

ASPECTS OF MUSLIM COMMUNAL POLITICS & HINDI LITERATURE : 1934-1946

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In the process of understanding history through literature, it is necessary to understand that there is difference between actual historical occurrence and its reaction in human mind. Similarly, there is difference between a historical situation and its description in writings.¹ To reach nearest to the historical truth, it is necessary to comprehend the reality through various streams of literature. This enriches the relation between history and literature. A sensitive reader with a clear perception is aware of the great duo – history and literature! They go together, hand in hand. There are innumerable instances of their joint ventures. At times, they surpass one another. It is common belief that for history everything other than fact is untrue. Literature visualizes everything and unlike history does not confine itself to facts alone. To be precise, facts must be taken from history but their assimilation and the writer's perception find expression in the descriptions in his fiction.²

If literature is considered to be the mirror of society, it can be of great importance to history. Man must try to understand the changes that the society underwent from time to time, through the eyes of history, even though, one is a supporter of direct study. Works of Premchand, Renu, Shrilal Shukla, Bhism Shahni, Rahi Masoom Raza, and Krishna Sobati are, in addition to being great literary works considered to be social scientific records too. They have very positively observed the rural life of India through the third eye of a writer and discussed certain finer aspects and elements of life which usually escape the observation and eyes of scientific and rationalistic minds like us. It is but natural very less has been written about the minority. Other than 'Aag Ka Daria'³ on the Musalmans, Rahi had written volumes in Hindi and wrote considerably well. Writers and authors must not have any objection to his works being utilized in the studies of sociology. Idioms of literature are different from those of social science; but both constantly endeavor to reach the truth. It might be possible that the evaluation of a social-scientist and that of a literary person be different.⁴

Novel is the literary stream nearest to life. With reference to the changes that the country undergoes at the time when it is written, the form of the novel too changes depending upon the changes in time and place. But it is certain that in creative-prose, novels are at the summit of popularity.⁵ However, Hindi novel, despite its remarkable success has not been able to make adequate contribution in assessing the exact social status which really hurts. Great waves of history have not even touched this stream. Even on the horrible event of partition of the country, not a single nerve-shattering, strong Hindi novel had been written.⁶ In the novels and literature, mention of the status of the

then society can invariably be seen though. In this context we may cite novels like '*Jhutha Such*'⁷, '*Tamas*'⁸ and '*Insaan Mur Gaya*'⁹, '*Muthi Bhar Kankar*'¹⁰, '*Juloos*'¹¹, '*Who fir Nahi Ayi*', '*Pinjar*', '*Coolie ke Bete*', '*Bayalis*', '*Bhoole Bisre Chitra*'¹³ etc.

Tamas is the story of a village in Punjab... a story of partition too. Bhism Shahni's penetrating eyes had noticed bureaucracy. Had he been able to show the theory of 'divide and rule' in a more natural style, his work, undoubtedly, could be much stronger than it is. In '*Zindginama*'¹⁴ interesting glimpses of folk culture of a particular place and time are present. This novel however, has neither a storyline, nor a hero or a heroine. It has the changing colours of life and an indication of an approaching storm only. There are many other things but for its comprehension, one has to delve deep into facts of history.

Rahi Masoom Raza's '*Adha Gaon*'¹⁵ too is worth-mentioning. Divided identity of the Indian Muslims is one aspect of the novel. The other half, the primary aspect, is the story of their pain and sorrow. In the background of a village, such touching pictorial description could probably not be seen elsewhere.¹⁶ Rahi Masoom Raza had appeared in the Hindi literary scenario like a meteor. His phrases and proverbs were unknown to Hindi, but his unwrought crude style of writing at times is astonishingly attractive. '*Aadha Gaon*' is very special among his works and in his other novels too, village comes as a part of the book.

In the Northeastern part of Uttar Pradesh in the district of Ghazipore, Gangouli is a medium sized village, where Hindus and Muslims lived together. In the guise of a novel, '*Aadha Gaon*' is the story of the residents of Gangouli. Tradition was still going strong, but situation there was changing fast. Rahi's language was colloquial. He had chosen his characters from all walks of life and he had equally succeeded in portraying the characters. Here, there is search for Indianism as well as for the roots. In this story of joys and sorrows of people their false pride and prestige have also been pictorially described. Other novelists had seldom presented the Musalmans of India along with their environment so beautifully. Rahi occasionally loses his indifference but his comments badly hurt.¹⁷ Literature has its roots in the society. For its social role, literature can become part of humane tradition.¹⁸ It is one of the main medium through which traditions are transferred from one generation to the other. Individual, group of individuals and society, their expectations and aspirations are expressed in literature. It has remarkable contribution towards remittance of out-look and values of life.¹⁹

Till now, the way literature has been mentioned, may cause misunderstanding that it is a consolidated unit and has a consolidated vision. Today, there are many voices and innumerable outlooks (visions) in literature. Echo of the conflicts between ideas and outlooks among different stages of society under various situations can also be heard in literature. It evaluates and depicts that past with different outlooks, the onlooker's view is many folds and it does not always agree with the options presented.²⁰

Revolution that erupts through pen, in its process of coming on the paper, cools down to a great extent. Literature can be called one of the agents of a revolution, but literature alone could never be enough to initiate the cause a revolution. Commitment, in itself, is a social value, and honesty in creativity is an expected virtue. But the claim of social influence of committed writing seems to be mere futile words only to increase the importance of literary writing. However, revolution through words may not be labeled as actual revolution in the strict sense of the term.

The most important question is, what message does literature send to the readers? Is there a balance between the message and the aspirations and expectations of the readers? Can the message disturb or hinder the well being of individuals and society when it confronts their age old convictions, faiths? The presentation of the message and the proverbs used can enhance or minimize the influence of the message? In a society where the reach of literature is limited, number of literates are few, authors and writers have not been able to inculcate inclination to literature or faith in him, people can not understand his language and style has no control over expression, and his thinking and writing is far ahead or way back compared to the mentality of the readers, extensive and potential influence of literature can not be expected.

Another important point, in the eyes of the society and the readers, is that the facts of literature and the facts of life are not the same, their ground is totally different.²³

In the first decade of twentieth century, in spite of interactions between the Hindus and the Muslims, some customs and untouchability were still in practice. In the almirah of a Hindu household a few glasses, made of china, were kept separately for the mussalmans.²⁴ The pipes of '*hukkas*' were also separate for Hindus and Mussalmans. Sitting together, whenever they puffed hukkas, there was restriction in the use of hukka and pipes as per caste and religion abstinence was observed in the case of pipes and spout, the parts of the '*hukka*' taken in the mouth.²⁵ In the words of Kabir, Hindus who slept with the concubines, never had a morsel from their hands. A Hindu woman, if happened to come in contact with a Musalman had to convert to Islam. A Hindu male whatever his status, if married to a Mussalman woman, would unfailingly be declared a Mussalman by the Hindus.²⁶ Not just this, servants in a Hindu household were seen carrying red towels on their shoulders; whereas, in a Muslim household '*Bhishtis*' who supplied water in leather bags, were seen with blue or green towels tied round their waist. At the railway stations, '*Hindu water*' and '*Muslim water*' were kept separate. There were separate shops and hotels, where Hindus and Muslims dined. British Government was diplomatically very kind to the communal views of people. So much so, that drinking water from a tap having a leather spout was considered to be the same as drinking from a '*mashak*' Which, in turn, was equivalent to drinking '*Muslim water*'.²⁷ This was the firm determination of the Hindu society.

Economic status of the '*Zamindars*' and '*Talukedars*' of the United Province was pretty bad.²⁸ Proud and illiterate descendants of the Nawab of Lucknow had to sell handicrafts for livelihood. Land was being sold to Bania, Rastogis and Khatriyas, who went on building '*Pucca*' houses.²⁹

Constantly deteriorating Hindu-Muslim relationship had been pictorially described (depicted) by Yashpal in his '*Meri-Teri-Uski Baat*'. For example what a character of his novel says about congress and Gandhi, can be seen.

*At the time of Tripuri session, Kaley Khan said, "Your Congress is a congregation of the Hindus. Gandhi is the Pope of Hindus."*³⁰

In 1939, against the Viceroy's decision to participate in the 2nd World War Congress, which had government in nine states out of eleven, had resigned on 30th October, 1939.³¹ On the announcement of resignation of Congress ministers, Muslim League had called for celebration of *Yomenjat* (liberation day).

".... Preparation on a large scale for a procession of the Musalmans in Lucknow. In many places, at the meetings of the Musalmans, they had expressed despair towards the diminutive policy of the Hindu Raj for the Musalmans. The extent, in which the Muslims

*were distressed and deprived under the Congress regime, will not be tolerated. As long as the muslims had even a drop of blood left in their veins, Hindu Congress rule can not be established. We are the descendants of Mohammad Ghorī, Mohammad Ghazani and Nadir Shah. We had won this land with our swords. Musalmans cannot live in this country as slaves of the Hindus. As long as the British is ruling we will remain their loyal subjects, but Musalmans will never tolerate Hindu rule...*³³

In Lucknow, in the United Province Muslim League was congregating the Muslims. In the words of Yashpal ... Both Congressmen and Hindus are surprised. Till then Muslim League did not have special influence in the cities and provinces. Many influential Muslim leaders and wealthy Barristers like Khaliquzzaman³⁴ Raja Mahmoodabad³⁵, Maulana Husrat Mohani³⁶, Madni Nadeem Sahab³⁷ were with Congress. Jamayat-ul-Ulema and Ahraar Party had great influence over the Muslims. These two parties, though not with the Congress, were supporting Congress against the British Government. They used to wear the dress of patriotism, i.e. Khadi and used to participate in the non-violence, non-cooperation movement. Now, suddenly, Musalman majority came with the Muslim League. Khaliquzzaman, Raja Mahmoodabad, Maulana Hasrat Mohani of Kanpur, Maulana Madni too were in the League. In just one month, large number of Musalmans, clad in Turkey caps, black sherwanis and white pyjamas, could be seen in the costume of the League. Programme of League was to oppose the Congress.

*A big rally of the League was organized in Lucknow – very exciting and instigating slogans. To appease the Hindus, armed mounted police was deputed in the city for surveillance. The procession was supposed to march through a particular road. Police had strict instructions to avoid conflicts. Free to shout malicious slogans. After the procession, everything else was as it was, but, increased enmity between the Hindus and Muslims. Musalmans believed that British Government was with them.*⁴⁰

To unite the common Muslims, Muslim League has never hesitated to utilize personal relations. In every house there was difference of opinion. For example –

Raza's difficulties began in 1939, when on Congress ministry's resignation, the Muslim League celebrated 'Yomenjat' Raza was indebted to Samad. For being a Muslim, Samad had helped him a lot in getting a lectureship in Surgery. Samad was a member of the League. So, time and again, he insulted Raza for not participating in Yomenjat : to quarrel with the senior officer in the office is equivalent to 'live in water and fight the crocodile'.

Raza's family too was displeased with him for not helping the League. His brother-in-law, Fazal Ahmed, a lawyer, was his only supporter in the family. Fazal was a nationalist up to 1939, and was liberal in the matters of religion. He too, did not participate in 'Yomenjat', but gradually he too turned into one of the League. As a result, his practice flourished. By the end of 1940 he became such a staunch member of the League that for the Madras Session of League, he was chosen a delegate from Lucknow. Moreover, League made arrangement for the payment of all expenses of the long journey. The proposal for Pakistan was passed by the League in that session. After the Madras session in 1941, in U.P., League's activities, on the demand of Pakistan became more evident. Pleader Fazal Ahmed was elected the Deputy Minister for the spread of provincial programmes of the League. And, his status and influence both changed; interaction with government officials increased. Yet, Fazal Ahmed's behavior was not of religious intolerance or of the dogmatic. He considered the League not as a communal platform, but a political organization of the Musalman. Instead of Namaz and Roja, he put more emphasis on political awareness and on organizing the Muslims. In his words, Pakistan was a war-cry of the League. At that point, if the British handed over governance to India that would be the rule of Hindu Congress. Instead of the majority we should see the interest of the Muslims as a sect or nation. After the war, British would be compelled to hand over more rights of self-rule. In that case, being minority, why should the Muslims be the losers? Musalmans interest does not lie in losing identity among the majority, but in keeping their own separate identity.

How Hindu-Muslim differences were increased through Government services can be seen in the words of a Government servant, Surat Singh : "British officers are favoring the

Musalmans Earlier, four out of ten posts were given to the Muslims, now eight to nine".⁴¹

In the history of the world, such instances are very few, when people of two religious, residing as friends for a very long time, gradually turn into enemies due to mutual distrust, religious difference and mutual hostility, and their enmity caused the partition of an undivided land.

The aim of this paper is to know about the points of view of the writers and authors about the then historical incidents, and how they have portrayed those painful, nerve-shattering events in their works. The literary persons of other languages too have written about this in their respective literature. Compilation of all these is necessary.

After (1940), Muslim League was related to those followers of Islam, who had the plan of a sacred land (Pakistan). With the fall of Mughal Empire in 1857, in a small but influential group of Musalmans of the Indian subcontinent not only a feeling of fear and despair started brewing up, but also harbored feelings that under the British rule the existence of Islam was in danger. Naturally some people, in order to protect their religion started a movement to leave India for good. And in course of this movement Musalmans of India, in large number, went to countries like Afghanistan, Iran, Soudi Arab, and settled there. When Souda reiterated that *"if the Badshah of Khorasan be kind, I would never salute the sinful land of India"*, he actually meant that the land of India is no more sacred, and the religion of the Indian Muslims could be safe only in a sacred land. But nobody knew that in near future, a movement to establish a sacred land for the Musalmans would begin and the Imperialist powers would make their dream come true by dividing India in two parts. The background of religious enmity and mistrust, on which India was divided, had left its mark not only on its geography but also on its cultural life. Towards the end of the movement against partition, thousands of families were separated, women endured unimaginable insults, and there was so much of blood shed that it could be compared to an ocean of blood. After partition, even more inhuman incidents happened and population was divided in an unprecedented manner. Entangled in the whirlpool of hate and religious enmity were human beings, neither Hindus nor Musalmans, and they had endured anything and everything. Hindu writers have prepared invaluable documents of that time. Every human being lives in his own surrounding. He grows in that particular environment. An author too is no exception. He too happens to be influenced. The only difference between an author and a common man is that a common man can not express his thought and conscience where as a writer gives words to his thought. His feelings are digested, taken within to become echoes. Feelings do not express themselves in a day or year. There is no time limit. There comes a time when an ordinary moment comes within the grasp of consciousness to become the moment of creation. When there are countrywide waves of feelings, it becomes impossible for a writer to remain unperturbed. Being large hearted, his heart and soul agitate, and in this strongly agitated state his mind whimpers, weeps; his weeping is widespread. In spite of being one of his motherland, he becomes one of the whole world.⁴² (His feelings transcend his motherland to reach the world).

Around 1942, demand for Pakistan grew stronger. Its echoes were heard in the far away district of Ballia, in U.P. A pleader named Gafur said,

"In India democracy is a hippocracy. Hindus and Mussalmans might have come off one genus, but on the issues of religious faith and economy they had become two sects. History stands witness, that instead of coming closer, whatever might be the reasons, they drifted away from one another. Today we are compelled to demand Pakistan, and will get it. The

*rule of majority over minority can not be called democracy. Congress and Mussalman should get rights and share in the nation according to their religion and sects not according to population.*⁴³

What reasons were being fabricated and what dreams were being shown in favor of Pakistan can be seen from those examples :- *“Hindu Mussalmans are two different sects. What is common between them? How can they stay together? That is why a separate land is a must, for the Mussalmans – Pakistan. There, all the Government services would go to the Mussalmans. All of the Muslims will have prestige like the officers. All business will be in the hands of Mussalmans.”*⁴⁴

Even in a small town like Ballia, about twenty to twenty five Turkey caps, black *Sherwanis* and *Aligarhi Pyjamas* could be seen. A few Muslim youth especially attached with suspicious business, roamed around, holding their heads high and mischievously tried to scare people.

*Let the opportunity present itself, we will see these beggars. British had taken the rule from the Mussalmans and should return it to the Mussalmans. These lentil-soup eating Baniyas – what do they know of ruling? Why can't we slaughter calves as per our customs on Iduzuha? Who dares to stop us and play musical instruments in front of a Masjid?*⁴⁵

During Quit India Movement of 1942, members of the League had quarreled over the flag of the party. They requested the muslim shop keepers to keep their shops open – on a day when ‘*Bundh*’ was called. This resulted in quarrels. Yusuf’s son Taqdeer Ahmed Arjinabis kept the green coloured, crescent moon imprinted flag of the League flowing over his shop for six months. This angered the customers. But the question of profit and loss was nothing compared to the request of the son, religion and friendship! *The flag of the League will not go down.*⁴⁶

Picture of Pakistan, painted in the minds of Mussalmans who supported the League can be well imagined from the words of Wali and his like – *“Wali was a follower of Mohammad Ali Jinnah. Jinnah wanted the Muslims of India to become free from narrow mindedness of fundamentalism and trans from them into modern and strong political people like those of Turkey. Wali strongly believed that Mussalmans were superior to the Hindus in physical health and intelligence. But Muslims were lagging behind the Hindus in education, occupation, business-earning and politics. The reason behind this situation was the cunningness of the Hindus. They were shy and had captured all jobs and business and incomes from generations. Be it a small village or a big city, this is why, the Hindus always had caused oppression on the Musalmans.”*⁴⁷

In May, 1944, Viceroy had released Gandhiji from jail unconditionally. Upon his release, he tried to find solution for the most glaring issue of the time, the problem of Hindu Muslim conflicts, solution through mutual understanding between Congress and the League. He tried to solve this problem by writing letters to Muslim League’s leader Mohammad Ali Jinnah. To infuse feelings of unity in the minds of people, Gandhiji used to publish these letters. Gandhiji believed that this goal could be achieved by changing the heart (feelings) of people, rather than political excuses or deals. People eagerly waited for these letters. The following lines would clearly show the mentality of the members of Muslim League about Gandhi’s letters.

“Bashao! our leader can not be deceived. Gandhi’s deception is evident. At times he writes letters in Gujrati, pretending to be a brother, some other time in Urdu or in English only to mislead us addressing as dear brother or dear friend or Quaid-E-Azam; every time changing colour like a chameleon. Jinnah has one word, one way (manner) Mr. Gandhi. And the tiger writes in the official language of the Government; no handy panky. Gandhi writes four letters to please, our leader replies only once. Friends! see for yourselves, the limit of a Bania’s deception. He says all your conditions are accepted. Giving you a blank cheque. Who the hell you are to give anything? Who is begging of you. Musssalmans have strength in their arms they can take for themselves a thing that they want.

What does Hindu Muslim Unity mean? Mr. Jinnah speaks the truth, concrete truth – Hindus and Muslims are two different sects, of two different religion. Both speak different language. Touching or seeing each other is not acceptable by both. Gandhi says, both are

brothers of same sect. Does not a Musalman know his sect, don't they recognise friends and foes? You will tell us? What can be more deceiving? On top of these, he pretends to be a 'Fakir'.

*Friends! actually Gandhi wants to be the leader of Mussalmans. How come one who does not believe in Rasul, a Kafir, be the leader of Mussalmans*⁴⁸

Khalid, a gentleman from Lucknow most humbly⁴⁹ opined

*"Hindus and Musalmans being equally deprived economically – there are nothing but tricks of Congress. To divert the Muslims from the question of their livelihood and to mislead them from their goal, i.e. Pakistan. For a Hindu, the question of livelihood, of course, is of top priority, but it is not so far a Mussalman. For a Mussalman, his faith, his religion and national religious duty, are of utmost importance. We are the fighters of Rasul, who, in the religious war went on fighting for three-three days, without food or water but never kept our swords aside. For us the most important question is not of our livelihood, but to establish sacred empire of Allah-Pakistan, is our duty. The only solution to all our problems is Pakistan."*⁵⁰

Fanishwar Nath Renu too, had described Muslim League's politics very beautifully. A character of his novel '*Maila Aanchal*'⁵¹, speaks about a leader of Muslim League :-

*Kamaruddi babu is a green grocer. He became a zamindar with the income of selling brinjals, and became a leader of the Muslims. His house was situated by the side of Katihar-Purnea road, in a corner. Very important persons used to call on him, his monthly requirement of chickens was sixty. When the new S.D.O. came, the whole area came to understand that he was a very strict Magistrate. He neither visited any body nor accepted any favour. But Kamaruddy Babu never stopped trying. S.D.O.'s driver was a Mussalman. Swearing in the name of the Quran, he bribed the driver. So, one day, while returning from Katihar S.D.O.'s car broke down. It was ten o'clock in the night and in front of Kamaruddi's house. So where else could the S.D.O. go? Thereafter Kamaruddi started black-marketing openly. Once in the Purnea meeting, Khusai babu of Congress, told the Magistrate, "Public is complaining". A smiling Kamaruddi had asked, "Hindu or Mussalman Public?" Magistrate too, understood that Kamaruddi is one of the League. So what people said was wrong allegations."*⁵²

*Hindus would remain in Hindustan and Mussalmans would go to Pakistan. Mussalman's share would go to the good government of Pakistan? Divide and share? Yes, Hindus and Mussalmans are brothers, so brothers' share would be half (eight annas in a rupee) as per rule."*⁵³ *Weighing on a scale in Delhi, we got self government. Salutations! Islampore will go to Pakistan or remain as part of Hindustan? It will go to Pakistan. Now, overjoyed people are slaughtering cows recklessly. Oh No! or, cow cannot harm any body. Marygunj is saved just by luck. Had there been just ten Mussalmans, it would have been taken into Pakistan. Riots broke out. It's heard that in Delhi, Calcutta, Nakhlow, Patna, every where; Hindus and Mussalmans are fighting village after village is being torched."*⁵⁴

It seems that all have gone mad. Since Khilafat movement, Gandhiji is telling that Hindu-Muslims are brothers. Ten fifteen years ago Taiwariji had said so, in one of his songs –

*Moon shines on the mandir
Flute is being played in masjid
Hindu Musalman, stay together
Leave aside prestige and insults.*

*So ignoring Gandhi's advice, those who are doing wrong, they too will one day, accept their mistakes."*⁵⁵

*Kalimuddipur almost went to Pakistan, but somehow, saved. Once, there was a rumor that as the village had Muslim name, so it*⁵⁶

In “*Meenabazar*”, amongst contemporary political doldrums, how the Muslims were thinking and mentality of people who had participated in the political riots, pointing at the above, Monto had written –

When on the issue of partition Hindu Mussalmans were revolting, fighting and thousand of people were dying everyday. Shyam and I were sitting with a Sikh family who fled Rawalpindi. Members of the family were narrating stories of their fresh wounds, which were very painful. Shyam could not help being influenced. I could well imagine the turmoil in his mind. On leaving, I told Shyam, “I am a Mussalman, don’t you think you could kill me?” Shyam replied candidly, “not anymore but while listening to the stories of cruelty of the Mussalmans, I could have killed you.”

My heart skipped a bit on hearing this from Shyam. Right then, I too could have killed him. Later, when I thought, there was gulf of difference in what I felt earlier; I could well understand the psychological aspects of riots – which was the cause of the killing of hundreds of innocent Hindus and Mussalmans.

Now, no! ... but then yes. Why? You just think, you will find an answer to your question in human nature and human behaviour.

14th August, 1947 was celebrated in my presence. Pakistan and India were declared free. People were very happy. But murder and incident of fire were still on. Along with the shouts of Long live free India, slogans of Pakistan zindabad were also uttered. Along with the Tricolour of the Congress, flag of Islam too was flown. Slogans of Jawahar Lal Nehru and Quaide-Azam Mohammad Ali Jinnah echoed in the markets. I failed to understand whether India is our mother land or is it Pakistan and the bloodshed everyday! Whose blood is that? being shed so mercilessly those bones where would they be burnt or cremated; from those bones vultures and kites are eating the flesh of which religion? Now that we are free, who will be our slave? When we were slaves, we could imagine of freedom. Now after getting freedom what will be the definition of slavery for us? But the basic question is, whether we have really achieved freedom??

Hindus and Musalmans were dying in hordes, how? And why? Answers to these questions were different. India’s answer, Pakistan’s reply, answer of the British. Answer to each question was readily available. Had there been the question of searching reality, finding truth in those answers, there would have been no answer. Some people said go, find the answer in the ruins of ‘Gadar’. Others turned to the past and said “answers are there in the rule of the East India Company”, some other people went even more into the past to say “go through the history of Mughal dynasties”. every one was moving backward but the murderers and the plunderers, devastators were marching on wards writing history with blood and arms in a way that was unprecedented in the history.

India had become free. Pakistan was born free. But in both places people were slaves slaves of religious frenzy slaves of animality and atrocity.⁵⁸

From the analysis of the novels of Yashpal, Renu and Monto emerged a picture that highlighted the mentality of the people of different lower-strata of the society. This is seldom found in the writings of traditional historians. Utility of this kind of study is that it throws light upon the dark corners of history. Till this date, nobody could guess the exact number of people been massacred in the violent incidents that had occurred during partition. Hypothesis is that around two to three lacs of people had been killed and nearly ten million families had lost their hearts and home. The nightmare of partition had not only shaken the historians badly but it had badly shaken the social scientists, writers, poets and journalists as well. They too had portrayed the violence, pain and conflicts in their own way through their works. One very important feeling that existed behind all such writings was the experience that their own generation underwent, the future generation in particular and the nation in general ought not to undergo.

There must be a few among us, who would learn lessons from this sad chapter of history, and would try and stop recurrence of any such events. As long as communal and people with narrow provincial bias will go on poisoning the minds of common people; overambitious, corrupt, power hankering men will live amongst us, till such time our people will go on being cheated in the same way as the leaders of the League have cheated and misled the Musalman.⁶⁰

Upon minute analysis of Hindi novels, one information that clearly emerges, is that violence in any form had never been praised or welcome here. It is not that only violence is condemned here but it pointed at the antisocial agents, politicians, religious fanatics hidden behind group violence. Another worth noticing point is that in the stories neither the rapist, the kidnapper nor the persons involved in arson were portrayed, instead they were the common people, men and women who humanly helped the mass. In the midst of violence, their helping hand embraced humanity as such, without any discrimination. One such person, Khusdev Singh, a doctor by profession, wrote:

*Love is much stronger than hatred, love is much stronger than hatred, love is much stronger than hatred and love at any time, in any place is stronger than hatred. It is much better to love and die than to go on living with hatred.*⁶¹

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124. Jamal uddin Ahmad, ‘*Some recent speeches and writings of Mr. Jinnah*’ (Lahore : Ashraf, 1952), 1, 110.
32. Anita Inder Singh, ‘*Origins of the Partition of India*’, 1936-1947 (Delhi Oxford University Press, 1987), 51.
33. Yashpal, ‘*Meri-Teri-Uski Baat*’, 354.
34. Choudhury Khaliquzzaman, Muslim League’s important leader and a special person who was in *Kolishan-Kawayad*.
35. Raja Mahmoodabad, the topmost Talukedar, In 1914 he was a permanent Secretary of Muslim League.
36. Maulana Husrat Mohani, Leader of Khilafat Committee.
37. Madni Nadeem Sahab, Top Leader of Muslim League, U.P.
38. On being displeased with Ali friends, Leaders of Khilafat in Punjab established a separate party named ‘Ahrar Party’
39. Jamayat-ul-Ulema a-Hind, Nationalist Muslim Ulema Organisation.
40. Yashpal, ‘*Meri-Teri-Uski Baat*’, 355.
41. Ibid, 470.
42. Premchand, ‘*Hans*’, April, 1932, 40.
43. Yashpal, ‘*Meri-Teri-Uski Baat*’, 580.
44. Ibid, 508.
45. ” 509.
46. ” 515.

47. " 586.
48. " 593.
49. Khaksar Party one such organisation who used to wear uniform; did exercise like the army. Allama Mashriki was its Chief.
50. Yashpal, '*Meri-Teri-Uski Baat*', 620.
51. Fanishwar Nath Renu.
52. Fanishwar Nath Renu, '*Maila Aanchal*', (Bharatiya Gyanpeeth, New Delhi), 75.
53. Ibid, 218.
54. " 223.
55. " 232.
56. " 293.
57. Saadat Hasan Manto
58. Ibid, 70.
59. " 71-72.
60. G.D. Khosla, '*Stern Reckoning*' (Oxford University Press, 1889, Delhi), 299.
61. Mushirul Hasan (Ed.), '*India Partitioned*'. 11, 112, This is still continuing, See Raj Mohan Gandhi, '*Revenge Reconciliation*' : 'Understanding South Asian History' (New Delhi, 1999); Ahmad Saleem, '*Lahore 1947*' (New Delhi, 2001); And Sayd Sikandar Mehendi, '*Refugee Memory in India and Pakistan*' in trans Europeans.