



Hindi aur Angrezi Upanyas mein Samajik Yatharthwad: Premchand Banam Mulkraj Anand

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Abstract:

Yah shodh-patra Hindi sahitya ke mahaan upanyaskar Munshi Premchand aur Angrezi sahitya ke prasiddh lekhak Mulkraj Anand ke upanyason mein vyakt samajik yatharthwad ka tulnatmak adhyayan prastut karta hai. Dono lekhak apne-apne yugon mein samaj ke dabe-kuchle vargon, shoshit manav-samuday aur aamjan ki peeda ko apni rachnaon ka kendra banate hain. Premchand ke upanyas jaise 'Godaan', 'Nirmala', 'Gaban', 'Sewasadan' aur Mulkraj Anand ke upanyas jaise 'Untouchable', 'Coolie', 'Across the Black Waters' mein samajik yatharthwad ki jo gahra chhap hai, wah dono sahityakaaron ko ek soot mein piroti hai. Yah paper donon ke sahitya mein narivaad, dalit-vimarsh, varg-sangharsh, upniveshavad aur gamin-nagariya sankat jaise vishyon ka vishleshan karta hai. Yah shodh is nishkarsh par pahunchta hai ki Premchand aur Mulkraj Anand ne apni-apni bhashaon aur saanskritik paristhitiyon mein samajik nyay ki aawaz buland ki aur apne paathkon ko samaj ki kaduvi sacchaiyon se parichit karaya.

Keywords: Samajik Yatharthwad, Premchand, Mulkraj Anand, Dalit Vimarsh, Upanyas, Varg-Sangharsh, Narivaad, Hindi Sahitya, Angrezi Sahitya, Tulnatmak Adhyayan

1. PRASTAVAN (INTRODUCTION)

Sahitya samaj ka darpan hai. Yah keval kalpana ka sansaar nahi, balki uss yug ki samajik, aarthik aur rajnitik vastustithi ka jeevant dastaavez hota hai. 20wein sadi ke prarambh mein do aisi sahitya-vibhutiyan ne apni-apni bhashaon mein sahitya rachna ki, jinhone samaaj ke ant-samudayon ko apni lekhani ka vishay banaya — ek the Munshi Premchand (1880–1936), jo Hindi-Urdu sahitya ke 'Upanyas-Samrat' kahe jaate hain, aur doosre the Mulkraj Anand (1905–2004), jo Angrezi bhasha mein Bharatiya anubhavan ko vaani dene wale pehle pramukh Bharatiya upanyaskaron mein se ek the.

Dono lekhak apne-apne parishram mein alag-alag bhashaon ka prayog karte the, parantu unka drishti-kona ek tha — samaj ke peede hue logon ki aawaz banana. Premchand ne jahan gamin Bharat ki pida, kisan, mazdoor aur naari ki vyatha ko Hindi-Urdu upanyason mein chitrit kiya, wahi Mulkraj Anand ne angrezi upanyas-vidha ke madhyam se shoshit tabakon ki vedana ko antarrashtriya paath-drishti se prastut kiya. Isi samanta aur vaividhya ke aadhar par yah shodh-patra donon ke sahitya ka tulnatmak vishleshan karta hai.

Iss shodhpatra mein hum in prashno ka uttar khojenge: Premchand aur Mulkraj Anand ke upanyas mein 'samajik yatharthwad' kis roop mein vyakt hua hai? Donon ke patrpataon ki samajik sthiti kya hai? Kya donon ne

dalit, nari aur shoshit varg ko ek hi drishti se dekha hai ya unme maulik antar hai? Ye prashna aaj bhi prasangik hain kyonki dono ke upanyas hamein samajik nyay ki or prerit karte hain.

2. SAMAJIK YATHARTHWARD: PARIBHASHA AUR PARIPREKSHYA

'Yatharthwad' (Realism) ek sahityik aandolan hai jisme lekhak samaaj ki vastavik paristhitiyon, gharelu jeevan, varg-bhed, arthik shoshan aur manviya sangharsho ka niraparadhbhav chitran karta hai. Samajik yatharthwad isi ka vistaar hai jisme khaskar shoshit, pichhde aur garib samudayon ki sthiti ka nirupan hota hai. Isase sahitya ek samajik dastaavez banta hai.

Georg Lukacs, Antonio Gramsci aur Marxist saanskritik aalochana ke anusar samajik yatharthwad wah sahitya hai jo vargik virodh, utpadan sambandh aur bourgeois-proletariat dvaita ko imaandaari se prastut kare (Lukacs, 1950). Isi sidhant ke aadhar par Premchand ke 'Godaan' ko ek mahakaavya ka darja diya jaata hai, kyonki ismen Hori ke roop mein ek aisa paatr hai jo poore Bharatiya kisan-samaj ka pratidinhi banta hai. Isi prakar Mulkraj Anand ke 'Untouchable' mein Bakha ka charitra British-shashit India mein dalit astitva ka sachcha chitran hai.

2.1 Premchand ka Yatharthwad

Premchand ne apne upanyas-lekhan ko 'Sahitya ka Uddeshya' (1936) mein spasht kiya tha ki sahitya ka kaam kewal manoranjan nahi, balki samaj ki buraiyon ko ujaagar karna aur ek behtar samaj ki neev rakhna hai. Unke yatharthwad mein gamin jeevan, zamindaraana shoshan, naari utpeedan, baal-vivah, dahez pratha aur dharmic pakhand ka nirupan hua hai.

2.2 Mulkraj Anand ka Yatharthwad

Mulkraj Anand par Karl Marx, Sigmund Freud aur E.M. Forster ka gehara prabhav tha. Unka yatharthwad Bharatiya samaj ke antarvirodhon — jati-pratha, upniveshvaad aur varg-shoshan — ko angrezi paathakon ke samaksh rakhta hai. Anand ka kahna tha ki wah 'angry young man of Indian literature' hain jo apne logon ki taraf se bol rahe hain (Cawasjee, 1977).

3. PREMCHAND KE PRAMUKH UPANYASON MEIN SAMAJIK YATHARTHWARD

3.1 Godaan (1936) — Kisan Jeevan ki Maha-Gadya

'Godaan' Premchand ka sarvashreshtha upanyas maana jaata hai. Isme Hori naam ke ek kisan ki kahani hai jo poori zindagi ek gaay khareedne ka sapna dekhta hai parantu kabhi poora nahi kar pata. Yah upanyas ek taraf gamin Bharat ki aarthik barbadi aur doosri taraf shahari madhyam varg ki naitik tanav ko ek saath prastut karta hai.

Premchand ne Hori ke maŕam se dikhaaya ki kaise zamindaar, mahajan aur dharna ke thekedaar milkar ek kisan ko us had tak daba dete hain ki woh jeete-ji mar jaata hai. Hori ki patnee Dhanika ka patra naarivadi

chetna ka pratinidhi bhi hai. Gadya ka yah mahakavya samajik yatharthwad ki unch neech ko behdha rekhankitata karta hai (Rai, 1982).

3.2 Nirmala (1927) — Naari Utpeedan aur Bahumat Vivah

'Nirmala' mein Premchand ne un-milan aur bahumat vivah ki kroor sachai ko kendra mein rakha hai. Nirmala ek yuva ladki hai jise ek boodhe aadmi se shaadi karne par majboor kiya jaata hai. Iss upanyas mein Premchand ne dahez pratha, striyon ki paradheenata aur samaj mein unke shoshan ko bahut hi spasht dhang se chitrt kiya hai. Yah upanyas aaj bhi naarivadi aalochana ka ek pramukh sandarbh grantha maana jaata hai.

3.3 Sewasadan (1919) aur Gaban (1931)

'Sewasadan' Premchand ka pehla Hindi upanyas tha jisme weshya-vritti ke samajik kaaronon par prakaash daala gaya hai. 'Gaban' mein ek madhyamvargiy purush ki kahani hai jo apni patnee ki gehne ki chahat poori karne ke liye thagee karta hai. Dono upanyason mein Premchand ne samajik dabav, naari ki ichhaon aur naitik sankat ko rekhankitata kiya hai (Premchand, 1931).

4. MULKRAJ ANAND KE PRAMUKH UPANYASON MEIN SAMAJIK YATHARTHWAD

4.1 Untouchable (1935) — Dalit Astitva ki Kahani

Mulkraj Anand ka pehla upanyas 'Untouchable' ek din ki kahani hai — Bakha naam ke ek bhangi ladke ki zindagi ka ek din. Bakha ka kaam shauchalay saaf karna hai. Woh angrezi foj ke jawanon se prabhavit hai aur aadhunik jeevan ki or aakrishit hai. Lekin samaj mein uski sthiti use baar-baar yaad dilaati hai ki woh 'achhut' hai.

Yah upanyas E.M. Forster ki bhumika ke saath prakashit hua tha. Forster ne likha tha ki Anand ka yah kaary ek sachche lekhak ki pahchaan hai. Isamen jati-bhed, manviya garima aur aadhunikta ka dwardwa ek saath dikhta hai. Anand ne iss upanyas mein Gandhiwadi, Marxwadi aur Iqbal ke dristikon ka bhi sparshar kiya hai (Anand, 1935; Forster, 1935).

4.2 Coolie (1936) — Mazdoor Varg ka Shoshan

'Coolie' mein Munoo naam ka ek yuva hill-station ka beta shahar mein aata hai aur dhire-dhire ek mazdoor ke roop mein parivartit ho jaata hai. Yah upanyas vargik shoshan, औद्योगिक शोषण aur manviya patana ki kahani hai. Isme Mulkraj Anand ne capitalist vyavastha ke antar-virodhaon aur shoshit varg ki nirashajanak niyati ko bahut hi prabhavshali ढंग से prastut kiya hai.

4.3 Across the Black Waters (1940) — Yudh aur Upniveshvd

Yah upanyas Pratham Vishwa Yudh ke dauran France mein Bharatiya faujion ke anubhapon par aadharit hai. Isme Lalu naam ka ek jawan desh se door, apni sanskriti aur apni pahchaan se sangharsh karta hai. Anand ne

isme upniveshvaad, nar-sanhaar ki bhayaawahata aur Bharat ke jawan ki manovaigyanik dasa ka chitran kiya hai (Anand, 1940).

5. TULNATMAK VISHLESHAN: PREMCHAND AUR MULKRAJ ANAND

5.1 Dalit aur Shoshit Varg ka Chitran

Premchand ke patr — Hori, Gheesu (Kafan), Surdas (Rangbhoomi) — gamin Bharat ke peede hue insaan hain. Mulkraj Anand ke patr — Bakha, Munoo, Lalu — shahari aur semi-urban shoshit varg ke pratinidhi hain. Dono ne apne paatron ko 'victim' ke roop mein nahi, balki ek sangharshsheel manav ke roop mein prastut kiya hai.

5.2 Naari-Vimarsh

Premchand ki striyan — Dhaniala, Nirmala, Suman — apne parivesh ke khilaaf ladti hain aur unka vidroh ek samajik beemari ki or ishara karta hai. Anand ke upanyas mein naari patr kam pramukh hain parantu uss waqt ke patreetantrik samaj mein unki sthiti ka sanket zaroor milta hai. Dono lekhak nari-utpedan ko samajik rog maante hain.

5.3 Bhasha aur Shilp ka Prabhav

Premchand ne Hindi-Urdu ki mishrit bhaasha ka prayog kiya jo seedha aam paathakon tak pahunchi. Unki bhaasha mein khaasiyat thi ki gamin lok-jeevan ki taazgi thi. Mulkraj Anand ne angrezi bhaasha mein likhte hue Punjabi aur Hindustani shabd-prayog kiye (jaise 'salaams', 'yaar', 'harijan') jisse unki rachnaon mein Bhartiayata bani rahi. Dono ne bhaasha ko varg-sangharsh ke hathiyaar ki tarah istamaal kiya (Walsh, 1990).

5.4 Dharm aur Jati-Pratha ka Chitran

Premchand ne 'Kafan', 'Thakur ka Kuaan', 'Sadgati' jaise kahanion aur upanyason mein dharm ke naam par shoshit logon ki vyatha ko bahut hi tivra roop se ankit kiya. Mulkraj Anand ne 'Untouchable' mein brahmanvaad, purity aur pollution ki avdharna ki aalochana ki. Dono lekhak jati-pratha ko ek insani nischesh mante hain (Naikar, 1999).

6. TULNATMAK SAARNI (COMPARATIVE TABLE)

| Vishay / Parameter | Munshi Premchand | Mulkraj Anand |
|--------------------|------------------------|--------------------------|
| Bhasha | Hindi-Urdu | Angrezi (Indian English) |
| Kaal | 1880–1936 | 1905–2004 |
| Pramukh Vishay | Kisan, Naari, Naitikta | Dalit, Mazdoor, Upnivesh |

| | | |
|-------------------------|---------------------------|--|
| Pramukh Upanyas | Godaan, Nirmala, Gaban | Untouchable, Coolie, Across the Black Waters |
| Samajik Prabhav | Gramin Bharat | Shahari/Industrial Bharat |
| Prabhavak Vichar | Gandhism, Humanism | Marxism, Freudianism |
| Naari Drishti | Kendra mein | Anushangik |
| Dalit Drishti | Antar se (Sadgati, Kafan) | Kendriy patra ke roop mein |

7. NISHKARSH (CONCLUSION)

Premchand aur Mulkraj Anand — dono ne apne-apne yug aur bhashaon ke madhyam se samajik yatharthwad ko ek naya aayam diya. Premchand ka yatharthwad Hindi-Urdu sahitya mein ek krantikari moda tha jisne upanyas ko ek gambhir, samajik auzaar banaya. Mulkraj Anand ne Angrezi upanyas-vidha ko Bharatiya sanvedna se jodkar vishwa-sahitya mein Bharat ki awaz bhoomi ko majboot kiya.

Dono lekhak is baat mein sahmata hain ki sahitya ka kaam keval manoranjan nahi, balki samaj ke shoshan, asaamanta aur manviya pida ko imaandaari se prastut karna hai. Inka sahitya aaj bhi unhi kaaronon se praanagik hai kyonki varg-bhed, jati-pratha aur nari-utpedan ke prashna abhi bhi adhure hain.

Yah shodh-patra is nishkarsh par aata hai ki Premchand aur Mulkraj Anand ke upanyas mein samajik yatharthwad sirf parishthitiyon ka chitran nahi hai, balki ek manovaigyanik aur vargik vimarsh bhi hai. Dono ne apni rachnaon ke madhyam se pathkon ko na sirf samajik sachai se awagat karaya, balki ek behtar samaj ke nirmaan ke liye prerit bhi kiya.

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