CHAPTER SEVENTH

NOVEL - UTTHĀN KĀL

The Utthān-Kāl was that age of political movements when Mahatma Gandhi was at the help of affairs. The Satyagraha, the Swadeshi, the Civil Disobedience, the Peasants, Hindu-Muslim unity and the Harijan Movements were all directed by him. He being the pilot of these movements, his ideology is apparent in every piece of fiction written under the influence of the said movements. The Revolutionary Movement was also at its peak during this period and it considerably influenced the Hindi litterateurs.

Satyagraha and Non-cooperative Movements

Premchand, Manmathnath Gupta, Pandey Sechansharma 'Ugra', Jainendra Kumar and Bhawaticharan Varma were greatly influenced by the Satyagraha and the Civil Disobedience Movements.

Premchand, who was in the Government service, was so much influenced by Mahatma Gandhi's Civil Disobedience Movement of 1921-1922, that he resigned his post and joined the swelling ranks of non-cooperators. He devoted himself entirely to the cause of nationalism. Most of his fiction specially novels are written with the purpose of political amelioration. The greatest novel of Premchand wherein the influence of Non-cooperative Movement is paramount, is 'Rang Bhumi'. It is considered as the writer's opus-magnum. Surdas - the hero of this great work - a devotee of Truth and Non-violence - has been delineated as an ideal satyagrahi. He fights single-handed for the cause of truth and justice. He does not require
any help for the true and just cause.\(^1\) The feelings and emotions expressed by main characters of the 'Rang-bhumi' are those of the disciples of Mahatma Gandhi - the leader of the Movement.\(^2\)

In this huge novel an interesting story emanates out of the situations which illustrate the principle of non-violence. Surdas is against the establishment of a cigarette factory on his land in Fandeypur, while John-Sawak with the help of Government machinery is bent upon building the same. Surdas and the villagers resort to non-violent satyagraha. The satyagraha is rendered unsuccessful. The village of Fandeypur is destroyed and cigarette factory is established. Surdas's failure in the Fandeypur satyagraha, conveys the failure of Gandhi's Non-cooperation Movement of 1921-1922.

Surdas is an ideal non-violent satyagrahi. When agitation is going on the question of his piece of land, a large number of men gather, surround the godown of John Sawak and begin to scatter and throw away the building material. Surdas cannot tolerate this violent deed. He tells them that they cannot bring peace and tranquility to him by committing such acts of violence.\(^3\) But when the violent masses do not pay any heed to

\[\text{(1) फिर नयाह है, उर भेंटी की कछड़ की हसकी कुर्ल मैं नहीं है।}\
\text{प्रेम चन्द्र - रामभुमि - भाग १ - पृः २३५}\
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\[\text{(2) उबन्ना भान - फिरिया उपन्यास - पृः ३२}\
\]

\[\text{(3) तुम्हारा क्या उभान कर उजान करके क्या लगा रहे हो? तुम्ह》\
\text{लगाने से मैं जिस की शांत न ठुकरी। जब रहलाने से मैं फीरा विज शांति}
\text{न होगा।}\
\text{प्रेम चन्द्र - रंग दूरिया - भाग १ - पृः ३४२}\
\]
his entreaties, Surdas in accordance with Mahatma Gandhi's threat of fast, tells them that he will end his life by striking his head against a stone in case they do not refrain from the violent acts.¹

The extent to which the author of Rang-bhumi was under the influence of the non-violent and peaceful battle can well be judged in the songs in Rang-bhumi.² These songs may not be

(1) क्षार तुम कब मेरी मेरी बिनती न सुनी गई, हौँ हरी दब पत्थर है चिर टकरा कर जान ते दूँग। पुरूः पर जाना पञ्चुँ है पर यह धार नहीं है अभक्ता।

प्रेम जन्म - संग मूलि - पृष्ठ ३१३

(2) शान्ति सर के कभी भल कर जैसे नां बोला होगा, वाह फूटार भी चिर पर हो, नहीं हिंदु रोता होगा।

कैसे कब्र के ले ना कन बीज नहीं बोला होगा।

पर मे कान नुमुं ते कर फिर तुम्हें नहीं बोला हो।

देश-नाम दो सारिया दे हस्तिया हो पोना होगा,

देश-कार्य की सारी ँ हरी चिर पर रख दौना होगा।

प्रेम जन्म - संग मूलि - भाग १ - पृष्ठ ४३

तथा

कैं रण ते तूफ़ गाह।

वीरों का जान है छलना, कुश नाम ज्ञात मे काना,

कैं निज प्रतिज्ञा होड़े?

कैं जीत की तुफ़को इच्छा, कैं लाह ती तुफ़ को दिखा?

कैं वृत केला है नाता जाइ?

कैं रण ते तूफ़ गाह?

प्रेम जन्म - संग मूलि - भाग १ - पृष्ठ ३२४
termed as sublime poetry but the basic principles of the Satyagraha Movement are well explained in them. Satyagraha is a battle of peace, and non-violence and in that battle a true satyagrahi should not entertain the idea of wreaking vengeance upon his enemy.

The character of Vinay Singh also represents the author's ideal non-violent non-cooperative agitator. He is not in favour of shedding blood in order to bring home to the administration the resentment of the people. It is not good to do away with the patient in order to get rid of the disease.¹ Like a patriotic volunteer, not caring for his beloved Sohla, Vinay goes to Rajasthan to render service to the victims of oppression. He does a great service to the inhabitants of Jaswantnagar. He has got such a spirit of self-sacrifice that he is prepared to embrace death for saving the life of a peon. He says to Virpal Singh and his companions that he will not go away from their path even if he is trampled upon by their horses.²

The Non-cooperation Movement 1921-1922, too is reflected in Premchand's novel 'Kanyakalpa' (1923). The hero, Chakradhar is the apostle of non-violence. He is a typical non-cooperator of the Congress Movement. After the suspension of the Non-cooperation Movement, there was frustration in the political life of India. This frustration gave birth to Hindu-Muslim riots which have been depicted in the novel.

¹ [Reference 1]
² [Reference 2]

(1) प्रेम चन्द - रंग पूर्ण - माग १ - पृष्ठ २४५
(2) जब तक फैरी हाँ फैरी दुनिया की पैरे के परांत के न रातो बाधें, में सादी मे न दूरगी।
   प्रेम चन्द - सादुर्भि - माग १ - पृष्ठ २६०
'Karma-bhumi' (1932) deals with the Civil Disobedience Movement 1930-1932 and the No-Tax Campaign of the farmers of Uttar Pradesh. It was understood at the time of the suspension of the Satyagraha Movement of 1920-1921 that it would be revived and it actually was revived in 1930. Premchand had foretold this agitation (1930-1932) as early as 1925 in his novel 'Rang-bhumi' and this very agitation forms the basis of 'Karma-bhumi'.

In 1929 there was a big slump and economic depression in the country and the cost of farm produce went so low that even land revenue could not be paid. The peasants with all the efforts were not in a position to pay the land revenue. A No-Tax Campaign was organised. Amarkant the hero of the novel and Atmanand are the leaders of the agitation. Amarkant represents Gandhian ideology of non-violence and wants that by mutual settlement half the revenue be got exempted. Atmanand is an extremist. He does not like that any peasant should pay the tax. Doctor Shantikumar like Surdas of 'Rang-bhumi' is the product of the Satyagraha Movement. Sukhade, wife of Amarkant also plays a prominent part in the satyagraha organised for temple entry.

The plot of the novel 'Naya Sawera' by Manmathnath Gupta is the depiction of the life of hundreds of volunteers and leaders who left the Government services and lucrative practices at the bar, joined the Congress and consequently were jailed. It depicts the life story of those youth, who not caring for the comforts and wealth of their parents, left their homes and bore all the troubles and tribulations of the jail life during the satyagraha of 1920-22. It also portrays the life of rajas and landlords who were stooges of the Government and who cared more
own children even. It also portrays the life of those who
preferred prisons to married life. Rajendra, the hero of the
novel, is a staunch Congressite who is turned out by his father
R.S. Rajkishore because of taking part in the Congress activities.
Rajendra is engaged to Shyama, daughter of Rai Bahadur Vanshidher.
But he refuses to marry as he wants to dedicate his life to the
service of Motherland. Shyama too leaves her home, joins the
Satyagraha Movement and goes to jail. The characters of Smith
and Johnson are nothing but the English Officers who were resort-
ing to repressive measures and trying to torpedo the Congress
campaigns by dividing Hindus and Muslims.

The object of the novel was to describe in detail the
history of the Congress movement of 1920-22 and it has been
well achieved by the writer. Most of the incidents are historical
and based on facts. The dialogues which take place in the jail
etc. are more or less based on facts and impede the general flow
of the novel.

'Ramin Andheri' by Manmathnath Gupta deals with the
political movements from 1922 to 1930. It has got two themes.
The main being the depiction of the work of revolutionary party
during this period, and the secondary being to portray the
swarajya party. Rajindra's character is that of a Congressman
who believes in the changer's policy and becomes a member of the
council. Anand Kumar is a well-read man and a true disciple
of Mahatma Gandhi but at the same time he is a sympathiser of
the revolutionaries. His novel 'Rangmanch' shows the influence
of the Salt Satyagraha and the Non-cooperation Movement of 1930-32.
Salt was prepared every where in the country from sea-water.
Shyama, Tara and Baba ji (father of Kunal) participate in the
Salt Satyagraha at Benares while Anand Kumar joins the Satyagraha in a village.  

The excesses of the police perpetrated in those days have also been portrayed in 'Rangmanch'. Severe lathi charge of the police headed by sub-inspector Ramnarayan Singh, on the public including ladies and children participating in the peaceful non-violent satyagraha, the death of baba ji, and kidnapping of the lady worker Tara by Tasadduk Ahmed - superintendent of police - are some of the examples of excesses and cruelties inflicted by the police during the Satyagraha Movement.  

Archana, the heroine of the novel is typical of the women-folk of India who had a great love for their country and were prepared to sacrifice their lovers and husbands at the altar of their Motherland. Tara persuaded Rajat to take part in the Satyagraha Movement and to go to jail.

The plot of the novel 'Punarutthan' written by Shri Krishnalal Varma is that Ramnarayan is a rich millowner. His wife is a great patriot and due to her influence he also turns a non-cooperator. He becomes a follower of Mahatma Gandhi and abandons the title of Rai Bahadur and the Membership of the Council. They have got one son named Ghanshyam. He also joins the Non-cooperation Movement. He leaves the school, discards all the foreign-made luxury goods and sticks to indigenous articles and khadi. Ramnarayan leaves his palace which was built with

1 Manmathnath Gupta - Rangmanch - P.132  
2 Manmathnath Gupta - Rangmanch - P.132  
3 Manmathnath Gupta - Rangmanch - P.83  
4 Krishna Lal Varma - Punar Utthan - Pp.30-31  
5 Krishna Lal Varma - Punar Utthan - Pp.12-13
the money earned by the sweat of the poor labourers and starts living in a small cottage nearby. He wears khadi and eats what he earns by his manual labour. So much so that when he falls sick, he does not use the foreign made medicines even. His wife Sushila and son Ghanshyam do the picketing at the liquor shop.

The main characters of the novel are Ramnarayan, Sushila and Ghanshyam. They are the life and soul of the political movements described in the novel. In addition to these there are other characters who represent the Congress Volunteers. They are lathi charged but still they are not the least excited, and remain non-violent and peaceful.¹

Nishi Kant (1955) is the first novel of Vishnu Prabhakar. The story of the novel covers the period of political life from 1920 to 1936. The political conditions in the country compel Nishikant - the hero of the novel - to accept the service of the Government. Forced loyalty to the foreign rule rather than to his Motherland creates a conflict in his mind. He wants to rise against the foreign rule. He thinks, 'I love my country. I want to die for her Independence but I am serving that Government which is binding the country into the shackle of slavery. This Government is insulting and exploiting my Motherland through me even.'² He wants to resign but he cannot do it thinking of his duty towards his family. He begins to take part in the Satyagraha Movement, but cannot stick to it as there is the danger of his being dismissed from service. He gives up that path but

¹ Krishna Lal Varma - Pumar Utthan - P.57
² Vishnu Prabhakar - Nishikant - P.42
still the ideas against the unjust policy of the Britishers remain strengthened in his mind. The unjust treatment meted out to Kamala by the management of the Arya Samaj School in which she is working as a teacher proves a last straw on the camel's back and the revolutionary ideas against the Britishers burst out in the form of his resignation from the Government service.

All the novels by Vrindavanlal Varma are historical. As is the case with all the historic novels in Hindi literature, Varma's novels also depict the bravery, idealism, spirit of sacrifice and patriotism of their ancestors. The glory and grandeur of the past has been well portrayed in his novels. His novel 'Garh Kundar' (1929) though deals with the fall of the Khangaras and the rise of the Bundelas, yet its background is the political upheaval of the age. 'Jhansi ki Rani Lakshmibai' (1946) though falls in the group of historical novels, but its background is the Independence Movement of the time. The object of the work is to create respect for the Indian civilization and rouse in their hearts the feelings of independence. The author has not only described the life history of Rani Lakshmibai but also given the details of the so-called Mutiny of 1857. Varma has aimed to show in this novel that Rani Lakshmibai participated in the 1857 Mutiny for the sake of attaining independence and not for any selfish motto. In this novel she says to her friends that she has taken a vow before the idol of Lord Krishna that she will not budge an inch from the path of fighting for the attainment of independence, even if no other man takes this sacred work in his hand.¹ The author has

¹ Vrindavanlal Varma - Jhansi ki Rani Lakshmibai - P.363
proved this fact by presenting a historic letter written to Raja Haradansingh of Benpur state in which Lakshmibai has used the word 'Swaraj'.

**Peasant Movement**

It was after 1918 that the kisans began to develop political consciousness, take part in organised national struggles and subsequently even build up their own organisations under their own flag and programme, and organised struggles for the fulfilment of that programme under their own leadership. There had, however, taken place before 1918, a number of peasant movements which were spontaneous and had limited and local economic aims. These movements had been influencing the Hindi litterateurs to a great extent. Premchand's 'Pramshram' was the product of the Peasant Movement. The birth of novels 'Karma-bhumi' and 'Godan' is also due to the influence of miserable conditions of the Indian peasantry. In the year 1929 there was a big agrarian and general economic crisis, which hit the Indian peasantry hard. They could not afford to pay the land revenue. The landlords exercised force on their tenants who revolted against them. The whole bureaucratic machinery was employed to suppress this wide-spread revolt. The crops of the peasants were auctioned; their lands were confiscated; and the villages were devastated. The repression assumed such a terrible shape that Salim, a high Government officer, was so moved by it that out of disgust with the whole situation, he resigned and became a public leader.

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1 Vrindavanlal Varma - Jhansi ki Rani Lakshmibai - P.3
2 Ramdin Gupta - Premchand aur Gandhivad - P.170
3 I.N. Kadan - Premchand - P.93
Agitation of Bardoli peasants in 1928 was successful and the influence of this success is also apparent in 'Karma-bhumi'. Samarkanta is a rich money lender. Amarkanta is his only son. After some time he was forced to give up his education and work on his father's shop. The business which sucked the blood of poor peasants repelled Amarkant. He left home for a remote village inhabited by untouchables and began to work for their uplift. In his absence, his wife Sukhada, a sophisticated lady undergoes a change in her outlook on life. She begins participating in the Satyagraha Movement and strikes. "Karma-bhumi", as the name implies, represents life as a battle-ground in which Amarkant, the hero of the novel, is impregnated with the heroic spirit and remains busy for the uplift of the peasantry.

"Godan" is the life story of the miseries of an Indian peasant. Though the miseries described therein are the miseries of an individual peasant, yet they are characteristic of the whole peasant class. The appalling poverty of the peasant induced Premchand to create this character. "Godan" is an imaginative representation of the peasants life in all its richness of variety and form. Hori, the leading character of this novel is an immortal creation. It is the story of a man who has experienced the suffering and hardship of life. The tragedy of his life deepens at every stage. He "faces crisis after crisis, till he dies of exhaustion. He is deeply involved in debt. He works hard, harder than his body can endure to pay off his debts and earn his livelihood. After days of semi-starvation, one day he collapses and dies of nervous exhaustion. There is no money in the house to send for the doctor. The heroic struggle against heavy odds is the only redeeming feature of Hori's character. Shri Madangopal analysing
the character and story of peasant's life has summed it up in one sentence. 'He was born, he suffered and he died.'

The characters of Bisesarshah, Jhingurishah, Nokheram, Mangrushiha and Dulari represent the village money-lenders. They are the blood-suckers of the peasant. In addition to the village money-lenders the agent of the landlord, the police, the village brahman and the machinery of the bureaucracy are also there to exploit the peasant.

The excesses of zamindars on their tenants are also portrayed in Mamathnath Gupta's novel 'Aparajit'. Rajindra - a Congress worker - is the son-in-law of a big zamindar, Raja Basswensingh. He sees with his own eyes the cruelties committed by the agent of the zamindar.

Hindu-Muslim Unity

'Chand Husino kō Khatoot' (1927) by Pandey Becham Sharma 'Ugra' is a love story of a young man and a girl belonging to the two warring communities of this land. The writer was influenced by the movement of Hindu-Muslim unity and therefore he has tried to strike a synthesis of the two opposing cultures, in the year of communal rivalry and tension by making love triumph over religion, caste, creed and colour. The romance ends in smoke on account of the hero's death brought about by his Muslim rival. Ugra chose the powerful theme of communal tension and conflict.

1 I.N. Madan - Prepeshand - P.100
2 Mamathnath Gupta - Aparjit - Pp.58-63
'Kayakalpa' (1929) by Premchand was written during the period when there was political disappointment due to the failure of the Non-cooperative Movement.\(^1\) It is greatly influenced by the Hindu-Muslim dissensions. The portrait of the Hindu-Muslim riots of Agra\(^2\) is actually the picture of the riot-ridden India. The author considered both the communities responsible for these riots. Personal enmity is made the cause of communal riot. The author was of the firm opinion that there cannot be unity so long as the third party is there to derive benefit from this enmity.\(^3\) In his other novel 'Karma-bhumi' Amarkant, the hero, falls in love with a Muslim girl, Sakina. He finds in Islam the same good that he knew in Hinduism. He is ready to become a Mohammadon.\(^4\) The episode of

(1) मुख़ना फलन - हिन्दी उपन्यास - पृ. 23

(2) अधारी के हिन्दुओं लार मुखनार मैं बारे दिल जुकियाँ चली रहता थीं।

(3) जब तक एक तीव्रता लशदृं क्या दोनों 'वारियर्स' के बैंगलादेश पे फायरिंग

(4) श्रीन चन्द - कृष्ण खानिया - पृ. 35

(5) श्रीन चन्द - कृष्ण खानिया - पृ. 67
Munni - a beggar woman, is used to foster the spirit of Hindu-Muslim unity against the common foe. The two English tommies outrage the modesty of Munni and she kills them with a dagger. A public trial is conducted. In this trial Hindus and Muslims, all unite and try to save the beggar woman who is subsequently acquitted.

The story of love between Shyama and Mahendra alias Usaf, depicted in the novel 'Rasin Andheri' by Mamethnath Gupta, too reflects influence of Hindu-Muslim unity. A Hindu girl shown marrying a Muslim boy pinpoints the Congress policy of uniting the two warring communities of the country. Johnson and Tassadduk Ahmed try to dissuade Usaf from taking part in the national movement by saying that if India is liberated from the British rule, there will be the rule of the majority i.e. Hindus over the minorities i.e. Muslims. But Usaf replies that he prefers Hindu raj to British rule. Smith is a typical British Officer of the time. He invites Muslims and Hindus at his place and instigates the one against the other. Following the divide and rule policy of the British, he provokes their feelings of religious antipathies.

In his novel 'Aprajit' there is a description of Hindu-Muslim riots at Kanpur. Amitab leader of revolutionary party, in his attempt to bring round the people of both communities, is seriously wounded by Muslim mob. As a result of this he becomes bedridden. His legs are paralysed and he cannot serve the country according to his programme.

1 Mamethnath Gupta - Rasin Andheri - P.261
2 -do- -do- - P.252
3 -do- -do- - P. 16-17
Similar influence is discernible in Vridavanlal Varma's novel "Jhansi ki Rani Lakshmibai". Watching and looking after the burning pier of Rani Lakshmibai by a Pathan named Qul Mohammad is the portraiture under the influence of Hindu-Muslim unity.

Revolutionary Movement.

Among all the novelists who were under the sway of the Revolutionary Movement in the Uththān Kāl, Manmathnath Gupta is the most prominent. He himself participated in the Revolutionary Movement. He was a party in the Kakori dacoity case and was saved from the gallows because he was minor at that time. He was sentenced to a long term of imprisonment but was released before time by the Congress ministry of Uttar Pradesh. He has written four novels namely 'Naya Sawera', 'Rasin Ancheri', 'Rangmanch' and 'Aparajita' which are so much influenced by the revolutionary movements of the age that they appear more like the history of the movement than works of art. The characters mentioned in all the novels are the real personages of revolutionary movement. Only their names have been changed. Most of the incidents are factual. "Naya Sawera" encompasses the Satyagraha and the Non-Cooperation Movement of 1921-22. The theme of "Rasin Ancheri" is the independence movements from 1922 to 1930. The aim of this novel is to describe the Revolutionary Movement of that period. The kathanak is the history of the national movement from the time of suspension of the Civil Disobedience Movement of 1922 to the beginning of the Salt Satyagraha and the Civil Disobedience Movement in 1930. Though the plot is well knitted and very interesting yet the description of the resolutions and certain

1 Personal letter of Manmathnath Gupta to the author.
speeches of the Congress leaders are at certain places a flaw in the artistic integrity of the novel. The structure of the story is based on the revolutionary activities including the dacoities in villages, Kakori dacoity, tortures by the police, murder of Mr. Benerjee, murder of Mr. Pay in place of Mr. Taigart, bomb explosion in the Council by Bhagat Singh and Datt, bomb explosion by Yashpal on the train of the Viceroy and the death sentence of so many revolutionaries and encounter of Kunal - the hero of the novel - with the police and the death of the former.

The side story of Harkoo dacoit is the story of a God fearing, simple, innocent, family man who is compelled to resort to dacoity and ultimately becomes a murderer.¹ It reveals the excesses of zamindars. Harkoo's wife had been snatched from him, and the police, the village priest and the other villagers took the side of zamindar. All these unjust actions compelled him to join the group of renowned dacoit Maiku.

Rajindra is an opportunist Congress man who becomes a member of the Council whereas Anand Kumar is a person who is highly learned, and a true disciple of Mahatma Gandhi but at the same time he gave shelter to the revolutionaries. Kunal, Amitab, Mahendra, and Avinash, etc. are the characters of revolutionists Chandrashekhar 'Azad', Rajindra Lahiri, Ashfaqullah and Rampresad 'Bismal'. Shyama has been assigned the role of a typical revolutionary lady while Rukmani is neither a member of the revolutionary party nor does she believe in their doings. Her husband leaves the house just after their marriage

¹ Manmathnath Gupta - Raain Andheri - P.259-260.
and joins the revolutionary group. She too abandons the house
in search of her husband and comes across Anand Kumar, Reedi
Shyama and Mahendra and helps them in their difficulties.

The object of the Revolutionary Movement is well depicted
in the dialogue between Shyama and Amitab and Kunal. In reply to
Shyama’s question that a few youngmen cannot face with success
the mighty British Empire, Kunal explains that they are not
concerned with success or failure. Their main concern is to
offer a tough fight against the British Government.¹ This is
further explained in the talk between Avinash and Trilochan.
Avinash says to Trilochan that the only aim of the revolutionists
is to make the country independent. There is no room for romance
in the life of a revolutionist.²

The Kathamak of "Raain Andheri" is further developed in the
novel "Rangmanch" which is a history of the Civil Disobedience
Movement of 1930-32. Though the incidents mentioned therein are
actual historical facts, yet the writer has presented them in
such a sequence that it entertains the reader to a great extent.
The plot of the novel details how the revolutionary party puts an
end to the tyrant Tsaigart, kills Tasadduk Ahmed, superintendent
of police, who took away a satyagrahi girl to his home and
tortured her there, how Mahatma Gandhi starts the Salt Satyagraha,
his Dandi-yatra and attack on the salt depot at Tharsana, the
Gandhi-Irwin meeting and the Karachi conference and finally how
the revolutionists are hanged.

Premchand, the hero of the novel, is a professor of Philosophy.
He falls in love with Archana, who is an extremist revolutionary
girl. She forms a new revolutionary party and makes her lover the

¹ Manmathnath Gupta - Raain Andheri - Pp. 16-17
² - Pp. 14-15
head of that party. She insists and inspires Premchand to kill Taaligart but his attempt is foiled and he is caught near the bungalow of Taaligart, and thereafter imprisoned. This phase of Premchand's character is that of Laxmikant Shukla who was arrested on 8th August, 1930 near the bungalow of Mr. Flowers, commissioner of Jhanai in his attempt to kill Flowers with a bomb. In the jail he is tortured to a great extent by Tasadduk Ahmed who had taken Tara, a Congress lady-worker from the place of satyagraha to his bungalow and had tortured her to a great extent in his attempt to bring her round to yield to him and become his wife. The revolutionary party wanted to make the Government realise that such immoral atrocities committed on the national workers specially ladies cannot be tolerated. To make it known to them and the world, Premchand kills Tasadduk Ahmed in the jail with the rods of mosquito net and is consequently hanged. The revolutionary party arranges for the escape of Premchand from the jail but the latter does not agree to do so, and accepts the gallows smilingly. Tasadduk is no other but Bhupinder Chatterjee of Calcutta police who used to mislead political prisoners and made them approvers. He was attacked with rods of mosquito nets by the prisoners of Dakshinashwar and succumbed to the injuries.

Archna, the heroine of the novel, is a revolutionary girl who inspires Premchand. It is her great desire that like Shyama's, her suitor should also become a great revolutionary leader.

The character of Meghani, bears the influence of the Revolutionary Movement. He remains in the Ashram of Gandhiji for a pretty long time, and accompanies him in his Dandiyastra
but loses faith in the creed of non-violence and joins the revolutionary party of Amitab who had come and remained for some time in the Ganchi Ashram.¹

The Hindu-Muslim dissensions created by the police are also portrayed in this novel. There was a rising against the Government in Kanpur as a reaction against the death sentence of the revolutionaries of the Lahore conspiracy case. But the police changed this upsurge into a Hindu-Muslim riot. The revolutionary leaders Amitab, Jiwa-nand alias Abdul tried their best to pacify the furious mob but without any success. Ganesh Shankar Vidyarthi fell a prey to the Muslim fanaticism and the British diplomacy.²

The revolutionaries figure in the romance of Vasudha and Purandar in the novel 'Aprājit'. When Shishu in his unsuccessful attempt to kill Bhadrasan is arrested, his wife Vasudha goes in the house of Purandar and lives with him as wife, but does not marry him. She had married Shishu and remained with him for five years. During this period, she made Shishu join the revolutionary party and inspired him to kill Bhadrasan. She is envious of Archana who had inspired Premchand to become a martyr. She wants to sacrifice her paramour, Purandar, for the motherland and thus surpass Archana.³ She tries her best to persuade him but succeeds only in making him offer satyagraha and go to jail.⁴

The tortures by the police are portrayed when they kidnap Saroj-Bhabi of Archana - and ask her to tell them the whereabouts of Amitab. When she refuses, they strip her of her clothes and

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¹ Mammathnath Gupta - Rangmanch - P. 145-147
² -do- -do- - P. 437-442
³ -do- - Aprājit - P. 291
⁴ -do- -do- - P. 333
in utter nudity threaten her with rape. Under the circumstances Saroj is compelled to make a promise to disclose the whereabouts of Amitab. They warn her that if she does not keep her promise, her children will be kidnapped and killed.\(^1\)

Revolutionary incidents or the details of the Round Table conference are expressed in the novel as news-items which Amitab reads in the papers. At such points the novel ceases to be a creative work and drags on to tell the history of the movements.

'Suchhār' by Manmathnath Gupta is a social novel yet it has the impressions of the Revolutionary Movement. The protagonist of the novel, Arindam, is presented as a revolutionist.\(^2\) He is a novelist and a dramatist. In his novel 'Paap ka Paisa', the hero has portrayed the life of a capitalist. He has shown in this novel that capitalism is the main disease in the society and the fault lies in the unequal distribution of wealth.\(^3\)

Dramas written and staged by Arindam also show the impress of the political movement of the Congress. The hero of the drama sacrifices his life for making his country independent. Actor Man Singh who refuses to join the foreign army which is keeping his country slave is cut with a saw.\(^4\) Arindam is sentenced for one year's imprisonment for writing this drama. The heroine Chapla too joins the Communist party after the death of Suprakash.\(^5\)

Premchand is immensely influenced by the non-violent
non-cooperation of Gandhi, yet his sympathies with the revolutionary movement as revealed in his novels, cannot be overlooked. In "Rangabhumī" Virpal Singh and Indar Datt are painted as revolutionaries. While busy in the service of village uplift at Jaswanta nagar, Vinay Singh meets Virpal Singh and there he comes to know that he (Virpal Singh) and his companions are not robbers but are in reality patriots who had revolted against the atrocities and cruelties of the King. This meeting turns Vinay Singh revolutionary and afterwards Sofia also becomes revolutionary. Atmanand in 'Rangabhumī' is also a replica of a revolutionary leader.

The trial against fourteen men going on in a Calcutta court in the novel "Gaban" is nothing but the Meerut Conspiracy Case of 1929-30. Hamanath's witness was nothing but the concocted witness, the like of which were produced against the revolutionaries in the Meerut Conspiracy Case.¹

The novel 'Sunita' by Jainendra Kumar has also been affected by the Revolutionary Movement. In this character novel, comprising of four characters, Sunita is the heroine. Hariprasanna is the leader of the revolutionary party. From a housewife Sunita changes into a consecrated queen who gives inspiration to the young men of the party. Sunita - the bhabi of Hariprasanna - corresponds with the character of Burgadevi a great revolutionary worker. Sunita goes with Hariprasanna for revolutionary work at night even though she knows that her husband who is much attached to her, has come back from Lahore. Hariprasanna loves bhabi Sunita for the reason that she will inspire the young members of the revolutionary party. Like

¹ Premchand - Gaban - P.364
revolutionary leaders, Sunita puts Hariprasanna on trial. She tempts Hariprasanna to the wrong path by attracting him by her beauty and passions in order to test him. But Hariprasanna is not led away by her attractions. Inspite of her repeated requests that he should not put his life in danger, Hariprasanna does not agree to it. When Sunita finds that he is not moved at all and is not deviating from the right path, she touches the earth of his feet as a mark of respect.1

The character of Shreekant has been shown as indirectly affected by the Revolutionary Movement. He serves his friend Hariprasanna to the maximum.2 He gives him money for the revolutionary work whenever Hariprasanna needs.3

Unlike novels of Manmathnath Gupta, "Sunita" is a well knit story and not mere history of the revolutionary activities.

The novel 'Sukhada' by Jainendra deals with the story of a revolutionist lady Sukhada who belongs to a well-to-do family but is married to a man lower in status than her. One day a 22 year old young man named Gangasingh Namdhar comes to them with a view to work as a house servant and remains in their house as such. Sukhada suspects Gangasingh a revolutionary. Suddenly one day Gangasingh leaves and goes away and after two three days of this incident Sukhada sees

2 Jainendra Kumar - Sunita - 2nd Edition Pp.139-141
3 Jainendra Kumar - Sunita - 2nd Edition P.106
his photo in the papers. He was really a revolutionary and was arrested. His arrest creates a stir in the country and Sukhada also becomes affected by his revolutionary spirit.¹

The story of 'Vivart' (1953) like that of 'Sukhada' too has impressions of the Revolutionary Movement. Though in this novel the story of revolution is well described but the modus operandi of the characters is not true of that of the revolutionists in real life. Jiten - the hero, is a revolutionist. He, after looting a mail train, takes refuge in the house of Mohini, who was known to him in his college days. Now it is four years since they met last. Mohini is now married to a rich man and is living in that house with her husband. Jiten is wounded and after remaining for a few days in the house of Mohini, he recovers. At the time of leaving Mohini's house, Jiten steals her costly ornaments. He goes to his party office with those ornaments and his companions suggest to him to change these ornaments into cash money. Jiten does not agree with their proposal but suggests to them that Harwan Mohini be kidnapped and her ornaments returned to her after taking Rs. 50,000/-. So Mohini is kidnapped and Jiten demands from her fifty thousand rupees. But she expresses her inability to do so as she does not agree with the policy of the revolutionaries. In the end Jiten under her influence, feels that the revolutionary activities cannot make the country free. He sends Mohini to her house and surrenders himself to the police.

¹ Sushama Dhawan - Hindi Upnyas - Pp.188-189
Though there is the description of revolutionaries in 'Vivart' but the philosophy and life of revolutionists described therein does not agree with their actual history.\footnote{Sushama Dhasan - Hindi Upnyas - P.174}

Besides the authors and their works mentioned above there are certain novels which have the influence of all the movements i.e. the Non-cooperation Movement, the Civil Disobedience Movement, the Revolutionary Movement, and the Communist Movement. 'Mirdeshak' by Shri Pahari and 'Terhe Merhe Raste' by Bhagwaticheran Varma depict the influence of all the movements of the period.

Naween the hero of the novel 'Mirdeshak' is an exponent of Gandhian ideology. He is of the opinion that revolutionary activities cannot free the country. He does not believe in the assassination of a few Britishers.\footnote{Shri Pahari - Mirdeshak - P.214} He wants to give a new life to the youth of the country so that every peasant in the villages and every labourer in the cities may revolt against the set up of that time. He wants to establish a state where the workers will have all the rights and the lives of all of them will be safe.\footnote{Shri Pahari - Mirdeshak - P.224} Other characters of this novel e.g. Kiran, Avinash, Vipin and Ramesh are revolutionists and they consider that only through revolutionary activities, the country can attain independence.\footnote{Shri Pahari - Mirdeshak - P.193} The hero of the novel is against these
revolutionary campaigns. He wants to infuse in the heart of every man an awakening and thus make him ready for a fight for independence in a non-violent way. He wants to give equal rights to every man and thus make the labourers and the workers an awakened power. He is in favour of ending the capitalist group of society.¹ He wants to have such ideal villages in Independent India where all the peasants and the farmers will be independent, where there will not be rich money-lenders, zamindars or patwaris to exploit them. He wants the nationalisation of all the big industries in the cities.² The hero is of the opinion that the violent revolutions are limited to a few men in big cities. Common man does not come in contact with such like movements.

While on the other side the Non-cooperation Movement started by Mahatma Gandhi is able to take the message of independence to every village.³ The author of this novel is much moved by the state of peasants of the country. He has described the deplorable condition by means of a caricature. The peasant is shown busy in growing food. The village money-lender is standing near by. The agent of the zamindar is also beside him. The village patwari has also approached and the agents of creditors are also pouring in.⁴ The solution of this exploitation has been suggested by the author in the nationalisation of the whole land and its equal distribution among all the farmers.⁵

¹ Shri Pahari - Nirdeshak - P.27
² Shri Pahari - Nirdeshak - P.246
³ Shri Pahari - Nirdeshak - P.263
⁴ Shri Pahari - Nirdeshak - P.250
⁵ Shri Pahari - Nirdeshak - P.305
The aim of the author of this novel is to show that the movements started by Mahatma Gandhi are more successful in assuring freedom than the Revolutionary Movements. Shri Pahari has very successfully dealt with the theme of the novel and has beautifully depicted that the revolutionary movements do not bring forth good results.¹

The influence of political movements on the style is also obvious in this novel. The revolutionaries by their oration mislead the innocent public and make them follow them (revolutionists). In the novel when Naweem and Kedar tell the labourers that the time to go on strike is not ripe yet and they should unite themselves instead of going on strike, Awinash dissuades them (labourers) and by his forceful speech makes them ready to go on strike. Similarly when Kiran rightly guides the labourers, Kedar's violent speech that the labourers are the real owners of the mills, creates excitement among them and thus gives an occasion to the police to fire at the labourers.² Shri Pahari's similies and metaphors have also the influence of political movement. For example he talks of 'satyagraha against sleep!'³ or 'The stomach had determined to go on strike against

1 Shri Pahari - Nirdeshak - P.388
2 Shri Pahari - Nirdeshak - P.327
3 वह वह फूल पर टैट गया। तब चाकू नाड़ू कर उठ नै चिर कै नीचे डाला। वह सुबह फूल कर टैट गया क्योंकि नीचे यूं वापस उत्त्याग बढ़ाया।

ची पहाड़ी - निःशक्त - पृ ३२७: २४७
all the things lying on the dining table'.

Bhagwaticharan Varma's novel 'Terhe Merhe Raaste' (1946) is also greatly influenced by the Congress, the Socialist and the Communist Movements. Umanath goes to Germany for studies and when he comes back, he is changed into a communist. He is of the opinion that Socialism is the only solution of all the problems of the world. While talking with Mr. Morison, Umanath says that a clear description of Socialism is given in the 'Vedas'. Men are born equal. They have created this disparity themselves. It is the duty of man to do away with these classes. It is a great pity that human beings have such a great inequality and class distinction. One is Indian, the other is Hindu and the third is Brahman. They must remember that they are men first and everything else afterwards. Umanath is depicted as a staunch communist worker and a preacher of Communism. He says that the mill-workers have the right to share the profits of the mill. The capitalists have no right to enjoy the hard-earned wealth of the labourers. The discontentment prevalent among the workers is due to the fact that they

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(1) कोई उत्तर न पा कर उस ख़ुलासे ने खाली ने पराठा थाली पर ढाल किया और अबबुर खूबीन उसे लाने लग गया। तरसारी पड़ी, अचार भी, बड़ा निराश और उसने पेट पैसे कि इन सब के बिनाई हङ्क़ेल ठान कुला था।
 दी पत्राँ - निस्सिक - पृ. २५५

(2) क्षत्री चरण बनाएं - टेकटे नीते रास्ते - पृ. ६६

(3) - वही - वही - पृ. ४५२

(4) - वही - वही - पृ. ७२४
do not have enough to eat, to wear and have no house to live in. The main reason of all these deficiencies is uneven distribution. According to Umanath these ills can only be remedied if Marxism is propagated in the world.

Rammath Tewari is an egotist zamindar who is very loyal to the Government. Deyanath is his eldest son who is a pleader. Under the influence of the Non-cooperation and the Boycott Movements of the Congress, he bids good bye to his profession and joins the Congress. In the description of the character of Deyanath, readers come across all the Congress movements, i.e. the Non-cooperation, the Swadeshi, the Non-violence, the Peasants, and the Picketing. Raja Rammath, father of Deyanath tries his best to dissuade his son from joining the Congress but without any result. Deyanath tells him that the fight of the Congress is against the foreign rule and its aim is to achieve independence. None is independent, may he be a zamindar or a farmer. The Congress itself is an institution which is comprised of all slaves and is trying to break the shackles of slavery. A man as loyal and faithful to the Government, as Rammath Tewari becomes impressed by the Congress Movements and he says to Mr. Dobson - the deputy commissioner, that he should keep in mind that he (Mr. Dobson) is a servant of the Government, which is in existence due to the support of zamindars only. He further tells him that the creation of ill will and enmity with the zamindars and talukdars is suicidal for the Government.

1 Bhagwaticharan Varma - Terhe Merhe Raste - P.221
2 Bhagwaticharan Varma - Terhe Merhe Raste - P.246
3 Bhagwaticharan Varma - Terhe Merhe Raste - P.12
4 Bhagwaticharan Varma - Terhe Merhe Raste - P.319
Dayanath with other Congress volunteers pickets all the shops selling foreign goods in a non-violent way. Their picketing the shops is just an appeal to the purchaser not to buy the foreign goods. They make the shop-keepers understand as to the loss the country is put to, by doing the trade in foreign goods. When the shopkeepers do not accede to what they say, they request the customers and explain to them how independence is put off if they go in for these goods. While talking about the importance of non-violence, Dayanath says to Markande that non-violence is not a weapon of the weak. It is a weapon of the strong. The character of Markande in this novel shows the influence of Gandhism. The youngest son Prabhanath has been influenced by the Revolutionary Movement. He falls in love with Veena - a revolutionist, and joins the revolutionary party. Prabhanath and Veena try to spread the Revolutionary Movement in every corner of the country. According to the leader of the revolutionary party if at all any party is facing the British Government, that party is the revolutionary party. In this party the feats of the Bengalee youths are wonderful. They have in their hearts a feeling of revolution. They face the bullets and lay down their lives. The foundation of the revolutionary party is based on violence and power and upon these very things they depend. They require money for the

1 Bhagwati Charan Varma - Terhe Merhe Raste - Pp.42-43
2 Bhagwati Charan Varma - Terhe Merhe Raste - P.504
3 Bhagwati Charan Varma - Terhe Merhe Raste - P.213
4 Bhagwati Charan Varma - Terhe Merhe Raste - Pp.219-220
purchase of weapons from Germany and Japan, and they get the same by committing dacoities.\textsuperscript{1} Veena and Prabhamath both are arrested. They commit suicide but do not leak out any secret about their companions.

Bhagwaticheran Varma’s novels express the individual awakening in the middle class society. In ‘Terhe Merhe Rāste’ the analysis of political thoughts has a similar aim. The three sons of Rammath represent three different political parties i.e. the Communist, the Congress and the Revolutionary.\textsuperscript{2} The inter-dissensions among these parties have been well depicted. The circumstances in the novel are concerned with the political movement of 1930. Pt. Rammath is the symbol and representative of the Indian capitalists, who were of the opinion that the foundation of the English Government is very strong and firm and that the political movements cannot shake it.\textsuperscript{3}

‘Swadhinatā kē Path Par’ written by Gurudatt is a story of Revolutionary Movement yet the author in this work seems greatly touched by the Gandhian ideology. From the revolutionary angle he changes to the Gandhian viewpoint in this novel. One portion of the novel deals with the depiction of revolutionary activities in Benaras and Bengal, while the second portion turns the heroine of revolutionary activities into a staunch follower of Gandhi. Purnima is a typical revolutionary character in the first portion of the novel.

\textsuperscript{1} Bhagwaticheran Varma - Terhe Merhe Rāste - P.224
\textsuperscript{2} Sushama Dhawan - Hindi Upnayās - P.96-97
\textsuperscript{3} Sushama Dhawan - Hindi Upnayās - P.104
She is so much affected by the non-violent policy of the Congress that she leaves the revolutionary party and takes part in the Satyagraha Movement. She becomes such a staunch follower of shimsa that she does not give refuge even to her lover, Madhusudan, who had fled away from jail. She wants that he should hand himself over to the police.\textsuperscript{1} The character of Purnima described in the first portion of the novel is that of Sushila Devi alias Deedi. Her brother Narottam is a big revolutionary. She actively takes part in all the terrorist activities of the party. She plays the part of a dancing girl at the time of throwing of a bomb at the wicked collector; she works in the cinema company for earning money needed for the party; and above all she brooks insults inflicted on her by Kamal but does not leave the party nor disobeys the orders of Dheerendra - the leader of the revolutionary party. She risks her own life to save the leader from being arrested by the police at Gayaghat. She even ignores the request of her lover who tells her that he will not allow her to go alone as there is every danger of her being arrested. The characters, Tapaswini, Narottam, Kamal, Dwivedi, Avinash, etc. are revolutionists. Dheerendra is the leader of the party. Rai Sahib Kunjbehari is a stooge of the Government officers. He works from morning till evening to please them. Under the influence of the Non-cooperation Movement he abandons the title of Rai Sahib and stops subscription to the war funds or for building the monuments to the Governor and others.

'Swadhinata ke Path Par' is a novel of incident. All the incidents described in it are real episodes which happened

\textsuperscript{1} Gurudatt - Swadhinata Ke Path Par - P.400
during the Revolutionary Movement. The murder of collector, 'money-actions', 1 dissension in the party and the formation of a second revolutionary party, their jail life and the running away from the prison, the Banaras and the Nymensingh Conspiracy Case are actual happenings. The depiction of the futility of revolutionary activities, and the effectiveness of the Non-Cooperative and the Satyagraha Movements is the theme of the novel. The author has been very successful in his object.

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1 The revolutionists described the dacoities committed by them as 'money-actions'.
Short Story.

The development of Hindi short story has a close relation with the political movements of the age. Satyagrahas, strikes, non-cooperation, picketing, burning of imported cloth, the boycott of foreign goods, inhuman treatment meted out to the political prisoners, impoverishment of the peasants and labourers form the subject-matter of Hindi fiction of Utthān Kāl more especially of the short story.

A son represents the Congress workers while the father is a cog in the machinery of the Government. When the agitation is going on, the father orders for the lathi-charge or firing on the volunteers amongst whom is his own son. The conflict in the mind and heart of the father at that critical juncture forms the subject-matter of literary expression of a high order. Similarly a father who is a sub-inspector or an inspector of police, while on duty orders the lathi-charge and firing on a procession in which his own son is also participating. In the end the father gets message of congratulations from the superintendent of police for doing his duty well, but the climax of a great artistic value is reached, when he sees the dead body of his son killed in that firing.

Premchand, Jainendra Kumar, Jaishankar Prasad, Manmathnath Gupta, Acharya Chaturvedi, Pandey Dechan Sharma 'Ugra', Bhagawaticharan Varma and Yashpal wrote stories under the sway of political movements of the period. Among all these Premchand is considered as the king of story tellers. He wrote about 300 stories and a good number of his stories bear the impress of political movements of the time. As he himself was to a great extent influenced by the movements organised
by the Congress, his stories show the impact of the movements of the Satyagraha, the Non-cooperation, the Peasants and the Harijan uplift.

**The Satyagraha and Non-cooperation Movement.**

In his story 'Lafiesta' Haribilas, the hero, resigns from his twenty years' long Government service. This action of resigning is under the impact of Mahatma Gandhī's movement of non-cooperation. The resignation of Haribilas in this story is the resignation of Premchand himself. Mahatma Gandhī visited Gorakhpur in 1920 and delivered a speech about non-cooperation in the then called Gazimān maidan. Premchand also attended that meeting and was so much impressed by Mahatma Gandhī that he resigned from his 20 years' long service.

Similar influence is seen in Premchand's other stories. In his story 'Mān', the author has described the Government service as the shackles of slavery. Prakash is selected for higher studies in England on Government expenses but Karuna, his mother does not want him to go there, to do his I.C.S., and become a magistrate. She wants that Prakash, like his own father, may join the Congress movement and thus lay down his life in the service of the country. When Prakash argues that as a magistrate he can do service to his country many times more than as a Congress volunteer, Karuna does not agree with him. She is of the opinion that the Government do not give their servants freedom. They have to act according to the set rules of the Government. She advises him not to be allured by the Government posts.

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1 Premchand - Manower, Part I - P.57
2 -do- -do- - P.58
The story of 'Lag Dant' contained in 'Prem Prasun' embodies different commotions of the Non-cooperation Movement. The author, in this story looks more of a propagandist than an artist. He preaches to the readers to wear home-made Khadi, not to drink, not to go to the courts of law, but to have love for one another. He considers this as the real Swaraj.¹

The story 'Do Beilon ki Katha' is also founded on the Non-violent Non-cooperation Movement. The bullocks Moti and Hira are the symbols of the Indians and the character of Gaya is that of the British masters, who takes hard work from the bullocks but gives only coarse meals. They remain semi-starved but do not hit any body with their horns. When they are shut up in the cattle-pound, they break one wall of the pound thus enabling every cattle to run away but like true satyagrahis, they themselves do not abscond.²

'Hamī kā Tattu' is also a pen picture of the Non-cooperation Movement. The story awakens in the readers a spirit of sacrifice and patriotism.³

All the characters of the stories contained in 'Samaryatra' correspond to those of volunteers of the Congress and the policemen of the bureucratic Government. The theme of all the stories reflects the programme of the Indian National Congress, for example boycott of the foreign goods, picketing the shops dealing in foreign cloth and liquor, tortures by the police

¹ Premchand - Prem Prasun - P.85
² Premchand - Premchand ki Sarwa Shreshth Kahanian - Pp.184-204
³ Premchand - Mansrover Part II - Pp.304-317
and the toleration of the volunteers in a most non-violent way. The object of all these stories is the very same which was that of the political movements of the Congress e.g. propagation of the swadeshi, burning of the imported clothes, bringing political awakening among the villagers, discouraging the use of intoxicating drinks, and reforming the police by non-violent means, etc.

The first story of "Samayatra" is 'Jail'. The protagonists are two women, Mridula and Kshma Devi who are imprisoned for taking part in the Civil Disobedience Movement. Mridula, though not very active worker, is arrested at the picketing spot. Kshma Devi joins her in the jail later and gives her news of the outside world, with a long sigh and eyes filled with tears. After sometime Mridula is released. Shortly afterwards she comes across an incident which brings a change in her life. The police while realizing the land revenue by force, insult a farmer's wife and kill the farmer. The villagers take the dead body in a procession to the city. Mridula's husband goes to see the procession and is shot by the police. As soon as mother-in-law of Mridula comes to know about the death of her son, she rushes to the place of incident and becomes a victim of the police shooting. Mridula's son while standing on the porch of his house is also shot by the police. Mridula thus gets greatly moved by the atrocities of the police. Having lost her three relatives in this way, she leaves her home, joins the Congress and lives in Mahilsashram. The next day's procession is led by Mridula and consequently she is arrested and then imprisoned. She feels very happy and contented in remaining for the whole life in
that very jail from where she had been released.

Premchand has in this story very successfully achieved his object. How a conservative family after having been influenced by the Congress agitation, joins the political movements and sacrifices every thing, is well portrayed. The plot, characters, dialogue and the object all have the influence of the Congress movements of the time.

The story 'Samar Yatra' has also the impact of the Satyagraha Movement. The Congress jatha goes from village to village enrolling new members of the Congress. Most of the villagers join the Congress, even the very old and aged woman Mohari joins the Congress and takes part in the satyagraha. Similar influence is evident in Sudarshan's story 'Satyamarg'. Mohammed Abbas, a loyal government servant is very ambitious and wants to become Khan Sahib. When he sees that the starving mother of Amarnath Asiri, who was arrested during the Non-cooperation Movement, refuses to accept one hundred rupees offered by the secretary of the City Congress Committee, his mind is absolutely changed. The words of old lady who is prepared to sacrifice her other sons in case she had, greatly influence Mohammed Abbas. Secondly

(1) \[ \text{विज्ञान वैद्य ने लुभाये ये बालक है उस की के वा के दिल तोऱे पाल साथ पुत्र होते वो गाते को पूरा के कुस से होले है। परन्तु पूरे पापि स न आजी में वह रुपये न डरे, केवल नमूनी है फॉर पापिए।} \]

[ punjabi text]
when Abbas sees a Muslim young man throwing himself in the burning pier of Lokmyna Tilak, he is absolutely changed. He resigns from the government service and joins the Congress. 1 The story 'Andhere Mēn', too, has the impact of the Non-cooperation Movement. Bhagat Ram and his wife, Mohini prefer death by hunger to the acceptance of the government service. 2 In the story 'Quaidi' Abdulwahid, a rich young man is arrested on the day he is to celebrate the honeymoon. Renouncing the joys of life, he embraces arrest and jail life. In the prison, he is given allurements and temptations but the patriotic young man prefers to remain in jail. 3 The story of 'Subhadra ka Uphar' contained in Suprabhat has been written under the influence of the movement of the boycott of law-courts and submission to the decisions of local panchayats. Sudarshan has depicted that law courts do not do justice. Lala Meghraj takes a vow that he will never file a suit in the court in future. He tears out the promtotes even. 4

The story 'Kunwar Sahib mar Gali' by Bhagwaticharan Varma contained in his work 'Instalment' has also the same influence. Kunwar Kanwalnarayan, while going in his car witnesses the police lathi-charge on a procession proceeding towards civil lines. He is deeply moved by this high-handedness. The patriotic feelings surge in his heart. As a result, he joins the satyagrahis and courts arrest.

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1 Sudarshan - Suprabhat - P.73
2 Sudarshan - Suprabhat - P.102
3 Sudarshan - Suprabhat - Pp.104-107
4 Sudarshan - Suprabhat - P.150
'Leuh Purusha' by Acharya Chaturse is a story dealing with the uprising of the Congress. It narrates the meeting in which Rajagopal Acharya, Desh Bandhu, Sarojini Naidu, Lala Lajpatrai, Maulana Shaukat Ali, Hakim Ajmal Khan, and Kaka Kalelkar gathered in Mahatma Gandhi's ashram, were pondering over the matter of awakening the masses by way of some agitation. In that very meeting they got the news of the death of Balagangadhar Tilak. They passed unanimously the resolution of starting the Non-cooperation Movement. In that very meeting Mahatma Gandhi started the collection of funds for that movement.¹ The story 'Warrant' by the same author is a satire on those who wanted to make a name for themselves during the movement of Salt Satyagraha without real sacrifices. The character of Dictator in this story reveals as to how he arranges a telephone call supposed to be from the police-station in the Congress office conveying the message that the Dictator should court arrest at the police-station. On hearing this call a big procession is arranged in which Dictator, heavily garlanded, is taken to the police-station. But when the procession reaches the destination the police-inspector tells Dictator that there are no warrants for him and there was no telephone call from the police-station in connection with his arrest. Consequently he is taken back home in the same procession. People assume that the police dared not arrest him. Acharyaji has presented a very realistic portrait of such leaders.²

¹ Acharya Chaturse - Dukhva main ka se Kahun - Pp.122-130
² Acharya Chaturse - Dukhva main ka se Kahun - Pp.115-121
The story of 'Prastav Swikār' by Bechan Sharma 'Ugra' is also impressed by the Satyagraha and the Non-cooperation Movement. It describes the atrocities committed by the Government on Sardar Nawabsingh and Sardar Nidarsingh who laid down their lives for their country. Nawabsingh accompanied by his daughter Saloni goes to see the morcha of Guru-kā-bēgh. He is moved to see the cruelties committed by the police on satyagrahis, Nidarsingh and his son Maden. The very Nawabsingh who used to say that the Government is not at all at fault but the fault lies with the Indians who are fighting against the mighty Government,¹ is totally changed. He is profoundly moved by seeing the wicked deed of the Government and says to his daughter that he has become convinced that the Akalis are in the right and the Government is in the wrong and is unjustified. The old Nawabsingh wishes that he had a young son like Madansingh along with whom he would also have taken part in the satyagraha at Guru-kā-Bēgh.² The influence of satyagraha is not less on the character of Saloni. She is always cursing the family, she is born in. While talking to Maden she admits that she is born in the family of Vikatsingh who in the second war of Sikhs took the side of the English and thus brought a bad name to her family. She is so much nationalistic that she is prepared to atone for the mis-deeds of her ancestors.³ When she finds her father influenced by the patriotism of Nidarsingh and Madansingh, she

¹ Pandey Bechan Sharma 'Ugra' - Krentikari Kahanian - P.31
² Pandey Bechan Sharma 'Ugra' - Krentikari Kahanian - P.37
³ Pandey Bechan Sharma 'Ugra' - Krentikari Kahanian - Pp.30-31
accompanies her father in the guise of a boy. They resort to satyagraha, expose themselves to the wickedness of the Government and thus wash away the blot on their family.

The theme of the story 'Safader' by Rahul Sankrityayan is the Non-cooperation Movement of 1920-21 which made many barristers leave their lucrative practices at the bar and join the Congress.

The character of barrister Safader in this story greatly tallies with the life of Pandit Motilal Nehru who left his English ways of living, renounced his lucrative practice, and gave away his palatial house to the Congress party. Safader's wife Sakina also began to use khadi and followed her husband in joining the Non-cooperation Movement. The character of Shankar in this story is also the product of the same influence. Both Safader and Shankar are arrested and imprisoned for one year in Faizabad jail. The dialogue between Vinayak Prasad and Safader also depict the influence of the political movement of boycott and non-violence.¹

The story of 'Bētē ki Maut' by Vishnu Prabhakar deals with the sacrifice of Kidarnath's son who had been taking part in the independence movement without the knowledge of his father. He lays down his life but does not allow the tommy to insult his khadi cap. When Kidarnath comes to know about the sacrifice of his son, he is also changed.²

¹ Rahul Sankrityayan - Nūlā se Ganga - P.362.
² Vishnu Prabhakar - Rehmān kē Bētē - P.96
Peasant Movement

Premchand in the story 'Sawas Ser Gaihun' has portrayed how a village money-lender sucks the blood of poor peasants. A peasant named Shankar once took on loan one seer and a quarter of wheat from the village brahman afterwards the village mahajan. In seven years, that one and a quarter seer of wheat grew up to five and a half maunds and the village brahman got the promote for the value of the quantity written from Shankar. The poor and innocent peasant had to labour hard day and night and to remain semi-starved for paying off the swollen debt. So much so Shankar had to serve that brahman who may be rightly called as the village bania, without any wages for full 20 years when the poor fellow died and still there were Rs.120 due from him.

'Pus ki Rât' is a story of the appalling poverty of the peasant labourers and their inability to pay off their debt. A peasant labourer shivers in a winter night for want of a blanket which he cannot afford to buy. The freezing cold makes him unable to move about on the farm and consequently the whole of it is ravaged by wild cows.1 The author has achieved in this story the ideal of compactness and spontaneity.

Premchand's 'Kafan' and 'Lêkhak' are the portraits of the poverty of Indian society. In 'Kafan' Sheesu and Madhav are the beggars. Madhav's wife Buddhia has labour pains but he cannot afford to render any medical aid to the poor lady and consequently she dies. The oppressed life of the father

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1 Premchand - Manusrower Part I -
2 Premchand - Kafan - Pp.7-9
and the son makes them fatalistic and callous. In the morning when Gheesu and Madhav find Muchia dead, they have to beg from the village zaminder and others for her shroud. The story of 'Lekhak' reflects the life of the author himself. Poverty among the educated and literary men is depicted in this story. Praveen works day and night writing books and articles but he cannot make both ends meet. How scornfully the capitalist class looks upon the litterateurs is also described in this story.

'Ahuti' has been written under the influence of the village and the peasant uplift campaign. The life history of three students Roopmani, Anand and Vishamber is depicted in this story. The M.A. Examinations are quite near when Vishamber leaves the college and goes to the villages to bring awakening among the villagers and as a result of it he is arrested and sentenced to two years' imprisonment. Roopmani also goes to Raniganj to complete the work started by Vishamber. She joins the Congress, quits her house-hold comforts, discontinues her studies and puts herself heart and soul in the uplift of the peasants. Her character shows the influence of socialism. She is of the opinion that swarajya will do away with the social and economic disparity. She wants a society in which there should be the least disparity. The theme of 'Ahuti' is that independence without a change in the economic structure might only mean the substitution of one kind of subtle oppression for another, of native exploiters

1 Premchand - Kafan - Pp. 7-9
2 Premchand - Kafan - Pp. 17-20
for the English. "If after freedom, we carry on as now", says Roopmani, "why, let us dump such freedom in the sea. We all know what we are fighting for. It certainly is freedom, but it is more than freedom. It is to reduce oppression, promote culture; it's for clean homes, smiling children; enlightened universities, and honest law courts. I don't give that" - she snaps her fingers - "for freedom as such. I don't give that for freedom, if freedom means putting Govind in place of John." ¹

Jaishankar Prasad in his story 'Bēri' analyses the oppression in Indian society and finds exploiters in Indian society as also amongst the ruling classes. He has portrayed the miserable and pitiable conditions of a poor blind beggar who puts the fetters on the feet of his son so that he may not run away and remain guiding him when he is begging for the sake of his livelihood. The poor boy with fetters round his feet is run over by the car of a capitalist, Naween, who is driving in the crowded bazaars, at the fast speed of forty miles per hour. The poor chap dies on the spot. The author has achieved his aim of bringing home to his readers the appalling poverty prevailing in the country and the bent of mind of the capitalists who do not care to stop their cars even when the poor fellows may be run over.

The stories of 'Madhwa' and 'Neera' in 'Andhi' written by him describe the same state of appalling poverty prevailing in the country. Madhwa is a poor boy in the service of a rich

¹ Hansraj Rahbar - Premchand, his life and work - P.123
man Thakur Serdarsingh. The poor boy serves the Thakur from morn till night, puts up with his abuses and beatings but neither the Thakur nor his Jamadar-Lallu cares for the poor fellow. Sometimes he has to remain without meals even. So much so that a poor drunkard is moved when he sees the miserable plight of the hungry chap. He had one rupee which he had got after seven days and with which he was going to purchase liquor to which he was badly addicted. On seeing the condition of the poor hungry boy, he takes him to his house, purchases sweets and pures with that rupee and feeds the poor boy. The author's aim in this story is to depict the life of a capitalist who can pay to the man who entertains him but not to the fellow who serves him all day and night. The drunkard who tells tales to the Thakur can have money for liquor but the boy who had been in his service is not given meals even. This story was greatly praised by Premchand.

Acute poverty prevailing in India made an old man the hero of the story 'Neera' an atheist. When Amarnath gives an eight anna piece to the oldman, he says that God may bless him if at all there exists any.¹ The old man beautifully depicts the difference between the words and the reality. When the old man was in Mauritius, he used to listen to and read about the richness and prosperity of India. But now when he has personally come to India after the death of his wife, he finds acute poverty prevailing in the country.² The story named

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¹ Jaishankarprasad - Andhi - P.79
² Jaishankarprasad - Andhi - Pp.80-81
'Vijya' also depicts the poverty in the country. Sunderi - a widow is compelled to do every misdeed for food. Kamal exploits her and lastly they marry. The climax of the story is attained at the pitable spot when neither Sunderi nor Kamal have sufficient money to get the clothes of the child stitched for Vijaya Dashmi fair and for food. The story 'Grem' points out how the whole property of a peasant goes in the possession of Kundan Lal - the village money-lender.

Vishvambarnath Sharma 'Kaushik' also belongs to Premchand's school of thought. All stories written by him are with a purpose and object. The background of his story 'Moh' is the depiction of the life of labourers. The main character of this story is Angnco - an old labourer. In the beginning of the story 'Kaushik' has portrayed the life of a labourer with problems and conditions of work. The dialogues in the story also put forth the problems of the labourers. The language used by the characters is the same as spoken by them. The dialogues between the labourers are also written in the tone and language in which the labourers speak.

Harijan Movement

'Dudh ka Dham', 'Sadgati' and 'Mandir' are the stories dealing with the different aspects of the Harijan Movement.

In 'Mandir' a widow Sukhia wants to enter the temple of Thakurji in order to pray for the restoration of the health of her only son, who is seriously ill. The poor widow is told by her husband in a dream that her son will recover if she worships Thakurji and accordingly Sukhia pawns her silver bangles and purchases articles of worship but the cruel pujari does not allow the Harijan lady to touch the
idol of Thakurji. At last at 3 O'clock at night when the condition of her son becomes worse, she takes him in her arms and comes to the temple for worship but the pujari and his helpers beat her so much that her son falls down and dies instantaneously. The poor Sukhia also dies due to the shock of her son's death. Similar inhuman treatment is meted out to Mangal, a sweeper's son in the story 'Dudh ka dam' and to Dukhi - a cobbler - by Pandit Ghasiram and his wife in the story 'Sadgati'.

The plot of the story 'Thakur ka Kuăn' is that Jokhu, a Harijan lad, is suffering from high fever. There is no clean drinking water at home. The dirty water available at home is given to the patient will aggravate his illness. So Gangi mother of Jokhu takes the pitcher and goes to fetch water from Thakur's well. She being Harijan is not allowed to take water from that well. So she hides herself nearby and waits for the people gathered near the well to depart. At last late at night when all men go away, she goes stealthily at the well and starts drawing water. When she is drawing water, the Thakur's door opens. The poor Gangi thinks that Thakur is coming out. She is so much afraid of that she leaves the string and runs to her house. When the poor lady reaches home, she finds that Jokhu is drinking that very dirty water to quench his thirst.

Temperance Movement

The story of 'Sharab ki Dukan' has been written by Premchand after having been influenced by the Temperance

1 Premchand - Mansrowar Part IV - Pp.18-26
2 Premchand - Grömya Jeevan ki Kahanian - P.115
Movement of the Congress. The main characters of this story are Mrs. Saxena and Jairam. Jairam pickets the liquor shop and advises the drunkards to refrain from drinking. Chaudhri and Kallu who are addicted to drinking accede to his advice and break the bottle containing liquor. The two men in the shop who are drinking toddy also break their earthen pot and shout the slogan of 'Victory to Mahatmaji'. In the meanwhile a Congress volunteer comes and puts garlands of flowers round their necks. At last there is a quarrel between the spectators and the liquor shopkeeper and Jairam is wounded in his attempt to settle the quarrel. From the next day Mrs. Saxena pickets the liquor shop. The shopkeeper gets Mrs. Saxena insulted by 'goondas'. Jairam cannot tolerate this insult and tries to beat them with a lathi. Mrs. Saxena comes out before him and receives lathi blows on her person. As a result of these lathi blows she falls down in a swoon. Looking at this self-sacrifice the heart of liquor shopkeeper is changed and he declares, "From tomorrow I am giving up this liquor license. I will deal in swadeshi goods henceforth as it brings fame and also does good to others".¹

¹'Maikoo' has also the influence of temperance movement. In this story Kedir and Maikoo go to take toddy. They find that the Congress volunteers are picketing that place in a most non-violent way. They are holding national flag in their hands. Maikoo wants to go in the shop after trampling over the bodies of the non-violent volunteers. When he is trampling over the volunteers, his heart is changed. He gets into the shop, but instead of drinking he begins to beat the licensee who is distributing toddy freely. The object of the

P 76 P. Sama Yatra - P. 78.
story is to show change of heart in Maikoo. The goonda and
drunkard Maikoo becomes worthy of love and regard.

Revolutionary Movement.

PANCHEND though impressed by the political piloting of
Gandhiji, is not inspired by the principle of Gandhian
philosophy in some of his stories. In the story 'Katil',
there are two protagonists, a mother and a son. The mother
believes in ahimsa and her son being a revolutionary does not
believe in that ideology:-

"Picketing and squatting crowds do not get us anywhere", says
Lharam Vir, "You don't make a country free by singing
pious songs and parading streets in non-violent batches". -
"Kill a couple of thousand English to-day, and you have
freedom coming to you on a platter. Yes, mother. That's
exactly what happened in Russia, that's exactly what happened
in Ireland, and that's exactly what is going to happen in
India - I hope". ¹

"Phansı" by Jainendra Kumar is the collection of three
stories. The first story 'Phansı' is a character-sketch of a
man who is a big robber in the eyes of the British Government
but is considered by his countrymen as a great helper of the
poor, a staunch patriot and a brave soldier of the battle of
independence of his country. This story portrays the high
character of that extra ordinary man, the impartial character
of the English officer and the hateful degraded character of
the Indian officer. The second story 'Gadar kā Bād' deals with
the atrocities, and aggressions committed by the British.
The third story tells the secret and strange story of two

¹ Hasmraj 'Rehbar' - His Life and work - P.12
volunteers of revolutionary party working against British Imperialism.

'Krantikari Kahaniyan' is the collection of stories by Pandey Bechan Sharma 'Ugra'. All the stories contained therein have the impact of Revolutionary Movement. 'Us ki Māni' is a story of a poor revolutionary boy named Lal. He is the son of Janaki - a widow. Lal has joined the revolutionary party for the sake of independence of his country. The police raid his house and arrest Lal and his co-workers. These volunteers happily lay down their lives for their country.¹

'Kartavya sur Prem' is also the story of a revolutionary. Dorsyana is the daughter of Kovski - the leader of a revolutionary party. She joins that party. According to the rules of the party every new entrant has to undergo some trial. So Dorsyana is deputed to shoot Romnovitch - a C.I.D. officer of the Government. She poses to be in need of a job and approaches Romnovitch. When she comes in contact with him, she falls in love with him and consequently tells him the details of the secret society. Kovski is secretly watching all her doings. When he sees this, he shoots Romnovitch and sentences his daughter to be crucified.² The story of 'Vir Kanya' too tells how bravely Klorodiya, a member of the revolutionary party shoots the wicked Governor to death. She offers herself for arrest and is then killed with an electric saw.³ 'Aisi holi khelo Lal' likewise relates how Mahasinhg and Padma, not caring for the deep love they

¹ Pandey Bechan Sharma 'Ugra' - Krantikari Kahaniyan - P.56-77
² -do- -do- - P.107
³ -do- -do- - P.143-144
have for each other, lay down their lives for their country.¹

Chatursean Shastri's story 'Khuni' (1924) has been affected by the Revolutionary Movement. A character, Khuni, portrayed in this story is a member of the secret society whose aim is to murder the Britishers and to conspire against the Government. The murderer becomes a very close friend of another member of the society. The leader of the party orders him to murder his friend. According to the rules of the society, he could not ask reason and so he is compelled to kill him. The leader of the society appreciates his deed and promises to fulfil his one wish. Before putting up his desire to be fulfilled the murderer asks the reason for the murder of his friend. The leader replies that that fellow was against the creed of violence of the society and it was feared that he might have turned an approver. At this the murderer requests to be allowed to leave the society, as he himself was against inhuman murders.²

The characters of Madhavi, Suresh, Vinsi Babu, Ramendra, Uma, and Upen德拉 portrayed in the story 'Korh' written by Manmathnath Gupta correspond to those of the real revolutionaries. Madhavi, not caring for the comforts of home life prefers to bear troubles and toils for the service of the country. Vinsi Babu remains rotting in jails for years together. Upen德拉 from an amorous youth changes into a famous revolutionary young man.

The story named 'Isi Suresh kā Liye' contained in "Chitra ka Shirshak" has also the influence of the Revolutionary

¹ Pandey Bechan Sharma 'Ugra' - Kranti kari Kahani - P.87
² Krishanlal - Adhunik Hindi Sahityā kā Vikas - P.330-31