

## **A.H. Khan Mayana's Resistance Poetry *the True Treasure* Expressed in the form of Request, Prayer and Begging**

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### **Abstract**

Fort of the research paper is to introduce the poet of our Rayalaseema region whose esteemed poetry is to be explored and reach a good number of intellectuals and readers. *True Treasure* is the title of a collection of poems by A.H. Khan Mayana. He has composed more than 100 poems in English and became a member of TPS (The Poetry Society of India) New Delhi, sponsored by the British council, London. He has participated in All India Poetry competition. Mayana's poetry falls under the category of second phase of Resistance of Poetry began in early 20<sup>th</sup> century. Hence the tone of the poetry is in the form of humble requests, prayers and begging. Whereas the other First and Third phases of poetry is an attack and demands respectively. The poems can be categorized on spiritual, philosophical & social aspects. He has composed the poems following Prosodic features. In his poems he makes bold statements to encompass society and culture. The poet is influenced by classical and modern poetry. He makes a mosaic of forms, themes etc in his poetry.

**Keywords:** Resistance poetry, expression, request, nature, philosophy, relationships, underprivileged, poverty etc.

A. H Khan Mayana is a Muslim Minority poet. He is a native of Kadapa district, hailing from an illustrious family of Mayana dynasty, which ruled from Gurram Konda Fort over a period. He is educated at Sri Rama Krishna high school, Kadapa. Since from the childhood he had lot of practice writing poetry both in English and Telugu. He had been contributing English poems to the society since the year 1980. He was taught composing of Telugu poems and articles on various subjects by the popular Telugu poet Sri Puttaparthi Narayana Charyulu.

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respectively. The Poems can be categorized on spiritual, philosophical & social aspects. He has composed the poems following Prosodic features. He uses figurative language which consists of metaphors, similes, denotations and connotations<sup>1</sup> they also "include symbols or allusions that deepen the meaning or effect of it's words without constructing a full allegory. Vivid images are often endowed with symbolism or metaphor."<sup>2</sup> He makes bold statements in his poems to encompass society and culture. The poet is influenced by classical and modern poetry. He makes a mosaic of forms, themes etc in his poetry.

Further Mayana's poems are viewed in their entirety, may be said to group themselves around three principles. They are

1. Human being in it's relations to Creator.
2. Human being in it's relations to Himself.
3. Human being in it's relations to the World and society.

The first groups of poems are human being's relations to his/her maker and the unseen world influenced by 'Sufism.' They are: *How Are They Better, They Are not*

*Monsters', The Final Age, A Thing of Joy, The Wine and The Woman, The Profound Publicity, etc.*

The second group of poems deal with human being the individual, in his/her intellectual and moral relations. Representative poems of this group are class area: *Riddle of Life, To be a Human, The Purpose of Life, The Love and The Lust, An Enchanted Place, To Live in Peace.*

The third group of poems in the categorization includes the relations of human to the physical world and also those mutual relations. Constituting society as a whole, the poems that would fall under this category are: *The Knowledge of God, My Prayer, To Meet God, A Man for a Man, An Ungrateful, and Among One and All etc.*

They consist merely of "axiomata n edia" i.e "philosophy principles above simple empirical laws but below the highest generalizations or fundamental laws"<sup>3</sup> rough generalizations from experience, observations collected with a view to an inductive and experimental philosophy of human conduct. His poems are profound spontaneous and full of vivid personal feelings, delivered in a manner which are not merely authoritative but even oracular. On the whole he writes about Nature, Humanity, Philosophy, Romance, Spirituality, Society and Culture etc.

Mayana's poems deal with many subjects of public and private conduct, of the nature and value of human passions and human relations. To a modern understanding they deal with the deeper questions of human attitude.

The value of Mayana lies more in his psychology. He is an analyst of human attitude. A large number of his essays deal either with the ethical qualities of a human being or with matters connected with the human behavior. He confirms the impression in those poems which deal with domestic relationships and with specialties between human being and human being.

In his poetry he offers some percepts which are useful to human beings who intend to improve or modify or alter their natural character. A human being may be afflicted with certain undesirable natural tendencies and may wish to rise above them. In such a case s/he may achieve the desired result by acting upon the poet's advice made in the poem. However Mayana also makes it clear that a human being's inborn defects of character cannot be completely eradicated. The poems close with a note that a human being should nourish or foster his/her good inclinations and

suppress the evil ones. This is the general perspective of Mayana's poetry.

Mayana at the contemporary period understood the society only in bilateral perspective i.e. Rich and Poor. He perceived victimization of the people, their oppression only from financial point of view. He could not trace out the root cause of evils in the society. i.e. caste system of 'Manudarma,' which divided the people among themselves. Some groups of people of the same race are denied human dignity and rights. Most of the poems are written Post- independence of the country India, A Republic Nation. The constitution of the Republic proclaimed and provided Equality and Equal Rights. Hence Mayana's poems must be understood with the implied meaning that they are representing the issues of Caste Victims or Under privileged who are thwarted Human Rights, Basic Needs, Fundamental Rights etc.

In the poem *The Power and The Poor* he makes a contrastive study of the privileged and under privileged people. He says that basic needs of the underprivileged are worst shelter of the Under Privileged person's is a little changed when compared to the shelter of the primitive uncivilized people who lived in dens once upon a time as wild animals. Underprivileged eat malnutritious food and wrap around worn out cloth and lie down on packaging material instead of nutritious food, gorgeous apparels and cushioned mattresses which the privileged enjoy. He says:

The poor are a bit better than the primitive men  
They all live in thatched houses instead in a den  
They eat rough food and often wear filthy rags  
And take rest on the floor with worn out sacks.

(TTT p.48)

These lines show the pathetic beastly lives of underprivileged people.

He kept them at the service of all powerful men  
To whom he blessed the pomp and power from heaven  
With a purpose to take care of the backward creed  
And to provide them facilities what all they need.

(TTT p.48)

In spite of their hardships exploitation and sufferings under privileged people work for the welfare of the privileged.

The *Black and white* is a poem deals with the racial problem. For the poet the Races Black and White may be different but they are all human beings in form and

character. There is no question of superiority or inferiority whereas fauna the animals and birds never claim superiority but live in harmony setting themselves as examples.

Who is the black and who is the white  
The men have willfully divided their creed  
But for the colour they always begin to fight  
Though on earth they belong to one seed  
How the white is superior to the black in colour?  
When animals and birds live in multiple hue  
Like the men purposely they do not fight each other  
Claiming superiority by colour on earth to live

(TTT p. 74)

The poet convinces the readers to withdraw such opinions which superiorize Fair and inferiorize the Dark complexions. For him it is the inner beauty of the human being that they should prioritize.

In the poem *The Wine and the Woman* poet cautions the men to be aware of the company of women. For him women are mere objects, or ornaments from whom the men take entertainment and fulfill the carnal desires. To him Women or mere bodies without dignity, self esteem or respect. He alerts the men to keep themselves away from a woman who is ranked with the wine and advices them to safeguard their riches.

Enjoy the woman sparingly for your recreation  
But squeeze not her often for procreation.  
Woman is a gaily thing for entertainment  
In the hands of men she becomes a toy of merriment  
While dancing she exposes her limbs to the amorous men  
Who think that her body is the door to unseen heaven  
If the wine you drink to the last drip  
In no time you will be in an impish grip  
If coition you crave often for sexual pleasure  
Surely you will lose your potential treasure.

(TTT p.101)

In the poem *Live and Let Live* the poet loses faith in the government and governance of the country. A few religious groups have become fanatic creating absurdity in underprivileged or minority people lives. People have become intolerant to each other. Meaning of the democracy and secularism has become a doubt. He says,

Socialism now a day's turned into wild vandalism  
To wipeout the secularism there comes the terrorism

Hatred, evil, jealousy are growing fast every day  
In them who live selfish motives on their way.

(TTT p.104)

As a result oneness, togetherness and wellbeing on the land is lost. The poet makes a Plea to develop harmony for the survival of humanity.

For lack of truth the equality forever is lost  
For lack of justice the safety of life is lost.  
For lack of safety the human on earth is lost  
For lack of human the world by force is lost.

(TTTp.104)

The poet expresses his deep anguish for the discrimination of a few of their brethren as untouchables In the poem *Pull me Up*. With no rationality they are being ill treated considered worse than animals. Even animals are praised, worshiped and given prominence, where as untouchables are treated inhumanly. He puts

I am a man of flesh and blood but not an animal  
Due to my decadence the gentry called me an untouchable.

Though spotless by birth I am being treated as criminal.

Among the modern men my position became deplorable.

(TTT p.25)

The poet considers the condition of the untouchables as in 'Pool shabby dirt.' He requests the privileged caste people of the caste ladder system to give untouchables a helping hand and lift them up to live respectable life with dignity.

Oh the man of modern age lifts to the height of ground  
With the permitted strength from the pit of poverty  
Being poor economically and socially I am unsound  
Pull me up with a strong hand from the pool shabby dirt.

(TTT p.25)

The last line of the stanza from the poem *My Prayer* is a reference to the oppressed caste people. Their suffering is their grief due to their victimization. The poet seeks help from the almighty show concern for the oppressed people.

Pour my heart with the blood of mercy  
To gain from thee an everlasting grace  
For ever to be kind and generous

To the depressed and grief stricken race. (TTT p.45)

Thus the poet Mayana unintentionally brought forward the problems pertaining to Race, women, Dalit, issues of minorities and underprivileged. He prays for Devine's help and offers himself to curb and cure the wild vandalism of the Indian society and the World at large.

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