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## SOCIAL UPHEAVALS IN KHUSHWANT SINGH'S TRAIN TO PAKISTAN

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### ABSTRACT

This is a study of Khushwant Singh's novel *Train to Pakistan* which is seen as the reflection of social upheavals. The novel shows that people of different religions live together peacefully, but they are divided into enmity groups who kill each other having provoked by some irresponsible actors. They spread hatred issues of accusation and conspiracy and persons of high position and power intentionally let situation become worse to get the benefit. Brotherhood, neighborhood, and friendship disappear replaced by prejudice, hatred, and enmity. Conspiracy and provocation are the sources of tragedy where deaths are vanity, and ruins are regretful. These are intolerable condition of humanity all people have to prevent to happen and to take lessons of what the novel reflects.

**Keywords:** conspiracy, upheaval, ruins, deaths

### I. INTRODUCTION

Khushwant Singh is an Indian novelist, lawyer, politician and also journalist. He served as the editor of several literary and news magazines, as well as two newspapers, through the 1970s and 1980s. He was the recipient of Padma Vibhushan, the second-highest civilian award in India. Khushwant Singh was born in Hadali, Khushab District, on 2 February 1915, in a Sikh family. His father, Sir Sobha Singh, was a prominent builder in Lutyens' Delhi. He was particularly against organised religion and he is an Atheist. Singh was married to Kawal Malik and had son, named Rahul Singh, and a daughter, named Mala. He died on March 20 April 2014 at the age of 99 in New Delhi, India (Singh).

He is one of his country's best-known chroniclers of strife and slaughter. He lived long enough to write about the many bouts of violent intolerance that followed: the pogrom against minority Sikhs like him in 1984, the razing of a mosque in 1992 by a resurgent Hindu right, and the attacks on the Muslim minority in the western state of Gujarat in 2002 (Sengupta). He has worldwide readership and has written for almost all the major national and international newspapers in India and

abroad and he has had an extraordinary career as a writer. A book, *A History of Sikhs* by him remains to this day a well-researched and scholarly work. It is a classic two-volume book on Sikh History and is used as reference by many scholars. He has written several novels, both fiction and nonfiction, which have been translated into many languages. *Train to Pakistan* won him international acclaim and Grove Press Award in 1954 and the novel was first published in 1956 when the horrendous memories of the holocaust were still afresh in everybody's minds. He brought history to our doorstep both for Punjabi and non-punjabi speaking people. Others his famous novel such as: *Delhi* which talks about the moving testimony of a city of a crossroad between old and new, *Woman And Man In My Life*, *The Good The Bad and The Ridiculous*, *The Sunset Club*, were read by most people in the world particularly in India and he wrote the book *Maharaja Ranjit Singh* explaining his secular rule (Rohini Singh).

He uses the novel to voice his arguments vehemently. The novelist, however, has succeeded in communicating the readers of the ghastliness and grossness and total insanity of the Two-nation Theory



and the political tragedy. The value of love is also the essence of his novel, in spite of its portrayal of dark, rigid realities and grim horror (Nicholsen 39).

## II THEORETICAL BACKGROUND

When India was under the rule of the British colony, they lived pillarly. There is no commotion and chaos and even there is no killing each other. Event though they are colonized by the British colony but the situation is still safe. Togetherness and kinship as a colonized country becomes a connector within their kinship. At least eventhough they are colonized but no bloodshed and disputes that arise in the community .

The historical background of Train to Pakistan is The Partition of India in 1947 which divided British India into two independent dominions: India and Pakistan. The Dominion of India is today The Republic of India, and the Dominion of Pakistan is the Islamic Republic of Pakistan and the People's Republic of Bangladesh. The division caused the civil war between India and Pakistan, and many people died by killing each other. Swarms of people – both Hindus and Muslims were migrating in large numbers. The time was a tumultuous one where, as an outcome of communal riots, many people were killed, their properties looted, women raped and children tortured. It is in this backdrop that the story of a small village, on the border of India and Pakistan, unfolds along with the story of its inhabitants. Mano Majra, as previously suggested, is a small village on the India and Pakistan border graced by a few inhabitants – both Sikhs and Muslims, in equal majority, along with a few important places like a railway station, an officer's bungalow, a mosque and a temple. The village is very remote and hence ignorant of the happenings in the country (Sankalpita).

This research applies mimetic theory saying that literary works is an imitation, reflection, or presentation of the world and human life. Abram states that mimetic

orientation is the explanation of art as essentially an imitation of aspect of the universe was probably the most esthetic theory, but mimetic is not simple concept by 25). the appearance the dialogue of Plato (Abram

This is a library research meaning that his research is carried out based on the written materials from library of Catholic of Saint Thomas University and information taken from internet. The novel Train to Pakistan is the primary source and the supporting sources are attained through extensive reading on various books such as literary criticism, information collected from internet, sociological writings, and essays that relevant to this research.

According to Oxford Advanced Learner's upheaval is a big change that cause a lot of confusion, worry and problems. And according to Cambridge Advanced Learners Dictionary upheaval is a great change, especially causing or involving much difficulty, activity, or trouble. Social upheaval is a real fact which happen in a society or event in a nation which is caused by the elites or the people who has a power. It makes a horror and uncontrolled situation. The result of these conflicts are only the ruin and death.

## III THE ANALYSES

Train to Pakistan is a story about an innocent young man who is accused as the murderer of a Hindu's man, then he arrested and sent to jail with a friend of him by the constable. The reason he is accused because he was a local gangstar in to that place and the other one is accused because he is considered as a stranger in to that place, a village which located among the border of two countries. They are accused accompliced with the decoits on killing a Hindu's man. Not how long they are imprisoned, they finally get free because there is no good evidence as perpetrators of the murder. Then the real murderer was found and they are the decoits who always appeared after the train in the night came up. After this conflict happenend, there was



a conflict situation which at the end break down some of the religious who live in that place. Because the real murderers were in a different religion with the murder. There upheavals that occurred between fellow citizens who live in that place. While they are in prison, however, conflict starts to rise in that place when a train full of Muslim corpses is brought to town and burned by soldiers. Not long after, a group of soldiers comes by to evacuate the Muslims half of town to Pakistan. In fact, these events have an impact on friendship between fellow who had another religion. The relationship between the religion is going to be struggle and it comes to be bad by the intruders which trying to make the condition is going to pieces. The result of this action, the two group of different religion blamed and killed each other.

The major characters are Juggad Singh and Iqbal Singh and Hukum Chand. Juggad Singh is a Sikh and a local gangster whose father is a decoit, a term used to describe a thief in Mano Majra. In the beginning of the novel, Jugga is introduced as the local town gangster responsible for all sorts of wrong doing and confined to town at night so that he could be kept track of. However, Juggut, a Sikh, has an illicit relationship with Nooran Baksh, the daughter of the local Muslim leader. While in prison, Jugga gets to know Iqbal and seems resigned and indifferent to being treated badly by the police. It is clear that Jugga does not enjoy the bad things that he does but instead sees his behavior as the work of fate. Jugga is full of Punjabiness, which believes in sacrificing oneself for the sake of friends. He is a human being with his vices and virtues.

Iqbal Singh does not definitely belong to any two religions in Mano Majra and he is a member of a social party, which contrast with the member of government, and it sends as social worker to empowering people since Mano Majra to be a vital point for refugee movements. He has no religion when he was came to Mano Majra. In Majra he is known as a educated people. He

knows some languages including English because he was studied abroad. On the journey to Majra, he did not know anything about that place because it is the first time he comes to Majra. He has to face that at his puposes to empowering people in Majra, he was arrestet and sent to jail because of his unknown identiity. His mind has been influenced by ideas of proletarian revolution.

Then the character who accused Jugga and Iqbal is Hukum Chand. He is a megistrate and deputy commisioner of Mano Majra. He has a sacret relationship with the decoits in Mano Majra and he has a luxurious property. He also a kind of leader which corrupt and in spite of his concern, Hukum Chand also remains a quite inactive when the real disharmony erupts. He is also often described having a dirty physical appearance, symbolic of his unclean actions stemming from his unclean actions and corruption. His inner conflict and ethical issues are symbolised by his encounter with two geckoes which symbolically represent Muslims and Hindus, on the verge of fighting each other. When they do fight, they fall right next to him, and he panics. His guilt resulting out of not providing any help in the situation jumps onto him.

The setting of this novel is Majra, a small, lonely, peace, and tiny place, located in the border of India and Pakistan. Majra is the peacefull place for the live of three religions, Sikh, Muslim and Hindu. This isolated village is the only reminds village which still in a peacefull situation. Majra has only three brick buildings, one of which is the home of the moneylender Lala Ram Lal. The other two are the Sikh temple and the mosque. The three brick buildings enclose a triangular common with a large peepul tree in the middle. The holocaust that followed in the wake of the partition of the country is considered as one of the bloodiest upheavals of history that claimed innumerable innocent lives and loss of property. The partition of India and the violence it generated disillusioned



Khushwant Singh enough to conceive the idea of writing a novel to express his mental agony and inner conflict. Khushwant Singh goes on to tell that at the beginning Sikhs and Muslims have lived together in peace for hundreds of years. Then one day, at the end of the summer, the ghost train arrives, a silent, incredible funeral train loaded with the bodies of thousands of refugees, bringing the village its first taste of the horrors of the civil war.

Mano Majra is known for its railway station. This railway station which usually operate the train become one of their transportation. The train that usually operate from India to Pakistan and conversely, bring the dead bodies from each places. The railway station in Mano Majra is also reminds as one of the tragic place for them, where they usually finds the dead bodies.

The novel tells that Mano Majra, the setting of the novel, finally undergoes the terrible impacts of the conflict of the religions. Meet Singh, an old villager who has been stay for a long time in that place was disturbed:

It was a projection of rural society where every one in the village was a relation and loyalty to the village was the supreme test. What bothered Meet Singh, a priest, was not Jugga had committed murder but that his hands were soiled with the blood of a fellow villager. If Jugga had done the same thing in the neighboring village, Meet Singh would gladly have appeared in his defense and sworn on the holy Grand that Jugga had been praying in the gurdwara at the time off the murder ( Singh 41).

For thousand of years they live safely and peacefully until the occurrence of the murder of a Hindu's man, Ram Lal. Before the murder, the village still reminds safe and comfort. They lived with their simple life. There are only some brick buildings in that village and the train that usually operates in the morning and evening.

Mano majra is a tiny place. It has only three brick buildings, one of which is the home of the money lender Lala Ram Lal. The other two are the Sikh temple and the mosque. The three brick building enclose a triangular common with a large peepul tree in the middle. The rest of the village is a cluster of flat roofed mud huts and low-walled courtyards, which front on narrow lanes that radiate from the center (Singh 2).

Furthermore, the differences among the religion that should be one of the best way to create such conflicts, even does not become a serious problems to break their friendship. It is not a serious divider between them among the society. They can do anything with any people including them who have different religion. It is not a matter whether they come from Hindu, Muslim, Sikh or people who have no religion.

As it tells in the novel that Mano Majra is a village which located on the banks of the Sultej River and it consists of some religions which already exist for years and years. They are Hindu, Muslim, Sikh and Christian and some of them do not have religion.

There are only seventy families in Mano Majra, and Lala Ram Lal's is the only Hindu family. The others are Sikh or Muslims about equal in number. The Sikh own all the land around the village; the Muslims are tenants and share the tilling with the owners. There are a few families of sweepers whose religion is uncertain (Singh 2).

On the other hand, the freedom to worship is also one of the feature of their community. They are respectful for every religion that held a worship ceremony and, they usually visiting the worship place each religion.

Sometimes they visit the Sikh temple, too. But there is one object that all Mano Majrans – even Lala Ram Lal – venerate. These is a three-foot slab of sandstone that stands upright under a



keeper tree beside the pond. It is the local deity, the deity to which all the villagers Hindu, Sikh, Muslims, or pseudo-Christian repair secretly whenever they are in special need of blessing (Singh 2).

After the British left India and provided independence for India, the social and economic situation in India is becoming increasingly worse. Gaps and unpreparedness of India to become an independent nation are the strong reasons of their misery. The failure of leaders and state officials to reduce and provide welfare for the society increased the divisive issues. As a result there are many scary events that happened. The elites vying for power and this makes India be split and disintegrated. The split is the cause of the religious divisions. Pakistan officials decided to secede from India and form their own state. Pakistan which originally inhabited by the Muslims, tried to pull the entire religion of Islam in India so that they can unite as a nation.

Before they are free from the colonialism of British colony, India and Pakistan is a country as a whole. Although Pakistan was predominantly by Muslim and conversely, but they have never decided to split off from each other. But after they get the independence from British, all the elites people power seeks the power to become a new country and separated from each other. This was the trigger of upheavals which among them. The bloodshed and the displacement either from Pakistan to India or conversely is the evidence of the upheavals that they experienced. They have to feel the pain and move out of the house that they lived for many years. Even nearly twenty millions of people become the victims of these upheavals.

The life changes which cannot be avoided occurs by the accusation of the murder of a Hindu's man. As it tells in the novel that the situation changed after the murder of Ram Lal. He was killed by a group of criminals called the decoits. This group of criminals comes from the Muslim

religion. In one heavy night, they come to Mano Majra with their special tools for robbing:

One heavy night in August of that year, five men emerged from a keeper grove not far from Mano Majra, and moved. silently towards the river. They were decoits, or professional robber, and all but of them were armed. Two of the armed men carried spears. The others had carbines slung over their shoulders. The fifth man carried a chromium-plated electric torch (Singh 5-6).

They planned to kill and robbed Ram Lal for he is a money lender in that place. They deliberately created such horror situation and then they executed Ram Lal in his house. They forced him to give the key of his safe and then killed him even though Ram Lal had begged them for his life: "You can take all-jewelry, cash, account books. Don't kill anyone", implored the money lender, grasping the leader's feet with both his hands (Singh 9). After having executed Ram Lal, they jumped out from his house. They mocked every people in that place and yelled defiance as they went out towards the river but there is no one answered them even for shown themselves:

The decoits jump off the reef to the lane below. They yelled defiance to the world as they went out towards the river. 'Come' they yelled. 'come out if you have the courage!, come out, if you want your mother and sister raped! Come out brave men!'. No one answered them. There was not a sound in Mano Majra. The men continued along the lane, shouting and laughing, until they came to a small hut on the edge of the village (Singh 10).

Other factors which support this upheaval situation are the decoits who were killed Ram Lal. They tried to provoke every people in Mano Majra by slandering a Sikh young man, Juggat Singh. On the night of killing, they left and threw some bangles in front of Juggat house:



The spearmen dug a package O juggia, he called in a falsetto voice “Juggia” he winked at his companions. Wear this bangled, Jugga. Wear these bangles and put henna on your palms. Or give them to the weaver’s daughter, one of the gunman yelled (Singh 10).

For juggga is one of the bad characters in that place, they want that people and police will blamed Jugga for the evidanced that he was accepted from the decoits.

One day after the murdered, there was a social worker came to Mano Majra. He is an educated people and his name is Igbal. Singh He was sent by his party to solve the problems of refugees movements. He came by te train that usually operates in the evening. He did not any place to leave in, but the stationmaster suggested him to stay in to Sikh temple. After arriving in the Sikh temple, he met Meet Singh, he was the priest in that temple. After introducing them selve, Meet Singh asked him some questions to know what Igbal doing in Mano Majra:

I am a social worker, Bhaiji. There is much to be done in our village. Now with this partition ther is so much bloodshed going on someone must do something to stop it. My party has sent me here. Since this village is the vital point for refugee movements. Troubles here would be disastrous (Singh 35).

Iqbal has no faith in any religion, fails to create any impression onthe people of Mano Majra because of his hesitation and lack of faith inhim. He is suspected to be a member of the Muslim League. He isconsidered ‘an outsider’ in this set up as all his exhortations to them areof no avail; they fail to see his reason. His opinions on politics and thepolitical situation of the country are confined to his monologues

One day after his present in Mano Majra, he was arrested by the constable on killing Ral Lal. He was accused by the head

constable for he is considered as a stranger in Mano Majra:

Two constables came into the gurdwara, locked in his room, examined his celluloid cups thermos, and then came up onto roof. They shook Igbal rudely. He sat up rubbing his eyes, some what bewildered. Before he could size up the situation and formulate the curt replies....he had told the policemen his name and occupation (Singh 51).

Igbal himselfe was shocked for his arrestion. He did not know why he arrested. He tried to save himselfe by against the the constables.

You have no right to arrest me like this, he shouted. You made up the warrant in front of me. This is not going to end here. The day of police rule are over. If you dare put your hands on me, the world will heard about it. I will see that the paper will tell the people how you chaps do your duty (Singh 51).

At the time the two constables were sent to arrest Igbal, a posse of ten men was sent to arrest Jugga Singh. When Jugga arrested he was sleeping in his bed. The time he arrested, his mother cries for him and beg for the constable for Jugga’s freedom. She tried to explained that Jugga did not the murder of Ram Lal. She cried:

Jugga singh’s mother came in and saw her courtyard full of armed policemen. Her son sat on the charpoy with his head resting on his manacled hands. His eyes were shut. She ran up to him and clasped him by the knees. She put her head in his lap and stated to criy (Singh 55).

Both Jugga and Igbal were arrested and punished for the crime that they never done. They were slandered by the decoits and the head of constable. They were sent to jail meanwhile the true murders were free to taking their breathe. Eventhought Igbal looked for his right as innocence for the murder, he could not do anything for his right.



Friendship which firmly entrenched for a long time, gradually turned into enmity between religions. Social upheavals which inevitable resulted of slandered and accused each other of the murders that occurred in that village. This case increased the hostility of each religion:

Muslim said the Hindu had planned and started the killing. According to the Hindus, the Muslims were to blame. The fact is, both sides killed. Both shot and stabbed, and speared and clubbed. Both tortured and raped (Singh 1).

Furthermore, ruinness and hostility among the the religion is not ends in that situation. There are many people have to abandone their homes and properties and fled towards the protection of their life. They have to leave and move by the division of the district which based on the religion. Almost a milian people were dead for nothing.

Hundreds of thousands of hindu and Sikhs who had lived for centuries on the Northwest Frontier abandoned their homes and fled towars the protection of the predominantly Sikh and Hindu communities in the east. They trevelled on foot, in bullock carts, crammed into lorries, clinging to the sides and roofs of train. Along the way—at fords, at crossroads, at railroad station—they collided with panicky swarms of Muslims fleeing to safety in the west. The riots had becomes a rout. By the summer 1947, when the creation of the new state of Pakistan was formally announced, ten million people—Muslims and Hindus and Sikhs were in flight (Singh 1-2).

People are going to feel unconfort by all things which happened arround them. All they heard are only killing and all they see are only the death. The situation which at the beggining it was peace and safe, changed to be more rude. The people which came from different religion began to blamed each other. Their minds are straight to the time when the British ruled them.

They think that it would be better if British stay in their country for long more time and they are in the tip of their hopeless:

After a long silence the lambardar answere; freedom must be a good thinks. But what will we get out of it? Educated people like you, Babu Sahib, will get the jobs the English had. Will we get more lands or more buffaloes? No the Muslim said.. freedom is for the educated people, who fought for it. We are the slave of English, now we will be slaves of the educated Indians-or the Pakistanis (Singh 48).

It comes to be a hard situation after the arrival of the train from Pakistan in one morning. It was like the train in the days of peace which no one sat on the roof and no one clung between the bogies. This train was named as a ghost train because it was different from any usual train. The train that brings a big sorrow to Mano Majra:

The arrival of the ghost train in broad daylight created a commotion in Mano Majra. People stood on their roofs to see what was happeningat the station. All they could see was the black top f the train stretching from one end of the platform to the other. The station buildings and the railings blocked the rest of the train from view. Occasionally a soldier or a police man came out the station and then went back again. In the afternoon, men gathered in the little groups, discussing the train. The group merged with each other under the peepul tree, and then every men went to the gurdwara. Women, who had gone from door to door collecting and dropping bits of gossip, assambled in the headmash's house and waited for their menfolk to come home and tell them what they had learned about the train (Singh 78).

The fact that, the train brings death people from pakistan. It is loaded with hideously butchered corpsesof Sikhs and Hindus as if for their common funeral at



Mano Majra. The soldiers have collected wood and kerosene from the villagers to cremate the bodies in the darkness of night. They observe hectic activities at the station after the arrival of the ghost train but they are not allowed to go towards the station. The truth is discovered by the night and this discovery is suggested with colour and smell images:

The northern horizon, which had turned a bluish gray, showed orange again. The orange turned into copper and then into a luminous russet. Red tongues of flame leaped into the black sky. A soft breeze began to blow toward the village. It brought the smell of burning kerosene, then of wood. And then—faint acid smells of searing flesh (Singh 84).

It is only the acrid smell of searing flesh that narrated the ghastly tragedy: “The village was stilled in a deathly silence. No one asked anyone else what the odour was. They all know. They had known it all the time. The answer was implicit in the fact that the train had come from Pakistan.” (84) The train, loaded with about fifteen hundred dead bodies, and the fact that it had come from Pakistan speaks of the animality that has been shamelessly displayed on the frontiers.

Hukum Chand is horrified and the horror is too strong to be taken with a philosophical belief in the inevitability of death. He is bewildered and frightened by its violence and magnitude.

Fifteen hundred innocent people! What else is Kalyug? There is darkness over the land. This is only one spot on the frontier. I suppose similar things are happening at other places. And now I believe our people are doing the same. What about the Muslims in these villages? (Singh 97).

Thus the people of the village witness the train load of dead bodies Hindus and Sikhs brutally murdered by the communal forces in Pakistan. The river Sutlej is also

discovered with corpses of Hindus. Therefugees who start flowing into India from Pakistan as a result of Partition bring with them tragic stories of arsons, murders, rapes and so on. Tension mounts in the village and it no longer can remain unaffected.

For the safety of the Muslims and equally to maintain law and order situation, the police wants the Muslims of the village to go to Pakistan. It offers to provide them all facilities to reach Chundunnugger safely from where a train is to go to Pakistan. Thus the administration plays the final game to cleave it into two halves for easy evacuation of the Muslims and the visit of the head constable “...had divided Mano Majra into two halves as neatly as a knife cuts through a pat of butter.” (120)

The evacuation of the Muslims from their own village is the most poignant part of the entire novel. Two communities had been together for centuries in such an amicable manner that the thought of Muslims leaving the village brought tears to both. Most of the villagers did not sleep that night. They kept moving from house to house—talking, crying and swearing friendship. The next morning, Muslims are to be evacuated to a refugee camp at Chandannagar, later to be transported to Pakistan. “The women sat on the floors hugging each other and crying. It was as if in every home there had been a death”. (97)

Muslims decide to take shelter in the refugee camps in Chundunnugger. The Muslim officer orders them to leave behind their cattle, furniture and the goods etc., which cannot be taken in the trucks. He leaves instruction to the lambardar to look after their cattle and other property. Lambardar, having refused to do so, the Sikh Officer appointed Malli and his companions as the custodian of the evacuated Muslim's property, and the villagers were warned not to interfere with him or his men. Muslims of the village thought that they are going to the refugee camp only for a few days and then



come back to Mano Majra once the storm was blown over.

Now they realize that they will be taken to Pakistan from there and that they cannot take their belongings with them. They can only what they can carry in their hands. It is interesting to hear from Hukum Chand more about how he looked at Partition and its impact. He wants Muslims to go to Pakistan peacefully, if possible. He is against killing or destruction of property. Bloodshed would not benefit anyone. He knows that during the riots, bad characters would get all the loot and the government is blamed.

The leaders had sowed the wind of communal suspicion and Partition was the result, "...like a whirlwind the mad act of Partition was unrooting masses of humanity mangling them, and throwing them across the border in heap after heap" (Iyenger, 489) Hukum Chand expresses his inability to stop the communal violence that had erupted in the wake of Partition. In his helpless rage he rails against the Indian Government.

Where was the power? What were the people in Delhi doing? Making fine speeches in the assembly? Loudspeakers magnifying their egos; lovely-looking foreign women in the visitor's galleries in breathless admiration. He is great man, this Mr. Nehru of yours. I do think he is the greatest man in the world today. And how handsome! Wasn't that a wonderful thing to say? Long ago we made a tryst with destiny and now the time comes when we shall redeem our pledge, not wholly or in full measure but very substantially. Yes, Mr. Prime Minister, you made your tryst. So did many on the 15th August Independence Day (Singh 176).

When the Muslim just evacuated to Pakistan, the two men finally get their freedom and they are asked to fill a letter by the constable as the Condition for their freedom. Iqbal Singh, on the other hand, forced the constable to make the prose as

simple as possible. As it is describe: "It is very kind of you. I would rather keep standing; I have been sitting in the cell all these days. If you do not mind I would like to leave as soon as you finished with the formalities, answered Iqbal without responding to the other's smile" (Singh 160).

Man's inhumanity continues to invade Mano Majra. The tempo of the death increases. The Sutlej river yields hundreds of floating corpses of Muslims tortured and mutilated. Swelling Sutlej is another horrible sight, with floating corpses of men, women and children. The lambardar "...had never known the Sutlej to rise so high in so short a time". (121) In the night, the river's looking like a sheet of paper, symbolized the bleak deeds of violence. The cries of human voices, calling for help, seemed to arise from the water. The corpses floating on the water made the scene horrible. The ghastly murder of these innocent people, men, women and children told the tale of woe caused by the Partition. Khushwant Singh gives a pathetic portrayal of this ghastly scene:

There were also men and women with their clothes clinging to their bodies; little children sleeping on their bellies with their arms clutching the water and their satiny buttocks dipping in and out. The sky was soon full of kites and vultures. They flew down and landed on the floating carcasses. They pecked till the corpses themselves rolled over and shooed them off with hands (Singh 143).

In spite of communal riots all over the country, the Mano Majras are still committed to peace and brotherhood. But this humanity and sanity is regarded as a sign of cowardice by the Sikh youths who come to the gurdwara at night to provoke the fire of reprisal,

Do you know how many trainloads of dead Sikhs and Hindus have come over? Do you know of the massacres in Rawalpindi and



Multan, Gujranwala and Sheikhpura? What are you doing about it? You just eat and sleep and call yourselves Sikhs -- the brave Sikhs! The martial class! (Singh 148).

Lambardar and Meet Singh try their best to resist the forces of evil operating all around. But as it happens their resistance proves weak and ineffective against the forces of evil ranged against it. Meet Singh does raise his voice of protest on several occasions but his voice is drowned in the babel of voices reporting communal discord and violence.

In the time the stranger tries to provoke them, Lambardar asking for what they have to do for the killed of Sikh and Hindu in Pakistan. The stranger tried to confound them by saying:

That is better, answered the lad. Now we can talk. Listen and listen very carefully. He paused, looked around and started again. He spoke slowly, emphasizing each sentence by stabbing the air with his forefinger. For each Hindu or Sikh they kill, kill two Muslims. For each woman they abduct or rape, abduct two. For each home they loot, loot two. For each trainload of that they sent over, sent two across. For each road convoy that is attacked, attacked two. That will stop the killing on the other side. It will teach them that we also play this game of killing and looting (Singh 149).

Bhai Meet Singh sees no reason why the Muslims in India are to be punished for the crimes committed by Muslims of Pakistan. Revealing his humanitarian view, he strongly feels that only the guilty should be punished. But the fanatic Hindu youth subdue him with a violent series of angry outbursts:

What had the Sikhs and Hindus in Pakistan done that they were butchered? Weren't they innocent? Had the women committed crimes for which they were ravished? Had he children committed murder for which they

were spiked in front of their parents? (Singh 171-72).

The train, going to Pakistan next day, carrying Muslim refugees has to be attacked and they need volunteers for that. They plan to stretch a rope across the first span of the bridge. Meet Singh is worried about the Muslims of Mano Majra on the train. The youth quickly dismisses such feelings. They plan to kill them with swords and spears and to fire indiscriminately at the windows of the train so that the train carries only the dead to Pakistan. Meet Singh is still concerned with the Muslims of the village but he goes unheard.

Hukum Chand is shocked to know about the conspiracy to sabotage the train carrying all the Chandnagar Muslim refugees to Pakistan that night. He desperately looks for ways and means to save it as he knows that Haseena, the prostitute whom he loves is on the train. He will not let her die. The sub-inspector tells him that they can do nothing. If the train is not allowed to go to Pakistan, the whole refugee camp may be destroyed by some armed villagers thirsty of human blood. If the train is allowed to go, there is the danger of inevitable ambush. Since he knows that Nooran is also in the train, his fertile brain conceives a plan. He signs the papers and asks the sub-inspector to release quickly two prisoners—Jugga and Iqbal and to send them at once to Mano Majra. Accordingly, Jugga and Iqbal are released and the news of the Mano Majra Muslims being evacuated is repeatedly hammered into Jugga's head. He is told that the train carrying Mano Majra Muslims is leaving to Pakistan that night.

Jugga, on the other hand, is concerned mainly with the welfare of Nooran. Danger to the train means danger to her life. The man climbing on the steel span is not noticed at first. With the approach of train, however, the villagers and soldiers see a man stretched on the rope. But even amid this universal madness and communal frenzy, a sense of humanity or to quote Dr. Iyenger's words, "...the simple uncalculating love of a man for a woman



asserts itself" (Iyengar, 502) and averts the catastrophe. Jugga, a self-confessed 'local ruffian, realizing that therevenge might mean danger to his Muslim beloved, Nooran, manages to slash at the rope with his kirpan and gives a safe passage to the train:

He pulled himself up, caught the rope under his left armpit, and again started hacking with his right hand. The rope had been cut in shreds. Only a thin tough strand remained. He went at it with him. There was a volley of shots. The man shivered and collapsed. The rope snapped in the centre as he fell. The train went over him, and went on to Pakistan (Singh 181).

Thus Hukum Chand exploits Jugga's emotion to the full. Jugga is merely a tool in his conspiracy. He knows very well that if Jugga comes to know that the villagers have hatched a plan to sabotage the train, he would do anything in his power to stop that because Nooran would be travelling in that train. As Hukum Chand expects, Jugga displays great courage and sacrifices his life for his Nooran. Nooran is saved. So does Hukum Chand's Haseena. Thus Jugga becomes the sacrificial pawn in Hukum Chand's conspiracy.

Khushwant Singh's *Train to Pakistan* may remain the most comprehensive description of the tragic suffering effected by the Partition. The author's depiction of the elements that guided and impelled the people of India provides not only an understanding of their view of life and their place in it, but also elicits a profound sympathy with their hopes, their aspirations, and their failures. Singh's version of the Partition is a social one and he does not describe the politics of the Partition in much detail, because his purpose is to bring out the individual, human element and provide a social understanding.

In the Partition, the major change was political; Britain's splitting of India into Hindu India and Muslim Pakistan. He takes the political aspect of the Partition for

granted, as all that his villagers are concerned with is that 'it is Mahatma Gandhi's government in Delhi' and that 'people sing his praise in the four corners of the earth'. The effect of the change, however, was significant and as Singh has shown, frighteningly, social, as religious groups rearranged and clashed violently. He does not focus on the political realities and the predicament of the victims of the Partition in the form of loot, arson, rape, abduction, mutations, murders and displacement. Rather, he chooses to narrate the disturbing and agonizing impact that this event has on those who have not been the direct victims of the Partition and yet been affected deep at the psychological and social levels. He makes it clear that many people played a part in this chaos and everyone was equally worthy of blame, all the while integrating examples of the sheer moral confusion which arises from trying to make sense of an event as momentous as the Partition.

In the end, the elite managed to get what they want. Mano Majra, where the only village which is still in harmony and peace with their religious differences, now have been undermined by the authorities who wanted to take advantage through the hostility they create. The success of the authorities in getting what they want is marked by the announcement of independence by both parties, Hindu and Muslim. By banging social values, causing great upheavals in society, they occupied the throne of the recording dearer. The end of all that exists in Mano Majra is hostility and death.

#### IV. CONCLUSION

*Train to Pakistan* reflects social upheavals that cause a lot of confusions, worries and deaths. Factors behind these big changes are the elite intends to take profit and advantages from the confusions, worries and problems. On the other side, among the people hostility, hard sickness, and ruins are serious and sad facts.



Khushwant Singh is really successful to pict the big changes to show confussions, worries and problems. One big change in the novel is the end of British colonialism in India which made the elite of Pakistan separated their nation from India and wanted to have an independent nation. The situation which was basicly very safe, and peace but it turned into a place for blame or even to kill each other. With no legal goverment, the elites of Pakistan the used the situation to be the ruller of the country and they created confussions, worries, and problems to unstabilize the situation. Through the confussions, worries and problems, the elite expects for the conflicts which become a big dissension.

Differences in religions and tribes should be taken carefully not to be wrongly used for political, economical, and positional interests. Many countries have disintegrated because the conflict of religion groups. Brotherhood and friendship disappear replaced by hatred and enmity.

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