

## Review on the Emotional element Humanity presented in three partition novels written by Indian Writers

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### Abstract

The aim of this review paper is to study the relations between two communities. We have tried to find out the depth of bonding presented in between Hindu and Muslim communities, when they are together from the ancestral time and living together as a family, and now when the partition of India has been announced into two countries Hindustan and Pakistan, so what is the status of their relation? Therefore, we find that instead of communal conflicts, those who were the victim of the riots have the same emotions to their next neighbors, with whom they were living as a family. Moreover, they have sacrificed their lives for each other when it was seriously required.

**Keywords:** Emotions, Partition, Humanity, Sufferings, Community

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### Introduction

The novel form of imaginative literature was imported in India from the West but during the late nineteenth century it was absorbed into the native literary tradition and became familiar thing. The twentieth century has witnessed of a continuous writing of English novels. No Indian writer of that time could avoid mentioning this emotional experience in his work. So many English novels have been written in this period with the theme of partition and struggle of the population. The partition of the country was communal based and communal relations would be seriously affected emotionally, politically, socially and economically by the migration of Muslims to the newly-created state Pakistan and Hindus and Sikhs from Pakistan to India. Naturally, this is an attempt to look at the communal relations as they are depicted in the partition novels. The Indian writers would attempt to express the harsh realities of this unforgettable event where millions were affected. They also described that how the generation of India have supported to each other in critical situation without knowing that from which religion they are, because they were living happily in same nation before this unfortunate happening. Therefore, many Indian writers have written novels on the theme of partition. But I would like to discuss here about the Khushwant Singh's Train to Pakistan, Chaman Nahal's Azaadi, Manohar Malgonkar's A Bend in the Ganges.

#### (1) Train to Pakistan by Khushwant Singh

Mano Majra, the fictional village on the border of Pakistan and India in which the story takes place, is predominantly Muslim and Sikh. Hindus also live in this village but they are in a minority. Khushwant Singh shows how they lived in a bubble, surrounded by mobs of Muslims who hate Sikhs and mobs of Sikhs who hate Muslims, while in the village they had always lived together peacefully. Villagers were in the dark about happenings of larger scope than the village outskirts, gaining much of their information through rumor and word of mouth. The government was planning to transport Muslims from Mano Majra to Pakistan the next day for their

safety, one Muslim said, "What have we to do with Pakistan? We were born here. So were our ancestors. We have lived amongst [Sikhs] as brothers."<sup>7</sup> After the Muslims leave to a refugee camp from where they will eventually go to Pakistan, a group of religious agitators comes to Mano Majra and instills in the local Sikhs a hatred for Muslims and convinces a local gang to attempt mass murder as the Muslims leave on their train to Pakistan.

Thus, this novel give the outline of the most cherished beliefs of Khushwant Singh's life. He was not able to believe that such agonizing incidence could take place in the history of civilized man. The village Mano Majra, the scene of this epic novel, is a tiny and small place. Thus, the novelist successfully maintained unity of action and emotion. Then we are told about Juggut Singh and his love affair with a Muslim weaver girl. Juggut Singh or Jugga is the son of dacoit Alam Singh. Jugga also had criminal record but now he has begun to behave well because of his love affair with a Muslim girl. The excruciating events could not be removed by the people from their minds. We are told: "The day's events were not likely to be forgotten in sleep". Since his beloved, Nooran, is traveling to Pakistan on the train he decides to save it at any cost. The train was full of Muslim refugee's passes over to Pakistan safely but Jugga is shot by his coreligionists. His heroic death is a supreme sacrifice, an act of self-immolation almost that unveils the hypocrisy and duplicity of which the so-called civilized society thrives.

#### (2) Chaman Nahal's Azadi

Chaman Nahal's Azadi is another major novel of partition. It deals with the events of a short period of time. The novel begins with the announcement of the partition of India on 3 June 1947 and ends with the assassination of Mahatma Gandhi on 30 January 1948. This evening the Viceroy, Lord Mountbatten, was to make an important announcement regarding the political status of India. At seven o'clock in evening the broadcast of the Viceroy was on the radio. The speech was in English and the Viceroy in his speech had

announced the partition. Soon the Muslims in the city started to celebrate. All over the city firecrackers shot up in the sky and exploded into billions of little lights of red and green. Late in the night a procession came on the road. The procession came towards the place where Lala Kanshi Ram lived. Arun, his son suggested the neighbors that they should remain inside their houses because facing the Muslims at this time would be dangerous. But if they attack a single house, we all come together to face them. After the declaration of the creation of Pakistan the Hindus thought that they have to leave Sialkot if it went with Pakistan. The rioters were burning and destroying Hindus houses. These horrible happenings were highly frightening to the Hindus. The land was full of fire, dead bodies and the remaining of destruction. Then one day in the evening, a strange group came through the city. And people started migrating from here to there toin the expectation of safer place, by holding bedding in their hands and children on their shoulders. They were weeping and crying. Lala Kanshi Ram and a group of Hindus migrating to the refugee camp. Lala Kanshi Ram still hope that one day they might be able to return to their homes from the refugee camp After the brutal killing of his daughter Madhu and her husband he believed that the condition has become worst and no hope to go back to Sialkot. So now he did not want to get return in Sialkot. When Arun was going out of the refugee camp suddenly he heard the cries of Sunanda, Leave me you brute. Have pity on me. Very frist he shoked and could not understand that what is happening and what should he do? But very swiftly he stepped forward to save Sunanda Picking up a sharp wooden spike he walked towards the man. With full force he swung it over the man many times. He was killed on the spot. Then Arun brought Sunanda to the camp. In the meantime, however, Chandni had been forcibly taken away by some Muslim and Arun saved her also.

### **(3) A Bend in the Ganges by Manohar Malgonkar**

A Bend in the Ganges by Manohar Malgonkar is another significant novel that is mainly concerned with the 1947 partition of India. The novel centralized behavior of three young men – Gian Talwar, Debi-dayal and Shafi Usman. They are not only from different social and economic backgrounds but them also represent three different ideologies. Gian Talwar comes from a now impoverished orthodox Brahmin family of Konshet. Debi-dayal from a family that had been loyal to the British and Tekchand Kerwad earned the title of Dewan Bahadur. Leaving his grandmother and brother Hari in the village of Konshet Gian Talwar has reached to Duriabad to peruse his higher studies. There he influenced with the Gandhian ideology of non-violence. Debi-dayal was a member of the revolutionary group. Debi-dayal, Basu, Singh, Imam Din, Ahmad and Shafi Usman were the member of this group. Then after Debi-dayal is sentenced to imprisonment for blowing up the British aeroplane for this he is deported to Andamans. Gian Talwar also reaches Andamans after the murder of Vishnu-dutt, his cousin, who killed his brother Hari. Debi-dayal deeply desired to go back the mainland so that he could join his work. He thought to take revenge against Shafi Usman. Devi-dayal released from jail, he meet to Basu, one of his fellow terrorists, in Duriabad. Same time Basu, was free on parole. Shafi Usman had to begin to live in Lahore. Then Debi-dayal and Basu moved to Calcutta and came to Lahore where they met to Shafi Usman. There Shafi Usman was

living with acourtesan Mumtaz. Debi-dayal decided to buy the girl that's why frustrated Shafi Usman wants to marry this girl whom he loved. But Shafi Usman knew about this deal he wanted to disfigure the mumtaj's face by the acid bulb. But instinctively Debi-dayal saved the girl from this danger. But his hand was seriously injured in the explosion. After he bought the girl Mumtaz he told her that he had no love for her. In fact, he had bought her to hurt Shafi Usman who had betrayed him earlier. Soon leaving Lahore, Debi-dayal, Basu and Mumtaz. Debi totally depended on the girl she was also faithful to him only thing she wants from his that to stay with him. Then the time of independence and the partition violence was at peak. The migration of populations from one place to another was taking place. Muslims from India, Hindus and Sikhs from the land of Pakistan. Tekchand, was living in Duriabad received a call from Sardar Awtar Singh. He asked Tekchand to move to his place. This call was a deep relief for Tekchand. Tekchand was living in a house which was isolated and could be dangerous in this situation. To move to Avtar Singh's house he need a car but the car had been taken by his chauffeur Dhan Singh who had gone to bring his family. But the chauffeur was burnt alive, his children also badly dead. At this time the rules and laws had closed in and only the people were completing their wishes whether it is wrong or right and innocent people were the victim Soon Gian Talwar reached to Duriabad to safe Sundri and her parents move to safe India... On the other hand, Debi-dayal, along with his wife reached to Duriabad. With tight difficulty Debi-dayal and Mumtaz boarded a refugee train to Duriabad. The conditions wasserious and most problematic that in train it was hotch-potch passenger carriages, cattle wagons and timber flats were packed along with men, women and children. Finally, the train crossed the border and reached the Pakistan side. The passengers shouted "Pakistan Zindabad! Pakistan Zindabad!"... It was the noon of 15 August when they entered Pakistan. Suddenly the train stopped. This was the first stoppage in Pakistan. It was four o'clock in the morning. Suddenly they heard war cries... The train was stopped. The passengers got down the train and started to move on foot. Suddenly a group of people came near the passengers. Soon they came near Debi-dayal. Mumtaz was scared. But soon Debi-dayal heard the voice of Mumtaz asking them not to kill her husband. But soon she was taken away. The last he heard the voice of Mumtaz was when she was saying that Debi! Debi, my darling I shall never live without you! I am coming with you too... I am coming. And then everything was faded. Afterwards, we find Debi-dayal was dead in communal massacre at the dawn of independence. His death suggests how communal hatred was arrived with the announcement of independence. In fact, Debi-dayal is a symbol of the massacre that was taking place on both sides of the border. It observed that people had become harebrained. Shafi Usman with two of his henchmen arrived to take Teckchand to India. Gian and Sundari were also there. Hamid, companions of Shafi wants to capture Sundari but Shafi saved Sundari... Then Gian Talwar came holding a statue of Lord Shiva in his hand. In between this fighting Gain asked Sundari try to move downstairs where he had laid everything ready. Hamid was attacked by Sundari's mother, Shafi Usman aimed to kill Sundari's mother. In the meantime Sundari attacked Shafi Usman mercilessly. Gain saw Shafi wriggling with pain and Sundari standing over him with the Shiva statue in her hand. But in the

violent encounter Sundari's mother is killed. Tekchand disappears mysteriously. Gain and Sundari make their way to independent India.

### Conclusion

Though these three specific novels on the theme of partition are dealt with the changes occurred after the declaration of partition. At the time of exodus innocent people have suffered a lot even then the humanity, love, sacrifice and pity also got injured on the basis of communal conflicts. No matter which village it was but if the two minorities are living there the protest on the basis of religion has taken place. The most uncivilized and unhuman cruelties of behavior of one group over the other group. It may be possible that the sources and officials could control the serious situation but they were also present in mass migration. At present mobs was in rule and power to rule any streets, burnings, killings, dishonouring women and mutilating children wherever they were feeling to do so. The incidence of the partition into two countries Pakistan and Hindustan which changed the loyalties of the people of both sides. It was because of the situation that under the pressure of their own people how long could they remain loyal? The writers want to explain that the as much as this city of Hindus, so as of most respected Muslim families because he has been living with them from the long period of time as a brother, as a family moreover it is same with the Muslim. The emotional trauma which most people felt was the extra cost of partition extortion besides human life property. Classic novels about partition. These are deal with the havoc, violence and agony that accompanied the partition of India. Partition of the country into India and Pakistan was a calamity and it remains the most unfortunate and unforgettable event in the entire history of India. Apart from recounting the holocaust, the novel also attempts to trace the whole process of the.....two great rivers of humanity flowing in opposite directions along the pitifully inadequate roads and railways, jamming, clashing, colliding, head-on, leaving their dead and dying, littering the landscape. As a background to this great two-way migration, religious civil war was being waged all over the country. A war was being fought in every village and town and city where the two communities came upon each other. "The most barbaric cruelties of primitive man prevailed over all other human attributes. The administration had collapsed, the railways had stopped functioning because the officials and technicians had themselves joined the mass migrations. Mobs ruled the streets, burning, killing, dishonouring women and mutilating children; even animals sacred to the other community became the legitimate targets of reprisals. Not only this. The partition of the country into Hindu India and Muslim Pakistan had changed the loyalties of the people as well. Tekchand always relied on his servants and most of them were Muslims. But he suspected: "How long could they remain loyal to him against the pressure of their own people?"<sup>36</sup> Tekchand was a prosperous man and he amassed wealth as government contractor. He was a highly respected person of the town. But now his power and prestige were of no avail because now he was at the mercy of the administration and police for protection. He was reluctant to leave his ancestral town. His anguish at leaving his roots is articulated in these words he speaks to his daughter Sundari: After a life time spent in this part of India, in this town and giving oneself to it and taking from it, letting one's roots sink deeper and

deeper. There is a street named after my father, a library after me, a maternity home and a girls' school after your mother. This is my city as much as that of its most respected Muslim families – the Abbases, the Hussains, the Chinois. I, my family, have done as much as any of them to make it prosperous and beautiful. And what are they doing? Burning it down! And look at us! Waiting for police protection because its citizens want to finish us off. This was not the plight of this man only; it was the plight of every Hindu in this part of the country which was given to Pakistan. Suddenly a person finds himself uprooted from his ancestral home never to set foot on his native soil again!

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