

The Effects Of Economic Downturns On Pakistani Rural Society: In The Context Of The Novel “*Jangloos*”

¹Abid Saleem, ²Muhammad Salman Bhatti, ³Sundas Shafiq, ⁴Riaz Abid

ABSTRACT

Pakistan's economy has always been in a destabilized state due to which the country faced many difficulties in every era. Pakistan is an agricultural country that is why economic backwardness has affected our rural society badly. Our farmer is living a miserable life. Shaukat Siddiqui has exquisitely reflected the social, political and economic problems of Pakistan in his novels. The social problems are masterfully described in Khuda Ki Basti, Jangloos, Char Deewari and Kameen Gah. Jangloos is a classic novel consisting of three volumes. With characters like Lali and Raheem Dad he has portrayed in detail the effects of economic backwardness on the Pakistani society. By social and economic exploitation, the way feudalists and industrialists have enslaved peasants and laborers has been realistically elucidated in Jangloos. Thus, Jangloos is a noteworthy novel which represents the economic problems of the rural Pakistani society.

Key Words: Economy, Society, Urdu Novels, Rural Society, Economic Problems, Subsistence System, Capitalist Class, Peasants, Workers.

Introduction

Shaukat Siddiqui was a progressive writer and a social reformer. He was influenced by Karl Marx's philosophy. Social injustice, oppression, societal brutality and exploitation by the landlords are the main issues addressed in his fiction, novels, columns and other writings. He exposes the dark side of society through his writings. Siddiqui, who has always criticized the class division of wealth, is convinced of economic justice in the society. He believes that a society in which economic injustice exists, neither the people can be happy nor the economic conditions of this society have any signs of improvement.

¹Ph.D Scholar, University of Education, Lower Mall Campus, Lahore.

²Assistant Professor of Urdu, University of Education, Lower Mall Campus, Lahore.

³Research Scholar, M. Phil English, University of Management and Tecnology, Lahore.

⁴Ph.D Scholar, University of Educaiton, Lower Mall Campus, Lahore.

His writings portray the realistic representation of the economic instability that affects the individual and the collective life of people in Pakistani society. Thus, the society and the economy serve as the central themes in his classic novels like: *Kameen Gah* (1956), *Khuda Ki Basti* (1958), *Jangloos* (1987), and *Char Dewari* (1990).

Shaukat Siddiqui's best classic novel *Jangloos*, based on the brutal realism of the feudal system in Pakistani rural social order. *Jangloos* was first published in episodes in a local digest *Sub Rang* (1987-1997) before being published in the bookish form. It was published in a three-volume book. The first volume, published in 1987, the second in 1989 and the third and last volume was published in 1994. This novel gives an accurate depiction of rural life in the feudal oriented Pakistani society. The novel gives us the idea that feudal social order is deeply rooted in Pakistani society that it has stigmatized the appeal and exquisiteness of our social system. The atrocities of feudal lords appear in this novel time and again. All forms of social and economic exploitation can be seen in this novel. For Siddiqui, the exploitation of the working class, by the hands of feudal lords or capitalists is not acceptable in any case.

Jangloos is a classic masterpiece which is an amalgam of Pakistani culture and social values. Lali and Rahim Dad are the main characters of this novel. Through them, Siddiqui takes his reader to different parts of Pakistan intending to portray the immaculate picture of our culture and society. The novel mentions various cities, villages, roads and forests of the country. Siddiqui has presented it on a real level. In this regard, he says:

”جب میں یہ ناول لکھ رہا تھا تو میرا سٹڈی روم ایسی درکشاپ بن گیا تھا جس کے درودیوار پر ناول سے متعلق شہروں اور اضلاع کے نقشے آویزاں تھے۔“

“When I was writing this novel, my study room became a workshop, whose walls were decorated with maps of cities and districts related to the novel.” (Mumtaz, 2009, pg: 145)

Pakistan is primarily a country with an agricultural economy. That is why the feudal system is strongly imposed on it. From the establishment of Pakistan till today, we could not end the feudal patriarchy and system. The involvement of feudal lords in domestic politics is increasing day by day. This feudal class is at the forefront of politics and government. The main reason for this is their influence and the wealth



which has been accumulated by the economic and social manipulation of the poor class. We can also observe the impact of the economic deterioration in *Jangloos* under feudal and capitalist systems because, on the one hand, we find feudal lords who have enslaved and manipulated people with their wealth and influence. On the other hand, there are capitalists who are subjugating the wealth and rights of the poor's and relishing luxuries of life out of their hard work. Referring to Siddiqui's portrayal of feudal society in Pakistan, Dr Haneef Fauq writes:

”پاکستان میں جاگیر دارانہ معاشرہ اپنی خرابیوں اور زوال آمدگی کے باعث ختم نہیں ہوا بلکہ پیچ در پیچ حالات میں نئی ہیئت، نئی تنظیم اور نئی قوت کے ساتھ ظاہر ہوا ہے۔ اس نئی تنظیم، نئی قوت بلکہ نئی بے رحمی اور نئی دہشت کو شوکت صدیقی نے جس قدر بیان کیا ہے اس کی مثال اردو میں اور کہیں نہیں ملتی۔ ان کی حقیقت نگاری ایسی سفاک حقیقت نگاری بن جاتی ہے جو ماحول کی ناسازگاری کو انسان کی بدبختی سے آمیز کر دیتی ہے۔“

“The feudal society in Pakistan did not end despite its shortcomings and fallout. On the contrary, the system has appeared with a new form and strength. The example of how Siddiqui depicted that ruthlessness and terror with a new force is worth mentioning and is a very unique piece of art in Urdu Literature. His realism becomes a brutal reality that blends the wretchedness of the surroundings with human misery.” (Fauq,1998, pg:93)

Corruption is also at the topmost when it comes to analyzing the impact of economic downturns in *Jangloos*. Along with financial misconduct, moral turpitude and inability to pay duties all fall into the category of corruption. In this novel Siddiqui is unfolding the situation after partition, he describes the problems of resettlement of the refugees and allotment of dilapidated properties by filing fake claims. It was common these days to file a fake claim and give the officers some money in bribe to become the owner of a huge property and estate. Pakistan has been at the mercy of corrupt people since its inception. An example of this is the allotment of land of your choice through bribery. The theme of becoming wealthy and feudal through fake claims was on the rise in Urdu novels and fiction which was written immediately after partition. Being a landlord through a little effort and bribery was not an expensive deal. So immediately after the establishment of Pakistan, where the country was suffering from an economic downturn, people were doing their best to improve the financial situation at the individual level by bribing the clerks and officers. In *Jangloos* Rahim Dad, Nawab Fakhro and Master Faiz Mohammed are



representing those characters who know the art of filing a fake claim and approving it. By killing Chaudhry Noor Elahi, Rahim Dad himself becomes Chaudhry Noor Elahi, and after the approval of the claim filed by him, he becomes the owner of the vast land and becomes a landlord. Here are the details of how Chaudhry Noor Elahi approved this bogus claim.

”نور الہی نے بتایا۔ ”۶۸ مربع اراضی اور دو حویلیوں کا کلیم منظور ہو کر آیا۔ جب سچا حلف نامہ لگایا تھا اور سب کچھ بالکل ٹھیک ٹھاک تحریر کیا تھا تو صرف ساڑھے ۵ مربع اراضی اور ایک مکان کا کلیم اڑھائی تین برس کی بھاگ دوڑ اور تمام منت ساجت کے بعد بھی دفاتروں کی فائلوں میں دبا رہا۔ عذر داری بھی کی، کوئی شنوائی نہ ہوئی۔ پچھے ہزار کے جادو سے ہر کام اوپر سے نیچے تک ایسے ٹافٹ ہوتا چلا گیا جیسے میرے کلیم کی فائل کو پیسے لگ گئے ہوں۔ لطف یہ کہ جھوٹا کلیم ایک دم سچا بن گیا۔“

“Noor Elahi revealed that the claim of 700 acres and two mansions were approved. When the true oath was taken and everything was written exactly as it was, only 137.5 acres and a house was kept into office files even after three years of all the tumult and efforts. There was no hearing. But the magic of only six thousand Rupees, everything became instantaneous from top to bottom like my claim file was set to fly. The more interesting thing is how the false claim has come to be right.” (S.Siddique,2010, pg: 477)

The thing doesn't end here. This is just an example of the bribe given in the form of rupees. The three volumes of Jangloos are full of such examples. On one occasion Lali, a professional criminal and an escaped prisoner got arrested by the policeman again, he gains freedom by paying a bribe of only Rs. 10 to the policeman. Master Faiz Mohammad, who is a pious man, is a smuggler and keeps all officers happy by apportioning share among them. In return, police pose no risk for him. By offering bribe Master Faiz Muhammad is excelling in his smuggling and black marketing business. Nawab Fakhro is ahead of Rahim Dad and Master Faiz Mohammad in gathering more and more wealth and property. He may not have the money to pay the bribe, but he deliberately adopts other methods of pleasing the officers with no room for denial. He is such a mean man that he uses his daughter Geeti to approve the fake claim. She spends the night with the officers and then hands the claims papers to her father.

”گیتی آراء نے باپ کی جانب دیکھے بغیر کہا۔ ”ابا حضور! آپ آخر مجھے کس کس کے پاس بھیجیں گے؟ آپ کے حکم پر میں محکمہ بحالیات کے کمشنر کے ہنگلے پر چلی گئی۔ آپ کا اتنا بڑا کلیم منظور کرادیا۔۔۔ چیچھو وطنی میں ڈھائی سو ایکڑ، عارف والا میں آئس فیکٹری اور لاہور

میں رہنے کے لیے کوٹھی، آخر کس طرح آپ کے نام ہوئی۔ سب آپ کی مرضی کے مطابق ہی تو ہوا۔“

“Geeti Ara said without looking at the Father, “ When will you stop sending to people? At your order, I went to the Bungalow of the Rehabilitation Commissioner. Your huge claim was approved ... Two hundred and 50 acres in Chichawatni, an ice factory in Arifwala and a bungalow in Lahore for living, how did you own them? Everything is done according to your wish.” (S.Siddique ,2010, pg: 422)

Shaukat Siddiqui has made these bitter facts a part of the story with his artistic skill. These are the brutal facts of Pakistani society that are not easy to accept, but also by ignoring them we cannot change the facts. It is disgraceful for humankind to fall to this level to escape an economic downturn and improve financial conditions. Economic instability leads to the emergence of class division in society. It would not be wrong to say that one of the major causes of class division in any society is the economic condition of the people. There are two basic classes in society: the rich and the poor. In feudal society, this division is in the case of landlord or farmer whereas in a capitalist society it is divided between the capitalists and the working class. Apart from these two classes, there are other smaller classes in society, but they have no special significance. Regarding these social strata, Marx says they become extinct over time. In this regard, Marx writes:

“Of all the classes that stand face to face with the bourgeoisie today, the proletariat alone is a revolutionary class. The other classes decay and finally disappear in the face of modern industry.” (Marx, 2012, pg:57)

In *Jangloos* we see the capitalist and the feudal class with their specific mindset and mentality. The economic exploitation of the poor peasants and the workers is the common good of these two classes. Besides, it is customary for them to kidnap the daughters and females of the poor peasants and workers and to rape them to fulfil their lust. Not only they take pleasure and rape them but they also present them to their guests. The poor peasants and workers cannot afford to speak before them. Mian Hayat Mohammad Wattoo, Ehsan Shah, Murad Khan Shahani, Shah Zor Mazhari, Makhdoom Rehman Shah and Rafi Samaa are from the same community. The feudal lords have set up prisons in their lands where the poor peasants and workers are imprisoned and tortured. These prisons are the true demonstrations of the power of the feudal system in the Pakistani society. The landlord owns everything by my of their people. People under their influence have fewer rights

than animals. Their dogs eat meat, but these local peasants and workers do not even have bread to eat. Siddiqui himself was a communist, so he blamed the feudal and capitalist system responsible for the poor economic and social situation of the country. In this regard, he says that:

”پاکستان کے معروضی حالات میں تو تمام سیاسی اور اقتصادی برائیوں کی جڑ جاگیر داری نظام ہے۔“

“In the detached circumstances of Pakistan, the root of all political and economic evils is the feudal system.” (Javaid, 2001, pg:18)

The landlords have permanently closed the doors of economic prosperity through various taxes on their laborers. The poor are always subjugated because they do not have a progressive approach. The farm laborers are taxed and oppressed by the landlords but they cannot raise the protest against them. Once Rahim Dad visited Murad Khan Shahani at Bhakar, protesters were protesting against these taxes. Rahim Dad tells him that only if it is a matter of tax, he can get rid of the protests by ending it. Murad Khan Shahani does not approve this, because the problem is not only of tax but also of respect and honor of the feudal class.

”مراد خان کا لہجہ ٹیکھا تھا۔“ یہ اپنے سرداروں اور زمین داروں کی عزت اور آن کا بھی سوال ہے۔ ایک بار مزارعوں اور کمیوں کی گردن اونچی ہو گئی تو اسے جھکانا بہت مشکل ہو گا۔ آج وہ ٹیکس ختم کرائیں گے تو کل پر ٹیکس، مرن ٹیکس، موٹڈن ٹیکس، ڈھور ڈنگر ٹیکس، دری ٹیکس، کلٹر ٹیکس، سارے ہی ٹیکس ایک ایک کر کے ختم کرائے جائیں گے۔ تب زمین داروں کا کیا بنے گا؟ خالی دھڑائی سے فصل پر کیا ملے گا؟۔۔۔۔۔ ادھر زمین داری کرنا محول نہیں ہے۔ مزارے کو جوتی کے نیچے دبا کر رکھنا پڑتا ہے۔۔۔۔۔ جہاں وہ سر اٹھائے ٹھوکر مار کر توڑ دو۔“

The tone of Murad Khan was sharp." It is the question of respect and esteem of the landlords. Once the neck and shoulders of peasants and laborers are high, it will be very difficult to tilt them. If they eliminate the tax, then the old tax, the death tax and all the other taxes will be eliminated one by one. What will happen to the landowners then? What will you get from the empty crop? Zamindari here is not a fun. The workers have to be enforced not to raise their voice ... Wherever they raise their voice, it should be silenced.” (S.Siddique, Vol 3, 2010, Pg:68-69)

The landlords use different tactics to oppress their labor. They not only exploit them

economically but sexually too, this poor class is subjected to exploitation. *Suggran* is the wife of *Makkah* (a character) whom Ehsan Shah calls "spicy and sensational" because of her beauty. When comes to Rahim Dad to spend a night with him, she describes her plight in these words.

”یہ بھی کوئی زندگی ہے جی۔۔۔۔۔ کبھی شاہ جی کے ساتھ سوتی ہوں، کبھی اس کے پتروں کے ساتھ۔ تیرے ایسے مہمان ادھر آکر ٹھہرتے ہیں تو ان کے ساتھ بھی سونا پڑتا ہے۔۔۔۔۔ مزار عموں اور کمیوں کی کڑیوں اور گھر والیوں کی عزت اور آبرو ہوتی ہی کب ہے؟ عزت شجرت تو زمین دار نیوں کے پاس ہوتی ہے۔۔۔۔۔ تانگے اور موٹر میں سوار ہو کر کہیں جاتی ہیں تو چاروں طرف چدر تان دی جاتی ہے۔۔۔۔۔ دوبرس ہوئے۔ اسی کمرے میں ایک وڈا افسر آکر ٹھہرا۔ اس نے ایک نہیں، دو لیپ جلاوائے اور سویرے تک بنگا نچوایا۔“

"What is this life of mine! Sometimes I sleep with Shah ji, sometimes with his sons. If guests come and stay, I have to sleep with them too. The wives and daughters of the poor have no honor and dignity. The honor and respect are only for the wives of the landlords'. When their women are mounted on the motor cars then the curtains are drawn all around the windows. It has been two years, an officer came and stayed in the same room. He enjoyed my nude dance whole night till dawn by igniting two lamps." (S.Siddique, 2010, Vol 2, Pg:140-141)

This example elucidates well how badly the division of society due to economic instability impacts the poor. All rights are reserved only for the rich. The poor are deprived of the basic rights of the facilities of life. The worst case of this kind is the abolition of self-esteem of the poor. *Suggran* is also an example of such a self-deprecating character who audaciously talks in front of Rahim Dad. The feudal class also has the privilege of breaking the law. The law can do nothing to them because they have the wealth, property and bureaucracy to help them subdue the law. After Mian Riaz Muhammad Khan Watto's death, when Lali wants to leave Mian Hayat Muhammad Khan Watto's house, he makes a pun on this situation:

”ساب، کون سا کنون، کیسا کنون؟“ اب وہ خوف اور دہشت کا خول توڑ کر رفتہ رفتہ باہر نکل رہا تھا۔ ”کنون تو میرے جیسے چھوٹے آدمی کے لیے ہے۔ میں تین بار جیل کاٹ چکا ہوں۔ میں نے تو کسی وڈے آدمی کو اپنی طرح جیل کاٹنے نہیں دیکھا، نہ پچاسی پر چڑھتے دیکھا۔“ لالی کھل کر مسکرانے لگا۔ ”میاں جی، آپ وڈے آدمی ہیں۔ آپ کنون شنون سے کیوں ڈرتے ہیں؟ آپ کا کوئی کچھ نہیں بگاڑ سکتا۔“

“Sir, which law, what kind of law? Now he was breaking out of his fear and terror, slowly coming out. Law is for the poor like me. I've

been jailed three times. I have neither seen a landlord in jail like me nor on the gallows. Lali smiled bluntly. Mian, you're a rich man. Why are you afraid of abiding law? Nothing can spoil you.”(S.Siddique, Vol 1, 2010, Pg:186)

In feudal society, the poor are deliberately deprived of the basic facility such as education and health. The main reason for this is that by getting education, the children of the farmers will also become aware of their rights. They will become aware that the landlord is exploiting them economically and socially and that the process continues for generations. Therefore, education, books and schools are considered unnecessary in the society. This is the reason that after killing Allah Waseeya, Ehsan Shah tells Rahim Dad that the school which Jameela, the wife of Allah Waseya, has opened should be closed now because he does not want his labourers' children to go to school. He does not want them to stand in front of him in future. Their children attend the best educational institutions in Pakistan and abroad. But they know the benefits of keeping their workers' children away from school. That's why Ehsan Shah tells Rahim Dad to demolish the building of the school.

”سکول کا اصطبل بنادے۔ ڈنگر اور مولیشی بھی ادھر ہی پہنچا دے۔“ وہ ٹھٹھا مار کر ہنسا۔ ”سکول کی عمارت اصطبل کے لیے بالکل ٹھیک رہے گی۔ اب وہ اسی کام آئی چاہیے۔ تجھے زمین داری کرنی ہے مزارعوں کے منڈوں کو پڑھا لکھا کر ان کا دماغ خراب نہیں کرنا۔ اب یہ سکول سکول کا چکر نہیں چلانا چاہیے۔“

“Turn the school into stables. Get the cattle there too. He laughed mockingly. The school building will be fine for the stables. You have to work on farms, we need not distract their minds by getting education. Now, this school should not be run.” (S.Siddique, Vol 3, 2010, Pg:103)

Maryam Hussein writes about the situation:

”یہاں اس بات کا اندازہ ہو جاتا ہے کہ انسانوں کے ساتھ یہ غیر انسانی برتاؤ کوئی نئی بات نہیں۔ جاگیر دارانہ معاشرے کی بنیادیں اس سخت گیر اور کٹر پین پر قائم ہیں۔“ ”جانگلوں“ کے ذریعے وہ استحصالی نظام کے تمام ناروا رویے سامنے لائے ہیں جو آج بھی اپنی جگہ موجود ہیں بلکہ بدور کو کسی کی پشت پناہی نے اسے مزید مضبوط کیا ہے۔۔۔۔۔ ان کے اپنے بچے امریکہ اور انگلستان میں تعلیم پاتے ہیں۔ یہ سیاسی اثر و رسوخ کو کام میں لا کر انہیں انتظامیہ کے اعلیٰ عہدوں پر متعین کروا دیتے ہیں۔“

“Here it becomes clear that this inhumane treatment of the poor is not new. The foundations of the feudal society are based on this rigid and rigour archetypes. Through Jangloos the writer has exposed all the

abusive behaviour of the exploitation system that still exists in its place. Moreover, the bureaucracy has strengthened it. Their children are educated in the United States and England. Utilizing their political influence they place them in the top positions of administration.” (Mariyam, 2005. pg:236)

Shaukat Siddiqui has also made a live demonstration of the economic exploitation of the kiln workers (known locally as *Phateray* in *Jangloos*). The kiln owners, through the system of advance, have confined this working class to a series of slavery that is not easy for them to overcome. Every Thursday, the Kiln Workers are given a weekly wage, but in a way that more money is deducted as advance loan. Moreover, the Munshi cuts off a large amount and gives them just enough money to maintain their relationship with their bodies only for a week. These people work with their children for the betterment of their financial condition and to achieve independence as the wages are calculated according to the number of families. The more hands you have for work, the more wages you get. Therefore, it is common for children to work and get paid. Child labour is considered to be the worst form of economic instability in any society. An economically backward society forces their children to work at a young age instead of providing them with the best education, health and diet. In *Jangloos* Lali and Shadan work as a labourer at Malik Aslam's kiln. Through them, Siddiqui apprises this aspect of Pakistani society. The extortionists, who belong to the capitalist class, have a feudal attitude. Holding down their workers and subordinates, not paying the workers full compensation for their hard work, keeping the workers away from their basic rights and abducting their girls to fulfil their lust and leave them later is customary for them. In case of protests they give them a variety of torturous punishments, Malik Aslam also acts similarly with Salamo in *Jangloos*. Give him torturous punishment by standing him on the hot iron. This torture burns his feet. Afterwards, they leave him back to his home. Fresh milk is suggested for the treatment of his feet, a worker expresses his anger in these words:

”بابے تو نے بھی حد کر دی۔“ سلامو کے سر ہانے کھڑے ایک نوجوان کہہ مارنے حیرت کا اظہار کیا۔ ”اُدھر بھٹے پر دودھ کہاں ملے گا اور تازہ دودھ ملنے کا تو سوال ہی نہیں پیدا ہوتا۔“ اس کا لہجہ تنکھا ہو گیا۔ ”یہاں تو کنک کی روٹی بھی پیٹ بھر کھانے کو نہیں ملتی تو دودھ کی گل کر رہا ہے۔“

“O oldman, are you on your senses? A worker said while standing near to Salamoo. How the milk be found on the kiln, and there is no question of getting fresh milk? If we do not get enough food, then how

can we get milk.” (S.Siddique, Vol 3, 2010, Pg:436)

The last sentence of this excerpt is worthy to describe the plight of these kiln workers. Economic experts say that a society is vulnerable to economic instability becomes a haven for crime. Among the effects of the economic downturn, the rising trend of crime is most deadly. When a man cannot adequately fulfil the necessities of life he uses illicit means to achieve them. If the needs of others are fulfilled by violating the rights of others, then gradually the sense of guilt also disappears. Financial hardship compels a human being to go through whatever it takes to remedy it. The beginning is always the case with petty theft, which in turn leads to the world of crime. Karl Marx defines that economic injustice is the reason for the rise in criminal trends in any society. He says that: “When all members of society do not have equal opportunities for acquisition, then the society is divided into poor and superior.

”جرم کے پس منظر میں حسد کا عنصر بھی اہم کردار ادا کرتا ہے اور اس کی وجہ دولت کی نمائش ہوتی ہے۔ کوئی گھر چھوٹا یا بڑا، اگر محلے یا آبادی کے سب گھر یکساں ہوں تو کوئی مسئلہ نہیں ہوتا مگر قریب ہی ایک محل تعمیر کر لیں تو اس پاس کے گھر جو نیچے معلوم ہونے لگیں گے۔“

“In the background of crime, the factor of jealousy also plays a vital role and the reason behind this is the show-off of wealth. If all the houses of the locality or population are the same then there is no problem but if you build a palace nearby, the houses around you will start to look mediocre.” (Muzaffar, 2006, Pg:47)

The crime scenes in *Jangloos* is too long. In this poignant novel, we see so many characters whose crime is so ingrained in their lives that their heart has just been wiped out of feeling that they are committing a crime. Lali, Rahim Dad, Mian Hayat Muhammad Khan Wattoo, Murad Shahani, Master Faiz Muhammad, Shadan and many others are so imprisoned by the crime that they cannot leave it at will. In the *Jangloos* there are kinds of criminals who used to improve financial conditions and steal money and accumulate wealth, there is no shortage of people who want to raise heaps of wealth. Their view is that we will be considered wealthy only when our competitors and community are less wealthy than we are. Mian Hayat Muhammad Khan Wattoo only kills his brother Mian Riaz Muhammad Khan Wattoo so that he can take over his wealth. Ehsan Shah uses Rahim Dad because of jealousy and



rivalry, killing Allah Waseeya just because he was becoming an ally in the land, manor and wealth which is not in any way tolerable for Ehsan Shah. In *Jangloos* we see crimes such as theft, robbery and murder, the main reason for which is the pursuit of wealth. In Pakistani society, crime is always attributed to the poor. The attitude of the people is that whoever does not get food, he returns to others and creates causes for himself. Nasirah, the wife of Mian Hayat Muhammad Khan Watto, also asks Lali why the poor people commit crimes. So Lali responds:

”میں تو جی کوڑے کا ڈھیر ہوں۔ کوڑے کے ڈھیر پر پلا اور کوڑے کا ڈھیر ہی رہا۔ کھاد بھی نہ بن سکا مگر تمہارا کھصم۔ لالی جھجکا پھر مسکرا کر بولا

”معاف کرنا جی! میں ایسے ہی بولتا ہوں۔“

”کہتا جا میں تیری گل سن رہی ہوں۔“

”میں کہہ رہا تھا، تمہارا کھصم میاں حیات محمد کیسے جرائم پیشہ بن گیا؟ وہ تو جی ولایت سے بیر سٹری پڑھ کر آیا ہے۔ کون کو پوری طرح جانتا ہے۔“

I'm just a pile of rubbish, brought up on a pile of rubbish and remained on the pile of rubbish, could not turn into fertilizer. But your husband-Lali jerked again and smiled. Sorry! That's what I say. Tell me I'm listening to you.

I was saying, how did your husband Mian Hayat Mohammad become a criminal? He is a foreign qualified Barrister and knows all legislation. (S.Siddique, Vol 1, 2010, Pg:197)

On the one hand, there are well-educated people like Mian Hayat Muhammad Khan Wattoo who even kills his brother to take possession of his property and for earning more wealth and power. They even do not feel ashamed of dealing with their dignity and honor. Bashir, on the other hand, is a character who steals dead bodies from the cemetery and sells them. So that they can raise enough money to set up a cotton ginning factory in Karachi. In *Jangloos*, where the rich and the poor appear together in the world of crime, the pursuit of wealth is also the common goal of both classes. What is different is that despite all its efforts and perseverance, the poor segment cannot compete with the elite in wealth despite the use of legitimate and illicit means. -This novel portrays both classes, through the peasant and the laborer the novelist portrays people who are economically deprived do not get full compensation even after all the hard work, on the other side there are capitalists and



Feudal lords whose lust is not fully satisfied by any mean. In this regard, Adeeb Sohail writes in one of his articles:

”لاکھوں افراد کھولیوں، جھگیوں میں کیڑے مکوڑوں کی طرح زندگی بسر کرتے ہیں۔ شہری سہولیات سے یکسر محروم ہیں۔۔۔ جھگیوں کی تعداد میں روز بروز اضافہ ہوتا جا رہا ہے اور اس میں رہنے بسنے والے غریب سے غریب تر ہوتے جا رہے ہیں، غریب غربت کی انتہائی حد پہنچا لگتا جاتا ہے اور صاحب زر مال دار سے مال دار ہوتا چلا جاتا ہے۔ ملکی معیشت مٹھی بھر افراد کے رحم و کرم پر ہے اور معاشرے کا یہ تضاد جرائم کی پرورش گاہ بنا ہوا ہے۔“

Millions of people live in open spaces like insects. The urban areas are deprived of all kinds of facilities... The number of shacks are increasing day by day, and the people living in them are getting poorer; The domestic economy is at the mercy of a handful of people and this contradiction of society has been the culmination of crime. (Adeeb Sohail, 2010 ,pg197)

Siddiqui has made the story of social disparity, economic injustice, class division, rising poverty and crimes and its implications from his outspoken and blunt perspective. He has painted a true picture of Pakistani society through *Jangloos* which is bitter but it is not possible to deny the truth. The pursuit of wealth by stepping into the world of crime is evident from the end of the novel's main characters Lali and Rahim Dad. Rahim Dad is killed by *Shaddan*, who later commits suicide and Lali is declared insane and sent to jail where the jail doctor orders him to be shifted to *Chariya Ward*. Shaukat Siddiqui has intensely depicted the crimes committed for the sake of wealth in society through various roles. It is a fact that *Jangloos* is a real depiction of Pakistani society in which the social and economic problems are presented on the broad canvas.

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