

## **Depiction of Violence and Religious harassments in Khushwant Singh's TRAIN TO PAKISTAN**

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### **Abstract:**

There have been attempts to describe the experience of Partition in different forms. Different attempts have been used such as historical writings, narratives, interview and memoirs constitute one group while imaginative attempts, such as literature, motion pictures, and paintings from other group. Many Indian novelists have tried to represent the trauma of partition in fictional writing. The purpose of this paper is to introduce the readers with the Khushwant Singh's Train to Pakistan (1956) where partition is the central theme.

### **Introduction**

India was the wellspring of various religions in the world. They incorporate Hinduism, Jainism, Buddhism and Sikhism. By temperament, Indians were compassionate to the foreign religions like Islam and Christianity as well. That is the reason Mosques, Churches and Temples are set up in various villages in India. In spite of their different spiritual performs, all Indians relished companionship and fraternity. At any time when there was a communal hassle, the kings and emperors broke the gap and nurtured geniality. Emperor Akbar explored a universal religion known as Din-e-Ilahi. Syed Ali Mujtaba in his *The Demand for Partition of India* stated, "The 15th, 16th and 17th centuries were the period of cultural assimilation, mutual tolerance and religious co-existence.... Dadu, Nanak, Kabir, Pipa were the torch bearers of religious tolerance and religious co-existence in India" (Mujtaba, 8).

The extremist spiritual heads and their associates were the major reason for the division of the nation and for the outbreak of aggression. The division of the Indian subcontinent was not done on the origin of language, color or caste but on the origin of religion – a Hindu India and a Muslim Pakistan. As a result, religion turned the major aspire of the overzealous to fan the aggression to the ceiling. They brought out their bloodshed in the name of Gods. Partition observed enormous amount of spiritual disorder. Thousands of people were enforced to get changed into other religions. Temples, Mosques and Gurdawaras were dishonored. Those who had firm belief in their religions opposed spiritual change. Ultimately, they kill their self to evade enforced changes. Holy books were burned. Numerous holy places of worships were turned into cubicles and souks. However animals were slaughtered in the name of religion. People

misrepresented their dressing code and names accordingly to the environment they resided or moved around.

Khushwant Singh's *Train to Pakistan* presents a spiritual uniform village called Mano Majra. Mano Majra consisted of a Hindu family and Sikh and Muslim families of equivalent number. It was a village well-known for its honesty, communal agreement and fraternity for time immemorial. The central character of *Train to Pakistan* was a Sikh named Juggat Singh who was in adore with a Muslim girl, Nooran. This illustrated the homogeneousness of the village where interreligious wedding was feasible. Once again the mullah of the village, Imam Baksh constantly welcomed the Sikh priest Meet Singh as brother and successively Meet Singh named Imam Baksh as uncle. In the article of Chote Lal Khatri, "Trauma of Partition in Khushwant Singh's *Train to Pakistan*" gives his observations on Mano Majra "...in the beginning we see that peaceful coexistence and communal harmony has been prevailing in the village. It stands as a replica of unity and integrity in diversity that is the fundamental feature of Indian culture." (Khatri, 42) But all at once, communal repulsion and spiritual prejudice exploded in this nonviolent village in the name of religion.

Although Singh's *Train to Pakistan* discovers more of the political and the financial circumstance of the people in partition; it as well has a few allusions to spiritual prejudices and harassments that were faced by numerous guiltless people in the East and the West Punjab. It moreover presents spiritual blasphemous made to the holy places and books. Since Singh as well observed the affability and the killings practiced in the name of religion; he is careful in managing the spiritual feelings of the people. He did not disclose his spiritual personality.

The first sufferer of spiritual extremism in Khushwant Singh's *Train to Pakistan* was Iqbal, a social worker sent by the People's Party of India. He was placed by his party to carry tranquillity amid the people of the border region. He arrived to Mano Majra from Delhi. Iqbal was a familiar name utilized by Muslims as well as Sikhs. He said that he had no religion. However the police who under arrest him enforced a religion upon him. They marked him as Muslim and an affiliate of the Muslim League. Hukum Chand, magistrate and deputy commissioner of the district demanded the police to write the subsequent access on Iqbal's arrest warrant in Khushwant Singh's *Train to Pakistan*: "Name: Mohammed Iqbal, son of Mohammed something-or-other or just father unknown. Cast: Mussalman. Occupation: Muslim League worker." (Singh, 90) This is a confirmation to prove how people were agonized in the name of religion. Yet again the sub inspector insulted Iqbal by telling: "You are a Muslim. You go to Pakistan." (Singh, 99) Where as Malli and his mob, who were the actual murderers and scoundrels in the novel were allow free to go, for the reason that they were all Sikhs.

Khushwant Singh in addition recaps the spiritual clemency and concord that were exercised among the Muslims and the Sikhs of the village Mano Majra, whereas the rest of the country was betrothed in the spiritual conflict. Fifty Sikh immigrants arrived at Mano Majra from Pakistan. They were forced away by the Muslims from their own homes. Those immigrants were cordially treated by the Muslims of Mano Majra. The Muslims took food to the temple and bestowed to the Sikh immigrants. However this friendly association was not present in each heart. There were

a small amount of spiritual ruffians who longed to split the village into two parts on the origin of certainty.

Women were the generally dreadful victims of this spiritual ferociousness. They were kidnapped, raped and were vigorously changed. Yet animals were not out of danger. Cows were slaughtered by the Muslims and successively the Hindus and the Sikhs contaminated the Mosques with pigs' meat. Khushwant Singh's *Train to Pakistan* divulges some of the spiritual retributions assigned by the Sikhs in the Mosques "...mosques being desecrated by the slaughter of pigs on the premises, and of the copies of the Holy Koran being torn up by infidels." (Singh, 178) Yet again Khushwant Singh presents a graphic depiction of the hovering of cows in the river Sutlej that might have been the effort of Muslims.

The reports of spiritual mass murder and cruelties devoted by jointly the Muslims and the Sikhs reached Mano Majra too. Their long lasted fraternity turned into a communal doubt and disbelief. The Muslims of the village found no alternative except to leave Mano Majra, since the village was subjugated by the Sikhs. Therefore the religions that rebound the Muslims and the Sikhs for generations after generations nowadays had become an instrument of partition and abhorrence. While after the Muslims quit Mano Majra, the extremism did not decrease. Gazing at the state of relationships, in the article of Chote Lal Khatri "Trauma of partition in Singh's *Train to Pakistan*" remarks, "Quite suddenly every Sikh in Mano Majra became a stranger with an evil intent. His long hair and beard appeared barbarous, his kirpan menacingly anti-Muslim. For the first time, the name Pakistan came to mean something to them – a heaven of refuge where there were no Sikhs." (Khatri, 44)

A mob of Sikhs arrived at Mano Majra and wreaked mutual malevolence between the teenage years of Mano Majra. Although the elderly villagers implored them not to impair the Muslims of Mano Majra, they stood strong and stubborn to slaughter all the Muslims of Mano Majra. The mob along with a volunteer group of Mano Majra Sikhs premeditated to attack the train travelling to Pakistan transport the Muslims of Mano Majra. They wanted the benediction of God, every time they commenced their violent attempt. In the article of Seema Murugan: "No Small Matter: Interpretations, Thematic Reinterpretations and Realistic Over Interpretations in *Train to Pakistan*" remarks, "The divine aid was sought for killing Muslims on the train and the Sikh youth had chanted the following verses as a prelude to his plans of violence: By the grace of God / We bear the world nothing but goodwill." (32)

The mullahs wreaked mutual malice by having skulls and bones in their hands saying that they were the skulls and bones of the Muslims slaughtered in India. Even Gurdawaras reverberated the speaking of aggression and antagonism. Hence, Khushwant Singh depicts a number of episodes, actions and mutual killings that were performed in the name of religion throughout division. He gazes at religion as the main oblige that kindled anguish, mortification, distress and loss.

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