

opening the account were taken by this person. After two weeks, the same person returned and presented to the Corporation through its Managing Director, Mr. Mclean, completed forms duly signed by Shri Ajeya Singh as 'account holder' and Shri Vishwanath Pratap Singh as 'beneficiary'. Photostat copies of the passports of Shri Ajeya Singh and Shri Vishwanath Pratap Singh were also handed over to Mr. Mclean. On September 16, 1986, numbered account 29479 was opened with a cash deposit of US \$ 2 million. In all six deposits totalling US \$ 21 million were made on different dates. The details are as follows.

16.9.1986	2 million \$ s
10.10.1986	2 million \$ s
13.12.1986	5 million \$ s
18.1.1987	3 million \$ s
24.2.1987	5 million \$ s
26.3.1987	4 million \$ s

It is learnt that under the rules of the Corporation an account of this type could have been opened by an agent of the principal. Further inquiries are being conducted to verify the information that has come into the possession of the Directorate.

15.50 hrs.

#### DISCUSSION UNDER RULE 193

##### Communal situation in the country— Contd.

[English]

MR. CHAIRMAN: We will now resume discussion the communal situation in the country. Mr. N.C. Chaturvedi.

[Translation]

SHRI NARESH CHANDRA CHATUR-

VEDI (Kanpur): Mr. Chairman, Sir, we are discussing a very important issue since yesterday.

The most important question is that why we have passed through a similar situation which prevailed at the time of the partition of the country 40-42 years ago. Communal disturbances have taken place at many places throughout the country during the last few years. Even in places where there used to be communal harmony, disturbances have taken place. We should first look into the reasons behind it, we heard some of our friends yesterday and they tried to create communal atmosphere within the House by passing unsavoury remarks. Consequently, the hon. Minister was forced to say yesterday that such language and words should not be used. He said that most of it was contrary to facts and wrong. When we speak in such a manner, it seems as if we are forgetting to live in one united India. I would like to know who was behind the partition of India in 1947? It was Muslim League which refused to accept the views of the Indian leaders and got the country divided on communal lines, thereby playing into the hands of British Imperialism. We have gone through that trauma but we overcame that and therein lies the greatness of Indian Leadership. It should be realised that the great leaders like Mahatma Gandhi and Pt. Jawaharlal Nehru did not echo the communal slogans. But today these slogans are raised in an irresponsible manner resulting in mass killings and riots. One could understand what happened in 1947 but today these things are really very painful. I would like to know when did the Indian leaders support communalism. When the supporters of partition of the country rejected the appeal of the national leaders like Mahatma Gandhi and Jawaharlal Nehru and the country was partitioned, India decided a course for itself. The Constitution of our country was formulated keeping in view the aspirations of the people. The congress leadership at that time tried to keep the country secular as it is doing today. Why? It was done because the Congress never believed in regionalism, communalism or casteism. It was never cowed down by any divisive force and reas-

[Sh. Naresh Chandra Ohaturvedi]

serted their determination when the Constitution was formulated. With the outline of the Constitution, the identity of our country also became clear. All the citizens of India whether they were Hindus, Muslims, Sikhs or Parsis shall enjoy equal rights and live like brothers. This was resolved by the congress leadership at that time. I heard Shri Ebrahim Sulaiman yesterday. He said that India was not the property of Shri Advani and Vajpayeeji and therefore they need not worry. I agree with him that India is not the property of BJP, Jan Sangh or Vishwa Hindu Parishad but at the same time, I would like to say that India is also not the property of Shri Owaisi Sahib, Sait Sahib and Banatwalla Sahib. This country belongs to nationalists like Mahatma Gandhi, Pt. Jawaharlal Nehru. This country bows before their nationalism and does not accept anything else. Pt. Jawaharlal Nehru had created a new atmosphere in the country about Kashmir and had given a new direction to it but what is happening there today. It states, where communalism had died giving place to nationalism, attempts are made to raise communal bogey. This needs to be seriously thought over as to why is it done.

16.00 hrs.

I would like to know from my colleagues how long will they continue to indulge in these things for small and petty matters. If India does not stand united, if every citizen of India is not given the right of equality, how will India stand out among the front line nations of the world and how will she maintain her identity. India occupies a respectable place in the world because of the progress and development that it has achieved. India is the greatest democracy of the world and we are running it smoothly and efficiently.

But today, people are raising slogans in the name of Ramjanam Bhoomi, Babri Masjid, Urdu language and reservations for certain categories. I fail to understand the logic behind it. Foundation stone laying ceremony

is being performed in Ramjanam Bhoomi and the issue of Babri Masjid has also been raked up. What is the dispute about? Temple is the abode of God and mosque is the abode of Allah. Mahatma Gandhi has preached us:—

*"Ishwar Allah Tere Nam, Sabko Sammati De Bahgwan".*

Gandhiji has taught us all this. We do not believe that some people are important in the country while other are not. We have never accepted such things.

Somebody said yesterday that hon. Home Minister Sardar Buta Singh had bowed down to Vishwa Hindu Parishad. I am surprised at these remarks. I want to congratulate Sardar Buta Singh for his categorical stand on the issue. He has followed the traditions of the Congress and of the Government. I congratulate him for having made efforts to prevent a confrontation in Uttar Pradesh. To say that he has surrendered, is not a fact. It is absolutely incorrect and it can never be accepted.

Some slogans were also raised yesterday. I came to know that some Hindu fanatics were indulging in shouting slogans such as "Hindi, Hindu, Hindustan, Muslim, Allah, Pakistan". Some others were shouting that there is no place for a non-Hindu in India. This is not keeping with the spirit of the constitution. Who is going to pay any heed to what such fanatics say. But I have also heard Muslim fanatics shouting *slogans like "Hindustan mein rahna hoga, to Allah, Akbar Kahna hoga"*. It means that if one intends to stay in India one has to follow the Muslim faith. These slogans are meant to incite people. What can be more provocative? Such slogans may be raised either by a Hindu fanatic or by his Muslim counterpart, but it has to be realised that fanaticism has no place in this country. This country belongs to Mahatma Gandhi, Pandit Jawaharlal Nehru, Maulana Azad, Rafi Ahmed Kidwai, Sardar Patel and Govind Ballabh Pant. This land does not belong to the terrorists of Punjab but to Sardar Ajit Singh and Bhagat

Singh. Which Punjab is being referred to? The identity of Punjab is not established by 100 or 150 insane terrorists but it is established by the people like S. Ajit Singh, S. Bhagat Singh, Lala Lajpat Rai and Dr. Kichloo. Such traditions have been the part and parcel of this country. I want to emphasise that the people who raise such slogans should be put behind the bars. I would like to demand that the Government should not be lenient at all in such matters.

In certain States Urdu has been conferred the status of a second language. Much uproar was created on this issue and it resulted in a riot breaking out in Badaun and disputes arising else-where. But the educated people are aware that there is little difference between Hindi and Urdu. It is a common knowledge and our Muslim brothers are also of the opinion that Urdu is not the language of the Muslims. I am a student of linguistics and in this capacity I would like to submit that the present day Hindi language is also a language of the Muslims. The development of present day Hindi prose started in Telangana and the people should know this fact. The Khari-Boli prose was first developed by the Muslims which is known as 'Dakshini Hindi' by the people of Telangana. The story 'Rani Ketaki ki Kahani' written by Insha Allah Khan which was the first work in the development of present day Hindi was written in Khari Boli. He said

*'Hindri phut our kisi boli ki na phut'.*

Therefore, this kind of opinion that Hindi belongs to the Hindus and Urdu belongs to the Muslims is not proper. You think as to what would be the standard of Hindi literature if only the works of Surdas and Tulsidas are there and the works of Kabir and Rahim are excluded. The richness of Hindi literature would suffer if the poetry of Raskhan, Rasleen, Jayasi, Kutban, Manzhan, Shekh Alam etc. is not included in Hindi literature. The same would be the case if writer like Jagannath Azad are also excluded. (*Interruptions*)

Writers like Prem Chand, Firaq Gorakhpuri belong of course, to the modern age

but there are many other writers such as Raghubar Dayal, Sudarshan etc. who did not subscribe to the Hindi-Urdu dispute. In this connection, I would like to quote a few lines of a poet in which a proper attitude towards the Hindi-Urdu question is reflected. Shri Gaya Prasad Snehi who was a poet associated with the freedom struggle has in his poems widely dwelt on the various aspects of this struggle which continued from 1913 till the achievement of independence. When asked that in spite of being a Hindi poet why did he give an Urdu flavour to his poetry, he replied and I quote:—

*"Apne watan ko dekhun, ya sarkar ki aabroo dekhun,  
Hind ko dekhun ya, ye musalmaan—Hindu dekhun  
Teh ko samjhenge sukhnaphaham zaban ho koyee  
Kam aapna karoon, ya Hindi aur Urdu dekhun".*

This spirit of nationalism reflects the tradition of our country. How does communalism raise its head in such circumstances? If a Muslim likes to express himself in Hindi and if a Hindu also likes Urdu equally, the spirit of nationalism develops. If in a conference of the Muslims, Urdu language is upheld and if such views, as the existence of the Muslims in this country depends on the emphasis placed on Urdu are expressed, it automatically generates communal feelings. I think that if we do not take the script into account while comparing the two languages. I think that there is not much difference between Hindi and Urdu at least so far as grammar of the two languages is concerned. The great poet Neeraj has said the following lines:—

*"Kya karega pyar vah imaan se,  
Kya karega pyar vah bhagwan se,  
Janam lekar god main insaan ki,  
Kar na paya pyar jo insaan se."*

Similarly, Jigar an urdu poet, has also said the following lines:—

*"Jabse kho gaya hai dil apna,  
Cheez rakhte hein, bhool jate hein"*

[Sh. Naresh Chandra Chaturvedi]

I do not think that these two languages are fundamentally different from each other. In view of all these things, I cannot understand as to why the Hindi-Urdu dispute should arise? Lord Rama is the symbol of the culture and literature of this country. The cultural traditions of this country are the same irrespective of the religions we may belong to. During the Dussehra festival the procession of Lord Rama passes through the Muslim dominated areas and our Muslim brothers participate in the celebrations and they also pay their homage to Lord Rama. When the procession of Baba Sahib is taken out, the Hindus also welcome it. The tradition of Muslim-Hindu amity that exists in Kanpur is the legacy of the great Martyr Shri Ganesh Shankar Vidyarthi who laid down his life for Hindu-Muslim unity. Communalism had come to an end in Kanpur with the martyrdom of Shri Ganesh Shankar Vidyarthi. Thereafter there has been no major instance of communal flare up in this city. Some isolated incidents may have taken place in 1946-47 but that is a different matter. The areas where communal tension has been unheard of so far, this kind of tension has developed under the changed circumstances. Disputes were unknown in the Bundelkhand and Braj region till recently. I had once submitted in this House that in spite of a substantial number of Muslims living in Ayodhya and Faizabad, disputes have not taken place in these areas. Communal clashes take place only when persons like Syed Shahabuddin make provocative statements or some other group in Kerala or Karnataka insinuates the Muslim League. It is only on such occasions that disputes are created. I am not aware that any objections had been raised when the Rigveda was translated by Bashir Ahmed Mayukh or I do not think that when Rashid wrote in Awadhi, anyone objected to it. I would like to request you to save this country from such atmosphere. Akbar Allahabadi had written:

"Vaise kahne ko to mudda kuchh  
bhi nahin, ek akhara kayam hai.  
gar isse phalak ka  
dil bahle, to hum log  
tamasha kyon na karen."

Steps should be taken to ensure that the country does not become a battleground of communal politics. Whatever is responsible for destroying the unity of this country should be checked. The country should be saved from such divisive forces. There should be strictness on the part of the Government for maintaining the law and order and those who take out processions in the name of Ramjanam Bhoomi should be arrested. If the Muslims also resort to provocations of this nature, they should be treated in the same manner. This issue does not relate to the Hindus or the Muslims. Our leader has categorically stated that the Babri Masjid-Ramjanam Bhoomi dispute will be decided by the Court. You are of the opinion that the Court will not take any decision in this matter. I would like to inform you that the court had given its verdict in the Shahbano case also but it was turned into a communal issue. All these things have to be taken into consideration. If these things are not considered, the unity, integrity and the development of this nation will be threatened. If the Government does not make efforts to save the country from the above mentioned threats, who else is going to do so? The people belonging to different religions have to make concerted efforts in this regard. In all the four corners of the country-right from Punjab to Kanya Kumari and Dwarkapuri to Cuttack we shall go everywhere and travel to the distant areas to save our country from such a disaster. With these words, I conclude.

\*SHRI P. SELVENDRAN (Periakulam):  
With a deep sense of grief, Mr. Chairman,  
Sir, I rise to express my views on the discussion on communal situation initiated by Prof. Saifuddin Soz.

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\* Translation of the speech originally delivered.



The great leader of our movement and of the glorious dravidian tradition, the late Chief Minister of Tamil Nadu, Perarignar (the Enlightened) Annadurai once boasted that he was a muslim who does not wear lungi and a christian who does not wear a cross around his neck. I feel proud in participating in this discussion as a humble follower of that great leader Anna and his late lamented disciple. Dr. M.G.R. India is such a vast country that it is fittingly termed as a sub-continent. The people of India profess diverse religions. There are diverse ethnic groups, speaking different languages and following varied customs and traditions. We differ in food habits and we also differ in our clothing styles. We worship different God and Goddesses. Despite these diversities, the silver line of unity and secularism runs allthrough our national fabric. We live as Indians assuring equality to one and all in our bid to peaceful social co-existence. The most striking trait of our Indian society is that we strive to achieve unity in diversity. When in 1949 India was partitioned, the history of India was soaked in blood of thousands of innocent people. All Indians would gratefully reminisce the Pad Yatra of Mahatma Gandhi undertaken in those days of communal strife. The blood stained history of the days of partition is still paining the hearts of many of us.

As great leaders like Mahatma Gandhi and Jawahar Lal Nehru worked for classless and casteless society in India, E.V. Ramaswamy Naickar and Perarignar Anna Durai worked in the South for eradicating social inequalities and for establishing an egalitarian society. But the communal flare-ups which have become the order of the day have in them the ominous portents of disintegrating and destabilising our territorial and social integrity. The members who spoke yesterday clearly spelt out the dangers posed by communal conflicts and class wars. Whether it is the Babri Masjid—Ram Janam Bhumi issue or any other such issue, it has to be handled with great care so that it does not assume the proportions of a communal conflict. My heart is laden with pain and anguish when it is learnt that some political

parties instead of taking steps in the overall interest of the nation are vying with each other in exploiting the situation for political capital. It is a matter of great shame that certain political leaders wish to fish in the troubled waters instead of working for communal amity. Parties like BJP are today using the communal conflicts as their dice in their political game of capturing power. Parties which publicly declare that they are for secularism are willing to join hands with communal parties simply to overthrow the Congress Organisation and to unleash their vengeance on Mr. Gandhi for their selfish political ends. Today we have to shoulder the grave responsibility of meeting the challenges posed by communal elements determined to disintegrate India on grounds of caste, community, religion and language. We must be prepared to sacrifice anything and everything for the sake of communal harmony. We must move undaunted towards ensuring communal amity, social fraternity and religious tolerance. That would be the greatest service we would be rendering to this soil. I am reminded of the words of Dr. Radha Krishnan the late President of our country who said that it was not enough that we would clean the country of slums but we must try to first cleanse our hearts and purge our souls. The genesis of all communal conflicts are the hearts black with dirty ideas and selfish motives for parochial ends.

The great sacrifices made by Father Periyar and Perarignar Anna for the cause of establishing a just order in Tamil Nadu have elevated the State above communal, religious and sectoral differences. There were no communal conflicts, class wars or religious infightings. However the recent riots in my Parliamentary Constituency last month have defaced and defiled that glorious tradition of Tamil Nadu. The national poet Bharati sang that there were no castes and it was sin to speak high or low on the basis of castes. These poetic lines were rinsed in blood during the communal riots in Bodinayakanur. 29 persons were killed. Hundreds were gravely injured. Thousands lost their shelter and property. Thousands took shelter in the nearby jungles. That was the seriousness of the

[Sh. P. Selvendran]

situation. Displaced people are still to return to their hearths and homes. What was the reason for the communal riot? Was there any communal hatred among the different communities before the riots? No. People lived in perfect communal harmony.

Were there conditions for sparking a communal riot prevailed before it broke out? Was that area prone to communal conflicts? Perfectly not. A comparatively peaceful area became the battle ground of a communal conflict because of the provocations of certain vested interests. Had the Government of Tamil Nadu determined to avert the communal disaster, it could have been avoided. Had the Police of Tamil Nadu acted swiftly and taken specific precautionary measures, the communal flare up could have been averted. Neither the Government of Tamil Nadu nor the police under it took any action to avert the communal carnage. On 10th September, 1989 persons belonging to a community hold a meeting in the Bodi Legislative Assembly Constituency. A leader of the community speaks in such a fashion that it hurts the sentiments of another community. On 10th night, he speaks. On 11th and 12th tapes containing his speeches are played in the streets. The other community get enraged, agitated and explode into anger. On 13th, a poster war ensues between both the communities. Buses and other moving vehicles served as the carriers of their mutual anger. Tension mounts and buses are stoned. Physical clashes also ensue. The huts in Dombicherry are set on fire. On 15th morning, five people die in police firing in Devaram. What I want to bring to the kind notice of the Hon. Minister is that the speech made on 10th sowed the seeds of a communal conflict. On 11th and 12th the speech continued to create communal tension among the people. A poster war took place on 13th. Buses were stoned. Physical encounters took place and in Dombicherry huts were buses

My primary question is what the police was doing for five days since 10th Septem-

ber when the town was under the grip of communal tension. Police did not try to stop the poster war and did not try to book the miscreants. The police were negligent in not knowing where the posters were printed even. No attempt was made to arrest the culprits who indulged in the poster war leading to the communal carnage. Police was also negligent in not arresting the persons who indulged in stone throwing of buses. Why the police was silent for five full days is a question which has to be answered by the Government. The responsibility for germinating the communal conflict squarely rests on the Government of Tamil Nadu and for the abysmal failure of the police to avert the communal killings. Nero fiddled when Rome was burning. The Government of Tamil Nadu was sitting idle when communal tension was brewing in Bodi. The reason was simple. The ruling DMK wanted to wreck the tour programme of our leader revolutionary Jayalalitha, the General Secretary of our AIADMK Party of the constituency on 27.

With a view to marring the tour programme of our General Secretary, the ruling Government allowed the communal tension to assume the proportion of a communal carnage. That was a planned attempt for political reasons. No established procedure was followed by the police before resorting to firing. First they should have orally warned the crowd to disperse, then should have lathi charged the crowd, then again fired tear gas shells, thereafter fired in the air and finally resorted to firing that too below the knees. Police fired at Devaram, Theni and Kandamanur. No where in these places the established procedure for police firing was followed. They resorted to firing in the first instance and shot down people like crows and cranes. That was orgy of violence committed by the Tamil Nadu Police. The toll was 29. The Chief Minister, of Tamil Nadu did not visit the site of communal carnage. But the Hon. Minister of State for Home Affairs visited the site. His visit emboldened the sunken people. It comforted the people. It brought solace to the people torn by the communal riot. They hoped that the Hon'ble Union Minister for State had visited the site

for the purpose of dispatching central police forces to the area as they had lost hopes in the State Police. I also accompanied the Minister.

[English]

MR. CHAIRMAN: Please wind up. (By ringing the Bell).

SHRI P. SELVENDRAN: Sir, it is a very important subject. I am the only Member to participate in the discussion on behalf of our party.

MR. CHAIRMAN: Don't go into the details of your State problems here.

SHRI P. SELVENDRAN: It is not a State problem. It is a communal problem. The State Government itself stated that it is a communal problem.

MR. CHAIRMAN: With respect to this communal problem, it is not proper to go into the details of every State problem. If you do so, then all State subjects will be discussed. You can refer to it. But don't go into all the details... Yes, go on please. The allotted time to you is over.

SHRI P. SELVENDRAN: The incidents should be mentioned. I will take only one minute please.

So Sir, that was how the State Government was solely responsible for instigating the violence. That is our charge. The Bharat bandh was declared by Opposition Parties. The Congress and AIADMK workers who desisted from participating in the Bandh kept open their shops. Those shops were picked up for attack and ravage during the communal riot. This amply proves that the communal riot was instigating by the Ruling Party for political reasons. The people complained to the Chief Minister that his party elements are instigating the communal violence. The Chief Minister assured the people that he would

take action against them. But he did not take any action against his party hooligans who instigated the communal violence. This is very well known to the Hon'ble Minister here.

MR. CHAIRMAN: In spite of my warning, you are going into all the details of your State. I will not allow.

SHRI P. SELVENDRAN: I am not going into the details. They are all very important points.

I would like to make certain suggestions for curbing communal riots in the country. We all oppose communal riots in any part of the country. Communal conflicts are not created out of differences in caste or community but by political parties for their partisan ends. The last month riot in Tamil Nadu was a pre-planned violence instigated by the ruling DMK party. The DMK Government ebetted in the communal violence, the Tamil Nadu Police actively colluded with the perpetrators of the violence and the ruling party elements. The ruling DMK Government therefore deserves dismissal. It should be dismissed forthwith.

I also appeal to the Government to generously disburse funds from the Prime Minister's Relief Fund for rehabilitating the victims of the Tamil Nadu communal carnage. I urge upon the Minister to take all necessary steps to ensure communal amity in Tamil Nadu as well as in other parts of the country.

MR. CHAIRMAN: Please wind up. Shri Zainul Basher to speak now.

SHRI P. SELVENDRAN: I will make only one point.

MR. CHAIRMAN: Don't record anything of Shri Selvedran's speech. Shri Zainul Basher to speak now.

SHRI P. SELVENDRAN: ...\*\*...

[*Translation*]

**SHRIZAINUL BASHER** (Ghaziipur): Mr. Chairman, Sir, many instances of bloodshed in the name of religion can be traced in the history of Europe and Central Asia but the same does not hold true of the Indian sub-continent prior to the present century.

Our country has been bestowed with geographical unity but it has never been a single political entity. There has always been more than one political party ruling over the country. It was only under the British regime that India was a single integrated entity.

Before that there were different rulers in different parts of the country. The rulers were Hindus, Muslims and Sikhs but they never fought among themselves in the name of religion. The kingdom of Vijayanagar is a shining example of communal harmony in the history even though the country was under Muslim rule. But Vijayanagar never witnessed communal disturbances within or outside its boundaries, even though there were numerous battles between the Muslim rulers and the kingdom of Vijayanagar. History bears testimony to the Maratha rule. There was a time when the Marathas were feared throughout the country and even in Delhi yet there were no communal disturbances. The kingdom of Maharaja Ranjit Singh extended from Afghanistan to the Delhi border but there were no communal problems during his reign either. When did these communal riots start first? It was during the freedom struggle that communal tensions gained momentum when the Hindu and Muslim communal forces made their grip firm and took these issues to streets.

The worst day in the history of India has been 15th August, 1947 when the nation was divided in the name of religion and Pakistan came into existence. At that the time North India witnessed widespread communal riots and the fire of communalism was ranging across the country. Muslim league was basically a party formed on communal lines. A separate State was created on the pretext of Islam being in danger.

**We do not want to go into the hows and whys of the creation of Pakistan.**

The question is why did a large number of Indian Muslims stay back in India. They did so because they felt that it was Indian National Congress which gave the country its Independence. And this Party had made a historical promise, a historical commitment that Indian Muslims would be treated at par with other citizens of the country. It had promised that their religion, their community, their culture and their life and property would be fully protected. Such a historical commitment dissuaded the Indian Muslims from going to Pakistan whereas a large number of Hindus living in Pakistan migrated to India. This was the commitment of the Congress which was fulfilled through Constitutional provisions. In our Constitution, Muslims have been treated at par with other citizens while in religious and cultural matters they have been given more rights than others. This was why Indian Muslims made India their homeland and stayed back. Instead of the Indian National Congress, had the Hindu Mahasabha and the B.J.P. been dominant at that time, Indian Muslims would have preferred to die rather than stay back. They would have gone to Pakistan. But why did they decide to stay back? It was just because of the Indian National Congress. The promises made to the Indian Muslims by the Indian National Congress have been fulfilled. But what is happening in the country today? Some forces are spreading communalism, and creating trouble in the name of religion. They are doing it to gain political mileage. They want to destroy the Indian National Congress.

Mr. Chairman, Sir, I want to make one thing clear. Their goal has less to do with Muslims than with using the Muslim community as a tool to destroy the Indian National Congress and in the process destroy nationalism and secularism in this country. But the reason why they have been unsuccessful is that a majority of Hindus are secular in their outlook. I want to give two examples from Uttar Pradesh. Two years ago the Vishwa Hindu Parishad had taken out Rath Yatras over the Ram Janmabhoomi-Babri Masjid issue. Rath



Yatra processions were being sent to Ayodhya from different places creating widespread communal tension in Uttar Pradesh. This led to riots in Meerut. At that time communal forces threatened a bloodbath in Uttar Pradesh if a ban was imposed on Rath Yatras. This threat was for U.P. Government and the Congress (I). But the U.P. Government put its foot down and imposed a ban on Rath Yatra processions. Not a single person was killed in U.P. after that, making it very clear that, the people of U.P. will not tolerate communalism and bloodshed as a result thereof. The second incident happened recently. The U.P. Government declared Urdu as the second official language. The B.J.P., the Vishwa Hindu Parishad and their student wings announced that there would be riots in Uttar Pradesh if Urdu was declared the second official language. Efforts were made to spark off riots but except Badaun, riots did not take place anywhere. This is because the people of Uttar Pradesh are still secular in their outlook and do not favour communalism. At least this proves that these communal elements, be they from the B.J.P. or the Vishwa Hindu Parishad, are paper tigers. The people of this country will be very happy to see the Government taking action against these elements, because, India is basically a secular country whose citizens want to live in harmony. Mr. Chairman Sir, experience shows that no country in this sub-continent has survived in the name of religion. Pakistan was created in the name of religion, yet what became of that country? Bangladesh was created. Never before had Indian sub-continent witnessed such a bloodshed as during the creation of Bangladesh. It is difficult to say how long Pakistan will survive in the name of religion? Everyone is aware of what is happening in Karachi and at other places. No country in the Indian sub-continent can hope to exist in the name of religion. Not even India. It cannot exist only as a Hindu nation. In the Indian sub-continent a nation can be run only on secular lines. I am sure a day will come, although not in my lifetime, when people of India, Nepal, Bangladesh and Pakistan will live as one nation. There is no doubt that my dream will be realised one day, even though we may

not live to see that day. The fools who are demanding Khalistan fail to understand the plight of Pakistan. Can Khalistan survive as religious State. Nothing can be gained in this sub-continent in the name of religion. So why are such unreasonable demands being made? The B.J.P., the Vishwa Hindu Parishad and other communal parties know very well that there is no way they can destroy the Indian National Congress, except by injecting the poison of communal hatred among the masses. Hon. Prof. Soz said yesterday that they are doing all this just for 50 seats. What will they do to win a 100 seats, 200 seats or to come to power? They can go to any extent. There is no need to be afraid of them. The people of this country will never support or like them. Today the Janata Dal is interested in joining hands with the BJP but at the same time it is also hesitating in doing so. If it is taking one step forward it is also moving one step backward. Today none of the political parties has the courage to contest elections under the cloak of fundamentalism. How many seats did the BJP win earlier under the banner of Jan Sangh? It could never get more than 15-20 seats. They may enter the election fray once again. In the 1984 elections when they had contested as a separate party, two of their candidates could win elections and in the present elections, that number may be 5,7,4,3, or even nil. Our country believes in secularism but we should not be content with the mere thought of it and should fight against these forces. Not only are the Muslims expecting the security of themselves, their religions places, life, property and language from the Indian National Congress, but the entire secular India had expectations from you. The biggest question is also that of your survival. The Indian National Congress can never become a communal party in our country. It is the same Congress whose Akshaya Brahmachariji, whose name was mentioned earlier also, went on hunger strike when a statue was installed in the mosque of Ayodhya. At that time Akshaya Brahmachari was the General Secretary of the Faizabad District Congress Committee. Today the veteran and brave freedom fighter, Shri Kamtapati Tripathi has declared that Babri



[Sh. Zainul Basher]

Masjid can be demolished only at the cost of his life. The Congress members are not weak, nor can they be suppressed. But we want to tell the Government that it should not be cowed down by these communal forces. Not even a single person's blood has been spilled nor has the police fired at even one place, whenever action has been taken against them. The people of our country cannot become so blind or fanatic in the name of religion.

Today, the population of India is 80 crores and we have thousands of towns and lakhs of villages in the country. At least, at 25-26 places communal riots take place quite often. In such a vast country, communal riots do not take place at more than 25-30 places. What more proof is required of secularism in the country? There are only 20 per cent Muslims and 80 per cent Hindus in my constituency and from such a place, a person like me has been elected. This is the greatness of our secularism, and the contribution of the Congress Party. Mr. Chairman, Sir, I would request the Government to be vigilant as a lot of gimmicks are going to be played and a number of conspiracies are going to be hatched before elections. There may be a plot to engineer communal riots at various places on the election day with two objectives. On the one hand, they think that the Muslims will be displeased with the Congress as they could not get protection and on the other, the Hindus will support them and harm the Congress. Therefore, they will try to engineer communal riots at different places, especially, at places where these have never taken place. At some place they will place a pig in the mosque and at another they will throw cow in the temple or some other things else. Stones will be pelted on processions and some other mischief will be played at other places. Efforts to engineer communal riots on a large scale will be made on the eve of elections. The hon. Home Minister will have to deal with the whole situation strictly without making any concessions in it.

The Babri Masjid-Ram Janam Bhoomi

case is subjudice and from the Muslim opinion, we can understand that they have decided to accept the decision of the court. I do not say anything about the Hindu Parishad as it does not represent the Hindus. I can say with certainty that 95 per cent of Hindus will respect the verdict of the Supreme Court, the High Court and other courts. Let the court decide this issue. Meanwhile, Government will have to guard against communal riots for its own benefit as well as for the benefit of the whole country.

With these words I conclude.

[English]

SHRI SYED SHAHABUDDIN (Kishanganj): Mr. Chairman, there is nothing new to be said about the communal riots. We have no tears left to shed. Our eyes have run dry but our hearts bleed. One debate follows another. It becomes a rite that we perform over the dead. It becomes like a funeral oration. It follows a customary pattern. We hang our heads in shame and then it goes on—this march of tragedy, this march of shame...this procession of death. Today it is not the death of a few persons that we are here to lament. I think, we must cry the beloved country. It is the system whose survival is at stake. We ask ourselves for whom the bell tolls. It tolls not for a few individuals. It tolls for our country, that is, India, that is *Bharat*, that is *Hindustan*. It tolls for India as a civil society. It tolls for India as a nation of our dreams. This is not an alarmist view, Mr. Chairman. It is an objective assessment. When hearts break. Countries do not survive and who will live if India dies?

We had a few more additions to this litany of shame—Leh, Makrana, Kota, Badayun, Sasaram. All these had no history of communal riots. Now around 100 villages and towns across the country are burning. We seem to be sitting on top of the volcano. Nobody knows which new names shall appear in print tomorrow, it is an explosive situation. A communal colonisation, which has been deliberately nurtured over the last ten years, has reached an unprecedented level. Communalism is no longer the petty

communalism of yesterday. It is an organised chauvinism of today which will land us one day into the dark night of fascism. We have been storing explosives in the basement of our mansion for months for years and just a match-stick is sufficient to ignite it. Just a sneeze, a nod, a gesture, a hint, a word and mayhem begins, the pogrom commences. It is increasingly assuming a genocidal dimension. It is not the lumpen elements alone which participate. Now the elite participate; sons of ministers participate. It is no longer just the *goondas*, it is the *bhadralok*. It is not just the law-breakers, it is the enforcers of the law and order. And the conspirators go on conspiring. They make plans. They make preparations and our Government gets no hint. The intelligence machinery fails. Then the administration fails. Then the police acts and sometimes acts wrongly not against the aggressor but against the aggrieved. It is a matter of shame that in the recent riots in Madhya Pradesh, the police tortured the Muslim youth and said, "Unless you say 'Ram', you will not be forgiven." Sir, it is matter of shame that in Rajasthan.

[Translation]

SHRI BALKAVI BAIRAGI (Mandsaur): Mr. Chairman Sir, my submission is that this is wrong. Someone has given you wrong information. No such thing has ever taken place in Madhya Pradesh.

SHRI G.M. BANATWALLA (Ponnani): This incident has taken place in Khargon (*Interruptions*). We have tolerated such things (*Interruptions*). The Government should make an enquiry and take appropriate action.

SHRI BALKAVI BAIRAGI: No policeman has even said such a thing.

SHRI G.M. BANATWALLA: Do not ignore it, hold an enquiry. Do not dismiss this matter so causally.

[English]

SHRI SYED SHAHABUDDIN: There is

a Deputy Police Commissioner in Bombay who ordered firing on a Muslim procession and made a statement to the press. His name is Shingare. He said, "I have given them a beating that they will never forget and they dare not come out into the streets for the next six months." Is it an RSS *sanchalak* or a Deputy Commissioner of Police of the Indian Police Service speaking? I would like to know from the hon. Minister. Sir, two years ago in Meerut, not one but hundred of young men were taken to police station and were beaten up black and blue and were told to call their Allah and Mohammad to save them and at a lesser level Shahabuddin and Bukhari! This is the pattern. This was why Nation Integration Council decided years ago to have a composite force but nothing has been done. No new policy required and no new thinking is required. All that is required is the Ministry of Home Affairs should dig up their old files and just review for themselves as to what the national consensus was, what national policies were decided and to what extent they have been implemented.

The Prime Minister has been warning us against the upsurge of the *Hindu Rashtra*. And it is true. He is doing a great national service. If *Hindu Rashtra* comes, then *Sikh Rashtra* will not be far behind, *Christian Rashtra* will not be far behind, *Muslim Rashtra* will not be far behind and the country will break. The country will not survive and that is why we have to join our heads, hearts and hands together and fight against this vicious concept of *Hindu Rashtra*. Sir, unfortunately, the Prime Minister says one thing and his Government seems to give a free run of the place to the *Rashtrawadis*. They seem to run the country at their will, in total freedom. After all, we are a land of democracy and freedom. Aren't we? They seem to run the place. I have repeatedly brought to the notice of the Home Minister the conspiracies and activities of organisations like RSS, VHP and Bajrang Dal. They are trying to break the country, they are trying to harm our national interest. But nothing has been done. So many *senas* have sprouted across the country. They whip up passion; they whip up frenzy. The RSS Hedgewar centenary had

[Sh. Syed Shahabuddin]

sent across the land crores of units of fake postal stationery. Only after, it was all over, I got a letter from the Minister of Communications that the Government had noticed it and they will do something about it. Yes, it was after it was all over. Why was the Government such a silent spectator? Is the Government so incompetent? The *Sadhu Sansad* was organised in Kumbmela from where all this heat was generated. I am ashamed to tell this in this House that this *Sansad* which passed anti-national resolutions against the very concept of our nationhood, against the very concept of India as we know it, has the full cooperation and support of the Government authorities. I asked this question but my question was refused. I asked as to who gave them the land and why these people would not be booked. But nothing has been done. I was told let this be over and they shall deal with them, now, of course, millions of people are there and something can happen if they use a bigger step. But it was all over eight months back. And nothing has been done. They are marching across the land; they are marching to Delhi. The Government has been acting, in one word, like the classic monkeys of Mahatma Gandhi. The Government does not see, the Government does not hear and the Government does not speak. I do not know what they are here for. They do not take action against inflammatory slogans, provocative speeches, abusive slogans and derogatory wall-writings and vicious pamphlets, hate literature circulated round the country. They do nothing. And this concept of federalism comes very handy to them. Whenever you ask a question, they say 'But we are a federal country. It is all a State matter. We, the Central Government have no responsibility. We do not even monitor it, we do not even keep statistics work of maintain figures.' Sir, what is happening today is the result of this inaction and insensitivity. The Government must use the authority that we have vested in them, they must use all the legal and administrative power that the people of India have reposed in them, if the situation has to change. If these mischievous elements are

to be brought under control, if these evil organisations are to be eliminated from the public life of the country, the Government have to be more sincere and effective. Only then they can control such organisations like RSS, Bajrang Dal and VHP. But I take my hats off to the Chief Minister of Bihar, Home Minister of Rajasthan and the Chief Minister of Gujarat who have named these organisations.

17.00 hrs.

[MR. DEPUTY SPEAKER *in the Chair*]

But they pleaded inability to do anything, because there is no Central directive. I plead with the Government to issue a directive that these organisations must be handled suitably.

SHRI P. CHIDAMBARAM: Who said that there was no Central directive?

SHRI SYED SHAHABUDDIN: Shri Ashok Gelhot.

SHRI P. CHIDAMBARAM: Please show me the quotation where he has said that.

SHRI SYED SHAHABUDDIN: I would send you the quotation. Why are you worried? I stand by what I have said.

Sir, the Vishwa Hindu Parishad is running a campaign throughout the country to arouse the religious sentiments of the people on the question of Ram Janambhoomi, and their game is political. It is not a *dharmik sammelan*, it is not a procession of piety, it is a political game that you must understand. They want to benefit a particular political party. It is an election activity and the Government seems to be silent on this question. They are trying to poison the Hindu mind, they are trying to generate fear in the common man, they are trying to breed hatred among the people and we have got to stop it.

Ram Chanderji is a symbol of Indian culture, Iqbal, the great poet, called him the Imam-e-Hind. There cannot be a greater title

than that—Imam of India. We all honour and respect him and these people are trying to dishonour his memory through acts of illegality, through acts of unlawful trespass through the proposed demolition of a place of worship. That is not Hinduism, that is not the cult of Rama, that is not the message of Hindu culture. The Vishwa Hindu Parishad organised this Ram Shila pooja throughout the country. No next of Hindu architecture or temple architecture, prescribes Shila Pooja. It is a total invention. I brought it to the notice of the hon. Minister. It has got no sacred character at all; it has got no religious sanction at all. A procession that is traditional, has got legal rights, a procession which is invented to disturb law and order has no legal rights at all. It should be banned. It has not been banned and the result is that the country is on fire and we do not know how many more places would be set on fire. I really shudder to think that when these little streams join together from village to Panchayat, from Panchayat to district town and from the district town to the capital town and then onwards to Ayodhya into a mighty stream mighty flood, what shall they carry away in that flood? The secular structure, the democratic temper of the people, the *bhāichara*, the traditional amity, the philosophy of co-existence, the claims of brotherhood, our nationalism, our nationhood, all that would be drowned in that mighty stream.

I appeal to the Government to stop these processions locally and the transportation of these bricks to Ayodhya. After all, nothing can be constructed in Ayodhya now. The matter is *sub judice*.

They say that in Ayodhya they are going to lay the foundation stone of a proposed Ram Janambhoomi temple. I would not go into the legal and historical question at all. I would deal with the current situation only.

I would like to know from the Government whether the Government have seen the ground plan of this temple at any stage. Have they examined it to find out whether this ground plan covers or does not cover the

site of the present Babri Masjid which is *sub judice*, which is disputed premises, whose title has not been decided, whose title is pending before the Special Bench of the Allahabad High Court at Lucknow. If the title has not been decided, then to lay the foundation stone of a structure which involves the demolition of the Babri Masjid is obviously an illegal act. Why should you permit this illegal act? Why should you permit this patently unlawful activity? After all, according to that ground plan, the temple simply cannot be constructed without demolishing the Babri Masjid. I must say that Vishwa Hindu Parishad is absolutely honest; Even after giving the so-called undertaking to the Government of India, the very next day Mr. Shingal went on record and said to the Organizer on 27th September. I quote 'the sanctum sanctorum or the *Garbha Griha* of the proposed temple will remain at the same place where at present worship is being made of the idol of Shri Ram Lal Virajaman'. He added "the struggle of the Hindu society is for the sanctum sanctorum of the Janam Bhoomi. In case the Hindus do not get this place till 9th of November, there shall be a *sangharsh* for Janam Bhoomi." So, he shall not be content with laying the foundation stone of a *dwara*. 30 feet away or 100 feet away on the 9th of November. He has threatened to launch a struggle to take over the Babri Masjid if on 9th November he does not get it. Sir, what is important is not the distance at which the foundation stone will be laid. What is important is the ground plan. Therefore, I think Government should have taken a very forthright view. If the Vishwa Hindu Parishad wishes to construct a temple according to a plan which covers the Babri Masjid, they have to wait until the case is decided and until the title to the Babri Masjid is decided. If it is decided in their favour, then of course, they can take over the place and do what they like with it. But until then they have to wait. Of course, if they have a different plan or if they revise the plan and build a temple to the honour and glory of Lord Rama, totally separate and distinct from the Babri Masjid, with no possibility of conflict of interest with the Babri Masjid, then like any other project of public interest, the Government can deal



[Sh. Syed Shahabuddin]

with it, This is what I would like the Government to say. Government should make it absolutely clear that in this struggle for Hindu votes, the Ruling Party is not in the game. Unfortunately, the impression is that the BJP alone is not in this game but other Parties are also looking for the Hindu vote because Hindu vote does exist now.

AN HON. MEMBER: Which are those parties?

SHRISYED SHAHABUDDIN: Well, it is for your party to say (*Interruptions*)

SHRISYED SHAHABUDDIN: Why are you worried? I do not belong to that Party. I have certainly said I will not talk to BJP. I would like a categorical declaration to that effect by every political party in the country. You must say that the BJP is an outcaste because the BJP does not believe in secular order. The BJP is against Indian nationalism. We shall have nothing to do with BJP. Let everyone say that and that is my demand.

Sir, the Government should therefore take a very clear stand either the Vishwa Hindu Parishad should change their plan or they should defer the foundation laying ceremony. Of course I am happy that the hon. Minister has made it very clear yesterday that the Government has so far not given any land. I would also like him to assure us about one more aspect. Perhaps some such negotiations are a foot. He must kill the very possibility of such a transaction taking place.

The hon. Minister has said that the Vishwa Hindu Parishad has committed itself to abide by the court decision. Unfortunately here is a report in the *Telegraph* of 6th October in which Shri Shingal has said

"It is a fact that Mr. Buta Singh had a meeting with the Vishwa Hindu Parishad leaders at his own initiative and the only thing discussed was law and order. There is no question of accept-

ing the court verdict as the Constitution does not vest powers in the court of question the divine faith of the people."

So, their claim is based on the divine faith of the people and therefore, how a court can come in their way. But here the hon. Minister says that Shri Shingal or the Vishwa Hindu Parishad have agreed to abide by the court's decision. I will be very grateful to the hon. Minister if he clarifies this point when he comes to it. I am very sorry to say that there is a general impression—though I may not share that—that the Government have capitulated before the Vishwa Hindu Parishad. I think it is in the interest not only of the Party to which the Home Minister belongs but of the country as a whole that such an impression must immediately be removed.

Sir, the people of this country are wedded to the concept of justice, to the concept of *Dharma*. Nobody wants anarchy. Neither a Hindu nor a Muslim wants a civil war and bloodshed. In this game all would suffer and all fingers would be burnt. Not only Akshaya Brahmachari but Kamalapati Tripathiji himself told me.

[*Translation*]

I will sacrifice my life, but I will not let such a sin to be committed during my lifetime.

[*English*]

In every public speech, I have been mentioning this. This great man of India, this great son of India, this great *Brahmin* from Benaras, says

[*Translation*]

"I will not let such a sin take place in my lifetime.

[*English*]

I certainly like to pay a tribute to Akshaya Brahmachari who was the first man to say "I will die but save Babri Masjid." I would also



like to pay a tribute to a man like Shri Chandrasekhar who has been pelted with the stones but has taken a clear and firm stand on the question of Babri Masjid. I would also like to pay a tribute to this great Leader Mr. Rajeshwar Rao, who told me on his 75 Birthday:

[Translation]

"Shri Shahabuddin, no revolution will take place during my life time I do not have any desire to live. I will sacrifice my life to save Babri Masjid from being demolished".

[English]

He has given a call to all the secular forces in the country to assemble on the 8th of November to thwart these evil designs and save the country. I appeal to the House to endorse this great call of the CPI with a firm and unanimous resolve

A humble suggestion was made yesterday and I endorse it. The hon. Minister had himself made this suggestion in a meeting of the leaders about enacting a law that will protect the status of all places of worship as on 15th August, 1947. And a Private Members' Bill was also submitted by Mr. Banatwalla. Nothing has happened. Since the meeting six months have elapsed. I would suggest, let us bring such a Bill on Monday. It may be a three line Bill. Let us put an end to all the trouble in the future. Let us wipe the slate clean. Let us completely curb these evil designs once and for all the bring glory to our country.

Babri Masjid is not a Hindu-Muslim question. Please don't look at it that way. It is the question of the sanctity of the Constitution of India. It is the question of the rule of law and the supremacy of law. It is the question of permanance of India's composite culture. It is the question whether we shall be worthy of being called a civilised society or we shall go back to the law of the jungle. We cannot afford to fail the test. I therefore appeal not only to the Government, not only to the political parties but going outside the

House to the conscience of the nation, to the guardians of our secularism, the people of India, to the respected figures of our national life, to come forward, intervene and force the Vishwa Hindu Parishad to stop this mischievous game and not to lay the foundation stone of any structure in Ayodhya until such time as the title to the disputed premises is settled by the highest judicial authority in the country.

I would appeal to the Government, once again, to please stop these processions. If you cannot interfere with Shila Poojan, all right, but let these Ram Shilas be stocked where they are. Let them remain where they are till such time as they are needed in Ayodhya.

Finally, I would like to say that I have much hope in the hon. Minister. He has strived day and night, for months. I know he has faced many obstacles. He has faced a lot of resistance outside and inside. I hope that he shall rise to the occasion and give a lead to the country and save this country from burning.

Thank you very much.

[Translation]

PROF. NIRMALA KUMARI SHAKTAWAT (Chittorgarh): Mr. Deputy Speaker, Sir, with a heavy heart I would like to say that even after 42 years of independence, communal riots have totally disturbed the peace of our secular country. These riots are being incited in a planned manner and the B.J.P. is behind such incidents. If we look back to the history of India, it becomes abundantly clear that the B.J.P. is the only party which has been inciting the communal riots in the country in a systematic way. Earlier, in the name of 'Hedgewar Birth Centenary' celebrations, they tried to spread the venom of communalism all over the country by raising dirty and provocative slogans. Now, they are hatching a conspiracy for their narrow political ends. From time to time, the erstwhile Jan Sangh and now B.J.P. have given slogans of Hinduism to catch votes. And they were also

[Prof. Nirmala Kumari Shaktawat]

behind the killing of Mahatma Gandhi, the harbinger of secularism in the country.

Whenever elections approach they become active. Sir, in 1980 they gave a slogan against cow slaughter and in 1984, they carried sacred Ganga Water to various places. They planned communal disturbances through sale of sacred Ganga Water all over the country. But they did not succeed in their designs. They are hatching a big communal conspiracy by organising Ram Shila Pujans for which they are collecting a large sum of money

Sir, in the Congress ruled States alone, most of the Ram Shila Pujans have been performed with a view to bringing a bad name to the party. From the statistics available, it is clear that Ram Shila Pujans numbering 3595 were organised in Rajasthan, 2295 in U.P. and 2971 in Gujarat. While in non-Congress ruled States, viz., Assam, only 3 were organised, in Haryana 69, in Karnataka 40, in Kerala 23 and in Tamil Nadu 499 Shila Pujans were held. From all this one thing is clear that these were organised in the Congress ruled states only to defame the Congress Government. B.J.P. is promoting all this for narrow political interests.

Sir, B.J.P.'s alliance with Shiv-Sena and Bajrang Dal has sounded the bell of great danger to the unity of the nation. Bad name is being brought to Shivaji by spreading communalism in his name, though he fought for the unity and integrity of the nation. For this we have to hang our head in shame. Most of this took place in July, September and October. Sir, it is difficult to forget the unfortunate incidents that took place on 14 September in Kota which is a part of my constituency. That day ghastly display of communalism was witnessed. By remembering those incidents our eyes automatically lower down in shame. Despite the participation of two B.J.P. M.L.As in the Anant Chaturdas'hi procession, for one and a half hours, provocative slogans were raised. Was it not their duty to stop provocative

slogans used during the procession. Sir, I feel ashamed to say that procession passed through narrow lanes and by-lanes in the evening provoking people which resulted in the death of innocent people in stone throwing incidents.

Sir, I am constrained to say that on 14th September, the day of disturbances, curfew was imposed in the city. Despite curfew, a procession was taken out even on 15th September and at some places incidents of arson took place. At many places shops owned by a particular community were burnt. In Shakarpur area of Kota, which is part of my constituency, one Abdul Kader, looking after a Mosque was attacked and his 18 years old son Sadiq Hussain, was killed. Some questions do crop up from all such incidents. Therefore, I would like to request the hon. Minister to look into these questions. First, for one and a half hours slogan shouting continued in Kota. During that period what was the administration doing and why were the B.J.P. M.L.As taking part in the procession not arrested? They were shouting provocative slogans. Second, why action was not taken against the Police Officers, who ran away in autorikshaw leaving the field free for disturbances? Third, Government should look into the incidents of arson and looting of shops on 15th September despite the enforcement of curfew on 14th September itself. I would also like to request the Government to simplify the procedure for filing of compensation papers in the cases of persons killed in the riots. I would like to give another suggestion. The political parties like Shiv Sena and Bajrang Dal who incite communalism should be banned. People of this country, 95 per cent of whom are secular, will never allow B.J.P. to play with the Hindu sentiments for votes. I cannot forget to thank the Hon. Prime Minister, Shri Rajiv Gandhi, who clearly stated in meetings at Kota and Udaipur that the Congress is not worried about the election results, it is worried about the unity of the country and the sanctity of principles of secularism, democracy and socialism which are the pillars of our nation. Therefore, I would like to state that the people of our country will never allow them to realise

their dream of governing the nation on the basis of religion. Besides, the people will never allow Shri V.P. Singh allegedly having foreign accounts, to cherish his dream of ruling the country in alignment with B.J.P. and Shiv.Sena. Most important of all is to straightaway ban the political parties with communal leanings. For maintaining peace in all districts and towns peace committees should be constituted.

I would like to state on the floor of the House that if we demand a Hindu state there will be similar demands from Muslims, Sikhs and Christians for separate State and no citizen will tolerate denigration of unity and integrity of the nation. All of us must strive to check growing communalism in the country. Today, all the people are looking towards one person named Shri Rajiv Gandhi and towards one party called the Indian National Congress. Now, I conclude with the remark that this dream of the B.J.P. will never get fulfilled.

[English]

MR. DEPUTY-SPEAKER: The House will have to take up item No. 9A. After finishing this item, we shall resume the discussion on communal situation. Even if we finish the Supplementary Demands for Grants immediately, we shall continue the discussion on

communal situation upto 6 p.m. At 17.45 hours, the Minister of State Shri P. Chidambaram will intervene and the Minister of Home Affairs S. Buta Singh will give the reply tomorrow.

17.26 hrs.

#### SUPPLEMENTARY DEMANDS FOR GRANTS (GENERAL), 1989-90—*CONTD.*

[English]

MR. DEPUTY-SPEAKER: We now take up item no 9A Discussion and voting on the Supplementary Demands for Grants in respect of the Budget (General) for 1989-90?

Motion moved:

"That the respective supplementary sums not exceeding the amount on Revenue Account and Capital Account shown in the third column of Order Paper be granted to the President out of the Consolidated Fund of India to defray the charges that will come in course of payment during the year ending 31st day of March, 1990 in respect of the following demands entered in the second column thereof—

Demands Nos. 1, 4, 5, 8, 12, 21, 24, 46, 49, 56, 62, 74, 75, 76, 79 and 90."