PARTITION OF PUNJAB: HUMANISTIC REINTERPRETATION

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Abstract

The contemporary journey of human history has been the saga of geographical regions (dynasties) their invasion, desolation and by and large cruelty of authority towards masses towards their faith and belief. The cruel destiny has had time and again reshaped the demolition which was inflicted to socio, economic and architectural fabric of the regions. Thus, the temporal aspect of the history provides the vital evidence and documents to the harsh ground reality. The fundamental concept of time period and the systematic alignment of time provide essential perspective to historical inquiry.

All throughout the historical memories they provides the codification of dearth of literature on crown, dynasties, war, treaties and spatial expansion of empire; but none of them had voiced for the plight of common people, peasant and freedom fighter [the revolutionary].The post – modernism i.e. the XXth century phase of history has provide vital facts and information especially after the partition of Bengal in 1905A.D; and the popular Russian revolution 1917A.D which acted as a social and national consciousness among masses.

In this backdrop, the present research article seeks to investigate the selected research theme on the basis regional perspectives on the partition of Punjab (East and West Punjab). The humanistic corner of the masses and the authority in the wake of greatest human tragedy which were politically forced on the masses of the Undivided Punjab will be interpreted.

The whole exercise will take into account Psychosomatic Sources-

(I) Memories and Elderly Narration,

(II) Remembrance of Horror through Govind Nahlani`s : - Tamas; and,

(III) Evidences of Political Mockery and Empathy.

(IV) Although, the horrific scene of partition were happened (to be precise 78 years ago) though still they have to carry the social and political stigma of refugees with them from generation to next generation. How cruel were their tryst with their destiny.....!!!

Keywords: Desolation, Historical Inquiry, Post –Modernism, Undivided Punjab and Humanistic.

INTRODUCING THE UNDIVIDED PUNAJB (HISTORICALLY MADRA DESH)

"धरती मार रही कुरलाई तहं की दर्द ना आया"

The above stanza immaculately described the pain and grief of the horror being penned by Sat Guru Nanak Dev ji especially with respect to Undivided Punjab during the reins of Babur. Ironically, this has been happening till date. From Montgomery to Malaut and from Khyber to Thanesar speaks about the geographical expansion of Undivided Punjab during those days. From 3.57 Lakh square kilometers to 50,362 square kilometers as of now reflects the reduction in area of Undivided Punjab from partition, re-partition and political reorganization after India`s Independence.

Although, the bill of partition of India were signed couple of month before independence; and on 17th August 1947 the partition of Undivided Punjab came into force and their tryst with destiny get accentuated into ground reality. Socially and Culturally ***Lehnda Punjab*** were separated from the Chad da Punjab i.e. East Punjab were separated from the West Punjab.

During ancient and medieval period of its history the Punjab had known as ***Madra Desh*** [as per description in the Gurbani of Tenth Guru]. Historically a pivot of the political warfare and defense strategic land. The various foreign invaders entered through Khyber and looted its dynasties rich with socio –economic bounties. Even this has been happening from cross border infiltrators. To desolate to being in desolation has been the fate [recently the natural disaster through floods].

In political sphere, the imaginary and arbitrary line were drawn between the two Punjab often termed as the Radcliffe Line ; but culturally and socially people called it with different acronyms like **Takshim [तक्शिम] , Vand [वंड], Par [पार्] Chak [चक] and Var [बार**]. Actually, heard it from my Grand Parents [both Maternal and paternal] during my childhood. The partition not only divided the land but it divided peoples, their relation, their unity, their love and affection and their Shrines and Gurudwaras on that very day of Aug. 17th. The seed of hatred, aversion and bloodthirsty were sown purely on the basis of religion and its status [Minority and Majority] among their followers; and, this has been true even today.

In 1947, the border between the two Punjab became a river of blood, as the exodus erupted into communal rioting and culminate at desolation of villages, havelis, houses, crops and livestock bleeding a horrific state and tale of partition. Peoples from both side narrates their suffering and agony, like

"आज़ादी नहीं यह उजाड़ा है,
नेहरु – जिन्नाह का पवाडा है . "'

HUMANISTIC CORNER: IS IT INTERPRETABLE?

The humanistic quality and traits of the masses and the particularly the sufferers who has to face the psychosomatic trauma during that period of history can only be weigh on the basis of morality . The human morality of both the religion with which peoples affiliated has had set the highest standards of

human morality, brotherhood and coexistence. ***मानस की जात सब्हे एके पहचान बो*** .... has conveyed it all. But can one expect during their testing time to be ethically moral towards other when their sole aim is to cross the border and reach the safest point on either side of the territory.

Certainly, Not?

As one see it from their perspective. But still there were vivid tale and historical memoirs to strengthen the viewpoint.

MAIN DISCUSSION AND ANALYSIS

The present reinterpretation of agony, grief and anger of the sufferer of the horror created by the partition of Punjab will take into account:-

I. Memories and Elderly Narration,

II. Remembrance of Horror through Govind Nahlani`s : - *Tamas*; and,

III. Evidences of Political Mockery and Empathy.

I. Memories and Elderly Narration:- In the discipline of history, accounts of memories and narration are valid source for the interpretation of events, wars and horrors of partition. So, is the memories and elderly narration as there is no recorded codification on the partition of Punjab. During my childhood when I was 04 years old my maternal Grand Mother [1922 -2007] narrates that her brother Raghbir Singh[1917 – 1979] was close and royal associate of Master Tara Singh [1885 -1967] how my maternal granny brother who was founding member of S.G.P.C [Shiromani Gurudwara Prabandhak Committee] escorted Master Tara Singh and three others to Amritsar during the partition. They have 110 Chak of agriculture kilas in Lyallpur [Lehnda Punjab] become desolate in wake the turmoil of partition ; and on reaching safely they betrayed Raghbir Singh. Raghbir Singh often uttered Tara Singh ruined me and made me pauper. But with all this adversity my maternal grannys mother re-established his family raised to Head Granthi of Gurudwara Charan Kawal Sahib, Machhhiwara.

My maternal granny often narrate the tales of Var that they were filthy rich and have influential family during 1944 and have had chak in Montgomory [Lehnda Punjab]. But the ultimate politically decided day of our fate has ruined our rasook and left us begging to spare our life from cruel Musalman. After that conflict we reached the refugee centers set up in Amritsar, Jullundur, Ludhiana and Patiala. But the misery of partition didn`t spare us as what we get were in controlled quantity. The segregation between refugee and legitimate citizen somehow grew in between. The incidents of theft and robbery during wee hours increased but administration curbed it very soon. As a tag of refugee the family of my maternal Grand Mother spent 02 years in refugee camp.

As far as my paternal Grand Parents [Baba Ji and Bebe Ji] they had their own tale and ignorance to narrate. My Grand Parents has pain and losses from partition as I faintly recollect their words. Grand Mother [1915 -1990] told that Putar your Father [1946 - 2025] was only 18 months old when we left Lahnda Punjab and your Baba ji has family sword which protected us from enemy and rioters. Well the ignorance relates with

awareness. In the Panchayat registration record the age of my father was more than my Taya Ji`s age. It even continued with that mistake; though, both were no more as of now, and served Indian Army [***The Bombay Sappers***].

One thing which even inspire me is their grit, determination, courage to fight and cope up with adversity; and coming out of it with smiling faces. For me that is the kripa of almighty Waheguru Ji on my maternal and paternal Grand Parents.

II. Remembrance of Horror through Govind Nahlani`s : - *Tamas*:-

The historical books and historical compendium and even historical novels are also vital source of the temporal study of history. In this context, the mind blowing literary masterpiece by Bhisham Sahni [1915 -2003] which was published in 1973 from Raj Kamal Prakashan, New Delhi; and, containing about 310 pages interpreted the horrors and horrifying screams and cries and tears and empathy of partition with its epicenter on the communal violence which spread even up to Calcutta and Bangladesh. He won Sahitya Academy Award for his masterpiece in 1988 and coveted Padma Bhushan in1998.

In 1988, Govind Nahlani directed the *Tamas* for Doordarshan its central theme was the riots and bloodsheds that took after the partition of Punjab. As Bhisham Ji belongs to Pindi [Rawalpindi] his interpretation bring the reality and truth on the celluloid screen which has had indelible imprint on my memory.

The couple verses and stanzas inspired and empowered the common man, farmers and villagers. Like –

१. सूरा सो पहचानिये जो लरे दीन के हेत,
पुर्जा – पुर्जा कट मरे कबहूँ न छाडे खेत.
२. खाधा पीता लाहे दा,
बाकि अहमद सही दा.
३. नानक नाम चढ़दी कला,
तेरे भने सरबत दा भला.
४. सूरा सोही , सूरा सोही
जो लरे दीन ले हेत
५. दे शिवा वर मोहे इहे.....

Those were the guiding and torch bearers inspirational verses and stanzas which enthuse them to fight till the last breath ; but no surrender to these traitors and fugitives. The plight of women were also displayed through serial as the worst victims of communal violence, sexual assaults , mass suicide jumping into a well, loss of dignity , homes and families . However, some of them rise above the chaos and display incredible humanity, courage and resilience.

The character and role played by Om Puri , Amrish Puri and Deepa Shah were unimaginable and praiseworthy as they received accolades for their performance.

Till date only Tamas and Richard Attenborough`s Gandhi depicted the melodrama on silver screen with great success dealing with partition of Punjab; **" क्योंकि ऐसा माना जाता है की विभाजन पंजाब का हुआ था भारत का नहीं "**. The rest of the India was hardly affected by it; so is the case with Politicians and National Leaders. They shown their concern but did nothing on the Front. They left innocent citizens and common man to face the inevitable and let them die of it.

III. Evidences of Political Mockery and Empathy:-

The political scenario contemporary history and during post – modernism period reflected the latent agenda of divide and rule. Paradoxically, it's a British Political Doctrine of Imperialism of invading colonies for their supremacy and political gain and dividend.

However, it even worked during the partition phase of the history of Punjab as the sole basis of partition was communal and religious and its minority and majority status. The historical event was a great political blunder and mockery and the Geo –Political Strategy of creating Buffer State /Territory.

The unidirectional and un–controlled influx of refugees is testimony to this fact. Have a glance of the data and figures :-

Table 01 - Human Exodus: After Partition of Punjab

S.NOS.	AFFILIATION	NUMBER	RECEIVING REGION
01	Muslims	5.30 Millions	West Punjab [Lahnda Punjab]
02	Hindu and Sikhs	3.40 Millions	East Punjab [Chad da Punjab]
03	Muslim and Balauch	1.20 Millions	Sind Pakistan
04	Muslim and Hindu	1.10 Millions	East-Pakistan [Bangladesh]
	TOTAL	**11.00 Millions**	

Source: Compiled by Author from Various E-Sources

More than 12 Million human exodus [Forced Migration] took place .This is the unofficial figure of those figure which reached the refugee camps. About 1 .00 to 1.50 lakh peoples lost their life and more than 76,000 were seriously injured. Politicians signed the documents in haste and without any vision and left them suffer. Rightly said and very true **- " जिस तन लागे सो तन जाने "**.

The finest instance of political mockery was during the Jallianwala Bagh Massacre which took place on 13 April 1919; not even single national leader visited Amritsar to console the victims and sufferer. Nearly after seven months during November 1919, the National Conference of Congress was held in Amritsar there they passed the resolution of condemning the massacre under the Chairmanship of Moti Lal Nehru.

There seems to be a vacuum and communication gap between regional leaders and national leaders. The two popular leaders of Amritsar Sh. Satya Pal and Sh. Saiffudin Kitchlu were very popular during 1945 – 1947 among masses .They conveyed the ground reality report of Amritsar to national leaders; but their views in report were not read. As they were aware of the unrest in the masses; and, the inevitable happened according to the plan of Britishers and our national leaders. Moreover, the S.G.P.C [Shiromani Gurudwara

Prabandhak Committee] in its annual meeting in December 1946, passed the unanimous bill for the creation of Punjab.

In June 1947, the nationalist leaders , the representative of Muslim League and S.G.P.C Chairman representing Sikhs agreed to partition of the Punjab in stark opposition to Gandhi`s opposition to partition of Punjab.

At the stroke of midnight the grand plan of desolation of Punjab began; and

This is rear of rearest example of political empathy, hatred and injustice; and thereby negating and suppressing the voice of masses and common man.

Now I understand their feeling and emotions when on every Independence day they remark:-

" साड्डा तां सन 47 तो अजादी दा दिन नहीं, उझाडा दिन हुंदा है " हाल मुरीदा दा ....

STATEMENT OF CONCLUSION

The present theme and paper on which I worked is the real expression of memory, elderly narrations their pain and sorrows with which they had gone in their younger age; and, the grit and determination to fight with the destiny and coming out it with flying colors. The national television recaptured the havoc of partition on silver screen is a stark reminder of their tryst with desolation. The inevitable can be avoided by the political leaders; but they have their own vested interest and dreams to fulfill for which they stabbed the masses .....

This is what history and one must aware and vigilant of what happened and what worse can happened in future ……..

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