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**Chaman Nahal's Azadi is more centred on Human Values than Other
Implications: An Analysis**

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Abstract

This study all through an assessment of Azadi exhibits Chaman Nahal's significant information on Gandhian principles and the estimation of man's nobility, empathy and Love through his characters. At that point, Chaman takes more consideration to see the genuine scope of the events that along with their common physical and mental impacts on human existence. Moreover, it perfectly incorporates the incredible verifiable events clarified regarding its fullest relation to human implications and independence.

Keywords - Azadi, Empathy, Freedom, Love, dignity, human life, Gandhian thought, Partition

INTRODUCTION

Generally, it is comprehended that the Indian writers of the thirties and forties were especially affected by the lessons of Mahatma Gandhi, as he was the sole power behind the recently made renaissance of national consciousness. Revived by the much needed refresher from the west, they found in Gandhi a combination of the native tradition and western thoughts. Gandhian beliefs were blending the slumberous Indians and these writers attempted to picture the lethargic however consistent insurgency occurring in the Indian rural area. The greater part of these writers accordingly became ardent followers of Gandhian ideals. Bhabani Bhattacharya, Mulk Raj Anand and R.K. Narayan presented characters in their books in order to help us at any point to remember the actual stature of Gandhi. Then again, we have scholars like Raja Rao, Manohar Malgonkar and Raj Gill whose characters went against Gandhi and Gandhism. Malgonkar's A Bend in the Ganges showed Gandhi, the extraordinary adversary of partition and the incredible champion of Hindu Muslim solidarity, as liable for the partition and the viciousness in the wake of Indian Independence. In Raj Gills' The Rape, the saint, Dalipjit even considered shooting Gandhi, as he considered Gandhi liable for partition. What is interested to note is that while Khushwant Singh didn't offer even a quick comment of Gandhi or Gandhism in his novel, Chaman Nahal extended Gandhi as a living presence. Choudhri Barkat Ali, who carried on with the existence of a genuine Muslim and had confidence in the solidarity of all religions was a genuine Gandhian. Also, practically every one of the significant characters in the novel, with the conceivable special case of Bibi Amaravati, held Gandhi in high regard. The death of Gandhi was an impolite stun to Kanshi Ram's family and in-spite of the sufferings and misfortunes in her day to day existence, Prabha Rani was hesitant to make dinner in the wake of getting the information on Gandhi's



passing. These characters, in a way could recognise their situation with that of the goals of Gandhi, to whom the word “freedom” or “azadi” had a more prominent undertone than the word Independence from a colonial rule. To Gandhi, the word implied man’s independence from a wide range of subjugations.

Chaman Nahal, as a young was pulled in to Gandhian belief system. He turned into a constrained outcast resulting to the partition that subjected huge number of innocent people to hard wanton misery. He recollects how he and other youngsters used to go to the supplication gatherings of Gandhi, at Birla House in 1947. They would toss “angry questions” at him to which:

“He never gave an answer which was smoothing. And to which he never gave an answer without making us feel that our pain was his pain too” (Dhavan 125)

A cautious perusing of Azadi would uncover Nahal’s profundity of comprehension of Gandhian principles which empowered him to extend the estimation of human respect, empathy and love through his characters. As Goyal Bhagat notices:

“Nahal with the added advantage of a mellowing Of all bitterness and hatred with the healing passage of a quarter century, is able to invest his theme with a rare humanistic insight and objectivity” (P.126).

Azadi stresses the coherence of life in-spice of nerve racking encounters. In the expressions of R.K.Dhawan, “Chaman Nahal’s Azadi is an epoch making book which depicts not just the dread and tumult that went with, truth be told obscured, the attainment of freedom in 1947 however does likewise conceive man’s azadi or independence from brutality, from good, mental and profound illness” (P.126). It is to the credit that without precedent for the historical backdrop of India, he could ignite the fire of patriotism in the upset hearts of Indians. For a period, the various areas and strict gatherings failed to remember their characteristic doubt and narrow mindedness and cooperated for a shared objective viz-the freedom of India. Yet, that this kinship and friendship was distinctly at the fringe level was before long demonstrated by the occurrences at the wake of Independence. The possibility of a partition and the definite possibility of leaving one’s origin upset huge segments of Hindus and Muslims. Indeed, even the individuals who had so far avoided sustaining strict suppositions in their souls had to think on communal lines. This brought about unexpected common doubt and sick inclination. Indeed, even Gandhi, who battled to the last second to avoid a partition of the



country must be a quiet observer to the official procedure that delivered the division of the subcontinent on communal lines.

The country was partitioned hastily and without regard for the possible consequences. The community genocide that ensued in the aftermath of partition was shocking, as authorities were either incapable or unwilling to end the widespread slaughters, unlawful conflagrations, and plundering. Authorities charged with the responsibility of putting an end to public crazes regularly became hardliners, forcing numerous innocent men, women, and children to submit to communal hatred. Numerous historians have emphasised how foolish it was to separate the subcontinent based on religious divisions. Collins and Lapier observe the following about the circumstance:

However, no aspect of partition was more illogical Than the fact that even if Jinnah's Pakistan was fully realised, it would still deliver barely half of India's Moslems from the alleged inequities of Hindu majority rule, which justified the state in the first place. The remaining Moslems were so scattered throughout India that it was humanly impossible to separate them. Islands in a Hindu sea, they would be the first victims of a conflict between the two countries ... even after the amputation, India will still harbour almost 50 million Moslems" (P 109).

Gandhi, who pioneered the two-nation idea, needed to concede eventually due to the pressing element of circumstances. He defended the A.I.C.C.'s objective by stating that "sometimes, regardless of how distasteful they may be, certain choices must be made" (Menon 353). Azadi, which received Chaman Nahal the 1977 Sahitya Academy Award, is a novel that is unapologetically concerned with the division and its consequences. The epic makes a reasonable attempt to diagnose the sickness that precipitated the barbarous calamity, therefore holding the Hindu and Muslim pioneers accountable for the partition and the carnage that stunned the world. Chaman Nahal, who was born in Sialkot, was forced to flee to India during the partition. His personal predicament of "forced exile" tormented him throughout his formative years. In this way, he elucidates his rationale for producing Azadi:

"I have always rejected the two-nation theory; the Creation of Pakistan in no way solved the problem of the minorities. And till this day, I pine for the city in which I was born and raised. I see this as the typical yearning of all involuntary exiles. Hence, I wrote Azadi as a hymn to one's land of birth, rather than a



realistic novel of the partition” (P 40).

The tale centres on the fortunes of Lala Kanshi Ram, a Sialkot wholesale grain merchant. On June 3, 1947, Ruler Mount Batten's statement regarding the Indian subcontinent's liberation and division came as a thunderclap to Kanshi Ram's calm existence. Sialkot, a Muslim-dominated city, quickly became dangerous for the Hindu minority. Kanshi Ram is forced to flee the city with the assistance of other Hindu and Sikh families. As a result of the Muslims' inconsistent demonstrations of murdering, plundering, and pyro-crime, they explode into massive and coordinated viciousness. Kanshi Ram joins the foot guard along with his better half Prabha Rani and their lone child Arun. They encounter untold tragedies and challenges along the journey. They needed to keep an eye out for the passing and assault of countless loved ones. Finally, they arrive in Delhi, where, despite adversity, they settle down to begin a new life.

K.R. Srinivasa Iyengar observes:

“Nahal’s concentrates on Lala Kanshi Ram’s family, but the mind can and does, like a computer multiply the horror and the pity a million fold, and try to get at the measure of the total holocaust” (P 750).

For instance, Nahal notes that "the primary insurrection took place in Sialkot on the twenty-fourth of June." Numerous metropolitan communities in Punjab have been on fire for an extended period of time; there have been widespread deaths and lootings in Lahore, Gujrat, Gujranwala, Amritsar, Ambala, Jullundur, Rawalpindi, Multan, Ludhiana, and Sargodha.”¹²⁵ (Nahal, 1988). It has been proved previously that the declaration of independence was made on 3 June 1947, and that the entire Punjab catches fire barely 21 days later. The Lala's 'agreed activity' of causing havoc traces all the way back to the Mahabharata's deadly battle between the Kauravas and the Pandavas. Lala Kanshi Ram becomes troubled as a spectator to the unnerving occurrences and connects them to the Mahabharata's turbulent occurrences.

It is especially humiliating when Yudishthira loses everything, including his better half Draupadi, in Duryodhan's dice game. When Duryodhan, Dushashana, and Karna begin unclothing Draupadi in public, the sages and masters keep silent. At that point, Lord Krishna rescues Draupadi from humiliation after hearing her prayers. However, there was much bloodshed when the Pandavas replied to the Kauravas. Continuous horrific savagery serves as a warning to Kanshi Ram, since it connects him to a verifiable



terrible atrocity that occurred some time ago. Lala Kanshi Ram describes the epic battle he watched while evaluating his significant other as follows: "You are familiar with the Mahabharata, aren't you?" [...] The flaming darts that the Kauravas and Pandavas hurled at one another? [...] Indeed, the nuclear bomb is constructed in this manner. You throw a dart or a bomb at your foe, and he is engulfed in flames." (1988, p. 17)!

The population of bordering states, particularly the Punjab, tasted true partition – not as a topographical division of the fundamental land, but as a sharp blade piercing centuries-old links of harmony and custom between Hindus and Muslims. They had even come to celebrate the holidays and festivities of both religions, regardless of their own religious allegiances. Religious divisions appeared to be disappearing, with members of the two communities forging stable interpersonal relationships. Nahal emphasises Lalakanshi Ram's ancestral links to Choudri Barkat Ali. Chandhri Baskat Ali's devotion to his friend remains untouched by the passions of his fellow Muslims. His mentality is untainted by partisan intolerance. He realises that "God is extraordinary and Muhammed is his prophet. However, a similar God is the God of the Hindus also, and if they liked to venerate him in another structure, that was their business." (Azadi 96).

Choudhri Barkat Ali is a pillar of the punditry of religious fanaticism. He is the appropriate gentleman with the appropriate thoughts. Nahal portrays the tragedies that happened following the separation with commendable objectivity. He lays the blame completely on the shoulders of the combatant communities. While Hindus suffered in the West Punjab, Muslims suffered in the Eastern Punjab. Hindus felt exposed and destitute in the newly designated Muslim-only state. The pioneers were dubious and untrustworthy, and the official authorities looked to be antagonistic to individuals on all fronts. Kanshi Ram was astonished by the government's remarkable apathy in cruelty prevention.

"If unwilling, the government is a party to murder. If incapable, we Indians had no right to ask for freedom" (Azadi 124)

Other horrible events, such as the stormy days of Partition, Kanshi Ram's flashback to Lord Wavell's chaotic organisation, and the 1857 rebellion, made him extraordinarily "meek" (Nahal, 1988, p. 32) in order to retain a sense of security on his own. Kanshi Ram's significant other, Prabha Rani, described his pathetic state as



“And he appeared to be so frightened. Nothing had occurred in the house for a few days to disturb him; nor anything extraordinary in the store, all things considered. What at that point” (Nahal, 1988, p. 32)?

Similarly, Lala Kanshi Ram argues that Lord Wavell's efforts are in vain because he is incapable of preserving India's geographic unity. For example, the Shimla gathering in June 1945 was organised to persuade Muslims to abandon their desire for a free Muslim-majority part state, but it was also unsuccessful. Worse yet, the earlier British Viceroy failed to withdraw British authority from "the four Hindu-majority districts of Bombay, Madras, Orissa, and the Central Provinces [...] before March 1948." (Chawla, 2013, p. 219).

Lala Kanshi Ram's 'conceded action' links the violent days of the Partition to a Lord Archibald Wavell blunder (October 1943 – March 1947) and to the 1857 revolt. Kanshi Ram's memories transfers him ninety years back to a time when he had not yet been born and had learnt of the rebellion only via books, radios, and people.

The shared components of government were genuinely fueling the flames of widespread contempt. Choudhri Barkat Ali summarises their objectives as follows:

“Either the Congress Muslims were a fraud to Begin with, or they have changed sides. I’m afraid there is no organized body of Muslims denouncing what is happening in the city” (P 134). Arun’s romance with Nur, the daughter of Choudhri Barkat Ali is sheltered with the partition. Nur, with her unreasoning youth and love feels that Pakistan should not stand between the lovers. But Arun’s approach to the situation is realistic for he knows the fanatics and feels that the Hindus will be forced to leave Pakistan. Nur wants Arun to stay behind and embrace Islam. The partition of the country brings about a thorough change in the placid life of Lala Kanshi Ram. He is shocked to hear such terms “minority community” and, “refugee”.

He is begun to realize that he is an evacuee in his “own home”. This epic, almost certainly, depicts various episodes in which the exiles were the survivors of wild and dull savagery. It totally annihilated the climate of fellowship, concordance, trust, love and fortitude and supplanted it by disdain, disturb, murder, fire, assault and torching.



Nahal completely prevailing with regards to building up the genuine elements of the occasions that went with parcel, showing their physical just as mental effects on human existence. The spotlight is all the time on the deficiency of character brought about by this awful occasion as opposed to an unsalvageable material misfortune. He very brilliantly illustrates how a coming calamity scrutinises individuals' strong convictions and how agreements are formed to meet the revealed, essential desire to survive. Gangu Mal accepts Islam solely for the sake of retaining his land in the city. He prioritises financial comforts above family relationships. Nonetheless, faith is more important to Sardar Niranjjan Singh than his life. He is not willing to make religion a source of consolation. In response to the question of whether he should trim his hair to ensure his safe arrival in India, he declares:

“I will willingly give up my life, but I will not give up my Sikh dharma.” (262 Azadi)

Azadi shows an extraordinary authentic event in this manner, with its full human repercussions manifesting and felt through the lives of a few people. Lala Kanshi Ram eventually discovers a way to transcend narrow shared idea, and his brain is administered by pity, sympathy, and love. The hardships he encounters in Delhi cause him to reconsider his ethical commitments and regret Gandhi's death. K.S.Ramamurthy correctly observes:

“Kanshi Ram's individual's consciousness has in the end matured and developed into a national consciousness, rather a purely humanistic consciousness” (P 133).

To end, there is no refuting Nahal's meticulous depiction of the true parts of the partition's events, demonstrating their physical and psychological impacts on human existence. Chaman Nahal fits with the humanistic tradition begun by Anand in the 1930s and continued by Bhabani Bhattacharya and Kamala Markandaya in the 1950s and 1960s. Additionally, the scholar has examined a portion of the elements and consequences of trauma through the study of Chaman Nahal's Azadi, but there are more other aspects of trauma that can be addressed. Nahal's theory of fiction is virtually identical to Bhattacharya's, who believes in the social motivations of fiction. Nahal is a positive affirmationist in his outlook on life, one who “upholds the principles of life and demonstrates that life is worth living with optimism and courage in the face of adversity.”



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