



Humanistic Concern in the Novels of Chaman Nahal

Dr. Rasak Annayat

Assistant Professor (contractual)

Department of Humanities and Social Sciences NIT Srinagar (India)

ABSTRACT

*Humanism is a fairly new name for a very old philosophy. The basic principles of humanism – skepticism of supernatural claims and an emphasis on living a fulfilling and ethical life without religion – have been embraced by a wide variety of thinkers in different cultures for thousands of years. But not until the twentieth century did the word ‘humanism’ become the common term for this worldview. Chaman Nahal describes both pain and pleasure during the attainment of freedom of India in 1947. When India was free from the clutches of the British rule, it was a time of triumph, an occasion of rejoice and celebration, but what followed after it was the worst and shameful act that went into the pages of the history books to be read with remorse. Chaman Nahal’s first novel **My True Faces** (1973) deals, as the title suggests, with the various faces that the people bear in life. Naturally, this novel has a philosophical orientation. Every human being, whatever his status and station in life, is one of the faces of the Lord. So every human being irrespective of his age, colour, or any other distinction, should attempt to be true to his ‘face’ – true to himself and true to God – “having the ability to change within the context of his identity.” The influence of Mahatma Gandhi on Chaman Nahal’s humanism was pretty obvious and apparent. Among the better-known Indian literary humanists honourable mention must be made of Rabindranath Tagore, Aurobindo Ghosh and Mulk Raj Anand. Although there are humanistic references in all the novels of Chaman Nahal his humanism is better reflected in **The English Queens**.*

Key Words: *Humanism, Skepticism, Philosophy.*