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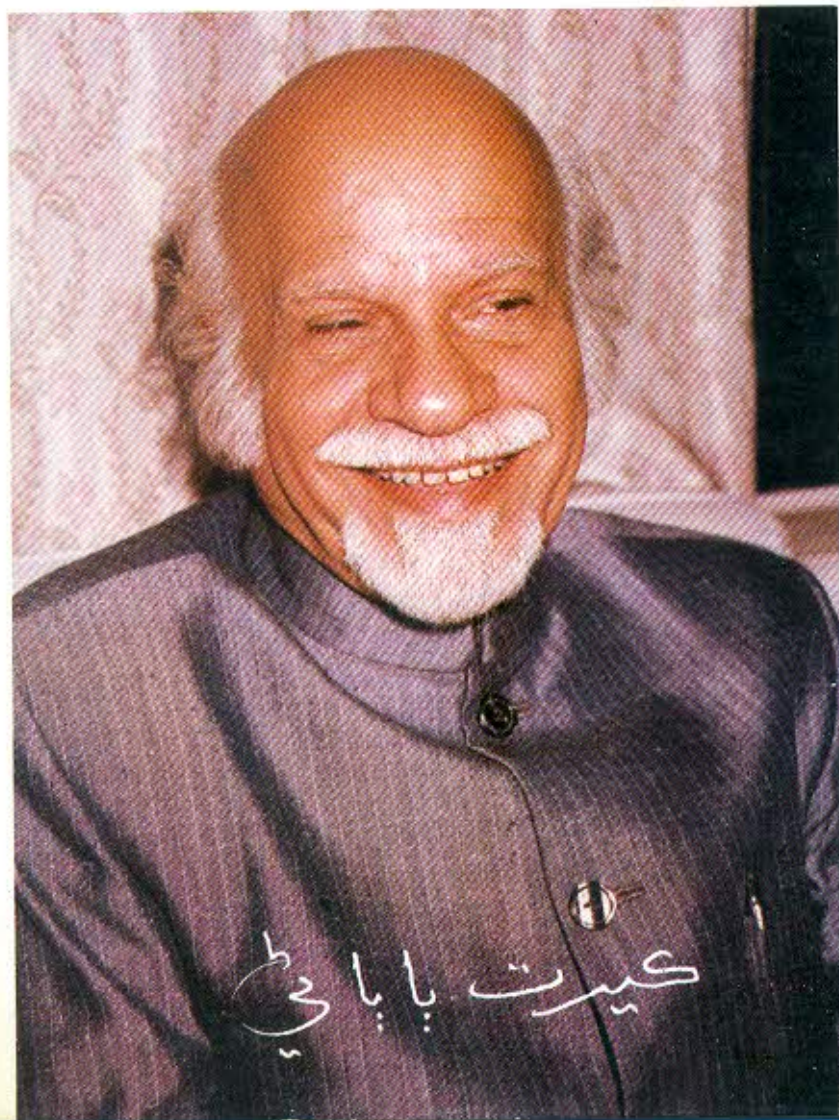
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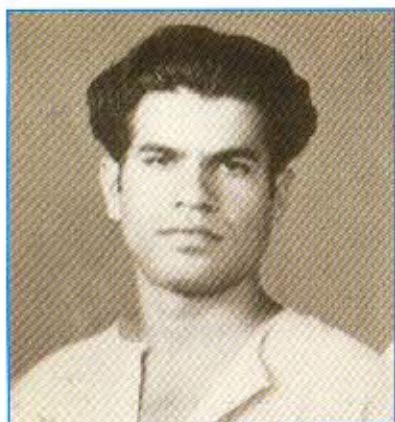
Sindhayat

invite you to

meet the author

Kirat Babani





Kirat Babani is a man of many images. An orator with an appeal, a crusader for a cause, and a writer with a distinct style.

Born into a lower middle class trader-family of village Moro Lakho of Sindh (now in Pakistan), he lost his father at a very early age and was brought up by the eldest of his uncles. His two other uncles were brutally murdered by dacoits who ransacked their house and property. The family migrated from the village and settled down in the district town of Nawabshah.

These childhood events played a positive role in moulding his personality during the formative years of youth, transforming him into a bold, man of action who was always on his own feet. While in school, he actively

participated in the freedom struggle, organised a strike in the school and led a procession in protest against the arrest of en-masse of national leaders during the 'Quit India' movement of 1942. He was arrested and imprisoned by the British Government.

In jail, he came in contact with Sobho Gianchandani, the famous revolutionary leader of Sindh, and was attracted towards Marxist ideology. On release from jail, he pursued the Marxist path and associated himself with union activities related to students and labour. He was elected General Secretary of All Sindh Students Congress, Karachi and Vice President of All India Students Congress, Delhi.

Kirat entered Sindhi literature with a short story, *Jilebi a jo Chor* based on the real life incident of a famished child who in the pangs of hunger, stole a Jilebi from a sweetmeat shop and was beaten black and blue. The Marxist influence is evident from the rhetorical ending of the story. However, his second short story *Hoo' a* relating to the holocaust of Partition is free from this influence. It is a poignant story of a Muslim



with Sindhi writers



with Sindhi writers of Pakistan

woman who finds no shelter either in India or in Pakistan.

Partition played havoc with the body and mind of Sindhis, particularly writers. Kirat's relatives and friends had all left Sindh and migrated to India. He never wanted to leave Sindh. He was imprisoned again, this time by Government of Pakistan. The persecution continued even after the jail sentence was over. He was declared *persona non-grata* and ordered to quit Sindh. He left Sindh with a heavy heart and a fond hope to return to Sindh later when better conditions prevailed. He still nurtures this hope. His third short story *Maan Udas Chho aahiyan* written in a nostalgic vein is all about this despair.

Kirat had a brilliant academic career. He always passed examinations with distinction. In spite of losing an academic year due to incarceration, he passed his Matric examination with flying colours and received the seventh rank in the whole of Sindh. After migration to India, he continued his academic education which was interrupted by spells of incarceration. He did a graduate course in law but could not appear for the examination while in Pakistan.

However, he did not join the legal profession even though it offered him monetary advancement. Instead, he joined the teaching profession on a meager salary for the love of his language and literature. Some of the Sindhi writers of today have been his students.

Kirat has contributed to Sindhi literature in good measure and almost in every genre. His four collections of short stories, two each of essays and literary criticism, a survey of Sindhi short story after Partition, an autobiography in four parts and a collection of free verse cover a wide spectrum of theme and thought. At times he is accused by some as being motivated and criticised by others alleging that his works are superficial. These aspersions are not based on truth. In fact they are belied by some of his memorable short stories, like *Na Laila Na Majnun*, *Mohamedram*, *Chumu ain Munni* and *Muhinjo Yar Tahal*. Unlike some of the Sindhi writers who swear by celebrities of western literature and emulate them, he draws from life as seen and lived here. Most of the characters depicted by him are modelled on real life persons. He believes that

literature has a purpose. The writer need not be committed to a creed but he has a commitment to life and he should portray life as honestly as possible.

Apart from his contribution to Sindhi literature, Kirat Babani has rendered yeoman service to the Sindhi community. He has fought a pitched battle against those who wanted to change the script of Sindhi language adopting Devnagri to suit their vested interests. He got the Sindhi script restored to its status. Also, he led the sixteen-year long struggle of Sindhis for recognition of their language as an Indian language and its inclusion to that effect in the Constitution of India. He has



with wife

been elected a number of times as President of the august organisation Akhil Bharat Sindhi Boli Ain Sahit Sabha and has received honours and awards for his service to the community and for his achievements in literature. He is also the recipient of Nehru Peace Award.

Select Bibliography

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18.5 cm.

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NA SAGHYO Mumbai: 1966
Prihaphuti Publications, 18.5 cm.

NA LAILA NA MAJNUN
Mumbai: 1987
BEST Sindhi Sabha, 18.5 cm.

AWHEEN SABH NANGA
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Sorath Publications, 21.5 cm.

Plays

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SAWAL Mumbai: 1974
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OKH DOKH
Mumbai: 1980
Koonj Publications, 21.5 cm.



with family members



with other recipients of Soviet land Nehru Peace Award - 1980

Essays

AMAN JE UFAQ DANHAD
Mumbai :
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18.5 cm.

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21.5 cm.

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DUNYAJEE AZEEM INQILABI
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Ahmedabad
Jhulelal Publications, 1981
21.5 cm.

Folk Literature

ABOL RANI Ulhasnagar:
Sindhi Times Publication, 1982
21.5 cm.

Autobiography

KUCHH BUDHAYUM KUCHH
LIKAYUM Ulhasnagar :
Sindhi Times Publication, 1997-98
21.5 cm.

Poetry

LIKYO LIYAKA PAEEN
Jaipur:
Suhini Publications, 1999
21.5 cm.

Translations

MALWA (Novelette)
Pune :
By Maxim Gorky
Nargis Publications, 1958
18.5 cm.

COOLIE
(Novel)
By Dr. Mulk Raj Anand 1960

Compilation & Editing

CHOOND SINDHI MAZMOON
(selected essays)
Sahitya Akademi 1981

CHOOND SINDHI LOK
KAHANIYOON
(selected folk tales)
Sahitya Akademi 1990



with Sobho Gianchandani

A Chronology

- 1922 Born in Moro Lakho, District Nawabshah (Sindh)
- 1942-43 Participated in the Quit India Movement and was imprisoned for 11 months
- 1944 Matriculated, elected Gen. Sec. of A.I. Sindh Students Congress
- 1945 Elected Vice president of All Sindh Students' Congress Delhi
- 1947 Edited Weekly *Sadaqat* at Karachi
- 1948 Joined the Radical Movement of working class at Karachi
- 1948-49 Jailed by Govt. of Pakistan for 11 months
- 1949 Migrated to India
- 1949 Law Graduate from the University of Bombay
- 1950 Teacher in *Sindh Model High School*, Mumbai
- 1950 Co-edited progressive Sindhi Monthly *Nai Dunya*
- 1951 Married Savita Bhagwanani
- 1958 Lit. Sec., 2nd Akhil Bharat Sindhi Sahit Sammelan at Bombay
- 1959 Co-edited a socio-literary Weekly *Sindhu Dhara*
- 1968 Elected President Sindhi Sahit Mandal, Bombay
- 1972 Director, *Sindhu Samachar* Daily
- 1972-80 & 87-88 Elected President, Akhil Bharat Sindhi Boli Ain Sahit Sabha
- 1972-80 Gen. Sec., All India Peace and Solidarity Organisation
- 1974 Vice-president, Indo Soviet Cultural Society, Mumbai
- 1980 Received Soviet Land Jawaharlal Nehru Peace Award
- 1981 Visited USSR
- 1982 Literary Award, Ministry of Education, Govt. of India
- 1983 Indian delegate to World Peace Assembly at Prague
- 1984 All India Best Book Award, sponsored by Armec (Pune)
- 1985 Member, Ad. Board, Maha. Rajya Sindhi Sahitya Academy
- 1988 Literary Award, Maha. Rajya Sindhi Sahitya Academy
- 1988 Member, Advisory Board, Sahitya Akademi, Delhi
- 1991 Published *Sindhi Rises* Monthly Magazine (Sindhi)
- 1992 Freedom Fighter's Pension from Govt. of India
- 1992 Published Monthly Magazine *Sindhi Sujag*
- 1993 Felicitated at Hong Kong, by the Sindhi Community
- 1994 Maharashtra Rajya Sindhi Sahitya Academy Award
- 1998 Special Delegate to 5th International Sindhi Conference at California (USA)
- 2000 Special Invitee to 12th International Conference on Sindhi at London (U.K.)