

PREFACE

The theme of partition continues to dominate the field of creativity in different Indian Languages. English stands no exception to it. Some famous Indian writers have presented the theme of partition with minute detail in their fictional works. Bhisim Sahni, Khwaja Ahmad Abbas, Amrita Pritam, Sadat Hassan Manto, Manohar Malgaonkar, Amitav Ghosh, Khuswant Singh, Chaman Nahal are prominent among such writers. Khuswant Singh's *Train to Pakistan* is regarded as a classic dealing with the theme of partition with a broad humane perspective. Even after the passage of six decades after the tragic event of partition, the book remains an inexhaustible source of entertainment and inspiration for the millions of people. Bhisim Sahni's *Tamas* is considered to be the best fictional creature out of the saddest human suffering. Chaman Nahal's *Azadi* enjoys the status of the most effective document on the theme of Partition. It deals with the theme of partition with the view point of a man guided by the theory of dispassion to a great extent.

While carrying out my Post-Graduate study in English I got to go through Khuswant Singh's *Train to Pakistan*. I was greatly moved by the harrowing tales of human sufferings. The role of religion in the life of a nation as well as an individual raised a number of questions in my mind. I was stunned to know that the cult of love remains unaffected even amidst the dance of death and destruction. Surprisingly it appears to me the panacea of all ills dividing and degenerating man on some pretext or the other. In view of the binding and unifying force of love, the man-made religious institutions like the church, the temple, the mosque and the *Gurudwara* appear to me to be the institutions of disintegration and disruption because man begins to quarrel with another man in the name of religion represented by them. Khushwant Singh has attained unprecedented popularity and recognition as a partition novelist by his magnum opus *Train to Pakistan*. In this novel he has presented the theme of partition, less as a national tragedy but more as a human tragedy. The novel presents the brutal, realistic story of political hatred, and mass passions during the tragic days that preceded and followed the partition of India. This novel is remarkable for its realistic portrayal. It lively presents the difference which existed between the Sikhs and the Muslims. Objectively Khuswant Singh has brought out the politicians at large, belonging to the communities of Hindu and Muslims who were responsible for this great human tragedy.

Various writers of Partition Literature have tried to deal with the theme of partition from their own perspectives and have tried to showcase their own views by primarily concentrating on the themes like communalism, selfish political ambitions of a handful of politicians, role played by various conservative and orthodox religious agents in degrading the condition of people during partition and the inhuman treatment meted out to women. In the present study the attempt has been made to focus on the topics like Postcolonial Masculinity, Moral Paradox, Religious Intricacies and in the process has tried to add new dimensions in the field of Partition Literature.

Though a lot has been said and researched in *Train to Pakistan* regarding Partition, the present research is relevant as it intends to open new dimensions by handling the issue from an entirely new perspective i.e. Postcolonial Masculinity in the light of Moral Paradoxes Religious Intricacies in *Train to Pakistan*.

On the hypothesis that Partition Literature though it has remained a matter of great concern for Indian and Pakistani writers could not be studied to explore Postcolonial Masculinity, Moral Paradox, Religious Intricacies so far in *Train to Pakistan*. The present research is built upon the hypothesis that more than the communal, political, geospatial boundary what troubles most of the victims of Partition is Postcolonial Masculinity.

This research dissertation comprising five chapters focussing on Khuswant Singh's *Train to Pakistan* develops the aforesaid hypothesis subject to examination with the very introduction contained in the first chapter. The second chapter will highlight the notion of the Postcolonial Masculinity whereas the focus of the third chapter will be on Moral Paradox. The fourth chapter will deal with the issue of Religious Intricacies followed by the fifth chapter of Conclusion.