

but they have not done this so far. I doubt whether this project can be completed within the revised time schedule which he has been pleased to lay down. I am also afraid that there is an impression in U. P. that they are not profiting greatly by this Gandak project, but it is the life line for the people of North Bihar. There is no industry in North Bihar, and we only depend on agriculture. If we do not get water, our agriculture does not prosper. So, I would request Dr. Rao not only to look into inter-State disputes but also into the question of preventing water from passing from one State to the other by delaying the construction of channels. What he has done so far I do not know, but my impression is that this work has been neglected for a long time. The agriculturists have suffered not only by not getting water, but also by the acquisition of their land. So, if he looks only into the inter-State disputes, this sort of matter would not be solved.

The other question is about the appointment of judges. I do not think that it matters very much whether the tribunal consists of a single judge or three judges. If you can find one impartial judge, he can do the job. I do not know why it was necessary to bring in three judges into the tribunal. When I read the Statement of Objects and Reasons, it is said that because it affected a large number of persons and millions of people would suffer, it would be necessary to appoint three judges. We know that such matters even between one country and another are generally entrusted to one single man. In order to hide the inefficiency, indecision and inaction of the department, the new Bill has been brought forward and the plea is: because one judge cannot decide these matters, there should be three judges. I do not think this sort of argument is going to convince anybody. No matter was ever referred to Tribunal and so you cannot say: one

judge has failed. The appointment of three judges is just an eyewash. What is needed is that he should take immediate steps to expedite these matters and settle these disputes at an early date so that the agriculturists may get early benefit.

17.32 hrs.

HALF-AN-HOUR DISCUSSION

RESIDENCE OF TAGORE AT SAHAJADPUR SEIZED BY EAST PAKISTAN GOVT.

SHRI SAMAR GUHA (Contai): An example of what a sordid conspiracy of a crude type of politics can be even in the case of a temple of our culture is provided by the repelling instance of what has been done to the historic residence of Rabindranath at Sahajadpur in Pabna district of East Pakistan. Before I deal with the whole issue, I shall read from one of the daily papers published from Dacca—*Sangbad*—so that it can go on record; it is in Bengali.

SHRI C. K. BHATTACHARYYA (Raiganj): It is easy Bengali and may I suggest that for each sentence you give the English translation!

MR. DEPUTY-SPEAKER: . . . Also keep in mind the time-limit; you will get ten minutes:

SHRI SAMAR GUHA: There will be a little relaxation. I shall read it in Bengali for record and give the English summary afterwards.

(The hon. Member read the Bengali quotation)

*“The Kachari Bari of Shahajadpur is bearing the memory of Kabiguru Rabindra Nath Tagore. But the condition of this historical house is like an orphan. The house, for want of the repair, is going to break down. Sands and plasters are falling from the walls. Water percolating through roof and that it seemed the house may collapse any day.

*Translation of the quotation in Bengali.

[Shri Samar Guha]

The room on the bank of the river Karutuva which was used by the Poet for writing many poems, short stories, articles, etc. is being used as lavatory for the Dak Bangalow for which a part of the poet's residence is being used today. The room in which the poet used to sit and write is now being turned into a latrine and lavatory. The staircase which still bears the memory of poet's short story named *Post Master* is, on the verge of near break-down. The household utensils of Tagore-Kachari, chair, table, a harmonium and many other things are left hither and thither in an un-cared-for condition and are going to be lost very soon. Out of the 274 beautiful porcelain utensils, only 10.15 can be found today. The Dak Bangalow is using the chair, table, and utensils, once used by the poet. The 'Palki' that was used by the poet, did not find the place anywhere and is hanging somewhere in the verandah. Poet's Library had 3,000 chosen books and although formerly written permission was there for their use, but now all books and material of the Library have been left outside and the Library is closed for the public and a Circle Officer is using it as his residence. A conspiracy is going on to throw out the Library from the residence of the Poet.

We feel proud of Bengali literature and we are immensely indebted to Rabindra Nath Tagore. It is through him that Bengali literature has got a place of pride in the literary *darbar* of the world. Rabindra literature and even his photos are going to be abolished and his birth day ceremony is going to be banned. By denying our debt to the Poet we are rather dis-honouring ourselves."

This is the room which was used by the poet for writing his stories and poems and it is being used as a lavatory.

(The hon. Member continued the Bengali quotation)

MR. DEPUTY-SPEAKER: You might give a summary of it or a translation in English.

SHRI SAMAR GUHA: Yes, Sir. I want it to go on record. It is from a Pakistani paper. I will give the English version.

Now, the whole memory of Rabindranath Tagore is going to be obliterated. Not only that. His photo has been prohibited and even his birthday is not allowed to be unobtrusively observed in East Pakistan. Thus, they are doing injustice and dishonour to the debt the people of Bengal of both sides of dividing line owe to Poet Rabindranath Tagore.

In 1889, Maharshi Devendranath assigned the task to young Rabindranath to look after the zamindari which fell in Pabna, in Murshidabad and Kushtia districts of present day East Pakistan. There were a few kachari-baris set up there; one at Sahajadpur, another at Shilaidaha and the third at Kaligram or Patisar, in Rajshahi district. The best part of Rabindranath Tagore's life, up to his 40th year, has been spent in these areas, in these places known as Sahajadpur, Shilaidaha and Kaligram or Patisar by the side of which flows the Padma and other small rivers called Darkeshwar, Areyi and Karathwa. These were the formative periods of the poet when he achieved realisation with Nature and Man and these rivers had a great influence on his life during that period.

Not only this, during that period, he wrote many poems. I will just name a few of them: 'Visarjan' which has been translated into English; Chinnapatra (Glimpses of Bengal), Chaitali, Katha, Konika, Naibaidya and Chit-rangada which have been either partly or fully written in these places. The eminent scientist J. C. Bose visited Shilaidaha and stayed with Tagore for ten days. Everyday, the poet composed one short story for J. C. Bose, and the eminent story which is known as 'Khudita Pashan' was also written at Shilaidaha. Rabindranath Tagore,

in one of his writings in Chinnapatra, had said "whenever he came to Shilaidaha he felt extremely happy."

I shall also quote a few words about the influence of Padma on the life of Tagore. He himself has written about it.

MR. DEPUTY-SPEAKER: You have already exhausted eight minutes. This is a limited discussion and a limited question. Everybody knows that Tagore's formative period was spent in this particular house and what is the present state of affairs. So, please be brief and refer to that point only, because I cannot extend the time; it is not possible. Why has the Pakistan Government taken such a hostile view about this historical residence of poet Rabindranath? It is the reason that Rabindranath was an Indian poet or he belonged to West Bengal? Rabindranath is not only a poet in the ordinary sense. He is a *Maha Kavi* and *Vishwa Kavi*. I do not know whether there are English equivalents for *Maha Kavi*. He is a *Maha Kavi* who feels union with himself with the cosmic vibration and provides a delicate instrument for the cosmic vibration in the form of either music or literature or poetry. (*Interruptions*). I know the dialectic materialists will never understand the implication of cosmic vibration.

Even an Indian hater like Bhutto, when he visited East Bengal, said this is a Bengali paper from East Pakistan-Janata Weekly—Rabindranath Tagore's literature is treasure of the people all over the world. Does the Government of Pakistan feel the Rabindra sahitya or literature is an any way against the interests of the people of East Bengal? This is another East Bengal paper and it describes how the birthday of Rabindranath Tagore is being observed all over East Bengal. It is in Bengali.

Fourth column news-piece headlined as 'Dacca Radio ignores Viswa Kavi yet Rabindra Jayanti observed all over the province of East Pakistan.' Various institutes and organisations of East Pakistan like Bengali

Academy, Chhayanot, Bulbul Academy and many other literary organisations observed Rabindra Jayanti in which eminent men like Dr. Sohidullah, Dr. Muzharurasalam, Ajit Kumar Guha, Janab Ali Hyder Chaudhuri, Poet Benazir Ahmed, Professors Azizul Rehman, Asabuddin, Mohiuddin and others participated.

As Dacca Radio wholly blacked out Rabindra Nath, students, teachers, intelligentsia and men of art and culture in East Pakistan felt very much pained and aggrieved. They felt that an anti-Rabindra clique is becoming active for some time and trying to create confusion and Anti-Rabindra sentiments in East Pakistan. But these people felt, that to ignore Rabindra Nath is as good as a foolish man looking to moonlight with his eyes closed. Whatever may be the case Radio Pakistan's indifference and negligence about Viswa Kavi Rabindra Nath has created a wide-spread discontentment in the minds of the people of East Pakistan".

It says, Dacca Radio, which neglected Rabindranath Tagore, did not broadcast his songs and music and it protests against that. This is the Children's Corner of the paper. This whole page deals with Rabindranath Tagore. They have given the whole life of Rabindranath Tagore, acclaiming him as one of their poets.

MR. DEPUTY-SPEAKER: You have already taken 10 minutes. Please come to the point at issue. This is all the background.

SHRI SAMAR GUHA: It may be asked whether the spirit of the literature of Rabindranath Tagore is anti-Islamic. All of us know that Rabindranath was born in a Brahmin family and his concept of the ultimate self was the Upanishadic concept of "Avangmanasagochara" or "Ekamevadviteeyam".

A function was held in Dacca which was presided over by Abul Hashem,

*Translation of the quotation in Bengali.

[Shri Samar Guha]
who was General Secretary of the Muslim League United Bengal at the time of partition. He said—it is in Bengali—even in Rabindranath sahitya, there is the spirit of Islam.

*“Presiding over a meeting organised by Islami Academy on 1st Vaisakh, the Director of the Academy Janab Abdul Hussan said there is no contradiction between Rabindra literature and the ideals of Islam. Rather in many places of Rabindra literature the tenets of Islam has been voiced. The Editor of *Pakistan Observer*, Janab Abdusalam, Dr. Anisudh Naman, Head of the Department of Bengali, Dacca University and well known Poet Jasam-ud-din also expressed similar views”.

Therefore, the attitude taken by Government of Pakistan cannot be justified in any way.

MR. DEPUTY-SPEAKER: Please come to the point. What do you expect of the Government? That is the question here.

SHRI SAMAR GUHA: This is not a drab political subject. This touches the life of the poet in all its aspects. You should allow me to put it in my way. Almost every time you are disturbing us.

Sir, my submission now to our Prime Minister, who is not only the Prime Minister but who had the affluence of love and affection and blessing of Rabindranath, who was her guru in Shantiniketan, is that not only as a student, not only as the Prime Minister but also as one who had the blessings, love and affection of her guru, it enjoins upon her that she will do everything possible to preserve the relics of the Mahakavi in East Pakistan. For that reason she should write personally, I should say, to the President of Pakistan. If she fails there she should write, I should say, personally to all eminent men of art and literature all over the world. If there also she fails, I should say, the

matter should be taken to UNESCO so that the relics of Mahakavi could be preserved and should not be allowed to be desecrated by these, as I have said, crude politicians of Pakistan.

श्री रवि राय (पुरी) : उपाध्यक्ष महोदय, अच्छा हुआ कि समर बाबू ने इस सवाल को उठाया। मैं कुछ ज्यादा समय नहीं लेना चाहता हूँ लेकिन सवाल पूछने से पहले एक जानकारी देना चाहता हूँ। आपको मालूम होगा कि अभी मसदीय प्रतिनिधि मंडल में हम लोग हंगरी में गये हुये थे। वहाँ हंगरी में सन् 1926 में हमारे रवीन्द्रनाथ जी एक बेलोटोला नामक ग्राम में गए थे और वहाँ पर उन्होंने एक कविता भी लिखी थी “तरु” जिसका अंग्रेजी में भी अनुवाद हुआ है। वह भी मैं आपकी खिदमत में पेश करना चाहता हूँ।

“When I am no longer on the earth my tree,

Let the ever-renewed leaves of the spring. Murmur to the wayfarer,

The poet did love while he lived.
—8th November, 1926”

तो हंगरी सरकार की तरफ से विश्वकवि श्री रवीन्द्र नाथ जी के सम्मान के लिये एक प्रतिभूति भी स्थापित की गई। लेकिन पूर्वी पाकिस्तान जहाँ कि हिन्दू और मुसलमान दोनों की मातृभाषा बंगाली है और आप यह भी जानते हैं कि पूर्वी बंगाल में हिन्दू मुसलमान मिल कर के खास कर विद्यार्थी लोगों ने, पश्चिम पाकिस्तान के खिलाफ, उर्दू लादने के मिलमिले में कुछ साल पहले बहुत बड़ा आन्दोलन किया था। जब हंगरी में एक बार केवल सन् 1926 में श्री रवीन्द्रनाथ गए थे तो वे उनका इस तरह से सम्मान कर रहे हैं और स्पीकर साहब भी चाहते हैं कि बंगाल से अच्छी मूर्ति वहाँ भेजी जाय तो फिर पूर्वी पाकिस्तान जहाँ कि उन

*Translation of the quotation in Bengali.

का घर था और जहां वह रहते थे नदी पर उस स्थान पर क्या सरकार पाकिस्तान के राष्ट्रपति या पूर्वी बंगाल के गवर्नर से बात कर के नेशनल म्यूजियम बनाने के सिलसिले में पग उठायेगी और इसके लिये क्या वह कोई अवधि निश्चित कर रहे हैं ?

SHRI B. K. DASCHOWDHURY (Cooch-Bihar): Mr. Deputy-Speaker, Sir, only yesterday we had enough discussion about enemies and enemy properties. In that discussion it was clear that our Government have all desires and consideration even to preserve the properties of an enemy country. But here we find that even the property and the residence of a great poet like Rabindranath Tagore has not been looked after properly by the Pakistan Government.

Shri Guha, an hon. Member of this House, who initiated the discussion, has said almost in detail in what wretched condition this house is now. Some rooms of this house are being used as the latrine or lavatory by some of the Pakistani officials.

3,000 books in that house, the great treasure of books of the great poet, Rabindranath Tagore, are made open to the public for reading purposes and they are mutilated. Some of the valuable books have gone somewhere else; nobody knows where. Some of the beautiful utensils, which were being used by the great poet Tagore, were really works of art and they are not cared for.

I would like to ask that when we, on our part, are spending a lot of money, lakhs of rupees and sometimes crores of rupees, for memorials and other things, whether this Government can set apart a paltry sum of Rs. 20 lakhs and create in consultation with the Pakistan Government, a trust so that this house, the properties and treasured items of the greatest poet, Rabindranath Tagore, be

maintained properly and be looked after.

श्री जार्ज फरनेन्डोज (बम्बई—दक्षिण): उपाध्यक्ष महोदय, जब एक तरफ रवीन्द्रनाथ ठाकुर का मकान बर्बाद करने के काम में पाकिस्तान की सरकार लगी हुई है तो दूसरी तरफ पूर्वी पाकिस्तान में कई राजनीतिक नेता और पलटनी नेताओं के ऊपर बगावत के मुकद्दमें भी आज ढाके में चल रहे हैं और वही पूर्वी पाकिस्तान जहां से हिन्दुस्तान की पूर्व-तरफ सीमाओं के कई लोगों को चाहे वह नागाज हों, चाहे मीजो हों या और लोग हों, जो हिन्दुस्तान के खिलाफ बगावत कर रहे हैं उनको मदद भी की जाती है। इस सम्बन्ध में मुझे सरकार से इतना ही पूछना है कि क्या सरकार ऐसी इन मारी चीजों को मद्देनजर रख कर पूर्वी पाकिस्तान के बारे में कोई ऐसी नीति अपनायेगी ताकि वहां के लोग जोकि आज अपने प्रजातांत्रिक अधिकारों के वास्ते लड़ रहे हैं उन को मदद मिल जाय ?

इसी मिलामिल में मैं प्रधान मंत्री महोदय को एक ही बात की याद दिलाऊँ कि दो-तीन वर्षों के पहले कुछ पूर्वी पाकिस्तान के नेता लोग, राजनीतिक और मजदूर क्षेत्र के, मुझे मिले थे और उन लोगों ने मुझ से यह शिकायत की थी कि हम लोगों ने हिन्दुस्तान से यह अपेक्षा की थी और हमल में हमारे कुछ लोग जवाहरलाल नेहरू जी से मिलने भी गए थे कि आप हमारी मदद कीजिये। भले ही और किसी चीज के लिये आप हमारी मदद न कीजिये लेकिन प्रजातंत्री अधिकारों के लिये जब हम लड़ते हैं तो उस में आप हमारी मदद करिये लेकिन वह मदद भी हमें नहीं मिली। इस तरह की खेदजनक बातें वह लोग मुझ से बोले थे। आज मैं प्रधान मंत्री महोदय से यह प्रश्न पूछना चाहता हूँ कि जो बदली हुई हालात

[श्री जार्ज फरनेन्डीज]

है। उस में क्या भारत सरकार कम से कम इस प्रकार से सोचने के लिये तैयार है या नहीं ?

SHRI S. M. BANERJEE (Kanpur): I am asking this question not only the Prime Minister of India but a lady who is the product of Shanti Niketan. I would like to know when it was brought to the notice of this Government that they do not only want to spoil the particular room and keep it in a wretched condition but they also want to efface any progressive literature which reflects the mind of progressive people, including Tagore's literature. In West Pakistan they put Faiz Ahmed Faiz, one of the greatest poets, into prison for many years. In East Pakistan when a progressive movement is going on, when all the intellectuals and the intelligentsia have combined against the present regime and they want to unify Bengal, the authorities there want to efface Tagore and the sweet memories of Tagore literature from the minds of the people. I would like to know from the Prime Minister whether she is prepared to take up this issue, not along with other Indo-Pakistan issues but this particular issue, with the President of Pakistan and get a definite reply from him, and send a team of Members of Parliament or any goodwill or cultural mission to this place to see that that remains as a national monument and is preserved for ever.

SHRI SAMAR GUHA: I forgot to remind you that the residence of Gurudev Tagore at Sahajadpur, in later days, was also used by the Father of Indian Oriental Art, Abanindranath Tagore and Ganen Babu also.

THE PRIME MINISTER, MINISTER OF ATOMIC ENERGY, MINISTER OF PLANNING AND MINISTER OF EXTERNAL AFFAIRS (SHRIMATI INDIRA GANDHI): Mr. Deputy Speaker, Sir, I am very glad that the hon. Member Shri Samar Guha has raised this question.

It is a matter of deep distress to us that this historic house should be in bad condition and should be so uncared for and neglected. We are trying to get further information. So far, we have only the information that it is neglected and uncared for. But we are trying to get further information about what is happening to the relics there, that is the books, the art objects and so on.

I am glad that Shri Samar Guha just now reminded us—I was myself going to mention this—that the house was not only used by Gurudev Tagore but by Abanindra Babu and other illustrious members of that very talented family. Shri Samar Guha talked of Gurudev being a Mahakavi. He was, certainly, a Mahakavi. But, he was something much bigger than that. Poetry was only one part of him. He was a very great human being and it was our great privilege to have had him as a fellow Indian. But I do not think it would be right for us to claim that he belonged only to India. He has had very great influence all over the world. As Shri Rabi Ray pointed out, even his short visit to Hungary left a lasting impression. And the same is true of the many small and big places which he visited during his life. He was a symbol of what we regard as Indian culture and of the values which have come down to us through the ages. In fact, I think, although many other great Indians have also supported these values and have put them into modern language to make them more comprehensible to the ordinary man, it was Gurudev who was able to give clearer articulation and greater cohesion to them.

Today, what Government of East Pakistan is doing is not just an act against Gurudev. I do not think we should look at the matter in that light. As Shri Samar Guha has said, there is tremendous respect for Tagore there. He is regarded as the foremost poet and as a great man. But what they are doing is not

[Shrimati Indira Gandhi]

merely something against a man. It is against certain ideas and values. I have seen extract from some of the Minister's speeches and what they have said regarding certain Tagore's writings being alien "to their culture", that is to the culture of East Pakistan. If you read Gurudev's works—I do not have the time, otherwise, I would certainly have liked to quote some of his poetry . . .

SHRI SAMAR GUHA: We are here; please do that.

SHRIMATI INDIRA GANDHI: . . . What are the ideas which he mostly talked and wrote? All his prayers were concerned not with any narrow culture but were concerned with, for instance, freedom—freedom not merely in the political sense but freedom from ignorance, freedom from superstition, freedom from bigotry and freedom from narrowness. All his ideas and attempts were to lift the human being to a higher level. It is really tragic that in Pakistan they should declare these high ideals to be against their culture. It speaks of—I do not want to say anything against another country . . .

AN HON. MEMBER: Government.

SHRIMATI INDIRA GANDHI: Not even Government but those specific Ministers who have made these remarks.

18 hrs.

SHRI S. M. BANERJEE: I think, they too have illiterate Ministers like us.

SHRIMATI INDIRA GANDHI: A fact to remember is that nobody has ever been able to suppress for long the ideals of freedom and justice for which Gurudev stood, and, I have no doubt that, no matter what the Government of East Pakistan does, these
1222 (A) LSD—10.

ideas will flower amongst the people and will sustain them, and they will create amongst the people of East Pakistan, and give them, inspiration to progress in the direction which Gurudev had in mind. Therefore, the policy which the Ministers of East Pakistan are following in this regard is extremely short-sighted and I would say it is against their own interests.

Several questions were asked and naturally the most important question and the one with which this motion is concerned is the preservation of the house. I would like to assure the hon. members . . .

SHRI SAMAR GUHA: Not only Sahajadpur but also Shilayi Daho and Pathisar—all the three places.

SHRIMATI INDIRA GANDHI: I would like to assure the hon. Members that Government will do whatever is possible. I do not think that they will expect me now to declare exactly what steps can be taken, but we can sit together and perhaps discuss the matter, and I will certainly see that whatever we can do in order to preserve these monuments, we shall try to do. I do not think it would be proper for me to express any views regarding the movements which are taking place in East Pakistan. I do not think it will be helpful for the people who are engaged in them . . . (Interruptions) I am sure, that with Gurudev's inspiration and the inspiration of other great men, the young people will themselves know how to manage these things . . .

SHRI INDRAJIT GUPTA (Alipore): They are demonstrating in London also against Ayub Khan, very heroic demonstrations; they are risking their careers—young students.

SHRI SAMAR GUHA: I will add this:

"Modir garab modir asha, a-mari
Bangla bhasha"

श्री श्रोम प्रकाश त्यागी (मुरादाबाद) :
पाकिस्तान भारत विरोधी नागाग्रों को मदद देता है तब आप ईस्ट पाकिस्तान में प्रजातन्त्र के लिये लड़ने वालों की सहायता क्यों नहीं करती ?

श्रीमती इन्दिरा गान्धी : माननीय सदस्य को मालूम होना चाहिये कि इस का कौन ठीक तरीका है और वह भी जरा समझ बूझ कर करनी चाहिये ।

श्री कंवर लाल गुप्त (दिल्ली सदर) :
इसकी तफसील हम आप से नहीं चाहते ।

श्रीमती इंदिरा गांधी : वह पूछते हैं घड़ी घड़ी ।

I welcome this occasion. I do not think that Gurudev needs tribute or homage from us, because that homage exists in the hearts of the people and it is something which is not just for a few generations but will remain with us for all time to come. Tagore is now a part of our culture, a part of our rich heritage, and not only of our own heritage but if I may say so of the heritage of the world. He is one of those Indians who established links with the rest of the world. He stood for the widening of vision and, if I may use rather an unpoetic word, the cross-fertilisation of human cultures and ideas, and along with that, he was deeply conscious of the condition of the Indian people. He always identified himself as he has done in his beautiful poem, 'with what he calls the 'lowliest and the lost'. He talked of high ideals and beauty but he was ever conscious of the need to work for the poorest and those who had been oppressed in our country and in others. So, certainly it will be the Government's earnest endeavour to do whatever it can to preserve the relics of this great man.

18.05 hrs.

POINT RE. STARRED QUESTION
No. 214—Contd.

MR. DEPUTY-SPEAKER: Shri Abdul Ghani Dar had approached the Speaker in connection with a certain remark he made this morning in the House and the Speaker has permitted him to make a statement clarifying what he had said then.

श्री अब्दुल गनी दार (गुडगांव) :
आज मैं सप्लिमेंटरी सवाल के लिये खड़ा हुआ जो कि ईस्ट पाकिस्तान में हिन्दू बहिन भाइयों पर सख्तियां या जुल्म या ज्यादतियां होने के बारे में था । उस पर बहुत सवाल उठाये गये थे । एक भाई ने तो यहां तक कहा कि जब तकसीम हुई थी तो मकसद यह था कि सब मुसलमान उधर जायें और सब हिन्दू इधर आयें । तब मैं ने एक सवाल करना चाहा । मेरे सवाल का पहला हिस्सा यह था कि "क्या सरकार जो पाकिस्तान ने ज्यादतियां की हैं या कर रहा है उस का पूरा डाकुमेंट शायद करेगी और पूरा तफसीली बयान देगी"? दूसरा हिस्सा यह था कि "पाकिस्तान ने तो इल्जाम लगाया है कि हिन्दुस्तान में माइनोरिटीज के खिलाफ हजारों फिरकावाराना फसादात हुए और उस में हजारों मुसलमान मारे गये," इसके आगे जब मैं कहना चाहता था कि उसी वक्त एक तूफान उठा । उस तूफान में जो भाइयों के दिल में था, उन्होंने कहा, और मैं सुनता रहा । पाकिस्तानी एजेंट तक कहा गया । वह लोग तो मौजूद थे भी नहीं जब हमने आजादी के लिये अपनी बीबी, बहन और भतीजी और भाइयों की कुर्बानी की थी, वह कहां थे, मैं नहीं जानता । उन्हें शायद इल्म नहीं था कि मैं ने इस से पहले एक सवाल किया था अर्शाद हुसैन साहब के ताजा बयान को रिक्ट करने के लिये उन्होंने यह इल्जाम लगाया है । क्योंकि मैं यह जानता हूँ कि कई हैं जो फसादात सोचे समझे किये जाते हैं