

Portraiture of human afflictions in the partition literature of India.

A. Vijayanand

Department of Arts & Humanities, Kalinga University Raipur C.G.

a.vijayanand@kalingauniversity.ac.in

Abstract: The sources of history and literature witnessed that few people on the name of religion divided the subcontinent and created severe problems in all regions of the subcontinent that people still have been facing even after seventy years of partition. If we go through the pages of Indian History and Partition Literature many admirable characters will come alive in front of us. About numerous events and disasters we can learn from the books of historians and literary giants who portrayed all the situations, disasters and predicaments faced by the people before, during and after partition. Partition of India is still a darkest period in the history of subcontinent and it has left indelible marks on the pages of Indian history. Many writers have attempted to represent the trauma of partition skilfully through their writings. Britishers before leaving the subcontinent tried to break the unity of religions on the name of partition, many people were shocked as they were aware about the consequences of this division. After partition, the people who earlier were friends, neighbours, colleagues were labelled as Hindus, Muslims, Sikhs and Christians and became thirsty of each others' blood. They acted as savages; they forgot the respect for elders and women, love towards children. To represent the people who on the name of religion killed millions of precious lives, many writers of the Indian subcontinent produced a literature called Partition Literature. The partition led to huge movements and disastrous conflicts across Indo-Pak border. About ten million Hindus and Sikhs were expelled from Pakistan and nearly seven million Muslims from India to Pakistan and thousands of people were killed in this conflict. Though, independence for Indian subcontinent was an event of celebration, but it was celebrated in the shape of mourning, tears, separation, exile, crying, bloodshed, abduction, rape, murder etc. India was the one of the largest colonies of Great Britain and was granted freedom after a long period of subjugation, however resulted into the partition of country which caused a big destruction to the subcontinent in the form of ethnic and religious riots. This paper aims to explore Portraiture of human afflictions in the partition literature of India.

Keywords: Partition Literature, history, violence, abduction, subjugation, migration, cataclysmic events, riots.

I. INTRODUCTION

Partition has never been the theme for many of the Pakistani and Indian authors. It was an event that not many can forget. Families were torn apart, toddlers were left orphaned. The tragic and momentous event has stirred the creative imagination of many writers who weaved the fabric of tragic tale highlighting untold and unbearable atrocities of communal violence between Hindus and Muslims [1].

The Partition of the Indian subcontinent in 1947 is one of the greatest tragedies, the magnitude, ambit and savagery of which compels one to search for the larger meaning of events, freedom came to the Indian subcontinent but in a fractured form. India was divided into two countries India and Pakistan, and the border between the two was drawn with blood as nearly half million people were slain in communal clashes. Twelve million people fled their homes and over a hundred thousand women were abducted, raped and mutilated. Tens of thousands of houses, shops and other establishments were set on fire. Every right-

minded person alive at this hour was outraged at the brutality. There have been a number of novels written on the horrors of the Partition holocaust on both sides of the Radcliffe line[2].

Khushwant Singh's *Train to Pakistan* (1956), Attia Hosain's *Sunlight on a Broken Column* (1961) and Chaman Nahal's *Azadi* (1975) present the Indian perception of the traumatic experiences while Mehr Nigar Masroor's *Shadows of Time* (1987) projects the Pakistani version of the tragic events. Though both the versions are free from religious bias and written more in agony and compassion than in anger yet *Ice-Candy-Man* is different from these works as it presents the turbulent upheaval of Partition from the viewpoint of a handicapped Parsi girl child. Stressing the vulnerability of human lives, and maintaining a fine balance between laughter and despair.

Bapsi Sidhwa employs the first person mode, viewing the partition largely through the eyes of Lenny, a physically challenged Parsi girl-child of eight, afflicted by polio but endowed with precious intelligence [3].

In *Ice-Candy-Man*, Lenny the protagonist as well as dwelling on interesting facts mingled as it were, with picturesque language. The main events, besides end of the Second World War, India's Independence and Partition of sub-Continent into Pakistan and India, revolve around the Ayah. The novelist is minute observer of the society[4].

I think I want something of Partitions to stick, too, particularly considering the ramifications of the events it narrates. I read "*Partitions*" wanting to be stirred, to have my feeling muddled, to feel the chaos, the pain, and the fear endured by the four people with whom we share multiple journeys.

Division of India is a terrible event in world history. India won freedom in 1947 along with its vivisections on the communal basis which leaves us puzzled whether the event of partition should be remembered for having a great history and the hope of the people for a better future or whether it should be remembered for the massacres and the killings of thousands of innocent

people. The people who were killed, were not rebels but the only thing they wished was a better future for them and for their coming generation. It should be remembered for its sacrifices made by the men, women and even the little children just like the writer Urvashi Butalia says in her book "*The other side of Silence*" "the political partition of India is caused one of the great human convulsions of history twelve million people moved between the new, truncated India and the two wings, East and West of the newly created Pakistan..... Estimate of the dead vary from 200,000 to two million but somewhere around a million people died is now widely accepted. 75,000 women were thought to be abducted and raped by men other than their religion and indeed sometimes by men of their own religion". (Butalia) The partition of India and the sanguinary communal war inspired many Indo-Pak writers to portray this event. There are two folds of the partition; firstly, the causes of partition and secondly, the events broke out shortly after it. Many writers wrote on the theme of causes of partition and many others have highlighted the communal conflict after the partition[5].

Since seven decades creative minds are producing works on the theme of partition depicting the massacres while refugees were migrating, contracting hardships on either side of the border. Even now, more than 70 years after the partition, works of fiction are made that relate to the events of partition[6].

In the novel "*Partitions*" the writer Amit Majmudar has tried to express his views on the topic of partition and the events that happened during the partition of the subcontinent. He has described the sacrifices of men, women and small children who encountered great calamity because they were weaklings at the time of the division of India. Majmudar portrayed the passivity of untouchables who had no concern with partition. He also discusses the character of Roshan Jaitlee, his untouchable wife, Sonia and their twins, Keshav and Shankar. Through these characters he depicted the inflicted pain of a mother and her twins

when they separated, “the twins were separated on the station of Amritsar”. (Majmudar) He also discusses the character of Sikh teenager, Simran Kaur who faces difficulties at the time of partition. There is also a character of Ibrahim Masud who is the symbol of love and humanity even at the turbulent time of partition. Finally, he shows untouchables who took advantage of this event [7].

The partition of India and its aftermath ignited the stream of the ideas and thought of the writers of the subcontinent of any time. The novel “*Partitions*” by Amit Majmudar has its own unique status for being a very interesting novel that reflects the hardships of a mother, children, women and the men who sacrificed their lives to attain a separate independent state, Pakistan.

The novel shows that the writer has a very unique way of expression of his views in a way that the mother as mother India and her two sons as the two separate nations; Hindus and Muslims. Through his novel “*Partitions*” Majmudar raised his voice instead of those women who were silenced. He spoke for the untouchables through his fictitious character Simran Kaur, Mayarani and all above the two innocent children who had to face the separation of mother. Through the characters of Sonia, Keshav and Shankar Majmudar Pervez at all portrayed the perilous journey of a mother and her sons when they separated. He also talks about the Sikh teenager Simran who suffers a lot during partition. There is also a portrayal of character of Ibrahim Masud who is the symbol of love and humanity even during the turbulent time of partition. He also portrays the time when the people were killed without any reason.

II. HUMAN AFFLICTIONS IN THE PARTITION LITERATURE OF INDIA

Nisid Hajari writes in “*Midnight's Furies*” (2015) that aggressive people aggravated by the division of India enflamed the villages, dishonored women and looted homes. Moreover, gang of killers cut off the breasts of pregnant women, hacked out of their bellies and roasted infants on spits.

Urvashi Butalia writes in “*The Other side of Silence: Voices from the Partition of India*” (2000) that almost one million of people were swallowed by death and almost eighty thousand women were humiliated after kidnapping. Casualty counts rose steadily, with the daily toll of killed or wounded running between fifty and one hundred. On 9 August, one hundred Hindus were reported killed by Muslims in a single village outside Amritsar, their bodies were thrown into a nearby canal. (Hajari) Yasmeen Khan writes in her book *The Great Partition of the India and Pakistan* (2009) that the India's partition promised its political and religious freedom of the creation of the Muslim state of Pakistan through the liberation of the India from British rule. In reality, the geographical divide effected and even greater schism of the population to the desperate and devastating consequences thousands of women were raped: at least one million people were killed and ten to fifteen times than the number were forced to leave their homes as refugees. It was one of the first: the most bloody, and remain one of the most significant, events of the decolonization in the twentieth century. A.K Azad writes in his book “*India Wins Freedom*” (1959) that the very next day news of communal troubles began to cast deep gloom in the capital. It was the news of murder, death and cruelty. It was learnt that in the East Punjab, Hindu and Sikh mobs had attacked Muslim villages. They were burning houses and killing innocent men, women and children of Hindu and Sikh communities. The whole of the Punjab, East and West, was becoming a graveyard of destruction and death. (A.K Azad)

Larry Collins (1975) says “There in the meanness and misery of the world most violent city attacks” in these lines the writer tells about the incident of Calcutta or the

Calcutta massacre in which over 3000 people were killed overnight people were burnt and women were violently

Abducted and it was a tragedy from which people are still trying to recover and has now turned into a by word of horror for the new generations. (Collins) Khuswant Singh describes in his novel *“Train to Pakistan”*, the train incident. He has discussed that the train leaves at 10:30 from the station and when they reached Rawalpindi the train was attacked and people were killed brutally. All of them were thrown mercilessly one over the other as if they were not living beings. Other writers such as Nisid Hajari and Yasmin Khan also discussed the train incident in their books such as *“Midnight furies”* and *“The Great Partition”* respectively[8].

Amit Majmudar, author of the highly regarded novel *“Partitions”*, displays an understated flair for imagery and language, communicating the significance of the ties that bind without ever resorting to mawkish sentimentality. His magnificent fiction debut, *Partitions*, investigated the wrenching moral dilemmas posed by the partition of India and Pakistan in 1947. Novelist’s magnificent fiction debut, *Partitions* (2011), investigated the wrenching moral dilemmas posed by the partition of India and Pakistan in 1947. He (*Partitions*) returns with a moving story of motherhood across cultural divides. The author of the highly regarded *“Partitions”* (2011) displays an understated flair for imagery and language, communicating the significance of the ties that bind[9].

The partition of India is the most remarkable and momentous events in the history of Indian subcontinent. No other event or happening in the history of world has such magnitude and far reaching consequences. It is such a great event that its impacts were different on different people or genders. Great events like, Partition of India, generally inspires artists and writers to record such great events in the history and represent in literature. Similarly the partition of India has been recorded in the history and presented in the literature written by various writers of Indian subcontinent in different languages like English, Urdu, Hindi, Bengali, Punjabi etc. As History, alone is not sufficient for the comprehensive understanding of the events, causes and consequences of the partition. Though hundreds of books had been written on the history of partition but, it is difficult to have a complete and clear picture of the partition of India, its impacts, complexity and consequences. Indian subcontinent drank the sweet nectar of freedom from the foreign yoke of British colonial rule but had paid a heavy compensation in the form of partition and was divided into two parts – India and Pakistan[10].

Dr. Asaduddin writes: The Partition of India, a momentous event in Indian history, continues to tantalize historians, haunt the Indian psyche and cast its shadow on our social and political life. It is closely linked with the chronicle of our freedom struggle that made the actual liberation of the country from foreign yoke an experience of violence, slaughter and exile for many. One of the most massive demographic dislocations in history, with its attendant human tragedy, it defies chroniclers to come to grips with it in all its dimensions[11]. Tomes of analysis and exegesis by historians and bureaucrats have not led us anywhere closer to a definitive understanding of the phenomenon, even though the recent works of Bipin Chandra, Ian Talbot, Ayesha Jalal and Mushirul Hasan have brought fresh insights into the field. Historical accounts and official documents, despite their apparent ‘transparency’ and ‘factuality’ can tell us only about the statistics - at least one million deaths, ten million refugees, and so on[18]. Historians almost fail to represent the detailed enormity of the tragedy of partition. Their statistics failed to provide the exact accounts, how women must have felt while drowning themselves in the wells lest they be abducted and abused by men of other community. The statistical accounts given by historians fail to impart that it was feeling of insecurity and not religion or politics that forced most of the common people to choose India or Pakistan. The historical statistics or narrative do not narrate the identity crises that the

innocent people faced during the period of partition, neither they narrate the pangs of separation between the families; husbands were separated from their wives, brothers from sisters and parents from their children. History did not clearly represent the sufferings of the women who remained the worst sufferers of the tragedy of partition. History includes or presents only facts and figures but, literature explores the feelings, emotions and sentiments of the people involved in the event directly or indirectly. History shows the superficial elements and does not go deeper in to the minds and hearts of people as literature does in describing their experiences. In this way history is a simple record of partition written on pages but, literature is the reflection and representation of the sufferings, miseries and difficulties faced by the people in the tragedy of partition. History usually records and presents the data about the leaders and other important men of the time and ordinary men and women are ignored. But literature explores the lives of even common, ordinary and marginalized people. History is State-centric and nationalistic, literature is people centred.

History mainly deals with the struggle of people for freedom, its progress, and achievements, and narrates the partition only as a side issue. But literature mainly explores the tragedy of partition, gives voice to the sufferings and miseries of abused women, victimized children and men. What history ignored, literature explored. Thus we can say that literature is complimentary to history. About history Urvashi Butalia opines:

I have for long been concerned with, what I like to call, the 'underside' of history. A question that preoccupies me is: Why is it that the history we know deals so much with the state, with government, with rulers and hardly ever with people? It is these and other similar questions that have informed my research on partition. As an historical event, Partition, for example, has ramifications that reach far beyond 1947, yet historical records make little mention of the dislocation of people's lives, the strategies they used to cope with loss, trauma, pain and violence. Why have historians been reluctant to address these? Are these questions of no use to history at all? [19] Urvashi Butalia also says that history is full of facts but, human feelings and sufferings are set aside or find no reflection:

... But the 'history' of partition seemed to lie only in the political developments that had led up to it. These other aspects—what had happened to the millions of people who had to live through this time, what we might call the 'human dimensions' of this history—somehow seemed to have a 'lesser' status in it. Perhaps this was because they had to do with difficult things: loss and sharing, friendship and enmity, grief and joy; with a painful regret and nostalgia for loss of home, country and friends; and with an equally strong determination to create them afresh. These were difficult things to capture 'factually'...

These aspects of Partition—how families were divided, how friendships endured across borders, how people coped with the trauma, how they rebuilt their lives, what resources, both physical and mental, they drew upon, how their experience of dislocation and trauma shaped their lives, and indeed the cities and towns and villages they settled in.—find little reflection in written history.... [20-22] The partition of India resulted into the large exodus of people ever in the history of humanity. Millions of people migrated from one place to another. The whole subcontinent of India was occupied by religious frenzy and bigotry. People turned mad acted as beasts ever ready to slaughter fellow beings on the name of religion. The humanity was torn into pieces by its own children. People of both nations killed each other on the name of religion.

Large libraries of literature had been produced on this subject by various authors of India, Pakistan and Bangladesh. The trauma of partition and agony experienced by the people of Indian subcontinent found its voice in the literature of partition produced by various writers in different languages. An acclaimed poet Faiz Ahmad Faiz lamented about the brutalities and atrocities of partition, —This stain covered daybreak, this night bitten dawn. This dawn is not that dawn we craved for. [3] Muslims living in India migrated to Pakistan and

Hindus and Sikhs living in Pakistan migrated to India leaving behind everything; their ancestral homes, tradition and culture and became refugees with empty hands. Women became the largest sufferers, who were assaulted, tortured, sexually abused and abducted by the men of opposite communities on the name of religion[23].

The tragedy of partition gave rise to a new literary genre called Partition Literature almost in all languages of Indian subcontinent, particularly in Hindi, English, Urdu, Punjabi, Bengali, Telugu and other vernacular languages spoken in the subcontinent. The common element in all these literatures is pathos and the common themes of these literary giants were violence, brutality, communal riots, bigotry, arson, exploitation, abduction, rape, murder etc.

The writers of the partition literature presented the disastrous situations of partition in a different way as the historians depicted. Their literary works embody the human sufferings, agony and trauma of partition. Writers such as Krishan Chander, Rajinder Singh Bedi, Amrita

Pritam, K.S. Duggal, Saadat Hasan Manto, Nanak Singh, Asmat Chughtai and others have revolved their writings on the subjects of partition. In English Salman Rushdie's *Midnight's Children*, Khushwant Singh's *Train to Pakistan*, K.A. Abas's *Inquilab*, Bapsi Sidhwa's *Ice Candy Man* and *Bribe*, in Hindi Yashpal's *Jhootha Sach*, Bhishma Sahani's *Tamas*, and in Urdu Saadat Hasan Manto's short-stories like *Toba Tek Singh*, *Aakhri Salute*, *Titwal Ka Kutta*, *Khol Do*, *Thanda Gosht* etc. and other works by various writers in different languages presented the insight of hardships that common innocent people faced and endured in this nasty battle of power and politics.

While writing any literary piece of work about the historical events such as partition of India, a writer must maintain isolation from historical facts and keep away himself from historical perspectives to provide a realistic picture of society and issues related to it at that time, by isolating himself from the historical facts a writer will provide an amalgam of human emotions, fantasies, hope, ups and downs with a message to the world. Almost all the literary works about partition have this common characteristic and almost all authors who wrote about partition depict the hooliganism, treachery, barbarism, rape, murder, abduction and thirst of blood among people for each other in their writings. The religious frenzy turned people insane and were ready to kill their neighbours who had lived together for generations[24].

Many writers have given tragic accounts of the events realistically without taking any side. They blame both sides of the border equally responsible for this catastrophic event. The trauma left by partition of the Indian subcontinent remained a major concern of Indian literature after Independence. Most of the writers considered Independence as a false dawn as it brought nothing which would be celebrated like Nazrul Islam of Bengal says that Swaraj did not bring anything for the hungry child or because it was divided India. Other poets of different languages like Telugu, Gujarati, and Kannada all expressed the same feelings. Whole subcontinent was affected by the communal holocaust and is still fresh in the minds of people. Punjab and Bengal were directly affected by the partition hence the writers of these regions expressed the deepest anguish about partition. The first novel which described the trauma of partition was Khushwant Singh's *Train to Pakistan*, in 1956, through which he made people of the Indian subcontinent aware about the hollowness of such mass fratricide and brings out the futility of bloodshed and condemns the partition of India.

A. Dispersion of children after Partition

Violence must sit at the core of the history of partition. Majmudar has represented the miseries and hardship that the innocent children and women had to face, and the majority of women were not completely women but instead they were underage girls. He has shown the separation of two sons of Sonia the untouchable widow of the Brahmin Roshan Jaitlee. Through this fictitious character he has described the traumatized lives of thousands of

children who were pulled through the partition saga. Keshav and Shankar separated on the station of Lahore and then their difficulties started. The children separated on the station of Lahore they were badly injured because they fell down from a moving train, "Keshav just make it; forearms, stomach, fall just a second later... He hits the tracks, tumbles and skids a few feet and come to a stop in the train's monstrous shadow". (Mujmudar). The traumas appear in the novel when the two meet Saif, "he called them by whistling twice". (Mujmudar) He was a Muslim who was involved in the kidnapping of Hindu boys. Saif becomes a way for the two to meet Shanaz bibi who was interested in adopting Hindu boy and making them her foster children.

The time period of separation from their mother was increasing and this was making the children depressed and even more traumatized. The two decided to escape from the home of Shanaz bibi but Shankar cannot keep going with Keshav due to his illness called "blue disease". Partition was a time when children were victimized to a chain of attack of racial and it was a time when children were measured with the yard sticks of identity, caste, creed and sexuality.

The partition was a time when thousands of children separated from their parents and then they were orphaned. Many of them died and they could not survive as the writer Yasmin Khan states in her book "*The great Partition*" "women and children were carried away like looted chattels and in a way that one could hardly believe that they were alive". (Yasmin, 128) This shows that the children who separated from their parents fell in the hands of kidnappers. They became the victims of both physical as well as mental stress. The partition of the subcontinent was a tragedy in which many of the innocent young children were victimized. Many of the children were not even given the right of being born. They were killed when they were still in their mothers' bellies and many infants were burnt on the roads, "Infants were found literally roasted on spits". (Hajari) This shows that not only teenager or young children had to face hardships but even infants and the ones who were not even born had to; and this was probably the cause of so many deaths during the partition. The majority of deaths during the partition were the death of young children who did not know the differences between right and wrong and were weaklings who could not protect themselves [25].

B. Abduction of underage girls

Majmudar depicted the abduction of underage girls. He also describes the affliction of women through a fictitious character Simran Kaur a Sikh teenager who was mentally traumatized. She had to experience and bear the shade of the marginalized sector of any society which is none other than the female sector itself. Being a female she was doubly traumatized. Her trauma starts at the gun point of her father and cousins the dreadful sight of the mass homicides of her mother and siblings make her emotionally desiccated. She was mentally stressed and she started exhibiting the symptoms of stress disorders such as insomnia and an abnormal numbness swallow her. She was lying down like a dead body right next to the dead body of her mother and the corpses of her siblings and her father. The trauma of this teenager reaches its peak when she fell in the hands of the traitor---Ayub and Saif and then she was made the victim of abduction as the writer states in the novel "Qasim and Saif got down, their bared teeth and eyes gleefully white while Ayub strips Simran of her clothes" (Mujmudar).

Partition was a time when women were victimized and dishonoured as the weakling at the time of the partition. They were raped, kidnapped and were even sold in the markets as if they were not living things but objects which were created for the purpose of enjoyment for the men, "women were brutally raped and had their breasts and genitals mutilated and the entire population of the village was summarily executed". (Yasmin, 129) Another writer Nisid Hajari has discussed the scourge of oppression that the women underwent during the partition of the subcontinent. He states in his book "*Midnight furies*" "Pregnant women had

their breast cut off and babiesjacked out of their bellies”. (Hajari) This shows that the female gender had to undergo the most catastrophes at the time of partition. As they had to stay alert and protect themselves not from other communities or alienclans but they had to protect themselves from their ownclan and community. This also shows that millions of underage girls had to face violent attacks and they were victimized. These situations became the cause of death of many innocent girls who could have a better and abright future but they became the victims of such hideous beasts who completely destroyed their hopes and their bright future. The exact figures of abducted women are unknown and estimates vary. Leonard Mosley wrote that in total 100.000 girls were abducted on all sides. The scholar Andrew Major notes that the large-scale abduction and girls seemed to have been a part of systematic ‘ethnic cleansing’ in Gurgaon region on the outskirts of Delhi[26].

C. Triviality of partition in the eyes of untouchables

The untouchables were the low caste to whom Mahatma Gandhi referred as *cahoots*. They were the one who was down trodden in the subcontinent. Nobody could say anything to them. They were the ones who were expected to be nothing. They had no rights and no future. Majmudar has discussed the triviality of partition in the eyes of Shudars. The untouchables had nothing to do with the partition because it would not be going to bring any change in their lives. They were neither interested in partition nor in freedom. Centuries’ hatred of Hindus had engraved in their hearts that they were permanent untouchables. Partition or freedom in their eyes could never give them the status of touchable. Freedom could not give them their deprived rights because they were untouchables and nothing could change this fact. There was no door that would welcome a new life for them. This was the reason that they had no concern with the partition of India. They did not care if it was the Muslim side of Pakistan or the Hindu side of India. They thought the partition of the subcontinent only a way as a relief from the attacks of both communities the Hindus and the Muslims and somehow making their life better by the things that they looted from the abandoned territories.

They had no emotional or physical affiliation for the partition of the subcontinent. In the novel “Partitions” the writer shows the untouchables with many fictitious characters such as Maya Rani who helped and gave shelter to Shankar and Keshav for a single night at the time of the partition. She was staying at the abandoned house and was trying to collect as many articles as she could. The Muslim rioters threatened her and her friends, but they were not afraid in the least, as it is clearly mentioned in the novel that “why be I afraid? They come sometimes and shout at me. But no one dares touch me”. (Majmudar) This shows that at the time of the partition of the Indian subcontinent the untouchables were fearless and did what they could because it was a fact that nobody could touch the untouchables. At the time of partition many Muslims and Hindus migrated; they had left everything behind. Untouchables took advantage of open field of left property and considered partition as a blessing that provided them a golden chance of collecting goods. They looted anything they would find in the abandoned territory left by the people who migrated from their birth place. If we look at it, it was not their fault because the indifferent approach to serve the crisis such as the partition of the subcontinent was the identity crisis inflicted by the caste system that had once existed in India and in many areas it still does[27].

D. Priority of killing to abduction

The partition was a time when the weaklings that included the women and children were kidnapped, sold, violated and even killed. The other side of silence by Urvashi Butalia can be addressed as an anthology of the memories of the events of partition. She states that ten lakh people were killed and seventy-five thousand women were kidnapped and raped at the time of the partition. So what was the reason for which they were raped and what happened to those women who were dishonoured? The answer is that the kidnapped women had to face the taboo of being abducted or dishonoured or being humiliated only because the people of the

one religion wanted to dishonour the pride and dignity of the other religion. For this one community dishonoured the females of the other community. The women touched by the other men were not accepted by their families and were looked down by the society. They had to take a burden of being abducted and then their stress reached its peak and they had no other choice than committing suicide. Committing suicide was not looked upon as a sin; instead the people looked at suicide as a heroic deed and the people thought that it was the best thing to do which requires courage and bravery. In some communities, people killed their entire families especially the females because according to them it was better to die on their own rather than being violated or being dishonoured by the people of the other communities. The novel "*Partitions*" represents this situation by the fictitious character Simran Kaur. She was a Sikh teenager whose father killed his entire family for only this reason that it was better to die on their own rather than being violated by the people of the other religion. The partition was a time when the violence was at its peak in the subcontinent. The deaths of female by committing suicide or being killed by their own families became common. Many writers have shown these things in their books, such as the writer Yasmin Khan states in her book "*The Great Partitions*" that "The voluntary or enforced suicides of the women and the murder of relatives by shooting, poisoning or drowning was not uncommon as it was in some cases regarded as preferable to life worse than death which it was certain to follow after rape". (Yasmin) Another writer, Nisid Hajari has shown his view in this regard; he writes that it was neither the fault of the women who committed suicide nor was it the fault of their families who rejected them after being dishonoured or being abducted. It was the way in which the people of the society would look upon the women or the families who had to face the stigma of being dishonoured. He further says in favour of women who voluntarily or enforcedly committed suicide performed a heroic deed and this deed increased the pride of the family instead of being dishonoured [28].

E. The Portrayal of the incident of the Train

The novel "*Partitions*" depicts a tragedy known in the history of India's partition as "the train incident"; it represents how people were brutally killed, and not even a single person was alive in the whole train. Everybody reached dead at the station; the writer shows it as if he was the eye witness of the incident. In the novel he says: "The platform will stay quiet as the train inches into place. The absence of anyone on the roof, may be or the emptiness of the windows. The station master will part the crowd and throw wide a compartment door. The first gush will reach his feet. He will skip back and leave his sandals in place, soaked, the bottom step still dripping". (Majmudar) He feels something dripping on him. He was shocked to see that not even a single person in the train was alive. Everybody in the train was dead. Majmudar says that "the train suddenly stopped and inside the train it was a scene of dumbness and a situation and he further shows tragedy of the event". (Majmudar) "Corpse trains" rolled into Lahore station dripping blood, their carriages filled with hacked-off limbs, women without breast or noses, disembowelled children [12-14].

F. Hope in a time of Despair

The partition of united India in 1947 into two domains secular India and religiously governed Pakistan is a big event in world history. The partition was a time of trouble and despair of the people of subcontinent. Why was it so troublesome and why partition became the only solution of people's trouble? Let me take you back before partition, it was a time when people were killed without reason, the only possible reason that they belong to other creed, community or clan. It was the time when people did only knew how to kill. It was the time when the people of the subcontinent had forgotten about brotherhood. It was a time when brother killed brother, son killed father, and the wife killed husband just to attain superiority. It was the time when people were killed mercilessly, women were abducted violently and

children were sold as they were toys. It was the time when civil rights were trodden and shredded apart. It was the time when people were stopped from worshipping according to their own beliefs. It was the time when there was no hope for the people and the only light seen by the people of the subcontinent was the light of partition. The partition was the only hope for a better future for them and for their coming generation. During partition, people forgot about their caste, creed and community. All were united and helped each other. Majmudar writes in the novel that the Muslims, Hindus and Sikhs were united. This situation was represented by the characters of Masud, Simran, Keshav and Shankar who were united and lived like a family. They helped each other, they comforted each other, and they look after each other. Partition was a dark time, but the darkest hour of the night comes just before the dawn. For the people of subcontinent, the division of India was their dawn and the hope in the time of despair.

Nasid Hajari writer in "*Midnight Furies*" The Karachi-bound émigrés were in a celebratory mood. As they pulled out of Delhi, cheers of "Pakistan Zindabad!" (Long live Pakistan!) had drowned out the train's whistle. Rather than laboring under a political order dominated by the

Hindus who made up three-quarters of the India's population, they would soon be masters of their own domain [15-17].

III. CONCLUSION

Hence the partition of Indian subcontinent into two nations on the basis of religion was seen as an inevitable price paid for the freedom of country from the British colonial powers. The partition literature produced by the writers of Indian subcontinent provides us an opportunity to understand how common people during the predicament of partition suffered, especially women were subjected to violence by the men of opposite communities, children were traumatized and men were brutally killed. Arson, bloodshed, rape, murder, lynching, abduction etc. were the common happenings during partition and very artistically and realistically represented by the writers of Partition Literature. Among all the dreadful consequences of partition there are still certain things for consolation i.e., though the subcontinent was divided into two nations but the language and literature were not partitioned. The Two-Nation Theory claimed Hindi to be the language of Hindu and Urdu of Muslims. The Hindus who stayed in Pakistan and Muslims who did not migrate from India to Pakistan kept the both languages alive in both countries. The partition failed to destroy the languages of the people. Hence literature was not partitioned and will never be. The study has prudently portrayed the untouched events of the partition. It has mentioned the turbulent time when people were killed without any reason. The majority of deaths during partition were the deaths of young children who did not even know the difference between right and wrong. The tragedies of people include the abduction of women and traumatization of children. Teenagers, especially underage teenager girls, had to face the cruelty of partition because they were the weaklings at the time of partition. In the train incident in which not even a single person traveling survived; all were brutally killed, women were barbarously abducted and then thrown away like a piece of paper and the one who rose voice against them were silenced forever. The untouchables had nothing to do with the partition because it would not be going to bring any change in their lives. They were neither interested in partition nor in freedom. Centuries' hatred of Hindus had engraved in their hearts that they were permanent untouchables. Partition or freedom, in their eyes, could never give them the status of touchable. There was no door that would welcome a new life for them. The People, who had been living opposite sides of their newly borne countries, were happy because they were going to that country for which they had been fighting and devoting their lives for centuries.

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