

Exploring the Impact of Fear on Community in Manto's *The Dog of Titwal and The Miracle Man* in the Context of Partition

Hafiz Muhammad Qasim

Lecturer of English, Grand Asian University, Sialkot
qasim.shaheen@gaus.edu.pk

Muhammad Hamid

BS Student, Islamia College Affiliated with University of the Punjab, Lahore
hamidyousaf448@gmail.com

Muhammad Bilal Ashraf

Lecturer, Department of English, University of Sialkot, Sialkot Pakistan
muhammadbilal.ashraf@uskt.edu.pk

Abstract

*The present research aims to explore the aspect of fear by analyzing Manto's selected works consisting of four short stories and four sketches in the context of Partition of Subcontinent. Saadat Hasan Manto, an Indo-Pak writer, has highlighted social, political, racial, economical, and religious issues. For exposing the bitter reality of the society, he has presented minor details with keen observation. The study is also manifested with the idea of the latest theorist Sara Ahmed who has filtered the idea of fear under the title of *The Affective Politics of Fear*. In her theory, she has discussed the function of fear, the periphery of fear, the object of fear and the impact of fear with the connection of culture. By interpreting Manto's selected works, the present study has brought different instances of affected persons who suffered from the net of fear. The different instances provide a lot of ways to understand the basic concept of fear particularly in human life. Based on the context of partition of the Subcontinent, it has been captured a true picture of brutality analyzing different characters in selected works. At any rate, the present research bestows a new angle thinking and elaborating about the dilemma of the Partition. By using the Qualitative method, the present study has been connected with society so that all and sundry may draw these words according to the need of the hour.*

Key Words: Fear, Community, Subcontinent, Partition

Introduction

In the twentieth century, the partition of the Subcontinent is considered as one of the most important and historical events in history. On the eve, countless human beings were kidnapped and the remaining became either paralyzed or mad. At that time, only the source of these silent voices was the progressive writers, storytellers, poets, dramatists, and novelists who could raise their issues and fundamental problems. In difficult time, progressive writers had raised their agenda to unveil their issues and claimed to secure human's basic rights. One of them in Progressive writers is Saadat Hasan Manto who tried to highlight those aspects of life that was the need of hour. After the

partition, he shifted in Pakistan and discussed the circumstances of brutal society with naked words.

A picture of *Manto's* Early Life

Progressive, controversial, and undisputed storyteller *Manto* was born on May 11, 1912 in Shamballa. He composed such kind of literature even no one could estimate that he was matriculated. He has been much affected by his father's behavior with his stepmother that's why the major theme of his works revolves around feminism. Initially, he had started to translate the work even his first magnitude achievement was the translation of *Verge* written by Wilde. After that, he had started to design the words in a masterly manner with his unique style in Urdu dimension even with the little span of his life approximately over 250 short stories had been written by him. Besides, he had designed sketches, numerous plays, essays, and letters but he is renowned as a storyteller. In India, he had joined APW and molded his work according to the rules and regulations of the organization. Due to his truth and reality, he had been punished in the case of obscenity three times but even his critics confessed that he was one of the fortunate ones who had escaped himself from romanticism. For the very first time, his collection of stories had been published in 1940 in India. Due to the excess of addiction, at last he couldn't control his physical charming and breathe his last on 18 January 1955 in Lahore (Hasan, 2008).

***Manto's* Writing Style**

In her research paper, Shaheen (2012) has discussed that in the beginning, *Manto* has followed some Western writers as well as dramatists but with the passage of time, he designed his unique style in Urdu literature. He has covered all and sundry aspects of life by portraying common characters like small workers, soldiers, prostitutes, pips, house wives, and mad persons in his writing. His motto was to eradicate the fundamental problems of society therefore; in this regard he had pinned characters with their tasks. Due to his mission, different themes of life like challenge, dejection, cruelty, misery, misuse of religion, socio and domestic behavior, and brutality are revolving around his works (Akram, Ali & Rathakrishnan, 2019).

The two major things found in his writings are realism and spontaneity. Spontaneous in a sense, that his writings highlight not only old issues but also present the latest issues. At any rate, realism is the uniqueness of his literature. Even the themes of his literature are explaining that he is a keen observer and seems that lead his life in every corner of the world. By accomplishing his task, he has never any fear of any social, political, economic, and religious power.

A Brief Summary of *The Dog of Titwal* (*Titwal ka Kutta*)

Another short story *Titwal ka Kutta* (*Manto*, 1951) has been translated into English with the little *The Dog of Titwal* (Hasan, 2008). The story is revolving around the two army groups and they

are shooting continuously but in vain. According to the storyteller, even ten or twelve fires are shot on both sides but despite the shooting, both groups are in trouble. For several days, both groups' soldiers are firing but they are unable to reach their specific destination. When they become perplexed in their daily routine, soldiers in both groups decide to do poetry so that they may eliminate boring. Both are trying to destroy one another but every corner is filled with stone even there is no chance to attack with the plane. Even the whole day passes with ambiguity and conflict but at night both groups sleep with enjoying themselves. One day, both try to eradicate soul one another but they are unable to achieve a specific result.

One night, *Harnam Singh* who takes care at night, at two' o'clock decides to go for asleep but he could not sleep due to ambiguity and feels extraordinary on that night. Suddenly he starts to sing Punjabi songs but his voice does not bring calmness in his soul and could not seek aesthetic pleasure. Suddenly, he listens to a dog in barking and his attention is automatically diverted. In the climax, when the doing is investigating through *Banta Singh*, the storyteller creates a new twist in the story. At the time of investigation, the investigator signs him a specific name "Jhun Jhun" as well as says that the dog is an Indian dog. The dog does not belong to a Pakistani family. On the behalf of Indian identity, the dog is treated carefully. The next day, the dog goes into the Muslim camp where *Himmat Khan* is searching for something but as the dog reaches into the Muslim soldiers' camps, *Bashir* pats him and reads the composed words fastened around his neck. After reading the words, Muslim soldiers assign him a new name "Shun, Shun" and these words are written on the paper and fasten around his neck. When the dog returns to the Indian camp, on the way *Harnam Singh* sees him and gets fuel to fire by knowing that he is coming to Muslim soldiers. At last, he shoots at and consequently the dog dies at a time.

Here, in the story, the life of the dog and his death are more significant in the perspective of the present research. On the base of strata, the insane dog loses his life due to anonymous of identity. In the name of identity, at the time partition, not only human beings but also animals have been butchered and murdered. Here, due to the fear of identity both are imposing their anger on the dog while he has insensible and neutral. But for the fear of identity, human beings have become so mad that they are not ready to leave even minor things of the world. Another thing is that dog's name is much important in the dimension of fear because both groups are not ready to call the dog in common name rather assigning him and calling him with different names. The reader is much confused when he or she reads the action of shooting with the dog that why one group shoots at though he does not commit any guilt despite he is shot. In the story, the dog's death is the hub of the story because through the shooting with the dog is capturing a picture at the time of partition.

A brief Summary of *Karamt (Miracle Man)*

Another his masterpiece sketch *Karamt* which is composed in 1948 (*Manto*, 1948) and translated into English in 2008 with the title *Miracle Man* (Hasan, 2008). The story starts with the description of the society in a sense that the orders have been issued to police for recovering the looted things. After issuing orders, the police are ready to find out the looters and recovering the looted objects. On seeing the action of the police, people start to throw the looted things at night or in the darkness so that they may not expose their identities. Some people have put out the looted things beyond the wall just because of escapism. When the story reaches the climax, the story revolves around a man who have the two sacks of sugar. As he listens to the investigation of the police, he tries to hide two sacks so that he may escape from punishment. At last, he succeeds in concealing but jumps into the well and breathes his last. The next day, when the cord comes for bringing water, they find that the water is so sweet and after finding sweet water from the well, they consider a karamat of the dead body and construct a tomb.

The story is related to the present research in a single incident when a man jumps into well and loses his life. His death is more significant according to the perspective of present research because his death is providing a new way to think about afraid person's life though the police are working for the betterment of society yet the point is why a man jumps into the well and commits suicide? The answer is an actual need of the present research.

All in all, the sketch *Miracle Man* is providing another instance of afraid person as well highlighting the effects of fear that how much fear indulges into human life. The hub of the sketch is the death of the common man who jumps into the well. After reading the incident of his death, the reader turns his or her mind and starts to ponder in a new way. Although, recovering goods is a marvelous task of police yet the common man is scared of police brutality even commits suicide so that he may conceal his identity. His death is a more horrifying and providing a new way to do research with different aspects.

Statement of the Problem

The study of *Manto's* selected works explains the idea of fear that how fear impacts humans by taking the help of Sara Ahmad's concept *The Affective Politics of Fear* at the time of partition.

Research Objectives

Following are the research objectives of the study:

- To explain how fear impacts upon community in *Manto's* selected works
- To explore the idea how anxiety ridden community lead its life in *Manto's* selected works

Research Questions

Following the research questions of the study:

- How does fear impact upon community in selected works?
- How does anxiety ridden community lead its life in *Manto's* selected works?

Research Methodology

By putting the center attention on the content analysis of a selected short story (*Tithwal ka Kutta (The Dog of Tithwal)*) and a selected sketch (*Karamat (Miracle Man)*), The present research is conducted in a Qualitative paradigm with the help of taking a single aspect *The affective politics of fear* of Sara Ahmed's theory *The culture Politics of Emotions*. The primary source of the research is consisted of the text of *Manto's* selected works but internet, journal articles, relevant books, magazines as well as newspapers articles are used as the secondary sources.

Theoretical Framework

Sara Ahmed is considered one of them who have discussed emotions according to the social perspective. She has presented the theory *The Culture Politics of Emotions* in which she has been discussed different emotions such as pain, hate, fear, love, and feminist attachment with society. Her purpose is to prove that emotions are directly linked with culture. Through culture, a human being changes his or her emotions and molds his or her life according to a specific periphery. The present theory is helping the reader to understand the relationship between language, body, and emotion that howl they are connected, and how they work and can be utilized.

One of the dominant aspects of the latest theory is *The Affective Politics of Fear* in which the theorist has explained the effects of fear thoroughly. Under this title, she has prescribed different rules regarding fear and one of the most important things is to discuss the afraid persons' lives by giving the example of Negro and White child. Who gets afraid? Which agencies are used for creating fear in objects? Does a person get afraid of another thing? What are the effects of fear in human life? These are fundamental questions and points that have been discussed in her theory and even the theorist has replied to all these questions shot but meaningful. Through helping these ideas of fear, the present research is conducted to put out the same idea in *Manto's* selected literature. According to her theory, everyone gets afraid of someone because the object may be different. Based on culture, each and everyone gets afraid of different objects. Some get afraid of those objects which may be helpful for humanity despite of faithfulness, they get frightened because their culture is different from the others. She has explained that different agencies like religion, language, emotion, specific narrative, par, action, and body are used to create fear in a society. Even she has composed these words "fear signifies through language" (62). These words are showing that though all these agencies are used for fear yet the most and crucial agency regarding fear is

language.

She has described another aspect regarding fear that involves proximity and proximity involves the repetition of stereotypes. It means that fear works on the behalf of distance. The subjects who are near to the object of fear are more influenced than those who are far from it. For instance, those countries which are nearer to one another are afraid due to having short distance among them. Like Pakistan is afraid of Indian than America due to the neighboring although America has masses of items and modern technology yet Pakistan is afraid of Indian. She has raised another point in her theory regarding fear in a sense that it is “a sign of the time” (720). It appears in present but remains in the future.

To sum up, she has very masterly penned down precious words on the topic of fear even a single word carries a huge idea regarding fear. According to her, afraid person can't commonly amuse his or her life because fear bounds the human body as coldness covers the whole body. Different agencies, according to nature mold the intensity of fear. Some agencies work in slow motion but some in very fast. By hook or crook, when the fear enters the human body, its effects remain till the last breath. Owing to these points, the research is conducted very clearly and even helping in understanding the philosophy of fear.

Literature Review

The present research is directly linked with emotions and highlighting the impacts of emotions upon the affected community. In English, approximately 550 words have been used to express the meaning and conveying the broad idea of 'emotion'. (Zajonc, 1980). Researchers use various words for emotions to conduct researches upon emotion. No doubt the emotion is connected with personal and on the behalf of personal attachment, they design different words and put out different meanings. Some theorists especially Merker (2007) and Paksepp (2005) have stated that feelings are a part of emotions, and by and large, both (emotions and feelings) have the same school of thought. They didn't create any distinguish between emotions and feelings. They have same meaning though the feelings are the part and parcel of emotions. Cacioppo & Berntson (1999) state that though the feeling is a part of emotion yet the difference is created between them in this way that emotions work in the psychological system, biological reactions as well as mental states whereas feelings are linked with the sensory system. Therefore, feelings can be estimated in a very short time because the sensory system works apparently. That's why feelings act upon human beings quickly than emotions. By creating the difference between emotion and feeling Pettinelli (2008) has summed up with the word “reason”. If the reason of action is diagnosed, it will be called feeling; otherwise, emotions. For instance, when a man is sad and he knows the reason of his sadness that is

called feeling but if a man feels dismay and does not know the basic stem of his depression, it will be called emotion.

Human emotions are categorized into three level: biological level, psychological level, and social level. In a biological level, it is examined those parts which are direct connected with life and death like heart rate, breathing rate, and other changing which may cause the death and new life. On social level, emotions are attached with society and linked with the ups and downs of the society. The most important and integral level of human emotions, which is also the aptitude of the present research, is the psychological level. At this level, it is viewed those feelings which are helpful to prescribe human's perceptions. All the feelings like fear, sadness, anger, happiness, love, pain, etc. are dealt in this level. (Fredrickson, 1998). At the psychological level, different theorists have presented different primary emotions list in researches. Such as Izard (2007) has proposed a final list of basic emotions in which six feelings are included like "happiness, anger, joy, disgust, joy and fear" (p.265). Another theorist named Plutchik (1980) has mentioned some basic emotions that are clinched with the human body. He has researched that approximately eight feelings are included in human's basic emotions named "acceptance, anger, anticipation, disgust, joy, fear, sadness and surprise" (p.22).

Dr. Rabia (2014) has prescribed in her Ph.D. dissertation that fear is the most influential emotion and no one can avoid its influence. Therefore, the external stimuli may become a cause of its existence. The word fear is invented from the Old English word "fear" which means "disaster", "sudden calamity" but after passing some days the word itself and its meaning are known for emotions especially in primary level (Burchfield, 1956). One of the great theorists named Marks (1969) has connected words for the definition of fear which are: "Fear is a normal response to actual or imagined threat in higher animals, and comprises an outer behavioral expression, an inner feeling, and accompanying physiological changes" (p.1). According to him fear is directly or indirectly connected with threat and the threat is occurred in the cause of different factors. It may be external factors or internal factors. At anyrate, fear creates a threat in the human body which is pushed by mostly external factors.

Wenar and Kerig (2000) have expressed fear according to their own intellectualism. They have prescribed that fear is caused by an environmental threat. Its purpose is to the aware critical situation which may become dangerous. According to their research, fear is a benefactor and escape the body from heavy loss. A theorist, as well as a psychologist named Walk (1984), has elaborated his ideas about fear in his research paper. According to him, it is an innate thing and an innate thing has both dimensions. In some contexts, it is used in a negative sense whereas in another context

same thing is circled in a negative sense because the natural thing is neutral. It has different dimensions and these dimensions are subordinated. All in all, such kind of innate things are revolving around the context.

The present research is going to explore the fear in the context of 'Partition of Subcontinent' that has been considered a magnitude event in history. Such kinds of aspects which belong to human emotions like fear, anxiety, love, disgust, happiness, sadness, brutality, are protected with the help of intellectual writers, poets, novelists, and Dramatist at the time when the people were treated on the base of nationalism. Actually, in Urdu literature, the inauguration of Modernity came into being with the existence of Sir Syed Ahmed Ali khan, Altaf Hussain Hali as well as Molana Shibli Nomani. Within a short period, Allama Muhammad Iqbal brought modernism in his poetry so that people may establish a new timetable of their lives in the perspective of Modernity. But after that, it had been divided into many national and international movements as the Progressive movement, Cultural Movement, and The new progressive movement (Kiran, 2012). Ahmad (2006) has researched that Progressive Writers' Association was established in April 1936. The formation of APWA in Lucknow was a great step to protect humanism and that was the need of hour.

In APWA, such kinds of writers like, *Manto*, *Ahmad Ali*, *Sardar Jafri*, *Ismat Chughtai*, *Premchand*, *Krishan Chander*, *Faiz Ahmad Faiz*, *Mulk Raj*, and many others were suggested for generating reliable literature. Their aim was to unveil the social crimes and highlight the points which might be the cause for brutality (Zaheer, 1940). *Manto* woke up at that age when the blood-shedding, murdering, deprivations, controversy, social as well as moral conflicts, and brutality were at peak. Even no one was ready to display the actual situation of the society. Appalling thing was that the Government power also wanted to suppress the peasant class. They had become hopeless even neither could attain education nor to do any activity due to the abundance of violation. In such a critical situation, though a lot of writers, poets and storyteller were there, but *Manto* was one of them who explained the society position. (Paudel, 2018). By exploring his humanism, Akram, Ali, and Rathakrishnan (2019) have stated that the reader does not restrain himself without presenting the token of appreciation. According to their research, *Manto* was one of the persons in the world who lead their lives for humanism even their aim of life was to put out the humanity into the darkness with their might. In this regard, *Manto* had lost his soul due to the depression of humanism. *Manto* was the only person who continued his work in great trial and tribulations and no power could pull down his determinations.

Another thing found in *Manto's* personality is rationality. He did not take a single decision with sentiments rather examined thoroughly then put out the hub of the problem. He wrote all his

literature objectively not subjectively. At the time of bewilderment, it was very difficult to design the incident without exaggeration but without depression, *Manto* captured the picture of the incident objectively. Using objectivity, he brought the words seemed to the incident and in this way, he did not pay attention to any morality and ethical values because his aim was to compose the words which might fulfill the nature of the incident (Mehta, 2018). In her research paper, Ispahani (1988) has pointed out that *Manto's* entire stories were neither overwrought nor with forgery but based on realism. His style of writing, incidents, words, and ideas are universal and that is the secret of his fame. By prescribing the idea of trauma and fear, he highlighted all and sundry aspects through portraying different characters. Ranjan (2018) has pointed out that his characters are called marginalized and subaltern people like pimps, street workers, who had been deprived of their rights completely even then society had snatched their freedom.

By and large countless researchers have been exposed their talents in the field of research regarding by provoking partition aspects as well as partition writers. *Manto* is one of them who tried to unveil the cruelly picture of the society. No doubt his words are harsh but the reality is that his words are the true picture of the society and representing the actual state.

Content Analysis

Titwal Ka Kutta (The Dog of Titwal)

A splendid short story *Titwal ka Kutta* translated as *The Dog of Titwal* is revolving around the concept of fear by narrating the character of Dog. By delivering the concept of fear of identity, the story is composed masterly even the reader feels enjoyment whenever he or she reads the story. The dialogues of both parties, which has been mentioned in the description of the story, and the behavior with Dog are presenting the true picture of fear. Although the dog belongs in the animal family yet here, his character is directly capturing the real picture of human beings. In this short story, Dog's character is a great instance of afraid persons that are deprived of their own lives. This is one of the great pieces of literature at the time of partition because at the time partition one of the great subjects is to have the fear about identity. Based on identity, not only human beings but also thousands of animals are shot and consequently they lose their own lives as visualized in the character of the Dog.

The story is revolving around the two parties and unfortunately both have fear of identity even they get afraid of one another. One of them shoots the dog while has no sense of identity. Both have been leading their lives in two different territories and the dog is narrated and portrayed the common between them because sometimes the dog goes to the territory where the Hindu soldiers live and sometimes goes into the Muslim soldiers' camp. Unfortunately, both are quarrelling with

one another on the base of superiority and inferiority. This thing is showing that no one is ready to accept his deficiency and consequently the war breaks in. The fundamental goal of the war is to get superiority and based on superiority, they may achieve public fame as well as take possession of the territory. Along with, actual thing is to highlight the life of *The dog* that have fear of identity. *The* reader feels anxiety when he or she reaches the point where he or she reads that all the characters are acknowledging the disadvantages of war but despite having knowledge, they are unable to create a peaceful atmosphere in society. Their actions are proving the arguments that they fail in finding the solution to this menace though they have been spending their life for several weeks.

In the very first paragraph of this short story, the description of the environment is presented very masterly even all and sundry is producing peace environment in the society. After reading the first paragraph of this short story, it seems that no brutality and cruelty is existing in this territory rather objects are settled with safe and sound. The second paragraph of the story is actual the need of the present research. As the second paragraph starts, the reader turns his or her mind to meet the aspect of fear when one of them shoots out in the air. The reaction is that even birds feel anxiety and start to fly from there because they start to feel dangerous in this territory. Here, the first shooting is convincing the reader to think about the society in a sense that where the birds were chirping and singing, now they have started to fly after listening to the voice of the gun. Here, the action of birds is an important action according to the perspective of the present research because one of the main objectives of the present research is to highlight the effects of fear. Sudden birds' flying is a great philosophical action in the fear school of thought because based on fear birds' leave their life charming. The birds' flying is one of the great instances of feared persons how they leave their peace due to the intensity of fear as the birds leave their peaceful environment at the time of the shooting.

Further, birds' action is investigated through taking help of *Sara Ahmed's* ideas about fear which presented in her theory *The affective politics of fear*. She has explained that fear always creates a sense of violence even due to violence the afraid person leaves the object where the fear exists. Her idea can be operated by taking the example of birds' flying that when the soldier shoots; sudden they try to fly on the fear of death. Without taking care of a peaceful environment, they migrate to another place which is not mentioned in this short story. At any rate, the birds' flying due to fear is exploring that countless persons leave their precious choices and have to take decisions according to the rules of fear. By living and leading their lives under the umbrella of fear, most people leave the temporary world and cannot relish the beautification peace in the eternal world. Here, birds' leaving to one place is a personification and creating imagery that is based on fear, most people

either leave the world or migrate from one place to another territory so that they may escape the horrifying and brutal environment. Though the birds' flying is considered a minor scene in this short story yet considered very significant in the perspective of fear because that incident provides a new way to ponder about fear.

When the story reaches the climax, the storyteller introduces a new character *Dog* that is representing an afraid person's life and highlights the impact of fear upon the flesh, which is the aptitude of the present research. The roaming of *Dog* from one side to another side is proving that an afraid person cannot get aesthetic pleasure in his or her own life. The reason is that afraid person is bound due to fear and even in this regard a man cannot express his life views. In this short story, *the dog* renders his duty as a postman on both sides but at last dog fails in his mission because each group does not want to go to the other group but the dog has no common sense and he goes into another side. At the end of the story, when the Indian group knows that *the dog* is playing a pivotal role of duplicity suddenly *Hernam Singh* shoots which consequently his leg becomes useless. The action of shooting is providing a sight to visualize the impact of fear upon the community. Due to fear, afraid community is unable to lead its life according to its own wishes. Every time afraid community is bound and unable to express its life charming. It is the naked truth that *the dog* has no sense and does not know the reality of menace yet despite of having insane, the capitalist, Indian Group, is imposing its fear upon him so that the Pakistani group may get afraid of its reputation.

Like the dog, countless persons who are unable to even recognize their identities, but are slaughtered in the conflict of fear of identity. Their wishes, happiness, felicity are caged into the net of fear. When the reader reads the story especially about the character of *the dog*, for few minutes he becomes shocks for seeing such kind of brutality. Another thing is that before shooting when *the dog* comes to the Pakistani group at once, Indian soldier sees and gets fuel to fire due to the personal anger. They do not like to call on their camps and even do not want to shake their hands. Now, *the dog* does not know who is the bone of contention? Another phenomenon is prescribed in the falling action of the story when *the dog* deprives of his life at times both groups are calling him some words about the death of the dog. One of them who belongs in Pakistani camp, feeling sympathy with dog and utters words "The poor bugger has been martyred" (197) but on the contrary hand, the Indian group which is the murder of *the dog*, is even looking down upon even at the time of death and one of them speak "He died a dog's death" (197). These words are presenting a negative picture of the dog in the reader's mind because according to the Indian group *the dog* is not a faithful and deceived person. Besides this, these words are showing that even *Hernam Singh* is

very happy upon his death. This is a great dilemma for the afraid community even at the time of death no one is ready to share some sorrows and utters a few words in its remembrance.

Another aspect that is observed in this short story is to highlight the fear of identity. The storyteller wants to raise the fear of identity in this short story and for the sake of this aspect, he introduces a new twist in the story by nominating two different names of *the dog*. It is the naked truth that at the time partition of the subcontinent the menace of identity is considered a grave problem because on the behalf of identity, countless insane persons have been murdered, numerous have been kidnapped and some have been paralyzed. All the brutality at the time of partition is due to the fear of identity. Here, the aspect of fear of identity is discussed through an intellectuality even both groups dislike calling *the dog* in the same name rather they nominate him in his creative name. According to the writer, the Indian group tags him with “Jhun Jhun” (196) and on the opposite, the Muslim group calls him “Shunhun” (196). The different names of *the dog* are also boosting the idea of the present research that the afraid community have no identity and even community is called different names according to the need of hour. Here, *the dog* is a great instance to provoke and considering the impacts of fear upon afraid community how the community suffers and how the community lead the life as a subordinate way.

To sum up, three different incidents are matching with present research and giving fruitful ideas to understand the concept of afraid persons' lives. Additionally, the present research also helps to understand the impact of anonymous identity how it can destroy the life, how it can devastate the wishes, how it can devalue the human's integrity and respect in the society.

Karamat (The Miracle man)

Another matchless sketch named *Karamat (The Miracle man: translated into English in 2008)* is also elevating the idea of the present research by portraying the character of a common man and the police men. Under this title, the story is revolving around a *Kashmiri man* who is leading his life with hand to mouth. Due to his poverty situation, society also grips his soul tightly and ultimately pushes him into the misery condition. According to the present research, *Kashmiri man* is the truly representation of afraid community. By discussing the behavior with a common man, actually the sketch master wants to uncover the reality of afraid community's life how afraid community spend its life under the umbrella of fear, how afraid community repress its wishes, felicity and happiness.

Initially, the orders have been issued to trace the looters and grabber. At the time of notification, the police men show the activation and start tracing the looters. When any reader reads the initially sketch, he shows his favor with the police men but as he reaches the climax, he definitely realizes that how the afraid community is pushed. Although *Kashmiri man* is not a grabber but when the

police traces the looters, he feels insecure and strives to escape from the police brutality. He runs with sugar sack as he sees the police van and disappears before police just to protect his soul from the cruelty of the police. This is what an afraid community live and run so that it may protect from the intensity of cruelty.

According to the perspective of *Sara Ahmed*, an afraid person sees and observes others like beasts and brutal animals. Due to having access of fear, afraid person devastates the charming and enjoying the beauty of life because it is fact that escaping from beast is a scarce action and impossible. Here, according to her theory, afraid person imagines others like beasts and even he or she becomes pessimists. When a man becomes pessimistic he or she renders those actions which are against nature. Her point is deliberately discussed in the theory by giving the example of Negro and white child in which white child gets afraid by seeing the black color of Negro and even in the whole life whenever he sees Negro, he feels anxiety and discontentment. The same point matches in this story that when the police men find the robbing things, due to the access of fear *Kashmiri man* jumps into the well with the sack of sugar and breathes his last.

The rising action of the sketch gives the argument that *Kashmiri man* is neither a robber nor commit any mistake which may a cause to go to jail. Beside the previous story, this sketch also provides the reader to understand the value of afraid person and even gets another chance to evaluate the afraid persons' wishes how they express their wishes. An enjoyable thing is that when a reader reads the sketch *karamat* he gets confused in defining wrong or right because the police also works according to the nature of duty and is fulfilling the duty; whereas *Kashmiri man* is also on right path and not a culprit. But the question is arisen why does a common man jump into well with his sugar sack and lose his life? By taking the help of the theorist, *Sara Ahmed*, the query may be resolved in a simple way that only the fear works and shows the impact on the community. In the beginning, when the story starts with the action of the police, it captures the picture of fear in this sense that those who have looted the things suddenly they are ready to throw them out of the window. That thing is proving the nature of present research that how fear impacts upon the community.

Besides the *Kashmiri man* the robbers are not ready to face the police. Even the actual words "out of their windows after nightfall" (404) are helping to understand the concept of fear that how it influences upon the community. The present action shows that afraid community is unable to reveal its identity and even try to eliminate itself. Right or wrong is another thing but the main thing is that even the looters get afraid and instead of facing the police they survive their souls and families by throwing looted goods at night so that society may not reveal their identities. It means that due to fear, a man conceals his identity for escaping himself.

Besides the looters' action before the police brutality, the sketch master provides another example of *Kashmiri man* who is leading his life under rain days. His jumping into well is to give a chance to think about either he jumps himself into well or the police pushes him into well. The sketch master clarifies the idea and eliminates the doubt by composing these words "fell in himself with the second" (404). These words are distributing another idea that the person wants to get rid of the police and survives from the brutality and cruelty. Therefore, he has set his mind to do such a horrible task.

To sum up, the sketch is convincing the reader to pay attention to the afraid community's life that how the community manages its life under the umbrella of fear. Though the afraid person may be on the wrong way or right way yet he bows before the powerful force even he is ready to sacrifice his pretty life just because of fear. Here, in this sketch, the sketch master has designed two types of characters: one of them is showing the powerful agency called police, and the other is nominated underprivileged class nominated an ordinary person who has been seen with two sacks of Sugar. Although the police officers are rendering their duty with honesty yet the main thing is to highlight the aspect of fear that how fear works and impacts the community.

Concluding Remarks

After conducting research on *Manto's* selected works, it has been revealed that emotions are the hub of community. Without emotions, human beings cannot survive and spend their precious life even their life becomes like dry leaf. Sometimes, human emotions destroy life but sometimes they give a new twist in human life. The main thing is that without emotion, life is impossible in the temporary world. There are the three categories of emotion: Social emotions, psychological emotions, and behaviour emotions. Fear is included in psychological emotion as it has been discussed in the present research thoroughly.

The present research has been revolved around *Manto's* selected works in which one short story, *Withal Ka kutta (The Dog of Tithwal)* and one sketched *Karamat (The Miracle Man)* are included. Very clearly, he has utilized those words which are giving the true picture of Partition society. His entire literature is connected with society and political scenario that's why researcher who wants to conduct the research on his literature, finds a lot of aspects and themes even lay down in present society. In sketch and story, he has presented different characters but the presenting the same aspects. By narrating different characters, he has given the idea of brutality, cruelty and the life of afraid community how the community survive in brutal society. His aim is only to expose the society and highlight the subalterns and their life style.

To sum up, the present research is roaming around the aspect of fear and its impact upon anxiety

ridden community's life. For this purpose, the selected short story and the sketch have been analyzed with the help of Sara Ahmed's theory *The Culture Politics of Emotions*. The only one aspect *The Affective Politics of fear* has been derived from the theory which is the need of the present research. In a nutshell, due to the intensity of fear, afraid community is unable to enjoy the life with the blessings of nature.

References

- Ahmed, S. (2014). *The Cultural Politics of Emotion* 2nd ed. Edinburg University Press
- Ahmed, T. (2006). *Literature and Politics in the Age of Nationalism: The Progressive Writers' Movement in South Asia 1932-1956* (Doctoral dissertation, SOAS University of London).
- Akralm, L., Hanifa, M. A., & Rathakrishnan, M. (2019). *Manto's* Legendary Contribution to Partition Literature of India. *SARJANA*, 34(1), 13-22.
- Burchfield, R. (1956). *Oxford English Dictionary*. New York: Oxford University Press
- Cacioppo, J. T., & Berntson, G. G. (1999). The affect system: Architecture and operating characteristics. *Current directions in psychological science*, 8(5), 133-137.
- Fredrickson, B. L. (1998). What good are positive emotions? *Review of general psychology*, 2(3), 300-319.
- Hasan, K. (2008). *Bitter Fruit the Very Best of Saadat Hasan Manto*, New Delhi: PenguinBooks.
- Kiran, S. (2012). Modernism and the Progressive Movement. *American International Journal of Contemporary Research*, 2(3).
- Manto, S. H. (1948). *Karamat. Siyah Hashiye*. Lahore: Maktab-i-Jadeed.
- Manto, S. H. (1953). *Tithwal Ka Kutta. Sadak ke Kinare*. Lahore: Naya Idara.
- Marks, I. M. (1969). *Fears and phobias*. New York: Academic Press.
- Mehta, D.K. (2018). Repulsions of Gendered Violence during the Partition in 'The Return' by Saadat Hasan Manto. *International Journal of Research in all Subjects in Multi Languages*. Vol. 6, No: 3,
- Mercer, B. (2007). Consciousness without a cerebral cortex: A challenge for neuroscience and medicine. *Behavioral and Brain Sciences*, 30, 63-134.
- Panksepp, J. (2005). On the embodied neural nature of core emotional affects. *Journal of Consciousness Studies*, 12, 158-184.
- Pettinelli, M. (2008). *The psychology of emotions feelings and thoughts*. Retrieved from <http://cnx.org/content/col110447>
- Plutchik, R. (1980). A general psych evolutionary theory of emotion. In R. Plutchik & H. Kellerlman (Eds.), *Emotion: Theory, research, and experience: Theories of emotion* (Vol.1, pp. 3-33). New York: Academic.
- Ranjan, V. (2018). Empowered at the Margins: Women in Manto's Stories. *Journal of Emerging Technologies and Innovative Research*, Vol. 5, No. 6. www.jetir.org (ISSN-2349-5162)
- Wenar, C., & Kerig, P. (2000). *Developmental Psychopathology*. New York: McGraw-Hill, Inc.
- Zajonc, R.I B. (1980). Feeling and thinking: Preferences need no inferences. *American psychologist*, 35(2), 151