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Rise of Communal Majoritism and Muslim Genocide with Reference to the Nonfiction Police Action

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Abstract:

The present paper strives to study the nonfiction text *Police Action* written in Urdu by M. A. Aziz, Engineer, an eye witness of Police Action that is taken by the Indian Union after independence for the accession of the princely state, Hyderabad. There are a number of texts and books based on the historic action but the text *Police Action* in Urdu is written from the Muslim minority point of view. This paper captures the rise of communal Majoritism on the Indian soil after independence as a result of the partition of India and creation of Pakistan. My endeavour in present paper is to bring to light the minority narrative *Police Action*, which contradicts the majority narratives. I have brought in discussion a historical text written in Marathi language entitled as *Mukti Sangram* and another English text *The Story of The Integration of Indian States* by V. P. Menon, the secretary of the Ministry of the States, headed by [Sardar Vallabhbhai Patel](#). Further for the authentication of the violence described in the text *Police Action*, the report titled as *Detailed Report on the Aftermath of the Police Action* of Pandit Sundar Lal, Qazi Abdul Ghaffar and Maulana Abdulla Misri based on the consequences of Police Action, which was kept hidden for decades is also brought into discussion.

Keywords:

Accession, Majoritism, Mukti Sangram, Islamic State, Shariya Law

Introduction

Over the years, as India approached close to independence, much blood has been shed as a result of partition of India. Much has been written and spoken about the partition. The horrors of partition are compared to holocaust. Historically, second important event for the *Indian Union* was accession of the Princely States. There are many books written in Marathi about the accession of the state of Hyderabad in which experiences of minority Muslims were silenced. M. A. Aziz's nonfiction *Police Action* depicts the gruesome experiences of Muslims dwelling on the border area of the state. As M. A. Aziz writes:

The book is dedicated to the innocent Muslim Women who were victims of Police Action and the *Jai Hind* Movement. Nobody tried to console them by writing their painful experiences. They were molested only because they were Muslims. Many of them committed suicide to save their chastity by jumping in the wells. And many were merged forcefully into Hindu families (Translated by me, Aziz 03).

Looking Back towards State of Hyderabad

The accession of the princely state of Hyderabad is popularly known as either *Police Action or Hyderabad Mukti Sangram*. Hyderabad state was formerly known as *Deccan*,

comprising the *Marathwada* region, which consists of five districts viz. *Aurangabad, Jalna, Beed, Parbhani, Latur, Usmanabad* and *Nanded* and some districts of Karnataka viz. *Bidar, Gulbarga, Raichur* and some districts of *Telanghana* viz. *Nizamabad, Aidilabad, Karimnager, Varangal, Maheboob Nager* and *Hyderabad*.

In the 1707, the *Mughal* emperor *Aurangzeb* passed away that became a challenge for the successor in keeping the whole territory of India under their control. It had been a tradition of the *Mughals* that for the kingship there used to be a war among the princes. (Aziz 16) After the defeat and execution of the one, the winner would be declared as the emperor of the kingdom. After the death of the *Mughal* emperor *Aurangzeb*, there was revolt in the empire. The *Marathas*, the *Jats* and the *Sikhs* declared their independence. The first *Nizam*, *Nizam-ul-Mulk-Asif Jah* was made Viceroy of *Deccan* by *Mugal* emperor *Mohammad Shah*, the successor of *Aurangzeb*. The first *Nizam* brought the *Deccan* under control and ruled very skillfully. Later, the first *Nizam* was declared as independent ruler of *Deccan* and remained faithful to the throne of *Delhi*. “In the 1839, the king of Iran *Nadirshah* attacked *Delhi*” (Translated by me, Aziz 17). The first *Nizam* was called by the *Mughal* emperor to negotiate *Nadirshah*. The *Nizam* did the job very intelligently. On the Contrary the view of historians who blamed that *Nizam*, the first, revolted against the *Mughal* emperor and became an independent ruler, in the *Police Action*, M.A. Aziz comments that “*Nizam* played the role of a faithful friend of the *Mughal* emperor” (Translated by me Aziz 18). The political intelligence and practical approach of *Nizam* carried out the rule of his dynasty for centuries. The “*Nizam* dynasty had ruled *Deccan* from 1724 to 1948” (Translated by me, Deshmukh 19). The seventh *Nizam* with whom we are concern is *Mir Ali Usman Khan* ruled “*Deccan* from 1911 to 1948.” (ibid)

The Seventh Nizam and His State

Mir Ali Usman Khan was acclaimed for his simplicity and economical way of life. “Even his enemies praised his sense of justice” (Translated by me, Aziz 19). In the early twentieth century, the inventions in science brought rapid change in the life of Indian people. Communism was also rising on the *Deccan* soil. In those days one could see sign of the impending disaster of the First World War. Compared to the other states of the Indian subcontinent, the state of *Hyderabad* is the richest. Here V. P. Menon writes:

“Geographically, *Hyderabad* occupied a pivotal position in the heart of the country...The population was nearly sixteen million and the annual revenue Rs 26 crore. Its area was over 82,000 square miles. *Hyderabad* had its own coinage, paper currency and stamp.” (Menon 218).

The seventh *Nizam* worked tirelessly for the development of his state by forming secretariat, departments like Education, Finance, Law, Defense, Police, Judiciary, Water and Health to achieve higher objectives and the signature system, has been initiated into administration. He brought considerable change in education system by starting primary, high schools and colleges in towns and buildings were constructed with all facilities. The culmination of the development in the education system is the *Osmania* University, where education in all the wings of knowledge was given. It was the seventh *Nizam* who formed “archeology department in 1914” (Translated by me, Deshmukh 27) for the development of the world famous *Aelora* and *Ajanta Caves*. It became attraction for tourists across the whole world. Departments like agriculture, forest and geology was formed in that period. Further to modernize the state *Nizam* initiated the *Deccan Airways*. In those days, railway in the state was run by a British Company. *Nizam* purchased the railway by paying huge amount and made it the

property of his own government. Later he named the railway as *N. S. R. (Nizam State Railway)*. Villages and towns were connected to cities by roads. Many bridges were constructed across the state and in the cities sewage canal and drainage system was brought into function. In every way of lifestyle, the state was the most developed modern state in the Indian subcontinent.

Professor Vasant Mule, the author of the book *Mukti Sangram* comments that “*Parsi* was the language of the state. In the 1884, instead of *Parsi*, Urdu was declared as the language of the state by the sixth *Nizam*” (Translated by me, Mule 26). He blames over the language policy of *Nizam* by objecting “Urdu was promoted and the use of *Marathi* was discouraged” (Translated by me, Mule 27) He keeps silence on the status of the native languages, M. A. Aziz explains the language policy of *Nizam*. In the state of *Nizam*, three regional languages were spoken viz. *Marathi* by the natives by *Marathwada*, *Kannadi* by the natives of *Karnatak* and *Telgu* by the natives of *Telanghana*. “Primary education was given in the respective mother tongue. Even to make rural administration convenient for the natives, the concern regional language was used” (Translated by Aziz 22). Further Professor Mule objects that “Eleven per cent Muslims occupied seventy five per cent government jobs”. (Translated by me, Mule 28) As M. A. Aziz informs us that “*Brahmins* were higher qualified in the state compared to others whereas *Hindus* occupied government jobs right from the post of chief minister to *patwari*”. (Translated by me, Aziz 23) Some of the *Hindu* chief ministers became famous such as “*Narendra Bahadur, Chandu Lal* and *Maharaja Kisan Prasad*”. (Translated by me Aziz 23) It is explicit from the two views that Muslims were not jobless. A considerable amount of Muslims occupied lower level government jobs. The other Muslims were involved in business and many of them were labourers. *Nizam* has been blamed by many Marathi historians including Professor Mule who says, “*Nizam* was dreaming to establish an independent *Islamic State*”. (Translated by me, Mule 26) Actually, the state of *Nizam* was secular. The explicit reason of it is that during the rule of the *Nizam* dynasty right from the first *Nizam*, *Shariya law* was never implemented. *Nizam* was a liberal ruler and “his government came forward to give donations to build the temples, *gaushala, dharmshala* where around 12000 *Hindu* and 5000 *Muslim* were salaried preachers.” (Translated by me, Aziz 25). *Nizam* gave donations to *Savarnamandir* at *Amratsar* and *Hindu Banaras University*. He also donated “a thousand acre patch of land for the construction of *Guradwara* at *Nanded*”. (Translated by me, Aziz 25) His slogan was “*Hindus* and *Muslims* are the two eyes of the state.” (Translated by me, Aziz 26).

Rise of Political and Communal Organisations

The first political organization was “*Andhra Jana Sangham*, formed in November 1921” (Hyderabad, wiki). By wearing the mask of social reformation, the organisation worked to get the support of the Hindu masses against the *Nizam*. In the imitation of Congress party in the Indian Union, State Congress was established in Marathwada with the same objectives. *Hindu Mahasabha* and *Arya Samaj* the twin Hindu religious organizations were already working to organize the majority *Hindus* against *Nizam*. The faithful followers of *Nizam* also formed the first Muslim political organization, “*Majlis-e-Ittehadul Muslimeen* in the 1927” (Council for the Unity of Muslims, *Ittehad* for short).” (Hyderabad wiki) It was quiet explicit that the *State Congress, Arya Samaj* and *Hindu Mahasabha* wanted to bring political end of the *Nizam* dynasty by integrating the state into Indian Union. On the other hand, *Majlis-e-Ittehadul Muslimeen* wanted the rule of the *Nizam* to be continued. The Indian Union already decided to access the State of Hyderabad into India. It was a war for political power

between the Indian Union and *Nizam*. But the organizations made it the power struggle between majority *Hindus* and minority *Muslims* by giving rise to communal fanaticism. V. P. Menon gives the details of several meetings between *Sardar Patel* and the representatives of *Nizam*. *Lord Mountbatton* was the last viceroy of the Briton. It was the endeavour of *Lord Mountbatton* to find out a peaceful middle way as the *Nizam* remained faithful to the British government. Unfortunately all fail.

The Contradiction

Kasim Rizwi, the president of *Majlis-e-Ittehadul Muslimeen* is considered as communal fanatic by the most of the historians. Under the political party *Majlis-e-Ittehadul Muslimeen*, he formed a group of volunteers, later the group was called as *Razakar*. *Kasim Rizwi* insisted *Nizam* to declare his state as independent. There are many versions of the meeting between *Kasim Rizwi* and *Sardar Patel*. K. M. Munshi writes in his book *The End of the Era* as quoted by M.A. Aziz: “In his meeting with *Sardar Vallabhai Patel*, *Kasim Rizwi*’s behaviour was like a mad man. First he saluted *Patel* then sat on the chair. There was peace on the face of *Sardar Patel*. *Rizwi* said “I hope that you will change your mind. *Sardar Patel* tried to convince him. But *Rizwi* lost his patience and cried loudly, “We will fight till the last drop of our blood” (Aziz 40). Then Aziz quotes Narendra Karendikar, a historian who gives a different version of the meeting. Narendra Karendikar explains that “*Rizwi* challenged *Patel* by telling him that the *Muslims* in Hyderabad are ready to fight. Even they may kill *Hindus* in the state”. (Translated by me, Aziz p.40) But V. P. Menon doesn’t write anything about the conversation that took place between *Sardar Patel* and *Kasim Rizwi*. He just says, “He had an interview with *Sardar* and also came to see me in my office”. (Menon 229) Whatever may be the version but it is evident that the meeting doesn’t bore any fruit.

The Standstill Agreement

As V. P. Menon describes that there were several meetings held between the representatives of *Nizam* and *Sardar Patel* to find out peaceful solution. The *Nizam* sent a Standstill Agreement through his representative to the Indian Government, which was rejected. Then the Indian Government prepared its own agreement and sent it to the *Nizam*. After thinking and discussing it with his Executive Council, *Nizam* signed it “on 29th November, 1947.” (Standstill Agreement, India Wiki). The preamble in the agreement emphasized that “the aim and policy of the Dominion of India and of the *Nizam* is to work together in close association and amity for the mutual benefit of both.” (Menon 229) But now and then the agreement was violated by both the sides.

Beginning of Communal Frenzy

M. A. Aziz writes, “the media of the Indian Union spread news of communal hatred against *Hindus* extravagantly” (Translated by me, Aziz 52). It doesn’t mean that *Kasim Rizwi* and the *Razakars* were innocent. V. P. Menon sheds light on the activities of *Razakars*. He writes:

The activities of the *Razakars* had meanwhile increased in intensity. *Rizwi* had thrown all the restraints to the winds and was indulging in most objectionable speeches, calculated to inflame communal passions both inside and outside Hyderabad. In one of his speeches he alleges that the government of India was supplying arms and materials illicitly to the *Hindus* of Hyderabad. In another he declared that the *Razakars* were the liberators of the *Muslims* of India (Menon 233)

At the passage makes clear that mentions the rise of communists in between and on the border area of the *Hyderabad* and *Madras*. The Premier of Madras comes to ask for military assistance “to ward off the incursions of the *Razakars* and Hyderabad troops into Indian territory” (Menon 233). Further, the Premier of Madras informs Menon that “at these border areas the people went to the extent of saying that the *Razakars* ruled by day, while the communists ruled by night” (Menon 234).

It was important to point out by the Indian Government about the communal activities of the *Razakars* in the state. Answering it the then chief minister of Hyderabad *Laik Ali* wrote to *Pt. Nehru*, “the *Razakar* movement had sprung up entirely as a result of the raids which were being carried out on Hyderabad territory from bases across the borders and a state of fearing arising from the constant threat from the Indian Union” (Menon 255). The second thing which Menon writes about the demand of *Nizam* that, “the *Nizam*’s Government stated pressing for the speedy withdrawal of the Indian troops and supply of arms and ammunitions for the Hyderabad army and police” (Menon 231). It infers that the Indian troops occupied the border area of the State of Hyderabad. The police and military of the State of Hyderabad lacked arms and ammunitions. The accession of the State of Hyderabad is an easy experience for the Indian troops as Menon narrates:

The operation was given the name ‘Operation Polo’ ... there was some stiff resistance on the first and second days. After this, resistance petered out and virtually collapsed. On our side the total casualties were slight but on the other side, owing to scrappy operations and lack of discipline, the Irregulars and the *Razakars* suffered comparatively more casualties. The number of dead was a little over 800. It is unfortunate that so many should have died in this action, though the number is insignificant when weighed against the killings, rape and loot inflicted by the *Razakars* on the Hindu of the state. On the evening of 17th September, the Hyderabad army surrendered... The operation had lasted barely 108 hours (Menon 256).

Recently *M. Venkaiah Nadu*, the present Vice President of India in his article on *Sardar Vallabhbhai Patel* writes that “he (Sardar Patel) was instrumental in the merger of more than 560 princely states with the union of India after the country’s partition. What makes this achievement very remarkable is that it was achieved without bloodshed” (Naidu 9). Accession of the State of Hyderabad is a matter of 108 hours for Menon and *M. Venkaiah, Nadu* believes that was done without bloodshed on the contrary the fact is thousands of people were killed. Menon does not spare a single drop of ink to write about the genocide of minority Muslims who were neither *Razakars* nor supporters of *Nizam*. They were apolitical. The historians and researchers in their articles published in the Marathi text *Mukti Sangram*, which brought in the discussion keeping silence about the Muslim minority massacre during Operation Polo. The nonfiction *Police Action* by *M. A. Aziz* stands in opposition to the dominant narratives. The author brings into light the harrowing deeds of communal majority with the help of Indian Military.

Narrative of Muslim Minority

“The euphemistic phrase ‘Police Action’ has been used to mislead the world. Actually it was military action of the Indian government”. (Translated by me, Aziz 6) Police stands for the protection of the people. They are not as aggressive as the military. Human rights violations occur in the war. For an apolitical every minority Muslim who was the native of border area of the *Nizam State*, it was a military action. The hatred of the communal majority was open. *M. A. Aziz* informs us that “three lakhs innocent

Muslims were butchered” (Translated by me, Aziz p. 3) simply because they happen to be Muslims, the religion to which the *Nizam* and the *Razakars* belong.

On 15th August 1947, after the partition of Pakistan, “*Nizam* declared that the state of Hyderabad will be a sovereign state. After a year, on 17th September, 1948, the state was merged into Indian Union” (Translated by me, Aziz 3). During the year, the State Congress emerged as a communal party. The volunteers of the party committed atrocities against innocent Muslims on the one hand and defamed the government of *Nizam* on the other. “The reign of terror of thirteen months later called as Hyderabad *Mukti Sangram* in 1976. Some of the religious fanatics were honoured as freedom fighters”. (Translated by me, Aziz 4) Later on, the historians wrote books on accession of the state by showing *Nizam* as a tyrant. The historians celebrated the self proclaimed freedom fighters and wrote books in such a way that only due to the freedom fighters *Nizam* accepted his defeat and the state was integrated into *Indian Union*. The *Nizam* rule was like “stomach cancer” (Deshmukh, Introduction) for the Indian Union. *Police action* was an operation to uproot the cancer. Some books are written in Urdu by the writers who were the residents of Hyderabad. For them the result of *Police Action* was transfer of political power from *Nizam* to the Indian Union. These writers fail to write about the experience of Muslim minority who were the natives of the state, particularly of border area. The grave consequence of the attack of military of Indian Union on the Muslims is brought to light by M. A. Aziz in his nonfiction *Police Action*.

M.A. Aziz writes “*Mohammad Ali Jinnaha* died on 11 September 1948 and this was the best opportunity for the Indian Union to attack on the State of Hyderabad. India declared war against the State of Hyderabad on 31st September 1948”. (Translated by me, Aziz 59) The military attacked the state from all the sides of the border. Their target was to reach to Hyderabad. But nowhere the military of the two sides fought against each other. The Indian military kept moving towards Hyderabad. The Hyderabad State military “commander Al-Edrus ordered the military of Hyderabad to move backwards by allowing the Indian military to enter”.(Translated by me, Aziz 59) The military reached without facing any resistance to the destination and the rule of *Nizam* ended.

Jai Hind at Borders

M. A. Aziz describes the performance of *Jai Hind* at some towns in the border area. *Gorkhas* from Nepal were recruited in the Indian Army in those days. At *Nanded* the army used to wander through Muslim locality. They would carry whatever they get even goats. Some of the rich Muslims were special targets. Many groups of soldiers would visit the houses of the Muslims. Every group was given a full bag of notes. The loot of the Muslims continued for two months at *Nanded*. As the writer tells us that “the Indian soldiers were given order to arrest the *Razakars*” (Translated by me, Aziz 71). The order has been exploited by the military and the communal groups from majority took advantage of it. The Hindus would show the houses of *Razakars* to the military. Without confirming whether the males in the family members were *Razakars*, they were arrested. The writer writes “in some instances the houses were shown to the military out of personal animosity” (Translated by me, Aziz 74). Many innocent Muslims were arrested suspecting them to be *Razakars*. After arrests the relatives of the arrested used to pay money to the military. *Razakar* was just a pretext to harass, murder the Muslim men and rape the Muslim women.

The writer depicts the horror of *Jai Hind* at the village *Shevdi-Bajirao* in *Nanded* district. At that time, the population of the village was two thousand. Both the native Hindus and the Muslims were farmers and economically in good position and lived

amicably. There was a group of twenty *Razakars* at the village. Some of them worked as guards for the *Savkars* (money lenders). During the Police Action, the *Razakars* were arrested. Fearing *Jai Hind* some Muslims fled and walked for four days to reach *Nanded*. Their homes were looted. Those who stayed at the village were murdered. "The Hindu thugs and some rich natives indulged in raping the helpless Muslim women. Sometimes the injustice was done on women in presence of their husbands" (Translated by me, Aziz 77). Among the victims some were near relatives of the writer.

An eyewitness of *Jai Hind* at *Dharur*, a big village in *Beed* district informed the writer that on "20th September 1948 the Indian Army entered the village with weapons and tanks" (Translated by me, Aziz 77). For several days, men were butchered. Women were the worst sufferers. That year in the month of September *Bakrid Eid* was to be held. As per the religious practice, the Muslims sacrifice animals on the occasion. At *Dharur* "thirty-three young Muslim men were caught, their hands and legs roped and then their throats were cut" (Translated by me, Aziz 79). While cutting the throat of the Muslims, one of the killers said, "You sacrifice animals to celebrate *Bakrid Eid*. We also celebrate your *Bakrid Eid* by sacrificing you" (Translated by me, Aziz 79). One of the thirty-three men was a butcher by profession. Before cutting his throat, his skin was peeled off and then his throat was cut. The writer raises a question, "How do you call this as *Mukti Sangram (Liberation)*? If you call it genocide of minority Muslims, then there won't be any remorse" (Translated by me, Aziz 8).

At *Kej*, another big village in *Beed* district Muslims gathered for safety. The Hindus helped them by providing food and shelter. The sympathy was a betrayal in disguise. As Indian Military entered all the Muslims were butchered and their dead bodies were left as food for vultures. At *Usmanabad*, now a district place many Muslims ran away. Some of them were killed by the Hindu thugs. As the military entered, they had a list of Muslim men. The list was prepared by the native Hindus. All the old and young men were arrested. Later their families came to know that all of them were killed. The women were raped and the property was looted throwing the living ones into poverty. The communal frenzy slowly deteriorated after the visit of *Pt. Jawaharlal Nehru*. A committee was formed, headed by Pandit Sundarlal to prepare a report on the effects of *Police Action*. *The Sundarlal Report* on the aftermath of *Police Action* was kept hidden for several years. Pandit Sundarlal comments:

Almost everywhere in affected areas communal frenzy did not exhaust itself in murder alone ... at some places even women and children were not spared, rape, abduction of women (sometimes out of the state to the Indian towns such as Sholapur and Nagpur) loot, arson, desecration of mosques, forcible conversions, seizure of houses and lands, followed and accompanied the killings. Tens of crore worth of property was looted or destroyed. The sufferers were Muslims who formed a hopeless minority in rural area (Sunderlal 3).

The recommendations of the report show that the minority Muslims were the worst sufferers of *Police Action*. Some of the recommendations of the report are as follows:

Houses and lands, from which Muslims have been dispossessed, and which have not yet been restored to the rightful owners, should be restored to them by ejection if necessary, of those in possession at present... Abducted women and children who have not yet been recovered should be recovered from places both from inside and outside the state (like Sholapur and Nagpur)... Mosques should be restored to those entitled to look after them and wherever idols have been installed, they should be removed (Sunderlal 8).

Now after seventy years the new generation is given lessons that Nizam was a communal ruler and after the *Police Action* and owing to the *Mukti Sangram* a secular state has been established by integrating it into *Indian Union*. The present generation does not know that the history of accession of the state is written with the blood of minority Muslims. In the Maharashtra, 18th September is celebrated to commemorate the *Mukti Sangram*. Speeches are delivered for praising the freedom fighters but no one refers to the innocent Muslims who were killed.

The generation which suffered the *Police Action* is not alive but the demoralized mental status of minorities is passed to the next generation. Most of the Muslim population is confined to ghettos and they are leading life in utterly poor condition. They earn bread by doing all the odd jobs for the majority. The *Saccher Committee report* testifies it. After independence and partition, *Police Action* is not the only communal violence that took place against Muslims. The blood of the minority is kept flowing. The minority is tortured mentally in the name of *Gao Hatya*, *Love Jihad*, *Ghar Vapsi* and interpreting history from communal point of view.

Notes:

Deccan is plateau is located in southern part of the Indian subcontinent.”

(“Deccan Plateau”. https://en.wikipedia.org/wiki/Deccan_Plateau)

Gao Hatya (Cow Slaughter) is very controversial issue in India. Cow is considered as sacred by majority Hindus whereas Islam permits consumption of cow meat.

(“Cattle Slaughter in India”. https://en.wikipedia.org/wiki/Cattle_slaughter_in_India)

Gaushala is “protective shelters for cows in India.” (“Gaushala”. <https://en.wikipedia.org/wiki/Gaushala>)

Ghar Vapsi is a phrase in Hindi meaning “Back to Home”. It is a controversial issue facilitated by Hindu organizations to reconvert to Hinduism, those who embraced Islam and Christianity. (“Ghar Wapsi”. https://en.wikipedia.org/wiki/Ghar_Wapsi#Etymology)

Indian Union as a term refers to the status of India “between gaining independence from the United Kingdom on 15 August 1947 and the proclamation of a republic on 26 January 1950.”

(“Dominion of India”. https://en.wikipedia.org/wiki/Dominion_of_India)

Islamic State is a “type of government primarily based on the application of *Shari’a* (Islamic law), dispensation of justice, maintenance of law and order.” (“Islamic state.” https://en.wikipedia.org/wiki/Islamic_state)

Jai Hind “is a salutation, slogan, and battle cry most commonly used in India to indicate patriotism towards India. (“Jai Hind”. https://en.wikipedia.org/wiki/Jai_Hind)

Jats ‘people are a traditionally agricultural community in Northern India and Pakistan.”

(“Jat people”. https://en.wikipedia.org/wiki/Jat_people)

Love Jihad “also called Romeo Jihad, is defined as an activity under which young Muslim men and boys target young girls belonging to non-Muslim communities for conversion to Islam by feigning love. The origin of the word is unknown but attributed to the far-right groups. There is no official evidence supporting these claims. The concept rose to national attention in India in 2009 with alleged conversions in Kerala and Mangalore.” (“Love Jihad”. https://en.wikipedia.org/wiki/Love_Jihad)

Maratha “is a group of castes in India found predominantly in the state of Maharashtra.”

(“Maratha”. <https://en.wikipedia.org/wiki/Maratha>)

Marathi “is an Indian language spoken predominantly by the Marathi people of Maharashtra.” (Marathi language. https://en.wikipedia.org/wiki/Marathi_language)

Mughal was a dynasty which established its empire in the Indian subcontinent. (“Mughal Empire”. https://en.wikipedia.org/wiki/Mughal_Empire)

Osmania University is a “public state university located in Hyderabad, India, founded in 1918 with the help of chief architect of Mahbub Ali Khan – Nawab Sarwar Jung. (“Osmania University”. https://en.wikipedia.org/wiki/Osmania_University)

Saccher Committee report is concerned with the social status of Muslim Minority. (“Sachar Committee”. https://en.wikipedia.org/wiki/Sachar_Committee)

Sardar Patel “was the first Deputy Prime Minister of India. He was an Indian barrister and statesman, a leader of the Indian National Congress.” (“Sardar Patel”. https://en.wikipedia.org/wiki/Vallabhbhai_Patel)

Telanghana is one of the states of India.

Telugu is a “Dravidian language native to India.” (“Telugu”. https://en.wikipedia.org/wiki/Telugu_language)

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