



CHAMAN NAHAL'S AZADI : THE THEME OF PARTITION

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Abstract

Like Train to Pakistan, Chaman Nahal's Azadi likewise centers mostly around Partition – the components prompting Partition and its shocking repercussions. Azadi sensationalizes the dehumanization of life and the breakdown all things considered. The tale composed on an epic scale, offers a most far reaching record of Partition. Likewise, it is a Partition tale with a distinction, as Nahal worries through the hero Lala Kanshi Ram the need of human pardoning, laying due accentuation on "the attestation of life" to which he is "submitted" through his obvious authenticity gets disseminated by a substantial portion of sentimental love and sex. M.K. Naik's perception on Partition books when all is said in done and Azadi specifically is without a moment's delay pivotal and fascinating: Why must Hindu legends of Partition books fall, with dreary consistency, in adoration with Muslim young ladies alone? Furthermore, in portraying with personal detail the contact among Arun and Chandani, the Charwaoman's girl, the creator (Chaman Nahal) seems, by all accounts, to be going for murdering with one stone the two feathered creatures of sex-intrigue and social change. Another genuine imperfection is the stirring up of the perspective of the hero, Lala Kanshi Ram and that of Arun, which wrecks the solidarity of impression. In this article, an examination is made to comprehend, survey and legitimize the commitment of particularly the more youthful age writer like Chaman Nahal to Indian English fiction.

Azadi is a chronicled novel of Chaman Nahal on the theme of partition is the most prominent authentic occasion. Before causing exchange we need to note one significant thing that there is the fundamental distinction between the expert students of history the authentic writer. The expert student of history lights on succession of occasion, he attempts to discover its way of occurring. He likewise attempts to discover a defense for what occurred. He isn't worry with feelings and affections for the chronicled author. The expert history specialist lights on arrangement of occasion, he attempts to discover its way of occurring. He likewise attempts to discover a defense for what occurred. He isn't worry with feelings and sentiments. For the chronicled author human enduring of the development has more prominent significance. On the eve of segment catastrophe terrible human enduring is there. About human catastrophe of segment Chaman Nahal comments that there is the ethnic viciousness, ethnic put-down and ethnic requests. There is the move of death on the degree of the awfulness of human qualities. In Azadi the author Chaman Nahal is worried about indicating how the parcel of India in 1947 wrecked and existing congruity which had won for a considerable length of time. India is known

for its social blend. Multy-culturalism is entirely remarkable element of Indian culture. G.M. Khobragade expounds on multiculturalism in the accompanying words:

Prior to segment there was the social union in Indian culture. Specifically by the name there was the social amalgamation of the Hindu and the Muslim culture. The social combination made conceivable to act according to Indian standards and not according to the standards of possess faction. Before parcel séance an exceptionally extensive stretch the Hindu and the Muslims family dwell one next to the other in the tances of town's towns and urban areas. They had confided in one another. Blending with one another in distresses and satisfaction. This as well as the Hindu and the Muslim families. Never make locale premise of their day today choices, nor does Andy one as decisions bone-dry made based on monetary, expectinence, need or more all fellowship.

Chaman Nahal is an outstanding Indian author and short story essayist. He started his scholarly vocation as a short story essayist by contributing stories to the Illustrated Weekly of India in 1957. His accumulation, *The Weird Dance and Other Stories* was distributed in 1981. He composed eight books specifically *My True Faces* (1973), *Azadi* (1975), *Into Another Dawn* (1977), *The English Queens* (1979), *The Crown and the Loincloth* (1981), *Sun Rise in Fiji* (1988), *The Salt of Life* (1990), and *Triumph of the Tricolor* (1993). In his books,

Chamal Nahal depicts the way of life and social issues of India. *Azadi* (one of the books of Gandhi Quartet) holds a significant spot and it manages the historical backdrop of parcel. In 1977, Sahitya Academy Award was given to him for *Azadi*, and it set up him as a noteworthy essayist of Indian-English fiction. In *Azadi*, Chaman Nahal depicts the beginning of opportunity, the segment and its outcome. While finding out about the fierce killings, savage slaughters, brutal assaults, consuming and plundering of properties, one could feel stunned. It portrays the extraordinary and revolting occasion which has caused destruction in the lives of individuals and their enduring. After the segment, there is an enormous scale relocation of individuals from both the sides of the fringe among India and Pakistan. The tale is isolated into three sections, for example, "Respite," "Storm" and "Consequence." In "Respite," the creator depicts the quiet environment before the declaration of the parcel. In the subsequent part "Tempest," he displays the stunning story of the savage murdering of the Hindus, Muslims, and Sikhs after the segment. The third part

"Consequence," he depicts the death of Gandhi and how individuals have endured because of it. This investigation goes for an examination of Chaman Nahal's *Azadi* to draw out his treatment of the parcel of the nation, the troublesome legislative issues drilled by the government officials and the indefinable enduring of individuals
Key Words: Love, Azadi, Arun and Chandani.

KEYWORDS : way of life and social issues , Indian-English fiction.

INTRODUCTION:

Indian works in English which delineated the opportunity battle, sociopolitical discontent and Gandhian standards of peacefulness moved to the subject of holocaust of parcel, after the fulfillment of freedom in 1947. This terrible catastrophe of segment offered ascend to another corpus of writing. The blood-coagulating titanic occasion blended the

psyches of the Indian journalists and because of it, various books were composed. A large portion of the journalists saw this violent disaster that offered vent to their appearances as books. The deplorability of segment which brought about complete confusion and decimation furnished the scholars with rich wellspring of fortune for their pen. The parcel of India in 1947 was the most exceedingly awful gigantic occurrence that occurred following the accomplishment of opportunity. It came as a discourteous stun with its shocking outcomes which one had not thought, envisioned or envisioned. This chronicled occasion made a companion transformed into an adversary over night breaking every one of the boundaries of good relationship that was developed since ages. The recollections of frightfulness, pyro-crime, murders, assaults, lootings, frequented the brains of the general population giving a sentiment of stun, dread and frailty. A large number of individuals were removed and moved over the new outskirts to confront hardships and troubles. The books that manage the topic of parcel straightforwardly or in a roundabout way are Khushwant Singh's "Train to Pakistan" (1955), Balchandra Rajan's "The Dark Dancer" (1958), Attia Hosain's "Daylight on a Broken Column" (1961), Bonophul's "Among Dream and Reality" (1961), Padmini Sengupta's "Red Hibiscus" (1962), Manohar Malgonkar's "Far off Drum" (1961) and "A Bend in the Ganges" (1964), Chaman Nahal's "Azadi" (1975) and H.S. Gill's "Fiery remains and Petals" (1978). Among every one of these books, Khushwant Singh's "Train to Pakistan" and Chaman Nahal's "Azadi" delineate the subject of parcel legitimately. These books tell about the issues and the disturbance that ruined India due to segment.

The tale starts with the Viceroy's declaration of the segment of Indian subcontinent into two countries: India and Pakistan. Prior to the declaration of segment the Muslims, Hindus and Sikhs have lived agreeably yet after the declaration, Muslims praise the news. They feel that the making of Pakistan will present to them another life and they trust in incredible change in their life. The mutual viciousness breaks out both the sides of the outskirt. Hindus and Sikhs are focused in the Muslim overwhelmed Pakistan and similarly Muslims are assaulted in India. There is mass migration of individuals and they look for safe sanctuary to spare their lives. The hero, Lala Kanshi Ram is a discount grain shipper and lives in Sialkot, a Muslim commanded city. He is an impassioned supporter of Arya Samaj and he lives with his better half, Prabha Rani, their child, Arun and their little girl Madhu alongside different families in a lease loft, which has a place with Bibi Amarvati.

Indian author in English, Chaman Nahal has shockingly eight books. His books in sequential requests are "My True Faces" (1973), "Azadi" (1975), "Into Another Dawn"(1977), "The English Queens" (1979), "The Crown and the Loin Cloth" (1981), "Dawn in Fiji" (1988), "The Salt of Life" (1990) and "The Triumph of Tricolor" (1992). He has depicted Gandhiji in his Gandhi Quartet. Nahal's Gandhi Quartet includes four books, "The Crown and the Loin Cloth", "The Salt of Life", "The Triumph of the Tricolor" and "Azadi". This article manages the effect of segment on affection in Chaman Nahal's epic, "Azadi". "Azadi" is a perfect work of art of Nahal's inventive virtuoso. Nahal being a local of Sialkot had himself seen the detestations and holocaust made by public craze. The narrative of the novel covers the period from the declaration of the Cabinet Mission Plan on June 3, 1947 up to the period after the death of Mahatma Gandhi on January 30, 1948. This groundbreaking occasion of history concentrates its effect on couple of people and the group of Lala Kanshi Ram, a grain dealer. The nation's parcel

throttles down the adoration for youthful sweethearts like Arun and Nur and later on his affection with Chandni. The epic, "Azadi" by Chaman Nahal portrays both torment and delight during the fulfillment of opportunity of India in 1947. At the point when India was free from the grasp of the British principle, it was a period of triumph, an event of cheer and festivity, yet what trailed it was the most noticeably awful and dishonorable act that went into the pages of the history books to be perused with regret. Ambuj Sharma further says that the novel, Azadi is about the opportunity battle of India finishing into a story of hardship – a holocaust, massacre, mass pulverization, illegal conflagration, assault, slaughter and choppiness, gerrymandered by the British and the Muslim League.³ Though the activity in "Azadi" fixates on the political free for all at the season of segment of India into India and Pakistan, in actuality it tells about the effect of the most exceedingly awful disaster ever of India. "Azadi" portrays the pretended by Indian governmental issues in the lives of both the Hindus and the Muslims all in all and its effect on the lives of the darlings, as Arun and Nur and later on again the previous with Chandni.

The adoration among Arun and Nur is very transient and brief. The parcel of India goes about as a setting in the lives of both Arun and Nur because of which their adoration is destroyed. Much the same as the segment of the nation into two, there is a sort of division in their lives as well, that is, the partition of two hearts. Their affection is totally squashed and broken. The darlings are compelled to isolate from one another because of the overwhelming political disturbance because of which their future shows up excessively dreary to them. Arun, who lives in Sialkot with his folks, needs to leave the spot since it turns into a piece of Pakistan.

THEME OF 'AZADI':

Chaman Nahal's 'Azadi' is a noteworthy novel on the topic of the segment. The author reproduces the distinctive subtleties of the results of the segments with reference to a Hindu family as they voyage structure Sialkot in Pakistan to Delhi, the capital of India. The epic includes three sections The Lull, the Storm and the Aftermath. They speaks to individually the beginnings, the center and the finish of the extraordinary occasion of the segment.

On the individual plane, 'Azadi' is the tale of Lala Kanshi Ram and his family living in Sialkot and on the general plane, of the general population influenced by the segment. Lala Kanshi Ram, the hero, a discount grain dealer in Sialkot, has earned name, popularity and fortune by buckling down. His child Arun, an understudy and his cherished spouse, Prabha Rani makes his natural life calm glad. The initial four sections of this part, The Lull all around intently familiarize us with Lala Kanshi Ram who is a run of the mill Indian of the time and whose symbol is Mahatma Gandhi is a patriot Hindu living in the Muslim-greater part Sialkot. He cherishes his dad and ancestors lived. The British, as indicated by him must stop Indian and offer Azadi to the Indians.

Be that as it may, the political air in the nation is recently befuddled. The Punjabis are held under ceaseless pressure and the Muslims just as the Sikhs neglect to figure anything about the parcel. The narrow minded pioneers assume their insatiable job in all respects cleverly, just five men sitting and choosing the destiny of the millions. The Arya Samajist Lala would like to accomplish opportunity with a unified India

The Lala talks in Punjabi and writes in Urdu. For him Urdu isn't the language exclusively of Muslims, yet he knows about their mentality towards Hindus and Sikhs. He has a firm confidence in Gandhi and is certain that he will never consent to a division of the nation. In any case, he is profoundly stressed that everything will be demolished if Pakistan is made. It is with this dread he puts the fault for the parcel for the most part on Jinnah, Nehru, Baldev Singh, Rajaji and Kripalan. For him, it is Gandhi and Rajaji who are in charge of bringing Jinnah into light, who till 1944 was not a man of much significance. He knows about Jinnah's resolved nature and the expanding requests of the murderous Muslims. In the west Punjab, the Muslims began killings of the Hindus even preceding the declaration of the parcel.

CONCLUSION:

'Azadi' is past fault. Nahal's work will have its spot as one of the uncommon awful stories in Indian. It is one of only a handful couple of books to treat parts of the parcel. The segment changed the impire circumstance. Before the declaration of the parcel plan the life as delineated in the novel is smooth to the point that various networks drank water from a similar lake. Be that as it may, the segment harms their relationship. The epic.

Azadi' paints the effect of segment on individual life just as on open life and on the Indian culture. So 'Azadi' is just an extensive novel which genuinely maps the political brain science of dread of the two networks. The tale starts with the verifiable comment alluding to 3 June 1947. It was the day Lord Mountbatten had declared the division of the Indian subcontinent. It was a vital year in the political history of India. The declaration of the artition of Indian subcontinent has made pressure and nervousness among the general population of both the Hindu and Muslim people group against one another. That condition has been carefully delineated by our writer. The sufferings of Kashi Ram's family in novel is the best case of anindividual disaster which occurred by the making of the new Pakistan for the Muslim people group. This enduring is the sole topic of 'Azadi'.

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