CHAPTER THREE

THE BLOODY NATURE OF PARTITION TRAGEDY

3.1 An Announcement of 3rd June:

When Nehru, Jinnah and Bladevsing had approved the plan of partition then the Prime Minister of England Mr. Attlee had announced the partition of India in the House of Commons in England and Lord Mountbatten had been announced on All India Radio in India at the same movement. B.L. Grover and R.R. Sethi observes:

‘Lord Mountbatten who succeeded Lord Wavell as viceroy of India in March 1947 offered a plan for the partition of India in his 3rd June 1947 announcement’

It was an official announcement it was the partition of India by the competent authority. The transfer of power would take place as per the desire of Indians; this point had been underlined by the Prime Minster Mr. Attlee. It was also made clear that the religion of majority group of the people of a certain district would have been taken in to consideration as per senses of 1941. The districts of Muslim majority of the Punjab and Bengal had been announced in the soul announcement of the partition. As per the majority the parts of the Bengal and the parts of the Punjab decided to join the Pakistan and the India. In particular B.L. Grover and R.R. Sethi observe:

‘East Bengal and West Punjab decided to join Pakistan while West Bengal and East Punjab joined India’

The classification and the determination of religious majority of such districts would have been based on the reports of the members of legislatures of particular of electorate. And if objections would be raised they would be cleared with the fresh opinions of present day members of the legislatures of that particular that electorate. It had been cleared after the soul announcement. Like this there would be such clarities announced by the Britishers though in general finally the boundary line between India and Pakistan would have been fixed and drown on the new map of the boundaries of the new countries. The transfer of the power would be took place in the respect of the demands of major political parties of India. All these things had been announced in the
soul announcement of the 3rd June of the partition of India. Lord Mountbatten had also made clear that every citizen might have carry once own responsibility of partition should complete with silent mode and with complete discipline. It is not the time to raise the disputes in between. The corals which are going on since a little back, it is not the time to run them on. All the important decisions would be taken place wisely because they would make effect on the political future of the total common folk of the land. So everything should settle in peaceful atmosphere so per the call of Mahatma Gandhi and Jinnah. On the eve of an announcement of partition on the 3rd June of 1947 were totally contradictors with the previous behavior of the British rulers in India. V.P. Menon observes:

‘The joint appeal issued by Gandhiji and Jinnah at the instance of Lord Mountbatten, soon after the latter assumed the viceroyalty, failed to bring about any marked change in the relations between the two communities’.

There was not a single word about Sikh and their political future. Simply it was a line of sympathy that the future of the Sikhs had been taken into consideration with hundred percent sympathy. There was not any single decision about the Sikhs in an announcement. In Punjab the Sikh is fighter race in majority. The Sikh folks were spreaded in the whole country sides of the Punjab. The partition of Punjab by many angles definitely damage the Sikh race on religious, emotional and political grounds. It is an unbearable and an unavoidable stroke to the Sikhs of the Punjab. In the partition of the Punjab the partition of the Sikh folks would definitely took place. It is too dangers which can cause to emotional, religious hurt to every Sikh individual. By this emotional and religious stroke the brave Sikh individuals ruined themselves on individual level. They would individually break down. It was impossible to avoid the partition of Punjab by this or that angle and in the consequences it was also unavoidable emotional breakage of the Sikh race. In this situation the British authority tried to console the Sikhs of the Punjab by telling then when there would be actual partition of Punjab that time there would be representation of activities of the Sikhs and they would final the boundaries of the divide Punjab. This arrangement and announcement would not cover the damage of the Sikhs on religious and emotional level. It was open to make Sikhs silent at present.
The districts or the Provinces which were included in an announcement they defiantly might be turn form India and include in the territory of new nation. This was the right manning drown by Pandit Nehru about these districts and provinces. Congress behaved wisely by dropping the words ‘The Partition of Nation’ in the use. They always used any alternative word for it. On the eve of an announcement of the partition on the behalf of Congress Pandit Jawaharlal Nehru tried to make clear reaction of Congress before the nation. That, it is very critical time before the nation. Too hard and important happenings would be taken place before our eyes. We should ready to face them. This is the hard time which may be an end of past and the beginning of future of the motherland. In such important and hard time we should behave wisely and not to quarrel. We should purposely use soft tone and soft words that will give the strength in this difficult time to the nation. Though an emotional appeal of Nehru could not make any kind of deep effect on the communal madness. But at the same time after partition and independence when very serious violence broke out in Calcutta then only Gandhiji stopped then which was an effect of his moral and saintly behavior on majority Hindus as well as minority Muslims. V.P. Menon observes:

‘Within four days there was complete peace. After one of Gandhiji’s prayer meetings on the Calcutta maiden, thousands of Hindus and Muslims mingled and embraced one another. No word of government could have given so much confidence and assurance as this one men alone had inspired in the minorities an either side’.⁴

On the other hand while giving reaction on the behalf of the Muslims Mr. Jinnah stated the partition of nation might be accepted as an adjustment of the time. It could be accepted as per the wise policy that something is better than nothing. Jinnah stressed the joy of the Congress and its Hindu leaders that they would gate free India for Hindus. He concluded his speech by the words ‘Pakistan Jindabad’ which would be created within few months by dividing India for the home land of the Muslims. It was not time to bear such kind of communal statements by responsible leader like Jinnah.

Lord Mountbatten was very claver and wise statesman. At the time of his announcement of partition on All India Radio that time he had invited Nehru and Jinnah to announce their approval, after he had also included Congress, Sikh leader Baldevsing.
It was to show that the plan of the partition has not been imposed by the Britishers but it had been approved by the prominent Hindu, Sikh and Muslim leaders. There was not anything in the speech of the Sikh leader Baldevsing but it was truth less boosting. The actual divide of the Punjab of Sikhs would definitely invite large scale killings in the common folk in the whole Punjab. Actually the plan of the partition would immediate the dividdation of Punjab in to pieces.

After this announcement Lord Mountbatten reported to London government which was hundred percent far away from the actual communal condition of the nation. But after the announcement of partition on 3rd June the communal condition was very different. So Lord Mountbatten like a wise statesman took an assurance from the Congress and the Muslim League that they would the protect the minorities in respective Dominions. V.P. Menon observes:

‘When in July 1947 the communal situation looked like getting out of hand Lord Mountbatten took the precaution of getting assurances from the Congress, as well as the Muslim League that the minorities would be protected in their respective Dominions’.5

Unrealistically, he had written that after an announcement he had met too many responsible leaders of different communities, who knowledge him that the communal tension reduced by the announcement. Now there is not any danger of civil or communal war in the India. Delhi is totally peaceful. Gorgon is somewhat restless. Lahore and Amritsar are also somewhat restless. But Calcutta is too calm and joyful. This reporting is the proof of the Mountbatten that he was to unrealistic and far away from the burning communal condition of the nation purposely. It is necessary to know the actual reaction on an announcement of 3rd June of 1947. Actually it was the day on which the Indian leaders tried to avoid bloodshed by accepting the partition of the nation. Lord Mountbatten is pressed for his wise statesmanship and there in London the Prime Minister Mr. Churchill was in the hope of the partition would benefit the unity of nation. The Newspapers like the ‘Times of India’ describing that the partition of India plan was one of the best plans. The London Newspapers were stating that the partition would take place in calm atmosphere. English statement in England was hoping that the partition of Indian sub continent would be completed without violence. Newspapers in England were
agreed to give support to Attlee-Mountbatten plan. This was the picture outside of the field and outside of the nation. But the actual condition in the states which would have been divided that was and the actual condition of the whole nation was not pleasant. But in reality no one was happy with it. Because it would force the transfer the pollution. The transfer of population was always of opposed by the Congress particularly the Sikhs and Hindus never imagines to leave their homes. V.P. Menon observes:

‘Indeed the Congress was definitely against any exchange of population. The Sikhs and Hindus would never have entertained the idea of leaving their homes in West Punjab’. 6

The British appointed hoariness as were reporting differently. The Governor of Sind Mr. Moody reported Mountbatten that no Sindhi people would migrate and the communal tension disappeared in the year it is pleasant. The Governor of Punjab Mr. Jekinsans also gave his report that in West Punjab the Hindu and in East Punjab the Muslims are under communal tension. But the present plan is one final solution in the hands of their leaders and everything would cattle and complete in peaceful condition. The Sikh folks are waiting the Boundary Commission award. They would never accept any other boundary than of the Chenab River. Jekinsans further communicates Lord Mountbatten that no one had any interest about the partition plan and the divide of the nation. No one is pleasant. No one is interested to work out as per the plan and complete the things. All kept hope upon any invisible divine hand which would help in the bloody condition. All are accepted that in the period of a few months the different communities would make killings looting which are unavoidable. There would be never change in it. To be undivided is causing for violence. If there would be division to stop the violence then that division would also defiantly cause more violence. By this cause or by that cause there would be violence. In comparison the division would cause somewhat less blood shade. It was before the eyes and important cities like Amritsar and Lahore were on the communal fire the last 15th days period. Gorgon was out of the control
3.2 Unending Killings:

All above discussion was of the political leaders though who were in imaginations and totally away from facts, and was of local and European newspapers that was also unfortunately fact less and was of British top officers and viceroy Lord Mountbatten which were purposely away from practical situation. In fact the actual condition was totally different. That on the second day of an announcement of 3rd June 1947 immediately in the majority villages of Amritsar district in Punjab the Muslim armed mobs attacked. There in Banaras an administration had imposed emergency for forty eight hours. Actually it was curfew for forty eight hours. There on the far distance in Madras state seven persons were killed in communal riots at Madura town. On the 6th June means after the three days of announcement of the divide of the country in Mumbai communal tension was on top height which compiled an administration to impose curfew for thirty fire hours. Many killings had been took place in Lahore. The cruel nature of the partition tragedy has been discussed in the following words by Nasim Yousaf:

‘The partition of India led to slaughter, rape and countless atrocities in the region; it future resulted in the Kashmir issue and bitter rivalry between a nuclear Pakistan and India. The tragic episode provides a lesson for the world to learn from’.7

The communal condition in Gorgon was too tense. Regional commissioner of Ambala reported that to control an armed evil forces he had not enough soldiers. In the restless of one thousand square miles he had only six companies of solders for controlling the situation. The reserve police were busy in Amritsar and Lahore to control communal riots so they could not attend here in Ambala. They all were too tried to work more. They had badly needed of the rest. So the officers had requested to send more force. Unfortunately only one bridged became available. Only that much force could be sent to Gorgon and not more than that. On the second day Lord Mountbatten narrated to the Governor of Punjab Mr. Jekinsons that in the last evening the question of the Gorgon was discussed in the meeting of ministry. In the meeting all were blaming and scolding the administration. On the 10th day of June there was fifty nine hours curfew in Mumbai city and there was forty eighty hours curfew in Lahore city. In the Bhagalpur area in
Bihar public fine was casted in a few villages. A serious communal riot broke at Pilbhit. In Sarhadd provinces Hindus and Sikhs were in minority. They had been threatened by the armed members of the Muslim League and had been created difficulties on the returning of their homes. But there in London Wavell tried to dismiss the seriousness of the blood shade in the land of Indian subcontinent. But actually the situation was very different and serious in the most of the towns and the big cities in the whole nation. Nasim Yousaf observes:

‘Partition brought unthinkable tragedy, as at least one million Muslims, Hindus, and Sikhs were brutally killed and countless young Muslim and non Muslim females were raped or abducted. Parents, children, and spouses witnessed the slaughter of loved ones and were forcefully separated’.  

A series of explosion of six bombs was burned the Lahore city for long time in Lahore, Gurgaon, Kanpur, Calcutta, Mumbai, Multan, Banaras, New Delhi, Ahmadabad there at every were the dance of violence was continued all the time. In Lahore the supply of food grains and food was disturbed and stopped, which caused effect on civil life of Lahore. There were hundred houses burnt in fire. The demand of military rule had been requested in the whole nation. On any cast the killings and riots should be stopped it was the demand of the common folk of the nation. In this burning condition of the nation many English news papers were away from the facts. They were in the imaginary world and they were describing the picture of India that everything is all right and silent. It was beyond imagination. Not only this but responsible Indian leader like Nehru was sometime taking note of the violence seriously but some time not. It is nothing but Lake of perfect maturity and imbalanced nature of Nehru. Once Nehru condense the violence in Punjab and Bengal and of many other places in the words that these riots are not simple riots but they are serious communal riots. They are the planed attacks. The administration has been collapsed. No authority had the power to control the situation. The Interim Government has been also field to control the situation. No doubt it was riot and serious note of Nehru about the violence in the nation. But after six days when he writes to Lord Mountbatten that time the seriousness about blood shade was vanished out and he described them the ordinary attacks. Not only had this but Nehru admired
Lord Mountbatten for his right handling the violence and evil elements. It is a stork of Nehru’s behavior which proves that Nehru was also in imaginary word. Lord Mountbatten commented on delicate and emotional personality of Nehru as:

‘Nehru was horrified by the idea of partition. He was an extraordinary intelligent man. He saw the point on everything. He almost got himself in serious trouble when he saw the point on the Indian national Army Court Martial’s which no one else could see. He saw everything I was trying to do’.⁹

Mr. M. A. Jinnah more factual and serious about the blood shade and violence. He had asked through a public letter to Mountbatten to give suggestion to the governor of Punjab Mr. Jekinson to announce that the killings and the blood shade would not bear for a long time it would be stopped by paying any coast in the near future and the crushing of violence would be for the folks of all religions. On the very next day Lord Mountbatten accepted the suggestion of Jinnah and he strictly wrote to Mr. Jekinsons to stop the riots in Lahore and Amritsar by hook or cuick. The government armed forces should shoot to all they should not make difference in the riots that one is Musalman or Hindu. Only this strict attitude would make effect. In the personal visit Nehru also made such kinds of the suggestions to Mountbatten. They are to impose military rule in Lahore and Amritsar and also where necessary, to withdrawn police force and appoint there military solders to handle the situation and give the military solders to handle the situation and give military solders of shoot a site. On all this suggestions Lord Mountbatten simply reached that he would put the matter before to the meeting of ministry and would communicate the decisions there after. But basic obstacle was that the all top British officers were in the opposition of the imposition of the British military rule. As like regular practice this time also Lord Mountbatten had reason to say that the Governor of Punjab Mr. Jekinsons made his oppose to the suggestion of the imposition of military rule for the simple cause of an event of local ordinary murders which were not serious communal riots in the eyes of Mr. Jekensons. Lord Mountbatten also communicated one more suggestion of the Governor of Punjab Mr. Jekenson that the Local influential leaders should talk directly with the evil elements and peruse them. This is not question of military. But it is a simple thing. On this Nehru raised beyond
control against the top British officers. Though Mr. Viceroy had not accepted any suggestion. Sardar Patel also made some type of suggestion which were not accepted. Actually the Muslim leaders were also in the oppose in the imposition of military rule. Particularly Mr. Liaqat Ali Khan was totally in the oppose of military rule. Here Jinnah was clear on the side of the strict action against evil elements of all religious persons including Muslim also. The hard, self respected nature of Mr. Jinnah when crossed with Viceroy Lord Mountbatten then him also shocked Lord Mountbatten comments:

‘I don’t think people a realized what a one man band this was. I don’t believe people realize that nobody ever did any negotiating for me with anybody. Sometimes I’d try to get Ismay to back to Jinnah butter him up. He liked Ismay, But this was entirely a one man band’.10

But the Muslim leaders like Liyaqat Ali khan and others were not agree for strict action because they know that in the burning of Lahore and Amritsar the Muslim League had given hidden support and at so many other places the peoples of the Muslim League were helping to the evil elements. It was open that the Muslim peoples were created the violence. This was the reading of the actual situation of the British Governor Mr. Jekinson. Though Mr. Jekinsons had not done any action directly against these evils though who were of the Muslim society. It was open that the British rulers had not any kind of intention to heart in such critical situation of the transfer of power.

Again the question of military rule was there for discussion in meeting of ministry in Punjab on 22 July 1947. This time also different kind of decision had been taken. That form the 1st August ‘Punjab Boundary Force’ would be organized for security. Then there would not be the need of the military rule. In the 11 particular districts this Punjab boundary force would have been given the powers to work out there. With all these reasons British top officers were making obstacles in the imposition of military rule. This time they had also said that they could not take decision of the British rule because there were not enough officers it was going on as per the officers thinking. But week by week the situation of the violence and killings was going beyond control. Lastly in the meeting of the Security Council on dated 29th July it had been decided that in the border area of both states the particular districts which are
under total violence should declare as restless districts. And see the communal riots and violence take place there before 15th August and after the 15th August also. After 15th August there would be two different independent governments in the Pakistan and in India. The present order should not be cancel before the final order of central Government of Pakistan or India. In fact before this the whole Punjab state was declared as restless state. On this background this decision was not ceded day by day the situation was becoming worse. In particular on the eve of League’s ‘Pakistan Day’ enlarge scale bloodshed broke out. L. Prasad observes:

‘On March 27, 1947, the League etc celebrated ‘Pakistan Day’. It resulted in large scale massacres, loot, burning of homes and fields and dishonoring of women particularly in Punjab and East Bengal’.11

Particularly Lahore was actually burning in the sectarian violence. In the Lahore city the Muslims were in majority and the Hindu was in minority. The Muslim mobs were making sectarian attacks frequently every day. It made the Hindus to leave the city. Taking in to consideration Nehru requested Lord Mountbatten to stand soldiers with police. That will create one kind of confidence in minority loss that is of the Hindus. But Lord Mountbatten did nothing. It was the situation of the months of August 1947. International Newspapers were commutative on this. Particularly New York Harold Tribunes this Newspaper wrote articles on the sectarian violence. Indian newspaper ‘Hindustan Time’ described the cut throughout killings burning of the houses, explosion of bombs, disturbed in day to day life, bullets firings by military soldiers on sectarian mobs, heavy crowd in banks to withdraw money etc. collapsed the whole situation of Lahore city. There in Sarhadd Provinces the emergency was declared already. The Governor and the political leaders of different parties appealed to common folk to be calm and settle the peace. There in Calcutta the situation of sectarian violence was also out of the control. 25 individuals were killed and one hundred forty one killed the public traffic in Calcutta had been stopped. On the date of 11th July the city was without any street walker and the shops were closed. The situation was in continuing on the third day also. A group of the police was fired by unknown mob of the street killers. In the Lahore the burning of the houses was continued. In addition an explosion of
bombs was also there. In Amritsar district the communal riots were in continuation. In Aligarh district there was also killings and violence. In Punjab a large mob of Sikhs was arrested by the military soldiers. It caused the military firing for two times. In Mumbai the date of emergency was postponed for a complete month. Behind this communal violence the communal triangle was there B.L. Grover and R.R. Sethi observes:

‘The strongest arm of the communal was British rulers. They were neither the friends of the Muslims nor the foes of the Hindus; they were the true friends of British Imperialism’.  

In the whole nation the communal riots between Hindu and Muslims and Sikhs and Muslims were not taking the name of stopping. On 24th July Partition Council had issued a public notice that the Indian and the Pakistani Governments would never bear any kind of violence. The use of bombs, Revolvers and other weapons was in the light of the day. More dangers things were that the bomb manufacturing factories were found and manufacturing of the useful weapons factories were also find. In the madness of the sectarian and communal feelings both sides were became made. No one was ready to listen the words of the viceroy and the leaders to stop killings and violence. Mahatma Gandhi expressed his sorrow on the sectarian killings that there was not any pleasure in the celebration of the freedom of the motherland. Nehru raised the issue of violence and communal riots in the first Asian relation Conference March-Apr.1947. According to him without freedom there is no peace, there is no freedom without political will. C.H. Philips observes:

‘Please can only come when nations are free and also when human beings everywhere have freedom and security and opportunity. Peace and freedom, therefore, have to be considered both in their political and economic aspects’.  

That time more less every political party and British rulers had committed the mystiques. All India Congress Party had advised to Sikh to give of their all special departments as Sikhs and accept the general citizenship of the nation and avail all the rites and facilities in a ordinance. It does not stop here only but as per new boundary line the area Punjab states would go Pakistan, the Sikhs of that area would come in India.
But naturally their immoveable would remain there in Pakistan for examples their lands of cultivation homes of livings etc. Pakistani Government would not pay them for it. Not only this much but the Congress advised them to migrate from boundary areas in to India. In short the Congress party had never given any careful attention to the demands of the Sikhs. Further the Congress teased the Sikhs if there may be any complains of Sikhs then they first think about the create nation Pakistan and India. They might scarify for the nation. Actually Sikhs question was very important and the Congress turned of them.

On the date of 20th July Lord Mountbatten visited to Lahore city that time he knew that more than fifty percent Hindus were migrated from the city. At the beginning of the month of August there were more than Eighty thousand refugees in Delhi. In the villages of East Punjab thousands of refugees had been taken shelter. By the time the communal riots were continuously going on. On the date of 1st August in Amritsar city there was thirty six hours curfew. There were the five villages they were fined more than one Lake Rupies. The Governor of Punjab passed three new acts which give the powers of government. They are to seize the property, to do an acquisition of land and to control the special situation a special act for formation of the court of law. The situation of the Punjab state was beyond control. By the 1st August once special board of soldiers was formed in many other districts. By the date of 8th August the Governor of Punjab Mr. Jekinsons communicated that he situation of Punjab is very serious. Particularly in Amritsar, in Hoshiyarpur, and in the rural area of Jullandhar district planed attacks on Muslim folks were frequently exercised. On the eve of blood shade, widespread communal riots of partition the Hindu, Sikh and Muslim leaders were appealing to their common people for peace. But in the Zeal of hearted the Hindu, Sikh and Muslim common people were madly plying the game of violence. Mr. M.A. Jinnah was also appealing to his Muslim sects to the history. Philips C.H. observes:

‘I, therefore, most fervently and earnestly appeal to the Muslim, were they are in the majority to do their best protect and defend the non-Muslims and do everything that lies in their power to create complete sense of security and confidence among the non-Muslim minorityes’.14
By the any time the violence can be broke in Guradaspur city and in rural area. Out of 12 border districts the condition of the 9 districts was as above mentioned. There are 50 to 100 calls sites daily. The trains were attacked by the communal mobs. The local Sikhs leaders made appeal to Sikh mobs of the peace. Particularly Suvcna Singh and Tara Singh appeal the Sikh people for the peace. They simply advised to wait for the next suggestion their guru till that time they have to wait. On the 9th August Nehru discussed above serious condition of Punjab with Liaqat Ali Khan. Nehru discussed mainly about the dangerous to the life of refuges of minority group. Particularly Nehru had confirmed information that on the railway station of Montgomery where thousands of minority group refuges are crowded. They had not any protection. They were in communal dangerous. Nehru personal made request for the security of these refuges that were in thousands of number of minority group. Nehru appealed to Liaqat Ali Khan to do the needful. The heart broking stories of an individuals and families were in innumerable numbers were there. On the 13th August 1947 the Governor Jekinson reports to Mountbatten that the Sikhs formed a large number of groups and attacked on the Muslims in the villages and towns. In the millage area the number of casualties was too high. In Jalalbad village more than 70 causalities of Hindus took place in the counter attack of the Muslims. Sikhs were very cruel. Attack and counter attack carry the change of violence. Nehru notes on the continuous series of the killings to which he describes as one evil action to further evil. Philips C.H. observes:

‘To give an account to the communal trouble in the country is to deal with a chain of events going back to the past. One evil action leads to another which again becomes the ostensible cause of further evil’.15

In Lahore city on dated 11th and 12th August the Sikhs were killed more than 100 by Musalmans. The Musalmans were fired many no. of the living houses it was very terrible situation in Punjab. There was not any discipline in police division. In one Gurudwara there were a few no. of Sikhs. They were attacked by the Muslim police. All Sikhs were victimized in Gurudwara. Their houses were looted by the police. This way the government police were also became communal. In East Punjab the condition was very bad. There the large no. of the Sikhs. These groups are very dangerous. No doubt
there are also Muslim groups. But they are in small size. One Musalman superintendent of police took out the arms form the police. There were 70 percent Muslim police in police force of Punjab. So communal condition of the Punjab was very bad. In addition the Muslim national grads were also taking the active part in the riots. In Bengal particularly in Calcutta city the Situation was too worried. There the government had given an order. To shout a site many of the times the solders had to do the firings. In one incident 11 people had killed by cruel and un human method. Because of the cruel communal riots the common people were also under fear. In Mumbai city there were a number of killings. The situation of the Mumbai was under tension. Before one day there was the curfew of 11 hours in Lahore city. In the whole county the dance of death were taken place. The wide spread communal riots were in full swing in the whole country. They were started on the call of ‘Direct Action Day’ of Jinnah on 16 to 20 August 1946 for the fulfillment of the demand of the Pakistan. So the historians named these riots as the ‘Direct Action Day Riots’. The wide spread nature and the bloody nature of the ‘Direct Action Day Riots’ can be present in the form of diagram as:
The serious question of communal riots of the nation on one side and international important events like the question of Indonesia and other matters were also before Nehru. Before the Independence Day the bloody days were there. Most of them were busy in the work of different committees and discussions. In the months of July 14 meetings had been taken place of constitutional committee. Then utter Independence Day the meeting of the constitutional committee held on 20th August 1947. Most of the important national leaders were busy. So they could not give enough time to appeal the mass people for peace. In the interest of the life of common people and emergency of the bloody riots were demanding the presence and the guidance of the national leaders were required to make people calm. It was needed to post pond the meetings and other works.
But no one suggested them and they did not do it. Only one national leader that was Mahatma Gandhi was busy in the efforts effectively to stop the violence in the nation Philips C.H. observes:

‘The news of Mahatma Gandhi proposed fast also had a powerful effect’.16

In the rural area of the Punjab the active groups of the Sikhs were making attacks on the individuals Muslims. Within 1st two weeks of in Amritsar district more than thousand peoples were killed. On the eve of the ceremony of freedom before and after the common peoples where killed in the communal riots daily. But the great leaders of the nation thus who were busy in the celebration of first Independence day, no one had time to give attention to the blood shade of the common people of the mother land particularly of Punjab and Bengal. For the two days no one had turned to the issue of the killings of the Punjab. The secretary of the Governor of Punjab Mr. Abet was giving daily report of the killings to the office of the Governor and there after office of the viceroy. In one report Mr. Abet says in Amritsar and Lahore district, and the boundaries of the Jullandhor and Hoshiyarpur district. Within two or three days there were four times attacks on refugee loaded trains. In the night time in the rural area of Amritsar two women, two children along with 23 Muslamans were killed and 30 were wounded. On the 12th August Mr. Jekinsons report that the police of Lahore and Amritsar are not honest. In rural area Amritsar district there are not the police out posts. The Government had not enough military soldiers and police available. The railway roots are not safe so the control of the military solders is necessary. In the Lahore city and rural area the national guards of the Muslim League became active. The Muslim guard very eager people to attack on non Muslims. The Amritsar city and the rural area of the district are beyond the control. On 14th August at 9.10 pm means before giving up the post of Governorship with the transfer of power Mr. Jekinson saint a massage to Lord Mountbatten that the Lahore city and the situation in Amritsar district is totally unsatisfactory. As a revenge of Sikhs activities against the Muslims in Punjab. There at Rawalpindi two rails are attacked by the Musalmans. This event has to face to the new government. According to Governor of Punjab this disastrous against the human life only because of the divided of Punjab. Satya M. Rai. Observes:
‘Sir Evan Jenkins, Governor of the Punjab viewed the partition of the province as disastrous’.\textsuperscript{17}

On the other hand public holidays on 15\textsuperscript{th} and 16\textsuperscript{th} August were declared on the eve of the ceremony of the 1\textsuperscript{st} Independence Day. The celebration of the day was in the glorious fashion. On the 15\textsuperscript{th} days of August glorious and rich programs were arranged. The killings of the serious communal riots in the nation particularly in the Punjab and Bengal were forgotten by the great and responsible leaders of the country thus who were busy in the celebration of the 1\textsuperscript{st} Independence Day in Delhi particularly. Though the All India Congress Party president Mr. Acharya Kriplani announced a few words in the press conference for the sorrow thous who affected by the partition they are not in the mood to celebrate the Independence Day with joy. But they had sorrow. The part which divided form the country in that part there is not any needs to celebrate 15\textsuperscript{th} August.

3.3 Promises Given to Minorities Which Remained Unfulfilled:

It was the event of an announcement of June 3, 1947 that is an announcement of the partition of India and the creation of Pakistan for homeland to Muslims. On this announcement on 9\textsuperscript{th} and 10\textsuperscript{th} June 1947. All India Muslim League had called its meeting to discuss the matter. The members of the working committee of the Muslim League asked several question to Jinnah. Mr. Jinnah repeated the same answers which he had announced before time to time. Particularly his answer was that in Pakistan the minorities would receive better human treatment, and their all rights would be protected in all the condition. They would be equal with all. Actually an acceptance of third June plain created many more questions in the minds of the second level leaders. The top leaders had not clear answer. But the top leaders of the Muslim League and the Congress had to face heard reality which was connected the division of the country. Satya M. Rai observes:

‘The leaders were brought face to face with the hard reality of encountering a host of problems connected with the country, which required their immediate attention’.\textsuperscript{18}
On the other hand Mahatma Gandhi frequently made the statements in the prayer assembly that because of the friendly relation the partition would not cause too hurtful. The question before the minorities would not be constitutional or political but it was of the safety of the life and properly. It was the basic question of the minorities on June 15, 1947 All India Congress president Mr. Kriplani also stated that after 15th August the rulers of India and the rulers of Pakistan would give justice to minorities in their respective states. Maulana Azad also stated that the India and Pakistan should call a joint meeting of the top leaders and produce a document of the riots of minorities in both countries. Kriplani again stated on the question of minorities that the minority group of Pakistan should not make hurry. They should not hurry for migration. They should not leave homes, lands, professions. They have the riot to live there like majority group the All India Muslim League carry the responsibility of the new government. That time their leaders would also carry the responsibility of the minorities. No doubt this is the positive hope of All India Congress president Kripalani. But the fact was different. No doubt Jinnah was also giving the promises that he and his government would not make any difference among the majority group and minority group. Without any differences every kind of protection will be given to the minority group. Though the factual reality was different.

Gandhiji also made very meaningful promise to minorities. He stated that to give justice to minorities is the first responsibility of new government. At the same time the partition council had also given the promises of the protection of life, religion. But the minorities had not belief on it there in Pakistan when Jinnah was cleared as president of constitution committee for Pakistan 11th August 1947. On that event Jinnah made clear one thing that the government has not any relation with religion. After a long future in the politics the citizens of the Pakistan would not be Hindu and would not be Muslim. Not only this but when lord Mountbatten suggested Jinnah about good behavior with minorities Jinnah sharply answered that it is in the blood of the true Muslims since the time of Mohammad Paigamber. Jinnah was conscious about the question of the minorities. Philips observes a statement of Jinnah’s:
'We must prove politically that were brave, generous and trustworthy, that in the Pakistan areas the minorities will enjoy the full security of life, property and honour'.

Not only this but once this great politician Mr. Jinnah made the president to Jogendranath Mandal for the 1st session of the meeting of constitutional committee of Pakistan. It was political mind of Jinnah. On the 18th August Jinnah remained present to the prayer of Independence Day with his sister Fatima. This time also he tried to please minorities. Further Jinnah stressed the behavior of the ministry in Pakistan. Jinnah always stated that the minorities should gate liberal treatment in Pakistan. The president of the defence council of the Muslim League Mr. A.R. Changez also stated that there will be not a single compliant about the better treatment to minorities in Pakistan. One more leader of the Muslim League Mr. Mahmud Khan also stated that to see the protection to the riots of the minorities is the first duty of the Pakistan government. It should be remembered hear that on the 8th August Mahatma Gandhi had declared that for the minorities he would be ready to live in Pakistan for the whole life. It’s another meaning that the Gandhiji and the others ready to believe the promise of better treatment to minorities given by Mr. Jinnah time to time. Shakir Moin observes:

‘Therefore Jinnah was more interested in the political liberation of Muslims than in the social and economic emancipation of the exploited masses’.

Some times Gandhiji was in the world of imagination on the question of minorities in Pakistan. That in September 1947 there were daily feelings and migration of the Hindus form the Sind state of Pakistan. Though in this life taking dangerous condition Gandhiji was expectation form the common people to live there on the name of principles of humanity and politics. He wanted the common Hindu folk take life risk and the live in Pakistan. It is beyond imagination to understand that in such condition who one can live in Pakistan. What was the problem on the part Gandhiji he could not understand the danger in the difficult situation.

Actually the reality about the minorities in Pakistan was totally different. Those other than Muslims particularly the Sikh and the Hindus were not safe in any time in Pakistan. Reality was this that the Hindus and the Sikhs might find the better time to
leave to India and do go there. The same opinion of the Governor Mr. Moody also stated before the leady Mountbatten when she had visited to Pakistan particularly to Lahore that time Mr. Moody made it clear that it was necessary there was the need of the migration of the Sikhs and Hindus form Pakistan. This is one thing the other side of this discussion was that all the promises given by Mr. Jinnah to the Hindu and the Sikh minority groups all these were vanished in the year and with this the time proved that on the question of the minorities Mr. Jinnah was not true.

3.4 The Bloody Human Tragedy in the Independent India and Pakistan:

One historical fact should be noted here that on August 14, 1947 the flag Union Jack of England took off from the British Residency at Lakhnow. It was the time of the setting of the sun. The flag Union Jack was sent to England. Lord Mountbatten thanked to Mr. Jinnah for his kind cooperation for the transfer of power in peace. Actually there was not any kind of truth in the words of Lord Mountbatten because on the eve of transfer of power there was not peace in Pakistan. All time Lord Mountbatten used total deceive words and language. About the total ruinness of the Lahore he does not utter a single word. But he utters the words to admire the police fire Bridge, solders, and civil services that according to him they have saved Lahore city. According to him only 18 houses were ruined out of 1000 houses.

Actually this analysis of Lord Mountbatten had totally against the facts. The fact was too frightening. The people were killed in Lahore. The women raped. The children were thrown to wall and killed. Houses were kept on fire and the families with little children, women and old persons all were became homeless. Satya M. Rai observes:

‘Many people were tactful enough to become converts and then inform their relatives in India about their Mohamedan names asking them to make arrangements for their evacuation’.²¹

They had to worry of the life safety. Lord Mountbatten forgets it. This is not enough. His policy in Lahore turned off the violence by the Muslims against the Hindus. They helped the Muslims to torcher to Hindus they have taken direct part in it. Though, this man Lord Mountbatten admired his policy. In fact Lord Mountbatten was the man of
dramatic faculty of mind. On the next day Lord Mountbatten had to speak in India’s Independence Day ceremony that time he simply uttered a signal word for the sorrow of partition of the country and human tragedy. But he did not describe the large number of human killings, migration, and rape on women, bloodshed by a single word. On the other hand Nehru described the sorrow with the joy of freedom when there were the celebration of the ceremony of Independence of motherland at the same time most other people were in the sorrow of the communal riots and migration. It was not only in India but also in Pakistan. That on the day of Pakistan’s Independence Day celebration there in the Lahore shops were burnt, 60 people were killed and low were wounded. On the next day the sectarian violence was continued. The same thing was there in India also. The towns and the city like Amritsar and Calcutta. In Amritsar and surrounding area the Muslims were killed by the Hindus by the Sikhs. And in Lahore and in surrounded area the Hindus were killed by the Muslims. V.P. Menon observes:’

‘The tragedy was for the most part it was women, children and the aged who were the victims. Stabbing did not take place only in the all eyes. Groups of bloodthirsty ruffians would even rush in to houses and drag people them to be stabbed’.

In Pakistan the situation was very serious. On the next day of Pakistan Independence Day Moody had taken the charge as Governor of West Punjab in the morning. At the same day Moody sent a letter to Jinnah and narrated him the situation. That the situation was very danger. In the police force the Muslims were on a large scale. The Hindus were in a little number. There are some Hindu soldiers with them. It was the danger of the rise of Hindu Muslim dispute among them which can definitely result in the civil war. Moody narrates one incident in letter to Jinnah. In the night one Gurudwara has been demolished. In that event 13 to 22 Sikhs had been killed. It is a serious thing. A furious Muslim mob attacked on a railway and killed more than hundred Hindus and Sikhs. The situation is too dangerous. In Punjab the 15th August has been celebrated as Independence Day by very unhuman way. In the afternoon of the 15th August day Sikh mob made naked to few Muslim women on the street of Amritsar. Then they raped and there after cut them in to pieces and finally killed they and others are burnt. There in Lahore in the same night one Gurudwara was burnt by the Muslim mob. It is unknown
the figure of the persons. In Amritsar and in surrounding area armed Sikh mobs were killing the Muslim one who would be in their eye site. That the same thing in Lahore city and in surrounding areas the Muslim mobs with their police relatives having swords and guns were always in the search of helpless Hindu and Sikh to kill. The refugee’s loaded trains were put on fire by communal mad sectarian group. Because of the fire to the trains the helpless refugee passengers burnt and the train suffers its journey with the load of the dead bodies. It was in Punjab. There in Bengal particularly in Calcutta the stay of the holy sole Mahatma Gandhi the situation was under control itself. When the city Calcutta was burning in the communal riots then Gandhiji went there and stayed for a long time. Gandhiji stated his fast in Calcutta. The whole police force in Calcutta came in action and within four days they controlled the situation. Gandhiji ended his fast in satisfaction. Mountbatten admired it as one man army of Mahatma Gandhi successfully controlled over dangerous situation of Calcutta city and whole Bengal state. Lord Mountbatten compares it with the border force of 50000 fighting armed soldiers in Punjab. Though there was not complete control and peace in Punjab. But here in Calcutta and Bengal state one man magic controlled the situation and settled the peace everywhere. This one man force is more powerful. In the fact Province like Punjab was bouring in the communal riots because in the Muslim majority areas there was also a good number of percent of non Muslim population and the same reason was there about Bengal. Satya M. Rai observes:

‘The problem of provinces like Punjab and Bengal which though Muslim majority areas, had a great percentage of non-Muslim population. More it was felt that the partition would not solve the problem of minorities as quite a large number of person belonging to the minority community would be left over on both the sides’. 23

It was no doubt in Punjab particularly in Amritsar city and district the Sikhs and Hindus made start of the game of blood bath. It was noted by Lord Achinleck that he had heard the bad news that one Sikh mob killed the 200 Musalmans in a field of a village. In one more other event a prop of Military soldiers had killed Muslims. In Amritsar and Lahore the police had already their faith of the people. In the Lahore the police were directly participated. As per the policy decision on the 14th August all European police
officers left the police force. It effected that the police lost their strength confidence and discipline. Mr. Anchilek had observed the Lahore city through the Airplane. He saw 20 to 30 houses were burning at one time; black smoke was spread in the atmosphere. No one was there on the street. In the Airplane he could observe the surrounded area also. In the villages most of the houses were burning. In approximately 1500 people might be killed by this or that reason. Out of them 200 people might be killed by the soldiers. The soldiers only. This was the situation which was the worst in the boundary districts like Sialkot and Gujranwala the communal riots were in continuous flow.

3.5 Migration Sufferings:

On the both sides minority groups were started to migrate immediately any available vehicles. Railway was cheaply available but it was very unsafe. One railway was stopped by the mob. In that railway 100 to 200 injured and killed passengers. In the Bihar the same type of riots was there. For the better observation Airplane was the best. It was demanded by the local authority but not available at time. The continuation of the communal riots in the different of the country forced to move and migrate. L. Prasad observes:

'Communal riots continued in different part of the country resulting in serious loss of lives and property. Lakes of people, both the Hindus and Muslims suffered heavily and started moving to the places of safety'.

Not only this the railway journey became dangerous. When Nehru asked about the protection by military soldiers to every railway on this Anchinkle explained in detail that military troops were with every railway. Though the mob plays claver tricks. Sometimes the whole mob attacks the railway when it inters in the station. Most of them inter in the railway bogie at any rural side simple railway station as simple passengers. This time they hardly bring weapons with them in the railway bogie. Sometimes the whole mob stays there at rural area station or somewhere at railway line. Only one of them sits in the railway from the main station. Than man pulls the change at their proper place where the mob is there. In such condition the administration had not possible to make available military troops more than 10 for one railway. All these things made
impossible to do the perfect protection of the every railway. The serious series of the riots
in Punjab had begun by the date 9th August. The communal situation became worse
before the declaration of the Boundary Commission Award. As per the usual way the
Muslim League and the Congress blamed each other for the violence. This time one
senior Muslim League leader Mr. Liaqat Ali Khan declared that for the blood shade and
violence in Punjab particularly neither Congress nor Muslim League responsible this
time but the 3rd factor the Sikh were the responsible for everything in Punjab. The Sikhs
are not under the control of any political party. Though the Sikh leader in Congress party
Mr. Baldevsingh refused all the balms with full force. Though the spiritual speeches of
Master Tarasing had motivated the Sikh Congress. And more or less it was true Master
Tarasingh’s speeches were very effective to motivate the whole Sikh folk. Sardar
Vallabhbhai Patel also pointed towards the powerful speech of Master Tarasing which
had weak up the Sikh folks ready to fight. Day by day the situation was going out of
control. At the same time the local leaders of the Sikh infused the common Sikh mass
people by telling that the Sikhs were cheated by the hands of Hindu and the Muslim
leaders in the communal division of Punjab. Satya M. Rai observes:

‘The Sikhs felt that they had been given a raw deal in the distribution of territory
between the Hindus and the Muslims’.25

Punjab Police Force was not balanced on the religious level. In the Punjab police
force the Muslims were on a large scale comparatively than the Hindus. Without religious
balance the Punjab Police Force would not control the religious riots. Lord Mountbatten
also agreed with this fact this time. It was serious that the Baldevsingh would never claim
that he was representative of Sikhs and he is as a Sikh leader in the Congress. He never
claimed it and now days he had not claimed as himself the Sikh leader. In this difficult
situation the government authority was in the worry to hoom might be invited as Sikh
leader to talk with government. It was needed to make an appeal to the whole Sikh
Community and the Sikh Community would give response to the appeal of that
respectable Sikh leaders. In such difficult situation Baldevsingh was not calling himself
as Sikh leader. But he was calling own self as Congress leader since the beginning.
Before the British administration it was very serious problem to discuss with responsible
and respectable Sikh leader along with all leaders different political parties. Because the British administration wants only the appeal of the respectable Sikh leaders can make silent to Sikh folk and stop the communal riots. One urgent meeting was calling by the British Authority. For the meeting with all other leaders of different political parties Baldevsingh invited. Beside Baldevsingh Master Tarasingh and Sardar Gyani Kartar Singh were also invited as Sikh leaders particular. Master Tarasingh and Sardar Gyani Kartar Singh any problem to call themselves as Sikh leaders. But they were ready all the time to call themselves only the Sikh leaders. The Sikh folk were totally mad in sectarian feelings. Everywhere in the cities and in the rural areas separate little mobs were become active. In the mob everyone had soared in the hands. The situation was become very serious in Punjab. Satya M. Rai observes:

‘Pre-Partition communalism, thus found itself continually nurtured by the efforts of interested communalists. Despondency and exasperation with the atmosphere was surcharged and the terrible feeling of discontent that stalked over millions of people at the loss of all or much of what they valued most in life’.26

Day to day life was totally stopped. On the other hand the Government Authority had been facing the problems of the securities of the railways. Due to limited number available military solders enough protection to every railway had not be given. The situation in Jullandhar district, Gurudaspur district in the cities and in the village area was very serious. The military soldiers were not available in enough number. This communal seriousness and tension became more dangerous because the every common folk of the Sikh society had been joined to the group of the Sikh by taking sword in the hand to do something for the religion on the name of Gurumaharaja. Every common man linked with any group and on the street for the blood of the other communal folk under the name of great religion. Beside this the Sikh folk had one kind of proud that the Sikh race is the fighter race in the whole India and in the whole world also. It was the time to save the name of the race by taking the sword in the hand and coming on the street with different little mobs. This atmosphere made dangerous to the situation. These activities had been continued particularly since the date of 9th August. It was continued in Punjab after the transfer of power to Muslims there in Pakistan and to the Hindus there in Delhi. The
The communal game of blood shade was started before the Independence ceremony and continued after this Independence ceremony. It was in the whole country more or less. Particularly the Punjab and the Bengal were on the serious fire because of the active participation of the common man. On this serious issue on dated 17th August the Prime Minister India and Pakistan had called at Ambala. Before the meeting only one issue was there. It was the question before the all to settle the piece in Punjab. The Prime Ministers produce a joint press note. And appealed to the common people of Punjab for the peace.

The communal violence and riots were analyzed with their reasons that at first in East Punjab the Muslims were victimized by the Hindus. Thereafter as a result in the revenge in west Punjab the Muslims killed to Hindus. It the continued the game of violence for a long time in the series. The root cause of the anger of Sikhs lays the forceful dividations of Punjab against their emotions and opposition. Dr. Rajendra Prasad observes:

‘Let us take Sikhs who are concentrated in the British Punjab and the Punjab states. They have expressed their opposition to any scheme of India and proclaimed their determination to resist it at all costs. But in case partition and separation are forced by the Muslims, they insist that the areas in which their population resides and in which their religious shrines exist and with which they have religious and historical associations should be created into a separate state’. 27

The meeting of the Prime Ministers of India and the Pakistan on the question of the communal violence in Punjab with Sikh leaders brought out a few important solutions. In the meeting master Tarasingh and Sardar Gayani Kartar Singh openly accepted that including themselves all the Sikh leaders were purposely inspiring the Sikh folks for the violence in the revenge and for the justice. Till the date master Tarasingh and Sardar Gayni Kartar singh were giving the support to the Sikh folks for the violence on the name of the Guru Maharaja against injustice of the authority. But today both the leaders realized that the condition of the Punjab was going beyond the control to stop the violence. Master Tarasingh and Sardar Gani Kartar singh had become ready to use their whole prestige what was in the Sikh society and appeal the whole common Sikh people to stop the violence. Some times at some where the mob had taken the discussion against their Sikh leaders also. By the date the Lahore and Amritsar had stopped the violence.
Because in the Lahore the majority Muslim mob had no one Hindu Sikh to kill. So the Muslims became silent there in Lahore. In the Lahore no Hindu or Sikh by a single number not there. So in Lahore the Muslims had the question to whom to kill. So they became silent. And that is why the Lahore city is silent. In the opposite the same thing was there in Amritsar. There was the majority of the Sikhs and the Hindus. Day by day all the Muslims migrated from Amritsar to save the life and property from the life taking attack of the majority the Sikh and the Hindu mobs. V.P. Menon observes:

‘The Hindu and the Sikhs in West Pakistan made for the Indian border by the shortest possible routes from Narwal to Dera Baba Nanak, from Lahore to Amritsar, from Kasur to Ferozapore, from Montgomery to Fazilka, from the Muslim state of Bahawalpur to Bikaner, from Mirpur khas to Jodhpur. This they did by air, by train, by almost every conceivable means of transport, as well as in foot convoys’.  

So by the day to day there was not a single Muslim person or a single Muslim family in Amritsar to attack and to kill. So the Sikh and the Hindu mobs had not any Muslim person or persons to attack and kill. So the Sikh and the Hindu mobs became silent. That is why the Amritsar city was silent. In one sentences Lahore became the city of the Muslim and Amritsar became the city of the Sikhs and the Hindus and that is why both the cities are silent. In the months of September means after the ceremony of the Independence in Bihar and in East Punjab there was the blood shade everywhere. By the time in Bharatpur, Alwar, Gurgaon, Garhmukteshwar all the towns were burning in the fire of the communal violence. The public violence was beyond the control. Actually any war between the two nations that is under control and can be stop or continue by the decisions. The commissioner of Ambala division report that it is very sorrowful thing. The government officers and the government servants are openly the busy in the hate of the Muslims. They just call to the bad luck of the Muslim society. After the meeting of the two Prime Ministers in Ambala the Prime Minister Mr. Liyaqt Ali Khan finds that after the meeting in east Punjab the uncontrolled killings and lootings were going on in full force. As a result for the communal revenge the Musalmans in Jullandhar, Hoshiyarpur, and Pherozpur, Loodhiyana districts are in anger against the Hindus and the Sikhs. In the revenge no one can tell that when they would the tension and the bloody
situation of the east Punjab. Now a day the communal situation is taking different mood. The Musalmans in Lahore are treating that the killings of the Muslims in East Punjab if not stopped immediate then the Sikh and the Hindus in West Punjab would be victimized. In Shaikhpura the Sikhs were killed very cruelly and inhuman ways, the same type of killing of the Hindus and the Sikhs would be taken in west Punjab. V.P. Menon observes:

‘There were serious disturbances in the Lahore, Sheikhpura, and Sialkot and Gujranwala districts. A massacre on an unprecedented scale took place in Sheikhpura in West Punjab. This was followed by a violent anti Muslim reaction in Amritsar’.  

Within the 48 hours 40000 common people would be killed. This is the preparation for the sectarian violence of the Lahore Muslims. Taking seriousness of the situation the Governor Mr. Moody and his top officers decided to do immediate migration to avoid the killings of the mass people. For the migration neutral military soldiers should make available immediately on the border points and protect the lives of common innocent people. By the date of 10th August many Muslims were decided to migrate themselves to Pakistan. A few of them traveled by train from Delhi to Lakhnow and thereafter to Pakistan. By the next day on 11th August the communal killings were started here and there and then every were. In every train all the travelers were physically wounded. Some of them were became handicapping by cutting legs or hands, many turned death bodies were in every trains. After the date 11th August the trains from Lakhnow or from East Punjab to Lahore were of such wounded and turned passengers and with of their dead bodies on a large number. Most of these of East Punjab were infusing to the religious. These cruel killings of East Punjab for the revenge. The Sikhs were never hide themselves from their preparation of killings. The sectarian fury was on top of the height in Punjab. On a little distance of a few miles from Amritsar city there were 300 Sikh worriers were gathered with 300 rifles a Guns for the parried. They were in full of the spirits. They had decided that not a single Muslim would be alive in Punjab. V.P. Menon observes:

‘I recall a particular occasion when, at Amritsar Sikhs refugees from India to pass through the city on their way to the Pakistan border because of attacks which were
being made on non-Muslim convoys and trains in Pakistan, accompanied by the abduction of women'\textsuperscript{30}

Punjab Boundary Security Councils chief Mr. Riss had very terrible experience of the attack of the Sikh armed different mobs. In the particular Sikh group of the attackers there were local leaders also. There had cottars were movable. Their massages were received and sent by street walking, by Horse riding, by two wheeler or four wheeler riding. No doubt they usually attack on Muslim villages. But day by day they were making attacks on Muslim refugee loaded railways, a group of Muslim refugee by street waking. for them it was easy to collect and information of such railways and helpless groups of make attack on the street walker helpless Muslim refugees when the Sikh attackers when themselves hide in high heighted ground crops. The Sikh attackers hide themselves till the last movement at the border point where they had been hide themselves they suddenly make attack on the helpless Muslim refugees. No doubt with these refuges the military guard definitely might with them. That military guard tries to keep the refuges all together but in such croudy and life dangers difficult situation no refugee listen to the guard and immediately run any were to save the life. At the next movement a few other attackers through who remain in hidden in take the chance of killings the frightened, wavered and helpless Muslim refuge on large number. This way the killings of the Muslim refuge by the Sikh attackers in Punjab were going on every day. This is nothing but one kind of communal and religious madness for no reason at all. By the date of 22\textsuperscript{nd} August this was the sorrowful condition in the whole country particularly Bengal and Punjab were burning in the madness of sectarian, communal and religious madness. Satya M. Rai observes:

\textit{‘The accentuation of communalism in the body politic of the province, left indelible mark in the shape of riots. The incoming Hands of Muslim fanatics, developed a general sympathetic attitude for the communal elements who were busy in driving out the Muslims from this said’}.\textsuperscript{31}

A brave Muslim military officer Mr. Ayub Khan was on a high rank military post that is of Brigadier in British defense force before Independence of Pakistan and now he is in defense force of Pakistan. That time this Brigadier was on adviser to Punjab
boundary security force chief Mr. Riss on the behalf of Pakistan. It is different history that Brigadier Ayub Khan had become the president of Pakistan in the latter period. But that time Brigadier Ayub Khan experienced the cruelty of the communal killings on the eve of Partition and migration of the refuges there after. About Punjab Boundary Security Force Brigadier Ayub Khan had clear cut doubt that the violence. Further Mr. Ayub Khan states that in his life he had experienced this the most sorrowful period. He had never seen this type of cruelty the women and the children were cut in to pieces. Harmless and helpless common people were staples with animal type cruelty. The humanity was not any were. The culture and jauntness of human civilization was totally ruined within a period of few weeks. The kindness of the mankind was cracked security. Mr. Ayub Khan had the question to the own self whether he could do something to stop the savage cruelty of the man or powerful military officer also stumbled and helpless.

The whole August month was the months of sectarian violence in the whole nation. Once Prime Minister Mr. Pandit Nehru by the date 24th August had used to make a round in Airplane towards Jullandhar district town. He saw by his own eyes that in country side the violence was not under control but the communal riots were playing the game of blood shade with full force and free hand. In Jullandhar city the attackers were fighting with the military solders. Further in the next city Gujranwala the Prime Minister saw more loss of property and human lives. The Kotta city was not under control of civil administration. It was under military administration. The riots and killings were still in continuation in the villages of Kotta districts. The news papers were writing sometimes truthful and sometimes imaginary. By the date 24th August ‘Hindustan Times’ gave the news of the Lahore city that 1600 hours were burnt and ruined in Lahore. Further it was stated that the police were became of one side. They were not neutral. In Lahore city the police thus who were Musalman by birth they were driving the Hindus and the Sikhs from their homes by force and making them homeless and helpless. This was in Lahore city. The refugees were killed everywhere. The whole situation beyond the control. V.P. Menon observes:

‘The local administration was very soon faced with a task for beyond its capacity’, 32
Punjab Boundary Security Force was totally failure in this situation. Lord Ismy was one of the topmost officers in the stop of Lord Mountbatten. His daughter and she would be husband got one terrible experience. That, once the daughter Sarra and her would be husband Mr. Wenddi. Bomma were travelling by the date 1st September 1947 in train from Simla to Delhi. Mr. Wenddi had his Muslim servant. Being a Muslim that servant was under fear for the life in the railway bogie because of any life taking attack by Hindu or Sikh attackers by any time. For this reason Mr. Wenddi allowed to travel with them in their bogie. When the train was on the distance of 20 miles away from Delhi at Panipat station one explosion of the bomb blasted. This explosion of bomb might be suggestion of next coming life taking attack of Hindu or Sikh attackers. After a gap of little time the Hindu passengers had pulled out to Muslim passengers from the every bogie of that railway. They killed by stabbing or kicking or heating the Muslim passengers on the platform. All Muslim passengers had been killed the cruelty of the Hindu and Sikh attackers was of wild animal. It had not stopped here only, but two Hindus in better cloths came to the bogie of Mr. Wenddi and demanded him to check their bags and suitcases. Sara and Mr. Wenddi refused these Hindu attackers in anger folding the pistols in hands and Wenddi’s high post in British administration was of A.D.C. had been indicated on the shirt arm on his body. The pistols and these letters made the right impression on the Hindu attackers and the attackers turned off. Their Musalman servant who had saved the life was only one Musalman. In the next bogie there were Hindu police in a good number through them turned off their eyes and the killings of Muslim passengers took place in total. It is the example of the communal madness and sectarian madness of police force also in particular here of the Hindu police. They were also too communal in those days. The capital city of India New Delhi was under serious communal riots. V.P. Menon observes:

‘On the morning of 4 September, the explosion of a bomb in a Hindu locality in Karolbagh was the single for a serious outbreak of rioting and there occurred numerous isolated cases of arson and of looting and stabbing in different parts of the city. Muslim and Hindu localities were so intermingled that each locality feared an attack from its neighbor. An atmosphere of nervousness and apprehension pervaded the entire Capital’.33
That time Home Minister of India Mr. Sardar Patel visited to Jullandhar to make safety of the Musalman refugee from East Pakistan. In the journey Sardar Patel had seen by his eyes that a large number of villages were burning by the both sides of Satlaj River. He had seen inhuman cruelty and rapes in East Punjab. This was the experience of the Home Minister of India. It was time of two or three weeks after the freedom of the motherland. The Prime Minister Mr. Pandit Jawaharlal Nehru had also the same type of experience to his eyes. Nehru’s experience might be more tragic. By the date 31st August Nehru was in Lahore city. He had narrated his experience of tragedy to Lord Mountbatten by a letter. Nehru narrates that it was the most sorrowful experience to him. But a killing of Hindus in Sheikhpura was the most sorrowful event of savage cruelty of human being. It was the most sorrowful what had been seen but more than that we hurd. It was beyond his imagination that the story of a prosperous and rich and progressed city ends in total ruin in the madness of communal violence. There is the smail of blood shade from the every corner of the city. It is not only at one place but it is also in rural are everywhere in whole Punjab.

The Punjab Boundary Force which stood useless and meaningless to stop the violence that had been dissolved in 1st September 1947. Then naturally the responsibility of peace and security and law and order received to both new governments in their respective areas. After this the Prime Minister of India Mr. Jawaharlal Nehru and the Prime Minister of Pakistan Mr. Liaqt Ali Khan both issued a public letter for press. Both Prime Ministers simply communicated to the common people of the affected area that the individuals though who act against the law and order and peace. They would be seriously punished. Both the governments had been decided to arrest the armed mobs groups and put them in jail. The killers and attackers would be shooting at site. The government officers would implement these orders of the governments strictly. All these things in the public notice were all right. But that notice had not contained a single word of sympathy for victimized citizens of the land. In the mid of the month of September1947 the situation in Punjab was not 100 percent in control. Though the Governor of East Punjab Mr. C.M. Trivedi was very efficient administrator. He did the best what he could. V.P. Menon observes:
‘Trivedi and his Government were given all the help which the Government of India could give’.  

By the date of 11th September Mr. Chandulal Trivedi and the Governor of West Punjab Mr. Moody were not satisfied. Mr. Chandulal Trivedi had already communicated the situation of the East Punjab to the Home Minister Mr. Swaran Singh that the question of the settlement of peace is mainly depending upon the stopping on the communal activities of the armed Sikh groups. The same thing communicated by Mr. Trivedi to Mr. Swaran Singh that as per his knowledge a few powerful armed Sikh groups are active in whole Jullandhar region except Ferozpur district. The Sikh armed mobs were continuously making bloody attacks on Muslim refugees. There in Pakistan particularly in its west Punjab the attacks of Muslim killers on the Hindu and Sikh minorities refugees were continuously going on. In such condition the peace cannot be hoped when the attacks of the armed groups in both sides. The military solders were neutral, but they were totally communal. That time the Sikh mobs anything. The Sikh armed attackers were doing their jobs to kill the Muslims or drive them to Pakistan. It was continued by the end of September also. When trains were loaded by the Muslim refugees to go to Pakistan. Then before crossing the border then the Muslim refuge passengers were killed and after that the train reaches to Pakistan with most of the dead bodies of Muslims in it. When such trains were seen on the railway stations in Pakistan particularly on the railway stations like Lahore then the communal fury rises to its high tension against the Hindus and Sikh. In this woeful situation the Home Minister Mr. Patel realized that the Sikhs are in their tragedy. So in frustration they are playing the game of blood bath against the Muslims. But in reality if they are taken in confidence for the security of nation in this tragic situation, they definitely serve the nation. Patel went was to Amritsar and tried successfully. V.P. Menon observes:

‘He spoke to them for more than an hour. The crowd at first very sullen, But in the end, by his forthright approach and sincerity he was able to win them over’.

As a reaction on the trains which were going to India with non Muslim Hindu or Sikh refugee passengers they are attacked by the Muslim armed killer mobs in the borders of the Pakistan and killed of all non Muslim refugee passengers particularly the
Hindus and the Sikh then that railway reach to India with a lode full dead bodies non Muslim refugee passengers particularly the Hindus and the Sikhs. When these dead bodies received from Pakistan then one kind of anger of the revenge could be inspire in the Hindu and Sikh mobs against the Muslims particularly in the cities like Amritsar and others. In the October month the situation was taking the name of peace. There within the borders of Pakistan situation was going down day by day. The life of non Muslims particularly of the Hindus and Sikhs was not safe their properties are snatched from them and they had been put on death. In the Shapur district in many villages the non Muslims particularly the Hindus and the Sikhs had been converted forcefully as Muslims. The minorities particularly the Hindus and the Sikhs were killed in Khijrabad village and their properties had been snatched by the armed Muslim attackers. On the railway station of Sacha non Muslim refugees particularly the Hindus and the Sikhs had been gathered. The Muslim military soldiers of Baluchi regiment fired the bullets and killed the mob of the minorities on the spot. Actually the respective Government was responsible to take care of the refugee. V.P. Menon observes:

‘Each government being responsible for the welfare and safety of all refugees while in their respective territorities’.  

In the Gujarat district in Pakistan many causalities of the non Muslims minorities particularly of the Hindus and the Sikhs are found miserably. In the Deragajikhan district in Pakistan groups of non Muslims minority particularly Hindus and the Muslims had come together in the village like Tedanssa, Junpur, Deragajikhan etc.There the angry mob of the Muslims tortured them. In the Zelam district of Pakistan the women and children were tortured and killed on a large number. Every one of non Muslim race was under tension of the life danger. For this reason the common Muslims gathered together in one area for the sake of life. In the Lahore city every day there is the serious event against the non Muslims. The local Muslim officers had decided not to allow the non Muslims to take any kind of property with them. The reality was this in west Punjab the non Muslims particularly the Hindus and the Sikhs were totally unsafe in Pakistan everywhere and they were in dangerous situation in west Punjab in Pakistan do migration immediately of non Muslim from Pakistan particularly from West Punjab to India At the
time it was badly needed. Otherwise they the non Muslim particularly the Hindus and the Sikh have to suffer there in Pakistan under the communal impression of the majority Muslims. On the local level the obstacles had been created in the soft migration of the Hindus and the Sikhs from Pakistan to India. The local Muslims in Pakistan and the local officers in Pakistan were interested in the creation of the troubles of the non Muslims migration. By the date Nehru communicate to Patel that as per is information a few non Muslims were there beyond the bank of Ravi River in Pakistan border. The local Muslims and the local Muslim officers drowned the boats purposely and created an impossible difficulty for crossing them the Ravi River to go to India. There was the common policy before the formation of new government that any majority mob of a certain village if found in the activities of the arising difficulties which village if found in the activities of the arising difficulties which may be simple or life taking for that the whole village might be fined for that evil act against the minority of the village. More or less after formation of new government Indian Government followed this previous decision and fined some villages for the evil acts against the minorities. But there in Pakistan many evil activities daily created by majority Muslim groups against majority Hindu and Sikh people in Pakistan though there was not a single example of impossement of common fine on a single village by Pakistani Government against the Muslims.

3.6 The Largest Number of Migration in the Modern History of the World:

No one could count the exact figure of the number of the migrated individuals from India to Pakistan and Pakistan to India. But the figure that of 20 lake has been accepted in general by the scholars and researchers in the nation and also in the whole world. The World history cannot give us any other example of such large number of migration of the common people from here to there and there to here. Ad. Khadar K.G. observes:

‘It is the only one single example of the largest example in the history of India as well as in the history of the World.’

It is just an effect of partition which took place in the basis of religious hatred. The game of religious hatred had been played by that time British rulers for their ‘Divide and Rule’ policy. At the same time the game of religious hatred had been also played by Muslim leaders and Muslim League party only for their political benefit and political safety. At the same time all India Congress party and their Hindu leaders particularly also committed time to time religious mistakes on their part. B.L. Grover and R.R. Sethi observes:

‘The partition of India was the logical culmination of the long standing British policy of ‘Divide and Rule’ and the Muslim league’s ideology of communalism and separateness. The two worked the together and forced the Indian national Congress to agree to the Partition of India. Credit must also be given to Mr. M.A. Jinnah for his adroit handling of the political situation. He was a very shrewd politician’.  

It is not important whose mistakes and whose political selfishness were there but the human tragedy in the partition and in the followed migration of the common people is very tragic stock to the humanity.

The main thing was that the fact of the Hindu majority and the Muslim majority. It was fearing Muslim leaders. So the Muslim leaders and the Muslim people were constantly demanding the separate state for the Muslims. In the General Election, the Muslim League shocked by the results of the Hindu majority. The Congress captured 205 seats including all the ‘General’ seats but nine and the League 73 out of 78 ‘Muslim’ seats. The four other seats were captured by the Sikhs. The Congress could count upon the allegiance of 209 members in an Assembly of 296. Mr. Jinnah was greatly disturbed and alarmed at the overwhelming majority at the command of the Congress and at the possibility of his and his League being totally eclipsed in the constituent Assembly. On July 29, 1946, the Muslim League in a huff resolved to withdraw its acceptance of the cabinet Mission plan. The league in fact, went further to register its annoyance by passing the Direct Action Day’ resolution, which started the condemning both the British Government and the Congress for their bad faith, and declared that the time had come for resort to ‘Direct Action’ for the achievement for Pakistan. The working Committee of the
league was authorized to prepare a program for such action at once and August 16, 1946 was fixed the ‘Direct Action Day’.

The game of the bloodshed was outburst. B .L. Grover and R.R. Sethi observes:

‘On the ‘D’ Day began the ‘Great Killing in Calcutta, and the city then under a Muslim league Government was reduced to ‘bloody shambles’ in October 1946, the Muslims of Naokhali and Tipperah (in Bengal) perpetrated untold atrocities on the Hindu population of those districts. As a reaction communal riots broke out in some parts of Bihar and U.P. and in Bombay. A movement for the partition of Bengal into two halves one consting of the Hindu majority areas was set on foot as the Hindus of the province feared that they would be ground under the heels of a Muslim majority’.39

The above mentioned ‘Calcutta Great Killing’ by the ‘Direct Action Day’ of Jinnah and his Muslim League shows the bloody nature of the partition tragedy. It was the Killings of Hindus by the Muslims. It forced the large number of the Hindus to felt to Bihar to save the life from the attacks of the Muslim killings in Calcutta and the Bengal. The Hindus who went Bihar took the shelter in the Hindu localities. They told the tragic stories of the killers of the Muslim mobs on the Hindus in Calcutta city and in the rural area of the Bengal. It inspired the Hindus in Bihar for revenge. The communal riots broke out in Bihar which were wild and beast some cruel against the Muslims. In Bihar the Muslims were totally in the hands of the Hindu mobs. The Hindu mobs brutally killed a large number of the Muslims. The fire was spreading day by day in all other states of the whole country. The Punjab was the center of the riots of the Hindu and Muslim. In those days the country saw the true bloody face of the communal violence. Before the partition the country experienced the hate through the actions by the both the Hindu and Muslim sides. Farzin Mojtabai observes:

‘Before partition actually happened, extreme violence brewing among the two sides for shadowed the inevitability of partition. The hate they felt was not only said but exhibited though actions’.40

No doubt the communal riots between the Hindus and the Muslims look as result of the hate of the faith of each other. But it is not the complete truth. It is half truth. The
complete truth is in the politics of the British rulers. The Britishers cleverly played their trick of reservation to Muslims to separate them from the Hindus and finally made them sharp enemies against each other. G.N. Gawarguru comments:

‘However the, obvious primary motivation behind the reservation was to emasculate the strength of the nationalists forces that were posing danger to the existence of the British colonial imperialism the British people knew that the counterforce can be sanctioned against the nationalists by directing groups reservation of coast and communal feelings among the Indians, moreover, it was natural in plural society like India that the process of communal, political articulation would generate this counter weight in the form of political conflict and cast rivalries to be activated through the segmented institutional orientation’.

This is the true cause of the bloody tragedy of partition. The caste and communal reservation was a tool in the hands of the British people to divide the plural Indian society. Step by step the British people used this weapon to divide the Indian society. The caste and communal based reservation of separate electoral resulted one group against the other group, one religion against the other religion, one organization against the other organization. This way the Britishers pronounced the dividation of the Indian society. The policy of special electorate of the British people infused the political conflict and the communal feelings between the Hindu and Muslim. The gift of separate electorate to the Muslims in 1946 is one successful step of the British people of the reservation policy to divide the Indian society and to politicize the religion particularly between the Hindus and the Muslims. G.N. Gawarguru observes:

‘Although the British successfully applied the reservation to divide and then suppress the nationalists forces, but the communal forces like religion also contributed in reinforcing the political demands and furthering political ambitions. This was obvious when most of the Muslim separate electorate in 1916 symbol shed the politicization of the religiously demarcated ethnic identity’.

The original base of the human tragedy of the partition was the Britishers ‘Divide and Rule’ policy to the reservation to different groups on the basis of the religion in
particular in the case of the Hindu and the Muslims. The Britishers supplied the base of political conflict that was of the articulation of communal feelings against the Hindu and the Muslims. In time to time the British rulers gave the gift of the communal awards to the Muslims in the form of the separate electorate. In particular for the communal awards the British people worked out in the year of 1909, 1919, and 1932 and also in 1935. The reservation communal award of separate electorate was very sharp to divide the groups. It does not separate the Muslims from the Hindus but it also divided the leaders of the same religious group. G.N. Gawarguru observes:

‘But in 1928 the Nehru Report, prepared on behalf on the Congress Party, denied the communal electorate and the reservations of seats to Muslim. This denial of communal electorates and reservation of seats immediately resulted in to the alienation of not only the conservative Muslim leader Sir Muhammad Shafi but also Mohammad Ali Jinnah, who through more liberal and personally opposed to communal electorates, was supported by many Muslim who favored him’.43

The sharp and poisonous effect of Britishers ‘Divide and Rule’ policy through the weapon of communal reservation made the Hindus and the Muslims enemies of each other. And there after finally in the whole country the communal riots broke out. That brought the total destruction of lives wealth and also cruelty to the helpless women, children and whole people. The bloodshed was everywhere the killings were everywhere this was the bloody of the partition.

In particular, the four years period from 1946 to 1950 is the period of the partition tragedy. In 1946, the Muslim League and it’s prominent leader Mr. M.A. Jinnah had given a call of ‘Direct Action’ against the Hindu. The sectarian groups of the Muslim community took the weapons in hand against the Hindus on open street in the whole country. In particular, in Calcutta of Bengal and many other cities, towns and villages of Bengal the Muslim killers played the game of blood-baths of the Hindus. Then, it’s anti reaction took place in Bihar. In Patna and many other villages of Bihar the Hindus killed the Muslims. This game of killings of the common masses of the both sides continued after Independence and partition also. Because, after partition the Union India was created for the Hindus and the new ‘Pakistan’ was created for the Muslims. It was based
on one imaginary communal heated assumption that the Hindus and Muslims cannot live together in one country. So the political leaders of both sides took decision of the migration of the common masses of the Hindu community from Pakistan to Union India, and the Muslim masses from the Union-India to Pakistan. Then, a great migration of a large number population took place in the history of the modern world. A large number groups of refugees started migration from both sides by the both communities. Mostly they were travelling by trains. Because the trains were cheap and easily available source in those days. But, the governments of both sides could not provide enough protection to the groups of the refugees and their trains. Then the groups of the refugees and their trains became freely victims of the of the attacks of the communally mad sectarian groups of the both communities in both countries. It created heartbreaking human tragedy. Sujata Godbole observes:

‘निर्वासितांच्या जड्यावर आणि रेल्वे गाड्यावर हल्ले जािल्याचे व निर्धुण हल्ल्यांत अनेक ठार जािल्याचे बृहत्तत होते. रत्काचा सरा पडलेले रेल्वेचे डबे, त्यात दाटीवाटी ने भरलेले मृतदेह व ‘भारतासे भेट’ किंवा ‘पाकिस्तानाला भेट’ अशा आशांच्या मोठाल्या पाटया लावलेल्या रेल्वेगाड्या स्टेशनांत येत होत्या. अमृतसरला आलेल्या अशा एका गाडीचे वर्णन स्टेशन मास्टर चांग यांनी केले होते. ते म्हणाले होते. त्या रात्री १० डाऊ एक्स्प्रेस मध्ये अमृतसरला कोणीच उतरले नाही. त्यातून गाडीमध्ये भुते आली नक्ती, तर गाडी भरले मृतदेह आले होते. समारंभ द्वितीय रास होती, गाडी चिरलेले डोकी फुटलेली, कोथांचे बाहेर आलेले. हात, पाय, धडे डव्यात इत्सळत पसरलेली..... एका महिलेने शेजाच्या रत्काच्या थारोत्कामून आपल्या पतीचे धडवावळे शीर उच्चून धेतले. दुःखाच्या किंकाळ्या देत तिने ते हातात घड फक्कून ठेवले होते. ठार मारणात आलेल्या आपल्या आरोपींना कवटालून लहान मुले रद्द होती, गेल्याच्या राशीतून एका मुलाचे छिंगविंविंत्र प्रेत बाहेर काबल्यावर त्याकडे पाहताना धक्का बसलेले पुरूष...... प्रत्येक डव्यात हेच दृश्य होते ...... गाडीच्या शौचट्या द्वितीय मारेक्यांनी आपले ओळखपत्र म्हणून मोठ्या अक्षात रंगवले होते, ‘ही गाडी नेहरु व पत्तेलांना आमची स्वातंत्र्याची भेट आहे’.\textsuperscript{xv}'}
Really, there was very serious condition. The governments of both sides were helpless to provide all kinds of help and protection to the travelling large number of groups. The government of Union India and new Pakistan decided to provide help and protection to the refugees who were arranged themselves to travel by railways, by walk on walking streets, by air services. The Governments made a plan. It was decided that the 32 lakes Muslim refugees would migrate to Pakistan and 18 lakes refugees would migrate to Union India from East Punjab and West Punjab respectively by the date 31 December 1947. It was also decided that the military would participate in the operation of the migration in Punjab province. For this migration, the air services and railway services made available by both sides. It was the greatest migration in the history of the world. It was also announced that the respective governments would arrange shelter and food on the spot the refugees. It was agreed that the Pakistan government would do an arrangement for the refugees of East Punjab and the Union Indian Government would do arrangement for the refugees of West Punjab. One appeal was also announced by the Pakistan Government and the Union Indian Government that no refugee would travel without military protection. It was also expected that 75000 refugees would migrate by both sides daily. By the month September in 1947 more than 40 lakes Hindus migrated from Pakistan to India, and more than 50 lakes Muslim migrated from India to Pakistan. Sujata Godbole observes:

‘१९४८-४९ च्या अर्थसंकल्पावर भाषण करताना भारताचे अर्थमंत्री म्हणाले की, ‘सप्टेंबर १९४७ मध्ये स्वतंत्रतासाठी लक्षरी यंत्रणा स्थापना करण्यात आली असून अमृतसराच्या तिचे मुख्यालय आहे व लाहोरमध्ये आधारीतील मुख्यालय असून त्यावरेच तीन महिन्यांच्या काळात पाकिस्तानातून ४० लाखाहून अधिक मुस्लिमांना नाच व भारतातून ५० लाख सुलांतर करण्यात आले’.45

The most tragic thing in the partition violence was that, the kidnappings of women by both sides. The rapes on women were also serious thing in the partition violence. The forceful conversation took place by both sides. In 1947, an approximately more than 50,000 Muslim women and children were kidnapped in India, and 33,000
Hindu and Sikh women and children were kidnapped in the Pakistan. More or less in one year 75,000 women were raped by both sides on the eve of the partition. The refugees, those were migrated they were homeless and in difficult condition. They were helpless. They were in the needs of home, clothes, food. The question of the education of the children of the refugees was unanswered were unending. That, someone’s daughter was kidnapped by unknown, someone’s property was ruined, no one had the answer of tomorrow’s future. The seeds of this enemy ship of the Hindus and the Muslims were in the communal politics of Mr. M.A. Jinnah was firm on his opinion that the Muslims and the Hindus could not live in one nation. Before an independence Mr. M.A. Jinnah was always stating the need of partition for separate Muslim nation Pakistan. He always had done that kind appeal to British rulers to divide India and transfer power to two separate nation. P. K. Gupta observes:

‘On the other hand, M.A. Jinnah took a different stand and repeated his theory before the Mission that Hindus and Muslims could not be considered one nation. Only the British had imposed unity on India, but that unity was purely external, in reality India was many, not one. He further opined that after the withdrawal of the British there would be no power which could maintain this unity. He forcefully pleaded that it was essential to divide India and transfer power to two sovereign and Independent States.’

There were two ends in the politics of India on the eve of the partition of the country. The national Congress under influence of the father of nation Mahatma Gandhi was on the path of non-violence. And on the other hand the Muslim League under the leadership of Mr. M.A. Jinnah was on the path of violence. The path of non-violence of Gandhiji was very important to the National Congress and the whole India also. Gandhiji had belief that only non-violence can bring heaven upon earth. Ravi Rajan observes:

‘To practice non-violence in mundane matters is to know its true value. It is to bring heaven upon earth. There is no such as the other world. All works are one. There is no ‘here’ and no ‘there’. As Jeans has demonstrated, the whole universe including the most distant stars, invisible even through the most powerful telescope in the world, is compressed in an atom’.
When there was the dance of death on the name of migration violence in Pakistan against the Hindus and in India against the Muslims, this great political saint Gandhiji was continuously stating the importance of non-violence. No doubt, Gandhiji was Hindu by religion by birth. He was living in India after partition and Independence. Through, he was not ready to walk on the path of violence against the Muslims. Gandhiji never uttered a single word against the violence of the Muslims. Because of the communal riots by Muslims against the Hindus in India the peace was in danger. Though, Gandhiji was taking the side of the Muslim community as minority community of Indian society. Not only this but Gandhiji was always taking the side of the Pakistan on the name of non-violence. He was busy in making propaganda of the slogan ‘Hindu Muslim Bhai, Bhai’ in his public meetings. In those days of total communal disturbances this great leader of India was putting his ideas of non-violence in the favour of Pakistan. On the political ground this behavior of Gandhiji was against the Hindu community and also against the country, and in the favour of enemy community and enemy country Pakistan. But Gandhiji knows that before the principal of non-violence the Hindus and the Muslims are not different, the Pakistan and India are not different, but both are equal before the humanity and principle of non-violence. Manohar Malgonkar observes:

‘Gandhiji himself has said about these 55 crores that it is always very difficult to make any Government to alter its decisions. But the Government have altered and changed their original decision of withholding the payment of Rs. 55 crores to Pakistan and the reason for doing so was his post unto death. (Gandhiji’s sermon at Prayer-Meeting held on or about the 21st of January 1948). The decision to withhold the payment of Rs. 55 crores to Pakistan was taken up by our Government which claims to be the people’s Government. But this decision of the people’s Government was reversed to suit the tune of Gandhiji’s fast. It was evident to my mind that the force of public opinion was nothing but a trifle when compared with the learning’s of Gandhiji favourable to Pakistan’.48

That time one side that the Muslim Pakistan was totally communal and busy in the hatred to Hindu Union India. In fact the Union India was not the Hindu India but she was on the path of secularism under the guidance of Mahatma Gandhi. But the other side
was not ready to stop the game of killings and blood-baths under the name of the communal heatred. The base of the politics of the newly born Muslim Pakistan was only the Hindu heatred and the Hindu India heatred. It was not new but it was their practice since the days of the freedom struggle movement against the British rule. The reaction of this communal politics and communal heatred of the Hindu community was there. In those days the Hindu leaders like Savarkar in Maharashtra gave very sharp communal reaction to the communal politics of the Muslim League in those days and also in the time of the migration sufferings of the Hindu masses. Like Mr. M.A. Jinnah, Savarkar was also firm on the side of the Hindus that the Hindus and the Muslims cannot live in one nation. It was his reaction to communal politics of the Muslim League and M.A. Jinnah. S.K. Chaudhary observes:

_In the wake of the rising popularity of the Muslim League led by Muhammad Ali Jinnah, Savarkar and his party began gaining traction in the national political environment. Savarkar moved to Mumbai and was elected president of the Hindu Mahasabha in 1937, and would serve until 1943. The Congress swept the polls in 1937 but conflicts between the Congress and Jinnah would exacerbate Hindu-Muslim political divisions. Jinnah derided Congress rule as a “Hindu Raj”, and hailed December 22, 1939 as a “Day of Deliverance” for Muslims when the Congress resigned, then masses in protested of India’s arbitrary inclusion into World War II. Savarkar’s message of Hindu unity and empowerment gained increasing popularity amidst the worsening communal climate. Even as the League adopted the Lahore Resolution in 1940, calling for a separate Muslim State based on the Two-Nation Theory. Savarkar publicly stated that he did not disagree with Jinnah’s contention that Hindu and Muslims were a separate nation’.49_

The politics of V.D. Savarkar was very sharp. It was Hindu politics. In those days the communities in particular the Hindu community and the Muslim community both were first religious, then they were ready to think about state and nation. It was because of their leader. The most learned leaders were there in the both the Hindu and the Muslim communities. In Hindu community V.D. Savarkar or M.K. Gandhi were highly educated. Both were barrister. The same thing was there about the leadership of the Muslim
community and the Muslim League party. That, the most influential leader of the Muslim community was Mr. M.A. Jinnah. Mr. M.A. Jinnah was also barrister by education. Having high education they were not able to break the religious limitations to themselves and to their own communities. In the whole period of the freedom struggle movement no leader either of the Hindu or the Muslim community did it successfully. Their politics remained only for their community. They thought that the empowerment of own community was the empowerment of the whole society and of the whole country. Our learned Hindu leader Mr. V.D. Savarkar did the best job for the Hindu community only. No doubt, he is worshipable for it, but only for it. S.K. Chaudhary observes:

‘He studied the conditions of his country, saw the sufferings of his countrymen, noticed the destruction of his religion and diagnosing all these chronic symptoms, he came to the conclusion that nothing but the sword could cure that terrible disease of slavery. Though it is not clear what was the ultimate ideal which he set before himself, still, it would appear that, in his opinion, the first thing to do was to drive the English out by unsheathing the sword and thus get independence, and then to set up an Indian Government under the banner of the until authority of all the Indian Princes’.50

It is sorrowful thing, that the leadership of Indian different communities was in the limit of the boundaries of own community and religion. Everyone had the worry and tension of the protection of own community and own religion. For that they did the best job. In taking care of the protection of own community and own religion these community and religion became in the oppose of the progress of the other community and religion. Each one developed one kind of fear of the strength of other community. This happened from the beginning. Then one community became suspicious about other. It resulted into the development of the enemy ship between each other. It continued from the beginning of the freedom struggle movement. Then, when time of Independence came, that time their communal fury against each other was on the highest pitch. It resulted the communal riots and finally the partition of the country. That, there were two major divisions of the Indian society on the eve of the Independence of 1947. They were the Hindu community and the Muslim community. It proved very tragic because these major communities fought between them for a long period of four years from 1946 to
Before Independence two years and after Independence two years, the Hindu and the Muslim communities were fighting communal riots on the name of partition and migration. In this period the sectarian groups in both communities were formed and continued the game of the blood-baths after Independence and partition also. Really it is a tragic story in the history of the modern world. The great leader of India of that time M.K. Gandhiji was not ready to accept the partition. Gandhiji opposed to the partition of the country till the point. H. V. Seshadri observes:

‘To many, it appeared a paradox that Gandhiji who had been a conformed opponent of partition should have chosen at the most critical hour to put his full weight behind its votaries and silence its opponents’. 

It was very difficult situation to accept the partition to Mahatma Gandhi and it was more difficult to reject it in that communal and political condition. Really, Gandhiji was in helpless condition by this side and that side also. Because it was not only the question of the change the decision of Congress Working Committee reject it by AICC. But there were two more parties- the British Government and the Muslim League. And there was the most urgent question that the maintaining peace in the country is very essential at the present juncture. Everyone knows that the All India National Congress has been all along opposed to the creation of the Pakistan. The same thing was about Gandhiji also, that he has steadfastly opposed the partition and creation of the Pakistan. On the other hand it became beyond control of the British authority to run administration and settle peace and law and order in the country. There was total restless condition in those day in India. H.V. Seshadri observes:

‘The internal conditions in Bharat too afforded no solace to Britain. The upsurge of freedom fervor sweeping over Bharat in the wake of arrival of Subhas Chandra Bose’s Azad Hind Forces at Bharat’s eastern borders, the acute resentment generated by the Azad Hind trails the revolt by the naval ratings and its echoes among the air force, the police and the people in general all these had made Bharat a seething violence’. 

That, on the eve of the partition of India there was very restless communal condition. It was too serious to control and cure. The political condition was also out of
control of the British authority. Then, the administrative condition of the country was also weaken and beyond the condition of the cure. British administrative authority was in worry to maintain the law and order. Mr. M.A. Jinnah and his Muslim League party were infusing the communal elements against the Hindu masses. It was causing daily communal riots and causalities. The killing became daily game in the whole country. In particular, in the great Calcutta Killing of 16 to 19 August 1946, the women were victimized on a large number. Ian Talbot and Gurharpal Singh observe:

‘Women were brutally attacked-unlike in the 1918 and 1926 Calcutta riots. The other new feature was the post-riot movement of population. Around 10,000 people shifted out of the city. Within Calcutta, people moved from mixed localities to Hindu or Muslim enclaves. This consolidation of population occurred in riot torn towns and cities across north India during the following months’.

It was nothing but one kind civil war between two major communities the Muslim community and the Hindu community. The Muslim community was making armed attacks on unarmed Hindu masses. The Hindu women were became victim in these communal riots. The Direct Action Day riots were not limited only to the cities. But they spreaded in the towns and villages of the rural areas of the country. Here, after Calcutta riots, the communal riots spreaded in the villages of Noakhali district of Bengal. Ian Talbot and Gurharpal Singh observe:

‘Seven weeks after the Great Calcutta killing violence spread to this south eastern district of Bengal which is now in Bangladesh. From Noakhali it fanned out to the tippers district. In all 350 villages were affected in the two districts. The disorders were only finally brought under control by the development of around 2,500 troops and police’.

The whole Indian society was divided as the Hindu community and the Muslim community for communal riots and civil war. Then, further months were communally serious. The riots and killings were unending. The political decisions were being taken by the authority. It was one that in June 3 of 1947 the British Prime Minister announced the plan of partition of India in the parliament of Brittan. Herein India Viceroy Lord Mountbatten also announced the same plan on same date on All India Radio. It brought
unending killings in the whole country. In particular, by the second of an announcement of 3rd June plan of partition of the country the armed Muslim sectarian groups of youngsters did attacks on many villages in Amritsar district of Punjab. There in Banaras, the curfew of 48 hours was announced. In Madura of Madras State 7 innocent people were killed. On the 6th June there was 35 hours’ curfew in Bombay (now Mumbai) city of Maharashtra. The communal condition of Gudgaon district was very serious. But there were not enough Military soldiers to control the killers and rioters. Then the communal condition of Bombay city became worst. The police administration had imposed the curfew of 59 hours. In Lahore city, there was 48 hours’ curfew. In Bihar, a public fine was ordered on many villages for the offence of communal riots. These were the events of June month after an announcement of the plan of partition of country by the British administration. After the date 13th of June the communal killings were being continued in the cities Lahore, Gudgaon, Kanpur, Calcutta, Mumbai, Multan, Banaras, New Delhi, Ahmadabad and many others in the whole country. For example, there in Lahore a 100 number of residential homes were burnt in the communal riots. These communal attacks and riots were organized and planned. It was not spontaneous madness. It collapsed the whole administration. In the organization and planning of this communal violence there were politicians, police, soldiers, railway employees and many others. Ian Talbot and Gurharpal Singh observe:

‘Clearly all of these features are evident in the cycle of violence from 1946 to 1950. Far from a spontaneous and temporary aberration, the violence of this period was frequently marked by its cold-blooded planning and execution. Attacks on foot convoys and refugee trains were frequently made with Military precision. Their attackers had been assisted by complicit railway officials who had revealed the timing of the refugee specials. The killings were not the work of a few frenzied hotheads, but were carried out, in many instances, by large organizations such as Sikh ‘Jathas’ and Muslim tribal war parties’.  

That time British administration was notable to control the communal riots and killings in Punjab and Bengal in particular and in general in the whole country. The Government was helpless before communal war parties. The political leaders of both the
Hindu community and the Muslim community were continuously making request to British Viceroy to use police and Military force to stop the game of communal riots and killings. By the side of the Muslims Mr. Jinnah appealed to Lord Mountbatten to impose military Act and bring military administration in Lahore, Amritsar and many other places where is necessary. And military might be permitted to shot at sight. But the top British officers were not ready to bring military. Everyone knows that the burning was done in Lahore and Amritsar cities only by the Muslim war parties. The Muslim sectarian groups were active there. By the date 31 May 1947 the whole Punjab was declared as ‘A restless’ state. Nehru was worried about the serious condition of the Lahore city. He was continuously appealing to Lord Mountbatten to sent more military troops to Lahore which would create confidence of protection in the non-Muslim community and would help to stop their migration from Lahore. By the dates 22, 23 and 25 of June the communal condition of Punjab, Bengal, in particular the cities like Calcutta and Dhaka were very serious because of the communal riots and killings. The continuous burning, bomb blasts, disturbed daily routine life, the firing of the soldiers on rioters a large number of crowd in banks to withdraw cash money etc made the life of Lahore city more communally serious. In particular it was more serious to the Hindus and the Sikhs. Ian Talbot and Gurharpal Singh observe:

‘Violence in Lahore on the morning of 4 March claimed five lives. It was the prelude to an afternoon of rioting which saw the first arson attacks on Hindu business in the walled city, and despite the introducing of a curfew and direct Governor’s rule, disturbances continued on 5 and 6 March. Hindu properties in the walled city bore the burnt of the damage, while most of the causalities were Sikhs’.56

Not only this but there in Bengal the Calcutta city was also burning in the riots and killings. It was on the eve of partition and Independence. The communal riots in the month of July in Calcutta city were on highest point, by the date 8\textsuperscript{th} of July 1947, 25 people were killed in one communal riots and more than 141 people were seriously injured in the same riot in one day. The curfew was imposed at many points in the city. The rioters attacked on a passenger bus and fired brutally. The city life was stopped by the movement. Then by the date 9\textsuperscript{th} of July 1947, the market and business enterprises
were totally closed. The whole city was stopped and closed. It continued for three days. The rioters and killers had made attack on police party also. There in Punjab, same type of communal seriousness was there. In Lahore the burning and bomb blasts were continued without break. In Amritsar and Aligarh districts the communal violence was continuously increasing day by day. A large number of violent Sikh sectarian group was active in Punjab. So the military has to do firing two times. Many Sikh ‘Jaths’ were arrested. In Bombay city of Maharashtra State an emergency was declared for one whole month. By the 20 July more than 10 lakes refugees had came in India. The Viceroy Lord Mountbatten came to know that more than 50 percent Hindus were compiled to leave Lahore city and they had migrated from Lahore city. There were more than 80,000 refugees in the capital city Delhi by the date 20 July 1947. There in Punjab in cities and towns an villages in rural areas thousands of hundreds refugees were came for shelter. The partition and Independence were coming nearer and nearer. Though the communal riots were going on without break. In Amritsar city of Punjab the curfew of 36 hours was imposed. A fine for communal riots and killings was ordered on five villages of Sikhs of Punjab. It was from Rs. 2,000 to 10,000. A special military task force unit was established in many districts of Punjab by the date 1 August 1947. Though the condition of Punjab was very serious and out of control. There in the areas of countryside districts like Hoshiyarpur and Jallandar, the sectarian groups of the both the Sikh and the Muslim communities were the most active. They were doing plans and attack. The Muslims were the victims of the Sikh sectarian groups. There was very tenseful communal condition in Gurdaspur district. At any movement communal violence can be broken out in city and villages. There in 9 districts out of 12 districts of the border area the communal condition was very serious. There 50 to 100 killings takes place daily. The total communal condition of Punjab on the eve of partition and Independence was very serious and burning. Ian Talbot and Gurharpal Singh observe:

‘The outbreak of violence in Lahore rippeal out to the Attock, Rawalpindi, Jhelum and Multan-all Muslim-majority districts of the West Punjab. In the three districts of Attock, Rawalpindi and Jhelum the loss of life was estimated to be between 7 and 8,000, and of property between 40 and 50 crors of rupees. About 40,000 people, mainly Sikhs, took refuge in hurriedly established camps. In Rawalpindi, the destruction and dotting
was greatest in the Ratta, Kartarpur and Shivala, Kahuta, Jikka Gali, Daulatala, Kuri and Thoa Khalsa witnessed shocking violence: in the Gujjar Khan and campbellpur districts, in March 1947 villages were completely wiped out corpses of young children were found hanging from trees and girls as young as 11 years old were victims of gang rape. Such bestial violence abated only after the arrival of troops, armoured cars and tanks’. 57

Dance of Death in Migration:

The most of the prominent leaders of the both communities were assuming that the partition would be the best solution on the unending communal riots of the Hindus and the Muslims. Then the announcement of the partition of India for the creation of the Muslim Pakistan has announced by the British authorities on 3rd June 1947, and thereafter it came in true in 15 August 1947. The Political heads of the Union India and the new Pakistan took a political decision that was of the migration of the population. That, the Muslim population would migrate from the Hindu Union India to Muslim new Pakistan. And the Hindu population would migrate from the Muslim Pakistan to the Hindu Union India. This political decision had been taken for communal balance in the both countries and for the end of the communal riots of the Hindu and the Muslim communities. But the factual result was very different. That, the migration of the population was and the Muslim community. It was also a hard and difficult operation to both the Union-Indian Government and the new Pakistan Government. These were the days of the highest pitch of the communal heatred between the Muslim community and the Hindu community. Both were thinking and behaving as blood enemies of each other. And there was the migration of the Hindu population and the Muslim population. The history proved it was the most bloody operation. Basically the Hindu leaders thought that the partition and the migration would be the final solution on the Hindu Muslim civil war. V.P. Menon observes:

‘The Congress had accepted the division of the country on two considerations. In the first place, it was clear from the unyielding attitude of the Muslim League that a united India would either be delayed or could only be won at the cost of a civil war.
Secondly, it was hoped that the establishment of a separate Muslim state would finally settle the communal problem.\footnote{58}

After partition, the communal riots broke out with new powerful flame of communal hatred. The after partition communal riots took the lives of the thousands and lakhs of the masses of the both the Hindu and the Muslim sides. About the true number of the death in the communal riots which took place after partition Lord Mountbatten was very false. He gave only a little figure of 2,00,000. It was open false statement. His assistant Lord Isme had given the figure of 5 to 6 lakhs of the deaths. But it was also false. There in England, Wistern Churchill was assuming the figure of 20 lakhs of the death in the communal riots which took place after partition in both the Union India and the new Pakistan.

In the beginning in Lahore city the Hindus and the Sikhs were killed by the Muslims. It happened in the months of May and June. Then, in the months of 15 August to 30 September of 1947 in India the Hindus took revenge of it. As a revenge the Hindus killed the Muslim masses in India in communal riots after partition. The Muslim masses were killed on a large scale in the period of 15 August to 30 September 1947 in India. Meanwhile, the Hindu refugees had reached to India who were totally turned by the atrocities of the Muslim sectarian groups in Pakistan. In particular, in the West Punjab of Pakistan, the Muslim sectarian groups tortured brutally to the Hindu refugees, particularly to women. The tragic stories of these refugees particularly the refugees women were heartbreakings. Here in India the Hindu sectarian groups listened these tragic stories of the Hindu refugees and started taking revenge on the Muslim masses in India. In the communal riots more or less 2,000 crores property of the non-Muslim may be ruined. In those days there in Pakistan a large number of peoples were killed every day. It was manmade tragedy against the mankind. One researcher by name Richard Haff claims that the migration communal riots may be uprooted the lives of one crore twenty lakhs common peoples. It can not be imagined that how many innocents were killed by the bullets, burning and by many possible ways. After partition it can be imagined that 10 to 20 lakhs people by both sides may be ended their lives in the sufferings and in the communal riots of the Hindu-Muslims. The Sikhs were very sharp in the communal riots.
The Sikhs are the brave and fighter. The bloody and the most tragic nature of the migration tragedy was heartbreaking Sujata Godbole observes:

‘मोस्टलीच्या मते ऑगस्ट १९४७ पासूनच्या ९ महिन्याच्या काठात ६,००,००० हिंदू, शिख व मुसलमान मारले गेले’. नाही, पण ते नूतेच मारले गेले नाहीत, मुलांचे पाय धरून उचलून त्यांची डोकी भिंतीवर आपटण्यात आली. लहान मुलीवर बलातकार केलेले गेले. मोठ्या मुलीवर बलात्कार करून त्यांचे स्तन कापून टाकण्यात आले. गोरेहर महिलांची पोटे फाडण्यात आली...... या काठात लाहौर स्टेशनवर जर प्रवाशानी खाचखाच भरलेली सर्व मुळावस्थेतील- रेल्वे आली, तर डब्बावर लिहिलेले असे: ‘भारताकडून सप्रेम भेट, अर्थात्मक मुसलमानांनी मग हिंदू व शिखांची कतर करून ‘पाकिस्तानकडून सप्रेम भेट’ असे लिहिलेल्या अनेक रेल्वेगड्या पाठवल्या ..... हिंदुस्तानात दुर्गंधी पसली होती- हजारो पैतांची दुर्गंधी, सैतानी कृत्यांची दुर्गंधी, जाळपोटीची दुर्गंधी’.59

On the other hand it can be examined that the political and religious will of the Muslim community and the Muslim leaders paid the cast of thousands and hundreds of lives who had nothing to do with the Muslim nation and religion. The Muslim community also paid very heavy price for the creation of the Muslim nation Pakistan through the partition of Indian subcontinent. More than 10 crore people may lost their lives in the migration. In Punjab, there was warlike condition. It was one civil war between two communities. They were the Muslim community and the Sikh community. After partition there was the civil communal war was continued between the two major communities the Hindu and Muslim. There was the Sikh community with the Hindus to fight against the Muslims in the civil war after partition. In general it can be concluded that the partition related violence had begun in the second half of the 1946. It was started by the ‘Direct Action Day’ of Muslim League and Mr. M.A. Jinnah. At beginning it was in the form of traditional communal riots. Later it took a wide shafe of nationwide. So it brought one kind of threatening communal holocaust against the mankind. In the later months and years it became organized. There were the formation of the sectarian groups in both the Hindu and the Muslim communities. They planned and organized. Then one
more brave community of India the ‘Sikh community’ also participated actively against the Muslims. There was the climax of the partition violence in August 1947. The Hindu sectarian groups and the Sikh sectarian groups became in communal passion against the Muslim community. And there on the other hand the Muslim sectarian groups and the whole community was well armed and prepared to fight the communal war against the Hindus and the Sikhs for the cause of the certain of the Muslim homeland and new separate Muslim nation Pakistan. There was decided purpose behind the fighting of sectarian groups. On the base of religion the political and administrative elements also involved directly or indirectly in the violence. In certain situation they also involved in the killings. Ian Talbot and Gurharpal Singh observe:

‘However, in reality, Partition-related violence should be seen as beginning in the second half of 1946 when there was to the transition from the ‘consensual’ traditional communal rot to the ‘genocidal’ violence which marked the later communal holocaust. Violence not only became more intense but it became organized. It reached its climax in August 1947 when it displayed elements both of opportunism and purposefulness. In some situations, it thrived because of the existing power vacuum. But in others, because of the complicity and involvement of the forces of law and order and in a context of ethnic cleansing, it was able to take hold and intensify. Functioning administrations could inhabit violence: they only acted to do so when there was political advantage in this. In different circumstances they were likely to be implicated in killings. The lid was kept on violence in situations significantly where there was both a strong administration and political motive for quiescene’.  

In the conclusion, it will be interesting to light on the violence which occurred in different states by different dates and months. That, before partition Bihar, Bengal and UP were burning in the violence of the Hindu-Muslim communal riots. It was before Independence. It was for the demand of the partition and creation of the separate Muslim nation Pakistan out of the Indian subcontinent. Then the Punjab was burning in the violence of the Sikh and the Muslim communal war in March 1947 on the eve of the Independence. The communal war in Punjab was continued until Independence and thereafter also in the migration of the mass population. The period of the Sindh and Delhi
communal violence was different. There in Delhi and in Sindh the communal violence began after the arrival of the partition refugees. Bengal was burning in the partition violence for years. There in Punjab, after partition, the mass migration came to an end within a couple of months. More or less the whole country was suffering in the partition violence. It was found that, there not only the political and religious elements behind the communal riots but there was one more element behind the partition massacres of the human population and that hidden element was the ‘goondas’. In both the Hindu and the Muslim communities ‘the goondas’ were more active in the violence. ‘The goondas’ element was active neither for political purpose nor for religious purpose. But the ‘goondas’ were active for the ‘looting’ the property of the wealthy families, and for the ‘raping’ the beautiful women. Under the name of the partition violence it happened in the whole country for the period of four years from 1946 to 1950. The violence took place under the name partition violence in the first phase and under the name of migration violence and sufferings in the second phase. It happened at different times and at different places. Ian Talbot and Gurharpal Singh observe:

‘Violence differed across north India not only in its intensity, but in its timings. It peaked in Bihar, Bengal and then continued almost uninterrupted until Independence. In Sindh and Delhi it only began after the arrival of partition refugees. While some wealthy Hindus and Sikhs had migrated from the future Pakistan areas well before the British departure, most of the eventual migrants in north India left only under the extreme circumstances of the threat to their life. In Punjab mass migration came to an end within a couple of months of partition. In Bengal on the other hand it was to continue for years on a much smaller scale’.61

It was true that the partition violence was too unhuman and too bloody by nature. And at the same time it must be accepted that the true figure of the victims in the partition violence, no one can give correctly. It is not possible to anyone. The most tragic and unhuman bloody condition of this violence was beyond imagination Sujata Godbole describes:
‘सर्व्वत्र जातीय युद्ध चालू असताना मृतांची संख्या अधिकृतित्वा मोजली जाण्याची काहीच शक्यता नक्की. ग्रामीण भारांच्या बाबतीत हे अधिक खरे होते. वन्याच वेळा सत्याच्या बाजूला पडलेल्या मृतदेहांची निधाने व अन्य श्राणू फसत करूत, किंवा काही वेळा मृतदेह हत्या केलेल्या ठिकाणीच कुठज पडलेले असत. काहीप्रेते नदीत, काल्यान यांने किंवा ओहात फेकून दिली जात, तर कधी ढार केल्यानंतर त्यांचा लगेच टाकले जाई. अशा परिस्थितीत मृतांचा आकडा हा केवळ अंदाजच असणार! 62

The partition tragedy was too bloody and too unhuman by nature. It was created through the uncontrollable passions of the communal heatred. It is a dark drop on the name of humanity.

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