
Psychological Trauma in Khushwant Singh's Train to Pakistan

Shahid Nabi Dar & Dr. Alka Gopal

¹Research Scholar, Barkatullah University Bhopal, M.P

²Retired Principal Safia college, Bhopal, M.P

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

A scar or an injury that is caused in the body will be mended at some point or another; however what is existed in the heart can never be cured. A man's psychological anguish will dependably wait once more as long as the individual is alive. Partition went with physical butcheries, enthusiastic turmoil, material misfortune and religious mistreatments. Individuals may have overlooked the physical and the material misfortune; even the religious monstrosities may have been wiped far from their recollections. In any case, the scar that was

embedded in their souls is new even today. R.K.Agnihotri in his article "On a Pre-Partition Partition: The Question of Hindu-Urdu" sees, "Never in the history of mankind had such a large-scale migration taken place in such a short time. What is worse is that this nightmarish experience of partition left such deep scars on the minds of Hindus and Muslims that they are nowhere close to healing even after 50 years" (29).

A large number of the partition books and stories are composed by the writers, who saw the partition holocaust with their exposed eyes. The mental turmoil that they experienced at the season of partition is the primary cause for this tremendous formation of writing known as Partition Literature. All the partition literary works are known for their outline of the psychological and enthusiastic anguish continued by a variety of individuals. The central worry of all the partition writers is the psychological injury looked by a huge number of individuals amid partition. Every single other concern and misfortunes find just an incomplete follow in the partition literary works.

Partition acquired relentless hardships to the lives of millions of human beings. Muslims who lived in India experienced the repugnance of unreasonable horde. Also every one of the Hindus and the Sikhs who lived in the East and the West Pakistan came to India with melancholy wounds. Among every one of the sufferers, ladies experienced the most noticeably bad manhandle and abuse at the season of Partition. They were dealt with more awful than dairy cattle. To start with they were kidnapped; assaulted, and next changed over powerfully lastly they were sold in the market for prostitution.

Ten million individuals migrated because of partition. Numerous anguished men and ladies made human cries, when they heard the word partition. Separating the friends and family was a horrifying background. They felt that their underlying foundations were totally cut off. Their deep rooted relations and bonds were altogether gone. They lost their feeling of partiality and belongingness in their own dirt where they delighted in each privilege.

The feeling of up rootedness is strikingly introduced in Khushwant Singh's *Train to Pakistan*. The novel was set in a village called Mano Majra. There were around seventy families in that village. The Sikhs and the Muslims were about equivalent in number. When half of the village was compelled to move

to Pakistan, there was an incredible passionate blast in the whole village. Nooran left Mano Majra for Pakistan, conveying Juggat Singh's unborn kid in her womb. She experienced unfathomable mental torment and despair in her life because of partition. Juggat Singh turned out to be mentally torn, when he heard the arrangement of assaulting the train in which his cherished Nooran would travel. Hukum Chand, the officer and delegate magistrate of the region was tossed mentally broken, when he ended up mindful of his weakness to stop the butcheries. Iqbal, a social laborer was seriously treated and embarrassed by the police. The evil treatment and manhandle caused on him conveyed incredible burden to his heart.

Hukum Chand, the justice and representative official of the region predicted an incredible calamity that would fall on Mano Majra because of the overflowing number of exiles from Pakistan. The exiles, who reached Mano Majra with genuine misfortunes, started to spread the savageries submitted by the Muslims on the Sikhs and the Hindus. Their misfortune filled stories started to sow the seeds of disdain, retribution and venom among the youth of Mano Majra. Hukum Chand noticed the threat at the correct minute and he promptly sent a police to the authority of the Muslim evacuee camp to come without a moment's delay and empty the Muslims of Mano Majra through trucks.

The displaced Muslims were accompanied by a couple of Pakistani armed force men who reached Mano Majra for an assessment before the real clearing was finished. In *Train to Pakistan* Khushwant Singh portrays the consequence of their coming in the accompanying way: "...had divided Mano Majra into two halves as neatly as a knife cuts through a pat of butter" (106). This brought the whole village under the billow of anguish and doubt. In spite of the outside strings, the bond that unified the Muslims and the Sikhs was solid. A portion of the Sikhs came and consoles the Muslims. They guaranteed their assistance for the assurance and security of the Muslims of Mano Majra. In Singh's *Train to Pakistan*, a youthful Sikh told the Muslims, "As long as we are here nobody will dare to touch you. We die first and then you can look after yourselves" (110).

Imam Baksh, the mullah of the mosque turned out to be sincerely busted, when he heard the news that the Muslims of Mano Majra need to leave for Pakistan. He separated with horrendous mental and enthusiastic infirmity. He articulated the accompanying in Singh's *Train to Pakistan*: "What have we to do with Pakistan? We were born here. So were our ancestors. We have lived amongst you as brothers..." (111). His upheaval dissolved the whole gathering.

The Muslims couldn't acclimatize the possibility of separating their familial place for

ever and go and settle in an outsider place with no roots and build up all again everything. It was a terrible ordeal for them to part with where they had their awesome family line for quite a long time. Indeed, even the Sikhs were tormented, when they heard that the Muslims would be soon emptied to Pakistan. They couldn't consider separating their Muslim siblings with whom they had carried on with as long as they can remember. Khushwant Singh gives their fallen mind in *Train to Pakistan*, "Imam Baksh broke down. Meet Singh clasped him in his arms and began to sob. Several of the people started crying quietly and were blowing their noses" (111). Again Singh gives another picture of the passionate bond between the Muslims and the Sikhs in a similar novel, "Sikh and Muslim villagers fell into each other's arms and wept like children" (112).

Since the Muslims of Mano Majra would leave for the outcast camp the next morning, nobody dozed that night in Mano Majra. The Muslims with their draining heart and untold burdens continued pressing their things. Singh's *Train to Pakistan* paints the saddest night that the Muslims of Mano Majra experienced in their lives, "The whole village was awake. In most houses she could see the dim flickers of oil lamps. Some were packing; others were helping them pack. Most just talked with their friends, the women sat on the floors hugging each other

and crying. It was as if in every home there had been a death” (113).

In Singh’s *Train to Pakistan*, Nooran, the young girl of Imam Baksh was incredibly influenced because of partition. She was confounded, when her father requested her to pack the baggage with a specific end goal to go to the displaced camp. She never suspected that such an unpleasant occasion will ever occur in her life. She would not like to leave Mano Majra, in light of the fact that she conveyed Juggat Singh’s youngster in her womb. In Singh’s *Train to Pakistan* she yelled with alarm, “Who will throw us out? This is our village. Are the police and the government dead” (113)? Since she cherished Juggat Singh so much and she needed her kid’s dad to be alongside, it was hard for her to go to Pakistan without him. She frantically required Juggat Singh in her and in her upcoming kid’s life.

That night, when each Muslim was getting ready to go to the displaced person camp Nooran gradually crawled to the place of Juggat Singh and asked pleadingly to his mom to acknowledge her as her daughter in-law on the grounds that Juggat Singh had guaranteed to wed Nooran. On hearing this Juggat Singh’s mom turned wild and rash. She yelled at Nooran as bitch. Singh’s *Train to Pakistan* portrays the agony filled moaning of Nooran. She fell at the feet of Juggat Singh’s mom and expressed,

“Beybey, I have Jugga’s child within me. If I go to Pakistan they will kill it when they know it has a Sikh father” (Singh 115). She left Mano Majra with no expectation or any life – both for herself and for her unborn kid.

The following unmistakable character, who experienced profound mental fierceness in Singh’s *Train to Pakistan*, was Juggat Singh. Juggat Singh was an embodiment of good and awful characteristics. A. G. Khan in his article “*Contrastive Study of Characters in Train to Pakistan*” portrays Juggat Singh as, “... robust, gay and impulsive, He bears no hatred for the policemen. He develops friendly relations with anyone he meets, be he the tonga driver or Iqbal. He always takes initiative. Fond of making jokes he is a real Sikh who can laugh at himself. He loses his temper whenever there is a remark about Nooran” (17). Like his dad, he too was a budmash (an infamous criminal). However, he had a committed heart to forfeit his life keeping in mind the end goal to shield the lives of others.

Singh’s *Train to Pakistan* portrays a relationship between a Sikh boy and a Muslim young girl. Juggat Singh was a Sikh who was significantly enamored with a Muslim young lady called Nooran. It brought about Nooran bearing his kid in her womb. The partition drew away Nooran and different Muslims to Pakistan. Juggat Singh was liberated from his restriction

on the same day, when the Muslims of Mano Majra were to be taken to Pakistan via train.

When Juggat Singh was discharged, the sub inspector insinuated him that every one of the Muslims of Mano Majra had left for the outcast camp and they were to go to Pakistan by a train that night. Juggat Singh turned altogether squashed and deadened at the news. The prospect of Nooran and his kid in her womb caused him deplorable distress. He felt a mixing and by all methods resolved to spare the lives of his unborn kid and his adored Nooran. His psychological desolation and passionate anguish transformed him into a friend in need.

The entire village knew the preplanned ambush of the train by the activist Sikhs along Mali's gang. In any case, none set out to obstruct it -including Hukum Chand, the representative magistrate of the area. Juggat Singh alone had the nerve to turn away the train assault and he ended up striking due to the enthusiastic connection he had for Nooran. Subsequent to looking for the favors at the Gurdawara around evening time, he in a flash went to the extension, where the activists were anticipating for their strike. He made plans to give his life so as to spare Nooran.

He scaled up the steel traverse and got on the rope. At that point he began to slice the rope intensely with his kirpan. The rope was tied by the activists with a specific end goal to crash

away every one of the Muslims who went on the top of the train. He utilized all his intensity to cut the rope. He was fired by the activists, however with wounds and blood, he proceeded with the undertaking tenaciously. He fell on the track, when he achieved the mission. The train went over him taking Nooran and his unborn kid securely to Pakistan. K. K. Sharma and B. K. Johri in their article "*The Scenic and Naturalistic Treatment of the Theme: Khushwant Singh's Train to Pakistan*" comment the forfeit of Juggat Singh, "He hacked the rope vigorously. He set an example of supreme sacrifice and lay down his life for the sake of enabling the Muslims, particularly his mistress, Nooran, to reach Pakistan safely" (83).

Hukum Chand is a prototype officer and appointee chief designed by Singh in *Train to Pakistan*. He was a very much adjusted and an accomplished civil servant. He had the characteristics of a person and in addition a civil servant. He too endured passionate crunches on three various events. His first enthusiastic disappointment happened, when he understood that the untidy conditions made by the partition which couldn't be controlled by him. Banta Singh, the lambardar of the village came to Hukum Chand to report about the planned train assault by the aggressors. Hukum Chand understood his defenselessness to keep the assault in light of the fact that the whole

condition of issue was in the hands of the silly aficionados.

Hukum Chand's psyche was vexed, in light of the fact that, he couldn't successfully support peace in his district. In each brutality the outfitted horde dependably dwarfed the police. The police with their restricted powers could do nothing against the enormous crowd. Singh's *Train to Pakistan* gives Hukum Chand's enthusiastic emission through the accompanying words: "What am I to do? The whole world has gone mad. Let it go mad! What does it matter if another thousand get killed? ... What is a few hundred out of four hundred million anyway? An epidemic takes ten times the number and no one even bothers" (135).

Hukum Chand turned so disappointed and pale, when he heard the various event of viciousness that were desolating around him. He summarized the passing of Prem Singh. Prem Singh was his associate. When he went to Lahore to hoard his wife's gems he was executed by the Muslims. At that point he reviewed the demise of Sundari and her husband. Sundari was the girl of Hukum Chand's efficient. Sundari and her husband Mansa Ram went to Gujranwala after their marriage. In transit, they were assaulted by a Muslim group and Mansa Ram was barbarously butchered and Sundari was dragged away.

Sunder Singh was a valiant fighter. While he was going with his wife and three youngsters to visit his domain in Sindh, the train was stopped in a new place for four days. The travelers were not permitted to get down from the train. At the point when his youngsters cried of thirst, he gave his pee. At the point when that excessively became scarce, he didn't have anything to give them. He couldn't stand their cries, in this way; with his own particular gun he executed his kids and his wife. All these frightful passing's made an interior bustle in Hukum Chand. He felt that he was lost in the realm of madness and brutality.

Haseena Begum was Hukum Chand's sweet-heart. He utilized her to satisfy his physical wants. Be that as it may, his captivity, later transformed him into genuine love. However, she was of the age of his lost daughter, he started to love her. She was a Muslim from Chundunnugger. At the point when the Muslims of Chundunnugger were startled by the collective savagery, she trusted that Hukum Chand will spare her definitely. Since the Hindus and the Sikhs intended to assault the Muslims, the aggregate Muslim people group of Chundunnugger was emptied to the evacuee camp. Haseena too was taken to the outcast camp.

The Muslim displaced person authority was advised of an assault on the exile camp by

the horde of the neighboring villages. In this way, he chooses to take every one of the evacuees (counting the Muslims of Mano Majra) to Pakistan via train. Haseena was one among the explorers in that train. The sub inspector informed Hukum Chand about the possible attack on the outcast train. At the point when Hukum Chand heard this unpleasant news, he turned heart-broken, in light of the fact that, in a similar train Haseena too would go to Pakistan. He was sure that, in no way, shape or form, the arranged assault on the train could be avoided. He hysterically needed his Haseena to reach Pakistan safely; yet he had no way to stop the immense butchery that was arranged by the frenzy mob. At last he learnt that in a similar train, Juggat Singh's beloved Nooran was also to voyage in the same train. In this way, he issued a request to discharge Juggat Singh from the prison. He was sure that Juggat Singh will successfully spare the life of Nooran. It was Juggat Singh who at last spared the life of Nooran, Haseena and thousands others by relinquishing his life

Iqbal was a socialist specialist sent by the People's Party of India to the boondocks to set up peace. He had come to Mano Majra so as to stop the slaughter that was going ahead in the fringe because of partition. Numerous commentators had marked him as a critical character that needed bravery, efforts and

responsibility. K. C. Belliappa in his article "*The Elusive Classic: Khushwant Singh's Train to Pakistan and Chaman Nahal's Azadi*" assesses the character of Iqbal: "In Iqbal, we have the portrait of an 'armchair intellectual' who eats sardines, uses Australian butter, sleeps on an air mattress and drinks whisky from his hip flask" (64).

He reached Mano Majra a day after the killing of Lala Ram Lal. In any case, on the precise next morning of his entrance, he was confined. He was disgraced by the police by securing cuffs around his wrist and took him through the road. He didn't submit any bungle yet he was incorrectly charged. He was blamed for a Muslim Leaguer, who had come to create inconvenience in the outskirt area. In spite of the fact that he was a Sikh by birth, while in jail, his name was entered as Mohammed Iqbal and his religion as Islam.

He was degraded before others in the police headquarters. Singh's *Train to Pakistan* expresses the manner by which Iqbal was tormented by the sub inspector. The sub inspector asked him, "Why don't you go and do your propaganda in Pakistan where you belong" (65)? The sub inspector blamed him as a Muslim and asked him that he should go to Pakistan. He was placed in a similar cell where Juggat Singh was. He was peeled off to see if he was a Sikh or a Muslim. He was humiliated inside the police

station when the two police constables asked him to remove his pajamas Singh presents it in *Train to Pakistan*, “‘Take of your pajamas!’ Iqbal loosened the knot in the cord. The pajamas fell in a heap around his ankles. He was naked save for the handcuffs on his wrists. He stepped out of the pajamas to let the policemen examine them” (57-58) When he was liberated with Juggat Singh, he resembled a dormant being. He achieved a high condition of disappointment and could do nothing to turn away the train assault that was thought by the Sikh aggressors. He was irritated rationally and inwardly.

The partition of the sub-continent of India saw numerous frightful episodes. The general population did not want to go to strange place leaving their relatives, companions and things. In the meantime, there was incredible risk for the Muslims to stay in India and for the Sikhs and the Hindus in Pakistan. Ten million individuals, who moved to new places, had profound agonies in their souls. Numerous ladies were grabbed by pariahs; and those ladies were attacked and controlled by numerous men. Some were commandingly changed over, hitched and made to shoulder kids for outsiders. There were torturous killings at each snapshot of their lives and that distress stayed with them till they passed on.

References:

1. Agnihotri, R. K. “On a Pre-Partition: The Question of Hindi-Urdu.” *Pangs of Partition: Vol. II: The Human Dimension*. ed. S. Settar and Indira Baptista. Manohar Publishers & Distributors, 2002. p. 29.
2. Singh, Khushwant. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 106. Print.
3. ---. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 110. Print.
4. ---. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 111. Print.
5. ---. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 111. Print.
6. ---. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 112. Print.
7. ---. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 113. Print.
8. ---. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 113. Print.
9. ---. “Train to Pakistan”. *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 115. Print.
10. Khan, A. G. “Contrastive Study of Characters in Train to Pakistan”. *The Fictional*

World of Khushwant Singh. ed. Indira Bhatt. Creative Books, 2002. p. 17. Print.

11. Sharma, K. K. and B. K. Johri. "The Science and Naturalistic Treatment of the Theme: Khushwant Sing's Train to Pakistan." *The Partition in Indian- English Novels*. ed. K. K. Sharma and B. K. Johri Sharma. Vimal Prakashan Publishers, 1984. p. 83. Print.

12. Singh, Khushwant. "Train to Pakistan". *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 135. Print.

13. Belliappa, K. C. "The Elusive Classic: Khushwant Singh's Train to Pakistan and Chaman Nahal's Azadi." *The Literary Criterion*. Vol.15. no.2-1980. p. 64.

14. Singh, Khushwant. "Train to Pakistan". *Classic Khushwant Singh the Novels*. Penguin, 2010. p. 65. Print.

15. ---. "Train to Pakistan". *Classic Khushwant Singh the Novels*. Penguin, 2010. pp. 57-58. Print.