



Pain and Agony in the Garden of Solitude: An Analysis

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ABSTRACT: Gigoo first of all very specifically chooses his area to be the valley and the migrant camps, which is understandable given the diversity of the whole region if Jammu is also included. Despite being very clear in his mind about what he is writing, Gigoo ventures in other regions and in others courtyards. He peeps into the homes and hearts of his Muslim brethren. His work melds the landscapes of Kashmir and America, along with the conflicted emotions of exile, immigration and in his later works, loss, illness and mortality. He has reflected the problems that different Kashmiri migrants went through over the decades after insurgency. The paper tries to see the pain and misery in the garden of Solitude by Siddhartha Gigoo.

Keywords: Garden of Solitude, Pain, Migrants, Siddhartha

I. INTRODUCTION

Pain is a characteristic wonder which causes torment. One may overlook one's torment and enduring one has experienced amid the adventure of one's life however once this torment and enduring is put into highly contrasting it can now be overlooked nor kept avoided the world. Whenever agonies, aches and sufferings are enlisted in words it shapes a writing which has venture as one of its topics is loaded up with pitiable and strong subtleties. Typically the adventure attempted isn't to such an extent as physical one as enthusiastic. The author winds up identifying with the characters in the bit of writing. In such books, the heroes review their recollections from an earlier time and recount to a story dependent on their encounters following a voyage of the injuries endured by them. It puts the hero in a particular socio-social edge to which he has an indispensable association: he wakes up inside it, he sees it, and he is likewise influenced by it. The development of the hero inside his voyage characterizes the extent of the novel, opening a vista from where the authors get the opportunity to see and comprehend the books from the point of view of the writer. The physical development is supplemented by the changing considerations of the hero. There is a juxtaposition of the scene in the scenery inside which the hero moves and his contemplation on the different musings which continue cooperating with one another all through the novel.

The seeds of the contention were sown with the segment of the Indian subcontinent in 1947, when parcel partitioned India into Pakistan and common India. It was Indian Independence Act of 1947 which accommodated the formation of the two autonomous Dominions of India and Pakistan. Centrality was not exchanged to the successor governments but rather was ended on August 15, 1947. They could acquiesce to either Dominion or could live as free states by making reasonable political courses of action with their all the more dominant neighboring Dominions" [1].

In this manner, it is obvious that the books of these journalists investigate intently the social just as political substances of life in Kashmir amid time of 90s. These substances lead to the sufferings of the general population of Kashmir. The vision of life of these authors is confirmed, positive and humanistic. Their topics and characters encapsulate their incentive for humanistic stories and in their works they investigate the torments of basic masses. The abstract works of these journalists draw out the disaster and apprehension of the general population of Kashmir. They have spotlighted the unpredictable subjects like independence, effort, travails, attempt and mistreatment which were typically absent from the story thought of Kashmir. The paper tries to see the pain and misery in the garden of solitude by Siddhartha Gigoo [2].

II. MISERY IN THE GARDEN OF SOLITUDE

The Garden of Solitude, published in 2011 by Siddhartha Gigoo, [2] is a pragmatist novel which evaluates the recorded wonder of constrained mass migration of Kashmiri Pandits before all else long stretches of the pained time

of 90s and its effect on the lives in a state of banishment. Outcast is one of the repulsive experience to experience, be it constrained or willful. The idea of outcast which is presumably as old as mankind's history and one of the most seasoned subjects in the writing of the world methods the condition which puts an individual at a physical separation from his country, willingly or through the constrained conditions, in an offer for survival and a superior life. It might be willful, an intentional choice to avoid the local spot or upheld. The previous just outcomes from the conditions, for example, an idea of work from an outside nation and such occasions more often than not cause little hardships. The later happens as often as possible from a noteworthy distinction of political contradiction between the specialists of a state and the individual being ousted. Frequently such outcasts are defenseless casualties of conditions which are past the circle of their impact.

The constrained mass migration of Kashmiri Pandits from their local country in the wake of equipped revolt is a harsh adventure of the current history and has left permanent stamps on the mind of the individuals from the Kashmiri Pandit people group. Since the mass relocation of 1990s expansive number of books with tangled chronicled cum-political plot dependent on the constrained movement of Kashmiri Pandits has been composed by essayists. In any case, *The Garden of Solitude* speaks to an extreme break from such accounts and it centers for the most part on the human involvement in a given circumstance. It has offered voice to the aches and huge sufferings borne to the network of Kashmiri Pandits as outcast and vagrancy. The tale, accused of the feelings of misfortune and torment, expresses the torments of Kashmiri Pandit people group which later lived in a state of banishment. They need to figure with genuine vagrancy, a condition in which they are cut off from "their underlying foundations, their past" and their character as well. In a paper, "Summers of Exile" Sushant Dhar remarks that torments of outcast, the incessant attacks of agony and the misfortune made individuals to yearn for their homes in Kashmir.

The title of Siddhartha Gigoo's tale, *The Garden of Solitude* is well-suited and suggestive of the novel. It connotes his distraction with the paradise isolation which he and individuals of Kashmir lost amid the violent time of 90s, when the contention overwhelmed the valley of Kashmir. Prior to the viciousness, Kashmir was viewed as a paradise on earth. As the prior Mughal rulers likewise worshiped and cherished it. Jehangir, the Mughal Emperor is said to have composed a couplet that resounded more seasoned refrains on Kashmir and interpret as: "If on earth there is a greenery enclosure of ecstasy, it is this, it is this." He respected Kashmir so much and was said to have passed on with the words "just Kashmir" on his lips, "Jehangir who, enchanted by Kashmir's characteristic magnificence, constructed numerous patio nurseries. At the season of his demise in 1627 when Jehangir was asked what he wanted, he answered: „Kashmir and nothing else“ [3]. All through the novel Gigoo continues searching for the look at that old Kashmir, a place where there is harmony, straightforwardness, common friendship and unmatched excellence. He continues longing for the lost roots that he and the individuals from his locale have lost amid disturbance. Their foundations are really implanted in Kashmir and avoiding Kashmir implies avoiding their underlying foundations. In a freewheeling meeting with Ibrahim Wani, "Recollections of a Pandit Boy" distributed in *Kashmir Life*, Gigoo discusses the pictures which roused him to title his novel as *The Garden of Solitude*. First is the picture of an Eidgah, a spot where Muslims offer Eid petition.

The plot of the novel is set against the background of wild time when the unrest struck the socio-social texture of Kashmir amid 90s. The aftereffect of political change was that Kashmiri Pandits felt sold out. They saw risk in the vibes of Muslims, and Muslims started to doubt Pandits for being witnesses. The mottos, publications, dangers, snatchings, deaths, and so forth amid the disturbance frightened the minority network. The fearful Kashmiri Pandits were compelled to escape their country abandoning everything to live in a state of banishment in their very own nation with a fantasy of returning back to their homes in the blink of an eye. This evacuating of Kashmiri Pandits from their country has been a horrendous encounter for Kashmiri Pandits in light of the fact that it has disjoined them from access to their country and the spots that were related with their progenitors, their social heritages, their own and familial recollections and their very own feeling of pride in having a place with a land so broadly celebrated for its magnificence, its custom of learning what's more, its profound and religious sacredness. Prior to beginning with his story, Gigoo gives a delicate yet exceptionally humble devotion to the outcast where he states, "where I get a piece of rice toward the beginning of the day and a piece of rice at night". This absolute first sentence sets the tone for Gigoo's tale. All through the novel the creator continues searching for the isolation, which he and the kindred individuals from his locale have lost. It is the aching to return to that isolation, their untainted country, where the lives in a state of banishment could get a piece of rice in the first part of the day and at night. The absolute first sentence for example the devotion clarifies to the author that Gigoo through his inventive work will pass on to humanity the hopeless situation of the general population in a state of banishment, their rootlessness, estrangement, vagrancy, voids of character and their aching and scan for a genuine home—a country of their own. The agonies looked by Kashmiri Pandit people group in a state of banishment remained for the most part escaped the world since they found a notice in passing references as it were. They have endured a ton due to up-rootedness however have never made much commotion over their destiny.

In the novel, *The Garden of Solitude* Gigoo makes his self picture, Sridar as to address the lost history and a grotesque encounter of outcast of Kashmiri Pandits which they have encountered for past over two decades. Sridar,

the hero of the novel isn't only a person who has lost his country amid the whirlpool of the tempestuous time however the depiction of whole Kashmiri Pandit people group who were compelled to leave Kashmir. Through the character of Sridar the author dives in an injuring adventure of the harried occasions that saw a whole network rendered destitute and identities. Gigoo reproduces the conditions that prompted the constrained outcast of Kashmiri Pandits from the Kashmir and its difficult impact on their lives. Sridar's singular injuring voyage of life turns into an all encompassing perspective on wild adventure of each Kashmiri Pandit being compelled to abandon their country in the developing air of dread and disdain and to live in the corrupt conditions and the barbaric presence. Inside this common condition Sridar was developing and making the most of his adolescence. As a youngster he cherished perusing and composing verse and short stories. He created enthusiasm for books right off the bat in his life and needed to be an author. His room was loaded with books and there were stores of paper and a few birches which he utilized as bookmarks.

The tranquil and delightful youth of Sridar depicts the image of that Kashmir when it was considered wonderful spot on earth, where the Kashmiri Muslims and Pandits lived respectively in harmony, joy and concordance. Be that as it may, as the wheel of time rotated, brutality crawled the entire air of Kashmir and the general population who lived for a considerable length of time together swung antagonistic to one another. At the point when the brutality immersed the valley of Kashmir, the ideal universe of Sridar's youth broke and upset the lives of numerous honest people like Sridar who were attempting to have a straightforward existence. The excellent youth of Sridar took a monstrous turn where everything was gotten in fear and brutality. In the wake of originating from Pampore Sridar joined Professor Wakhlu's educational cost classes for the planning of registration.

The dreadful breeze of excited environment changed the noteworthy consonant climate of Kashmir. Kashmir reverberated with mass challenges, stone pelting, and memorial service parades. The equipped clash brought out new sort of religious situated patriotism. Individuals went ahead streets guiding finger toward structure V meaning triumph, green banners waved at the highest point of mosques and houses, even billboards of shops were green in shading, the time in all watches and tickers was set by Pakistani time zone. Gigoo focuses to another sort of character being enunciated by defenders of aggressor patriotism.

Directed killings, kidnappings, assaults and slaughters of Kashmiri Pandits were being completed by the activist associations. Through these strategies activists needed to make an air of dread and dread to caution them to relinquish their country. In a paper "Night of Terror" Meenakshi Raina, creator of the novel, *The Divine and the Destiny* likewise discusses the dangers and killings completed by aggressors as a way to undermine Kashmiri Pandits to desert their country.

The Garden of Solitude is overflowed with the occurrences of killings of Kashmiri Pandits by activists. In one of the episodes Gigoo portrays that Amarnath, a Kashmiri Pandit was executed by two unidentified young fellows while he was returning home from a Temple promptly in the first part of the day. He was shot two projectiles in his ribs. Amarnath was a resigned instructor of history. His incineration was gone to by numerous individuals including a portion of his understudies. Huge numbers of his understudies realized the aggressor bunches working in the region. After the incineration when they went to his home to pay their sympathy to his significant other, she solicited one from his understudies, the person who was talking exceedingly of Amarnath, "why Amarnath." The man answered, "He ought not have been slaughtered.

A huge number of Pandits were arranged to get their families enlisted as „migrants“ and to get the alleviation reported by the administration for the Pandits, "The legislature had declared help to the Pandits who moved. It incorporated a month to month to month recompense of five hundred rupees and a few kilos of rice and sugar. Individuals . . . lined up before the enrollment focuses". Gigoo has drawn out the defenselessness of Kashmiri Pandits at the enrollment focus. Transients came in huge numbers and fixed up in long lines alongside the reports, papers and structures. After they were designated as vagrants, they got convenience in camps and the individuals who got no safe house were balanced in canvas tents raised in the edges of the city. Meenakshi Raina, an author in her paper, "Evenings of Terror" discusses the help magistrate office where the vagrants needed to enroll themselves so as to get government help [2].

In the novel after the outcast of the Pandit people group there are various precedents where story is upset by memories: a fantasy of the lost country, of green fields in Pampore, of Sridar's mother and grandma making apple jams, of his mom sending him to the pastry specialist to purchase lavasas (prepared bread) and the picture of the recolored glass in Sridar's house against the present displaced person presence in one cramped room without windows in a stable. Sridar additionally takes note of that they were learning "to live in reverse" with "contemplations wavering forward and backward between the over a significant time span". Somewhere else, Sridar's granddad so as to get away from the unforgiving truth of outcast made a feeling of wistfulness and reminding, "The sobbing willows, moving saffron buds, the rich green rice fields and the singing hoopoes".

In this manner he always scanned for lost accounts of vagrant individuals to record the enduring of an age of nothingness and "absent mindedness" and "depression and disregard" [4-5]. Before starting the last section of his book Sridar chose to visit Kashmir. He visited his old house and met with the general population there. His home

coming toward the finish of novel heightens his desires as he looked on the dividers of his old house which was currently restrained by some Muslim family. The tale closes with the arrival of The Book of Ancestors.

III. CONCLUSION

The mass migration of Kashmiri Pandits from Kashmir amid 90s is one of the best catastrophes which everybody needs to overlook yet one can't neglect this unavoidable, certain unmistakable reality. Barely any books have gotten the constrained relocation of Kashmiri Pandits amid 90s yet none has given a fair-minded and adjusted record of occasions like that of The Garden of Solitude. Gigoo has effectively portrayed the upsetting period of 90s in the historical backdrop of Kashmir with an unbiased methodology. He is a discriminating craftsman who writes to satisfy some reason. In The Garden of Solitude, he descends at the dimension of the normal man and features the sufferings of that segment of the general public which has been rendered least significance in books.

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