

## Association of Poetry in Punjabi Bhain Newspaper and Contemporary Society.

**Dr. Nirpal Singh (Assistant Professor)**

Swami Ganga Giri Janta Girls College, Raikot  
(Department of History)

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**Abstract:**

The Punjabi Bhain newspaper has for a long time been talking about the development of women and their life style through meaningful articles. An interesting part of this newspaper was the poems published in it and which attracted the reader to the newspaper and the purpose of the newspaper. On 1 st May 1907, with the efforts of Bhai Takhat Singh, Kanya Maha Vidyalaya was started from Ferozepur. Bhai Takhat Singh also worked as its editor. It is evident from the arrangement of columns in the newspaper. The newspaper Punjabi Bhain continued to be published focusing on the multi-faceted reforms of issues related to the women. The first issue of this newspaper was published by the then famous printing press, Wazir Hind Press, Amritsar.<sup>63</sup> The Punjabi Bhain newspaper was published monthly. Punjabi Bhain used to publish poems on women's education, where many questions have been raised through poems about educational reform. From time to time newspaper also has raised awareness through poems to normalize the social status of women. In order to develop religious education in women, the paper has played a special role in promoting religious interest through poems related to the lives of Gurus and Gurburbas. The tone of the women's writings is forthright and positive, reflecting the determination and the will power to improve their lives. The contributors included some teachers, a number of the present and former students of the Kanaya Maha Vidyalaya, and the women who were the regular readers of the newspaper

**Key words:** military, martyrdom, arrogant, propaganda, conference.

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The Punjabi Bhain newspaper has been working hard to make every aspect of Sikh women strong and prosperous. While the Punjabi Bhain newspaper has been showing the way to the women living the domestic life to lead a non-Sikh life, the newspaper has always been keen to educate the young girls through educational institutions like 'Sikh Kanya Maha Vidyalaya' Ferozepur and others. The newspaper did not only talk about the social development of women in writing, but Bhai Takhat Singh really struggled in all his life to achieve this goal of development with the help of his organizations.

Followers of every religion across India were engaged in improving the social, religious and political condition of the people of their religion. The contribution made by the Singh Sabha movement (1873) to the educational development of the Sikhism also remarkable. He proved to be effective for the development of the Sikh community in the years to come. For example, the Arya Samaj (1875) was trying to revive Hinduism according to the teachings of the Vedas. The Aligarh Movement, founded by Sir Sayyad Ahmed Khan in 1875, was leading the development of modern Sikhism among the Muslims there.

These different religious social reform movements were mainly talking about the emergence of a male-dominated society. There, to some extent, the educational development of women was being overlooked. Bhai Takhat Singh tried to fill this gap in the Sikhs with the help of the Punjabi Bhain newspaper. Many other Punjabi newspapers of the time such as Khalsa Samachar, Khalsa Advocate and Panth Sevak also continued to do so.<sup>1</sup> But the only newspaper that focused entirely on women's development was Punjabi Bhain.

It inspires one to work hard through poems about religion and the practice of iniquity. Poems are used to eradicate caste. It also encourages people through festivals. Even this newspaper presents the bravery of the Sikhs in the battle of Saragarhi through poems. The Punjabi Bhain also published poems on the bravery of Sikh women. In this chapter a glimpse of contemporary society in the poems of Punjabi Bhain has presented.<sup>2</sup> The paper encourages women to read through poetry. As education should be read, the honor of education is obtained from education itself, education is predominant. If parents donate education to honor and respect their children, they will serve the society accordingly.

### **Vidyalay Divyan Desh Di,**

Punjabi Sukhkar  
Sukhan Sabh Des Ko  
Nek Guna Da Tar.  
Nek Guna Da Tar,  
Janam Safla Ki Daati.  
Sabh Vidya Daatar  
Gurmukhi Anmat Ti.  
Karta Jawahar Singh  
Bhai Sahib Rakh Palay  
Sada Atal Eh Rahe  
Sikh Kanya Vidyalay.<sup>3</sup>

In this poem, Bhai Jawahar Singh, for the progress of the country, has encouraged Sikh girls to study in Maha Vidyalaya through his poem.

Shaheed Ganj Saragarhi on 12<sup>th</sup> and 13<sup>th</sup> September 1897, 21 valiant Singhs of 36 Sikhs platoon performed a unique massacre at Saragarhi, a military outpost at Fort Lockhart (Tirah). He has been presented by this newspaper through poetry as follows.

### **Jhulda Nishan Aj Khalse Di Shaan Da**

Desh Kamm Sanda Jadon Ravanda Sawal Aake  
Surma Vakhanda Rakh Shaan Kaumi Aan Ke.  
Varda Nisarda Hai Jaan Desh Kaum Ute,  
Sees Rakh Tali Ute Gajjna Maidan Da  
Beer Ran Vich Jadon Gajjde Maidan Vich  
Kamb Janda Sun Sun Kaljan Shaitan Da  
Ik Ik Kat-Kat Sadak Shaheed Hoe,  
Poora Kar Ditta Kaul Kita Jo Zuban Da<sup>4</sup>

In Veer Mohar Singh Ji Bashal Ferozपुरi's poem 'Gift of Baisakhi', on the day of Baisakhi on 13 April 1699, Shri Guru Gobind Singh Ji had demanded five heads at the time of establishment of Khalsa. The scene about him is presented through poetry.

### **Vaisakhi Di Sugat**

Fadke Vich Diwan Teg Lalkar Da.  
'Panj Siran Di Lor Mukhi Ucharda.  
Dekhe Koi Swad Teg Di Dhara Da.  
Guru Kalgi Dhar Jodha Mukho Ucharda.  
Hukum Hai Rabbi Aaya Dhur Darbar Cho.  
Lagge Koi Beer Teg Di Dhara Cho.  
Thar Thar Paye Kamban Sabh Dar Khavande.  
Sohe Koi Na Aave Akh Churavande  
Bhajjan Nu Ne Rah Koi Takavande.  
Kahnu Han Aj Aaye Pachtavande.  
Guru Kalgi Dhar Bole Mere Parvar Cho  
Langhe Koi Beer Bhog Di Dhara Cho.  
Sura Ik Narala Bhajjan Aaveda.  
Mukh Te Sohna Roop Hai Khoob Suhavanda.  
Utte Aake Charnan Sees Tikavada.  
Kehnda Bhulan Har'. Bhul Bakshavanda.  
Lai Gahe Vich Kanaat Bhare Darbar Cho.  
Hor Koi Langhe Beer Teg Di Dhara Cho.

Ese Tarah Char Hor Chal Javande.  
Panjan Veeran Bhai Ishnan Karavande.  
Kite Sohe Khade Divas Lagavande.  
Nave Change Sohne Saj Sajavande.  
Amrit Paida Kita Khande Di Dhara Cho.  
Rurhda Dharam Bachaya Is Sansar Cho.<sup>5</sup>

In a poem published by Dard (Falwari) in this newspaper, Haq has inspired the by hard work of truth through 'earning of religion and iniquity'. Like Guru Nanak Dev Ji being happy with Bhai Lal's right to earn truth, his house was full of food.

### **Dharam Te Adharam Di Kamai**

Babe Kia, "Vekha Kithe Luch Te Karahi Teri?  
Ja Khan Bhai Lalo Roti Aapni Liave Na.  
Ik Hath Oh Ate Dooje Hath Sharmaye Na.  
Lahu Eh Gariban Da Tu Sanu Laya Khavavna Eh.  
Eddan Eh Nidar Khauf Rabb Da Tu Khave Na.  
Vekh Bhai Lalo Di Kamai Vich Dudh Vage  
Hakma! Tu Dharam Te Adharam Nu Niayave Na.  
Kursi Niaun Di Te Baith Ke Tu Kare Julam.  
Sadh Phade Chor Chado, Rabb Nu Tu Bhave Na.  
Kare Brahm Bhoj Sohaj Bane Jag Vich  
Suchi Dargah Vich Kadon Teek Jave Na.  
Khull Jave Paj Ant Us Dharam Raj Agge,  
Yaad Rakh. Ethe Sada Raj Tu Kamave Na.  
Us Nirankar To  
Lukave Dass Pap Kithe?  
Bhago! Kadi Baith Jharu Andar Tu Pave Na.<sup>6</sup>

The Punjabi Bhain also published poems on the bravery of Sikh women. Among those poems, Sri Mann Veer Santokh Singh Ji has narrated the poem 'Mai Bhago Ji Di Daleri' written by the famous Bir Kavi.

### **Mai Bhago Ji Di Daleri**

Sun Bhain Mata Ate Puttari Te Patni Hai,

Suno Nahin Saheliyan Ho Kehar Eh Jhalsamein.  
Sunon Ni Diraniyan Jithaniyan Dhian Eh,  
Asade Utte Aayi Kedi Parlo Palasmein.  
Guran Nu Bidavan De Ke Aai Ni Manukh Sade,  
Kair Ho Marad Vekh Aaye Nahin Nikhasmein.  
Phad Talwar Tusi Gajjke Bhujangana Ji,  
Surbeer Sheehanian Banaya Guru Dasmein.  
Vadan Na Devein Inhan Bandeyan Nu Gharan Vich,  
Ja Tan Tod Path Hune Ghagari Gharasmein.  
Sunke Eh Gal Tu Mude Singh Fer Gajjke Te,  
Gayi Nal Bhago Sohna Khandalayi Kasmein.  
Vairi Maar, Hoye Ni Shaheed' Tutti Gandh Layi,  
Mukte Kahai Layi Shobha Dher Jassama.  
Tusi Vi Taiyar Raho Sikhi Vich Bhainan Sabh  
Surbeer Sheehanian Banaya Gur Dass.<sup>7</sup>

Guru Gobind Singh had received 40 Sikh disclaimers. At that time, Mai Bhago, along with the Sikhs, showed bravery in the battle of Muktsar and through this poem inspired other Singh women to show their bravery, telling about the courage of Mai Bhago ji that he was very fearless and more courageous than man. They considered the sword to be their weapon. They followed the Guru's path like heroes. Seeing the enemy, he called them like lightning in the sky. By putting his martyrdom, 40 Muktas are called VagunMukt. Keep telling everyone to learn to live in Sikhism and learn to follow the path of Guru.

**Jahan Vich Saka Na Saman Chamkaur De \***

Lakhan Hon Vairi Bahar Chota Jeha Kotha Hove ,  
Chali Kul Sikh Teer Maarde Paye Zor De.  
Ik Ik Bali Hove Maar Ke Hazar Tayeen ,  
Putar Piare Guru Aap Agge Torde.  
Akkhiyan De Samhne Hi Putar Maraye Aap ,  
Jehde Maar Papian Nu Gaye Dham Saurede |  
Guru Upkar Yaad Karo Hind Vasiyo Ji ,  
Jahan Vich Saka Ne Saman Chamkaur De.<sup>8</sup>

The author said that there is no massacre like Chamkaur in this world. The Gur's two eldest sons fought in front of the gate of Chamkaur Sahib, one by one. Both sons were martyred in the fort of Chamkaur before the eyes of Guru Gobind Singh. We should all acknowledge the grace of Guru ji for which the whole world is enjoying.

**Fatehgarh Vich Dekho Guru Upkar Ja \***

Dove Nikke Bacche Guru Surbeer Dasmé De ,  
Vich Sirhind Ucchi Bolde Jaikara Ja  
Dharam Na Harna Hai Dushtan Nu Marna Hai ,  
Kaum Layi Chhine Gaye Andar Diwar Ja.  
Gujri Vi Mata Vich Bhane De Shaheed Hoi ,  
Dassi Jadon Kisay Inhan Baccheyan Di Saar Ja.  
Pita De Sikhaaye Kive Bache Eh Shaheed Hoye ,  
Fatehgarh Vich Dekho Guru Upkar Ja.<sup>9</sup>

Bir Santokh Singh hastold that in Fatehgarh the youngest sons of Sri Guru Gobind Singh Ji were carved in the wall. At that time, they were shouting not to lose their religion and to kill the wicked. After their martyrdom, Mata Gujri Ji was martyred there. These children followed the teachings of their father and became martyrs for the good of the people.

**Kalgi Dhar Ji Di Kurbani**

Choti Hi Awastha Si Dukhiyan Da Dukh Sun ,  
Sees Bhet Layi Pita Toria Piara Hai.  
Sohne Sohne Lal Char Akkhiyan De Samhne Hi ,  
Katal Kara Eh Fer Shukar Uchara Hai.  
Bhukhe Te Tihaye Phire Janglan De Kandeyan Te ,  
Papiyan Da Nash Kar Dharam Ubara Hai.  
Aisi Kurbani Desh Kaum Layi Kaun Kare ,  
Mata , Pita , Poot , Sarbans Gur Vara Hai.<sup>10</sup>

Poet Santokh Singh said that from an early age Guru faced people and saw his father offering his head in front of his eyes. See the four Sahibzada's being martyred before their eyes. No one else has been able to make such a sacrifice for the nation by destroying the sinners living in the jungles on a hungry stomach.

**Han Bhainan Kuch Kar Dikhao !!**

Bibi Agya Kaur Gambheer  
Dar Dar Mangan Bane Fakeer !

Jane Khane Pai Hath Pasar.  
Chode Bure Teen Pyare ,  
Moh Tina De Mano Vasare  
Kis Hit Bhaino Karo Vachar ?  
Taj Ghar Bar Gaye Pardesh  
Dukhsafarde Bhukh Kalesh  
Vich Samundar Ghumman Gher !  
Dise Kandha Aran Par  
Nis Din Kuch Nahin Atkar  
Kis Hit Bhain ? Kaho Bin Der.  
Kis Hit Bhaino Bipata Sari  
Sahi Sees Sabh Sookh Vasari ?  
Kis Hit , Kis Hit ? Karo Vachar.  
Isi Heth Hind Athla Sari  
Bhayi Avidya Ati Dukhyari  
Dukh Sagal De Deyiye Tar.<sup>11</sup>

In the poem "Bhain Kuchh Kar Dikhao" published in Punjabi Bhain, Bibi Agya Kaur went to the islands of Malaya to raise money for her academic progress. Brothers and sisters who are reaching out to each other for money, you too should show something. You need to get educated and do something. Without education, sorrow is the only sorrow. You should get education and go through all the sorrows.

### **Padhi Israti**

Vidya Khol Dendi Buh Akal Wale ,  
Nale Dillon Kumat Visar Diye  
Pad Ke Vidya Aanvandi Mauj Sohni ,  
Murakh Matt Nu Vidya Mar Diye  
Kar Parkash Gian Da Dil Ute ,  
Mur Puna Nu Dillon Visar Di E |  
Ehi Vadha Hai Padhi Istri Da ,  
Padhi Istri Ghar Sawar Di E.  
Sauhre Pekeyan Di Nek Mauj Jisnu ,  
Jat Sat Nu Naar Oh Dhar Di E.

Jinhe Apne Dil Nu Vass Kita ,  
Kain Talan Nu Pal ' Chatrar Di E.  
Seva Pati Di Oh Kama Sake ,  
Jehri Khud Hankar Nu Mar Di E.  
Ese Layi Sianeyan Sach Kia ,  
Padhi Isti Ghar Sawar Di E.<sup>12</sup>

The poem 'Padhi Istri' published in Punjabi Bhain newspaper has shown that getting education is a good idea. Good sense of work comes. Knowledge is enlightened by knowledge. An educated woman carries out the work. The mother-in-law goes to the house of the in-laws and acquires the same qualities. An educated woman is not arrogant but serves her husband. This is what the wise people say, because of the well-educated woman.

### **Sass Da Farz**

Sass Nuh Nu Dhi Ton Wadd Jane  
Sass Nuh Nu Aapni Jaan Jane  
Sass Nuh Nu Dhi De Tul Jane  
Sass Nuh Nu Patt Di Tar Jane  
Sass Nuh Nu Ghar Da Raj Jane  
Sass Nuh Nu Ghar Da Bagh Jane  
Sass Nuh Nu Motiyan Ladi Jane  
Sass Nuh Nu Ghar Da Noor Jane  
Sass Nuh Nu Sada Asees Dev  
Sass Nuh Da Kadar Banaye Suna I<sup>13</sup>

The poem published in a Punjabi newspaper in the duty of mother-in-law has shown that mother-in-law should also give more respect to daughter-in-law than daughter-in-law. The mother-in-law should treat her daughter-in-law like a daughter and the daughter-in-law also should have equal rights in the home. The mother-in-law should not consider the daughter-in-law as an outsider in the house but we should enhance her dignity by giving it to her.

### **Nuh Da Farz**

Nuh Sass Nu Maa Ton Wadd Mane.  
Nuh Sass Nu Maa Saman Mane.  
Nuh Sass Nu Choti Da Phul Jane.  
Nuh Sass Nu Ghar Da Bhag Jane.

Nuh Sass Nu Seva Di Fees Deve.

Nuh Sass Nu Pati Da Pyar Jane.

Nuh Sass Nu Pati Da Taj Jane.

Nuh Sass Nu Sabh Ton Badi Jane.

Nuh Sass Nu Gunan Bharpoor Jane.

Nuh Sass Da Aadar Vadaye Duna.<sup>14</sup>

(The bride should be proud of her mother-in-law. The mother-in-law should also be considered as her mother so that the daughter-in-law should know the love of the husband. The bride has to look her best during this time; because of posterity more than anything else. The respect of mother-in-law in the house is doubled.)

### **Jati Hitkarak Punjabi Bhain**

#### **Dohra.**

Akhbar Punjabi Bhain Da , Sada Karo Prachar.

Isde Vadhiyan Kaum Da , Ho Si Bahut Sudhar.

Kyunki Istri Vidya , Hayi Kaum Da Mool.

Nahin Tan Ghar Nu Samajh Lo , Jionke Suda Phul.

Vich Andhere Roshni , Je Chaho He Bhain !

Chheti Karo Piyario , . Lao Punjabi Bhain.<sup>15</sup>

Harbans Kaur in her poem 'Jati Hitkarak Punjabi Bhain' says that we should promote Punjabi newspaper forever, because the growth of this newspaper will greatly improve the Sikh community. The basic function of the Sikh community is to educate the women. If women are not educated then there will be no peace in the home. Sisters, if you want to light up in the dark, then you should read Punjabi newspaper. If you want to make your home a paradise, to light a lamp of light, to order a Punjabi Bhain newspaper to eradicate bad company, to make your life successful for the betterment of domestic life, this newspaper is very much needed. To get knowledge about God, to learn needlework, to learn to cook and to get information about all the countries, you must order and read this newspaper.

### **Vidya Di Mahima**

#### **Dohra**

Vidya Padni Chahiye ,

Vidya Da Sanman.

Vidya Ton Hi Sukh Mile ,

Vidya Hai Pradhanu.

If the parents want to honor and glorify their children then send them to school and give them the gift of education. Vidya is a source of priceless material which never ends but grows. Whoever has education, even if he is poor, is respected by all. We should get educated and read good news, newspapers and books while sitting at home. Without education one is laying in a dark room, without education one does not know what is happening in the world, without Vita man is like an animal, the animal is useless again, as the Guru says:

**Naru Marai Nar Kami Na Aavai. Pasu Marai Das Kaji Savare.**

**Chalo Kanfrans Te Chaliye Ji !**

Kai Guni Giani Aavange !

Amrit Mayi Bani Gavange !

Ras Kia Sohna Bajega !

Vidya Da Danka Vajega !

Kavi Darbar Bhi Lagega !

Amrit Da Soma Vagega !

Sidha Kavi Jan Aavange !

Sundar Kavitanvan Gavange !

Fuhar Chalegi Vidya Di !

Gulzar Khidegi Vidya Di !

Chalo Kanfans Te Chaliye Ji I<sup>16</sup>

Poet Charan Singh has written the poem 'Chalo Conference TeChaliye Ji' published in the March 1934 issue of Punjabi Bhain. Through this poem the poet inspires women to go to the conference and also says that many learned people will come to the conference and sings the words of Amrit Bani and what a Ras will come. There will be propaganda about educating women. Beautiful poems will be sung by poets in this conference. We should go to the conference to take advantage of this.

### **1. The opinion of Bibi Dipinder Kaur M.A., Ph.D.**

“Respected Sardar Gurbakhsh Singh Shamsher, SatSri Akal, read the draft for the consideration of your immortal poetry sent by you. You have truly done the practical work and I congratulate you from the bottom of my heart. The simplicity with which, he has considered his poetry and the attempt to clarify the inner meaning from the poems of Amar Harnamis commendable. I sincerely hope that your book will prove to be very useful.”

Amar-Harnam’s poems have been published from time to time. I have been reading with great interest. Many are so captivating that they are remembered by reading a couple of times without remembering. And to this day they resonate with the flight of lofty ideas over trivial things and to describe it in simple words as if it has a magical effect on the reader. Strange love arises in his heart. You have done a great service by collecting their poems. Aap Di ShubhChintak, Devinder Kaur.

## 2. Opinion of Sardar 'Bhikhari'

“The poetry of Bibi Harnam Kaur and Bibi Amar Kaur is full of meaning and poetic quality. Simplicity, the sophistication of sacrifice and the use of appropriate words have made it even more appealing. The compositions of these poetic goddesses are incomparable, except for the one-eyed moon poets in the way of narrating and imagining.”

Shamsher Singh's writing of "Amar-Har-Kavi" is a very commendable venture. Punjabi Sahitya Bhandar is still billed for this type of writing. I believe this is already an enterprise of its kind. Although it has gained gravity from a few more details, it takes a lot of brainstorming to get to the end of LikhariDiUdaga. Can't escape Writing something on a poem and then writing on a poem full of high flying is not easy business, the writer has to be a form of a poet i.e. as far as the poet has flown, the critic has to go there. I think Shameshar has been very successful in this and has criticized the poet in his beautiful way to reach the final stage of the idea.

The Punjabi world has long been eager to see the work of these two goddesses in the form of a book and it is hoped that this hope will soon be fulfilled by those who will see this role of "Amar-Har Kavi" with the eyes of a beautiful left center. .

## 3. Opinion of Dr. Ganda Singh Historian

“According to these lines it is stated that I am very happy to see that Punjabi as well as European languages has started to be tested. The result is this book which is the first thing in the history of Punjabi language and I am even happier to see that this initiative is my Friend S. Gurbakhsh Singh Ji "Shamsher Jhubaliye has done and the quality with which he has fulfilled his theme has come only to him.”

The simplicity of the language and the analysis of the various parts of the poem are its special features. This book caters to a great need.

## 4. Opinion of Punjabi Shakespeare Sardar S.S. Charan Singh Shaeed

To see the draft commentary of Amrit Tarn Taran's unique commentary on 'Amar-Har-Shayari' by Seeman Sardar Gurbakhsh Singh Sahib Samsher 'Jhubaliye Managing Director' probably no one has planted it much longer than me, I have kept this draft with me for many months and have slowly tasted it and praised it.

Sardar Gurbaksh Singh Shamsher has written so much about immortal poetry and he has written with such ability, sophistication, discernment and gold speaking that I do not see any scope to increase it. Then if Shamsher ji has written anything, almost all the Hindus, Muslims and Sikhs of Punjab have written so much in his praise that I find myself incapable of adding anything to it.

**5. Opinion of Bibi Nihaal Kaur** Garpura resident Risaldar Parttap Singh Ji Kaunke “Bibi Sardar of Punjab district Bibi Nihal Kaur Anand Sardar Balwant Singh ji Kaunke. A, Lohgarh District Ludhiana on May 29, 1920, according to PuranGurmat, Bibi's education is up to the entrance, and so many medical colleges will be entered in Ludhiana Bibi Nihal Kaur is in love with Gur Sikhi, the

greatest happiness is that Sardar Balwant Singh The members of a good family are Gurmukh scholars and Panth lovers, such arrangements can in fact be a model of happy mercy, I praise the wisdom of Bibi Nihal Kaur's grief stricken widowed mother.

The poem 'Upkaar Te Zinda Shaheed De Upkaar Te Saada Farz' published in the December 1911 issue of Punjabi Bhain was written by Balwant Kaur who is a student of Third Middle Sikh Kanya Maha vidyalaya Ferozepur. She is saying that the people of India and the Sikh brothers and sisters, our nation is going backwards. Other nations are moving forward; the poet is shouting and saying that the time that has passed will never come again. Don't waste your time pushing. Now you need to be brave and save. The poet says in his address that we should do the work which will keep the glory in the world. Take a look at the service of the living martyr here that he has gone abroad to collect Rs 50,000 in the country and abroad. We can't wait any longer. Let us see our father soon. Through this poem, the poet is also saying that it is the duty of the Sikh community to raise Rs 50,000 as their contribution to the panth. The girls of Sikh Kanya Maha Vidyalaya are crying and crying for mercy on these girls and bring back Bhai Takhat Singh Ji Shaheed.<sup>17</sup> I join hands and request you to forgive my mistake and fulfill this need.

### **Zinda Shaheed De Upkar Te Saada Farz**

Hind Vasiyo Sikh He Veer Bhaino,  
Kaum Rahi Hai Sadi Pichha Veero.  
Sikh Kaum Hi Rehndi Pichha Jandi,  
Hor Langhiyan Kauman Agaah Veero.  
Dekh Doojiyan Vall Nahin Shauk Aunda,  
Dil Vich Na Aave Hayaah Veero.  
Tan Sutti Hai Lammiyan Payi Aidan,  
Koi Nahin Hai Fikar Fikah Veero.  
Apne Layi Jo Nahin Hai Fikar Karda,  
“ Koi Puchhe Na Us Bula Veero.  
Koi Deu Na Os Nu Paas Baithan,  
Ucchi Boldi Main Kurla Veero.  
Hathon Chalia Dekh Hun Waqt Hira.  
Fer Aavna Nahin Bulai Veero.  
Sach Aakhdi Veer Ji Ate Bhainon,  
Dhakke Khavange Waqt Guvai Veero.  
Utho Sambhalo Ajj Bhi Karo Himmat,  
Pichhon Fer Pachtavna Payega Ji

Kaum Sandara Fikar Na Joye Karda,  
Apne Layi Ki Khak Karega Ji.  
Kare Kamm Jo Laye Oh Jag Shobha,  
Mare Aap Jeevan Dujе Dayega Ji.  
Sade Pita Di Sev Te Nazar Maro,  
Zinda Shaheed Nu Jhabb Mudhavna Ji  
Dhanyawad Main Karangi Aap Sanda  
Ki Pita Sade De Darshan Karao Chheti.  
Aap Agge Na Koi Hai Gall Aukhi,  
Panjah Hazar Rupya Karao Chheti.  
Bacchian Rondiyan Pita Tan Chhad Gaye,  
Mata Pita Asade Bulao Chheti.  
Hath Jod Ke Benti Aap Agge,  
Bhainan Bacchian Te Taras Khao Chheti,  
Nikki Thachari Aapdi Bine Kare Karjor.  
Galti Maaf Kari Jio, Poori Karni Lod.<sup>18</sup>

The biggest thing is that poems were being written on the women at that time. The first is that there is growing interest among writers; the most important thing is what is being written about women. The articles were being published in a Punjabi Bhain, which was spreading among the people on a very large scale that is being written about women?The poems published in this paper gave a contemporary view of the society of that time. Inspired by the published poems, women started reading and writing in schools. Influenced by the poems published in this newspaper, she started working as a man in the society. Women started making special contribution to the progress of the society. Educated women inculcated moral and ethical values in their children. Even at the beginning of the feminist tradition, these meetings were organized by women. Through these meetings money was also raised for the marriage of orphans and widows.

## References

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<sup>1</sup> Narinder Singh Kapoor (Dr.) *Punjabi Patterkari da Vikas*, p.107.

<sup>2</sup> Suba Singh, *Patterkari Da Ithias*, Punjab State University, Taksat-book board, Chandigarh, 1974, p.64.

<sup>3</sup> *Punjabi Bhain*, Firozpur, June-July 1910. p-15.

<sup>4</sup> *Ibid*, October 1931, pp. 9-10.

<sup>5</sup> *Punjabi Bhain*, May 1931, Firozpur, p.11.

<sup>6</sup> *Punjabi Bhain*, Firozpur, May 11, 1932, p. 2.

<sup>7</sup> *Punjabi Bhain*, January, Firozpur, 1918, p.11.

<sup>8</sup> *PB*, January, Firozpur, 1918, p.11.

<sup>9</sup> *PB*, p.12.

<sup>10</sup> *PB*, p.13.

<sup>11</sup> *PB*, March, 1911, p.2.

<sup>12</sup> *PB*, October 1932, p.18.

<sup>13</sup> *PB*, December 1931, p.8.

<sup>14</sup> *PB*, p.8.

<sup>15</sup> *PB*, May 1910, pp. 23-24.

<sup>16</sup> *PB*, March 1934, p. 22.

<sup>17</sup> *PB*, February 1911, p. 22. Bhai Takht Singh left for East Asian countries and China in February 1911 with a pledge not to return till he had raised Rs. 50,000 needed for the construction of the building and hostels of the Sikh Kanya Mahavidyalaya. He returned in March 1912 having collected the said amount. See *PB*, March 1912, pp. 18-21.

<sup>18</sup> *Ibid*, December 1911, pp. 13-15