

Urdu Autobiography and Artificial Intelligence: Creative, Aesthetic and Artistic Possibilities

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Abstract

Urdu autobiography is an important genre of Urdu literature in which an individual gives literary expression to his personal life, experiences, feelings, observations and memories. In the modern era, artificial intelligence has created new possibilities for literary creation, understanding, editing, analysis and communication of text, due to which Urdu autobiography has also become an important subject of study in the new context of technology. With the help of artificial intelligence, the creative, aesthetic and artistic aspects of autobiography can be systematically and comparatively analyzed. Through AI, it is possible to identify themes, characters, memories, style, symbols, metaphorical systems, emotional states and narrative techniques in autobiographies, while the linguistic and stylistic differences of different autobiographies can also be studied comparatively. Furthermore, artificial intelligence can be helpful in text editing, spelling and language accuracy, digital archiving, audio-visual composition and reaching a new generation of autobiographies. However, the question of how the use of AI affects the creative uniqueness of the author, the authenticity of human experience, the depth of emotions and literary aesthetics is also important. Therefore, it is important that artificial intelligence is not considered a substitute for human creative consciousness, but rather a supporting technical and research tool. This study makes it clear that a balanced combination of human experience and modern technology can give new dimensions to the study and creative possibilities of Urdu autobiography.

Keywords: Urdu autobiography, Urdu literature, Personal life, Experiences, Feelings, Observations, Memories, Themes, Characters, Systematically, Comparatively Memories, Style, Symbols, Metaphorical Systems, Emotional states, Narrative Techniques, Artificial Intelligence, Dimensions.

Literature Review

In Urdu, autobiography is an important prose genre in which the author describes his life experiences, observations, emotions, intellectual development and the conditions of his era from a personal point of view. Although the tradition of Urdu autobiography has a different historical background from the concept of Western autobiography, genres such as memoir, biography, memoir, travelogue, diary and personal letters created a basic literary atmosphere for it. Over time, this genre went beyond the mere narration of personal events and became an interpreter of social, political, cultural and psychological experiences. Before the formal emergence of Urdu autobiography, various examples of the expression of the author's identity and personal experience are found in Urdu prose. The life circumstances of writers, poets and Sufis were preserved in memoirs and biographical books. Although these writings were not complete autobiographies, they strengthened the tradition of personification and expression of personal experience.

In the nineteenth century, the development of Urdu prose, modern education, the establishment of printing presses and a new social consciousness strengthened personal prose. During this period, writers began to describe their lives and experiences in a relatively more direct manner. Sir Syed Ahmed Khan and the prose of his era promoted modern self-awareness, reformist consciousness, and social observation, which strengthened the intellectual foundations for autobiography. There is no complete consensus among scholars about the first autobiography in Urdu. However, two main opinions are generally accepted. Maulana Jafar Thanisri's "Tareekh-e-Ajeeb", also

known as "Kala Pani", was long considered the first formal autobiography in Urdu. Some literary sources also consider it the formal beginning of the tradition of Urdu autobiography. According to another study, there is also an opinion that Patambar Singh's "Sair-ul-Islam" (1820) is the first chronologically written autobiography in Urdu. However, this claim is disputed due to the unavailability of its original manuscript. An excerpt is presented in this regard.

"There is disagreement among researchers in determining the first Urdu autobiography. However, Maulana Jafar Thanisari's "Tareekh-e-Ajeeb" (Kala Paani) is considered an important and well-known example of the beginning of the regular tradition of Urdu autobiography. While some researchers consider Patambar Singh's "Sair-ul-Islam" to be an autobiography earlier in time." 1

Maulana Jafar Thanisari's "Tareekh-e-Ajeeb", also known as "Kala Pani", is considered one of the earliest and most important autobiographies of Urdu autobiography. In it, the author describes his life circumstances, political struggle, arrest, hardships of imprisonment and the days spent in the Andaman Islands in the light of personal experiences. The importance of the book is not limited to the author's autobiography alone, but it also highlights various aspects of the political and social conditions of the British era and the lives of prisoners. The author's style of narration is relatively simple, fluent and observational, which creates a sense of reality in the events. For this reason, "Tareekh-e-Ajeeb" holds an important place in the tradition of Urdu autobiography from a historical, biographical and literary perspective. Maulana Jafar Thanisari was a well-known religious scholar, political activist and writer of the subcontinent. He was born in 1850 in Thanisari, present-day Haryana. He belonged to a scholarly and religious family. His father Maulana Muhammad Hasan was also associated with religious studies. Jafar Thanisari participated in resistance activities against British colonialism. After the 1857 War of Independence, he was accused of activities against the British government and was arrested and sentenced to death, which was later commuted to life imprisonment. He was sent to the Andaman Islands, i.e. Kala Pani. Where he spent several years in prison. These experiences of imprisonment later became the main subject of his famous autobiography "Kala Pani" (Strange History). Later, after his release, he recorded his life experiences and political situations. "Kala Pani" not only describes his personal life, imprisonment and exile. But also reflects the political environment of the British era and the situation in the prisons of Andaman. For this reason, Maulana Jafar Thanisari has an important place in the tradition of Urdu autobiography and resistance literature. He died in 1938. Among women, Shahrbanu Begum's "Beiti Kahani" (1885) is considered the first well-known female autobiography in Urdu. "Beiti Kahani" is the autobiography of Shahrbanu Begum and holds an important place as the first well-known female autobiography in Urdu literature. Shahrbanu Begum was the daughter of Nawab Akbar Ali Khan of the Pataudi state. According to available research records, she started writing this autobiography in 1885. Some book references state that its initial draft was completed between 1885 and 1887. In this autobiography, the author describes the ups and downs of her life, the difficulties of her married life, family circumstances, economic problems and the experiences of the turbulent period of 1857 with personal observation. It also provides a glimpse of the political and social conditions of the Pataudi state and the state of Jhajar and the plight of aristocratic families after 1857. For this reason, "Beiti Kahani" is not just a personal story of a woman but is also considered an important source of social, economic and political history of nineteenth-century India. See an interesting comment by Sakina Siddique in this regard.

"According to Dr. Rauf Parekh, Shahr Bano's autobiography was written in 1885 and Maulana Jafar Thanisari's Kala Pani came out in 1886. In this sense, women were the first to dare to write autobiographies. The second autobiography, in the form of Turk, was written by Sultan Jahan Begum Turk Sultani in 1903. It has three parts, the first part Turk Sultani, the second part Gohar Iqbal and the third part Ahsa Akhtar Iqbal. Sultan Jahan Begum ruled the land of Bhopal. Women ruled here for almost two hundred years. She did a lot for the welfare of women." 2

A prominent feature of this autobiography is its simple, idiomatic and Begmati style Urdu. Shahr Bano Begum, while describing the life of a woman in her own voice, also brought to the fore the family and social problems of that era. In this sense, "Beiti Kahani" is of exceptional importance in terms of the beginning of the tradition of feminist self-expression and autobiography in Urdu. An important clarification is also necessary that 1885 is the date of the composition of this autobiography, not of its first printed publication. According to current book records, "Beiti Kahani" was first published formally in 1995 by Idara Elmi, Hyderabad, with an introduction and annotations by Moinuddin Aqeel. Later, other editions of it were also published.

By analyzing the digital text of these autobiographies through artificial intelligence, recurring themes, words, characters, emotional states and historical references can be identified. Artificial intelligence can also facilitate the comparative study of themes such as self-knowledge, migration, imprisonment, religion, politics, society, civilization and personal experience in these early autobiographies. Through this, it can also be seen how the author presents himself and his era in early autobiographies. However, artificial intelligence should be used as a research assistant. The authenticity of the text, the age of authorship, the claim of originality and the historical references of the book must be confirmed by authentic printed manuscripts and primary sources.

Thus, in the search for the first Urdu autobiography, artificial intelligence can make text search, classification, comparison and thematic analysis faster and more effective. But the critical insight of a human researcher is fundamental for literary and historical judgment.

In the twentieth century, Urdu autobiography became a regular literary genre. During this period, writers made political movements, freedom struggles, social changes, literary activities and cultural issues part of their autobiographies along with their personal lives. As a result, autobiography became more than a story of an individual; it became a document of an era. The first autobiography of the twentieth century was Zaheeruddin Dehlvi's "Dastaan-e-Ghadar". It was published in 1910. After this, various autobiographies were written. Among the autobiographies written before partition, Hasrat Mohani's "Qid-e-Farang" (1917), Khwaja Hassan Nizami's "Aap-e-Beit" (1919), Maulana Abul Kalam Azad's "Tazk-e-Sultani" (1919), Nawab Sultan Jahan Begum's "Tazk-e-Sultani" (1942), Sir Syed Raza Ali's "Aamal-nama" (1943), Hakeem Ahmed Shuja's "Khun Baha" (1943), Chaudhry Afzal Haq's "Mera Afsana" (1943), Shaukat Thanvi's "Maa ba Daulat" (1945), and Shorush Kashmiri's "Pas-e-Dewar-e-Zindan" (1947). Hasrat Mohani's "Qid-e-Farang" (1917) Regarding Farang, Atiq Siddiqui writes in "Hasrat Mohani,s "Qaid-e-Farang Mein".

*In the histories of Urdu literature, Husrat is mentioned as a poet, as a medicine of ancient Urdu poets and as a compiler of memoirs. The name of the teacher of his dar du is sometimes taken by the side. But, I don't know why, the observation of prison was considered unremarkable and the history of Urdu literature is full of his mention. Sadly, the same is true for most of the biographers of Hasrat."*³

With the help of artificial intelligence, the thematic, linguistic and comparative study of these early poems can be done in a more systematic way. Artificial intelligence can identify important themes, recurring words, historical figures, places and events in digital text, and can also enable cross-comparison of the styles and themes of different authors. Furthermore, through artificial intelligence, elements such as personal experience and collective history, self-identification, political consciousness, colonial effects and cultural change can be analyzed. Thus, artificial intelligence is an effective research assistant in the study of early twentieth-century Urdu poetry. It helps to quickly organize, categorize and compare large textual collections, but the critical insight of the human researcher is indispensable for the ultimate determination of the author's original voice, historical validity and literary meaning. After the establishment of Pakistan, Urdu Aap Beiti developed in a new historical, political and cultural atmosphere. The partition of India, migration, formation of a new homeland, political instability, democratic and authoritarian periods, literary movements and changing social values deeply influenced the themes of Pakistani autobiography. According to a research study on the overall tradition of Urdu Aap Baiti, a number of important Aap Beitis emerged in the twentieth century both in the pre- and post-Partition eras, and over time, the scope of this genre expanded beyond literary figures to include politicians, bureaucrats and people associated with other fields.

With the help of artificial intelligence, thematic, linguistic, stylistic and comparative analysis of a vast collection of Pakistani Urdu aap beti can be done. Through artificial intelligence, it is possible to identify and compare topics such as migration, identity, homeland, cultural decline, political oppression, democracy, dictatorship, class issues and personal experiences in different autobiographies. Similarly, by analyzing the key words, historical references and emotional trends used by the authors, it can be understood how the changing social conditions after the establishment of Pakistan affected the narrative of Urdu Ap Beiti. Consequently, artificial intelligence can provide a modern research base to the study of Pakistani Urdu Ap Beiti and help in systematically understanding the large number of texts, classifying themes and making comparative studies of different periods. However, the final interpretation of the literary text, the historical validity and the meaning of the author's experience can only be determined by the critical insight of the human researcher.

1. Impact of distribution and migration

In Urdu literature, if anyone has presented the true literal glimpses of human tragedies associated with this era, it is Saadat Hasan Manto. This writer's collection of writings 'Siyah Hashiye' consists of short stories that effectively depict the atmosphere of cruelty and injustice. In the background of Partition, he wrote a story like "Toba Tek Singh" which has been rated as a classic. Ahmed Nadeem Qasmi also made the subject of the riots of this period. Similarly, Shaukat Siddiqui, Dr. Anwar Sajjad, Qudratullah Shahab, Ashfaq Ahmed have also presented various stories of migration tragedies, joys and sorrows in fiction, stories and novels. United India and its various forms of society can be seen in Abdullah Hussain's novel "Sad Generations" and Quratul Ain Haider's novel "Aag ka Darya", which is actually a story of many human tragedies along with the ancient history of India, the political and social conditions of that time. Along with the literal depiction of various events, the creations that present us with 'Kafan Dafan, Fassad, Andhera aor Andhera, Haftay ki Shaam, Lajwanti, Peshawar Express, Amritsar and Lalbagh' also included.

Partition of India and migration are of primary importance in the formation of Urdu-Aap Beiti. The displacement of millions, disintegrating families, crumbling cities, the search for a new identity and the recollection of the past provided a deep emotional and historical backdrop to autobiographical literature. Personal life and collective history appear to be intertwined in Pakistani Aap Beiti. In the later period, migration and the post-partition situation emerged as prominent themes in Intar Hussain's autobiography like "Chiraghon ka Dhowan". Hijrat has deeply influenced the tradition of Urdu Aap Beiti. Especially the migration after the partition of India created experiences like statelessness, displacement, uprooting, searching for a new identity and remembering the past in the lives of millions of people. In individual lives, these experiences come out not only as personal suffering, but also as collective history and cultural memory. As a result of migration, themes such as home, family, language, culture and attachment to native land became an important part of Urdu autobiography. In this way, Aap Baiti also became a literary document preserving the collective tragedy of partition and migration along with the life of the individual. The effects of partition of India, migration, riots, statelessness, cultural defeat and identity crisis are prominent in these important Aap Baitis

“1.”Chiraghon ka Dhowan ” — Intizar Hussain1

This is a very important book regarding the effects of the Partition of India. Intizar Hussain did not consider migration as just a geographical journey but presented it as an experience of deprivation of the past, civilization, city, home and identity. In it, the memory of the fading cultural environment of India and the strangeness of the new life in Pakistan are prominent. He writes in his autobiography that.

“I read this prose masterpiece of the poet Islam, the Ant Name, i.e. the life story of a “civilized and organized creature” and bowed my head before the greatness of Hafiz Sahib.”4

2.”Shahab Nama” — Qudratullah Shahab

In this autobiography, the events of the Partition of India and the establishment of Pakistan can be seen from the perspective of a government official and an eyewitness. The arrival of the refugees, the administrative problems of the new state and the initial political conditions are its important aspects. Shahab Name is an eternally living book of Urdu literature. In which there is a beautiful combination of art and thought. Despite its size, this is the only book that does not burden the body, but in every page we see the revelation of a new reality. This book contains everything from national history to spirituality. This is a book that no historian or student of literature can ignore. This book is essential to know and understand Pakistan. So far, several editions of this book have been published and it is the best-selling book in Pakistan. The reason for this is Shahab Sahib's style and realism. See an excerpt.

“We do not need the spirit of patriotism, but madness. Passion can only remain frozen in the coffin of the heart like an embalmed corpse. Madness, zeal for jihad and the desire for martyrdom warm the blood, and therein lies the secret of Pakistan's security and future.”5

3.”Yaadun Ki Barat” — Josh Malihabadi

“Yaadun Ki Barat” is a thick but interesting autobiography written by Josh Malihabadi. This book surpasses almost all biographies in Urdu. The interest of the book is greater in this respect. Because Josh has discussed his strengths as well as his weaknesses, shortcomings, misguidance, wanderings, rebellions, affairs and sins. In this autobiography of Josh Malihabadi, the experience of partition and migration to Pakistan is revealed from the

perspective of a writer and poet. In it, Indian civilization, literary environment, migration and the experiences of the new homeland are interrelated. He mentions a dream of his regarding the partition of India and migration.

"This incident probably dates back to 1918 when Muhammad Mustaqim first informed me about Gandhiji's personality and the freedom movement and sent me to Ahmedabad to attend the annual session of the Congress. I reached Ahmedabad in the evening and stayed in a tent. I was exhausted. After eating, I fell asleep. The previous afternoon, I was dreaming that I was flying while sitting on the throne of Solomon when my tent began to resonate with the sound of the strings. I opened my eyes, looked at the clock and saw that it was quarter past four. I pulled back the curtain of the tent and came out. As soon as I came out, I saw that a pink light like a salon was pouring down on my city of tents. And hundreds of beautiful Gujarati girls, wearing red headbands and holding candles in their hands, were singing the national anthem in their yellow rooms, and the whole world was dancing in a frenzy." 6

In addition to this, there are many other noteworthy anecdotes, but due to the length, their mention is omitted.

Artificial intelligence can be an effective research tool for studying the effects of migration in Urdu autobiographies. Through the analysis of a large number of autobiography texts, themes such as migration, statelessness, identity, memory, homeland, alienation, family, cultural change, and return can be identified. By studying the autobiographies of different authors in a comparative manner, it can also be seen how the experience of migration manifests itself on an emotional, political, cultural, or psychological level in each author. Furthermore, artificial intelligence can help organize references to historical places, figures, and events, detect repetitions and thematic trends in the text, and compare autobiography narratives from different periods. Thus, migration in Urdu autobiography is not simply an event of displacement, but a profound experience of crisis of identity, memory, civilization, and caste. Artificial intelligence helps to understand the various literary and thematic aspects of this experience in a systematic and comparative manner. However, the critical insight of a human researcher is essential for the final interpretation of historical facts, textual accuracy, and literary meaning

2. Early Pakistani Period in Urdu Autobiographies

In the early years of the establishment of Pakistan, autobiography preserved the political, administrative and social problems of the new country. The autobiographies of this period reflect the experience of becoming Pakistan, the initial problems of the new state, the situation of the refugees, political conflicts and social restructuring. Thus, autobiography is not just an individual's life but also an important literary tool for understanding the early history of Pakistan. After the establishment of Pakistan, the political, social, administrative and cultural conditions of the early Pakistani period (the early years after 1947) have been highlighted in many Urdu autobiographies and autobiographies. Some of the important ones are as follows.

"Shahabnama" by Qudratullah Shahab

is a very important autobiography for the study of the early Pakistani period. It contains an observational account of the establishment of Pakistan, the problems of the refugees, the administrative matters of the new state, the initial political conditions and the government system.

"Yaadoon Ki Baraat" Josh Malihabadi

Along with Josh's migration and early life in Pakistan, it also reflects the literary, political and social environment of that period. It also reveals the author's personal feelings about the new country.

"Chiraghon Ka Dhoba" Intizar Hussain

It focuses on migration after partition, new life in Lahore, memories of the past and the changing cultural environment. This is an important text for understanding the psychological and cultural state of early Pakistani society.

"Aag Ka Darya" and "Kar-e-Jahan Daraz Hai" Qurrat-ul-Ain Haider

Qurrat-ul-Ain Haider's autobiographical writings provide a glimpse of the partition, his arrival in Pakistan, his return to India and the changing political and cultural environment of both countries. However, it is more accurate to view it as a combination of autobiography and memoir rather than a pure autobiography. "Aag Ka Darya" is a novel, not an autobiography, while "Kar-e-Jahan Daraz Hai" is Qurrat-ul-Ain Haider's autobiography. Therefore, in both, the initial conditions of Pakistan are seen from different angles. In "Aag Ka Darya", the conditions after 1947 are not directly presented in a completely autobiographical manner, but in the broader historical context of partition, migration and cultural chaos. After the establishment of Pakistan, the effects of migration, separation, search for a new identity, mental distance between India and Pakistan, breakdown of cultural continuity and new

political environment are prominent. The novel creates the feeling that the change of political borders does not only change geography but also affects the cultural and psychological existence of man. In this sense, the identity and cultural crisis that arose in the early Pakistani period is an important aspect of the novel. In it, the names, characters and situations keep changing, but the country is the same India. As is evident from this excerpt.

"India is now ruled by the Mughal kings. The old system has changed - the Bengali farmer Abu al-Mansur Kamaluddin is alive and will remain alive. He is sitting in his small hut, fighting the fierce waves of the Padma."

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In "Kar-e-Jahan Daraz Hai", Qurat-ul-Ain Haider describes her life, family, literary environment and the political and cultural changes of the subcontinent in the style of a memoir. The period after the establishment of Pakistan comes out more clearly in terms of her personal experience. It gives a glimpse of migration, arrival in Pakistan, the formation of a new society, the activities of writers and intellectuals, relations between India and Pakistan, the problem of cultural identity in a new country and the psychological effects of partition. For Qurat-ul-Ain Haider, Pakistan is not just a new state but a historical experience that has profoundly changed the lives, relationships and cultural consciousness of individuals. For example, she writes in one place.

"For example, in "Kar-e-Jahan Daraz Hai", I tried to write a NON-FICTION novel in Urdu for the first time. The things I heard from him were strange and strange, that he was praising his family. He has exaggerated Yildirim." 8

"Alipur Ka Eli" and "Alakh Nagri" by Mumtaz Mufti

Mumtaz Mufti's autobiography is of particular importance in Urdu literature. His two famous autobiographies are "Alipur Ka Eli" and "Alakh Nagri". In both the books, the author has presented his personal life, intellectual evolution, social observations and the changing conditions of his era in a very frank manner. "Alipur Ka Eli" is Mumtaz Mufti's famous autobiography, which describes his childhood, boyhood, family environment, education, emotional experiences and stages of personality formation. The author has also made his inner qualities and human psychology the subject of the book. It gives a glimpse of the society of the subcontinent in which Mumtaz Mufti's personality is formed. In this sense, this book is not just the story of an individual but also reflects the social, cultural and psychological environment before partition. Here is an excerpt from "Alipur Ka Eli". "He has an eye for literature and takes interest in the highest masterpieces and eventually becomes a journalist. He does not present any great achievements but seems to be associated with film stars. Despite his inferiority complex, he also gains courage and independence. He has no interest in politics, but he is definitely happy to be a Pakistani. He certainly has affection for his homeland, but he considers coming to Pakistan a new life.

"No permanent theory of life emerges through it, even if it seems to be a bit of a stretch, but it certainly has a modern theory of life. Although the lack of will is clearly visible in it, it is also firm in its will. It does whatever it wants in its own way and does not care about violating its environment." 9

In "Alakh Nagri", the next phase of Mumtaz Mufti's life unfolds. It highlights his intellectual and spiritual journey, social experiences and the changing conditions of Pakistan. The new situation that emerged after the partition of India and the establishment of Pakistan, social change, the internal conflict of the individual and the spiritual quest are the important aspects of this book. Mumtaz Mufti has given importance to their psychological and inner effects along with external events. An excerpt from this book can be seen.

"When I was angry, God Almighty would say in my ear, 'Become a sieve, let this chaff pass through, don't stop it. If you stop it, an elephant will enter the sugar shop. Anger is not something to eat, it is something to drink'."

When I tried repeatedly to achieve something, God Almighty would say, "Don't be stubborn, let God do His will". When I tried to humiliate others, He would say,

Give up. Give up. There is victory in losing.

Whenever I was tired, a patient came to me for medicine, and I thought of avoiding him. God Almighty would say, "Give me the medicine, maybe God will like this act of yours." 10

When these two books are seen together, "Alipur Ka Eli" helps us understand the formation of the social and cultural environment before partition. Whereas "Alakh Nagri" gives a more prominent glimpse of the experiences and changing society after the establishment of Pakistan. Thus, both autobiographies provide an opportunity to understand the cultural transformation of the subcontinent and the process of shaping Pakistani society through the life of an individual.

In these autobiographies of Mumtaz Mufti, along with the events of his personal life, aspects of psychological conflict, social observation, intellectual evolution, the partition of India, the establishment of Pakistan and spiritual quest are also prominent. In “Alipur Ka Eli”, the early formation of personality, family environment and internal experiences come to the fore, while in “Alakh Nagri”, the later stages of life, the changing social environment of Pakistan and the spiritual and intellectual journey of the author get a more prominent place. With the help of artificial intelligence, thematic, linguistic, psychological and comparative analysis of Mumtaz Mufti’s autobiographies can be done. Through this, it is possible to identify the following aspects in the digital texts of both books.

“Allah Mian kay Karkhanay Main”— Ashfaq Ahmed

“Allah Mian kay Karkhanay Main” is considered one of Ashfaq Ahmed’s well-known prose writings and autobiographical memoirs. In which his personal experiences, social observations, spiritual thought and human psychology are of particular importance. For him, an individual’s life is not just a personal experience, but he sees it in the broader context of society, civilization and human values. In the context of Pakistani society, topics such as social change after the establishment of Pakistan, change in moral values, the civilizational conflict between the East and the West, materialism and the spiritual problems of man are noteworthy in Ashfaq Ahmed’s writings. His style is generally conversational, simple, intellectual and mystical in nature. Through which he derives major human and moral questions from ordinary incidents of daily life. Artificial intelligence can become an effective research assistant in the study of Ashfaq Ahmed’s writings. Through it, it is possible to identify themes, important concepts, repetitions, linguistic trends and intellectual relationships in a large textual collection relatively quickly. However, the results obtained through artificial intelligence should not be considered as the final literary interpretation. The original text, authentic edition and the critical insight of a human researcher will continue to have a fundamental role.

“Ayina dar Ayina” — Jamiluddin Aali

Jamiluddin Aali’s personality is prominent in Urdu literature as a poet, writer, columnist and intellectual. His autobiography “Ayina dar Ayina” reflects personal life experiences as well as the changing political, social and cultural conditions of the subcontinent. In this type of writing, the life of the individual and the history of the era appear to be interconnected. The period after the establishment of Pakistan holds special importance in Jamiluddin Aali’s writings. Topics such as the partition of India, migration, the initial construction of Pakistan, the changing social environment, literary activities, national identity and cultural values form part of his observations. He describes the hopes, difficulties and changes that arose in this era through his personal experiences. In this regard, his autobiography can also be considered important for understanding the early social and cultural environment of Pakistan.

Reading “Ayina dar Ayina” with the help of artificial intelligence can help us understand how a writer perceived and preserved the cultural and social changes of Partition, migration, the establishment of Pakistan, and the subsequent changes. However, artificial intelligence should be used as a research aid and final verification of the book’s text, gender status, year of publication, and historical references is necessary with the original book or an authentic research source.

3. Political and Historical Autobiographies

A prominent feature of Pakistani Urdu autobiography is its political and historical nature. Politicians, government officials, journalists and writers recorded their observations about the political conditions of the country, centers of power, democratic struggles and state institutions through their personal experiences. Such autobiographies present a personal and observational history different from the official document of history.

The political conditions of Pakistan are reflected in several Urdu autobiographies. Especially important are those autobiographies whose authors themselves were associated with politics, bureaucracy, parliament or political struggle. A research review has also highlighted the description of the political system, rulers, state institutions and important historical events in Urdu political autobiographies. In this regard, Qudratullah Shahab’s “Shahabnama” is of exceptional importance. It was published in 1987 and includes several events of the political and historical formation of Pakistan along with the personal life of the author.

“Shahab Nama” and Pakistani Politics

“Shahab Nama” is an important milestone in the tradition of Pakistani autobiography. Qudratullah Shahab held high positions in the bureaucracy. Therefore, he got the opportunity to see the administrative and political system

of Pakistan closely. Childhood, education, employment, partition of India, political events, experiences of the ruling class and the government system are intertwined in the autobiography. For this reason, this book has been described as an important political and historical landmark along with personal life.

“Shahab Nama” is an Urdu autobiography as well as an important personal narrative of the political and administrative history of Pakistan. Its importance increases because the author closely observed the early political stages of Pakistan after the British era during his government service. The book provides details of the partition of India, the establishment of Pakistan and its subsequent political conditions, the role of the bureaucracy and the ruling class. “Shahab Nama” reflects the political problems that arose after the establishment of Pakistan, the relationship between the government and the administration, and the struggle for power. The author especially closely observed the periods of Governor General Ghulam Muhammad, Sikandar Mirza and President Ayub Khan. Because he was serving as a secretary to these rulers in high administrative positions. A prominent aspect of this book is the reflection of the interrelationship between bureaucracy and political power. Shahab has presented the internal environment of high government circles, administrative decisions and the mood and behavior of the rulers through his observations. For this reason, “Shahab Nama” is considered an important source of political and administrative history of Pakistan, rather than just a story of personal life.

A glimpse of the early constitutional crises of Pakistan is also found in the book. Especially the case of Maulvi Tamizuddin Khan and the events related to the powers of Governor General Ghulam Muhammad are important in understanding the early conflict of democratic and constitutional institutions in Pakistan. In historical studies, Shahabnama has been used as an important personal source regarding this incident.

The political and social problems of Kashmir are also prominent in “Shahabnama”. The author’s official duties gave him the opportunity to closely observe the administrative and political conditions of Kashmir. Modern research studies also highlight the importance of Kashmir’s history, politics and social conditions in Shahabnama. Shahab has presented the rulers not only in terms of political positions but also in terms of their personalities, temperaments, habits, decisions and administrative attitudes. This helps the reader to understand the internal environment of the centers of power of that period. However, it is more appropriate to read this type of autobiography as a source based on the author’s personal observations and point of view rather than considering it as a completely impartial historical document

“Parday say Parliament tak” — Shaista Suhrawardi Ikramullah

“Parday say Parliament tak” by Shaista Ikramullah is an important autobiography in the tradition of Pakistani Urdu autobiography in which Shaista Ikramullah has recorded the political, social and cultural changes of the subcontinent along with her personal life. Especially after the establishment of Pakistan, the Constituent Assembly, early parliamentary politics, constitution-making, women's political participation and the political issues of the new country give this book historical significance. Shaista Ikramullah herself was a member of the first Constituent Assembly of Pakistan. Therefore, her writing includes direct observation of some events of early Pakistani politics. She also expresses her views on the political role of women, their rights and their participation in national life. Thus, “Parday say Parliament tak” is not just the story of a woman's personal life but also an important autobiographical source for understanding the early political and parliamentary environment after the establishment of Pakistan, the political struggle of women and the restructuring of Pakistani society. As a member of the first Constituent Assembly of Pakistan, the author has presented important observations regarding early parliamentary politics, constitution-making and women's political participation.

“Aor line cut gai” — Kausar Niazi

“Aor line cut gai” by Kausar Niazi is an important book in the tradition of Pakistani political Aap Beiti, in which the author has presented his political life, experiences in the houses of power and the turbulent political situation of the country based on personal observation. In the book, Zulfikar Ali Bhutto's regime, the political crisis of 1977, the politics of the People's Party, political conflict, martial law and imprisonment are highlighted in the book. Kausar Niazi has also covered the internal differences of political parties, the attitudes of the ruling class and the changing mood of state power. In this way and the line was cut, it is not just a personal story of a politician but also a personal testimony of an important and critical period in the political history of Pakistan. Through which it helps to understand the political chaos of the 1970s, the weakness of the democratic system and the struggle for

power. It includes the author's observations about political life, the political crisis of 1977 and experiences of imprisonment, along with politicians and military officials.

“Haan Main Baghi Hoon” — Javed Hashmi

“Haan Main Baghi Hoon” by Javed Hashmi is an important book in the tradition of Pakistani politics in which the author describes his long political life, democratic struggle, internal affairs of political parties and various aspects of state power in the light of his personal experiences. Military dictatorship, martial law, conflict between political parties, weakness of democratic institutions, problems of political activists and influence of centers of power are prominent topics in the book. Javed Hashmi also expresses his views on the issues of democracy and civil supremacy in Pakistan through his political experiences. He writes in one place.

“....Yes! I dare him to wipe the tears of this innocent child in a ruthless society. This is my rebellion. Whatever the punishment is, I gladly accept it. Yes, I am a rebel. Yes

“I think that if I had set up big mills, built properties, I would not be able to do politics according to my thoughts. Lack of capital worked for me.” 11

The importance of this autobiography lies in the fact that it presents Pakistani politics from the perspective of a political activist and leader who witnessed various political eras, arrests and political conflicts. Thus, “Haan Main Baghi Hoon” is not just an account of personal life, but also an important personal political narrative to understand the interrelationship of democratic struggle, political resistance and power in Pakistan. Thus, it presents a politician's personal point of view about Pakistani politics, democratic struggle, political parties and state system.

“Bari Jail se Choti Jail Tak” — Raja Anwar

“Bari Jail se Choti Jail Tak” by Raja Anwar is an important book in the tradition of Pakistani political autobiography, in which the author describes his political struggles, experiences of imprisonment and political conditions of the country through personal observation. In particular, the book reflects Zulfikar Ali Bhutto's regime, the politics of Pakistan People's Party, the activities of political activists, the situation that arose after the 1977 political crisis and martial law. Raja Anwar also deals with political dissension, state pressure, prison experiences and the difficulties of being a political activist. The importance of this book lies in the fact that it presents the political history of Pakistan from the perspective of a person who himself went through the experience of political activities and imprisonment. Thus, “From Big Jail to Small Jail” is not just a story of personal situations but also a personal document of political conflict, democratic struggle, state oppression and political worker's experiences. The era of Zulfikar Ali Bhutto, the formation of Pakistan People's Party and the political struggle and conditions of imprisonment during martial law are the main topics of this autobiography. In this regard, it should be kept in mind that President Ayub Khan made a plan to build a new capital, Islamabad, so he says that his own people were given huge contracts. (General Ayub can hardly be forgiven by history for not only destroying the constitution and democracy, but for the first time during his tenure, the blood of infamy came into the mouths of the people). However, later governments jailed some of the contractors among them. Regarding one such contractor, Raja Anwar reveals the corruption of this period in these words.

“Several CDA employees and contractors were behind bars on the charges of embezzling crores of rupees. After talking to them, we found out that the contract for construction works was given to the lucky one who got the blessings of Darbar Shahi. A very big contractor, Mir Hassan, is currently serving a criminal sentence on the basis of this case. Mir Hassan told proudly one day that in 1964, we spent eight lakh rupees on President Ayub's presidential campaign.” 12

“Aiwan-e-Iqtidar kay Mushahidat” — Gohar Ayub

“Aiwan-e-Iqtidar kay Mushahidat” by Gohar Ayub Khan is an important book in Pakistani political autobiography and memoirs in which the author describes his political experiences, government affairs and the periods spent in the houses of power based on personal observation. The book brings to light various aspects of Pakistan's political system, the mutual relations between the civil and military leadership, government decisions, the activities of political parties and the struggle for power. Gohar Ayub Khan has made the reign of his father Field Marshal Ayub Khan and its political environment as well as his own practical political experiences as a subject. In this respect, the book provides an opportunity to see Pakistani politics from the perspective of a person who was himself a part of the close circles of power and the political process. However, considering it as a personal and autobiographical narrative, it is more appropriate to read his observations in combination with other historical sources. It provides an opportunity to see Pakistani politics and the system of power from the perspective of a

member of an important political family and a former minister. The revolutions that took place at the national and international levels in the last fifty years and the new history that was created, have been described by Gohar Ayub Khan in his autobiography. Gohar Ayub Khan has also made several important revelations. The fact is that the period from the assassination of Prime Minister Liaquat Ali Khan to the imposition of martial law in 1958 was a politically turbulent, disturbing and a time of royal prostitution. President Sikandar Mirza was the nominal president. The real center of authority was the person of Army Chief Ayub Khan. But he was not able to tolerate even the powerless President Sikandar Mirza. Gohar Ayub revealed that Sikandar Mirza was woken up in the middle of the night and his resignation was taken. He describes this eyewitness incident as follows.

"When Begum Naheed Sikandar heard that three generals were waiting for her husband in the dressing room, she started running in a hysterical manner. The President emerged from the bedroom wearing a dressing gown. His right hand was in the pocket of the gown and he was holding a small 25-bore Beretta pistol in his hand. (13)

"Sach To Yeh Hai" — Chaudhry Shujaat Hussain

"Sach To Yeh Hai" by Chaudhry Shujaat Hussain holds an important place in Pakistani political autobiography and memoir. In this book, the author describes his political life, family political background and observations of different political periods of Pakistan in the light of personal experiences. It reflects Pakistan's parliamentary politics, relations between political parties, government formation, power struggles, decisions of political leadership and problems faced by the democratic system. Through his political experiences, the author has also shed light on the behavior of various rulers and political leaders and the changing trends of the country's politics. Thus, Sach To Yeh Hai is just a politician's personal Not only a story, but also an important source for understanding Pakistan's political evolution, centers of power and the parliamentary system from the perspective of a political figure. The author's life until the 2008 general elections and the different periods of Pakistani politics are described. He writes about Nawaz Sharif.

"On the advice of Nawaz Sharif, Chief Justice Sajjad Ali Shah's phone was being tapped, the Chief Justice found a recording device in his bedroom. When he decided to hold a press conference, the distraught Nawaz Sharif sent me and Khalid and Advocate to convince the Chief Justice, we convinced him after many prayers and gatherings. Later, Nawaz Sharif said, "It is not possible that the Chief Justice could be arrested for one night." 14

"Meri Tanha Parwaz"— Kulsoom Saifullah Khan

"Meri Tanha Parwaz" by Kulsoom Saifullah Khan is an important book in Pakistani political autobiography and memoir, in which the author has made the changing political and social conditions of Pakistan a subject along with her personal life and political experiences. This book reflects the participation of women in Pakistani politics, the role of political families, centers of power, government system, political conflicts and political conditions of different periods. As a female political figure, Kulsoom Saifullah Khan has made it clear through her experiences that women faced social and political obstacles in Pakistani politics. In this regard, My Lonely Flight is not just a story of an individual's life, but an important tool for understanding Pakistani political life, the political role of women and the changing landscape of power in the light of personal experience. It presents personal observations and experiences regarding Pakistani politics, rulers, the state and political families. Here are the words of Syed Mazhar Ali Shah about it.

"The book we are currently reading is by Ms. Kulsoom Saifullah Khan Sahiba's autobiography is "My Lonely Flight". After reading this 370-page book, we have no hesitation in saying that the Saifullah brothers of Lucky are lucky sons who had a woman as their mother that very few people are blessed with. She was a shining example of courage and bravery in our Eastern society. We rarely find an example of the courage and bravery with which he raised his children alone after the untimely death of his wife and provided them with the ornaments of higher education and morality." 15

"Sab Se Pahlay Pakistan"—Pervez Musharraf

"Sab Se Pahlay Pakistan" is a book based on the political memoirs of Pervez Musharraf. In which he describes his military and political life, his assumption of power in 1999, the country's politics and the important events of his tenure from his own perspective. The book includes important topics such as Pakistan's political system, the relationship between democracy and military power, internal security, relations with India, the background to Kargil, Pakistan's foreign policy after 9/11 and the global war on terrorism. The chapters of the book clearly contain topics such as "Pakistan First", democracy, economy, war on terrorism and international diplomacy. The importance of this book in the study of Pakistani political history is that it presents the political conditions from

1999 to the mid-2000s from the perspective of a former military chief and president. It presents the story from the personal perspective of the author. However, in a research study, it should be considered an autobiography/memoir based on the author's own interpretation and political stance rather than an impartial historical document, and its narrative should be examined in conjunction with other historical sources. Pervez Musharraf also mentions his frivolous affairs and adventures in his autobiography. Musharraf writes about his second love.

*"As soon as I reached Garden Road, I fell in love with my second love. She was a beautiful Bengali girl from East Pakistan (Bangladesh). I later heard that she was living a happy married life in Bangladesh."*¹⁶

However, his 1999 overthrow of the elected government and subsequent installation of a military general as president is considered a major problem for democratic continuity. During his tenure, the influence of the administration and military leadership was greater than the role of parliament and political parties, the effects of which are still present. Several changes to the constitution and the emergency of November 2007 made his tenure the subject of severe constitutional and political criticism. The removal of Chief Justice Iftikhar Muhammad Chaudhry and the lawyers' movement resulted in the government facing severe political pressure. Initially, his tenure encouraged the expansion of private media. But later, restrictions and pressure on the media also came to the fore at times. Political and military tensions increased in Balochistan during his tenure, which affected the relations between the federation and the province. This was a fire that has put a question mark on the integrity of Pakistan. The use of force in Balochistan has taken things a long way. During his tenure, Pakistan's policy after 9/11 was criticized for being too aligned with American priorities. This is the reason why this policy has also had serious effects on internal security and now the situation has become even more serious

"Chah-e-Yusuf Se Sada" —Syed Yousuf Raza Gilani

"Chah-e-Yusuf Se Sada" is the autobiography of Syed Yousuf Raza Gilani, which he wrote while imprisoned in Adiala Jail and was published in 2006. This book presents his family background and political journey along with his personal observations of the political conditions in Pakistan during various political periods, especially from the era of Zulfikar Ali Bhutto to the era of General Pervez Musharraf. Gilani also makes parliamentary politics, political conflicts, imprisonment and imprisonment, and the political, social and economic changes taking place in Pakistani society as subjects. In this sense, this book is not just the story of the personal life of a politician but also a personal narrative of Pakistan's political history and democratic struggle. The reason is that this person is currently the Chairman of the Senate formed by a government that came to power on a fake mandate. This is why it is more appropriate to read this book as an autobiography based on the author's personal point of view, combining historical events with other authentic sources.

As an overall review, it can be said that Urdu political and historical autobiographies preserve the personal life of the individual as well as the political, social, cultural and historical conditions of their era. Autobiographies like Shahab Nama, Parday Se Parliament Tak, Line Kat Gayi, Yes I Am a Rebel, Bari Jail Se Choti Jail Tak, Chah-e-Yusuf Se Sada and First Pakistan present topics such as the establishment of Pakistan, constitutional crisis, democratic struggle, martial law, political conflict, imprisonment, centers of power and foreign policy from different personal angles. Therefore, these autobiographies are not just personal memoirs but also important sources of alternative political and personal history.

Artificial intelligence can connect the study of these autobiographies with the methods of modern digital humanities. AI can be used to digitally digitize large numbers of texts and conduct thematic analysis, keyword identification, classification of historical figures and events, emotional trends, narrative structure, linguistic style, and comparative study of the perspectives of different authors. For example, by comparing the use of concepts such as "democracy," "martial law," "dictatorship," "parliament," "constitution," "imprisonment," and "political resistance" in different narratives, it is possible to see how different political periods were perceived and described by authors. An important advantage of artificial intelligence is intertextual comparison. By searching for the same historical event in different narratives, it is possible to find out from what angle different authors presented it. For example, the narratives of a bureaucrat, politician, journalist, and political activist about a political crisis can be compared. In this way, artificial intelligence can help identify points of agreement, dissenting narratives, silences, and biases. Furthermore, organic analysis can map the interrelationships of people, places, and events, making it easier to understand the complex connections of political history. However, research caution is necessary in the use of artificial intelligence. Autobiography is primarily based on the author's memory, experience, and point of view. Therefore, it may include personal bias, selective memory, or political stance. The reason is that artificial

intelligence does not automatically prove the claims contained in a text to be historical fact. Therefore, the results obtained from artificial intelligence must be verified with the original book, authentic historical documents, official records, and other research sources.

Autobiographies of Writers and Poets

The contribution of writers and poets is very prominent in the tradition of Pakistani Urdu autobiography. The autobiographical writings of Josh Malihabadi, Mirza Adeeb, Ada Jafri, and several other writers preserve the literary environment, creative experiences, and intellectual trends of their era along with their personal lives. Some of the most important of them are mentioned below

1. "Yadon Ki Baraat" - Josh Malihabadi

"Yadon Ki Baraat" is a famous autobiography by Josh Malihabadi in which the poet has described his life, literary journey, personal experiences and the political and cultural conditions of his time in the style of memoirs. The importance of this book is not limited to Josh's personality and poetic life, but it also provides glimpses of the political struggles of the subcontinent, the freedom movement, the colonial system, the establishment of Pakistan, migration and the early social and political conditions of Pakistan. Through his observations, Josh has presented various political and literary figures, literary circles and the changing intellectual trends of his time. Themes such as independence, nationalism, human freedom, progressive thought and social inequality are also prominent in his autobiography. In this sense, "Yadon Ki Baraat" is not just a personal story of a poet but also an important personal document of the political, literary and cultural scenario of the subcontinent in the twentieth century. At the beginning of this autobiography, he mentions various members of the family. And at the same time, he also mentions the interior and exterior decoration and the hustle and bustle of the mansion. From which the cultural and civilized maintenance of his era can be estimated. How somehow the life of Josh Malihabadi passed through hardships in his childhood can be estimated from this quote.

"The interior of my mansion was filled with light and activity. Maids, maids, aunts, maids, maids, maids, maids, maids, maids, maids, maids, maids, maids who pulled the strings of the wings and told stories at night, were seen walking around and laughing. In addition to this prosperous population, poor women from noble families also came as guests every day, every month or two, to spend a few good days

Servants, servants, soldiers, soldiers, masters, companions, storytellers, there was a commotion

Apart from them, a few foreign, Lucknowi poets always stayed as guests and used to deliver poetry every day." (17)

"Yaadon Ki Baraat" through artificial intelligence If studied, the historical events, political figures, literary movements, discussions of independence and the partition of India present in it can be separated thematically. Artificial intelligence can make a comparative analysis of the repetition of political and cultural words in different chapters, the author's emotional tendencies and the description of different historical periods. Similarly, the connection between Josh's personal experience and collective history can also be highlighted. However, for the historical accuracy of the autobiography, the results of artificial intelligence must be checked against the original text and authentic historical sources.

2. "Mitti Ka Diya" - Mirza Adeeb

Mirza Adeeb was a prominent Urdu short story writer, playwright, and writer. His autobiography "Mitti Ka Diya" holds an important place in the tradition of Urdu autobiography. In this book, he has presented his personal life experiences in connection with the social, economic, literary, and cultural conditions of his era. Its title, "Mitti Ka Diya", also has a symbolic significance, which points to the struggle of the common man and creator who maintains his light despite limited resources. In "Mitti Ka Diya", Mirza Adeeb has described the different stages of his life, childhood, family environment, education, social experiences and personality formation events in a memoir style. In his autobiography, the statement of self is not just for self-expression but also becomes a means of understanding his era and society. The author makes it clear through his experiences that a person's personality is shaped by his personal circumstances as well as the social and historical environment.

A prominent aspect of the book is the reflection of social inequality and economic difficulties. Mirza Adib closely felt the problems of the middle and lower classes, limited resources, employment difficulties and social disparities. For him, the common man is not just a background character but the basic unit of society. This is why human deprivation, struggle and the desire for a better life are repeatedly highlighted in his autobiography.

An important part of Mirza Adib's autobiography is related to his literary journey. It gives a glimpse of the changing trends of Urdu literature, his relationships with writers and penmen, his literary activities and creative

experiences. In this regard, "Mitti Ka Diya" becomes not just the life of a person but also the memoir of a literary era. The author did not consider literature as mere entertainment but rather as a means of interpreting human life and social reality. Here is an important quote in this regard.

"We who are the writers of Pakistan. Our pens are the trust of our people. We have to protect the culture with our pen which is the culture of our people

Islam is the biggest part of our culture and Pakistani culture. Why can we ignore Islam?

Our writers better accept this fact as soon as possible

But this Islam is not the Islam of some dark idea. It is the Islam that needs ijtihaad in view of the changing requirements over time.

The nature of Islam is dynamic, hostile to stagnation and favors ijtihaad. There is great openness and breadth in Islam. The only condition is that no movement, no change and no ijtihaad affect the basic rules of Islam, whose sources are the Holy Quran and the hadiths of the Prophet." 18

Mirza Adeeb's autobiography can also be seen in the context of the partition of India and the social changes that followed. Partition affected the political map of the subcontinent as well as the lives of individuals, relationships, social values and cultural environment. In "Mitti Ka Daya" the highlights of the changes of this era are revealed through the author's personal experiences and observations. In this way, Ap Beti establishes a relationship between individual memory and collective history.

The main feature of Mirza Adeeb's writings is a deep connection with the common man. In "Mitti Ka Diya" also these roles and sections of life are given importance which are generally neglected in the society. Labourers, middle class, deprived people and people suffering from social problems are part of their observation. Due to this human sympathy, the personal experience in his autobiography is transformed into a wider human experience. The style of "Mitti Ka Daya" is simple, lively, frank and expressive. Mirza Adeeb has presented the events of his life in a direct and observational manner instead of unnecessary fabrication. The inclusion of emotions, feelings and social observations with the events creates a literary effect in the autobiography. His style of narration takes the reader closer to the author's personal experience.

In the present era, the "Mitti Ka Diya" can be seen from new research angles with the help of artificial intelligence. Topics such as poverty, class differences, literary life, partition of India, social change, identity, human deprivation and creative struggle can be identified in the text through AI. Similarly, by comparing Mirza Adeeb's autobiography with other Urdu Aap Baits, it can be seen how different authors have described the political and social conditions of their era

"Jo Rahi So Be Khabari Rahi"-Ada Jafri

"Jo Rahi So Be Khabari Rahi" is the book of famous Urdu poet Ada Jafri which was published for the first time in 1995. Later, more editions were also published. This book has 376 pages. This book is not just an account of Ada Jafri's personal life, but also a story of social, cultural, literary and social experiences of a long era. The author has preserved her childhood, family, marriage, literary life, travel, relationships and changing society through her memory. The names of the chapters of the book are also For example, "Bari Haveli", "Badayun Ke Sham Va Sahr", "Mein Ape Ranjha Hui", "Shehr Ko Selab Le Gaya" and "Pardes" etc. According to a critical study, the depiction of family environment and traditions is particularly prominent in the first one and a half hundred pages. An important aspect of "Jo Rahi Su Be Khabari Rahi" is the feminine consciousness and the inner world of women. Ada Jafari did not see a woman's life as a mere domestic role but also made her subject of feeling, loneliness, desire, creativity and self-awareness. Her autobiography reflects the experience of a woman who is surrounded by traditional social restrictions on the one hand and in search of her own identity and creative identity on the other. That is why this book is of special importance in the study of Urdu women's autobiography.

"Our houses had no separate room for girls, despite the capacity. My whole empire was my bed and now that I had access to books by the kindness of my mother, then the bed would be in one corner and the rest of the books would be scattered everywhere. Until today, I could not be aware of the style of reading and writing while sitting on a chair in front of the table. Even today, a corner of the same bed or a certain corner of the floor of my library. Books scattered around, pen in hand and paper in front. This is my Masnad and this is my Jagir.

Nana's circle of friends included non-Muslim companions. On the occasion of Holi Diwali festivities, plates of dishes and sweets came from them. At the houses of the Muslim landlords, their Hindu farmers also used to bring sugarcane juice, milk and curd as an offering on special occasions. Especially "on the occasion of marriage with

milk and curd for good omens. Fish was also used. By the way, in our house, like wheat and other commodities, fish was never bought from the market". 19

Ada Jafri started writing poetry at a young age and initially used to write poetry under the name "Ada Badayoni". After her marriage in 1947, her literary name was "Ada Jafri". In the autobiography, along with the formation of her literary journey and poetic personality, the literary environment of Urdu is also reflected. In this way, the book preserves the personal story of a poetess and the literary experiences of an important generation of Urdu literature. The great merit of this book is that Ada Jafri preserves a specific civilization and social lifestyle through her personal memories. In an article by the National Council for the Promotion of Urdu Language, this autobiography has also been described as a reflection of the civilization, way of thinking and social lifestyle of a particular era. In this sense, "Jo Rehi So Bekhabari Rehi" goes beyond personal memory and assumes the status of cultural memory.

Ada Jafri's life went through the era of partition in 1947. She moved to Pakistan after marriage in the same year. Therefore, partition and its human and social effects also play an important role in the autobiography. In particular, sections like "Main Ape Ranjha Hoi" reveal the turbulent circumstances of partition and the human tragedy. In this way, the author's personal memory is connected to collective history. Ada Jafri traveled to different countries with her husband and observed the political, social and cultural conditions of these societies. Some chapters of the autobiography, such as "Manzil Manzil", "Pardis", "Naqsh-e-Qaddam Yehn Yay" and "Qarya Beh Qarya Ko Beh Ko", are related to travel and observation of foreign societies.

The style of "Jo Rehi So Bekhabari Rehi" is fluent, polite, soft, expressive and based on memory. Instead of simply describing the events in historical order, Ada Jafri also gave importance to the feelings and cultural experiences associated with them. Some critics have highlighted the elegance and charm of the prose of this book. Although some critics of the book have also pointed out that at some points the author's description of the characters is not completely detailed, while some chapters take the form of regular travelogues or impressionistic essays. Nevertheless, this book is particularly helpful in understanding Ada Jafri's mental formation, literary personality and cultural experience. "Jo Rehi So Bekhabari Rehi" is an important feminist and cultural document in the tradition of Urdu autobiography. Ada Jafri has combined the events of her life with the inner world of a woman, the family system, changing civilization, the partition of India, literary life and global observations. The real importance of this autobiography is that personal memory is transformed into collective history and cultural memory. This feature makes it a valuable text for the research study of Urdu autobiography.

Conclusion

In Pakistani Urdu autobiography, women's autobiography established a separate and important identity. Women described their lives not only in terms of family or society but also in terms of their own identity, education, creative identity, social restrictions and gender experiences. This added a feminine perspective to autobiography that was different from the male narrative. Autobiographies of actresses, writers, poets, and political and social figures provided an opportunity to directly express the experience of women in Pakistani society.

In Urdu autobiographies, personal experiences, migration and partition of India, political situations, socio-economic issues, cultural change, female consciousness, literary life, identity, psychological states, and historical events are prominent in different shades. Artificial intelligence can become an effective research tool for understanding and analyzing these diverse topics. With the help of artificial intelligence, common themes, important characters, historical events, linguistic trends, and the authors' perspectives can be identified and studied in a comparative manner in different autobiographies. For example, in "Shahab Nama", "Yadon Ki Baraat", "Jo Rehi So Bekhabari Rehi" and other political autobiographies, the historical, political, cultural, and personal elements present in them can be separately marked and their mutual relationships can be examined. Similarly, artificial intelligence helps the researcher organize vast material by identifying thematic repetitions, emotional trends, narrative structure, and key words in a large collection of texts. However, artificial intelligence should be used as an auxiliary research tool rather than a final critical judgment. Because the critical insight of a human researcher is of fundamental importance in determining the personal nature, historical authenticity, and literary significance of an autobiography. That is, an important aspect of Pakistani autobiography is literary self-knowledge. The writer mentions his creative journey, literary friends, contemporary writers, literary movements, and his intellectual evolution. This type of autobiography provides important material for literary history. Because they preserve objective observations about literary movements and personalities..

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