belief of the educated class that when Ashiq Hussain mentions the noble qualities of Hamad Bhai, the doctors also start talking in a reverent tone that Hamad Bhai is Farsha, whatever the language. It will surely be fulfilled.

Saadat Hasan Manto "Call In Ye Shalwar, the map of weak belief is described as that everyone is looking for a better job. When he doesn't get it, then he gets alms from the pharaoh fakirs. Manto is telling us about the Sultana who considers Patna and God Bakhsh as a source of

happiness for her. Here the Sultana is suffering from weak faith. Saadat Hasan Manto in "Kali Shalwar" writes:

"With the arrival of Khuda Bakhsh, Sultana's business immediately brightened. Because the woman had weak faith. Therefore, he understood that God is the benevolent great God, by whose coming he became so advanced. Therefore, this happy belief increased the value of God Bakhsh even more in his eyes.[16]

Saadat Hasan Manto says they are telling that to consider a person as a source of mercy for oneself or to call someone evil is just weak belief.

Minto "Call." In "Ye Shalwar", he mentions the superstition and weak belief that when we are looking for employment after reading and writing, we do not get employment. So we go to the poor, the poor, so that the doors of employment will be opened for us through the influence of their talismans, gangsters. Saadat Hasan Manto in "Kali Shalwar" says the sum like this:

"Because for many days he has been going to a pious fakir whose fate is locked like a rusty lock. Shankar laughed at this. You laugh Shankar smiled! Hindu-Muslim question does not arise in such places. Big Pandits and Maulvis also come here and become gentlemen. God Bakhsh was getting tired, he said, "I am coming from the old fort, there is an old man staying there for some days." [17]

God bless God! Unnecessary faith in elders does not work, but Shankar's intelligence does. Manto says in "Kali Shalwar" that if one's business does not go well, he also runs to Pir Sahib to pray to him. To improve business, which is superstition. Al-Qar Minto considered both the internal and external aspects of the realistic attempt to bridge the lines of superstitious values of Eastern society. He did not follow any particular philosophy or ideology but his own. In this context, he created the world, he revealed the negative aspects of the human soul, actions and conscious and unconscious actions, and made his own effort to overcome the weak belief by revealing the horrible sensuality, excitement and bitter facts for life.

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