LITERATURE REVIEW

GENERAL:

A great researcher Mr. Tony Ballantyne describes the fundamental political elements in his research paper which is published under title ‘History Memory and the Nation Remembering Partition’, in international journal, ‘New Zealand Journal of Asian Studies,’ (June, 2003)

Mr. Ravindar Kour lights on the Hindu-Muslim violence and political ambitions of political leaders in his famous research paper which is under title, ‘Narrative Absence: An Untouchable Account of Partition Migration’, in online journal, ‘Contribution to Indian Sociology’, which is published in 2008 on website ‘http://www.sagepublications.com’

Mr. Richard Blee finds the causes of the possibility of a nuclear exchange between India and Pakistan in the political issues which were linked again with partition in his valuable research paper which published under title ‘For What Is Identify Without a Shake in One’s Country’, published in international journal ‘Quest Issue’ in 5 Autumn 2007 ISSN 1750-9696

C.C. James and O Ozdamar are openly points out that India’s foreign policy related to Kashmir can be analyzed within the context of religion, in the research paper under title, ‘Religion as a Factor in Ethnic Conflict: Kashmir and Indian Foreign Policy.’ Published in international journal, ‘Terrorism and Political Violence’, Published in 2005, ISSN 0954-6553.

In online published research paper on website ‘file://G:\1947\ahmed_Partition_of_India_r.htm’ under title ‘The 1947 partition of India: A Paradigm for Pathological Politics in India and Pakistan.’ The writer Mr. Ishtiaq Ahmed points out that the roots of pathological politics in the intra-state and interstate politics of India and Pakistan are to be traced to the bloody division of British Indian Empire in 1947.

In international journal ‘Pakistan Journal of History and Culture, vol. xxx, No 1.’ in research paper under title ‘Planning for the Partition of India 1947: a Scuttled Affair’, Rabia Umar Ali openly points out that the Indian subcontinent was partitioned on the forceful political demand of the Muslim League. It was neither the desire of the British nor the dream of the Hindu led Congress.
In the world class research paper ‘Region and Partition: Bengal, Punjab and the Partition of the Subcontinent,’ published in ‘Reflection on Partition : Pakistan Perspective’ edited by Ian Talbot and Gurharpal Singh (Karachi: Oxford University Press,1999) .The writer Mr. Yunus Samad describes the question as to why India was divided ? and in intellectual debate on it concludes the political ambitions which took communal frenzy in hand as weapon.


Mr.Christione Hartnack in his world class research paper under title ‘Roots and Roots: The partition of British India in Indian social memories’ published in international journal, ‘Journal of historical sociology vol.25’in jun2012 makes clear one thing that from 1947 Indian and Pakistani an politicians created not only separate religious agenda but also separate economic, political and military agendas.

Mr.Ahmad Aziz published his research paper under title ‘Orphans of the Storm: stories on the partition of the India’, in the great book ‘Kahli Raat’which edited by Saros Cowasjee and K.S. Duggal, New Delhi:UBs Publishers ,Distributors pvt.Ltd.1995.He discussed the tragedy of common masses in which the woman are raped and toroughed on the eve of partition because of over blind political ambitions of that time communal leaders.

The great researcher Mr.Ali Syed published a research paper under title, ‘Go West, Young Man: The culture of migration among Muslims in Hyderabad, India’, in international journal, ‘Journal of Ethnic and migration studies ’particularly in the issue of 23 May 2012.The researcher discussed the political and communal madness of local young generation on the eve of partition.

Mr.Barua Pradeep discusses the original nature of political ambitions of the races of Indian subcontinent in his world class research paper which is under title ‘Investing Race: The British and India’s ‘Martial Races’, published ‘in international standard journal ‘The Historian ‘in the issue of 14 Oct.2012

Brown, Laura in a scholarly research paper under title, ‘Not Out Side the Range: One Feminist Perspective on psychic Trauma’, which published in the great book ‘Trauma: Explorations in Memory’, edited by Cathy Cruth, commented the political role of women in the regards of partition.

In a great research paper ‘Toward a Radical Understanding of Trauma Work’, which published in the great journal ‘Violence Against Women’, in issue 17 Dec. 2011, Burstow, Bonnie gave a true picture of the role of women on the political background of partition.


The bloody violence, the victimhood are described as the result of over political ambitions of the communal political leaders which was faiired on the eve of partition of India 1947 have been described by Das Veena and Ashish Nandy.


**Mr. Hardgrove** published his world class research paper under title, ‘South Asian Women’s Communal Identity’, in a great journal ‘Economic and Political Weekly’, in the issue of 24 November 2011. He described the political position of women on the eve of partition.


for women, 1989 and commented on the braveness of women in tragic political condition on eve of partition.

**Desai Anita** gives a true picture of the bloody tragedy of Hindu-Muslim masses which become victims of power politics of leaders on the eve of partition. Her interview has been taken by Corine Deamis Blissand publish it under title ‘Against the Current: A Conversation with Anita Desai’. It has been published in international journal ‘The Massachusetts Review ‘in 19 Dec.2011.

**Dogra, Chander Suta** published one world class research paper under title ‘Shades of the Old Punjab ‘on website ‘Islamophobia today.com’In 17 Sept.2012. The researcher commented on the cruel communal politics on the name of religion.


The great researcher **Mayaram, Shail** wrote a research paper under title ‘Speech, Silence and Making of Partition Violence in Mewat’. It is edited by Shahid Amin and Dipesh Chakrabarty in a great book ‘Subaltern Studies ‘in 1997 and published by Delhi: Oxford U.P.. The researcher described the silence of the mass people because of the fear of the violence by other side on the eve of partition.

**A REVIEW OF SELECTED PARTITION NOVELS:**

**TRAIN TO PAKISTAN:** In Train to Pakistan the central focus of the partition literature is in its present day human tragedy. The train became an important source of the transfer of the refugee. So it got one kind of different meaning. At the time of partition violence was everywhere in the whole nation and in the newly formed Pakistan. The Muslim refugees were sent to Lahore and the Hindus and the Sikhs were sent to India mostly by trains. Most of the times a mad communal sect attack on train and kill the mass people of other sect. The present novel describes the sectarian madness and human tragedy.
The opening of this novel is with the bloody atmosphere of partition. The Muslims were divided from the Hindus and the Sikhs. They had become enemy of each other. Hatred, violence, and bloodshed were in the whole nation. In the name of religion the two sects were separated from each other. The sectarian feelings were on very bad turn. The whole human life was at the door of death. This background can help us to imagine what will be there in the novel. Definitely there will be the pages and pages which describe the true happened bloodshed and the total human tragedy caused by the sectarian madness. The period of this novel is after the Indian independence immediately. Khushwant Singh was himself the witness of the tragedy of flesh and blood. There is the reality in the novel. P.Balaswamy comments in this regard as: ‘As the events portrayed in that novel had been witnessed in flesh and blood just nine years ago, the work created a sense of solid reality and a feeling of danger, desperation and violence of an unprecedented scale’. Khushwant Singh wrote this novel after nine years period. The nine years were passed to the tragedy of partition. Though the flesh and blood, sectarian madness all look real in the novel, because the writer was himself the witness of it. The discussion between the Magistrate and Deputy Commissioner Mr. Hukum Chand and a Sub-Inspector of police makes us aware about the sectarian hatred and violence and the human tragedy in that accordance.

Hukum Chand's observation of an attack by group of the Sikhs to a Muslims refugees and sending it across the border with over a thousand corpses is a perfect example of the Sikhs sectarian violence and human tragedy. Innocent old Muslims, helpless women and children have been victimized in that train by the Sikhs. That is the human tragedy only because of a mad sectarian spirit and hatred to others then the finding of sub-inspector that the R.S.S. boys beat up Muslims' gangs in all the cities that can lead to a mass bloodshed. This is not enough further there
discussion between the Magistrate and the Sub-Inspector gives us the details about the sectarian violence by the side of the Muslims also. The Muslims, in Pakistan, particularly play the game of the sectarian violence and finally result in human tragedy.

This finding of sub-inspector of police gives a horrible picture of the cruel result of Muslim sectarian violence against the Hindus, particularly the Hindu women and children. It is the heart breaking human tragedy by the sectarian violence. In such situation no one was ready to trust the Muslims. The officers like Hukum Chand, Sub-Inspector were not ready to trust the Muslims. Not only was this but the common policeman also in doubt against the Muslim policeman. This is the common picture of the time divided mentality. There was only the doubt against each other.

**TAMAS:** Bhisham Sahni's 'TAMAS' (1973) is considered one of the most powerful and passionate fictional accounts of the wounded humanity that marked the period. There is the sensitive depiction of the communal riots and killings that accompanied partition of 1947. The naked dance of the death was continued for a long period on the eve of the partition of the Indian subcontinent. Thousands of the common and an innocent mass- Muslim and Hindu people became victims of the sectarian violence. The present novel is concerned with that pains and sufferings of mankind. Bhisham Sahni highlights the sense of values of an universal humanism. The sectarian violence has wounded the humanity. The sectarian hatred was the origin of the sectarian violence.

**SECTARIAN HATRED:** On the eve of the partition of Indian subcontinent, the political persons and the British rulers directly or indirectly fanned the
sectarian hatred among Hindus and Muslims. The religious persons also helped to communal elements. Every page of the present novel lights on the sectarian hatred in the Hindu sect against the Muslim sect, and the sectarian hatred in the Muslim sect against the Hindu sect and the Sikh sect. There was also sectarian hatred in the Sikh sect against the Muslim sect. Generally, the true and pious religious leaders of all religions pray for the universal peace and love. But in partition period the true religious leaders also were disturbed. For example, the present novel Vanaparasthi is holy man who was respected by all. But in communal atmosphere of partition this holy respectable person was also disturbed. When there was an insult of the Hindus he gave religious orders to Hindus against Muslims. He calls the Muslims as malecchas in anger. He personally supervises and co-ordinates the Hindu youth wing ‘Akara’. His holy residence becomes a center of meetings of Hindus and Sikhs against the threat of the Muslim aggressiveness. He does not want the Hindus to be cowards and lay low. One more example is of ‘Master Dev Vrat’ in the present novel. Master Dev Vrat belongs to the ‘Hindu Sabha’ particularly he supervises youth wing. He equips and trains to Hindu youth for self-defense. He inspires them by telling the stories of ‘Rana Pratap’ and ‘Chhatrapati Shivaji Maharaj’. He believes that an ‘Arya boys’ should develop the courage to fight with the Muslims. Bhisham Sahni describes the communal fury of the Sikh sect against the Muslim sect in Sayadpur village. The communal speeches of the community leaders, the singing of war songs in the gurdwara before the entire Sikh congregation fan the sectarian spirit against the Muslim sect. Everyone is ready to lay down the lives on the name of heroic past against the Turks. One Sikh leader namely ‘Sardar Teja Singh’ gave a spiritual address to Khalsa congregation to be ready to shed their blood in the service of ‘Guru Maharaj’.
On the other hand there was also the sectarian hatred in the Muslims against the Hindus and the Sikhs. The present novel describes the communal fury of the Muslim sect that the Muslims always call the Hindus as ‘Kafar’ in anger. They think that the Hindus are their religious enemy and political. So they demand for partition to create ‘Pakistan’ as their separate nation.

An activities of ‘Murad Ali’ is one more example of the fanning communal fury of the Muslims against the Hindus. He is one politician in the town. He is supporter of the hardcore Muslims who want the creation of Pakistan. He successfully plans for riot in town by throwing a pig’s dead body on the steps of a mosque by hidden way. As a result, the whole town burns in the communal riots and sectarian killings.

In Sayadpur village Sheikh Gulam Rasul gathers all the communal Muslim youth and successfully gives fight against the Sikh congregation. This is one more example of the Muslim hatred against the Sikhs and also the Hindus. This burning sectarian hatred caused to wound the humanity by taking lives of lakhs of an innocent people. A few notable examples which are quoted here which can prove how humanity was wounded on the eve of partition of Indian subcontinent.

**THE DARK DANCER :**This partition novel is written by Indian English novelist Balchandra Rajan in 1961. Two main things are highlighted in this novel. One is that the Englishman who is ruler observes the tragedy of poor Muslims and Hindus who took part in communal riots of partition on the eve of freedom. Second is that the hostilities grow even among the poor labourers- Hindus and Muslims- who have been living together for centuries. And finally the novelist Balchandra Rajan tries to find a tentative solution to the unfortunate partition tragedy. His solution is fictional solution. Balchndra Rajan's *The Dark Dancer* is such novel which deals the personal and the national levels.
The partition fever is at its hight when Cynthia Krishnan's college friend at Cambridge, comes to Delhi. He is attracted towards Kamala. He becomes her lover. As a result, being betrayed by him, Kamala withdraws from the triangle and goes to attend upon her ailing mother in a South Indian village.

Then the disappointed Kamala goes to Shantipur to work as a nurse in order to serve the partition affected people. In the course of time, Krishnan realizes his mistake and goes to Kamala and like a traditional Indian wife, she accepts him. But then breaks out the violent storm of the partition in which she is stabbed to death while attempting to save the womanhood of a Muslim girl from the Hindus and Sikhs. Now Krishnan is left alone. Thus the personal tragedy of Krishnan and the national tragedy of the partition are interwoven very skillfully.

The title of the novel is symbolical. Once the Dark dancer of anarchy starts dancing, it loses in the national and personal life. The dark dancer destroys even a savior like Kamla who scarifies her life to save another's life. The novelist thus presents the foul plays of the dancer in a very heart-rendering manner.

Shantipur, an abode of peace, has ironically turned Ashanthipur, an abode of violence, as it cannot remain immune to the violent epidemic of communal riots. Thus, it is one of the characters in the novels. Kamala's character is symbolic. She is patient Indian women, a faithful wife, a martyr.

AZADI: Chaman Nahal's 'Azadi' is the major most novel on the theme of the partition. The novelist recreates in vivid details the consequences of the partitions with reference to a Hindu family as they journey form Sialkot in Pakistan to Delhi, the capital of India. The novel comprises three parts - The Lull, the storm and the After match that referents respectively the beginnings, the middle and the end of the great event of the partition.
On the personal plane, 'Azadi' is the story of Lala Kanshi Ram and his family living in Sialkot and on the general plane, of the people affected by the partition. Lala Kanshi Ram, the protagonist, a wholesale grain merchant in Sialkot, has earned name, fame and fortune by working very hard. His son Arun, a college student and his beloved wife, Prabha Rani makes his familiar life quiet happy. The first four chapters of the part, The Lull very closely acquaint us with Lala Kanshi Ram who is a typical Indian of the time and whose idol is Mahatma Gandhi by creed he is a nationalist Hindu living in the Muslim-majority Sialkot. He loves his father and forefathers lived. The British, according to him must quit Indian and give Azadi to the Indians.

However, the political atmosphere in the country is latterly confused. The Punjabis are kept under perpetual tension and the Muslims as well as the Sikhs fail to guess anything about the partition. The selfish leaders play their role very shrewdly, only five men sitting and deciding the fate of the millions. The Arya Samajist Lala hopes to achieve freedom with an undivided India.

The Lala speaks in Punjabi and writes in Urdu. For him Urdu is not the language solely of Muslims, but he is aware of their attitude towards Hindus and Sikhs. He has a firm faith in Gandhi and is sure that he will never agree to a division of the country. However, he is deeply worried that everything will be ruined if Pakistan is created. It is with this fear that he puts the blame for the partition mainly on Jinnah, Nehru, Baldev Singh, Rajaji and Kripalans. For him, it is Gandhi and Rajaji who are responsible for bringing Jinnah into light, who till 1944 was not a man of much importance. He is aware of Jinnah's adamant nature and the increasing demands of the blood-thirsty Muslims. In the west Punjab, the Muslims start killing the Hindus even prior to the announcement of the partition.
WHEN FREEDOM CAME: The novel When Freedom Came, has been written by South Indian English novelist Sharf Mukaddam in 1980 on the theme of the partition. The story of the novel belongs a main character namely Fakir. Fakir has a Hindu friend is a Fakir simple Muslim boy of Devnagar village. He goes to Bombay with uncle Jaffer with the intention of earning his daily bread. Uncle Jaffer teaches him a few ways of living in Bombay soon he gets a job of a domestic servant in the house of Seth Rajab Ali Lakdiwalla, a rich Bombay Muslim.

But in the course of time this ignorant and simple Konkani boy is changed considerably when he comes in contact with the Bombay Muslims. Very soon he is taught to hate the Hindus. He Joins a night school where the teacher is again an ardent Muslim. In the house of his master and everywhere he experiences the inimical attitude of Muslim toward Hindus. Fakir learns everything about the partition at Seth Lakdiwalla's house Meanwhile he fails with the Seth's daughter, Nargis. Once he is caught while kissing Nargis and is dismissed from his job. Then he gets a job at the collector's residence. Then at Behrarm Seth's restaurant. In the course of time his uncle dies. Now he is alone in the big city of Bombay.

Further Fakir joins the MNG- Muslim national Guard. It is worth nothing how Fakir is getting gradually dedicated to the cause of Islam. Now he would seek revenge on those Kafirs who piled all kinds of humiliation on the Muslims. Now he was a volunteer of the Muslim league, a worker in the cause of Islam. He then wants to enter into active Politics. He feels. He attends the meeting of the MNG. Now he was always ready to cut out the tongue which uttered a single word of criticism about the great leaders; Jinnah, Liakat Ali Khan and others.

In this way, The minds of the simple and ignorant youths like Fakir are poisoned by communal brainwashing. Fakir gets encouragement and solace in the company of his friends, Mehmood and Inquilab who are also
communalists. Shankar is one more character in the novel. He is also from Devengar village. He is friend of Fakir of Devengar village. Shankar is a moat secular shankar and Fakir, the two protagonists, who belong to polar opposites in the drama of the partition. They meet regularly and discuss personal and political problems. Fakir, who is now ardent Muslim leaguer, is prejudiced against Shankar, for Fakir Shankar is like all other Kafirs, but for Shankar, Fakir is not like other Muslims of the city.

Fakir, thus fully dedicates himself to the cause of Islam and Pakistan. He is all heated for the Hindus. He even does not accept money given by Shankar as he is a Hindu. By the timely incidents Fakir returned to his village Devenagar where he continued the work of partition for Pakistan and hate of Hindus. Gentle Muslim Mutavali tries to establish communal harmony in the village but Fakir and his Bombay friends fail to understand. Finally when partition took place, he decides to go to Pakistan. But his true friend Shankar convinces him, and he decides to live in Devenagar among his Hindus brothers. Thus, the Muslims in India realize that they will have to adjust themselves with the Hindus.

Fakir represents the Indian Muslim youths of the days of the partition who were under emotion finally matured. In emotion the heat Hindus but finally the adjust and agrees to live with Hindus.

**THE PROBLEMS TO BE INVESTIGATED**

1. To study human nature and its qualities.
2. How the world is made hell because of the dance of death.
3. How the death dances within man's heart which is responsible for human tragedy.
4. How man turns back to evil nature when something goes wrong.
5. To find out how sectarian forces help to the dance of death.

6. To find out moral and spiritual solutions on the grief and destruction of human relations.

7. To study the literary power of the major partition fiction writers and its effects on modern readers.