



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## Analytical complexity of plot at the time of partition and portraits of important characters in Train to Pakistan by K. Singh

Ramen Goswami

English dept, Magadh University, Bodh Gaya

**Abstract:** The summer of 1947 was felt differently in India. The Partition of India was like a surgical operation leaving both Pakistan and India profusely bleeding. This began a gruesome violence at the hands of fundamentalists in Pakistan and Hindu fanatics in India. The Two-nation theory had become a reality. It was the most unfortunate diplomatic and political conspiracy by the then rulers the Congress and the Muslim League. It was a trilateral phenomenon and the darkest spot in Indian history. The aftermath of the Partition stands witness to the monstrosities, atrocities, murders, loot, incendiarism and mass exodus of millions from either side of the border. Humanity was shocked to see the blood bath. The writers wrote out of shock and trauma about the Partition and the misfortune that followed. Bishma Sahani depicted the sinister scenario in his book Tamas, Yash Pal did it in Jhutha Sach.

**Keywords:** atrocities, moneylender, Lahore, train, villagers.

### Dacoity at Lala Ram Lal's House

Mano Mazra was a village in which families of many castes lived. Lala Ram Lal was a Hindu moneylender. There were Muslim and Sikh families in equal number. There were some Christian and untouchable families too. The Hindu shrine, the Sikh Gurudwara and the mosque were situated in a triangular space with a peepal tree nearby. There were several flat-roofed mud huts with a dusty path, and a pond of water at the end of the village was surrounded by keekar trees. There was a railroad bridge near the railway station on the Sutlej river and a small colony for vendors, shopkeepers and hawkers was in sight to cater victuals in short time to the passengers of unimportant trains. In the darkness of the silent night the whistling, puffing and iron couplings of engines were heard. Aluminium lamps lighted all night. The people of Mano Mazra awoke by listening to the whistling sound of the Lahore Mail train. The Mullah said his prayer at the mosque while the temple priest lay in bed. At 10.30, the passenger train from Delhi steamed in. By this time, the villagers settled down to their routine. When the evening passenger train from Lahore came, everyone got to work again. Earthen hearths blazed and kindled for cooking. The goods train passed non-stop saying goodnight to the village folk. This was the time when the mullah said the evening prayers in the mosque.

On one fateful night in August, five robbers emerged from a keekar grove, moved silently towards the river armed with spears and carbines slung on their shoulders and flicked torch light while talking about the booty- the robbed jewelry, garments to be robbed. They had masked their faces with eyes uncovered. They happened to knock at the door of Lala Ram Lal's house shouting "Lala" and fired a gun in air. They broke the door open, threatened his family with serious consequences if they didn't part with the ornaments and precious materials. They caught hold of Lala Ram Lal crouched under one of the charpoyas. Women were beaten up and Lala was ruthlessly manhandled and murdered. The women cried for help but nobody came to rescue them as the villagers were scared of their lives. The robbers went away with the rich booty laughing and shouting triumphantly and challenging the villagers. They came to a small hut, making a jubilant appeal to Jugga. Having divided the booty among themselves they went towards the river while the goods train whistled in the dark. Juggut Singh had left his hut an hour earlier having got the signal of the whistle of the passing goods train for the rendezvous with his beloved Nooran. His mother had stopped him from going out lest he should meet the same fate as his father did: He was hanged for dacoity. Juggut Singh didn't listen to her. He snubbed her. His mother apprehended

her misfortune. Jugga walked cautiously to reach the pond and reached upto the sandy bed of the river. His beloved Nooran was very much there.

After nocturnal romance, the girl went back to her house where her father said prayers for her well being. When the robbers were passing flicking torch lights after the robbery, Juggat Singh and Nooran saw them. Jugga recognised Malli flicking torch light. The whole village was awake after the robbery. The dogs were barking in the streets and women stood on the roofs. Everyone talked vociferously about the robbery. Nobody tried to face or chase Malli's gang. There was a rest house at Mano Mazra and this yielded bureaucratic importance to the village. It was a bungalow made of brick. There was a god-forsaken garden near a row of servant quarters. There were a few scraggly bushes of jasmine. Many officers used to stay there overnight. The place became quite romantic in the rainy season as frogs dived into the flooded marshes, fireflies flitted, fishes swam in a large number. After the dacoity in Mano Mazra, the rest-house was tidied up as an important officer was coming. The floors were scrubbed, nooks and corners of the rooms were dusted.

Furniture looked glossy after sprinkle wash. The verandah was swept and dusted properly and was stuffed with victuals to entertain the VIP. One sub-inspector, two constables and orderlies arrived. They were clad in white, red belts around their waists, white turbans with broad-bands; their uniforms were pinned with brass-emblems of the government of Punjab. Several villagers carried files and baggage to the rest house as the Sahab was coming on his official tour.

### **Hukum Chand: The Magistrate**

Hukum Chand gave patient hearing to the sub-inspector of police who briefed him about the law and order situation. Hukum Chand knew that Hindu women were being tortured assaulted and murdered in Pakistan. He wanted that the Muslims should leave the Indian soil peacefully and go to Pakistan. The sub-inspector discussed the situation in Mano Majra: Hukum Chand was told by the sub-inspector that the lambardar reported the latest situation to him regularly. No refugees had come in the village so far. Moreover, the people of Mano Majra were an ignorant lot: they had heard of Gandhi but not of Mohammad Jinnah.

Hukum Chand asked the sub-inspector if there was any bad character in the village. The subinspector informed him that Jugga, son of dacoit Alam Singh, was a notorious character. The magistrate was acquainted with Jugga's affairs with Mullah Imambuksh's angelic daughter Nooran. The magistrate enjoyed his sumptuous lunch and asked the sub-inspector to make arrangement for the evening for his pleasure. The dak bungalow had already been tidied up with great fanfare to accommodate Hukum Chand's aristocratic tastes. The evening party was a grand musical performance. There were two women singers: one was a middle aged singer chewing betel leaf accompanied by his young beautiful daughter. The girl sang film-songs and Punjabi songs of Hukum Chand's choice. Hukum Chand was gulping pegs of whisky. The music and dance performance being over, Hukum Chand went to his bed room with Haseena- the young singer.

Next morning a new man came to Mono Majra. The young man looked well educated and he went straight to the village gurudwara. The youngman met Bhai Meet Singh and requested to accommodate him there for two or three days. Meet Singh cautioned him not to tamper with the sanctity of the place and allowed him to stay. The visitor felt quite relaxed in the small room which had a charpoy, some name sake furniture and the calendar with Guru's portrait and name on the wall. Meet Singh having completed the washing of clothes and his bath at the well, came to the visitor 'Iqbal' who impressed him with his gentle behaviour. The youngman was cleanshaved, He was a social worker who had come to stop bloodshed and violence which spread in the area in the wake of the Partition. Mano Majra happened to be a very sensitive place as it was situated at the border and had a bridge over the Sutlez to cross into Pakistan. Iqbal told Meet Singh that he belonged to Jhelum in Pakistan but he was a student abroad and had come back to act as a social worker. He was a bachelor still and subsisted on petty amount of money. Meet Singh heard him aptly on religious matters. He told that the people in India quarrelled over religion. Meet Singh watched him eating his tiffen and sophisticated ways. Iqbal commented on the police saying that they ill-treated people and thrived on bribe and corruption.

Meet Singh briefed him about the dacoity which had been committed last night at Lala Ram Lal's house and the police were investigating as the dacoits had taken away precious jewelry, and large cash. Iqbal as a social worker could not resist the temptation of going there as there was a murder too. But Meet Singh advised him to take rest at the gurudwara. Iqbal was rather tired as he had travelled overnight in a crowded railway compartment. Iqbal tried to sleep but he could not as there was no cross ventilation and flies were buzzing all around. He recalled to his mind the scene of the railway compartment- breast feeding children in mother's lap, passengers being seated on their luggage, bedrolls and the bare floor. The passengers had noticed that Iqbal had the book in English thinking that he must be an educated man. They asked him several questions out of curiosity and his book was circulated in the whole compartment. Meet Singh came to him talking of 'Kalyug' and utter downfall of morals. The dacoity committed at Lal Ram Lal's house last night had stimulated his moral thinking. He talked about Jugga who was a notorious criminal. Meet Singh remarked that a snake could cast off its slough but not venom. Similarly Jugga could not give up committing crimes.

Meet Singh briefed Iqbal about the police officials who had not arrested Jugga yet. Iqbal wanted to walk around the place but he was told that lambardar Banta Singh and Mullah Imambuksh were coming to see him. Iqbal could see the gates of Lala Ram Lal's house wide open, villagers sitting there and women wailing inside. Some village folk were napping under the peepal tree, and children played in sand, while the Lahore passenger train whistled shrill and crossed the bridge. The whistle of the train was like a sigh of relief as it was out of Pakistan and had crossed into India. Iqbal tried to go to the side of the dak bungalow: a Sikh guard stared at him. He turned towards the railway line and saw that they were carrying Lala Ram Lal's corpse. Iqbal recollected the mad rush of Bombay traffic. He noticed a world of difference between the jostling and suffocating crowds of Bombay and the succulent village. In the evening he got up, brushed and arranged his clothes. It was the time of prayer in the mosque and the temple. When he went to sleep on the roof, lambardar Banta Singh and Mullah Imambuksh came to meet Iqbal. Iqbal welcomed them and talked to them on whatever was happening in the world. These innocent men were ignorant of the Partition and its consequences. Iqbal told them that the British masters were leaving India. They exchanged ideas on religion, morality, Gandhiji etc. When they had left after deliberations, Iqbal slept on the charpoy.

The very next morning, the policemen searched his room in the Gurudwara, and he was arrested while he got up rubbing eyes. Bhai Meet Singh didn't like Iqbal's arrest. Iqbal left his hold-all in care of Meet Singh. He was handcuffed. The police arrested Juggat Singh (Jugga) too. His mother tried her best to prove his innocence in the dacoity at Lala Ram Lal's house. She brought the glass bangles which the dacoits had thrown into the courtyard to insult Jugga as he was not a party to the dacoity. Surprisingly enough, Jugga and Iqbal were imprisoned in the same room. The sub-inspector was under the impression that Iqbal was a member of the Muslim League. Iqbal threatened the sub-Inspector that if he was not released in 24 hours, he would move a habeas corpus petition and expose in the court that he was unnecessarily framed. The sub-inspector retorted that he should better apply to go to Pakistan but Iqbal denied because he was not a Muslim. Jugga deeply respected Iqbal as an innocent man. When the police threatened Iqbal in the murder case and use third degree methods, for confession, Jugga appealed to the sub-inspector not to harass the innocent man.

### **Kalyug**

In the month of September, the goods trains became ghost trains. One day when an empty train arrived at Mano Majra, the station was full of armed policemen. Mano Majra was characterized by Imambuksh- he had lost his wife and sons rather early. He lived with his daughter Nooran and made his living as a teacher of Koran to the children. Banta Singh was the leader of the village folk. Bhai Meet Singh, lambardar Banta Singh and Imambuksh discussed "Kulyug" uttering 'Vahe Guru', or 'Allah...' Suddenly two policemen came calling for lambardar Banta Singh. There were empty trucks to be loaded with wooden bundles immediately. The villagers watched from the roof tops going to the railway station. There was a cloud of dark smoke from the railway station but the northern horizon was blood red with flames and fire and the breeze blew smelling of kerosene and human bodies. The villagers knew that a ghost train had arrived from Pakistan and the passengers were corpses. Hukum Chand was trying to sleep but he could not. He could sense the unfortunate consequences of the monstrosity of Hindu-Muslim communalism. At night he saw nightmarish scenes of loot, murder and nefarious acts. He was scared of his life.

Next morning he woke up in fresh mood. The police sub-inspector came to brief him about the ghost train and the disposal of the corpses. These were heaps of ashes, skulls and bones littered near the railway station. The villagers were not allowed to come to the railway station. Some refugees had come from nearby border villages of Pakistan. They were lodged in the temple of Mano Majra and the villagers were providing them with food. Overall, the law and order situation was under control. When Hukum Chand asked about Lala Ram Lal's gruesome murder, the sub-inspector told him that it was the act of Malli and his gang and that Jugga was not a party to them as he was busy in his rendezvous with Nooran- the bewitchingly beautiful daughter of Mullah Khudabaksh. Hukum Chand ordered the subinspector not to release Jugga and Iqbal and arrest Malli and his gang. The sub-inspector having left the dak bungalow, Hukum Chand began to think of the problems which were to follow in the near future. The girl-Haseena- was of course there. Jugga was so deeply influenced by Iqbal's knowledge and scholarship that he pressed and massaged his feet submissively telling him that he wanted to learn English words and that he was interested in Hindi and Gurmukhi. He told him that he was not a party to Malli's gang and had nothing to do with Lala Ram Lal's murder. The police arrested all the five murders including the kingpin Malli.

### **Mano Majra**

On a rainy day many ghost trains arrived. The corpses were summarily disposed of. There was an uneasy calm in Mano Majra: the Hindus and Sikhs were on one side, and the Muslims, on the other side. Both the groups suspected each other's intentions. The Sikhs were infuriated with the Muslims and there could be communal riots, murders, cases of incendiarism and loot any time. Hukum Chand was sitting on a volcano which could erupt any time. All Sikhs of the village happened to meet at lambardar Banta Singh's house. Meet Singh also attended the meeting. Bhai Meet Singh stated that Iqbal was a Sikh as he wore an iron bangle around his wrist and abstained from smoking. Moreover he had come to Mano Majra

after Lala Ram Lal's murder. Meet Singh's statement was very well received. Every one accepted him as a Sikh whose full name was Iqbal Singh. They planned to kill Muslims as a vindictive action to counterbalance what was happening to Hindus in Pakistan. While the meeting was going on, the village Muslims came with Imam Buksh saying 'Salaam' and 'Sat Sri Akal' and asked what their decision was regarding their leaving Mano Majra. Lambardar Banta Singh advised them to go to the refugee camp for a few days and when the situation improved they could come back to live in the village. With great warmth they embraced each other with sobs and tears welling up in their eyes. Imam Buksh agreed with the decision. Lambardar Banta Singh volunteered to look after their houses and cattle. Imam Buksh and his fellow Muslims left the meeting. It was a tearful farewell. Imam Buksh went home and awakened his daughter Nooran to pack up their belongings clothes, utensils, etc- as they were going to leave the village. She got up most reluctantly and went to Jugga's house at midnight while all the Muslims of Mano Majra were busy packing. Nooran told Jugga's mother that she was pregnant for two months and would deliver Jugga's child when it was due. Jugga was not at home. The old woman softened as she heard these words and assured her all necessary help. Nooran went with a heavy heart thinking that she would come again in the morning to say "Sat Sri Akal" if time permitted and if she got a chance. She packed her belongings and cooked something for the next day and slept on chorpoy.

Next morning two Pathans and some Sikh officers came with a dozen trucks and police force. They ordered the Muslims, who were willing to go to Pakistan, to carry with them their luggage but not heavy articles like charpoys, large boxes, etc. They were given only ten minutes to board the trucks. It was once again a heart rending scenario as the Sikhs and Muslims wept under the grip of emotion. Their property was looted on the way by Malli's gang. Hukum Chand had ordered to set them free from prison for the vindictive action to react against what was happening to Hindus in Pakistan. The refugees and the accompanying officers were lazy lookers on lest they should be shot dead by Malli's gang.

### **Karma**

The monsoon clouds rained profusely. It was all muddy in Mano Majra. Malli's gangsters looted cattle, property, hens.... etc. The Sutlez was flooded. Lambardar Banta Singh and other villagers almost forgot about the misdeeds of Malli's gang and the Muslim refugees; they were preoccupied with the flood situation. Suddenly they heard the painful cries for help and rushed to the bridge. They saw in swirling water, some carcasses of cows, bundles of clothing and it appeared that some village had been swept off in the flooded river. After some time, they heard the whistle of a train in darkness and it passed the station. The train was from Pakistan. Next morning, the sun rose in its full glory. The villagers noticed corpses of children, women's bones and skulls, dismembered limbs. Many corpses were floating on the surface. The sky was full with kites sweeping over the place. A few days later a train arrived from Pakistan during daytime with many soldiers and the police force. They ordered a bulldozer for dragging the corpses to a common burial spot. The work was in progress till sunset, and having buried the dead, they all went by train. In the evening, Gurudwara at Mano Majra was thronged with all the villagers. They offered prayers for God's mercy. They people were scared of their lives: they slept in the Gurudwara seeing nightmares. They wept in sleep, cried and wailed. Suddenly, they were all awakened by the beep of a jeep and they heard loud voices. The visitors were asking whether anyone lived there or all were dead.

They asked lambardar Banta Singh whether it was the Sikh village. Banta Singh responded in the positive. The visitors told the dazed villagers about the ghost trains carrying the corpses of Sikhs and Hindus from Pakistan. They instigated the village folk to loot the Muslims, ransack their property and houses and send one train load of dead Muslims to retaliate and avenge the atrocities and monstrosities by Muslims on Hindus and Sikhs in Pakistan. Bhai Meet Singh-very conscientious and God fearing Sikh- was mortified to hear a young man on the loud speaker saying the if the Sikhs of Mano Mazra had the guts, they could butcher all the Muslims going to Pakistan and a train full of them would cross the Sutlez bridge the very next day. It would be the most opportune hour to take revenge against the Pakistani boarding Muslims and their misdeeds. None of the passengers the said train cross the Sutlez alive. Meet Singh knew that the Muslims from Mano Majra would also be boarding that train. When he remarked about the Muslims of Mano Majra travelling by that train, he was told pointblank that it was enough for them to be Muslims. Mallis and his gang volunteered to execute the nefarious plan. The young leader on the loudspeaker said "bravo" and made a ceremonial prayer in Guru's name. The village folks were instigated to pounce upon the Muslim passengers in the train. They readied themselves with loud and collective "Sat Sri Akal" to make the venture an admirable success.

The young leader showed them the map of the bridge and located the exact spots to attack the train by stretching a rope at a particular height across the bridge so that the passenger sitting on the roofs of the bogies would fall down into the river- struck by the rope. The rest would be shot dead or butchered with swords and that Sikhs would have an extra advantage of night darkness. The Pakistani soldiers on board would also sub-inspector who inturn could brief Hukum Chand camping at the dak bangalow. The information not only fell on deaf ears, but Hukum Chand gave liberty to the subinspetor of Chandannagar to murder the Muslim refugees who would board the night train. The Sub- Inspector informed Hukum Chand that Muslims had left Mano Majra. Mullah Imambuksh had also left with his daughter Nooran.

Hukum Chand ordered that Malli's gang should be released to reach Mano Majra before the night train carrying Muslim refugees left the station. The Inspector could get the hang of Hukum Chand's strategy. Jugga and Iqbal were also released but Jugga was as angry as a lion as Nooran and Imambuksh had been forced to leave Mano Majra. Naturally they must be leaving for Pakistan by the night train. The sub-inspector arranged a tonga for them upto the village. As the tonga reached near the Sikh temple in the village, Jugga jumped off the carriage and disappeared in pitch dark. Many villagers were staying in Gurudwara and Iqbal joined them in prayers. Meet Singh briefed on him on the latest situation. He came to know that villagers were going to kill the Muslims. The disappointed him beyond measure. When the villagers were sleeping in the big room of Gurudwara, Jugga came to see Meet Singh, listened to some holy lines of Guru Granth Sahab and left for his plan unknown to any person in Mano Majra.

### **The Last Scene**

The signal was given for the night train taking Muslim refugees to Pakistan. Many men who were in ambush close to the bridge became alert with their guns, spears and swords. They were ready to attack the train as it would be passing over the bridge. The darkness was so horrible that they were not in a position to recognise anybody. One man climbed up on the steel span near the middle point of the rope. The gang leader thought that some body was checking the tightness of its knot. As the train approached, the gang leader shouted at the man to climb down and save himself but the man would not listen: he was hacking vigorously in the middle by his kirpan. The gangleader shot him but the bug nab had done the job. He slid off the rope as it snapped and fell down and the train passed over him, crossing the bridge and went on to Pakistan.

### **Iqbal: The Visitor to Mano Majra Village**

Iqbal was a visitor to Mano Majra village. He came to the village when the robbery at Lala Ram Lal's house had been committed. Lala had been ruthlessly murdered. It was a case of gruesome murder. Iqbal was clad in kurta and pyjama and brown waist coat jacket of coarse cloth when he got off the train. He carried his hold-all himself. He was well educated and looked quite sophisticated in his appearance. He lifted his hold-all on his shoulders and enquired where the Gurudwara was in the village. He went straightway to Gurudwara and recognised it with the triangular yellow flag on the flag mast. He happened to meet Bhai Meet Singh at the Gurudwara. Meet Singh was a simple righteous man who arranged his lodoing there.

During his conversation with Bhai Meet Singh he disclosed that he had been abroad for many years. The station master and the policemen treated him with diffidence as he said "Thank You." His politeness expressed his educated background. He called himself a social worker. He lived in a sophisticated way and he was simply astonished at the robbery in Mano Majra. He was a man of progressive ideas. He believed that criminals were not born but they were dragged into crime by hunger, poverty and injustice. He was very well-mannered. He was for freedom of the nation. But he was arrested the very next morning from the Gurudwara where he had been staying. He was a native of Jhelum from Pakistan. Bhai Meet Singh called him Iqbal Singh as the people asked about his identity. They suspected him to be Iqbal Mohammad. Moreover, he did not sport a beard: he was a 'mechanised' Mona Sardar. Iqbal was surprised as he was arrested. But he was kept as 'A' class prisoner. He was given the facility of reading the newspapers. In jail, Jugga came in his contact. Jugga was deeply impressed by his ideas. Ultimately Iqbal was released from illegal detention. He was not a man of suspicious character. Bhai Meet Singh respected him as a virtuous and learned man.

### **Juggat Singh (Jugga)**

Sardar Khushwant Singh is the pastmaster of the art of characterization. Jugga is a character of unsound reputation due to his family background. He was the son of a dacoit Alam Singh who was hanged a couple of years ago. Jugga was the tallest young man in Mano Majra village. He was a notorious history sheeter. The most romantic aspect of his life was his passionate love for Nooran who was the daughter of Imam Buksh of Mano Majra village. Nooran's father was a righteous man- Imam of the mosque. Nooran and Juggat had their tryst rendezvous clandestinely during the night hours. He was released on parole and he had been forbidden to leave the village. He told his mother a lie that he was going to the field but it was his love for Nooran that unmoned him. Jugga was a fearless man. The people of the village talked about him with suppressed tongues but nobody condmmed his love affair with Nooran. Jugga did not approve of Malli who was out and out a rogue and a notorious dacoit. Jugga was deadly against Malli, who was terribly afraid of him. He could not tolerate his presence. He was impressed by Iqbal and told him that the government was responsible for making him a criminal. Jugga cut the knot of the string which was fastened on the bridge to stop the train and to massacre the outgoing Muslims. He sacrificed his life and let the train pass. He had rushed to the Gurudwara to listen to the holy words from the scripture to enlighten himself before performing the heroic action. Thus Jugga leads full blooded life. He has his passion, his desire, his ambition. He has a moral fibre inherent in his character which makes him a heroic figure. He makes supreme sacrifice for his love with Nooran who must be travelling by the train.

### Bhai Meet Singh

Gurudwara or the Sikh Temple is a significant place in Mano Majra village, the locale of the novel Train to Pakistan by Sardar Khushwant Singh. Meet Singh is a 'Bhai' at the Gurudwara. He is the caretaker of the holy scripture- 'Gurugranth Sahib'. It is neatly placed in gaudy silken cloth. There was a well with a high parapet in the courtyard. The yellow flag fluttered on the mastpole. The flag had the symbol of the Sikh faith upon it. Bhai Meet Singh was a righteous man. He was a man of integrity. He was devoted to his religious rituals. He called 'Iqbal' as 'Iqbal Singh' to waive the doubt in the minds of the villagers whether he was a Muslim. He was a mechanized sardar- clean shaved and short-haired. He told him to cover his head and keep his shoes off while going close to the scripture. He was asked not to smoke. Iqbal took every care to obey Bhai Meet Singh's instruction. Bhai Meet Singh had a great respect for Iqbal for his high education and vast knowledge. Meet Singh knew how Hukum Chand had risen to the position of the Deputy Commissioner and Magistrate of the District from an ordinary constable. He kept his sahib's pleased and got promotions one after the other. He had been obliging his friends and relatives with jobs. Bhai Meet Singh's austere and puritan life speaks volumes of his faith in God. He is shocked to learn about the robbery committed at Lala Ram Lal's house. He was under the impression that Juggat Singh was a dacoit and he was a party to the dacoity in the village and the murder of Lala. Personally he stood for Hindu-Muslim-Sikh unity. He snubbed the youngman who advocated murder of outgoing Muslims from Mano Majra. He told him what fault they had that they should be butchered.

### Conclusion:

Train to Pakistan is a famous novel by Sardar Khushwant Singh who is an extra ordinarily intelligent journalist, writer and novelist. He is a brilliant satirist. He is a great writer who ranks with Nirad C. Choudhury, Girish Karnad, Frank Moreas, Nissim Ezekiel, Raja Rao, Mulk Raj Anand, R.K.Narayan, Nayantara Sehgal,..... He edited The Illustrated Weekly of India for several years. He writes a column in The Indian Express. He has several books to his credit. His observation is very sharp. He is in his mid nineties now but he is intellectually as sharp as ever. He returned his "Padmashri" when there was "The Blue Star" operation in the Golden Temple of Amritsar to defeat the forces of Bhinderwallah during the tenure of Indira Gandhi's Prime Ministership. Train to Pakistan is a classic in the post-Independence fiction of India. It is like Bhishm Sahani's Tamas  $\frac{1}{4}$ rel $\frac{1}{2}$  and Yash Pal's Jhutha Sach  $\frac{1}{4}$ >wBk lp $\frac{1}{2}$  It is authentic depiction of the inhuman and savage nature of communal violence in the wake of the Partition. It is an eye-opener and focuses on the most shocking and unfortunate event of Indian history. It is the tale of ignoble savagery documented by the novelist of integrity. Train to Pakistan was written to expose the stark reality of the Partition in which the two communities living together for centuries became blood hungry and at daggers drawn. They became thieves, robbers and cut throats overnight. It was published in 1956. The locale of the novel is a village- Mano Majra- situated on the bank of the Sutlej near the Pakistan border. The novel has the touch of Punjabi culture as the author happens to be a Sikh himself. Khushwant Singh depicts in the novel the atmosphere of horror, tension and communal hatred. The novel expresses the two nation theory based on communalism. It created millions of refugees in their own country. The British rulers are not to be fully blamed because the frenzy of communalism was fanned by the fundamentalist Hindus and Muslims of India. The outgoing British rulers took the political advantage of this situation and left the wounds green. The weeping wounds are not healed yet and anytime communal riots break out in the pockets of the nation due to local anti-social elements and communal forces.

The novel is very significant to grasp the psyche of Indian Hindus and Muslims. The Partition has been a great blunder in Indian history. It was a tripartite conspiracy: The British government in India, Indian National Congress and the Muslim League endorsed the two-nation theory on the eve of Independence.

### Works cited:

Train to Pakistan- Penguin; 1<sup>st</sup> edition 2016

Train to Pakistan- Lotus;50 anniversary,2006