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An Analytical Study of Younis Javed's Novel "Kinjri Ka Pul"

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Abstract

Younis Javed is a renowned Pakistani Urdu drama writer, Short Story Writer, Novelist, Sketch Writer and Critic. He was born on August 22, 1953, in Karachi, Pakistan. He has written numerous iconic Urdu dramas, including "Andhera Ujala" "Ragon main Andhera" and "Aahat". His only novel is "Kinjri ka Pul", Short Stories includes "Aawzen" and "Main aik Zinda Aorat Houn". His Sketches Books is "Aik Chehra Ye bhi Hay" and Critical Book is "Halq Arabab e Zoq". The drama "Andhera Ujala" was a block buster of the 1984-85 Era. His work often explores themes of social justice, family dynamics, and human relationships.

Younis Javed's writing style is known for its simplicity, yet powerful storytelling. He has received numerous awards for his contributions to Urdu literature and drama. Javed's dramas have been widely acclaimed and have had a significant impact on Pakistani television. He is considered one of the most influential Urdu drama writers of his generation. Yunis Javed's work continues to be widely popular and has been adapted into various languages. He is a celebrated figure in Pakistani literary and dramatic circles, and his work remains a testament to his skill and

creativity as a writer. This Article has discussed about his novel “Kanjri ka Pul” as well.

Key Words

Younis Javed, Pakistani Urdu drama writer, numerous iconic Urdu drama writer, Novelist, Sketch Writer and Critic, "Andhera Ujala", "Ragon main Andhera" and “Aahat”, “Aawzen”, “Main aik Zinda Aorat Houn”, “Kanjri ka Pul”, “Aik Chehra Ye bhi Hay”, ”Halq Arbab e Zoq”, social justice, family dynamics, human relationships, Pakistani television..

Literature Review

Younis Javed's novel "Kanjri Ka Pul" was published around 2011. This novel consists of about 208 pages which can also be called a novelette. Its subject is traditional but Younis Javed's pen has diversified it, the modern day prostitute known as call girl or sex worker has been made the subject in the story of this novel. Ghafoor Amal writes in his book "Nai saddi naye novel tahqeeqi wa tanqeedi mutalia "

"Is novel ky mozu ki zayda behtar tafhim ke liye thora Piche mur kar dekhna hoga. Hindustani moashre mein tawaif hamesha ek makam ki hamil rahi hai." (1)

In the 21st century, the era has reached the peak of development. Modern people are enjoying their progress. They are also suffering from many psychological problems. I got attraction and breadth and keeping them in mind, Mohammad Asim Butt and Younis Javed have written on these aspects in their novels. Salim Akhtar writes about this novel by Younis Javed.

Novel Kanjri ka Pul ki surat mein usne ek aisa aaina taiyar kiya hai jo moasir moashre ke maskh nakosh dikhate hoe distorting mirror mein tabdil ho jata hai (2)

"Kinjri Ka Pul" is actually a story of women who are oppressed by the times. The theme of the novel is related to these women. Anbareen Haseeb Anbar's opinion about the theme of the novel is more meaningful

Naval ka buniyadi mozu aurat ka istehsal hai aur Yunis Javed ne is mozu ko is khubsurti se bandha hai ke kanjri ka pul istaara ban gaya hai. phir is aurat ki zindagi ka jise kamtarin samajh kar istehsal ka nishana banaya jata hai, aurat ki zindagi goya kanjri ka pul hai jis per jab chahe jiska dil chahe guzar sakta hai haz

uthata hai aur usko galiyan alag deta hai. (3) Regarding the subject of the novel, Ghafoor Ahmad writes

Navel ka naam Lahore ke aik tarikh ki wakay pr hai jiske mutabik bazar a husn ki ek Saleha Nami tawaif ek pul banvaati hai Jo nek niyati ke bavjud pul kanjri ya kanjari ka pul ke naam se hi mashhur ho jata hai. Is pul se log bharpur istifada karte hain kyunki mafadat hote hain. Lekin masjid ko gira diya jata hai. Yah munafikaana ravaiya iska buniyadi mozu hai. (4)

All this is not new in our society, but due to the so-called norms and moral requirements of the society, it has been banned, but human emotions and feelings are also reflected in this taboo because these women are also an emotion. Have a full heart. Younis Javed and Asim Butt have a rich sense of sentimentality and detailing.

Modern man is suffering from sexual confusion and psychological complications. Muhammad Asim Butt and Younis Javed have covered the contemporary problems in the subject of their novels. And is becoming a victim of problems. These psychological and mental problems are affecting men and society.

Muhammad Asim Butt has pointed out similar problems in his novels "Daira" and "'Na Tamam" and Younis Javed in "Kanjri Ka Pul"

Kanjri Ka Pul's main character is Zahra Mushtaq who is not satisfied and happy with her husband Mushtaq Mani and as a result she gets stuck in such a quagmire or in such oblivion that she can't find a way out for the rest of her life.

In the novel "Kanjri Ka Pul" we see the cultural contrast and many aspects of western society which were not part of the culture before.

See this quote.

Iske jaane ke ek mah bad iski biwi Zohra Mushtaq ne boutique kholi vah khud bhi kapron ki kant chant design mein maharat rakhti Thi, aur isane boutique ka naam hi design Ghar rakha. Nai fashion Parast ladkiyon aur jins parst ladkiyon ko ek jagah ekattha karne ki baniyad thaharti hai. (5)

Muhammad Asim Butt and Younis Javed seem to be influenced by the existentialist movement of the West in their paintings. In which the reality of the individual's individuality is recognized. Dr. Firdous Anwar Qazi writes in this regard regarding the "Kanjri Ka Pul" of this novel.

Insan per Jo mukhtalif kism ke jabar jindagi mein kadam kadam per rukavat ban kar samne aate hain, unko laane ke liye falsafa i vajudiyat ne sirf ek chiz zaruri karar diya hai aur voh yeh hai ke insan kyunki vohi banta hai jo khud ko banata hai aur un raston mein se kisi ek raste ka usse intekhab karna zaruri hai is falsafay mein acche aur bure raston ka tayun nahin aur na yeh bat tay kar di jaati hai ki aapko kaun sa rasta ikhtiar karna chahiy, jis taraf aadami chahe jaaye, voh aadami ki apni marzi hai taham intikhab zaruri hai (6)

Through this novel, Yunis Javed has exposed the faces of people in his society who run behind their society and their example becomes such that the crowd forgets its own tricks. Mohammad Asim Butt has also revealed the face of such people in his novel "Na Tamam", so they hide everything behind others.

In Yunis Javed's novel "Kunjari Ka Pul" and Muhammad Asim Butt's novel "Daira" we also find existential elements, but both of them have found those things in common, that is, in Yunis Javed, existentialism is maintained. The human being retains his existence and in Muhammad Asim's novel "Daira" the human loses his identity.

If we consider the story of Kunjari Ka Pul, we can understand that the people in this story want to maintain their existence. The four women in the novel want their recognition and identity, for that they erase their identity while struggling and some of them even lose their lives. According to Khan Muhammad Salim:

Vajudiyat ka markazi tasawar yeh hai ki aadami vahi kuchh banta hai jo banna chahta hai khuda ya maashry ya havanaat ki taraf se bataur jabr us per koi takdeer musallat nahin ki gai.(7)

A contradiction has been found in these two passages that Muhammad Asim Butt's novel "Daira" has gone so far in fulfilling his material desires in the race of his progress that he has passed away by his own recognition. See the excerpt from the novel "Daira" from:

Main Amin Gul Nahin hun. Amin Gul Nahin hun. Mera yakin karo. Mujh per raham karo, mere sath dhokha hua hai main Rashid hu, main Asif Nahin, Nahin main Asif. Mein Rashid, camere off kar do, light off, shot cancel. Mein yah shot nahin karunga, mujhe Is dayre se nikalo, mujhe wapas jaane do, mujhe wapas jaane, mujhe wapas jaane do. (8)

Muhammad Asim Butt and Younis Javed's novels depict psychological consciousness. The story of Younis Javed's novel details the life of prostitutes, how their subconscious desires dominate them and the normal domestic life. Women become call girls The fried movement of life has had its influence on our writers and we begin to see it reflected in their works of art.

Freud says.

Insani ravaiyon ka mutala karte waqt insan ke laashaur ko tatola jaaye to yah tajziya kiya jaaye ki lashaur mein chhupi purani khwahishat tasvraat aur andeshay kis Tarah insan ke ravaiyon ka taauan karte Hain (9)

Zahra Mushtaq is the greatest example of self-dissolution among the female characters who have been shown in the story of "Kanjri Ka Pul". Professor Anwar Jamal writes in his book "Adabi istilahat".

Shaor ek drawing room hai, tehtulshaor kamra aur lashaor ek store hai. jis tarah hum gandi mandi ashia store mein phenk dete hain, aur drawing room ko logon ke liye dida zeb banaa kar rakhte hain. Isi tarah na gawar aur na kuchh gawar Yadon ke tahat shaor bilaakhir lashaor ke andheron mein daba dete hain(10)

In the story of Mohammad Asim Butt's novel "Na Tamam", people are suffering from some psychological confusion, similarly, in Younis Javed's novel "Kanjri Ka Pul", all the people appear to be in some psychological confusion. Are Freud say.

Dabai hui talkh aur nagwar khwahishat aur jinsi uljhan lashaor mein muqem ho jaati hain. aur moasharti jabar

se takra kar nafsiati nizam mein fasad barpa kar deti
hain.(11)

Younis Javed and Mohammad Asim Butt have made a conscious effort to establish a relationship between psychology and literature through the story in the novel. While Younis Javed has presented different colors of the era through this novel, similarly Muhammad Asim Butt also presents different social colors in his novels. In the novel "Kingri Ka Pul" a situation has been described in which there is a curtain on the heart and mind, the desire to be rich in both makes him do something that he is not, then one day he returns to his original. Hai Muhammad Asim Butt has also narrated such a story in his novel "Na Samma" that Saima, being a girl from a small family, has high dreams which are not fulfilled and she finally loses her life.

Younis Javed's novel "Kanjari Ka Pul" and Muhammad Asim Butt's novel "Na Samma" have a similar theme because in both these novels, it is told about women that there is a woman inside a woman who is righteous. Is. Her piety hides somewhere inside and at the same time she surrenders her existence to the world, the world weeps for her existence. Blows away the rags of his existence. Her conscience crumbles, but then there is a moment when the woman inside her wakes up and tries to pick up the pieces of her shattered existence. Now she wakes up her inner woman by beating her present. But the society does not recognize its existence within. Society tries to stone him out of existence instead of recognizing his piety, it gives more name to his immorality. Through these novels, it is revealed that when we follow the path of immorality, we also lose our relationships.

The characters of Younis Javed's novel are energetic and alive and the same thing is seen in Muhammad Asim Butt's that both these authors carry their characters from the beginning to the end, that is, in the story of the characters of their novels. Continuity is flowing through the character of Zahra Mushtaq in "Kunjri Ka Pul" we see a reaction against social oppression and oppression, whose husband leaves her for a long time and goes to Dubai. Months later, his wife Zahra Mushtaq opened a boutique. She herself was skilled in sorting and designing clothes. He also named the boutique 'Design House.

The beauty of the boutique is that it also brings with it the latest design fashion parades and catwalks. And the catwalk is the basis for bringing together new fashionistas and transsexual women in one place. In Muhammad Asim Butt's novel "Daira" the characters are energetic and lively and this similarity is also found in both of them that they burn their characters together from the beginning to the end

In Mohammad Asim's novel "Dairah", when her husband goes away due to mental confusion, his wife does not leave him, see the quote. Or would have thought me crazy. How hard it is to think someone is crazy, how easy it is to tell someone that it is useless to think like that. It is not worth it. No other woman can stand me except Noreen.

Since the dialogues are fundamental in the novel, the dialogues of the novel "Kunjri Ka Pul" are energetic and lively. See the excerpt from the novel.

Novel mein mukalamy ke zariyeh musunnif ne Mashriq ki tasveer kashi ki hai, jis tarah Yunus Javed ne makalmy ke sath dialog istemal kiye hain isi tarah Mohammed Asim But ne bhi apne novel mein khubsurti paida Karne ke liye dialogue istemal kiya hai "Na Tamam" se ek iqtibas mulahiza ho.

"Anandpal Lene mein nahin tiyag dene mein hai"(12)

As it has been mentioned before that all the characters of this novel are dynamic and are doing their proper work in their own place and place. Even though he is connected to his profession, he has strengthened his roots in the inner heart and takes his revenge under the guise of Shariat by making the religion of Allah as a shield. Zahra refused to marry Atari. Saleem Akhtar says:

"Kanjri ka pul buniyadi taur per niswani kirdaron ka navel hai ismein mard barae naam hain, ya paaltu shohar Mushtaq ke taur per ya jismo ki per kuchh Karne wale ameer mard Deewan Aashiq Husain ke achanak Hazrat Babati Itaar ki surat mein aise mard se taruf hota hai. zohra mushtak jiski akidat mand hai. Jo istikhara bhi karta hai magar usi zohra ki bharpur aur sunhari chhatiyon ke Sath jiski nigah chipak jaati hai bahut bari masjid ki taamir ke liye khatir rakam zohra se leta hai magar tohaife qubool nahin karta ki uske salim jism ki talab hai." (13)

"Darasl jinsi jindagi basar karne wali badmash, fahisha, jismfarosh aurat ki jins us mein Jo kashish paida kar deti hai aur uska jism jis tarah se dawat namay mein tabdil

ho jata hai usse bach nikalna aasan nahin hota, udhar neikukar ki neki ki jarien agar zaat mein pawast na hon aur zuhd o takwa uski shakhsiyat ka assassy juzo na ho to aisa mard jins ki tez aanch ke samne tinke ka mard sabit hota hai lihaza Attar bhi jins se magalub ho jata hai.

Keh uske Pindo Nisah mahz andazay guftar hain. Yun neik aamal zahari aamal ke mutaradif qarar paty hain isliye zahirdari ka libada utarte hi andar se vaisa hi munkasim mard baramad hota hai jaisa ki jinsi bhookh ka Maara Koi mard ho sakta hai. So inkar sunane ke bad Attar vahi gadar barpa karta hai jo is tabke ke log Kiya karte hain. Uski joshili takrir ke zere asar log jism ki kamai se tamir karda masjid dhaha dete hain aur darsgah ko aag Laga di jaati hai, tab bhara hajum Zuhra ki gari ka rukh karta hai jo gari ke andar muqid apne Rab ko yad kar rahi hai.”(14)

In this novel, along with the big and complicated problems of the big cities, there is also knowledge about the innovative methods of human needs.

Below is a paragraph that describes the hypocrisy of one of the characters, Jam Mossadegh, in how he uses this protagonist to outwit his friend-like enemies:

Mujhe us din maloom hua tha ki main Jaam Musaddiq ke hath mein kitna bara hathiyar thi aur dushman ko rah se hatane ke liye kua kua taur tarike in vaderon ne ijad kar rakhe the, mujhe mazi yad aane Laga jo gavahi ban kar mere samne a khara hua tha ki Zuber Chandio tesri suhbat ki may noshi aur meri karkardagi per kyon karpimz gaya tha aur phir na lauta tha, phir Qadir Juneju ka Dil hospital mein jakar band ho gaya. Sardar Yad ko bhi mere sath sote mein heart attack hua tha (15)

It is also a disease of big cities that non-traditional methods of sexual satisfaction have been practiced there. Earlier, prostitutes used to be a symbol of civilization. Younis Javed has hinted at this point in the following quote:

Lihaza usne pehli martba tasveer nikal kar ghaur se dekha bahut wajah aur khubsurat naujawan tha, jab tasvir utari Hogi tab 35 sal se zyada ka na Hoga aur tasvir bata rahi thi ki woh isi bars utari gai hai. Khubsurat nakush, khushiyon bhara chehra, neeli aankhen hairat hai usne socha Kaisa aashiq hai jisne use catwalk mein pasand kiya aur Lahore ke liye mahino pahle book kara liya. Kamal hai jab bare log yahi karte Hain har pasandida aurat ko Pasand Islamabad mein karte hain usse milte Lahore mein hain.(16)

Zahra Mushtaq does not think about what profession she belongs to and how people will count her good deeds. This happiness and spiritual joy are described by the novelist as follows:

Masjid Al azmat ke iftatah mein shirkat ke liye Zuhra Mushtak safed burrak Sari, safed Chadar aurh kar apni BMW mein theek 12:10 per masjid chauh mein pahunch gai thi. Uska Dil billiyon uchhal raha tha lagta tha uske andar bahar ko Kisi chhalni se guzar Diya gaya hai ki uska Bal Bal aur har masam bawzo hokar itminaan ke gehre paniyon mein tair raha hai. Jis tarah vah apne khwab ki tabir ko pori juziat ke sath dekhna chahti thi, aur thori der ke bad badalne wale manazir ke khayal se hi vah Ham bahar lazzaton se sarfaraz thi (17)

As it has been mentioned that the duality and superficiality of our society is the main theme of this novel, the prostitutes who build a mosque for the purpose of reward, when a character named Attari comes to know about its inauguration, he informs the public about this. They surround Zahra Mushtaq's car, he addresses the crowd by giving different interpretations, which is illustrated by Younis Javed as follows.

Dosto, momino, faisla abhi hona chahie, mere sawalon ka jawab do, bolo, sharab se wazu jaiz hai? bolo, bolo.

Hajum ne pure phaiphron ka zor laga kar jawab diya.

Nahin, no, no.

kya suar ke gosht se roza iftar kiya ja sakta hai?

Hajum ne jawab mein kaha, haram, haram.

sahibo haram ki kamai se zakat di ja sakti hai? Zor se bolo, log pukarne lage Nahin, Nahin.

Phir sawal uthaya gaya, Kya jismfaroshi ki kamai se Allah ka Ghar tamir Kiya ja sakta hai?

Hajum zor se chillaya astagfirullah astagfirullah, dusre giroh ne aur zor se uchhala Lahol wala qowat, Lahol wala qowat

Awazsein gadmud hone lagi. "yah Allah ke Ghar ki tohin hai."

" yah badi ka chauraha hai."

"Yeh jahannum ka indhan hai."

yah ghalazat ka phailav hai yah."

" Adafaroshi ki tabeer hai "

"Yeh fitna hai."

" Dhokha hai."

" Allah ke azab ki dawat hai." (18)

Ahmed Khan ki laash hajum ki bhagdar mein kuchli ja chuki thi aur koi bhi aankh lash ki behurmati per naam thi na insani khoon ki arzaani per. Logon ko yad aaya ki juma ki namaz ka bahut sara waqt nikal chuka hai. Wo sb apne deron ki taraf bikharane Lage aur dinon ki tarbiyat se lagaya gaya maidan kaarzar minton mein muntshir ho gaya. (19)

Baba Attar gari ke pass aaya aur usmein se urati chingariyon ko der tak takta raha. Ise gari mein usne kai martba safar kiya tha. Yeh gari uske liye izat ka sabab rahi thi, is gari mein baith kar usne badan durida auraton ke liye dua ki thi aur unhen duniya aur akkrat sy surkhuro hony ky sary aamal sikhaiy the. Jehan aksar unhone aisi auraton ko apni tablig se sidha rasta dikhane ke jatan kiye the. Magar maut ki aakhri hichki zaira zaira raiza raiza Anna ki kirchion ko chunte hue har har masam ko dehkati bhi chali jaati hai (20)

Gard o ghubar se ati masjid Al Azmat mein sham gehri hoti chali ja rahi hai, ek bari khirki ke pat na hone ki wajah se andar ka sara manzir saaf dikhai de raha hai tute fanoos aur tehre darwazon aur unki bakiat andhere ke bavjud saaf dekhi ja sakti hain. Pankhon ki naliyan chhat mein jagah jagah fit hai magar pankhe utaar liye gaye hain (21)

Styling:

In this novel, the indifference of our social attitudes has also been satirized and the superficiality and intellectual stagnation in our attitudes have also been ridiculed that we as a whole have become so numb and mentally paralyzed that Our thinking is not so broad that we consider the goodness of a prostitute as the goodness of ordinary people or consider her goodness as valid as a woman who engages in prostitution whose insides are not touched by the society. Or he bestows contemptuous titles like Biswa, his goodness is not considered credible, he builds a bridge for the passage of the people, the people use it and take advantage of it, but they do not acknowledge his goodness with an open heart and mind. And they call this bridge by the name of Kunjri bridge, see a quote from the novel in this regard:

Sara hajjum yeh jante hue bhi ki yah kanjri ka pul hai, har koi us per se sukun se guzar jata hai. Yeh pul khalqe Khuda ke aaram ke liye unki zarurat ke liye unki falah ke liye ek buniyadi istaara hai.

Magar logon ki mushkilat kam karne wali aur apne imaan ke is pahlu ko sab se mzbut sabit karne wali neik dil aurat ko log aaj bhi kanjri hi kahate hain (22)

Zahira Mushtaq, who is the main character of this novel, builds a mosque, then the spirit of spirituality is awakened in her, in the same way she gets spiritual peace and she remains satisfied till her last age. She is very happy and satisfied with this action. It is knowing that whether people see his intention or not, God is seeing his intention and He keeps actions based on intentions. His intention and spiritual state are described in the last passage of the novel as follows.

Us aurat ki aankhon mein abhi tak umid ki lo yun jaag rahi hai jaise aankhon mein sitare bhare hon. Aankhon ki putliyon mein heron jaise kanya jiti hain aur thaki jindagi apne charon aur siskariyan proey aalam e sukrat ko takti hai. Hamesha ki Tarah Jahan is kaynat ka Khaliq baitha dekh raha hai Sun Raha hai Muskura raha hai. Ke voh b

Beniaz hai Bleparvah hai magar Aleem o Khabir hai ke Usey kainat ke zare zare ki khabar hai aur yah aurat jise aap, mein, hum sab Zahra Mushtaq ke naam se jante Hain sar busajood jhuki hai, Mehez ek gunehgar aur kabale sangsar.(23)

By the way, every genre of literature is concerned with human beings and society, but the main concern of fiction in particular is human society. By turning away from the changing attitudes or changing values of the society, he imagines that he will create a good piece of art, then it will be his crude imagination. Talking to Safdar Mir says:

Younis Javed ka kaarnama mehz yeh nahin ki unhone hamare badalte hue moashre ke tazadat ke sahih pasmanzar aur mohijaat ke nishan dahi ki hai balke jis vajah se inko hamare dramay aur fiction ki tarikh mein ek mustkil makam hasil hoga voh ye hai ke unhone nihaayat khush uslobi se aur maharat se hamare moashre ke buniyadi almiya anasir ko in mein mutashakal Kiya hai(24)

A writer is a sensitive member of the society, he is primarily concerned with the human being, he considers the world system as subject to man and not man as subject to the world system. It is aware.

Like Manto, Younis Javed has rejected the assumptions made about the main character's profession and social norms and has discovered a soft-hearted, sensitive and virtuous woman in her. He writes that.

Mujhy Younis Javed ki us nigah ny mutasir kia hay jo
insani sarisht mein shamil bunyadi nekiwn ko pamal
hony sy bachati hay.(25)

Overall, we see that this novel by Yunis Javed is based on a great evil of modern society. This evil has many aspects, including the duplicity of human behavior and the monopoly of religious contractors. Religious fanaticism, the so-called religious It arises due to wrong interpretations and explanations of contractors.

Our society is not even aware of the religious exploitation of women. The society comes out with such cruel attitudes that it punishes every servant who is guilty of this crime by breaking his shell. The right to despise a person regarding the profession. Our society does not give a prostitute the right to build a mosque or a bridge, but it gives full right and authority to the so-called and hypocritical religious leaders like Attari to marry such a woman. Issue a fatwa to be a sinner who refuses to marry them. The topic of prostitutes is not new in Urdu literature, a masterpiece like “Omrao Jan Ada” is a proof of this. Similarly, many of Manto's Stories are representative of the same theme, but Yunus Javed has presented this theme with the innovation of social and moral values.

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