

Research Article

Partition The Dominant Entity In The Select Works Of Salman Rushdie And Saddat Hasan Manto

Tulika Anand^{1*}

Abstract

The Midnight's Children by Salman Rushdie and *Toba Tek Singh* by Saddat Hasan Manto serve as this paper's primary sources for its outline of the partition. Both works stick out as the most eloquent descriptions of the bizarre effects of partition that families throughout the affected areas had to endure. Better than most standard histories, these authors have caught the tensions of these historical events. When Saleem, a young Muslim, enters the newly formed Pakistan, he loses his memory, his connection to his past, and his connection to the history of Muslims in India; he is now relegated to a different chapter, a different country, and a distinct history. It would seem that Rushdie's enchanted settings are the most effective way to understand the realities of partition. Rushdie builds on a tradition of interpretation that goes beyond the biographies of real actors and delves into the fictions, the profound surreality, of partition, much like in Saadat Hasan Manto's famous Urdu short story, *Toba Tek Singh*, where the actions of the sane appear insane and the insane sane. The partition of India was traumatic and profoundly scarring; by stifling trade and other activities, it had a direct impact on the lives of ordinary people and the economy. Both India and Pakistan were divided 70 years ago, and the upheaval of that period continues to influence both nations even today.

Keywords: partition, tradition, surreality, bizarre, enchanted, affected, destruction etc.

The two most significant events in human history occurred in India in 1947, which was also the year of the British Raj. First India and the other two countries were founded on August 15, 1947, when the British Empire's slavery ended. On the one hand, Pakistan was born as an Islamic nation, and on the other, India was born as a Hindu nation. However, the division of India was a painful experience for both countries and a turning point in human history. Hindus and Sikhs moved from Pakistan to India and Muslims from India to Pakistan during the partition of India, and there was a significant influx of individuals from both countries during this time. The seeds of hate and hostility germinated among the fleeing people as a result of religious fanaticism, and a massacre that is difficult to describe resulted from robbery, theft, abduction, and a thirst for human blood. About 2 lakh individuals are thought to have died during India's partition. Since millions of people migrated from one country to another during that time. The partition of India proved to be a terrifying and horrific occurrence for both countries. When Hindu, Sikh, and Muslim migrants moved from Pakistan to India, crimes like robbery, theft, kidnapping, rape, and killings occurred. As a result of the killings, both nations' lands had turned red, and the Samjhauta Express train line was carrying plenty of dead bodies through each other's territory. 14 million Hindus, Muslims, and Sikhs are thought to have migrated between India and Pakistan during the division of India in 1947. Because of the riots and killings, they were forced to flee the country they were presently living in. However, this does not imply that members of all Muslim communities were ready to flee; some Muslims refused to claim India as their country of origin. The majority of Muslims resisted the exodus in 1951, contributing to the creation of 10% of India's population. Salman Rushdie, a British-American novelist who was born in India, is the first writer in this research have been taken into consideration. His writing frequently combines historical fiction and magic realism, and focuses on the interactions, conflicts, and migrations between Eastern

^{1*}Research Scholar, Jaipur National University, Jaipur, Email: Tulikaanand10@gmail.com

and Western cultures. His second book, *The Midnight's Children*, contains the best descriptions of the peculiar effects of the partition that families throughout the affected regions had to deal with. The legacy of Partition was expertly allegorized in *Midnight's Children* to produce a commentary on its actuality. Saleem, the protagonist of the story, is born at midnight on August 15, 1947 by accident, the day India gained independence. Rushdie's strongest accusation regarding the reason for the nation's ongoing political victimisation is the core premise of the novel, which conceptualises Saleem as India itself. Saleem experiences extreme pressure from the moment he is born, which is a metaphor for the relative comfort of British authority. His subsequent search for such meaning drives him to create a self-centred past in which he alone is held accountable for significant national history events. This could be read as Rushdie criticising India's perception of itself as the root of its failing. Rushdie suggests that there is hope in the new generation of Indians who, with the benefit of hindsight and caution, will be able to create a counter-myth of their nation. *Midnight's Children* repeatedly exposes the concept of nationalism and nation as myth. As long as careful evaluation of its fabricated nature is taken into account, nationalism's defensive power is acknowledged. However, the novel's conclusion shows a clear cynicism towards the prospect of a novel vision based on communal "imagination" that can materialise a free and tolerant human reality. In spite of the story's meticulous and extremely skilled construction, which constantly sheds new light on a variety of modern issues. Similar to Rushdie, Saddat Hasan Manto has emphasised the same concerns regarding the past of India's partition in *Toba Tek Singh*. *Toba Tek Singh* uses the inmates' insanity as a mirror for the insanity of the outside world when he describes the exchange of patients at a Lahore psychiatric hospital after partition. The primary figure in *Toba Tek Singh* is Bishan Singh, he once, said: "You are a Muslim God; therefore, you do not hear my prayers. If you were a Sikh God, you most certainly would have assisted me." This statement demonstrates his anguish and dismay over Indian Partition. The reader learns as the tale goes along that the asylum inmates are actually much wiser than the politicians who decide their fate. The main character, Bishan Singh, represents the displacement endured by the millions of refugees from the partition through his arduous fight for identity. There have been few efforts to combine Manto's life and work with his psychology and mental health, despite extensive studies of both subjects. *Toba Tek Singh*, offers an insightful lens through which to examine Manto in greater detail and explore the impact of mental illness on both his life and work and the Indian subcontinent more widely at the time of partition. This research paper seeks to shed an integrative light on aspects of Manto's work and mental illness as a result of the partition of India by examining Manto's personal experience with mental illness, themes in *Toba Tek Singh*, and their implications in particular historical context. *Toba Tek Singh*, written by Manto, was influenced by his own mental health issues, specifically alcoholism and perhaps melancholy. Even the decision to depict the madness of partition using a mental hospital was directly linked to his experience. Beyond this, however, *Toba Tek Singh* and the character of Bishan Singh serve as a symbolic commentary on the psychic trauma caused by the human displacement caused by partition, as well as perhaps the author's own displacement and ambiguity regarding identity. Around the time of partition, the particular subcontinental context had a significant impact on attitudes towards and care for the mentally ill. Importantly, Manto's writing on the subject of partition began a trend, and other authors soon followed. This might have assisted audiences in processing their psychic trauma to some extent. Although this analysis has concentrated on *Toba Tek Singh*, explicitly, there have been references to psychological distress and mental illness. This research primarily examines the damage caused by the division of India, undercutting the efforts of prominent Indian authors Saddat Hasan Manto and Salman Rushdie through their select works. Even though their works may be blatantly diametrically opposed to one another, there are some real parallels. The researcher looks at how she has focused on various psychological and contextual problems. These particular works are required to illustrate how the impacts of the partition are still felt today. Was it merely the division of two nations by a line with a barrier in the middle? It went far beyond that. In this case, researcher have referenced *Toba Tek Singh* by Saddat Hasan Manto and *Midnight's Children* by Salman Rushdie, both of which were successfully incorporated. Manto examines a fictitious situation in which newly created Pakistan and India must let the insane out of their asylums. Salman Rushdie also discussed how people engage with one another while debating

whether they are in Pakistan or India in *Midnight's Children*. All of these items profoundly capture the agitated mental state of people. In essence, both authors have illustrated the absurdity of conflict and the cold war, which has lasted for decades and will likely continue. Both India and Pakistan were divided 70 years ago, and the upheaval of that period continues to influence both nations. The partition literature presented by the mentioned two writers and many others provide us an opportunity to understand how common people during the time suffered and the traumatic consequences like Saleem Sinai and Bishan Singh. Among all the dreadful consequences of partition there are still certain things for consolation. The subcontinent was divided into two nations but fortunately the language and literature could not be partitioned. The Two-Nation Theory claimed Hindi to be the language of Hindu and Urdu of Muslims. The Hindus continued to live in Pakistan and Muslims who did not migrate from India, decided to keep both the languages alive in both the countries. As a result, the partition failed to destroy the languages of the people. Hence literature was not partitioned and can never be.

References

- Hasan, Khalid. 1984. "Saadat Hasan Manto: Not of Blessed Memory." *Annual of Urdu Studies* 4:85-95.
- Hashmi, Ali M. 2012. Manto: A Psychological Portrait. *Social Scientist* 40 (11/12): 5-15.
- Hashmi, Ali M. and Muhammad, A. Aftab. 2013. The Touch of Madness: Manto as a Psychiatric Case Study. *Pakistani Journal of Medical Sciences* 29 (5): 1094-1098.
- Ispahani, Mahnaz. 1988. "Saadat Hasan Manto." *Grand Street* 7 (4): 183-193.
- Rushdie, Salman. *Midnight's Children*. Great Britain: Jonathon Cape Ltd., 1981.