CHAPTER EIGHT

NOVEL - SANCHARAN KĀL - 1935-1947

The Progressive Writer’s Association had come into existence in India in 1935 and more and more Hindi litterateurs began writing progressive poetry and fiction. The political movements of that time (e.g. the Socialist, the Marxist, the Communist and the Trade Union movements) paved the way for the writers to create progressive literature. All these movements were gaining ground by raising voice against the social injustices, economic disparity, and the exploitation of the poor, the peasant and the labourer. The Marxist ideology had the greatest influence on Hindi literature of that time. Its principles were generally accepted by the progressive writers. Fiction writers like Yashpal, Ajney, Pratapnarayan Shrivastva, Bhagwacharan Varma, Rahul Sanskritayan, Rangay Raghava and Ramchandra Tewari had a progressive outlook and tried in their novels to present their viewpoint. In his novel 'Mahākāl', Amritlal Nagar was greatly influenced by the famine-stricken conditions of Bengal. In this novel Nagar has described the cruelties inflicted on the famine-stricken people by the capitalists. He has shown that famine was not due to the shortage of corn or rice but it was a creation of the Government as a repressive measure of the Quit India Movement of 1942. As soon as elected assembly was formed in Bengal, the famine came in. To bring the famine was a political game of the ruling Government. Firstly they wanted to show that Indians were incapable of running the Government efficiently; secondly they wanted to crush the feelings of independence from the hearts of the people by demoralising them; thirdly the Government wanted to create sentiments of ill-will, hatred and
animosity among Hindus and Muslims. In that famine the public was dying of hunger. They burnt their children alive. The modesty of ladies was outraged for a handful of rice. When general public was so much distressed by hunger, the group of exploiters represented in the novel in the characters of Dial and Dass were enjoying themselves over whisky. Monai is the character of a capitalist who became richer and richer by purchasing the property of others in return for a little quantity of rice. Azim and Nuruddin were engaged in trafficking in women. They purchased young women for a handful of rice at Mohanpur and sold them at Gauripur. Ill-will among the Hindus and the Muslims was created by the capitalists for their selfish interests. Just to outdo Azim in his trade, Monai took the shelter of religion. He approached Dial - the zamindar and instigated him in the name of Hindu religion. He informed him that the Muslims were abducting Hindu women. On the other hand Azim and Nuruddin called Hindus 'Kafirs' and prepared to take revenge upon them.

The horrible scenes of violent selfishness, and cries of the poor depicted in the novel are very touching. The description of eating one's own daughter, cow slaughter by the priest, and the sale of one's modesty make the readers' hair stand on end and create in their hearts the feelings of hatred against the exploiters. The characters of zamindar Dial and the capitalist Monai Kewat, have been represented by the author as the millstones which were grinding the common man.

1 Amritial Nagar - Mahakal - P.177
2 Amritial Nagar - Mahakal - P.179
3 Sushama Dhawan - Hindi Upnyas - P.64
"Vishād Math" (1946) of Rangey Raghava has been named after Bankim's 'Anandmath'. Bankimchandra wrote 'Anandmath' when there was a famine in Bengal at the time of the fall of Mughal empire. Rangey Raghava wrote this novel and named it as such. In this he has described the famine of Bengal which broke out when the English rule was coming to an end. Like 'Maharakl' of Nāgar this novel is also filled with pathos (karuna rasa) and describes the miserable and pitiable conditions of the famine-stricken Bengal. The aim of the author in portraying these hellish conditions and the cries of the hungry humanity is to point out the exploitation of the capitalists. The author has portrayed from various angles the dreadful sights of famine. The characters, the events and the dialogues all hold the capitalist society responsible for the pitiable condition of the famine-stricken poor people. The object of this work is to show that the disparity existing between the rich and the poor is due to the exploitation by the capitalist group. The author has also revealed in this novel that famine was not due to the scarcity of foodstuffs but it was a man-made famine. The author in the words of

(1) रांगेय राधेव - विषणव मठ - दी शब्द - पृ० ३

(2) तोंंे कटौपाण्याचू ने कला - जानले हों, मुसल्म किंग हे सव | धीर जाफर, 
एक दप धीर जाफर | जोरू ले फिल्सर बाल बली हे | वनसपते हो न 
हर्वा नतिब | लिखित हे लक्षाः हे | लिखितांक लक्षाः हे | फाईनें 
हे जारेंगी सव | सरकार का कुंक परीक्षा हे | वह वरीया मेजी, बास्तविया 
मेजी और तब लम्पुडी मेजी।
रांगेय राधेव - विषणव मठ - पृ० ३४
Arun says to Jyotsna that it is the British Government and the traitors who have sent foodstuffs to other countries.¹

The effect of communism is also apparent in 'Vishādmath' which is exhibited in the character of Arun. In the dialogue of Kishore and Arun the author opines that Bengal needs revolution and not rice and the hungry men are best suited to carry out revolution.²

"Bialee kē Bād" or "Visarjan" written by Pratapnarayan Shrivastava is a realistic novel having the influence of the Marxist and the Trade Union Movements. The characters of Waman dass, Chandranath, Abdul Majid, Popatlal, Kanchanalal, etc. depicted in the novel are the characters of capitalists. Waman dass represents as to how capitalists play with the respect and honour of the exploited. Chandranath tries to mould Kanak in the shape of a capitalist. He makes her understand that governments are being run in Europe and America by the capitalists only. They can bring the countries to war for their selfish interests.³ But Kanak is of the opinion that the capital is an

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apple of discord in all the wars. One country attacks the other for capital only. Therefore she wants to end capitalism for the welfare of the society.¹ When she does not agree with Chandranath, he takes in his possession all the property of Kanak by means of a forged document. The capitalists do not accept the right, proper and due demands of the working class. On the other hand they manage to split up their associations. They make the labourers addicted to liquor, opium, bhang and other intoxicants. So much so that Chandranath pays money to his stooges who propagate and popularise the intoxicating drugs. The Government is also at the back of the capitalists. The police fire at the labourers who go on strike in a most peaceful and non-violent way for their right demands. Thousands of labourers are killed, thousands of ladies are made widows and thousands of children are made orphans.

The author has very well depicted how the capitalists can purchase the officers of the Government by offering bribes. The police, the administration and the judiciary, all, are in their hands. All the capitalists unite together and collect money for giving it to the Government officers as bribe. In addition to the exploitation made by big mill-owners, the author has also described the village exploiters. Seth Sahib-din of Sidhauri village exploits the poor villagers. Virtuous Balvantsingh is accused of theft and the police at the instance of Seth persecute the villagers.

The characters of the novel bear traces of the Marxist and the Socialist ideologies. Devkinandan's character is that of

¹ Pratapnarayan Shrivastva - Misarjan - P.20
a true socialist. He is a mill-owner. The profits which accrue in his mill are equally distributed among the labourers working in the mill. Yashwant Singh is another socialist. In his opinion the cause of all the struggles which are visible in the world, is capital. According to him it is easy to earn wealth but is very difficult to distribute the same equally. A society can progress and flourish only if the wealth produced therein is equally distributed.¹

Kanak is also a socialist. She is prepared to look after the big property and the mills for the welfare of the society. She wants to improve the lot of the labourers whose blood and tears have produced that capital. She wants to distribute the whole income of the mills among the labourers, who earn it.² Inspite of all this she cannot do anything as the property and the mill pass in the possession of Chandranath. The mill workers, finding their demands not accepted, go on strike. Along with other demands the labourers put up for equal share out of the profits of the mill.³

Yashpal is greatly influenced by the principles of the Communist and the Socialist Movements which are evident in detail in his novels "Dada Comrade", "Deshdrohi", "Party Comrade" and "Manushya ke Rup". The life and characters he has dealt with in his novels belong to the middle class society. The period of the Sangharsh Kail was greatly influenced by the socialist

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1 Pratapnarayan Shrivastva - Visarjan - P.401
2 Pratapnarayan Shrivastva - Visarjan - P.26
3 Pratapnarayan Shrivastva - Visarjan - P.203
ideology which encouraged Marxism in India. The changed conditions of the time gave birth to new problems and some writers painted them in their works on the basis of Marxist principles. Yashpal is the topmost among them who has portrayed them in his fiction. The problems raised and the conditions analysed by him in his novels are greatly influenced by Marxism. The analysis of incidents and the portraiture of characters have materialistic viewpoint. He is of the firm opinion that idealism cannot stand against the problems of life. In his first novel 'Dada Comrade' (1941) the author has given new expression to thought. In that age there were three political currents flowing - the Congress, the Revolutionary, and the Communist. The individual Satyagraha of the Congress was bringing forth no fruit. The Revolutionary Movement was also dying away. So the communist trend with the touch of Marxist philosophy had influenced Yashpal. In his novel 'Dada Comrade' the author has disagreed with the unscientific assertions and ideas of revolutionists and has accepted the principles of communism. The background of the plot of the novel is the violent revolutionary movement, the Congress satyagraha and the strikes organised by the communist party. The characters of Dada, Harish, Jeevan and B.M. Ali are symbolic. According to Tribhuvansingh - the character of Harish is the character of the author itself and Dada's character is that of the famous revolutionist Chandrashekhar Azad. The object of

1 Yashpal - Bāt Bāt mēn Bāt - P.27
2 Tribhuvansingh - Hindi Upnyaas aur Yatharthvad - P.205
the novel is to show the fruitlessness of the Revolutionary Movement and the development of the Communist Party. Harish—a companion of Dada, does not believe in the money-actions of the revolutionists. In his opinion swaraj can only be achieved by joint efforts of the masses while the sponsors of the Revolutionary Movement are far away from the public touch. The secret societies, revolvers, pistols and bombs are a blockade in their way to bring about revolution.¹ Harish leaves the revolutionary group and joins trade unionism for the awakening and uplift of mill-workers. In the long run Dada is also influenced by the ideals of Harish. When the labourers are in dire need of money for the successful running of the strike they had undertaken, Dada gives them money.

The aim of 'Dēshdrohi' (1943) is the attempt to strengthen the Socialist awakening and to prevail upon the Congress ideology. The plot of the novel relates to the 1942 movement. As a consequence of second World War and the participation of U.S.S.R. in it, the socialist thoughts were being strengthened in the political and social life of India. These conditions gave inspiration to the author to write this novel.² The atmosphere, the plot, the characterisation, and the events stand to bring out the theme. Badrinath represents the Congress. He, having the influence of Gandhian ideology of non-violence, tries to patch up the differences of the labourers and mill-owners by love, non-violence and self-sacrifice.³ He also forms separate unions of

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¹ Yashpal - Dāda Comrade - P.61
² Yashpal - Introduction to Deshdrohi - P.6
³ Yashpal - Dēshdrohi - P.169
the carders, the spinners and the weavers.\(^1\) By way of satires on Radhrinath, the author has depicted that the Congress is an institution of capitalists. Its dream of making socialist society is meaningless. Shivnath is a socialist. He, with the help of Sher Khan and Marathe tries to bring about unity among the labourers on the common question of wages. He, after uniting them, wants to drag them into politics. He knows that the demands of the labourers cannot be accepted and the resultant strike will serve the purpose of training the labour for the imminent struggle.\(^2\) During the Quit India Movement the communist party opposed the socialists and the Congress. The same influence is evident when Dr. Kharma - leader of the Communist party, with his comrades does not allow the mill-workers to set the mill on fire. At this there ensues a quarrel between the two groups in which Kharma is wounded.

The object of this novel is to prove that the programme of the communist party is more useful than that of the Congress but the author has not been successful in his effort. The characters in the novel are so weak that it looks as if they have got no individuality and entity of their own. Take the example of the hero Bhagwandass Kharma. He has been characterised as a revolutionist in his school days but when Shivnath is arrested while trying to prepare bomb, he gives up the revolutionary activities and like ordinary boys, sticks to his studies; he becomes a doctor and joins the service. When he is kidnapped

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1 Yashpal - Déshdrohi - P.175
2 Yashpal - Déshdrohi - P.75
by Waziris and converted into a Mohamadan, he reaches Gazni, and marries Nargis. He does not stick to Nargis even and runs to Russia. At Smarkand, Gulshan attracts him but the love of his country compels him to come to India. He comes to India in a secret way under a different name, that of doctor Varma. Owing to this very thing he could not achieve his end. Had he come to India openly, he would have been successful in his aim. All these things show an escapist tendency.

In his eagerness to put forth his own ideology the author at times, has distorted the events and has spoiled the technique of the novel. It is of course in the dialogue that he convinces the reader and brings home to him his point of view logically. Instead of depicting the historical background of Gandhism, Socialism and Communism, he ventures to relate the history of their development with the result that the interest of the reader is aroused in the history of the facts and not in the artistic representation of the facts.

The plot of "Party Comrade" (1946) revolves round the general elections of 1945 and the manifestos of political parties e.g. the Congress, the Muslim League and the Communist. The Muslim League was fighting for the attainment of Pakistan for the Muslim community; the Congress was against the ideology of Muslim League and was fighting for the removal of the shackles of slavery. The communist party's aim was to attain independence even if there might be the partition of the country. In their opinion a group of capitalists, who were the agents of the English, had entered in the Congress and they had misled the masses.¹ The communists were doing their work mostly among the poor and

¹ The communists were doing their work mostly among the poor and
the labourers and were advocating and supporting their cause. When there was firing on the naval forces who had gone on strike, the communists supported them. The Congress party considered the communists as traitors. In their opinion they were the stumbling block in the way of attainment of independence as they were against the Congress during the Quit India Movement and had supported the Muslim League demand of Pakistan. They were therefore called the stooges of Muslim League.¹

Geeta - the heroine of the novel is a communist worker. Due to her contacts, Padamalal Bhawariya a representative of the capitalist society, is influenced by communism. A drunkard goonda is changed into a martyr and lays down his life for the country. Geeta is such a staunch disciplinarian that she does not go to see the dying Padamalal Bhawariya without the permission of the party leader, even though she desires to do so. Shamu, younger brother of Geeta, becomes a staunch communist under her influence. Meghnath, Mazher, Shrinivas, all are the members of communist party.

Bhawaji is the character of a Congress leader. He goes to Bhawariya to have his and Putulal's support to uproot the communist propaganda. By having their support he intends to have the support of all the goondas of Bombay and thus harass the communist workers. He misguides Bhawariya by telling him that the communists are financed by the British Government and Muslim League and are therefore supporters of the Pakistan Movement.²

The object of the novel is to show that the communists

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¹ Yashpal - Party comrade - P.27
² - d. - - d. - - P.63
were fighting the English for the independence of the country. Though the author has achieved his aim in this novel, yet it has certain short-comings. The dialogues of the characters are full of the preachings of the communist or the Congress party. The novel is full of factual data which has not been imaginatively treated. The strike by the naval forces, their procession and the firing by the British troops, the treatment of the Congress and the attempt of the communists to unite Hindus and Muslims are the real happenings.

'Manushya kē Rup' is not much influenced by the political movements. Only the character of Phansingh portrays the type of different political movements. He is imprisoned in the capacity of a volunteer of the Congress. After his release he passes through different phases of life. He joins the Indian National Army and becomes a prisoner of war and is released after independence is attained by the country. Bhushan represents the communist party. He often preaches communist ideology and delivers lectures on Marxism.¹ This political motive becomes too obtrusive and consequently some portions of his fiction read like crude propaganda though the author possesses a fine organisational skill.

Rahul Sankrityayan's novel 'Bhāgo nahin Bedlo' depicts the poverty-stricken condition of the peasants and the labourers. The peasants grow sugarcane which is sold in the market at a very low rate of -/4/- per maund. Dukhuram and Rajbali, the representatives of the peasants, unite the farmers and manage to have the rate of sugarcane raised to -/8/- per maund.² Bhaiyya is the representative of the

¹ Yashpal - Manushya kē Rup - P.75
² Rahul Sankrityayan - Bhāgo nahin Bedlo - P.33
Marxist party. He says that the capitalists have sucked the
blood of the peasants and the labourers and have rendered them
poor.¹

In the novel 'Singhasenapati' (1944) the author has
visualised a Republican Marxist society. The characters and
events of social life in the republican government of Lichhvis
form the basis of the novel. At the end of the novel the author
has endeavoured to show that in the present circumstances
Marxism is just old Buddhism. Both are against the social
disparities. While Buddha was against the Brahmanic culture,
Karl Marx opposed the capitalist society. The Buddha and Karl
Marx, both, fought against the odds of life. By pointing out
such similarities the author has supported the Marxist thought.

'Jai Yadvhey' by the same author is also greatly
influenced by the Marxist ideology. Though it is a historical
novel yet its basis and background are the principles of
communism. The aim of the novel is to justify that republican
government is better than the monarchical. The author has done
this by showing that the Buddhist ideology was also the same as
that of communists. The establishment of Buddha's 'Sangha' was
on the republican basis. The property of the Sangh was not in
the possession of one man. It was under the possession of all
the 'bhikshus' and amassing of wealth was also prohibited.

Though the novels by Nagarjun can be categorised in a
group having the influence of Marxism, yet his fourth novel
'Saba Batesarnath' (1945) is the only work which can be said
to have been influenced by the political movements. The
exploitation by the alien power, the cruelties of the
zemindars and the history of different political movements is
described on the one side while the abolition of zamindari and the details of the Congress rule have been narrated on the other side. The old banian tree gives to Jackson lively descriptions of the Company rule, the Champaran Satyagraha, and other political movements. The character of the banian tree is the symbol of an old peasant. The theme of the novel is to tell Jackson the injustices done to and the exploitation made of the peasant and the labourer and to make him impressed by the Communist Movement.

The Sangharsh Kal in the political life was a period of final struggle for independence which made even the non-violent constitutional Congress party pass the 'do or die' resolution. The Satyagraha and the Civil Disobedience Movements were of course going on in the period of pre-Quit India Movement. The fiction writers of that age, therefore, continued being influenced by the Congress movement though their works had the touch of other movements as well which were prevalent at that time. Pratapnareyan Shrivastava, Namswar Shukla 'Anchal', Kemamnath Gupta are among the leading novelists whose fiction has also the influence of Gandhivad.

The influence of the ideology of Gandhism's truth, non-violence and the instructions of leading the life of penance and renunciation is apparent in the novel 'Visarjan' written by Pratapnareyan Shrivastava. Chandernath took in his possession the property of Wansandass by deceit. 'Kansak' did not enjoy that property but renounced it instead. A girl born and bred in such a rich and aristocratic family chose to lead a life of penance. She went to jails, took bread made of flour mixed with dust but did not budge from the path of her duty. She remained engrossed in the service of the country.
In the judicial court when the judge was going to declare judgement in favour of Kamath and thousands of labourers were getting excited, Kanak told them to be peaceful, non-violent and to adhere to constitutional ways. When there was strike in the mills, Kanak instructed the labourers to resist the excesses of the mill-owners most calmly and non-violently and not to get excited. Whatever excesses may be committed by the mill-owners, they (labourers) should remain non-violent.

Influence of non-violence is obvious in the village life as well. The capitalist Seth Sahibdin perpetrated many atrocities on Balwant Singh but he tolerated and bore all of them most calmly and peacefully. The villagers took him (Sahibdin) to task by social boycott which proved to be a very useful weapon for reforming him.

Rameshwar Shukla 'Anchal's novel 'Chariti Dhoop' has depicted the life of common man during the period between 1932 agitation of the Congress and the establishment of the Congress ministries in different provinces. In this period there was coming into prominence a group within the Congress body which had contacts with the socialists and the bolshevists. Revolution, may it be social, economic, or political, was the call of the age. The influence of this very revolutionary spirit is obvious in this novel. At the same time the revolutionary activities in the novel have the touch of non-violence rather than that of communist ideology. The mill-workers go on strike for their rights but do not resort to violence. Their creed is non-violence and not violence. They prefer to be killed than to kill.¹ The factory owners through their

¹ Rameshwar Shukla 'Anchal' - Chariti Dhoop - P.305
agents try to commit some deeds of violence so that the police may come into action, but the strikers continue their strike most calmly. They resort to satyagraha in the most non-violent way. The workers are made to know that in a slave country, to do deeds of violence means to invite Government - atrocities and repression. They stick to non-violence and lay their lives for their objective. So much so the labour leaders go from street to street and house to house and preach to the labourers to be calm, peaceful and non-violent.

The influence of exploitation in its varied forms, may it be the exploitation of the peasants by the zamindars, the exploitation of the labourers by the mill-owners or the exploitation of Indians by the English rulers, forms the plot of the novel. The characters of the novel belong to middle class. Mohan, the hero of the novel, is a young man from a lower middle class. He is depicted as the commander of all the anti-exploitation movements. The aim of the hero is not to care for his own comforts but to make his countrymen happy. In order to achieve this aim he is prepared to make every sacrifice. He wants to bring a change in the set up of the society. He wants the labour to achieve power and end capitalism. The remaining characters belong to other sects of Hindus, Muslims and Christians, which is a sign of the influence of the unity movement especially the Hindu-Muslim unity movement. The labour workers named Tara, Mohan, Shrimati Mehra, Shrimati Khanna, Gianeshwar, Bakar, Hanif

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1. Ramasgwan Shukla 'Anchal' - Charit Dhoop - P.306
2. -do- -do- - P.279
3. -do- -do- - P.120
who reach at the gate of Ideal-Mill belong to different sects and religions.\(^1\)

The influence of the Non-cooperation Movement, is also apparent in this novel. Mohan comes to Kempur from his village for studies but there he engaged himself in the work of the Congress and gives up his studies.\(^2\) The women characters promote the plot of the novel. Mamata - a woman characters - wants to get out of the old rut. She does not want to be dependant upon men. She is prepared to do every work for her individuality and sanctity.\(^3\) She wants that a woman be independent. She may not be considered a thing of beauty only. She may not be compelled to depend upon others and be their property for the sake of bread only. She may have the right of independent thinking.\(^4\)

**Quit India Movement**

The Quit India Movement played a great part in the creation of Hindi fiction especially novel. Some of the novelist reproduced in their works the same incidents, only changing the names of the leaders who took part in this movement. Anuplal 'Mandal', Pratapnareyan Shrivastva, Krishna Dass and Rameshwar Shukla 'Anchal' were greatly influenced by this movement. The second half of the novel 'Bujhme na Pee' by Mandal depicts the events of the Quit India Movement. On the 9th August, 1942, as soon as the Quit India resolution is described as passed by the Congress, all the leaders are arrested

\(^1\) Rameshwar Shukla 'Anchal' - Charthi Dhoop - P.303
\(^2\) -do- -do- P.212
\(^3\) -do- -do- P.43
\(^4\) -do- -do- P.156
Some of the exploited and aggrieved persons rise up against
the capitalists. Some hooligans set Government buildings on
fire and uproot the poles of telephone and telegraph wires.
The Congress workers preach to the masses to be calm, peace-
ful and non-violent. They go from street to street at the
risk of their lives for this mission.  

But still the
Government holds the Congress responsible for all this up-
heaval. The title of the novel is also named after an
important event. At the time of the arrest of the Congress leaders when
a train containing 32 leaders of the Congress was taking them
to Ahmednagar from Bombay, Mrs. Asef Ali had come at the
railway station to see off her husband who was among those
arrested. Abulkalam Azad, the then president of the Congress
looked at her meaningfully. Aruna Asafali understood what
Azad wanted and as the train steamed off she looked at him and
said, 'Please do not worry. I shall find something to do and
shall not remain idle.'

The same event has been described in
this novel. Mrinal - the daughter of a big zaminder and her
husband Aditya Babu join the national movement. Aditya is
arrested. When he is being taken into police custody, he
laughingly tells his wife to let this movement continue and
not let this fire be extinguished (hence the title of the novel).
The influence on the title of the novel of the above mentioned

1 Anuplal 'Mandal' - Bujhne na Pae - P.217
2 Abul Kalam Azad - India wins Freedom - P.85
3 Anuplal 'Mandal' - Bujhne na Pae - Pp.218-219
incident is described in the character of the hero of the novel, Vrajendra. He sacrifices everything for his Motherland. At the time of his death, he says to Abhysa that he has kindled the fire of the independence movement and it is his great desire that this fire should remain burning and should not die down.¹

The novel 'Bialees', by Pratapnarayan Shrivastava, too has the influence of the Quit India Movement. The kathānak of the novel deals with the description of the then political circumstances in Indian towns and villages. The British Government and their stooges, Indian rajas and high officers were creating dissensions among the Hindus and the Muslims in the name of religion; the masses organised the Quit India Movement non-violently and faced death; atrocious excesses were perpetrated by the agents of zamindars; and often the sons, daughters and wives of big zamindars, after having seen these atrocities, joined the poor masses; are well depicted in the novel. The kathānak is more or less based on actual facts and not a product of imagination. Had the author given actual names the work would have become a book of history. The preachings of non-violence and the Hindu-Muslim unity by Mahatma Gandhi are described in the dialogues of Rehim, Manohar, Gulab and Naseem. The communal preachings by the Muslim League and the Hindu Maha Sabha are depicted in the preachings of Anwar, Abdulgani and Pandit Jageshwardayal.

Sir Bhagwansingh - the hero of the novel is a big zamindar.

¹ Anupal 'Mandal' - Rujhhē nē Pēś - P.259
He is adviser to the U.P. Government, and a member of the Executive Council of the Governor. His agents do a great deal of exploitation of the peasants. When the poor peasants come to him to complain about the atrocities committed on them by his agent, Dewan Gopinath, he orders firing in which many innocent people die. The horrible sight of the firing has a great effect on the heart of his daughter, Madhuri, who turns against his father and joins hands with his brother, Diwakarsingh who is already against the policy of his father and has become a revolutionary. When masses of the village Ramaipur led by Diwakarsingh join the Quit India Movement, Sir Bhagwansingh along with British troops goes to suppress them. Seeing those non-violent agitators, Captain Morris - the incharge of the British troops refuses to fire at the peaceful masses, but Sir Bhagwansingh compels him to fire. He himself starts firing with his pistol and kills his only son, Diwakar.

Narendra is a socialist leader who has fled away from the jail, has hidden himself in the Himalayas and has organised the Quit India Movement.

The theme of 'Nafrat Imarat' (1947) written by Rameshwar Shukla 'Anchal' is also based on 1942 movement. The object of the author is to advance the cause of the independence movement. The courage and sacrifices depicted by the characters of the novel remind one of the valour of the Quit India Movement. But description of the incidents makes the characters mechanical and lifeless. Going underground of the political workers, holding secret meetings, publication of party bulletins and arranging of strikes somehow do not look natural but look as if
they are fictitious.

The plot of the novel 'Kranti Dut' by Krishnadass is also based on the Quit India Movement. The characters who promote the story are of three types. The characters of Subash and the Captain represent the revolutionary movements. The characters of Vinay shows the influence of the non-violent satyagraha. The characters of Naseem and Nur Jahan embody the urge to Hindu-Muslim unity. All these three types are busy in the service of their country but consider one another as traitors. Subash and Captain take Vinay as a traitor and Naseem as a coward. Vinay opines that leaders like Subhash and Captain are definitely patriotic but they are being misled by the authorities. Naseem thinks that at that time they should leave all sorts of satyagrahas and instead should put their heart and soul in the Congress-League unity. He further says that the country will win freedom if they demand responsible Government at the centre on the basis of Congress-League Unity.

The aim of the author of this novel is to depict the mutual strife, jealousy and selfishness existing among the Hindus and the Muslims during the movements of August 1942 and after. The writer's object is to show to the readers as to how the sacred feelings of anti-imperialism can usher in unity and tranquility. The author has very successfully achieved his aim.

1 Krishan Das - Kräntidut - P.105
2 -do- -do- P.113
The novel 'Dharmaputra' by Acharya Chatur Sen Shastri has also the touch of this movement. Shishir son of doctor Amritrai has been depicted in the novel as a true Congressite. He participates in the 1942 movement and gets imprisonment.

Raghunir Sharan Mitra's novel 'Balidan' is the creation of the influence of the revolutionary movements prevalent in the country. It seems that the author of the novel is one of the revolutionary characters described therein. The plot of 'Balidan' shows the preparation for revolution to attain independence. This armed revolutionary movement was prevalent even after the Quit India Movement. The characters of this movement are the same socialist volunteers of 1942 movement. Revolutionary Shekhar, Satinder, Rahman, Gopa, Ragini, Wyring and Nalin bear all the troubles and difficulties and sacrifice their lives on the altar of the Motherland.

'Zich' by Manmathnath Gupta is a novel which fully explains the 1942 Quit India Movement. Its characters Kaushik, Tara, and doctor Premath are types and represent the persons who took part in that revolutionary movement. How duty bound and disciplinarian were the revolutionaries is shown in this novel. Tara falls in love with Kaushik who is a revolutionary. She falls at his feet but Kaushik does not accept her. The discipline of his party does not allow him to marry Tara. Again Indra falls in love with him. He does not respond to her love too. He is day and night busy in his revolutionary activities. At last he is arrested and gets four years' imprisonment.

1 Manmathnath Gupta - Introduction to Zich -
The character of Premath and the state of his mind during the periods of the second World War, the Quit India Movement, and the visit of the Cripps Mission is well depicted in this novel. The working of his mind is representative of that of every educated man of the age. At last he becomes a revolutionary, works underground in one centre or the other, comes across Tara and marries her.

Novel 'Dali kā Bakrā' written by Manmathmath Gupta is the outcome of the influences of all the satyagrahas and the Quit India Movement. The author enumerated the sacrifices made by the people in the political struggle for independence. The hero, Hazarilal considers the orders of Mahatma Gandhi as divine orders and carries them out. He participates in the satyagraha movement, and is arrested and imprisoned. As a result all his property is ruined. During the Quit India Movement, Hazarilal who was an embodiment of peace and non-violence becomes revolutionary and becomes Vir Hazarilal. He goes underground and inspite of all the efforts of police, he is not arrested. But as soon as Mahatma Gandhi condemns this sort of violence, Vir Hazarilal surrenders himself to the police. The sacrifices of Hazarilal are the sacrifices made by common men in the independence movements.

'Masilo Āņchal' (1954) by Prameshwarnath 'Pēnu' is the record of political life from 1942 movement to the death of Mahatma Gandhi in 1948. The whole of the novel is echoing with the political movements of the Congress, the Socialist and the Communist. The character of Bāwanā is influenced by the ideology of the Congress. He is a true disciple of Gandhi.
He is known to all the Congress leaders e.g. Mahatma Gandhi, Pandit Nehru and Rajindra Babu. Like Gandhi, he also observes fast. The character of Kalicharan represents the socialist movement. In the village he raises the slogan that independence is of no use when the masses are hungry. The socialist party is the party of the poor. The flag of the socialist party is the flag of the public, of the exploited, and of the labour.¹ Seinkiji in his speech says that the end of capitalism is as sure as the setting of the sun. The mills will be in the possession of the labourers and the land will be possessed by the peasants.² The novel describes in details the repressive measures and the excesses of the police aimed at crushing the Quit India Movement.

The Pakistan Movement and Hindu-Muslim Unity

Muslim League had begun to forward their demand for a separate State for the Muslim community and this demand got momentum during the Sangharsh Kāl. The Congress was against this demand of the Muslim League. They aimed at independence without partition of the country. They, therefore, preached the unity of the Hindu and the Muslim communities. This phase in the political life of the country affected greatly the novelists of the period like Bāghuvirsharǎn Mitra, Gurudatt, Acharya Chaturas, and Pratapnarayana Shrivastava.

Bāghuvirsharǎn Mitra’s novel ‘Balidan’ was greatly influenced by the Pakistan Movement of the Muslim League.

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¹ Faneeswarnath Renu - Nasia Anjani - P.123
² -do- -do- -do- P.124
He in that novel has described that the Congress wanted that Hindus and Muslims should sink their differences and take up the reigns of the Government in their hands jointly but Jinnah - the leader of the Muslim League - did not agree to it. He wanted Pakistan and to achieve this end, Muslim League started direct action. The cities of Calcutta, Naakhali, Rawalpindi, Taxila, Kellar, Ghoragali, Nathiagali, Gujjarkhan, Amritsar and Multan were the scenes of communal riots. Mahatma Gandhi and the Congress tried their level best to check these riots but the Muslim League carried on with its programme. All these events described in the novel were actual happenings. The author has not cared to give imaginative names even to the places and the incidents. A reader when going through the novel feels that he is going through a history of the Hindu-Muslim riots and not a novel.

Acharya Chaturvedi's novel 'Dharmaputra' depicts the influence of the movement of the Hindu-Muslim unity, the Pakistan Movement and the Communal fanaticism of the Muslim League and Rashtriya Swayam Sewak Sangh. The Hindu-Muslim relations existing in India prior to the poisonous communal propaganda of the Muslim League are exhibited in the novel. Nawab Mushtaq Ahmed of Delhi bears all the expenses of the education, abroad, of a son of a Hindu friend. A Hindu doctor Amritrai and his wife Aruna keep the illicit son of Basu and treat the Muslim child as their own. They bring him up and give him high education without letting him know that he is the son of a Muslim girl who conceived before her
marriage was solemnized. Husan Bano had fallen in love with a muslim young professor Habib, by whom she got conception. The grand father of Husan Bano, Mushtaq Ahmed, did not like that she should marry a professor. She was therefore engaged and married to Nawab Wazir Ali Khan. Before this marriage could be solemnised, Husan Bano who was pregnant gave birth to a male child who was brought up by doctor Amritrai as his own son. Some years after the death of Wazir Ali Khan, Bano came to Delhi in the palace (Rangmahal) of her grand father.

Dalip - the so-called adopted son of Amritrai - grows into a staunch Hindu having the influence of communal movement of Hindu Mahasabha and R.S.S. During the Hindu-Muslim riots of 1947 Dalip gets busy in the massacre of Muslims and sets Rangmahal - (the palace of his real mother Husan Bano) on fire. Amritrai and Aruna had also come in the Mahal. Before setting the palace on fire, Dalip entreats his father and mother to go away, but they refuse to do so until Husan Bano, her maid-servant and Rahmat are allowed to be removed to safety. In the end all of them are rescued from the burning palace. Bano begins to live with Amritrai and Dalip falls in love with Maya daughter of R.S. Radha Krishan. In the meantime Aruna tells Dalip the whole story how he belongs to a Muslim family and is the son of Bano. When he comes to know about it he, with his mother Bano, wants to leave Amritrai’s house but they do not allow him to leave for the mere reason that they are Muslims. Maya marries Dalip even after coming to know that he is a Muslim.
The character of Rahim in 'Bialee' also depicts the influence of Hindu-Muslim unity. Anwar - the priest of the mosque is a Muslim-Leaguer whose aim is to stab the Hindus, kidnap the Hindu girls, loot their houses and set them on fire. He offers one thousand rupees to Rahim so that he should not stand in the way of his kidnapping Gulabi, the sister of Manohar. Rahim does not agree to it. On the other hand, advises Anwar that Hindus and Muslims are brothers. Muslims should not be inimical to their Hindu brethren. Anwar curses Rahim and calls him a Kafir. These characters symbolize the national character of the Congress and the communal character of the Muslim League respectively. Rahim tells Anwar that he should create unity and face the foreigners who are in reality creating this dissension. The character of Idu depicted in the novel is that of a devil who was playing in the hands of Anwar and Abdul Ghani but his wife was just the opposite. She told her husband that the Hindus and the Muslims are the creatures of the same God. The Hindus are the right eye while the Muslims are the left eye.

Rahul Sarkertyaya's novel 'Bhago nahin Badlo' has also similar influence. The author has depicted that Churchill, Amery and others want that Hindus and Muslims should not unite as the union will not allow the alien rulers to fulfil their desires. Similarly Rangay Faghava in his novel, 'Vishādmath',

1 Pratapnarayan Shrivastava - Biālee - Pp.65-66
2 -do- -do- P.66
3 -do- -do- P.154
4 Rahul Sarkertyaya - Bhāgo nahin Badlo - P.219
has expressed that the day Hindus and Muslims unite, there will be the end of Imperialism.¹

Though 'Iharati ki Ankhen' (1961) by Lakshminarasayala is a romantic story of Govind and Jainab, yet it is greatly influenced by the movement for Hindu-Muslim unity. The plot of the novel comprises of many romantic events which take place in a village Jagatpur. The description of Jagatpur tallies greatly with the village Bithur now called Brahamsvar in Kanpur District of Uttar Pradesh. The river Roni is no other than the Ganges flowing beside that village. This is a village where Hanna Farnavis, and Lakshmibai put up a brave fight against the English army in the so-called mutiny of 1857 and after their defeat the British Government razed that village to the ground. The love story of a Hindu boy and a Muslim girl, the place of incident being the place where Hindus and Muslims fought against the alien rulers depicts the effect of Hindu-Muslim Unity.

Gurudatta’s novel 'Pathik' has the influence of Muslim League’s demand for a separate Muslim State and the Congress striving for independence without the partition of the country. The author has well depicted how the Hindu-Muslim problem was a great hindrance in the political advancement of the country.

¹ Yada rahe, jisa din yaad hindu-Muslim shabdk eka swadh vinikar kar udain, un din samrajvabda bhi yaad sathi - gali jundi jana karna kar kame bap dho naye lari.  
Rampal Roy - visvak Mad - Pratigya Vicharan - पृ २६: १६७
According to the author the main cause of dissension among the Hindus and the Muslims was the fact that Islam is both a religious as well as a political body and this is why it could not come to an alliance with any political or religious party. The Congress wanted to come to an agreement with the Muslim League but it could not succeed. The reason of this failure was that Congress was a political party while the Muslim League was a political as well as a religious body.

The story of the novel appears to be more fact than fiction. The character of Pathik depicted in the novel is that of a true Congress worker. He cleanses the cursed temple of village Deva, starts a school over there and imparts national and patriotic teaching to the village boys. He preaches to the inhabitants of Deva village that the responsibility for the attainment of independence of the country lies on their shoulders and they should be prepared to sacrifice every thing to make their country independent.¹

At the time of election, Pathik does not see eye to eye with Suresh who is a Hindu Maha Sabhaite, so much so that he does not admit the Hindu Maha Sabha to be a political party. He does not find any difference between the political rights of the Hindus and the other Indians until India becomes independent.² Regarding the Muslim League, Pathik says to Nathur that ever increasing demands of the Muslim League are

¹ Gurudatt - Pathik - P.18
² -do- -do- P.85
the result of the Congress policy of bringing home to the Muslims that their demands are not justified. When the Muslims do not agree with the Congress, the Congress itself becomes ready to accept their unjust demands. Its result is that the Muslim League begins to take its demands as just.\(^1\)

The hero of the novel, Pathik has such a great love for his motherland that he leaves Malini for the service of his country.\(^2\) He is a staunch Congressite and considers the Hindu Maha Sabha and the Muslim League as communal bodies. He is of the firm opinion that the people who put up demands for safeguarding the rights of their own sects are a hindrance in the path of independence.\(^3\)

The characters of Vinod, Salima, and Akram, the members of the Students' Federation bear the influence of nationalism while other members represent the Muslim League. Nawab Sahib is also representative of the Muslim League. He considers the Congress party a representative party of the Hindus and the Muslim League as the representative of Muslims.\(^4\) Salima is a true nationalist. She considers the Muslim League a political party which is doing more good to the ruling Government than to their own country.\(^5\) When some Muslims object to the song of Vande Mataram saying that it preaches

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1 Gurudatt - Pathik - P.116
2 -do- -do- P.125
3 -do- -do- P.355
4 -do- -do- P.313
5 -do- -do- P.261
idol-worship, Akram tells them the meaning of the song -
'I bow to Motherland. She abounds in sacred rivers, streams
and tanks. There are good fruit trees in her and cool breeze
of Malva is blowing in this country. This motherland is full
of green fields. I bow my head before her.'

The characters of fanatic Muslims who are always on the
look out to instigate the Muslim masses, have also been exhi-
bited. The mosque-Mullas are notorious for arousing the feel-
ings of the Muslims and consequently creating hatred against
the Hindus. Quite similarly the mosque-priest of Shivpur
village makes a report in the police-station that Shivpur is
a village of the Muslims. There are ten Mosques in the village
and in every mosque, the Muslims gather for prayers in the
evening. At that very moment Pathik and his other Hindu
fellows sing and do kirtan in their temple nearby. This
disturbs the prayers of Muslims and so they are much annoyed
and there is every likelihood of communal riots.

Gurudatt seems greatly concerned at the Muslim communalism
and the Pakistan Movement in his novel 'Deash ki Hatya' (1953).
It is more or less a real story of the communal antagonism.
It deals with the murders, forcible conversions, desecrations
of temples, outrages upon women, pillage, arson and destruc-
tion perpetrated by the Muslims upon the Hindus at the time
of partition of the country.

1 Gurudatt - Pathik - P.394
2 -do- -do- Pp.102-103
The Muslim National Guard, with the cooperation of Muslim police, started Direct Action in Lahore. Their excesses made a Congressite Chetna Nand leave the Congress and join the R.S.S. who were saving the Hindus from the attacks of the Muslim hooligans during the riots. The character of doctor Khanna is that of a pure Congressite who was doing his best to stop stabbings going on at that time by forming peace committees. He was rather helping the Muslim police in arresting the R.S.S. people. The story of barrister Kewalnarsyan, his daughters Neena and Neena and the brutalities practised on Mrs. Kewalnarsyan by Yakub and others is only one example of the numerous atrocities perpetrated on Hindus. An orgy of murderous attacks on Hindus by the Muslim majority in Rawalpindi, Gujjarkhan, Hussan abdal, Peshawar, Multan, Wazirabad and Lahore is depicted in this novel. The author of the novel who was greatly under influence of Gandhian philosophy in 'Swadhinta ke path Per' turns anti-Congress in 'Desh ki Hatyâ'. The theme of the novel is the description of the inhuman excesses committed by the Muslims which the author has done without much caring for technique.
SHORT STORY

The main political movements by which Hindi story writers were influenced in Sangharsh Kāl were the Socialist, the Marxist and the Trade Union movements. The pivot of their stories was the disparity existing between the poverty struck labourers and the capitalists. The principal story writers under the influence of the above movements were Yashpal, Pushpa 'Bharati', Jainendrakumer, Sachchidanand Hiranand Vatsayan 'Ajney', Devendra Satyarthi and Rameshwar Shukla 'Anchal'. The Quit India movement of 1942 also inspired writers like Pushpa 'Bharati', Vishnu Prabhaker and Yashpal to write stories. Short stories of great artistic value were not written under the impression of the movements like the Quit India and I.N. Army. The main reason for this is that the span of time for each movement was so little that the influence of the previous movement was totally washed away from the hearts of the people by the movement that took its place. For example, the movement of the I.N.A. washed off the dreadfulness of the Quit India movement.

QUIT INDIA MOVEMENT

A few good stories aiming at the depiction of the Quit India movement were, however, written by Pushpa 'Bharati' in her work "Inqalab". The plot of the story 'Aath August' contained in "Inqalab" is based upon an actual incident. It is a fact rather than a piece of fiction. The Bombay session of the Congress was going on. Ways and means of putting into practice the Quit India Resolution were still being considered
and discussed. In the meanwhile the police besieged the pendal of the conference and arrested all the big leaders. There were arrests in the whole of the country. There were strikes in colleges, schools and the markets. The police fired at the gatherings. There were some bomb explosions in Calcutta and other big cities. The reins of this movement were in the hands of Aruna Asaf Ali, Jaiprakash Narayan and Rammanohar Lohia. In the atmosphere mentioned above a revolutionary named Patwardhan in the guise of a Seth gets in the frontier mail at Delhi railway station. He has a bundle of bulletins in his bedding. A sub-inspector of the C.I.D. also gets in that compartment. Seeing that C.I.D. police-officer, the revolutionist gets down from the train at Meerut. The C.I.D. police-inspector follows him, but the revolutionist eludes him. Thorough search of all the revolutionists is made but that clever fellow makes good his escape. The fellow who could not be arrested inspite of all the efforts of the Government, surrenders himself to the police, when Mahatma Gandhi announces that the absconders should surrender themselves to the Government. Again the dutifulness and the responsiveness of the Congress workers so greatly influence the inspector of police that he refuses to fire at the peaceful mob and consequently he is also arrested. The irony is that Patwardhan and the inspector of police are imprisoned in the same jail. Another story named 'Farr' deals with a poor girl who sacrifices her all for protecting the revolutionary fugitives. A third story named 'Bhukhā Bāngāl' depicts the awful condition of the famine-stricken people of Bengal. The ill-clad and ill-fed women offer their bodies for a handful of rice.
The pivot of the story 'Andolan' is the Quit India Movement. Patwardhan the hero of the story is arrested in the Quit India Movement. Rani is the sister of Patwardhan. When the police is lathi-charging and firing at the peaceful people attending the meeting, Rani asks the police-inspector why he is firing at the unarmed and peaceful mob. She reminds him that they are also his brethren, and that he is shedding the blood of his brethren for the sake of few chips.\(^1\) At this the police-inspector is so impressed that he leaves the service and joins the non-cooperators.

Yashpal in his story 'Khudā ki Nadād' has well portrayed the attitude of Muslim League and the Muslim officials towards the Quit India Movement. At that time Muslims were in majority in the police department in the province of the Punjab. In most of the police-stations the whole of the staff i.e. constables and sub-inspectors used to be Muslims. All of them used to obey and follow the announcements of Quaid-i-azam rather than the orders issued by the Government. Just like Quaid-i-azam, the muslim police also said that the Quit India Movement aimed at establishing a Hindu Raj in India. The Muslims had nothing to do with that movement rather they would stand in their way and would never allow them to succeed in their mission.\(^2\) The real facts were not brought on Government records. They were exaggerated according to the whim of the police. If a true official like Ubed after wandering from

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1 Pushpā Bhārati - Inqalāb - Pp.83-84
2 Yashpal - Phulon kā Kurtā - P.50
village to village reported that there was peace all over, Sayyad Imtiaz Ahmed used to curse him and a contrary report was written that it had been reliably learnt that rioters who burnt the neighbouring police-station were hidden in such and such village. As a result of the fabricated report, the police used to besiege the village, man-handled the innocent people, loot their property and molest the women. It was actually police rule and they according to their sweet will looted the villages, and molested the women-folk of that area.

The Quit India Movement forms the texture of the stories 'Bhai Sahib', 'Harish Pandey' 'Mukta', 'Deep jale ye Ghar Ghar' and 'Krantikari' written by Vishnu Prabhakar. Akhil in 'Bhai Sahib' Kamal in 'Mukta', Harish in the story of 'Harish Pandey' and Ramnath in 'Krantikari' are the heroes round whom these stories revolve. In the first story Shekhar, the elder brother of Akhil is a stooge of the Government. He does not like that his younger brother should take part in the revolutionary activities and so he wants to turn Akhil out of the house. But in the end his wife and the brotherly love he had for Akhil change his mind and not caring for the Government officers, he keeps him in his house.

Kamal of 'Mukta' is a revolutionary who not caring for his old mother, beautiful wife and only son, embraces death. In his meeting with his wife a day before he was to be hanged, he advises his wife that she must live for the child who is

1 Yash pal = Phulon kā Kurtā = P.51
2 -do- =do- P.52
the trust of the country.\(^1\) These lines are impregnated with patriotic spirit. The story 'Harish Pandey' describes how willingly and happily the Congress workers went to jails in the August, 1942, movement. Ramnath in 'Kranti Kar' is also such a revolutionist.

Vishnu Prabhaker in his stories 'Dharohar' and 'Sumo O Man' has dealt with the wretched conditions of the famine-stricken 1943 Bengal. The mothers discarded their sons, and sold their modesty for a handful of rice. The cruelty of the capitalists and the stockists who exploited the poor people, forms the plot of these stories.

The story 'Kutte ki Poonch' contained in Yashpal's collection 'Wo Duniya' has the influence of Marxist ideology. A man and a woman see a servant-boy cleaning the stewpan of a sweetseller at about one 'O'clock at night. This exploitation of man by man moves their heart.\(^2\) The owner of the shop is enjoying sound sleep while the poor servant works hard till late at night. That lady is much moved by the pitiable condition of the boy. She does not find any difference in the blood of the poor and the rich.\(^3\) She takes that boy servant to her home and brings him up like her own son, Bishu.

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(1) कफल ने कहा - सुनें जोना है अपने लिए, अपने देश के लिए वैर सब से कड़ा देश की कश्च करोशर के लिए।
विष्णु व्रमाज़र - रष्मान का बेटा - पृ १००

(2) यशपाल - बे दुनिया - पृ १००

(3) यशपाल - बे दुनिया - पृ १०२
In the story 'Good bye darde Dil' the author has depicted the exploitation of a man by another man. The coolies are shown pulling rickshaws on the steep roads of Mussoorie and the rich men, sitting in the rickshaw, begin to scold them, whenever the speed of the rickshaw slows down. A coolie pants hard, chokes and swoons. The occupants of the rickshaw, Messrs. Keshav and Ranjit, do not care at all for the poor fellow and instead hire another rickshaw and go away without paying the hire charges even.

In his story 'Roti ka Mol' Rangopal is a clerk (muneem) employed in the firm of Chhuttan-ji-Madhomal - a capitalist. He has got with him keys of hundreds of godowns of corn but for himself and his family, he has to go from shop to shop to get atta for one rupee at fair price rates but cannot get it. In the end he goes in for it in the black market at the rate of 2½ seers per rupee.¹ In another story 'Police ki Dafa' Yashpal has depicted how the police of the bureaucratic Government oppress the innocent people. A woman dies of heart failure but the police threatens the relatives of the deceased that under article so and so the dead body will be sent to Noshiarapur (District town) for post mortem. The inspector of police under this threat wants to extract money from the guardians of the deceased.²

The story 'Dukh kā Adhikār' written by Yashpal in his collection 'Gun Deh', depicts the appalling poverty prevail-

¹ Yashpal - Abhishapt - Pp.50-63
² -do- -do- Pp.101-112
ing in the country. The author in this story has portrayed that poor men cannot feel sorrow and are unable to console the deaths of their near and dear ones even. Only the rich men, who can afford to spend, the doctors etc., can exhibit their grief and sorrow. Bhagwana - a young man dies of a snake bite leaving behind his old mother, wife and two children. There being nothing at home to give to the poor children to eat, the old mother is compelled to go to the bazar for selling melons brought from the farm by the deceased. Seeing that old woman the shopkeepers and others talk so many things about her. They say that these low caste people have no love for their children. They defile other people's Dharma. No body cares to look to the dire poverty which has compelled her to come to the bazar and sell the melons. On the other hand some people say that she is not mourning over the death of his young son. On hearing the sarcastic remarks of the people and seeing the poor old woman in such a great distress, the author is reminded of a neighbouring rich lady whose son died last year. She fell into a swoon after every fifteen minutes and all the doctors of the city attended upon her. All were moved at her grief. This contrast between the two mothers shows that even mourning also requires riches. The poor cannot even grieve over the death of their near and dear ones.

The story of 'Hatyärā' written by Rameshwar Shukla 'Anchal' depicts the appalling poverty of India. Ramdin a labourer works hard day and night for his daughter-in-law, Bindiya, and his three years' old grandson. Once the old man cannot get any work for three four days consecutively. His grandson
and ailing Bindiya have to remain without meals, which greatly disturbs Ramdin. He strangles both of them to death as he cannot afford to see their miseries and troubles.

'Uljan' by Satyawati Mallik has the influence of the Marxist ideology and pinpoints the disparity among the rich and the poor. The above story is in the form of two letters written by Usha to her friend Sunity. In the first letter, the author has explained the contrast between the rich men living in the palatial buildings and the poor labourers who work hard; between the rich children who sleep in the cozy quilts made of silk and feathers and those poor ones who lie naked on the wet earth while their mothers are doing hard labour, between the young men making purchases of articles of luxury and the servants who are deputed to place those purchased things in their motor car.

In the second letter the author has similarly drawn a contrast between the rich, who go to cinema and enjoy themselves and the poor people who beg at the gate of the cinema hall.

The story 'Nayi Duniya' in the work 'Wo Duniya' written by Yashpal has got the influence of the Socialist, the Communist and the Trade Union Movements. The mill-owner of Bharatbhushan mill earns a lot by the hard work of the labourers and gets new type of machinery which entails the retrenchment of three hundred and fifty labourers. The workers union of the mill start agitation against this step which leads to strike and the picketing at the mill.
Mr. Serin - the manager of the mill tries to win over Kundanlal Mathur - the secretary of the workers' union, but he does not succeed in his mission. The inhuman deeds of the directors of the mill cannot make the strikers call off the strike. They resort to another way. They employ labourers from outside and thus bring about disunity among the labourers. The new labourers are brought in lorries but the workers, who are on strike, lie down on the road. Seeing them the lorry driver refuses to drive the lorry over the satyagrahis. At this Mr. Serin himself drives the lorry over the body of Kundanlal Mathur who dies on the spot. Seeing this the labourers pounce upon Mr. Serin who is killed in the scuffle.

In this story the character of Mr. Serin represents the character of the capitalists. He is a poseur who makes the labourers believe that the end of socialism is the betterment of both the mill-owners and mill-workers in order to avoid any dispute between the two. Likewise he tells the secretary of the union to follow in the footprints of the Mazdoor Mahajan Sabha of Ahmedabad which was a stooge union. The character of Mr. Mathur is that of a true trade unionist who sacrifices his all for the betterment of labourers. Inspite of all the temptations offered by Mr. Serin, he is not won over. The dialogues and the theme of the story are to the point. The arguments of Mr. Serin and the exciting and touching speeches of Mr. Mathur have been beautifully portrayed.

1 Yashpal - Wo Duniya - P.129
2 -do- -do- Pp.143-145
The story of 'Bhawani Mata ki Jai' also betray's a similar influence. Miton Thakur is the head Jamadar of Morial mill. He is very loyal and is prepared to shed even his blood for his masters. The labourers resort to strike when their demands are not acceded to. Some of the workmen are retrenched and out of the retrenched labourers one is Bhuri, son-in-law of Mitansingh. In his uniform, with a gun in his hands, Mitansingh is sitting at the gate so that the strikers may not enter the mill. His son-in-law, Bhuri is outside the gate with the strikers while his daughter Bhawani (wife of Bhuri) is kept with him (Mitansingh) by force.

Bhuri with thousands of labourers comes to take his wife, Bhawani, but the mill-owner and the mill-manager do not allow his wife to go with him. As a result excitement and commotion is created among the labourers. The police resorts to shooting for dispersing the crowd. As soon as Bhawani hears the gun shots, she runs towards the gate to go to her husband but is killed by the shot. Thousands of labourers join her funeral procession. The funeral party goes on raising the slogans 'Victory to Bhawani Mata', 'We shall fight for Swarajya', 'End capitalism'.¹ Seeing all this Miton Thakur is greatly moved. He resigns from the post of 'head jamadar-ship' and joins his fellow workers.

When the funeral procession is going on, Miton Thakur approaches the processionists and from behind raises the slogan 'End the stooges of capitalists', 'End those who live on the

¹ Yashpal - Phulon kā Kurtā - P.35
crumbs of the owners'.

Ubed, the hero of the story 'Khudā ki Madad' is a sub-Inspector in the C.I. Department. He is posted at Kanpur to find out the underground communists who are spreading dissatisfaction among the labourers. In order to report the activities of the labourers, he joins the post of an oil man in a mill. He begins to take part in all the meetings of the workmen. Once a secret meeting in connection with the strike is going on. Ubed is also one of those who are attending the meeting. The police raid and arrest twelve main workers including Ubed. Ubed was so greatly influenced by the cause of the labourers that he turns a thorough trade unionist. The Government try their level best to turn him to be an approver. The police beat him but he does not become an approver and thus refuses to harm his fellow workers.

'Shanti Hansi Thi' by 'Ainey' depicts the condition of poverty-stricken unemployed youngmen of India. The hero of the story Jankidass is an educated youngman who cannot get any sort of employment. At home he has nothing to eat. The poor youngman is arrested by the police at the gate of the Holly-wood park and is produced before the magistrate who gives him five minutes to say anything in his defence. Jankidass relates his life story; his sister at home had told him laughingly that there was no food for next time and she

1 Yashpal - Phulon kā Kurtā - P.35
2 -do- -do- P.64
would have to remain on fast; the young fellow had gone from door to door in search of some work but could not get any; he had asked for a ticket at Holly-wood gate but he had no money with him. The magistrate not caring for the appalling poverty, sentences him to one year's imprisonment.¹

The story of 'Apnā apnā Bhāgya' written by Shri Jainendra Kumar portrays the poor conditions of Indians. In this story the author has described the entertainments, enjoyments, games, merry-making, boating, hunting, of the English people at Nainital and has contrasted these with the poverty-stricken conditions of a boy who was loitering for some work but could not get any. He had no place to live, no clothes to wear and nothing to eat and so due to cold the poor fellow froze to death.

The story of 'Phatoo bhukha Hai' written by Devendra Satyarthi has also the same theme. Phatoo is a Mohamadon but is putting up in a Hindu family. He considers the mistress of the house as his mother. All the members of the family love him. Satyarthi in this story has brought home to his readers that God is a capitalist. The influence of Marxist ideas is apparent when the story writer says that there is no God. Had there been such an Almighty power, He would not have allowed the rich to exploit the poor and to enslave them and trample upon them. If at all there is any God, He must be a capitalist as only the rich are His favourites these days.²

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¹ Ajney - Parampara - Pp.42-46
² Devendra Satyarthi - Phatoo bhukha Hai - P.87
The story named 'Haai Ram Yeh Bachche' reflects Hindu-Muslim dissensions. When the children of two families (one Hindu and one Muslim) come to know that one set of them is Hindu and the other set is Muslim and their dolls cannot inter-marry, they stab each other's doll and set the houses of their dolls on fire. The author has beautifully portrayed how Hindus and Muslims who had been living intimately began to hate one another, stab one another and set one another's houses on fire. This was all under the influence of Muslim League's Pakistan Movement. The hatred spread by the Muslim League against Hindus is well depicted in the words of Kassu when she says, 'When we grow older, we shall become Hindus and Musalmans. There will be a strife between Hindus and Muslims. We shall also fight with each other'.¹ She further says 'it will not be possible to marry my he-doll with your she-doll'.²

¹ Yashpal - Chitra ka Shirshak - P.20
² -do- -do- P.21