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THE PORTRAYAL OF POLITICS AND VIOLENCE IN THE NOVELS OF BAPSI SIDHWA
AND KHUSHWANT SINGH

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Abstract

The most momentous and tragic event in the history of the Indian subcontinent was the Partition of India. There is no other historical event in the subcontinent that the people and the writers experienced as remarkable and devastating as the partition of India. No one likes to think about the tragic and sad historical event that was the division of India into India and Pakistan. It was a heart-breaking experience for everyone. It was the first time in the history of the world that a nation was divided up on the basis of religion, the event was unmatched in its scope and significance. This division mars peace and togetherness between India and Pakistan, the division served to intensify hatred between the two countries. Hostility between Muslims and Hindus is becoming increasingly severe in modern times. The Partition of India is often regarded as the worst chapter in the annals of subcontinental history, and it has made an indelible mark on the annals of Indian history. In their writings, a multitude of authors has endeavoured to convey as accurately as possible the agony that is caused by separation. After the separation, people who had been friends, neighbours, and protectors of one another, were branded as Hindus, Muslims, Sikhs, or Christians and became merciless against one another. They showed no regard for their elders or women, and they had no compassion for the young ones in their care. They acted like barbarians. A large number of authors from the Indian subcontinent came up with the concept of "Partition Literature" to portray the people who, in the name of religion, were responsible for the deaths of millions of people. Along the boundary between India and Pakistan, the division caused large migrations and conflicts that were extremely destructive. This study's objective is to analyse the political and religious motives that led to the disastrous occurrence of division to better understand what caused it.

Keywords: Partition Literature, politics, violence, migration, riots, religion, communalism and destruction.

Introduction

Author Bapsi Sidhwa is from Pakistan and identifies as Parsee. Water, The Bride, The Crow

Eaters, Ice Candy Man, and An American Brat are some of the titles she has penned. Sidhwa considers herself to be of Pakistani, Punjabi, and Parsee

descent. Author Khushwant Singh is from India and is of the Sikh faith. In addition to other works, he is the author of the novels "Delhi," "I Shall Not Hear the Nightingale," and "Train to Pakistan." The purpose of this study is to explore the factors that led to the devastating dislocation of people in these partition novels *Ice Candy Man* and *Train to Pakistan*. In addition to this, it investigates how politics and religion contributed to a loss of harmony and peace in the region.

Discussion

The Depiction of Peaceful Coexistence

Some people believe that the Partition of India in 1947 was even more devastating than the Holocaust because it affected millions of people and continues to harm both individuals and nations to this day. Sidhwa explains in *Ice Candy Man* that before the Partition, people of a diverse range of religions and cultural backgrounds coexisted peacefully in their social, cultural, and religious practises. She proves that despite their religious differences, Muslims and Hindus are still capable of falling in love with one another. Shanta is a Hindu girl who works as an Ayah. She is desired by several men, including the Muslim protagonist of the story, *Ice Candy Man*, a Sikh zoo attendant named Sher Singh, masseur, Hari, Shabbat Khan. Sidhwa provides evidence that people belonging to a variety of groups interact with one another on a human level and maintain friendships. Through the eyes of the young narrator Lenny in the novel *Ice Candy Man*, she shows the harmony that exists not only between Ayah and her followers but also within themselves. (Sidhwa,1989,p.19) According to the events depicted in "*Ice Candy Man*," Muslims and Sikhs are able to coexist peacefully and harmoniously, to the extent that they are oblivious of one another's religious identities. Both the joys and the burdens of life are shared amongst them. They adopt the children of their non-Christian acquaintances and bring them up as if they were their own. The air is thick with feelings of love and dedication to one another. In addition, she shows in *Ice Candy Man* that Muslims and Sikhs participated in one another's social, cultural, and religious activities prior to the Partition of India and Pakistan. (p. 105) Khushwant

Singh, following in the footsteps of Sidhwa, explains in his book *Train to Pakistan* that before the Partition of India, all of the country's myriad ethnic and religious groups coexisted peacefully and harmoniously. The day begins with the Muslim prayer leader at Mano Majra, which represents India, turning west toward Mecca and addressing the congregation with "Allah is Greater." The prayers of the Sikh priest then follow this portion of the ceremony. Likewise, the day at Mano Majra ends with the Imam's call to prayer, which proclaims, "God is great." After that, the Sikh priest leads the evening prayers in the Sikh temple where everyone is gathered. Khushwant Singh paints a picture of the religious, cultural, and social levels of harmonious cohabitation and cooperation that existed between the two primary communities in India before the Partition. The fact that the Sikh priest patiently waits for his turn and allows the Muslim priest to finish his call to prayer is illustrative of the peaceful atmosphere that prevails among the many religious groups that may be found in India. Singh highlights the compatibility of multiple religious groups by demonstrating that a mosque and a Sikh temple coexist in the same village common in the community's centre, next to the single brick home of a Hindu moneylender. He does this to emphasise the point that multiple religious groups are compatible with one another. Singh explains further in *Train to Pakistan* that despite their divergent theologies, they all love the same deity that is unique to each region, known as the deo (4). Additionally, he illustrates trains travelling to and from Lahore to other parts of India, including Delhi, highlighting and proving India's geographical unity in the process. Other authors, such as Attia Hosain, a Muslim Indian author, and Chaman Nahal in his work *Azadi*, have also shown the cheerful and harmonious cohabitation that exists between the two communities. (p.6)

Sidhwa is aware of the factors and forces that contribute to the rift that exists between Hindus and Muslims, such as social and cultural biases as well as prejudices. She shows, among other things, how the Brahmin notion of purity led to the partitioning of the subcontinent. She makes it very clear that despite the fact that Hindus and Muslims have lived

side by side for hundreds of years, the social and cultural barriers that separate the two groups have not been overcome. A Hindu of a certain caste is not even allowed to eat in the same room as a Muslim. If a Muslim were to enter a Hindu kitchen, then the space would become impure. In the novel *Ice Candy Man*, the young narrator, Lenny, describes an incident in which the dinner of a Brahmin priest is tainted by the presence of non-Hindus. This reveals the deep anger and disdain that those of the caste Hindus have for those of the Muslim faith, who were driven by their ideal of purity. The importance that Brahmins placed on the idea of purity helped Muslims become more conscious of their own unique identity. This was one of the contributing factors that led Muslims to want their homeland. In addition, Attia Hosain shows how there are social and cultural difficulties between the two communities. (1992,p.63) Through the use of the narrator, she illustrates that Balbir Singh's wife would not eat or drink while visiting Laila's house. In *Ice Candy Man*, Sidhwa argues that communalism and politics have contributed to the exaggeration of the religious identities of Muslims and Hindus as well as the formation of schisms between the two groups. Sidhwa associates the Partition with destruction and the presence of evil. She offers her most eloquent and comprehensive response and perspective on the philosophy, ideology, and rationale of Partition in *Ice Candy Man* by using an image of a Hindu baniya being partitioned alive by Muslims, which resulted in the banyans' horrifying death, and the partitioning of a Punjabi Sikh in *The Bride* (Sidhwa 1987,p.16) by Muslims, which resulted in the unnatural, violent division and death of the Sikh. Both of these events occurred in India during the time of Partition. (p. 16) In "*Ice Candy Man*," Sidhwa depicts a Muslim mob yelling "Allah-o-Akbar!" as they break up a Hindu bunya (p.135). This is more than just a representation of Muslim violence against Hindus; it goes far deeper than that. The fact that a Gandhi cap is being worn by the banya, which has been "divided" by the Muslims, is symbolic of the effect that Gandhi has had on Hindu India and the importance that he places on religion. According to Sidhwa, Muslims have been alienated by Gandhi's concentration on religion to the point

that they no longer have any feelings or sympathies for it. As a result, India is unable to welcome Muslim migrants. As a result, the Muslim division of banya on a personal level is comparable to the public and political division of India. This depicts Sidhwa's point of view on the Partition of India. This can hardly be called a Pakistani perspective on the partition as a critic (Shashi Tharoor, *New York Times*, October 6, 1991) and non-Pakistani critic (Zaman, 2001,p.246) claimed. Sidhwa makes the analogy that the Partition was analogous to the severing of a living human being, complete with all of the brutality, savagery, and inhumanity that accompanies such an act. The author Sidhwa presents the act of the subcontinent's split as one that was disagreeable, harsh, and awful. Lenny, with the help of her brother Adi, created her very own gigantic lifelike doll with a porcelain face and blue eyes. Adi considers the act of ripping the magnificent doll Lenny in half by the barrier to be cruel and pointless. The doll "cries" as she is being torn apart by the barrier. These noises may be the laments of Mother India. The younger sister Lenny, who is playing the role of a Muslim, and the elder brother Adi, who is playing the role of a Hindu, engage in a fierce game of tug-of-war. After a long battle, they decide to split the doll between them (India). Both India and Pakistan were thrown into a state of instability as a result of the partition, which can be seen in the effects that the separation had on the children. According to Sidhwa, the common social, historical, and political fabric of India that existed before the partition is shown on the interior of the doll that has been partitioned. Sidhwa conveys the message of the cruelty, inhumanity, and futility linked with Partition and characterises it as mindless barbarism when Mother India is in the middle of her mourning (139). Additionally, in *The Bride*, it was not Muslims who asked for the province of Punjab to be divided. Sidhwa paints Muslims in a negative light, portraying them as savages who are eager to callously divide nations as well as living people. This is not even close to being a Pakistani viewpoint on the partition issue, as many fervent Indian nationalists and non-Pakistani opponents have said. It may represent her independent stance towards the Partition. Sidhwa wants the audience to view the Partition of the

subcontinent as an act of barbarism that was brutal, unnatural, horrible, useless, and senseless, similar to the separation of the Hindu banya by Muslims. Within Ice Candy Man, the Hindu Ayah Shanta is used by Sidhwa as a representation of India. Ice Candy Man, the protagonist of the novel, is a Muslim, and he brings dishonour, humiliation, and destruction upon Shanta. Ayah (India), who is in a state of shock and sorrow as a result of what her ex-boyfriend did to her, is abducted and tormented by the Muslims. (p. 183) The assault committed against Shanta, a Hindu, by her ex-lover, a Muslim, is more than just a single instance of personal violence. The fact that Ayah is carried to the red-light district is meant to illustrate the dishonour and shame that Shanta (India) has brought upon herself as a result of her actions.

Khushwant Singh's thought of peace and harmony

In his book "Train to Pakistan," Khushwant Singh discusses his opposition to the Partition of India and demonstrates that centuries of interaction between Sikhs and Muslims has resulted in an inseparable cultural, social, and political history for both groups. Singh argues that there is an inescapable link between the social, cultural, and political history of the two societies. Singh illustrates the Indian viewpoint on a big and political level using the concept of interconnections between the two groups. The beloved Muslim girl of the story's protagonist, Nooran, gives birth to Juggat Singh's child. It is a metaphor for the shared social, cultural, and political past of the Hindus and the Muslims, as well as their peaceful coexistence. It also implies the indivisibility of the combined and hybrid identity of the Hindus, Sikhs, and the Muslims, which was threatened by Partition. The child that was born inside the body of a Muslim girl and was fathered by a Sikh is a metaphor for these things. It would be interesting to observe how the Sikh character Juggat Singh interacts with his Muslim girlfriend in the novel Train to Pakistan. The protagonist of the tale is a Sikh man who sacrifices his life for the sake of Muslim immigrants and his Muslim lover. As a form of retribution for the numerous deaths that have occurred on Pakistani railways, the Mano Majra bandits plan to launch an attack against a train carrying Muslim refugees. A sturdy rope has been

strung across the bridge that the train will go over in preparation for its passage. This is an additional strategy that they have for removing passengers from the top of the train. Juggat Singh is portrayed by Singh as a heroic figure. Jugga is aware that his beloved, Nooran, is travelling on the train with them; so, regardless of what happens to him, he is obligated to ensure the safety of his beloved as well as the other Muslim refugees fleeing his village. He continues to cut away at the rope, completely oblivious to the rain of gunfire that is being fired at him by Malli and his men as the train draw closer (p. 157). The character of Khushwant Singh illustrates how the Sikh protagonist is willing to sacrifice his own life to save the lives of Muslim refugees and his Muslim girlfriend.

The portrayal of violence and disharmony

The bloodshed that was a part of the Partition of India is shown in an unbiased and neutral manner by Sidhwa. Her perspective is that both communities are to blame for it. On the other side, Singh in Train to Pakistan portrays and emphasises the violence performed by Muslims against Sikhs. This violence is directed against Sikhs. It would appear that Singh holds Muslims liable for murders and other violent crimes. He asserts that Sikhs only murder in response to the disturbances. Singh cites the deputy commissioner to make it clear that the Sikhs only attack trains as a form of retaliation for the massacres committed by Muslims on trains, in which hundreds of Hindus and Sikhs were killed (p.19). Although the Sikh writers admit to perpetrating crimes against Muslims, they maintain that their actions were motivated by retaliation. In Train to Pakistan, Singh focuses on the suffering endured by Hindus and Sikhs during the partition of India and Pakistan. On the other side, he only discusses in excruciating detail the atrocities and wrongdoings that Muslims have committed against Sikhs. Therefore, Train to Pakistan is essentially an accusation levelled against Muslims. Singh tries to demonstrate the purity of heart, expansive compassion, and selflessness exhibited by Hindus and Sikhs. Singh illustrates the killings that are taking place in Western Punjab and the perspective of a police sub-inspector. The sub-inspector is quite angry with the administration of Delhi because they

are trying to protect Muslims and Muslim refugees. Sundari, who was the daughter of his orderly, that the Hindu deputy commissioner recalls. Four days after her wedding, both of her arms were adorned with red lacquer bangles, and the henna that had been applied to her hands was still a vibrant vermilion colour. Her partner was taking her to Gujranwala, where he worked as a peon so that he could present her to the person who employed him. Sundri was subjected to group rape at the hands of Muslims (p.154). A similar account of the violence committed by Muslims against Sikhs is provided by Singh. He provides evidence that the Sikhs' train is detained at a stop for a period of four days. The Sikh children are desperate for water, but there is none accessible to them. Singh reveals that the man who is the father of the children gives his own urine to the children to drink. After that, his wife, and his children all commit suicide out of desperation. In *Ice Candy Man*, Sidhwa challenges the Pakistani ideology as well as the Pakistani position on Partition. Sidhwa contends that the celebrations and festivities marking the birth of the new country are small and fleeting, similar to the case with Lenny's birthday, which coincides with the foundation of Pakistan. Lenny's birthday and the birth of Pakistan both fall on the same day (p.141). The birthday party for Lenny is held using old and borrowed materials, and there is little enthusiasm; both the cardboard cake box and the cake itself are "dented" As a result of this, it is clear that she does not present a Pakistani viewpoint, despite the fact that numerous of her disclaimers state otherwise. She has her own independent point of view, which she consistently upholds. Because of her impartiality and objectivity in her portrayal of Jinnah, Sidhwa has been accused of presenting a Pakistani perspective on the Partition of India. This accusation stems from her portrayal of Jinnah. Even Jaswant Singh acknowledges Jinnah's role as a contributor to the peaceful coexistence of Hindus and Muslims and calls him a "nationalist Muslim".

In *Train to Pakistan*, Khushwant Singh does not go into detail on the actions and roles played by the British. In her novels *The Bride* and *Ice Candy Man*, Sidhwa investigates the problematic position that the British played during the Partition of India.

As a postcolonial novelist, Sidhwa accuses the British of sacrificing Jinnah's cause on the altar of their shifting allegiances in *The Bride*. Sidhwa writes this accusation in the same vein. She holds the rulers of the empire accountable for the fact that they did not devote adequate attention to things pertaining to the Partition. Sidhwa considers them responsible for the bloodshed and horrors that resulted in the blood of millions of people staining the dawn of freedom. The British are seen in Sidhwa's novel *The Bride* to be hasty and anxious to reach a conclusion. They do not live up to their responsibility to India, which they ruled and pillaged for two centuries. This demonstrates that Sidhwa paints a negative picture of the British empire and its people. Sidhwa places a lot of focus on the careless actions that the British took during the Partition of India and condemns them for the atrocities that they committed by omission. In the book "*Ice Candy Man*," Sidhwa is acutely aware of the criminal negligence and lack of seriousness on the part of the British Raj during the implementation and supervision of the Partition. Sidhwa is cognizant of this fact throughout the entire process. The seemingly arbitrary decision to give some towns to India has had far-reaching implications for the people of both India and Pakistan (p. 140). According to Sidhwa, the British government was on the side of the Hindus and the Congress party. She places a lot of emphasis on the fact that the British and India kept Pakistan from getting its just share of land and resources. She refers to Radcliffe's extremely controversial border grant. This constitutes a violation of the formula for an acceptable majority. In *Ice Candy Man*, Sidhwa makes the argument that the British are not neutral between the two main populations, as they should be, and instead go out of their way to aid and favour the Hindus. He believes this to be the case since the British go out of their way to help the Hindus. According to Sidhwa, the British are to blame for planting the seeds of hatred and violence that are sown before and during the partition of India. She uses the region of Kashmir as an illustration. It has been determined that their choice to hand up Kashmir to India was both irrational and unreasonable. The British did not consider the consequences of giving a Muslim state to the

Hindus, which resulted in multiple conflicts between India and Pakistan. There is no mention made in *Train to Pakistan* by Khushwant Singh of the problematic role played by the British or of their incapacity to maintain peace and neutrality amongst the many different communities that make up India and its people. In contrast to Sidhwa, he never challenges the imperialist mindset in any of his published works.

To highlight the appropriateness of the Partition, Sidhwa goes over its associated costs once again. This holds a great deal of importance and symbolism. She hopes that the topic of Partition would provide her audience with a fresh viewpoint. She paints a picture that will be remembered for many years to come, showing how the freedom of a nation came at a horrific cost to millions of people who were killed during the Partition of India. She shows the reader several different depictions of human suffering and pain throughout the book. Despite this, she does not take a stance on any side and holds Muslims as well as Hindus responsible for the slaughter that occurred as a result of the Partition. Sidhwa encourages the reader to come to their own judgement on Partition rather than openly rejecting it as Nahal did in *Azadi*. In his novel, "Ice Candy Man," Sidhwa depicts the biggest mass migration in the annals of human history as a result of the Partition of India. The fact that Lahore has lost its richness and diversity as a result of population exchange makes Sidhwa unhappy, and the emotional hole that this phenomenon has generated makes him feel much worse (p.175). In "Train to Pakistan," Singh depicts the migration that took place just before the partition of India and Pakistan. He places a strong focus on the agony and suffering endured by Hindus on their journey to India and by Muslims on their journey to Pakistan. Sidhwa covers a further aspect of the Partition in his novel *Ice Candy Man*, which is the resultant fires. She uses flames as a metaphor throughout. There is an equal amount of fuel provided by Hindus and Muslims for the fires of partition. The fires of the Partition destroy everything in their path, including the people, the structures, the history, the legacy, the relationships, the humanity, and the human values. She described the Partition as having a depth

and scale of human suffering that has never been seen before. Sidhwa is aware of the collective loss that was sustained by Hindus and Muslims as a result of the Partition. This loss manifested itself in the form of lives lost, homes lost, dreams lost, and most crucially, future opportunities lost. Sidhwa is highly deft in the way that she conveys her political viewpoint.

Sidhwa depicts the atrocities committed on trains during the Partition of India as the most horrible recollection of the event for Punjabis. The Muslim protagonist of *Ice Candy Man* is anticipating the arrival of relatives from Gurdaspur, but instead, he comes across mutilated bodies and bags containing the breasts of Muslim women who have had their breasts severed (p.149). Singh makes a reference in *Train to Pakistan* to the repeated massacre of Sikhs at the hands of Muslims, which led to chaos and kalyug at the time. He focuses on the way in which hundreds of Sikhs, who were killed by Muslims, were disposed of by burning using wood taken from the hamlet and kerosene oil. The cremation of Sikh remains is performed in full view of the community. Singh fosters an atmosphere in which Sikhs are treated cruelly by Muslims. Singh does not show pictures of Sikhs committing violent acts against Muslims or raping women; rather, he shows the audience image after image of Muslims committing violent acts against Sikhs. Singh argues in the book *Train to Pakistan* that ghost trains that came from Pakistan are laden with the bodies of deceased Sikhs and Hindus. Bulldozers are used to dispose of the dead of Sikh and Hindu immigrants. (p.126). Singh paints a picture of the Hindu deputy commissioner Hukum Chand as being profoundly worried about the safety of the Muslims when all of these killings are taking place. Singh frequently brings up the topic of rapes committed against Sikh and Hindu women in Western Punjab. He reminds his readers of how Muslims butchered the four sons of the last Sikh Guru Gobind Singh, despite the fact that the guru forbade Sikhs from touching Muslim women (p.130), and despite the fact that the guru himself was killed by a Muslim while he slept. By referring to the past, he is implying that Muslims were known for their cruelty in the past, whereas Sikhs were known for their grandeur and enormous

hearts. In the face of all of these challenges, Singh demonstrates that the Sikhs of Mano Majra carry themselves with the same honour and dignity that their former guru did. They have no desire to harm Muslims or interfere with their possessions in any way. This is a representation of the Indian philosophical perspective and viewpoint of the Partition. During the time of the Muslim flight from Mano Majra, Singh portrays that the Sikhs are in a state of mourning and great anguish. He provides more evidence to show that individual crimes against Muslims are exclusively committed by criminal organisations. The author illustrates that Sikhs and Hindus are concerned about the well-being of Muslims for whom they are responsible. Jugga makes the ultimate sacrifice in order to spare the lives of the Muslims and thwart the plan of the Sikh villains to massacre the Muslim refugees. While the deputy commissioner Hukum Chand was working on his strategy to ensure the safety of the Muslim refugees, he clearly recalled the Muslim atrocities that were committed against the Sikhs and finished the story with the most horrifying details. Khushwant Singh demonstrates the biases held by Hindus and Sikhs toward Muslims by using characters from the Muslim faith in his novel *Train to Pakistan*. The evidence presented by Singh reveals that each and every Muslim inhabitant of Mano Majra was a Sikh tenant. This further proves that the companion of the Hindu deputy commissioner is a Muslim prostitute, as the writer demonstrates. It is presented that the daughter of a Muslim village imam (priest) has a romantic engagement with a Sikh villain, while the Muslim imam is shown to belong to the lowest social position among the weavers. Chaman Nahal depicts the atrocities committed on Muslims by Hindus in his famous partition novel *Azadi* (p.327). In no scene does Nahal show Sikhs putting their lives in danger to protect Muslim refugees and immigrants.

The research is based on a comprehensive analysis of the two writers' different interpretations of partition. Both of these emphasise the peaceful coexistence that existed between Muslims, Hindus, and Sikhs prior to the Partition of India. They all agree with the ghostly scenes that occurred during the partition times.

Conclusion

The division of India into two separate dominions was a tumultuous event that caused the greatest migration of people in the annals of human history. This phenomenon is known as the "Great Migration." In those days, compassion and brotherhood were foreign concepts, and people became more interested in drinking each other's blood. Horrific crimes of murder, rape, and vandalism have been done, which bring disgrace upon the entirety of human civilization. The level of hatred that was disseminated during those times is deplorable, and it should not be forgotten. Riots between different religious groups continue to be a violent legacy of the Partition of India and Pakistan. A great number of influential literary authors from the Indian subcontinent have addressed the subject with a great degree of compassion and anguish. The atrocities of the partition of India and its subsequent effects have been shown in paintings by Khushwant Singh and Bapsi Sidhwa. If the issue had been handled with caution on both the macro (government) and the micro (citizenry) levels, then these kinds of mass deaths may have been prevented. Humans are differentiated from savages by their capacity for brotherhood and love for one another. There is a common thread that runs through all of the many works of writing that have been written on the topic of division. The partition is not only a historical event but also a saga of untold miseries and human sufferings that, when written down, invokes a sense of contempt towards political gamblers and fanatics who, in order to fulfil their political vendetta, made the general public as a sacrificial lamb. Through the use of the fictitious town Mano Majra, Khushwant Singh has attempted to explain the intolerance that existed at the time of the partition. In addition, the author explores in his book "*Train to Pakistan*" the everlasting love that may exist between a man and a woman, a love that is not restricted by factors such as religion, caste, or creed. He demonstrated in the book that man is born with a fundamentally decent nature, even if it is repressed, and that this goodness has the potential to emerge over the course of time. Lenny, a little girl, is the protagonist of Bapsi Sidhwa's work, and she is the one who experiences the horrific

events of division. It is awful to learn that a youngster of eight years old sees horrifying acts of sexual assault and kidnapping. Bapsi Sidhwa has tried to penetrate the vulnerable and pure nature of the child's psyche. Despite this, the visions of Lenny's friend's death and kidnapping have such an effect on her that she rips apart her own lifeless doll in an attempt to find some comfort. It is really upsetting to think that a kid, who holds within them the germs of human goodness and innocence, has had their function confused. Because of his fanaticism, Ice Candy Man goes from being a lover to being a hound. He kidnaps Ayah and compels her to work as a prostitute for him. The effects of love have been transformed into a deadly poison, which has the ability to turn rotten everyone. Fanaticism and intolerance are both raging out of control across the city of Lahore. It is important for man to realise that he is only a cog in the wheel of development that is the human race and that he has a certain function to play in this trip. The purpose of a man's life is not to engage in conflict with his own kind. The anguish and suffering that people endured during the time of the partition have had repercussions that continue to this day. Terrorism, rioting, and the hijacking of aeroplanes are all carried out in the name of religion on the Indian Subcontinent. No world religion condones or encourages the shedding of innocent blood. Different faiths are analogous to flowers of various colours, each of which contributes to the bouquet of life by making it more colourful and dynamic. People ought to respect opposing viewpoints because doing so helps illuminate a more comprehensive view of the truth. Tolerance is a virtue that is necessary for the organic development of any civilization, and it is essential. The greatest migration of people in the annals of human history turned out to be a terrible stain on the reputation of all of humankind as a whole. The reader has no choice but to hope that a catastrophe of this magnitude will never happen again. The incident with the divider demonstrates how quickly individuals may become fanatical and lose all sense of reason in a short span of time. If people keep killing one other, there will not be any distinction between humans and other primates. People need to have trust in the legal system and the rule of law.

"The act of the moral nature is lengthy, but it ultimately converges on justice." It is imperative that steps be taken to make the globe a more hospitable place to live.

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