

# **PARTITION INDUCED HUMAN TRAUMA, PAIN AND SUFFERINGS THROUGH POEMS**

A dissertation submitted to the Department of History and Archaeology, Central University of Haryana, in partial fulfillment of the requirement for the Degree in Master of Arts in History and Archaeology.



**Supervisor**

Dr. Abhiranjan Kumar

Associate Professor

**Investigator**

Manpreet Kaur

Roll No. 190300

**DEPARTMENT OF HISTORY AND ARCHAEOLOGY**

**CENTRAL UNIVERSITY OF HARYANA, JANT-PALI,**

**MAHENDRAGARH, HARYANA 123031**

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## CERTIFICATE

This is to certify that the dissertation entitled the “Partition Induced Human Trauma, Pain and Sufferings through Poems” Is submitted by Manpreet Kaur, Roll No. 190300 is a research work done under my supervision. It is submitted for the partial fulfillment of the requirement for the award of Degree of Master of Arts in the Department of History and Archaeology in Central University of Haryana. The dissertation has not been submitted previously in part or full to this or other university or institution for the award of any degree or diploma.

Place: Mahendergarh

Dr. Abhirajan Kumar

Associate Professor

Department of History and Archaeology

Central University of Haryana



## **DECLARATION**

I, Manpreet Kaur, hereby declare that this M.A. dissertation entitled “Partition Induced Human Trauma, Pain and Sufferings Through Poems” under the supervision of Dr. Abhirajan Kumar, Department of History and Archaeology, Central University of Haryana and submitted to Central University of Haryana in partial fulfillment of the requirement for the award of the Degree in Master of Arts in the Department of History and Archaeology, is a research work done by me. The dissertation has not been submitted previously in part or full to this or other university or institution for the award of any degree or diploma.

Place: Mahendergarh

Manpreet Kaur

Roll No. 190300

Department of History and Archaeology

Central University of Haryana

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## **CHAPTER - 1**

### **INTRODUCTION**

The great cataclysmic event in the Indian history took place on 15 August 1947. On one hand side, it gave freedom to India on another hand, it led to the partition of India into parts; India and Pakistan. Partition divides territories on the basis of religion, ethnicity, history or where different communities find difficult to leave together. The delightment of joy and happiness of India turned into horrific misery, brutality and violence. In the partition of India 2 million people died and 10-20 million were displaced. It's easy to read and study the statistics, but when it comes to trauma, emotions, bloodshed, misery those people had gone through, it is strenuous for us to realize there agony. The result of partition is the hatred which is still prevalent among in habitats of Pakistan and India after 73 years of the independence of India. In the starting of this chapter discussion about the political and historical background is done.

British government ruled India on the basis of their divide and rule policy. They created a Muslim opposition towards congress. Congress was labeled as Hindu body for Hindu, but congress never accepted and always called itself secular. With the emergence of Indian National Congress in 1885 the British needed conservative Muslims as a counterpoise to what the Raj saw as "seditious" Congress (Singh, p.10).

So in 1906, All India Muslim League was formed to safeguard the rights of Indian Muslims. It was favorable to the British rule. Indian National Congress, Muslim League and British Government, these are the three measure agencies who took part in the negotiations for the transfer of power. The dream and fight for Purna Swaraj was kept by Indian National Congress in December 1929, Lahore Session by Pandit Nehru, from Lahore Session to Lahore resolution in 1940 where demands of Pakistan were kept, many political changes occurred which led to partition of India. Some measures changes are that in 1935, elections to the provincial legislatures were held for the first time. In these elections only 10 to 12 percent of population voted. Indian National Congress got absolute majority. "The congress election

campaign received massive response and once again aroused the political consciousness and energy of the people” (Chandra, p.260).

But Muslim League’s performance was worst in the constituency reserved for the Muslims. In the united provinces the Muslim League wanted to form a joint government with the congress, but congress rejected the offer. Some scholars argue that the rejection convinced the league if India remained United then Muslims would find difficult to gain political power because then they would remain a minority.

After provincial election a major incident took place in India, the Second World War started on 3<sup>rd</sup> September 1939 for which British needed support from Indian political leaders, but Indian leaders denied for their support. So the Cripps Mission was sent in India. In the provision of Cripps Mission, British acknowledged Indian rights to be a Dominion. In spite of all this, Cripps Mission was a failure. In response to the Cripps proposal Gandhi’s Quit India Movement began. INC withdrew from the government in 1939 in the vague of the World War II then after a long phase of political negotiation began between 1941 and 1947.

Here the drastic shift took place in Indian politics because the Indian Leaders were put in the prison for about three years and field was left open for the Muslim League to consolidate itself. The congress remained outside the constitutional politics for about 6 years and it gave way to the Muslim League to spread their propaganda of Pakistan. Muslim League got the chance to spread feelings of terror and communal feelings among the Muslims by declaring them as minority in the country which paved the way for the partition of India and communal riots in some parts of the country. Jinnah before the elections had been saying that there was no substantial difference between the League and Congress at once began to adopt a very different tone. He has been described in Congress circles as ‘The ambassador of Hindu-Muslim unity’ and had been more notable as an anti-British nationalist than the champion of Islam. But the Congress rather than British now became his enemy number one and he embraced a bitter campaign of vilification ‘Muslims’ he said, ‘Can expect neither justice nor fair play under Congress government’ and all the hope of communal peace had been wrecked ‘ on the rock of Congress fascism’ (Moon, p.16).

He started propagating the idea of pure or Pak land that is Pakistan. This helped him a lot in the next elections which were held in 1946. The results of these elections were that INC won 91% of the non Muslims seats and all India Muslim League won 425 seats placing it as second ranking party with 90%

seats (Chandra, p.400). The election opened the path to Pakistan. The failure of talks at various important negotiations such as Shimla conference, Cabinet Mission, Rajagopalachari's formula, Desai-Liaquat pact led to the partition of India. We can't say that the partition of India was based on a single reason; it was generally a blend of political, economical religious and social factors.

After 70 years also, large number of works are coming up regarding the partition of India in the form of literature, fiction, poetry etc. In this dissertation selected poems from different languages have taken up to understand the human trauma across the Indian subcontinent by keeping partition in centre. Literature is the mirror of the society. It becomes very easy to understand the events of partition through literature, poems, fiction, and failure more insightful ways than through the works of Historians. The reprehensive collection of poems from Urdu, Hindi, English and Punjabi are analyzed here so that the violence, trauma, pain and anguish worried under the debris of violence and pain of partition can be realized by the readers.

The poems reflect the emotions. The scenes of violence in Punjab have been clearly described in fiction, poetry and films. Poets offer more careful calibrated fragmentary insights into personal agony and rumors, dilemma of time. The best have turned the emptiness of this moment onto poetry and grown new creator life into hollow abyss of partition's worst moments (Khan, p.130). People living in a certain place from years and years, suddenly heard that their land is divided and they had to migrate and leave their places. Some thought as if it was a rumor and some started to leave their homeland. They had to leave their cattle's, houses, friends, families; children etc behind, what they carried with them were only good and bad memories. The physical scars can heal and fade, but scars from the inside can't heal. People are still carrying these wounds with them. This can be viewed through oral narratives, memories, dairies, family histories, experiences faced by people and their sufferings. Here, this human trauma and grief is reflected through poems of some prolific poets.

Wantonly, sacrificed to the demands of making the two nations in 1947, refugees often felt disgusted and abandoned by a callous state which had promised them the moon and given them, in the words of Urdu poet Faiz Ahmed Faiz, a 'Leprous daybreak' instead (Khan,p.175). Poems strength lies in its words. Poem is a deep ocean of thought of a poet who keeps it in front of us in the form of poem when it comes to partition poetry; it shows us the haunting sites of tragedy and death of humanity. In this work, poems, their translation and analysis are done. Certain poems which are in different regional languages



are selected. The topic of this dissertation is ‘Partition induced Human trauma, pain and sufferings through poems’.

There are several writers who depict the pain of society and the trauma in their poems. Faiz Ahmed Faiz, W. H. Auden, Amrita Pritam, Taslima Nasreen, Irshad Sandhu, Sujatta Bhatt, Shiv Kumar Batalvi and so many others. The present research work is focused on analysis of poems related to partition. An attempt is made to understand how the selected poems depict the violence, abduction, rape and murder of women, kidnapping, suicide, migration and immigration and further more. Several issues led to the barrier of communal, harmony, brotherhood, friendship among different communities.

The cultural, regional, religious differences within the nation led to the feeling of distrust, suspicious among different communities. Two new states different in shape and social composition to anything they had ever anticipated had come into existence, born in the cauldron of a traumatic transition. As Alex Von Tunzelmann, observes in her history “Indian summer” when the British started to define communities based on religious identity and attack political representation to them, many Indians stopped accepting the diversity of their own thoughts and began to ask themselves in which of boxes they belonged. These differences and hatred among the communities is known as communalism. Communalism flourished in India because the fanatic of Hindu and Muslim communities described to flourish it for the sake of their community interest which led to the horrific end partition.

Trauma reflects the state of great shock and sadness which was accompanied by large-scale migration from one part to another. The Sikhs, Hindu came to newly described geographical boundaries of India and Pakistan. Britain left India into a messy situation. These emerging states didn’t have adequate administrative or medical infrastructure to cope up with the unprecedented transmigration, especially since this was attended by horrific acts of violence, looting and sexual assault. For women, the trauma of rape, molestation and abduction was very high. Their own family members were killing them or poisoning them for the honor of the family. The trains were the common mode of transportation for the refugees. Both sides received a huge number of Hindu and Sikh refugees from Punjab. And others went to Pakistan. Not just Punjab even Bengal was divided into two separate entities. West Bengal belonging to India and East Bengal belonging to Pakistan, even they faced same riots and migration. These images and feelings of partition are presented by the poets in the form of prose.

On the Indian west Pakistani Border, some 7.5 millions Hindu and Sikhs entered India and some 7 millions crossed the other way (Chatterji, p.105). But Chatterji says that no one knows precisely, how many refugees went to India from East Bengal during this phase. In this phase, families got divided. The immediate trauma of the refugees as well as testified in their frozen and fixed faces, uncontrollable tears and shocked inertia, mental health problem have plagued, some people for the rest of their lives (Khan, p187). Yasmin Khan mentioned in her book ‘The Great Partition’ that some people who had managed to get away or who had been strong enough to serve themselves in a place in train compartment, or who had remained hidden while other members of their community were killed felt guilt.

Even my family had gone through the partition trauma. This is the reason I decided to choose this topic “Partition induced human trauma, pain and suffering through poems”

### **Aim and Objectives:**

To explain and articulate the greed, pain, sufferings, of people during the migration (1947) through narratives in poems. Analyses poems of partition written by various poets.

### **Limitations:**

Limitations of this dissertation are that this work will be concentrated on the selected poems only. The poems from selected languages have been chosen which can be understood by me. The poems from certain regional languages have been selected such as Urdu, Hindi and Punjabi.

### **Methodology:**

In this work, analytical and qualitative method will be employed. Largely, the analytical method will be used for the research in order to analyze the poems. Interview of a poet has been taken.

This dissertation is comprised of five chapters Introduction” which will introduce the dissertation and will provide the historical and political background of partition of India in 1947 and discussion about the poems, poets and the partition induced Human trauma, pain and suffering.

Further the literature review will provide an idea about the previous works which is more or less related to the topic, partition of India, 1947.

Partition poems are in the regional languages.. The poem such as Subh-e-Azadi, Dudh da katal, Asi jaggo mitti ujade, Aj Akhan Waris Shah Nu etc. will be analyzed with the translated version in this. Even the “Glimpses of Partition poems in English Language” are going to be discussed. Poems such as Partition by W. H. Auden, partition by Sujatta Bhatt, Denial by Taslima Nasreen.

## CHAPTER - 2

### REVIEW OF LITERATURE

The study on the topic partition of India is discussed and done by many people. The study is the combination of partition poems which talks about 1947 partition of India in order to study the human trauma and sufferings. A range of literature is available to study the partition of India.

#### **BOOKS**

- **THE PARTITION OF INDIA:**

Anita Inder Singh's book "The partition of India" is a basic book to study about constitutional development and causes of partition. This book sees the partition of India through international perspectives to tell about the never ending controversies of partition. This book shows how and why British interest and political division between India and parties combine to bring about the partition of British India ostensible on the religious basis in August 1947. This book is published by the Director, National Book Trust, India A- 5, Green Park, New Delhi, 2006 First Edition.

This book discusses about various issues such as background of partition, the complexities of communal problems prevalent in India. By the help of this book a brief idea on the partition of India was made that how the partition took place and who were the forces responsible behind it. The book even talks about the rise of INC, Muslim league and other parties and discusses various events. At the end it concludes with the direct action and administrative breakdown.

- **INDIA'S STRUGGLE FOR INDEPENDENCE:**

The other book used for this work is one of the most read books among the students of social sciences that are "India's struggle for independence" by Bipan Chandra, Mridula Mukherjee, Aditya Mukherjee, K.N Panikkar and Sucheta Mahajan. This is a collective work by these authors. The book is published in Viking by Penguin books India, 1988. It is the most reliable study of India's epic struggle for freedom. This classic work begins with the abortive revolt against the British in 1857 and culmination in Indian independence in 1947. Based on the years of research as well as personal interviews with hundreds of freedom fighters, it presents a lucid and enduring view of history of this period. This book immensely helps to understand the chronology of events that place in India from 1857 revolt to Indian

independence. It shows the struggles done by Indians to finally be free from the British Raj. The main topics this book discusses are constitutional development, women issues, literature, communalism, social reform movements, and nationalism. But at the end talks about how we gain freedom and became Independent. India's national movement is one of the biggest mass movements in the society. Because people from different ideologies, belonging to different caste, creed, race and profession, participated in it.

With the help of this book it became easy to understand the ideologies of people and even the condition of women during freedom struggle movement. What led to the partition in the end it discusses about that.

- **THE GREAT PARTITION: THE MAKING OF INDIA AND PAKISTAN:**

The other book used for this work is “The Great Partition: The Making of India and Pakistan” by Yasmin Khan. This work is published by Penguin Books India Pvt. Ltd 11 community centre Panchsheel Park, New Delhi, India. And the copyright is from Yale University 2007. In the 200 years of the rule of British withdrew away the “jewel in the crown” of the Empire, two new independent countries Pakistan and India and coming into existence, carved out from the map of dying Raj among unprecedented violence. Khan discusses about the partition of the subcontinent was indeed ‘the great partition’. Yasmin Khan masterfully reconstructs and recounts the history of partition with plenty of details and carefully chosen words. Her books on the partition are a great work within the literature. It presents great complexities and significance.

In the preface the author discusses the current events and highlights the achievements of scholarship as well as the shortcomings and identifies methods and questions for future research.

The Introduction outlines the main theme of the book which introduce topic such as, the shadow of war, the changing regime, divided families etc.

This book talks about the shadow of war, it portrays the background of partition, and it explains that partition was not a sudden event in history. It occurred due to different reasons, somewhere World War 2 and the world politics led to the partition. The policies of divide and rule are created by the British government.

It focuses on the changing regime; it talks about the change in regime due to the general elections announced for 1946, and the politicization of religious sentiments and creation of electoral propaganda of both the Muslim League and Indian National Congress.

In the “The Unraveling Raj” it talks about the politics to cause of communal violence. It focuses on the plan proposed by the Cabinet Mission arrived in India in March 1946. It talks how the British handed over the power. Further the areas of main focus in this book are ‘The Collapse of Trust’, ‘From Breakdown to Breakdown’, ‘Untangling Two Nations’. Here analysis about the collapse of trust which consequently took place, among both the political leaders was common. This led to the Direct Action day. These crisis spread across India and reach to the Civil War, it is analyzed in the 5th chapter. From seventh to 10th chapters discusses about the consequent division of the army along the religious lines and the beginning of the government in both the newly divided nation. How the religious violence was spread across the country. In the conclusion “The Great Partition” is a great well written book. Partition was the beginning of a new era.

- **DIVIDE AND QUIT:**

“Divide and Quit”. Certain chapters of this book are used to do the research work. The title of the book is “Divided and Quit: An Eyewitness Account of the Partition of India”. Authors of the book are Penderel Moon and Mark Tully. This book is published by Oxford University Press, 1998 on 3rd September 2008.

The chapters such as the genesis of Pakistan, the Punjab and Pakistan are the chapters read from this book in order to create a deep understanding of the difficulties and issues which people faced during partition. In this book, attempts have been made by the authors on the basis of recollection of these events to throw light on the divide of India. These chapters deal with large-scale issues of partition.

The above books were excessively used to understand and recollect the memories of the people who experienced forced migrations, the loss of family and friend. Pain, anguish, trauma, human cost of independence and partition can be seen through these books.

- **KAUDIAN WALLA SAAP:**

This book is written by Balwant Gargi and it is published by Navyug Publishers. It is in Punjabi Language and in Gurmukhi script. Balwant Gargi was an Indian Punjabi language dramatist, theatre director, novelist and short story writer. Kaudian Wala Sapp is bookin which Gargi has profiled people who influenced him. Balwant Gargi was a close friend of Shiv Kumar Batalvi. He was influenced by his simplicity and nature. So in this book he wrote about incidents with Batalvi and his life.

### **PRIMARY SOURCES**

- **NUSKH -E-WAFA: (SUBH-E-AZADI)**

The poems used in this dissertation have been taken from different sources. The first poem in the third chapter is Shubh-e- Azadi which is taken from the book Nuskha-e-Wafa by Faiz Ahmed Faiz, page number 116. This book is a beautiful collection of poetry. This book is in Urdu language. Buran Farooqui translated this poem in English.

- **DUDH DA KATAL:**

The next poem is Dudh Da Katal, which is taken from Punjabi Kavita dotcom.

- **WAGAJ:**

The poem Asi Jaggo Mitti Ujade is by Irshad Sandhu and is taken from his book Wagaj. This book is collection of rhymes and poems by Irshad Sandhu.

- **W.H.AUDEN PROSE VOLUME 2, 1939-1945: PARTITION:**

W.H. Auden's poem Partition, has been taken from, W.H.Auden prose volume 2 of the book 1939- 1945 edited by Edward Mendelson.

Literature describes the human cost of independence and partition comprises Khushwant Singh's, "The Train to Pakistan" and several poems on partition have been taken by Faiz Ahmed Faiz, Shiv Kumar Batalvi, Amrita Pritam, Taslima Nasreen, and Sujata Bhatt.

Fiction and poems plays an important role in literature. Literature helps us to ask to go to the past and form an imagination and literary depictions of the events.

These all books deal with various aspects and events. To feel the pain and trauma and social changes which came with the partition literature plays a prominent role.

Both primary and secondary sources have been used in this dissertation. Interview of poet Irshad Sandhu has been taken to know about his life. This approach of reading literature related to partition has helped a lot in this work to form basic understanding of traumatic experiences of the partition.

## **ARTICLES**

- **SHIV KUMAR BATALVI (1936-1973) – LIFE AND POETRY:**

This article is published in “Journal of Punjab studies, University of California, Volume 9, Number 2, July-December 2002. This article is written by Safir Rammah. He is U.S.A based, well known and respected language rights activist and cultural figure, who manages one of the largest websites exclusively dedicated to promoting Punjabi language and literature and music. This article focuses on the Punjabi Poetic tradition developed by Shiv Kumar Batavi. It consists of biography of Batalvi and a brief survey of Shiv’s poetry.

- **ALWAYS AMRITA, ALWAYS PRITAM: IT IS HER 100<sup>th</sup> BIRTH ANNIVERSARY:**

This is an article written by Gulzar Sandhu. It was published in “The Tribune” on 5 Nov, 2005. This article summarize about the life of Amrita Pritam, her ideas, poems, awards she won etc. It discusses about the views of Amrita Pritam regarding the social norms and her attitude as a feminist and a progressive writer. It also contains information about Amrita presenting a programme on Radio Lahore and her accomplishments in life.

- **A LOVE LEGEND OF OUR TIMES:**

This is an article published in “The Tribune” by Nirupam Dutt. In this article she talks about the love legends in Punjab such as Heer-Ranjha, Sohni-Mahiwal and Mirza-Sahiba. She focuses on Amrita Pritams lovestory with Imroz Khan and the book written by Uma Trilok on their love story.

- **NOTED URDU POET AND LYRICIST NIDA FAZLI PASSES AWAY:**

This article was published in “The Times of India”, on 8<sup>th</sup> Feb, 2016. It talks about his life.



## CHAPTER – III

### PARTITION POEMS IN REGIONAL LANGUAGE

From poets to politicians- great thinkers, on the both sides of the border have dwelled on the anxiety of separation and starting a new life amidst a landscape of violence loss and nostalgia. To commemorate the grief of the people during the partition of India some regional poems have been selected and discussed in this chapter. The memories of the partition were written in many different languages, but here the selection of poems is done in Hindi, Urdu and Punjabi only. British divided India into two piece of land: India and Pakistan, and ignored the trauma which shattered many lives. The poets who wrote about the partition tried to reflect bloodshed, pain, agony, anger of people through their writings. It starts with most popular poem connected with the horror of partition, written by Faiz Ahmed Faiz.

#### POEM - I

##### Subh-e-Azadee ( Faiz ahmed Faiz )

*Ye daagh daagh ujala ye shab-gazida sahar*

*Vo intizar tha jis ka ye wo sahar to nahin*

*Ye vo sahar to nahin jis ki aarzu le kar*

*Chale the yaar ki mil jaegi kahiin o kahin*

*Falak ke dasht men taronki akhiri manzil*

*Kahin to hga shab-e-sust-mauj ka sahil*

*Kahin to jd ke rukega safina-e-gham dil*

*Javan lahu ki pur-asrar shah-rahon se*

*Cahle jo yaar to daman pe kitne haath paDe*

*Dayar-e-husn ki be-sabr khvab- gahon se*

*Pukarti rahin bahen badan bulate rahe*  
*Bahut aziiz the lekin rukh-e-shara ki lagan*  
*Bahut qarin tha hasinan-e-nur ka daman*  
*Subuk subuk thi tamanna dabi dabi thi thakan*

*Sund hai ho bhi chika hai firaq-e-zulmat-o-nur*  
*Suna hai ho bhi chukka hai visal-e—manzil-o-gam*  
*Badal chuka hai bahut ahl-e-dard ka dastur*  
*Nashat-e-vasl halal o azab-e-hijr haram*  
*Jigar ki aag nazar ki umang dil ki jalan*  
*Kisi pe chara-e-hijran ka kuchh asar hi nahin*  
*Kahan se aai nigar-e-saba kidar ko gai*  
*abhi charagh-e-sar-e-rah ko kuchh khabar hi nahin*  
*abhi girani-e-shab men kami nahin aai*  
*najat-e-dida-o-dil ki ghaDi nahin aai*  
*chale-chalo ki vo manzil abhi nahin aai*

**Source: Nushka Haye Wafa (Pg. 116)**

## ***The Dawn of Freedom, August 1947***

*This light, smeared and spotted, this night-bitten dawn*

*This isn't surely the dawn we waited for so eagerly*

*This isn't surely the dawn with whose desire cradled in our hearts*

*We had set out, friends all, hoping*

*We should somewhere find the final destination*

*Of the stars in the forests of heaven*

*The slow-rolling night must have a shore somewhere*

*The boat of the afflicted heart's grieving will drop anchor somewhere*

*When, from the mysterious paths of youth's hot blood*

*The young fellows moved out*

*Numerous were the hands that rose to clutch the hems of their garments,*

*Open arms called, bodies entreated*

*From the impatient bedchambers of beauty—*

*But the yearning for the dawn's face was too dear*

*The hem of the radiant beauty's garment was very close*

*The load of desire wasn't too heavy*

*Exhaustion lay somewhere on the margin*

*It's said the darkness has been cleft from light already*

*It's said the journeying feet have found union with the destination*

*The protocols of those who held the pain in their hearts have changed now*

*Joy of union—yes, agony of separation—forbidden!*

*The burning of the liver, the eyes' eagerness, the heart's grief*

*Remain unaffected by this cure for disunion's pain;*

*From where did the beloved, the morning breeze come?*

*Where did it go?*

*The street-lamp at the edge of the road has no notion yet*

*The weight of the night hasn't lifted yet*

*The moment for the emancipation of the eyes and the heart hasn't come yet*

*Let's go on, we haven't reached the destination yet*

*Translated by Baran Faroqui*

*Source: <http://penguin.co.in/subh-e-azadi-an-anguished-evocation-of-the-pain-of-partition/>*

### **About the author:**

Faiz Ahmed Faiz is widely regarded as the greatest Urdu poet of the 20<sup>th</sup> century and the iconic voice of a generation. He was very celebrated Urdu bard in the Indian Subcontinent. He wrote this poem Subh-e-Azadi during his visit to Kashmir in 1947 when India and Pakistan were separated. He started writing this poem from Lahore and finished when he reached Kashmir. It is all about his observations, his vision whatever he saw during the partition.

It was Faiz, however, whose pen sprang one of the earliest and most memorable tributes to bloody chapter in the history of the subcontinent. As the horror of partition gradually diminished over the ensuing months, peace returned and poets picked up their pens once again (Kashmir observer, April 01, 2018). Faiz Ahmed Faiz was born in 13 February, 1911 in Sialkot, in modern in Pakistan, and become a

recognized poet at the age of 18. He was the best selling modern Urdu poet in both India and Pakistan, and is specially known for his poems in traditional Urdu forms.

Faiz got his religious education from Mosque and got B.A. degree in Arabic and Master Degree in English from GCU Lahore. His father was lawyer. Initially Faiz started writing poetry about themes of love and beauty but with time his style changed and he included subjects like politics and social issues within his poetry. He was termed as Marxist and Leftist. His first publication was Naqsh-e-Fariyadi. He joined British-Indian army in 1942 for which he received a British Emperor medal for his service during the Second World War. In 1951, he was imprisoned and he was sentenced to death for a fail coup attempt.

Faiz married an Englishwoman, Alys, who was a member of the British Communist party (Frontline, Feb 22, 2020). The great Kashmiri leader Sheikh Abdullah performed the marriage (nikah) ceremonies at Srinagar. In 1935, he joined the faculty of Muhammadan Anglo-Oriental at Amritsar, serving as a lecture in English and British literature. Faiz believed in Internationalism and emphasized on the philosophy of Global village. In 1947, he became editor of Pakistan, in 1948 Faiz become the vice-president of Pakistan Trade Union Federation (Rammah, p.237). Some of Faiz's celebrated poetry was published in 2011 under the name of "Celebrating Faiz" edited by D. P. Tripathi.

Faiz Ahmed Faiz lived a simple and restless life. His poetry became immortal and exists in everyone heart till date. He was the first poet who was awarded with Lenin Peace Prize by former Soviet Union in 1963. This prize was a Soviet equivalent of Nobel Peace Prize. It helped to enhance Faiz's image even higher in international community. He died on November 29, 1984 at the age of 73.

### **Analysis:**

In this poem Subh-e-Azadi, the poet was anguished by the dawn of freedom. This poem was noticed and recognized by the general public. People wanted to get freedom from the rule of Britisher's. On one hand side, it gives happiness to the people and on the other side, with the freedom people got sadness of partition. By this Faiz was broken. So he tried to present this situation through his poem Subh-e-Azadi. He expressed the anguished and disappointment of partition. The poem Subh-e-Azadi is written in prose

form. This poem is a master piece in the history of partition. In this poem, the poet expresses his sorrow and emotion about the people who migrated and left their native place behind.

The poet personally witnessed and felt the pain of partition. This poem exemplifies annoyance of the poet which he fathoms across India-Pakistan border. The author represents his disappointments experienced during and after partition. The poem basically focuses on the independence of subcontinent.

Subh-e-Azadi consists of four to seven modern prose style stanza of line each. At some places, the first time loosely rhyme with the third and fourth and since it is an Urdu language poem, the second line does not rhyme with the other one. This poem is acknowledged as one of the well known writing of Faiz which as applauded as well as criticized by both nations. This poem is taken from the book *Nuskha hai wafa* and the analysis is done on the translated version of Subh-e-Azadi by *Baran Faroqui*.

In the first paragraph, the poet tries to explain that we waited for freedom we haven't got. This is not the dawn we wanted. He describes his opinion about freedom that this is not the "Dawn" he had wished for.

Secondly, the poet explains the enthusiasm and belief for which he and the other people struggled for freedom. He expressed his pain about the bloodshed, murders of people which took place. He talks about the hurdles faced by people to achieve their purpose. The Dawn of Freedom is a bitter lamentation of the false dawn of independence and betrayal of the ideals of the movement to gain freedom, dignity and economic justice. This poem is a sense of tragedy.

In the third paragraph, the poet tells us about those temptations which might had became the source of astray them from path of freedom, but they neglected those distractions because they were determined to achieve their goal of freedom. This stanza is satirical and realistic. He has told about harsh reality but gave faith to people that destiny is not much far.

In the fourth paragraph, the poet discusses that people have achieved their final destination found joy of union in a sarcastic way. But further he describes that this destination is not the real one for which people waited for. He describes independence as a false dawn. Poet says that our real aim was to establish peace but outcome is opposite of what should be done and we are fooled by the administrators.

In the final stanza, the poet demands and requests people that you have to continue your struggles until to achieve your final destination which we haven't reach yet that is the real freedom. People migrated

and it took a lot of time for them to settle in a new and different environment. The dawn of freedom for which we have waited for so long brought sadness, emptiness and dark memories for some people.

The poem is abandoned in the use of metaphors and freedom of speech, similes, anaphora etc (Ali Mehta, Madam Sumera Batool, p.10). He expressed the feeling of brotherhood and unity through his poem and talked about the sorrow and pain which came along with independence. He conveyed through his poem that freedom and final dawn or destination can be achieved when we believed in togetherness and humanity.

## POEM - II

### **Dudh da Katal ( Shiv Kumar Batalvi )**

*Menu te yad hy ajj vi, te tenu vi yad hoega*

*Jadon dohan ne ral k apni maa da katal kita ci*

*Yos da laho jinda kavn kuteeya ne peta ci*

*Apna naa asi sareya ne phand dita ci*

*Menu te yad hy ajj vi kiven ghar nu hy agg laggdi*

*Te tenu vi yad hovega*

*Jadoon asi ratt vihone ardh- tarh ghar ghar lyaen san*

*Asi maa de katal upar bada hi muskuraye san*

*Asi is katal lai dohan hi mazban de padhae san*

*Te doven hi kaputar san te mahazbi june ae san*

*Meri dudh di umar maa de katal sang katal ho gai ci*

*Te thande dudh di oh lash tere ghar hi so gai ci*

*Te jiss nu yad kark ajj vi mein chup ho jana han*  
*Tere hisse vich ae ardh tarh vich roj kho jana han*  
*Mere hisse vich aya ardh- tarh menu maa da nai lagda*  
*Te uss hisse vich meri ardh- lori nazar nai aundi*  
*Mere hisse di meri maa adhure geet hai gaundi*  
*Te tere ardh- tarh de boj mere jeha nai lagda*  
*Mera te janam te ardh-tarh di kukh chu hoeya ci*  
*Mere hisse vich aya ardh-tarh tere te roeya ci*  
*Te methon roz puchda ci uhda kun katal hoeya ci ?*  
*Maa da katal te hoeya ci, maa da dil te moeya ci*  
*Mavan de kade vi dil kise tu katal nai hunde*  
*Par tu ajj phir maa de dil uppar var kita hai*  
*Te sukkhiyan chatiyan da dudh tak vi vand lita ci*  
*Par ah yad rakh mavan da dudh kade vandeya nai janda*  
*Te na mavan de dudh da dosta kade katal nai hunda hai*  
*Ah asa dudh hy jisnu kade vi mott nai aundi*  
*Paven twarikh kai var hy dudh da katal vi hy choundi.*

*Source: <https://punjabi-kavita.com/MiscPoetry.php>*



## **Murder of Mother's Milk**

*I still remember it today, and you will remember it too*

*Why they both killed their mother together*

*Her blood was drunk by live crows and dogs*

*We all used our name in the village*

*I still remember today how houses are burnt and you will remember too*

*When we brought home the bloodless half body*

*We smiled a lot at the murder of mother*

*We were taught by both the religions for their murder.*

*We both were bad sons who came into religious form*

*My childhood days were murdered with the murder of my mother*

*And the cold corps were left behind at your place*

*Which I still remember which make me silent*

*Daily I lost in that half torso*

*The half torso doesn't seem as if it is my mother's body*

*And I can't see my half-lullaby in that part*

*My mother sings an incomplete song on my part*

*I don't feel alive without your half-torso*

*I was born from the womb of your half torso*

*The body which came into my part cried*

*And it asked me every day that why she was killed*

*And remembering you he cried many times.*

*He also asked you why he was killed*

*The mother was killed the mother heart was dead*

*Mother's heart is never killed by anyone*

*But today again you have hurt my mother's heart again*

*And even you have distributed the milk of dry breast.*

*But remember that mother's milk is neither distributed*

*My friend mother's milk is nor murdered*

*This is milk that never dies*

*Even though history sometimes want to murder the milk*

*Source: <https://punjabi-kavita.com/MiscPoetry.php>*

## **About the Author:**

The poem "Dudh Da Katal" was written by Shiv Kumar Batalvi. He was born on 23rd July 1937 in a Saraswat family in village Bara pind Lothiya Shakkargarh Tehsil, Sialkot District, Punjab province. His father Pandit Krishna Gopal was a village tehesildar and his mother Shanti Devi a housewife. In 1947 his family moved to Batala Gurdaspur district there and his father worked as a Patwari and Shiv received his primary education from there (Rammah,p.1) Shiv had two younger brothers and two younger sisters.

Shiv had a happy and carefree childhood. He was known for his peculiar habit of wandering around in the village and its surrounding alone. He was known as shadai and malang means wanderer and

obsessed by the old people of village. Shiv saw and faced the horror of partition. In 1947, Shiv left his village with his family and relatives. They traveled through the state of Jammu and Kashmir and after many days arrived at Dera Baba Nanak. After that Shiv's family soon migrated to Batala across newly crossed border. The bloody partition shattered Shiv's childhood and brought the happiest period of his life to an abrupt end. He was married to Aruna Batalvi (Duggal).

In his interview given to BBC London 1973, three years before his ultimate death, he mentioned that how he became a poet. "Poetry is not an accident. Some people think love gives birth to poetry; others say it is sadness of frustration. My poetry had all of these. Indian life is divided into many classes. Some are lower middle class, some are middle class. They all have their own problems. All parents educate their children which is a gambling game. They expect some return after 10 years. My father also thought in the same way. I don't know how I became a poet". In the words of Shiv Kumar Batalvi, even his father forced him to join the Revenue Department as a Patwari, but Shiv resigned from his job in 1961 (Kahlon,p.207).

The Impressions of this early period provided his poetry a nostalgic wealth of haunting imagery and metaphors, most of which can be traced back to the scenery and traditional village life of a rural Punjab in the area where he grew up. The memories of his childhood stayed fresh in his mind (Gargi, p.40). Shiv was well versed in Urdu and Persian script since Urdu was medium of instruction in Punjab's school before partition. Shiv learnt to write Gurumukhi script around 1957.

The traumatic disruption of Shiv's childhood caused by the events of partition was perhaps one of the sources of his deep sorrow and Melancholy, although Shiv never expressed it directly in his early poetry career only after the end of his poetic career, he addressed it in his poems. *Dudh Da Katal* (murder of the mother's milk) as a part of surgical and painful analysis of his poem. He showed his suffering of pre-partition referring Punjab as his mother.

Shiv Kumar Batalvi is the youngest recipient of Sahitya Academy Award in 1967. Yet a reliable study on Shiv Kumar's life and his poem has not come to light. Batalvi, In his twenties appeared on the scene of Punjabi poetry in East Punjab. He devoted his life to write deeply profound, expression of pathos to his time. He died at a very young age of 36 on 25 May, 1973. His poetries were full of romance and no one can forget Shiv Kumar Batalvi. He is a great name in Punjab's history and Punjabi literature.

## **Analysis:**

The poem *Dudh Da Katal* consists of nine stanzas. This is a painful analysis of the poem *Dhudh Da Katal*. This poem is the part of the last collection of Shiv's poetry *Birha Tu Sultan*, published posthumously in 1975. In its form and diction *Dudh Da Katal* poem appears to belong to the same period when Shiv composed his last book "Mein te Mein".

In the first stanza the poet talks about murder of mother's milk where mother is referred to undivided India. Poet says that during the division of India, the dogs and crows ate the decomposed dead bodies of people because together we had murdered our country. This stanza reflects the condition of people after partition.

Secondly poet describes about the incidents which took place in 1947 where houses were burnt. It reflects the emotional attachment of the people who were living in that place from years and years. Suddenly in front of their eyes, there houses were looted and were put on fire.

In the third stanza, Batalvi expresses that we were happy when we heard about the partition of the country. But the aftermath consequences were unbearable when we heard that we had to leave our own homeland. With the happiness a lifelong sorrow will haunt us until our last breath.

Further more in the fourth stanza poet blames that both the religion taught use to do this partition. He talked about the Communism prevalent among us advantage of which was taken by the political leaders to spread hatred. Poet utters that we both are bad son of our mother who are getting divided by the religious distress. The leaders made people fool on the name of a happy and a pure land they divided people.

In the fifth stanza, the poet demonstrates that my childhood was destroyed with the partition in his childhood. He faced trauma of partition. Their family had to move to a different place in India that is Batala. In between, he saw many incidents which shattered him. He had a very happy and carefree childhood in his village days. Even, Shiv missed his village so much; this can be seen in all his writings.

In the sixth stanza, Shiv expressed his silence. Silently, he kept on thinking about the other half part of the country in his imagination. He referred it as a half body or torso of his mother in whose thought he indulges himself.

Here, Shiv talked about the half part which he left means the half country he left and he moved to another place. Shiv connects himself with the sufferings faced by people. Some children lost their mother's it seems as if the half torso which came to the child's part, doesn't belong to him because family had to leave them and he had to leave his native place and he had to settle to an unknown place which he referred as Aradh-Tarh. Poet shows his dejection that, I was born in another part of the country and he asks question that why we had murdered our mother into two half. But their murder led to ruining of many lives, migration of people. sentiment of survivors of partition lies in the stanza.

Lastly, Shiv Kumar Batalvi signifies in his poem that you can get us out of our mother our country, but no one can get a mother out of her heart in Melancholies. He expresses that O my friend even many times history wants us to divide and murder our mother but mother's milk is never divided means that you can divide us but you cannot divide our emotions, feelings and reminiscence.

The trauma and haunting memories of Shiv's childhood led to create this masterpiece in his last days," Dudh Da Katal ". Partition changed the life of a carefree boy in his childhood. In this poem, Shiv Expressed deep sorrow of getting apart from his native place. Shiv Kumar Batalvi died at the age of 36 years, but he left great social and cultural values in Punjabi poetry behind him. Shiv had become a living legend in Punjabi poetry. Today, his poetry stands an equal footing among us that by stalwarts of modern Punjabi poetry, like Mohan Singh (poet) and Amrita Pritam, all of whom are popular on both sides of India and Pakistan border (The Batala Phenomenon Daily Times).

Some famous publications of Batalvi are Pera Da Praga(1960), Lajwanti (1961), Aate Di Chidiya(1962), Menu Vida karo(1964), Birha Tu Sultan (1964), Loona(1965), Mein te Mein(1970) (Shiv kumar Batalvi, his life, works place in Punjabi Library, p.73)

Shiv Kumar Batalvi's place cannot be taken by any other poet in Punjab's history. He is still immortal in heart of Punjab. The poem Dudh Da Katal reflects how the poet is feeling about the partition about the dividing lines created by Britishers with the help of Indian leaders without thinking about the future about the livelihood about the source of income of the people who will migrate or who will have to leave their lands.

## POEM - III

### Aj Aakhkha Warish Shah Nu (Amrita Pritam)

aj aakhkha warish shah nu

*kito qabraan vicho bol*

*te aj kitaabe ishq daa*

*koi agla warkha khol*

aj aakhkha warish shah nu

*kito qabraan vicho bol*

*te aj kitaabe ishq daa*

*koi agla warkha khol*

*ek royi si dhi punjab di*

*tu likh likh maare wain*

*aj lakhaan dhiyan rondiyan*

*tenu warish shah nu kain*

*ve dard mandaan diya dardiya*

*utth tak apna punjab*

*aj bailey lasha bichiyaan*

*te lahoo di bhari chenab*

*kisi ne panjaan paaniye wich*

*diti zahar rala*  
*te unhan paniyaan dharat nu*  
*dita paani laa*  
*is zarkheiz zameen de*  
*loon loon phutiya zahar*  
*gitth gitth charhiya laaliyan*  
*fuut fuut chariya kaher*  
*aj aakhkha warish shah nu*  
*kito qabraan vicho bol*  
*te aj kitaabe ishq daa*  
*koi agla warkha khol*

*ve waleesi wha phir*  
*wan wan wagi jaa*  
*ohney har ek waans di*  
*wanjli diti naag bana*  
*Pehla dang madaariyan*  
*Mantar gaye gawaj*  
*Doojey dang di lag gayi*  
*Janey khane nu lag*  
*Laga keele lok moonh*

*Bas phir dang hi dang*

*Palo palee punjab de*

*Neele pe gaye ang*

*Aj aakhkha warish shah nu*

*Kito qabraan vicho bol*

*Te aj kitaabe ishq daa*

*Koi agla warkha khol*

*Galeyon tute geet phir*

*Takaleyon tuti tand*

*Trinjanon tutiyaan sahelian*

*Charakhrrey ghuukar band*

*Sani sej de beriyan*

*Luddan ditiyaan rohar*

*Sani daliyan peengh aj*

*Piplaan diti torr*

*Aj aakhkha warish shah nu*

*Kito qabraan vicho bol*

*Jithey wajdi si phook pyar di*

*Wey oh wanjhi gayi gawaj*



*Raanjhey de sab weer aj*

*Bhul gaye ohdi jaach*

*Dharti te lahoo warsiya*

*Qabraan paiyan chon*

*Preet diyan shahzadiyan*

*Aj wich mazaran roye*

*Aj sabhey qaido ban gaye*

*Husn ishq de chor*

*Aj kithon liyaiye labh ke*

*Warish shah ek hor*

*Aj aakhkha warish shah nu*

*Kito qabraan vicho bol*

*Te aj kitaabe ishq daa*

*Koi agla warkha khol*

*Source: <https://qausain.wordpress.com/2009/07/17/aa-aakhan-warish-shah-nu/>*

## **A call to Waris Shah**

*Waris Shah I call out to you today to rise from your grave*

*Rise and open a new page of the immortal book of love*

*A daughter of Punjab had wept and you wrote many a dirge*

*A million daughters weep today and look at you for solace*

*Rise o beloved of the aggrieved, just look at your Punjab  
Today corpses haunt the woods, Chenab overflows with blood  
Someone has blended poison in the five rivers of Punjab  
This water now runs through the verdant fields and glades  
This fertile land has sprouted poisonous weeds far and near  
Seeds of hatred have grown high, bloodshed is everywhere  
Poisoned breeze in forest turned bamboo flutes into snakes  
Their venom has turned the bright and rosy Punjab all blue  
Throats have forgotten how to sing, the yarn is now broken  
Friends are lost and the spinning wheel has gone silent  
Boats released from the harbor toss in the rough waters  
The peepul has broken its branches on which swings hung  
The flute that played notes of love is now forever lost  
Brothers of Ranjha have lost the hero's devotion, his charm  
Blood rains on the earth, even the graves are oozing red  
The princesses of love are now weeping midst the tombs  
Today all have turned into Qaidon, thieves of love and beauty  
O where on earth do we go to look for a Waris Shah once more*

Translated from the Punjabi by Nirupama Dutt

Source: <https://scroll.in/article/847004/when-amrita-pritam-called-out-to-waris-shah-in-a->

### **About the author:**

Aj aakhkha warish shah nu is a masterpiece written by Amrita Pritam. Amrita Pritam was born as Amrita Kaur on 31st August 1919, in Gujranwala, Punjab in undivided British India. She was the only child of Kartar Singh and Raj Bibi. She belonged from a Sikh family. Her father worked in a school as a teacher and was a saint. She was born and brought up in a spiritual environment. Amrita inherited the skill of writing from her father even she used to help her father in writing poems.

She is the poet and novelist who is equally loved across the borders of both sides India and Pakistan. With the career of spanning over six decades, she produced over 100 books of poetry, fiction, biographies, essays, a collection of Punjabi folk songs and an autobiography that were all translated into several Indian and foreign languages (Pritam, "The guardian", 4 November 2005).

Amrita was married to Pritam Singh at the age of 16. That made her change her name from Amrita Kaur to Amrita Pritam. Partition of the country in 1947 changed Amrita life. Partition brought trauma in her mind, when she saw sufferings and sorrows of the community. Being a poet she expressed her sufferings through her poem "Aj aakhkha warish shah nu". After partition Amrita moved from Lahore to New Delhi. Due to her mother's death, she was full of loneliness so this was the initial phase of her life when she began to write at an early age. Her first anthology of poems Amrit Lehran was published in 1930. In 1960, Amrita left her husband. Her marriage was not a happy marriage. Her work became most feminist after her unhappy marriage. Amrita Pritam has always been in controversy due to her love life. She loved Sahir Ludhianvi, but it was a one sided affection. She even the disputed about the love story in the autobiography the Rasidi Ticket. When another woman singer, Sudha Malhotra came into Sahir's life, Amrita found solace in companionship of the artist and writer Imroz. Their life together is also the subject of book "Amrita Imroz a Love story" (Dutt, "The tribune", 5 nov2006)

Amrita Pritam began her journey as a romantic poet, but with time she became part of the Progressive writer's movement. In article, "The definitive history of progressive writer's movement," in The Indian Express mentions that these groups of writers were anti-imperialistic and left oriented, and sought to inspire people through their writings advocating equality among all humans and attacking social and injustice backwardness in the society.

Some of her famous works, for which she is remembered are Aj aakhkha warish shah nu, "Today I invoke to Waris Shah" it, is an elegy to the 18th century Punjabi poet, and expression of her anguish over massacre occurs during the partition of India. As a novelist her most famous noted work was Pinjar, (The skeleton, 1950) in which she created her memorable corrected Puro, epitome of violence against women, loss of humanity and ultimate surrender to existential fate. The novel was made into an award winning film, Pinjar in 2003. (Sandhu, The Tribune, 5 Nov 2005)

Due to her, the Punjabi literature reached its height. She stood up against wrong and unjust values, and wrote rebellious writings.

Amrita Pritam was the first recipient of Punjab Ratna award conferred upon her by Punjab chief minister Captain Amarinder Singh. She was first female recipient of Sahitya Academy Award in 1956 for Sunehe. Amrita Pritam achieved Bharatiya Jananpith award India's highest literary award in, 1982 for kagaz te Canvas (paper and Canvas). She received the Padma Shri in 1969 and Padma Vibhushan India second highest civilian award and Sahitya Academy fellowship India's highest literary award also in 2004. She received a doctorate in literature honorary degree from many universities including the Delhi University 1973, Jabalpur University 1973, and Vishva Bharati University 1987 ("Yugantar" ,30 October 2008).

### **Analysis:**

In 1947, at the age of 28, Amrita Pritam faced the dark sufferings of partition. The violence and destruction faced by her in partition compelled her to write the most loved and famous poem "Aj aakhkha warish shah nu". This poem not only presents the lament of partition and bloodshed, but it also shows the condition of the women who suffered during riots of 1947. Amrita Pritam being a feminist tried to show the poor state of women of Punjab.

There are 57 lines in the poem " Aj aakhkha warish shah nu". This poem is translated from Punjabi to English language by Nirupama Dutta that is a call to Waris Shah. The translated version doesn't have any specific rhyme scheme. The number of words in each line varies and the verse has a lyrical flow throughout the end.

Analysis of poem "Aj aakhkha warish shah nu" line wise is done below.

## **Line 1-6**

In the poem, the poetess ode to Waris Shah to speak from the graves. Here Waris Shah is referred to a well known Punjabi poet, best known for his work Heer-Ranjha.

The poetess uses literary device the metaphor of "book of love". The poetess is in a state of extreme sadness. She calls out to Waris Shah to see what is happening on his holy land Punjab. She tells him to open a new page of the immortal book of love. Once a daughter of Punjab cried, here Amrita Pritam referred to Heer when she cried for her love you created a Saga Heer-Ranjha and wrote many elegies. But millions of daughters weep today and ask for your consolation.

Poetess is indicating the situation during partition when many daughters were subjected to various kind of violence by different people. They were abducted, raped, forced into marriages, forced to convert and killed on both sides of borders. She asks Waris Shah to give voice to their woes now. Look at the plight of your Punjab. After the announcement of partition, neighbors' slaughtered neighbors'. Poetess writes that today corpses were strewn in the pastures and the water of river Chenab has turned bloody. The land of Heer Ranjha is filled with human blood. Punjab is land of five rivers, in which someone mixed poison and the rivers further irrigated land with the poisonous water.

Meaning of which is people are fighting and killing their own countrymen. Here the message that poetess wants to convey is that the feeling of hatred is spread all over the Punjab, which is the main cause of destruction and death of humanity. She wants to spread the message of love and compassion again in the land of Heer Ranjha.

## **Line 17 - 40**

The land of Punjab is now growing poisonous weeds on its fertile land. Here Amrita Pritam refers to seed of hatred with the hatred of men and violence spread everywhere.

It is breaking the togetherness of people and bloodshed can be seen on the pure land. The poison of revenge has intoxicated the beautiful and natural environment of Punjab which is now turned into bloodbath and massacre. In order to present this situation Amrita Pritam writes, "The venom has turned the bright and Rosy Punjab all blue". Throats have forgotten how to sing, friends are lost and the spinning wheels have gone silent, it means that the tradition of Punjab of singing spinning together is

destroyed by the partition. The land of happiness is now filled with sorrow and grief. The metaphorical cobra is biting the people of Punjab and inserting its venom into their bodies. Here the metaphor is used to explain an idea to equate to things which are not same but are used to criticize the selfish political leaders who disintegrated and destroyed love and brotherhood from the hearts of people by filling poison into it. The daughters of Punjab were mostly affected. Even the newly married couples are fleeing to save their lives. The swings have snapped and the branches of trees are broken just like broken or divided Punjab.

### **Line 40- 57**

Partition ruined the land of Punjab and lives of innocent people. Nobody wanted to leave their homes and was willing to move to an unknown place. Partition snatched the communal harmony in Punjab. The flute through which blew the breath of love, got lost in bewilderment. Man of Punjab are not playing flute anymore. They are indulged in fighting and killing each other. With bloodshed all around people had to migrate and are suffering from partition trauma. According to poetess, even the dead will start crying after seeing this unpleasant and unkind picture of Punjab. In deep pain, the poetess says that the man of Punjab have turned into villains. She compares them with Qaido, "thieves of love and beauty". After facing all this trauma, mass murder, rape, intolerance writer can't hold her tears. So she asks Warish Shah to speak from his grave and stop this disorder, which is happening in Punjab. In the end of the poem, the poetess says,

“Aj aakhkha warish shah nu”

"Kitun Kabaran Vichu Bol "

"Aj Kitabe Isq Da Koi Agla Varkha Phol"

"Aj aakhkha warish shah nu" is a poem written in remembrance of merciless partition of India. The poem reflects the torture faced by women, in the beautiful landscape of Punjab. Partition was not easy for everyone, but when it comes to women who were the honor of their families were killed by their families itself in order to save their honor in the poem Amrita Pritam odes to Waris Sahah to see the situation prevailing in Punjab. Women were victim of the violence. The hunger for revenge led to many deaths. The politicians were responsible to break the harmony of Punjab. This poem is a classic gem in Punjabi literature.

## POEM - IV

### Assi Jaggo Mitti Ujade (Irshad Sandhu)

*Ja ni ja lal anheriye*

*Ki akhan tenu sade kheru kar k alene*

*Tu kag rajae, than than sade Lahu te tu nag rajae*

*Tu jananata vargi Dhart te*

*Oh khed rachae*

*Tu sadi dudh uda k*

*Sade sir vich pai*

*Na rahiya sir te chuniya*

*Na paggan rahiya*

*Lagiyan ek ek rah te*

*bas aggan rahiyan*

*Kuj nadiyan vich rudh gaye*

*Kuj dige vich khuvan*

*Tu rato rat san kitiyan*

*Ah sabe juhan*

*Tu ditiyan khol parandiya*

*Sak surme khoe*

*Sade buli paiyan nielkana*

*Sade hasse moe*

*Asi hathi mavan mariya*

*Te vade veere*

*Sadhi dhon layi kholu ban gaye*

*Sade apne chere*

*Sanu chite kavan luteya*

*Phir kale chamde*

*Jad dhupan raj k kho leya*

*Phir pale chamde*

*Tu jasan manae kar k sab rate pani*

*Tu zehri kite vairne sate pani*

*Sadi boti boti kar k sanu kuteya khada*

*Assi jaggo mitti ujade*

*Sanu suteya khada*

*Source: Wagaj (pg.91)*

### **About the author:**

The poem “Assi jaggo mitti ujade” is written by Irshad Sandhu. Irshad Sandhu was born on 1st January 1969. He has written 6 books till now, some books are in Gurumukhi and others in Shahmukhi. Through his poems we can relate to the pain and anguish of people who faced partition. He is a Pakistani poet. Sandhu spent his childhood in village Chahal Nau of district Khaganpur. The name of his parents is Khalid Hussain and Shaheedab Bibi. Irshad did his primary education from his village. He did his high schooling from nearby village Mokal.

He holds three degrees in M.A Punjabi, M.A History, and M.A Education from Punjab University Lahore. His interest in writing developed in 1987, during his college days his friend wrote poems with



his company he also started to write poems. According to Irshad Sandhu, his poetry is a blessing on him by Allah. His friends inspired him to write. He is a government teacher in Meherchand Wala School from five year from 15 years he is teaching Punjabi in this school. In the interview taken from the poet, he shared the incidence from his life that in his college days in order to read books he used to skip his lunch and with that money saved by skipping one time meal in a day, Irshad used to buy books from the footpath of Lahore in Anarkali bazar at low prices. That time he thought to write in his own book. Now Irshad Sandhu had authored 7 books and achieved his dreams.

His writings are in Gurumukhi and Shah Mukhi language. His books are even published in east Punjab (India). He is equally famous and loved in Pakistani Punjab that is lehnda Punjab and Indian Punjab which is also known as charda Punjab. Most of his works are based on partition of India and Pakistan. From his books and poems we can see the sufferings of people and his wish to see undivided Punjab.

Some of his prominent books are Ambaron age hath (2009), Rehtal wallian wargi (2016), Wagaz (2017), Wageyon sat mill(2019), Rase lathiyan rata (2020) is his latest published book . In his interview the poet has told that whatever works he produced are based on 1947 Partition, but his birth is not of 1947. People tell him that it seems that this is your second birth and your first birth was a 1947. Because so much realism can be seen in his poetry, as if he has faced the partition himself. He feels that he has faced all the incidents of 1947. His writings are always unbiased about the partition of India. According to Irshad Sandhu, the partition of India and Pakistan is not just separation, what he says that partition is helplessness. According to the poet this helplessness stops people from crossing the borders. The poet believes in the togetherness of people living across the borders. His poems are beautifully written and reflect love feeling of brotherhood among both the divided nation.

The poet is currently working very hard for the promotion of Punjabi literature. Irshad is very celebrated literary personality. His poems are written on the gates and offices of the schools of East Punjab (Pakistan). Irshad Sandhu is eminent Punjabi poet, whose love for Punjab and Punjabi language can be seen through his poetry. He is also a part of Punjabi language movement in Pakistan. Irshad Sandhu is a promoter of Punjabi language and wants to see his mother language Punjabi as a medium of instruction in the educational institutions of Pakistan Punjab. The poem which will be analyzed below is taken from his collection of poems, from his book “Wagaj”. The poem is "Assi Jaggo Mitti Ujade ". The information written about the author in this dissertation is collected by interviewing him personally.

## **Analysis:**

The poem “Assi Jaggo Mitti Ujade” tells the readers that what the situation of common people was when the partition was announced. The title of the poem is “Assi Jaggo Mitti Ujade”, the meaning of this title is, that people were unaware about the partition some people were sleeping some were awake, when partition was declared. It was announced that India is divided. This poem shows that people were in an unconscious stage, at the announcement of partition of India.

There is no translation of this poem. So line wise analysis will be done of the poem. This poem is taken from the Gurumukhi script, from the book “Wagaj”. This poem contains 30 lines. This book is also in Sahamukhi script. The poem has an inbuilt rhythm, rhyme, a tone and a concept. The poem is written in Punjabi language. The poet has used metaphors and similes while writing the poem.

## **Line 1-9**

The poet complains to the bloody wind that you have deserted and destroyed our nests. Here the red wind is referred to bloody partition, which ruined our livelihood. In the riots so many people died, their flesh and blood became feast for crows and snakes. The poet has expressed his sorrows over the migrations, taken place during the partition many people became homeless and died, without reaching their final destinations. History can show the numbers of dead but can't tell us the pain that their families faced. They didn't get the chance to cremate their own family members. No situation can be worse than this one.

“Tu jannatan vargi dhart te oh khed rachae”. In this line poet is calling the land of Punjab as heaven, on which man scars were left for lifetime. The birth of the new nation was accompanied by the violent pangs of separation. Suddenly people who lived in harmony found that they were in a wrong country and began to fight with each other.

## Line 10-22

“Na rahiyan sir te chunniyan”

“Na pagan rahiyan”

In this line poet focuses on the women who were victims of communal riots. Not just women many children, men, old age people, also became victim of this violence. During the riots many places were set on fire. In this massacre some people jumped into rivers and died to save their honor. The looting and killings forced them to leave their villages. The poet is expressing the horrors of partition faced by women. Women were brutally raped, their clothes were torn apart. Incidents of such cruelty suggest how the women were reduced to their bodies, carrying the burden of the honor of the community, to be conquered claimed or marked to attack that honor.

“Sade hase moe

Asi hathi mavan mariyan

Te Vade veere

Sadhi dhon layi phae ban gaye

Sade apne chere”

Partition took away all the joy and happiness. We have killed our mothers and brothers with our own hands. Our own scarfs became hanging ropes for us. It means our own friends became foe for us. A large number of suicides occurred during this violent and turbulent time. To protect the honor they were killed by their own kin and neighbors. Millions of people abandoned their homes to cross borders. Not every story is so horrific although partition seems to have left a lasting memory for most.

## Line 23-30

“Sanu chite kavan luteya

Phir kale chamade”

Firstly British Raj looted us, and then the leaders working for our sake attacked us for their own benefits. In these lines “chite kavan” (white crows) refers to British authority and “kale chamde” (dark skin) refers to our political leaders. All of them were responsible for spreading the felling of communalism and abetting people. The difference between communities which previously coexisted increased with time and led to the biggest genocide in history.

All the seven rivers were filled with poison and intoxicants. It means that due to hatred the blood turned into venom.

“Assi Jaggo Mitti Ujade

Sanu Suteya Khada”

In our unconscious stage we were parted away. People were busy with their regular life and this tragic incident of partition brought horror in their lives. Bard explains that people did not even believe when somebody told them about the partition. Many people took this news very lightly and never left their homes. But unfortunately all were killed. This poem is very influential and leaves a mark in the heart of the readers.

## POEM – V

### Yahan Bhi Wahan Bhi (Nida Fazli)

*Insaan me haivaan yahan bhi hai wahan bhi*

*Allah nighbaan yahnsaan me haivaan yahan bhi hai wahan bhi*

*Allah nighbaan yahan bhi hai wahan bhi*

*Khoonkhaar darindo ke faqat naam alag hain*

*Shehron mein bayabaaan yahan bhi hain wahan bhi*

*Rahman ki rahmat ho ya bhagvan ki murat*

*Har khel ka maidaan yahan bhi hai wahan bhi*

*Hindu bhi mazay se hain aur muslmaan bhi mazay se*

*Insaan pareshaan yahan bhi hai wahan bhi*

*Uthta hai dil-o-jaan se dhuaan dono taraf se*

*Ye Mir ka divan yahan bhi hai wahan bhi*

Source: Sheher Men Gaon (pg.380)

### **Translation:**

The beast within the human is here, as well as there

Allah is the protector here,

As well as their only the names of blood-thirsty monsters are different

Wastelands within cities exist here, as well as there

The Hindus are at peace and so are the Muslims

Only people are distressed here, as well as there

Whether it is the blessings of Rahman or the idols of Bhagvan

All these games have an arena here, as well as there

Smoke rises from the hearts and souls on both sides

Mir's court is assembled here, as well as there

Source: <https://eprints.soas.ac.uk/17278/1/2002/510/510%20poems%20on%20partition.htm>

### **About the author:**

The poem Yahan Bhi Vahan Bhi was written by Nida Fazli. His full name is Muqtida Hasan Nida Fazli. Nida Fazli was born on 12th October 1938 in Delhi. He was born in a Kashmiri family. Nida Fazli grew up in Gwalior. His schooling is also from Gwalior (Gosh, The Times of India). Nida Fazli was a student of literature his father was also a renowned Urdu poet. His family's contribution is very rich in the field of films, poetry, and songs. Nida Fazli had admirers from both India and Pakistan. Nida Fazli had married twice. In 1965, his family members migrated to Pakistan however he decided to stay back in India. He was inspired to begin writing poems when he was passing by a temple where a Bhajan singer was singing a composition of Surdas about Radha sharing her sorrow with her maids at being separated from her beloved Krishna. This is the time when he started writing poetry. Fazli widened his knowledge by studying T.S Eliot, Gogoi, and Anton Chikov. He was also interested in studying Meera and Kabir and was fascinated by lyrical mood of their poetry. Citation. There was something special in writing style which attracted the filmmakers and writers of Hindu and Urdu literature. Some of his popular film songs aa bhi ja from movie Sur tu is tarah se meri zindagi mein from aap To aise nathe and hoshwalon Ko khabar kya from sarfaroshi. One of his very famous couplets is duniya jise kahate Hain Jadu ka khilauna hai mil jaaye to Mitti hai kho jaaye to Sona hai. His ghazal and other compositions are sung by notable artist one of his album in 1994 came off with Jagjit Singh named insight which was appreciated for its successful and soulful poetry and music full stops before his death he wrote columns for BBC Hindi websites on various contemporary issues and liberalism (Fazli,22sep,2006-BBC). His writing style depends on his mood. Childhood imagery can be seen in his poetry. Nida Fazli was honored with the National Harmony Award for writing on communal harmony. He wrote 24 books in Urdu, Hindi and Gujarati. He was awarded with Sahitya Academy award in Urdu for khoeya hua sa kuch poetry collection in 1998, screen award for best lyricist in 2003, for Sur, Bollywood movie award for best lyricist for “A bhi ja” from Sur and in 2013 he got Padma Shri from the Government of India.

## **Analysis:**

Nida Fazli was a staunch follower of humanity. The poem “yahan bhi vahan bhi” was written by him after returning from a trip in Pakistan. The title of the poem is “yahan bhi vahan bhi”. After his visit to Pakistan he realized that the sufferings of people were alike and similar. This poem discuss about various social issues which are prevalent on both sides of the country's India and Pakistan. It is a very small poem. This poem consists of 10 lines. The source from which the poem is taken is from the book “Shahar mein gaon”. Author of this book is Nida Fazli and publication is Miaar publications 2012. The poem has rhyming scheme. It starts with Insan mein heaven yahan bhi vahan bhi Allah nighwan yahan bhi vahan bhi. The poet is telling readers that the beast within the human being is on both the sides it means that the destructive forces or vicious people are in both the countries. Allah is looking at all the people who are doing bad deeds and protecting people in both the countries. Social issues are same in both the Nations. The names of the dreaded people or monsters are different. Waste lands within cities exist here as well as there are also. Means that problems of people are similar in both the size and can be solved with the help of humanity. The poet is saying that Hindus are at peace and so are Musalman. Are distressed in both the countries it means that the propagators of religion are happy only humanity is at stake. The ones who are suffering are the common people. On the name of religion differences are created on this land. Both the blessings of Rahman and Bhagwan are on their followers in God's eyes each and every person is equal. The blessings for everyone come from the heart and soul on both sides. Even the poet Mir is praising both sides of the border. Mir was one of the famous Urdu poets. This poem essentially says that the difficulties to live a life are faced by common people on both the sides of India and Pakistan only the people playing politics are happy on both the sides, poor people are distressed. The poet Nida Fazli often quoted Mira Ghazi, Mir Kabir in his poetry. Poet wants to say that preachers of humanity and inhumanity persist on both the sides, which is the cause of fighting. Through this poem poet wants to spread a peace message and is unbiased in his writing. The poet is saying that everyone is equal and a similar on both the lands. The culture the tradition are mostly similar yet the complications which people are facing are similar only on both the sides of the countries but the hatred which is prevalent among both sides is very much which should not be there. People should love each other while the problems are same that's why and their happiness is same. The poet believe in humanity and equality of a person so through this poem yahan bhi vahan bhi poet has mentioned about what he has experienced after coming back from his visit in Pakistan.

## CHAPTER-- IV

### GLIMPSES OF PARTITION POEMS IN ENGLISH LANGUAGE

Every year we celebrate independence days of both India and Pakistan on 15th and 14th August it also marks the beginning of one of the bloodiest and largest mass migration of people in history. Since 1947 points in South Asia and in the Diaspora have wrestled with memorialized and lamented the legacy of the period in their writings. This poem on partition is very influential and leaves long-term impact on the lives of people. Poet brings life in a poem by putting all his feelings in the poem. Human misery does not make for instant poetry. It lend itself more readily to pros stories accept drug. To recall the memories of partition the poems are the best source. Randomly dividing line was built between India and Pakistan full stop Harsh realities are expressed by poets and poems. One such poem in partition is by Waystan high Auden.

#### POEM -1

##### **Partition (W.H.Auden)**

*Unbiased at least he was when he arrived on his mission,  
Having never set eyes on this land he was called to partition  
Between two peoples fanatically at odds,  
With their different diets and incompatible gods.  
'Time,' they had briefed him in London, 'is short. It's too late  
for mutual reconciliation or rational debate:  
The only solution now lies in separation.  
The Viceroy thinks, as you will see from his letter,  
That the less you are seen in his company the better,  
So we've arranged to provide you with other accommodation.  
We can give you four judges, two Moslem and two Hindu,  
To consult with, but the final decision must rest with you.'*

*Shut up in a lonely mansion, with police night and day  
Patrolling the gardens to keep assassins away,*



*He got down to work, to the task of settling the fate  
Of millions. The maps at his disposal were out of date  
And the Census Returns almost certainly incorrect,  
But there was no time to check them, no time to inspect  
Contested areas. The weather was frightfully hot,  
And a bout of dysentery kept him constantly on the trot,  
But in seven weeks it was done, the frontiers decided,  
A continent for better or worse divided.*

*The next day he sailed for England, where he quickly forgot  
The case, as a good lawyer must. Return he would not,  
Afraid, as he told his Club, that he might get shot.*

Source: <https://amp.scrool.in/article/674238/wh-auden-s-unsparing-poem-on-the-partition-of-india>

### **About the author:**

W.H. Auden was an English poet, playwright, critic and liberalist of 20th century. He exerted a major influence on poetry. He was an Anglo American poet, born on 21st February 1907. Auden's poetry was recognized for its stylistic and technical achievements. His poetry is mainly based on politics, morals and love religion and its variety and tone, form and content.

His father was George Augustus Auden and mother was Constance Rosalie Becknell Auden. Auden grew up in Birmingham England in a professional middle class family. He was known for his extraordinary intellect and writ. He attended English independent schools and studied English at Christ Church Oxford. Auden was born and raised in a heavy industrial section of Northern England. His father of prominent Physician with an extensive knowledge of mythology and folklore and his mother was a strict Anglican both of them exerted strong influence on Auden's poetry. Auden fell in love with the German language and was influenced by its poetry songs and plays.

For five to six years from 1932- 1935 he taught in British private school, then travelled to Iceland and China to write books about his journey, just before the World War II broke out. In 1939 Auden moved

to the United States and became an American citizen in 1946, retaining his British citizenship. In USA from 1940 to 1945 he taught in American Universities (Auden, p.478).

Richard Davenport is a British historian in his biography on W.H. Auden he wrote that from Auden's Oxford years onwards his friends uniformly described him funny, generous, sympathetic and lonely.

Some of his notable works are "Musce dex Beaux Art", "The age of anxiety", "Homage to Clio", "for the time being", "On the Island", "Letters from Iceland".

Auden was the hero of the left. He was a well respected scholar of protestant theology, a noted liberalist playwright and essayist. He became the Chancellor of the Academy of American poets and held the position until his death. Even this controversy is related to him that he controversially discarded some of his most famous poems when he prepared his later collected editions. Auden wrote that he rejected poems that he found boring or dishonest (Auden, p.15). Auden made his living from teaching, writing and giving lectures and reading and even he maintained a regular pattern of wintering in America and he spent his summer at first in Italy later in Austria.

Awards and honors which Auden got as achievements in his life are Bollinger prize (1953), National Book award and Pulitzer prize. He has published over 20 collections of poetry during his lifetime and became best known for his writing style and technique in writing. He died in Vienna, Austria on September 23rd 1973, due to heart attack in sleep (Spears, Encyclopedia Britannica, 17 feb.2021).

## **Analysis:**

One of the most interesting poems of W.H. Auden is partition. In this poem Auden presents his criticism of Sir Cyril Radcliffe. For knowing the base of poem, to know the historical background is relevant. In the third chapter many poems have been discussed in order to know what happened during partition, but who was the one who made the dividing lines to separate India is not known. For doing this job British barrister Sir Cyril Radcliffe was dispatched to India. He arrived in India on July 8 1947. The task for which he was invited in India was not an easy task. He was given 5 weeks to draw the borders between an independent India and the newly created Pakistan. Rad Cliff was chairman for two boundary commission 14 Punjab and another for Bengal.

These dividing lines were drawn not just on land but on people's livelihood their memories houses and many more things. Hindus were not welcomed in Pakistan and Muslims were not allowed it in India. This line ran through life of people and not just parted India, but killed many emotions life happiness and trust of community on another community. Sense of community was lost. The Radcliffe line was drawn in two parts of India one in Punjab and another line passes through Bengal.

The tone of the poet in the poem partition is critical and sarcastic about Sir Radcliffe s method of partition. This poem is a political and historical poem. It is about partition of Indian subcontinent. Stanza by stanza analysis is done of the poem partition.

### **Stanza I**

The poem starts with the line that Radcliffe was unbiased when he arrived in India. The tone is sarcastic and depressing, that how can you decide on one fine day that this is not your country you have to go from here. Radcliff was unaware about India's cultural tradition communal tension prevalent in India. Radcliff is a person who had never come to India and now he is called for partition. He was a complete stranger. Auden says that partition was among people who fanatically different, they had different diet and different God. Difference between Hindus and Muslims is shown here and this stanza by W.H. Auden.

### **Stanza II**

Radcliffe was told in London that we have no time left for mutual reconciliation and rational debate that this line will not be drawn. The decision had already been taken now. You are being called to fulfill the formalities. Two sides can't come together. The solution lies in their separation only. It means that in Radcliffe mind it was already settle that there is no chance left for stopping this partition.

### **Stanza III**

Lord Mountbatten did not want Radcliffe to interact with him too much. Here Auden mentions that a letter which was written by Lord Mountbatten to Radcliffe In the letter evident can be seen that

Mountbatten doesn't want to see Radcliff. Even he had given an authority to Radcliff to divide and draw the line himself. For the help they have provided accommodation to Sir Radcliffe and two Hindu judges and two Muslim judges to seek advice were given to him. The final decision rested with Sir Radcliffe.

#### **Stanza IV**

In this stanza Auden's telling that Sir Radcliffe was living in a lonely mansion under police protection. Because police was scared that orthodox people of any side can attack him or assassinate him. He got down to work and the task was of settling the destiny of millions of people living on both sides just by tracing a single line or land. People had to leave their sources of income school houses except they were out of their land and their state were in the hands of Radcliffe line.

Auden criticizes the way partition was done because the maps which were given to sir Radcliffe were out of date and even the census was also incorrect and due to this he faced many difficulties. But Auden mentions that there was no time to verify and examine maps for the census.

He was settling the faith of millions of people with incorrect defaulted papers

#### **Stanza V**

In the months of June and July India's weather is very hot so Auden talks about the climate of Indian subcontinent. Due to hot climate a bout of dysentery kept him constantly in the toilet. As Red Cliff came from England it was difficult for him to adjust in India's climate. But he was given certain time of 7 weeks in which the frontiers were to be decided and India was to be divided. No idea whether India was divided for good or something bad to come. It means that Radcliffe was facing some health issues and in spite of that he was told to finish that work.

## Stanza VI

Hey this stanza depicts that Radcliffe goes back to England and like any other lawyer he forgets the case. A lawyer moves from one place to another and forgets what he has done in the previous case. He quickly forgets what he has done in India and moves on in his life. He said in a club and told his friends that he will never visit India because he is afraid that he might be shot by anyone.

Auden has used a very simple and direct language in this poem. The poem partition is all about how unjust partition of India was an unknown person was called on an unknown land to draw a line which will decide the fate of millions of people and that too with the help of outdated information and pressure on him. This dividing line uprooted many people from their houses and decided their faith and death.

## Poem – III

### Partition ( Sujata Bhatt )

*She was nineteen-years old then*

*And when she stood in her garden*

*She could hear the cries of the people*

*Stranded in the Ahmadabad railway station.*

*She felt it was endless - their noise –*

*A new sound added to the city.*

*Her aunt, her father's sister,*

*Would go to the station every day*

*With food and water-*

*But she felt afraid,*

*Felt she could not go with her aunt-*

*So she stood in the garden*

*Listening. Even the birds sounded different-*

*And the shadows cast by the neem tree*

*Brought no conciliation*

*And each day she wished*

*She had the courage to go with her aunt-*

*And each day passed with her*

*Listening to the cries of the people.*

*Now, when my mother*

*Tells me this at midnight*

*In her kitchen- she is*

*Seventy-years old and India*

*Is 'fifty'. But, of course,*

*India is older than that, she says,*

*India was always there.*

*But how I wish I had*

*Gone with my aunt*

*To the railway station-*

*I still feel*

*Guilty about that*

*And then she asks me.*

*How could they let a man?*

*Who know nothing?*

*About geography*

*Divide a country?'*

Source: <https://www.tes.com/teaching-resource/partially-annotated-poem-partition-sujata-bhatt>

1

## **About the Author:**

Sujata Bhatt is a prominent poet. Sujata Bhatt was born in Ahmadabad, Gujarat, India on 6th May 1956. She spent her childhood in Pune. In 1968, she immigrated to U.S.A with the family. She did her Masters of fine Arts from University of Iowa.

She currently lives with her husband and daughter in Germany.

She is deeply connected to Gujarat because she spent her childhood in India. However English has become the language she speaks every day. The repercussions of this divided Heritage are exploding in her work most explicitly in “Search for my tongue” (Bhatt, ‘poetry archive).

Some of her poetry collections are 1988 Brunizem (Carcenet Press), 1989 the one who goes away (Carcenet Press), 1991 Monkey Shadows (Carcenet Press), 2000 Augatora (Carcenet Press).

The awards which she got are 1988 Commonwealth Poetry Prize, 1988 Allies Hunt Bartlett price , 1991 poetry, 1991 Cholmondely Award , 2000 Poetry Book Society.

In an interview given to Carcanet press Sujata talked that poetry is important to her life because it enriches our inner beings. And she cannot imagine living without reading poetry. So her poetry is as important as oxygen and water. She chose to write in English became her language. When she was a girl in India she used to study in an English medium school and also in between as a child she traveled back and forth between United States and India. She learnt English first in United States when she was five and then she returned to India shortly after there she continued to attend English school. So that's why she chose English as a medium to write. Her native language is Gujarati this is the reason why in some of her poems mixture of English and Gujarati can be seen.

Her profession currently is a professor and a freelance writer and translator

## **Analysis:**

The poem partition by Sujata Bhatt just not talks about partition of India, but also the violent epoch that thwarted the aspirations of common people. The poem traces the incidents on which the land was partitioned. In the poem partition the area of Ahmadabad in Gujarat is discussed because Sujata Bhatt belongs from Gujarat. The poem partition discusses about the story of a girl, who is 19 years old and who always wanted go to a nearby railway station to provide food and water to the distress people during partition, she stays in the garden and writes that when she could be brave enough to do the same. The poem depicts the situation when partition of India took place. The poem is also based around these moments of separation.

### **Line 1-6**

The poem starts with a girl standing in a garden. She could hear the cries of people who were helpless in the Ahmadabad railway station. The voices which she was hearing were endless. It shows that garden is a lovely place with flowers and calmness where she was standing, but on the opposite side she could hear cries of people and noises.

Poetess has discussed about a specific area railway station of Ahmadabad in poem. A new sound was added to the city this is a story of partition in defined area.

### **Line 7- 19**

The girl's aunt on her father's side performed a good deed. She went to the railway station everyday with food and water for the helpless people asking food and water. But the girl was afraid of going. She was willing to go. The girl is talking about a very bad situation. Her fear was so strong that it needed to be reinforced with a second. She felt that she could not go with aunt. But she's strong. She wanted to go. Her courage was lacking. She felt the cries of people but can't do anything because of her fear.



## **Line 20-25**

Then suddenly in Line 20 the story shifts to a different perspective and reveals the identity of the 19 year old girl. She was the narrator's mother sharing her tale of partition with her daughter. Her mother was telling this tale to her, while she was standing in her kitchen. Now her mother's age is 70 years and India is now 50 years. This age is far past the nineteen that was addressed in the first line of the poem. This memory haunted her for over 50 years. She tells that India is older than the years that have passed since the partition.

## **Line 26-37**

The poet's mother still complains to her about the fear which she was not able to overcome and tell her about the lack of courage. She says I wish I had gone with my aunt to the railway station to help others. This haunts her till now and she is guilty about it. Then she asks her child that how they could let a man who would know nothing about geography of India to divide India. Here she talks about Radcliff who was appointed by Lord Mountbatten to divide the country, that he was not having any idea what India's geography is, about India's culture. And in spite of that he divided the country. This is a beautiful poem based on partition on India.

In this poem the poet tells about her mother's fear during the partition of India that her mother was not able to overcome her fear. She still thinks about it that she wasn't able to help people on the railway station because he was afraid.

## **Poem - III**

### **Denial ( Taslima Nasrin)**

*India was no discarded paper that you had to tear to bits.*

*I want to erase the word 47*

*I want to wash away the ink stain of 47*

*With water and soap.*

*47 – The word pricks like a thorn in my throat*

*I do not want to swallow it.*

*I want to vomit it out*

*I want to regain the undivided soil of my forefathers.*

*I want Brahmaputra as much as I want Subarnarekha.*

*I want Sitakunda Hills as much as Kanchenjunga.*

*Srimangal as much as Jalpaiguri.*

*I want the sal forests of Bihar*

*As well as Ajanta and Ellora*

*If Curzon Hall is mine, Fort William belongs to me too.*

*That man who fought in 71 and won*

*That man who thrashed away the two-nation theory*

*He can never accept defeat at the hands of 47.*

*(From the selection Ay Kosto Jhenpe, Jiban Debo Mepe, 1994)*

## **About the author:**

Taslina Nasrin Sarkar wrote the poem denial. The poem discusses the partition of India 1947. Taslima Nasrin was born on 25th August 1962 Mymensingh, East Pakistan now Bangladesh. She is a Bangladeshi feminist author who was forced out of her country because of her controversial writings which many Muslims felt discredited Islam. She has been blacklisted and banished from Bangladesh region. Taslima's father was a doctor. Her father's name was doctor Rajab Ali and her mother was Eid ul adha. Nasrin also studied medicine and became a doctor working in a family planning clinic in Mymensingh Bangladesh until she was resigned to government clinic in Dhaka in 1993. She left the national medical service in 1993 for staff she completed her High school studies in 1976 and higher secondary studies in 1978.

She graduated from Mymensingh Medical College at University of Dhaka; in 1984 she received her MBBS degree.

Taslina gained global attention by the beginning of 1990. She is staunch feminist writer and she got attention due to her criticism of what she characterizes as all "misogynistic" religion. She was born in a Muslim family but she became and a thirst over time (Suvojit, The Hindu, March 21, 2015). In her early career Taslima Nasrin wrote poetry and published collection of poetry in 1982 and 1993.

Most of her writings are talking about female oppression. She published her three collections of essays and four novels before the publication of a documentary novel Lajja which is one of a famous work. She has suffered a lot of physical harm and always demand for equality.

Nasrin has experienced sexual abuse during adolescence and have worked as a gynecologist who influenced for a great deal in writing about and developing the view regarding feminism. She is a great writer autobiography is Amar Meyabela (my childhood, 2002), the first volume it was banned by the Bangladeshi government.

Nasrin participated in lot of charitable activities. She created the Edulwara scholarship in her mother's name to give scholarship to 20 female students for who were economically poor families in Mymensingh, Bangladesh.

She also started an organization to spread secular education to fight for women's right.

Taslima Nasrin is a recognized author who has won number of International awards and honors the award which ministry in got are

Taslima has received a number of international awards in recognition of her uncompromising demand for freedom of expression. Awards and Honors given to her include the following:

Ananda literary Award, India, 1992

Natyasava Award, Bangladesh, 1992

Sakharov Prize for Freedom of Thoughts from the European Parliament, 1994

Human Rights Award from the Government of France, 1994

Edict of Nantes Prize from France, 1994

Kurt Tucholsky Prize, Swedish PEN, Sweden, 1994

Hellman-Hammett Grant from Human Rights Watch, USA, 1994

Humanist Award from Human-Etisk Forbund, Norway, 1994  
Feminist of the Year from Feminist Majority Foundation, USA, 1994

Honorary Doctorate from Ghent University, Belgium, 1995

Scholarship from the German Academic Exchange Service, Germany, 1995

Monismanien Prize from Uppsala University, Sweden, 1995

Distinguished Humanist Award from International Humanist and Ethical Union, Great Britain, 1996

Humanist Laureate from International Academy for Humanism, USA, 1996

Ananda literary Award, India, 2000

Global Leader for Tomorrow, World Economic Forum, 2000

Erwin Fischer Award, International League of non-religious and atheists (IBKA), Germany, 2002

Taslina Nasreen supported movements such as Eugenics, women's equality, human rights, freedom of speech, atheist etc

### **Analysis:**

Through this poem Taslima Nasrin depicts that how Britishers divided such a beautiful country which she is unable to accept. According to her this land is her ancestral home. The title of the poem is denial which means not to accept something or refuse to accept. So in this poem the poetess refuses to accept the partition of India. This poem consists of 17 lines. Through this poem she wants to express their views and emotions on how India's partition of 1947 lead to the creation of Bangladesh.

### **Line 1-4**

The poetess says that India was not a useless paper which you tore bits and bits and discarded. India is a very beautiful landscape and a country which is full of diversities. It was not so easy to divide India. But you British tore it just like a piece of paper. The real of partition of India was 1947 which poetess wanted to erase from her life and heart, because that year make her feel sad and broken from inside. She wanted to wash away the ink stains of 1947 with water and soap from the history. Seeing that, 1947 was the year of turmoil in the Indian history. Many migrations took place and people lost their life.

### **Line 5-7**

In these lines from 5 to 7 she tells the readers that this word 1947 pierces her like a throne in her throat and it gives pain to her. So to eradicate this pain she wants to vomit the year 1947 out. The poetess is not able to digest and face. The violence and cruelty which took place during riots in partition. Poetess is expressing her sad emotions and using depressed tone in these lines.

## Line 8-17

In these lines poetess wants to regain the undivided soil of her forefathers. During the partition many people have to leave their native places and had to move to another place. Similar thing happened to her family they had to move from Bengal to Bangladesh. So she wants her native place back. She wanted undivided India back. In the next line it is talked about beautiful geography of India and Bangladesh, she likes both of them equally. She compares Brahmaputra River with Subarnarekha River. She tells that she likes both the rivers equally.

In the next line poetess states that she loves Sitakunda hills which are in Bangladesh as well as Kanchenjunga ranges in India equally. Further she compares two districts one is Shri Mangal of Bangladesh and Jalpaiguri of India. She says that she likes and admires both the districts equally.

Moving forward she continue what she earlier stated that I want or I like the Sal forest in Bihar equivalently as much as I like Ajanta and Ellora caves in Maharashtra. Whereas the poetess explains to the readers that how much Curzon Hall in Bangladesh belongs to me that much Fort Williams of India belongs to me too.

Here in this line poetess says that her love for both India and present days Bangladesh earlier it was a part of Pakistan is equal. Before partition both the countries were one nation. Lastly it is said that whosoever fought in 1947 Bangladesh Liberty war and the person who rejected two nation theories will never accept defeat at the hands of 1947.

Which means in 1971 when war between Bangladesh and Pakistan took place the Pakistan in captured Bangladesh? So India helped Bangladesh to gain freedom. Taslima Nasrin is saying the people who are against this partition will never be in the favor of the partition of India and Pakistan.

She wanted India and present day Bangladesh to be together which was divided during the year 1947. Poetess is having a very deep and connected bond between import the Nations India and present days Bangladesh.

Three of these poems were written by writers to show how biased the partition of India was. India was divided for the benefits of some people.

## CHAPTER – V

### CONCLUSION

As expressed in the work “Partition Induced Human Trauma, Pain and Sufferings through Poems”, poems related to partition of India 1947 have been referred studied and analyzed. The memories of India’s traumatic partition are being well preserved by the people who faced the horror. Some expressed orally, some wrote their experiences, some through fictions and some through poems. After so many years of independence the people who crossed the borders have now settled their livelihood, but the heartbreaking and the dark memories are still carried from one generation to another in the form of oral histories, diaries. The poem of partition brings out hidden emotions of people and makes people cry. Efforts have been done in this dissertation to analyze most of the poem in regional languages such as Urdu, Punjab. Three poems in English language have also been referred. Partition of India was one of the most traumatic incidents and the moment of terror; it resulted in largest recorded force migrations where millions of people lost their lives. Through the study of partition poems this work aims to convey the horror and trauma faced by the citizens of both the Nations. After sunset, streets would be deserted, because of horror of losing lives. The trauma with time increased, because the migration was a challenge, life in a new country was not easy. The pathos of the time can only be understood when one reads the work of artists and poets.

All the poets have written iconic poems to show the grief of people and their pain through partition. The creation of borders became the defining traumatic event in the bloody history. Partition poems notably of Faiz Ahmed Faiz, Shiv Kumar Batalvi, Amrita Pritam, Irshad Sandhu, Nida Fazli, W.H.Auden, Sujata Bhatt and Taslima Nasreen are examined to interrogate the impact of mass uprooting, violence, communal riots, massive trauma, horror and pain through which people went through during this horrific time. The remnants of partition of India are still fresh and our lives and are very crucial part of the Modern Indian History. The first and the most popular poem associated with partition is Subh-e-Azadi. The theme of the poetry is shown where two Nations who were tore apart by the bitterness, memories, tradition and trauma faced by the people. The ground reality of partition were more brutal and horrific, the dawn of the freedom was not the one which poet wished for. The stories of violence and sufferings are captured by Shiv Kumar Batalvi in his poem Dudh Da Katal, which means murder of mother's milk and the death of the childhood. This poem shows how the corpses were left behind and no one got any

time to cremate their own loved ones. Their corpses were eaten by crows and vultures. Partition was a painful event and Indian history; however both the countries share languages like Punjabi, Urdu and Sindhi, which creates a strong bond between India and Pakistan. Batalvi's poem captures the animal side of humans. This is a rhyme. The haunting memories of childhood led to create this masterpiece and his last days.

Broken bodies lay along roadsides, on train platforms and markets. Looted objects lay abandon and deserted streets, the bookshops, jewelers' shops, bakeries, sweet shops were all now turned into debris.

Among all these multilingual poetry a poem tend to highlight the sufferings of women and great divide of 1947, written by Amrita Pritam who experienced the aftermath of blood bath and mass migration. People became refugees in their own country. A few months after partition during her pregnancy Amrita was travelling from Dehradun to Delhi in search of work. She casually wrote lines on the tragedy she faced in 1947, that work turned into one of the famous writings Aj Akhhan Waris Shah Nu and made her immortal.

Where poetess is asking Waris Sahah to speak from his Graves and look at the horror Punjab is going through. Women are being killed on the name of honorable death. She asks him to put an end to the violence. The pain and agony in her verse is evident her own Punjab is soaked in the blood of innocent lives and she can only lead to make it stop. Among all the horrors of 1947, the experience of women who were raped is the most difficult to write about. She has described that how the feeling of revenge has intoxicated the beautiful and environment of Punjab. Armed gangs had started to use rape as a weapon as a sport and as a punishment. The women had to hide in different places like jungles, ponds to save their lives. Some women were poisoned by their own family members. The old taboos and rigid social customs of marriage and purity had been shattered. They had the fear of not getting acceptance in the society once they were raped. This poem is an iconic work.

Asi Jaggo Mitti Ujade is a work of Pakistani poet Irshad Sandhu. He is very much attached to both India and Pakistan. In his writings he wants to break all the cultural regional differences which created the different nation. He works very hard for the promotion of Punjabi literature. Being a Punjabi lover, he is part of Punjabi language movement and is attached to Punjabi culture. In his poem Asi Jaggo Mitti Ujade the poet has expressed the situation of people after the partition was announced. He is telling that people were sleeping, some were making food, and some were ploughing land suddenly heard about the



partition news. People never believed in the news and took it lightly, but they were unaware about the consequences. The partition of 1947 left people devastated, women were used as instruments of power. The process of partition claimed many lives in riots, rape, murder and looting. Poet is telling the readers that the cultural harmony of Punjab is ruined, due to these communal riots vanished Punjab. He puts the blame on political leaders who parted away and conscious people, with a conscious mind and greed for power.

At last Nida Fazli poem “Yahan Bhi Vahan Bhi” is a short poem. In the vision of the poet both the Nations came across social cultural complications. The poet is a strong believer of humanity good will and unity. Two Nations were rendered apart by bitterness and get remained together by memory and tradition. Audience poem partition values to the period in the late 1947 the people of India finally won independence from Britain. A person who is not the native of the reason knows little about its history with the help of our dated maps was given responsibility to divide India. Once this work was done he never came back to India. The poem deals with the fate of people which were written in hands of only few people nevertheless destroyed millions of lines.

Furthermore in partition poem by Sujata Bhatt ensure her mother's personal experiences faced during partition. Bhatt structures her poem in the time of partition 1947. Bhatt tells how her mother recalls the days when she wanted to help others, who faced pain and grief; however she couldn't because it was difficult for her to overcome her fears. The daughter is recounting her mother's memories of mass migration. The split wasn't a peaceful geographic separation.

The last poem which is discussed in this work is Denial. Poetess denies accepting the partition of India and Pakistan. She shows her love for both the lands equally.

To sum up the work, in this dissertation careful study is done on the poems of authors who wrote about the partition of India. Attempt to present multi-lingual poetry is done. It takes generation to come over the trauma faced by people, yet it is necessary for the new generation to know the partition induced human trauma, pain and sufferings.

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## APPENDIX

### APPENDIX A: Irshad Sandhu's personal interview taken by Manpreet Kaur Johal

*Manpreet:* Hello sir

*Irshad Sir:* Salam ji

*Manpreet :* Sir mein partition di poems de upar kam kar rahi an or menu internet to twadi vi poems miliya, isliye mein twada ah interview karna chauni han.

*Irshad Sir:* Ji tuci pucho jo vi puchna chaunde ho.

*Manpreet:* Sir twanu poem likhan da shonk kiven peya?

*Irshad Sir:* Ah hai na ji menu lagda jiven sara mere te hadeya hy, mere te varteya hy. Twade val kafi loga ne mere bare likhya hy ki Irshad Sandhu santali da jam pal nai hy, lekin us de

*kalam chu enj lagda Ki jiven ah oda dusra jaman hy, phla jaman ona da san santali vich ci . Menu enj lagda jiven mein sara handaya hunda hy. Meri sari sayari, gazal koi vajdi nai jide vich san 47 da zikar na hove.*

*Manpreet: hanji Sir.*

*Irshad Sir: Ah koi kissa mein sun k nai likhya. Ah meri rooh ch hi vasya hoeya hy. Mein jedi kitab likh reya ah wand te hy oh.*

*Manpreet: Te tuci kitaban ch sirf gazlan hi likhiya ne ya nazma vi haigiya.*

*Irshad Sir: Meriya zada Nazma ne, gazlan kuj ne. jedian muqtalib kitaban vich ne Rehtal Wallian Wargi othe chapi hy ode vich zadatar gazlan hi ne . Wagaj meri kitab othe chapi hy mein twanu pheni hy ode vich zadatar nazma hi ne .*

*Manpreet: Te sir ah jedi twadi kavita hy Chonkdian Chubare reh gaye ade aidar te ade odar, ade vich Chonkdiya da matlb ki hunda hy?*

*Irshad Sir: Chankadi chotti ji hundi ci jide te sadiya maiya bendiya ci. Chubare jede khar san lokan de koi adar chad ae te koi odar chad ae. Ilamti tor te log phare pharae vede chad gaye ci .*

*Manpreet: Tuci menu ah kavita vare das sakde ho ki tuci kiven likhi.*

*Irshad Sir: Ji, mein twanu sari dasna han. Sade chan te tare reh gaye ade adar ade odar , chan te tareya tu ilamti tor te jede mavan de putar rehgyae ci vichad gaye ci ah oh ne .*

*Manpreet: Sir jiven tuci athe dasya hy ki sade chan te tare reh gaye ,te ade vich tuci chan te tare mavan de pitra nu keya hy , je asi enu samjhange tan normal chan te tare samjhange.*

*Irshad Sir: Mavan apne putran nu chann kendiya ne . Ah ilamti sayari hy ade tu murad ki mavan de putar vichad gaye ci mavan tu. Thale ala sher haiga vand pa k asi hasan ale , ajj us maa da zuram te dasan jide raj dulare reh gaye ade adar te ade odar . Kuj mavan nal aven hoeya ki ona de Ade putar rwh gaye chade punjab ch ade reh gaye lende punjab ch . Ah puchya gaya hy ona da zuram ki ci.*

*Manpreet: Sir tuci twade val da koi experience share kar sakde ho.*

*Irshad Sir: Sade athe ek bibi ci vichari oh sikhian di ci. Kala singh ona de valad da nam ci. Oh mai apne pekya nu vapdi nu mil na saki. Oh sari umar labdi reh gai . Pata chalya ki ode sare pekke marte ci. Khore kede kede than te ruliya lekhan sadiya phna, labde veer reh gaye ade adar te ade odar. Ajj vi kai phna reh gaiya apne veereya nu labdiya, hale vi log lab rahe ne ronde ne ek duje nu yad kar. Kasma vekhe ne hale vi ek duje di rah takde. Twade vade vi yad karde hongee ek duje nu. Reh gaye kai dari dara te kai kauran ek duje nu labde. Sade musalman vi odar rehgyae ne jede ajj vi yad karde ne.*

*Manpreet: Hanji*

*Irshad Sir: Sadi vand de jede maksad dass gaye oh gal te sach hoi vi nai.*

*Manpreet: Maksad te ah hi ci ki pak zameen denge.*

*Irshad Sir: Lekin sanu jatti mili. Jide piche ene log mare gaye, vichad gaye par ki mileya sanu .keda maksad pura hoeya. Asi ek duje de sathi san par ah sath sathu nibhaya nai gaya. Vade ban k lare reh gaye.*

*Manpreet: Sir othe da ki mohol ci tuci apne vade buzurga tu sunde hovoge.*

*Irshad Sir: Hanji athe sikh te musalman pra kathe rehnde ci kathe hi sare riti rivaj manonde ci idd vasakhi kathi hundi ci lekin ah sath sade tu nibhaya nai gaya.*

*Manpreet: Sir twadi kinia kitaban ne or kedi publication hy ona di.*

*Irshad Sir: Rehtal walian vargi 2017 ch chapi ci , wagaj vi chapi hy 2012 ch , kho kho aggn lagiya , ah twade val vi chap chuki hy. Wagaj lafaz twade liye navan hy. Jeda naliya tu pani chada hy nalian tu jinu salaba vi kende ne ah wagaj hy. Ilamti nazam hy. Kho kho agan lagiya agli . Jede km de fasle ne onu kho kho keya janda ci. Te ah aggan jedia san santali ch lagiya ci ode tu murad ah leya janda hy. Wageyon sat mill agli kitab. Vade bord de thale be bujurg gallan karde ci. Agli kitab hy rase lathiya rattan. Publisher nasta leag*

*Manpreet: Sir ada publications. Wageyon sat mill (2019 ) punjabi markaj. Ah mein twadi research liye kah leya ki oh mukamal lage. Jedi mein poem twanu fb te phji ci oh kedi book vich hy*

*Irshad Sir: Oh rehtan walian vargi*

*Manpreet: Sir, tusi menu translation das do us poem di Assi jaggo mitti ujade.*

*Irshad Sir: Taran Taran khede matlb rat nu jag k tare ginnane. Publication nasta leak lahore Kho kho aggan lagiya gazlan ne Wageyo sat mill nazma ne Rase lathiya rata vi nazma Tara tara khede gazlan ne. Agli meri is sal chap rahi hy oda paven tuci jikar na kareyo .*

*Manpreet: Tuci menu koi poem likhva do?*

*Irshad Sir: Ji mein poem likhva dena ha. Assi jaggo mitti ujade poem da nam hy*

*Assi jaggo mitti ujade .*

*Murad ade sute hoe ade jagde hoe*

*Ja ni lal anheriye*

*Ki akhan tenu*

*Sade kheru kar k alane*

*Alane samjhde ghosla*

*Tu kag rajae*

*Than than sade lahoo te kai nag rajae*

*Tu janatan vargi Dhart te oh khed rachai*

*Tu sadi dhudh uda k sade sir vich pai*

*Na rahiya sir re chuniya na paggan rahiya*

*Lagiyen ek ek rah te bas aggan rahiyan*

*Kuj nadian de vich rud gaye*

*Kuj dige khuhan*

*Tu raton rat san kitan ah sabe juhan*

*Juh ilake nu akhde ne*

*Tu ditan khol parandiya*

*Sak surme khoe*

*Sade buli paiyan nilkan*

*Nila pe janda hy jiven*

*Sade hase moe*

*Asi hathi mavan mariya*

*Te vade veere*

*Sadi dhon lai kholu ban gaye*

*Khulu hunda hy faya jeda lande ne gal nu*

*Sade apne chire*

*Chere hy safa.*

*Sanu chite kavan luteya phir kale chamde .*

*Ah oh leaderan te vi Agaya hy*

*Jad dhupan raj k kho leya*

*Phir pale chamde*

*Pala hunda thand*

*Tu jasan banane kar k sab rate pani*

*Rat varge khoon varge*



*Tu jehri kite vairne kenn sate pani .*

*Phla sat darya ci apne hun 5 reh gaye*

*Sadi boti boti kar k sanu kutteya khada.*

*Asi jaggo mitti ujade sanu suteya khada.*

*Manpreet: Sir menu ah explain kar do jede hard words ne.*

*Irshas Sir: Hanji, Ada suta ada jagda banda.*

*Manpreet: Othe de lok ki apnian yadan sanjiya karde ne je twanu kuj yad hove.*

*Irshad Sir: Ji othe de log ek duje nu chadan vi jande rahe ne bachnde rahe ne ek dujhe nu. Bht changa vakat ci oh.*

*Manpreet: Thank u so much sir tuci menu apna ena time den liye.*

*Irshad Sir: Twadi research ch kam aje . Haji salam twanu vi.*

**This interview was taken by Manpreet Kaur Johal telephonically dated May 04, 2021 at 1:40 PM**

APPENDIX B:

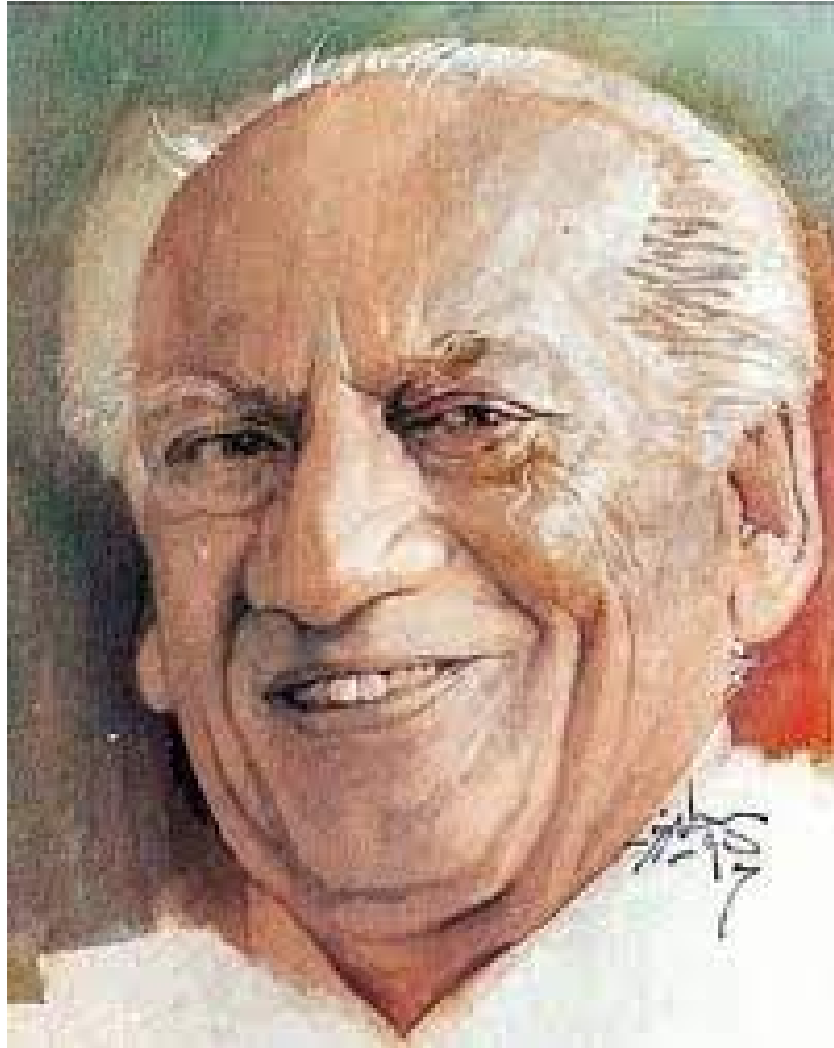


Fig.1: Faiz Ahmed Faiz

APPENDIX C:



Fig. 2 : Shiv Kumar Batalvi

APPENDIX D:



Fig. 3 : Amrita Pritam

APPENDIX E:



fig. 4: Irshad Sandhu

APPENDIX F:



Fig. 5: Nida Fazli

APPENDIX G:



Fig. 6 : W H Auden

APPENDIX H:



Fig. 7 : Sujata Bhatt



APPENDIX I



Fig. 8 : Taslima Nasrin