

The Attitude of Amitav Ghosh and Khushwant Singh on Nationalism and Partition in *The Shadow Lines* and *Train to Pakistan*

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Abstract— Nationalism and partition of a nation are very much interrelated on the context of partition novels. Both of these are abstract ideas. While nationalism describes a great or too great love of people for their own country, partition indicates national division out of the nationalism. In both of the partition novels, *The Shadow Line* (1988) and *Train to Pakistan* (1956), we find the attitude of two writers regarding the idea of nationalism and partition from different perspective. Though both of them have tried to show the ultimate effect of partition and nationalism but they couldn't give any proper solution to the end of the novel. Ultimately the tide of nationalism paved the way of partition and led the character to the tragic ending. The present study intends to investigate the attitude of Amitav Ghosh and Khushwant Singh on nationalism and partition in their novels, *The Shadow Lines*(1988) and *Train to Pakistan* (1956). Both of the writers have expressed their almost same perspective on nationalism and partition but they have shown it by different attitude of the characters of the novels. In *The Shadow Lines*, Amitav Ghosh has dealt with the theme of partition and nationalism by describing the feeling of the characters as well as portraying the aftermath of partition. And in *Train to Pakistan*, we find Khushwant Singh's point of view through the depiction of contemporary events related to partition directly. In my article, I've analyzed the pros and cons of partition and nationalism dealt by the two novelists in their two aforementioned partition novels.

Keywords— Nationalism, partition, blurred border and division, problematic identity, cultural conflict, trauma, migration.

I. INTRODUCTION

From the context of South Asia, partition is an important event of history. Here, the most focusing event of the history is the partition of the subcontinent. And the event of the partition of the subcontinent is inextricably attached to undivided India which freed itself from the colonial yoke in August 1947. The departure of the British from the subcontinent led to the creation of two independent states, Pakistan and India. The division was based on two 'nation theory' with the argument that the Hindus and the Muslims cannot live together as one nation since both have distinct social, cultural, and religious identities. Belonging to the main current of Indian nationalism, many of the historians blamed imperialism for tearing the two communities apart; disrupting the bonds that had joined them together for centuries. According to this perspective, the partition of the Indian subcontinent was the logical conclusion of the 'divide and rule' policy of the British by which they had insidiously

played off the Hindus against the Muslims in India. The Indian subcontinent was an event of such a great magnitude that profoundly affected human emotions and values to such a great extent that all creative arts and artists have come under its influence. So, on the basis of the partition of the subcontinent writers of these countries have written several novels. Some important novels are : Khushwant Singh's *Train to Pakistan* (1956), Manohar Malgonkar's *A Bend in the Ganges* (1964), Bapsi Sidhwa's *Ice-Candy-Man* (1989), Anita Desai's *Clear Light of Day* (1980), Salman Rushdie's *Midnight's Children* (1980) and Amitav Ghosh's *The Shadow Lines* (1988) etc.

Among all of these novels on the partition of subcontinent, I have chosen Khushwant Singh's *Train to Pakistan* (1956) and Amitav Ghosh's *The Shadow Lines* (1988) for my study. In both of the novels, the writers focused on the momentum of partition of the subcontinent and its effect on the people with importance in their writings.

Amitav Ghosh is an Indian writer who deals with history as well as journeys and border crossings in almost all of his novels. According to him, borders are constructed and dissolved at the same time. While communities, groups and identities merge as well as get created, he combines different disciplines to understand the notion of the nation and how it affects identities. The impact of imperialism and colonialism and the response of the colonized are focal points of his works. He had some autobiographical experience related to the event of partition. His father's experience as an officer in the British-Indian Army during World War II and his mother's experience of partition played a prominent role in his novel, *The Shadow Lines*. Recalling childhood memories about his mother in an article in the *New Yorker*, Amitav Ghosh said:

My mother grew up in Calcutta and her memories were of Mahatma Gandhi, non-violence, civil disobedience and the terrors that accompanied Partition, in 1947. (Ghosh, 104)

His novel *The Shadow Lines* (1988) was published four years after the sectarian violence that shook New Delhi in the aftermath of the prime minister, Indira Gandhi's assassination. It evokes postcolonial situations, cultural dislocations and anxieties in the period between 1962 and 1979. And for this outstanding novel, he was awarded the coveted Sahitya Akademy Award in 1989.

On the other hand, internationally renowned author and journalist Khushwant Singh was a Padma Vibhushan recipient who authored several books on freedom movement and on the theme of partition. He is the witness of pre-partition national movement, post-partition, independence, and the modern complex world. He also has a courageous and open attitude towards his readers to expose the stark realities of life and through the influential and arrogant voice he tries to awake his readers from slumbers. This characteristic of Khushwant Singh has made him an 'iconoclast' and multi-faceted personality, for which he attained an international reputation. *Train to Pakistan* (1956) is his world famous novel on India – Pakistan partition tragedy. It is a grim story of individual and communities caught in the holocaust of partition of the subcontinent into two states, India and Pakistan in 1947. For this novel *Train to Pakistan*, he won international acclaim and Grove Press Award in 1954.

So, both of the author Amitav Ghosh and Khushwant Singh are very important in the history of the partition of the subcontinent. As both of them were from

India and Pakistan, they had the direct or indirect experience of partition of India and Pakistan. And they tried to portray their experience of partition as well as their attitude on nationalism through their writings. Specifically, Amitav Ghosh's *The Shadow Lines* and Khushwant Singh's *Train to Pakistan* deal with the subtle and sensitive issues of partition.

Actually, both of the novels *The Shadow Lines* (1988) and *Train to Pakistan* (1956) focus on the partition of the subcontinent. And through these two novels, the two authors portrait the ongoing condition as well as the aftermath of the partition of the subcontinent. Specially, Amitav Ghosh focuses on the partition of India and Bangladesh. By narrating the actions of the novel and the reaction of the characters, he also expresses his views on nationalism and partition. And in *Train to Pakistan*, Khushwant Singh captures the moment of partition between India and Pakistan. Through the sacrifice of Sikh lover for his Muslim beloved and their separation from each other, he shows the heartrending condition due to the partition and the feeling of nationalism.

II. LITERATURE REVIEW

There are several research works on the writings of Amitav Ghosh and Khushwant Singh. Among them few are related to the sensitive issues related to partition. Dr. Aumit Kumar (M.Phil, Ph.D, Dept. of English, C.C.S University Meerut) in his article "Concept of Nationalism with Wound of Partition in Amitav Ghosh's *The Shadow Lines* (July 2015)" opines that fictive and illusive border is merely the result of abstract concept of nationalism. He also shows the wound of displaced people as a result of border or partition through his study. In another article "Amitav Ghosh's *The Shadow Lines*: Problematics of National Identity (Sep-Oct. 2012)", Pabitra Bharal shows how Ghosh creates problem regarding national identity by putting it under question and explores the unreality or invalidity of traditional identity constructions. In "Portrayal of Partition and Human Emotions by Khushwant Singh in *Train to Pakistan* (December 2014)", Dr. Ritu Tiwari substantiates the victory of human emotions over the agonies of partition. Nasih Ul Wadud Alam (M.A) from East West University, focuses on the meaninglessness of nationalism or partition in his dissertation "*The Shadow Lines* as a Political Novel (2012)" through analyzing the conditions of different characters before and after the communal strife in 1964. He presents how idea of nationalism by getting infused with the political uncertainties and patriarchal indifference kept negative

impact on character's mind especially Tha'mma, who were much adhere to the notion of nationality and freedom before. He also emphasizes on the harmonious relationship between each continent by referring the ideology of Rabindranath and Gandhi regarding nationalism. D. Renita Shirley, in his paper "Nationalism and Partition of Amitav Ghosh's *The Shadow Lines* (October, 2018)" explores how Amitav Ghosh treats the theme of nationalism in his *The Shadow Lines* (1988) and how partition influences the concept of nationalism which later on carried on to the tone of the postcolonial theories.

III. RESEARCH METHODOLOGIES

To pursue the study, several methodologies have been followed in this research. As it is a qualitative research, an in-depth narration and analysis is made to test the hypothesis and the hypothesis generating outcomes. The original texts of *The Shadow Lines* (1988) and *Train to Pakistan* (1956) are used as primary source of this research. And as secondary source: several essays, articles, thesis and online publications of various scholars and researchers are used.

IV. DISCUSSION AND FINDINGS

1. Amitav Ghosh's attitude to nationalism and partition in the novel, *The Shadow Lines*:

The Shadow Lines, is the second novel of Amitav Ghosh which received the Sahitya Academy Award in 1989 and created an international place for author. By relating the historical content of the subcontinent specially the event of partition, the author makes this Sahitya Academy Awarded magnum opus an extraordinary piece for the readers. He shows that though the event of the partition of subcontinent happened in 1947 but still after seventeen years, the wounds of partition haven't dried up. Still there are communal riots, fanaticism, conflicts and violence on the basis of religion and idea of nationalism.

The narrative of the novel starts in 1939 in the colonial period and ends in 1964 in the post partition period, when violence erupted in India and Pakistan. The violence is the outcome of the communal strife in Calcutta and Dhaka caused by the spreading rumor regarding the loss of the Prophet's hair from Hazratbal shrine, Srinagar. The rumor almost had no proper relation with reality which created dynamics between two religious groups –Hindu and Muslim. The incidents of this novel are narrated in a strange intermixing of the past and the present where the narrator

describes the story of three generations of his family spread over Dhaka, Calcutta and London. And the story of the characters corresponds to the growth of Calcutta as a city and India as a nation over a period of three decades or more. The writer, Amitav Ghosh depicts each character from the narrator's perspective in this novel the major characters are – Tha'mma, narrator's grandmother; his uncle Tridib, Ila, his distant cousin; Robi, Tridib's brother; and May, Tridib's English beloved. There are some minor characters also who also had contribution in the development of this novel. Through these characters and events of the story, Amitav Ghosh portrays his attitude to nationalism and partition of the subcontinent.

In this novel, we find Tha'mma as an avid nationalist and Robi as a repressed nationalist. Among the other characters, Tridib is a universalist; Ila, a globalist; the narrator's mother, a subservient wife; narrator's father, a common service holder; the narrator, an innocent witness to the political conflict of the time. The major characters --- Tha'mma, Tridib, Ila, Robi and May had to take different paths due to changes in politics. Tha'mma, who supported the cause of Indian Independence during partition, discovers the brutal side of nationalist politics when she witnesses her nephew, Tridib, getting murdered in a 1964 communal strife in Dhaka (Tha'mma's birthplace). Robi, younger brother of Tridib also could sense the actual aim of nationalist politics behind the reason of partition after the death of Tridib, which we find through his voice: "It's a mirage; the whole thing is a mirage. How can anyone divide a memory? If freedom were possible surely Tridib's death would have set me free." (Ghosh 247). Tridib is only one strong character here who doesn't believe in the nationalist politics of border as his world knows no boundaries or demarcations. But ironically he had to sacrifice his life for the far reaching effect of border or partition. May, the British beloved of Tridib, also had fallen into the trap of nationalist politics unconsciously by pushing Tridib into the hand of communal mob. And Ila represents the third generation who also have no idea of nationalist politics and national identity. She is the victim of cultural dislocation and maladjustment for being raised all over the world.

Amitav Ghosh captures both the pre-partition and post-partition period in *The Shadow Lines* where he shows how the partition of the subcontinent of 1947 constructed a psychological border and gradually affects the psyche of the partitioned people. The novel describes the story of two

families of Mr. Justice Chandrashekhar Datta Chaudhury and Lionel Tresawsen who became friends despite the fact that they belong to different religions, race and regions. The unnamed narrator-protagonist recalls this family's story of him from the years before Independence until the early 1980's and the story is suspended between India, Bangladesh and England. Another story is about his grandmother's Hindu family which had moved from Dhaka to Calcutta in order to reach safely before partition, but some members of the family had decided to stay and the partition, of course, like in Attia Hosain's novel *Sunlight on a Broken Column*²⁸, caused a painful family separation. When narrator's grandmother along with her sister's family, in the 1960's went back to Dhaka to visit her old uncle (Jetamoshai), they tried to persuade him to go to India with them, especially because he was not well there and could not take care of him. However, like another more-than-sane literary character of Sadaat Hassan Manto's *Toba Tek Singh*, the man ((Jetamoshai) firmly said: "I know everything. I understand everything. Once you start moving you never stop" (Ghosh 215). And this is the reality of partition. The people who were the victims of partition actually could never stop. As they already lost their root or origin they could never be settled themselves anywhere properly.

Amitav Ghosh's novel, *The Shadow Lines*, has mainly focused on the aftermath of partition and to say accurately, he goes beyond the portrayal of the event that established the partition. Here, partition becomes the path for the exploration of the larger political issues like 'freedom', 'nationalism' and the concept of 'border' etc. The author tries to merge these political issues- 'freedom', 'nationalism' and 'border' with the concept of shadow lines. The shadow lines are the obscure lines that have no clarity and when these lines had been drawn to divide nations, it is merely due to political reason. And at the same time the ideas of 'freedom', 'nationalism' and 'border' are also obscure like the shadow lines as these are only used to fulfill the aim of political authority during the time of partition.

So, it has been explored from the study that the whole novel demonstrates the absurdity of demarcation which had segregated the values, culture and identity of the people of the same continent and instigated a kind of subtle hatred among them though those people once lived together with amity. Ghosh highlights how the "shadows" of imaginary and remembered spaces haunt all characters in the novel as they struggle to narrate their personal and collective

histories to each other. At the same time, these "shadows" in the form of "national boundaries" not only manipulate private and political spheres, but also demonstrate an individual's lifelong struggles to win over artificial borders, invading the space of home, territory and motherland. The search for invisible links ranging across the realities of nationality, cultural segregation and racial discrimination is the central theme of *The Shadow Lines*. The author questions the validity of geographical boundaries and celebrates the union of aliens pulled together by self-propelling empathy and attachment. In this way Amitav Ghosh expressed his own attitude to nationalism and partition by showing that man-made artificial borders were made in the name of political freedom, which gives nothing to the common people except the heart-rending separation along with their conflicted ideology and trauma.

2. Khuswant Singh's attitude to nationalism and partition in the novel, *Train to Pakistan*:

Like Amitav Ghosh, another Indian writer Khushwant Singh also wrote a novel on the basis of partition where he expressed his attitude to nationalism and partition. The novel is *Train to Pakistan* (1956) which was written within a decade of India's Independence on the theme of partition taking the backdrop as India –Pakistan riot in the year of 1947. And for this novel on partition, he got "Grove Press India Fiction Prize" for the year 1956. In this novel, Khuswant Singh describes a grim story of individual and communities caught in the holocaust of partition of the subcontinent. Through depicting the picture of a small border side village Mano Majra, he tries to portray the overall condition of the people during the time of partition. Singh narrates the pathetic tale of individual and communities of Mano Majra caught in the midst of communal conflict and shows that partition of the subcontinent not only separated the nations but it also distorted the emotional and cultural ties among the people. It is found in the novel that before the time of partition, people of different religions and communities of the village- Mano Majra was living with peace and serenity together. The brutal story of partition was unknown chapter for them. But gradually the event of partition reached into the village. It caused disunity and border amongst the Hindu, Muslim and Sikh communities that finally resulted in the death and displacement of millions of people. Khushwant Singh nicely presented this story of partition of different communities as well as the tragic aftermath of partition in this novel. And he also shows his

attitude to nationalism which is found through the activities of the characters in this novel.

The title of the novel, *Train to Pakistan* implies 'change or movement' and this 'change or movement' is parallel to the theme of this novel. Singh used 'Train' as the symbol of 'partition horror and mass displacement' here. So, the meaning implied by the title is the metaphor of the 'displacement' of the people during the time of partition which is seen through the novel. It is exhibited in the novel that partition touched the whole country and Singh attempts to portray the events from the point of view of the people of Mano Majra, a small village on the border of Pakistan and India, near the Sutlej River and an important train station. It contains the villagers of Sikhs and Muslims, along with one Hindu family. They all co-existed in this village peacefully. But a sudden storm of partition broke their peace. It was the disturbing violence started through the event of 'dacoity' in the house of Lala Ram Lal for which this tiny place turned into the microcosm of communal conflict and violence generated by partition. There was a nice harmonious atmosphere among the villagers before the flames of pre-partition communal frenzy reached here. Being irrespective of their religious differences, the villagers even pray to the same deity in hard times:

It is the local diety, the deo to which all the villagers-Hindu, Sikh, Muslims or Pseudo-Christian repair secretly whenever they are in need of blessing. (Singh 2)

The solidarity of the villagers deteriorates miserably in the wake of partition. The real cause of the difference is the upcoming news of the partition and the riots spread from Calcutta to East Bengal where Muslims massacred Hindus to Bihar and Hindus massacred Muslims. Moreover, when two trains roll into the train station full of dead bodies, fear grips Mano Majra. It is declared by the head constable that all the Muslims in Mano Majra must evacuate to a refugee camp before being sent to Pakistan. After the abandonment of Muslims for the camp, an outside group of young Sikh men visit Mano Majra and ask for volunteers to help slaughter the Muslims, including those from Mano Majra, on the next train to Pakistan. Juggut Singh or Jugga, a young Sikh villager (known as number ten Badmash) and Iqbal, a European-educated communist who came to Mano Majra (assumed by villagers as muslim) were suspected as criminals of violence related to partition though they weren't directly related to it.

They were being used as the weapon of administration or political authority to make their partition politics successful. Both Jugga and Iqbal are wrongly implicated in the murder of the Hindu moneylender. During the night of the murder, days before the bloody trains came to Mano Majra, Jugga had been with Nooran, his Muslim lover and Iqbal had not even arrived at Mano Majra. Right before the end of the story, they both are released from jail which was also the part of the partition politics.

Singh's novel thus serves as an ideal landscape on which to survey the terrain of partition with regards to post-colonial national elites, nationalism and individual subjectivity since all these themes and groups figure prominently in the story. The colonialist, as a character, is never present in the novel. When the story starts post-partition, under the guise of a fresh start, the colonialist's presence is felt throughout the novel in the manners of the native elite, in the perspectives of the lower classes and ultimately, in the ending of the novel. Because there is no one character to personify the colonialist or the political players of partition, the story is ripe for analysis of the subjective ramifications of colonialism and partition. The four sections of the novel – Dacoity, Kalyug, Mano Majra and Karma – are variations on a single theme, but each section foregrounds the action of the next and moves the story forward to a deeper vision. The novel begins with a focus on Mano Majra but slowly moves to suggest that Mano Majra transcends its geographical identity and becomes a metaphor in the story.

Partition was a dark chapter in the history of the subcontinent especially in Indian subcontinent as it kept a great impact on the mind of the people. One of the critics, Kamal Mehta studies the impact of Partition on different characters in the novel *Train to Pakistan* and opines that Singh chooses to narrate the disturbing impact that the community deeply felt at the social and psychological level. In fact, the novelist in the novel explores this impact on the people of the village of Mano Majra which allegorically stands for the whole subcontinent. He tries to discover the response of the people of the subcontinent during the time of partition through the actions and reactions of the people of this tiny village. He also shows how partition politics and religious animosity generated hatred, violence and bitterness among the people. Commenting on this novel Sharma and Johari opine:

Khushwant Singh's *Train to Pakistan* pictures the brutal, realistic story of political hatred and of mass passion during the tragic days that preceded and followed the partition of India. Trains were halted and the unfortunate passengers were ruthlessly butchered. Men, women and children were indiscriminate victims of mad communal frenzy: they were molested and killed by armed bands of men. The novel depicts the fateful journey of one such train vividly and powerfully.

Actually, it represents the pictures of the whole subcontinent when it was under the tragic moment of partition. Thus, *Train to Pakistan* becomes the epitome of the history of the partition of the subcontinent.

After going through the detail study of the novel *Train to Pakistan*, the most horrible condition of the people's life under the whirlwind of partition is seen. The event of partition made their life vulnerable and confused. They became startled with the situation. And this vulnerability of human being is the reality of partition. To this regard, we can refer Novy Kapadia's comment on partition that, "Vulnerability of human understanding and life, caused by the throes of partition which relentlessly divided friends". Really, by putting a borderline among countries, partition not only separates the nations but also makes division among friends, relatives, neighbors and near and dear ones. In this novel, we also find this relentless division of friendship among different communities through the scene of migration at the end of the novel. The attributed separation brought to them through the partition politics. This politics was led by the nationalist leaders in the name of freedom or independence which apolitical innocent people didn't aspire for. Freedom or "Independence meant little or nothing to these people". (Singh 51) They simply wanted to live together with amity. But due to the game of partition politics, they couldn't hold their amity. Specially, the relationship among Hindus, Muslims and Sikhs started deteriorating rapidly when they began to distrust one another. And the reference of the conflict among the different races we find from the blame game of Hindu and Muslim that comes in the text thus:

Muslims said the Hindus had planned and started the killing. According to the Hindus, the Muslims were to blame. The fact is, both sides killed. Both shot and stabbed and speared and clubbed. Both tortured. Both raped. (Singh 1)

Then different communities stood against each other and their trustworthiness turned into betrayal. Gradually, the cross-cultural contact and attachment among them has deteriorated. Even one community couldn't trust another for a single reason. They became impatient and at last engaged in the violence.

In *Train to Pakistan*, the Hindu-Muslim feeling is the focal point. Moreover, Sikhism is found absolutely hostile to Muslim. There is frequent reference to antagonism between Sikhs and Muslims. "The Sikhs were sullen and angry. 'Never trust a Mussulman,' they said" (Singh 128). Both the communities of Sikhs and Muslims go on looting, thieving, robbing and murdering each other. Both the races are found at daggers drawn. Besides, Hindu-Muslim hatred was also growing severely. This hatred and hostility among different races transformed into violence afterwards. And Khushwant Singh criticizes three communities (Hindu, Muslim and Sikh) for the happening of the violence followed later. He spares no one for their role in violence scene and he narrates the horrendous scene of butchery and massacring to show the effect of the hatred among the races:

The other day four Sikh Sardars in a jeep drove alongside a mile long column of Muslim refugees walking on the road. Without warning they opened fire with their sten guns. Four sten guns! God alone knows how many they killed. (Singh 73)

This narration was clearly insinuating to the upcoming violence or riot in the wake of partition. Commenting upon the major themes of the novel, Rao and Rani say:

Train to Pakistan is the touching tale of a village, Mano Majra, struck down by the hate and the violence that came with the division of the subcontinent when a train-load of massacred men, women and children arrive in the village. It reveals with pitiless precision a picture of the bestial horrors enacted on the Indo-Pakistan border during the days of 1947. The predominant features of the novel are its stark realism, its absolute fidelity to the truth and above all, its trenchant exposure of the partition horrors. (Rao and Rani 32-33)

Khushwant Singh thus presents the completely raw picture of partition with its tremendous effects. He opens up the political background of partition and shows how political authority of that time played a vital role to manipulate people on the way of division and evacuation. And this tricky policy

was attributed upon the common people by making them convinced with the idea of nationalism.

Actually, nationalism is an abstract idea, like partition, which precisely describes those engaged in aggressive, expansionist politics. And patriotism is another idea which can be defined on the basis of the readiness of the citizens to die for their country (Appadurai 1993). Although idea of nationalism and patriotism are often confused and frequently believed to mean the same thing, there lies a subtle difference between them. Patriotism is the expression of the emotion of love of the citizens towards their own country in a passive way. And nationalism is the striving for independence and the interest and domination of a nation and the expression of citizen's love or concern for the country in an active political way. So, every citizen of the country should cherish the idea of patriotism as the idea of nationalism '...submerges individual identity within a national whole and gives elites or political leaders the potential opportunities to manipulate or control the masses' (Heywood 256). But in *Train to Pakistan*, we find that the political authority very successfully manipulated the masses towards the partition by infusing the idea of nationalism into their mind. And the people by being flushed up with this idea of nationalism led themselves to the way of partition on the basis of religion, cast and culture. Without knowing that they were directed by the abstract ideas of nationalism and partition, they engaged themselves in illogical riots and bloodsheds which only increased mutual hatred and hostility. Khushwant Singh very nicely captured this true picture of partition through this partition novel and also expressed his view regarding the notion of nationalism.

V. CONCLUSION

After studying the two partition novels- *Train to Pakistan* by Khushwant Singh and *The Shadow Lines* by Amitav Ghosh, it is constructed that the concept of partition and nationalism is closely related to each other. These two concepts were being politicized by the political authority several times. They used the British 'divide and rule' policy and sow the seeds of freedom or nationalism into the minds of people, so that they consider partition as very necessary thing. Even, they picked up the sensitive issue like religion and tried to justify the partition of the subcontinent on the pretext of religious conflict. It is found from both of the novel that the root cause of partition lies on the basis of riots emerged from religious conflict. In *The Shadow Lines*, the communal riot happened on the basis of conflict creating

rumor (the loss of the Prophet's hair from Hazratbal shrine, Srinagar) between Hindu and Muslim. And in *Train to Pakistan*, the direct influence of cultural conflict as a form of communal violence led people to the way of partition. Both of the authors have depicted the heart-rending sacrifices and aftermaths of the people during the time of partition through these two partition novels. In *The Shadow Lines*, almost all of the main characters were being affected due to the upsurge of nationalism and partition. One of the most important characters of this novel, Tha'mma (confined to the blurred and superficial idea of nationalism in spite of being the product of migration as a result of partition) got her new realization after facing the difficult the process of passport and visa during the time of visiting her ancestral birthplace, Dhaka. It is intensified through the experience of murdering innocent Tridib, Jetamoshai and Khalil by the communal mob in her birthplace. Their death also affected the life of other characters of this novel, especially Robi, May and the narrator. Thus, the effects of partition were unavoidable for the people, related to it directly or indirectly. Almost same experience happened in another partition novel, *Train to Pakistan*. Here, the incident of partition is related to the migration of Muslims from their homeland as well as the sufferings of people of other religions due to the unexpected storm of partition. As the Muslim characters of this novel- Imam Baksh and Nooran are found on the peak of their agony, the other characters from Hindu, Muslim and communism like Hukum Chand, Juggut Singh, Meet Singh and Iqbal also weren't free from the agony of the partition. So, the aftermath of partition was also unavoidable for them. And both Amitav Ghosh and Khushwant Singh nicely express their attitude to the concept of partition and nationalism through the incidents of both of these two partition novels- *The Shadow Lines* and *Train to Pakistan*.

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