

**PARTITION PERSPECTIVES OF KHUSHWANT SINGH BISHAM
SAHANI AMRITA PRITAM AND ATTIA HOSSAIN**



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ABSTARCT

In this context, "partition" refers to the process by which India and Pakistan each became their own independent nation. In 1947, British India was partitioned into the dominion nations of India and Pakistan through the process known as "partition." The partition of India was a terrible and despicable occurrence that irrevocably altered the relationship between Hindus and Muslims. This should not have had to happen, and it is the result of the policies of the British government as well as the intrigues of some Hindu and Muslim leaders. These events had played havoc

with the lives of individuals from both countries, as well as with their properties. This occurrence not only has a substantial impact on the economic, psychological, social, political, cultural, or humanitarian elements of the sub-continent, but it also has an impact on the politics of the entire world. Despite the fact that partition is typically regarded as the simple and peaceful split of lands or territory, about one million people lost their lives during the partition of India and Pakistan. The merging of literature and culture, as well as art and tradition, is one of the beneficial results that this split has brought about.

Before the partition, India was famous for the multiculturalism, multilingualism, and diversity that existed throughout its society. In August of 1947, it was disassembled into its component pieces. Violence, rioting, an unprecedented bloodbath, pools of blood, dead corpses, and unending, indelible anguish were all

caused by Partition. These events will never be forgotten. On each side of the recently established boundary, there were significant numbers of refugees. It is also responsible for the proliferation of poverty, joblessness, and starvation.

KEYWORDS: Partition, Novel, Themes, context.

INTRODUCTION

"The political partition of India resulted in one of the most severe outbreaks of civil unrest in recorded history... Twelve million people walked across the border from the new, truncated India to the east and west wings of the newly constituted Pakistan... Estimates of the number of fatalities range from 200,000 minus to two million, although it is now generally acknowledged that around one million people perished... It is estimated that 75,000 women or less have been kidnapped and sexually assaulted by men practising religions other than their own, and even occasionally by men practising their own faith. The literature provides evidence of this terrible state of man and woman. "Literature is a mirror to society," and as such, it reflects both what is happening in the present and what has occurred in the past. This is the method through which the writer hopes to rid themselves of their own suffering and traumatic experiences.

Each of the three authors who were selected for the research of partition was a person who had first-hand expertise with the topic. The objective of the current study effort is not to conduct an analysis of the partition books in and of themselves; rather, it seeks to portray the social, cultural, and theological shifts or phenomena that take place in their lives. By evaluating the events that occurred during the creation of these works of art, it is easy to illustrate the scenario of partition. Some people believe that literature was there to see all of the events that took place in the past. This body of scholarship is an effort to draw together all of the events that took place around 1947. One of the most prominent themes brought forth by the divide is the sentiment of longing and loss. The authors of the partition

also make an effort to depict the period of time and the circumstances that existed before the division as well as the aftermath of the partition.

Literature that focuses on the partition of India and Pakistan makes an attempt to highlight the multifaceted nature of the event. In addition, the partition of India brings about sectarian violence, political anarchy, a wide variety of cultural practises, and structural shifts in society. It has also demonstrated the redeeming quality of life by demonstrating that humanity has not fully lost its way. There is an effort made to demonstrate the cultural fusion that is difficult to compartmentalise through the use of borders. This is a portrayal of division as seen through the eyes of the writer, writes one Muslim poet whose identity is unknown. It offers them a means of erasing all of their recollections of the traumatic experience that took place in the past. Literature on the Partition of Africa lets readers grasp the complexity of the factors that led to the event from the unique point of view of many authors. It gives an account of the lives of all of those countless people whose stories were never recorded in history. It helps the subsequent generation in better comprehending the true implications of the divide. In 1947, the world experienced the largest migration in the whole history of human migration. This turns out to be the central topic in the works of numerous writers in subsequent times. Migration brings up additional challenges and complications for all of those persons who are considered to be "homeless." The partition writer expresses a tremendous deal of sympathy in their works regarding all of these difficulties. The literature on partition examines a variety of topics, including political turmoil, social unrest, religious fears, and the ruin of the economy. According to what Hayden White had to say about the subject, "the facts do not speak for themselves; rather, the historian speaks for them.... The act of fusing events, whether fictitious or real, into a coherent whole that is capable of functioning as the object of representation is a poetic process. Novelists may only be dealing with fictional events, but historians may be dealing with genuine events.

The writer is a product of society, just like literature is, and literature is a mirror of society. It is the job of the writer to colour his experiences and feelings in such a way that they may be included into the fiction. It is necessary to conduct research on an Indian historical event that is both significant and delicate. The purpose of this research is to investigate the split from the perspective of many authors. It is a symbol of the agony that millions of people experienced as a result of the division. This piece of research will consist of a focused analysis of the following three novels:

Attia Hosain’s Sunlight on Broken Column

Two by Gulzar

The works that are used for the study of the many aspects of partition are all written on the subject of partition in general, but they all belong to various aspects in particular. These works are taken for the study of partition. The Muslim author Adha Gaon writes on the Shia-Sunni divide from his point of view in his book Adha Gaon. The author of Hosain's Sunlight on Broken Column is a British Indian lady who writes from the perspective of a female character. The most recent book to be published on the subject of partition is Gulzar's Two. It does this by describing the situation of refugees in both nations, and by doing so, it makes an attempt to portray the divide from a variety of viewpoints. The future generations will be protected from becoming embroiled in such insanity if they have a knowledge of such a terrible tragedy. It is beneficial to delve deeply into this writer's body of work.

The purpose of this investigation is to make an attempt to reveal the truth that lies behind the curtain. It is believed that Pakistan is for Muslims, yet the majority of writers have brought the reality to light via their work that every Hindu and Muslim is not in favour of partition. This is the case even though it is said that Pakistan is for Muslims. Since we are Muslims, we always point the finger of guilt at Hindus, and since we are Hindus, we always point the finger of guilt at Muslims for the division of the subcontinent. This in-depth examination of the partition will help readers comprehend that various factors contributed to the occurrence of such a catastrophe, the most likely of which was political unrest at the time.

One such horrific incident that has left an age-lasting anguish in the psyche of the people of the sub-continent was the Partition of India. The negative social and political events that transpired as a direct result of the division produced an atmosphere that was fearful and vulnerable, which contributed to the intensity of the traumatic events that occurred. It has a corrosive effect on the physical, emotional, psychological, and spiritual aspects of individuals, and it has destabilised the mind, jeopardised the emotional security, and threatened the development of the individual, which has resulted in the individual's personality being shattered as a direct consequence. The development of trauma theory in literary criticism might be understood best in terms of the shifting psychological definitions of trauma, as well as the semiotic, rhetorical, and social concerns that are part of the study of trauma in literature and society. This is because the study of trauma in literature and society is interdisciplinary. The attractiveness of the classic model lies in the fact that it combines

neurobiological theories about the processes of the mind and memory with semiotic theories about the processes of language, associations, and symbolization.

Together, these two sets of ideas explain how the classic model works. However, if the psychological underpinnings of trauma are revisited, it becomes clear that the conventional model does not adhere to the principles of structural and post-structural linguistics. This leads one to the conclusion that the conventional method is only effective if the psychological definition of trauma adheres to a specific theoretical recipe. This recipe takes its inspiration from Freud and portrays traumatic experience as a pre-linguistic occurrence that invariably results in dissociation. The seeming coupling of psychological rules that regulate the function of trauma to semiotic principles that govern the meaning of language is, in many respects, what gives the classic model its allure. These laws determine how language is used.

The study of trauma is traditionally considered to fall under the purview of the field of psychology; however, in recent years, it has carved out a niche for itself in the field of modern humanities. This niche is known as "Trauma Studies," and it focuses on the interrelationships between literature and trauma, religion and trauma, the cultural and political implications of work on trauma, and the most recent developments in trauma across cultures. The term "trauma," which has its origins in Greek, literally means "wound," and refers to a damage that has been inflicted on the body. In later times, the concept of the phrase came to denote a wound that was inflicted against the psyche. The term "trauma" refers to an individual's emotional reaction to a life-altering experience that challenges their preconceived notions of who they are as a person as well as the criteria by which they judge the world around them.

A "trauma novel" is a work of fiction that portrays great loss or acute terror on individual or social levels. The phrase "trauma novel" refers to a work of fiction. The transformation of the self that is sparked by an external, and frequently terrifying, experience is one of the defining characteristics of the trauma novel. This transformation illuminates the process of coming to terms with the dynamics of memory that inform the new perceptions of both the self and the world. The external occurrence that causes the protagonist to react in an extreme manner does not have to be a collective human or natural tragedy like a war in order to have this effect on the protagonist. The event may involve, for instance, the very private experience of something like sexual assault. The abreactive model of trauma, which is used to argue the

idea that traumatic experience generates a "temporal gap" and a collapse of the self, is the foundation of the prevalent trauma theory that is utilised today.

TRAIN TO PAKISTAN BY KHUSHWANT SINGH

Train to Pakistan was the first book that sprang to mind when we considered a story on the partition of India and Pakistan. In this story, Khushwant Singh has painted an accurate image of 1947. The story takes place during a moment in Indian history when the country was torn apart by religious differences. Khushwant Singh has demonstrated the horrible circumstances that prevailed at the period through the fictional community. The traumatic occurrence that took occurred in the Mano Majra Village was much larger than what is being described here. It is a symbol of the mayhem and atrocities that occurred during the partition of India and Pakistan. In addition to its satirical treatment of the more abstract concepts of "Goodness" and "Evil," "Train to Pakistan" takes into consideration not just the individuals but also the many groups that have been negatively impacted by the partition of India and Pakistan. It is filled to the brim with heartbreaking stories of the division. A little settlement known as Mano Majora may be found on the left side of the Satlaj River.

One of the Muslim residents of Mano Majra asked his neighbour in confusion, "What we have to do with Pakistan?" when the people of Mano Majra heard that the Indian government had been planning to send a large number of Muslims from the village over to Pakistan for their safety. When the people of Mano Majra heard this news, they were shocked and confused. We were born here, as were our forefathers, and we have lived amongst as brothers' for as long as we can remember. [ibid.147] Since the very beginning of the book, "Sing" has demonstrated that both Hindus and Muslims share an equal amount of responsibility for the sectarian slaughter that division caused. Mano Majra is not merely a made-up town; rather, it is what Shahane considers to be the "chief protagonist of Singh's work." It is like a little version of India in 1947. The final chapter of the book tells the narrative of one group's hatred, vengeance, and rage directed on another group. Singh has accurately portrayed the horrible plight of women who have been raped, who have killed themselves out of humiliation, and who have suffered from the fear of having unwanted children. The band Mano Majra exemplifies the multiculturalism that exists in today's world. Not only has Sing conveyed the reality of the division, but via his character, he has also provided his opinion on what Independence truly meant. Sing has done both of these things. In the book "Iqbal," one of the characters had a conversation with a group of Muslim listeners

in which he says, "Freedom is for the educated people who thought for it." We once served the English, but today we will serve the educated people of India or Pakistan. [ibid -62] As a result, one of the earliest novels written in English on the partition of India is the paradigm of the social, political, cultural, and religious events that occurred in 1947.

Pinjar By Amrita Pritam

Amrita Pritam's novel "Pinjar" focuses on the difficulties that people, particularly women, faced during a particularly difficult period in Indian history. The manner in which she conveyed the memories of the separation makes them not only challenging to forget but also challenging to recall. She brought Pooro, a lady who has been a victim of violence and community disturbances, to life and made her a memorable figure. The wretched state in which the woman finds herself is shown by Pooro.

She endures hardship in the name of segregation. She is the only witness to the role that women played in the culture of India in 1947. She can tell us what it was like for them. Pinjar is an unfinished novella about the agonising experiences that women had at the time of the partition. It recounts a variety of stories, including rape, kidnapping, being relocated, and the loss of one's identity. Because of the conditions surrounding the division, women and children were compelled to comply. The book illustrates how women's silences were often louder and more turbulent in the past. A great number of women have been cut off from their families, which has forced them to live in the lifeless valley.

Women were coerced into marrying people of different religions, such as Pooro, who was made to marry a Muslim named Rashid. According to the words of Urvashi Butalia, "Partition disrupted their lives often at the moment of marriage, doing away with often forever, with regular living rituals such as marriage." The fact that Pooro's mother chose to remain silent about the situation demonstrates the helplessness of women who are socially pressured to protect their "so-called pride." The partition of Palestine fundamentally altered the human condition. Pooro, who is a mother, is expected to shield her kid from any potential danger; but, in this situation, she wished to get rid of the baby since the infant makes her think of Rashid's abuse. The book "Pinjar" sheds light on the atrocities that occurred during that time. Pooro, who had previously been taken hostage by Rashid, was rejected by her own family. They accuse her of being "impure." The impurity that is inherent in man is never addressed by society, and women are continuously pushed to the margins of society. Taking

the woman from the opposing religion and converting her to their own faith was the ultimate act of retribution against the followers of the opposing church.

Tamas By Bhisham Sahni

The novel written by Bhisham Sahni in 1947 sheds light on the shifts in morality and social conventions that occurred at the period of the partition. The author cites his own personal experience of partition as an inspiration for this story. Although only four days pass throughout the course of the story, it manages to convey the reader the whole status of the barrier via the eyes of a fictional individual. Many of the occurrences were taken word for word from real events in the history of the Sikh people, such as the Sikh women who threw themselves into a well to escape the rioters. The tale explores the depths of human depravity and reveals their evil.

The book offers readers a few glimpses of Indian culture here and there. Sahani displays the Prabhat Pheri, a symbol of religious harmony that also reflects the culture of ancient India, in one of the scenes in the story. The tale begins with a pig being killed, which then progressively escalates into rioting throughout the city. It was made clear to Sahni that all three communities bore an equal amount of responsibility. According to Nihlani, "Tamas is a prophetic warning against the use of religion as a weapon to win and prolong political power." (Tamas is a warning against using religion as a weapon to obtain and perpetuate political power.) The book Tamas is an anatomy of the agonising time period of communal violence that followed the partition of India.

Sunlight On Broken Column By Attia Hosain

Attia Hosain discusses the pre-partition conditions that eventually resulted in the partition, as well as the effects that it had on the city of Lucknow. The social climate, political climate, and cultural climate of the historical period are all portrayed in "Sunlight on Broken Column." It is the most important novel to be written on the subject of separation. The events of the story take place before and after the partition of India, during a time when Muslims and Hindus both played an active role in the fight for freedom. A significant amount of information on the nationalist movement is included in the novel. Attia's way of thinking was profoundly shaped by Gandhiji's teachings. A genuine picture of the time of the division is presented in Attia's tale. The main character of the book, who is also named Attia Laila, is born and raised in the same time period as Attia Laila, during the height of the people's resistance to British rule, which was spearheaded by Gandhiji. She portrays the character of

Asad, who is the brother of Zahid and a distant relative of Laila's, as a loyal citizen who has no intention of ever leaving his homeland.

There are a number of incidences that point to the fact that a large number of individuals were opposed to the division and the communal rioting. Even after the passing of his brother Zahid, Asad's conviction in the Gandhian concept of nonviolence and truth remains unshaken. This is because Asad has internalised the teachings of Gandhi. Asad's conviction in the power of nonviolence was put to a harrowing test by the circumstances surrounding Zahid's passing. He had attempted it in this manner, believing that hatred and retribution could only lead to more violence and the beginning of a circle that would never stop, which would be a denial of life but he was human, and it required a deliberate effort of will to contain his bitterness Asad decides to become a member of the Congress party in order to demonstrate that truth and nonviolence are more powerful than violence.

REVIEW LITERATURE

Dr. Nidhi Sharma, (2021) the bitter dispute over India and Pakistan's decision to split up has always been a source of lingering and ongoing suffering for the people of both countries. On the most fundamental level, the only thing that was split was the territory, but in point of fact, even the people's emotions were separated, which eventually led to a chasm in understanding between the two civilizations. Cinema, like literature, is often thought of as a mirror of Indian culture since it so accurately reflects the social and political climate of the age in which it is situated. It does a masterful job of describing the aches and pains that come along with the widespread and pervasive cultural differences. In the midst of these unusual circumstances, films on this very topical issue have been created in both India and Pakistan, and many more are now in production or development for release.

A great number of authors and writers have also done an excellent job of depicting these cultural distinctions in their works of literature. The purpose of this study is to provide a critical analysis of the three writers as well as the movies that were adapted from their works. These authors are Khushwant Singh, Amrita Pritam, and Bhisham Sahni, and their works include "Train to Pakistan," "Pinjar," and "Tamas," respectively. The directors of these movies have done an excellent job adapting the plots of these books for the big screen while keeping the novels' names. Train to Pakistan is a film that does a wonderful job of depicting the cultural conditions of a little town called Mano Majra, which is located on the border between India and Pakistan. In a similar vein, the movie Pinjar narrates the pitiful

circumstances of a young woman named Puro, who ends up becoming the terrible victim of the aforementioned cultural disparities. In a same manner, Tamas explains the circumstances that existed within the two cultural communities prior to the Partition.

G.Sankar (2014) A great number of creative minds in India and Pakistan were motivated to develop literary and cinematic renditions of this event as a result of the partition of India and the terrible riots that followed.

While some works showed the atrocities that occurred during the exodus of refugees, others focused on the aftermath of the split in terms of the challenges that were encountered by refugees on both sides of the border. Even now, more than 60 years after the division, works of literature and movies are being produced that are connected in some way to the events that took place during the split. Literature that describes the human toll of independence and partition includes works such as Khushwant Singh's *Train to Pakistan* (1956), several short stories written by Saadat Hassan Manto such as *Toba Tek Singh* (1955), Urdu poems written by Faiz Ahmad Faiz such as *Subh-e-Azadi* (*Freedom's Dawn*, 1947), Bisham Sahni's *Tamas* (1974), Manohar Malgonkar's *A Bend in the*

The novel *Midnight's Children* (1980) written by Salman Rushdie, which was awarded both the Booker Prize and the Booker of Bookers, wove its plot around the children who were born with supernatural talents at midnight on August 14, 1947. The work won both awards.

Freedom at Midnight was published in 1975 and is a work of non-fiction written by Larry Collins and Dominique Lapierre. It chronicles the events that took place in the days leading up to the inaugural celebrations of Independence Day in 1947. There aren't many many movies that deal with the independence movement or the split of the country. Nemaï Ghosh's *Chinnamul* (1950), Dharmputra (1961), Ritwik Ghatak's *Meghe Dhaka Tara* (1960), Komal Gandhar (1961), and Subarnarekha (1962] are examples of early films that relate to the circumstances of the independence, partition, and the aftermath; later films include *Garm Hava* (1973) and *Tamas* (1975). (1987). Beginning in the late 1990s and continuing onwards, a growing number of movies with this subject matter have been produced. These movies include several mainstream productions, such as *Earth* (1998), *Train to Pakistan* (1998) (which is based on the aforementioned book), *Partition* (2007), and *Madrasapattinam* (2010). The films *Gandhi* (1982) and *Jinnah* (1996).

FICTION OF KHUSHWANT SINGH AND BHISHAM SAHANI FROM A MALE PERSPECTIVE

Khushwanth Singh is widely regarded as one of the most accomplished journalists and writers in Indian English in India. In the year 1915, he was born in the city of Hadali, which is today located in Pakistan. He received his education at the Government College in Lahore, and he also attended King's College and Cambridge University for his studies. Before beginning his career at the Indian Ministry of External Affairs in 1947, he spent a number of years working as a lawyer at the Lahore High Court. In 1951, he joined All India Radio, where he would go on to have a renowned career as a journalist. Between the years 1951 and 1963, he served as the founding editor of Yojana. Between 1979 and 1980, he was the editor of the Illustrated Weekly of India, and between 1980 and 1983, he held the same role as the editor of Hindustan Times. He has also worked as the Editor-in-chief of New Delhi from 1979 to 1980. His Saturday column in the Hindustan Times, titled "with Malice Towards One and All," is one of the most popular editorials of the day thus far.

Although he was a great English journalist in India, a forthright political commentator, and an outstanding observer and social critic, Khushwanth Singh's name was well-known in the annals of Indian literary history as one of the most accomplished novelists and historians. He was also regarded as an outstanding observer and social critic. In July of the year 2000, he was presented with the "honest man of the year award" by the Sulabh International Social service organisation for his bravery and honesty in his "brilliant incisive writing.

The Indian minister of external affairs stated that the key to Khushwanth Singh's success was hidden under a "veneer of superficiality," and that it was his study and discipline that made him so successful.

Among the several works he produced were the two- volume history of the Sikhs, several novels (the best known are Delhi, Train to Pakistan and The Company of Women) and a number of translations and non-fiction books on Delhi, nature and current affairs.

Khushwanth Singh was a member of the Rajya Sabha (upper house of the Indian Parliament) from 1980 to 1986. Other coveted honours conferred on him were the Padma Bhushan in 1947. But due to government's siege of the Golden Temple in Amritsar evoked him to return the same in terms of protest against it.

Khushwanth Singh was most famous for his historical novel 'Train to Pakistan' (1956) it is a historical novel that recounts and reflects the partition of India in August 1947. The

novelist digs deep into a local focus while providing a human dimension which brings to the event of partition as a sense of reality, horror and believability.

The Good, the Bad, and the Ridiculous: A Conversation with Humra Quraishi (2013) of course to have a life span of over a century. The number of public and private histories that Singh has been a witness to exceeds that of anybody else.

everyone else has probably read about it. This collection compiles the absolute greatest examples of these pen portraits, some of which have never been published in a book before.

Among those highlighted are Jawaharlal Nehru, Krishna Menon, and Indira Gandhi, Sanjay Gandhi, Amrita Sher-Gil, Begum Para, Muhammad Ali Jinnah, M.S. Golwalkar, Mother Teresa, Faiz Ahmad Faiz, Dhirendra Bhindranwale, General Tikka Khan, Phoolan Devi, Gani Zail Singh and Bhagat Puran Singh.

This collection of short stories, titled *The Portrait of a Lady: Collected Stories* (2013), represents the culmination of Khushwanth Singh's career as a short story writer. It goes back farther than fifty years.

The protagonists of the novel, Pandit Preetam Sharma, Sardar Boota Singh, and Nawab Barkatullah Baig, take up the majority of the narrative in *The Sunset Club* (2010). Over the course of forty years, the trios have been considered friends and members of the Sunset Club. They are all well beyond the age of 80 at this point, and they meet in Lodhi Gardens at the time of day when the sun is setting to debate a variety of contentious issues. In addition to this, it brings to mind nature and sheds light on the challenges and complexities that are experienced in India, as well as on the feelings of isolation and frustration that are experienced by old people.

At the Very Steps of My Death (2005) It is written over the course of a year, and in it, Singh's obituaries show the deceased in death as they were in life — whether they were good, awful, or ugly. Some of the people included in these obituaries include Bhutto, Sanjay Gandhi, M.O. Mathai, and Lord Mountbatten.

The autobiography is titled *Truth, Love, and a Touch of Malice* (2002) In addition to detailing his life and the history of his personal family, the book goes into great detail about his interactions with many political luminaries. He was born in 1915 in Punjab, before it was partitioned; he has been a witness to most of the major events in modern Indian history, from independence and partition to the Emergency and Operation Blue Star, and he has known many of the figures who shaped it. He was born in the year 1915 in Punjab, before it was

partitioned. The popular column that he wrote for the Hindustan times and gave the same name to was the inspiration for the book's title, which was also the name of the book.

Women and Men in My Life (1995) is the author's book that is the most difficult to put down. It includes the author's whole life, career, and his reminiscences on the individuals he had met and fallen out with as well as the ones he had befriended. This volume is the author's most unputdownable work. It includes a list of politicians, government employees, writers, filmmakers, and other somewhat well-known persons as well as others who are less well known.

Delhi: A Novel (1990) It is a powerful testament of a city that is at a crossroads between old and new, as seen through the eyes of one of the most accomplished photographers in the world. The author of this book, Singh, claims that it took him twenty-five years to finish writing it. It was in honour of the author's son, Rahul Singh.

& Niloufer Billimoria. He jokingly joked that "history provided me a skeleton," and that he "covered it with flesh and pumped blood and a lot of seminal fluid into it." He had previously claimed that "history provided me a skeleton." This important book on the history of the Sikhs was published in 1963 under the title A History of the Sikhs. It is largely considered as a true compilation. It is presented in two volumes.

The First is founded on accurate and painstaking investigation of Gurmukhi as well as historical materials written in Persian and English that detail the history of the Sikh religion.

I Shall Not Hear the Nightingale was Singh's second novel and was published in 1959. The story takes place in Amritsar during the height of India's independence struggle, when nationalists demanded that the British leave the country. Additionally, it has been hailed as the best novel that Singh has ever written.

It is right and more suggestive to refer to the words as addressed to Khushwanth Singh by a politician who put forth his success and said that the secret of Khushwanth Singh's success lay in his learning and discipline and that he hid belief in the "vener of the superficiality." In order to express about the personality of Khushwanth Singh, it is appropriate and more suggestive to refer to these words. Readers may be found all over the world for Khushwant Singh. He has written for a significant number of India's and the world's most prominent national and international newspapers. In addition to that, he has an exceptional career as a writer and has made a number of radio appearances, both in the United States and

internationally. His book, "A History of Sikhs," is still considered to be the most authoritative and readable work on the subject.

Bhishm Sahani was born on August 8, 1915 in Rawalpindi, which is now located in the country of Pakistan. Bhishm Sahani is still alive now. He was known for his work as a writer, dramatist, translator, and polyglot in the Hindi language. His works are examples of his unwavering dedication to India's pluralist ethos and secular foundations, and they reflect this commitment. *Tamas*, which was first written in Hindi but later translated into English by Jai Ratan, is considered by many to be one of the finest novels and plays ever written in Hindi. Later on Sahni

He translated it in 2001, and by that time, it had already garnered accolades all across the world for its nuanced and agonised account of the communal rioting and devastation that precipitated India's division. It is generally agreed that *Tamas* is one of the most compelling and emotionally charged literary depictions of the human tragedy that characterised the time period. ⁶ He utilises literature to reveal the divide and rule agenda of the British government as well as the gross opportunism of the higher classes of both the Hindu and Muslim populations. He does this by comparing and contrasting the two religions. He emphasised the point that the actual victims of all sectarian violence are the unfortunate common folk, regardless of the religious or denominational differences between the various groups that are being targeted. All of his works share a feeling of compassion and the principles of universal humanism, which is one of his defining characteristics. According to Govinda Nihalini, "*Tamas* is a prophetic warning against the use of religion as a weapon to obtain and perpetuate political power." This is one interpretation of the passage.

The major point to think about and compare the response of Indian regional novels was early directly after the partition, while the reply and reaction of the Indian book written in English to the partition was relatively late. This is an important point to analyse and compare. Despite the fact that Khushwant Singh's *Train to Pakistan* was the first novel written in English and published in 1956. It is a story about a narrative of socio-political upheaval that occurred in 1947, during which time vicious community passion attacked men, women, and children of all ages without regard to their age or gender. Being a person who was subjected to a forced exile himself. In his outstanding artistic and creative work of fiction, Khushwant Singh has conveyed the ethos and the atmosphere of the historical period in a manner that is highly moving.

The book may be broken down into four distinct portions, which are titled

- Dacoity,
- Kalyug,
- Mano Majra,
- Karma.

In this context, the term "dacoity" refers to the spiritual bereavement of individuals. People have the misconception that there is no regular succession and that the universe exists just for the sake of enjoyment; as a result, this leads to their having insatiable desires, which are characterised by hypocrisy and excess.

AMRITA PRITAM AND ATTIA HOSAIN BOTH WRITE FROM A FEMALE POINT OF VIEW IN THEIR FICTION

Novelist, poet, and essayist Amrita Pritam was an accomplished writer. She wrote in both Punjabi and Hindi simultaneously. She is regarded as the first renowned female Punjabi poet, writer, and essayist. Her works are written in Punjabi. Additionally, she is regarded as the most prominent and leading Punjabi poet of the twentieth century. Amrita Pritam, who is adored by people on both the Indian and Pakistani sides of the India–Pakistan border. 1 out of almost sixty years, she had authored over one hundred volumes that included poetry, novels, biographies, essays, a collection of Punjabi folk music, and an autobiography. All of these works were translated into numerous Indian and international languages.

She was born as AmritKaur in Gujranwala, Punjab (modern –day Pakistan). Her father, Kartar Singh Hitkar, was a poet and scholar. Her mother was a scholar. With her lengthy poem "Sunehade," Amrita Pritam made history in 1956 by becoming the first woman to ever be awarded the Sahitya Akademi prize (Messages). Her novel "The Paper and the Canvas," for which she was awarded the Bharatiya Jnanpith in 1981, was titled "Kagaz Te Canvas." In 1969, she was awarded the Padma Shri, and in 2004, she was awarded the Padma Vibhushan for her work. In 2005, she was also presented with the Immortals of Literature Award, which is the greatest honour that can be bestowed by the Sahitya Akademi.

Amrita Pritam was given a nomination to the Rajya Sabha in the year 1986. In 2007, the renowned poet and lyricist Gulzar published an audio CD titled "Amrita read by Gulzar." On Saturday, August 31, 2018, an artist named Vrinda Zaveri created a doodle to commemorate the 100th birth anniversary of Amita Pritam. Pritam may be seen sitting in front of a bush of black roses and writing in a journal in the doodle. The bush is in the background. The word

"Kala Gulab," the title of Amrita Pritam's autobiography, is mentioned in the doodle (Black Rose).

CONCLUSION

The in-depth research and analysis of a wide variety of books on the partition, such as "Train to Pakistan" by Khushwanth Singh, "Tamas" by Bhishm Sahani, "Pinjar" by Amrita Pritam, and "Sunlight on a Broken Column" by Attia Hosain. These fictional works gave a sufficient number of materials with which to get familiar with the various viewpoints on the divide. Each of the desired and selected authors for the partition has not only observed and experienced the terrible and painful occurrence of the partition firsthand, but they have also done so as witnesses. All of the novels are set in India in the time after the partition of the country. Not only political and historical events but also the most inhuman, bestiality displayed by man might have shattered and stimulated these prominent novelists to reminisce, recall, and recount their grim and horrific experiences to shape in the form of their excellent fiction works which unravel everything about the life, living, and the exceptional time span before the partition about livelihood of all the Hindu, Sikh, and Muslim people. These prominent novelists reminisce, recall, and recount their grim and horrific experiences to shape in Not only do these fictional works follow the actual timeline of the division, but they also cruelly assess the events and possibilities in sociopolitical, economic, and cultural spheres that were responsible for the separation. The analysis of the four chosen books that are discussed in the aforementioned chapters reveals many aspects of the historical, political, social, and cultural lives of those living during the division.

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