

CHAPTER 60

URDU

Doctoral Theses

01. ABDUL WADOOD
Urdu Novel ke Badalte Mauzuat (1960 ta Haal).
Supervisor: Prof. M.A. Qadri
Th 25400

Abstract
(Not Verified)

Ye haqiqat hai ki urdu novel ka daira e amal shuru hi se kafi wasi raha hai. Qaumi tahreek ke daur me prem chand ne jis hindustani smaj ki haqiqi tasveer kashi ke liye urdu novel ka istemal kiya usse qabl nazeer ahmad aur unke peshruwon ne smaji islah ka kaam urdu novel se liya. Aaj urdu novel ki ek sadi se zada mukammal ho jane ke bawajood ye sacchai qayem hai ki urdu novel apne ahed ke hqayeq ki akkasi me sare fahrist raha hai. Siyasi, smaji tahzeebi aur sqafati etebaar se jis treh aalami duniya ke ahwaal ko novel nigaron ne smetne ki koshish ki hai usse urdu novel ke inselaak ka pta chalta hai.. Nazeer ahmad ke baad traqqi pasand tahreek ke zmane me yeh rishta aur mazboot huwa kyun ki is ahed ke likhne walon ke samne adab zindagi ka aina tha.. Yeh haqiqat hai ki traqqi pasand tahreek ke baad jadidiyat ke zmane me novel nigaron ne is nzariye se inheraaf karte huwe alamat aur isteare ko khososi taur se istemal me laya, lekin bahut jald novel nigaron ne adab braye adab se morajeat karte huwe adab braye zindagi ko fauqiyat ata ki. Unki yeh morajeat urdu novel ke liye aur zada sazgar sabit hui. Is tareh urdu novel me ab duniya ke sare msail ko pesh kiya jane lga.

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1. Urdu novel ke mauzuat ibteda ta 1936 2. 1936 ta 1960 3.1960 ta 1980 4 1980 ta haal.

02. AMIR HAMZAH
Rubaee ki Tanqeed: Aik Mohakama.
Supervisor: Prof. Mushtaq Alam Qadri
Th 25391

Abstract
(Not Verified)

Rubaee shayri ka mashoor form hai. Is ka wujood farsi se mana jaata hai, is ki pehchaan doosri tamam shayri se sirf is ke wazn ki waja se hai, farsi wale kahte hain ke is ka wazan Arabi se ham ne alag kiya hai to ye hamari huwi, aaj se hazaar saal pehle se is ka wojoood mana jata hai, lekin jis kahani se us ki ibtida ka pata chalta hai wo kahanai farzi maloom hoti hai, lekin phir bhi us kahanai se koi door nahi jata hai, aise me is thisis me us ke baare me tafseel se likha gaya hai,First chapter me is ka fun haiSecond me urdu Rubaee ki tareekhThird me ab tk Rubaee pr jo research huwa hai ua pr guftgoo ki gai haiForth me urdu ke jo ahan aham Rubaee के शायर hai us pr likha gaya haiFifth mahasal hai.

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1. Rubai ka fun 2. Urdumein rubai ki tareekh 3. Rubai ki tanqeed: Ek muhakama 4. Urdu ke chand aham rubai go shora ka mutala.

03. ANSARI (Mamoon Abdul Azeez)
Mabaad-e-Jadeed Urdu Ghazal ka Tahqiqi aur Tanqeedi Jaiza.
 Supervisor : Dr. Zahir Ali Khan
Th 25595

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1. Beeswin sadi ki Urdu ghazal: Manzar pas manzar 2. Mabaad jaded tasawwurat-o-nazariyat 3. Mabaad Jadeed Urdu ghazal 4. Mabaad jaded ghazal ki infradiyat aur adbi qadr-o-qeemat.

04. DINESH KUMAR
Sudarshan ki Afsana Nigari ka Tanqeedi Mutalia.
 Supervisor : Dr. Shazia Omair
Th 25598

Abstract (Not Verified)

Urdu ke tamaam asnaaf mai sinfe afsana sab se maqbool fan maana jaata hai. Urdu mai ye sinf maghribi adab ke tawassut se aaya. Maghrib mai Washington Irving ne 'Sketch Book' likh kar is ka aagaz kia. Jabki Urdu mai Pareem chand, Sajjad haidar yaldaram, Molana Rasidul Khairi, Pandit Badri Nath Sudarshan wagairah ne afsana likhne ki shuruaat ki. Albatta Molana Rasidul Khairi ko sab se pahla afsana nigar qaraar diya jaata hai. ibtida mai do rujhaan ik saath chal rahe the, ik Haqeeqat nihari ka jis ki rahnumaaee Pareem chand kar rahe the. Aur dusra Romaan pasandi ka jis ki sarbarahi Sajjad haidar yaldaram kar rahe the. haqeeqat nigari se mutassir aur prem chand ki pairvi karne waalon mai ik mashhoor o maarooof maan Badri Nath Sudarshan ka hai. Urdu adab mai Badri Nath Sudarshan Afsana nigar, Novel nigar, Darama nigar, Sahaafi, Geet kaar aur Adabe atfaal ke liye kahaniyan likhne waale ki haisiyat se jaane jaate hai. Urdu mi in hon ne kae behreen afsane takhleeq kiye. in ke kayee maqbool afsaanvi majmoye bhi chhap chuke hai. is ke ilaawa ik lambe arse tak filmi dumiya se waabasta bhi rahe. Sudarshan ke in hi khoobiyon ke sabab mai ne apne tahqeeqi maqaale ka unwaan 'Sudarshan ki afsana nigari ka tanqeedi mutalia' muntakhab kia hai taaki hayaat o khidmat ke saath in ki afsana nigari ka ik mukammal jaayeza paish kia jaa sake. Is zaroorat ki takmil ke liye mai ne apne maqaale ko paanch abwaab mai taqseem kia hia. Baabe awaal : afsana ki tareef o irtiqa Baabe daom : Sudarshan ki hayaat o khidmat Baabe saom : Sudarshan ke moaasir afsana nigar Baabe chahaarrum : Sudarshan ke afsanon ka tanqeedi jaayeza Baabe panjum : haasile mutalia

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1. afsana ke tareef aur irteqa 2. Pandit Badri Nath sSudarshan: Hayat-o-khidmat 3. Sudarshan ke muasir afsana nigar 4 .Sudarshan ke afsano ka tanqeedi jaiza.

05. GH. NABI KUMAR
Zuber Rizvi ki Adabi Khidmat ka Tanqidi Mutalea.
 Supervisor: Dr. Mushtaq Alam Qadri
Th 25398

Abstract
(Not Verified)

زیر رضوی بیسویں صدی کے ایک معروف شاعر، ادیب، صحافی اور براڈکاسٹر گزرے ہیں۔ جن کی ادبی خدمات کا دائرہ ساٹھ برس کو محیط ہے۔ اس طویل ادبی سفر میں انہوں نے ادب کی مختلف النوع جہات میں متعدد کارپائے نمایاں انجام دیے ہیں۔ شاعری میں موصوف کے دس شعری مجموعے شائع ہوئے ہیں۔ تنقید میں بھی ”اردو فنون اور ادب“، ”غالب اور فنون لطیفہ“، ”اردو نظم: تجزیہ اور انتخاب“، ”ہندی سنیما سو برسوں کا سفر“، ”عالمی ادب کے ستون“، ”روبرو“ وغیرہ قابل ذکر ہیں۔ ان کی اس کے علاوہ بھی کئی کتابیں شائع ہوئی ہیں۔ ان کے تنقیدی مضامین کثرت سے ذہن جدید اور ہندو پاک کے موقر اردو رسائل و جرائد میں شائع ہوئے ہیں۔ زیر رضوی نے خود کو صرف شاعری تک محدود نہیں رکھا بلکہ انہوں نے بحیثیت مدیر بھی اپنی صلاحیت کالوبا منوایا۔ انہوں نے ”ذہن جدید“ کے چھ بیس برسوں کے اپنے صحافتی سفر میں کل اکہتر شمارے شائع کیے۔ جس میں ضخامت، معیار، موضوعات کے اعتبار سے کافی تنوع نظر آتا ہے۔ ذہن جدید کا شمار اپنے عہد کے ممتاز اور معروف رسالوں میں ہوتا ہے۔ ان دو رسالوں کے علاوہ زیر رضوی نے ایوان اردو کی ادارت بھی تین برسوں تک سنبھالی ہے۔ زیر رضوی نے ایک خودنوشت سوانح حیات لکھی جس کا نام ”گردش پا“ رکھا۔ جس کی ادبی حلقوں میں خاصی پذیرائی ہوئی۔ ”زیر رضوی کی ادبی خدمات کا تنقیدی مطالعہ“ تحقیقی مقالہ کو پانچ ابواب میں تقسیم کیا گیا ہے۔ باب اول ”زیر رضوی: سوانح اور شخصیت“، باب دوم ”زیر رضوی بحیثیت شاعر“، باب سوم ”زیر رضوی کی خودنوشت نگاری“، باب چہارم ”زیر رضوی کی ادبی صحافت“، باب پنجم ”زیر رضوی کی نثری نگاری“ ہے۔

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1. Zuber Rizvi: Sawaneh aur shakhsyat 2. Zuber Rizvi bahaisiyat shair 3. Zuber Rizvi ki khud nawisht nigari 4. Zuber Rizvi ki adabi sahafat 5. Zuber Rizvi bahaisiyat nasr nigar.

06. IMTIYAZ AHMAD
Shad Azim Aabadi ki Nasri Khidmat.
Supervisor : Dr. Imteyaz Ahmad
Th 25405

Abstract
(Not Verified)

”Shad Azim Aabadi Ki Nasri Khidmat” is my research topic. Shad is a 19th century and early 20th century renowned Urdu poet and writer. He has contributed in both prose and poetry. As a poet, he has gained a marvelous status among the poets as well as he has got his name in the prose writing like Novels, Memoirs, Auto biography, Letters, etc. I have done my research on his prose section of literary work and analyzed every aspect of his prose contributions. I have divided my research paper into five chapters which are as follows: First chapter contains the biographical sketch of Shad Azim Aabadi, in which detail information about his living conditions, his personal life and his background has been provided. Second chapter describes in detail the contemporary prose writers of Shad, whose prose contributions has produce a new light in this era. In the third chapter I have discussed and analyzed the contribution of Shad in the field of fiction, especially with reference to his novel writing, in which all its features. Fourth chapter refers to Shad's non-fictional prose works, especially his Auto biography, Memoirs and Letters. Fifth chapter is the main part of this thesis, entitled ”The place and status of Shad Azim Aabadi in the evolution of Urdu Literature”. In this chapter I have tried to bring his prose works and critically pointed out the Shad's view. I have tried to prove that Shad's contributions are much academic in that time and he is undoubtedly one of the founders of Urdu prose. Shad is not only known for his poetry but his prose works are also the means of his literary expressions.

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1. Shad Azim aabadi ki sawanehi kawaif 2. Shad Azim aabadi ke aham nasr nigar 3. Shad ki afsanavi khidmat khusoosan novel nigari ke hawale se 4. Shad ki ghair afsanavi khidmat khusoosan sawanehi nigari tazkirah nigari aur maktoob nigari ke hawale se 5. Urdu nasr ke irteqa mein shad ka maqam-o-martaba.

07. JAVED AKHTAR

Qurratul ain Haider ke Navilon mein Hind-Irani Tehzeeb ki Akkasi.

Supervisor: Dr. Mazhar Ahmad

Th 25396

Abstract
(Not Verified)

Urdu fiction me yun to be shumar fankar huye hain jinhone urdu adab ko nai aab o tab bakhshi hai aur apne zore qalam se samaj ko ek nai fikr se aashna kiya h. in fankaron me aham naam qurratul ain haider ka hai jin ki afsanvi dunya ne is dunya ko mutasir kiya hai. inke yha tamam jihatein do tehzeebon se milkar banti hain. wo hindustani aur irani tehzeebain hai jo unke mukammal fiction ki numaindgi karti hain.

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1. Tehzeeb aur Hind-o-Irani tehzeeb ka ajmali taaruf 2. Urdu ke numaindah novel nigar 3. Qurratul ain Haider ke novel mein Hind-o-Irani tehzeeb ki akkas.

08. KAMAL KUMAR

Hindustan Cinema aur Urdu Adab.

Supervisor: Dr. Mithun Kumar

Th 25554

Abstract
(Not Verified)

ہندوستانی فلموں کے رشتے اردو زبان و ادب سے گہرے اور مضبوط رہے ہیں۔ حقیقت یہ ہے کہ فلموں کا رشتہ اردو زبان و ادب سے چولی دامن کا رہا ہے۔ اردو زبان و ادب فلموں کی ریڑھ اور مغز رہی ہیں۔ فلموں کے پہلے اردو زبان و ادب کو بھی عوامی مقبولیت حاصل ہوئی ہے۔ اردو زبان و ادب کی تاریخ فلموں کے ذکر کے بغیر ادھوری رہے گی لیکن یہ بھی اتنی ہی سچی حقیقت ہے کہ جب جب ہندوستانی فلموں کی تاریخ لکھی جائے گی اردو کے احسانات سے گراں بار رہے گی۔ فلموں سے اردو کا تعلق ختم ہونے کا مطلب ہے فلموں

سے رنگینی و رغبت کا ختم ہونا۔

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1. Hindustani cinema ka aaghaz-o-irteqa 2. Filmsazi ke tareeqa kar aur uske shobe 3. Urdu fiction aur hamari social filmein 4. Hindustani filmon mein Urdu ashaar 5. Filmi dunia ke mashhoor tareen shara.

09. KHAN (Mohammed Tauseef)

Jadeed Urdu Nazm ka Tanqeedi Jayza (1990 ke Baad).

Supervisor: Dr. Najma Rehmani

Th 25555

Abstract
(Not Verified)

मक़ालाबनाम “जदीदउर्दूनज़्मकातन्कीदीजायज़ा (1990 केबाद)” मेंउर्दूनज़्मकीजदीदतारीखकोचारमुख्तलिफ़ अबबाबकेतहतहक़ीकीअंदाज़मेंमुरत्तिबकियागयाहै।पहलेबाबकीइबतिदाउर्दूनज़्मकेपस-ए-मंज़रसेकीगईहै।इसबाबमेंतहक़ीकीअंदाज़मेंयेबतायागयाहैकिजदीदनज़्मकासफ़रकहाँसेशुरूहुआ, एकइजमालीतमहीदकेबादनज़्मकेमफ़हूमपरमुख्तसरगुफ़्तगुकरतेहुएअंजुमन-ऐ-पंजाबसेआगाज़कियाहै।कौनकौनअहमशोअरानज़्मकीबिसातकोमुरत्तिबकरनेमेंकोशारहेऔरकिनतहरीकातकाअसरइबतिदाईउर्दूनज़्मपेज़्यादापड़ा।अगलेबाबमें “जदीदउर्दूनज़्म 1990 ताहाल” ज़ेर-ए-बहसआई, जिसमेंनईनज़्मकातन्कीदीजायज़ालियागयाहै, नज़्मकीहईयत, उसकेमवादऔरमौजूआतसेबहसकरतेहुएनज़्मकेअहमशोअराकेकलामसेमिसालेंपेशकीगईहैंऔरनईनज़्मकेरुजहानातऔरनईलाफ़िज़यातकोज़ेर-ए-बहसलायागयाहै।तीसरेबाबमेंभीबर्-ए-सगीरकेशोअराकोहीशामिलकियागयाहै, लेकिनइसबाबमेंमज़ीदउनशोअराकोज़ेर-ए-बहसलायागयाहैजोदूसरेबाबमेंज़ेर-ए-बहसलाएहुएशोअराकीअगलीनस्लसेताल्लुकरखतेहैं।इसबाबमें 2015 तकजिनशोअराकाशोअरीमजमूआमंज़र-ए-आमपेआयाहैउनकेकलामसेमिसालेंपेशकरतेहुएतन्कीदीजायज़ालियागयाहै।आखिरीबाबमेंउर्दूकीनईबस्तियोंमेंआबादशोअराऔरशाएरातकीनज़्मोंकोशामिलकियागयाहैक्योंकिबर्-ए-सगीरकेअलावादीगरममालिकमेंभीशोअर-ओ-सुखनकीएकदुनियाआबादहै।उसकेबादचारोंअबबाबकाखुलासापेशकियागयाहै, जबकिमक़ालाकेआखिरमेंकिताब्यातकोभीशामिलकियागयाहै।

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1. Urdu nazm ka pasmanzar 2. Jadeed Urdu nazm tanqeedi jaiza (1990 ke baad) 3. Bar sagheer mein Urdu nazm ki soorat-e-haal 4. Deegar mumalik mein Urdu nazm ki soorat-e-haal.

10. LAHERI (Chhotan)

Gyan Chand Jain ki Tahqiqi aur Tanqeedi Khidmat ka Mutalia.

Supervisor: Dr. Md. Jafar Ahrari

Th 25403

Abstract (Not Verified)

मैंनेअपनेइसमकालमेंडॉक्टरज्ञानचंदजैनकेचंदपेहलूओंकोसमेटनेसवकोशिशकीहै।इनकीतमामतखलीकातकाअहातामुझजैसेतालिबे-इल्मकेलिएनमुमकिनहैलेकिनफिरभीमैंनेएककोशिशकीहै।डॉ. ज्ञानचंदजैननेजितनेमुख्तलिफ़मौजूआतजैसेसुखशक़मौजूआतसेवोबखुबीवाकिफ़हैं।मंदरजाबालाबातोंकोमद्देनज़ररखतेहुएमैंनेअपनेमक़ालेकोचारअबबाबमेंतक़सीमकियाहै।बाबअव्वल: ज्ञानचंदजैन: शख़्सियतऔरअहद - डॉ. ज्ञानचंदजैनकीशख़्सियत, तालिमवतरबियत, खानदानऔरउनकीअदबीज़िंदगीकोपैशकियागयाहै।बाबदौम: ज्ञानचंदजैनकीतहकीकीनिगारशात - डॉ. ज्ञानचंदजैनकीतहकीकीनिगारशातकोपैशकियागयाहै।साथहीडॉ.ज्ञानचंदकीतहकीकीकिताबोंऔरमुज़ामिनकेहवालोंसेउनकीकिताबोंऔरमुज़ाकिनकामखतसरनजायेजत्रालियागयाहै।बाबसौम: ज्ञानचंदजैनकीतनकीदीनिगारी - डॉ. ज्ञानचंदजैनकीतनकीदीनिगारशातकोपैशकियागयाहै।डॉ.ज्ञानचंदजैनकीकिताबजमूज़गालिबऔरज़िफ़्र-ओ-फ़िक्रतहकीकसेज़्यादाजनकीदीनौइयतकीहैं।बाबचहारूम: ज्ञानचंदजैनऔरअदबीलिसानियत - इसबाबमेंडॉ. ज्ञानचंदजैनकाशुमारमाहिरेलसानियकमेंकियाजाताहै।इनकीअहमतसानिफ़मेंआमलसानियातहै।जिसमेंउन्होंनेज़बानकेनकातपरतफ़सीलसेबहसकीहै।खासतौरसेइसकिताबमेंज़बानकीपैदाईश, साख़्त, ज़बानकेमुख्तलिफ़खानदानऔरहिन्दूस्तानकीजदीदहिंदीअर्थाईज़बानोंकेबारेमेंभीतफ़सीनलीबहसकीहै।बाबपंचम: महासिल - इसबाबमेंडॉ. ज्ञानचंदजैनकीतेहकीकी,

तनकीदी औरलिसानीखिदमातकेइमतियाजत्रातकोबयानकियागयाहै। औरउनकीअदबीखिदमातकाजायज़ाअलग-अलगअबवाबमेंतफसीलसेलियागयाहै।

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1. Gyan Chand Jain Shaksiyat aura had 2. Gyan Chand Jain ki tahqeeqi nigarshat
3. Gyan Chand Jain ki tanqeed nigari 4. Gyan Chand Jain aur adbi lisaniyat.

11. MD. AJMAL

Bihar mein Khwateen Afsana Nigar: Fanni, Fikri aur Tanqidi Mutalia (1980 ke Baad).

Supervisor : Dr. Shazia Omair

Th 25402

Abstract (Not Verified)

Nasri adab mai Urdu afsana apni ahmiyat ko manwaata raha hai. Urdu mai ye sinf maghribi adab ke tawassut se aaya. Maghribi adab mai is ki shuruaat Washington Irving ke 'sketch Book' se maani jaati hai. Urdu mai Molana Rasidul Khairi ka likha hua afsana ' Nasir aur Khatija' ko sab se pahla afsana qaraar diya jaata hai. Bihar mai afsana nigari ka aagaz Mohammad Muslim Azimabadi se mana jaata hai jinhon ne 'Mohabbat aur jaaho sarwar ki kash makash' ke naam se ik afsana likha tha. Suba-e-Bihar mai mard hazraat ki tarah yaha ki khwateen afsana nigaron ne bhi afsana nigari ke baab mai besh baha aur qeemti ezaafe kiye hai jin ki ahmiyat o afaadiyat kiai se makhfi aur poshida nahi. Bihar ki un khwateen afsana nigaron aur unke fan ke hawaale se ab tak nahut kam hi bil istiaab mutalia paish kia gaya hai. Yahi wajah hai ke mai apne tahqeeqi mozu ka unwaan 'Bihar mein khwateen asana nigar : Fanni, Fikri aur Tanqidi mutalia (1980 ke baad) muntakhab kia hai taaki Urdu Adab ko inki ahmiyat se rushnash kia jaa sake. Mai se is ki takmeel ke liye apne mozu ko paanch abwaa mai taqseem kia hai Jo is tarah hai: Baabe Awwal : Urdu afsana aur uske taqqze Baabe Daum : Urdu afsana nigari ki taarikh : ik mukhtasar jaayeza Baabe Saum : Bihar mai Urdu afsana nigari ki riwaayat : ik jaayeza Baabe Chahaarrum : Bihar mein khwateen afsana nigar : Fanni, Fikri aur Tanqidi mutalia (1980 ke baad) Baabe panjum : Haasile mutalia.

Contents

1. (i). Afsana ki tareed (ii). Ajzaie tarkeebi (iii). Afsane ka fun 2. (i). Afsana nigari ki ibtedai aur uski tareekhi riwayat (ii). Urdu mein afsana nigari ka aghaz-o-ibteda aur uka pas manzar (iii). Urdu ka pehla afsana (iv). Haqeeqat nigari aur rumaniyat pasandi (v). Taraqqi pasand tehreek (vi). Jadeediyat (vii). Mabad jadeediyat 3. Bihar mein Urdu afsana nigari ki riwayat: Ek jaiza 4. Bihar mein khawateen afsana nigar: Funni, fikri aur tanqeedi mutala (1980 ke bad).

12. MD. FIROZ ALAM

Fiction Nigar Naqideen Azadi ke Baad.

Supervisor: Dr. Irshad Ahmad Khan

Th 25556

Abstract (Not Verified)

I have divided this Thesis to four chapters 1st chapter name "Azadi Se Pahle Fiction Nigar Naqideen". 2nd chapter is " Fiction Nigar Naqideen Azadi Ke Baad se 2000 Tak - Novel Ke Hawale Se" and 3rd "Fiction Nigar Naqideen Azadi Ke Baad Se 2000 Tak-Afsanoon Ke Hawale Se". last and 4th chapter is "Fiction Nigar Nadideen Ki Mojuda Surat-e-hal ". First chapter consist and explain before 1947 fiction.this is almost about dastaans and dastan's critic, on this chapter I talked and wrote about Sabras,Nautarz-e-Morssa and Bagh-wo-bahar etc.Mulla wajhee,Meer Ata hussain Khan Tahseen and Meer Amman all are Dastan writer and Dastan Critic too, they explain haw to write and read Dastan, what is Important of Dastan in our Political and socio economical life.actually if we want to understand the Urdu fiction we have to study Daastans and his critic because dastan almost start of urdu fiction.if we got and understand the Dastan carefully we will understand the rest of fiction which is Novels and Afsane, after the dastan explained about novel writer critic.Second and third Chapter consists and explained about Novel writer critics and Afsana writer critic up to 200ad, on this chapter I have mentioned Aziz Ahmad ,Kausar Chand Puri ,Hayatullah Ansari,Mumtaz shereen, Niyaz fatah puri ,Hamidullah Afsar ,Akhtar Awrenvi,Ali abbas hussaini and Akhtar Hussain Raipuri etc.this two chapters is very important chapter in my thesis. Thesis last chapter consist on "Fiction Nigar Naqideen Ki Mojuda Surat-e- hal" on this chapter I wrote about Jogindar Pal,Dewendar Assar,Intezar Hussain,Shamshur Rahman faruqui,Mirza Hamid baig and Mosharraf Alam Zauqi Etc.

Contents

1. Fiction nigar naqideen aazadi se pehle 2. Fiction nigar naqideen aazadi ke baad se 2000 tak novel ke hawale se 3.Fiction nigar naqideen azadi ke baad se 2000 tak afsane ke hawale se 4.Fiction nigar naqideen ki maujudah soorat-e-haal.

13. MD. SHADAB SHAMIM
Makateeb-e-Sir Syed ke Hawashi-o-Taliqaat.
 Supervisor: Prof. N. M. Kamal (Ibn e Kanwal)
Th 25397

Abstract (Not Verified)

मकाला बनाम ' मकातीब -ए- सरसय्यैदकेहवाशी-ओ- तालीक़ात ' कोपाँचमुखलिफअब्बाबकेतहततहक़ीक़ीअंदाज़मेंमुरत्तबकियागयाहै. पहलाबाब " तआरूफीमबाहिस ' है,येबाबदोहिस्सोंपरमुश्तमिलहै (अलिफ़) सरसय्यैदअहमदखानसवानीहीकवाइफ़औरतसानीफ़ (बे) हवाशी-ओ- तालीक़ातबुनियादीमाबाहिस।इसबाबमेंसरसय्यैदअहमदखानऔरउनकीजिंदगीपरमुख्तसररौशनीडालीगयीहैऔरसरसय्यैदकीइल्मी,अदबीऔरमजहबीकिताबोंकातआरूफपेशकियागयाहै।इसकेदूसरेहिस्सामें हवाशी-ओ- तालीक़ातकेबुनियादीमाबाहिसकोबयानकियागयाहै।दूसराबाब 'शख्सीयात ' केनामसेहै।येबाबमकुतूबात-ए- सरसय्यैदमेंज़िक्रकीजानेवालीशख्सीयात औरमकुतूबइलैहिमकेतज़किरेपरमुश्तमिलहै।तीसराबाब 'तसानीफ़,मज़हबीकुतुब,जराएदऔरअखबारात ' केउन्वानसेहै. इसबाबमेंमकातीब -ए- सरसय्यैदमेंज़िक्र कीजानेवालीकुतुब ,अखबारातऔरसाइलकेमुतअल्लिक़गुफ्तुगूकीगयीहै।चौथाबाब ' बिलाद-ओ- अमाकिन ' है।इसबाबमें मकातीब -ए- सरसय्यैदमेंज़िक्रकियेगएमक्रामात,शहरोंऔरमुल्कोंकेहवाशी-ओ- तालीक़ाततहरीरकियेगएहैं।इसमकालाकाआखरीऔरपाँचवाँबाब 'मुतफ़र्रि़क़ात ' केनामसेहै. इसमेंअक्वाम,वाकिआत,ज़बानों,तहरीकात,अंजुमनोंऔरयुनिवर्सिटीयोंवगैरहकाज़िक्रहैजिनकाज़िक्रमकातीब -ए- सरसय्यैदमेंहै।इसकेबादमाहसलकेनामसेपाँचोंबाबोंकाखुलासालिखागयाहै।इसकेअलावाआखिरमेंकिताबियातकोभी शामिलकियागयाहै।इसमकालाकोइसअंदाज़सेमुरत्तबकियागयाहैकिमकातीब -ए-

सरसयैदकामुतालाकरतेहुएजिनमकामात,शहरों,मुल्कों,अक्वाम,वाक़िआत,ज़बानों,तहरीकात,अंजुमनों,युनिवर्सिट
यों,तसानीफ़,मज़हबीकुतुब,जराएद
,अख़बारातऔरशख़्सीयातवग़ैरहकेनामसामनेआयेतोउन्हेंसमझनेमेंपरेशानीनहोइसकीमददसेमकातीबऔरसरसयै
दअहमदखानकोअच्छीतरहसमझाजासकताहै.

Contents

1. Taarufi mubahis 2. Shaksiyat 3.Tasanif mazhabi kutub, jaraid-o-akhbarat
4.Baladawa makin 5.Mutfirgat.

14. MOHAMMAD ASHAD

Urdu Fiction: Mazhabi-o-Reyasti Jaber aur Azadi-e-Izhaar ke Masayel.

Supervisor: Dr. Imteyaz Ahmad

Th 25404

Abstract (Not Verified)

“Urdu Fiction: Mazhabi-o-reyasti jaber aur azadi-e-izhaar ke masayel” is my research topic. My research depends upon novels as well as on short stories. As we know that Novel and short stories are a literary form of Urdu prose and it reflects, reproduces and interprets our society. Our fiction writers have mentioned so many kinds of oppressions in their writings. In the British time fiction writers make a challenge for them and prefer to describe freedom of speech and expression in his writings. In the repercussion so many books and magazines like “ Soz e Watan” of Prem Chand, “Angare” of SajjadZaheer, “Al Hilal”, “ Al Bilagh” by Maulana Azad, have been sieged and banned by the British. After that as a reaction so many problems occurred in the society specially related to freedom of speech and expression. I have divided my topic into four chapters with conclusion and bibliography.In my first chapter I have described the meaning and different kind of oppression like social & religious oppression, state oppressions, gender discrimination, which were the burning issues of 20th century.In the second chapter I have discussed the western and eastern thoughts as well as the evolution of freedom of speech and expression. I have examined the thoughts of ancient Greek and medieval period philosophers.In the third chapter I have discussed the barbaric situations of different Urdu novels and evaluated the socio-Religious& State Suppressions.In the fourth chapter I have discussed the unconditional situations of different Urdu short stories related to progressive movement, Modernism and Post Modernism.Finally I have analyzed all of them and critically synthesized all the aspects of Socio-Religious & State Oppressions and Freedom of Speech.

Contents

1. Jabar ki tareef aur jabar ki mukhtalaf aqsam 2. Aazadi izhar ke mufaheem-o-mubahis 3.Urdu novelon mein mazhabi riyasati jabar 4.Urdu afsano mein mazhabi-o-riyasati jabar.

15. MOHD AKHTAR

Bachchon ke Nasri Adab ka Mauzuaati aur Usloobiyati Mutalia.

Supervisor: Dr. Md. Yahya Saba

Th 25401

Abstract (Not Verified)

Wah nasri adab jis mein mufeed maaloomaat, silees alfaaz aur dilpazeer usloob byaan kiye jaayen jin se bachchon ko musarrat haasil ho aur unki nafsiyaati taskeen bhi ho, wah adab e atfaal kahlata hai. Kisi bhi adab mein jo ahmiyat bachchon ko haasil hai wah shayad bado ko haasil hogi. kyun ki aaj ke bachche kal shahri hote hain aur mulk ki taraqqi mein sabse aham kirdaar ada karte hain. Adab e atfaal ek maqsadi adab hota hai aur yah Urdu adab ka ek aham aur khaas mauzoo raha hai aur uski urdu adab mein ek tawaanaa riwaayat bhi rahi hai. Unnisween sadi ke aakhir aur beesween sadi ke shuru mein adeebon ne uski taraf khaas tawajjah di hai lekin azaadi ke baad is adab mein bahut tezi se zawaal shuru hua. Iski sabse badi wajah yah hai ki is mauzoo se mutallik na to koi umdaa tahqeeq hui aur na hi naqqaadon ne iski taraf khaas tawajjah di hai. Mere maqaalaa ka unwaan 'BACHCHON KE NASRI ADAB KA MAUZUAATI AUR USLOOBIYATI MUTALIA' hai. Jise 5 baab mein taqseem kiya gaya hai. Jo hasbe jail hain 1. Bachchon ka adab: taaruf aur riwaayat 2. Bachchon ki kahaani 3. Bachchon ke novel 4. Novelon aur kahaaniyon ke mauzuat 5. Novelon aur kahaaniyon ka usloob, Mahasl, Kitaabiyaat.

Contents

1. Bachchon ka adab: Taaruf aur riyaat 2. Bachchon ki kahaniyan 3. Bachchon ke novel 4. Kahaniyon aur novelon ka mauzuat 5. Kahaniyon aur novelon ka asloob.

16. NAJEEB-UR-REHMAN

Urdu Afsane per Tahrikaat aur Rujhanaat ke Asaraat.

Supervisor: Dr. Mohammad Kazim

Th 25390

Abstract (Not Verified)

Adab qadeem zamane me mahz tafannun taba ka saman hua karta tha lekin ahde jaded menek aisa aala ban kar ubhra hai jo insani zindagi ki khwahishon aur aarzuon ki takmeel karta hai, aur har tarah ki burayon ke khilaf aala ke taur par istemaal hota hai- ye maqasid kihusool aur afkar-o-khayalat ki tarveej-o-ishaaat ka aham zariya tasawwur kiya jata hai. Yemaqala char baab aur ek khulasa par mushtamil hai Pahle baab ka unwan "tahreekat-o-rujhaanaat" hai jis tahreekaat o rujhaanaat ki ahmiyat oifaadiyat par tafseeli gutugu ki gayi haidusrabaab ka unwan "aazadi se qabl tahreekat o rujhanat aur urdu afsana" hai- is baabmen roomani tahreek, taraqqi pasand tahreek aur halqa e arbab e zauq ki tahreek ser hasilguftugu ki gyi hai aur afsana par unke asarat ihata karne ki koshishi ki gayi haiteesrebaab ka unwan "azadi ke tamam pahluwon ka ihata karte huwe jadeed afsaane keimtiyaazi pahluwon ka tafseeli jaiza lene ki koshish ki gayi haichauthebaab "urdu afsane par tahreekat o rujhaanat ke asarat ka tahqeeqi jaiza" mentahreek o rujhaan se wabasta ahm aur numaaında afsana nigaron ka infiradi taur par fikri ofanni jaiza liya gaya hai aur is baat ka khaas khayal rakha gaya hai urdu afsane men ahdbah ahd hone wali tabdeeliyon ka bisaat ke mutabiq ihata kiya jaye- maqala ke aakhir mehasil e mutala aur kitabiyat pesh ki gayi haindarasl kisi tahreek ya rujhaan ki zariya shuoori taur par adab men tabdeeli lane ki koshish kijati hai, yahi wajah hai ki afsana men tahreek ya rujhaan ke asrat numayaan hain.

Contents

1. Tehrikat-o-rujhanat 2. Aazadi se qabl Urdu afsane per tehrikat-o-rujhanat ke asraat 3. Aazadi ke bad Urdu afsane per tehrikat-o-rujhanat ke asarat 4. Urdu afsane per tehrikat-o-rujhanat ke asraat ka tehqiqi jaiza.

17. NISHAT FATIMA

Krishan Chandar ke Afsano ka Samaji aur Tanqidi Mutala.

Supervisor: Dr. Mumtaz Fakhra Mujeeb

Th 25395

Abstract
(Not Verified)

Krishan Chandar Urdu Afsana nigri ki riwayat ka ek motabar naam hai. Halanki Krishan Chandar ki takhliqaat ka दौरा बहुत waseey hai. Afsano ke elawa unhon ne navil, inshaiye, drame, riportaz, tarajim, khutbaat aur khaka nigari par bhi tawajjoh ki hai aur yahan bhi woh bey-hadd kaamyaab rahe hain. Lekin chunki unke tamaamtar lakhleeqi sarmaaye ka ehata karte huye koi qatai raay qayam karna mushqil tareen balki unke fan ke sath na-insaafi wali baat thi isliye maine Afsana nigari ke hawaale se unke fan ko janne ki koshish ki. Maqaale ka unwaan hai 'Krishan Chandar Ke Afsano Ka Samaji Aur Tanqidi Mutala' ye maqala paanch abwab par mushtamil hai. Pahla baab 'Mukhtasar afsana ki tareef aur Irteqa' ke naam se hai. Is baab mein Urdu mukhtasar afsana ki tareef bayaan karte huye uske irteqa ka jaiza liya gaya hai aur sath hi uske ajzaye tarqeebi ko bayaan karte huye dusri asnaf-e-nasr se unke farq ko bhi waazeh karne ki koshish ki gayi hai. Dusre baab ka unwaan hai 'Krishan Chandar hayyat aur Shakhsyat' is baab mein Krishan Chandar ki Haalat-e-zindagi bayaan hui hai. Teesre baab ka unwaan hai 'Krishan Chandar ke afsano ke buniyaadi anaasir' is baab mein Krishan Chandar ke afsano ke chaar buniyadi anaasir roomaniyat, haqiqat, fitrat aur tanz-o-tazheek per tafseel se izhaar-e-khayaal huwa hai. Chautha baab ka unwaan hai 'Krishan Chandar ke behtareen afsane aur unka rujhaan' is baab mein unki afsana nigari ko teen adwaar mein taqseem kiya gaya hai. Paanchwe baab ka unwaan ka 'Krishan Chandar ke afsano mein takneek ka tajarba' jismein Krishan Chandar ki afsanvi takneek ke sath unke afsano mein samaji masaail ki akkasi par bhi bahas milti hai.

Contents

1. Mukhtar afsana ki tareed aur iiteqa 2. Krishan Chandar hayat aur shakhsyat
3. Krishan Chandar ke afsano ke bunyadi anasir 4. Krishan Chandar ke behtareen
afsane aur unka rujhaan 5. Krishan Chandar ke afsano mein technique ka tajurba.

18. NOORUL ISLAM
Urdu Afsanvi Adab mein Nesaai Hissiyat aur Tanisi Rujhaan ki Jehtein ek Tanqeedi Motala'a (1980 se 2012 tak).
Supervisor: Dr. Nasra Sultana
Th 25394

Abstract
(Not Verified)

Daurane thqiq maine nesai hissiyat ko haqiqi aur masnui do khaanon mein munqasim paya. Haqiqi nesai hissiyat aurton ke aise ehsasat hain jo qudarti taur par sirf aurton ke tajurbaat ka hissa hain. Aise jazbat ka izhar sirf ek aurat hi kar sakti hai. Mabad jadeed tanisi mufakkir Helene Cixous aur Judith Butler waghaira bhi aurton ko apni tashkhhkhus ki bahali ke liye apne ehsasat o tajurbaat ko fitri andaz mein pesh karne ki talqeen karti hain. Nesai hissiyat ka ek ghair fitri rukh bhi hai jo mard asas moashre ke zarye wazh karda hai. Maslan aurat hai tu nazuk mezaj hogi, dabbu hogi, jazbati hogi, darpok hogi, sharmeeli hogi waghaira masnui nesai hissiyat ke awsaf hain. Nesai hissiyat ke in pahluon ko na sirf mard farogh dete hain balki aurtein bhi ise farogh deti hain. Urdu afsanvi adab mein Bano Sartaj, Masroor Jahan, Shahnaz Fatmi aur Taranum Reyaz waghaira aisi hi adeeba hain jinhon ne mard asas moashre ki wazh karda aurat ki shabeeh ko apni tahreeron ka hissa banaya. Jahan tak Afsanvi

adab mein tanisi rujhaan ki tahqeeq ka masla hai to us ke nuqs zeyada tar mard asaas moashre par tanz ki shakl mein nazar ata hai. Ehtejaji unsur jo tanisiyati ki rooh hai uski misalein kam nazar ati hain. Urdu afsanvi adab mein tanisi rujhaan Sir Syed ki islahi tahreek se hi numayan hone lagti hai aur Rasheed Jahan tak pahunchte pahunchte ek balida shaoor ekhteyar kar leti hai. Afsana "Dilli ki Sair" ka ye jumla "Tumhare sath to koi jannat mein bhi na jaye" tanisi ehtejaj ki achchi misal hai. Hamara moashra mazhab o tahzeeb ka moraqqa hai jahan mard ghalib raha hai. Isliye zeyadatar tanisi navilon aur afsanon mein mard asaas moashre par tanz nazar ata hai lekin ehtejaji unsur kam hain. Halanki shiddat pasand tanisiyat, hamjinsi tanisiyat, mabadjadeed tanisiyat yahan tak ki post feminism tak ki misalein bhi mil jati hain.

Contents

1. Tanisiyat ek istelah: Muani-o-mufahim 2. Tanisiyat ka aghaz-o-irteqa 3. Urdu novelon mein nisai hissiyat aur taneesi masail 4. Urdu afsano mein nisai hissiyat aur tanesi masail.

19. SANTOSH KUMAR

Urdu Novelon mein Dalit Masayal ki Akkasi.

Supervisor: Dr. Mujeeb Ahmad Khan

Th 25557

Abstract (Not Verified)

Adab Samaj ka Aaina hai. Adab Ilam, Khyal-o-Izhar ka Zariya bhi hai. Adab Mein Tamam Isnaf Maujud Hote hain. Usi Mein Ek Sinf hai Novel. Novel Zindagi ke Tamam Pahlun Ki na Sirf Akkasi karta hai Balki Sachchai ke Sath Aaina bhi Dikhata hai. Yah kahna Bilkul Galat Nahi Hoga ki Novel Sab se Karaamad Sinaf Hai. Novels me Insani Jazbat ki Behtareen Tarzamani Hoti hai. Jise Padh kar Insan Lutf Andoz hota hai. Noves ke Zariye Daliton ke Masayal ki Bharpur Akkasi hoti hai. Daliton par kiye gaye Zulm-o-Sitam ko Noves me Sachchai ke Sath Pesh kiye Jaate hain. Dalit Adab par Sab se Pahle Jotiba Rao Phule aur Baba Sahab Dr. Bheem Rao Ambedkar ne likha. Baba Sahab ne Marathi Zaban mein Sab se Pahle Dalit Adab ki Shruaat ki. Yani ki Yah Kah Sakte hain ki Dalit Adab sab se Pahle Marathi Zaban-o-Adab mein Dr. Bheem Rao Ambedkar Ke Zere kalam Aya. Dalit Adab, Marathi Adab se ho kar English, Hindi, Punjabi, Telgu aur Malyalam se hote huye Urdu mein Utari. Urdu Novels mein Sab se Pahle Dalit Adab par Prem Chand ne Qalam Uthaya. Prem Chand ka Mashhur aur Maruf Novel "Maidan-E-Amal" hai aur Shahkar Novel "Godan" hai. Yah Novels Dalit Masayal ki Bharpur Akkasi karta Hai. Mere Maqale ka Unwan "Urdu Novelon Mein Dalit Masayal Ki Akkasi" hai. Isme Kul Panch Bab Shamil hain. 1st Bab ka Unwan hai "Dalit Adab ka Agaz-o-Irteqa". 2nd "Dalit Adab Aur Gair Dalit adab Mein Farq", 3rd "Urdu Novelon Mein Dalit Masayal Ki Akkasi" hai. Isme 4 Abwab Shamil Hain. 1-Urdu Mein Dalit Novels ka Agaz-o-Irteqa., 2-Urdu Novelon Mein Dalit Aurat ke Masayal., 3- Urdu Novelon Mein Dalit Bachchon ke Masayal., aur 4- Urdu Novelon Mein Dalit aur Gair Dalit Masayal Mein Farq. Bab 4th Daliton ki Nazar mein Dalit aur Gair Dalit. Bab 5th Daliton Ke sath Gair Daliton Ka Saluk. Aur Akhir mein Hasile Qalaam Aur Kitabyat Shamil hai.

Contents

1. Dalit adab ka aghaz-o-irteqa 2. Dalit adab aur ghair dalit adab mein farq 3. Urdu novelon mein dalit masail ki akkasi 4. Daliton ki nizar mein dalit aur ghair dalit 5. Daliton ke sath ghair daliton ka sulook.

20. SAUBAN AHMAD

Urdu Novel ke Numaenda Muhajir Kirdaar.

Supervisor: Dr. Mithun Kumar

Th 25393

Abstract
(Not Verified)

نام مقالہ؛ اردو ناول کے نمائندہ مہاجر کردارزیر نظر مقالہ، پی ایچ ڈی کا تحقیقی مقالہ ہے، جس میں پیش لفظ، کتابیات، خاتمہ کے علاوہ یہ مقالہ پانچ ابواب پر مشتمل ہے، باب اول: ہجرت کی تعریف اور اقسام اس باب میں ہجرت کی تعریف اور اس کے اقسام پر تفصیلی و تحقیقی بحث کی گئی ہے، کیونکہ جب بھی ہم کسی چیز کا تذکرہ کرتے ہیں تو اس کے معانی و مطالب کا جاننا نہایت ہی ضروری ہوتا ہے، باب دوم؛ ہجرت کے اسباب و علل مقالے کے دوسرے باب میں ہجرت کے اسباب و علل زیر بحث ہیں، کیونکہ یہ جاننا ناگزیر ہے کہ ہجرت کے نتائج اتنے تباہ کن ہوئے کے باوجود لوگ ہجرت کیوں کرتے ہیں؟ کیا ہجرت میں مہاجرین کی مرضی شامل ہوتی ہے؟ یا ہجرت نام ہی ہے جبر و تشدد کا؟ باب سوم؛ اردو ناول آزادی سے قبل، اس عنوان کے تحت یہ بتایا گیا ہے کہ ناول کی ابتداء کب، کیسے، اور کہاں ہوئی؟ باب چہارم: اردو ناول آزادی کے بعد اس باب میں ان ناولوں کو زیر بحث لایا گیا ہے جو آزادی کے بعد منظر عام پر آئے، باب پنجم: اردو ناول کے نمائندہ مہاجر کردار اس آخری اور اہم باب میں اردو ناولوں کے نمائندہ مہاجر کرداروں کا تفصیلی مطالعہ پیش کیا گیا ہے، یہی وہ باب ہے جو اس مقالے کی روح ہے، اس باب میں مندرجہ ذیل ناولوں کے مہاجر کرداروں پر بحث کی گئی ہے 'آگ کا دریا، سیتاہرن' بستی، تذکرہ، آگے سمندر ہے، اداس نسلیں، یا خدا، خدا کی دوستی، آنگن،

دوگزرمیں، اور نسان مرگیا، اور 'فرار' وغیرہ کے منتخب مہاجر کرداروں کو زیر بحث لایا گیا ہے،

Contents

1. Hijrat ki tareef aur iqsam 2. Hijrat ke asbab-o-alal 3. Urdu novel aazadi se qabl
4. Taqseem-e-Hind ke bad Urdu novel 5. Urdu novel ke numaindah muhajir kirdar.

21. SHAHNAWAZ AHMAD
Jadeed Urdu Novel ka Sanajeeyati Motala.
Supervisor: Prof. Mohammad Kazim
Th 25597

Abstract
(Not Verified)

Title of my thesis is 'JADEED URDU NOVEL KA SAMAJEYATI MOTALA' submitted under the supervision of Prof. Mohammad Kazim. Thesis is divided into four chapters:-1. Adbi Fanpare ke Samajeeyati Motala ki Ahmiyat-o-Afadiyat aur Tariqa-e-Kar2. Jadeed Urdu Novel: Fikri-o-Fanni Imteyazaat3. Jadeed Urdu Novelon ke Aham Mauzooaat: (Ek Ijmali Jayaza)4. Numainda Jadeed Novelnigaron ke Novelon ka Samajeeyati MotalaUrdu novel are now more than one and half hundred year old. During this period, urdu novel have gone through many stages. In all the novels written from Nazir Ahmad to the contemporary era, many important experiments were done on the subject, content and form.

Contents

1. Adbi fun pare ke samajiyati mutala ki ahmiyat-o-ufadiyat aur tareeqa kar 2. Jadeed Urdu novel: fikri-o-funni imtiazat 3. Jaded Urdu novel kea ham mauzuat: (ek ijtemali jaiza) 4. Numaindah jaded novel nigaron ke novelon ka samajiyati mutala.

22. SIRAJUL HAQ
Maqalaat-e-Shibli ka Adabi-aur-Tanqeedi jayeza.
 Supervisor: Prof. N. M. Kamal (Ibn e Kanwal)
Th 25399

Abstract
(Not Verified)

Allama shibli ki shakhsyat ilmi dini tareehki aur adabi uloom wa fnoon ki jame hai aap ki giranqadar tasaneef bahot se ilmi wa adabi mauzoaat per hai aap ke maqalaat mazhabi ilmi adabi tanqeedi tareekhi aur mutafarriq mauzoaat per nihayet aihmiyat ke hamil hai allama shibli ne wqat aur halaat ke madde nazar in aihem mauzoaat ke tehat bharpur mufeed maqaalat likhe aap ke jumla maqaalat ko allama sayyed sulema nadwi ne maqalaat shibli ke naam se aatth jildon murttib kiya hai yah maqalaat darul musnifeen azamgarh se shaye huen hain raqim ne allama shibli ke in hi purmagaj malumat afza undda zaban wo bayan se muzzaiyan maqalaat ka adabzi aur tanqeedi jayeza apne tahqeeqi maqaale me pesh kiya hai mere tahqeeqi maqaale ka mauzu maqalaat e shibli ka adabi aur tanqeedi jayeza hai jisme allama shibli ke hayaat wa khidmaat tasaneef wa taleefat ka zikr karte huemaqaalate shibli ki aattho jildon ke mazhabi adabi taleemi tanqeedi tareekhi aur mutafreeq mauzoaat per mushtamil mazameen wa maqalaat ka adabi wa tanqeedi jayeza pesh kiya gya hai maqaale ke abwab mundarja zel hain (1) allama shibli ahwal wa ashhar (2) tasaneef e shibli ek jayeza (3) mazhabi wa taleemi maqalaat ka adabi wa tanqeedi jayeza (4) adabi wa tanqeedi maqalaat ka adabi wa tanqeedi jayeza (5) tarikhee maqalaat ka adabi wa tanqeedi jayeza (6) falsafiyana maqalaat ka adabi wa tanqeedi jayeza.

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1. Allama Shebli: Ahwal-o-aasar 2. Tasnif-e-shibli: Ek jaiza 3. Mazhabi-o-taleemi maqalat ka adabi-o-tanqeedi jaiza 4. Adbi-o-tanqeedi maqalat ka adbi-o-tanqeedi jaiza 5. Tareekhi maqadat ka adbi-o-tanqeedi jaiza 6. Falsafiyana maqalat ka adbi-o-tanqeedi jaiza.

23. TABASSUM PARVEEN
Ahde Meer ki Masnavyon ka Tahzibi Mutala.
 Supervisor: Dr. Shazia Omair
Th 25392

Abstract
(Not Verified)

Ahde Meer ek esa ahad hai jise kabhi faramosh nahi kiya ja sakta. aurangzeb ki wafat ke bad na sirf mughliya saltanat kamzor hui balke afra tafri ka daur bhi shuru ho gaya. Eise halat main har shakhs bebas o majbur tha is ahad k shora ne apni zindagi k gham ko shayari k zarye bhulane ki koshish ki aur khud ko shero shayari main masruf kr diya jis shero shayari ko phalne phulne ka khub mauqa mila aur is tarah urdu shero shayari ki taraqqi ka daur shuru ho gaya. Is ahad ki tamam sinfe sokhan me kahin na kahin hindustani tahzeeb ki jhalakiya mil jati hai lekin masnavi ek esi sinfe sokhan hai jis me iski puri tafseelat milti hai jis se is ahad ki hindustani tahzeeb ko bakhubi samjha ja sakta hai. is li haz se is maqale ko panch abwab main taqseem kiya hai. 1st chapter: Tahzeeb ka mafhum aur Hindustani tahzeeb 2nd chapter: Aham Sheri asnaf ka Tahzeebi mutala 3rd chapter: Ahde Meer se qabl dakkan o shumali hind main urdu masnavi 4th chapter: Ahde Meer main urdu masnavi aur masnavi nigaar 5th chapter: Ahde Meer ki masnavyon main hindustani tahzeeb

Contents

1. Tehzeeb ka mafhoom aur Hindustani tahzeeb 2. Aham sheri asnaf ka tehzebi mutala 3. Ahd Meer se qabl dakkan-o-shumali Hind mein Urdu masnavi 4. Ahd Meer mein Urdu masnavi aur masnavi nigar 5. Ahd Meer ki masnaviyon mein Hindustani tehzeeb.

24. TUFAIL AHMAD

Ekkisvin Sadi mein Urdu Afsana: Mauzuaat, Asaleeb aur Technique.

Supervisor: Prof. N. M. Kamal (Ibne Kanwal)

Th 25596

Abstract (Not Verified)

Afsana Urdu adab ki maqbool sinf hai. Iska aaghaz beesvin sadi ki ibteda mein hua aur jald hi is sinf ne maqbooliat hasil karli. Guzishta taqreeban sava sau bars mein halaat aur waqt ke taqazon ke mutabiq urdu afsane ke khadd-o-khaal mein tabdiliyan runuma hoti rahi hain. Na sirf mauzuaat mein usaat huyee, balki usloob aur takneek ki satah par bhi tajarbaat hote rahe. 1932 mein "Angaare" ki ishaat aham mod sabit huyee, keonki "Angaare" mein shamil afsanon se mauzuaat mein usaat ke saath usloob aur takneek ke kuch naye tajarbe samne aaye. Taraqqi pasand tahreek ke baad jadidiyat ki ibteda ne Urdu afsane mein naye tajarbaat ki raahen hamvaar kin aur usloob aur takneek ki satah par naye naye aur anokhe tajarbaat hone lage. Mere tahqiqi maqale ka mauzu "EKKISVIN SADI MEIN URDU AFSANA: MAUZUAAT ASALEEB AUR TECHNIQUE" hai. Yeh 6 abvaab par mushtamil hai. Pahla baab "EKKISVIN SADI MEIN URDU AFSANA" mein ekkisvin sadi mein likhe gaye afsanon ka ijmaali jayeza pesh kiya gaya hai. Dusare baab "EKKISVIN SADI KE AFSANON KE MAUZUAAT" mein un afsana nigaaron ke afsanon ka mauzuaati mutala kiya gaya hai, jinke afsane ya afsanavi majmuye ekkisvin sadi mein shaye huye hain. Tisare baab "EKKISVIN SADI KE AFSANON KE ASALEEB" mein ekkisvin sadi mein likhe gaye afsanon ka uslubiyaati mutala kiya gaya hai. Chautha baab "EKKISVIN SADI KE AFSANON KI TECHNIQUE" mein ekkisvin sadi mein likhe gaye afsanon ka takneeki mutala kiya gaya hai. Panchven baab "EKKISVIN SADI KE NUMAYINDA AFSANA NIGAAR" mein ekkisvin sadi mein afsana nigaari ka aaghaz ya ekkisvin sadi mein apni adabi shinakht qayam karne wale afsana nigaaron ke taaruf ke saath un ke fikr-o-fan par raushani dali gayee hai. Chhatthe aur aakhiri baab mein maqale ka majmuyee jayeza pesh kiya gaya hai.

Contents

1. Ekkiswin sadi mein Urdu afsana 2. Ekkiswin sadi ke afsano ke mauzuaat 3. Ekkiswin sadi ke afsano ke asalib 4. Ekkiswin sadi ke afsano ki takneek 5. Ekkiswin sadi ke numaindah afsana nigar.

M.Phil Dissertations

25. ABDUL KARIM

Bano Qudsia ki Afsana Nigari.

Supervisor: Prof. Arjumand Ara

26. ABDUL RAZZAQUE

Jadon ki Talash ka Tajziyati Mutala.

Supervisor: Dr. Mithun Kumar

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41. ZABEEHULLAH
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Supervisor: Dr. Mithum Kumar
42. ZISHANHAIDER
Irfan Siddiqui Bahaisiyat Shayer.
Supervisor: Prof. Najma Rahmani