CONCLUSION

The comprehensive study of a variety of partition novels like Chaman Nahal’s Azadi, Bhisham Sahani’s Tamas, Bapsi Sidhwa’s Ice Candy Man, Khushwant Singh’s Train to Pakistan and Salman Rushdie’s Shame offered the sufficient and evident source to prove the aspect of ‘Politics of Partition’ in selected novels. The preferred partition novelists have the first hand experience of the painful event, partition of India. All the selected novels are written in post-partition period in India and Pakistan. The politico-historical incident of the partition has stimulated these eminent novelists to recount their occurrences in the form of their fictional works. The study of five selected novels in aforementioned chapters reveal a number of features of diverse sort of politics, politics at particular level i.e. individual politics, party politics, religious politics, language politics, ethnic politics and international politics…etc. The all novels have a common theme of partition but the depiction of partition measures and the politics at the back of these events is unique and diverse that exhibits the brilliance of the authors. Though they deal with one and the same event of the partition but they belong to different country, different cultural backgrounds, different religions and genders and they are influenced by different political and ethnic philosophies. They have selected different events, adopted different perspectives to narrate their memories of partition in their novels.

All these novelists depicted the partition from their own viewpoint, they have chosen different incidents, and they are under influence of diverse values. The selected authors belongs to different communities such as Bhisham Sahani and Chaman Nahal represent Hindu community, Salman Rushdie correspond to Muslim community, Bapsi Sidhwa fit in to Parsee, and Khushwant Singh belong to Sikh community. The researcher has intentionally selected the particular partition novelists in the present research study that to bring religious and ethnic objectivity to the work. The core issue of all preferred novels is the partition and its influences on various sections of multi-ethnic Indian society. These novelists have depicted the politico-historical event of the partition of India in 1947, together with partition crisis, inhuman acts, brutality of fanatics and the holocaust experienced by various sections of society in the partition days in their fictional discourse. They also depicted the affliction and the dilemma of dislocated people who
had been the victims of the religious and the political stage show. There is approximately impossible to differentiate anxiety as regards the violence in the partition days and communal riots in aftermath of the partition.

Chaman Nahal’s *Azadi* is the realistic description of the partition events in the light of Gandhian philosophy of peace and non-violence. This novel carries the dominant themes of Partition riots and religious politics full of artistic unification of personal and social tragedy. Chaman Nahal himself is a partition affected individual, he has witnessed the horrible confrontations of poignant partition turn arounds in the Indian subcontinent. He has enriched the field of ‘Political Fiction’ with his contribution of 100 short stories and seven novels. His ‘Gandhi Quartet’ put forward an intensive picture of the consequences of the traumatic experiences of the partition of India, where Indian and Pakistani populaces live in the North-West frontier provinces of India. The partition novel *Azadi* is the representation of socio-political events in the city of Sialkot. It describes the measures of predicament, torment, take hostage, abductions, plunders, and rapes on innocent girls and women, processions of exposed women, communal riots, religious hatred and communal and language politics of the day. *Azadi* explore into the intentions of national leaders surrendered to the partition under pressure. It analyzed the causes and the subsequent catastrophe of the partition of India. The novelist firmly shows the accountability of the Hindus in India who were as guiltier as the Muslims in Pakistan, on the other side of the border. Lala Kanshi Ram is the protagonist of *Azadi*; he is the mouthpiece of novelist. He has to suffer a lot from the very moment of announcement of the partition by the Lord Mountbatten on All India Radio on 3rd June, 1947 to his entrance and settlement in Delhi. The novel centered around seven non-Muslim families of Sialkot. The Indian independence achieved through many hardships but the joy of independence remained for a short period because the partition ruins failure. The most awaited moment, Independence of India and superfluous partition gave birth to the new and opposite chapters of the Indian politics.

Bhisham Sahani’s *Tamas* is one of the well-known partition and the political narrative which deal with the consequences of the political decisions and rivalry among two ethnic groups i.e. Hindus and Muslims. The politicians made use of common people for their
achievements of stunted and communal goals, they did not mind about the consequences of their immoral deeds. These anti-social elements either never thought about the communal harmony, national unity and integrity or they might did it with proper intentions. Tamas is the description of the tense and grim communal atmosphere. The novel commence in the spring season of 1947 when life was immediately on pathway. No one in the society expected communal riots and communal disharmony, the life was on its appropriate way. The protagonist of the novel was a Chamar boy named Nathu, who slaughtered a pig after meticulous efforts throughout the night on the instructions of Murad Ali. He was hired by The Muslim League member Murad Ali for five rupees. Nathu is a poor and straightforward young man who killed a pig on advice of a Leaguer, Murad Ali and he hand over the pig to him for the meager amount of five rupees. He was an innocent person and unconscious of the propositions of slaughter of a pig. The carcass of the lifeless pig found on the steps of the city mosque on the subsequent day. The religious emotions of the Muslim community were hurted and the riots broke out in the city. The members of all political parties have done their efforts to stop communal riots in the city. They in cooperation meet up Richard to appeal him for control the communal riots. But, Richard was unenthusiastic to discontinue the communal riots so he advised them to establish mohalla committees to avoid such superfluous incidents. He blamed Indian national leaders for the communal riots. He justified the stay of the British in India with his tricky political answers.

The politics of separation and other political issues continued to gain importance in the narrative of Tamas. Many public concerns were sacrificed by the politicians for the selfish motives and the political considerations. The British officials were also in performance of tricks with Indian local and national politicians. They adopted ‘wait and watch’ policy in the communal violence, this fact realized from their dialogues on different occasions. The ‘religious politics’ of the Muslim League member and the tricky politics of the British has exposed in the narrative of Tamas. Bhisham Sahani has given a great contribution in the field of partition literature in Hindi. The year 2015 is the birth centenary of Bhisham Sahani; the government has organized several functions to celebrate the event. The Hindi word Tamas could be literally translated in English is ‘Darkness’. India got independence but the partition of India and the associated riots in
Indian cities and villages turned country into a diabolic region i.e. ‘darkness’. The social atmosphere was full of complete darkness and no hope left for excellence and humanity. The loots, abductions, rapes, assassinations and all such horrible events made that era full of darkness. So the title of the novel is very apt to the existed situation in the partition period of India.

*Ice Candy Man* is great fictitious narrative of the horrific incidents in Lahore during the partition days in Pakistan. The novelist Bapsi Sidhwa is a famous women novelist belongs to Parsee, Pakistani background. *Ice Candy Man* is an attractive version of the violent racial-religious clashes between Hindu, Muslim and Sikh communities. It is a traumatic anecdote of the partition days when the lofty ideals of patriotism was all of a sudden distorted into communal accepted wisdom and partial views about the other communities. The result of paradigm shift in the thoughts of communities resulted in unprecedented desolation, the political ridiculousness and unbalanced social emotional responses. The whole narrative is described from the perspectives of eight year old Parsee girl- Lenny. It is noteworthy that Bapsi Sidhwa was also eight years old at the time of the partition. Lenny is the mouthpiece of novelist, Bapsi Sidhwa. All the incidents and accomplishments are narrated by Sidhwa through the Parsee, Pakistani perspectives of Lenny. She is a Parsee girl, witnessed all the evil incidents, brutality with her tender eyes. The incidents in the novel are centered on Lenny and her Ayah, Shanta, in Lahore. Lenny observed the oppression of the British officials, the communal harmony in the earlier part of the novel, the partition, the aftermath of partition, the communal riots, the mutual attacks by Hindu- Muslim and Sikh-Muslim. Bapsi Sidhwa associated with evils and destructions of the partition and communal riots. She stressed upon the peaceful harmony that existed between Hindu-Muslim and Sikhs in pre-partition times. But there were many challenges and difficulties involved in Hindu-Muslim unity. Bapsi Sidhwa in her novel *Ice Candy Man* has shown the undesirability of the partition, through a number of metaphors and symbols and raised questions about the foundation and the ideology of the partition and highlighted the price of the partition in several ways. Sidhwa’s perspectives for partition are completely different from the official Pakistani perspectives on partition which established her intellectual honesty and integrity although she depicted some mistaken account of the political incidents like ‘Dandi March’by Gandhi and allocation
of ‘Kashmir’ to Pandit Nehru. The present study shows that Bapsi Sidhwa is a post colonial writer who focused on the controversial role of the British, their conduct and politics in the period of the partition, pre-partition and post-partition. She rejected the colonial ideology of superiority and described the British from the Indian and Pakistani perspective. \emph{Ice Candy Man} is a political novel based on partition of India. The original title of the novel was \emph{Cracking India} but there was a possibility of misapprehension by the American readers. Consequently Bapsi Sidhwa has changed the title into \emph{Ice Candy Man}. The designation of the novel is exceptionally apt because one of the main characters in the novel is Ice Candy Man. The narrative of the novel \emph{Ice Candy Man} is centered on this character.

\emph{Train to Pakistan} is another partition, political novel by eminent Indian English writer Khushwant Singh. The whole story of this novel centered on a village Mano Majra, a remote village on the North-West Frontier Province of India. It is a historical novel production with socio-political events in India. The novel mainly deals with Muslim-Sikh relationships refined for centuries in a small village of Punjab. Therefore, his inscription could be phrased as Sikh account of the partition but the significance and appeal of the novel is universal. Through his inscription Khushwant Singh gave a universal message or word of admonition to the people of sub-continent that re-appearance of such events would be very ferocious, venomous and irresistible. Khushwant Singh highlights the specific values, morality and the politics. If the society failed to maintain the social order and human values, communal disharmony and chaos would blow up everywhere. He cautioned the politicians and populaces of India that when the incidents like the partition of India would happen again then in such commotion individual life remains worthless as did in the partition of India in 1947. ‘Mano Majra’ is a remote village enclosed Sikh majority, Muslims and Hindus are in less number, but these three communities alive in communal harmony. These communities of different faiths have not any complain about each other. The villagers are indifferent to the national scene and national leaders of India. Their life is regulated by the ‘train’ that to and fro from India and Pakistan. One day a train loaded of dead bodies of Sikh and Hindus arrived from Pakistan and whole order of the village has changed. These three communities looked at each other with suspicion and doubts without any proper reason. The friends of time unknown become
foes in overnight. The village gangster Juggat Singh nick named as ‘Jugga’ has a bad reputation in village and around has proved the ray of hope for Hindu-Muslim-Sikh unity in the last part of the novel.

*Train to Pakistan* is a magnificent novel in which novelist tells the tragic tale of the partition of India and the events that followed which remembered as one of the blackest chapters of Indian history. On the eve of the independence India was partitioned and a great upheaval in the whole continent. There were communal riots in the aftermath of the partition, India has witnessed the bloodbath of Hindu, Muslim and Sikh, and bloodiest carnage took place. The political leadership at national level has tried to control the violence but the riots associated with the partition were uncontrollable. For example, the Communist Party of India sends its representative Iqbal Singh in Mano Majra to establish communal harmony. His name was mysterious for the inhabitants of the village. They confused about his religious identity whether he was a Muslim or a Sikh.

*Shame* is a partition and political novel based on the Pakistani religious and fundamental politics. It is written by an Indian origin controversial, cosmopolitan writer Salman Rushdie. He has created hullabaloo by his inscription of *Satanic Verses* in 1988. ‘Politics’ is the most consistent and vital theme of the present novel. His almost all novels together with the *Shame* have a theme of politics on the canvass of history. To give new insights into the study of different post colonial political situations Ruhdie has employed the magic realism and allegory. His novels are the blend of the political and social satire. The partition of India, independence of India, pre-partition politics, post-partition politics in India and Pakistan are some of the major concerns of Rushdie in his inscription. *Shame* is the representation of socio-political assessment of the Pakistan. All the characters in the present novel are the emblematic representation of the political characters in Pakistan. Class, race, nation, religion and the politics are the main embodiment of Rushdie’s texts. The novel symbolically reflects the history of Pakistan after partition in 1947. Critics of Salman Rushdie considered it as Salman Rushdie’s revenge on Pakistan. Though the novels of Salman Rushdie are fictitious in nature but they are powerfully connected to history and the politics of India and Pakistan. He used different methods of narration and he treats the facts freely interpreted them in his own way. The characters and events in
his novels are fictional but they are very often a metaphor of authentic events and persons. His novels are metaphorical in nature to rewrite the history and the politics. To question the historical and the political past and its effects on the present society Salman Rushdie used the post modern techniques in his narrative.

*Shame* is a political novel based on the politics of Pakistan in the post-partition days. The way Pakistani politicians and military rulers run the government is a matter of ‘shame’. In Pakistan democratic government is not in performance of a significant role in the governance but the military rulers have acquired the dominant positions. The overall Pakistani community has many problems like lack of women education, lack of women freedom, autocratic governance, terrorism from the Afghanistan terror groups and so on is the cause of ‘shame’ for the country.

All the selected novels for the present research study are based on the partition of India in 1947. The ‘politics’ and ‘partition’ are the main themes of these novels. We cannot keep an individual away from politics because an individual’s thoughts tend to be shaped by the contemporary political and socio-economical circumstances. As Aristotle said, ‘Man is a political animal’ it is very apt for the modern man. Each and every country has its unique political background in which individual’s political imagination in the innovative ground develops. The aforementioned novels have common themes of partition, politics, though the locations and times are different. The main objective of this study is to gain critical insight about the ‘politics of partition’ mentioned into the selected partition novels. The horrible event of the partition took place in August, 1947. The whole sub-continent turned into a bloodbath. Millions of people migrated from both sides of the border. The entire community of politicians was busy to get their share. They fall short to presume the consequences of partition in hurried manner and to gauge the future calamities. The result was very horrible and shameful for the humanity. The British viceroy Lord Louis Mountbatten and the national leaders like M. K. Gandhi, Pt. Nehru, M. A. Jinnah, Sardar Patel, Rajaji, Iqbal, Kripalni and many more are responsible togetherly for the partition. Throughout the study of this research work attempted to point out various political ideologies responsible for the divide of India. The role of politicians is to look after the people of the society without consideration of their caste or religion.
but our politicians thought differently and kept prejudiced views for the other communities. All the political community and entire population of India and Pakistan should take lessons from our past mistakes then we could stay united with all communities and establish the communal harmony. Some individual politicians might commit errors in their political decisions hence they are responsible for the partition of India. There are several political parties and international agents or the outsiders who broke the India into two nations. Now a day, even after sixty eight years of the partition there are some separatists voices aroused from the Indian soil, these should be checked with political commitment.

The researcher has very carefully selected the novels under discussion for his research. The issue of politics is sensitive in nature; it should be handled with care and responsibility. The novelists of these novels are very careful and conscious about the selection of characters and titles for their fictional work. Chaman Nahal has very suitably chosen the title of his novel- \textit{Azadi} i.e. Freedom. The people of the sub-continent were hopeful for this moment but the freedom we received in the fractured and splittted structure. The characters in the novel are very enthusiastic to listen in the address of Lord Mountbatten on the nightfall of 3\textsuperscript{rd} June, 1947. These people include Lala Kanshi Ram, his wife Prabha Rani, his son Arun, and other members of society gathered in the house of Bibi Amar Vati to listen the broadcast of Mountbatten’s speech. The Indians got independence at the cost of millions of lives of Hindu, Muslim, Sikh and other communities in India.

The authors and their novels selected for the present research work are from both countries i.e. from India and Pakistan. The novelists of the selected novels belong to a range of communities. They represent their own ideology and religious faith in their novels. All the novels are written and published after partition of India. They are all acquainted with background of India and Pakistan before and after partition. Their grassroots are found in families affected by the partition, in other words, they have witnessed the first-hand experience of the partition. So their depiction of actual situations is exceptionally attractive and profoundly emotive. They reacted significantly to the historical phenomena of the partition while their traumatic experiences provide novels a
unique touch. The subject of the partition and associated politics of partition is commonly shared by them all. The partition is the major stimulus for the inscription of partition novels by these novelists from both partition affected countries. The novelists have felt free to give expression to their own views on the event from different perspectives. The analysis of the themes, characterizations, dialogues and the plots of the novels have concentrated upon the painful stage show of the partition. It shows realistically how the independence movement of India expelled the British rulers from the Indian soil and the deterioration of Indians into communal hatred and violence. The frustrated communal hatred between Hindus and the Muslims has shadowed the basic Indian fight for freedom from the offensive rule of the British.

The novels depicted powerfully the horrible developments resultant in the partition, the conquest and devastation of the hour of self-determination. The screams of the offended was lay the blame on the sunrise air. The divide moment of freedom led the sub-continent in the ponds of blood, valley of deaths and the brutal atrocities on men and women. The atmosphere of society was full of suspicion and hatred towards other communities. The basic rason of the partition was the fear of Muslims of India of being ruled by the Hindus after departure of the British from the country. They did not wish to live under the rule of Hindus since they had a history of rule on Hindus and others. The Muslim community had a perception that Hindus were more hazardous than the oppressive British. So, the real target of Muslims was not the British but the Hindu community. The Muslim leaders’ struggle for the separate homeland for Muslims leads to the partition. The whole tragedy of partition and the aftermath of partition, communal riots and casualties are the output of political decisions of the political community of both religions.

All the novels and novelist under discussion have rightly emphasized politics, the significance of communal harmony, common cultural heritage, peace and prosperity. They also lament the mounting threat to communal harmony and humanity. They rightly believed that communal unity in the Indian sub-continent would be an indication of a new era of peace. The loss of communal harmony is incredible that could on no account be recovered and compensated. No nation could progress until and unless it has a very sound communal harmony among the citizens of different religions. The nation’s citizens
should not believe in the religion, caste, creed, colour and sects. The partition of India into two countries i.e. India and Pakistan has divided the Muslims more than Hindus, Sikhs and other communities in India. Even today Muslims are dispersed into India, Pakistan and Bangladesh. Though the partition has allotted the separate nation state for the Muslims but some Muslims remained in India and now a day the population of Muslim in India is more than the population of Muslim in Pakistan. They are alive in communal harmony with all religions of India. Some national leaders in those days advocated for the partition. They had very high ambitions for prosperity that partition would advantage them, but it has never been fulfilled. The selected novelists make use of history and some unknown events, stories and facts that have provided some political decisions and ideas by recount them in their works. These novelists purposefully selected the very sensitive issues of the politics and added their own views and opinions to make a broad sense of politics to the common readers of the world. The Indian literature in English is rich with a lot of themes but it is not read by the world as it was inscribed in the vernacular languages. These selected novels of the partition literature will serve as a bridge between Indian English Literature and the World Literature.

In the aforementioned chapters of this research work one could come across the different sorts of politics played by either an individual, political organization, proponents of partition like the British officers, opponents of partition like the patriotic Hindus, Muslims, Sikhs and others, some indifferent of partitions like the Parsee community. India since the ancient times remained true land of peaceful existence of all religions. Some religions are the natives of this land while some religions like the Parsee and the Muslim are emigrated from the foreign land to India. The religions emmigrated from the foreign land also mixed up with Indian society like sugar in milk. There are several languages in India but Hindi and Urdu languages are being spoken in all parts of India. Some religious fanatics like the Arya Samaj and the Muslim League used ‘Lanugage’ as a mean of politics and spread the propaganda on the issue of language. These communal groups played ‘Language politics’ to divide the society on the basis of language. Snaskrit and Hindi were supposed to be the languages of Hindus while Urdu was supposed to be the language of Muslims. But the protagonist of Azadi Lala Kanshi Ram being a Hindu and a member of the Arya Samaj used Urdu language for his daily affairs. The politics of
language remained failure for them because language is not a ‘divisive force’ of society but it is an ‘inclusive force’ of society.

The partition of India and the communal riots in the aforementioned chapters might be the outcome of emotional and economical differences in the society. The religious fanatics appealed to the emotions of common people on the sensitive issues like their faith, language, ethics and humiliation of women that leads to disharmony in society. The economical differences in the society also could be a cause of the partition of India. The poverty in the society might be one of the causes of communal riots and so did the partition. The poverty of masses in despite of their religion led them to commit illegal and mean acts of communal disharmony. For instance, Nathu, low caste poor boy, a protagonist of *Tamas* was exploited by the anti-communal forces for the sake of mere five rupees. Amidst of intense communal commotion there were some humanitarian persons, who in despite of their communal and racial identity served the partition affected people and refugees immigrated from the other side of the border. The pure stream of humanity had not completely dired up; they provided the basic needs to them and protected them from the blind communal forces. When the atrocities of majority community on the minority communities increases beyond level, the minority community might revolt and think differently or sometimes support the discarded acts like partition. The partition of India was the purely political decision but the major players or proponents have not achieved what they desired for. The major proponents of the partition of India were the British, the Congress and the Muslim League; they did not achieve results as per their expectations.

The real cause of the partition of India might be the non-existence of authentic political unity among various religions of India. There was no unanimity in the contexts of religion, language, ethnicity and nationality. If there was unanimity in the aforementioned contexts it could serve as an integration component for the freedom struggle and to avoid the partition of India. The event of partition of India was an intensely horrible and catastrophic there were millions of people affected due to this politico-historical incident. There were millions of deaths of innocent in the communal riots, there were not only physical deaths of human being but deaths other than physical were equally destructive.
The partition of India was a battle not only on the concern of piece of land but over the issue of women’s chastity. The communal elements in order to revenge on the rival communal groups searched the women of other religion and abducted, mutilated, gang raped, organized processions of exposed women and ultimately killed them mercilessly. The women chose a path of suicide instead to fall in the hands of anti-communal elements. The most important cause of the partition of India was the desire for the power by the national leaders of different Indian political organisations.

The partition of India provided foundation for two separate nations on the basis of religion but the intention of the creation of a new state purely meant for Muslim has not fulfilled as millions of Muslims left behind in India. The nationhood or the nationality expressed by the ‘two nation theroy’ could be challenged because the nationhood is uncertain and unclear because as a human being we should love every individual in despite of religion or nationality. This fact has very clearly mentioned in one of the short story written by Saddat Hasan Manto. Ultimately, we can say that, the history has taught a lesson in the form of the partition to both partitioned nations and we have paid the excessive price of partition of India. We have suffered and have been suffering a lot due to the consequences of the partition of India. The Kashmir issue is one of the consequences of the partition of India. The enigma of Kashmir is still unsolved after sixty eight years of the partition of India. Hence, the politico-historical occurrence of partition of India was not only dissection of a territory but the dissection of humanity.

The Scope for Further Research:

The present research work has tried to focus on the issue of political aspects of the partition of India as regards to the selected novels. The research study of such type may be helpful for the society as it has pointed out some of the instances of the communal politics and religious politics of the partition period. The consequences of the politics of partition could be seen today even after sixty eight years of independence and the partition of India. There is a large scope for the further research in the field of partition literature. The economical and cultural consequences of the partition of India should be pointed out by the researchers of this field.
Recommendations:

The present research work reached to subsequent recommendations for further research:

1) The partition of India is a purely political decision; the politicians of the country should have the foresight to deal national and international issues. The national welfare should be kept above all politics, religion and ideologies.

2) The religious extremism is one of the causes of the partition of India. So, the communal ideology and extremism should be kept in command by the rulers of the country.

3) Experience is the best teacher, so the lessons of history should be remembered. We compensated the price of millions of innocent lives. So, the lessons should be learned from the past mistakes and blueprint future policies.

4) In multi-ethnic Indian society any religion should not be given exceptional treatment. Radicalism or extremisms should be controlled by the strict law. Secular attitude should be developed by the politicians and citizens.

5) The politicians should not give any race or religion a special distinction because no religion is higher than the nation or national cause. Appeasement of some communities on the basis of religion should be prevented.

6) Majority and minority community should treat equally by the power centers of the country. So, no minority would generate the sentiment of deprivation.