
Wit and Humour in Khushwant Sing's *The Company of women*

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Abstract: *Khushwant Singh was measured as the India's popular, outstanding Post Colonial English Literary figure, writer and newspaper columnist. He was patron– editor of Yojana. He was a noteworthy, talented, multitalented acumen writer. He is documented for his encyclopedic portrayal in his distinguished life as a Critic, Journalist, Editor, Essayist, Novelist, Translator, Diplomat, Historian, and a Politician (as a Member of Parliament) all twisted into one. His morals Indian reliance, civilization and other ingredients of the humanity and is profoundly entrenched in the soil of India. "If you write fearlessly and candidly you have to be prepared to pay the price. And there's no point writing if you're not honest. It's because of my writing that I have got the reputation of being a dirty old man but it's never bothered me. I've always written that I have felt and believed to be true."*(Singh and Humara 56) *Khushwant Singh has written four substantial novels - Train to Pakistan 1956, I Shall Not Hear the*

Nightingale 1959, Delhi 1990, and The Company of Women 1999, as a fiction writer. On examine, these four novels, it is obviously that he is essentially a realistic and humanist.

Introduction:

The company of women solute the pervasive and the interminable yarns of man's affiliation with woman: the involvement of love, sex and passion. It has episodes which is full of wit humour shown through Irony. This novel delineate this affiliation in a very weird and artistic style, which is not only unrestrained and erotic, but equivalent time tremendously fascinate and spellbinding. This research paper is an arrangement about the essence of the protagonist Mohan Kumar and his portrayal of Life, desire and bewail in Khushwant Singh Novel - the Company of Women. The paper is alienated into three fractions – His reality, desire and for what he bemoans. The paper will investigate every part in classify

to divulge all the component of his passion Through KhushwantSingh's wit Humour Irony and satire.

The Novelist furnishes significance of the concept of uniqueness and cultural difference through his male character Mr Mohan Kumar the protagonist, he uncovering the coating of men psyche. He highlights the psychological and physical issues of Indian immigrants and explores the adjustment and difficulties that he faces in America. Singh reads the wits and understands the fact that is torment from alienation. He also shows his personal experience as an immigrant. His character faces the problem of defining his distinctiveness and cultural difference. He comes to America to pursue his studies; he shows his brawny dislike towards men and manners of America. He lives with people who are completely different from his culture. Cultural comportment on sex is an important factor that Mohan Kumar realizes when he returns to New Delhi. In the America he was able to enjoy sex almost every day without any embarrassment but in India he was to use all his strategy to find a bed partner, in fact runs after sex, like a sex addict but at the same time he is attentive of the social-cultural barriers that come in the

way of free sex in India. As he observes in America he had got all the sex he wanted, without long-term commitments. In India it was not so easy. He did not relish the idea of visiting prostitutes or looking for call girls. Even if he accomplishes something in persuading a working woman to share his bed, there was no place he could take her to enjoy the bed; Indians do not believe in privacy.

Hey ho! What are you hiding behind the towel?' Yelled one of the boys. 'or don't you have anything there?' very gingerly I undid my towel and quickly positioned myself under the shower, hoping for some cover in the spray of water. 'Holy Moses!' cried the boy. 'Look at this one. A real Hindu Lingum'. I become the centre of attention. Indeed my ... was thicker and larger than that of any other boy, white or black. 'You measure things thing with a tape and send it to the Guinness Book of Records. The biggest doodah in the world,' one fellow shouted. 'Ever put that in side a ...?' asked another. I knew what he meant but refused to answer that seemed to me a very

vulgar question.(Singh Company of women 71).

Khushwant Singh criticized the people who have false faith in religion and practice religion without knowing or having a comprehensive understanding of it. He gives us knowledge that people are unaware about their religion although Kumar had recite Gayantri mantra regularly and observing Surya Namaskar regularly but has superficial knowledge of their religion. Kumar and Yesmeen spoke with each other vehemence but where interrupted by Dr Ashby restore the atmosphere to an academic level. These sorts of things are said about all religions actually what the scripts stand and founders taught was for remote and interpreted and practiced today. She asked to Kumar she don't hate Hindus or anyone else, apologize and want to clarification being the student of comparative studies what is truth. Jew request Islam borrowed its ideas from Judaism and Christianity. Mohan's concerns are that Muslim condemns the worship of idols, yet they worship the meteorite stone in the Kaaba and millions worship the graves of their saints. This actually shows that there is incomplete knowledge that is why they indulge in wrong deeds. They serve him as

the purpose of laughing at their respective religious beliefs as he has made fun of the Hindu's and Muslims's beliefs through Mohan's father and Yasmeen respectively to make a wider appeal against the hypocrisy of religious stand on sex. Thus, Khushwant Singh unmasks a type. His satire also grows into more effectual as he deals with an extreme type. The maximum irony in this story is that the couples who are avaricious and mean to the core talk of generosity, charity, and the variability of ordinary existence and the uselessness of worldly possessions all the time. They often talk of Lord Krishna and also abundantly quote from the Gita, which is no more than lip service to religion. The story also ends on a note of ironic humour. "You may be reborn as rat, mouse, cat, dog or snake. This the Hindus of today believe in, not in the elevated teachings of Vedas, Upanishads and the Gita! Should we not examine these aspects of Hinduism as it is practiced today?"(Singh The company of women 77).

After marriage every men was keen that his wife could sweep all the pains and misers of his life or share all the problems they face. Both husband and wife wish for a life which would be stress-free. They find among each other a partner who is caring

one. This shows when Sonu come down with profound cold and painful throat. Love could hardly speak; it is love that immediately makes Kumar vulnerable for calling the doctor. Even though his mind was perturbed because all the time his mind was thinking how to devour girls, but being a husband has takes care of his wife. He finds in her a most attractive pleasant and positive wife. The husband and wife should create nice and gracious feelings towards each other. The affection would be up to such an extent that there should not create any type of tartness. He should develop a belief of faith in his wife has a nice answer for people and never talks negatively about him to anyone. His marriage has brought a changed in his life. News was brought before him that his wife being pregnant, his joy is overwhelmed with many feelings. Sonu dislike her pregnancy she thinks it is to make your freedom bound between the four walls. She was not happy to become mother at early stage. She thought there is lot of time to get pregnant. The frustration from uninhibited and erotic account of sexual life is clearly. This particularly shows believe of materialistic postcolonial people in India about marriage that it is a need of carnal desire without any feelings of love. The love

has no worth in the sublime climax, unquestionably sex is the base. Sexual urge, a natural intuition electrifies the complete being of a man or woman in his or her prime irrespective of an ugly or a beautiful physical frame.

I went to see sonu every morning. The fever left her, her throat cleared up. She missed her period. She was angry. 'why didn't you use condoms?' she demanded. 'you didn't ask me to; I didn't take any with me. If you did not want to get pregnant you should have taken precautions. In any case if you don't want a child you can have aborted. At an early stage it is a very simple operation.(Singh The company of women 129).

Marry Joseph as a prey of Kumar narrates her story how she lost her character. She told if her husband was an addict and was unable to manage the family affairs. The family affairs and look after their children take on the shoulders of Marry Joseph, earn bread and butter for her family, she would not have took job at Delhi and she would not living a life of a harlot to save every penny for her family. Even she would

not use the purse of Kumar; take's his credit card so that she can serve her family needs. Singh experience their confines very well and yet are determined to excel out in their situations. They go about their daily screeches, untouched by any metaphysical aspirations, expecting no miracles to occur. That is why; they are absolutely suitable in their roles as house holders, bread-earners, job-workers, caretakers, whatever comes to their lot to stay themselves animate and busy. Their wisdom of affinity is strong adequate to make them fiddle with to altering situations of natural environment. They are like relations in the stability of human survival with optimism of permanence of human heritage.

“My husband, he drink, drink, drinks all the time. Like a fish. When I say stop he beat me. Not enough money in the house and child to bring up. What to do sir? so I took course in nursing and after I got my certificate, I told my husband – Mister , you stay here and drink and look after my child. I am taking a job in Delhi and send you whatever I save.’ she looked quite cheerful about it. ‘sir, one life to live. Not to waste it on a drunkard husband. You

agree?” (Singh The company of women 138).

What happened to the elder people after marrying their children depicted in Kumar and his father. What happened to the love of children when their parents came in their old age? When children left away from their parents or send them old age homes left no feeling of their parents, a situation is created which Khushwants singh depicts in between Kumar and his father. He told his son brought a ticket for Haridwar long after two three weeks a mail was received from father's Ashram written in Hindi that he died. Mohan wail's and says papa you didn't give me a chance to have with you when death comes. After the demise of his father, throughout his life till the end he kept going back to Hairdwar as a part of his promise to his father and stayed at his father's room.

The only remaining ambition of his life was family biding. But kumar is a sophisticated man profoundly engaged in sexual attraction and material pleasures. But as a fortune would have it, he has to be extremely shocked emasculate and subdued. So, comes the destruction of his life first his father died in Ashram, wife divorced and himself involved in a disease called AIDS,

destroyed his cherished dream. He has now lost everything has no possession left.

“If you take away your father’s belongings we can rent the room to somebody else,” the director said without any emotion. What kind of human being was he? I remembered the post card he had sent me about father’s death. He would have sent a telegram-but why would he waste any money on a man who was merely a tenant? The ashram had many lonely men like my father. (Singh *The company of women* 159).

The *Company of women* possibly will be extravagance as a literature of anti-aids campaign for its sophisticated feelings and responsiveness of an AIDS patient. Its roots and warning sign and the last moment feelings as adroitly as a patient himself or a doctor can. So one can say if one desires to know about AIDS-its symptoms, causes and fatalities sensibility in a fiction, *The Company of women* can be read as it is commendable of throwing light on the causes and effects of ADIS. The novel agreement with sex and stark nakedness as Mohan Kumar was throughout the novel a dog-tired all through role of hero of the blue

film, so a reader enjoys titillating thrills in the beginning to the end. Mohan loses his curiosity in inventing different woman to be his mistress and experience empty and rootless. To trounce these feelings he takes to writing his reminiscences which form the part of this novel. His regular sex with different women notifies upon his health and makes him sexually impotent. The hero of the novel tries different medical way to recuperate his vitality. On his business tour in Bombay he successful bedded with a call girl at the Tajmahal hotel to enjoy the night. It only confirms his belief that lust rather than love shapes human life. This consciously level of lust took away his life. The story also serves as a sort of modern-day morality tale, with Mohan Kumar committing suicide as he realizes he has AIDS, in effect, paying for his promiscuity. It must have taken more than six months that Mohan’s health began to deteriorate. Before it he had not suffered a day’s illness, nor been to a hospitalized as a patient but only to visit sick friends. But unfortunately he himself become a victim of AIDS the doctor treats him keenly and told blood test shows you are HIV positive. Doctor suggests some medicines till he takes another sample to make him sure, that he suffers by AIDS.

“Doctor, everyone will get to know I have AIDS. I’ll be treated as a pariah. How will I face the World! What will my children think of me!(Singh The company of women 228).

Conclusion

The novel of Khushwant Singh epitomizes an optimistic perception of life which is apparently belletristic. In his novels, he scrutinizes the elements of human adversity and advocates their promising antidote. When we evaluate Khushwat singh with other Indian contemporary writers we find that khushwant singh extremely paucity the amount of imaginative artistry and heartwarming content, which typify their susceptibility and their task. There are the humoristic guts, investigation of the world over and declare it in all its nudity and accuracy and the scope to apprehension authenticity in all its elegance and revulsion, the ecstasy of expression, the capability for apparent and pragmatic portrayal, the dexterity, squeezing, blunt uniqueness, sole buoyancy of touch meld with a taste of fantasy.

An expert’s reply to the instantaneous survival of high-quality and evil, unenthusiastic and encouraging features of existence in the world is one of

his dreams. Singh is moderately conscious that evils lives along with good. A genius cannot be fairly decorated with one colour silver or charcoal. And individual a belletristic he is devoted to examine the optimistic aspects of existence to demonstrate the final track of mankind. His social verisimilitude is climb higher than the stage of indoctrination because of his unprejudiced eyesight and affection for living. It doesn’t purely emulation of the normal authenticity. It is noticeable with the connotation of his unfathomable devotion to human interests.

To conclude, we can say that wit and humour as most important quality of Khushwant Singh’s writing style is always present. In fiction, humour is not a foundation of laughter; in disparity it is a source of sorrow. In the fiction, Singh as a social realistic novelist uses humour to portray main characters such as Mohan Kumar, Sonu, Dhanno, Sarojini Yasmeen.etc and use wit, humour, satire to criticize Ironically the pessimistic postmodern society.

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