

Nabila Rehman

My name is Nabila Rehman. I belong to village Toba Tek Singh which is near Lyallpur, After migrating here (Pakistan), the whole family settled down and my grandfather's job was in Jhang. There was no girls' school in our village although there was a school for boys. I used to ask a lot of small questions and my mother told that I would get answers to these questions if I study. My mother wanted me to send school for study. So, she sent me to Jhang with my maternal grandmother, where I studied till eighth. Then I came back to Toba Tek Singh and I studied in a school there from ninth to twelfth class. Then there was no girls' college in Toba, So I went to college in Lyallpur for higher studies. Then I went to the university.

Since my childhood I loved the sky, the water, the nature and I wondered how it was made and who made it? How far does this sky go? Where does it end? What is life? What is the universe? I used to ask such questions, and I realised that I would get answers to these questions by reading philosophy and I was very fond of reading philosophy and also of history. I have great friendship with my elder brother. He used to read a lot of Punjabi poets' compositions especially *Kalaams* of Sufi poets, Baba Farid, Bulle Shah, Sultan Bahu etc. When I came to Lahore for higher studies, my brother suggested me to take admission in Punjabi course if possible, otherwise to return home again. I considered my brother's suggestion as I regard him highly. He wanted me to study philosophy and he knew that I wanted to find out answers to philosophical questions. Secondly, my Punjabi teacher who taught me Punjabi in my B.A. degree, used to speak beautiful Punjabi. I was impressed by her. So, I submitted my application in Punjabi Department and I got admission. Then luckily, professors there guided me in such a way that I could find answers to many of my queries from *kalaams* of Punjabi *sufi babas*. I was successful to find answers to my questions on reading Punjabi *sufi* literature, then I never thought that I will separate from Punjabi and Punjab. I finished my M.A. degree with a good position. Then, I took admission in Persian course. As I am a Sikh and I wished to learn all the languages of this religion. I learned Gurmukhi shortly on my own after doing M.A. with guidance of a teacher in Toba who had migrated from India. He taught me the basics of phonetics of Gurmukhi. With help of those I learned Gurmukhi myself.

When I started Persian course, I was offered a job by Dr. Rachma, the principal of a college in Toba who was friend of my maternal aunt. Dr. Rachma told my aunt that there were only two Punjabi lecturers in her college, one was from Lahore and other was from Faisalabad to teach Punjabi to five and half thousands of girls. Although I was enrolled in Persian, but I was so happy to get a job in the college, moreover, the principal there was my aunt's friend, we used to call her aunty too. I taught Punjabi there for a year and half without any benefit or any honorarium. I remember there were thousands of students in the first year at that time and those were divided into several sections. I used to teach classes in the ground or in the open hall. There was a huge number of girls who studied Punjabi from 11th class to onwards. One of the things that worries me a lot now is that not only the number of children reading Punjabi becoming less, but also the number of people reading overall literature, the number of people studying social sciences is also decreasing. In particular, number of students in Punjabi was greatly reduced when Punjabi was barred from various colleges, their jobs were reduced. Number of vacancies of Punjabi teachers is reduced among schools because Punjabi is not taught in schools at primary level. It is taught in middle schools to high school, and at Ph.D. level. So, move is in wrong direction which means Punjabi is not part of primary education where it should be. People read Punjabi as a hobby or in the villages. Punjabi is taught at a few places in Lahore, one in Government School, Lahore and other in Lahore Grammar School. It has been started in Lahore Grammar School for a long time ago and credit goes to Huma for introducing Punjabi into the elite

class, arranging dramas, meaning keeping them paired in one way or another with drama, with dialogue and ultimately with this language.

Then, I got my first job in the Department of Punjabi at Punjab University, Lahore. Here everything was related to Punjab, Punjabi and Sufism which was related to my Ph.D. My Ph.D. topic was Qadri Sufi elders who are as old as Qadri's Sufi lineage. If we look our classical Sufi literature, from Shah Hussain to Mian Muhammad Bakhsh, all were Qadri. Even after that many Qadri poets have happened since then till today. And there are many dynasties in Pakistan ahead of the Qadri dynasty. All those dynasties also have a large share in Punjabi literature.

Was the topic of, he was on the part of Punjabi Qadri in the context of Punjabi poetry. So from the 15th century to the 20th century, he did. After that, it became clear to me again and again that you, because they were Sufis, all of them remained attached to the tongues of the earth. Not only Punjabi, they also had Arabic, Persian and foreign languages so that the official languages here, Persian remained the official language and Arabic was the Mazbi language, they knew Sanskrit and Hindi as well as these languages. And the interesting thing is that all the elders kept language and religion separate, they understood religion and language as a wise man should understand because language is related to the land, it is related to the earth. When you start doing religion with the tongue in a camouflage, then a very strange change takes place in the society which again makes the whole society anxious. While I was reading this topic, I was reading Baba's Kalam Mutlaf in the same way. I then completed my Ph.D. During the year I saw that because the two series of Qadri series and Chishtian series, these two series which are the most well known among the Sufis in this whole subcontinent, these threads are found in Sorwardia, Naqshwardia, but Qadri's other He wrote more poems in Punjabi, Sufi Poets. Well, now that the two of them are on one of them, the shire, which is their poetic contribution, is seen. One of the things that came to my mind while reading that poetic contribution was that they used the star of their faith, as well as the things of the culture of the place which they did, not one but the dust that they did. The kind of houses that are built here or the soil, the crops, the fields, the environment, the other thing that was there, one and the obvious ones that matter, The other thing I noticed is that they have all the meanings, whether they are Hindi, Sanskrit or the local languages, they have the wording of every language, which is what our classic Sufi Poets, in their Kalam. A. It's his Ph.D. This is what I saw in the topic of. The other thing that struck me most was that the thing they did was to the whole universe and to the human being because of what they said, what was done before, not what the scholars did, they tried to put it in a box. Call it a complete coincidence, call it an openness, call it a vastness, it ended in the present interpretation of poetry and even with that ending in the interpretation, Punjabi suffered a lot because it happened to Punjab too. It happened to Punjabi, it happened to humanity. Here what you mean is the mountain of values or what we say is that now children are not giving up, now adults are not giving up, now wisdom is not given up. The first thing that happened was that there was a connection with him, the people had a meeting system in Punjab There used to be, under him or anywhere where they used to gather, these samples of poetry that our Babis had, they were read there. But the culture that he didn't have, he probably got after the British period too. And when he was bitten, that is, when he was hit, when this culture was hit, then the narrator of Sufi, he also changed. This means that the Sufis of the British period kept a narrative, that is, they used the language of every religion when it was associated with religions, when the language was associated with religion, and some of the Poets who were associated with the Qadriyya sect. Meaning the words that are considered to be of the Hindu language, meaning those associated with the Hindu religion, those words used for Islam. Among them was one of our Gelam Jalani, on whom I have now done my latest post-doctoral dissertation from the University, he was on top of them and he was a well-known British period Sufi poet of the colonial period and he was a

Qadriyya. The Qadri Fazlia series and the Qadri Fazlia series are the series that you know about Nazam Hussain Sahib. The elders of Najam Hussain Sahib who, this Hazrat Fazluddin Batalvi, of this dynasty, the elders who were the doctors of his dynasty, when I went there, it means another story, besides that we have The real discovery of the Sufi Poets which is A is not E. Books about many Sufis say something else, the reality is something else. I did two things, one I did with the tongue, one I saw you saw your cheese which is ours, which is our new plant, the new generation that is ours, to heal it, one is that you only teach the tongue, but through the tongue you Not teaching. I mean, I noticed that when I came here to study, there were thousands of applications for Punjabi, now not even in the hundreds, with difficulty. The reason is that there is a need to have a hobby, to break away from oneself, people like to listen to Bulle Shah, they like to listen to Bahu Shah, they like to listen to Farid, they like to go there and make vows, but it is not a language. Sounds good, it doesn't feel good to say that. This saying continues even today, in a very elite class, in a special place, in the form of an education in the school, as I mentioned earlier, OK, they are wrong, but in the homes, in the school when the children speak. , They are not allowed to speak, they get punishment there. The second is that it is still present in the houses and because it is not connected with the daily bread, it is broken. Where it was previously connected, it was disconnected, this is also one of the reasons why people do not go to Punjabi. On the one hand, in the case of language, this is the case. On the other hand, the child is coming after learning the language. Here we have an MA in Literature. Let's do Punjabi Language and Literature. Here when we have M.A. The child comes, he does not know how to write a line straight, most of them do not know how to write a line straight. The first question is I am Punjabi, the first question is why did I enroll in Punjabi, why did I come to Punjabi, what will I do after studying Punjabi, this is the question because he has to face everything in the society . It takes time for us to tell him first that you have not done any harm by reading Punjabi. You come, you see what you will learn from here, you will learn humanity from here, you will come here to live, to live is not just to breathe, but sadly this is the work that should be done at the primary, middle level we have the ground of literature You also have to create, you also have to create the ground of Punjabi, then go to it and step by step we talk about literature, when you also understand that a special kind of template for reading literature has been created first. To explain the trends to us, those kids, those Ph.D. There will be a level child with whom we can talk so much. So one of the reasons we have to work so hard is because of the choices we have, but God, we have now relaxed some admissions and our total number of children has now completed our seats. Of course, they won forty open merit seats And the rest of the seats that were reserved for us are full A, M.A. Of Part-1, of Part-2, M.Phil. Of, Ph.D. People are doing it. But my dear, the one who is very happy, the one who is not happy, I mean the one who should come to us in the society with a preparation, he is not like that, there is a gap in him, even at the school level. Gap A, Gap A at college level too, he should be right. We Punjabis who are Punjabi recharges and Punjabi scholars are very important in such an institution, such a place where we can look very seriously from the point of view that the Punjabi language that is spoken by them and they are lying on their place, But the literary treasure that you have, the literary treasure that you have, that literary treasure by that time means that it has started to disintegrate like this and the truth will go very far. So there is an urgent need to stop it. The reason is this, the reason is the policy, the reason is a class A which is the policy maker because the purpose of Punjab and the Punjabi thing, will be a little bit bitter, but the reality is a bit bitter, but sad that if I just Speaking of Punjab, if I am talking about Punjab, those Punjabis, as the Punjabis who came here when the big cuts were taking place, gave up everything, but I look for myself, I am a resident of this earth. I come from Pakistan, I come from Punjab, but where do I come from? If I was talking about being a Punjabi, I would be confused that maybe I am not a patriot, but scandals are happening in Sindh, happening in other states, if I talk about Punjab, Punjabi, will I be killed? Tuck us, for example, my grandmother who, I saw her sighing till her last breath, with the saying, "Daughter, when you come out of the country,

what kind of country is it?" My country, the country they thought they were, I once even asked them what did you think when you came from there? They used to say that on my hands, I used to bake bread, on my hands there was flour, We had in mind, said that we should go there after a few days. But after seeing what happened and after that the world changed, saw so much hatred, so much blood, so much oppression, after seeing that they gave up everything and came to the next generation of people who came after them, now and then. Our children have grown up too. We are also looking for ourselves and our next generation and even more so, why is that? Because of the policies, we could not become what we lost. Even after losing, they could not believe themselves. You see that the language which is the language of such a large region which is the connecting language, now the dialects of the small areas in it, the dialects are made into languages and regular movements are going on whether or not this is a different language. Not the armor, but the language is different. Bai Boli means every intellectual, every genius of the language, he knows that the major languages of the world have their accents, languages have different dialects, different dialects, different accents. And what we had was our western accent, our classical accent, but the Punjabi that was the first Hindi, which was called Hindi or Hindustani, his name was this, that and that, but now there is a gap in it, The distinct identity that is being given to them and that they are being made untouchables is beyond our feet. My big party would cry when we see this treatment of Punjabis. And secondly, we are the people who mean we saw tears in the eyes of our elders, those who came from there, those people of this earth who did not accept them and those who created the elite class A. The one who comes forward also does not believe. So one is searching for oneself which is lost. So the local man here who is a local says that where did all these immigrants come from? Where did the immigrants from Urdu come from? The Punjabi immigrant did not emigrate. The highest number of cuts took place in Punjab, there was a flying and elite class even then, He was in the elite class, but what about the Punjabi immigrants? Let the Punjabi Muhajir speak of the one who has shed the blood of his forefathers, his wealth, all his possessions from one place to another, from one place to another. I can't say anything about those who became migrants from here, but those who came here from other places because I saw my elders, but they were looking for me, looking for me and looking for me. And we are next, we are in it, we are in the same search, even though we are here, for us and beyond this earth, because now our earth, we have nothing more than this. Man has nothing beyond his land, beyond his soul, beyond his home. This is our home, we have nothing beyond our home, but we also want to do it for our home, but our existence which is not, it is called 'you', that which is 'you', it hurts a lot. A. This is a very sad thing and out of this sadness I spoke to you, many of them may not have spoken at all. And stories abound with it. There are a lot of these things in our literature, a lot of things are felt, you feel, you are in poetry, you see something else, but that's the way it is. And perhaps the one who is more broken than this, is also one of the reasons in his struggle over the tongue.

Thanks