CHAPTER II

REVIEW OF LITERATURE
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Content:-
2.1 Introduction
2.2 Review of Literature/ Books
2.3 Review of films
2.4 Summary
2.5 References
2.1 Introduction:-

The partition of the Indian subcontinent causes so many tensions among major communities. The Hindus and the Muslims community stand up against each other during the process of disconnection. The Sikhs and the Parsis people crushed between them. Serious communal riots had started in Punjab, Gujarat, Rajasthan, and Jammu-Kashmir. When partition was announced, the area of Indian subcontinent was swept by a terrible fit of wicked violence: attacks, killing, torture, rape, abductions and forced conversions afflicted villages and cities. People started to cross the border with a new hopes of own nation. But this travelling was not safe. Trains were regularly assaulted and reached their destination, on both side of the line. For the same reason people chose the boats or road transport; but they became victim of violence. Millions of people were slaughtered in the period of partition. People loose their family, friend, neighbour and relatives in that period. The partition of the India was not only historical event but it separated human emotions and values too. This partition became a one of the largest migrations in history. This partition was still alive in the mind of victims. They faced many shocking incidents and sufferings. They kept mum on the incident. Some sensitive minded writers talkative on this trauma of partition. They were alive the picture of partition through writing. Number of writers and critics has brought out anthologies on partition. These stories showed the varied experiences of Partition. Indian and Pakistani writer depicted the picture of communal hatred, unprecedented violence, atrocities, separation and reunion of families during migration. The writers majorly showed mutilation of women. They also show woman struggle for sustain themselves in life.

Some novelists expose the collective violence and try to analysis the human mistakes. They produce a discussion on these murky past. They have a chat on the current issues of the society. At the same time, many novels highlight the issue of Independent. These novels add fuel to the fire and discover the partition topic. Such work covers a large canvas of the religious damage and death of families. Creative writer raises a question on bloodshed during birth of nation. They also draw attention on continued problems of the society. The reading of partition novel from a literary perspective provides
reader close and vacillating personal experience and national histories. The female critic Novy Kapadia observes:

"Vulnerability of human understanding and life caused by the thrones of partition which relentlessly divided friends."¹

She pointed out that the partition novelist describes the ugly and terrifying face of partition. These works provide vast canvass to the creative genius to deal with the very complex theme of partition and this genre has attached writers of all Indian languages. These novels, fictions, poems, short-stories, essays, documentaries etc. has drawn worldwide attention of writers and research scholars, critics, readers and serious student of Indian English fiction.

In the period of partition, Punjab was the first major affected area. Naturally the Punjab psyche was responded firstly. After some Hindi, Muslim, Parsi, Bengali or many more regional writer wrote complex theme of partition. Here I studied some famous authors in Indian English Writing. Some female writers also write gynocentric point of view. These authors expose the trauma of partition and psyche of the victims.

2.2 Review of Literature/ Books:-

Khushwant Singh's novel 'Train to Pakistan' (1956) presents full picture of partition. Khushwant Singh was a witness to the holocaust that followed in the wake of partition of the country. It is a fine realistic novel. It has a well thought out structure, a well conceived plot, an absorbing narrative and beautifully portrayed characters. It has many notable features symbolic framework, meaningful atmosphere and a powerful way of expression and style. Stark realism demonstrated in Train to Pakistan. It presents a moving tragic tale of partition period of Indian History. In its background there is the great human catastrophe of the partition of India and Pakistan which followed the inhuman events .The novelist succeeds in asserting the value and dignity of a man's sacrifice for a woman. The novel is combination of various strains. Humour, violence, cruel events and torture all lend it a tinge of the picaresque novel. The hero Jugga plays a dual role of the creator and slayer. The novelist tries to recapture a certain period in history but he does not succeed in giving it the features of a historical novel. Though thrills, excitements and suspense
make it a novel of adventure, the horror gives it the appearance of a terror novel. Predominant is the element of parochialism for which Khushwant Singh chooses a certain locale and the characters inherit qualities particular to that area. Thus, the novel gives us account of partition.

The novel presents the dark truth of partition time. Novel opens with the scene of village Mano Majra. Author describe clear picture of village atmosphere. To present the partition time author use horrible sentences to start the story.

"The summer of 1947 was not like other India summers. Even the weather had a different feel in India that year. It was hotter than usual, and driver and dustier. And the summer was longer."²

Here author aptly describes the Indian mood of society during the year 1947. The year 1947 is very important historical period for Indian. In this year British rule were on the root of crumble. The social, political, physical and mental atmosphere of the Indian subcontinent stirred with freedom slogan. The major community of Indian subcontinent Hindu, Muslim and Sikh were fight for separate land. To describe the mood of society author wrote,

"No one could remember when the monsoon had been so late. For weeks, the sparse clouds cast only shadows. There was no rain. People began to say that God was punishing them for their sins."³

Khushwant Singh become successful to increase readers curiosity with the following sentences,

"The summer before, communal riots, precipitated by reports of the proposed division of country into a Hindu India and a Muslim Pakistan, had broken out in Calcutta, and within a few months the death roll had mounted to several thousands......

By the time the monsoon broke, almost a million of them were dead, and all of northern India was in arms, in terror, or in hiding. The only remaining oases of peace were a scatter of little villages lost in the remote reaches of the frontier. One of these villages was Mano Majra."⁴

Khushwant Singh beautifully portraits the picture of Mano Majra’s social atmosphere in the partition time. In this way author showed the harsh time of partition in the novel 'Train to Pakistan'.
Attia Hosain's book 'Sunlight on a Broken Column' (1998) presents similar overlapping issues of freedom and tension. The book shows a struggle of Indian society which found in the previous novel. The novel focuses light on tradition values against modernity attitude. The relation between these approaches creates symbolic partition inside human mind. Such thoughts badly damage social mentality and its impact live long on the society. Though the novel is set in the 1930s period, it has semi-autobiographical touch. It is period of increasing movements against British. The story sheds light on the life of a young upper-class Muslim girl who just entered into womanhood. The character of Muslim girl symbolical represents internal politics of human psyche. The novel deals with her personal struggle. The tale present fights between traditional values of house and modern approach. She tries to balance Modernity and tradition in the house. Her relationship with her family members and relatives provide a space for her. The issue like partition was discussed in presence of her. The family member and relatives share her opinion face to face. Laila (Muslim girl), try to find out the answer of inner conflicts. She also tries to search own position and Islamic belief in the violated society. She does not accept any level of pretence of virtue (hypocrisy). The book deals with feudalism theory. The elements like religion and modernity play key role in it. The thought of fragmentation of culture and tradition raises the doubts in her mind. Such thing increases the tension and unsafe feeling. During this period, she seeks to find a space for her in society. Symbolically author shows the question and doubts after independence through the character Laila. She has sensually attached with her religion. She has fear of conversion. She realized that her spirituality still present within Islam. This novel shows the impact of partition on women psyche which is very much important. Psychological issues worked in the partition novels very appropriately.

In the chapter eleven, author describes the movement of freedom aptly. The author shows anger against British rule and British policy. The Indian subcontinent people marching feet and angrily shouted,

"Inquilab................. Zindabad! Long live Revolution!
Inquilab................. Zindabad! Long live Revolution!
British Raj................. Murdabad! Death to British Imperialism."
British Raj................. Murdabad! Death to British Imperialism.
Azadi ki................. Jai! Hail Freedom!
Azadi ki.................. Jai! Hail Freedom!

The author heavily presents the movement of freedom of Indian. Attia Hosain present an atmosphere of tension and excitement spread over the wide area of subcontinent. The novel also depicts the feeling of revenge against Hindu versus Muslim. The character Saleem feared about Hindu. In the chapter twelve Saleem's an argument shows his doubt. Saleem flushed,

"I believe the Congress has a strong anti-Muslim element in it against which the Muslim must organize. The danger is great because it is hidden, like an iceberg. When it was just a question of fighting the British the progressive forces were uppermost; but now that power is to be acquired, now the submerged reactionary elements will surface. Muslims must unite against them."

Saleem continuously flushed,

"The majority of Hindus have not forgotten or forgiven the Muslims for having ruled over them for hundreds of years. Now they can democratically take revenge. The British have ruled about two hundred years, and see how much they are hated."

Here Attia Hosain symbolically informs us about the political process of partition of India. Author also shows instant political activities and both the Muslims and the Hindus are together in their struggle against the British policy of divide and rule. Author also symbolically demand the separate land for Muslim during partition time.

A famous writer Krishna Baldev Vaidya wrote a book 'Guzra Hua Zamana (The Broken Mirror)' (1994). The book is full of horrible experience of partition. The book is autobiographical experience of author. He narrates the scene of partition through the Beero's eyes. It becomes so attractive because of author's biographical experiences. The novel is open with the scene of broken mirror. The narrator depicts the scene of tragic incidences in the novel. The novel is full of Hindu and Muslim conflicts, communal riots, and the demand of separate nation of Pakistan. Author also shows the lust of blood of some religious fanatic persons. The novel is full of hunting allegorical images
like the blue Mosque, prostitute's path, anticipates death, the scene of bloodcries of the mob, images of rape and violence. The novel ends with song of Indian's birth. The novel shows an experience of pain and Indian partition history's darkness.

Krishna Baldev Vaid shows the symbolic image in the beginning of the novel. The mirror was broken Beero. Author shows the symbolize separation through the image of broken mirror in the novel. In the Indian culture, broken mirror is a symbol of bad luck. Through this scene, author shows that a broken mirror leads to disaster. This scene shows us images of cracking, breaking, shattering, spells out smashing the Indian subcontinent by the British. In this author shows the mirror which indicates the physical and spiritual unity of the Indian Hindu and Muslim community. Unbroken mirror is a symbol of happiness, peace in Indian culture. But broken mirror symbolize separation, division and partition. The opening scene of novel represents the years of evil and death of Indian partition. The novel is full of incidents of partition cruelty. Author shows the vampire image, which has no soul and are invisible through broken image. The novel shows ghostly faces behind the separation of India. The novel was full of a death and unlistened loud voice of human. The novel reflects the image of traps of bloody religious picture of the society which was a universal phenomenon. In the first scene, whenever mirror was broken by Beero as his father returns to his shrew of a wife. This sign make a conjuring the superstition of bad or dark luck in Berro's life and her mother's life. The scene of Beero's sister Devi suicide creates a dark atmosphere in the town. Because Hindus assume that well become polluted. In the scene of Beero's journey Hindus and Muslims spew venom at each other which lead violence in the novels.\(^8\)

Manju Kapur's,'Difficult Daughters' (1998) tells the story of tension among two generation. The author presents the life of young women of middle class society from Amritsar. The young lady tries to complete her family duties. She struggle for educational aspirations. She has an illicit relationship with a university lecturer. Kapur describes how evil entered in our life and badly hurt our present-day. Through the lady character, author exposes gender topic. Manju Kapur aptly describes the anti-religious policy against
women. She exposes naked truth of the gender conflict in society. Author depicts the picture of woman's struggle during worst time. The novel is unique combination of tragic events. It also shows the features of Hinduism. The book was published in the darkness of Hindu patriotism during freedom moment. The novel snatches the subject religious communalism. It also represents the difficulty of nationalism during religious war. It is closely attached with partition theme and issues.

The back page of the book introduces us to the theme and setting and the heroine thus. Set against the backdrop of partition, 'Difficult Daughters' is the story of a young woman torn between her family, her education and the lure of illicit love. Virmati, a young woman born into a strict and high-minded household, falls in love with a neighbour, the professor - a man who is already married. That the professor eventually marries Virmati, installs her in his home alongside his furious first wife and helps her pursue her education is small consolation to her scandalized family. And Virmati herself finds that the battle for her own independence has created irrevocable lines of partition and pain around her.

The novel depicts the life of Virmati against a backdrop of political happenings before and after partition. The novel does not reflect upon the violence or communal conflict of partition. But it highlights hidden hate and anger in the subcontinent people’s mind. Muslims and Hindus dominates each other which increase tension between them. The novel explores symbolically the contrast between women freedom and national independence. The novelist slaps the attitude and moral fiber of the Indian culture.

The novelist presents that women were always dominated in education, finance, trade and commerce in every culture. Here the character Virmati says,

"These people don't really understand Viru, how much satisfaction there can be in leading your own life in being independent. Here we are, fighting for freedom of the nation, but women are still supposed to marry and nothing else."

Manju Kapur also portraits the political picture in the novel. The chapter Twenty-Six was fully based on the Political parties' policy. In this chapter slogan like,
“Pakistan Zindabad, Pakistan Zindabad.”  
Dance with glee on the Assembly floor and create high tension between Hindu and Muslim political parties.

On the other hand, Hindu and Sikh political party pulls out their sword, brandishes it and shouts:

“Pakistan Murdabad, Sat Sri Akal.”

The Hindu and Sikh crowds respond:

“Muslim League murdabad,
Coalition Ministry Zindabad
Akhand Hindustan Zindabad.”

Here author shows that Punjab Assembly became a play of war for both sided people which cause massive killings start on a province wide scale during partition times.

In the novel 'Azadi' (1975), Chaman Nahal portrays the problem of refugees. He shows refugees who forced to flee from Pakistan and India. The humanizing effect of Gandhian philosophy on the characters is put in the novel. The novel starts with the announcement of Partition of Hindustan among India and Pakistan. Azadi succeeds in giving a very convincing and graphic picture of the horrors and paradoxes of partition experience felt by the people.

The novel draws a picture of Hindu family during separation. The story was started with the escape of a Hindu family from Pakistan (Sialkot) to India (Delhi). Author aptly structured the struggle of family. The novel portraits the romantic love story of a Hindu boy and a Muslim girl. The story gives details of sense of terror and violence in partition. Millions of Hindus and Muslims people take off to the new territories of Pakistan and India. Between this process of migration Sikh people were crushed by both side. Author described the shocking experience by the character Lala Kanshi Ram. Narrator was concentrating on the life of Lala Kanshi Ram and describes the hideous violence of Sialkot. This character is protagonist Hindu who deeply disturb by the unprecedented political event. In this novel author concerns not only the socio-economic issue but also humanistic suggestions of partition. The novel, 'Azadi' deals with the bad feelings of the marginal community. The book
shows the refugees problem and full accounts of the partition holocaust. Thus the novel deals with partition and its horrible impacts on the victimized society. The novel started with the announcement of viceroy. This first scene or sentence brings our notice on the historical document on All India Radio.

"It was the third of June, 1947. This evening, the Viceroy was to make an important announcement."³

Here author presents the picture of social and political tumult and excitement for the late united Indian subcontinent people. The above sentence shows us, it was a time of extraordinary spirit of historical announcement of separate nation for Muslim and Hindu. The novel divided into three parts - The Lull, The Storm and The Aftermath.

The author himself was faced the problem of partition. Therefore Chaman Nahal has written his own experience through the character of Lala Kashiram and his son Arun. The character Lala Kashiram was symbolically present hate about British government.

"What mattered to Lala Kanshi Ram was the precision of the British Raj, which was seen in a small an act as the kill of a stray dog. No wonder they ruled the world over, no wonder, he said to himself. There indeed was no Raj like the Angrez Raj."⁴

In the first part of the novel, author sketches the worried nature of society about the announcement of viceroy. The first part, The Lull increases the tension in readers mind. The conversation between Lala Kanshi Ram and his family create a fear in mind.

The discussion of family gives an idea of partition. Arun's mother says,

"What if the English agree to give Pakistan to Jinnah?"⁵

Through this quote Chaman Nahal present a kind of fear and British policy 'Divide and Rule'. The character Prabha Rani is also doubtful about Congress leader. She shows her doubt,

"If the Congress would give this much, why not go for complete separation?"⁶

She continuously speaks on the common defense and foreign policy and highlights the some important question.
"What accord had they reached on the fate of four hundred million people? What accord had they reached on Pakistan, on the future of the Punjab and Bengal?" 

Here author raises some important issue before partition took placed. Author directly tries to show the picture of future holocaust of partition.

"If Pakistan is created, we’ll have to leave. That is if the Muslims spare our lives!"

"There will be much killing, you think?"

"Don’t you know the Muslims? There has been much killing going on for the past many months. Imagine what will happen once they’re in power!" 

Through the character Prabha Rani, author presents a painstaking and painful documentation of this period. The novel is a fine example of saga of painful tragedy.

Kamleshwar’s ‘Kitney Pakistan’ (2010) is written in Hindi language. The narrator lived in the traumatic condition of Partition of India. The novel shows common people suffering during the partition time. The novel exposes the all kinds of violent issues. The book takes a look on inherent problems of all peoples. The novel presents a timeless canvas of extraordinary people also. The book presents with a love story of Adeeb and Salma which going parallel in that time. The book displays rare balance of knowledge of world history partition. The author tries to shows how the concept of countries based on religion is deeply flawed and a danger for the existence of human civilization.

Kamleshwar’s ‘Kitney Pakistan’ opens with the laments start which shows the poisonous fruits of partition. The novel starts with sentences such as,

“Once upon a time, trees provided shelter from the sun and the wind to human homes. Now, the trees have become used to growing in the shadows of tall concrete buildings.”

Such vengeance sentence shows threatened canvas of India. 'Kitney Pakistan' is about ‘conflict of two cultures’ and shows a criminal history of humankind. The novel exposes the forces that threaten the existence of a pluralistic Indian society. The novel is full of wave of communal clashes and contemporary lusty politics of religious fanatic person. It is about various kinds
of traumatic experiences of human. It exposes brutality that human race experienced in the partition history. The novel is full of scenes of partition of country. It is also based on the basis of religious beliefs which show all brutality that human race experienced in the history. The novel also depicts the picture or ruling class who crushed the rule of civilization of the world. The novel breaks the fake mask of the great character like Jinnah and Mountbatten. The novel shows that 'time' is the main protagonist in the partition of country. The novel 'Kitney Pakistan' seeks to find the seeds of violence and communalism. The novel 'Kitney Pakistan' shows the unprecedented event of the partition which stands for loss, destruction of life, property, social values, division and death, heat. The author symbolizes death of everything we hold dear. In this novel, author exposes the term partition. The novel is a voice of an everyman who has witnessed the world history through a crucial epoch. The author expresses his anger on the many 'Pakistans' created all over the world. These Pakistans have brought a shock and pain in the life of the common man. The novel gives a very painful account how the process of creating more 'Pakistans' is escalated through terrorism and religious fanaticism.

Amitav Ghosh's, 'The Shadow Lines' (1988) shows the hollowness of the division throughout the character of Thamma. The Novel throws lights on the incident of communal violence. The novel also shows the way communal roots have spread deeply and widely in the period of partition of the Indian subcontinent. The novel shows the causes of partition. The novel highlights the two nation theory and communal roots. This book has captured the perspective view of time and events. The book clearly visualizes the experience of the partition of India. 'The Shadow Lines' raises a few very important questions against the backdrop of partition. The book draws an absurd illusion between people and nations and source of terrifying violence. The novel opens with the scene of birth of author. Author aptly describes his birth year whenever movement of freedom rises in Indian subcontinent.

"In 1939, thirteen years before I was born."

Her author symbolically suggests that his birth year has historical important incident. He also told that this year also represent phenomenon of
psyche of the separate nation for Hindu and Muslim community. That means this year spread deeply 'two nation theory' in the system of Indian subcontinent. The author also aptly shows that year 1939 origin of the communal violence which toxically spread in the mind of both Hindu and Muslim people. Here the author shows that his birth come with a very heavy cost; the cost of communal violence, the cost of secure a separate identity, the cost of generation of two nations on the basis of religion, the cost of rises of hate, tension between Hindu and Muslim and many more.

In 1939, Jinnah deeply spread the toxin of two nation theory and demand Muslim secular state. Such demand spread roots of partition. Such demand raises many social, physical, financial and educational problems in Indian subcontinent. The author generates the character Tha'mma which develops and grows the story of partition. Tha'mma as a young girl, she had thought of fighting for freedom in East Bengal. The narrator ask the question,

"Do you really mean Tha'mma that you would have killed him?"[^21]

We are told thus,

"She put her hands on my shoulder and holding me in front of her, looked directly at me, her eyes steady, forthright, unwavering."[^22]

She continues,

"I would have been frightened. But I would have prayed for strength and God willing, yes, I would have killed him. It was for our freedom: I would have done anything to be free."[^23]

Here author shows the need of political freedom which sort out the problem of economic, social, cultural and development of subcontinent. Amitav Ghosh shows how was the communal horror spread in the society and bloodshed raises. Author explores dark truth of the subcontinent and truth of British.

"It took those people a long time to build that country; hundreds of years, years and years of war and bloodshed. Everyone who lives there has earned his right to be there with blood: with their brother's blood and their father's blood and their son's blood. They know they're a nation because they've draw their borders with blood."[^24]
The narrator also explains the creed of Englishmen:

"War is their religion. That's what it takes to make a country. Once that happens people forget they were born this or that, Muslim or Hindu, Bengali or Punjabi: they become a family born of the same pool of blood. That is what you have to achieve for India, don't you see?" \(^{25}\)

Thus 'The Shadow Lines' is a mirror of partition novel which present communal violence and bloodshed.

'Midnight's children' (1980), is a very famous book of Salman Rushdie. He is major novelist and well known for his writing. 'Midnight's Children' was connected with numerous literary functions. The novel includes magical realism. It shows the postcolonial fiction element and post modern literature approach. Midnight's Children is a complete reflection of the life of partition victims. The theme of fragmented identity in the novel reflects the autobiographical shape. The narrator protagonist Saleem Sinai bears close identity to Salman Rushdie. The author himself was the victim of migrancy and cultural dislocation. He tasted the fruit of radical discrimination quite early in his life in England. The book Midnight's Children shows the feature of autobiography, fantasy and uses the expressions like India's arrival at independence. The novel covers the issue of politics religion and fanaticism. The novel also deals with incidents of pre and post independent era of Indian Sub-continent.

The novel opens with a typical Indian of oral story-telling. The author started the story of tragic recollections from his birth and new era in the history of Indian independence. The narrator discusses fairytale story with himself.

"I was born in the city of Bombay...... Once upon a time. No, that won't do there's no getting away from the date.... I had been mysteriously handcuffed to history, my destinies indissolubly chained to those of my country." \(^{26}\)

Through this first scene Salman Rushdie remained an issue of debate of shifting and dividation of India. Author started story from pre and post independence times on 15th August 1947 which was an independence day of India. Through this scene author shows that on 15th August 1947, on the
stroke of midnight, and as a result, a new twin babies born. It was symbolic image for new born country Pakistan and India. The scene shows us a new aspect of baby as author's life. Through this narrative style author shows the creation of Pakistan.

The novel full of several incidents pertaining to pre-independence as well as post-independence times which receives the set-back of Indian superhero. The incident of Jallianwala Bagh in Amritsar plays an important painful and tragic recollections scene in the novel which leads the story forward. The novel shows Red Fort is a symbol of India's democracy with political dark facet. This image cannot show the political people's affluence in pre and post independent time.

The novel depicts probe slowly. The novel depicts the picture of probe slowly painful memories, equivocate language conflicting nature, dark politics. Author become successful to recounts the versions of history of Indian independence and painful saga in 'Midnight's Children'. The novel shows the images of 'shake' and 'leader' dimension of political peoples of both sides.

Salman Rushdei's other book 'Shame' (1998) also based on victims of partition and painful events. The book shows the feature of realism. It focuses the realtionship between former Prime Minister Zulfiqar Ali Bhutto and General Muhammad Zia-Ul-Haq of Pakistan. The main theme of the novel is violence which causes painful incidents. The novel exposes the concepts of shame and shamelessness through the characters of Sufiya Zinobia and Omar Khayyam respectively. Omar Khayyam plays the role of a protagonist character. The novel Shame also discusses the topic on truth, heritage and authenticity. The novel is appealing fairies tell, shocking political satire and fine entertainment. The novel addresses relationship with each other and the levels of our human experience. The book covers a very interesting topic in a fantasy Pakistan after partition.

'Shame' is brilliant novel and masterpiece combines of Indian history of freedom. It is a set of Asian arts, different languages, and incredible incident of pre and post independent era. The novel explores the Pakistani elite loot of the nation's wealth with violence. In this novel, author truthfully naked Pakistan's colonial heritage and post-colonial present.
In the sentence,
"I, too, am a translated man. I have been borne across."\(^{27}\)

Author focuses on the tyrannical and repressive nature of the regimes of Pakistan's rich peoples. The 'Shame' snatches that Pakistani democracy has no place and violence regimes. The novel also shows the social and political situation in Pakistan.

"The country is this story is not Pakistan, or not quite. There are two countries real and functional..... My view is that I am not writing only about Pakistan."\(^{28}\)

The novel also expose the Pakistan owes the existence to the act of migration.

"Pakistan is an acronym originally thought up in England by a group of Muslim intellectuals.

P for the Punjabs,
A for the Afgans,
K for the Kashmiris,
S for Sind and 'tan', they say for Baluchistan.....

...it was a word born in exile which then went East, was borne across or translated, and imposed itself on history; a returning migrant, setting down on partitioned land, forming a palimpsest on the past."\(^{29}\)

But in the sentence,
"They say the baby blushed at birth."\(^{30}\)

And,

"Between shame and shamelessness lies the axis upon which we turn; meteorological conditions at both these poles are of the most extreme, ferocious type. Shamelessness, shame: the roots of violence."\(^{31}\)

Though this, author tries to define the word 'shame' which was a universal term. The author exposes the scheme of name of Pakistan in the novel.

Amit Majmudar is a one of the writer who writes on partition of Indian subcontinent. His fiction 'Partitions' (2011) is fine work in the contemporary era. The author exposes the introduction of Partitions in 1947 and investigates the struggle of moral dilemmas posed by the partition of India subcontinent.
The writer has captured a new the colonizer experience. He also depicts the clash of cultures and the conflicts between generations. The book explores the violence on both sides of India and Pakistan. Book shows refugees fleeing the blood and chaos. Shankar and Keshav, struggle to enter in the last train to Delhi. They plunged into the rotating human group to find their mother. The character of young Sikh woman (Simran Kaur) was thrown away from her father in crowd. Simran Kaur travels with poison and fear. If group of religious maniac suddenly attack on train then she eat it and protect her honor. The character of Muslim doctor (Ibrahim Masud) has migrated from India to newly form Pakistan that time. He was driven his car from town to Muslim state. Book was full of displaced face and variety of horrors. Suddenly, the group of people comes together and challenged every rule. They show fake picture of protection and false image of a future to migrate people. This maniac people badly destroy the hopes of independence of victim. The author shows a brilliant account of broken family unit and homeland. Novel introduces an extraordinary power of writer and his style of lyricism of poetry to tell the story of partition.

The story flows from scene to scene, along with the unique descriptive madness of human during partition of Indian subcontinent. The novel exposes seamless culture of Indian subcontinent. The partition incident shows people of India and Pakistan displaced over twelve million people. The mass two-way exodus resulted in a flare up of religious and cultural animosity, and up to a million died as a result of massacres and border conflicts.

The novel set in the six parts. First part, Connections, gives a detail of partition times. The novel's first part gives us an idea of partition ghost in Rawalpindi city. The mob shouted;

"They have to leave. This is Pakistan now. The land meant to be 'pak', pure. Pure of them."^{32}

Majmudar paints the details of this dangerous time with an unflinching eye, yet stopping just short of gratuitous or graphic violence.

"She knows the train is going to Delhi, and Delhi is better than where they are, but she has no one in Delhi, or anywhere."^{33}

Through this scene author shows the ghost train which has sense of danger.
“This will be the last train out. The tracks have been ripped up west of here. There are no more trains.”

To show the important of train, she continuely quotes,

“This is the last change. Move. Let us on.”

In the first part author shows the dangerous scene on rail platform. The people of Hindu, Sikh try to struggle for safety.

“A woman screams. The Mussulamans are going to find us and back us apart.”

She continues,

“You know what they did in Rawalpindi city. It’s going to happen here.”

Through this scene author shows horrible picture of partition madness. Author describe,

“Loudest of all on the platform, where a tidal surge of bodies flattens chests against the steel, and more bodies drives themselves up to clogged steps.”

Author continue with,

“The force of surrounding bodies as much as her embrace holds them flush, their faces almost in her neck.”

All this sentences shows a holocaust of partition in that time.

Anita Desai’s ‘Clear Light of Day’ (1980) gives full account of the women voices during partition period. The novel is divided in four parts. Part I and IV is set in seventies shows narrative present. Part II and III enclosed with long flashbacks which covering the short period of the independence and partition of India and Pakistan. In the novel author depicts the details, asides, hints, images related to the partition of India. The novel, Clear Light of Day tells the story about two sisters, Bimla and Tara. The story set in India during and after Independence. Through the eyes of the oldest sister, Bimla, author described the society as well as the changing expectations of men and women. Bimla is an unhappy but motivated teacher at a women's college. She takes care of her mentally challenged brother, Baba.

Tara is young girl but not ambitious. She was independent and live alienated from her own sister 'Bimla'. Here author symbolically shows the
feature of separation. Author shows migration element through Tara's marriage also. Tara was married and lived with her own children. Through the character of Tara, author explains women struggle and suffering. Tara tries to enjoy the holiday with Bimla and Baba. But old memories and tensions of suffering come back in her mind. Author beautifully mixes the element of violent issue together into a family drama. Narrator powerfully point out the image of strong women.

The novel part II started with the sentence,

"The city was in flames that summer. Every night fires lit up the horizon beyond the city walls so that the sky was luridly tinted with festive flames of orange and pink, and now and then a column of white smoke would rise and stand solid as an obelisk in the dark."[40]

Author continuously depicts the picture of partition with,

"Bim, pacing up and down on the on the rooftop, would imagine she could heal the sounds of shots, and of crises and screams."[41]

Through this, Desai focuses on partition tension and conflicts in Delhi. Anita Desai has made her women characters speak by giving them voices and spaces in her novels to that India's political leaders encourage women to remain in the household domain while at the same time encouraging them to strike for freedom from British rule.

In the part II, character Raja's quote shows tension of partition,

"Safe? For Muslims? Here in India? It will be safe after every Muslim has had his throat slit."[42]

This quotation shows that in the partition period both side tension, anger rise up on high which causes lot of bloodshed in that area. Both side people try to find opposite side people and kill them. This people mob has no mercy. They kill each and every human being.

Shauna Singh Baldwin’s paperback, 'What the Body Remembers' (2001) was full of tragedy of Indian Partition. The author shows gloomy historical events with family tragedy in this book. The novel shows the picture of cracking of Sikh community during partition. Author draws the three main characters Sardarji, his first wife Satya and second wife Roop. The character Sardarji is English minded person, get second marriage with Roop. The
character Satya becomes afraid about sharing her heart and companion with other lady. The major theme of this book is jealousy and fear. After a day, Roop give birth to a daughter and son. But Satya's strength is not exiled completely. After a year, bloody partition of India and Pakistan took place. The new couple get themselves engaging up in it. Sometimes writer portrait political bleeds into the character. The novel shows India's struggle for independence. It also deals with the feature of fury and disloyalty. Both ladies suffer at their husband's hand. Through this story, author highlight migration question.

This is full of exotic milieu of partition. The author skillfully shows shelter and struggle of women in partition. The novel discovers the terrifying birth of Pakistan from India. The novel shows the struggles to form Pakistan, when Muslim fought with Sikhs and Hindus, and with the traditional culture versus the modern expectations. The novel also tells about women's condition at that time and her place in the society. The character Roop shows her growth and matures. On the other hand the character Satya shows descend to madness with jealousy and hatred which are themes that symbolically mirror the division of India and Pakistan.

The novel symbolically presents many evil social traditions and practices, cruelties meted upon women by other women. The novel also represents decolonization and the making of divided India. The character symbolically suggests us, Satya (whose name means 'truth') and Roop (whose name means 'form' or 'body'). Satya treats Roop like a younger sister but secretly hates her and as Roop bears sardari's children, the household is divided by passion and politics, much like the country around them. The title of the novel shows us brutal drama of politics, feminism and sensual struggles to find the drastic changes through women character.

Satya's wishes express the struggle between the reality and her wishes which represent the partition horrible time of India.

"Surely, there will come a time when just being can bring izzat in return, when a women will be allowed to choose her owner, when a woman will not be owned, when love will be enough payment for marriage, children or no children, just because her shakti takes shape and walks the world again. What she wants is really that simple."43
Towards the end of the book, all of the characters worlds are rocked by the religious divisions between Hindus, Sikhs and Muslims which intensify as the departing British prepare to divide the land into India and Pakistan.

Urvashi Butalia wrote a book on partition of Indian subcontinent from feminist point of view. The book is known for well organization. Book helps to understand the concept of the partition literature. 'The Outside of the Silence: Voices from the partition of India' (2000) is fine work of author. Her focal point was on the "twice displacement" endured by women. Such women's fate was often decided by the head of their family and community. Writer shows that protection of women's religious "purity" was a necessary in Partition. Author reproduces various genuine problems which occurred in the society due to the partition of Indian and Pakistan.

1. What is meant by community?
2. What is meant by caste and gender?
3. Is there any relation with the sadism that attended partition?
4. What is separation?
5. What did it actually achieve?
6. How, through unspeakable dreadfulness are given chance to quote?
7. Did the survivors go on?

Writer presents a sensitive and moving account of feelings. She raises some main quests which pay attention to the agonizing truth behind the silence. This book skillful demonstrates, how the memory of Partition still present and continually affect India's future? Urvashi Butalia asks us, why we cannot afford to forget the pain of suffering and inside grief? Why we cannot forget confusion that resulted from the dissection of the continent?

The book highlights on the main subject that is women were crushed in the war sexual violence has always been a weapon of war. However, the scale and magnitude with which the rape, abandonment, and ritual sacrifice of women and children occurred during partition. The book also exposes the tendency of religion's fanaticism in the name of God. Many women and children were sacrificed, very literally. On the altar of 'honour', 'pride', 'prestige', as defined by religion and culture during that awful period in our
history. However, author manages to have the voices of those people, the sacrifier as well as the sacrificed, speak out of the silence with aching clarity.

The book fully explores the intersection of faith, ethnicity and identity in the Indian subcontinent. It also provides witness to the horror and pain of subcontinent’s partition into India and Pakistan. This book provided by far the best account of how the partition affected real people and real lives. Author exposes the hidden painful partition history through conducting interview of ordinary people who suffer from partition. Author also examines parliamentary documents, letters, diaries and memories which expose untouchable silence of pain and holocaust of the partition. The book also skillful demonstration of how the memory of partition of the Indian subcontinent continues to affect India today.

The Novel ‘Basti’ (2012) was written by Pakistani writer Intizar Hussain in Urdu language. The novel focuses on the partition of Indian subcontinent. The book presents violent history of a country. Zakir, is a protagonist character in the novel. The character Zakir, looks back on his childhood in a subcontinent that had not yet been separated between Muslims and Hindus. But Zakir is quickly dispossessed from his imagination form history. The new country Pakistan is born in partition. This novel present separation loses of loveable person and pointed and harsh sequence of scenes due to the partition. The protagonist character Zakir is a witness of political, religious, economic, linguistic, personal, and sexual conflicts. He also presents a symbol of effect and a world of loneliness.

In this author shows 1971 historical moment and civil war which result Bangladesh was born. It means East Pakistan was born in the 1971 historical brutal war. It causes migration and become horrible experience again. Author shows that this migration causes a bad impact on society because the book represents the image of father versus son, friend versus friend, brother versus brother, religion versus religion, town versus city. The novel is filled with symbolism and analogies. Some are brilliant and some were confusing.

In the chapter 7, the quotation making the moments of conflict feeling,

“...... three things debase a man: a woman when she is not faithful, a brother when he asks for more than his right, knowledge when it comes
without hard labor. And three things deprive the earth of peace: an ignoble man when he rises to high rank, a learned man when he begins to worship gold, a master when he become cruel.\textsuperscript{45}

This story has raised an important question about the effects of partition in Punjab and Bengal, as really these were the only two very large provinces to be divided in 1947. The novel presents that years following the bloody partition have had very similar effects on their characters. There have been wars of succession in Pakistan Bengal and Indian Punjab, effectively reliving the partition again.

A famous Urdu writer Saadat Hasan Manto wrote the short stories on Partition. 'Toba Tek Singh' (2011) is one of the major short stories about partition of India by Saadat Hasan Manto. This story was very famous. This book majorly focuses on bloodshed of the Punjab turn around the end of the British Raj, Partition and communal riots. Toba Tek Singh focuses on the chronicler of partition of India. This short story shows terrible human consequences of the 1947 partition of Indian subcontinent. This story gives a look on the country of Bangladesh also arose from this partition. The story shows that this partition causes a great mass migration. Author was portrait a picture of a real life of ordinary person."Toba Tek Singh" deals with what happens in a mental hospital when the governments of Pakistan and India make a decision a few years after the partition. Both governments decide that all those living in mental hospitals should be sent to their proper country (Muslims to Pakistan, Hindus and Sikhs to India).The result creates full confusion in the hospital in the story. This is just a very funny story. Here Manto gets a satire on government and some people's leader.

Here writer did not get in serious problem with the government as some of the conversations of people in the mental hospital. Manto seem to mirror the views of leading politicians of the time. The book basically presents the time around partition of India in 1947. The book also tries to portray the social class, economic situation, beliefs and various other taboos that existed during that time. There are few stories on lives of ladies who face the blows of brutalities of partition. Toba Tek Singh is lunatic explanation of the pain of
partition. The book describing the grasping pain of partition through
the following quotation;

“He roundly abused all the Hindu and Muslim leaders who had
conspired to divide India into two, thus making his beloved an Indian and him
a Pakistani.”

The author shows that Toba Tek Singh has a sense of migration but
the government decides to exchange madmen on the basis of their current
nationality. The following quotation shows us the madness of our leader,

“If they were in India, then where was Pakistan? If they were in
Pakistan, how come that only a short while ago they were in India? How could
they be in India a short while ago and now suddenly in Pakistan?”

Author shows that Toba Tek Singh is more sensible than the
governments of both the newly built countries. This book is a fine collection of
short stories which captures the madness of partition pain. He continues,

“When I thought about these abducted girls, I only saw their
protruding bellies. What was going to happen to them and what they
contained? Who would claim the end result? Pakistan or India?”

Author was portraits the harsh time of India's partition. The quotation
tells us shocking time of pain of partition.

by Alok Bhalla. This book was full of some eminent personality interviews
which lived the trauma of partition of India. Alok Bhalla takes an interview of
well-known novelist from India and Pakistan. In this book author Alok Bhalla
conversation with Intiaz Husain, Bhishma Sahni, Krishna Sobti, Krishna
Baldev Vaid, Kamleshwar and Bapsi Sidhwa. In this book author try to
explores the concept of boundaries and homes through his interviews. Author
invokes their personal expriences amd memories of the year around 1947.
Author also viewed on the thinking of the novelist. This book takes a look on
Hindu, Muslim, Sikh and Parsis ideological shifts. In the book novelist depicts
the picture of their difficult days of survival in the partition time. This book
highlights the impact of partition on the writings. This book helps me to
understand the vision of partition. The book focuses on terrible impact of
partition of India. The book also highlights the problem of hunger, poverty, social backwardness and political subjugation during partition.

In conversation with Intizar Husain, Alok Bhalla asks a question about social mood of the community during partition.

"Bhalla: Were there any tension between your Hindu and Muslim neighbours?

Husain: As I have said, the houses of the Hindu surrounded our house. Our nearest Muslim neighbour was three houses down the lane. I suppose, if there had been riots, we would have been in great danger. ............... tension between the Hindus and the Muslims. It is strange to think about all that now.  

Like this in conversation with Bhisham Sahni, the author, try to highlight the political mood through following conversation.

"Bhalla: One should remember here that the demand for Pakistan was made only in 1940. Prior to that there were only hints that it would be better if the two communities lived apart ................. the demand for a separate country by the Muslims was a 'natural' corollary to their distinctive identity.

Sahni: Yes, but soon after the demand for Pakistan was made, the polarization became rapid. The crystallization of politically antagonistic positions was very fast. In fact, once such a political process starts, people do begin to define themselves differently. 

The author discusses partition memories with Krishna Sobti and tries to understand partition time and history behind it. The following conversation shows us truth of partition theme.

"Alok Bhalla: Most novelists who have written about the partition either draw upon their personal memories of those harrowing days or use stories told to them by other about their experiences. Novels about the partition.............

Krishna Sobti: The partition of India is three generations old. For my generation of writers, it was the most traumatic experience, a kind of encounter between man and reality.............

This attempt is remarkable because in 1947, a lot of property was destroyed, thousands had to migrate, and countless people were killed. Yet, writers were convinced that it was essential to preserve of sense of humanity."
To understand the partition holocaust the book 'Lost Generations: A Historical Novel' (2013) become very useful. The book is a fine example of partition saga. The writer Manjit Sachdeva writes his own story in history of partition India. The writer narrates a story of madness of the creation of two separate nations. The writer and his family become refugee at the time of partition. They stayed fifteen years in refugee quarters in Allahabad located in part of India. The author beautifully describes the tears of fleeing people. The writer and his family witnessed the genocide of refugee. 'Lost Generations' is a book on refugee, family struggle, death, corruption of at that time. It is book of sexism and exploitation. The book tells the saga of pain of racism, materialism, intolerance and misogyny of Indian society. The book also represents the tragedy of Sikh family forced out of Rawalpindi during the communal violence in 1947. The book is divided into two parts. First part present the peaceful, gentle and calm day of Asia subcontinent. The second part shows blood and womanhood, refugee, broken land and culture, etc. element of partition. Before starting the story, writer gives a family chart of characters which helps to understand the story and move it also.

The book opens with the first chapter 'Halcyon Days' title which presents the past of Asian subcontinent. In this chapter author aptly describes the human nature and feelings. The author quotes,

"New evidences about a life, long confined to sepulcher or consigned to fire are discovered and analyzed; old myths are demolished and discarded. Through such continuous re-evaluations and impassioned assessments in light of their own changed world view, every generation arrives at their own list of heroes, villains, gods, and devils."\(^{62}\)

He continues,

"A person unheralded or even declared a wastrel in his or her lifetime could well be declared a visionary by the future generations, declared visionary could be downgraded to the status of a cheat, a hero could become a villain, and vice versa. Over the longer term, the outcome of the game of fame is almost impossible to predict, left as it is to the ruthless judgement of future generations after one's death."\(^{63}\)

Through this quotation, writer describes the age of peaceful Indian subcontinent and also stars the little hint of movement of freedom and
partition. Author also tries to show the journey of living of human being. It means author highlights the human generation and thinking way.

Author presents the age of Mughal in India and their approach towards other.

"Afghan ruler came down from the Khyber Pass and returned back the same highway after extortion of large amounts of loot and loaded on elephants, camels, and bullock-carts. Dragged along were hundreds of young and beautiful girls from India."\(^{54}\)

Through this quote author presents the history of partition holocaust and loots from other empires. The author also presents the madness of Mughal soldier's through,

"The family (Hindu) found the cows and buffaloes slaughtered and burning of houses which are a part of Afghan loot."\(^{55}\)

Through this book author presents the long history of human madness and demon nature. The author also handles the partition issue aptly. The book presents various aspect of saga of pain during partition period.

To examine the partition, Ritu Menon's book 'No Woman's Land: Women from Pakistan, India, and Bangladesh write on the Partition of India' (2004) is fine example. The book was full of partition memories of women. The novel exposes the horrible historical archive. The book also describes the dislocation and gender issue. Majorly, the book explores the women's point of view. Three nations' women writer explores the naked truth of 1947 partition. These women narrators try to describe the political dimension during partition. The book is a collection of victimized women's memories in essay form. The writer frankly speaks with Ismat Chughati and tries to understand her point of view towards partition. With the conversation of Sara Suleri, author exposes the vision of partition. In her essay, she explores her own family saga and suffering in search of nationhood.

To show, the critical time of partition period, she quotes,

"The genesis of Pakistan was not Islam! .................. It was different; it was Muslim nationhood!"\(^{66}\)
Through this quotation Sara Suleri highlights the issue of women's nationality. Side by side she also tries to explore the religion issue. She also slaps the political idea of Pakistan.

With the dialogue of Manikutala Sen, author understands the vision of partition clearly. Manikuntala Sen underline the subject of migration and safety. She also draws attention on the issue of rape and burden. Manikuntala says that women become victim of madness. Psychological burden break the purity of women. To support her point; She quote,

“They formed the majority of the working women of West Bengal!”^67

With the discussion of Shehla Shibli, author understands the communal tension during partition. In this essay Shehla Shibli captures the event of forceful inter-cast marriage during separation. She points out,

“............... It seems ironic that so many of the intelligentsia should have been hurting for solutions other than those the politicians were finding........”^68

Through this, Shehla Shibli shows terrible borders badly hurt Hindu and Muslim community and increase the tension and revenge attitudes between two communities.

An interview with Jogendra Singh, author highlights the issue of molestation. Singh captures that many women were badly molested by the manic persons. Number of women, also were not safe in refugee camps. The speaker aptly shows women's condition through,

“They husbands had died, they had nothing in life.
How could they survive?
I took a very broad view of these things,
Although at that time we had to keep this entire secret.”^69

Through this speech Singh shows that female badly suffer in the partition time.

The volume has several essays which are full of different and difficult issues. The book has central theme of woman's capturing. The book also exposes unfamiliar attitude of society with women. The book is wonderful collection of violence, conflict, tension and political policy during partition.
2.3 Review of Films:-

Some creative directors show a trauma through artistic manner. They create Movies, Short Films and Documentary on subject of partition. There are some categories of films; Films set in India and Pakistan, Films based on historical events, Films set in 1947, Films set in British Raj, Partition of India in fiction, and History of India on film, History of Pakistan on film, etc. To study the partition of India, I took pain on some films and documentary also. These films help me to understand the pre and post partition period. This film also reflects the socio-economical changes during partition. The film fully depicts the picture of partition. These films present religious disagreement, mass migration and refugee life style of people during panel in India. This movie shows tragic saga of spiritual conflicts, autonomist enlistments and difficulty of refugees. These films successfully show political leaders lusty nature and terrible social life in the time of independent. Some movie shows the biography of leaders and their motivational speech which create clashes in society. The films draw the boundaries of new states in hasty manner. In these films director try to exposes the truth of partition and shows the demon in human.

They got a success to show women's suffering in partition. Many films are fully focused on woman's problems, harassment, abduction, rapes, etc. during partition. Here I firstly see the documentary on partition of India and Pakistan which shows the real picture of partition trauma.

'The Sky Below' (2007) is a documentary film by Sarah Singh. This film explores the worst history and current problem of the India and Pakistan partition. She was the producer, director, camera person and editor of the film. The documentary shows most terrible experiences during 1947 and its impact on the people and communities on both sides of the border of India and Pakistan. The film was to chronicle and understand what really happened 60 years ago. It shows the memories and perspectives of people of that horrible event. The film maker traveled affected areas of partition. She visited many towns and discusses the painful event of division with villagers. The film highlights the issue of violence, kidnapping, loot, gang rapes, shooting, murder and death.
The film depicts the historical residues. It shows the memories of people and goes to a different place to make a new home, identity and life. Documentary depicts that this incident shapes the history and politics of India and Pakistan. The film maker shows the British officer; Sir Cyril Radcliff never physically visited the region of partitioning the India sub-continent by foot.

This documentary shows that Radcliff missed and failed to understand the consequences of his actions in August 1947. In a satirical twist Sarah Singh shows that Sir. Radcliff had poor eyesight. The film maker tries to find out naked truth of Partiton of India. The film shows a dark time of partition and exposes the govern policy of dividation. Sara Singh, personnally talks with the women and tries to understand painful suffering of women. This short film is full with horrible memories of the partiton. The film also exposes the fighting sprite of human against anti-social activity. This documaent shows the real picture of madness of human mistakes.
The film Pinjar: beyond boundaries... (2003) directed by Dr. Chandraprakash Dwivedi. This Indian movie is based on the 1946-1947 riots. It took place in the Punjab during the partition of India. This movie is to be extremely melodramatic, one-sided, preachy, pretentious and sometimes even mocking. These films presented an independent look or even tell a true to life story. The film is full of depiction of other themes such as the harsh reality of women at partition time. Director shows the honour being the most valuable possession of a man for which he is willing to sacrifice his innocent daughter. Here Dr. Dwivedi tries to depict the picture of redemption, persistence, forgiveness and courage in the Women. The film Pinjar is a genuinely good film, with great acting. It also shows the quality of good narrative and good presentation. It was touching our emotions. To sum up, this film has horrible touch of partition.

Gadar: Ek Prem Katha (2001), a film director by Anil Sharma, shows subject set in the partition period and making a wonderful cinema out of it. The film shows a romantic love story of Sikh truck driver and Muslim girl during indo-pak separation.
The film starts with the pre-partition period, Tara Singh (Sunny Deol), is a truck driver. He likes Sakeena (Amisha Patel), who is in college and belongs to a very rich and wealthy family. Partition riots happen, and a Muslims leaving for Pakistan, some planning to stay back. Hindus are forced to leave, attacks happen. Meanwhile, Sakeena is somehow left behind when Amrish Puri, his father, flees from India. Now Tara who was on riot, revenging his mother and sister's killing, identifies Sakeena, and saves her. He saves her from his own community. They turned cruel in revenge. Sakeena, also ends up knowing about his love and they get married. They have a son and then they came to know about Sakeena's parents. They are alive and in good position in Pakistan.

Sakeena went to meet them in Pakistan and Amrish Puri then stops the arrival of Tara. He later allows calling him on virtue of gaining political mileage and pulling him and arresting him. But the Jat is unstoppable.

Garam Hawa (Hot Winds),\(^6\) (1973), director by M.S. Sathyu. This is the prime film which deals with the human cost resulting from the separation of India from Pakistan. The film directly shows the painful events of partition and migration.
Lord Mountbatten has announced the partition of Hindustan into India and Pakistan. That time, Hindustan was a symbol of unity and peace, were various cultures living happily. After the declaration, India will remain Hindi and the new state of Pakistan allocation as a refugee Muslims. Garam Hawa deals "instigation to communal dissension." The film shows criteria "a language of common identity" for separation. Director and Editor draw attention on the issues of migration and human emotion. They depict the picture of North Indian Muslims state who did not want to move. Such Muslim did not wish to leave their homes after the partition. In the story Salim Mirza (Balraj Sahani) play central role. He is a Muslim shoemaker. He did not wish to move to Pakistan because his ancestor shed own blood in the movement of freedom. His memories of childhood and ancestors sacrifices did not allow him to move. Through this art, filmmaker emphasizes the very dangerous subject of partition.

The movie 1947: Earth (1998) directed by Deepa Mehta. The film 1947: Earth is an emotional story of the times of Indian Independence. The film was being written in face of the failures of a nation trying to avoid a
partition. The film does not talk on the detachment of the India and Pakistan. The film presents the various effects of partition. The film has full of general scenes in the time of disconnection which slowly raises the communal tension in the city. The character Lenny (Maia Sethna) is a little girl who faces horrible incidents in her childhood. The story moves around a group of friends Hindus, Muslims, Parsees and Sikhs.

The film presents the horrible scene of the Hindus conversion into Islam, the Sikhs flee the lands which has been their home for ages, the Muslims lose their near and dear ones, the Massage Wala (Rahual Khanna) loses his life, the Ice Candy Wala (Amir Khan) loses his humanity, the Ayah (Nandita Das) loses herself and in all this little Lenny loses her innocence. The film shows that trust has no meaning in the grim world of religious fanaticism. This cinema mostly deals with mentally disturbed due to the Indian partition.

Image No. 2.5

(Source: http://en.wikipedia.org/)

The movie, Dharmputra (1961), director by Yash Chopra. The film depicts the partition of India and Hindu fundamentalism. This was at a time (1960) when the horrors of the 1947 partition were still fresh in everyone’s
minds. The film opens with the scene of British rule in India. Filmmaker was aptly portrays the period 1925 in the film. It is a period when Indian independence movement reaches on height. Director shows the family drama and rise of communal roots. The story was start with two families of Nawab Badruddin (Ashok Kumar) and Gulshan Rai which lived in Delhi.

These families live in one house. The Nawab has a daughter Husn Bano (Mala Sinha). She has an affair with a young man named Javed (Rehaman). It resulted with Bano pregnancy. The Bano's father attempts to arrange her marriage with Javed. But Nawab finds that Javed has left. Thus their souls are shown parted away from each-other.

Image No. 2.6

(Source: http://en.wikipedia.org/)

Rai and Nawab family member Amrit Rai (Manmohan Krishna) and his wife Savitri (Nirupa Roy) assist Husn Bano respectively. Bano give the birth of a baby boy. The boy named with Dilip (Shashi Kapur). He has adopted by both family and gives family name. Young Dilip is a cute young child. He is the apple of the Badruddin Nawab and the Rai households. Husn gets married to another young man. Her husband Javed moves to another location with Bano. Nawab is a member of freedom fighter group. In the meantime, he gets killed
during 'leave India!' movement against British rule. Years later, Husn Bano and her husband Javed return. They were warmly greeting by the Rai family. In this film, 'social saga' element plays an important role which is major theme of parting. The film shows a post independent time deals with the topic of violent class conflicts. The film also shows the feature of class to class relation, pain and fate.

The movies of partition try to shows the darkness of partition. Such movie director uses the technic of songs, newspaper reports, short-stories, to show the ferocity of partition. The movie does influence the general attitude of audience. This type of cinemas shows the general culture of the country. Such picture raises the historical knowledge, awareness to the stacks of various subjects. The film story was ends with the doctrine massage which convey to the viewers. The films were stimulating us to control our minds, our bodies, and our actions before putting ourself into the trial.

Hey Ram (2000)\textsuperscript{66} is major movie which based on communal roots during Partition of India. The Film is directed by Kamal Hasan who plays a role of Saket Ram.

\textbf{Image No. 2.7}

\begin{center}
\includegraphics[width=0.5\textwidth]{hey_ram_movie_poster}
\end{center}

\textit{(Source: http://en.wikipedia.org/)}

The film presents the picture of Saket Ram (Kamal Hasan). He was a man who inspires to kill Mahatma Gandhi (Naseeruddin Shah). The film represents the confused political and social culture during 1940s. Ram was an
archaeologist by profession. He followed Hindu faith and believed in the separation of Hindus and Muslims. Ram has negative attitude for Muslim. But he has a Muslim friend, Amjad (Shah Rukh Khan) who has also same profession. In 1946, political confusion raises tension between societies. It resulted in the termination of a mine and both employed person become jobless. When Ram returned to his home suddenly tension gets on the top in Calcutta. Later, violence broke out between Muslims and Hindus in the city. Religious maniac gang of Muslim badly hurt Ram and molested his wife. In this violence, Ram’s wife slaughter by the Muslim gang and make loot in home. Ram joined the group of invaded people and become the member subterranean freedom fighter. On the other side Ram’s parents arrange the new marriage ceremony. But he did not love his new wife Mythili (Vasundra Das), and spent more time with her. Other side he does practice of shooting and spend more time with the Hindu radicals.

This Hindu radical was choosing Ram for a special mission the shooting of Gandhi. Soon afterwards, Gandhiji is killed by another assassin, Nathuram Godse.

The film Train to Pakistan (1998)\textsuperscript{67} directed by Pamella Rooks. It starts with the set during the early years of India’s independence. The film starts with peaceful co-existence of Sikhs and Muslims in a small town Mano Majar. Village peoples were threatened by the news of political disorder in other parts of the country. Tensions run high in the village near the border of British India. This disorder causes scene of partition of India and Pakistan. This border town peoples have heard numerous stories of Muslims slaughter, raps, and looting other Hindus, Christians and Sikhs. The victims are their friends and relatives. The Film presents with a love story of Jagga (Nirmal Pandey) and Nooran (Smriti Mishra) which going parallel in that time. Some people lost their beloved person and become angry. They loose law and order. They planed to attack on a train which was full of Muslims who leaved British India. The train is overcrowded with tens and thousands of migrating Muslim religion passengers. These passengers are even balanced on the windows and seated on the roof of this train. Some people try to destroy the bridge down
when the train is on it. Jagga dared to stop these men to carry out this horrible task and sacrifice him.

**Image No. 2.8**

![Train to Pakistan](http://en.wikipedia.org/)

Ms. Sabiha Sumar depicts the picture of partition ironically in his film "Khamosh Pani" (Silent water) (2003). Sabiha Sumar is a feminist Pakistani director by birth. He shows the situation of Jihadis (religious war) in 1979 in Pakistan and Punjab.

**Image No. 2.9**

![Silent Waters](http://en.wikipedia.org/)

She represents the picture of Jihadis (religious war) in Pakistan and Punjab state. Film was appropriately creating a village scene of 1979.
movie started with a picture of widow women named as Ayesha (Kiron Kher). She has son, Saleem (Amir Malik). Saleem is straightforward young boy. Later, two mad natured Muslim Jihadis came into the village from Lahore. This angry Muslim was made jokes on Hindu Punjabi costume. They speak on the serve God 'Allah'. They try to change the mind of Hindu people for conversion. They make a comment that 'Allah' blesses Pakistan with Independent country of Muslim. They also intimidate people in the name of attackers who destroy everything. The young Saleem become inspired and catch up in the movement of Islamic faith. Later, Sikh pilgrim arrives from India in the town. Saleem and his Muslim friend push them from street and ordered to stop and leave the place. But Sikh pilgrim refuses. Then Saleem and his friend spread a rumour that a pilgrim is looking for his sister who abducted during partition time. They also motivated with the loots and destroy the property and molest our women. Saleem and his friend play politics in the town and raise the tension. Through that director shows a naked truth of horrific politics which pushed young boy on sinful way. Ayesha and many such women's son are going away from their family. Ayesha would never have expected such shocking past in his life. The film is unique combination of politics and violent incident which deeply hurt our mind. Such complication of political events and human relation gives a shape to film "Silent Waters".

Mahatma Gandhi was a captain of the nation's non-vicious, non-supportive and independence movement against British Raj. Many directors make a film or documentary on him. Richard Attenborough was release a film 'Gandhi' in 1982.

The movie wraps Gandhiji's life from his arrival from South Africa through to his murder in Delhi. The first section of movie shows Gandhiji's long fight to force the South African Government to stop discrimination against Asia. In the second part Gandhiji (Ben Kingsley) return to India. Gandhiji was deeply affected by the scenes of poverty of Indian people. Then Gandhiji become a part of Gardar Party.
Here the director introduced members of Gardar party; Pandit Nehru (Roshan Seth), Mohammad Ali Jinna (Alyque Padamsee) and Sardar Patel (Saeed Jaffrey) whom the film and the independent movement are revolved. The film picks up on the entry of General Dyer (Edward Fox) and the seminal moment of Jallianwala Bagh incident. The movie covers events such as Dand Salt March, Homespun Movement, Swadeshi Movement, etc. Thus, the movie catches all the partition related concepts very thoroughly and neatly.

The movie ‘Parzania: Heaven and Hell on the Earth’ (2005) is based on the element communal violence. This film beautifully directed by Rahul Dholakiya. The film is based on the true story. It is a story of a Parsi boy who was not matured. The film was representing the picture of communal riots in Gujarat during 2002. The film portrays a subplot of the riots and painful suffering of human. Here the character Cyrus (Naseeruddin shah), Allan (Corin Nemec), Shernaz (Sarika) play major role in the film.
The movie opens in 1948, dying Jinnah (Richard Lintern) and his committed sister Fatimah (Shrieen Shah). The truck carrying Jinnah breaks down and he is put on a respirator. He informs Jinnah that through a computer error. The young Jinnah a brilliant lawyer is an idealist who wants to free his country from the rule of colonial British. As a member of the Congress, Jinnah is hailed as the diplomat of Hindu-Muslim unity. He realizes that Gandhi (Sam Dastor) and Nehru are demanding to teach Hindu ideals an essentially for worldly independence movement. Jinnah got doubt that a Muslim minority people of the subcontinent living under Hindu majority. Jinnha disturbed with the growing 'Hinduization' of the Congress. He quits political affairs and settles in England as a successful barrister. He is influenced by poet-philosopher Allama Iqbal. After returning to India he used his unique leadership skills in the service of the Muslims. So he returned to India and formed the platform for the Muslim League.

Then Mountbatten announced the partition of Pakistan. This event follow on confusion leads to the slaughter. Reminiscing over own past, Jinnah doubts that he was not able to give due attention to his wife. This incident leads to a severing of ties between the Jinnah and his sister. The movie highlighted the Pakistan movement which gives knowledge of partition of two nations not only with boundaries with but also minds.

Image No. 2.13

(Source: http://en.wikipedia.org/)
‘Tamas: An unforgettable saga of Partition’\textsuperscript{72} (1986), a Govind Nihalani’s film. Tamas is a film about the mass migration of a Sikh and Hindu family during partition of India. The film is full of the surroundings of riot-stricken Pakistan at the time of partition in 1947. It shows a shocking and dreadful side of politics. The film is concern with the kindhearted side of humanity that survives any bloodshed. Tamas film shows the horrifying picture of partition. It also shows the suffering, bloodshed, loots, conversion of religion, and many type of painful scene of common people of that time. In the casting of the film Om Puri as Nathu, Deepa Sahi as Kamo, Bhisham Sahni as Harnam Singh, Deena Pathak as Banto, etc. act well.

Image No. 2.14

(Source: http://en.wikipedia.org/)

The movie, ‘Firaaq’\textsuperscript{73} (2008) by Nandita Das shows the film on communal violence. The film-scene gives shocking, disturbing and thought-provoking experiences during the film. The film touches a raw nerve of human sense. The film ‘Firaaq’ (meaning quest or separation) mirrors the dreadful reality of the Gujarat communal riots in which many Muslims and Hindus were slaughtered. The movie provides us a preview into the after effects of the riots by taking us into the minds of the characters that populate its parallel stories. The importance of the subject is established in the opening reel. The scene of loaded truck of dead bodies is dumped into a mass grave. All the characters in the film such as Khan Saheb (Naseeruddin shah), Karim (Raghuvir Yadev), Keshar (Paresh Rawal), Aarti (Deepti Naval), etc. play a fantastic role.
In July 2013, Indian film industry made a film on the life of an Indian athlete. The film is based on the struggle of Indian national runner and an Olympian Milkha Singh. This film ‘Bhaag Milkha Bhaag’ is a biographical sports drama directed by Rakeysh Omprakash Mehra. The film started with the image of disappointment, at the 1960 Rome Olympics, the legendary Indian runner Milkha Singh missed a medal in a photo-finish. The film was an unbelievable story of historical and biographical events of live of Milkha Singh. The director present Milkha was a partition refugee who lost his family, relatives in the communal riots during partition of India. The story takes us from Milkha's childhood in the Punjab - now Pakistan. The scene of a Sikh boy in the newly born Islamic republic presents the beginning of trauma of partition. The Sikh boy village is under attack by Pathans during partition. The director very aptly shows the scene of tension in the village. The scene of sun is setting, raining climate and a boy is running for live in what is pictured as Pakistani area which under Islamic influence. The boy's father screams out, “Bhaag Milkha Bhaag (run Milkha run).”
And the boy runs for his lives.
In another scene, director presents the Holocaust of Pakistan. In this scene, director pictured swords with blood, gun shooting, slaughter of Hindu people, a saga of human loud, and bloodshed in the village. Sometime later, the kid returns to gutted yet wet house to find the bodies of his parents and his relatives. The Sikh boy screams and runs to the corpses but slips on the bloodied floor. In the next scene, the Sikh boy moves to Delhi after partition and the narrator of village. The Sikh boy lives with his sister in a refugee camp in Shahdara. In this scene, director pictured the refugee disconsolate faces and struggle of living. The scene was full of evil incidents. The scene of struggle for food shows that many human beings lost everything in the partition trauma. The Sikh boy became a member of gang and stolen the coal for money as well as a journey of runner. The director pictured a love-story of Milkha Singh and struggle for a runner.

Later on in the film, runner Milkha Singh has visited his village place in the Pakistan and remembers the heart breaking memories of the harrowing partition violence that haunted the spirit of winning. But this tragedy ends when his childhood friend tells him that it's not people but circumstances that are bad.

Milkha overcomes this fear in a race in Pakistan and made a new world record. To see his performance of race, Pakistan awarded him with 'Flying Sikh' title. Through this film, director point out that life does not end at the loss. In this way, the movie shows little aspect of horrible partition.
In 1993, Film Director Ketan Mehta release film 'Sardar'. The film was based on the life of Sardar Vallabhbhi Patel which plays an important role during the Indian partition. The film shows that Sardar Vallabhbhi Patel was born in a rich Gujarati family. The film started with the picture of young Sardar Patel who becomes a part of 'Quit India Movement' and follows the Gandhian ideology of non-violence. Vallabhbhi was arranged several 'Satyagraha' in Gujarat under the guidance of Gandhi and successfully present the demand of Indians in front of British. He becomes a leading leader of Hindus in Congress Party. Sardar Vallabhbhi was taking responsibility of Department of Home Ministry during from pre-partition period of India. In the presence of Sardar Patel, Congress Party and Muslim League complete the process of Partition. He was the live evidence of Partition holocaust. The film depicts the picture of the procedure of partition. The movie were appropriately portraits the political leader's vision about Partition and British miserly diplomacy. The
movie was show the violence, slaughter, abduction and women's sexuality after announcement of Partition.

The film was gives us an idea about the slaughtering event of innocent people during panel. Film also presents the several difficulties of leaders during the process of separation time. The film was portraits the problems of various princely states in subcontinent. The film was present Sarder Vallabhbhai Patel as an honest and protector of the united India. The movie shows that princely state of Kashmir, Junnagad and Hyderabad was create the problem for joining united India. The film also highlights the Nehru and Jinnah's vision about Partition. The picture were present the death of Mahatma Gandhi which creates the tension between leaders. The film appropriately presents the civil war situation during trauma of division. The movie were present the Jinnah's vision of two nation theory and laughable attitudes during partition. The movie was depicting the little aspect of the affected southern areas or boarders of Rajasthan, Punjab, Gujarat states and Eastern area or boundary of Bengal state aptly. The film shows that Muslim League or Muslim peoples never wanted to live with Indian National Congress (INC) and Hindu peoples. The film was end on the Sardar Patel's vision of a united nation from Kashmir to Kanyakumari in Asian subcontinent.
Film 'Sadiyaan', released by Director Raj Kanwar in 2010. The film was based on the incident which happened in the division of India. The film was present the vast period between of 1947 to 1970. The film shows a feature of Periodic Drama and family Drama. 'Sadiyaan' is set in the Punjab state during Partition. The film presents the story of two families which was affected during 1947 holocaust. Though it was a love story, it aptly presents two mother's sacrifices during pre-partition and post-partition era. The film started with the aspect of violence during partition. The Lahor based Hindu family has to flee Pakistan and settle in Amritsar in the Muslim family house which was abandons by them. In that house Hindu woman find a Muslim child. She raises that baby boy as her own son. After some years, during the summer camp in Kashmir, the boy falls in love with a Muslim girl. The Muslim family was refuses the proposal of marriage with Sikh boy. Finally the Hindu family declares the truth of that Sikh boy. The Muslim family does not believe and wanted the proof of origin of that young boy. Then Hindu family was tracking
original parents of the boy. The young boy's real parent comes down to take back custody of that boy. Finally Muslim girl family was become agree for marriage after visiting of real Muslim parents of boy. Then after marriage the real parent of boy start making plains to back to Pakistan with bride. This situation creates complications between them. Both mothers of boy become emotional and handle the painful situation. The story was present that how the life of both side common people become changed after partition. Film 'Sadiyaan' also shows the character of an Emotion Drama which was based on the feminine point of view. This film shows that such types of incidents have no records. It was presented in the bottom of heart of human being. Through this picture director represent the unbelievable truth of Partition of India and Indians. The film also present that the peace and goodwill are key of happiness. It also highlights the difference between 'Siyasat' (ruling) and Insaaniyat' (humanity).

Image No. 2.18

(Source: http://en.wikipedia.org/)

Bollywood industry was making a film on life of Shaheed Bhagat Singh life. The role of Bhagat Singh was played by actor Ajay Devgan and Bobby Deol in two different movies. These films were highlighting the Indians
struggle for independence. The movie was portrait the sacrifice of freedom fighter Sukhdev and Rajguru also. These movies show the death of Lala Lajpatrai which was a follower of Gandhi’s principle of non-violence. The movies Show that childhood Bhagat also follower of Gandhian thought. The collapse of various movements of independence and Death of famous leader Lala Lajpatrai raises the anger against British. Such incident raises various freedom fighters in continent. The young youth leader Chandrashekhar Azad inspired them for sacrifices and rebuttal the non-violence campaigning. The movie highlight the journey of Bhagat Singh's from 'Non-violence' to revolutionary activist. The movie presents that how youth's 'tit for tat' (violent) policy challenged British Raj. The director of these films aptly present the little and violent aspect of killing and murders of famous leader. These movies were draw attention on various dark truth of independence. The picture shows the Britisher's crushing policy. The films present the little aspects of famous leader of continent such as Gandhi, Nehru, Sarder Patel, Maulana Azad and revolutionary fighter like Ashfaqullah, Jatin Das, Ramprasad Bismil and many more. The scene of Kakori Train Dacoity, shooting of Saunders, Escape incident from British blockade, the incident of trial bomb throwing in Assembly, Hunger strike and many more incidents shows Bhagat singh's ground-breaking activities and sacrifices for freedom. These films present the ethics and opinions of freedom of Bhagat Singh. Through these films we realize that how British Raj makes loots in India and destroy the rich heritage of Indian Society. The directors aptly present the holocaust during British colonial India.
This film was released by director Manoj Punj in 1999. The movie was based on the love story of Sikh boy and Muslim girl. The film exposes a real life of Boota Singh and Zainab during partition. Through the Sikh character of Boota Singh and Muslim character Zainab, director was present the dark truth and lusty nature of human during partition. Boot Singh is aged person who served in British Army and left it during 1947. He wanted to marry with girl and settle down in his village. He has found no woman for marriage. During this period 'India' got Independence and the new nation 'Pakistan' was born. As soon as the communal riots begin in Punjab and Boota's village comes under the grip of disturbances. Both side people was started the journey to safe land, but they were become victims of violence. One day, Boota Singh works in his own field and the Muslim girl Zainab comes to him for help. The youth of religious fanatic people were following her to molested or killed. Boota singh pay amount and save the Muslim girl Zainab. After some day, Boota and Zainab fall in love and get married and gave the birth a baby girl. On the other
hand, the relatives of Boota Singh create a problem in his happy married life for his property. Zainab warn Boota about his uncle lusty nature. After few years, Pakistan government and Indian government were make a sign on the act of resettlement of women. Through this policy victimized women was catches by the police and send them to her family. Boota's relatives were informed police about Zainab and forcefully throw her into the Muslim refugee camp without her child in the absent of Boota. Then refugee camp police send Zainab back to her family in Pakistan. Boota sells all his land to his relatives and goes along with the child to newly formed nation 'Pakistan' illegally. He is beaten by his wife's relatives in Barki village. Zainab relative was informing the police about Boota Singh. Police were arrested him and escaped on the condition of abandon of his wife, Zainab. Under the pressure of family, Zainab refuses to identify Boota and her girl child. Under the influence of displeasure and sorrowful nature, Boota Singh was jumps with her child before an oncoming train. In this incident, Boota Singh dies but his children stay alive magically. Through this picture director shows a various facts of lustiness and cruelty nature of human during partition. The director were raises a question on government policy of adaptation. The film is fine example of partition pain.

2.4 Summary:-

Communal violence is a theme common to all the partition novels and partition movies. The extent it reached was so vast, extraordinary and surprising that it posed serious problems of interpretation at the social level; cohabitation among different communities had been substantially peaceful in the past, so that the outburst of partition brutality caught people unprepared and resisted rational or historical explanation. The novelists, each with their sensitivity and individual use of the power of words, give account of the genocidal rage of its incomprehensibility of the bewilderment into which it plunged people, and try to give it an emotional and psychological (where no historical or political reason is available) sense, creating thus the essential condition needed for reconciliation. The render, with varying images, the atmosphere of mounting tension, suspicion and fear which build up and spread without control in the cities and villages that end by being caught in the grip of communal hate; they depict, in dismaying colors, scenes of mass
massacres, the inhuman frenzy of the mobs and the powerlessness of the victims; they explore from single individual or groups to go beyond the limit of compassion into a space where unimaginable acts of humiliation, torture (physical and psychological) and pitiless killings are made possible. They also present the example of those who in the midst of the disruption of the most basic values were capable of showing generosity and courage, having managed to hold on to humanity, to recognize the absurdity of the leading ferocity and to admit the responsibilities of their community.

The novelists' condemnation of violence is univocal. They appropriately present partition violence sounded the death-knell of those high moral values that were essential components of Hinduism, Islam and the Sikh faith. Several predictors belonging to different fields of knowledge (history, social and cultural studies, psychology) have not yet come to an agreement on the primary causes of the phenomenon.

In literature, the horror of partition and violence is brought to the surface again and recorded. Certainly, the books previously discussed, each from the viewpoint of unique sensitivity, offer an insight into what partition and the brutality it generated meant in the existence of separate human beings.

Literature reflects all the forces which shape the world around it. Likewise partition fiction is concerned with the fate of ordinary characters of Hindus, Muslims, and Sikhs. The division of country migrate thousands of people from India to Pakistan and Pakistan to India. This suffer of those people were change the meaning of their life. The people's journey for safe place was full of struggle and death. The peoples suffer of ordinary place called 'home'. The events of 1947 violently uproot the characters in partition fiction. The partition literature shows a new dimension of words like friendship, neighborhoods, hope, love, god and many more. A majority of the migrants were ordinary Hindus, Muslims, or Sikhs who were more concerned with the problems of survival in their daily lives than with their religious identities. The migrant did not choose to leave their homes or see themselves as the makers of new nations. They were tempted by visions of new selfhood and a new country, a promise and a hope. The partition fiction was recorded sensitive detail holocaust during 1947. This record shows the powerful ambitions of leader. Some manic people were search those refugees who shelter in
schools, evacuee properties, temples, mosques, old forts, gardens, railway station or footpaths for slaughter. These literature highlight the noise of families engaged in the daily processes. The noises of slogan like 'Hindustan Zindabad!', 'Pakistan Murdabad!', 'Inquilab Zindabad!' and 'Pakistan Zindabad!', 'Hindustan Murdabad!' engaged on the streets. Such slogan shows unhappiness and silence which create fear in a city. Partition fictions discover political and religious reasons behind demands of separation. The slogan highlight the features of 'oppression', 'martyrdom', 'identity', 'division' and 'revenge'. The recollections of partition memories of victims show pain and sickness of brutal time. The partition literature highlights the alienation of language, food, dress and culture. It shared the personal emotion and burnt past of ordinary people. It presents a long history of communal violence and sadness.

The partition fiction shows religious riots and violence which swept the common people largely. It also present that genocidal hatred destroyed all bonds between two communities. These partition stories were portrait the bewilderment and anger, stoic endurance and religious hatred, stupidity and evil, sadness and pain of the people. Simultaneously it presents private biographies of author who really face migration event. Partition novel show the theory and ideology of the demand for two nations. Through this author shows the concept of nationalism. It also shows the element like grudges, sexual jealousies and insults. The partition event present reasons of loots and destroy. Partition work highlights political and social frustrations aptly. It presents the face of economical disparities. It snatches the ill-nature and weakness of human. These literatures depict the element like attacks, fires, murder, abduction, conversion and molestation. It presents the naked truth of communal frenzy. The term 'a saga of pain' depicted in partition literature was simply unnerving.

Artists create images. These images remind us that reality could be otherwise. Increasing violence in social and individual life is a matter of concern today. Media present a full-scale picture of the gains of violence. Such image raises tyrants and terror in the society. Several artists in different media dealt with the degradation and inhumanity of it all, responding with depression to the whole scene. Likewise, a film maker or director presents the
event of historical partition in their films. These film makers present expressive images of the upheavals in life and society of that time through tragedy. Such films highlight several social issues of that time. Films are examining the changes of human attitudes. Such films were well-known as art films or documentary films. This film would include a wide range of clusters of attitudes of habits and of perceptions of human as the struggle to survive. However, the characters of the film, the place and the dialogues were exposing the event of violence of that time. The several plots of the film show aggressive men with weapons which defines superiority of man over other men. A wide range of such situations is shown in the film to present the communal riots and violence. The scenes of bloodshed raise stress in the mind. The film presents a painful scene of partition. Much artist was present contemporary issue of struggle and brute incident in the film.

These films aptly present the issue of migration, conversion, loots, hollowness, silence and many more. The film presents the ultimate act of human pain and human error. The several scenes set up a series of partition time. The film recover the all past memory aptly. Such film is a potent source of tragic events. This partition document was present theme of violence and pain. It focuses on the gender issue also. The film shows real fact of partition which generates a wide range of fear, rage, hostility and anxiety about injustice, as also self-harm. These motion pictures depict complex situation of conflicts and brutal action. It visualizes irrational aspects of violent behavior of human during panel. These films present the unique stories of ordinary people. It depicts anti-social behavior of society. The character in the film aptly portrait and present the various aspect of human feeling and emotions of partition. The character was in well dress up which shows the difference between them. These characters show a glance of that time. The film sound and music raises an originality sense in the mind of audience. Such movie raises the thrill, anger and disturbs the human psychology. The partition movie present disorders, dislocation and skeletal violence. The media or film was a unique viewpoint which helps us to understand the violence in the world. The film present that violence was a face of irrational attitude, laughable scene and thus avoidable action.
Independent India is now more than sixty years old and so is the original partition of the subcontinent into a secular India and an Islamic Pakistan. In the history of Indian Writing in English which is roughly 200 years old. This span of time coincides with the rise of the novel. The concepts of nation and nationhood are crucially linked with the theme of partition in many writers. But this novelist marked it in different way in his writing. These concepts were perceived by novelists like Khushwant Singh, Attia Hosain, Krishna Baldev Vaid, Manju Kapur, Chaman Nahal, Kamleshwar, Amitav Ghosh, Salman Rushdie, Amit Majmudar, Anita Desai, Shauna Singh Baldwin, Intizar Hussain, Saadat Hasan Manto and many other writers. These sensitive writers clearly have a very different perspective with the same theme of partition. The writer depicts the picture of damaged of families. Some families were forced to their young girls to committed suicide during partition. The incident like abduction, rape and sold as slaves badly hurts honor of women life. The violent issues like broken women and kidnappings caused dreadful picture of post- partition trauma. The writer shows the clashes between two or more communities with terror. These writers highlight the fact that the partition causes. The writers also use the part of the Indian Psyche towards the modernity.

Like this critics, some creative filmmaker try to give the shape up of this saga of pain through making some sensitive film, documentaries, movies, TV Serials. Some Televisions or channels telecast interviews of partition writers. In those The Sky Below (2007) is a documentary film by Sarah Singh plays important role to understand the pain of common people. In 2003, directed Dr. Chandraprakash Dwivedi makes a film on Amrita Pritam's novel Pinjar (The Skeleton) in the name of Pinjar: beyond boundaries....... Such as Gadar a film director by Anil Sharma, Garam Hawa’s director by M.S. Sathyu; 1947: Earth (1998) directed by Deepa Mehta. Likewise, in 1961 Dharmputra, director by Yash Chopra, Film Hey Ram (2000) is directed by Kamal Hasan, Train to Pakistan (1998) directed by Pamella, Ms. Sabiha Sumar film "Khamosh Pani"(Silent water) (2003), Richard Attenborough was release a film Gandhi in 1982, a movie on communal violence Parzania: Heaven and Hell on the Earth (2005), a film by Rahul Dholakiya, Jamil Dehlavi makes a film on Maohammad Ali Jinnah's life, named as Jinnah in 1998, the movie Tamas: An
unforgettable saga of Partition (1986), a Govind Nihalani’s film, Firaaq (2008) is a film by Nandita Das and many more. This filmmaker tries to shows the reality of that time of partition. This telecast hangs one’s head in shame. This director tries to show the hollowcast of partition and give the doctrine of Gandhian Principle of Non-Violence.

The present study explored that thousand of women were sexually assaulted, abducted, raped, mutilated, disfigured or sold into prostitution, or into forced marriage. Partition has left an indelible mark on the Indian psyche and its memory deeply engraved in our minds.
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