

Comparative study of *The Ice Candyman*, *Train to Pakistan* and *Alakh Nagri* from the perspective of partition of Two Nations

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ABSTRACT

The Indian subcontinent side of the partition in 1947 was one of humanity's historical and miracle events. The division of the lines creates two-nation India and Pakistan as Pakistan's existence has been made after the great agony and cramp. The study attempts to understand the consequences of that time as the different writers of different countries portray their stories according to them. The primary research will examine the center that will take place because the study will be assessed on the Basics of the partition of India and Pakistan through the thoughts of their literary work of Hindu, Sikh, Muslim and Parsi writers. The present study will be working on the psychoanalysis approach of the writers to advance towards the same historical event. The study has been engaged and interprets in a qualitative way by the perspective of the text in literature way to create two nations. Study main motive is to focus on the three novels ice candy man, train to Pakistan and Alakh Nagri. Secondary source data has been collected by the researches done previously and the existent of literary work on the theme based on the partition. The study finds out that the partition has created the horror, chaos and anxiety of fear in the generation's mind about their ancestors who fought for independence. Thus, the study will prove the concept of creating two nations due to hatred of the religion. The new frontiers of post-colonial literature are other research objectives of this study. Its broad and specialized goals. The general aims are to make it possible to analyze partition events globally for readers and research academics. However, the specific purposes of this research are to discover the viewpoints of authors from other countries. The objective is to stimulate readers to study these writers' works, to develop new comparative study methods between different types of authors from different religions, nationalities, places and cultures.

Key Words: Partition, technology, murder, violation, cultural, religion, social, rape, human loss, massacres.

INTRODUCTION

Background of Study

Literature has been portrayed the psycho perspectives as the human mind and the geographical aspects of human life. History has been conserving and been described through literary work as the writers of the different groups such as prose, fiction, poetry. The writers and literature show perspectives such as life, social surroundings and human beliefs in our

surroundings as. On the other hand, we see that they become the primary source to mould the readers perspective towards life and society. People believe that they unconsciously read literature as the writers try to portray things through their writings, and readers build up the mindset as whatever literature wants them to think.

Pakistan came up into existence after the great agony and cracks of the country, and it forms the world largest Muslim state on the map. Critics and historians assured that the partition of a form of Muslim territory was bound to happen for Hindu and Muslim. Many post-colonial writers from both sides argue that it was a shameful and sorrowful event in history. Novels were written on both sides of the subcontinent. Khushwant Singh in *Train to Pakistan* (1956), *A Bend in the Ganges* (1964) by Manohar Malgaonkar, Amrita Pritam's *The Pinjar* and Attia Hosain's *Sunlight on a Broken Column* (1961) as these works present up the perspectives of the traumatic event.

Sidhwa *Ice Candy Man* and Khushwant Singh *Train to Pakistan* present various variation and complex way to relate the partition and how people have been affected by the partition. Another side, we see the event has been described differently by the Mumtaz Mufti in *Alakh Nagri*. The study of three novels which has been set up period of the independence will bring up the time of the partition of the Indian subcontinent as this the most debatable event, and several writers have done a lot of research and work on it. The first work is the Bapsi Sidhwa *Ice Candy Man* (1989). It set up the partition of India and Pakistan as an end of the British colonial rule as we see that Hindu, Muslim, Sikh was against each other in the battle of religious affairs. It shows us the loss of identity, debate phycology, unkindness which society has been bought down due to fearless attitude and religious hatred turn into a great massacre as friends and neighbours turn into the enemy. The second one is *Train to Pakistan* by Khushwant Singh as it sets up the exact circumstance of the event. It is the religious story of the fictional border of *Mano Majra* as where Hindu, Muslim, Sikh lives up together. After the announcement of the independence from the British rule, the town was flare-up by the violence as it was a tough task for an official to maintain the order. The third one is the *Alakh Nagri* by Mumtaz Mufti as it occupies the Indian subcontinent side then migrated to Pakistan side as he discussed the same fact. He described the horrific events from both sides, but the novels' central plan portrays different ways.

The partition of the subcontinent is one of the greatest and horrific events in the era of human history. It consists of an extent that forces someone to explore one of the most significant implications of the occasion, which the different writers and ways have wrongly portrayed. The study aims to debate and clarify the event as the scenario of the partition has been depicting by the various who belong to their countries. Some critics like Zaman and Crane have been observing the partition. Still, we have seen that their explanation and examination consist of several dig holes and unforgivable statements of the work written on the partition. In the present study, we notice that it has filled the gap and corrections to be done in the case of the formation of Pakistan, and it has the suffering of the Muslim and Hindu who are immigrating to both sides as both side writers have portrayed it. Three writers belong to different religious sides as Sikh, Hindu, Parsi in separate ways as three writers represent the event differently.

SIGNIFICANCE OF STUDY

This research paper will be exploring the history of the creation of the two great nations, namely, India and Pakistan, described in the Urdu Literature produced by author Bapsi Sidhwa, Mumtaz Mufti and Khushwant Singh. The works of these authors help us identify the gain and loss of identity of the people during the partition of the two countries in post-colonial times. The method of psychoanalysis will also be used to understand the approach of these authors towards the historical events. This research paper will result from the comparative study of the literary works based on the thought of the Hindu, Muslim and Parsi community in respect to the creation of India and Pakistan. The study is crucial to emphasize the ideology of construction of Pakistan and genuine and how sad fully it has been treated in the post-colonial literature. It was the ambition of every Muslim living in India to have their nation conduct every social and religious act quietly and with freedom. But, unfortunately, the historical event of the establishment of Pakistan has been proven as the worst moment in human history by many writers of India and Pakistan. The study has underlined the diverse opinions of Muslim, Hindu, Sikh and Parsi writers, which they represented in their creative works concerning the partition and birth of Pakistan. Moreover, it has bridged the gap of varied viewpoints of Urdu and English writers and the complex influence on readers' brains.

Two Nation Theory and Creation of Pakistan

Two-Country Theory of Islamic Ideology of Pakistan was essentially a denial of the notion that the Indian sub-continent was simply one nation. The Two Nation Theory says that the Indian sub-continent contains two big groups as Hindus and Muslims. Muhammad Ali Jinnah converted the idea into the political reality of a nation-state. The flag of Islam was kept aloft by the Muslim sages and saints who governed the souls of humanity. The Muslim dominion that overextended the entire continent finally tottered and crashed down.

That was the period when the British entered India for commerce. The arrival of the 20th century offered a fresh gleam of hope and prospects of rejuvenation for the oppressed Muslims. They rose like the phoenix (a legendary bird) out of the fire. The partition of Pakistan is founded on many divisions such as religious, political, cultural, social, educational and financial. Muslims feared that they would lose their identity if they remained a part of Hindu society. So, Muslims claimed an independent country on the pretext that they were a different nation from Hindus.

Fiction and Human History

Fiction represents the socio-psychological developments around the world, and fiction is an important genre to do so. According to several post-colonial writers, the Indian sub-continent split left destruction from both sides of India and Pakistan. Both sides of the border were packed with endless refugees- who were left orphans by the tempest termed partition. However, the writers of this place and age have muddled the history in discriminating fashion and disguised numerous truths and the underlying philosophy separation. The authors of India and Pakistan

had mangled the Indo-Pak history, and the independence movement of Muslims resultantly in the event.

Ice Candy Man and Bapsi Sidhwa

According to Hassan (1997), the 1947 partition of India impacted millions of people and continues to agitate individuals and nations now, and is feared to be worse than violence (Sidhwa, Monsoon, 2000). In her novel *Ice Candy Man*, Bapsi Sidhwa illustrates diverse civilizations and faiths coexisting in peace and harmony on the same territory. Sidhwa claims no religious severe or cultural conflict between Muslims, Sikhs, and Hindus before partition. The allegation, however, is entirely contradictory to the facts and geopolitical environment at the time (Haron, 2004). Even though Muslims and Hindus have distinct religions, Sidhwa illustrates how they fell in love with one other religion. Ayah, a Hindu girl, called Shanta, has a slew of suitors, including the novel's Muslim hero, Ice Candy Man, and the Sikh zoo attendant Sher Singh, the Muslim butcher, Hari, a Hindu masseuse, the gardener, a Pathan Sharbat Khan, the restaurant owner, and a slew of others. Sidhwa demonstrates that, despite belonging to various religions and groups, these individuals talk with one another like regular people and live together as friends. In *Ice Candy Man*, she uses a young narrator, Lenny, to explain the harmony between Ayah and her fans (Sidhwa, 1989, p. 19). However, after the violation occurred, these good buddies became foes of one another.

Train to Pakistan and Khushwant Singh

After many centuries of intermixing, Khushwant Singh expresses his opposition to the division of the Indian subcontinent and develops the combinability of the political, social, and cultural legacies between Muslims and Sikhs. He displays his Indian identity and builds the Indian official ideology as an Indian Sikh. Interestingly, Zaman (2001) and Crane (1992) dismiss the writer's deliberate bias towards Indian ideology and assert that the division of the Indian subcontinent was uncommon, erroneous, illogical, and unjustified. Singh says that Although Muslims and Sikhs appear to be two separate countries with distinct religions, they result from the same inextricably linked political, social, and cultural heritage. Singh uses a symbol of "purely intimate interactions" to portray the Indian worldview at a higher political and religious level. Nooran, a Muslim girl, was the love of Juggat Singh, Jugga, the Sikh protagonist, and she had his kid (1988, p. 115). By putting a kid inside the body of a Muslim female who a Sikh fathered as representing the Sikh-Muslim parts of it and the Hindu-Sikh engagement. The kid is a metaphor for Hindus, Muslims, and Sikhs' shared social, political, and cultural history, fractured by division (Jajja, 2012).

Zaman (2001), on the other hand, downplays the significance of the symbol of a child in the belly of a Muslim girl fathered by a Sikh. According to him, this is only a display of the official Indian perspective on a partition. India contains reciprocal Hindu-Muslim tradition as an indivisible oneness. According to Singh, the division was an erroneous historical deed that resulted in massive human damage and tragedy across boundaries.

Alakh Nagri and Mumtaz Mufti

Mumtaz Mufti's autobiography, *Alakh Nagri*, is an autobiographical book. His autobiographies, *Ali Pur ka Ailee* and *Alakh Nagri*, depict two aspects of his life. The first half of his life is chronicled in his first work, *Ali Pur ka Ailee*, which tells the narrative of a lover who had to deal with the societal constraints of his day. And in his next book, *Alakh Nagri*, he discusses the second half of his life. It contains the explanation of a follower who Quadrat Ul Shahab's spirituality has profoundly inspired.

In *Alakh Nagri*, Mufti detailed the events and circumstances surrounding the partition and formation of Pakistan. However, unlike Sidhwa and Singh, Mufti views division as a revolutionary deed and a gift from God to all Muslims worldwide. He, too, emphasizes the difficulties of immigrants and their excitement and delight in reaching the newborn territory, where they were trampled yet had tears of gratitude in their eyes for being blessed with the precious autonomous territory for Muslims. Mufti (Mufti, 2005). Mufti explains the formation of a Holy Land mystically, as foreseen by numerous saints, and he believes that partition and the birth of Pakistan were unavoidable. He further states that human agony and grief were caused by the cruelties of Hindus and Sikhs who could not endure India's Muslims having their sovereign state.

Analysis of *Ice Candy Man*, *Train to Pakistan* and *Alakh Nagari* from the Perspective of Partition.

Sidhwa shows social anxiety sensitivity, an insecure policy shared by all individuals split during the partition days. The cruel truth of division is conveyed in this story with a frankness not matching the flexibility of the inner-self demonstrated by several characters. Women characters' resistance keeps the narrative from being a news tale too depressing and sad tragic. The events and characters of the narrative put out that Egotism, deceit, self-importance and self-deception are prevalent there. Some means produces a true truth that unselfishness, self-sacrifice, fearlessness, courage and boldness, even exist there, adds Sidhwa. The story depicts various exhibitions of triviality and corrupt morals that, comparable phrases, have undermined the firm's internal physical power. Resurgence opportunities to inactivate the human spirit may be recognized as Ayah's bold choice and resolved to return to her own home.

She refuses to accept this restraint and longs to see the future, despite his best efforts to do so against the odds. Penguin Books has released the book, which costs £12.99. *Ice-Candy-Man* by Khushwant Singh is one of the most dependable and greatest novels published about the partition of the Indian subcontinent. It focuses on the mutual atmosphere degrading before the days of division, as seen through girls' eyes from the underprivileged minority. "I sensed how much he could do to remedy an injustice, so I decided just to let the facts speak for themselves," Sidhwa said. My primary motivation stems from my extensive study of Partition literature from India and Pakistan."

With a mix of humour, mimicry, and metaphor, Lenny reveals the pains of division. Sidhwa outlines how political power shapes standards and instils doubt and mistrust in the minds of ordinary people. The narrator of a distant observer's viewpoint is described by terrible occurrences combined with intelligent brightness. Ice-Candy-Man helps readers understand and grasp the enormity of partition disruptions.

Khushwant Singh's "Train to Pakistan," tells the narrative of religious rioting in the fictitious border town of Mano Majra. After India gained independence from the British, violence erupted in the city, making it impossible for staff to keep order. The conspiracy to kill Muslim families for the title on the Pakistan train is revealed at the end of the novel Train to Pakistan. During the summer, millions of people traverse the "dichotomy." In 1947, 2 million people perished due to this divide and migration. 2 million people died in India and Pakistan.

Sikhs and Hindus are divided in the novel for various reasons, including a deep sense of loathing and animosity between the two primary communities. Hukum Chand is a powerful, dishonest, and evil individual. Iqbal Singh is more British than Sikh, a social reformer with a short stature who prefers politics over people. Juggat Singh is known for reacting quickly and without considering the outcome.

It's a local bad guy linked to gangs and mobs. In the history of the Indian subcontinent and the history of the whole globe, the partition of the Indian subcontinent is regarded as a significant and unforgettable event. The catastrophe that followed the country's disintegration is considered one of history's darkest events, with countless innocent lives and property lost. Khushwant Singh was so irritated by the partition of India and the bloodshed that he came up with the idea of creating a novel to vent his mental pain and internal tensions. I was transformed into an enraged middle-aged man who wanted to scream in disgust at the world.

In Alakh Nagri, Mufti detailed the events and circumstances surrounding the partition and formation of Pakistan. Unlike Sidhwa and Singh, Mufti regards partition as a revolutionary deed and a gift from God to all Muslims worldwide. He, too, emphasizes the difficulties of immigrants and their excitement and delight in reaching the newborn territory, where they were trampled yet had tears of gratitude in their eyes for being blessed with the precious autonomous territory for Muslims. He claims that human agony and anguish were caused by the cruelties of Hindus and Sikhs who could not endure India's Muslims having their sovereign state. Despite the loss that their religion brought Muslims, Muslims in Pakistan shielded Indians from religious rioting and transported them to their destinations via alternate routes.

He claims that though Islam does not instruct Muslims to oppress others, Hindus forced them to do so because of their terrorism and bad temperament. The tale is about the deaths of migratory Muslims who used to travel by railway from Gurdaspur, Amritsar, and Shimla. When these trains arrived at the Lahore station, the scene was heart-wrenching and horrifying. As a Muslim writer, Mumtaz Mufti was not in favour of partition, but his viewpoints demonstrated that separation was unavoidable. Pakistan is a Muslim-majority country whose security forces are similarly concealed beneath a veil. They had been forced to do so by Hindus.

CONCLUSION

This study concludes that all writers from the subcontinent look into the history of Pakistan's formation. Their essays detailed the ferocious violence, carnage, and horrors of division in a highly vivid and probing manner. The arrival of a train in various nations is depicted in Bapsi Sidhwa's *Ice Candy Man*, Khushwant Singh's *Train to Pakistan*, and Mumtaz Mufti's *Alakh Nagri*. It exclusively transported dead bodies. Everyone in it was likewise butchered to death. Humanity suffered virtually equally in Pakistan and India at the hands of a small group of zealots. On both sides of the border, pain, suffering, and trauma were practically identical. "Ice-Candy Man is a storey of upheaval that comprises a cast of protagonists from all groups..., thus a varied viewpoint of Partition develops as observed by all the afflicted populations," writes Novy Kapadiya (1996). The people of literature are influenced by society. Because of the cultural realities of the period, writers of all types were impacted, and as a result, they wrote about partition in their works.

Another finding in these three books is the loss of prior intermingling identities of Muslims, Indians, Sikhs, and other minorities and the acquisition of new independent identities, i.e., parts from the whole. "...religious and cultural divides are purposely established and purposefully fostered," Niaz Zaman (2004) writes regarding division in *Ice Candy Man*.

Because the analysis section compares and contrasts the ice candy guy, the train to Pakistan, and *Alakh Nagri*, there are some parallels and variations in their writing styles and modes of argumentation. Moreover, because all three stories are set during the partition era, they contain vexing and spine-chilling pre-and post-partition occurrences. According to one of the outcomes of this research investigation, Pakistan was miraculously created on the 27th of Ramadan. It was formed, according to various saints, on the night of Lailat-ul-Qadr. That state, according to saint intuitions, will be Pakistan. Mumtaz Mufti concentrated on these certain events during Pakistan's formation.

Post-colonial writers Bapsi Sidhwa, Khushwant Singh, and Mumtaz Mufti depicted the tragic events of partition in their works, *ice candy man*, *Train to Pakistan*, and *Alakh Nagri*. The heart-wrenching and piercing events of the section evoked feelings of fear, horror, fear, and anarchy, and they generally make readers aware of their forefathers' struggle for freedom. In addition, these writers recounted the identity slaughter and achievement of the people affected by division. People from different religious groups such as Hindus, Sichts, Singh, Muslims, and minorities lived merged in the subcontinent, but their leaders, who had spoken motivated, prepared people to respond to their identities, social, cultural, and religious backgrounds differences. But unfortunately, they were so zealous in their pursuit of freedom that they became lifelong foes.

Writers portray all these trials from various religions, and the disclosure of separation occurrences is based on specific similarities and contrasts. Similar aspects in all the texts analyzed include fantastic trains, brutality, bloodshed, torture, insensitivity, mutilation, slaughter, conflicted romance, and confusing human psyche. However, the element of justice was a different thing in this essay. In representing the personalities of their religions, Bapsi Sidhwa and Khushwant Singh did not exercise fairness. Instead, they have revealed them to heroes, and Mumtaz mufti, who represented Muslims and his sects, has done justice and has defined their

characteristics, values and attitudes as all their good and badness. This representation of pre and post-partition events helps the world and readers learn about the bad and good partition elements in these novels. The partition had destructive features in every respect for Bapsi Sidhwa and Khushwant Singh. However, the partitions with Mufti had to be an inevitable act, and with their terrible consequences, there was a certain amount positively for the Muslims also in place. For Muslims, it was a method of salvation.

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