The novelist of Ice Candy Man, Bapsi Sidhwa was born in Karachi in 1939 and brought up and educated in Lahore. She is a Pakistani Parsee women novelist of the twentieth century. She is a woman author of great renown in Pakistan and in the Asia. She has written multiple famous novels such as The Bride, the Crow Eaters, Ice Candy May and an American Brat. In her four published novels she has focused her attention on the theme of the Partition crisis, expatriate experience, the Parsee milieu, politics, marriage, the problems of Asian women, pattern of migration and the complexities of language… etc. As per the opinion of The New York Times observations she has emerged as Pakistan’s finest English language novelist of the twentieth century. She took an active participation in the social work; she was an active socialist among Asian women. She represented Pakistan at Asian Women’s Congress held in 1975. She spent most of the time in her life in Pakistan and America. She segregates her time between two nations i.e. Pakistan where she was born and brought up and the United States where she taught. Bapsi Sidhwa has received a number of prestigious awards like ‘Lila Wallace-Reader’s Digest Writer’s Award’ in 1993, ‘The LiBraturepresis Award’ from Germany, and ‘Sitara-e-Imtiaz’ from Pakistan. The grand Urdu poet from Pakistani background Faiz Ahmed Faiz has praised Bapsi Sidhwa for her sense of humor, racy style and perceptive observations of human conduct. He even compared her to the great novelist V. S. Naipaul and R. K. Narayan.

Throughout her childhood years, Bapsi Sidhwa was suffered from a deadly ailment of Polio and she was instructed at home by an Anglo-Indian lady teacher. She has put autobiographical elements of her life in the Ice Candy Man through the charater of Lenny. She confessed that her inventiveness could come out from her lonely moments. She was influenced by script styles and the philosophies of great novelists like Charles Dickens, V. S. Naipaul and Leo Tolstoy. She believes that though a writer can not change the culture in society yet he can present the facts in a realistic manner.

The present novel Ice Candy Man is the third novel of Bapsi Sidhwa. The present novel has a theme of politics and she has presented the political and anarrative thread of her writing. In this novel one can notice the presense of the political figures like Mahatma
Gandhi, Pt. Jawaharlal Nehru, Subhash Chandra Bose, Mohammad Ali Jinnah and Lord Mountbatten and several others. This novel happens to be Bapsi Sidhwa’s most popular novel among all her novels. The present work of fiction was adopted for the cinematic representation titled as the ‘1947: Earth’. It is an attractive account of the violent racial-religious clashes in Indian society in partition period. Initially, the novel was named as *Ice Candy Man* but the publishers Milkweed Editions of The United States feared that the American readers might failure to notice the unfamiliar name for a drug supplier so she changed the title of the novel as the *Cracking India*. The novel *Ice Candy Man* describes the traumatic anecdote of the partition days when sublime ideals of nationalism and patriotism were suddenly changed into communal thoughts and the biased views for each others. This change in the philosophy of people resulted into unprecedented devastation, political absurdities and deranged social sensibilities. Bapsi Sidhwa sensitively portrayed the political anxiety, politics of partition and social insecurity which was shared by all the divided people in the partition days. The incidents of the present narrative are a part of political game-plan of the politicians.

The politico-historical event of partition of Indian sub-continent in 1947 into two countries was one of the greatest tragedies in the history of the World. The magnitude of event, the forced migration, the loots, abductions and rapes on innocent women and girls and the mean politics of the day …etc compels one to search for the larger connotations of this horrific event. In 1947, India got the most awaited moment of the freedom from the slavery of the British imperialism, but in the broken form. The independence of India was achieved but the most difficult aspect to the politicians of India to bring the Hindu-Muslim unity. It resulted into the partition of United India and there was birth of two separate nations, one for Hindus and rest of the religions while other for only Muslims. India was regarded as the homeland for the Hindus and other minorities and Pakistan as a homeland for the Muslims. The border between these two countries was drawn with the blood of Hindus, Muslims and Sikhs, as nearly half a million people were slaughtered in communal riots associated with the partition. Approximately twelve million people migrated from both sides of the newly formed boundary line. They escaped their homes and crossed the boundary line against their determination, in the search of a safer haven. Most of them couldn’t reach to their new and unknown destination in the completely
strange country. They were killed in the mid-way by the religious fanatics and annoyed mobs. Over hundred thousand innocent women were physically tortured, abducted, mutilated, raped and brutally killed. Most of the women who were the victims of these brutality committed suicide instead to return home. These women gave more importance to maintain their purity than to their lives, so they jumped in the wells with their infants. The cruelty and brutality of the age was so harsh that every right minded person and lover of humanity was ashamed of these disgraceful acts. Thousands of houses, shops, and other establishments were set on fire by the communalists of both countries.

There have been ample amount of inscription on the issue of partition. The men of letters chose the horrors of partition and holocaust on both sides of the Radcliffe Line. Several novelists has used the partition and associated aspects of partition as a theme in this genre. As the North and North-West frontier provinces were affected by the partition. So, the texts on the issue of partition took shape from this part of the country. The authors depicted the horrible events of partition, its consequences in the aftermath and its reasons. There are two extensive types of fiction written on the issue of partition and its associated aspects like politics of partition, influences of partition and so on. The first type of novel deals with the pre-partition riots and the span up to partition while the second type covers the incidents after the partition i.e. post partition events and the political upheavals.

The novelists of English, Hindi, Punjabi, Urdu, Marathi and many other languages write on the issue very objectively and vividly. Khushwant Singh’s *Train to Pakistan* (1956), Chaman Nahal’s *Azadi* (1975), Manohar Malgaonkar’s *Bend in the Ganges* (1956) and *Distant Drum* (1960), Manju Kapoor’s *Difficult Daughters* (1998), Bapsi Sidhwa’s *Ice Candy Man* (1988), Amitav Ghosh’s *The Shadow Lines* (1988), Mehar Nigar Masoor’s *Shadows of Time* (1987), Balchandra Rajan’s *The Dark Dancer* (1959), Salman Rashdie’s *Midnight’s Children* (1980) and *Shame* (1983), Bhisham Sahani’s *Tamas* (1974), Attia Hosain’s *Sunlight on a Broken Column* (1961), Amit Mujumdar’s *Partitions* (2011) and so on presents the theme of partition, political aspects of partition…etc. From the above mentioned novels *Ice Candy Man* and *Shadows of Time* projects the Pakistani versions of the tragic events and rest of the novels shows the Indian versions of partition inscription. Though, both Indian and Pakistani versions of the
partition inscription are free from religious and political bias and written in more anguish and empathy than in irritation. Yet, *Ice Candy Man* is different from these works as it presents the turbulent upheavals of the partition from the viewpoint of a neutral person. Bapsi Sidhwa was neither a Hindu nor a Muslim, she belongs to Parsee community. So, she presented the unprejudiced and unbiased view to describe the political incidents in the Indo-Pak political world.

The novel *Ice Candy Man* is narrated from the perspectives of the child narrator of eight year old- Lenny, who belongs to the Parsee community of Lahore. This community is peace affectionate and has existed in this country peacefully without unsettle with anyone. This community has not taken part in the political affairs of this country and this is the top secret of their peaceful co-existence in this continent. Bapsi Sidhwa presented all the narrative from the viewpoint of Lenny, an eight year old, handicaped girl. Bapsi Sidhwa has stressed the weaknesses of human lives and maintains a fine balance between enjoyment and anguish. In this novel Sidhwa presents various shades and complexities related with a decision of political practicality through Lenny. Lenny, a child narrator looks at each characters belong to different community through the prism of her own Parsee sensitivity. Though the credibility of the child narrator can be challenged and a biased view about the novel can be put. Like most of the other partition novels *Ice Candy Man* also present the horrific details of cruelty, brutality, barbarism, human loss and displacement but with a delicate paradox, clever mockery and satire, force the readers to discontinue from perceptive reactions and to concentrate more on the air of mystery of politicians and common mans behavior. It also describes a society which has lost its courage and therefore only crumbles away. It also narrates a society which has depressed courteous attitudes, encourages trivial self-service tendencies, a society which has given what it deserved a positive and blood spattered approach, which made Partition of India a harsh reality.

The novel *Ice Candy Man* deserves to be ranked as the most authentic and unsurpassed novel on the event of the partition of India in 1947. In the present novel, Bapsi Sidhwa has captured the commotion of the times, with a brilliant combination of individuals mounting up pains and the collective anguish of a newly independent but a divided
country. Seen through the prism of a marginalized minority girl-child of eight years old-Lenny, it focuses on the loss of communal atmosphere in pre-partition days:

Lenny’s naivete, her privileged position, and her religious background lend her version of partition a quality that other novel about this tempestuous period in Indo-Pakistani history.¹

Lenny belongs to Parsee, a minority community. She has been protected by her religious environment and by her parents’ status so Lenny has not exposed to partition and not affected by the horrified situation of partition days, but she has intensely observed and commented on the events occurred around her. The tone of correspondent which she has adopted to record the events and comment on them enhances the poignant emotions which are linguistically underplayed. One could notice the autobiographical elements of Bapsi Sidhwa in the present novel *Ice Candy Man*. Bapsi Sidhwa like the child narrator of the novel-Lenny, was eight years old in the partition days, when she lived in Lahore. The novelist Bapsi Sidhwa carefully gear the story of the precocious girl with the commotion of violence ready to crash around her world as the partition moves from political plan to a harsh reality of the time. Both Bapsi Sidhwa and Lenny were affected by the deadly ailment of Polio. On numerous occasions her thoughtfulness of the horrific events is limited by her tender age. She considered selflessly whether the earth will bleed when the adults ‘crack’ India into pieces. The historical and political scenes are integrated well into the novel through Lenny’s young eyes, though Sidhwa is criticized for construction of the character excessively intellectual for her age. The impressions of Indo-Pakistan partition were deeply rooted into the minds of novelist. She puts her impressions and deeply horrific memories of partition through the narration of young Parsee girl, Lenny. Bapsi Sidhwa recalls:

When I was a child living in Lahore at the time of partition, my maiden name was Bhandara, which sounded like a Hindu name. After most of the riots were over, a gang of looters came in carts into our house, thinking it’s an abandoned house. They were quite shocked to see us and
my mother and everybody there. At that time our Muslims cook came out and said, “what do you damn people think you’re doing? This is a Parsee household”. And they said, “We thought it was a Hindu household.” And they went away. I decided to write a story about partition because this scene was vivid in my mind. 

Bapsi Sidhwa recalls her past memories and she further says in the same interview:

Another scene that haunted me was one when as a child; I was walking with my gardener to my tutor. The gardener just pushed a gunny sack lying on the road and a body spilled out of it. The man was young, good looking, well built. There was no blood, just a wound as though his waist line had been trimmed. These scenes and the fires were like blood coloring the sky. It was a fearful sight. The chanting of slogans was again something very horrific to my child’s ears. It was a threatening noise, full of danger to my family and my friends. So, these emotions and images were in my mind, and I wanted to write a story of partition.

Bapsi Sidhwa is not a solitary writer who wrote on the theme of partition, historical and political background of the partition. But what distinguishes her from other partition novelists is that she did not belongs to any of the three major communities- Hindu, Muslim and Sikh, which played a key role in the catastrophic events previous and subsequent to the partition. She belongs to the Parsee community and Parsees always accept as proper in commitment to the states where they lives. They always spin with the flow and not eager to spin against the flow in any case. They are loyal to the land and that is the reason why they stayed wherever they were and prospered their businesses. In aftermath of the partition most of the Hindus, Muslims and Sikhs have to migrate from their native places to some new and unknown destination in an unfamiliar country and they have to begun their new lives once again in ruined states. Hindus and Sikhs left Pakistan and a large number of Muslims had to leave India but the Parsee community
remained at their respective places both in India and Pakistan. They were neither under attack by the mobs nor forced to flee across the frontiers that divided their country.

*Ice Candy Man* is a study of politics of minority complex, which is the byproduct of the partition because the partition of India created new minority communities in their own land. In pre-partition times Muslims were in minority in India and Hindus were in majority. In post-partition times Hindus across the border turned into the minority because Muslim had in large number in the North-West frontier provinces. This conversion of majority to minority of Hindus and minority to majority of Muslims changed the psyche of both Hindu and Muslim community. Hindus in Pakistan were affected by the minority complex while Muslims then turned into majority, considered themselves as superior to Hindus and Sikhs. They turned into majority overnight due the partition of India. The Hindu and Sikh minorities were in great depression as they had not sensation of safety at the hands of majority. They were out of action by the fear of loots of their houses, snatch of their properties, atrocities on the women, abductions, mutilations, and rapes on innocent women and girls. Muslims were eager to do all these evil things with the Hindus as revenge of age old antagonism. They were eager to banish Hindus and Sikhs from their homeland as they considered them as ‘kafir’. The situation in India was not so hopeful; Hindus have done the same things with Muslims in India.

The Indian sub-continent has created extremely capable gang-rousers who focused to turn minority’s complaint, real and unreal into a huge discrimination complex. Some people have used it towards very narrow political ends. The politicians wanted to hard cash their business or to get credit out of existed situation. All the minorities were frightened that they would be hunted to death if Pakistan came into reality. The Parsees of Lahore were aware of the fact that in the surcharged atmosphere where passions were bound to rule reason that their survival was under threats. They knew that they are in minority; they lack the numerical strength so they could not afford to fight and remain in conflict with any segment of the society. Nor could they cherish any fond hope of behind any party
because there was the prospect of not one but two or three nations out of partition. Colonel Bharucha has warned Parsees that they ought to be very cautious in such a critical situation; they must not put a strong view against any of the three major communities. They should be moderate in their view about any party or community. The Parsee community was suspicious about the near-term dangers from all these communities. They are suspicious about Hindu, Muslim and Sikh equally; they thought that all these communities have to a certain extent against them:

If we stuck with Hindus, they will swipe our business from under our noses… if we stuck with the Muslims they’ll convert us by the sword! And God can help us if we stuck with the Sikhs.  

The Parsees of Lahore were not stupid enough to invite trouble by at the bottom of any community because they have somewhat against everybody. They were not concerned to participate actively in politics because they feared that if they jump into the politics they would be distorted into ‘chutney’- small pieces. The Parsee community knew that, it was not easy to be accepted into a country unless some original norms to live with other communities were worked out. They wanted to live in harmony with all communities especially the judgment community and the community which is supposed to rule the country after partition. This ideology or the judgment of Parsee community helped them a lot to survive and to protect their properties and protect their long cherished dreams.

Bapsi Sidhwa remembers the traditional anecdote about the entrance of the Parsees from Iran to India, the land of peace, harmony and culture in the 8th century. An Indian prince send a messenger to the Zoroastrian refugees who run away from Islamic expansion, with a glass of milk, suggestive of the Indian inhabitants were a united and homogeneous mixture that should not be interfered with the arrival of strangers from the outer world. In response to that action, the Parsees dropped a spoon of sugar in the glass of milk indicative of they would mix together in Indian communities easily like sugar in the milk and make the Indian culture better and sweeter than before. The Indian prince granted a home for Parsee community and they set base in India because Parsees neither affected the communal harmony nor they entered into the Indian political affairs except a few.
They didn’t interfere into the matters of Indian society and the politics. But there are a few exceptions because some notable figures such as Dadabhai Naoroji from Mumbai and Rustum Sidhwa from Karachi had entered into the Indian freedom movement and the Indian political affairs. But the overall Parsee community was not happy with their entrance into the politics of India. The Parsee community has kept their promises to the Indian communities. The non committal attitude of Parsee community is very suitably expressed by Bapsi Sidhwa through the character of Faredoon Junglewala at the last part of novel The Crow Eaters. In this novel Bapsi Sidhwa sketches a character of a weak spot businessman Faredoon Junglewala who protests against the nationalist movement and asked his successors to remain loyal to the British Empire. In 1940, when Indian independence and partition were seven years ahead but these people sensed the danger, they were on the horizon of the independence and the partition. The whole country was caught up in the political agitation and commotion. Some Parsees took part in the political activities of India against the offensive British imperialism; it was a violation of the promises given by the ancestors of Parsee community to Indian prince. As a Parsee individual Faredoon Junglewala was not happy with their participations and roles, he held some Parsee people responsible for the unexpected actions in the country and got very angry:

Do you know who is responsible for this mess? Asked Faredoon Junglewala, not expecting an answer and his listener waited for the rhetoric that usually followed, I will tell you who, that misguided Parsee from Bombay, Dadabhai Nawroji! Things were going smoothly; there has always been talk of throwing off the British yoke- of independence- but that fool of a Parsee starts something called the Congress, and shoots his bloody mouth off like a lunatic.‘Quit India! Quit India!’ you know what he has done? Stirred an honest nest! I can see the repercussion. What happens? He utters ideas. People like Gandhi pick them up- people like Vallabhbhai Patel and Bose and Jinnah and Nehru… and the other stupid fool in Karachi-
Rustum Sidhwa also picks them up! What does he do? He sacrifices his business and abandons his family to the vicissitudes of chance and poverty. He wears a Gandhi cap, handloom shirt and that transparent diaper they call a Dhoti. He goes in and out of jail as if he were visiting a girl at the Hira Mandi! If there are any rewards in all this, who will reap them? Not Sidhwa! Not Dadabhai Nawroji! Making monkeys of themselves and of us! Biting the hand that feeds! I tell you we are betrayed by our own kind, by our own blood! The fools will have one part, Muslims the other. Sikhs, Bengalis, Tamils and God know who else will have their share; and they won’t want you!

The son-in-law of Faredoon Junglewala retorted in a sound the alarm tone, what will be their fate in such a situation? What will happen to us? Where should they go in that critical situation? Faredoon Junglewala articulated sympathetically:

Nowhere, my children… we will stay where we are… let Hindus, Muslims, Sikhs or whoever rule. What does it matter? The sun will continue to rise and the sun continue to set in their areas…

Subsequent to the advices of their elders like Faredoon Junglewala, the mainstream of Parsees adopted a politically neutral profile and directed all their efforts towards the accomplishments of their personal goals and to get success in their personal lives. But within the next four years the freedom movement has gathered such a momentum that some Parsees like Dr. Manek Mody of Parsee community found it very difficult to remain uninvolved in the mainstream of political life.

At a ‘Jashan Prayer’ assembly to celebrate the British victory in the Second World War, the Parsees of Lahore has exchanged their views freely on the on hand political scenario of the country. A wave proposed that they should join political agitation, march to jail and enjoy the facilities of free board and lodge meant for class prisoners. Colonel
Bharucha, a doctor by profession and the president of the Parsee community in Lahore denied the offer to join the agitation and protest March and warned his community members against to join the struggle for the power:

Hindus, Muslims and even Sikhs are going to jockey for power: and if you jokers jump into the middle, you will be mangled into chutney!  

The discussion was continued and Colonel Bharucha has appealed the Parsee community members not to involve in the political agitations and freedom for independence and don’t go against any community. He said that they will cast their lot with whoever rules Lahore:

Let whoever wishes rule! Hindu, Muslim, Sikh, Christian! We will abide by the rules of their land! As long as we do not interfere we have nothing to fear! As long as we respect the customs of our rulers- as we always have- we will be all right! Ahura Mazda has looked after us for thirteen hundred years; he will look after us for another thirteen hundred years! 

Colonel Bharucha the president of Parsee community of Karachi has advised all his community members on several occasions. When someone asked him, whether should we move to Bombay in case the partition take place and Muslims rule Lahore? He answered very calmly, we need not to move anywhere, we should remain where we are, as long as we conduct our lives quietly, as long as we present no threat to anybody, we all prosper right here. Through this conversation between people of Parsee community, the novelist Bapsi Sidhwa revealed the implicit fear of the Parsee community, a vulnerable minority terrified by the loss of their identity and get swamped by the majority communities- either Hindus in India or Muslims in Pakistan.

In the smallest minority community of Parsees in undivided India, the partition generated a desire for the migration from their homelands. Bombay was preferred by the Parsees not because India is safe and sound for them but because of numerical strength of their
community people in Bombay. However, the migration of this community to Bombay is very nominal. The Parsees remained in the urban areas of India and Pakistan; they tried to preserve their identity as they have not involved in the political affairs of India. Bapsi Sidhwa amidst of the mockery and humor subtly portrays the fundamental fears of the Parsees about the Independence and partition of India.

The success of Parsee community remained in the truth that they have developed certain practical standards and strategies to live amiably with the majority community and they remained safe from the problem of being driven out of Pakistan. The Parsee community did not suffered by minority complex as compared to the Hindu and Sikh community, so they came out of identity politics. They remained undamaged and prospered even under the Muslim Mogahl rule simply because they continued to conduct their lives quietly. As a smart and civilized people, they wanted to sweeten the lives of others. They did never engage themselves in the political affairs of the country, nor did they present threat to anybody. In the exchange blows for power between three major communities-Hindu, Muslim and Sikh, Parsees remained neutral in position. The neutral attitude of the narrator character, Lenny, had its extraction in the racial psychology of the Parsee community. Even the children of Parsees were so smart in their behaviour. They got intimations from their elders about the neutrality of their behaviour. The children of Parsee family- Lenny and her brother Adi took the indications from their elders, shouted in throaty lament ‘Jai Hind! Jai Hind!’ or ‘Pakistan Zindabad’ depends on the impulse or commitment of the foremost shouter.

This policy of Parsee community turned out to be very beneficial to them in the partition days. The Parsees were in harmony with the majority community of Muslims, while the other minorities like Hindus and Sikhs were uprooted from their homes and hearths and they were subjected to unimaginable atrocities at the hands of majority community. On the contrary the Sikhs of Lahore were failed to tie up with Muslims, they kept on to complete their traditional animosities with their policy of intolerance. They attacked on each other verbally, which was a result of fear complex. They sensed that their community has confronted the danger of being blotted out and they were on the threshold of extermination. The Sikhs of Lahore were aggressive in their tone and due to the fear
complex they got more aggressive likewise in the novel- *The Sikh Soldier-Saint*, Master Tara Singh was very strong and venomous in his attack against the Muslims in Lahore:

> We will see how the Muslims swine get Pakistan! We will fight to the last man! We will show them who will leave Lahore!  

The tone and sense of the speech of Mr. Tara Singh shows that he was very infuriated on Muslims, he was more enraged and frantic when he saw the flag of Muslim League, which was hoisted at the Assembly Hall of Lahore. He torn off the Muslim League flag into pieces and alleged: “We cannot betray the Hindus… the time has come when the might of the sword alone shall rule. The Sikhs are ready; we have to bring the Muslims to their senses” (Ice Candy Man). The aggression of Sikhs against the Muslims was too much. The vocalizations of Sikhs of such sort could only help to increase the on hand anxiety and hostility between Sikhs and Muslims. When the British pulled out of India, the Sikh community in Punjab province was trapped in the territory captures. Near about four and half million Sikh population used to live in the part of Punjab region which was now in Pakistan. Such events and the extremism existed among both the communities created new and more radical ideologies among the common populace of each community. The character of Ice Candy Man in the present novel is the ideal example of such variety. He was absolutely rational and peace affectionate man, fraternize with Hindus of his society. He lost his foundation and balance and stabbed all, assorted and set houses on fire. As He saw a trainload of dead bodies of Muslims, the sight of the train was so fearful. There were sacks full of women breasts but there was not a single woman on the board. Dead bodies of community people made him insane and he loose his control over himself. The speeches of animosity can only invite predicament and more resentment, hatred and anger from the majority community. Having overheard the speech of radical Sikhs, the enraged Muslims made a battle cry that they would play a festival of holy with the blood of Hindus and Sikhs. The Sikhs, unlike the Parsees, failed to adopt a diplomatic policy fraternize with the Muslim League and to sort out the differences among them. This failure of Sikhs to manage or classificy the differences charge them extremely, consequently they were driven out of Pakistan.
The novelist, Bapsi Sidhwa shows a pattern of communal harmony and amity among three major communities. Suggestive of the basic unity among the various religions of India is the Hindu Ayah and her multi-religious group of her admirers. Hindu, Muslim, Sikh and Parsees unified around her even in the turbulence of partition days. These admirers include- Yusuf, an Ice Candy Man, Sher Singh, Moti, Hari, Massuer and others. As the action of novel moves forward, the novelist reveals the composite culture of rural areas by presentation of ‘the Muslims relationships with the Hindus are bound by strong ties’. (p.56) These communities were dependent on one another in various respects. The Muslims of Pir Pindo took part in the celebration festival of ‘Baisakhi’. This festival is the indication of communal harmony among various religions of India before the partition. This festival was considered as a Hindu festival shows the amity among the society people of different religious faiths. These people live together harmoniously in a spirit of synchronic culture characterized the pre-partition India.

Lenny, the child narrator is soon pushed out of her cheerfulness by her nightmares about a German soldier came to get a hold her on his motorcycle. Her other ominous nightmare is that, men in uniforms quietly segment off a child’s arm here and leg there. She dreams of herself being dismembered while her godmother strokes her head. Filled with dismay she exclaims:

I feel no pain only an abysmal sense of loss- and a chilling horror that no one is concerned by what’s happening. \(^{11}\)

The nightmare of Lenny about her dismemberment pretends the imminent division of India. The bloodcurdling horrors that she feels over no one being concerned about the occurrence that is symbolic of the general lack of sensitivity to the bloodbath of Partition. Yet another nightmare that Lenny has is that of the zoo lion breach loose and sinking fags into her stomach. She says:

… the hungry lion cutting across Lawrence road to Bird wood road, prowls from the rear of the house to the bedroom door, and in one bore-fanged leap crashes through the sink his fangs into my stomach. My stomach sinks all
the way to bottom of hell. Whether he roars at night or not, I awake every morning to the lions roar. He seats about it at the crack of dawn, blighting my dreams. By the time I dispel the fears of the jungle and peep out of my guilt, Adi is already out of bed. A great chunk of his life is lived apart. He goes to regular school.  

The hungry lion foreshadows the lust for blood and vicious cruelty with that people of different communities will treat one another at the time of partition and riots associated with it. With those personal nightmares of Lenny, Bapsi Sidhwa sets the stage for the shameful details of real violence in public life. The radicals of both communities were thirsty for one another’s blood like the lion in Lenny’s nightmare.

The atmosphere in towns and cities starts to get surcharged with political tensions. Ice Candy Man who used to read Urdu newspapers and narrates all the news and its details about the contemporary World to Ayah and Lenny. He tells the incidents happen around each corner of the world such as he told them about the deadly weapon developed by Germany, called ‘V-bomb’ that will turn the British into powdered residue. He talked about Subhash Chandra Bose in search of the Japanese help to liberate India from the British colonialism. He describe Subhash Chandra Bose as a Hindu Patriot, it is the indication of constant widen gap between Hindus and Muslims. Sometime he quotes M. K. Gandhi, Pandit Nehru, Sardar Patel, Barrister Jinnah and other national leaders. As the partition was about to happen, the discussions of national politics were at each corner of the society. Lenny’s home is not exception to that, her Father and his friends also in consultation about Gandhi, Nehru and Jinnah. Lenny’s father invited Mr. Singh, Mr. Roger, the inspector general of Police along with their families on dinner at their home. All guests and the family members of Lenny were involved in the discussion about contemporary political and social issues. The subject of their discussion was about the national politics of the day. The conversation between these two guests and Lenny’s father indicates that the Partition and its associated influences, the policies of the British from Indian perspectives and the British perspectives about the Indian people. When, Mr. Singh asked Rogers to ‘Quit India.’ Roger replied that waterways of blood will establish
at the moment the British leaves India, as all Indians will scratch one another’s throat. Mr. Singh accused the British to follow the ‘Divide and Rule’ policy and pronounces:

You always set one up against the other… you just give home rule and see, we will settle our differences and everything.\(^{13}\)

The long discussion was continued for extended time but finally it took an aggressive turn when Mr. Roger said that ‘the Akalis are a bloody bunch of murdering fanatics.’ When Mr. Singh listened in the remark of Roger and get furious on him, he picked up the fork and tried to wound Roger’s eyes. Lenny’s father snatched the fork from his hands and asked Mr. Rogers to express lament to Mr. Singh about the statement, then he cracks some jokes to bring back the situation on normal pathway.

However, the villages were unaffected with communal tensions, though the cities were ablaze; the inhabitants of villages were lived together in perfect peace, brotherhood and communal harmony. On Lenny’s maiden visit to Pir Pindo, a nearby Muslim village, forty miles away from Lahore in the Eastward direction, she has her firsthand experience of communal harmony and integrity among the rural population of India. Muslims of Pir Pindo and Sikhs of the nearest village Dera Tek Singh used to assemble together and share their concerns over the deteriorated communal agreement, political affairs of the day and the outbreak of hostilities in cities. When Lenny’s family cook and a townsman Imam Din raised the subject of Sikh and Muslim troubles, both Sikh and Muslim villagers erupt in protest but the villages of India were exception to that. Despite the people of Hindu and Muslim religions were thirsty of one anothers blood, the Sikh Granthi, Jagjeet Singh says:

Brother, our villages came from the same racial stock,
Muslim or Sikh, we are basically Jats. We are brothers.
How can we fight each other?\(^{14}\)

In reply to the statement of Sikh Granthi- Jagjeet Singh, Muslim Chaudhary of Pir Pindo enlightened Imam Din that:
Our relationships with the Hindus are bound by strong ties. The city folk can afford to fight... we can’t. We are dependent on each other: bound by our toil; by Mandi prices set by the Banyas- they’re our common enemy-those city Hindus. To us villagers, what does it matter if a peasant is a Hindu or a Muslim or a Sikh? 

The above characters in this novel represent harmony and are in love with among Hindus, Muslims and Sikhs. This love for each other allays Imam Din’s fear. He feels sure that communal frenzy will not affect the village. These people promises and takes oaths to protect each other on the risks of their own lives. According to the opinion of the mullah of the mosque that, brothers dosen’t require any promise to accomplish their responsibility. The communal harmony in the village seems to be impassable at that moment. But the things in Lahore changed gradually from bad to worse. The impact of the struggle for power between the Congress and the Muslim League on the common citizens of India is rightly visualized by Sharbat Khan. He cautioned Ayah as he says:

These are bad times- Allah knows what’s in store; there is a big trouble in Calcutta and Delhi: Hindu Muslim trouble.
The Congress wallahs after Jinnah’s blood… 

In reply to Sharbat Khan’s viewpoint Ayah commented casually that Jinnah, Nehru and Patel are not to fight the struggle of common citizen. Sharbat Khan gave her some reports of stray incidents of bloodshed and fire took place in some parts of the old city. The pleasant discussions in the Queen’s Park took a communal colour when the Government House Gardener exposes that the Lord Wavel has kicked out at the order of Gandhi, Nehru and Patel. Masseur who belongs to Muslim community entitles them as ‘Bastards’ and resentfully says that, ‘so they discharged Wavel Sahib, who was a reasonable man and send a new Lat Sahib, who has goodwill for only Hindus’. He has put prejudiced views about the Hindu national leaders of the Congress party. Ice Candy Man remarks that, this is not somewhat unexpected thing in those days. He blames Hindus by proverb that, ‘Hindus are expert at twisting tails behind the scene’. The Muslims in those days
were suspicious about the policies of the Hindu leaders. The butcher, who has listened them silently, suddenly grunts and says:

That non-violent violence monger- your precious Gandhiji-first declares the Sikh fanatics! Now suddenly he says: oh dear, the poor Sikhs cannot live with Muslims if there is Pakistan! What does he thinks we are- some kind of beast? Aren’t they living with us now? 17

The atmosphere of city was full of suspicion, uncertainty and communal disharmony. The atmosphere was full of political discussions in each corner of the city. The common people like butcher, Ice Candy Man, Masseur also have an exchange of ideas on the national and the political developments of the country. The roads and corners were full of discussions and intense arguments with regard to the independence and partition of India. There were constant references made to Mahatma Gandhi, Pandit Nehru, Sardar Vallabhbhai Patel, Allamma Iqbal, Tara Singh, Mohammad Ali Jinnah and Lord Louis Mountbatten in the discussions. Lenny, a child narrator of the novel all of a sudden becomes conscious of the religious distinctions and a few things which are not suitable to her innocent age. Lenny has noticed several changes in conducts of people around her. The changes took place in the behaviours of the inhabitants of the city in the partition period such as Ayah started to visit temples frequently in her vicinity which she never did before. Yusuf and Imam Din converted themselves into religious persons and they took Friday afternoons off for the prayer i.e. ‘zumma namaz’. Sharma and Daulatram demonstrated their caste inscriptions through their behaviour. The caste and religious distinctions has come on the front position, selective behaviors happened to more conspicuous.

The religious politics was on its peak in these days in Indian cities. Parsees, as a minority community was reduced to remote nomenclatures. Eight years old Lenny has sensed subtle changes in the Queens garden and in the conduct of the various people belongs to different religions around her. The people of different communities kept them apart from each other but there was a singal exemption i.e. the suitors of Shanta were stayed around her even in such turmoil. The unchanged thing in such a tense period was
the group around Ayah. Individual belong to different religion and different professions were gathered around her. She was such a force which did not let lose the group. People belong to Hindu, Muslim, Sikh, Parsee and Christian community usually incorporated around her. The communal harmony of the society was disturbed, there was distrust among all religions about one another and even the children were also prohibited to play with children of another religion. One could get the vivid picture of communal disharmony and changed situation of the Indian society from this example. People have become so suspicious about other religion’s inhabitants that the Sikh women enquired about little Lenny as regards her religion. When Lenny answered that she belongs to Parsee community, the Indian Sikh women were surprised at the detection of new religion for them. These are some of the sample incidents of the realistic pictures of the large scale events of communal politics happened in the society of Lahore and other cities in India.

The Partition of India is a politico-historical incident in the World history. It is shown as a result of the inflexible and impatience of national leadership which failed to understand that the horrible nature of the differences in the minds of common people of India. The novelist Bapsi Sidhwa apprehended the Congress leaders accountable for the Partition because the leadership failed to arrive at some negotiations with the Muslim League. The last promise for unified India was detained out by the rejection of the ‘Cabinet Mission Plan’ by the Congress leaders it means that to force the League to move forward in the direction of separate Pakistan. The Congress leadership has failed to understand that Jinnah has an assistance of seventeen million of Muslims. The Muslims supposed that the Congress was very devious and activated rotten diplomacy by behind some selected Muslims, conspired with the British to ignore the Muslims and manipulated one or two Muslims against the interest of the larger community. This may be the allegation raised by the Muslim League against the Congress or it may be the reality. However, the Muslims were deeply convinced that the Congress leaders were after Jinnah’s years. It was the sectarianism of the national leaders which fashioned disaster in the lives of all Indians.
Rogers is the ambassador of the British government in India. He justified the continuation of the British rule in India. Bapsi Sidhwa does not standby the accountability of the British in provocative one community in opposition to the other. Mr. Singh has a hard opinion that the British had long been supported the Muslim League for some ulterior purpose, in the hunt for reasons. He bandied words with Inspector General, Rogers, who stood behind the Muslims. Roger presented some justifications behind the stay of the British at India. He justified the British government’s necessity for the welfare of the India. He put the opinion that all Indian religions would fight against each other if the British government quit India. He did not warn Indians at proper time, though his admonition proved to be prophetic. He was one of the British administrators who believed in ‘segregate and rule’ policy, which was the standard policy they adopted since the commencement to rule over a large country.

The Indian National Congress was established and it was flourished in the course of time, the official policy of active promotion of communalism also developed along with it. As per the opinion of one of the characters of the present novel, the Government House Gardener the British people are experts in conspiracy and it costumed them to have fight among Indian religions. His remark was correct because unless they divide people on the basis of caste, religion, creed and sect, it was not possible them to rule over India for such a long time. To resolve the differences is the responsibility of the head of state but instead of that they played tricks which led to communalism and ultimately resulted in partition. They made the Indian religions fight and made their side safe i.e. the communal politics they played to rule over India. The same kind of religious politics they played and implanted in the Hindu and Muslim national leaders and religious establishments. Under this religious politics they separated Muslims sentimentally from the majority of Hindu community. The division of the Hindus and the Muslims means that the division of the country into two separate states.

The most awaited moment for millions of Indinas was the Independence of India. They got independence in 1947, after a prolonged freedom struggle but in the broken form. Millions of Indians could not celebrate the moment of freedom because of partition of India, the unwanted moment. As the partition of India was sensed by the politicians of
India and common inhabitants of Lahore, they changed their outlook towards other community members. Lenny came across many such unusual incidents and lot of whispers in markets and restaurants. On the tormented pathways men crowded together round bicycle or stoop against walls in whisper groups. The atmosphere of terror, suspect and disbelief takes its toll on general people especially on Children. Lenny’s cousin, Rosy, Peter and even Papoo start wasting away. Their mothers get terribly distressed and forcefully controlled their children though they are all past that age. The concern of Papoo’s mother is altogether different.

After more than a year Lenny visits to Ranna’s village, Pir Pindo. As the tension in cities is likely to pollute the villages, Imam Din decides to pay compensation his relatives another visit. Lenny, a Parsee girl also accompanies him. On Baisakhi day, she along with the other male members of Imam Din’s family goes to the Sikh village, Dera Tek Singh. When they reached at village, the festival was in full withering already. Grown-ups are on stage and dance; the children ride the roundabout and enjoy delicate serve dishes. In between these pleasant celebrations, Ranna sensed the episode of strangers, and he aroused apprehension and has doubts about these strangers:

And despite the gaiety and distractions, Ranna senses the chill spread by the presence of strangers: their unexpected faces harsh and cold. A Sikh youth whom Ranna has met a few times, and who has always been kind, pretends not to notice Ranna. Other men, who would normally smile becomes strained and his laughter strident.

Ranna’s father Dost Mohammad has also noticed the presence of the blue-turbaned strangers with staves and long kirpans. In the afternoon, when he visits the Sikh Granthi, Jagjeet Singh, he comes to know from him that, they are ‘Akalis’. Jagjeet Singh himself is annoyed at their presence in his village, he is helpless. He moves closer to Dost Mohammad and reveals to him in a submissive voice their sinister designs:

They talk of a plan to drive the Muslims out of East Punjab… to divide the Punjab. They say they won’t live with the
Mussalmans, if there is to be Pakistan. Owlish talk like that!
You know city talk. Its madness… it can’t amount to
anything… but they’ve always been like that. Troublemaker,
you’ll have to look out this evil blows over. 19

The communal harmony among all sections of the Indian society that appeared
impassable merely a year ago has then been contravened by the Akalis. After a fortnight,
despite their sociability and friendliness, the Sikh villagers fall short to protect their
Muslim brothers from the raids of bands of the Akalis. Who seized upon Pir Pindo and
other Muslim villages to massacred the males and rape the girls and women. Bapsi
Sidhwa not discriminated the violence of Muslims and Sikhs; she tried her best to
establish balance the description of partition riots between these two communities. She
showed both Muslims and Sikhs violence in these turbulent days. Yet, the Muslims
illumination behind the atrocities has done by the Sikhs. Ice Candy Man’s account of the
two gunny bags full of women’s breast in the train from Gurdaspur, when there was not a
single body of women on the board, is the noteworthy incident. Bapsi Sidhwa described
the mass murder of Muslims in Pir Pindo as Ranna observed it in the festival of Baisakhi:

Ranna saw his uncle beheaded his elder brother, his cousin.
The Sikhs were among them like hairy vengeful demons,
wielding bloodied swords, dragging them out as a
sprinkling of Hindus, darting about at the fringes, their
faces vaguely familiar, pointed out and identified the
Mussalmans by name. He felt a blow cleave the back of his
head and the warm flow of blood. Ranna fell just inside the
door on a tangled pile of unrecognizable bodies. Someone
fell on him, drenching him in blood. Every time his eyes
open the world appears to them to be floating in blood.
From the direction of the mosque come the intolerable
shrieks and wails of women. It seems to him that woman is
sobbing just outside their courtyard: great anguished sobs-
and at intervals she screams: ‘You’ll kill me! Hai Allah… you all wills kill me!’

The incident of Pir Pindo massacre was narrated in the expressions from Ranna’s perspectives. Indeed it presents the darkest side of the adult nature which continuously haunts the reader. The same kind of description about the massacre or the slaughter of innocents on the train has given by Bapsi Sidhwa in her second novel *The Pakistani Bride*. Though the novel mainly concerned with the depiction of women in tribal society of Pakistan, it also describes a train massacre, moves on to a refugee camp in Lahore. The novel acquires the story of Zaitoon and her adopted father Quasim. In the *The Pakistani Bride* Sidhwa has given an animated narrative of Sikhs ensnared a train farewell to Pakistan and slaughter of the unfortunate Muslims most heartlessly:

Only now does the engine-driver realize there is something farther down the track. A roar rises from the mass of logs and some unaligned rails. White singlets flicker in and out of the glare. The train brakes heavily and the engine crashes into the logs. People are flung from their scant hold on footboards, roofs and buffers. Women and children pour from the crammed compartments. Now the mob runs towards the train with lighted flares. Qasim sees the men wave swords. A cry: ‘Bole so Nihal!’ and the answering roar, ‘Sat siri Akal!’ torches unevenly light the scene and Qasim watches the massacre as in cinema. An eerie clamor rises. Sounds of firing explode above agonized shrieks.

Bapsi Sidhwa highlights many incidents of horrors and atrocities in the novel *Ice Candy Man*. There are several riots and carnages in the period of Partition of India. The conflicts between Hindus and Muslims were at its pick. They were slaughtered one another without any animosity of their own with the victims. Through the communal violence in Lahore, Lenny sees the fanatics of both the religions who were busy to create a wave of violence. The scenes of massacre and violence were blood-spattered because one cannot
imagine such brutality. These fanatics were heartless demons, who had not any sympathy for women, children or old ones. The most ghastly sight of that sort is:

A naked child, twitching on a spear struck between her shoulders, is waved like a flag. 22

The freedom movement was at its peak and the British were in hurry to bundle out their rule. The sun of the British kingdom set in motion to lie down on the Indian sub-continent, the anti-social elements; the extremist groups became charged and full of zip. The Inspector General of Police, Mr. Rogers is murdered and his body is discovered in gutter. The provisional border between India and Pakistan would soon turn into a battlefield when the talk of partition was in the atmosphere. Some characters in the novel like masseur are hopeful about the inclusion of Lahore into Pakistan if Punjab is divided. However, the Government House Gardener thinks that Lahore will not be given to Pakistan as Hindus have invested a great deal money there. Sher Singh thinks that the Sikhs holds more farm terrain in Punjab than Hindus and Muslims put together. Masseur advises Sher Singh that, it will be better for his community to join one country, if there is a possibility of the creation of Pakistan.

The news of partition and associated communal riots made people to think differently than usual way of their philosophy. They are suddenly becomes aware of their religious identity. In times of communal strife, friendship became secondary to faith. The religious and communal harmony of thousands of years changed into a biased attitude towards each other. The communal elements grabbed this opportunity with both hands and they added fuel to the ignited minds of communal approach. The fire of communal riots broke out and millions of inhabitants affected by these flames of monstrous fire of communal disharmony. Masseur, Ice Candy Man, the Restaurant owner, wrestler, the Falettis Hotel cook and all these people have suddenly become conscious of their religious identity. The atmosphere was surcharged with tensions and communal passions. The Akali Leader, Master Tara Singh, visits Lahore to address a massive rally outside the Assembly chamber, where he delivered a provoked speech, he shouted:
We will see how the Muslim swine get the Pakistan! We will fight to the last man! We will show them who will leave Lahore! ‘Raj Karega Khalsa, aki rahi na koi!’  

His provoked address to people got the expected results from the assembly, they greeted with commotion of slogans- “Pakistan Murdabad! Death to Pakistan! Sat Sri Akal, Bole so Nihal!” The Muslims also in the mood of hostility so, they retorted in the same manner, in turn they shouted, “We’ll play Holi with their blood! Ho-o-oli with their blo-o-od!”

The Muslims, at Holi make a bonfire of the defenseless localities of the old walled city and instead of splatter everyone with coloured water and coloured powders, splatter one another with blood, savagery is let loose everywhere. From the roof of Ice Candy Man’s tenement in Bhatti Gate, Lenny watches Delhi Gate, Lahori Gate, Mochi Darwaza and Gowalmandi in flames. Lenny looks down and finds English soldiers being chased by mobs of Sikhs. The religious fanatics were rootless on the roads in group performance their superiority over the other religions. The slowly move forward mobs of Muslim goondas appeared in the scene. They were in commotion of slogans such as ‘Allah-o-Akbar! Ya Ali! And Pakistan zindabad’ (p.35) they hammered down a Banya and tied his legs to two jeeps pushed back to back. As the jeeps moved, his body is splited away. The scene was so horrible that Ayah covered Lenny’s eyes with her two hands, twisted on the floor and pulles Lenny down with her, but the muscles in the face of the Ice Candy Man get tight with an extraordinary pleasure. Shalmi- a Hindu locality cover about four square miles was set on fire, the Muslim men and women on the roof thump each other’s hands, express amusement and embrace one another. Burnt limbs and scorched bodies are fallen down from the roof-tops but this sight gives ecstasy to Ice Candy Man. (p.35) This indicate that how the communal hatred has hardened the hearts and sentiments of people of both religion especially Muslims in Lahore. The partition riots in various parts of north India changed in agreement individuals of all communities turend into hard liners in their attitude about each other’s communities.

The partition of India left deep psychological impact and blow on the minds of people. Sidhwa clearly shows the psychological impact of the horrors of the partition on the lives
of partition affected people. Several rumors and mistaken news were in the atmosphere about the political leaders and their decisions and about communal riots on the other side of boundry line. The People across the border are suspicious about the other communities and their atrocities. The communal frenzy has a deformed effect on people which leads to approach of suspicion, distrust and susceptibility to rumors. Anti-communal forces and political leadership was in action, they were busy in negotiations and these political leaders have no time to find way from these riots. Not only adults but children also affected by the surcharged atmosphere of the partition. Lenny, Adi and their cousin are intrigued and suspicious of any minor deviations from normal behaviours of the inhabitants. Mrs. Sethi and aunt Munnie travel all over Lahore in the car but do not take the children with them. Depressed of long drives, Lenny and her cousin are intrigued at the movements of their mothers. Ayah developed a sense of mystery when she states that the dickey of the car is occupied with containers of petrol. Bapsi Sidhwa shows that in a highly tense atmosphere, suspicion and distrust become inevitable. The Ayah is also suspicious about the containers of petrol carried out by two Parsee ladies. These three childrens are confused and shocked by this revelation and allow their imagination run undomesticated. Finally, they reached to the conclusion that:

We now know who arsonists are. Our mothers are setting fire to Lahore... My heart pounds at the damnation that awaits their soul. My knees quake at the horror of their imminent arrest. 25

Lenny, Adi and their cousin are frightened by the surcharged atmosphere in the partition days. The imaginary fear of children is the reminder of the truth that rumor becomes reality in these days. Rumors of one day become reality of next day. The children were in horror; the scenes of violence have very baleful influence on innocent children. When Lenny picks up a doll and drags its legs at a distance. As they come off easily, she does not feel contented. She takes another doll and she pulls its pink legs apart. The knees and thighs bend naturally but the stitch in the centre reside unbroken. She holds one leg out to Adi and requests him to pull it apart. She and Adi pull the doll’s legs in opposite directions until it suddenly splits make a wrench sound. She holds the doll’s trickled
inside in her hands; Lenny collapses on the bed and sobs a great deal. Whatever, Lenny did with the pink doll was not a common mania but it was a reflection of the occurrence she earlier watched with Ayah. This wild act of Lenny is an appropriate allegory on the mindless violence in partition time. Bapsi Sidhwa reveals the violence of partition which has notched the roots of people of different communities, irrespective of ideology, friendship and rational ideas. The incident of partition and the scenes of communal riots have left psychological consequence on the innocent minds of the children. The event of partition and the associated communal riots influenced the human psychology.

India has divided into two nations and a new nation, Pakistan came into existence. The city of Lahore was allocated to Pakistan by the boundary commission under the chairmanship of Sir Cyril Radcliff. It was no longer a safe and secure place to live there to Hindus and Sikhs, who were turned out to be minority from majority overnight. Suddenly, there was a chaotic situation all around the urban, Hindus and Sikhs were being shifted to refugee camps. The rich people comfortably managed to escape from the situation and migrated to relief camps and then to India, but the poor and middle class people had to reside behind to face the storm. The atmosphere was full of obscurity, the surcharged atmosphere due to the partition and associated riots made them lose faith from humanity. Both sides i.e. Hindu, Sikh and Muslims were in receipt of their knives, choppers, daggers, axes and staves sharpened. The knife sharpener, Sharbat Khan surprised to see the number of knives and daggers in his city of Lahore. Aggressive rumors of massacres of Hindus in Pakistan and Muslims in India added fuel to the flames of communal frenzy. When the characters like Masseur, Hari, and Sher Singh and the Government House Gardener sits on Shankar’s abandoned Veranda, they got news from Ice Candy Man, who comes breathless after an anxious rotation ride and announced that:

A train from Gurdaspur has just come in. Everyone in it is dead, butchered. They are all Muslim. There are no young women among the dead! Only two gunny bags full of women’s breasts! 26

The Ice Candy Man is basically a good natured man; he has common sense, believes in human values, but suddenly became wild and lost his senses by the revelation of the fact
of slaughter of Muslim women and insensitive cut of their breasts. He decided to take revenge of this incident. He decided to kill as many Hindus as the Muslims killed. He confessed his outlook towards Hindu community to the Government House Gardener that he lost his temper when he saw the mutilated bodies arrived in train from Gurudaspur. In frenzy of mind he wanted to murder all the Hindus come across him in retaliation of the scene of carcass and women breasts in the train compartment.

The communal sentiments overcome on the secular sentiments of the characters due to the surcharged atmosphere of the partition and communal riots. The Ice Candy Man one of the major characters of the novel looks hatefully at his most respected friend, Sher Singh, as if he is the real offender of the train massacre. After few days Sher Singh escaped from Lahore as one of his sisters was raped and her husband was killed by communal fanatics. This was the height of communalism when friends have turned into foes overnight. People were in frightened state of mind, they were not sensed security and safety anywhere. The anti-social forces were in action, they forcefully converted Hindus into Muslims and some Hindus to Christianity. Hari gets his bodhi shaved, become a Muslim and acquires a new name Himmat Ali, Moti becomes David Masih as he and his family converted to Christianity.

Thus, Lenny found that it was only Ayah, who was a Hindu and still alive in Lahore, she also wanted to go to her relatives in Amritsar but Masseur whom she loves from the core of his heart doesn’t allow her go to India. But one day Masseur was murdered almost certainly by Ice Candy Man. Masseur and Ice Candy Man has a rivalry for Ayah’s love. Ayah was offensively shocked at the death of Masseur. She stopped to receive visitors after the deadly shock of Masseur’s death. She now trusts no one and with Lenny visits all those places she and Masseur used to preoccupy. Ice Candy Man follows Ayah and Lenny everywhere without their notice. Ice Candy Man was in search of Shanta- Ayah very desperately. One day Lenny out of innocence tells the truth of Ayah’s whereabouts to Muslim fanatics and Ice Candy Man and he forcibly dragged her with him on the road. He abducted and tortured Ayah very much; the novelist narrated the scene through Lenny’s perspectives that these fanatics dragged her with physical force; she was reluctant to go with them. Cloths on her body were slipped off; her breasts were exposed
out of her blouse. These four people stood pressed against her, propped her body upright and carried her with them against her willingness.

Shanta was gang-raped by Muslim fanatics and brought to Hira Mandi, the red light area of Lahore, where she had to serve up people as a dance girl and a prostitute. Countless people together with her best friends exploited her sexually. After a period of three months Ice Candy Man married Shanta. She was converted to Islam and her name was changed to Mumtaz. Lenny and her relatives came to know about the presence of Ayah in Hira Mandi. Lenny’s Godmother comes to her rescue when she came to know about her presence in Hira Mandi and her torture by Ice Candy Man. She confronted Shanta and consoled her. From there she sends Shanta to recovered women’s camp. Ice Candy Man tried to meet Shanta there also, but he was thrashed away by the Sikh guard. After few days Ayah was taken to her family in Amritsar. Ice Candy Man became a mad fakir in her love and followed her across the Wagha border.

It was not only Ayah who got help from Lenny’s family but they helped everyone who was trapped in trouble due to the partition. Parsees were in the role of rescuer and consolers in disordered partition days. They emerged as the messenger of the God for Hindus, Muslims and Sikhs flooded in a confusion of communal repulsion and brutality. Infact, it was the strength of charity that made the Parsees both honoured and impenetrable. Bapsi Sidhwa’s Parsee perspectives on the partition made her free form religious bias that the other partition novelists like Khushwant Singh encompasses. But she has different basis about her Pakistani nationality. Though, Bapsi Sidhwa is not affected by the religious bias, she is affected by the nationality bias.

Bapsi Sidhwa was not happy with the literature on the theme of partition written by the Indian and the British writers. Bapsi Sidhwa was not happy with the film shotted on Mahtama Gandhi i.e.‘Gandhi’ because she thought that, they had unduly glorified Mahatma Gandhi, Pandit Nehru, and Lord Louis Mountbatten and presented Mohammad Ali Jinnah as a enormous character. The novel Ice Candy Man also includes several comments on contemporary political figures. Sidhwas has presented the Pakistani perspectives as regards these figures. Almost all the political figures in India presented in
an unfavorable and prejudiced manner. In her interview with David Montenegro Sidhwa opines:

The main motivation grew out of my reading of a good deal of literature on the partition of India and Pakistan… what has been written has been written by the British and Indians. Naturally, they reflect their bias and they have, I felt after I’d researched the book, been unfair to the Pakistanis. As a writer, as a human being one, just does not tolerate injustice. I felt whatever little I could do to correct an injustice I would like to do; I have just let facts speak for themselves, and through my research I found out what the facts were.  

Mahatma Gandhi, the father of nation, who was acclaimed and worshiped not only in India but throughout the world for his principles of non-violence and peace. But in the present novel he presented as a problematic politician. Masseur says about him, “He is a politician, yaar, it is his business to suit his tongue to the moment” (p.91). Lenny views him as an “Improbable tossup between a clown and a demon” (p.87). And she is confused as to why he is famous. She recalls how he interminably talks about enema, personal hygiene and sluggish stomach. In the heated discussion among Ayah’s admirers, the butcher snortingly terms him as, “that non-violent violence monger-your precious Gandhiji” (p.91). Lenny rememberd him as a small, dark and wrinkled old man very much like her gardener-Hari. Thus, the sublime figure of Mahatma Gandhi is reduced to a ‘Bania’ and an eccentric politician whose unnatural association with women and his obsession with enemas become a source of mockery:

Unlike most of Indian historians who credit Gandhi for single handedly ousting British from India, in *Ice Candy Man* Sidhwa reduces him to the role of an eccentric dietician.  

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The issue of Kashmir has always been a bone of contention flanked by India and Pakistan. They have deadlocked over the issue of Kashmir and border dispute even after sixty eight years of independence and so did the partition. Uncountable numbers of civilians and soldiers from both sides have lost their lives. Kashmir is termed as Heaven on the earth worldwide but the deadlock over the Kashmir issue between India and Pakistan made it like a torment. Both countries claimed the Kashmir but as per the evidences it is the integral part of India. The issue is hanged up since 1947. Bapsi Sidhwa is biased on this matter, her Pakistani bias and ideology about the Kashmir issue is shown while she thinks that the British have shown favour to Pandit Nehru by compromise him Kashmir:

For now the tide is turned- and the Hindus are being favored over the Muslims by remnants of the Raj. Now, that its objective to divide India is achieved. The British favored Nehru over Jinnah. Nehru is Kashmiri; they grant him Kashmir. Spurring logic, defying rationale, ignoring the consequence of bequeathing a Muslim state to the Hindus: while Jinnah futilely protests: statesmen cannot eat their words! Statesmen do. They grant Nehru Gurdaspur, Pathankot, without Muslim Kashmir cannot be secured.

Bapsi Sidhwa raised an allegation that Pandit Nehru has got extraordinary treatment from the British officials because he was young and handsome and more importantly, he was favourite of Mountbatten. Here, Bapsi Sidhwa has presented politically biased views about the Indian politicians, she further says:

Nehru wears red carnations in the buttonholes of his ivory jackets. He bandies words with Lady Mountbatten and is presumed to be her lover. Hi is charming too, to Lord Mountbatten. Suave, Cambridge polished; he carries about him an aura of power and a presence that flatters anyone he complements tenfold. He does out promises, smiles, kisses
on cheeks. He is in the prime of his Brahmin manhood. He is handsome: his cheeks glow pink.  

On the other hand, as per Bapsi Sidhwa’s opinion Mohammad Ali Jinnah has not given even his rightful due by the British writers because he was an old, in poor health, intellectual man who rather than transport favour with some individual, believes in law and constitutional means. Bapsi Sidhwa has portrayed him sympathetically to provoke goodwill in Pakistani readers, she says:

Jinnah is incapable of compliments. Austere, driven, Pukka Sahib accented, deathly ill: incapable of cheek kissing. Instead of carnations he wears a karakuli cap, somber with tight, grey lamb’s wool curls: and instead of pale jackets, black ‘achkon’ coats. He is past the prime of his elegant manhood. Sallow, whip-thin, sharp tongued, uncompromising. His training at the old Bailey and practice in English courtrooms has given him faith in constitutional means and puts his misplaced hopes into tall standards of upright justice. The fading empire sacrifices his cause to their shifting allegiances.

Bapsi Sidhwa has shown her discontented lament for the way treatment is being given to M. A. Jinnah by the British and the Indian scholars. She blamed them for being treated Jinnah as a monstrous personality in their works. The analysis of the political leadership in the partition days by Bapsi Sidhwa appeared subjective and biased. The contrast between Panditt Nehru and Barrister Jinnah is seen as the opposition between superficiality and worth, appearance and reality. The charm of Pandit Nehru is presented as deceptive while the strictness of M. A. Jinnah is seen as his virtue. To stress the disparity between Pandit Nehru and Mohammad Ali Jinnah, Bapsi Sidhwa used her authorial voice through the perspectives of Parsee lass. Ice Candy Man could be considered as a Pakistani edition of partition manuscript. Bapsi Sidhwa’s religious faith kept her out from religious differences but as regards nationality, she is definitely a Pakistani and it biased her in favour completely of Pakistan.
Bapsi Sidhwa consciously applied a strategy to emphasize her narrow-minded aptitude for the deliberate purpose to popularize the novel and get acclaim in the country of her origin. Her conscious identification with Pakistan was exposed in the treatment of the theme and characters. She gratified the public taste in Pakistan to give whitewash certain political personalities and events while blackened others in the process. It has given the impression that in the name of to provide the voice to the marginalized people she has played upon populist politics to accomplish trustworthiness and popularity. Her plunge into politics seemed to divert her from principle of artistic neutrality and gave a false tone to her novel. She says:

I think a lot of readers in Pakistan, especially with *Ice Candy Man*, feel that, I have given them a voice, which they did not have before. They have always been portrayed in a very unfavorable light. It’s been fashionable to kick Pakistan, and it’s been done again and again by various writers living in the West. And I feel, if there is one little thing one could do, its make people realize: we are not worthless because we inhabit poor country that is seen by western eyes as primitive, fundamentalist country only.  

Regardless of the writer’s defense of her picture of alternative reality based on historical authenticity, there are many factual errors in *Ice Candy Man* which are criticized by many eminent scholars, Rashmi Gaur in her book point out:

There is no historical record of Gandhi’s visit to Lahore during the pre-partition days. Similarly the reference to the famous Dandi March by Col. Bharucha dates it in 1944, whereas it had actually taken place in the early months of 1930. The vivid description of the Sikh attack on the village Pir Pindo is also historically incorrect.

A reputed author and a former Cabinet minister in Manmohan Singh’s UPA government, Mr. Shashi Tharoor in the review of *Ice Candy Man* noted that the weakness of the writer
in the novel lies in her enthusiasm to give a political orientation to her theme. He criticized her for inaccurate records of the Dandi March and grant of Kashmir to Pandit Nehru by the British before partition:

What she doesn’t handle as well is politics: when her characters discuss the issues of the day. Mrs. Sidhwa’s deftness collapses in clichés. Don’t look for historical accuracy in this seemingly realistic tale: Mahatma Gandhi’s March to sea protesting the British tax on salt is displaced by a decade and half, and when Mrs. Sidhwa uses her authorial authority to inform the reader that ‘the British favor Nehru over Jinnah. Nehru is Kashmiri, they grant him Kashmir’, it is not simply wrong (The Maharaja of Kashmir acceded to India a year after partition), it undermine her narrator.  

Thus, Bapsi Sidhwa handled the delicate theme of partition and politics through subtle images and gestures, so the stark horrors of loss, bloodshed and separation are portrayed without verbosity, sensationalism, conspicuous details and sentimentality. She reveals the trauma of partition with sprinkle of humor, parody and allegory, recounted how friends and neighbours become helpless and ineffective in the face of the mob frenzy. Sidhwa also described how political leaders manipulate the ideals and generate thoughts of suspicion and distrust in the psyche of common man. Once the communal passions are aroused, the social fabric is torn asunder, lead to wanton and reckless destruction. Bapsi Sidhwa also commented on the historical inevitability of social process, suggestive of that people and the political personalities do not learn from history are condemned. Bapsi Sidhwa through her novel enables the readers to understand the extent of the trauma and politics of partition and thus, suggestively delineates the horrible impact of violence on individual and social level. The selfishness of the political leaders and their policies as regards to partition and the aftermaths were lead to great loss of the country.
References:


7) Ibid. p.283.


10) Ibid. pp. 133-134.

11) Ibid. p.22.


13) Ibid. p.63.

14) Ibid. p.56.

15) Ibid. p. 56.

16) Ibid. p.75.

17) Ibid. p.91.

18) Ibid. p. 106.


23) Ibid. p. 173.

24) Ibid. p. 149.

25) Ibid. p. 156.
26) Ibid. p. 183.
30) Ibid. p. 159.
31) Ibid. pp. 159-160.
34) Tharoor, Shashi. *A Review of Ice Candy Man*. 