Introduction

- History of Communal Riots in India
- Definition of Communal Riots
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- Multi-Culturalism and Indian Society
- The Place of Communal Riots in Indian Writing in English
Introduction:

The aim of the present thesis is to find out the reflections of communal riots in the selected novels of Balchandra Rajan, Attia Hosain, Bhisham Sahni, Bapsi Shidhwa, Rohinton Mistry and Manju Kapur. Reflections of communal riots are evaluated and explicited in the numerous novels of the early 20th century in Indian Writing in English. The novels discuss the communal riots, Partition and its effects.

The reading and writing of literature provides an opportunity to look back at the past from the present context in order to avoid the path, which might be disastrous for the human civilization in general and for the concerned society in particular. A effort has been made to analyze Indian Writing in English related to the communal riots in India. It is an effort to find out whether this literature covers all the aspects concerned with politics, society, religion and individuals of India.

Historically, communal riots in India have occurred due to poor working of living conditions of the people concerned. There are also conflicts between races or religions. Communal riots typically involve vandalism and the destruction of private and public property.

The specific property to be targeted varies depending on the cause of the riots and the inclinations of those involved. In riots
target can include shops, government buses, restaurants, state owned institutions and religious buildings etc.

**History of Communal Riots in India:**

Communal riots have become a distinct feature of communalism in India. Whenever conflicting groups from too different religions, which are self-conscious communities, clash, it results in riots. An event is identified as a communal riot. When there is violence, two or more communally identified groups confront each other; or members of the group at some point during the violence. There have been many incidents of riots recorded during the course of British rule and even before that. So, the history of India brings out more clearly the forces, trends and institutions that have shaped history at any given point of time. History has been divided into the Ancient, Medieval and Modern periods. The ancient period starts from the earliest time to mid 8th Century. The historical processes and institutions which went into the making of the ancient period of our history started changing from about 6th -7th century. The Afghan forces of Sultan Ibrahim participated in the battle of Panipat and established the Mughal Empire. Throughout the Muslim rule from 1206 till the advent of the Mughal rule, 34 kings ruled Delhi and fanatical zeal had been manifested by most of Muslim rulers. The two communities (Hindus and Muslims) can never forget or obliterate their past; because their past is embedded in their religion. Relations between Hindus and Muslims were not cordial during Babar, Jahangir, San Jehan and Aurangzeb in particular. Hindus suffered most when
Aurangzeb ruled India. Aurangzeb reversed the enlightened tolerant policy of Akbar, the Great, and created bitter communal disharmony. He was determined to make India a strictly Muslim empire.

So, Aurangzeb started with a campaign against everything that was non-Islamic. His hand fell heavily both against the Hindus and the Shia Muslims. Describing his drastic steps, which caused untold miseries to Hindus, an eminent historian observes;

Shah Jahan had stopped the building of fresh temples, but in 1969 Aurangzeb issued an order to demolish all the schools and temples of the infields and to put-down their religious teaching and practices. The Vishvanath temple at Benares was destroyed and Mosque erected in its place, in the very heart of the most sacred of all Hindu cities. In the following years, the great temple of Keshava Deva at Mathura, erected in the reign of Jahangir at the cost of $350,000 was razed to the ground, and the richly jeweled idols taken to Agra, where they were placed on the threshold of a Mosque, to be trodden under foot by true believers. The very name of the town associated for centuries with the worship of Krishna, was changed to Islamabad. Thousands of places of worship were thus destroyed, to the consternation of pious of officers Hindus all over India, and special officers were appointed to see that the Emperor's orders were strictly carried out.¹

It is in laying improper emphasis on the religious difference between the socio-religious practices of the two communities
continued throughout the British rule to be a chromic source of communal tension and disorder, between Hindus and Muslims.

The caste system, which had started emerging in the later Vedic period, took new shapes in the post-Gupta period. Further, elements of regional cultures and regional languages started crystalling in the post-Gupta period. All these changes indicate the beginning of a new phase, the medieval one, in our history in the 7th-8th centuries AD, rather than the raids of Mahmud of Gazhni which is taken by many as the beginning of the medieval period. Similarly, conventional periodisation identifies the battle of Plassey, 1757, as the beginning of the modern period. Instead, now the emergence of the regional power in the middle decades of the 18th century is taken as an indication of the change from the medieval to the modern period.

The first Muslims arrived on the west coast of India in the 8th century and settled down as traders and proselytizers. Intermarriage with the local families were frequent and it was thus that the small band of Arab Muslim settlers grew into the Moplab community of today.

In 712 A.D Mohammad Bin Al Qasim overram Sind. The Arabs, the Turks, the Afghans and the Mughals invaded India in hordes from 1206 onwards, reducing temples to rubble, putting hundreds of thousands of Hindus to the sword and forcibly converting the survivors to Islam. In 1526, Babar defeated under his orders Hindu temples and idols were destructed. It must be remembered that most Muslims in India consisted chiefly of
converted Hindus. There was unity and integration of Hindu and Muslim cultures, in course of time. So in the perspective of centuries, we see the Hindus and Muslims successfully lying to replace conflicts by mutual understanding.

The noteworthy attempts to harmonize relations between Hindus and Muslims were those of Kabir, Nanak, Tukaram and Sri Chaitanya. The chief protagonist of an understanding between Hindus and Muslims was Kabir.

In discussing the vicissitudes of Hindu-Muslim interaction, historians have noted areas in which the two communities influenced each other positively, such as dress, food, social manners, language, art, literature and particularly architecture. Islam insists on one God (Allah) whereas Hinduism recognizes millions of gods. An image of worship is rejected by Muslims as idolatry, Hindus reveal in artistic imagery, statues, and ceremonial pageantry. Hindus worship the cow as the symbol of motherhood and fertility the sacred literature of Islam is in Arabic, that of Hinduism in Sanskrit.

During the modern period, with the arrival of the Europeans, particularly the British, the Hindu-Muslim relationship represented a series of ups and downs, both communal harmony and disharmony. The power politics of India was gradually transferred from the Muslims into the hands of the British, whose stay in India has witnessed different roles at different stages from business to the 'white man's burden. Right from the beginning there developed an antagonism between the British and the Muslims. As the
Muslims believed the British had snatched away the throne from them, naturally the Muslims nursed feelings of grievance. At this stage the British favored the Hindus. The Hindus welcomed western education whereas the Muslims resisted it.

The politics of colonial power also played its role in creating separatism between the Hindus and Muslims with their strategy of 'divide and rule', the British changed their policy. After the 1857 Sepoy Mutiny, they realized that the Hindu-Muslim conflict would determine the chances of their survival in India. Then, the British began to favour the Muslim community. The division of Bengal, separate electorates for Muslims were deliberate steps in pleasing the Muslim community.

Communal riots have been an on-going process in Indian history right from the partition of Bengal on 16th October 1905 by Lord Curzon till today's Kashmir issue.

The division of Bengal created lot of hopes among the Muslims. In fact, it created a taste for the demands for a separate state. The Muslims welcomed the Bengal partition, wholeheartedly and opposed the anti partition initiation launched by Bengali non-Muslims.

The nationalist pointed out, Grover and Grover,

That the scheme (the partition of Bengal) was devised to divide the people on the basis of religion and put the Muslims against the Hindus.\(^2\)
It is true that there is no other country in the world as
heterogeneous as India. It is a country of multiethnic communities
and multilingual Islands. History provides various reasons for the
plurality of Indian culture. For example, invasions and
immigrations of foreigners, the arrival of the Aryans, the Kushans
the conquest by the Arabs and other Muslim ruler, and the advent
of European colonial powers have made the cultural ethos of India
one of the most mixed varieties embedding many complexities.

Partition of India was the partition of the British Indian
Empire which led to the creation on August 14, 1947 and August
15, 1947, respectively, of the sovereign states of the dominion of
Pakistan and the Union of India. Partition here refers not only to
the partition of the Bengal province of British India into East
Pakistan and west Bengal (India), and the similar partition of the
Punjab province into Punjab (west Pakistan) and Punjab (India),
but also to the respective division of others assets, including the
British Indian Army, the Indian Civil Service and other
administrative services such as the railways and the central
treasury.

The separation of Bangladesh from Pakistan in 1971 is not
covered by the term partition of India, nor is the earlier separation
of Burma (from the administration of British India, or the even
earlier separation of Ceylon (now in Shri Lanka) Ceylon, part of
the Madras presidency of British India from 1795 until 1798 was
separated in 1798. Burma was gradually annexed by the British
during 1826-1886 and governed as a part of the British Indian
administration until 1937 and was directly administered thereafter. Burma was granted independence on January 4, 1948 and Ceylon on Feb 04, 1948.

The All India Muslim League (AIML) was formed in Dhaka in 1906 by Muslims who were suspicious of the mainstream, secular but Hindu-majority Indian National Congress. Among the first to make the demand for a separate state was the writer and philosopher Allam Iqbal, who in his presidential address to the 1930 convention of the Muslim League said that he felt a separate nation for Muslims was essential in an otherwise Hindu dominated sub-continent. The Sindh Assembly passed a resolution making it a demand in 1935. Iqbal Jouhar and others then worked hard to drift Mohammad Ali Jinnah who had till then worked for Hindu-Muslim unity to lead the movement for this new nation. By 1930, Jinnah had begun the movement of the fate of minority communities in a united India and had begun to argue that mainstream parties such as the Congress, of which he was once a member, were insensitive to Muslim interests. The 1932 communal riot which seemed to threaten the position of Muslims in Hindu majority provinces catalyzed the resurgence of the Muslim League, with Jinnah as its leader. However, the League did not do well in the 1937 provincial elections, demonstrating hold of the conservative and local forces at the time.

In 1940, Jinnah made a statement at the Lahore conference, which seemed to be calling for a separate Muslim 'nation'. However, the document was ambiguous and opaque, and did not
evoke a Muslim nation in a territorial sense. This idea, though was taken up by Muslims and particularly Hindus in the next seven years, and was given more territorial elements. All Muslim political parties including the Khaksar Tehrik of Allama Mashriqi opposed the Partition of India.

In this situation the minority community was blamed for starting the riots, commenting on the riots, Jayapraksh Narayan said,

The division of India and creation of Pakistan resulted from communal riots. Pakistan would like that the same thing should happen again. If the rioting goes and Muslims are able to say that the Government is unable to protect them, they will ask for some territory to be given to them where they can protect themselves and live in peace. This is the interest for which extremist Muslim and pro-Pakistan elements have been keeping up the riots.³

Most of the Congress leaders were secularists and resolutely opposed the division of India on the lines of religion. Mohandas Gandhi and Allaha Mashriqu believed that Hindus and Muslims could and should live in amity. Gandhi opposed the partition saying, that his whole soul rebels against the idea that Hinduism and Islam represent two antagonistic cultures and doctrines. To assent to such a doctrine is for him a denial of God.

For years, Gandhi and his adherents struggled to keep Muslims in the congress party, in the process enraging both Hindu Nationalists and Indians Muslim Nationalists. Gandhi was assassinated soon after partition by Hindu Nationalist, Nathuram
Godse, who believed that Gandhi was appeasing Muslims at the
cost of Hindus politicians and community leaders on both sides
developed suspicion and fear, culminating in dreadful events such
as the riots during the Muslim Leagues' Direct Action Day' of
August 1946 in Calcutta, in which more than 5000 people were
killed and many more injured. As public order broke down all
across northern India and Bengal, the pressure increased to seek a
political partition of territories as a way to avoid a full scale civil
war.

It is generally believed by historians that relations between
the Muslims and the Hindus during the medieval period in India
were cordial. There was generally mutual tolerance. However,
there are a few isolated instances of communal violence taking
place in India much before the British consolidated their power.

The first riot, of which authentic versions are available, took
place at Ahmadabad in 1730. A Hindu gentleman lit the Holi fire
against the wishes of his Muslim neighbour. The Muslim
neighbour on the following day slaughtered a cow in honour of the
prophet. The Hindus enraged in the neighbor and attacked the
Muslims gathered at the place. In the resulting riots, a number of
Hindus and Muslims were killed and there was also extensive
damage to property. All business and trade in Ahmadabad was
suspended for four days.

The District Gazetteer of Banaras (1909, 207-8) describes a
riot of 1809 in Banaras. The chief source of conflict was a Mosque
built by Aurangzeb on the site of an old temple. So, there was serious nature of the riot.

After 1890, riots on the occasion of religious festivals became a common feature. Such incidents were concentrated in those districts of North India where socio-political activity on the part of the organized groups like the Arya-Smaj. The Muslim League, Hindu Sangathan groups etc. were prominent.

In 1916, when the Congress and Muslim League decided to collaborate with each other after the Lucknow Act, very few riots took place, but the failure was of the Khilafat agitation.

A special mention may be made of the Moplah riot of 1921 which occurred in the Malbar region, a part of Kerala. There had been sporadic outbreaks of Moplah violence since 1836. These involved attacks by Moplahs on Hindu landlords and sometimes on English authorities.

The first serious communal riot to which we need to refer occurred in Bombay in 1893. In the middle of the year, in the course of the Moharrum Celebrations, a Muslim mob had indulged in an orgy of violence in Kathiawar, in the course of which Hindu temples were destroyed. The spirit of revenge spread rapidly and Hindu-Muslim riot occurred in several parts of Bombay city. Troops were called in and law and order was gradually restored.

It should be remembered that communal differences were already an important aspect of Indian life when the British gained control of India. The British played policy of 'Divide and Rule'
between the Hindus and Muslims. After the '1857 Sepoy Mutiny' they realized that the Hindu Muslim conflict would determine the chances of their survival in India. Then, the British began to favour the Muslim community. The division of Bengal, separate electorates for Muslims were deliberate steps in pleasing the Muslim community.

The second important policy decision tending to increase Hindu-Muslim conflicts was the Morley-Minto Reform of 1909. These reforms of established the principle of "Separate electorates." Under the principle of "separate electorates' a Muslim could vote only for a Muslim candidate, a Hindu only for a Hindu. The mischief was produced by political class.

The Montagu-Chelmsford Reforms of 1919 reinforced the principle of separate electorates. These reforms were for separate political representation for the Muslim and Sikh communities. According to the Government of India Act of 1935, provided for separate electorates for Muslims, Sikhs, Indian Christians and Europeans and also to a small percentage of the "Untouchable" caste. Thus, British legislative policy had been protecting minority rights.

The Jallianwala Bagh Massacre in 1919 kindled the wrath, and saw a mass upheaval brought about by a united struggle of Hindus and Muslims against the British rule.

Moplah Rebellion was an Anti Hindu rebellion conducted by Muslim Mappila community (Moplah is British spelling) of Kerala in 1921. Khilafat movement inspired, Moplahs murdered, Pillaged
and forcibly converted thousands of Hindus. These Moplahs were the offspring of the early Arab settlers on the Malabar coast.

Moharram celebrations were attended by serious disturbances both in Bengal and the Punjab. In March and April 1923 serious communal riots occurred in Amritsar, Multan and other parts of the Punjab. In May, there were further riots in Amritsar and in Sind. In June and July 1923, communal riots broke out in Meerut Moradabad, Allahabad and in Ajmer. In August and September, further disturbance took place at Amritsar, Panipat, Jabbalpore, Gonda, Agra and Rai-Bareli. Most serious was the disturbance which occurred at Saharanpur in connection with the Moharrum festival. Later riots occurred at Delhi, Nagpur, Lahore, Lucknow, Bhagalpur, Gulabarga, Shahjahanpur and Kankinavatia also. In September 1924 a very serious rioting took place in Kohat (now in Pakistan) in which about 155 persons were killed, wounded and house property was looted.

In 1924, Gandhiji undertook a fast in Mohammad Ali's house at Delhi for Hindu Muslim amity. As result, leading Indians of all communities met in a conference from September 26 to October 2, 1924 and pledged for the renewal of amity between two communities. This, however, did not have much effect.

Communal active opposition became intense and widespread. Bengal, Bihar, the Punjab and the United Provinces were worst affected areas for the year 1926-27. There were maximum communal riots in Bihar. Serious disturbances created in Calcutta in 1926 and Bombay in 1929. There are factors to
communal riots including cow-slaughter by Muslims, Hindu procession with Music before Mosques, private quarrels, economic tensions and communal activities by communal organizations.

However, very few riots occurred during 1942-46, which was a period of economic boom for the middle class in India. A clear relationship between communal riots and politics was established in 1946, when the Muslim League gave its direct action call on August 16, 1946.

These chronologies depict that communal riots are not caused spontaneously and also that they are rarely caused by religious hostility. They are created due to conflicting political class interest, which are often linked to economic interests.

In 1947, the riots and massacres of portion, ghastly beyond all telling, ushered into existence the new states of India and Pakistan. There was an organized blood bath on both sides of the permanent divide.

There is a significant change in the pattern of communal riot in India since the 1990s. The reason for the occurrence of communal riots has been different in the two different phases. During the time of partition, it was the clash of political interests of the elites of two different communities which resulted in communal riots. But, from the 1960s till the late 1980, the local political and economical factors played a very important role in creating riots. The communal riots during the 1950s appear to be more outburst of group violence. The loss of father of nation Mahatma Gandhi in 1948 brought a change in the attitude of the
people on the communal question. The period between 1950 and 1960 may be called a decade of communal peace.

Communal riots that took place from the 1960s to the 1980s follow a particular pattern. Riots have mostly occurred in urban places which are either industrial belts or trading centers with the economy largely based on a particular occupation. Most of these places had considerable percentage of Muslim population whose political or economic interests clashed with those of the Hindus. Moreover, the major riots occurred when the Congress was in power in these states.

In 1964, serious riot broke out in various parts of East India like Calcutta, Jamshedpur, Rourkela and Ranchi appeared to be a chain reaction. Another wave of communal violence swept across the country in 1967 and continued till 1970.

The break-up of communal incidents for the period between 1968 and 1979 is given in Table. 1
# Incidence of communal Disturbances

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N.B. Each column shows totals for two years sources: Home ministry Reports.

A new phase began with the Jabalpur riots when local factors started playing an important role creating riots in 1961. A Hindu girl eloped with a Muslim boy, son of a local bidi magnate was the immediate cause of rivalry between Hindus and Muslim in the bidi industry.

In 1964 business rivalry between the Hindus and the Muslims, particularly in the liquor trade in Rourkela, Calcutta, Jamshedpur mostly 2000 Muslim dead.
The communal riot that broke out in Aurangabad in 1968 was accidental injury to a cow by a Muslim boy while he was trying to chase it raised way from his shop. One Hindu injured in this incident. Loot was by RSS- Jan Sangh and Congress workers.

The peak of disturbances was reached in 1969 and 1970 with Ahmedabad riots and Bhiwandi-Jalgaon riots when there were over 500 cases of communal riots found all over the country in each of the two years. In Ahmedabad, in 1969, communal riots between Hindus and Muslims occurred near the Jagannath Temple in September. The riots spread to 25 more localities, in which around 512 persons lost their lives. Biwadndi in Maharashtra witnessed a major communal riot in 1970. It is a thriving centre of the power-loom industry, with quite a few Muslims owning power looms and large number of Muslim artisan working as weavers on these looms. Around 17 Hindus and 59 Muslims lost their lives. In Jalgaon in Maharashtra, in May 1970, Hindus traced the disturbances to the molestation of a married Hindu woman by some Muslim youth. In this riot one Hindu and 42 Muslims lost their lives. In Mahad, in Maharashtra in May 1970, riots broke out after the announcement of the Bhiwandi riots over All India Radio. In this incident nine Hindus and six Muslims injured.

In November 1972 in Nonari, Utter Pradesh, the riots began on 15 November after Muslims murdered a Harijan leader; a crowd of 10,000 attacked Muslim house and shops and stated looting and arson.
In October 1977 in Varanasi, Uttar Pradesh, riots started when students from the Anglo-Bengali College and young men from the adjoining locality of Muslim weavers clashed over the question of whether the spreading of yarn by weaver boys on a part of a play ground was restricting the space available for students to play. In this incident, five Muslims were stabbed after being dragged out of cinema hall and several injured.

In October 1978 in Aligarh, Uttar Pradesh, immediate reason for this particular riot was the murder of a Hindu. A procession was led demanding the punishment of the murder but violence erupted when the procession was crossing the Muslim populated area. During the riots the ruling party office bearers used strong arm methods to secure the release of some anti-social activists, arrested by the police as a preventive measure.

In September 1978, in Hyderabad in Andhra Pradesh, a particular group started throwing stones on a Ganesh Procession consisting of 2000 people. In this incident 264 were arrested, Chenna Reddy, the then Chief Minister of the state, started addressing Ganesh procession, after this incident for political gains.

In April 1979 in Jamshedpur, in Bihar, a joint Ramnavmi procession passed through an area which had a significant population of both Muslims and adivasis. The local MLA played an active role in provoking the riots. In this incident 120 people killed, more than half were Muslims.
In August 1980 in Moradabad in Uttar Pradesh, Id-prayers were disrupted and scores of people, including many young children, died in a stampede at the Idgah. The riot occurred on this particular occasion when a police constable on duty refused to chase a pig when asked by Muslims in the Idgah. A number of Harijan slums and Muslim refugee camps were attacked. In this incident 1500 to 2000 people lost their lives.

In the communal riots of Bihar sharif in Bihar which took place on 30th April 1981 and the following days, according to the government figures the number of killed were 47 persons and that of the injured 68. The riot enveloped the rural areas and took a heavy toll of life and property during the next four days. The immediate cause of the communal riot in Bihar sharif was a dispute between the Muslims and the Yadavs over pieces of land which was being used by the Muslims as a cemetery.

The communal riots broke out in Baroda, Gujarat in December 1982 was due to communal clashes occurred when the Dussehra and Muharram coincided. The liquor traders from both communities looted and clashed with each other. The news of the transfer of the Hindu police commissioner due to pressure from the Muslim community spread like wild fire, and led to a worsening of the situation. The Hindu leaders used the opportunity to criticize the Islamic Muslims for opening an Islamic study centre in Baroda. Nineteen riots occurred in the city during a short span of 10 months.
In May 1983 in Malur, Karnataka, riots were sparked off by
group rivalry between the Congress (I) MLA of Malur and the ex-
Congress (I) MLA.

Malegaon in Maharashtra had witnessed communal riots in
November 1982, and June 1983. The earlier one was provoked by a
controversy over the alleged about the prophet in an 8th standard
Marathi text book. The Muslims were agitated over the word
'palayan' (flight) used with reference to the Prophet. The June 1983
riots were sparked off by explosion of crackers outside a Masjid on
26th June, a day after the Indian cricket team's victory in the
Prudential World Cup Tournament. This was one of the worst riots
and it lasted till 30th June.

In all, four persons were killed and about 30 injured in Police
firing. Malegaon has several characteristics which in combination
make a town riot-prone.

In Hazaribagh, Bihar in October 1983 was procession led by
Hindus which turned violent after Muslims stopped it near the
Jama Masjid. The cause was negligence by the local authorities,
while local political leaders persuaded the members of both the
communities to start the Moharram procession and the Chaitra
Ramnavmi procession to spread communal harmony, the actual
intention of these leaders was to gain political advantage out of the
situation.

Communal disturbances in Bhiwandi and Bombay in 1984
were very serious and terrible. The communal carnage in Bhiwandi
in May 1970 should have kept the Government on alert. But the
Shivaji Jayanti procession was followed by large scale violence killing 78 people in five days. This violence was culmination of tension building up the town of Bhiwandi for over a decade.

The tradition of Biwandi has been of playing music whenever a religious procession passed by a Mosque. In 1963, extremists insisted on exercising their right to play music when the Shivaji birth anniversary procession was taken past the Mosque. Since then there had been a controversy over this between the two communities. In 1966, Shivaji Jayanti organizers, most of them young elements, who had relegated the old experienced hands to the background, brought trucks and loud-speakers to shout slogans and paraded tableaux most likely to incite communal feelings.

After 1970 riots, Government banned Shivaji procession in Bhiwandi. This was resented by the Shiv Sena. During the last decade, the Sena Chief Thackeray had demanded several times that the procession should be allowed to be resumed. Minority extremist had opposed this. The Government buckled under the pressure of extremists in the majority community and allowed the procession this year. Since then, tensions had been building up in Bhiwandi, but the procession went off peacefully on May 3\(^{rd}\) amid heavy police security. The Government heaved a sigh of relief. But tensions continued and both the sides were collecting arms and ready for a fight. There was identity of two colours, Green and Ochre. Muslim leader had constituted a 'Muslim Sena’ in reply to 'Shiva Sena'. Finally, it was the battle of flags that set Bhiwandi ablaze on May 17.
In May 1984 in Bhiwandi again, there was a Shivaji Jayanti procession led to large scale communal violence. The Muslim population in Bhiwandi has increased considerably since 1970 and many of them setup their own power-loom industries, which was financed by Marwaris. The increase in the number of smugglers and underworld activities also led to communal tensions. The numbers of Pakistani nationals have been staying illegally in the city.

For several decades after partitions, Sikhs in Punjab had complained about domination by the Hindu majority. In 1975 court case, Indira Gandhi was found guilty of electoral malpractice, opposition parties demanded her resignation. In response, she declared a state of Emergency during which she jailed thousands of opposition members. Indira Gandhi was assassinated on 31 October, 1984 by two of her bodyguards in revenge for the storming of the Golden temple. After the assassination the 1984 anti-Sikh riots broke out in Delhi and most parts of North India. The pattern of these riots showed that they were organized and planned against a particular community and many senior Congress leaders were alleged to have participated in the anti-Sikh riots.

In Ahmedabad, in April 1985 was anti-reservation agitation. There is large scale poverty among the Harijans and the Muslims who primarily live in the slums of Ahmedabad. Therefore, the Muslims and Harijans did not respond to a bandh called to protest the reservation policy by the upper caste leaders. This eventually
led to the burning down of their houses and destruction of their property.

In July 1986, in Ahmedabad, violence broke out during the historic Rath Yatra procession through the walled city areas. Disturbances stated after the annual Rath Yatra of Lord Jagannath was subjected to a heavy stone throwing barrage in the sensitive Dariapur and Kalupur localities.

In October 1989, in Indore, riots started after a Ramshila procession was stopped. After the Ramshila procession, a Muslim local leader with political ambitions took out a rally on the occasion of Milad-un Nabi, the prophet’s day. The procession was passing through the streets of Indore when two explosions took place leading to confusion and then the riots broke out.

In September 1989, in Kota, Rajasthan, riots broke out on the occasion of Anant Chaturdashi when Hindus took out a procession. The procession was marked by the participation of a number of Akhadas which were a part of the VHP, RSS and the Shiv Sena.

The mobilization Campaign for Kar Sevaks to construct the proposed Ram Janam Bhoomi temple at Ayodhya on 30th October 1990 aggravated the communal atmosphere in the country. Communal riots occurred in the wake of L.K. Advani’s Rath Yatra wherever it went. These riots were led by RSS-BJP men to consolidate the 'Hindu' vote bank. They were widespread over almost all the states from Assam to west Bengal, Bihar, Orissa,
Uttar Pradesh, Mandhya Pradesh, Rajasthan, Andra Pradesh, Karnataka, Gujarat, Maharashtra and Delhi.

In November 1990, in Agra, situation in the city was tense due to the Rath Yatra by L.K. Advani. The incident that led to riots was the stabbing of a scooter rider. 20 to 22 similar incidents occurred during the same time at different places.

In 1989-90, in Bhagalpur, Bihar, Ramjanambhoomi- Masjid controversy was center for crime and the politicization of crime. There are a large number of Muslims in and around Bhagalpur. Many Muslims are either weavers or in the power-loom business. Some Muslims are well to do businessmen or property owners. The intelligence sources and the people were well aware of the likelihood of riots breaking out, but did not stop the Rath Yatra procession and allowed it to pass through a Muslim dominated area; during the dispute between the Hindu and the Muslims in the celebration of their festivals.

In Hyderabad, in October 1990, BJP Chief, L.K. Advani was arrested in Bihar, BJP and RSS exploiting the Rath Yatra, Kar Seva and Ram Temple to ignite communal passion.

In May-November 1991 in Benaras, UP, Riot began on Election Day when the Hindus allegedly prevented the Muslims from voting. In November the riots began with the Kali religious procession organized by Nav Sangh Club. Its members were divided into two groups, one of which was led by the BJP-VHP-RSS. When the procession entered a Muslim locality, slogans were
shouted, and crackers were burst. Rumours spread and the idol was broken by the Muslim.

In December 1992, January 1993 in Bombay, the repeated showing of the debris of the Babri Masjid by BBC instigated more violence; a Muslim mob attacked a temple which added to the fury. In 1993, the Shiv Sena seemed to have been preparing for these riots. Above four hundred people lost their lives mostly due to police firing and mostly Muslims.

In Rankhandi, UP in June 1995, Hindus objected to the construction of a Mosque. After the Mosque was finally constructed, a crowd collected and destroyed it.

In September 1995, in Madras and Hyderabad communal clashes occurred on the occasion of Ganpati procession. In Madras stones were pelted on Muslims who were offering prayers in the Mosque. It was alleged that the Hindu Munnani leaders had hand in the clash. The riots in Hyderabad were more serious due to a past history of communal riots in the state.

In June 1998, in Hyderabad riots started when a Muslim mob coming out of a Mosque near the Charminar in the old city went berserk and attacked shops in the area. The trouble began after the circulation of an anonymously produced pamphlet lampooning the religious sentiments of Muslim.

In January, July 1999, in Ahmadabad, riots broke out after two people were killed on the occasion of Mahavir Jayanti and Idul Fitr. Riots broke out again in July after an Indo-Pak cricket match.
In December 1999, in Aurangabad, a procession of Muslims and the Samajwadi party members to mark the seventh anniversary of the demolition of Babri Masjid was lathi-charged by the police. The Shiv Sena had flooded the whole area with saffron flags just before the riots. Several journalists were injured in the police lathicharge.

In December 2000, in Kolhapur and Karnataka, riots broke out when some people of the minority community did not close their shops after a bandh was called by the Shiv Sena over the killing of an Army Jawan in a bomb explosion in Kashmir.

In March, 2001, in Kanpur, the protest march taken out by the Students Islamic Movement of India (SIMI) over the burning of a copy of the Quran turned violent.

In the year 2002, the Gujarat communal riots reported. It was of the kind, which India had never experienced except at the time of partition. The communal carnage in Gujarat shook the whole world. The communal carnage began with burning of coach S-6 of the Sabarmati Express coming from Ayodhya and bringing Kar Sevaks. Godhra is communally highly sensitive. The Kar Sevaks, as usual, deliberately or otherwise, provoked Muslim vendors on Godhra station including dragging a Muslim girl towers the coach. It is alleged that a mob of 1500 person Muslims collected and set fire to coach S-6. But it is still a mystery as to who set fire to the coach. This happened on the morning of February 27 and hell broke loose all over Gujarat on 28th February. The VHP, the Bajrang Dal and BJP gave a call for bandh on 28th February and
violent incidents started from the morning of 28th February, particularly in Ahmedabad.

In October 2002 in Solapur in Maharashtra, riots began when some Muslim organizations led by the Muslim Vikas Parishad gave the call for a bandh to protest against a Christian Baptist priest in the US describing the prophet as a terrorist.

In March 2003, in Gujarat, celebration over India's win against Pakistan in the World Cup turned violent, similar incidents also took place in vadodara, Gorakhpur, Gujrawadi, Kolkata and Bangalore.

Definitions of Communal Riots:

- "A wild or violent protest by a crowd of people."
- "To make a disturbance, wild or violent disorder, confusion."
- "A public tumult, often in defiance of authority and the law and sometimes destructive of life or property".

The word 'communal' is drawn from the word 'commune' which means living together or sharing communality of the commune. The term signifies 'to feel at one with one's own people. Communalism is an ideology which aims at the prosperity of commune and communal interests.

The meaning of the word 'communal' now is not limited to this meaning alone. The communes and the members of the communes are perceived as people who have the same set of beliefs and faith all over. Hence, the definition is based on common
ideas, adherence and practices rather than limited to geographical denotations.

**Common Causes of Communal Riots:**

It is highly necessary to understand underlying causes of riots. A careful study of this phenomenon of riots and violences would show that religion was responsible factor for its origin or growth. The underlying causes of communal riots before and after partition were the same, or they differ in their nature, degree and scope. The communal phenomenon is political in genesis. Communal tension arises as a result of the skillful manipulation of the religious sentiments and cultural ethos of people. The major cause of communal conflict before partition was the struggle between the Hindu and the Muslim elite for political power as well as control of economic resources at the national level.

The direct cause of the eruption of violence is an administrative fault. Law and order machinery is not too strict. So, two communities start losing faith in district administration for the maintenance of peace. Many people have tried to find economic factors behind such riots. Economic argument may be expressed in a number of ways.

It is asserted that most of the employers, industrialists and middlemen are Hindus, whereas most of the employees, workers and artisans are Muslims. Therefore, communal riots are a distorted form a class conflict.
It is hypothesized that there is a competitive conflict of interest within the middle class. There is clash of interests between caste groups like Brahmins, Rajputs, Bhumiharas and Kayasthas in Bihar. Economic class is also creating communal riots.

There is a general impression that the irresponsible behaviour of politicians is a major factor to create communal tensions. The role of politics in communal violence can be discussed at two levels, the national policy level and the district level. The politician competes with each other within and outside the party maintaining their hold.

In brief, there are common causes of communal riots i.e.

1. Disputes over land belonging to place of worship.
3. Teasing of girls belonging to the other community.
4. Petty quarrels between members belonging to different communities.
5. Provocative articles in magazines, articles in newspaper, film and reply on Facebook and Twitter, etc.

But there is no definite answer of communal riots. So Leaders and writers trace the historical, religious, social, economic, political and cultural causes of communal riots.

We have a very long history of Hindu-Muslim communal violence, it is unfortunately true. Hindu Muslim communalism had a much longer history and deeper and more complex causes. So, the actual division between the two new dominions was done
according to what has come to be known as the 3rd June Plan or Mountbatten Plan. Mountbatten, when he came to India, had already been informally given much greater powers than the previous Viceroy like Wavell to decide things on the spot.

**Multi-Culturalism and Indian Society:**

The term 'culture' refers to a system of beliefs and practices. Human beings have their own views and beliefs regarding the significance and meaning of human life and its activities. The various practices that structure and regulate the individuals and collective lives also refer back to the term culture.

The term 'culture' is very aptly and suggestively stated by Bikhu Parekh. In Rethinking Multiculturalism; Cultural Diversity of Political Theory, he defines culture in the following words:

Culture is a historically created system of meaning and significance or, what comes to the same thing, a system of belief and practices, in terms of which a group of human beings understand, regulate and structure their individual and collective lives. It is a way of both understanding and organizing human life.

Culture articulates at several levels of such as art, music, language, literature both oral and written, moral life, ideals of excellence and the vision of good life through the life of exemplary individuals.

In addition to this, it also articulates through the rules and norms that govern basic activities and social relations.
It is seen that culture develops over time. It remains a complex and unsystematized whole since it has no coordinating authority. Moral life as shaped and structured through culture. Cultural embeddedness of morality is evident in the way customs and rituals, ceremonies and rites of a culture embody and give meaning of its moral values.

Culture is further associated and concerned with the meaning of significance of human life and activities and their relationships at large. Society and culture are two inseparable wholes, in the sense there is no society without a culture and culture cannot exist without a society.

The culture of any society depends upon various factors like its economic, political and other institutions. It is not merely a passive inheritance but an active process by which meaning is created. It is something constantly redefined and reconstructed. The structure of its range and the new meanings associated with it is relatively loose and alterable. No doubt certain factors such as technology, war and its aftermath, natural calamities etc alter and change the concept of culture.

Every culture tends to have its ethnic basis. It may also have its creator and historical bearers, which form a system of regulations. It prescribes certain rules and norms which govern human relations and activities. It also enforces all this by means of reward and punishment.
Multiculturalism:

Multiculturalism is a set of beliefs and practices in terms of which groups of people understand them and the world. At large thereby organizing their individual and collective lives.

The Phenomena of Multiculturalism can be described by using terms such as plural societies, cosmopolitan societies, multiethnic, polytechnic institutions etc. Multicultural also refers to the cultural diversity and culturally embedded differences. It also refers to all the facts related to cultural diversity. However, a multicultural society cannot be stable and last for a long time without a common sense of belonging among its citizens.

This sense of belonging cannot either be ethnic or be based on shared cultural, ethnic features. Although a multicultural society is diverse, it is seen to be political in nature and based on a shared commitment to the political community. Multiculturalism acknowledges the existence of diverse communities, but what is more important is that it accords positive value to the collective identities of all ethnic communities. It pictures a society which is characterized not by multiple cultural solitudes or endemic cultural strife, but by communities living together and participating as equal partners in national political life. It cherishes cultural diversity and envisions a society in which different communities forge a common identity when modern democratic societies embrace multiculturalism, they demonstrate a deeper and more profound egalitarian impulse within them than the mere presence of plural cultures. Multiculturalism acknowledges the existence of
diverse communities, but what is more important is that it accords positive value to the collective identities of all ethnic communities. Multiculturalism endeavours to initiate policies that allow citizens to maintain their cultural distinctiveness. It sustains cultural diversity and helps in the forward movement of societies.

Multiculturalism is therefore neither a political doctrine nor a philosophical school, but it is perspective or a way of viewing human life in all its variety and diversity.

As per Indian constitue, human beings are 'culturally embedded' that is every man is born, grows up and lives within a culturally structured world. Their lives and social relations are also organized within this framework.

Different cultures represent different systems and visions of life. Every culture is internally plural and this helps a continuous conversation between the various different traditions and stands of thoughts.

In India, the advent of democracy also brought along with multiculturalism. The democratic India being unique, along with the great foresight of the constitution allowed for the universal adult franchise. Along with this it also provided discrimination for those deprived historically. Emphasis was set for the inter group equality with special consideration for the minorities and the segregated communities. Multiculturalism is not merely the relations between inter groups, but also the relations within the community. It is indeed multiculturalism that gives democracy its due health, vigour and vitality.
The Multicultural perspective cherishes and looks for unity within the diversity. A healthy and creative dialogue is encouraged between the different cultures and their moral vision. Each member has a right to increase or power of self-criticism, self-determination, imagination, intellectual being and moral sympathy which contributes positively to the progress and development of his well being.

The Indian constitution with its numerous state policies is rightly the basic multicultural document. It provides for the political and institutional recognition and accommodation of the country's diversity. Further the Indian constitution provides for a dual policy of rights. Cultural diversity is one of the most prime social and economic attributes of India.

India has been a multicultural country since time immemorial. The diversity that we possess are our unique feature and the unity in diversity reflects our greatest national asset. India accommodates the entire globe within its border and thereby goes on to change the term 'global' to 'local'.

**The Place of Communal Riots in Indian Writing in English:**

The 1947 Indian partition lingers as a pivotal moment in the modern world reflections of communal riots significance in the emergence of the sovereignties of India and Pakistan, but for its lasting impression of monstrosity and horrific emotional duress. From the killings, rapes, kidnappings, looting and banditry, the south Asia populace continues to suffer from psychological wounds etched by communal riots.
The impact of communal riots on the people and the collective psyche of the two newly created nations are deeply rooted and to be treated lightly. The reading and writing of history provides an opportunity to look back at the past from the present context in order to avoid the path, which might be disastrous for the human civilization in general and for the concerned society in particular.

Historically, a communal riot in the literature deals with the conflict between the modernity and tradition. The events leading up to partition and the response to it were not as much a hope for independence as much as a desire for modernity. A reading of partition or Indian independence culminates from an ongoing struggle between tradition and modernity, especially when modernity in western terms is defined as exclusive to religious belief. It is difficult to find out whether this heap of literature covers all the aspects connected with politics, society, and religion, family and individuals of India. The tragedy of the partition moreover, lies in the experiences of hundreds of thousands of Muslims, Hindus and Sikhs who were stained in the midst of communal violence.

The depiction of communal riots is based upon the points of views of the individual.

Communal riots of Indian sub-continent on the communal basis into the sovereign states of India and Pakistan at the dawn of her freedom, after a long period of slavery and tryst with destiny,
on August 15, 1947 created a hell of human killings on the earth which was marked as,

One of the bloodiest upheavals in the history of human race and shocked the mankind with notes of anguish and dismay at man's wolfish cruelty to man in the name of religion.\(^5\)

The birth of a new nation was actually the creation of our two nations out of a single people, which resulted in an endless tale of destruction, massacre, loot, rape and inconceivable inhuman cruelties. It also led to the exchange of train loads of dead bodies of refugees as Agrawal syas,

"A Gift from India and a Gift from Pakistan."\(^6\)

Partition dominated the contemporary scene with notes of barbaric cruelties, communal fury and religious frenzy. It also produced the scenario of homelessness, rootlessness, the perpetual dishonor and irreparable loss of shame and condemnation of displaced people. The reckless speed at which partition was accomplished with little regard to an ordinary transfer of population between the two new states led to a holocaust. Communal riots carnage was against the spirit of freedom fighters and that of Gandhi's belief in man and the nation.

He had no desire to earn the freedom of the country at the coast of violence, blood baths, catastrophes and untruth.

The theme of communal riots have been a compelling experience with irresistible creative urge to several Indian English writers like Balchandra Rajan, Attia Hosain, Bhisam Sahni, Bapsi
Sidhwa, Rohinton Mistry, Manju Kapur, Khushwant Singh, Manohar Malgonkar, H.S.Gill, Raj Gill and Chaman Nahal. They have dealt with the theme of communal riots with new perspectives.

Khushwant Singh is a distinguished novelist as well as journalist. *Train to Pakistan* (1956) is a valuable document related to the partition of our sub-continent. Khushwant Singh takes up the theme of partition and adopts the journalistic style. The novel deals with the relationship between the Sikh boy and a Muslim girl. The girl has to go to Pakistan when the Government of India and Pakistan decided to exchange the riot stricken refugees. In the two sections of the novels, we find the description of train carrying the refugee to their desired destination. However, personal tragedy is of no great significance in the context of the great national tragedy. Khushwant Singh has described the passion and pain of the partition in a realistic manner.

Amrita Pritam was an Indian English writer and poet, considered the first prominent woman, Punjabi poet, novelist and essayist. She is most remembered for her poignant poem, *Aj Akhann Waris Shah Nu* and an expression of her anguish over massacres during the partition of India. As a novelist, her most noted work was *Pinjar* (The skeleton) (1995), which presents a memorable character, Puro, and epitome of violence against women, loss of humanity and ultimate surrender to existential fate. In the novel *Pinjar* Amrita Pritam has
highlighted these two aspects of partition dislocation and violence in great detail.⁷

Amrita Pritam is one such prolific woman writer who contributed to the gamut of partition literature. The partition theme finds expression in her two novels *Doctor Dev* and *Pinjar* (1958).

Balchandra Rajan's *The Dark Dancer* (1959) narrates the tragic story of Krishnan a protagonist with his love marriage, separation, reunion and identity crisis. The story of an individual is erected against the backdrop of the Indian political turmoil. The communal riots affect also the lives of the major characters in the novel. The blood shedding scene in which a Muslim is encountered by a Sikh during Krishnan's journey, the communal riots in Shantipur and Kamla's death at the hands of the Hindu hooligans. The novel represents the melodramatic technique in the presentation of the communal riots.

Meenakshi Mukherjee's *Distant Drum* (1960) deals with the partition experience. The division of the nation brought with it many divisions. The defense unit was also divided. The partition offered a choice before the military officers to opt for either of the two nations. The army men, who had worked together, began to work against each other. Mukherjee rightly comments that 'Distant Drum' present,

A more satisfactory, if less ambitious, treatment of Hindu Muslim relationship.⁸

Attia Hosain is a writer, feminist and broadcaster. Attia Hosain's *Sunlight on a Broken Column* (1961). The novel
realistically depicts the theme of decay the fading away of a traditional family of Lucknow. Lalia is an eye witness. The disintegration of the family takes place for various reasons. The novel depicts realistic picture of the family. In the novel politics begins to affect the family affairs. The son and father hold two different ideologies. As a nationalist Muslim Hamid calls the Muslim League communal where Sleem thinks that the Congress is an anti Muslim organization. The novel provides remarkable insights into the socio-political attitudes of the Muslims during the partition with admirable objectivity.

Manohar Malgonkar is a prominent Indo-English novelist. He has made a distinct contribution to Indian writing in English. His *A Bend in the Ganges* (1964) attempts to explore violence and none-violence in double context personal and social. The Ganges stands for the heart of India. The novel raises a fundamental issue of the meaning of violence and non-violence. The novel starts with the terrorist movement, and ends with the communal riots of the post-partition period. The hero is Debi Dayal, the son of a well known magnate of Lahore. He, Shafi Usman, and others are all the members of a terrorist group which fights the British in its own way. The novel actually describes how gradually drop by drop, communal poison sours and embitters the lives of freedom workers and converts them into communal fanatics. Malgaonkar has written one of the most powerful novels dealing with the background of Indian Independence and the communal riots in Punjab.
Nayantara Sahgal’s, *The Day in Shadow* (1971) depicts that people found,

An appropriate time to bury Gandhi and write a new page of History.  

People thought that freedom is liberty to plunder, to kill, to molest and to project man in a position of displacement, hatred and insult.

Bhisham Sahni is a distinguished Hindi writer a playwright, an actor, translator and an English professor. His works reflect his unflinching commitment to India's pluralist ethos and secular foundation. *Tamas* (1974) is a master piece. It gained sensitive depiction of the communal riots and carnage that accompanied India's partition. Tamas is considered one of the most powerful and passionate fictional accounts of the human tragedy that marked the period. Bhisham Sahni depicts British divide and rule policy. *Tamas* is based on True accounts of the riots of 1947 that Sahni was a witness to in Rawalpindi.

Raj Gill's *The Rape* (1974) gives a vivid description of gruesome crimes and collapse of human values. Dalipjit, the hero, is terribly shocked by his fathers' raping his beloved and by terrible scenes of suffering on both sides. Dalipjit finds himself in a frightening world of negation. Dalipjit's anger against his father is sublimated into a wider anger against all fathers of nation who have raped or allowed to rape their sisters, wives and daughters by agreeing the partition of India. Raj Gill not only criticizes the British for their policy of divide and rule, but also blames both the communities for their ghastly crimes. When Dalip reaches India, he
finds that the Hinds on this side of the border have "killed as ruthlessly as the Muslims in Pakistan". Men forgot moral values and killed each other.

Chaman Nahal is an outstanding novelist of the seventies. His master piece novel is Azadi (1975), which bagged the prestigious Sahitya Akademi Award in the year 1977. The novel deals with the theme of the Partition of the Indian continent. The novel is historical, political and Gandhian in sprit. It tells more the truth about partition than any historical study. This novel is divided into three parts 'Lull', 'Storm', 'Aftermath'. The novel describes the horrible incidents caused by Partition and the pitiable condition of the uprooted refugees during the partition.

H.S. Gill is the Partition novelist. His Ashes and Petals (1978) is a story of revenge and reconciliation. The novel depicts the conflict between the generation which survived the Partition and the post Partition generation. Santa Singh belongs to the former and his grandson Ajit to the latter. Santa Singh is a refugee and a live witness to the atrocities inflicted on his family during the partition. He kills his own granddaughter instead of yielding her to the attack of ruffians. There is reconciliation in the end. Ajit marries Salma, but dies. Finally Santa Singh accepts Salma, which indicates that the novelist hopes for a sort of understanding between the two warring communities.

Amita Ghosh's Shadow Lines (1988) deals with the Partition from a different perspective. The novel, divided into two parts, 'Going Away' and Home Coming Chronicles the history of three
generations of a Bengali family in Dhaka. The novel covers the historical period from 1939 to 1980. The novel includes many stories within its texture and deals with many divisions. The merit of the novel lies in condemning the very idea of division. The novel depicts the fissures in public life and private life as well.

Bapsi Sidhwa's *Cracking India* (1991) represents the consequences of the Partition. She witnesses Hindus, Muslims, Christians, Pareses and Sikhs fighting for their land and their lives. The story is composed of different elements through a group of characters from various social-economic, ethnic and religious. The writer explores and consequences of communal riots at the partition time. The character Lenny realizes many problems of the events when her young Nanny, or Ayah is kidnapped. *Cracking India* depicts existence in a truncated India and a newly emerged Pakistan.

Rohinton Mistry is considered to be one of the foremost authors of Indian heritage writing in English. In *A Fine Balance* by Rohinton Mistry, there are four characters, two are tailors who are forcibly sterilized, one is a student who emigrates, and the fourth is a widowed seamstress. The corrupt and brutal government has just declared a state of emergency and the country is on the edge of chaos. The four characters form an unlikely alliance. Two tailors uncle and nephew have come to the city in flight from the cruel caste violence in their native village. A middle aged widow desperately trying to preserve her fragile independence and a young student from the northern mountains as well.
Manju Kapur is a professor of English at Delhi. Her first novel *Difficult Daughters*, (1998) received Common Wealth award for the Eurasian reign. The novel is set during India's Independence struggle and is partially based on the life of Kapur's own mother Virmati. The novel is at the partition time and written with absorbing intelligence and sympathy. The story is of a woman torn between family duty, the desire for education, and illicit love. Virmati a young woman born in Amritsar and falls in love with neighbour, the Professor. The Professor eventually marries Virmati. Virmati who finds the battle for her won independence her created irrevocable lines of partition and pain around her. The novel offers a disguised critique of religious communalism.

In brief, it can be said that the communal riots represented a great strength of human love even after the horrors of partition holocaust, the endless catastrophes and inconclusive miseries. The novelists therefore display their characters as the sensible humane and generous messengers of human love; they stand as the torchbearers to the homeless refugees, who have the fractured consciousness and the broken hearts. The note of human love is not an end but it is a beginning to an end and the process will continue till human beings live on the earth.
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