

Suffering and Rejuvenation in the Novels of Chaman Nahal

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Abstract

This article discusses the partition between India and Pakistan. After partition how people became mentally disabled and suffering from so many problems. One of the greatest novelists Chaman Nahal who has written the most famous novel “**Azadi**” during the partition of India and Pakistan in which he writes about historical and political events and rejuvenation, before and after the declaration of British division in June 1947 to vacate India after partitioning it.

Keywords: Anguish, Human-Psyche, Partition, Rejuvenation, Suffer, Violence

Introduction

The partition of the Indian subcontinent in June 1947 into India and Pakistan was such a tragic disaster that stirred the souls of natives. Many literary writers distinguish the greatest meaning of a life lived in the world and the values of humanity. There are so many writers who have tried to fictionalize the magnitudes and impact of these barbaric events that influenced the lives of people during the division of India and Pakistan. Chaman Nahal’s “**Azadi**” also published as *Cracking India*, stands with several great novels that have panned down on the themes of partition like Attia Hussain’s “**Sunlight on a Broken Column**”, Khushwant Singh’s “**Train to Pakistan**”, Shiv K. Kumar’s “**A River with three Bands**”, Manohar Malgonkar’s “**A Bend in the Ganges**” and many others. But Chaman

Nahal's "**Azadi**" although paints the picture of suffering, violence, havoc, brutal communal, riots, and rejuvenation during partition. He also highlights the value of life-saving forces which overpower the destruction ones.

Chaman Nahal is one of the greatest Indian novelists who have not accepted as justifiable attention. His all works remain insufficiently analyzed, except "**Azadi**". The short stories and critical works of Chaman Nahal suffer the same indifference but his new contribution to juvenile literature. Nahal always has invited attention to critical works as interviews, articles, journals, and thematic analyses. Nahal has to his credit eight novels. The novels are "**My True Faces**" 1973, "**Into Another Dawn**" 1977, "**The English Queens**" 1979, "**Sunrise in Fiji**" 1988, "**Azadi (Freedom)**" 1975, "**The Crown and the Loincloth**" 1981, "**The Salt of Life**" 1990, "**The Triumph of the Tricolour**" 1993, and "**The Gandhi Quartet**" 1993. He has made an image of Gandhiji in his Gandhi Quartet. Gandhi Quartet of Chaman Nahal was made by four novels, "**The Crown and the Loincloth**", "**The Salt of Life**", "**The Triumph of Tricolour**", and "**Azadi**". This article deals with the impact of suffering people during the partition of India and Pakistan and the rejuvenation of new lines in the novel of Chaman Nahal "**Azadi**". This novel is a masterpiece of Chaman Nahal's works. Nahal witnessed and holocaust created by communal frenzy because he is a native of Sialkot.

Literature Review

In the novel, Chaman Nahal's "**Azadi**" represents contemporary problems and an essential role which rejuvenates and mulling a better society. His writings deal with some measure issues like the struggles of freedom, discontentment and upheavals in socio-political circumstances and shifting of Gandhian ideology of non-violence into the holocaust of partition and amendments in political structures. Chaman Nahal witnessed the carnage and bloodsheds during the time of partition that caused his expressions in the form of

literary narration.

The division of India in June 1947 was the most painful incident that took place after the independence. He narrates the tragedy occurred due to partition of India that agitated the deeply rooted foundation of Indian values and Indian history. When India and Pakistan divided into two parts, it left a deep wound in the hearts and minds of millions of people. This period was a black period of Indian history and though several decades have elapsed since then, they cannot easily wipe this tragedy out of memory; it left a story of massive destructions. Sisir Kumar Das says that the division of India left with it.

The horrible memories of looting and killing innocent migrants, arsons, rape of women and girls find the reflection in his writings. He poured the terrible description of migration into the pages of his narrative.

Chaman Nahal's novel "Azadi" is about pain, pleasure, suffering, and rejuvenation during the attainment of freedom of India in June 1947. It was an occasion of rejoicing and celebration because after a long struggle we got triumph over British Raj but the dark aspects come out when we read the books of history with remorse. Ambuj Sharma writes that the novel "Azadi" about the suffering of people and about the freedom struggle of India which is completely ending into a story of woe, genocide, arson, turbulence, rape, mass destruction, carnage, gerrymandered by the British. "**Azadi**" explains the political frenzy at the time of the division of India into India and Pakistan. It also tells about the influence of the worst tragedy in the history of modern India. He says the division of India was heart-rending, regrettable, unpleasant, undreamt of time in the period of Indian history-the partition. Partition of the nation is not only the geographical division of the land but also divide the people of the country.

It also influenced religion, caste, color, and so on. In the army, the neighbor became sworn enemies who were friends till yesterday. The division of the country resulted in terrible

bloodshed.

The novel of Chaman Nahal's "**Azadi**" is a modern classic that does not reveal an inclusive revelation life that division played on the people of India, both at the individual and social levels. It makes a picture of the realistic historical documentation of the atrocious confrontations because of the division by literary perspective. Chaman Nahal describes with realism and incredible ingress because he was a refugee. So that he writes his own character in the place of Lala Kashiram and his son's environment before the announcement of division, the painful incidents caused by the division and the wretched circumstances of the deracinated refugees after the division. There are many characters in this novel but Lala Kanshi Ram is the main character who lives in Sialkot with his family. The story of this novel is about Lala Kanshi Ram, and on the universal plane of the people exaggerated by the division of the country. There is a big wholesale. It also describes the social, religious, psyche logical, political, economical, and cultural inferences of "**Azadi**".

A grain merchant in Sialkot is very popular and earns name, fame, and destiny with hard work. The son of Lala Kanshi Ram is Arun, who is a college student. Prabha Rani is a beloved wife who makes his familial life thrilled. Lala Kanshi Ram loves his country, and it is now is Sialkot where his father and forefather lived. According to Nahal, the British obliged to quit India and give Azadi to the Indians says that

"Like any other Indian, he had a prejudice against the British. He hated them for what they had done to his country and wanted Azadi". (Nahal, 18)

Nahal says through the character of Lala Kanshi Ram that the confidence and faith of a common man in Gandhi; as a contrast he portraits an image of Gandhi to the other national leaders. Nahal writes:

"the congress had a promise to keep with the people. For the last thirty years, since

that wizard Gandhi came on the scene, it had taken the stand that India was a single nation, not now. And Gandhi was not only a politician, he was a saint. He had his inner voice to satisfy, too. Would that nagging voice of his let him accept the slaughter of so many? That's what it would mean if Pakistan came into existence. And Gandhi was Shrewd-surely he saw it all. He wouldn't give in to such butchery. If nothing else worked, his fasts unto death always did". (Azadi, 42)

Freedom brings more violence and killings with independence. The daughter of Lala, Madhu, and her husband Rajiv has killed when they are on the train on the journey of Sialkot to her parents in one of the train massacres. Nahal says his pain with the help of the character Madhu when he lost his sister, Kartar Devi, during the division of India and Pakistan, based on the real-life experience of Nahal that the death of Lala Kanshi Ram's sister and her husband.

After so many years of Partition, the two countries are still trying to soothe the pain and heal the wounds which were left by this incision to the once-whole body of India. There are so many people who are still in search of an identity and a stray left behind and beyond an impenetrable boundary.

Nahal writes in this novel how division affected the two countries and women of particular. So many questions raised by Urvashi Butalia about the predicament of women during division of both countries that –

“Why was it we heard so little about them? How had they experienced the anguish of the division, the euphoria of the newly forming nations? My assumptions were simple: firstly, that these questions had remained unasked because of the patriarchal underpinnings of history as a discipline. I also believed (and this view has been considerably qualified since) that in times of communal strife and violence, women remain essentially non-violent, and are at the receiving end of violence as victims, and that they are left with the task of

rebuilding the community”. (P.55)

Conclusion

With the help of this novel “Azadi” Chaman Nahal has described a realistic event of a tragedy which happened in 1947, he has portrayed that how people suffer during this painful period and after that rejuvenation of humanity and new relationships. The period of partition is called as a period of shame, destruction, cruelty and a dark period to go into the annals of history. This has not only invited cannibalistic waves for all human beings and humanly but also deeply attacked the psyche of social members not only in those period, but alongside till now. This was a black period which has sprouted the seeds of social chaos. The two countries harassed the psyche of people and so that all society got gripped in the trauma which put the negative effects upon the life process.

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