CHAPTER – II

Khuswant Singh’s Train to Pakistan : Trauma of Partition

Train to Pakistan was written by Kushwant Singh in the year 1956 and received award of Grove Indian Fiction Prize. It was due to Train to Pakistan that Kushwant Singh was internationally acclaimed.

Train to Pakistan is a novel which narrates the tragic tale of the partition of India and Pakistan. It describes the events that took place after partition. This partition made millions of people from both the sides to leave their homes and more than half a million were killed.

Train to Pakistan is divided into 4 sections i.e. (1) Dacoity, (2) Kalyug, (3) Mano Majra, (4) Karma

Dacoity:

This section refers to the murder of Ramlal by a gang of Dacoits. In this section Khuswant Singh introduces all the major characters

Kalyug:

This refers to the Hindu concept of epic time i.e. The Kalyug comes at the end of the cycle when the old order is destroyed and foundation for a new one are laid. The routine of the village is disturbed by the partition. For generation the people of Mano Majra lived together
happily without any dispute and communal hatred but due to partition they were uprooted from their origin.

**Mano Majra**:

This section deals with the tragedy of the ‘ghost train’ who brought corpses which were buried and burnt by the authority. The Muslims were asked to evacuate the village and the Psychological Trauma. They underwent is described in detail.

**Karma**:

This is the last section of the novel. It deals with the natural tragedy and Human tragedy as well. The novel systematically writes about the pain, suffering of the communities who were in India and Pakistan.

The Partition of India was resulted in communal tension in India and Pakistan. Kushwant Singh describe the horrible killings and the brutal acts on the borders of both the countries after partition.

**Train to Pakistan**:

Train to Pakistan is a historical novel by Khuswant Singh was published in 1956 and it recounts the Partition of India in August 1947. Khuswant Singh himself was a witness of this historical event. It was
indeed one of the bloodiest upheavals of history that claimed innumerable innocent lives and loss of property. This tragic tale of the partition of India and Pak and the events that followed which will be remembered as one of the blackest chapter of human history. Examination of the varied group of people not only increases cultural and social understanding of that time and place, but also shows that the blame could not be placed on any one group; all were responsible.

_Muslims said the Hindus had planned and started the killing._

_According to the Hindus, the Muslims were to blame. The fact is, both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped._

Khushwant Singh had selected the title Mano Majra for the novel ‘Train to Pakistan’ as Mano Majra. A small village, which is close to the Indo-Pakistan border. Muslims, Sikhs and Hindus lived in this village happily for centuries with love, affection and brotherhood in peace. This beautiful and peaceful place all of sudden turns into bloodshed and violence generated by Partition. This was the just time that the people of this village faced communal riots. It was Mano Majra which was undisturbed, free from communal stress and tension. But with partition the harmonious atmosphere, the love and affection among communities was destroyed. In the beginning this village was not at all affected and
were unaware of the riots and killings in other parts of the country especially, the north part of the nation. The majority population of this village was Sikh and also has Hindus and Muslim as its inhabitants. Khuswant Singh has beautifully depicted the picture of the Tiny Village Mano Majra and its life style. He describes the routine of the village, and the summer of 1947. There was harmonious atmosphere in this village before the big riots of Partition. ‘Train to Pakistan’ presents the gruesome tragedy of the partition of the Indian sub-continent as a V.A. Shahane puts it:

*It is a grim story of individuals and communities caught in the vortex of the partition of undivided India into two states in 1947.*

The composite population of Sikhs and Muslims lived like brothers and sisters for centuries. The religious heads of both the communities were respected equally by both the communities and Muslims of this villages were ready to sacrifice everything for the sake of Sikhs and the situation was vice versa. It was only because of partition that these two communities started hating and killing each other.

We find that the novel begins with the description of the 1947 summer as follows:
The Summer of 1947 was not take other Indian Summers. Even the weather had a different feel in India that year. It was hotter than usual, and drier and dustier. And the summer was longer. No one could remember when the monsoon had been so late. For weeks, the sparse clouds cast only shadows. There was no rain. People began to say that God was punishing them for their sins.³

Mano Majra is a very sensitive place and minds of the villagers were unaffected until. The communal relation was disturbed by the arrival of the ghost train:

The arrival of the ghost train, filled with corpses at Mano Majra from Pakistan, ‘Created a commotion Sikhs and Muslims, who have lived together for centuries are engulfed in a fratricidal conflicts.’⁴

At the beginning a dacoity and murder takes place of a money lender Ramlal where he and his family members are tortured and beaten by the dacoits for want of money and other expensive jewellery in the whole episode that takes place at the money lenders house. The money lenders Ramlal is killed and is family is in deep shock and grief does not know that to do and on the other hand the villagers do not come to their rescue as everybody is afraid of the dacoits. So naturally the family of Ramlal is helpless.
The Great Historical Migration

Juggut Singh and Nooran are introduced to the reader. Juggut is a Sikh peasant (Farmer) and Nooran is a muslim and both of them have an affair. Nooran is the daughter of a Muslim Weaver who is blind and is the mullah of the mosque. Hukund Chand, the Deputy Commissioner of district arrives in this silent village Mano Majra. He is grieved at heart by the partition tragedy but does not pay heed to the killings and riots. On the contrary he busy enjoys in love-making with Haseena a Muslim girl who is a prostitute. On the other hand bloodshed creates violence. The partition was the result of the communal suspicious sown by the leaders. The Deputy Commissioner Hukum Chand took the details about the village and was informed that there was no trouble in the area. While the discussion goes on the Magistrate continues
“The Sikhs retaliated by attacking a Muslim Refugee train and sending it across the border with over a thousand corpses? They wrote on the engine ‘Gift to Pakistan!’”\(^5\)

The merciless killing of the Sikhs did not remain retaliated and the Sikhs also attacked the muslim, killed and loaded thousands of corpses on the train and send it to Pakistan as a ‘gift’. This inhuman act of massacre according to the sub-inspector was

“\textit{They say that is the only way to stop killings on the other side. Man for man, women for woman, child for child. But we Hindus are not like that. We cannot really play this stabbing game. When it comes to an open fight, we can be a match for any people. I believe our RSS boys beat up muslim gangs in all the cities. The Sikhs are not doing their share. They have lost their manliness. They just talk big. Here we are on the border with Muslims living in Sikh villages as if nothing had happened. Every morning and evening the muezzin calls for prayers in the heart of a village like Mano Majra. You ask the Sikhs why they allow it and they answer that the Muslims are their brothers. I am sure they are getting money from them.}”\(^6\)

The discussion between the Magistrate and the Sub-Inspector highlights the bestial bloodshed that took place across as a consequence of partition.
“Sometimes, Sir, one cannot restrain oneself. What do the Gandhi – caps in Delhi know about the Punjab? What is happening on the other side in Pakistan does not matter to them. They have not lost their homes and belongings; they haven’t had their mothers, wives, sisters and daughters raped and murdered in the streets. Did your honour hear what the Muslim mobs did to Hindu and Sikh refugees in the market places at Sheikhupura and Gujranwada? Pakistan police and the army took part in the killings. Nota soul was alive. Women killed their own children and jumped into wells that filled to the brim with corpses.”

According to the Sub-Inspector the leaders in Delhi did not came or were ignorant about the brutal act in Pakistan because the leaders in Delhi were not the suffers they did not loose anything neither their lives nor homes nor were their wife’s and daughters raped and killed. Most of the women killed their children and committed suicide by plunging into the wells.

This episode shows the human created brutality where no values were left and humanitarian was at stake.

While collecting the details of the riots Sikhs and the Muslims the Magistrate insists on maintaining law and order. He also wanted that the Muslims should go away peacefully because according to Magistrate
nobody really benefits by bloodshed and there should be no killing or loot like that in Pakistan and also on this side he wanted peaceful evacuation.

While the discussion goes on the Magistrate further enquires about the situation in Mano Majra and gathers information that the villagers most probably are not aware of partition and also that the British have left. Mano Majra was the most important villages on the border in the course of discussion. Jugga is introduced to Magistrate as the bad character in the village and all information is given by the Sub-Inspector to the Deputy Commissioner.

“I am sure no one in Mano Majra even knows that the British have left and the country is divided into Pakistan and Hindustan. Some of them know about Gandhi but I doubt if anyone has even heard of Jinnah.”

The peace in the village reflected that this village on the boarder was unaware of the Partition and also about Britishers of having left Indian.

The life in this village depended on the trains. Each and every train came to this village made impact on the people of Mano Majra.

A stranger had arrived in the village named Iqbal Singh who seemed to be educated and well aware of partition and the situation of
India and Pak. He explains to them the meaning of freedom and also discusses about the congress govt., the princess, the landlords and he also makes them aware of the changing situation in the country but very soon next morning Iqbal was arrested in the Gurudware by the police. Simultaneously Jugga was also arrested by the Police from his house. In the Police Station the Police Sub Inspector tried to collect information about the dacoits and how was Jugga involved with them but the two Jugga and Iqbal were hard nuts to crack.

In September 1st Week the Train in Mano Majra arrived late and was not punctual as before. This unusual time table of the train disturbed the life style of this village and everybody has unable to understand what was happening. The arrival and the delay in the trains changed the life of the village. It was also observed that a Unit of Sikh soldiers had arrived and put their tents near the railway station. Armed soldiers began to patrol the platform and the villagers were kept away from the station. It was observed that trains coming from Delhi stopped and changed their drivers and guards before moving on to Pakistan. This had become the common scene but one morning suddenly a train from Pakistan halted at Mano Majra railway station.

There was something uneasy about it. After an hour later the Sub-Inspector with about fifty armed policeman turned up at the station and
the Deputy Commissioner Hukum Chand also arrived on the railway station. The arrival of the ghost train during day hour disturbed everything in the village. Meet Singh, Imam Baksh and villagers started discussion and there was Gossip in the village. After sometime a policeman arrives at the Gurudwara asking for the Lambardar of the village. When Banta Singh the Lambardar of the village comes forward he is told some secret by the policemen and on receiving the information he orders the villagers to get all the wood they have in their house and also all the kerosene oil.

All the villagers go and bring the kerosene and wood. This collection of wood and kerosene was a suspense for the villagers and so the whole day they were on the rooftop and forgot to milk or even give fodder to their animals, the women in Mano Majra did not cook food for their children as they were anxious to know what was happening on the railway station. Suddenly the villagers could see some fumes of copper, russet and orange and the station become a black well. Slowly it was learnt from the smell of the burning kerosene, then of wood and then smell of searing flesh. The entire village was shocked and went in deep silence, they never asked what it was or what the odour was because they knew what it was and that the train had come from Pakistan. Hukum Chand was out since morning and what he saw was dead bodies of men,
women and children. This scene of so many dead bodies had produced
cold numbness and all his emotions were dead. This stress was not
physical. Since it was rainy season the whole night it rained. Early next
morning the Sub-Inspector visits Hukum Chand and reports.

“I went by this morning when the rain had just started. There
wasn’t very much left – first a big heap of ashes and bones. There are
many skulls lying about. I do not know what we can do about them. I
have sent word to the lambardar that no one is allowed near the bridge
or the railway station.”

While the Sub Inspector reports, he informs about the corpses that
were burnt last evening. The ghost train created unrest amongst the
Muslim of the village and now they were worried and looked at each
other as their enemies who were their friends and well wishes with horror
and suspicious. The Muslim realised that atrocities were done to their
community and they were in danger in India. They were having a feeling
of insecurity and were afraid of their future.

The Head Constable unlocked the handcuffs of the prisoners in
front of the villagers and it was followed by a hot discussion which
divided Mano Majra into two halves. During the course of discussion it is
known that there were communal riots between the Sikhs and the
Muslims. The Sikh women to protect themselves from Muslim jumped
into the wells and some of them also burned themselves and happily preferred doing so instead of falling in the hands of Muslims.

It was also found that those who did not commit suicide were paraded naked in the streets, raped in public and then murdered. Sikhs and Hindus left their homes, property and everything in Pakistan and took shelter in Mano Majra. All the Muslims of the neighbouring villagers were evacuated and taken to nearby refugee camps. Imam Baksh meets the Sikhs in these villages regarding their decision to allow them to stay in Mano Majra.

“You have heard what is being said! All the neighbouring villages have been evacuated. Only we are left. If you want us to go too, we will go.”

Imam Baksh very humbly puts forth before the villagers and expects an answer from them regarding the muslims of Mano Majra and their stay in this village. He also informs that all the neighbouring villages were muslims stayed were evacuated only they were left, he further continues that if the Sikhs in Mano Majre do not want them to stay, then the Muslims will also leave. One of the youngers men from the village spoke.
“It is like this, uncle Imam Baksh. As long as we are here nobody with dare to touch you. We die first and then you can look after yourselves.”

This show love and affection among the two communities before partition. There was communal harmony between these communities. The Sikh assured the Muslims in Mano Majre their security from others and were ready to protect them and also die for them in difficult times. This shows how they lived together happily for years and for generations together. They respected loved and cared for each other irrespective of their religions. When Imam Baksh hears his fellow villagers words of concern and affection he is almost in tears.

“What have we to do with Pakistan? We were born here. So were our ancestors. We have lived amongst you as brothers.”

Imam Baksh wipes his tears and question of about how are they related to Pakistan. They i.e. the Muslims were born, brought up in this place. Their great grandfathers also stayed here with the other communities in great harmony and people of all these communities lived together happily for generations. Together without any complains with great love understanding and affection.
But what the village was going through was hard times, mobs attacked in thousands with guns and spears.

“It is very hard for me to say, but racing the sort of time we live in, I would advise you to go to the refugee camp while this trouble is on. You lock your houses with your belongings. We will look after your cattle till you come back.”

The Sikhs who were concerned about Muslims and showed love care and affection all of sudden due to their concern asked the Muslim to go to the refugee camp, so that, they would be protected from the mob. They were also advised to lock their houses and were given an assurance that they would look after their cattle till they come back. They were unaware that these refugees were sent to Pakistan. The villages were ready to take care of the property, their belongings and also the cattle but they also had a strong hope that one day when even thing is settled, the Muslims will come back to their own village Mano Majre Imam Baksh realized that the villagers had shown their concern for the Muslim and also had no objection, if they plan to stay back and also were given an assurance by the villagers regarding security and protection to their lives. But he knew that the villagers sincerely wanted them to come back so then Imam Baksh took a decision:
“All right, ‘he said solemnly’, if we have to go, we battles pack up our bedding and belongings. It will take us more than one night to clear out of homes it has taken our fathers and grandfathers hundreds of years to make.”

The Muslim had to leave the village immediately with their belongings and that too in a short span. They had to leave what their foregathers and grandparents had built with hard work and which take generations or say hundred years. It was really painful to do so but they had no option, then leaving everything that was earned by their Grandparents and parents. They were uprooted from their original place.

The Muslims and the Sikh embraced each other cried loudly fell into each others arms and wept like children on their separation. People who were friends close to each other had to separate because of partition. Now the Muslims were ready to leave and so Imam Baksh went to his house to tell his daughter Nooran that they have to leave next morning may be to Pakistan. Nooran never wanted to go to Pakistan because her love Jugga was in the village and she never understood why she has to leave this village.

Imam Baksh went round all the Muslim houses to inform them that all the Muslims had to leave this village next morning with all their
belongings, cattles, jewellery etc. Nooran in the rain went out to see Jugga and what she saw as very painful:

“The whole village was awake. In most houses she could see the dim flickers of oil lamp. Some were packing; others were helping them to pack. Most just talked with their friends. The women set on the floors hugging each other and crying. It was as if in every home there had been a death.”

When Nooran goes out in rain she observes that all the people in the village are awake and in almost all houses she could she dim oil lamps and the villagers packing and the others were helping them to pack. Some of them we busy talking to their friends and women sitting on the floors were hugging each other and crying due to separation. The entire village was disturbed and it was like every home was in sorrow as if somebody in the family had died this was the scene in every home. The friends, neighbours, childhood friends. The one with whom they played with as children, their young ones all were in sorrow because neither the Sikhs wanted them to go nor the muslims wanted to leave it was the decision of the political leaders that made partition for their benefit. Nooran meets Jugga’s mother who is not at all happy by her appearance and blames Nooran for putting her son behind the bars but before leaving Nooran tells Jugga’s mother:
“Beybey, I have Jugga’s child inside me. If I go to Pakistan they will kill it when they know it has a Sikh father.”

Nooran and Jugga had an affair and this was known by the whole village. Nooran a Muslim and Jugga a Sikh peasant. When Jugga was in jail Nooran had to leave Mano Majre but she visits his mother and informs that she bears Jaggas child inside her and if she goes to Pakistan the child may be killed if they learn that the child’s father is a Sikh. This was inhuman, a small child who is yet to come in the world has a treat to be killed in communal hatred. Nooran returns home and finds that her father Imam Baksh is trying to search for gunny bags and trunks she tells him that she will go the rest and that he could go to sleep. After her cooking she does her packing.

Next morning dozen of trucks arrived the village along with muslim and sikh soldiers who were armed with sten gun.

The Muslim soldiers called for all the Muslim to come out who were going to Pakistan and slowly the Muslim began to come out of their homes along with all their belongings and the rest of the Mano Majra came out to see them off. Most of them brought with them huge luggage which made the Muslim Officer irrate and he warned them to carry only the necessary things. The lambardar was shocked along with all the villagers when they were told that the convey was going to Pakistan no
one in the village was ready to look after property of the Muslims as it was not a matter of a day or two everything was distributed, confusing and left to fate.

The Officer asked the villagers to look at the property and houses of the Muslims who were taken to Pakistan but the villagers were not ready as they thought property poisons one’s mind and they lived all these years together as brothers and now they cannot put on civil eye on this houses and property. But the soldiers insisted that they can carry only necessary belongings and no cattle they will be taken care by and Mano Marja Sikhs and Muslims looked on helplessly and the convey left and all the villagers went back to their home with heavy heart. To their surprise Mallis a dacoit who was brought and released before the villagers was made the custodian of the Muslim property’s by authority. The one who looted the village was given the duty to look after the houses and cattle.

The next day after the Muslim left for Pakistan it was learnt that the river Sutlej was rising due to the rain and this was a terrifying sight. The whole villagers had forgotten about their muslim friends who left for Pakistan a day before and they also forgot the misdeeds of Malli. The Villagers never know the Sutlej to rise so high in so short a time.

The Lambardar and other three men went close to see what was happening as they could hear some sounds as if somebody was in need of
help. After inspecting they found a train came to an halt at Mano Majra station. It was from Pakistan.

Next morning the villagers could see clearly that the water of the river has risen and the most horrible thing what the villagers saw was the died bodies of animals, like bullocks, horses. There were also died bodies of men, women and small children. The sky was full of kites and vultures. The Lambardar and the other three men decided to move towards the bridge to find some corpses near the bank but they stood and stared and one of them.

"Lambardara, they were not drowned. They were murdered."17

The scene which the village saw made them sure that somewhere people were massacred and this was not nature's tragedy and it was created human tragedy. Dead bodies of young and old, men and women, some without limbs, some had their bellies torn open, many womens breast were slashed and the skin was full of kites and vulture. The villagers had never seen anything, any time worst than this each and every incidence in Mano Majra one after the other shocked the villagers. Now a train had entered Mano Majra and its face was eastwards which meant the train must have come from Pakistan. The villagers could easily guess what the train carried the dead bodies and the soldiers would again go to the village to ask for oil and wood but this time the authorities
brought the bulldozer which began digging and the dead bodies from the train were brought on stretchers to bury them this work went on for the whole day till sunset. After the work was done again the removed soil was put back to level with the ground. The authorities left two soldiers to guard the grave.

Same evening the entire village turned up for the evening prayers at the gurudwara. A stranger along with a few men enters the gurudwara and speaks to all the villagers in Gurudwara. He tells them how the Sikhs had to face the communal hatred in Pakistan, the way they were killed and he provoked them to participate in conspiracy against the Muslims. He very skillfully convinced the Sikhs of Mano Majra to attack the train going to Pakistan. He never wanted the Muslims to reach Pakistan alive they should be killed in Mano Majra. He also narrated that the Sikhs in Pakistan were innocent but were killed by Muslim. Meet Singh was against this conspiracy, he never wanted to be a part of this. The stranger went on talking about his plan and attack on the train he continues:

“Tomorrow a train load of Muslims is to cross the bridge to Pakistan. If you are men, this train should carry as many people dead to the other side as you have received.”
This stranger urged his fellow men that a large number of Muslims must be killed and the train should carry large number of dead bodies. The way Mano Majra received the dead bodies of the Sikhs.

While all the conspiracy was planed Meet Singh without looking up said,

“The Train will have Mano Majra Muslims on it.”

Meet Singh Putforth his thought that the train that they are doing to attack the next day will have Muslims of Mano Majra with whom they lived for generation together like brothers and sisters, as one family, they shared all joy, happiness and sorrow with them how could they kill them? But ignoring what Meet Singh said the stranger continued to plan his ideas as he wanted to execute it perfectly.

“The Plan is this, Tomorrow after sunset, when it is dark, we will stretch a rope across the first span of the bridge. It will be a foot above the height of the funnel of the engine. When the train passes under it, it will sweep off all the people sitting on the roof of the train. That will account for at least four to five hundred.”

This was the full proof plan of the stranger who came along with him were a few villagers also were with him Malli and his gang to see that the Muslim do not go to Pakistan and the train should not go with
people in it alive but the train should carry dead bodies in hundreds and thousands as the Pakistan sent loaded corpses of Sikh in train in large number. But the lambardar along with two villagers went to the police station to report the conspiracy. According to Hukum Chand the people had gone mad to kill each other but he insisted on to keep the messages so that it would show they did their duty well. Hukum chand and the Sub-Inspector showed their concern over the whole incident. They were worried about the Sikhs and the muslims both. They were also worried about their property and at large about their lifes. They have false hope

“It will not last forever. You are how things change within a week they will be drinking water out of the same pitcher.”

The Sub-Inspector informs Hukum Chand that the train carrying people this village will be going next day and he also inform of the conspiracy. Hukum Chand is tensed and does not know how to react. Suddenly he remembers the two who were arrested i.e.Jugga and Iqbal. He orders the Sub-Inspector to release them and to let them go to the village in a tonga peaceful and accordingly they leave the Police Station in full security, before going they are informed that Mano Majra is not the same village and all the muslims of the village have gone from Mano Majra and that they were taken to refugee camp and the same night to Pakistan. They would go by train to Pakistan. Jugga was shocked because
he was concerned about Nooran his beloved who was a Muslim and her father who was a very respected person of the village. But unfortunately things had changed. Iqbal got down at the Gurudwara were he meets Meet Singh who is religious and also has concern for Iqbal. Before being arrested by the police Iqbal stayed in the Gurudwara and he was also given a room by Meet Singh now when he came back he was given the same room where he had detailed discussion of what happened and about the conspiracy of the others regarding the train that was taking the muslim villagers to Pakistan. Iqbal went in deep thought of all religious, all good and bad, he thought of ethics, literature, culture, faith, philosophy, music, Indian painting. He also thought of the consciousness and while thinking he kept on consuming whisky and finally goes to sleep.

Jugga comes to the Gurudwara for prayer and insists that Meet Singh atleast reads few lines of the Granth Sahib and afterwards left the Gurudwara.

Hukum Chand’s orderly had a daughter Sundari who had to face hard time with destiny on the road to Gujranwala. This young girl was married just four days. She had not even seen her husband Mansa Ram and their friends and relative did not given any privacy to the newly married couple. They both were going by bus to Gujranwala where he
was a peon and had a small house. She was busy in her thoughts of friends who teased her and warned her not to remove the bangle which would be broken when Mansa Ram make love to her. Suddenly, the bus stopped and hundreds surrounded the bus and the atrocities were done. Mansa Ram was killed and Sundari was tortured by making love by others one by one and played with her honour. This act was an act of brutality.

Hukum Chand had recruited Sunder Singh in the army. He was a brave Sikh who had one medals in various battles. After retirement the Govt. had given him a piece of land in Sindh. While he was travelling with his wife and three children the train was full of passengers and the train had no food and water. The train was held up at a station for four days surprisingly no one was allowed to get off. Sunder Singh's children cried for food and water. Very surprisingly Sunder Singh gave them his urine to drink when urine was over and all dried up he had no option so he removed his revolver and shot them all. He also wanted to kill himself but then the train moved on there was no point in killing himself. Sundar heaved out the dead bodies of his wife and children and came alone to India.

Hukum Chand remembers the girl who was with him in the guest house and he repents for having let her go to Chundunnugger Nagar. He
was so disturbed because the girl was in the train had she being in the
guest house he would not bother about rest of the world. Hukum Chand
cried for the girl and prayers for her. He really loves her.

As per the plan the stranger and other men spread along the railway
line. A thick rope was tied horizontally above the railway line and it was
twenty feet above the track. All of them were ready and were waiting for
the arrival of the train, they talked amongst themselves sometimes loudly
and sometimes whispered All the eyes on the track waiting for the train to
come and see the accident and how these Muslims were killed into
pieces.

Suddenly a man was spotted on the top of the steel span were the
rope was tied. Nobody would see him or recognize him everybody
thought he was checking or testing the knot. The man stretched himself
on the rope.

He seemed be a big man in size. The train came closer and closer
and from the railway engine till the tail of the train. People were sitting
on the roof. This big man who was holding the rope was warned by the
leader that he may die but this man was not in a position to listen to
anybody. With the help of the Kirpan he began to slash at the rope. After
a number of warnings it seemed that he would not leave the rope so the
leader fired to his shoulder. There were many efforts to kill the big man
who was holding the rope in this process of firing and cutting of the rope. Only a thin tough strand remained. After great efforts the rope had been cut on shreds. During his struggle the engine was almost on him. He was fired, he finally shivered and collapsed were as the rope snapped in the center as he fell. Finally the train went over him and went on to Pakistan.

Jugga a Sikh saves the lives of thousands of Muslim on the train that went to Pakistan. The release of Jugga and Iqbal was a matter of strategy of the Deputy Commissioner and the Sub-Inspector only to let the train go to Pakistan safely which did go. The purpose of Jugga is served as Noora is safe and the purpose of Hukum Chand is also served as Haseena his beloved is also on the same train. Naturally Juggas love and Haseena both are safe. Jugga becomes the hero at the end.

Concern for Noonar equally be also saves the villagers i.e. the Muslim of Mano Majra to migrate safely to Pakistan.

A Sikh Youth saves the lives of Muslim when rest of the Sikhs were killings, the muslim Jugga set an example of communal love and affection. In ‘Train to Pakistan’ we see that politics and religious conflicts have divided human beings who lived together for generation but it was love that save and thought the human being the lesson of unity affection for each other irrespective of any caste and country.
References:


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18. Ibid. p.159.
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