

HINDU-MUSLIM RELATIONSHIPS AND PARTITION WITH SPECIAL REFERENCE TO *BASTI* AND *A VILLAGE DIVIDED*

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Peoples of different races and cultures, in plain terms, have migrated to India over mountains and across seas, bringing with them an array of varying ideals and customs. Balancing their languages, race, religion and attitudes within the country for years, these different peoples have been wonderfully able to maintain peacefulness and harmoniousness. Yet during the last one hundred years, disunity, disharmony, and disintegration have been intensifying among different Indian communities. India had always been a country occupied by people of two separate religions, but there had never existed any deep cultural differences between the Hindus and Muslims. History is a witness to the fact that Hindus and Muslims shared a composite culture. "The social relationships between these two communities were co-operatives without any severe constraint or conflict despite religious distinctions" (Singh 8). They spoke the same languages, wore similar attires and furnished their houses in the same style. Also, their occupations and industries were part of one economic system. Before the British occupation, both Islam and Hinduism enjoyed representation in the government. Islam possessed enough political power in India's government and never felt the need to organize its powers separately. Yet the appearance of a third party, the British, tore their cultural unity asunder and led each to organize themselves separately.

The relationship between the Hindus and the Muslims has had a long history in which it had to pass through many ups and downs in the Indian sub-continent. The early contact between Muslims and Indian Hindus was economic and the relationship between them was based on conviviality. Looking back to the regime of Mughals in India, Akbar is highly acclaimed for promoting Hindu-Muslim unity. He tried to build up his relations with the Hindus by making marital relationships with Rajput princesses. It was he who listened to the teachings of the Hindu saints and philosophers in his *Ibadat Khana* (house of prayer). It is observed that "a large number of temples were built all over the country by him" (Mahajan 90). Even the customs and festivals of Hindus were celebrated in the court. Besides, the Muslim painters, musicians and authors, too, played a vital role in cementing the Hindu-Muslim relationship. During the time of Akbar the *Gita* was translated into Persian. Even during Shahjahan's regime there were many Hindu musicians deputed in his court. Hence, one cannot ignore the contribution of the Muslim rulers in enhancing Hindu-Muslim relations. Undoubtedly, cruel rulers like Aurengzeb were also there who imposed partial taxes on the Hindus but such rulers were rare. Yet the relations between these two major communities were above suspicion, sharing each other's sorrows and happiness despite religious distinctions. But the commencement of the partition clouded the sky of this relationship that had been running peacefully for many years.

The aftermath of the partition of India in 1947 saw large-scale sectarian strife and bloodshed throughout the nation. Since then, India has witnessed sporadic large-scale violence sparked by underlying tensions between sections of the Hindu and Muslim communities. “The violence that occurred between the two religious groups about the time of partition strained the relation between Pakistan and India so completely that hostility between the two nations continues even to this day” (Singh 8). These conflicts also stem from the ideologies of Hindu Nationalism versus Islamic Extremism and are prevalent in certain sections of the population. As discussed earlier, in pre-partition period, there was harmonious relationship between these two communities. For instance, Hindu-Muslim solidarity was visible in the struggle for the independence of India. If one remembers the sacrifices of Indian patriots like Rajguru, Sukhdev, Bhagat Singh and Chandra Shakhaz Azad, one can equally remember the martyrs of 1857 like the sons and grandson of Bahadur Shah Zafar who were murdered by Major Hudson after the King’s surrender to the British. The hanging ground of Lahore Jail and the *Khooni Darwaja* of the Red-fort stand as witness that both Hindus and Muslims died for the same cause. If Gandhi and Nehru were our leaders, Abul Kalam Azad, Rafi Ahmed Kidwai and Ajmal Khan were our leaders too. The British did not kill only Hindus in Jalliwala Bagh, they also massacred many Muslims. These political leaders were against the colonial rule and its cruelty. Similarly, the leaders of both communities demonstrated courage and bravery to liberate India and remained united. Even the Moulanas and Moulvis declared “subjugation, unjust and against the tenants of Islam”(Web).

But the turning point of Hindu Muslim relationship was the introduction of the Muslim League. The League had only one objective, namely, to create a separate status for Muslims. For all practical purposes, Muslim League had no agenda but to divide India. Unfortunately, it was successful and a separate state of Pakistan was created. The partition brought about animosity and dissension between the Hindus and the Muslims of India and the result has been religious polarization. In order to explore some of these aspects and probe those areas which directly or indirectly impinged on the sudden and total breakdown of long standing inter-community networks and alliances, it is necessary to locate the partition issues and debates outside the conference chambers. Without theory or the rhetoric of Indian nationalism, it is important to examine why most people, who had so much in common and had lived together for generations, could turn against their neighbours, friends and members of the same caste and class within hours and days. So this paper focuses on the relationship between the Hindus and the Muslims, in terms of their myths, traditions and culture. It also seeks to underline how Muslim writers reacted to partition and viewed the relationships between these two communities.

In his classic work *Basti*, Intizar Husain offers a vivid record of his childhood in *Rupnagar*, a village in Utter Pradesh. In the opening section, there are descriptions of an ideal social community and the geographical location of his house in *Rupnagar*. He talks

about his early education and his experiences of interacting with Hindus who were there in large numbers in his childhood. He feels elated when he hears about the mingling of the two communities in celebrating festivals like *Dussehra* and Muharram. During *Diwali*, Husain observes that “it was difficult to tell if the *diyas* were lit on the parapet of our house or on that of our Hindu neighbours. As a child, I would climb on to the terrace of our house and gather as many *diyas* as I could. The next morning I would count the number of *diyas* I had picked up” (Bhalla 79). This keen interest of a Muslim towards Hindu culture is indicative of his attitude. In brief, Hindu-Muslim relationship was cordial and co-operative as suggested by the author. But his decision to migrate to Pakistan was taken on the spur of the moment. When he reached Lahore, he found that riots were taking a great toll on human lives. There were looting and mindless massacres everywhere. While viewing the spectacle of the splitting of the nation, Husain takes a philosophic view. He says that “the partition is not a phenomenon of our times alone, but a part of the very civilization of India” (qtd. in Arora 19). For instance, the entire history of exile and migration during the partition is a repetition of what people have experienced since the days of the *Ramayana* and *Mahabharata*. Even in those days, the partition of the kingdom between members of the same family was a violent and disastrous event. What happened in 1947 was akin to what was described in the great Indian epics.

In the novel, Zakir, the protagonist turns back to pre-partition India nostalgically. While sitting in Lahore, he remembers the days spent at Rupnagar before the partition. Literally, *Rupnagar* has been depicted as a place of communal harmony from where a ray of hope for positive thoughts could be had at the time of turmoil. According to the Hindu and Muslim mythographers in the novel, Rupnagar is and always has been an “imaginative realm of tolerance” (qtd. in Bhalla 22). As its name suggests it is not only a place of beauty crafted by the imagination of the divine but is also a basti in which each of its religious communities came into being at the same time. That is why the Hindus and the Muslims who live there can neither claim priority over the other nor to be more ancient and hence, the rightful moral and political inheritors of Rupnagar. Later, in movements of extreme despondency in Pakistan, Zakir remembers that every gesture performed by the people who lived in Rupnagar, every change of season they consecrated with songs, every story they told, was a ritual repetition of cosmogony, a re-consecration of the basti and its people. In Rupnagar, Abba Jan tells Zakir that “Not a single word ever fell below the standard of civilized speech Not even during political rallies!” (*Basti* 18).

Effortlessly, Zakir remembers how the myths of Bahgatji, a Hindu merchant and his grandfather, an orthodox Shia Muslim were acceptable and well liked among the people of *Rupnagar*. Although their tales were different, yet the moral advice was unique. They explained their life world and its relation to the divine in their own way. For Bahgatji, since there was no transcendent God who existed outside the process of world making, it did not matter if the creation of the world was *ex nihilo*; his God was a participant in

the world; he was both its creator and its creation. In Bhagatji's mythic world, God entered the narrative of creation in *medias res*, even as the world was already in the process of moving through countless *Yugas* as they were created, dissolved, and begun again. For Abba Jan, Zakir's father, there was an unambiguous sense of a holy creative being who existed before the world came into existence, in a moment prior to time. Both Bhagatji and Abba Jan, however, considered themselves commemorators and narrators of an unarmed habitat: "Men who saw in their basti, so splendidly named 'Rupnagar', the beauty of the divine unveil itself (63).

It is pertinent to note that Zakir and his childhood friends have been curious to hear the tales of Bhagatji and Abba Jan. Sometimes, he had to listen to the scolding of his grandmother for hearing Hindu tales from Bhagatji. His grandmother exclaims:

'Son! Bi Amma glared at him. 'Why were you born in our house? You should have been born in some Hindu's house! Your father is always invoking the names of God and the prophet - he does not realize that his son has taken to Hindu stories!' (25)

These lines of his grandmother are suggestive of the view that it is believed that if a Muslim hears the tales of Hindu culture, he is supposed to be more inclined to Hindus than the Muslims. Even today, a fundamentalist can never sit or eat with a person professing a different religion. For instance, a Hindu cannot be supposed to harbour any relationship with the Muslims. If he or she does, they are looked at suspiciously. The above remarks are indicative of the writer's intention towards the people of different faiths. He seems to be neutral in relationship with the Hindus. It was partition which broke the hearts of such people who advocated unity in diversity. Zakir learnt the lesson through the example of the friendship between Bhagatji and his grandfather that means in an ethical community the claims of the 'good' are always higher than any assertion of solidarity with one's own exclusionary group. The friendship between Bhagatji and Zakir's father was so intense that nobody could imagine that his father had borrowed money from Bhagatji during the partition. At this, the author himself observes while conversing with Allok Bhalla in an interview saying "I went back to Dibai after my B.A. and met Bhagatji, he said to me, 'Maulvi Sahib borrowed hundred rupees from me when he moved to Hapur. When you get a job and start earning, you can pay me back. It was then that I realized how deep a regard my father had for Bhagatji. He would never have borrowed money from any member of his own community'" (Bhalla 82). It reflects how close relationship both of these communities had before the partition.

Besides, the site of action in *Basti* is marked by fabled places - variously named Rupnagar, Danpur, Ravanban, Brindaban, Shamnagar, Sravasthi, Karbla, Jahanabad - which are mythic spaces untarnished by history, and where each object on any common day is bright with hierophany and is saturated with the sacred. These mythic sites, whose names are derived from Sanskrit, Arabic, and Pali sources together form an allegoric map of Indian civilization in which the wisdom lore of Hindus, Muslims, Buddhists and Christians is richly intermingled. In these fabled place names there is a plurality of gods and demons, human beings and animals, who talk to each other in their infinitely varied

dialects, about things that matter. For instance, the tone and the idiom of the opening paragraph of the novel in which narrator, Zakir who has migrated to Pakistan, recalls his childhood in Rupnagar:

When the world was still all new, when the sky was fresh and the earth not yet soiled, when trees breathed through the centuries and ages spoke in the voices of birds, how astonished he was, looking all around, that everything was so new, and yet looked so old. Bluejays, woodpeckers, peacocks, doves, squirrels, parakeets – it seemed that they were as young as he, yet they carried the secrets of the ages” (*Basti* 1)

It is important to notice that after nearly about forty years, the writer’s attitude towards India is the same as he would possess before the partition. He seems to be nostalgic of Indian culture and its heritage bringing forth the environment, people and composite culture of the pre-partition India.

Very soon, a feeling of hatred and insecurity came to surface with the emergence of Bangladesh. During the cataclysmic event of 1947, similar fear and awe was noticed among the masses. When Zakir reached Vyaspur in Pakistan and spent a few years, he found a different environment dealing with politics and attitudes of the people towards India. He noticed the Pakistanis who are of the view that their nation-state was formed in opposition to a Hindu majority India. The reason for the formation of Pakistan was that the Muslims, as majority, would be forever at the mercy of the Hindu majority in a democratic polity. This seemed a fate they could not abide and, therefore, Muslims needed a country on their own from the Hindus. Thus for Pakistan, “the partition of India represented a division of the subcontinent between a Muslim Pakistan and a Hindu India, a division between those parts of India which were predominantly Muslim and those which were predominately Hindu” (Pande 23). This religion based partition led both communities to hatch a conspiracy against each other. This conspiracy is reflected in the novel when people of Pakistan consider India responsible for facilitating the formation of Bangladesh. Most of the fanatical forces consider India an imperialist country with an intention to impose imperialist policy on Pakistan. It was partition which changed the psyche and behaviour of the people at once. Suddenly communal riots and suspense began to be perceptible all around. At this similar situation, Intizar Husain observes that “once riots began in our region the attitudes of the ordinary people began to change” (qtd. in Bhalla, 22). In *Vyaspur* such ordinary people like Salamat seems to be a fundamentalist and tries to convince everyone to unite against India. But Ifran and Zakir never respond to him in this matter. Consequently Salamat says wrathfully:

Imperialist devil, your tricks won’t work any longer! You want to save yourselves by creating a confederation with India, you want to suppress the voice of the poor. These tricks won’t work. There will be no confederation with India. There will be war. (*Basti*96)

The above remarks by Salamat are indicative of the psyche that has been changed by the partition of India. Therefore, the novelist tries to depict the situation realistically that prevailed in *Vyaspur*.

In brief, the novelist has delineated the relationship between the Hindus and Muslim in a vivid manner. His depictions of pre-partition relationship between these two communities reflect how peacefully the people of both communities lived and participated in each other's religious celebrations. For the external peace, the novelist seeks to look back India which has been a permanent source of inspiration during the riot torn days in Pakistan. So far as Muslim religion is concerned the author himself does not adhere to the fundamentalism and fanatical forces. Even he says that "I am a Muslim, but I always feel that there is a Hindu sitting inside me" (qtd. in Tiwari 62). It is on account of Indian background where he was born and brought up. So it is quite natural for him not to have ill-will against his motherland. The author is nostalgic while writing on partition and its effects on the psyche of the people. At last but not least, the relationship depicted by the novelist is somewhat cordial but a slightest change can be noticed when the partition took place.

In *A Village Divided*, Rahi has explored various patterns of communal relations between the Hindus and the Muslims before, during and after the partition. It is the artistic delineations and evocations of the harmonious relations between the Hindus and the Muslims in Gangauli in the pre-partition period that provides a pattern of communal amity. Indeed, *A Village Divided* asserts the perfect communal harmony that exists in Indian countryside, before the partition. Both communities i.e. the Hindus and Muslims co-existed peacefully. It was observed that "Hindus and Muslims had lived together in peace for hundreds of years. They could continue to do for hundreds more" (Singh 295). Gangauli is a village where all sects and people of different religions live peacefully. Today in small towns and villages all over north India all communities take part in Moharram. Similarly, in Gangauli, Shias, Sunnis and Hindus all form part of the procession during religious occasion. But partition shook the inner psyche of the people of Gangauli bringing forth hatred, suffering and mental agony to them. Besides, Gangauli is a symbol of composite culture where Muslim Nais, Hindu Thakurs, low caste labourers, ahirs, the chamars live together as in our present society. But it has been observed that only a few differences like avoiding eatable touched by the lower caste people are visible. But a major relationship that matters was between the Hindus and the Muslims, for these two communities were the root cause of the bloodiest event partition of India. This relationship is narrated in the novel at two levels: the relationship between high caste Hindus (with land property) and the relationship between Muslim landlords and their low caste subjects. The relationship between high class Hindu and the Muslims of equal rank were normal and cordial. For instance, Thakur Harnarayan Prasad Singh, the Thanedar had very cordial relation with the Muslim Samiuddin Khan, his havildar. Although they were typical Muslims and Hindus respectively, yet they would make fun of their religions and one another. A similar situation appears when Thakur Sahib makes fun of Islam while communicating with Samiuddin Khan saying:

Is this any religion? The Prophet Sahib himself married a full nine times, and all other 'Muslims have to make do with four.' Samiuddin would immediately answer back,

‘Thakur Sahib, it all depends on the strength of a man’s back. If that respected gentleman had wasted his strength in misdoings like us, he would not have married more than four times. Arre, Sahib, now it has become difficult enough to control one wife. But still we cannot have do with one wife to five brothers like your heroes did in the *Mahabhart*. What sort of arrangement was that?’ (*A Village Divided* 67)

This relationship suggests communal harmony between these two communities. Samiuddin Khan was a very strict Muslim. He was as orthodox a Muslim as the Thakur Sahib himself was an orthodox Hindu. Samiuddin would not have anything touched by a Hindu. Similarly, Thakur Sahib also would not lay his hands on anything touched by a Muslim. Here the novelist shows a glimpse of the multicultural Indian society where the two major communities lived in cordiality, though there was no inter-dining and intermarrying between them. Thakur Harnarayan Prasad Singh and Thakur Kunwarpal Singh were treated at par with by the Muslim Zamindars and were given due honour. Therefore, it is noticed that the relation between high class Hindus and high class Muslims was commendable before the partition.

Another instance of amity between these two communities appears when Chinkuriya does not consent with the Master Sahib who observes that Muslims destroyed the land of India. The novelist tries to project Gangauli a microcosm of secular India and its integrity. Chinkuriya considers that no such thing had happened in Gangauli. No Muslim came here to destroy its cultural unity so far. She explicates how the Muslims of Gangauli would donate during Hindu religious occasions:

The Miyans of Gangauli gave donations to Dussehra celebrations and Zaheer Miyan had given five bighas of revenue-free land to the monastery of a Hindu holy man. (160)

The above discussion suggests that Chikuriya gives a picture of those Muslims who support the Hindus during their religious festivities; therefore how could such people harm Gangauli and its inhabitants. In the present time India, many Muslims share their happiness with the Hindus during religious occasion. A significant instance of this relationship is apparent in Wagha border where Muslims distribute sweets to the Hindus on the eve of *Id* and the Hindus do the same on *Diwali*.

But with the formation of Pakistan, a drastic change came in the psyche of the people of both the communities. A religious based partition led both the communities to hatred, cultural confrontation and suspicion for the years to come. Analyzing the grim political and social scenario, the eminent Pakistani historian K.K. Aziz writes that, “The cultural differences were in fact, at the root of separatism. The gulf was too deep to be bridged and too wide to be crossed. The two cultures stood side by side, adamant, exigent and inexorable” (Aziz 100). Such differences kept creeping in and things began to worsen. Similar situation appears in the novel when Phunan Miyan communicates with Farooq dealing with the existence of Pakistan exclaiming: “All the Hindus were murderers waiting to slaughter us. Arre, Thakur Kunwarpal Singh was a Hindu. Jhinguria is also a Hindu” (*AVD* 141).

This conversation between Phunan Miyan and Farooq indicates that the Hindus have an intention to rule over the Muslims democratically and avenge their ancestors who had been the victims of Muslim rule in the past. Even a large section of Muslims have a fear of Hindu Raj on account of Hindu majority in the country. Though being Muslims, some of them were not ready to go to Pakistan. These people seem to be in fine fettle having shared a composite culture which has been co-existing over the years. They never bothered about whom India would be reigned. It reminds us of Bapsi Sidhwa's statement in which he observes that "we stay where we are. Let Hindus, Sikhs or whoever rule. What does it matter" (Sidhwa 283). A similar situation is seen in Gangauli when Tannu conversing with Hakim Sahib, a typical Muslim, exclaims:

Anything constructed on a foundation of hate and fear cannot be auspicious. Even after the creation of Pakistan, Gangauli will remain in India, and Gangauli is after all Gangauli. (AVD 235)

These lines epitomize the condition of the Shia Muslims and their relations with the Hindus in a very vivid manner. It is Tannu who considers Gangauli a place of unity, a symbol of cultural integrity and a blending of composite culture.

It is extremely surprising to note that the storm of communal frenzy did not disturb the serene atmosphere of Gangauli, particularly at the time when the raging fire of communal violence spread rapidly. Though the haughty Saiyids of Gangauli debate the issue of communal riots with profound seriousness, curses Hindus of Calcutta and Delhi and hurl abuses at Congresswallahs, they are not ready to harm the Bhars, the Ahirs and the Chamars of Gangauli, who have been an integral part of their lives. It appears absurd to them to avenge the barbaric killings of Muslims in Calcutta and Delhi by killing the Hindus of Gangauli. The discriminatory version of history overlooks such personal emotions in favours of empirical truth.

It is not surprising that "the characters in the partition stories are unable to forget their abandoned homes and they are unwilling to acknowledge that the villages they had left behind were marked by a long history of communal violence," (Hasan 414) and their nostalgia is often accompanied by tears and curses, inconsolable sadness and pain. It is the time of pre-partition period when each religion or sect had, they now realize, enabled the other one, different from it, to achieve its ritual aspirations; each had defined its finest qualities in the presence of others without any serious attempt to negate or erase them. Generally, Muslims adhere to the Islam slavishly and give regard to Imam Hussain by heart and soul. They fear if the common people adopt the titles like 'martyr' for themselves. Coming to the principles of Quran, it observes that "a Muslim is a Muslim first and a Turk, an Afghan, or an Arab afterwards" (Kidwai 168). This Quranic way of treating human beings is reflected in the novel when Chinkuriya is told by a Pundit in school that his father, who had been hanged by the British, was a 'martyr' in the cause of freedom. Here, Chinkuriya objects vehemently: Don't say all these things, Master Sahib if the Imam hears there will be hell to pay" (AVD 160). It is Chinkuriya who lifts the *tazia* (replica of the tomb of Imam Hussain at Karbla) every

year during Muharram and is convinced that Imam Hussain is only one who deserves to be called a 'martyr'? The Imam, he tells the Pundit "comes to the village for ten days every year and blesses everyone who lives in it" (qtd. in Bhalla 11). This relationship between Chinkuriya and the Pundit is worth mentioning that universal laws of Islam are true.

Although one can witness the deaths of three characters-Phunnan Miyan, Chikriya and hakim Sahib, yet the novel ends on a note of optimism. The writer does not end his novel with the dark clouds of the Partition hovering around and haunting the inhabitants of Ganguali. He chooses to end his novel with a fresh morning on the distant horizon of the sky, which vividly reflects his optimism. The ending of the novel affirms Rahi Masoom Reza's faith in the regenerating power of culture, village, language, home and above all life itself. Thus he ends:

Outside the morning was most beautiful. In the courtyard a cock was chasing a chicken and a crow was sitting on the ridge of the roof, calling out to heaven knows who. A flock of sparrows flew past Fussy Miyan's shoulder. At the edge of the pond or three naked children were throwing water over each other, and to one side a young woman was sitting scouring pans with her sari lifted up to her knees. Stirring up the dust, a jeep was heading over the winding road paved with river pebbles. Opposite, near the tank, thick smoke was pouring out of the chimney of a brick kiln. A young child, a schoolbag over his shoulder, ran past at great speed. Fussy Miyan watched him until he turned to the left and disappeared from sight. (327)

It is Masoom who objectively delineates the relationships between the Hindus and the Muslims before and after the partition. The attitude of the writer is neutral regarding Hindu-Muslim relationship. He never comments on Hindus and their culture but lay emphasis on Ganguali and its composite culture. His narrative reveals a hope of reconciliation and peace in near future

To conclude, the real sorrow of the partition as portrayed in the two novels was that it brought to an abrupt end a long and communally shared history and cultural heritage. The relations between the Hindus and the Muslims were not always free from suspicions, distrust or the angry rejection, by one group of the habits and practices of the other; but such moments of active malevolence and communal frenzy were a rare and transient exception to the common bonds of mutual goodwill and warm feelings of close brotherhood. Organizations which nurtured violent hatred towards each other and incited communal passions did exist, but at the very margins of social and cultural order. It has been discovered that it was only rampant decision of partition and hollow love of nationalism resulting in disorder, insecurity, malice all around. In a nutshell, it may be observed that the relations between Hindus and Muslims have existed at three levels: harmony that is before partition; communal discord following the partition, and suspicion or reconciliation. However, many writers tried their best to understand the cause of mistrust between these two communities and were hopeful in solacing the wounds in near future. Writers like Intizar Husain have notably contributed a lot

through their long narratives in a nostalgic mood reflecting their past life in India and its grandeur that is still unique. On the other hand, Rahi Masoom Reza tries to depict the situation through his narrative that politics cannot break the thread of love and cooperation between the Hindus and the Muslims. Therefore, all these writers have condemned and critiqued partition in their own ways and they simultaneously explicated how partition affects the lives of Muslims. They plausibly focus on the proper consolidation of the relations between these two communities that has been seen suspiciously since 1947.

It is implicitly avowed that Hindu-Muslim relations have not merely been governed by religious factor alone but, more often, by political and social cataclysm. However, from time to time, these relations between two communities became alarmingly tumultuous. It is therefore, not surprising that the traumatic political upheaval, that this sub-continent experienced since 1947, whether it was the emergence of Bangladesh, or anti-Sikh riots of 1984, or the blood-letting that followed the Babri Masjid demolition in 1992, or the present mayhem in Kashmir, or ethnic conflicts in Sindh; all these have persistently been seen in the context of that one frightening event so called partition of India. In the present, many initiatives have been taken by the governments of both the countries to ensure normalization and socialization of the relationship between these two communities. For instance, cricket match spreads the beans of solidarity and succor between India and Pakistan. These emotions are being tactfully used as a metaphor for the state of the relationship between the two countries. Agra summit was also a million dollars initiative taken by the Indian government which unfortunately fell flat leaving a gust of broken faith behind. But sometimes, relations get escalation by the nationalistic spirit and apprehension of each other's hidden motives and moves. Sometimes this nationalistic ideology becomes a cause of fear as observed by Kancha Ilaiah that "India produced five, 'Hindutva bombs': in retaliation Pakistan produced six 'Islamic bombs' in a row" (Ilaiah 53). Besides, many writers are still working on the project to normalize the relation between these two communities.

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