The present partition based historical novel *Azadi* has been written by the eminent partition novelist Chaman Nahal, he was born in 1927 in Sialkot, a city of United India, it is now in Pakistan. He accomplished his Master of Arts (M.A.) in English Literature, in 1948 at Delhi University, India and Doctorate of Philosophy (Ph.D.) in 1961 at Nottingham University, England. When the politico-historical incident of partition occurred Chaman Nahal was in college and was completely taken aback by the announcement of division of the country into two halves. He was a professor of English at the institute of post graduate studies, Delhi University, and at Long Island University, New York, USA. He wrote a literary column for ‘The Indian Express’ from 1966 to 1973. Chaman Nahal is one of the eminent Indian English novelists of the second generation of Indian English novelists. He is one of the renowned partition novelists of post independence India as he has witnessed the traumatic period of partition. His fictions include *My True Faces* (1973), *Azadi* (1975), *Into another Dawn* (1977), *The English Queens* (1979), *The Crown and Loincloth* (1981), *Sunrise in Fiji* (1988), *The Salt of Life* (1991) and *The Triumph of Tricolor* (1993). His short story collection comprises *The Weird Dance* (1965). His critical works comprises D.H. Lawrence: *An Eastern View* (1970), *The Narrative Pattern in Ernest Hemingway’s Fiction* (1971) and *The New Literatures in English* (1985).

Chaman Nahal is acknowledged not only in India but also throughout the world as a brilliant Indian English novelist of the second generation. He has given his valuable contribution for the enrichment of the field of ‘Political Fiction’ this genre of literature is very underprivileged as compared to other genres of Indian English fiction. Many eminent persons in the field of literature have tried to define political novels and its scope in the post colonial period. Chaman Nahal’s the ‘Gandhi Quartet’ has an impressive sweep up which covered the complete panorama of the Gandhian period in Indian way of life. The present novel *Azadi* is a part of the ‘Gandhi Quartet’, it presents a resolutely account and the consequences of the wicked episodes of the partition of India. The area of concern of this novel is the incidents of communal riots in Sialkot, unrest spread in the North West Frontier Provinces of United India and the politics of the various players of partition of India. Chaman Nahal is one of the inhabitants who has witnessed and affected
by the horrible tempest of partition of India in 1947. He has lost his beloved sister and his brother-in-law in the post-partition communal riots. The current novel presents some of the autobiographical elements of Chaman Nahal. The novelist has witnessed the greatest harm of political decision of partition. The political decision of partition of India has polarized the ethnic groups of Sialkot into their own narrow restrictions and compartments.

All historians and political thinkers in India and the world wide are familiar with two politico-historical incidents i.e. Indian Independence after a prolonged Indian freedom movement and the partition of India immediately after the autonomy. The grand event of independence was achieved after a comprehensive struggle and sacrifice of the uncountable Indian leaders and masses. Indian political history covers all the incidents and events of political agitation and freedom struggle. The novel Azadi is successful to narrate a very forceful and realistic picture of the horrors of partition experience sensed by the inhabitants of North-West frontier provinces of India around 1947. The politico-historical event of partition of India was an output of the political decisions of the national leaders of India. In his opinion about the present novel the prominent personality in the field of literature Bhagwat Goyal states:

It deals with the political, social, economic, religious, psychological and cultural implications of Azadi which India achieved in 1947. ¹

Azadi is the representation of the Socio-political events in the partition days of India. In this novel a typical Punjabi town of Sialkot is represented intensely. We can sense lively designs of plight, tortures, snatch, and murders of innocent indespite of their religion. The scenes of abductions, loots, rapes on innocents, communal riots, religious disgust and above all the politics of day through the narratives of partition literature. The Partition victims of both countries in Indo-Pak partition had to face all these distress indespite of class, race, religion, creed, sect or nationality. Azadi is one of the best Indian English novels written on the subject of the wicked records of politics which go hand in hand with Indian Independence in 1947. It also focused the politics of religious pioneers, Indian National Leaders of different political parties and the tricky British government.

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There are brutal conspiracies of the so called political activists of different political organizations which directly affected the normal lives of inhabitants of Sialkot.

The achievement of Indian independence was shadowed by the calamitous stage show of partition of India. In the politico-historical event of partition of India into two separate nations for Hindus and Muslims. It was the gloomiest event in the history of India and in the world record, which tremble entire humanity into horror and hatred. Before independence there was complete unity and integrity among all Indians whether they are Hindus or Muslims or other communities. The relationships between all religions were normal, the characters like Lala Kanshi Ram, Chaudhary Barkat Ali, and their families never felt the differences among them and never made religion as a center of their day to day life. The Indian unanimity, brotherhood, the political principles and Gandhian ideals through which India achieved the golden instant of independence remains disappointment for millions of Indian patriots. The new contradictory chapter of Indian politics was in movement from the very point of partition. The dream of nationalism and independence in pre-independence period seems like lost ideals in post-independence period. Politics is no longer a passionate and unselfish commitment but a game of conspiracy. Chaman Nahal has exposed the realistic picture of partition and politics behind partition on various levels i.e on the level of political parties, international agents and individuals. Despite the fact that presentation of the realistic picture of India-Pakistan partition, he elevated, the foundation, the progression of partition and the atrocities and bloodbath of common citizens of united India at the hands of the British at first place and political leaders at second. The consequences of this turbulent event could be seen even today on both nations. Chaman Nahal also attempted to show particularly the changes brought by partition in ideologies of both nations. In this novel Chaman Nahal demarcated the theme of partition, the practical plain depiction of details of political conditions and the consequences of partition on both India and Pakistan. The most sound the alarm thing is the partition took place on the foundation of religion. Despite the fact that all Indians in India lived with unity and integrity, there was no any kind of complaint against each other. All religions Hindu, Muslim, Sikh and other lived with unanimity, there was if any need of partition, it could not be on the basis of religion. The motif of the partition left unachieved because millions of Muslims remained in India though the new territory of

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Pakistan is formed for Muslims. The partition of India is the greatest tragedy in Indian political history. Both the newly formed nations have witnessed terrific, dreadful incidents on both sides of the border. The incident of partition had destroyed united and strongly knotted culture and history of India and established the new culture and history for both nations. The partition of India unfasten the strongly interlaced bonds among various communities particularly the major communities of united India i.e. Hindu and Muslim. The roots of Pakistan can be traced in the pre-independence period earlier in 1930s when Iqbal raised the demand of new nation for the Muslims i.e. Pakistan. But the demand of separate Pakistan got full acceleration took place on the eve of the departure of the British from India. The British rulers adopted ‘Divide and Rule’ tactics to reign over India. Under the policy of ‘Divide and Rule’ they ruled India around 150 years. Ultimately, they had broken down the country into two sections accordingly it was their policy.

The novel Azadi depicted the version of pre-independence politics of India to the assassination of the great leader and fatherly figure of India i.e. Mahatma Gandhi on 30th January, 1948. The novel consists of three parts i.e. the Lull, the Storm and the Aftermath. Chaman Nahal used the titles for these parts very notably.

In the first part of the novel The Lull- there was complete silence and peace all over the country. The nation has witnessed brotherhood, communal harmony and there was an agreement in all religions on every issue. The communities of Hindu, Muslim, Sikh and other minorities enjoyed their livelihood very pleasantly. The common individuals of Sialkot, a city in united India had not discriminations in their minds about each others religion and ethics. The Sialkot is one of the peaceful and silent city of the United India, now in Pakistan, has Muslim majority, but there were several Hindu families were inhabited in a few localities where Hindu and Muslims lived happily. The dictionary connotation of the word The Lull is the complete stillness before the thunderstorm or tempest and cloudburst and it is very much momentous in these circumstances of the novel.

The Storm - the second part of the novel illustrates the actual catastrophic, pitiful and tragic events, occured all through the period of partition. There were brutal
assassinations, tortures, rapes on innocents, abduction of women, Loots, snatch of jewelry and possessions and communal riots…etc. Atrocities, torture on Hindus in Pakistan and on Muslims in India were common stuff in those days. Minority communities in both the nations have terrified and troubled too much in that period.

The final section of the novel titled as Aftermath - shows the immigration and relocation of partition affected people and communities in India and Pakistan. The anguish of refugees are so tragic, no politician or the political party was ready to pay attention to them and their problem of relocation. They were busy into sort out the boundary issues and the most cherished powers. The communal tensions among both communities and the government’s inability to provide proper rehabilitation had worsened the conditions of refugees. The military officers and beaurocrates demanded bribes to provide shelters to refugees, who were arrived in New Delhi from Pakistan in search of new abode and safety. The novel Azadi described the vibrant portrait of partition from the announcement of the ‘Cabinet Mission Plan’ on June 3rd, 1947 to the assassination of the great national leader and fatherly stature, ‘Rashtrapita’ Mahatma Gandhi. The novel is assembled around the Hindu family of Lala Kanshi Ram, who is a grain merchant at Sialkot.

The novel Azadi commences on the 3rd June, 1947 when the Viceroy Lord Mountbatten was awaited to make an important announcement in the late afternoon on All India Radio. All Indians include Lala Kanshi Ram were eager and inquisitive about the broadcasted speech of the Viceroy. Lala Kanshi Ram and his wife Prabha Rani, Arun-his Son, Bibi Amar Vati, the owner of the house where Lala Kanshi Ram’s family lived on rent, all were gathered in one chamber of Bibi Amar Vati’s house to hear the historical declaration on radio. Bibi Amar Vati alone has a radio set in the locality, so all the neighbours and tenants of Bibi Amar Vati were gathered as usually to listen to an historical announcement on radio. Lala Kanshi Ram is the protagonist of the novel, and mouthpiece of Chaman Nahal, who is associated with ‘Arya Samaj’. He has his reputation in that area as a learned ‘Arya Samaji’. He was not literate enough person but an experienced and intelligent grain merchant of a Muslim dominated city, Sialkot. He has earned reputation and sufficient property to lead a comfortable life. He and his wife Prabha Rani along with their son Arun live a quite and contented life. The quietness of
the locality of Lala Kanshi Ram and overall Sialkot seems suitable to the designation *The Lull* of the first part of the novel.

It was a reality though horrible and brutal to experience that India got independence at the dreadful cost of its abnormal split up and tremendous human anguish. The tragic drama of the partition points to the political vice which was a great disloyalty to the people who were directly affected by the incident of the partition. The political theme of the novel is strengthened by the socio-economic penalties of the partition which uprooted the common, hard-working, candid people from their homeland and turned them into beggars. The persons who were the richest one before partition had to beg for small pittances and favour the corrupt and incompetent bureaucrats and government officials. As far as the religion is concerned, the partition resulted in the horrible holocaust ever witnessed in this country. Religion, which is considered as an incarnation of human and spiritual values, became an apparatus of hatred, evil, exploitation, brutality, torture, murder, rape and destruction of lives and properties. The horrible impacts of partition of India could be traced even after sixty eight years of the independence and the partition of India in 1947. The bitter memories of great psychological trauma of partition could not be forgotten even after plenty of years. The partition has uprooted millions of Indians; they were lost their homes and hearths and above all the long cherished dreams.

The partition of India caused damage not only physically but also emotionally to the populace of India. The stroke of partition was so severe that the emotions of the individuals also damaged. The emotional damage caused by the partition occurred within each and every family itself in despite of their religion and ethnic identity. For instance, Lala Kanshi Ram, Prabha Rani and Arun felt remote and cut off from one another. They could hardly communicate to each other when they reached to Delhi, in the final part of the novel. The partition saddened the whole equilibrium of human relationships, broke the ties of love and communication and made people strangers to their fellow compatriots. Its impact could be seen on culture, the whole tempo of life was disturbed due to horrible catastrophe of partition of India. The entire artistic splendor in environment and cultural strength that bounced from the perfume of the soil got compressed under the political pragmatism.
Chaman Nahal is a finer creative writer; he has depicted the horrors of partition, experiences with focus on the life of Lala Kanshi Ram of Sialkot. He thereby puts the pros and cons of the composite problem of refugees and the politics of the national leaders of those days. Lala Kasnshi Ram, the protagonist and the mouthpiece of the novelist, is profoundly distressed by the current first-time political event. The novel depicts the life as seen through Lala Kanshi Ram’s perspectives. He has lived a relaxed life in Sialkot as a grain merchant and he has also earned a few acres of land in his native village. He has a religious and gorgeous but uneducated wife, Prabha Rani whom he tries to educate continuously. He has a daughter, Madhubala and a son, Arun. He used to live in a rented house which was belonged to Bibi Amar Vati. He is a spirited Hindu, who has great respect for Vedic Philosophy. He knows Sanskrit, Hindi, Punjabi and Urdu languages adequately. As an Arya Samaji, he has great admiration for Hindu culture and philosophy. Since, he has lived in a colonial state of affairs, he has optimistic outlook towards the British government. Although as a Hindu patriot he disgusted the British people and their government in general but he is the admirer of the discipline brought to his land by the British government. As Lala Kanshi Ram appreciated the way of the British governance, he took his son, Arun to the ‘Hurrah Parade’ which was celebrated on the occasion of the New Year and encouraged his son, Arun to watch the discipline of the British officers. In short, we can say that Lala Kanshi Ram was a open minded personality, who has accepted the qualities of the British imperialism though he principally opposed them.

Lala Kanshi Ram has many doubts about the division of the country, India. He suspected the evil preparations and designs of the British Officials and their politics. He knew the British strategy behind the encouragement of the partition. His trust in Mahatma Gandhi’s promise of unacceptance of the partition looked distressed then. On the sundown of 3rd June, 1947 the Viceroy Lord Louis Mountbatten was about to make an important announcement so, all citizens together with Lala Kanshi Ram and his family was excited and passionate to listen to the message of Lord Mountbatten. But one and all had some questions in their minds; suspicion and terror about partition and hope to subsist for long at their native place. The questions like What if English agrees to give Pakistan to Jinnah? Whether everything will be ruined if Pakistan is created? Why the
British were in such a great urgency to leave India? Did that mean they are thinking of Pakistan? The Congress leaders—What trust could put on them? And many more such questions in their mind aroused in that late afternoon. These questions were alarming them particularly, Lala Kanshi Ram but at the same time have some hopes i.e. Mahatma Gandhi would never agree to a division of the country. He has apprehension in his mind… “If Pakistan is created, we will have to leave. That is if the Muslims spare our lives!”^2 The fear of Lala Kanshi Ram from the majority community has indicated from the above thought.

Lala Kanshi Ram predicted trouble ever since the British has set a time limit for independence and their departure from India. The British promised that they would leave India by June, 1948 in any case suspected him. He could not understand why they are in such a great urgency to quit? And the willingness to hand over power to any constituted authority. He disapproved the Gandhi-Rajaji’s offer to Jinnah in 1944. It almost cleared to compromise for the separate homeland to Jinnah. It boosted the confidence of Jinnah and then onwards the Muslim League worked for the creation of Pakistan promptly. Lala Kanshi Ram considered the Indian National Congress party was completely responsible to carried out the event of partition of India; the offer was indeed tragic one for the country. The talk of allotment to the Muslims a section in the East and a section in the West of India made Jinnah conscious to realize his dream of separate nation for Muslims. It only spoke of common defense and foreign policy; it conferred Jinnah a revelation of separate state, Pakistan:

> Until then Jinnah had talked of Pakistan, but he did not quite know what he meant by it. Gandhi, by going to him, not only gave Pakistan a name, he gave Jinnah a name too.\(^3\)

Lala Kanshi Ram firmly believed that the offer of the Congress leaders like Gandhi and Rajaji rewarded Jinnah with to boot a lot of grandeur and reputation, and reinforced the provocative forces of the Muslim League. It was a confidential achievement for the leader of the Muslim League. The communal leaders like Jinnah wanted to create a separate nation for merely Muslims on the basis of religion. He has done all his efforts to
creation of Pakistan and finally he rewarded with the new nation state for Muslims, Pakistan. Lala Kanshi Ram thought about the Gandhi-Rajaji’s proposal to Jinnah:

Who took Jinnah seriously before September 1944? It was doubtful if he took himself seriously, either. Ever since then he had been sharpening his teeth and becoming more and more menacing. If the Congress would give this much, why not go for complete separation?  

He was suspicious that the British has determined to execute the partition of the country. The discussion between Lala Kanshi Ram and his wife Prabha Rani launched the theme of partition and the politics of partition of India. Resembled to any other Indian Lala Kanshi Ram was worried of the division of the country and the brutal violence that followed. His dialogue with his wife provided with designs of politics of the Congress leaders like Gandhi-Rajaji’s offer to Jinnah about the separate state for the Muslims. It resulted into the declaration of the British proverb ‘that not later than June, 1948 India would be free’, their hurry to quit India and pointlessness of the Congress’ promises to discard the last drop of blood before compliant the partition. The proclamation from the A.I.R. by the Viceroy Lord Louis Mountbatten overflowed the protagonist Lala Kanshi Ram with a sense of deep fright and concern.

The wave of anticipation leads people to surround the radio-sets all the way through India. Lala Kanshi Ram along with other members of his family and his neighbours were hanged around for the pronouncement. Everyone there was relaxed, concerned and thrilled with the imagination of partition. The thought of Pakistan and the catastrophe that would follow shook them. Then comes the much anticipated, much panic announcement in English but everyone listened to it very tolerantly and carefully, possibly they could understand the sense of the speech. The partition came as a surprise and shock to them all. The moment Arun explained the viceroy’s speech in an utterance; he made gestures of his hands for the division and the audience felt gloomy. They are shocked and surprised by the sudden news of partition:
Arun had understood it all only too well, and in a shaken voice he said, ‘Partition!’ and made a gesture with his hands of chopping a thing in two. ‘Partition!’ many voices shouted aloud and the mouths remained open. ‘Yes, partition!’ said Arun.  

Lord Louis Mountbatten, the Viceroy of India is the major player or element in the event of Partition of India. The British government had appointed the boundary commission to decide the boundary line between two new countries. The British were in hurry to quit due to some national and international obligations. They declared that they would quit India before August, 1947. On 3rd June, 1947 the Viceroy, Lord Louis Mountbatten has addressed the nation in the late afternoon. The All India Radio telecasted the speech given by the Mountbatten. The subsequent is the text of the broadcast which Lord Mountbatten, the Viceroy, made to the Indian people on the relocation of power to Indian hands:  

A statement will be read to you tonight giving the final decision of his Majesty's Government as to the method by which power will be transferred from British to Indian hands. But before this happens I want to give a personal message to the people of India, as well as a short account of the discussions which I have held with the leaders of the political parties, and which have led up to the advice I tendered to His Majesty's Government during my recent visit to London. Since my arrival in India at the end of March I have spent almost every day in consultation with as many of the leaders and representatives of as many communities and interests as possible. I wish to say how grateful I am for all the information and helpful advice that they have given me. Nothing I have seen or heard in the past few weeks has shaken my firm opinion that with a reasonable measure of good will between the communities
a unified India would be far the best solution of the problem. For more than a hundred years, 400,000,000 of you have lived together, and this country has been administered as a single entity. This has resulted in unified communications, defense, postal services and currency; an absence of tariffs and Customs Barriers; and the basis for an integrated political economy. My great hope was that communal differences would not destroy this.”


The British people in particular the Viceroy of India Lord Louis Mountbatten had some plans in his mind for India and Indian citizens. The British administrators at first wanted to reach to consensus for the acceptance of the ‘Cabinet Mission Plan’ to both the major insiders or players of partition-the Congress and the Muslim League but they remained unsuccessful in it and lastly they determined to ‘divide and quit’ India. Mountbatten confessed his original plan to the media about his thoughts and ideas for India as:

My first course, in all my discussions, was therefore to urge the political leaders to accept unreservedly the Cabinet mission plan of May 16, 1946. In my opinion that plan provides the best arrangement that can be devised to meet the interests of all the communities of India. To my great regret it has been impossible to obtain agreement either on the ‘Cabinet mission plan’ or on any other plan that would preserve the unity of India. But there can be no question of coercing any large areas in which one community has a majority to live against their will under a Government in which another community has a majority and the only alternative to coercion is partition. But when the Muslim League demanded the partition of India, Congress used the same arguments for demanding in that event the partition of certain provinces. To my mind this argument is
unassailable. In fact neither side proved willing to leave a substantial area in which their community has a majority under the government of the other. I am, of course, just as much opposed to the partition of provinces as I am to the partition of India herself, and for the same basic reasons. For just as I feel there is an Indian consciousness which should transcend communal differences, so I feel there is a Punjabi and Bengali consciousness which has evoked a loyalty to their province. And so I felt it was essential that the people of India themselves should decide this question of partition. The procedure for enabling them to decide for themselves whether they want the British to hand over the power to one or two governments set out in the statement which will be read to you. But there are one or two points on which one should like to add a note of explanation. It was necessary, in order to ascertain the will of the people of the Punjab, Bengal, and part of Assam, to lay down boundaries between the Muslim majority areas and the remaining areas, but I want to make it clear that the ultimate boundaries will be settled by a boundary commission and will almost certainly not be identical with those which have been provisionally adopted.⁷ (The Times, London) 4th June, 1947.

Subsequent to the public statement of Partition of India into two nations i.e. India and Pakistan, a separate state for Muslims by the Viceroy Lord Loise Mountbatten from All India Radio on 3rd June, 1947, the violent demonstrations of Muslims started very rapidly within hours of an historical declaration. Muslims began to disgrace and persecute Hindus and Sikhs who were in less magnitude in Sialkot. In other cities of Pakistan picture was not different, they began to dishonor Hindus and Sikhs as if they were awaited for this moment since ages. The fanatics from the Muslim community were very enthusiastic to throw Hindu and Sikh communities to the refugee camps and then to
India. These Muslim fanatics were in communal passion of mind, happened to anguish and debased Hindus and Sikhs. They took out the parades to warn and distress Hindu and Sikh population because after proclamation they became outsiders or foreigners to the land; the newly formed country was not a territory of their own and so they must quit Pakistan. They tried every measure to make suffer and harass Hindu and Sikh minorities. The torture and brutality by the Muslim fanatics was at its peak. The locality of Hindu where Lala Kanshi Ram’s family lived was attempted to object to Muslim demonstrations by closing the entrance door but feared Hindus and Sikhs were not in situation to stop the procession. The Muslim officers in police force and administration as well happened to brutal and they also joined the blind forces of fanatics. Lastly, A Hindu Inspector negotiated the issue and the Muslim procession passed through Hindu locality. The officials in the government and police force were also influenced by the strong current of communal passions in that traumatic period of partition. The Muslim police officers also corrupt with the communal ideology of the the fanatic Muslims in Sialkot on the occasion of the Muslim procession from the Hindu locality. In another partition novel *Train to Pakistan*, the district magistrate also becomes ordinary when he utters hardhearted and obnoxious words to the native Muslim villagers at the time of Muslim evacuation from the village Mano Majra. Subsequently, on each new day, the Muslims systematically looted and set on fire Hindu and Sikh localities in Sialkot. Within a few days the blind forces of terrorism vacated the total Hindu and Sikhs from the city. Once they banished Hindu and Sikh from the city they rejoiced and celebrated the moment as a festival with firecrackers.

Lala Kanshi Ram initially was reluctant to quit his house, farm, shop and other possessions in Sialkot but Arun explained him the consequences of kept on there in Sialkot. After the prudent advice of Arun, Lala Kanshi Ram acknowledged the authenticity of the hour and potential dangers from the radical Muslims. He was not ready to quit his motherland because all life he is associated to the national soil. He born there, played in the dust of the ground, it was his wish to die in the same land where he was born. His house and all property was also the cause of deviation to depart the city. Lala Kanshi Ram assessed the circumstances very minutely and convinced himself that, the British previously were not concerned about to sustain the unity and communal
harmony of India. We could come across several examples of people who were reluctant to leave their ancestral homes and hearths due to their emotional attachments with their motherland. For instance, the character of Teckchand in Manohar Malgaonkar’s novel *Bend in the Ganges* bitterly repented because he has not accepted the prudent advice of his wife to leave Duriabad, their hometown. She advised him to quit the town to Allahabad for their safety, where there was Hindu majority. The riots broke out and the entire Teckchand family, along with their servants was killed by the insurgents. But, here Lala Kanshi Ram followed the advice of his son, Arun and protected his life and the entire family’s lives but they have to face several difficulties in the way to India.

In the early part of the novel Chaman Nahal has revealed that, the Hindu communal leaders prepared Indian people to think that, the ancient customs and ethos is rotten due to the Muslim rule. The communal leaders used different tactics and frame of indication to inflame one community against the others. Both Hindu and Muslim fanatics were accountable to bust fire into the minds of beyond suspicion open-minded people of middle class. On one hand the Hindu leaders provoked extreme dislikes into the mind of Hindu community by the assistance of issues like cow slaughter and the issue of national language while on the other hand Muslim communalists spread communalist agenda against the community of Hindu. They provoked the common Muslims by craft the fear of majority of Hindus. The ‘Arya Samaj’ also played a fundamental part to make Hindu community fanatical and ruthless. The ‘Arya Samaj’ intentionally encouraged religious outlook, thoughts and prevailed attitude as a part of restoration in Hinduism. The programmes launced by these people like the ‘Cow Protection Agitation’, ‘Crusade for Hindi’ and ‘The Sanghatan of a Caste ridden Society’.

The principal character in *Azadi* - Lala Kanshi Ram was predisposed and influenced by the ideology of the ‘Arya Samaaj’. In the congregations of the ‘Arya Samaj’ Lala Kanshi Ram learned that, the real language of Indians was Sanskrit, it was the language of ‘Vedas’ and ‘Puranas’. The Arya Samaj launched drives for Hindi has drawn the line of divide between Hindus and Muslims in Punjab. The Muslims assumed some foul play from the Hindu community against them because Hindus under the banner of the ‘Arya Samaj’ shouted that Urdu should be replaced by Hindi. Urdu language was supposed as
the language of Muslim community though a large section of Hindu society was used it as a ‘Lingua-Franka’. Hindu appreciated Hindi while Muslims appreciated Urdu their supposed respective languages and they have distrust about each other’s dominance. In fact no language in the world is either superior or inferior to other language. No language around the globe is limited to its specific religion or country. In the period of globalization it was not reasonable to think in the same line as the Hindus and Muslims thought in the pre-partition period in India.

The communalist of both the major communities in India tried to get benefit from the ‘Language Politics’. Though it was claimed that, Urdu is the language of Muslims, numerous Hindus and Sikhs used it as a language of communication, business and spread of new knowledge. It is a contradictory fact that, Lala Kanshi Ram has proficiency only in Urdu for inscription and interpretation. He used Urdu language for his every day business, he acquired this language from his father and the primary teacher of his village. Neither his father nor the primary teacher of his village was a Muslim even though they were adept in Urdu language. In the preliminary section of the present novel it has clearly stated that, the Urdu was very much the language of Hindus, Sikhs and Muslims. Then, we could assume that, the Hindus and Muslims had unity as far as the language issues are concerned. Hence, it is clear that Language is a unified force, it does not support any kind of division but it is a strong force that unites people around the globe. Lala Kanshi Ram was proficient to articulate Hindi language but he cannot be competent to read and write it. It was the best moment of this contradiction that, the ‘Arya Samaj’ also used Urdu language for script and to speak. Despite it was supposed that Sanskrit was the possession of Hindus, several Muslims used Sanskrit for communications, the supposed language of Hindus. Consequently, on the issue of language, there was absolute harmony and not any kind of discrimination in the communities before the partition. If any immorality, ill thought or prejudice was there in the mind of people, it was hidden but as soon as the partition took place, this temper exploded out into communal riots and protests against each other. The Muslim Communalists trapped common people of their community and aroused suspicion in their mind and fostered fright from Hindu and Sikh community all the way through their communal propaganda. From the commencement of the narrative Lala Kanshi Ram was suspicious and distrustful of the moves and motives of the British
government. He informed his wife on that daybreak that the Viceroy was about to make an important declaration. He looked worried and frightened due to the horrible consequences of the partition because he sensed the potential dangers of that announcement, if the British consented to confer Pakistan to Jinnah. He was deeply concerned about the future of his family and country in case partition took place. Prabha Rani, his wife consoled him to rely on faith that...

You know that won’t happen. Mahatma Gandhi and other Congress leaders like Rajaji never agree to the division of the country - You have told me all along.  

Lala Kanshi Ram perceived the imminent calamity of the partition. Rajaji was the first Congress leader who sensed the inevitability of separate Pakistan for Muslims from the current stand of Communal Muslims and the existed circumstances. All the Congress leadership together with Rajaji was excited to offer some solution on the existed problems and to avoid separation of Muslims from Hindus. In his excitement to offer some solution to the communal question he prepared the ‘Madras Legislature’ admit a resolution prepared to accept the Pakistan in principle. When it was submitted to the ‘All India Congress Committee’, it was forsaken. But Rajgopalchari did not give up his efforts in this direction. He brought Gandhi and Jinnah on the negotiation table. The summit and talks failed to reach to any solution but they improved Jinnah’s negotiation position significantly. The Congress leaders paid much attention to the matter of partition of India into two separate nations to avoid communal tension. They wanted to check communal frenzy but it was turned out opposite that, partition did not solve the puzzle but it generated more complexities, the communal problems and opposition between two nations. Lala Kanshi Ram was a patriotic individual, he wanted to see prosperous united India but the national leaders were seemed helpless to avoid it. Lala Kanshi Ram found faults even with Mahatma Gandhi, he says:

... Good, India would be free. But why were they in a hurry to leave? And why this reference to freedom in plural? Didn’t that mean they were thinking of Pakistan? And the Congress leaders- what trust could you put in them? Didn’t
Gandhiji and Rajaji themselves as much as offer Pakistan to Jinnah in 1944? They were the ones who put the idea in his head, if you ask me. Take a section in the East of India and the section in the West, they said. Only let’s have a common defense and foreign policy. Until then Jinnah had talked of Pakistan but he did not quite know what he meant by it. Gandhi who by going to Jinnah not only gave Pakistan a name, he gave Jinnah a name and Fame too.¹⁰

Chaman Nahal believed that, Rajaji’s offer improved Jinnah’s bargain position in negotiation and put Jinnah on platform in the Muslim regions. Lala Kanshi Ram was deeply concerned to think of the horrible consequences of the proposed partition. Above all, he was worried with the destiny of the four hundred million people, in case partition took place and if the new nation came into existence. He whispered to Prabha Rani about the situation, which would be happen in the future. It signifies that, he was very conscious about the tragedy to come in his life. Chaman Nahal has shown that, the political leaders prepared themselves to smell the imminent division of the country. Before the announcement everyone was in disguise and confusion about the partition and boundary line.

In each home, on each street corner of the city the only subject under discussion that day was the near-term partition and its consequences on various sections of the society. Lala Kanshi Ram’s son Arun pragmatically observed the imminent announcement and informed that, Pakistan was certainly to be formed. He thought that, the Congress had deceived people of India by the creation of Pakistan, a separate homeland for Muslims. Mahatma Gandhi and the Congress had earlier said ‘India was a single nation, not two’ remained disappointment to them. Chaman Nahal endeavored to show the sly activities of the political leaders, particularly of the Congress for the partition. The British Viceroy, Lord Louis Mountbatten had worked out the proposal of partition for them with his persuasive power. Chaman Nahal has revealed the realistic condition of our great leader, Mahatma Gandhi, who was completely helpless to avoid the holocaust of partition. M.K.Gandhi along with other Congress leaders like Pandit Jawaharlal Nehru was
reluctant to avoid the partition. In communal demonstration all the Congress leaders tried
to accomplish the political power. The factual intention of the Congress leaders was not
to control the ablaze of the nation and confrontation but they were in succession behind
the power. The national leader Mahatma Gandhi was helpless; who had strode the states
to make an appeal to keep peace and harmony among the communities. Chaman Nahal
strongly criticized the speech of Pandit Jawaharlal Nehru on the eve of the partition over
All India Radio. The speech created the fright and confusion in the hearts of minorities.
People had heared Pt.Nehru with absolute disbelief and they raised doubts and questions.
The common people of Sialkot questioned his intellect when he talked of peace and non-
violence. His ignorance about the Muslims was lamented by the people. Their beloved
leader Pt. Nehru sounded dull and dried out that sunset. His thought of peace and
peaceful operation appeared a complete nonsense. His voice has lost its effect and charm.
Lala Kanshi Ram highly mocked and ridiculed Nehru’s message of sacrifice to the
leaders after the partition. Nahal depicted the anger of people against Pandit Nehru…

This day he said no abrupt words to them. He sounded
meek and gentle, he sounded in sorrow. And in spite of that
he could win no sympathy from his group gathered in the
mirror-studded living room of Bibi Amar Vati. What stupid
thing was he talking about? Was he really Nehru? The
drawl was the same, the emotion in the words was the
same, the disjointed, queer Hindi syntax was his alone, but
what happened to his ‘Akkal’, his mind? Have partition if
there other way, have it that way- We were willing to make
sacrifices. But what nonsense was this of no panic, no
violence, full protection from the government, peace the
main object! Had he gone mad? Didn’t he know his
people? Didn’t he know the Muslims? And why the
partition in the first place? What of your promises to us,
you Pandit Nehru?  

10
The Common people of Sialkot interrogated the very sense and ability of their national leader and would be Prime Minister Pt. Nehru. By the repeated interrogation of common citizens of Sialkot, the author forcefully holds Nehru and other leaders responsible for partition. The news of the partition was taken in a different way by the different communities. Hindus and Sikhs of Sialkot read and sensed their death in the declaration of the partition. The Hindu community looked with disappointment and distrust at their leader’s policies about the national issues. They were confident that Gandhi and associates would never confer in to the demand of Pakistan and it would be completely dashed. It was the wish of Hindu community of Sialkot to stay where they are lived since ages. The Hindu community frightened and appeared jointly to protest against the divisive forces and communalists of the Muslim community. Chaman Nahal emphatically holds that Nehru failed to evaluate the dilemma of minorities in the newly formed countries. He made it clear that, the minorities were very reluctant to the idea of the partition. Chaman Nahal exposed the unpleasant silliness of national leaders who failed miserably to understand the communal dynamics of the country. Several Congress leaders were responsible for the chaotic situation of the state by liability of partition for their selfish desires for power. Kriplani was one of the Congress leaders, who were the worst in his senseless remark, he asked the minorities to stay where they were. This statement of Kriplani seemed foolish to the people of minorities of Sialkot.

Lala Kanshi Ram felt that, the national leaders should have perfumed mass migration before the partition. The Muslims, who were in joy and went wild at the news, they celebrated it by explosion of firecrackers. The noise and light of the firecrackers tormented the Hindu and Sikh population and made them lose their appetite. The Muslims celebrated the event of partition as a festival of their freedom but the Hindu and Sikh community had lost the joy of independence within a few hours. Chaman Nahal focused on the ‘Two Nation Theory’ which meant to create two nations out of one and hence it was tragic. The ‘Two Nation Theory’ created barrier between man and man, between brother and brother. There was complete transformation in Hindu and Muslim attitudes towards each other. The ‘Arya Samaj’ was considered to be the organization which spreaded the wrong message and conception about Muslims in Hindus, whereas the ‘Muslim League’ spreaded community hatred for Hindus in Muslim community.
The best example of hatred of communities was the character of Abdul Ghani, who had lived in peace and harmony with Hindu and Sikh neighbours before partition. In the meantime he came into contact with the Muslim League and Mohhamad Ali Jinnah. Under Jinnah’s influence he turned out to be a Leaguer. The League was on dispersal community hatred in Muslims about Hindus and Sikhs. Abdul Ghani also started to intensly hate Hindus and Sikhs. The Muslim community became the puppet in the hands of its leaders and followed them blindly and faithfully. The atmosphere was surcharged with fear, horror, tension, worry and hatred and the happiness of people completely lost in the communal frenzy. No one either Hindu or Muslim felt secure though Muslims were in majority they also felt unconfident. Both majority and minority communities have their own problems and worries to deal with. The Hindus of Sialkot were frightened, horror-struck while the Muslims were cheerful and eager to harm Hindus and grasp their possessions. Mohammad Ali Jinnah and the Muslim League were generous encouragement to the extremists groups of Muslim community. Jinnah had become an ideal of Muslims and followed blindly by several Muslims. Jinnah turned out to be a mass leader of Muslim community since he forcefully put the demand of separate homeland for Muslim.

Nahal realistically viewed that, the political leaders are blameworthy for the partition and its horrified consequences thereafter. While to criticize the ‘Two Nation Theory’, Chaman Nahal attempted to suggest that, the Muslims did not constitute a separate race. The Muslim Leaguers intentionally used all their charm to make believe Muslims that Hindus were different in their race from them. The Common inhabitants of Sialkot were very innocent and simple in their attitude, they were little known about these political matters and so they blindly believed in the philosophy of Leaguers. The Common populace of both communities was little known about their past and their conversions. Chaman Nahal acknowledged the character of Abdul Ghani, who was blind to the historical truth that, he was the product of Hindu women and Mughal foot soldier. But, he himself became the extreme communalist after declaration of partition and a separate homeland for the Muslim community. Nahal unhesitatingly showed that, the ‘Two Nation Theory’ was incorrect and unrealistic and he proved that it did not solve the problems of minorities of the union India. The basis on which the partition took place was futile.
because there were completely mingled communities of Hindus, Muslims, Sikhs and other minorities in each and every corner of the nation. As per the rationale of the partition there could be no place for minorities. Lala Kanshi Ram belonged to the majority community before partition but the division of the country turned him to a minority and to his disappointment in the free India. He became new a minority refugee in his own country. The partition created new minorities with permanent political upheavals. The partition affected immediately first of all on the minorities. The Minorities of both newly born nations were uprooted from home and field and driven by the fear of death to seek safety across the border.

Partition uprooted the minorities of Sialkot from their homes and hearths and left utterly helpless as the Muslim mobs were monstrous enough to make trouble as much as possible. Assassinations of Hindu and Sikh were a daily ritual of the mobs of fanatic Muslim community. They burnt systematically one ‘Muhalla’- locality of Hindus on each new calendar day and murdered thousands of Hindus; there was slaughter, loots, abductions, rapes on innocent women and extreme brutality. These brutal acts were followed by fearsome and scary fires which burnt the harmony of society. Violence of Muslims followed by violence of Hindus and Sikhs and minority communities stood extremely defenseless. Both communities tried their best to torture and assassinate each other brutally and mercilessly in the midst of communal riots everywhere in the North-West frontier provinces.

The British authority used to put down the earlier riots with firmness and commitment but then the government looked reluctant to control the intensified storm. The political leaders of mainstream political parties were also remained cool and passive in such a horrific turmoil of the country. The Hindus felt unprotected and hopeless in the declared land for the Muslims. These people were reluctant to accept the reality but they had to acknowledge the command of time and had to left their houses and possessions and to shift into refugee camps. The leaders were hollow and uncertain and the government remained passive and to be against the people. Lala Kanshi Ram felt grieved at the strange role of the government. In the last part of the novel i.e. Aftermath, Chaman Nahal attempted to give the problems of refugees with the government’s policies. It was the
allegation of the inhabitants of Sialkot that, the Indian government has handled the situation carelessly. Lala Kanshi Ram though started to live in free India, but actually freedom remained meaningless and futile to him. His condition became more serious when officer’s demanded him inducements for the allotment of house in Delhi. In this regard K. R. Srinivas Ayengar says…

Azadi is a novel about the partition of India that held the subcontinent in a Nightmare of horror for months and left a trail of phenomenal bitterness and misery. Even at this distance of time the wound bleed afresh at the prod of memory.¹¹

After the declaration of the partition Muslims became uncultivated and uncivilised and they were impatient to expel Hindus and Sikhs from their so called homeland. They confirmed their delight by dance, mock fights, performance of songs and by forcibly tempting the demonstrations all the way through the Hindu locality where Lala Kanshi Ram and his friends used to live. The Police Superintendent and the Deputy Commissioner attempted their best to control the circumstances of the time. Both Hindus and Muslims began to detest each other from the time when the declaration of separation took place but Lala Kanshi Ram and Barkat Ali were the exception to that. Lala Kanshi Ram and Chaudhary Barkat Ali were friends of one another; they attended Mahatma Gandhi’s speech at ‘Ramtalai’ in 1929. Both were overwhelmed by the Gandhian philosophy, values of Gandhi and his views on Hindu-Muslim unity, home industry, nationalism, purna Swaraj, non-violence and they had on oath to be long-term friends of each other.

Even if the police officers in that area belonged to diverse communities, were indifferent to the contemporary political situation or they possessed their own reasons and value judgements. These police officers were not affected by the gloomy atmosphere of the partition and communal riots. They were on top of the politics of the calendar day. Their scrutinies were not biased and they were unaffected by the principles and ideologies of diverse political parties, they remained honest and straightforward to their profession in such an intense communal frenzy. They discussed about partition, the contemporary
political affairs, communal politics and partition politics of the national leaders and so on. The argument among them is the indication that they were not contented with the divide wall of the country. The novelist has very vividly depicted the realities of the partition, the implementation and the demarcation of line, politics of partition, role of the British rulers. Both high ranked police officers were discontented by the contents of partition. The declaration on A.I.R. is rather annoyed and full of disappointment to them. They discussed various issues of current socio-political concerns as:

How do you cut a country in two, where at every level the communities were so deeply mixed? There was a Muslim in every corner of India where there was a Hindu. And then, so soon, at such short notice? The broadcast had said nothing at all about the fate of the minorities in the two new countries. If the logic behind the creation of Pakistan was accepted, there was no place for a minority anywhere. Pakistan wouldn’t solve the problem of a minority; it was going to create new minorities - minorities which would be hounded out with a vengeance. And what of the Army? How were they going to cut up the machinery of the government? There were Hindus and Muslims at every level of that machinery! 12

In point of fact, the formation of a new nation as a homeland for a specific community is as full of frustration and puzzle to these police officers as like to the millions of inhabitants in the country. Here we can surely say that, the police and other commandments were away from the communal frenzy, as a responsible person they did their jobs very truthfully.

The British, the supposed ambassador of Hindus, the Congress while the hypothetical representative of Muslims, the Muslim League were the three major players of the partition of India. Each party or agent has their own list of items or agenda. To fulfill their wish and to meet their goal they could go to any extreme level. These players played their own political game to achieve their objectives and goals. At the last stages of the
19th century a number of nationalistic, patriotic movements had on track in India. Indian nationalism had full-fledged principally from the time when the British strategy of English medium education and the progress made by the British in India in transportation and communication. However, they were continued complete lack of consideration towards the public of India in partition turmoil. The Indian ethos and customs were to decay and the British taste was spread in Indian community. These cruel acts created disappointment in their subjects and the ultimate stages of the British rule became necessary and inevitable. The Indian national Congress asked the British to ‘Quit India’ but the Muslim League was splitted from the Congress’ views. In 1943 the Muslim League has unanimously approved a resolution, in that resolution they appealed the British to ‘Divide and Quite’. In response to this resolution the Muslim League declared conditional support to the British war efforts in the Second World War. The supposed unity among the Congress and the Muslim League in 1920 seems to be lost due to several reasons. There were quite a few grounds for the confinement of two separate territories i.e. India and Pakistan. India supposed to be a home for Hindus and rest of the religion while Pakistan, the land of God supposed to be a homeland for Muslims only in the subcontinent. All the three major parties, the British, the Congress and the Muslim League were exclusively responsible for the holocaust of partition of India and these parties did not get whatever they want, in other words the three players of Partition faild to achieve their long cherished goals. Rituparna Roy opines that:

All these diverse viewpoints notwithstanding, it is an indubitable truth that the partition of the Indian subcontinent, apart from being tragic, was also profoundly ironic as none of the three major players got what they wanted. Shorn off eastern Punjab and western Bengal (including Culcutta), Jinnah only got the ‘maimed, mutilated and moth-eaten Pakistan which he had rejected out of hand in 1944 and then again in 1946. For the Congress, the final release from the British Empire came ‘only by compromising on the two main principles of the Indian nationalist creed since the late 1920s- unity and full
independence… on their part, British had definitely not envisaged the bloody transfer of power that eventually took place. The partition of India was patently not in their interest, and neither the viceroy, Lord Mountbatten nor the Prime minister, Clement Atlee, were in favour of it.  

As earlier stated the British government had pursued ‘Divide and Rule’ strategy to establish single hand power in India. Even in the census carried out by the British, they classified people as per their religion. They viewed and treated each religion separately so as the sentiment of doubt aroused in some communities based on the grounds of different treatments for each religion by the British. They were still apprehensive of the potential threats from the Muslims, who were the former rulers of the subcontinent, their ancestors’ reigned India for over centuries under the Mughal Empire. In order to keep them on their plane, British assisted Muslims to establish the Mohmmadan Anglo Oriental College at Aligarh in Uttar Pradesh. They supported All India Muslim Conference both institutions were responsible for the appearance of the Muslim League’s leaders and their ideology of separate Pakistan. As soon as the Muslim League was formed, they were located on separate electorates. Consequently, the design of separateness appeared among Muslims of India. There was also ideological differences between Muslims and Hindus in India on the other hand a strong sense of nationalism in Indian Hindus and Muslims also existed. In the late 19th century there were communal conflicts i.e. conflicts based on the basis of religion occurred among the religious communities instead of class or regional conflicts. As per the perspectives of some Muslim communal people the very nature of Islam itself has acknowledged for a communal Muslim society. The Communalism is a unique identity of Islam, without communalism they could not achieve their religious principles. Still, Muslims had treasured the golden memories of power over the Indian subcontinent that they experienced once upon a time, especially the traditional centers of Muslim educations like Aligarh, Hyderabad…etc. These memories created disturbances to accept the reality of the obligation of colonial power and civilization in India. The traditional society of Muslim and their religious leaders rejected to learn in English medium education in the British education system and to associate with the British. They were habitual of their
traditional and conventional education in Urdu medium in ‘Madarsas’. The Muslim community is biased by the view that Hindus were then in improved positions in government than they were in the past and accordingly the sentiments of insecurity increased in Muslim community. They believed that the British were in goodwill with Hindus.

Sir Sayed Ahmad Khan, the social reformer and educationalist convinced after a long time efforts to the Muslim community that the education and co-operation with the British was of the essence for their continued existence in the society. Sir Sayyed Ahmad Khan was the foremost personality to visualize a separate Muslim homeland. Hindu revivalists were also deepened the gulf between the two communities. They show antipathy towards the Muslims for their former law over India. Hindu demanded a ban on the slaughter of cows, an economical source of meat for Muslims. They also wanted to change the official screen play from the ‘Persian’ to the Hindu ‘Devnagari’ script. They wanted to make Hindi the most important contender for the national language rather than Urdu. The Indian National Congress had committed several blunders in their strategies which further influenced the Muslim League that, it was impossible to live in an unbroken India after freedom for the reason why their comfort would be completely concealed.

For illustration one such course of action was the foundation of ‘Vande Mataram’- a national song of praise which articulated anti-Muslim outlook, in the schools of India where Muslim children were forced to chant it. The Muslim League gained authority also due to some unthoughtful moves of the Indian National Congress while policy formation. The Congress disqualified any hold for the British all through the Second World War but Muslim League bestowed its full support to the British in opposition to the decision of the Congress. The ‘Civil Disobedience Movement’ and the accordingly extraction of the Congress party from politics also helped the League to gain power. The Muslim League produced well-built ministries in the provinces of Muslim domination. Simultaneously, the Muslim League aggressively crusade to expand supplementary hold up from the Muslims in India, under the guidance of vibrant leaders like Jinnah and Allamma Iqbal. Their last anticipation for an undivided India, with a government consists of three layered
system alongside the same lines as the borders of India and Pakistan at the time of partition. However, the Congress party rejected of the provisional government set up under the ‘Cabinet Mission Plan’ in 1942. The rejection influenced the leaders of the Muslim League that negotiation was impossible and partition was the unique way to deal with the situation. Anita Inder Singh, a renowned figures in partition literature put forward the opinion that:

1936 is a useful starting point (to discuss the partition of India) as it furnishes the immediate background to the coalition controversy between the Congress and the League in UP in 1937, regarded by many as a milestone on the road to partition.  

The protagonist of Azadi, Lala Kanshi Ram is the spokesperson of author, Chaman Nahal, who condemned the anti-Hindu policies of the Congress. But he praised the British government for their superior rule from last some decades. He admired the British imperialism and regulation for transportation of security, peace and harmony to his kingdom, his tattered land, India. Chaman Nahal expressed one of his reminiscences which were about his summit with Mahatma Gandhi, interrelated to partition. About his summit and his impressions for Mahatma Gandhi, He wrote:

I had been personally exposed to Gandhiji during the last few months of his life, after 1947, he made Birla House in New Delhi his home. Our family by then was migrated from Pakistan to New Delhi. And it was possible for me to attend Gandhi’s prayer meetings on most evenings. And what caught my eyes was the immense humility of the man. Many of us amongst his listeners were angry young men who had lost everything in Pakistan including the dear ones who were assassinated in the riots. And, we asked Gandhi angry questions, to which he never gave an answer without making us feel that our pain was his pain too. I also saw
how plain and ordinary Gandhi was to look at short stature, thin, with rather common features.\textsuperscript{15}

Lala Kanshi Ram was strongly opposed the partition of India and the hurried departure of the British from India. Like millions of inhabitants of India he also did not wish the subcontinent to be divided into two nations. He has the great assertion in the Congress leaders especially Mahatma Gandhi, he thought Mahatma Gandhi would stand against partition firmly and they must not leave their place and soil. But, unfortunately the partition was declared, Lala Kanshi Ram was irritated and poignant, feels discouraged. The sentiment of insecurity was spread among the Hindus of Sialkot and his face became whitish while he was forced to depart Sialkot, the soil in which he born and brought up. He wished to die in the land where he was born; all his cherished dreams were shattered in a moment. His intimate friend Barkat Ali was worried about Lala Kanshi Ram’s safety. He recommended him to quit the town for the sake of safety. It was then obvious to Lala Kanshi Ram, his family and their neighbors had to leave Sialkot. The situation was very critical and sympathetic, the residences which had been their homes from several decades became vacant and the extremists in Muslim community had grabbed their properties and lifelong cherished possessions. Paul Love one of the remarkable figures in this field writes:

Freedom ‘Azadi’ has become an occasion of crisis and catastrophe for them. For Lala Kanshi Ram this is a particularly bitter catastrophe, and he accepts the necessity of migrating only after much persuasion from his more practical minded son, Arun.\textsuperscript{16}

Chaman Nahal, the novelist of \textit{Azadi} through his protagonist, Lala Kanshi Ram expressed his ideas of partition and the British role in the execution of partition. Lala Kanshi Ram has mixed attitudes towards the British imperialism. He admired them for their qualities simultaneously he criticized them for their faults. For instance, he praised the British rule for establishment of safety, security, harmony and peace to the torn country but he criticized the British rule for their hurried departure from India. In any case if he has the benefits of the safety of the British colonialism and embraced it affectionately. The
British had brought peace to his territory which was torn apart in previous reigns. Lala Kanshi Ram praised the supremacy of the British government in India. He thought that the British were a nation which could not be easily compressed. The British rulers completed their sesquicentenary of their rule in India and they departed after the break up of the country. A handful of them had kept us under their reign for over a hundred and fifty years and then, Hitler, the great dictator of the Germany also has met the same result at their hands. Lala Kanshi Ram also praised the controlled authority of the British rule and police officers. For case in point, he had great reliance in General Rees, a British officer in his town. But, just previous to departure from his home, Lala Kanshi Ram blamed the British for not defensive of the refugees. He also blamed the inadequacies of the British:

If the British were going to lose India, it was not because of Gandhi or the awakening amongst the masses, it was because of the tactical error they made in sending out an ugly Viceroy in the crucial days of their Raj. 17

Before the announcement of partition the atmosphere in Sialkot was peaceful and full of amity between all communities especially in Hindu and Muslim community. All people were busy in their respective jobs peacefully without any biased views about any other community. As the first part of the novels indicated there was the complete Lull in reality all over the city. The only excitement, eagerness and happiness were practiced on the New Year Celebration named as ‘Hurrah Parade’. On other occasions, men worked in their respective businesses, children went to schools and women gossiped after completion of their household chores. The intimate friend of Lala Kanshi Ram was Chaudhri Barkat Ali who was a Muslim but Lala Kanshi Ram and Chaudahry Barkat Ali lived like brothers inspite of their different religious faiths. There was an atmosphere of brotherhood among Hindu, Muslim and asikh communities. Chaudhary Barkat Ali and all members of his family supposed that they all are true Muslims because they thought everyone has the right to worship his or her own God. Chaudhari Barkat Ali and his family had the opinion that:
…There was not a single Ayat, a single verse, in the Quran which preached otherwise. God is great and Muhammad is his prophet. But the same God is the God of Hindus as well, and if they preferred to worship in another form that was their business.\textsuperscript{18}

For that reason, Chaudhary Barkat Ali had accepted Lala Kanshi Ram as his real brother. He thought that, animosity must not be grown between the two communities i.e. Hindu and Muslim. The unity of all religions is the strength of India. He is a person who emphasized the need of Hindu-Muslim brotherhood. When the communal tensions were engulfed the tiny town of Sialkot, he was the care taker of Lala Kanshi Ram and his family and the person who extended all necessary help to Lala Kanshi Ram and his family. He came to Lala Kanshi Ram’s house and informed him that, the Muslim rioters would loot and burn the shops and houses owned by Hindus on that street that night. He also advised them to leave the place and to take shelter in the refugee camp. When it was unanimously decided that all must take shelter at the refugee camp, the son of Chaudhri Barkat Ali Munir, who has also greatly concerned about Lala Kanshi Ram’s family arrived there. Munir and Lala Kanshi Ram’s son Arun were also good friends. The most important thing is that at that crucial moment of his life Lala Kanshi Ram relied upon the shown trustworthiness on his Muslim brother Barkat Ali. When vultures hovered over the sky of Sialkot, thousands and thousands of Hindus were massacred and their properties were looted and set on fire, a man like Barkat Ali was there to earn the confidence of a riot victims like Lala Kanshi Ram.

The peaceful atmosphere and Hindu-Muslim unity of Sialkot was disturbed by the announcement of the Partition by Lord Louis Mountbatten. The Muslims started to celebrate the formation of Pakistan with drum-beating and firecrackers. When the procession of Muslim fanatics passed nearby two buildings of Bibi Amar Vati, where Lala kanshi Ram and other tenants were lived, overconfident Muslim fanatics had thrown stones which broke the window panes of the houses of the Hindu locality. The efficient police officers negotiated the matter and once again established peace in their locality. But soon the Muslims started to loot shops owned by Hindu and Sikh community. Lala
Kanshi Ram’s shop also was looted by the fanatic Muslims and set it ablaze. Then the Muslims started to burn one Hindu locality every night as a systematic plan.

Meanwhile, a ‘train’ came from Amritsar which was full of murdered and wounded Muslims. The scene of Muslim dead bodies on the board excited the Muslims who killed and wounded number of Hindus in Trunk Bazaar. Soon the Hindus were forced to leave for the Refugee Camps. The scene of the departure of the tenant families include the family of Bibi Amar Vati was really very emotional in the city of Muslim dominated Sialkot. The scene of departure of these families symbolized thousands of such scenes of departures of Hindu and Sikh communities throughout the north-west frontier cities and villages. Approximately twelve million refugees dispensed across the border to the unknown region which was completely alien to them. The migrated victims of partition were subject to pity and sympathy, indespite of their religion they were deeply associated with the soil and their primary identity had rooted in the regions where their ancestors were from.

Amidst of all these brurtalities and tortures of minority community there were some good natured persons depicted in the novel by novelist like Chaudhari Barkat Ali, who belonged to Muslim community. Such persons helped their fellow Hindus in hours of crisis and fulfilled their oaths taken of friendship and also contributed for the well being of humanity. In contrast to that there were a few Fanatic Muslims in the form of Abdul Ghani. He was under influence of the philosophy of Mohammad Ali Jinnah and the Muslim League. For instance, when protagonist of the novel, Lala Kanshi Ram was trapped in crisis and he was in dilemma whether he should leave Sialkot or stay there and meet the fate at the hands of fanatic Muslims. Finally, after the prudent suggestions of his practical mind son Arun, he made his mind to leave his home and other possessions in Sialkot very reluctantly. At one hand Chaudhary Barkat Ali was unhappy and felt sad at the departure of Lala Kanshi Ram and his family from Sialkot while on the other hand Abdul Ghani was pleased with the sight of Lala’s departure and troubles. The communal turbulence was continued in the city for a substantial time. The appeals for peace and harmony by the significant Muslim personalities were in vain. The hostility between two religions was at its peak, violence was prevalent on both sides of the border. Though
Chaudhary Barkat Ali was the intimate friend of Lala Kanshi Ram he was also aware of the situation across the border in India. He also worried about the fate of his fellow religious populace across the border. Here, Chaudhary Barkat Ali has given more importance to the religion and the tortures of Muslims in India by the Hindu fanatics than to their friendship. He justified the cruel acts of fanatic Muslims while he mentions the cruelties of Hindus in India; he played the religious politics unconsciously. He made clear the reality to Lala Kanshi Ram when he stated:

… That everyday hundreds of refugees from India continues to arrive with tales of terror and disgust. Whatever is happening in Sialkot, things very much like that are happening on the other side too- let’s make no mistake about it. It is not the collapse of Congress Muslims in Pakistan; apparently it is the collapse of Congress Hindus in India also. When refugees with stories of personal misfortunes land here, the politicians use them to their advantage to fan up further hatred.19

Just about sixty eight years after the miserable event of Partition, the two nations are still monotonous to repair the wounds left behind by the cut to once-whole body of United India. The two countries started off with broken financial systems and domain without an established, veteran system of government. Both India and Pakistan lost their several most vibrant national leaders, like Mahtama Gandhi, Pt. Nehru, Sardar Patel, Mohammad Ali Jinnah, Kripalani, Rajaji and Allama Iqbal. India and Pakistan had fought against each other for thrice since the partition. As a powerful country India defeated Pakistan in all these fights; they still have some conflicts in regard the border disputes and over the issue of possession of Kashmir.

The world community recognizes India for its Democracy, for the efforts of establishment of peace and harmony in the world. India is the worshiper of peace and conformity. India is a democratic, multi-ethnic, multi-lingual country where all religious people live peacefully. Several religions and communities lived together without conflict and clashes since ages in India. The philosophy of co-existence with all religions is at the
root of Indian society that no religion assaults another. Hindu, Muslim, Sikh, Baudhha, Jain, Christain, Parsee…etc. major religions live in India as per their own faiths, beliefs and conventions. According to the novelist, Chaman Nahal there was a Hindu-Muslim unity and peaceful co-existence before the partition of India. Sialkot was one such city of Muslim domination, yet there was unity of populace among all castes and religions. There was no any enmity between Hindus and Muslims of Sialkot. The national and communal politics was not touched their normal relationships, there was not any barrier of religion and caste in their co-existence. This piece of information is presented through the friendship of Lala Kanshi Ram and Chaudhary Barkat Ali. They were not only friends but just like brothers. The families of Lala Kanshi Ram and Chaudhary Barkat Ali stood beside each other in their moments of happiness and sorrows. The communal harmony and fair atmosphere in Sialkot was the identity of Sialkot, though it had Muslim domination. All inhabitants of Sialkot did their jobs calmly throughout the day in their respective fields, women were busy in their household chores and children go to schools. There was complete peace which goes with the title of the first part ‘The Lull’. The only thrill and happiness was practiced on the New Year celebration in vernacular language it is called ‘Hurrah Parade’.

Chaman Nahal concluded his novel with a miserably depleted family tried to begin a new life in Delhi. Azadi is one of the partition novels it has denoted the pre-partition, partition and post partition period of India. Though the novel is about the partition and politics of national leaders in partition period, it has not aroused any kind of sensationalism which other novels has about India’s partition such as Khushwant Singh’s –Train to Pakistan or Manohar Malgaonkar’s-A Bend in the Ganges.

Nahal demonstrated the cruelty of the individuals of both the communities as well as the humanity of both sides. The novel also illustrated the developmental stages of Arun who is Kanshi Ram’s son. The narrative depicted the scenes of Arun’s love firstly for a Muslim girl, Nooran and then meant for Chandni, a low caste girl. Arun’s first beloved, Nooran was left in Pakistan at the time of Partition while his second beloved, Chandni, who was abducted on the way to India. The partition of India and post-independence politics of Indian leaders leads to communal riots between Hindus and Muslims. The
Indian national leaders were busy in calculations of their political gain and loss. Amidst the atmosphere of communal frenzy and distrust, Mahatma Gandhi, a mass leader, helplessly tried to appeal Hindu and Muslim communities for not to adopt the way of violence against each other but it was invain because the hostility between two communities was beyond control. The families of Hindu minorities in Sialkot and other cities in Pakistan had to face several troubles and tortures from the fanatic Muslim mobs.

Nahal depicted the realistic records of horrible incidents caused by the partition. Azadi is a tragic novel, Chaman Nahal in his novel Azadi did not try to criticize one religion against other i.e. Muslims against Hindus or Hindus against Muslims. Chaman Nahal himself was one of those refugees who compelled to leave Sialkot for India. So, he wrote what he had observed and witnessed in the period of partition. Lala Kanshi Ram and other refugees had witnessed the atrocities by Muslim fanatics on innocent Hindus and Sikhs. The Muslims prearranged abducted women’s parade, Lala Kanshi Ram and other people were very much distressed and felt awful. Soon they heard news from India that, a train full of Muslim refugees was attacked by Hindu fanatics, where several Muslims were killed. Novelist Chaman Nahal did not blame any community nor did he criticize any religion for the critical condition. Through the depiction of the character Lala Kanshi Ram, Nahal put his thoughts very significantly neither he hates any community Hindu, Sikh or Muslim. Both communities were under the influence of their communal and religious leaders. The atrocities Muslims did in Pakistan with Hindus, the same things were replicated by the Indians with Muslims in India. Nahal didn’t hold responsible or blame any community because he knew that both were responsible for the catastrophe of the partition and associated riots in India.

To achieve independence and self government and to get rid of the British colonialism Mahatma Gandhi and other national leaders had commenced the national freedom movement in early part of the 20th century. This freedom movement has got success in 1947 with the compensation of the independence to nation, India. However, Indian people had to pay heavy price of the independence in the form of Partition of India. As Mohammad Ali Jinnah, the founder leader of the Muslim League had demanded separate state for the Muslim minority. The demand of separate homeland for Muslim was raised.
as early as in 1930s but it was very firmly held by the Muslim League at the time when the freedom movement was on its final stages. The demand of separate Muslims state i.e. Pakistan was then necessary and the British were the major partitionist agent while the Indian National Congress and the All India Muslim League were also two major players of partition. These three partitionists togetherly implemented the decision of partition. The division of India had distressed Gandhi very deeply. Anita Inder Singh in her book *The Origins of the Partition of India 1936-1947* she stated that:

1936 is a useful starting point to discuss the partition of India as it furnishes the immediate background to the coalition controversy between the Congress and the League in UP in 1937, regarded by many as a milestone on the road to partition.  

Where Anita Inder Singh admitted that, the Muslim League’s demand of separate state for the Muslim in Lahore Session of 1940 was a huge jump in the direction of the creation of Pakistan. The two steps raised by the League helped them a lot to move forward in the direction of a homeland for Islam i.e. the Muslim League had organized the election campaign in Punjab and its endeavor to obtain power in that province between 1944-1947. According to Singh in the Bengal province Muslim League had already cultivated the grass-root support in the Second World War. The supreme electoral battles of the mid-1940s were clashed in the Punjab, because…

The possibility of an intercommunal coalition in the Punjab posed the greatest threat, in the eyes of League, to the emergence of Pakistan.  

In 1937, the provincial elections were held in India. In that election Mohammad Ali Jinnah’s the Muslim League performed very poorly and did not get sufficient seats to come into power. M. A. Jinnah had needed a different approach to attain a significant political view on behalf of the Muslim community in India. Jinnah was supporter of Hindu-Muslim unity before the election but in post-election period his strategy had completely changed and he began to think for a separate Muslim state. According to the
Lahore Resolution it was the provision that, if some regions of India had a Muslim majority, that province would be affirmed as the Muslim state and hence Sindhi’s left Sindh region. Sindh province had a Muslim majority and hence it was absolutely captured by Muslims.

Sir Winston Churchill sent Cripps in 1942 to perform as a third party for the disagreement over partition of India. All players approved the statement of the Lahore Resolution but Mohammad Ali Jinnah demanded Muslims must have their own state which ought to constitute entire Sindh, half Bengal and half Punjab province. M. A. Jinnah and M. K. Gandhi both were very firmly fastened to their relevant stands. Initially Gandhi wished that, the British government should quit India before they were to go ahead in the direction of partition and the creation of Pakistan. Sir Winston Churchill put M. K. Gandhi and other Congress leaders behind bars as the party raised the demand of complete independence and was denied to live under the British colonialism. The detention of Gandhi meant that, the British were unable to express themselves politically. Jinnah supported the British in their war efforts in Second World War against the policy of the Congress. As a reward of Jinnah’s honesty, the British promised to award a separate homeland for Muslim, Pakistan. The Congress members along with M. K. Gandhi were released when the war was at the final stages. The new socialist Labor government in Britain was appeared in power; with change in government in Britain the expectations of Indians for independence were also raised. It was believed that, the new government was about to wind up the government due to the international situation. Though it was expected but this did not happen right away. In Sindh province there was Muslim majority of the population, the precedence was not concerned with the method to take over Sindh.

However, it was supposed that it would be a complicated issue to decide which other provinces should add to create Pakistan. Jinnah in negotiations with the British and the Congress, he had made some errors like his plan of make decision about which provinces should be claimed as Pakistan. He finally decided that the provinces on the East part of India and West part of India togetherly constituted Pakistan but the new country was not
unified in the context of land. Majority of the areas which had Muslim domination was wetlands and hence it would not be profited economically and agriculturally to Pakistan.

Wavell, the Viceroy of India had made two recommendations 1) Muslims population should be permitted to rule themselves in Muslim-majority provinces 2) For non-Muslim population it should not be mandatory to live in Pakistan against their determination. Mohammad Ali Jinnah was also put a demand for large section of land, he wanted to get a sea connection between Karachi and Calcutta under the control of Muslim state. The Secretary of State, Pethick Lawrence, was not influenced by his demand. Mohmmad Ali Jinnah was anxious that in post election period, he would not get Pakistan, so he ordered ‘Direct Action Day’ to put his demand of separate Muslim state forcefully and his voice should be heard by the Government of India. Jinnah principally accepted a restricted Pakistan, but at the same time he was equipped for war if it was needed. After the establishment of the Interim government by the Congress party there was an immense bloodshed. Some members of the Muslim League allied the Government of India to challenge to resolve the situation, but this was also failed. The aggression was sustained so Mohammad Ali Jinnah and the Congress were invited to London by the British government for negotiatiations but the discussion was futile.

India experienced several communal riots and bloodbaths in the pre-partition period. In early part of 1947 India, the Congress party considered Partition of India. M. K. Gandhi, a man of principles like non-violence and non-cooperation also had not any other alternative to stop the mass carnage. Accordingly it was determined that, the Partition of India was the only resolution to stop violence in India. In March 1947, the government of India and the Congress party had decided to divide Punjab and Bengal. The Viceroy, Lord Louis Mountbatten had penetrated the negotiations and spoke logically Jinnah’s schemes and their costs. Lord Mountbatten informed M. K. Gandhi about the ‘Cabinet Mission Plan’. This resolution offered India a feeble centre and several small provinces which would rule themselves and leave major decisions to the central government. M. K. Gandhi was convinced of the impressions given by the Cabinet Mission Plan. Mountbatten and Jinnah had discussions, but the leader of the Muslim League, Jinnah
was determined and had not moved from the thought of a new Muslim state Pakistan. He refused the provisions of the Cabinet Mission Plan completely.

On 8th April, 1947 Mountbatten has inquired M. A. Jinnah’s position on the situation if Jinnah would be at the pose of the Viceroy; Jinnah had responded that he would confer the Muslims Pakistan as soon as possible. Lord Mountbatten had used Jinnah’s disagreement against him. He implicit if India has divided into India and Pakistan, the same principle would be appropriate to Bengal and Punjab. Therefore the terrain of Pakistan would be a lot smaller than the original arrangement. Lord Mountbatten had put his views if India had several small states like Bengal, Punjab and Pakistan their supremacy in the world would not be significant enough to influence decisions on an international level. Lord Louis Mountbatten and Mohammad Ali Jinnah had a long summit, after that meet Lord Mountbatten realized Jinnah bent under the influence of his arguments and he was contented with himself.

Lord Mountbatten and other British administrators found it easier to covenant with Jinnah than the Congress party leaders, as the Congress leaders were divided in their views while Mohammad Ali Jinnah had only solitary aspiration. After a great deal negotiations, M.A. Jinnah has agreed to take half of Punjab and Bengal and the whole of Sindh along with the North-West Frontier Province. The partition of state of Assam had also settled. Lord Louis Mountbatten was fully convinced and assured himself that the Indian people would not blame the British for the division of India. Lord Mountbatten and the British authority had successfully put the impression on the Indian people that the the Indian government is fully responsible for the partition. Pandit Nehru in an open announcement in April, 1947, had put Jinnah got the Pakistan which was made up of the provinces of Sindh, half of Punjab and half of Bengal. Mountbatten also realized that the Cabinet Mission Plan had unsuccessful and was not worth pursue. Mohammad Ali Jinnah, the founder leader of the Muslim League solicited Lord Louis Mountbatten that, the Congress leaders were very deceitful, dishonest and passionate to demolish the Muslim League; they may go to any extent to prove their point. He asked Mountbatten to make it a sovereign nation of the British Commonwealth, with its own Army, and the
right to argue cases at any innermost committee. The Mountbatten Plan for the partition of India consists of subsequent declarations:

1. Both the Congress and the Muslim League regard as division of India is an inevitable step.

2. The division of India will involve district wise partition of the Punjab and Bengal, and the appointment of a boundary commission.

3. Before division is carried out, Members of the Legislative Assemblies of the districts concerned should be given the opportunity to decide whether they would prefer to remain in the Indian Union or have a separate state or their provinces.

4. If partition is to take place, the N.W.F.P. should have fresh elections to decide whether its people would desire to remain in the Indian Union or join Pakistan or become an independent territory.

It was understood that Moahammad Ali Jinnah wanted to claim 40% of the Indian land as a Muslim country. This was not representative of the population of India, i.e. there was not 40% population of Muslims in India, but they had only 25% population of total population of India. However, it was thought that India would be strong without the Muslims and their conflicts. On 10th May, Mountbatten had received the approval from the home establishment. However, this plan to divide India was changed by the British Cabinet. The new plan indicated that the British Cabinet wanted to break up India into several smaller provinces. Pandit Nehru was not agreed with the decision and his response to the plan was not positive. He stated that the plan was pre-disposed towards the Muslim League and would not be supportable to the people of India. According to Pandit Nehru the plan is distasteful for Indians and obvious costs of the plan and the approach:

1) Provolve the damage of India.
2) Incite certain civil difference and to add to violence and disorder.
3) Further breakdown of the Central Authority which alone can prevent the chaos that is developed.
4) Discourage the Army, the police, and the central services of India.

Lord Mountbatten had respect for Nehru so he prepared with a new plan which minimized Pakistan and a united India. As earlier stated Mohammad Ali Jinnah to improve his bargain position in the negotiations and to acquire more territory on 22nd May, 1947 he has demanded a passageway through the center of India for the connectivity of East Pakistan with West Pakistan. Jinnah’s plan of the corridor was outrightly rejected by Pandit Jawaharlal Nehru and the Congress party. On his return to India Lord Louis Mountbatten declared that, the issue of partition should be resolved as early as possible to avoid the situation in receipt of more complicated than previously had. He also sought momentum in the negotiations to reduce carnages. The process of negotiation has continued for 48 hours. Mountbatten was firm on the division of Punjab because this province had Muslim majority in half part of this region. The Muslim population was mainly concentrated in the western regions of Punjab while the Sikh population was evenly dispersed throughout the province. Sialkot is situated in the western part of Punjab and it is an ideal example where Muslim population had domination over the Hindu and Sikh population. Lala Kanshi Ram’s family and other Hindu and Sikh families had to face these horrible incidents of communal riots. It was sure that the Sikh population along with some Hindus would be affected by the division in a major way. The British government was about to wind up their kingdom from the Indian subcontinent. They were eager to hand over the power to any one authority of India as early as possible. Mohammad Ali Jinnah had not approved the plan and to the blow of the Viceroy Lord Mountbatten. Jinnah wanted to discuss the situation with the Muslim population in an independent manner.

On 23rd May, 1947 Pandit Jawaharlal Nehru, Lord Ismay, Lord Louis Mountbatten and Barrister Mohammed Ali Jinnah had discussed the affair of partition of India. On the midnight of 2nd June, 1947 the partition plan of India was approved by all major parties of India. On 3rd June, 1947 Mountbatten and all major players were involved in the task to sort out the sensible concerns involved in the division of India. Mohammad Ali Jinnah was fully certain that the partition would arouse communal outburst and Mahatma Gandhi a man of non violence and peace would definitely appeal to the nation for non-
violence. It was very much possible that violence would be take place as various ideas of Mahatma Gandhi had cast off. On 3rd June, 1947 Nehru, Jinnah and Baldev Singh broadcasted the partition of India on the All India Radio. Lord Louis Mountbatten has made the historical announcement first. Mohammad Ali Jinnah had not followed the draft prepared for the announcement on radio in its place he made a totally political proclamation which encouraged people to vote for his party in future.

In the novel *Azadi* all citizens of Sialkot and whole India was very much eager to listen the historical announcement of partition of India. The protagonist of the novel Lala Kanshi Ram and his family was not exception to that. Sialkot is a Muslim dominated city where Lala Kanshi Ram and several other families resided in the house of Bibi Amar Vati. The locality where Lala Kanshi Ram resides has Hindu and Sikh majority. The influences of the historical decision of Partition were bound to seen in the Muslim dominated areas of Sialkot. It happened exactly same as earlier thought by the Hindu and Sikh communities. They sensed the potential dangers of communal violence if Pakistan comes into existence. The announcement was in English, though all the inhabitants of Sialkot were not proficient to understand the message in English, they were listened the message very enthusiastically. Arun, the son of Lala Kanshi Ram knew little bit English, had made a gesture of hands and said Partition! All inhabitants were thunderstruck by the fact of partition as they were aware of the Muslims and their fanaticism of that area.

The information of the partition of India was also publicized in the House of Commons in the United Kingdom. As soon as the partition had declared the communal riots were begun in various parts of India especially in the eastern and western border regions of India. Throughout these incidents one man who led the freedom struggle, Mahatma Gandhi was soundless. He had not exposed his approval or disapproval of the plan of partition of India. The viceroy Lord Louis Mounbatten read between the lines of his silence as a mark of consent. Lord Mountbatten had already declared that he had pursued Gandhi’s advice in the preparations of the plan of partition of India. On the other hand, Mahatma Gandhi had not reacted on the statement of Lord Mounbatten. The people of India had sensed that Mahatma Gandhi had consent for partition and even today some people held Mahatma Gandhi responsible for the decision of partition of India.
Discussion was on about the formation of the Interim Government of India. The Interim Government would govern India while the renouncement of power from the British government to the Indian and Pakistan governments. Mohammad Ali Jinnah had his own argument that the Congress had many Hindus and hence would not have the welfare of Pakistan. To sort out the confusion between two major players of partition i.e. the Muslim League and the Congress, the Viceroy anticipated that: a) India without Pakistan should take over the unit of India internationally. b) India will acquire all the international responsibilities of the present government of India c) Agreement should be accomplished between the governments of India and Pakistan as observed in the division of possessions and accountabilities on reasonable foundation.

On 20\textsuperscript{th} June, 1947 the Bengal Legislative Assembly nominated in support of partition, on 23\textsuperscript{rd} June, 1947 the Punjab Legislative Assembly also nominated the same approach and after three days the Sindh Legislative Assembly also nominated to be completely acquired by the new Pakistan government. Lord Louis Mounbatten and Mahatma Gandhi had indulged in conflict on the issue of time of partition of India. Lord Mountbatten wanted to execute the decision of partition as early as possible because he was suspicious about the moves of Mohammad Ali Jinnah; otherwise he would find any excuse to ridicule him or his procedures and negotiations in public. On 4\textsuperscript{th} July, 1947 The ‘Indian Independence Bill’ had laid on the table of Parliament, on 10\textsuperscript{th} July, 1947 the second reading of the bill and on 18\textsuperscript{th} July, 1947 the Royal consent was specified. The ‘Indian Independence Bill’ had stated that: ‘As from the fifteenth day of August, nineteen hundred and forty-seven, two independent Dominions shall be set up in India, to be known respectively as India and Pakistan.’

All formalities and negotiations about the formation of a new state had completed and on 7\textsuperscript{th} August, 1947 Barrister Mohammad Ali Jinnah, the grandson of a Hindu, had left Delhi for his new responsibilities in Karachi. Mohammad Ali Jinnah’s dream of a separate Islamic state for Muslims had fulfilled while the dream of Mahatma Gandhi to keep India united had broken completely. The breakdown of Mahatam Gandhi’s dream of United India produced huge amount of misery and depression for him. Mahatma Gandhi had got failure in his promises to the masses of India. He promised in several political
conventions that Pakistan would be created at his death. Any partition of a territory would not fulfill everyones dreams and aspiriations, so several inhabitants of united India had suffered by the failures of their wishes and aspirations. These unfulfilled dreams and wishes gave birth to inhuman acts of violence. The communal violence was spread all over the India. The incident of partition was very horrific that caused communal riots in different parts of India especially in the northern and north-west parts of India. The communal riots took toll on millions of lives of inhabitants of India. The giant of violence would not spare the lives on the basis of any religion or caste, any political party or creed. The demon of partition had destructed the entire culture and communal harmony of India.

Azadi has depicted the very landscapes of partition and its associated communal riots in the Muslim dominated city of Sialkot in the western part of Punjab region. The fanatics of Muslim community were tortured Hindus and Sikhs of Sialkot. The houses and possessions of Hindu and Sikh community people were set ablaze by the angry mobs of Muslim extremists. The information received in the days of communal riots as regards the situation in Punjab region was full of aversion. The communal apprehension in rural as well as the urban areas of East and West Punjab was affected the normal lives of inhabitants but the progress of refugees has sustained duly. The situation of law and order was deteriorated in Ambala and Rohtak. Sialkot in the western part of Punjab experienced casualties. A village of 25,000 inhabitants had attacked by a mob of fanatics; the village was about 30 miles North of Delhi but the mob was beaten off by military force. Disturbed conditions continued in Jullundur, Hoshiarpur and Kapurthala and several other cities of India. Sikhs attacked Muslim refugee line near Amritsar and caused 60 casualties. Sikhs attacked a refugee train between Jullundur and Kapurthala and inflicted about 70 casualties. Sialkot also experienced a wide range of communal riots. Hindus and Sikhs were excluded from the city due to the fear of violent Muslim fanatic mobs that were loot their houses, rapes on innocent ladies and girls, physical and mental torture, snatch of their possessions and properties and so on were the daily practices.

On 12th September, 1947 Pandit Nehru at Press Conference put the figures of casualties received from the official and non-official sources estimated number of deaths in Delhi disturbances around 1,000. Officially certified statistics of deaths in communal violence
in West and East Punjab was around 15,000 but the actual casualties might be double or triple than the mentioned figure. The horrific incident of Partition of India converted native residents of India into refugees in their own land. The refugee camps were all around and people had to go there against their will for the sake of protection of lives from the fanatic groups. Official figures of the government confirmed that between 17th August and 7th September, 1947 around 3, 25,000 Muslim refugees and around 8, 38, 000 non-Muslims had crossed the border between Pakistan and India.

Lot of populace has exchanged between two newly formed nations i.e. India and Pakistan. The foundation of the division of the country was religion. The Hindu would reside in India while Muslim would reside in their homeland, Pakistan. There has a contrast in the attitudes of the political leaders of different organizations about the exchange of population. M.K. Gandhi in his prayer speech on 13th September, 1947 stated that, the transfer of population would be bigger darkness and desired that India and Pakistan would together make up their minds against transfer of population. In contrast Nehru stated that, they had not thought of exchange of population but it was obligatory upon them and they had to carry out their obligation.

Finally, the sudden surprise awaited Lala Kanshi Ram when he struggled to search out quarters on his head in Delhi. The Indian administrative officers demanded inducement for the allocation of a shelter to refugees like Lal Kanshi Ram. Lala Kanshi Ram stayed in Delhi for about four month’s irregularly, he found a comfort in a brick shed. Lala Kanshi Ram was about to acquaint with the conditions of Delhi. He gradually initiated to set foots in the ambiance of Delhi, he was surprised when he got the news of Rashtrapitah Mahatma Gandhi’s assassination…

When they were playing devotional songs over All India Radio, a news bulletin came on and it confirmed what the man had told him. It said that Gandhiji that evening had died at the hands of an assassin. He was walking to the prayer meeting from his room in Birla House, when a man approached him and fired three shots. Gandhiji’s last words were ‘Hey Rama’ before he fell. The assassin, the
announcement said, was a Hindu. To remove any misgivings, it was repeated the assassin was not a member of a minority community.²²

Lala Kanshi Ram got news of assassination of a great leader of India, fatherly stature Mahatma Gandhi, the great soul. He was not a common individual but he was the captain of the ship of Indian freedom movement. He successfully brought the boat of nation, India on the shore of Independence. Lala Kanshi Ram had not shown interest in the news as he was suppressed by the burden of miserable actions. His heart was full of obscurity and inevitability to lead life in darkness of the consequent life in India. After many sad events his heart is full of suspicions, tensions and depression, so he was in confused state of mind.

Lala Kanshi Ram heard all that but paid no serious attention to it, though a part of his mind said, wake up, these are good words. Gandhiji was dead –fully dead, completely dead. He found anything after that irrelevant and insignificant.²³

Thus, Lala Kanshi Ram was in very confused state of mind. The partition and its influences could be clearly seen from the psychological state of characters like Lala Kanshi Ram in the novel. On one hand they were affected by the dismemberment of the country and on the other hand there was the dirty politics of the national leaders of all parties and the high officials. The officers in administrations were also not exception to the politics of the day. They were busy to collect the bribes from the newly arrived migrants from the West Punjab i.e. from Pakistan. The affair of politics is actually very sublime in its ideal form but the selfish motives and lack of morality would lead politicians to unjust acts. The politicians of Indian political and religious organizations in the partition period, post partition period and even in the recent time had contributed for the well being of the country but simultaneously they had done some injustices to the Indian society. There was a lack of political will to control the most horrible cut on the body of united India by creation of two nations out of one.
References:


5) Ibid. p48.

6) The Times (London. 4th June 1947.)

7) Ibid.


9) Ibid. p28.


18) Ibid. p83.

19) Ibid.


21) Ibid. p vii.

23) Ibid. p320.