

## The effects of the India's Partition on selected Urdu short stories

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### Abstract

The partition of India was a great tragedy in itself, and its severe reaction came in the form of riots and a story of killing and destruction was created that has stained the pages of history.

The people of one nation were thirsty for the honor and blood of the people of another nation. On the one hand, the Muslims living in India were migrating to Pakistan, leaving behind their homes, property and even their loved ones. On the other hand, the Hindus and Sikhs living in the Pakistani region were hastily heading to India to find refuge.

The impact of such critical circumstances was visible in all spheres of human life. Its profound effects were also visible in the field of literature. Be it poems or prose, novels or short stories, a series of writings on partition and riots began. Our writers were not only recording the bloody story with their pens but were also doing the work of educating the mind with their writings. Among those who wrote on the issues of the Partition of India are Krishna Chandra, Saadat Hasan Manto, Ismat Chughtai, Rajinder Singh Bedi, Hayatullah Ansari, Quratul Ain Haider, Ram Lal, Khwaja Ahmed Abbas, Ahmed Nadeem Qasmi, and many more.

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**Key Words:**

The partition of India, great tragedy, Saadat Hasan Manto, Ismat Chughtai, Rajinder Singh Bedi, Hayatullah Ansari, Quratul Ain Haider, Ram Lal, Khwaja Ahmed Abbas, Ahmed Nadeem Qasmi.

**Literature Review**

Urdu fiction is a product of the twentieth century. Its early period was full of romantic and patriotic influences. In the late third decade of the twentieth century, it began to be influenced by realism. At the same time, the progressive movement also began. These influences had already begun when the independence movement and then the partition of India took place, which gave it a new turn. Now emotions surged in it and India groaned under the scourge of the game of fire and blood. Murder, devastation, brutality and inhuman atrocities engulfed the entire society. Humanity was crushed under the burden of animalism. When the country was divided, such atrocities were committed that no fiction writer could save himself from such cruel themes. The stories of Krishna Chandra are prominent in the list of these fiction writers. His story "Peshawar Express" was written in this context. A living thing has been brought forward as a symbol of a train because refugees travel by this means. In this way, the train is seen as a living animal. Throughout this story, the train laments the fading civilization and the absurdity of life. New stories of oppression and oppression are revealed. Here is a quotation in this regard.

*"Main lakri ki bejaan gaari hoon, magar phir bhi chahti hoon, is khoon aur gosht aur nafrat ke bojh se mujhe na laada jaaye.(1)*

Another of her stories, "Amritsar Aazadi say pehlay aour Aazadi kay baad", presents a terrifying picture of femininity in the context of riots between Muslims, Hindus and Sikhs. In these pictures, we see these three nations fully involved and thirsting for each other's blood. The tragedy of partition and then the fire of riots had destroyed the value of human beings. Thus, such fights started between Muslims, Hindus and Sikhs that humanity trembled to see. In this regard, Krishna Chand writes.

*"Azaadi ki khatir Hindu, Musalman aur Sikhon ne mil kar apne sapnon ke khazane luta diye, aur paancho daryao'n ki sarzameen mein ek chhat'te darya ka izafa kiya tha. Ye unke mile-jule khoon ka darya tha"(2)*

The story presents a picture of an atmosphere filled with the suffering of lying virgins and painful sighs and sobs. It is clear from the stories of Krishna Chandra that he did not show any inclination towards any of the Hindus, Muslims or Sikhs, but rather presented a complete analysis of these riots as a human being. Thus, he interpreted a painful heart. Syed Waqar Azim writes about them.

*“Krishan Chander ne yeh afsanay kabhi Hinduon aur Sikhon ke liye likhay aur kabhi Musalmanon ke liye. Lekin khud Hindu ya Musalman ho kar nahi balke insan ho kar, aur isi liye un ke afsanon mein ek sahih qism ka jazbati gehrao bhi hai, dard ki kasak bhi, lekin jazbaat ke bahao par umooman ghaur-o-fikr ne aetidal-o-tawazun ki mohar sabit kar di hai.”*(3)

These two stories are included in his collection "Ham Wahshi hain". Most of the stories in this collection are based on the riots of the Partition of India. This is the theme that is mostly found in his works. The reason is that Krishna Chandra himself was an eyewitness to this tragedy. That is why he used these themes in his stories. Something similar is also found in another story "Mera Bacha" in which a father saves his son during the riots and also suffers. In the story "Tawaif Ka Khatt", a Tawaif is seen addressing Nehru and Jinnah and expressing her feelings regarding the riots of the Partition of India in a satirical manner. An excerpt from "Mera Bacha" can be seen.

*“Insaan qaum, mulk, mazhab se bada hai. Woh apni rooh ta'ameer kar raha hai. Tauhaum se naya hai, apni jiddat se us rooh ko nayi sarbulandi ata kar. Tere aur mere darmiyan baap bete ka rishta nahi hai; tere aur mere darmiyan sirf mohabbat ka rishta hai.”*(4)

Krishan Chander had read the stories of the Partition of India and he was feeling this incident with the eyes of his heart. In this way, he drew a map of these riots in front of the readers. In this way, he described the effects on the human psyche with all his wit. In this way, he also explained the reasons due to which this tragedy occurred. In this regard, Azeem-us-Shan Siddiqui writes.

*“Krishan Chander ka afsana "Mera Bachcha" aisi aarzoo-mandi ki daleel hai jis mein mohabbat, insaniyat aur khud-e-etmaadi ke narm o naazuk bandhan, wirasat, malkiyat aur shanakht ke doosre qaumi rishton se zyada qawi hain”*(5).

Similarly, the same scenes are described in his other stories "Andhay" and "Lal Bagh". The theme of "Andhe" is that Muslims burn each other's houses and lose their sense of identity in madness. Similarly, "Lal Bagh" presents pictures of the lies and

hypocrisy of our journalistic sources. Despite the killings and destruction there, the sources are seen reporting everything well. In other words, these same incidents are seen in most of the stories in "Hum Vashhi Hain" and present pictures of a fearful India.

Khwaja Ahmed Abbas is also a unique name in Urdu fiction. He has made a distinct identity for himself in the field of fiction due to his unique style. He is a film storyteller, film director, novelist and short story writer, in other words, he has a unique identity in many capacities. He was born on June 7, 1914 in Panipat. While he died in Bombay on 1987. He studied at Aligarh Muslim University, the most important and prominent educational institution in India. This is the reason why he has a wide range of topics. His books include "Nayi dharti naye insan", "Neeli Sarhi aor doosri kahani", "Beesvin saddi kay Laila Majnu", "Kethay Hain Jas Ko Ishq", "Sonay chandi kay but", "Zubaida", "Inqilab", "Main kon hoon", "Mussolini Fascist aourjang jishn", "Sheeshy Ki Divaren" etc. His short story collections include "Aik larki", "Zafran kay phool", "Main kon hoon", "Kethe Hain Jis Ko Ishq", "Pawon main phool", "Neeli Sarhi", "Diya Jalay Sari Raat", "Agar Majh Se Milna Hai" and "Darryaf" etc. The novels include "Inquilab", "Char Dil Char Raatein" and "Andhira Ujala".

Khwaja Sahib has a great diversity in the social and societal themes of India. Here we are discussing the riots of the Partition of India in his short stories. His short story "Ajanta" discusses various psychological factors related to riots and killings. It is the story of a man who flees from the riots in search of peace, but restlessness does not leave him. The scenes of cruelty and barbarity in the riots do not leave his mind. The greatness of Khwaja Ahmed Abbas is that he has created a specific identity regarding the psychology of men and women. The Indian riots have made the mother's affection restless and she is wandering around crying and shouting. Here is a quote.

*"Jhank kar dekha toh ek boodha, safaid daarhi wala Musalman, apne khoon mein lathpath, road ke beechon beech, aakhri saans le raha tha... aur saath ke makaan ki balcony par aur uski nichli manzil ki dehleez par, Maratha auraton ka ek giroh khada hans raha tha... jaise koi nihayat dilchasp aur maze daar tamasha ho raha ho"*(6)

The main character of this story is a woman named "Nirmal" whom the main character of the story is forced to hate. Through "Ajanta", the complete message of

action has been given that the purpose of man is not to riot but to serve humanity. In another story "Sardarji", hatred due to riots has been made the subject and the fire of hatred ignited by it has brought into discussion the bitterness and loneliness in the heart. In the story, it is told that some Muslim boys joke with Sikhs, especially an elder is their target. Later, these boys come to know that during the riots, this elder had saved the lives of Muslims by playing with his own life. This makes the boys very sorry, but their previous behavior causes turmoil in the feelings of those elderly Sikhs. Although those elders die later, the change in their feelings is equivalent to the death of humanity. The reason is that they show through their behavior that they will protect the Muslims and they will be grateful to them. Although they are making fun of them on the contrary. This is the central point of this story.

The story "Intiqam" tells the story of a father. When some people rape his daughter in front of him, he goes crazy with mental torture. But after a few days, he comes to know that his daughter, whose rape he is going crazy over, had already lost this gem. The reason was that she might have been involved in a relationship with a boy before. This is the reason why he stands up to take revenge on those who robbed her honor, and this information falls on him like an atomic bomb. An excerpt from the story can be seen.

*"'Hari Das ka nanga hath, jis mein chura tha, hawa mein muallaq reh gaya. Us ki aankhen sharm aur nadamat se jhuk gayeen. Us ki zuban se sirf aik lafz nikla, 'Beti'." (7),*

This story comes as a living example of humanity in which a person forgets whether he is a Muslim or a Sikh or a Hindu. Then a Hindu who has a particle of humanity left in his heart is smiling despite being wounded. He has a few years of his life left but he still has pride and dignity left in him. He is ready to go to any extent for the love of his daughter. See this quote.

*"Tum sab intizar kar rahe ho. Meri zubaan se hargiz nahi nikle ga ke main Hindu hoon ya Musalman. Na mere Hindu qatil ko maloom ho ga, na Musalman qatil ko, unn mein se kis ne ghalati se apni hi qaum ke aadmi ko maar dala. Un se yehi mera intiqam hai." (8)*

The effects of riots are also prominent in the stories of Ahmed Nadeem Qasmi. The main character of "Parmeshar Singh" is also such a character whose son Kartar Singh has been lost in the riots and riots. In this way, he finds another Muslim child. The child's name is Akhtar. Parmeshar Singh sees a reflection of his son in Akhtar. Kartar

was five years old, Akhtar is also about the same age. Now when people ask about Akhtar whether he is a Muslim? So Parmeshar Singh lies and says that he is not a Muslim. Similarly, when Akhtar grows up, Parmeshar Singh forgets in his love for him that he is a Muslim child. He loves him like a father. An excerpt.

*“Mujhe kyuN maara tum ne, maiN to Akhtar ke case kaatna bhool gaya tha. MaiN to usi ke dharam meiN use waapas dene aaya tha yaaro.”(9)*

This story portrays the emotions of love, compassion and humanity. This story will be remembered as a living example of generosity. Hayatullah Ansari's short story "Maa aour beta" is also an important link in the riots of the Partition of India. "Momina" is a character who loses her honor and chastity after the destruction of her home, the death of her children and the murder of her husband, but cannot get rid of emotional conflicts and psychological confusion. Despite all these problems, she falls in love with a Hindu boy Ramu (who is five years old and has become blind) and his affection is returned. Due to Momina's motherly love, Ramu becomes familiar with her. Apart from this, a dog named Asha also plays an important role in this story, who is the embodiment of loyalty. This dog also proved her love for Ramu and then Momina. There is a surging ocean of love in Momina's heart. Therefore, she raises Ramu under the shadow of her maternal grandmother. Although Ramu is seen saying.

*“Mein bohat se bomb hawai jahazon par rakh kar urr jaunga aur jahan dekhunga ke kisi masjid mein bohat sare musalman jama hain un par bomb gira dunga aur urr jaunga. Bomb girega dhum. Kisi ka kaan urr jayega. Kisi ka toh chithre chithre ho jayega. Koi royega koi haye haye karega. Koi Allah ko pukarega.”(10)*

In short, this story describes all kinds of beautiful emotions in terms of humanity and mercy. Momina, due to the effect of her being a Muslim, brings about significant changes in Ramu's personality and love for Muslims arises in his heart. In fact, when Ramu dies, Momina leaves him because she cannot arrange the expenses for his body. But she leaves such words on the wall that are the pinnacle of humanity. These words are.

*“Yeh laash Ramu ki hai, woh Hindu tha, lekin uski maan Momina Musalman thi. Agar yahan Musalman aayen, toh ise dafan kar dein, Hindu aayen toh phoonk dein. Momina agar zinda bachi, toh yeh ehsaan karne wale ka shukriya ada karne yahan ek baar zaroor ayegi. Jaise ki shayar kehte hain, 'Zindagi hai ek safar, kab kahan le jaaye, kya pata, kisi ke kaam aa jaaye.’(11)*

The story "Shukor guzar aankhen" highlights the theme of riots. It is the story of a bride who considers the protection of her chastity as her first duty. Her husband is killed by enemies in riots and she is left helpless waiting for her. In the end, her house is attacked by enemies and she is sacrificed for her honor. In this regard, see this last quote from her.

*"Us raat main ne jaana ke bahadur, mazloom laakh darja khush naseeb hota hai buzdil zalim se."*(12)

The reason is that the person who kills him looks into his eyes while killing him. Then he cannot forget his eyes for the rest of his life and this feeling always keeps him restless.

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