



## THE STUDY OF THE PARTITION THEME OF 'A BEND IN THE GANGES'

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Article Received:02/10/2020

Article Accepted: 23/10/2020

Published online:29/10/2020

DOI: [10.33329/rjelal.8.4.45](https://doi.org/10.33329/rjelal.8.4.45)

### Abstract

Manohar Malgonkar has personal experience of partition which has been very clearly shown in his magnum opus *A Bend in the Ganges*. He superbly presented the bloody communal clashes which occurred in the country during the tragic partition of India. People suffered more during the partition than in war. The Hindus and the Muslims became fierce enemy. They became thirsty of one another's blood. There was no human value. The partition of India was the culmination of divide and rule policy of the English. The British planted distrust and disharmony among the two communities. India got the independence but it was very tragic and painful.

Key Words: Partition, communal discord, non-violence, tragedy, distrust

Manohar Malgonkar, in contrast to the others, regularly managed recorded topics. He has composed books, spine chillers, accounts, travelogues, books on history, a period play, and an enormous number of short stories. He has been blamed for focusing his consideration —more on the fascinating and sensational than on the advantageous parts of Indian life. The parts of Indian life he depicts in his significant books are Indo-British experience particularly in the military, the crumbling of royal India, the Freedom Movement, the Terrorist Movement, and the Sepoy Revolt-and life in the Assam Tea Gardens. In spite of the fact that these are the topics in his books, they are so just hastily. What he is predominantly worried about fast changing values in society. As N.S. Pradhan insightfully observed: "What he uncovered is the emergency in Indian life welcomed on by the unavoidable trends in the customary Indian culture. What he contends for is a true adherence to our customary qualities like trustworthiness, respectability, and a feeling of justice". Malgonkar

was a contemporary of authors, for example, Mulk Raj Anand, Khushwant Singh and Kamala Markandya. He was a productive author whose writing and hold of the English language was in the same class as any of his peers. There is no uncertainty that he was one of the remainders of an age that has living recollections of functions that changed our country's set of experiences and society in the most significant manner.

Malgonkar makes a clear image of that time and he draws out the unmistakable reality with opportunity. The partition of India demonstrated unpleasant sights. Brutality wore the pants and 300,000 individuals were butchered just as a hundred thousand ladies were assaulted and kidnapped. Some were even ruined. Twelve million individuals got destitute. Malgonkar makes a brilliant foundation of this situation in his novel. The subject of the novel is with respect to how this savagery influenced the lives of normal human people around then. Malgonkar makes three focal

characters which are splendidly portrayed. There is Gian a supporter of Gandhi, Devi Dayal and his sister Sundari. Sundari is portrayed as a merciless lady who holds nothing sacrosanct.

There was a discussion among the Indians whether they ought to follow the way of peacefulness lectured by Gandhi or to turn to savagery and psychological warfare. Manohar Malgonkar who was a Colonel in the military normally attests the legitimacy of military activity instead of peaceful Gandhian influence. G.S. Amur is correct when he says that it yields the truth of savagery however, demonstrates it to act naturally devouring and ruinous. It is this military vision that discovers articulation in the significant character of the novel, Debidayal doesn't favour of the quiet unsettling of Gandhian idea as he regards it to be pointless and unfruitful. He needs to communicate his enemy of pioneer reasoning through guilty pleasure in savage exercises. That is the motivation behind why he empowers the consuming of British pieces of clothing. He joins other heads of non-Gandhian standards like Shafi Usman and attempts to solidify their perspectives and exercises so as to topple the British and assist India with accomplishing political freedom.

On the off chance that the individual contention goes about as the reason for fracture among Debidayal and Gian Talwar and debilitates the counter pilgrim battle, the collective competition among Muslims and Hindus go about as a more prominent reason for crack in the equivalent. It is essential for basic information that the British Government, when constrained by unavoidable conditions to offer opportunity to India, needed to separate the Hindus and the Muslims from one another. Enlivened by the British support, the Muslims of India needed to be liberated from the Hindu control after the take-off of the British from the subcontinent. The Muslim dissent is, obviously, plainly spoken by Shafi Usman, who was some time ago an individual from the Hanuman Physical Culture Club and a co-contender with Debidayal against the outsider government, goes under the impact of Hafiz Khan and starts to float away from the Hindus. Hafiz Khan conditions him as follows:

"I am not a Leaguer only because the league does not believe in our methods. But there is no denying that Jinnah is a great man. He has pointed out the way. We must turn our back on the Hindus; otherwise we shall become their slaves!"

From that point on Shafi Usman starts to build up a dissenter theory and takes a gander at Hindu pioneers like Debidayal and others with doubt and scorn. For quite a while when the circumstance isn't suite him, he goes through his days in an Out of Bounds' home in an undercover condition. In that massage parlor oversaw by Akkaji, Shafi Usman has developed a fondness for pretty Muslim young lady, specifically, Mumtaz and goes through his evenings with her.

The Muslim rebellion has clearly exasperated Debidayal. His companion Basu installs in him the requirement for solidarity among Hindus and arrangement with the way of thinking of the Hindu Mahasabha. Debidayal is persuaded about the certainty of battling with the new foe emerged from inside India itself. He needs to deliver retribution upon Shafi Usman by grabbing his pet young lady Mumtaz from him. He, accordingly, figures out how to get her for Rs. 10,000 most startlingly and a lot to Shafi Usman's mortification. Shafi is such a great amount of infuriated by Debidayal's activity, that he tosses corrosive at Mumtaz's face to distort her for all time, however it falls upon Debidayal's hand. Later on, when Tekchand is going to leave with his family for Delhi, Shafi Usman takes his pack with him to assault them. In the following battle, he shoots Mrs. Tekchand and breaks from that point. Hence, Shafi Usman finds a fulfilment in battling for the Muslim reason.

Debidayal finds himself in disturbing situation. He buys Muslim young lady Mumtaz more out of retribution for Usman than out of genuine sexual fascination for her. Yet, when he gains from her that she has no place to go, his fundamental feeling of profound quality keeps him from abandoning her. Trapped in the loops of samsara, chooses to wed her. As India accomplishes freedom, a different province of Pakistan is likewise made at the same time. Therefore, the outcasts are traded

among India and Pakistan. Debidayal has appended himself to a Muslim young lady notwithstanding his scorn for Muslims on political grounds. He leaves for Pakistan in the pretence of a Muslim (With a pseudo name Karim) with Mumtaz, however finally tragically his Hinduness being found, he is pitilessly, executed by the distraught crowd of Muslims in the recently made Pakistan.

The significant part of *A Bend in the Ganges* is the partition of the two spirits—Hindu-Muslim or India-Pakistan was started and finished. The writer abides upon the eventual outcome of the segment in subtleties. He extends with cruel accuracy an image of the brutish abhorrence authorized on the Indo – Pakistan outskirts locale during the fear chased long periods of August 1947. The partition carried tragedies and setback to a large number of individuals on both the sides of the fringe. The writer has effectively demonstrated the situation of the displaced. They were the Muslims; the partners of the dislodged people on different sides were the Hindus and the Sikhs. The two sides were making for an outskirts that was at this point to be formally differentiated. Those individuals were, at that point stateless residents. They were dogged out from the place that is known for their introduction to the world as much by aggregate dread of racial slaughters.

Malgonkar has demonstrated how India needed to forfeit an enormous partition for procuring its independence from the British Government and how it needed to endure the torments of segment into two nations. The issue of shared scorn among Hindus and Muslims and of trading the evacuees between the two nations has been depicted by the writer in an exceptionally true manner. The introduction of two countries as an outcome of the take-off of the pioneer power as depicted in the novel is to be sure of extraordinary recorded significance. The individual characters like Debidayal, Shafi Usman and Gian Talwar become significant to the extent that they assume their individual functions in the epic dramatization of against pioneer battle. The tale shows how India accomplished what she needed, yet she needed to make an extraordinary penance for the accomplishment of an excellent accomplishment

over the adversaries. It may be supposed to be an epic story of Indian partition containing the lamentable loss of Pakistan from it.

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