CHAPTER - 1

INTRODUCTION:

Literature plays a vital role and is the mirror of the society. It deals with social, cultural, religious and economical, historical and political factors. Partition novels describe events and tragedy with historical importance of 66 years ago. This event was unexpected. Neither the politicians, nor the Hindus nor the Muslim could understand the series of events that took place and shocked the world.

The present study deals with the tragic historical Partition and the way millions of Indian suffered. To understand and deal with Partition it is necessary to know the historical, political, cultural, social and geographical background of this country. India has a glorious ancient history which goes back to thousands of years. Indian history has witnessed invasions, attacks, civil wars and other events that has disturbed the actual essence of India.

The history of India begins with the birth of the Indus Valley Civilization i.e. Mohenjo-Daro, Harappa and the coming of Aryans.

In history we find that India was invaded by many Kings, Emperors and other people. They left their teachings, culture, civilization, religion in this country and it has carried forward till ages. Slowly caste
started to play a vital role in the country. Accordingly, we find a multiplicity of ethnic groups — hundreds of languages spoken all over and also hundreds of castes and sub-castes, tribes big and small all played different roles throughout history.

Taking into consideration the wealth of the Nation, India was a rich country and equally rich was its Flora and Fauna. Everyone lived happily in India. While glorifying India, there are references that India was called as “Soneki Chidia” i.e. golden sparrow i.e. it was a rich country. Looking at its richness, its resources its Flora and Fauna the neighbouring sub-continents made attempts to enter India by making friendship for trade, commerce indirectly they wanted to capture and rule India. They were aware that India was a rich land for agriculture, overflowing rivers, plenty of land which was very well protected by nature, it had the huge magnificent Himalayas protecting the north and the other three sides was protected by the sea, within India there were small Princely states ruled by respective kings. Each and every state was self sufficient. The Kings and there people lived happily for years together. In various references these history of India begins with the birth of Indus Valley, Civilization.

“Again there is nothing that we know of in prehistoric Egypt or Mesopotamia or anywhere else in western Asia to compare with the well-built baths and commodious houses of the citizens of Mohenjo
Daro. In those countries, much money and thought were lavished on the building of magnificent temples for the gods and on the palaces and tombs of kings, but the rest of the people seemingly had to content themselves with insignificant dwellings of mud. In the Indus Valley the picture is reversed, and the finest structures are those erected for the convenience of the citizens."

This period is divided into pre-vedic and vedic periods. It is in the Vedic Period that Hinduism introduced and the Vedas are invented.

“The Aryans, spreading their superior culture right down the valley of the Ganga and then deep into the peninsula, had conferred on India an unprecedented cultural integrity and an enviably high degree of civilization.”

In reality these Indus Valley Civilization mainly began from Pakistan and was the home of major city Harappa and Mohenjo Daro.

“Excavation in Mohenjo Daro and Harappa have revealed this ancient and fascinating civilization to us. How much more lies buried elsewhere under the soil of India! It seems probable that this civilization was fairly widespread in India and was not merely confined to Mohenjo Daro and Harappa. Even these two places are far apart.”
Train To Pakistan
This picture shows Loaded People who were on the Train who cross the Borders after Partition
While going back to the history India is the birth place of the world’s major religions like Hinduism, Buddhism and also Jainism. It also had Christianity, Sikkism, Judaism, Zoroastrianism and so India is called as a multi-diverse country. India is the birth place of two of the world’s major religions, Hinduism and Buddhism and one of the smallest religions, Jainism.

“It is the real formative period of Indian civilization... henceforth we can trace the continuity of civilization through the succeeding ages.”

India is the only nation in the world that has followers of all religion.

It was through the Himalayan pass that many invasions took place during the Medieval Indian history.

Mauryan Dynasty:

According to Indian history, it is found that Mauryan dynasty was the most influential dynasty which was ruled by Chandra Gupt.

“The Gupta period was one of the aggressive imperialism and conquest and victory. But there are many such imperialistic periods in the history of every country, and they have little importance in the long run. What makes the Gupta times stand out, however, and worthy of
being remembered with some pride in India, is the wonderful renaissance of art and literature which they witnessed.”

The Capital of Maurian Dynasty was located in Pataliputra and was known as the most beautiful cities in the world.

“The capital city of the Mauryan Empire was Pataliputra. This was a magnificent city with a nine-mile frontage along the Gangas river. There were sixty-four main gates and hundreds of smaller ones. The houses were chiefly made of wood, and as there was danger of fire, elaborate precautions were taken to prevent it. The principal streets had thousands of vessels always kept filled with water. Each householder was also made to keep vessels of water ready for use in case of fire, as well as ladders, hooks and other articles that might be necessary.”

Emperor Ashoka embraced Buddhism and was very much instrumental in spreading Buddhism.

“Ashoka succeeded Bindusara in 268 BC to a great empire, which included the whole of north and central India and extended right up to Central Asia. Kalinga lay on the east coast of India, between the Mahanadi, Godavari and Kistna rivers. But he refrained. According to H.G. Wells, he is the only military monarch on record who abandoned warfare after victory.”
Ashoka converted to Buddhism in 262 BC.

“Elsewhere dhama is equate with ‘mercy, charity, truthfulness and purity’. In English it is variously rendered as ‘piety’, ‘duty’, ‘good conduct’ or ‘decency’. Ashoka clearly thought it anything but anodyne, and practiced it, preached it, and legislated for it with missionary zeal.”

“Ashoka became an ardent Buddhist and tried his utmost to spread the Dharma. But there was no force or compulsion. It was only by winning men’s hearts that he sought to make converts. Men of religion have seldom, very seldom, been as tolerant scrupled to use force and terrorism and fraud. The whole of history is full of religious persecution and religious wars, and in the name of religion and of God perhaps more blood has been shed than in any other name. It is good therefore to remember how a great son of India, intensely religious, and the head of a powerful empire, behaved in order to convert people to his ways of thought.”

“This inscription of dhamma has been engraved so that any sons or great-grandsons that I may have should not think of gaining new conquests, and in whatever victories they may gain should be satisfied with patience and light punishment. They should only consider conquest by dhamma to be a true conquest, and delight in dhamma
should be their whole delight, for this is of value in both this world and the next.”

Ashoka was a major force in the spread of Buddhism all over India and eventually abroad. Ashoka’s son was sent to Sri Lanka to spread Buddhism there.

“Herein lies the greatness of Ashoka, writes R.K.Mookerji. ‘Even as a mere pious sentiment this is hard to beat; at least no victorious onarch in the history of the world is known to have ever given expression to anything like it.’

“Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and gracious nesses and serenities and royal highnesses and the like, the name of Ashoka shines, and shines almost alone, a star.”

The Mughal Dynasty:

A large number of population in India was Hindu. It was Mohammad Gazi who attacked India not once but seventeen times and it was during this time be destroyed many temples, harmed the Indian culture, he wanted to destroy the hindus and Hinduism along with this he also did atrocities on the citizens of this nation. He looted India grabbed
from India wealth, inform of Gold, Silver, Money, Cattle etc. He wanted to conquer India but failed.

After Gazani many muslim rulers wanted to conquer India among them were M. Ghor, Qutubuddin, Razia Sultan, Allauddin Khilgi, Mohammad Tugalaq and many more.

“Sultan Raziya was a great monarch. She was wise, just and generous, a benefactor to her kingdom, a dispenser of justice, the protector of her subjects, and the leader of her armies she was endowed with all the qualities befitting a king, but she was not born of the right sex, and so in the estimation of men all these virtues were worthless. (May God have mercy on her!).”

All the rulers wanted to erase the identity of India. This muslim rulers also had a mission to convert India to Islam for this they forcibly converted the hindus to muslims and if the people were not ready they were brutally massacred. Baber describe India.

“The Empire of Hindustan, ‘Babar tells us, is extensive, populous, and rich. On the east, the south, and even the west, it is bounded by the great ocean. On the north it has Kabul, Ghazni, and Kandahar. The capital of all Hindustan is Delhi. It is interesting to note that the whole of India was looked upon as a unit by Babar, although
when he came it was split up into many kingdoms. This idea of the unity of India has persisted throughout history.

Babar goes on with his description of India.

It is a remarkably fine country. It is quite a different world compared with our countries. It’s hilly and rivers, its forests and plains, its animals and plants, its inhabitants and their languages, its winds and rains, are all of a different nature.... You have no sooner passed Sindhi than the county, the trees, the stones, the wandering tribes, the manners and customs of the people, are all entirely those of Hindustan. Even the reptiles are different.... The frogs of Hindustan are worthy of notice. Though of the same species as our own, yet they will run six or seven gaz on the face of the water."

Humayun and then his son Akbar. In the Mughal History Emperor Akbar was known as the best ruler of India. It was Akbar who expanded his empire from all directions which included Rajasthan, Gujarat, Bengal, etc. Akbar married Jodhabai, a Hindu girl and this showed his love and respect to other religions. It was during Akbar tenure that people had freedom of religion and as a mark of respect he built many temples in India.
“Indeed, you will be amazed to learn that Akbar was illiterate—
that is, he could not read or write! But none the less he was highly
educated and was very fond of having books read to him. Under his
orders many Sanskrit books were translated into Persian. It is
interesting to note that he issued orders forbidding the practice of sati
by Hindu widows, and also the practice of making prisoners of war
slaves.”¹⁵

It was only Emperor Akbar who had a vision of an ideological
society and also tried hard to form it. During his time, the artists and the
literature of that time flourished. To glorify it was Akbar's period which is
even remembered today. After Akbar his son Salim ruled India but not
like his father.

“There were three able rulers after Akbar, but there was nothing
extraordinary about them. Whenever an emperor died, there was an
unseemly scramble among his sons for the throne. There were palace
intrigues and wars of succession, and revolts of sons against fathers,
and brothers, and murders and blinding of relatives—all the revolting
accompaniments of autocracy and absolute rule. There was pomp and
splendor, unequalled anywhere.”¹⁶

Aurangzeb ruled but the Mughals saw the downfall because of his
religious hatred and intolerance.
“The Moghal Empire fell, as almost all empires fall, because of its own inherent weakness. It literally went to pieces. But this process was greatly helped by a new consciousness of revolt among the Hindus, which was brought to a head by Aurangzeb’s policy. But this religious Hindu nationalism of a kind had its roots even earlier than Aurangzeb’s region and it may be that it was partly because of this that Aurangzeb became so bitter and intolerant.”

Many Muslim rulers ruled by the last muslim ruler was Abdud Shah Jafar. The Portuguese and the British East India Company who started trade from South.

“Remember that the East India Company – a trading company – was governing India. There was growing control by the British Parliament, but, in the main, India’s destinies were in the hands of a seat of merchant adventures. Government was largely trade, trade was largely plunder. The lines of distinction were thin. Enormous dividends of 100 per cent, and 150 per cent, and over 200 per cent, per year were paid by the company to its shareholders. And apart from this, its agents in India picked up tidy little sums, as we have seen in the case of Clive. The officials of the Company also took trade monopolies and built up huge fortunes in this way with great rapidity. Such was the Company’s regime in India.”
The entire trade was done by the Portuguese by the sea root and slowly they lost this power when the British, Dutch and French came on the scene. Slowly the British started to expand themselves in trade culture, language etc. This British rule after sometime made unrest amongst the Indians, and the main reason was the growing number of Christian Missionary who started coming to India and preaching Christianity which the hindus and muslims found dangerous for their own religion.

“Thus, the British became the agents of a historical process in India – the process which was to change feudal India into the modern kind of industrialized capitalist State. They did not realize this themselves; and certainly the various Indian rulers who fought them knew nothing about it. An order that is doomed seldom sees the signs of the times, seldom realizes that it has fulfilled its purpose and its function and should retire gracefully before all-powerful events force it into undignified retreat, seldom understands the lesson of history, and seldom understands the lesson of history, and seldom appreciates that the world is marching on, leaving it behind in the “dustbin of history”, a somebody has said. Even so, the Indian feudal order did not realize all this and fought unavailingly against the British. Even so, the British in India and elsewhere in the East today do not realize that their
day is past, the day of empire is past, and that the world marches onward relentlessly pushing the British Empire into the “dustbin of history.”

Along with Christianity they brought modern technology, English language facilities like Postal Services and railways. The Indians had fear that the Britishers would erase their identity and culture. British ruled India directly as well as indirectly wherever there were princely states. The British Education System was introduced by them in India. The First World War 1914-18 and Second World War 1939-1941 sow the seed for the independence on Indians Freedom Movement.

Pre-Independence:

India became a good source of raw material for Britain and also provided a market for manufactured goods. A few Indians who were well to do and could afford to go abroad and study in various Universities went to big well known Universities abroad, studied their culture, were able to make difference in all spheres of life and the experience they had was the first hand experience of other cultures due which they could judge their own identity on Indians and not people belonging to particular community. The Giants of the Indias Independence movement from Dadabhai Naoroji to M.A. Jinnah, Gandhi and Jawaharlal Nehru were amongst the one’s who studied abroad.
In the latter half of the 19th Century, the British slowly began handing limited power over to the local people and allowing a more democratic system. Also Indians were given higher positions in the government, even the positions which were reserved only for the Britishers became available to Indians. In this manner, they pleased the Indians and had they control all over.

In 1885, the Indian National Congress was founded to enable India to began self-rule. In 1906, the All India Muslim League to represent the Muslims who at that time formed twenty five percent of the population. It was in 1911 at the Great Darbar King George V announced that the capital of India would be moved from Calcutta to Delhi. The major problems the Indians experienced was that, there even many “Princely States within India.” By the time of Independence, most of these kingdoms had agreed to become part of India, after this, rulers were promised a degree of independence and healthy stipends.

Kashmir was a state mainly having Muslim population, was ruled by a Hindu Maharaj. Between 1857 to 1900 due to the attention by Queen there was brought a number of administrative and educational reforms. A number of schools and English was taught to the masses so that it would help the Britishers in their administration but it also led to the political awakening among the educated experts resulting into the spirit of
Nationalism. It began to take to develop the notions of democracy, freedom equality, which was creeping into the Indian consciousness.

The Hindus and Muslims were together fighting against the British rule during 1857. Actually, the strength of this revolt was the unity of Hindu-Muslims. Both the communities respected each other’s religions sentiments and helped each other and this unity played as a vital for driving the Britishers from India.

The Britishers were clever enough to learn that the Hindu-Muslim unity would naturally create problems for this rule in India, so they started to divide the Hindu-Muslims and discriminate in all walks of life. Intentionally, the Britishers neglected the Muslims and the Hindus were given opportunities in jobs, administration and by creating vacancies only for hindus, they deliberately kept the muslims away from the various facilities and it was first to break the very bond of unity. Britishers were aware that it was not possible for them to rule the country with this unity of Hindus and Muslims as a result they applied the theory of ‘Divide and Rule’. This policy worked and slowly it sowed the seeds of Partition of Hindustan and Pakistan. The British rulers played an important role in segregating and bringing differences or helped Indian National Congress and Muslim League against each other. Looking back into history we
find that these two political parties generally co-operated with each other for the ‘Quit-India Movement’.

In April 1919, a unit of British Army went to Amritsar, in Punjab. The unit commander ordered his men to open fire on the unarmed crowd, killing more than thousands of protesters. This massacre inspired the masses to support the Muslim league and the Indian National Congress. The English rulers put themselves between the Hindus and Muslims to create a communal triangle so that they would remain the base. In a way the Britishers began to encourage communal and separatist tendencies in Indian Policies in Indian politics. The strong Hindu tinge in Congress leadership thought, the political ideas associated with Hindu religion tended to repel and alienate Muslims instinctively. When the census was done the Britishers categorized the Indian accordingly to religion and treated them accordingly. They studied the basic religious texts and the intrinsic differences found in both the religions and how they still coexisted in those days. No doubt the Britishers were fearful of the muslims because of their potential threat as muslims were the former rulers of the sub-continent who ruled for more than 300 years. Slowly due to the efforts of the Britishers The Hindu and Muslims were ideologically divided. By the Late 19th Century there was a strong feeling of nationalism in India and simultaneously there were communal conflicts
and movements in the country. The Mughals ruled for years and this memories of power over the Indian Sub-continent made it difficult for the Muslims to accept the imposition of colonial power and culture. On certain grounds they refused the strategies of the British and also refused to be associated with them. On the other hand Hindu were in better condition because they were in govt. jobs and were also closely associated with the Britishers this made the muslims think that the Britishers favoured the Hindus.

Sir Syed Ahmed Khan a social reformer and educator made the muslims aware that education and co-operation of the British was very necessary for the survival in the country. He also founded M.A.O. College for the Muslims, but the muslims were not ready for assimilation and submergence in Hindu Society. It was Sir Syed Ahmed Khan who for the first time conceived the idea of separate Muslim homeland. While the freedom movement was taking grip in India, on the other hand congress made several mistakes in their policies. This made the muslim league think that it was not possible to live in an undivided India after freedom from Britishers, they also thought that the interests of the muslims would be completely suppressed and neglected. For eg. The National Anthem ‘Bande Mataram’ was taught in the schools of India and was considered to have expressed Anti-Muslim sentiments and the Muslim Childrens
were forced to sing it. The split was seen during the second World War. The congress banned any support for the British and the Muslim league gave full support to the British naturally the Muslims were in good terms due to their support. Slowly Muslim league gained power and kept on doing favours for the Britishers. The withdrawal of the congress party from politics and the Civil disobedience movement helped the league to gain more power. They also formed story ministries in the provinces that had large Muslim population. During this period league gain hope from the muslim and got full support from the Muslims under the leadership of Jinnah.

According to Sayyid the betterment of the muslim community was that the muslim should help the Britishers support them and to take benefits from the Britishers. He also urged the Britishers to look upon Muslim with sympathy rather than contempt. He wanted that western education be given to the muslims which was the key to progress. He also putforth the idea that it was useless to challenge the British Rule in India. In his view,

“Hindu-Muslim alliance could only be disadvantageous to the Muslim Community which was smaller in number, educationally backward, politically immature and economically insecure.”
He also discouraged the Muslims from joining the Indian National Congress and he thought and considered Britishers as the protectors of Muslims and their interest.

The seeds of separate Muslim nation were sowed long back and in pre-independence times it took great grip and demand. When finally, the British decided to give India freedom but as their policy was divide and rule the divided India into two parts Hindustan and Pakistan. The roots of Pakistan can be traced in the pre-British Period, but its fulfillment took place on the eve of the British departure from India. Many think that Pakistan came into being because Muslims wanted a separate nation and this was their dream ever before the British arrival in India. The Muslims wanted to protect the religion and also their political interest and future of the Muslim Community. It was 1947 that the Partition took place and was one of the great tragedies. People who suffered during partition and who lived through the trauma of Partition were enable to understand, unable to comprehend how could a nation who had common symbols and equally shared ideals could so easily be fragmented. Even today it is difficult to understand that the dream of united and secular India was destroyed by religions fanaticism. Before this partition youth all over India irrespective of his class, caste region and religion fought for a dream that was freedom for the motherland. Surendranath Banerjee
formed an association which represented the educated middle class and inspired them to take interest in the public affairs. Saravajanik Sabha was established in Pune, Mahajan Sabha was established in Madras, Bakim Chandra’s Patriotic song ‘Vande Mataram’. Tilak started ‘Ganpati Festival’, we also find various movements all over the country i.e. Maharashtra, Madras, Bengal, Punjab had already revolted. This spirit of freedom was so strong that without any fear, torture and suppression the people continuously wanted the British to quit and leave India alone to her destiny.

One should not forget that the National Congress Party played a major role of making the Indians aware of their freedom, so congress launched various political, social and economical programmes with an intention to bring people together and make them aware of freedom.

R.C. Dutt propounded ‘the drain theory’ to present India’s poverty as the result of colonial exploitation by British Leaders like Tilak to put economic pressure on British Govt. started a new movement of ‘Swadeshi’. This movement brought in new classes of people without distinction of caste and creed in the politics. Swadeshi was used as a weapon against imperialism and to involve large number of people politically for the attainment of ‘Swaraj’. This concept created a new
sense of confidence, fearlessness sacrifice and independence. The
movements split into ‘Moderates’ and ‘Extremist’.

“Briefly an ‘extremist’ splinter group known as ‘Lal, Bal and
Pal’ now made most of the running – as well as providing its youthful
followers with a head-banging mantra. ‘Lal’ was otherwise Lala Lajpat
Rai, the militant Arya Samaj leader from the Punjab; ‘Bal’ was the
fiery Maratha revivalist Bal Gangadhar Tilak; and ‘Pal’ the radical
Bengali leader Bipin Chandra Pal. Pal also edited the journal Bande
Mataram, itself named after the patriotic Bengali anthem which,
written by Bankim Chandra Chattejee, had been set to music by
Tagore. Swadeshi ideals were extended to educational reform, labour
organization, self-help programmes and cultural activities. But in
advocating a total boycott amounting to non-cooperation and including
non-payment of taxes, ‘Lal, Bal and Pal’ invited a ferocious
government clampdown. In 1907, fifty years after the last Mughal had
been packed off to Burma, an untried ‘Lal’ trod the deportee’s road to
Mandalay, and in 1908 he was followed by ‘Bal’. Tilka’s trial for
incitement had brought Bombay’s industries to a standstill; for leftist
nationalists this massive outburst of proletarian nager…. Remains a
major landmark in our history.”21
The leaders had faith with masses and there was a rise and growth of revolutionary terrorism. In 1916 the Lucknow Pact brought the Muslims and Hindus together against the British but it was a failure.

Gandhi’s arrival and his ideology of new secular national consciousness was highlighted. His protection of cows, his concept of Ram Rajya, his idea of non-violence and truth all were found in Hindu religious traditions. Along with this he came with an idea of spiritualizing politics and inner voice all created a religious aura around politics. Not only Gandhi, but many Indian freedom fighters and leaders as well as congress workers very freely and openly used Hindu myths, imagery, idioms and symbols. This created interest, doubt, fear and panic situation and suspicious among Muslims all over the country especially in the North Muslims in India found that everything was going against them in the freedom struggle.

“The spectacle of a go-a-head Hinduism, dreaming of self-government and playing with ancient gods in the vesture of democracy dazed the conservative Muslim…. He felt as if he was being treated as an alien, as a meddlesome freak, who had wantonly interfered with the course of Indian history. With the loss of empire, he felt as if he were to lose his self-respect as well. The ‘communal patriots’ amongst Hindus
treated him as a prisoner in the dock, and loudly complained of him as an impossible factor in the scheme of India’s future."

Looking into the political scene many Muslim Nationalist Youths were not ready to accept this modern secular politics. Muslim wanted political independence. As a result during Non-Cooperation Movement thousands of Muslim Farmers left India, for them India was a non-Islamic land and migrated to Afghanistan. Every one started to look at politics as a religious agenda. The Muslims were told that the Hindu’s were their age old enemies. It was also preached that the interest of the hindus were different from that of the Muslims. This resulted into Muslims against the Hindus and the National Congress not against the Britishers.

British Govt. who was observing the religions hatred amongst the Hindus and the Muslim were clever enough to grab these opportunity and announced that they would protect the interest of the Muslims in India and also safeguard their political rights. The Britishers saw that, the differences between both the communities increase day by day and they be benefitted.

Vice versa when the Hindu fundamentalists saw that, the leagues is obtaining concessions from the govt. they also established an organization to safeguard their Hindu Communities interests as a result All India Hindu Organization Hindu Mahasabha came into existence.
This resulted in the increase of communal tensions. There was a reaction to every action and the muslims were in fear and had distrust in the minds. Pandit Jawaharlal Nehru has rightly reflected:

“To some extent this fear is justified, or is at least understandable in a minority community… A special responsibility does attach to the Hindus in India both because they are the majority community and because economically and educationally they are more advanced. The Mahasabha, instead of discharging that responsibility, has acted in a manner which has undoubtedly increased the communalism of the Muslim and made them distrust all the more. … One communalism does not end the other, each feeds on the other and both fatten.”

The Khilafat Movement played a vital role of once again bringing the Hindu-Muslims together. The reason was the Britian after the First World War gave harsh treatment to Turkey this incidence made the Indian Muslims restless, insecure and considered this attack on the integrity of their religion. Gandhi embraced the cause of his Muslim fellow – countrymen. He realized that this was an opportunity to bring together and unite the Hindus and Muslim’s in India. Ali brothers and Azad leaders of the movement introduced Gandhi to the Muslim masses. All over Indian there were cries and slogans of ‘Hindu-Musalm-Kijai and Hindu-Muslman Ek hai.’
Jinnah saw that Gandhiji was successful in bringing together both the communities, he declared that the new leader drew his principal support from ‘inexperienced youths and the ignorant and illiterate’. On the grounds Jinnah in frustration withdraw from the congress.

“But 1921 ended with Gandhi’s promised swaraj still unattained. Indeed he looked to be losing control of the situation. Like satyagraha, he interpreted swaraj in a personal as well as a national sense. It could as well as translated as ‘self-control’ or ‘self-reliance’ as ‘self-rule’. Political emancipation lay through economic emancipation from dependency on manufactured and imported products, through ideological emancipation from the materialism of the West, and through individual emancipation from the tyranny of self and the violence of desire. His obsession with spinning, with the nationwide distribution of spinning wheels, and with the wearing of homespun khadi looked to many like a wildly eccentric distraction at this time of national upheaval. Gandhi, though, saw in it the discipline and the dignity of a more profound and universal resurgence. In short, like everyone else, he had his own agenda. While Khilafatists looked to the crescent of international Islam, India’s first communists brandished the Marxist hammer and socialists like Jawaharlal Nehru took up the kisan’s sickle. Hindu revivalists saw swaraj as Ram-raj (the utopia of
the Ramayana), Sikhs as a return to the rule of the Khalsa (the ‘pure’), and practically every caste and language group as a chance for self-promotion. Meanwhile Gandhi fixed his gaze on human redemption.”

In mid-twenties the collapse of the non-cooperation movement marked the end of joint political action by Hindus and Muslims. During Khilafat Movement the muslim league was on the backfoot but once again league became prominent and its leader was Mohammed Ali Jinnah, the same Jinnah who once called himself an “Indian first and a Muslim second”. It was Jinnah who was the strong opponent of the congress.

As a leader of his community Jinnah has to face many challenges. He went to London and came back to India after the passing of the Government of India Act.

On one hand the political leaders were studying detail the future Constitution and how to safeguard the interest of the India on the other hand some Muslim outside, the political arena began to formulate more ambitious demands.

“Civil Disobedience in India has been a national struggle; it has certainly not been a class struggle. It has definitely been a middle – class movement with peasant backing. It could not therefore separate
the classes as a class movement would have done. And yet even in this national movement there was to some extent a lining up of classes. Some of these, like the feudal princes, the taluqdars and big zamindars, aligned themselves completely with the government, preferring their class interest to national freedom.”

Sir Muhammad Iqbal in 1930 while addressing the Muslim League session of Allahabad declared:

“The formation of a consolidated North-West India Muslim State appears to me to be the final destiny of Muslims”

but he did not specify that this state would be independent of India. Unfortunately this element of separate state was introduced later when his idea was taken up and expanded by the educated Muslims studying in England.

The leader of this educated Muslim movement Chaudhary Rahmat Ali, proposed in pamphlets of 1933 and 1935, the pamphlets highlighted the creation of Muslim Nation, separate from India which would be North-West India and it would be called Pakistan. But since this idea came from the students it was not taken seriously and was not given any attention to their demands. According to Jinnah it was “An impossible dream,” because of this Jinnah was acclaimed as the ‘best ambassador of
Hindu-Muslim Unity’. Unfortunately, the relations of the Hindus and the Muslims were once again tensed. On some or the other reason and so slowly the idea of separate nation for muslim caught on and like fire it spread all over the country.

Lord Mountbatten came with an idea of United India. Congress and Akali leaders were strongly opposing the partition of the country but Jinnah was not ready to stay united, he wanted a separate nation and he was very adamant. For this partition, Mountbatten organized six meetings with Jinnah. According to Jinnah the solution of compromise could not work and he insisted on partition in every meeting. Mountbatten warned Jinnah about the consequence of partition, what problems would be faced by the people on both the sides and all communities he was concern about the bloodshed, the violence but Jinnah assured him that once Partition is done both the nation would live in happiness and harmony. Time and again Mountbatten told Jinnah that India should remain united since Partition was detrimental, Jinnah asserted:

India has never been a nation. It only looks on the map. The cows I want to eat, the Hindu stops me from killing. Every time a Hindu shakes hands with me he has to wash his hand. The only thing the Muslim has in common with the Hindu is his slavery to the British.27
The various issues raised by Jinnah acted as a rallying force in Muslim politics. He spoke about the differences, and distinctive cultures and civilizations, languages and literature, art and architecture, laws and moral, customs and calendar, tradition and history and on these grounds he insisted the need of separate nations to the Muslims.

On the other hand when Mountbatten tried to convince the leaders of the Congress about Partition Gandhiji rejected and declared that India would be divided over his dead body. Leaders of Congress Azad, Nehru and other strongly opposed the creation of Pakistan. Very cleverly Mountbatten confused both the sides. He joined Boundary Commission to decide the frontiers between Muslim and Non-Muslim areas of Punjab and Bengal.

Unfortunately, all the Indian leaders failed to control the communal tensions and as a result partition was declared. At last the black histories event took place. It not only split the country into two halves but also the Muslim and Hindu Communities were divided into two nations and remained hopelessly fragmented.

The Birth of Partition and its consequences have been a major theme in modern historical writings. Many writers raised the issues of communal psyche and the failure of leaders.
Particularly the congress and the political greed and ambition of Muslim leaders.

Maulana Abdul Kalam Azad has observed:

"It was the first time that negotiations failed, not on the basic political issue between India and Britain, but on the communal issue dividing different Indian groups."\(^{28}\)

Scholars and leaders tried to find out the real cause of partition; everybody had their own understanding and reasons but to conclude everybody agrees that communalism was the main problem not politics.

Gandhi was the prominent moving spirit during the pre-independence period; this was also a period of heroic struggle for the people in the noble cause for freedom. Due to Gandhiji the whole nation woke up from its.

"Suspended animation and the people left the blood streams of a new life coursing through their veins."\(^{29}\)

The entire nation was hopefully looking towards Gandhi for his guidance and ideas of freedom.

"Every segment of national life acquired a pronounced Gandhian hue."\(^{30}\)
Many political movements marked the remarkably the awakening the masses like Simon Commission, Civil Disobedience Movement Khilafat and non-violent, non-cooperation movement, salt satyagraha. The Quit India Movement, the Swadeshi movement all these were propelled by Gandhian Philosophy of truth and non-violence.

Jinnad had a fear that the congress because of Gandhiji were intending to establish Hindu Raj in the country and the muslim would get secondary place. He appealed the people,

“For the classes he preached the western doctrine of national independence, the two-nation theory. For the masses he hammered on the danger of Hinduization and Hindu provocations.”

The Anthem Bande Mataram was considered anti-islamic. Subhash Chandra Bose writes :

“There is no doubt that the present outcry against Bande Mataram is to a large context a manufactured one by the communalists. At the same time there does seem some substance in it and people who are communistically inclined have been affected by it.”

On 15th August 1947 at the stroke of midnight two self governing countries, India and Pakistan came into existence legally. In Karachi a day earlier the ceremonies for the transfer of power were held in the
capital of the new state of Pakistan it was done so because the last British Viceroy, Lord Mountbatten of Burma, could attend both the ceremonies i.e. the one in Karachi and the ceremony in Delhi. This is the reason why Pakistan’s Independence Day is celebrated on August 14 and India’s on 15th of August. The attainment of Indian freedom was followed by the tragic drama of partition. It was the darkest event in the History of India. The Indian Unity brotherhood and Political ideology, through which India achieved freedom, remain failure and the new opposites chapter of Indian politics started from Partition. Partition was an historical event but one which changed the lives of Indians throughout the country. Partition led to the sudden outburst of the hatred between the communities, those who co-existed for generation, and for centuries they shared their feeling with one another, now ever ready to massacre, rape and became enemies. There was violence and bloodshed it was thoughtless which set country ablaze at the time of mass migration and geographical dislocation and millions suffered on both the fronts. People on both sides suffered economically, politically, socially, culturally and most important psychologically. Partition left a permanent wound on the psyche of the people and the nation this led to a significantly different social and political ethos. During freedom struggle the hindus and muslim were united.
The negative forces, which had always been present, were submerged in the fervor of nationalism. The ambitious and power hungry politicians changed the very face of politics. On the basis of religious demographics the partition of India was the partition of British India into three parts. This partition created sovereign states of Dominion of Pakistan (later the Islamic Republic of Pakistan and the people’s Republic of Bangladesh) and the Union of India (Later Republic of India) which took place on 14th and 15th August 1947 M.K. Gandhi and other never wished for such freedom. This partition caused a great upheaval in the whole continent.

Partition is referred as the darkest time of the history of the modern India. After partition, trains from both sides butchered passengers with message scribbled on the sides of the carriage ‘A present from India’ equal reactions came from Muslims in return they send trains full of died bodies of Hindus and Sikhs with message scribbled on the sides of the carriages. ‘A present from Pakistan’ women on both the sides were raped and killed these type of tragic incidents took place then. According to this perspective, the partition of the Indian Sub-continent was the logical conclusion of the ‘divide and rule’ policy of the British which helped in dividing Hindu and Muslims. This was the political strategy that the British had hit upon from the time of the Partition of Bengal in 1905.
Nobody could give one logical reason for partition nor the Britishers, nor the congress, nor the Muslim league. On the contrary the British were very proud of themselves on having done partition and very cleverly blamed both the communities. The Hindus and the Muslims, some historians blamed Jinnah while some blamed the leaders of congress by saying that partition was forced upon by Jinnah. According to Pakistan historian Ayesha Jalal the man who remains most controversies figure of that time on the subcontinent is not any Indian leader, but the British Viceroy Lord Mountbatten. Sir Stanley Wolpert in ‘Shameful Flight’:

The last years of the British Empire in India’ attacks on Mountbatten:

“If for no other reason than to counter the many laudatory, fawning accounts of Lord Mountbatten’s ‘splendid’, “historically unique”, ‘brilliant and wonderful’ viceroyalty that have for more than half a century filled shelves of Partition literature and Mountbatten hagiography, I feel justified in adding my Shameful Flight to history’s list of the British Raj’s last years. [For among all the important players of that time] none (....) played as tragic or central a role as did Mountbatten.”

The British historians, Nicholas Mansergh, interestingly has an entirely different view on the whole issue of Parition. According to him he does not consider the complexity of the command situation as the
nature of the political relations then existent in India that caused the catastrophe of 1947.

“There were the three principal communities, the Hindus, the Muslims and the Sikhs, in descending order of magnitude; there were the three political groups, the princes, the Muslim League and the Indian National Congress is ascending order of importance; and there were the three arbiters of national destiny, the British, the Congress and the League. In each triangle there was the predisposition – it is almost a law of politics – of the lesser to combine against the greatest.”

Anita Indersingh in “The Origins of the Partition of India” put forward:

“1936 is a useful starting point [to discuss the Partition of India] as it furnishes the immediate background to the coalition controversy between the Congress and the League in UP in 1937, regarded by many as a milestone on the road to partition.”

She concedes that, the Muslim League demanded Sovereign Muslim State at it Lahore Session in March 1940, she further continues that the greatest electrol battles of the Mid-1940’s were fought in the Punjab, because
“the possibility of an inter communal coalition in the Punjab posed the greatest threat, in the eyes of the League, to the emergence of Pakistan.”

Joy Chatterji in her book highlights regarding the State of Bengal Politics during the period Chatterji argues:

“Bengalis were not passive bystanders in the politics of their province; nor were they victims of circumstances entirely out of their control, forced reluctantly to accept the division of their ‘motherland’. On the contrary, a large number of Hindus of Bengal, backed up by the provincial branches of the Congress and the Hindu Mahasabha, campaigned intensively in 1947 for the partition of Bengal and for the creation of a separate Hindu province that would remain inside an Indian Union.”

For the Congress, the independence got

“Only by compromising on the two main principles of the Indian Nationalist creed since the late 1920s – unity and full independence.”

Partition has actually proved to be a trauma from which the subcontinent has never fully recovered. Indian scholars on Indian historiography has focused more on Independence than on partition. The
Indian historians took great pride to praise the congress and the importance that they gave to national integration.

This particular discourse has been termed the ‘Nehruvian Narrative’ of Indian history. Nehru’s books ‘An Autobiography’ and ‘The Discovery of India’ highlight Indian History and the way he reinterpresented it to great a modern secular nationalist discourse for the emerging independent state of India. Women who were the main sufferer were unnoticed by historians. In the aftermath of the partition, The Princely states of India that had been left alone by the Indian Independence Act 1947 to choose whether to accede to India or to Pakistan or to remain outside them. The choice between India and Pakistan to be made by Jammu and Kashmir led to the Indo-Pak war which continues till date. The partition of India left both India and Pakistan elevated. Many people lost their lives in the riots. Women especially were used as instruments of power by the Hindus and the Muslims. Train full of corpses started arriving on both sides, millions of people landed across the borders to regions completely foreign to them. The worst thing that happened was they lost their own identity, their roots were erased, they were humiliated as unwanted people with the announcement of partition, people of India and Pakistan began to dread. They woke up to find that a great tragedy accompanied freedom. Muslims
into two nationalities was hardly the ideal that the Muslim League was
dreaming of Rahmat Ali was the one who wined the term Pakistan later he left Pakistan for England in frustration in 1948. He wrote ‘The Great Betrayal’ and died there. Equally unhappy was the congress at the
division of India into two separate states Millions of people were uprooted from their ancestral homes and set wandering eastwards or westwards. This was the massive migration in Human history. People on both the sides left their homes with whatever they would carry and to save their lives crossed the borders. Across the militant communities looted there wealth of their opponents and gathered whatever they could they forced to leave their homes, collected wealth of their long cherished brothers. In most cases people were stripped of, all their belongings before they were allowed to leave, they were rushing hurriedly towards their promising hands of safety. Death stalked across northern parts of the sub continent.

To quote carry Collins and Dominique Lapierre :

“There would be no sanctuary from its scourge, no corner free from the contagion of its virus... It was not a war, not a civil war, not a guerilla campaign. It was a convulsion, the sudden shattering collapse of the society.”

39
The plight of the minorities and the refugees was beyond description. It was time when people thought an eye for an eye, massacre for massacre, rape for rape, blind cruelty for blind cruelty.

“This is, as Iqbal Masood puts it, a mass psychosis. It is hopeless to fight against it.”

A well known writer and Philanthropist, Khauda Baksh, observed in the beginning of the 20th Century.

“In mutual help and co-operation lies our hope, in division and dissension our feebleness and death.”

It has been argued that the two faiths – Hindusim and Islam – on the subcontinent were different. The differences between them are palpable and striking. The British made it a point to keep them at daggers drawn. John Stratchay, an eminent civilian, has remarked:

“The existence of hostile creeds among the Indian people, side by side in one of the strong points of our political position in India.”

The greatest barrier in Hindu-Muslim understanding, however, is not religious but social. Hindus were afraid of conversion i.e. Islamization and so the hindus tightened their solid structure, which was already rigid and there was no scope for flexibility. Despite close association for centuries, the Hindu-Muslims remained two distinct communities.
among whom inter-dining and inter-marriage were prohibited. M.K. Ghandhian ideas and ideals had left a marked stamp on the Indian novelist either directly or indirectly. It was Gandhi who brought the whole nation into political movement. He was a hope to the Indians for the freedom struggle. Gandhiji ideals of simple life, truth and vegetarianism, non-violence, non-cooperation, satyagraha influenced the common people. The influence of Gandhi in Indian English writing is well remarked by Krishna Kriplani as:

“Gandhi’s impact on Indian writers was direct and widespread. Apart from its political repercussions, it was both moral and intellectual and at once inhibitive and liberating. Gandhi stripped urban life and elegance of their pretensions and culture without conscience were worthless. He transfigured the image of India and turned national idealism from its futile adulation of the past to face the reality of India as she was poor, starving and helpless, but with an untapped potential of unlimited possibilities.”

The Indian writers started to write realistically rather than romantic. Gandhiji is writing made an impact on Indian writers. They wrote their experiences on partition. Dr. Minakshi Mukherji remarked Gandhiji’s Influence of Indian English Novel as:
“No discussion of Indo-Anglian fiction dealing with the Independence movement would be complete without an assessment of the function of Mahatma Gandhi in these novels. The most potent force behind the whole movement, the Mahatma is a recurring presence in their novels and he is used in different ways to suit the design of each writer. He has been treated variously as an idea, a myth, a symbol, tangible reality and a benevolent human being. In a few novels he appears in person, in most others is an invisible presence.”

The events that happened at the time of freedom struggle and after independence were written and portrayed by the Indian writers. The prominent works of fiction on the theme of Pre-independence struggle are S.K. Gosh’s ‘The Prince of Destiny (1909), J.N. Mitra’s ‘Towards the Dawn : A Contemporary Political Novel (1922), Dhan Gopal Mukerjee’s ‘My Brother’s Face (1925), ‘Mulk Raj Anand’s ‘Coolie’, Two leaves and a Bud, ‘Raja Rao’s ‘Kanthapura’ (1938) Ahmed Ali’s ‘Twrlight in Delhi’ (1940), Khwaja Ahmed Abbas’s “Tomorrow is our”, Aamir Ali’s conflict and Bhabani Bhattacharya’s ‘So many Hunger’s (1947). For Ghandhiji Ram and Rahim, Ishwar and Allah, Buddha and Manak, Tulasi and Kabir were never for from his heart.
Brief Review of Partition Literature:

*The Phrase ‘India’s Partition” means the partition of the Indians Sub-continent in 1947 into India and Pakistan. According to Manmath Nath Das, who studied the partition problem from its Genesis to the denouement, the blame of the unfortunate events goes to the upper class Muslim elite which feared Hindu domination over a Muslim Minority at the end of The British Rule.*

The Indian novel in English emerged gradually in the later half of the 19th Century and its Pioneer being Bankin Chandra Chatterjee who wrote his first English novel, Rajmohan’s wife. After partition the movement for freedom became the prominent theme along with the social change, industrialization and modernization. The years around and after 1947 provided ample material for the partitional novel. Psychologically the political event of the partition disturbed the entire rhythm and also disturbed the balance of human relationships. It broke the bonds of love and humanism and making people cruel strangers of their neighbours and friends. Many writers hesitated to write on partition because they thought writing on the events was reviving the bitter memories of the ‘wounded civilization’. After many years the main sufferers, the Hindus, the Sikhs, the Muslims, writers of these communities did write novels. On this explosive theme, that to many years after the partition. But on the
contrary the writers of South India, had no direct involvement only a few novelists like Balchandra Rajan, Manohar Malgaonkar and Sharf Mukaddam showed interest in it. Usually, the majority of the creative writings are interested in social and domestic problems. They do not want to handle any disputed issues that would great controversies. Along with all these problems it is very difficult to handle communal conflict, especially like the one during partition.

Partition is such an important issue, an event of national importance and experience. It needs to be handled with greater skill and patience and the writer who deals with issue like this one should himself have lot of patience. Yet the national disaster like Partition has not been sufficiently explored in the writing of the creative writers. The creative writer has to reach the minds of the readers through their writings.

Historical significance was gained by the political theme of Partition.

The major novels which treat the partition of India as the Central theme are Train to Pakistan by Khushwant Singh, the Dark Dancer by Balchandra Rajan, Sunlight on a Broken Column by Rttia Hosin, A Bend in the Gangas by Manohar Malgaonkar, Azadi by Chaman Nahal. Bhisham Sahani’s and Tamas translated by Raj Ratan under the same title and so many to name. Train to Pakistan is considered as the first novel on
these theme of partition and has certainly has high ranking in the history of Indian fiction in English. Chaman Nahel’s Azadi (1975) is the major novel that depicts the greatest tragedies of partition. Azadi reflects the tragic events that took place as soon as the Britishers announced freedom along with partition. Azadi depicts the memories of partition. Bhisham Sahani’s Sahitya Academy Ameer wining novel Tamas was later on translated by into English by Raj Ratan in 1981. Bhisham Sahani was himself a witness to the event of partition as he failed from Rawalpindi and later on after partition his family moved to India. The man suffering in Tamas is Portrayed very convincingly and touchingly. Tamas is partition novel which effectively projects the ‘darkness’ especially in the History of Indian Politics and the life of many those who suffered during this event.

While going to all partition novels we find hatred of one community against the other, we come across the riots, violence, rapes. The social, cultural, economical and psychological trauma of the people on both the sides.

The present study on partition novels with special reference to Khusawant Singh’s Train to Pakistan, Bhisma Sahani’s Tamas and Chand Nahd’s Azadi highlights Saga of pain. In the forthcoming chapters
detailed study on all the three novels and the conclusion will be highlighted.
References:


23. Ibid. 159. Print.


30. Ibid. 248.Print.


