



---

## **STUDY ON REASONS OF PARTITION OF INDIA IN 1947**

**Dr Rajesh Kumar Poonia**

**Associate Professor**

**Shri Kalyan Rajkiya kanya Mahavidhyalaya, Sikar ( Raj.)**

### **ABSTRACT**

*The partition of India in 1947 remains one of the most momentous events in the country's history, leading to the creation of India and Pakistan as separate nations. This abstract conducts an in-depth study of the complex and multifaceted reasons that culminated in the partition. This paper delves into the historical context of British colonial rule in India and the rise of the Indian independence movement. It analyzes the dynamics between the Indian National Congress and the Muslim League, along with the conflicting visions of a united or separate nation. This paper explores the impact of religious and communal tensions on the demand for a separate Muslim state. It examines the role of key leaders such as Muhammad Ali Jinnah and his Two-Nation Theory, as well as the fear of minority communities about their political and social status in a unified India. This paper also addresses the demographic, geographical, and administrative complexities that influenced the partition process. It analyzes the challenges faced by the Boundary Commission in demarcating the borders, which resulted in significant migration and communal violence. This paper investigates the role of British colonial policies in exacerbating communal tensions and their handling of the partition process. It also examines the implications of the Radcliffe Line, which demarcated the borders between India and Pakistan, on future relations between the two nations. This abstract offers a comprehensive study of the various factors and events that led to the partition of India in 1947. By understanding the historical context, communal dynamics, and political considerations, it provides valuable insights into the complexities of nation-building and the enduring impact of partition on the subcontinent's history.*

**Keywords:** *Partition of India, 1947, British Colonial Rule, Indian Independence Movement, Two-Nation Theory, Communal Tensions, Radcliffe Line.*

### **INTRODUCTION**

1947 was the year that saw the occurrence of the two most significant events in the annals of human history, both of which took place in India. First, on August 15, 1947, the British slave system was abolished, and India along with the other two countries were established as sovereign states. On the one hand, India arose as a Hindu country, while on the other, Pakistan developed as an Islamic nation. Despite the fact that the partition of India proved to



be a traumatic event for both countries and an expanding human existence, India and Pakistan both came into being. During the time when India was being divided into two countries, there was a large-scale movement of people from both of those countries. More specifically, Muslims moved from India to Pakistan, while Ahmed, Rafiuddin (1981). Hindus and Sikhs moved from Pakistan to India. During this time, India was being partitioned. As a result of religious fanaticism, the seeds of enmity and antagonism were planted among the people who were fleeing, and there was a slaughter that is impossible to describe in words since it included robbing, stealing, kidnapping, and thirsting for human and human blood.

In addition to this, women and children were subjected to barbaric treatment, as well as the burning of people's homes and dwellings. despite the fact that women were being raped and children's bodily parts were being severed. Because of this, it is sometimes referred to as the greatest terrible event in the annals of human history. This research comprises an investigation of the factors that led to the partition of India as well as the consequences of that event for both individuals and countries. Who exactly should Arendt, Hannah (1958). be held accountable for the division of India? What was the role of division of India effect the two countries? These are just some of the questions that need to be answered. Examining the many components.

### **Reasons For Partition of India**

The year 1600 BC marks the arrival of the British in India. Establishing an East India Company was the first step that the British Empire took toward achieving its goal of conducting commercial activity in India. political issues. This was a result of the position of the kings and emperors. Had come to a clear understanding of They were aware that it could be readily governed by sharing the power among the different kings that reigned over this location, and they were also successful in accomplishing this objective. In 1757, at the Battle of Plassey, the British Empire for the first time scored a decisive victory against Sirajud-Daula, the Nawab of Bengal. This victory was gained in accordance with the divide and conquer philosophy.<sup>3</sup> The Nawab's 5000 troops, together with those of the British East India Company, engaged in combat during this engagement. There were anything from three thousand troops.

In which the British authority triumphed after a hard-fought battle. As a result of this triumph, the British administration was able to obtain five million dollars from Bayly, C. A. (1983). the treasury that Bengal had given them. With this money, they attempted to give their ambitions for expanding across India a new form. By the 18th century, the English had gained a thorough understanding of how the rulers of India might be dominated through the strategy of divisions. This knowledge allowed the English to gain control over India. This decade has established the company's reputation as a powerful leadership, beginning with the



ousting of the local rulers and continuing with the establishment of authority over the people of India (Hindus, Muslims, and Sikhs).<sup>4</sup> According to the historical sources, the firm has been around since 1757. The position of Company Raj was reinforced during the time period of 1857 by removing the kings and emperors from their dominion. The Company Raj then gained control of the local population, subjugated the powers of administration, and dominated India for almost 200 years via the use of a powerful army and judiciary.

Were able to do it. People in the community gradually developed a sense of discontent as a result of the increased authority wielded by the corporation and its executives. The reason for this is because members of the higher castes of Hinduism were recruited into the British army. As a result of this, members of the lower castes were enraged and rebelled Chakrabarty, Dipesh (1990). against the English during the Sepoy Bidroh in the year 1857.<sup>5</sup> During this uprising against the authority of the Kingdom of the United Kingdom In spite of all of these changes, the Company's influence continued to expand, and it eventually created a new division by employing a dominance strategy all over India. The indigenous people were ultimately victorious, despite suffering a loss of nearly 8 lakh men. In spite of this, the locals were unable to accomplish a victory that might be considered decisive. He consolidated his authority over a number of independent and relatively minor nations. Not only did the British rule this in order to usurp the local rule, but they also did this in order to pit the Muslims against the Hindus from a communal point of view. This was done because the British India India company did not want the communal unity of both Hindu and Muslim nations. This action was taken by the British government with the intention of seizing control of the nation. Always keep in mind the importance of maintaining your dignity. At the Jallianwala Bagh in Amritsar in 1919, British forces were responsible for the deaths of about 1500 people, including women and children. The already-growing Swadeshi movement was given a boost of momentum by this tragedy, and cries to reject British authority resounded throughout the country.

After this demonstration, the British authorities imprisoned numerous nationalist rebels, one of them was Mahatma Gandhi. These arrests served as a catalyst for the Quit India Movement, which began in 1942. This movement was spurred off by the rally. As a result of Nehru's imprisonment, other nationalist leaders, such as Mahatma Gandhi and Jawaharlal Nehru, received a clear signal that the British Datta, Pradip Kumar (1999). administration was collaborating with the Muslim minority in India. This occurred as a direct result of the British government's deliberate encouragement of the Muslim League's aspiration for Pakistan beginning in the year 1940. In order for us to attain liberation from the British, as Mahatma Gandhi said, we must first develop communal peace, which is also commonly referred to as unification between Hindus and Muslims. This, however, was not practicable due to opposition from Muslim fundamentalists; ultimately, this opposition led to the formation of the nation of Pakistan.



They did not let up in their demand for a resolution to the problem. The Muslim League, British control, Jinnah's strict sectarian views, and the Indian National Congress are all believed to have played a role in the partition of India and Pakistan. Other potential contributors include the Indian National Congress. One thought seems to point in that direction. As the nineteenth century progressed in India, a situation developed in which British rule was contested over the entirety of the nation. This took place throughout the entire century. Because of this, Indians started staging demonstrations against the way the British administration treated them. In 1885, a political party Desai, A. R. (1948). was established as a direct response to the imperial crisis as well as the widespread upheaval that was occurring at the time. Whose legacy is still carried on in India to this day, despite the fact that they changed their name to the Indian National Congress. It was declared by six leaders of the Congress Party, including Mahatma Gandhi, Pt. Jawaharlal Nehru, and Lala Lajpat Rai, as well as nationalists, that the British colonial government had successfully taken control of India. Research and historical records demonstrate that the Congress Party was unable to successfully organize support for independence from all segments of Indian society prior to the partition of India as a consequence of pressure from the British government and the Muslim League. The partition of India was the outcome of this pressure. This principle was adhered to by the celebration without fail. It was not successful in swaying the opinions of the Muslim community as a whole, and Muslims were able to turn this fact to their advantage when arguing for the establishment of a distinct nation. This result might be attributed to the failure to target any particular community. Vipin Chandra offered a different interpretation of the Congress party in his presentation.

## OBJECTIVE

1. The study role of the Congress and Muslim League in the process.
2. The study 1946 popular opinion that also played a role in the partition.

## Effects Of Partition of India

As a direct consequence of the partition of India, hundreds of millions of people relocated from one country to another, with the majority of Muslims leaving India for Pakistan and the majority of Hindus, Sikhs, and Sikhs leaving India for Pakistan. During this historical period, many millions of people traveled across the border from Pakistan into India and from India into Pakistan. Acts of violence, such as robbery, theft, kidnapping, rape, and murder, blighted the voyage from Pakistan to India. The crimes that are Freitag, Sandria B. (1989). perpetrated by people who identify as Hindu, Sikh, or Muslim are difficult to classify. These instances actually took place. Both nations' landscapes were marred with blood as a result of the conflict, and the Samjhauta Express was transporting the dead remains of those killed from one nation to the other. According to the information provided by Nisid Hajari, who is the



---

author of *Midnight Furies: The Deadly Legacy of India's Partition*, the following are a few of the things that were spoken at the time. On board the train that was traveling between India and Pakistan, there was a large number of bodies that blocked the Hughes, H. Stuart (1958). passageway. In his book, he referred to this train as the "blood train" and said that it often passed across the border in complete quiet with blood trickling from the door and the bottom of the carriage. Additionally, he mentioned that he saw blood dripping from the door of the train at some point.

People were so anxious for blood that even two friends were unable to resist their want for it, and as a result, many homes were destroyed as a result. Reportedly, women have been sexually assaulted, and children have been murdered in front of their parents and siblings in certain cases. According to Pakistani historian "Ayesha Jalal, these events constitute the seminal historical turning point of the twentieth century in South Asia. She defines the present as "a moment which has neither beginning nor end," and she goes on to say that the people of the South and the nations of East Asia have envisioned Jalal, Ayesha (1985).their history, present, and future within this period.<sup>10</sup> Do you understand what it means when individuals say things like, "What is the benefit of freedom in a nation where neither the past, nor the present, nor the future of the people are safe?" if you do, please let me know in the comments below. Achieving independence at the cost of the murder of such vulnerable people is a horrible time in human history, and it is extremely unlikely that such a thing would ever happen again. However, it is possible that such a thing may happen again. Many other historians have also written on the partition of India and have discussed the terrible events that took place at that time. These works may be found on many different websites.

During the Partition of India in 1947, over 14 million Hindus, Muslims, and Sikhs relocated to Pakistan from India. This migration included individuals from both countries. The riots and massacres had scared them, and they had no other choice than to leave the nation in which they were residing. However, this does not imply that individuals from all Muslim groups were eager to escape; in fact, some Muslims refused to recognize India to be their origin. In 1951, the majority of Muslims were averse to leaving India and accounted for around 10% of the country's total population.<sup>11</sup> The authors Aseem Khwaja, Prashat Bhardwaj, and Atif Mia, as well as others, who wrote about the partition of India thought that according to the census taken in 1951, there were 14.49 million people living Jayaram, N., & Saberwal, Satish (Eds) (1996). in India, which represented 3% of the entire population of the world at the time. From the perspective of displacement or missing individuals, around 14 to 16 million Hindus and Sikhs who were in the process of moving to India were not accounted for.<sup>8</sup> During the partition of India, it is believed that over 2 lakh persons lost their lives.

Used to donate money. Many people tried to find those who went missing during the Partition of India, as shown by the historical records; however, as Aseem Khwaja, Prashat Bhardwaj,





and Atif Mia wrote: "Of the people migrating from one country to another, 5.4 million from Pakistan, 2.9 million from Bangladesh, i.e. a total of 8.3 million missing people claimed." There have been a number of writers who have discovered hints or evidence in newspapers, books, and the Indian film industry; nevertheless, their efforts have not resulted in the discovery of any fresh leads in the search for missing persons. There were around 1.26 million Muslims who had fled India for Pakistan but had not yet arrived there. In addition, there were approximately 0.84 million Hindus and Sikhs who were still on their way. 13 Both India and Pakistan have historically found themselves at odds with one another over religious issues. Based on this information, it appears that Muslim immigrant groups made up around 23 percent of India's total population in the year 1941. During the time of the Partition, almost two-thirds of Pakistan's Muslim population relocated to East and West Pakistan.14 The economic resources of India were also separated in a manner that had far-reaching repercussions as a result of the partition of India. Before the partition, India had a significant degree of dependence on the British tax system. The division of India and Pakistan's agricultural exports, however, occurred along national lines when the two countries were officially recognized as independent states. In order to demonstrate compliance with this, India transferred some of its jute, raw cotton, and a little quantity of wheat to Pakistan. However, India retained all of its fuel-related goods.

In this opinion, India was cheated out of jute and cotton, while Pakistan's economy thrived as a result. In terms of structural structure, India was successful in terms of power, rail transit, and ports, among other things, but Pakistan lagged far behind India in each of these three domains. In addition to having difficulty meeting its electrical needs for a considerable amount of time, this nation's rail transportation infrastructure was inadequate. The entire installed electricity capacity in Pakistan was 75,000 kilobytes at the time of the Partition; however, only 15,600 kilobytes were allocated to East Pakistan (now known as Bangladesh). In Pakistan, the issue of insufficient electricity supply persisted until the year 1954. After the partition of Pakistan, it was discovered that the nation lacked a significant number of the 15 types of financial institutions (banks, insurance firms) that are regarded as being particularly vital for investment in the industrial growth of any country.

This was due to the fact that before the country was split in two, there were 487 banks and other financial organizations operating there, but when it happened, there were only 69 left. The levels of literacy that existed in India at the time of the Partition were a significant impact in the migration decisions that individuals made. People in India and Pakistan had a hostile and condescending attitude toward persons they believed to be leaving the country for better opportunities elsewhere. On the other hand, these individuals were given a unique name in Pakistan, and they were referred to as Muhajir. As a consequence of this, many expatriates were unable to focus on the education of their children, which lowered the pace of literacy growth in Indian society to only, while in Pakistan it dropped to just 0.82 percent. In



---

both countries, the rate of growth was much lower. When the effects of Lelyveld, David (1978). the partition of India are analyzed according to men's and women's experiences, it is clear that women and children were subjected to a disproportionately higher level of suffering than males. The governments of India and Pakistan have made allegations that their countries were responsible for the abduction of 33,000 and 50,000 Muslim women, respectively. Around 20,000 Muslim women and 9,000 Hindu and Sikh women were freed as a result of cooperative efforts by the administrations of the two countries.<sup>16</sup> The fact that the majority of them steadfastly refused to return to their families in spite of pleadings from both countries is an illustration of the futility of the mission: "while some family men deliberately killed their children and women because they were hindering their movement."

### **British Policies and Partition**

The intention of the British government's "divide and rule" strategy, which consisted of favoring one Indian community over another on purpose, was to prevent groups of Indians from banding together in resistance to the British. The adoption of the Muslim League's demand for separate electorates in 1909 was a crucial act that vitiated the political culture of India and continued to do so until the country gained its independence in 1947. Some people believe that the Muslim League's mission to the Viceroy in 1906 was also a staged performance, and that the League itself was established not long after that by an elite group that was attempting to advance its interests. Additionally, it was expanded to include Sikhs by the British. Through negotiations in 1932 that resulted in a compromise, Gandhi and B.R. Ambedkar were successful in thwarting a British effort to create a wedge between the lower caste Hindus and the higher caste Hindus by giving separate electorates to the lower caste Hindus. The debate is no longer restricted to the institutional procedures of representative governance that the British were gradually implementing in India at the time. Instead, it has expanded beyond those processes. Historians and anthropologists today believe that the classifying procedures used by the British fostered the self-representation and portrayal of Indians in accordance with their religious beliefs and castes. The Census of India not only tallied but also recorded the country's many distinct groups and castes.

The practice of conducting censuses and surveys during colonial times gave rise to the notion of 'enumerated communities' and contributed to the development of the concept of majority and minority populations in various regions of the nation. (Cohn, Appadurai, and Kaviraj) assert that "fuzzy identities" have been largely superseded by "hard" and "singular" identities, which have often compelled groups with complex and many identities to settle on just one. British Orientalist study was an important contributor to the formation of notions about the characteristics of Indian society. The codification of Hindu LeVine, Robert A., & Campbell, Donald T. (1972).law resulted in the freezing of the dynamic character of traditional society and culture and elevated a predominantly textual and upper-caste-centric elitist understanding



of Hindu law and practices. This led to the freezing of the dynamic nature of traditional society and culture. The codification of Muslim law resulted in the establishment of a strict legal interpretation and diminished the significance of interpretation, which had previously played a major part in Muslim jurisprudence. The act of writing history was also responsible for shaping conceptions of community that quickly became the accepted wisdom of the day.

According to Mushirul Hasan and Gyan Pandey, the British perspective of Indian society in terms of religious and cultural diversity led to an exaggerated level of religious and cultural conflict in the country. In his book "Hindu Swaraj," Gandhi made the observation that Hindus and Muslims had developed the ability to coexist peacefully in India prior to the establishment of British authority there. The control of the British was largely responsible for the widening gap that existed between the two populations. The historians mainly concentrated on the times when towns were at odds with one another, completely neglecting the far longer stretches of peace that existed between them. The colonial construction of the idea of communities became increasingly intricate over the course Madan, T. N. (1997). of time, and the establishment of representative government and distinct electorates provided abundant opportunity for the government to heighten the process of community building. The logic of rivalry eventually came to dominate, and by the beginning of the twentieth century, firmer concepts of the borders between communities had formed. After 1940, the British promoted Jinnah's Muslim League on purpose in order to undermine the national movement and prevent Congress from participating in administration during the war. The British were ready to go to any lengths in order to maintain their control over India for as long as possible. They were open to the idea of not only the partition of India but also the balkanization of India as a potential course of action. Their perspective on the Indian issue was formed as a result of Britain's engagement in Asia after World War II as well as the growing tensions of the cold war.

### **Muslim League and Jinnah**

Mohammad Ali Jinnah is seen as having an important part in the process of India's split by nationalists as having had a leading role in the partitioning of India. Other nationalist historians have suggested that he became estranged from the Congress when Gandhi initiated the process of mass mobilization after 1920 and the Congress underwent a transition as a result. Jinnah, a moderate nationalist and constitutionalist, was rendered less important in national politics as a result of this, despite the fact that he maintained his opposition to extremist communal politics. Over time, the individual who served as an ambassador for Hindu-Muslim harmony grew antagonistic and evolved into an unyielding opponent of the Congress. His opposition to the Nehru report, which was published in 1928 and argued for a unitary system of governance as well as representation for minorities based on their relative numerical significance in various areas, was well documented. The desire for Pakistan is not





---

the same thing as Jinnah's Fourteen Points. Jinnah was a liberal Muslim who was open to the possibility of negotiating with Congress. In 1937, when elections were held for provincial legislatures, the Muslim League did so poorly that it forced him to reevaluate the method he had been using. The failure of the Congress to establish a coalition government with the League in Uttar Pradesh in the aftermath of the latter's disappointing performance in the elections prompted a robust response from the League.

It was the Muslim League that was responsible for the direct criticism of the Congress Ministries, and in the end, the entire party came to the conclusion that it was no longer reasonable to expect that Muslims could operate as a minority under the rule of the 'Hindu' Congress. In 1940, the League of Arab States issued a declaration recognizing the right to self-determination for the Muslim communities living in India's Northwest and East. According to Ayesha Jalal and the revisionists, the existence of different states inside a shared framework, even if this meant statehood without the aspiration for a unique country, fostered communal worries and animosities in the years that followed. This was stated in the previous sentence. Although Jinnah probably did not mean to partition the subcontinent, the decisions he made as a policymaker ended up having that result. The communal Mayaram, Shail (1997). strife that emerged as a direct consequence of people's positive responses to the concept of Pakistan was detrimental to the intercommunal coalitions that were essential in order to keep Punjab and Bengal within the 'independent' Pakistan zones that were part of an All India administration. These alliances had to be maintained.

The fierce campaign for Pakistan was entangled with a variety of other sectarian, linguistic, and cultural worries, and it eventually had its own momentum. Even though Jinnah had little interest in establishing an independent nation state, the fact that he campaigned for it for seven arduous years made it feasible. The unfettered propaganda that was spread during the election campaign for Pakistan was detrimental to the concept of leveraging the authority of the Muslim majority provinces to defend the interests of Muslims living in provinces where Muslims are a minority by establishing a single administration in the center of the country. It is possible that Muslim interests might have been served far more effectively by putting more emphasis on the rights of provinces within a flexible federation as opposed to the fanciful ideal of Pakistan. This is something that may be argued. In the event, it was Jinnah's tactics and the propaganda of the Muslim League, rather than his covert goals, that affected the political processes in India and ultimately resulted in the partition of India.

## CONCLUSION

The fundamentalist religious persons responsible for India's partition were driven mostly by a desire to see the subcontinent split in two. Those who supported British colonial rule were mostly acknowledged to be the Muslim League, Muhammad Ali Jinnah, and the Indian



National Congress Party. Crimes such as stealing, abduction, murder, and rape were commonplace during the partition of India. The end of the human race as we know it on the Indian subcontinent was imminent. There would not have been a partition and these horrible events would not have happened if Jinnah and the Congress party had not considered their different agendas. These catastrophes occurred because of the split, but the partition also caused a tremendous population exchange between the two countries. of the separation. another, the majority of whom were unknown. 1947 was the year that saw the occurrence of the two most significant events in the annals of human history, both of which took place in India. First, on August 15, 1947, the British slave system was abolished, and India along with the other two countries were established as sovereign states.

## REFERENCES

1. Ahmed, Rafiuddin (1981). *The Bengal Muslims 1871-1906: A quest for identity*. Delhi: Oxford University Press.
2. Arendt, Hannah (1958). *The origins of totalitarianism (2nd Edition)*. London: Allen & Unwin.
3. Bayly, C. A. (1983). *Rulers, townsmen and bazaars: north Indian society in the age of British expansion, 1770-1870*. Cambridge: Cambridge University Press.
4. Chakrabarty, Dipesh (1990). *Communal riots and labour: Bengal's jute mill-hands in the 1890s*. In Veena Das (Ed.), *Mirrors of violence: communities, riots and survivors in south Asia* (pp. 146-184). Delhi: Oxford University Press. Reprinted from: *Past and Present* (1981), 91, 140-196.
5. Datta, Pradip Kumar (1999). *Carving blocs: communal ideology in early twentieth-century Bengal*. New Delhi: Oxford University Press.
6. Desai, A. R. (1948). *Social background of Indian nationalism*. Bombay: Popular.
7. Dumont, Louis (1970). *Nationalism and communalism*. In his *Religion/politics and history in India*. Paris: Mouton; excerpted from *Contributions to Indian Sociology* (1964), 7, pp. 30-70.
8. Freitag, Sandria B. (1989). *Collective action and community: public arenas and the emergence of communalism in north India*. Berkeley: University of California Press.
9. Hughes, H. Stuart (1958). *Consciousness and society: the reorientation of European social thought, 1890-1930*. [1979. Brighton, Sussex, UK: The Harvester Press]
10. Jalal, Ayesha (1985). *The sole spokesman: Jinnah, the Muslim League, and the demand for Pakistan*. Cambridge: Cambridge University Press.
11. Jayaram, N., & Saberwal, Satish (Eds) (1996). *Social conflict*. Delhi: Oxford University Press.
12. Lelyveld, David (1978). *Aligarh's first generation: Muslim solidarity in British India*. Princeton: Princeton University Press.



- 
13. LeVine, Robert A., & Campbell, Donald T. (1972). Ethnocentrism: theories of conflict, ethnic attitudes, and group behavior. New York: Wiley.
  14. Madan, T. N. (1997). Modern myths, locked minds: secularism and fundamentalism in India. Delhi: Oxford University Press.
  15. Mayaram, Shail (1997). Resisting regimes: myth, memory and the shaping of a Muslim identity. Delhi: Oxford University Press.