5.1. Summary and Conclusion:

In the present thesis the researcher has tried to do political analysis of the partition of Indian sub-continent 1947. In the long past the Muslim rule has been established in India by the invasion of Mohammad Bin Kasim in 712-13 A.D., who had put the demand of a separate land for Muslims before that time Hindu rules. It cultivated one thinking in mind of Muslim rule. The common Muslim individual has been remained under one conception that he is different and special, that the Muslims are rules and non-Muslims are ruled.

The effects of it are very serious and dangerous. That the Pakistan is created as new nation, the enemy ship between Hindus and Muslims is stamped, the frequency of religious riots between Hindus and Muslims is increased, the divide of the world as the Muslim world and the non Muslim world took place. All this effects of the partition of India of 1947 brought were deep and dangerous effects of the world’s foreign political policies particularly the partition imprinted the foreign policy and the foreign politics of India. The partition of Indian sub-continent as Indo-Pak took place in 1947 A.D. No doubt it is an important historical event but it is also a great political event in modern era. All historical events have not able political background. The ‘Great Divide’ of 1947 A.D. of the Indian sub-continent as Indo-Pak has also a political background of seven hundred fifty years near about.

In the first chapter the researcher tried to analyze the political background of the demand of partition of Indian subcontinent from the days of Mohammad Bin Kasim 712-13 A.D. and in particular from the days of Sultan-Muizz Al-Din 1192 A.D.

That, that time Muslim ruler Mohammad Bin Kasim had brought a good number of Muslim mass people. Mohammad Bin Kasim successfully had established the Muslim rule in Sindh particularly in Debal, Nerun, Sehwan, Dahir, Brahmanabad, Aror, Multan etc. Brahmanabad was his capital. They thought they were high birth and ruler. As per their thinking other non Muslims were mean. It was their political nature. In the time
flow when non Muslim kings tried to establish rule on Muslims that time the Muslims opposed and tried to find new land for their separate state. This basic political nature of Muslims played very active role to complete of partition of Indian subcontinent as Indo Pakistan in 1947 A.D.

The partition of India in 1947 dealt a grievous blow to the Indian bloody politic from which the nation is yet to recover fully, though more than half a century has gone by. There were power hungry native political leaders who readily allowed them to be persuaded to accept the partition.

In the recent past the activities of the British rulers which created on kind of religious zeal in the favor Muslims by providing a separate homeland. That in 1905 Viceroy Lord Curzon in forced a proposal of Bengal in to two provinces. No doubt Mr. Lord Curzon had given reason of better and efficient administration. But when the truth came out that the partition of Bengal would separate 18 millions Mohammedans 12 millions Hindus then the whole nation opposed the proposal particularly the youth of Bengal on the oath of nationalism. It was withdrawn. Though this unsuccessful game of partition of the British rulers successfully sowed the seeds of the thinking of separateness from the Hindus on political ground. This partition of Bengal 1905 which brought by Lord Curzon created a breach between Muslims and Hindus for the Muslims thought that they had been deprived by the Hindus of the opportunities possible from a Muslim majority province. In the British region the practical introduction of separate province are dominions put before the Indian Muslims successfully.

The partition of Bengal was the most hated and the worst aspect of Curzon’s administration was the partition of Bengal into two provinces of Bengal and Eastern Bengal and Assam in 1905. The partition forced in teeth of Bengali opposition and protests from the Indian National Congress (1904) showed the contemptuous disregard Curzon and the home authorities had for Indian public opinion of Bengal was abundantly clear that the partition of Bengal was a Machiavellian devise to divide the people. On the basis of religion and to put the Muslims against the Hindus. The utter disregard Curzon showed for public opinion gave ample evidence, if any evidence was still needed, that the moderates policy of petitions prayers and protests was barren of results.
In the many time another important development had taken place which ultimately led to the partition of India in 1947. While the Congress was growing stronger as the exponent of the demand for national freedom. The Muslims generally kept themselves aloof from it. The indifferences, if not antagonism of the Muslims towards the nationalist movement was due to their relative backwardness in education coupled with the knowledge that they were only about one quarter of the Indian population the whole. Their indifferences, at its initial stage, were largely due to the policy advocated by Sir Syed Ahmad khan. It gradually became something like antagonism when the British bureaucracy alarmed that the growing influence to the Congress as a mighty nationalized deliberately adopted a policy of ‘Divide and Rule’. The first official manifestation of this policy may be noticed lord Minto’s reply to a deputation of Muslim leaders led by the Agha Khan on October 1st 1906. He promised them not only separate communal representation but also representation much in excess of their population on account of their service to the Empire. The die was thus cast and the foundations of the Muslim communalism where laid.

This way the researcher moderately tried to link the historical events which led to the partition of 1947. Though the desire of the Britishers’ the divide and rule policy which can be called a further step of political advances. The lead towards the partition was not only for the separates attitude of the Muslims but it was a political game of the Britishers. For the cause of separate electorates for Muslims the Morle-Minto Reforms Act 1909 was criticized. The main defect of the Act was the introduction of separate electorates for Muslims. The Britishers created a separate political barrier round the Muslims. The Britishers started the process of isolations of the Muslims from the rest of India. The process of unifying the Muslims with the Hindus had been started since the days. This political game of Britishers affected the whole structure of the political and social life of India. The Britishers highlighted the political importance of the Muslims by the consideration of separate communal representation to them. Not only was this but the further step of the Britishers very cruel for the social and political harmony of the unity of the motherland India. That, an excess representation on the account of ‘Service to Empire’ was equality poisonous to the unity of the nation. In the flow of the research work the researcher lights on the cruel policy of the Britishers against the unity of the
motherland makes open on the further step in the background of the partition of 1947. That the Britishers had not stopped here only but in the flow of the time they conceded the special reservation to the Sikhs for their special service to the Empire as the fighting race in 1919. This was one kind of signal for the other communities to intensify their agitation. Thus the Harijans, the Indian Christians the Europeans and the Anglo Indians also got separate representation by the Act of 1935. The national unity forged through centuries was thus shattered with one blow. All these reasons discussed and criticized by the researcher in the first chapter when he has to highlight the political background of the demand of partition. In one sentence it can be conclude that that the political background of the demand of the partition lies in the cruel political game of the Brititshers through their divide and rule policy.

This is one thing. The second important issue in the discussion of the political background of the partition that the long back history of the separate land for the Muslims which was the political desire of the Muslim Kings and Emperors. No doubt the third one is the mistakes of the Hindu leaders also. Their mistakes also watered to infuse the demand of the partition.

In the second chapter of the thesis the researcher discussed the role of the political leaders of that time whose mistakes and ambitions brought near the partition tragedy and there after achieved the partition of the motherland India. In one sentence it can be said that the all Indian are equally responsible for the divide of the motherland with the Britisher’s ‘Divide and Rule’ policy.

There one more objective of the research work that is ‘to focus on political ambition of separate state for Muslims which forced the ‘Great Divide’ of Indian subcontinent’ has been studied to bring out the hidden political truths which forced the mother India towards the partition. With this one more objective that is ‘to study the political thinking of the political leaders of Hindus and Muslims society’ and ‘to light on the divide and rule policy of British rulers’ have been thoroughly discussed and tested in this chapter. Not only has this but the researcher also highlighted on the political thinking and political psychology of the common Hindus, Sikhs and the Muslims common people.
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 together and forced the Indian National Congress to agree to the partition of India. The credit must also the given to Mr. M. A. Jinnah for adroit handling of the political situation. He was a very shrewd politician and often dodged his political rival by cleaver somersaults. He rose from strength to the strength and eared the epithet of the Quaid-I-Azam (Great Organizer) Jawaharlal Nehru attributes the growth of Muslim communalism to the delay in the growth of a strong Muslim middleclass. This enabled the League to work up the psychology of fear among the emotionally excitable Muslim Masses. The cry of ‘Islam in Danger’ brought the Muslim Masses under the banner of the League and Mr. Jinnah stood forth as the political Massiah. All said, the Acts of omission and commission on the part of the Hindu Mahasabha further fanned the fanaticism of the Muslim League. Mr. V. D. Savarkar, the president of the Mahasabha, advocated ‘an uncompromising doctrine of Hindu ascendency’ and openly announced that the only way to deal with the Hindu-Muslim schism was to insist that all India was Hindustan and that the Muslims must reconcile themselves to the status of a ministry community in a democratic state which orders like by ministry rule.

In short this way the Lord Mountbatten in forced the partition and completed by this and that way. No one was happy with partition particularly the leaders of all India at National Congress. For example: Sardar Vallabhbhai Patel. His attitude always remained the most realistic. He commented ‘I felt that if we did not accept partition, that India would be split into many bits and would be completely ruined. My experience of office for one year convinced me that the ways have been proceeding would lead us to disaster. We would not have one Pakistan but several. We would have had Pakistan cells in every office’.

Before discussing the role of Indian leaders as creators of partition tragedy, we have to discuss the previous political events, political policies and political discussions. No doubt on the eve of the partition there was the terrible human tragedy. No doubt the participation of the political persons can be understand but the common people those who remain for away from the politics such innocent common people also attracted by the
call of the politician and ruined in the unnecessary bloody riots. It is a cruel and bloody history of the Indian subcontinent which took place in the recent past. The person, the organizations those who participated in this human tragedy, their role should be evaluated with pure neutral pen. That period was too stormy and very important in the life of the nation. The leaders of that time which were active their role was responsible to carry the fate of the nation. Their personalities, their views, their thinking and their liking and disliking were very important, because they would decide the future of the country.

In this chapter the researcher has described the role and personalities of an important leaders those who were participated in the incidents of the partition. It is necessary to know their personality and nature particularly their political nature because it effects on many important discussion which were very deciding the fate of the country. That time circumstances, experiences of important personalities all make one kind of different effect on the whole tragedy.

That time British top offices had to discuss with Indian political leaders. It brought them too close. A few top offices kept the notes about such Indian leaders. Wavell who was Viceroy in 1947 he described one Congress leader Maulana Azad as a delicate natured matured and old personality. Azad was a great scholar of Arabic language and literature. He was true nationalist. He was an attractive personality in the politics of India. He has the good command on the English language also but the does not talk in English. He always the follower of the golden middle way. Wavell describes Nehru as liberal, emotional, socialist but not too practical. Sardar Patel is strict realistic but too communal. Liaqat Ali Khan is matured balanced and self deciding person. Further Wavell writes about the major political parties of that time one is all India National Congress and other is All India Muslim League. To Wavell, the Muslims are honest than the Hindus. The Muslims are honorable. But they are poor than the Hindus. The Congress has more money, more education and more political tactics. The All India National Congress would easily cross and overrule the Muslim League. Though Mr. M. A. Jinnah has been playing the heard game with Congress. But he is not in mood to compromise on a single issue with Congress.
Finally Wavell concludes that the Indian people have habits to demand and receive everything. What is wrong that is only of the British rule in India. They always comment like this and such comments are their pleasure. They never like to carry any kind of responsibility. They are more talkative. They put the whole responsibility on British rulers and enjoy quarrels among them. About Gandhiji Wavell gives respectful comment that Gandhiji suggested that let the Indians find the solutions of the problems on their own and British rulers should quit the India. After Wavell Lord Mountbatten came in India as viceroy. According to Lord Mountbatten there is no wise leader one who know the realistic problems transfer of power. All the Indian leaders hope that everything might handle settle only by the Britishers. Though, he had better opinion about Nehru. To him, a Sikh leader Baldevsing is a man of disturbances.

Lord Mountbatten:

He was the last Viceroy who had to carry the responsibility of the transfer of power. He was of 46 years. He was self centered and narrow minded. But he had the tricks to please other and make relations. He was fully empowered Viceroy. Mountbatten had success to take confidence in the great take of transfer of power. He had a strong desire to be continued as Governor General of both Dominions the India and the new Pakistan. But this desire was not fulfilled fully because of Jinnah. Mr. Jinnah had decided to become himself the Governor General of new Dominion Pakistan. By this shock Lord Mountbatten become very unhappy. He requested Jinnah through Liaqat Ali Khan but Jinnah was not ready to listen a single word. In the coming time Lord Mountbatten become the first Governor General of independent India after 15th August 1947 and there Mr. M. A. Jinnah also become the first Governor General of new Dominion Pakistan. There after he contributed his control and advised in the integration of independent India by solving the problem of princely state dissolution. In this question Lord Mountbatten proved himself a perfect statesman. Finally He attended the Independence Day on 14th August 1947 at Karachi with Mr. M. A. Jinnah. Though the relation with Mr. M. A. Jinnah were to disturbed. But here in India after Independence Lord Mountbatten had Governor Generalship and the President of the emergency committee for the control of communal riots and refugee settlement. Not only was this but Mountbatten also the
president of the security council of the cabinet. He was very active in many decisions which were serious and important.

Mahatma Gandhi:

Mahatma Gandhi was the most respectable leader of the freedom struggle of the India. In respect he was called as ‘Father of Nation’. The Prime Minister of England Mr. Attlee described him as a Saint and wise politician. But on the eve of the freedom of the nation and partition of the subcontinent. He had complain that no one follow his advice. Though Gandhi had stated again and again that the division of the subcontinent would make the worst effect on the country. The condition was beyond the control because of the wide spread communal riots between Hindu, Sikhs and Muslims. Though Gandhi has insisting again and to invite Mr. M. A. Jinnah to from the central Government. At the same time Lord Mountbatten was Making clear to this respectable senior, old leader of the nation that the Muslim League and Mr. M. A. Jinnah would not in mood to listen a single word instead of independent Pakistan as a home land for the Muslim. Gandhi was wise politician who always stressed on empowerment of the central government. Actually Gandhi had spent his whole life to bring Hindu Muslim together, though he has been blamed for the separation of the Hindu and the Muslims. It is beyond understanding.

Nehru:

As an individual this great leader of India most of the time appears as lonely, impetation, emotionally unbalanced and insure on personal level. His high tempered nature was not ever ready to face any kind of oppose. He was poetic emotional and away from the reality. On 2nd September 1947 he became vice president of Viceroy’s Executive Council. It was the highest political past in government. Before this he had hold the post of the president of Allahabad town council, that much an experience to him. Nehru had educated in London.

About partition Nehru had not realistic. To him, the partition of the country was not permanent divide of the country, but it is simple separation of a small part of the land of the country. He was socialist, through he always criticized honorable socialist leader Jayprakash Narayan. At the time of the transfer of the power many important decisions
had to be taken only by Nehru and Sardar Patel with Britishers particularly with Lord Mountbatten. This time he was working on individual level. He was playing very important role. The plan of partition of Lord Mountbatten was discussed and modified to accept and rule only by Nehru and Patel before the prior permission of their political party All India Congress Party. In the personal capacity Nehru carried the burden of the execution of the partition of the country. No doubt Sardar Patel was all ways with his to save all kind burden and responsibility. He discussed the whole matter time to time in the interest of the country and his All India Congress Party also. Finally when there was the time to have the approval of All India Congress Party as one of the major political party of nation that time on the 2nd June 1947 the matter was put in the meeting of Working Committee of Congress Party for approval by Nehru and Sardar Patel which they had already accepted and practiced. In such circumstances the Working Committee had no other option without to accept the proposal of the partition because the parties the top most leader Nehru had already accepted and practiced with British Government. It means the decision of the acceptance of the plan of partition of Lord Mountbatten was the decision of Nehru. The most important decisions were not taken by the party but were taken by the top leaders individually on the name of All India Congress Party. It was true about Nehru.

Most of the times Lord Mountbatten had to face the difficulties to handed Nehru on personal level which always effects on the whole politics of the country. At the time of the partition Nehru was drowned in the over work in his political office. He was continuously working day and over night. He has not enough time to take rest particularly for the necessary sleep for the health of the body. He was too tired, though he makes ready for discussions and meetings next day. In these days it was continuously going on with Nehru. The physical tiredness was always on his face. He was always under the tension of load of over burdened uncompelled necessary time bound. Actually, Nehru was very truthfully, intelligent, sharp and confident. But he had not courage to protest to Gandhi for real mystique. Because of the timely over burdened Nehru was somewhat restless. Most of the times in timely anger he becomes ready to resign from Government. Nehru had full sympathy about the security of the Muslim League and every individual Muslims. Before the transfer of power Nehru had threatened to London Government on
this question if the London Government would fail to give concrete word for the security of the Muslims, than he would resign from government with his whole ministry. Lord Mountbatten had created very deep influence on Nehru and Nehru was very fair to Lord Mountbatten. When there was the question of Kashmir issue then the Lord Mountbatten suggested stopping Military and seek the directions from United Nations, and Nehru did so. Not only this but the Lord Mountbatten was giving and an advice for the selection of the members of his cabinet and Nehru accepts many of the times.

Nehru was very firm on his own decisions of communal riots. He always declares that he was ready to deal communal issue anytime and anywhere. He and Jinnah both had accepted the reality that the serious widespread communal riots were going on in the whole subcontinent. But at the same time both were not ready to accept that the communal riots were uncontrollable. Both were shocked. Poetic minded Nehru was not ready to accept the cruelty within human nature. He took long time to realize this truth. In those days the Britishers transferred the power and the ceremonies of the Independence days in Union India and the new Pakistan celebrated with the continuous dance of the death of the partition but the great leaders were became blind and deep that they cannot see and look the bloodshed and the cry of the common soul because they were in power and they had no time for it.

Jinnah:

As per the comment of Wavell Mr. M.A. Jinnah were clean natured, positive thinker and truthful leader in the Congress and also in the Muslim League. He was ambition, self respected and self centered. Nehru has listed him in the list of the person to whom he disliked. No doubt he was the leader of the Muslims. His appearance was too moderate but he was happy in the thoughts of middle period religious Muslims. He had not touched to the modern political thoughts and he knows nothing about the progress of the modern world. He was also lonely in the Muslim League, because he himself kept away from his followers in the League. He was respected too much by the followers. His followers themselves keep away from him because they afraid to him. Lord Mountbatten describes Mr. M. A. Jinnah in anger as unbalanced and disturbed person. Mr. Jinnah was strict with his aim of creation of Pakistan in any condition. The British officers
understood the thoughts of Mr. M. A. Jinnah that the heat and anger of the Hindus was the main theme of his thought and activities. According to him the Hindus are the mean creatures and it was impossible to live with them to the royal raced Muslims.

Mr. M. A. Jinnah heated Nehru and he never tried to hide his hatred against Nehru. Jinnah was in the idea that the Pakistan in future might be a nation of one religious and communal Muslim Political Party. He was not democratic politician. He wants single Party dictatorship. In the state Ministry he would appoint the Ministers and not the state Chief Minister. There would be only one meeting session of the state assembly in the year. There would be no elections. He wants to establish one man power in the Pakistan. According to Lord Mountbatten, Mr. M. A. Jinnah was an inexperienced administrator of the country. He was dawdling in ideal world, are not in real world. For the partition one sided sharp leader was needed and Mr. Jinnah was fit for it. And finally he did good job. Mr. Jinnah was totally different than Nehru. He always utters the words that he has nothing to do with the Congress party, Nehru and any Hindu leaders and India also. He always stress that the Pakistan might be totally different than the India. He heats the similarity and quality between the India and the Pakistan. He also heats to British top official like Lord Mountbatten or Anchilek because they share with Nehru. Mr. M. A. Jinnah openly confessed that if he was not too communal than there will not be creation of Pakistan. In the routine, Jinnah was not soft but he was very hard and strict. He was street forward.

No doubt Jinnah was modern like Nehru. So in the beginning he was liberal, nationalist, secular preacher of unity of Hindu and Muslim. In the course of time this man thoroughly changed into sharp communal leader of the Muslim only, who demand a separate homeland for the Muslims and got it under the name of Pakistan. Jinnah was the man who was the totally in the opposite of the interface of religious persons like Mullah and Maulavi in the politics, who changed into a faithful follower of Koran. Mr. M. A. Jinnah was only the creator of the Pakistan. The hundred percent credits goes to Jinnah only. So they can be called as ‘Father of Pakistan’. It is doubtless to underline that his authority on social and political ground was the supreme. He was not only the first Governor General of the Pakistan but also the President of constitutional assembly of
Pakistan. He was president of Muslim league. Because of him the history of Pakistan was created and the history of Indian subcontinent was changed. Not only this but Mr. M. A. Jinnah changed the map of the whole world. And he was the creator of a new nation in the world. At the same time because of the in enlightenment he was the creator of the massacres and wide spread bloody communal riots among the Hindus and the Muslims on the eve of the partition of Indian subcontinent.

Sardar Vallabhbhai Patel:

He was the man of self confident and self believed and realistic leader of all Indian Congress party. He was the man of clean and clear in speaking and behavior. There was full command and control of Patel over the Congress. He always had built very perfect and realistic guess in the politics of the nation on the eve of the movement of freedom struggle through his All India Congress Party. He was the perfect leader in his time who could Judge the best and perfect what can happen and what cannot happen in the current politics about the partition he gives his clear opinion: ‘I felt that if we did not accept partition, India would be split into many bits and would be completely ruined. My experience of office for one year convinced me that the way we have been preceding would lead us to disaster. We would not have had one Pakistan but several. We would have had Pakistan cells in every office’.

According to Wavell leader Patel was only one hardest and disciplined leader in the All India Congress Party. He was the most inflectional except Mahatma Gandhi. If the many on constitutional progressive path only, then he would be definitely the most valuable and respectable personality to worship in the whole nation and everywhere. If he may with leftists he would be the supreme. He is more balanced than Nehru. But he is too communal and his communal attitude is against the Muslims. Actually he was not so but he was blamed for communal attitude only because of his open tongue protest of Muslims cruel and inhuman communality against the Hindus. Sardar Patel personally had been taking all the decisions about the transfer of power and about the partition when all the activities had to be completed to close the matter. The same thing is about the issue of an integration of the princely states in Union India. Only because of Patel’s strict statesmanship the integration of the princely states took place successfully. He was one of
the best and successfully administer of his time. The chief secretary of the minister S.S. Kher comments that Patel was one of the best administer. He was better than Levur many times.

The leaders on secondary state were also more or less responsible as the creators of the partition. By the name, they are Maulana Azad, Baldevsing, Master Tara Sing, V.P. Menon and many others. Not only this much the ‘Divide and Rule’ policy of the Britishers was also one major factor of the creation of the partition of Indian subcontinent. From the beginning the British rulers had adopted the policy to divide the Muslims from the Hindus on the religious differences which will result into the divide of the strength of the oppose to then. Particularly from the revolt of 1857 the Britishers practiced it in particular.

In the third chapter the researcher has discussed the killings of 15 -20 lakes of common people and concluded with possible findings. Here one more objective ‘To describe the great killings of 15 -20 lakes common people and focus on its poisonous political result’ has been discussed, through this chapter of the present thesis. The bloody nature of partition tragedy has been highlighted for certain findings for the lessons. Indian subcontinent has been partitioned on the basis of ‘Two Nation theory’. Only for the fulfillment of political greed which caused the lives of 15 to 20 lakes of mass people. When political ambitions are supported by sharp religious feelings and activities then the political hands can bring the great killings which have no limits. Political analysis of partition of Indian subcontinent is necessary to open to inner poisonous nature of political greed. It is helpful to bury the present religious supported political greed at the time which can be led towards gentle way of mankind. In this regard the present topic of the research is an important for the political welfare of our nation and also for the welfare our neighbor and also of the whole world. Not only this but the religious supported political ambition which had divided the Indian society as the Muslim and Hindu on the eve of the partition. The roots of this divide of the mankind in Indian subcontinent are rooted particularly from the 1935 onwards. There after all the states in undivided India before the freedom in British rule were burning in the fire of sectarian hatred. This type of mental divide of both societies had been carried towards the bloody tragedy. Such serious
thinks against the mankind has been highlighted by the researcher to discuss an objective like ‘to describe the great killings of 15 to 20 lake common people and focus on its poisons political results’. On the concluding steps of the chapter the researcher tried to provide the solutions.

The historical notes support the date of an announcement of the partition through the office by the Britishers. The Britishers announced on 3rd June 1947 of the partition of India through the competent authority in England and in India at the same time on the same movement. Before one year an announcement of the partition if Indian subcontinent as Hindu India and the Muslim Pakistan was announced place. The news spread in the whole nation before one year as a result before one year actual partition the religious riots were busted. The riots were started in Calcutta. Within a month more than one thousand killings took place. The killings were done by both sides. Both sides were used bullets. Both were raped. Then the fire of riots spread towards North, East and West. In East Bengal Muslims killed Hindus. In Bihar Hindus killed to Muslims. The whole Punjab and border area were burning in the fire of riots and killings. Hindu, Sikhs were migrating to find safe shelter. Many were walking by feet, through bulk cart, truck and railway. In the journey Muslims groups meet them. In streets, in public places in railway stations, at the time of crossing the rivers. On the other side the groups of Muslim mass people were walking hurriedly towards East for safe place. Every directions had been become the street of riots. In lake numbers Hindus, Muslims and Sikhs were started their migration is to 20 lake people were killed. In the whole North India people either took weapon in hand or became underground. An authentic announcement of partition has been announced on 3rd June 1947. It brought a forceful tempest of religious, communal riots in the whole India. The communal violence out busted and a very large numbers of killings, migration, rapes on women had been committed continuously in the period of many months. After the completion of partition process an Independent India and an Independent new Pakistan particularly the border area was burning in the religious riots for a long time. This tragedy would be studied an analyzed with the help of available authentic documents and great books and tried to find the answers of the questions whether it was possible to avoid the great killings of partition. Whether it was possible to Hindu leaders or not. The same question is about the Muslim leaders and to the Sikhs
leaders also. The possible remedies to avoid such cruel killings in the future of the mankind.

In particular the heavy tempest of the communal violence outburst by the ‘Direct Action Day’. The Muslim League withdraws its acceptance of the Cabinet Mission plan and observed 16 August, 1946 as the ‘Direct Action Day’. It infused the wide spread communal riots in the whole nation particularly in the Bengal province. The Calcutta city and many other towns and cities and surrounded rural areas were burning in the communal riots for many months. The large scale massacres took place on both sides. The continuity of the large scale violence was shocking to the government and also to the Hindu and Muslim leaders. Most of the times the communal violence was beyond the control of the armed security forces. Day by day the serious condition was growing. Everyone realized that there is no way to avoid the demand of homeland for the Muslims that is Pakistan and the partition of India the circumstances lead towards the partition. In the course of time flow the British parliament passed an Act of Indian Independence and there after the British officers announced partition of India to create Pakistan for the partition Muslims on the 3rd June 1947. The announcement of partition also infused the more serious communal riots among the Hindus and Muslim which forced the migration of the minority groups of both the communities. The unending killings were continuously going on. Most of the times the promises given to minorities were broken by the British rulers and the leaders of the Hindus and Muslims. It continued the bloody human tragedy after Independence of the India and new Pakistan. It caused to the largest number of migration of the mass common people of the Hindu from Pakistan to India and of the Muslims from India to the Pakistan. No civil amenities were not made available by either the Indian Government or the Pakistani Government or by the British officers. This carelessness of the responsible authorities left the common mass people on unending sufferings in the travel and thereafter in refugee camps those who had become homeless the little children, women, old individuals were suffered for long time by life taking suffering and life taking helpless condition in refugee camps for many months. After an Independence for many months the common men, women, children, old individuals were suffering by the communal riots which were in continued.
Those who has experienced the partition tragedy personality, or listened, saw read that person definitely decide to never create or involve in such communal riots and violence. He would keep own self away from the community. This is the lesson to the common man of this thesis.

In the fourth chapter of the thesis the researcher has discussed very important issue of the partition that is the political effects of partition of 1947 of Indian subcontinent. Indo-Pak partition has made very deep effects on India, Pakistan and Indian subcontinent and also on the whole world. A few major of them are as: 1) Creation of Pakistan, 2) Enemy ship between Hindu and Muslim, 3) Frequency of religious riots, 4) Divide of world as Muslim World and Non Muslim World.

The notable political effects of the partition are described by the scholars as the Hindus and Muslims had two different ways life living. The Muslim civilization was different than the Hindu civilization. The Muslim was in minority. After Independence the Muslim civilization could not survive in democratic political system. Because the Muslims in feared that the Hindu will rule the country as majority group of the people. This fear forced the Muslims to fight for separate Muslim homeland. They did so and got them the Pakistan. They had right assumption that they would preserve the characteristics of their Muslim civilization. On the other hand the British rulers watered the concept of division of India to create separate Muslim homeland. They popularized the concept of division of India to create Pakistan. At first in1905 they partitioned the Bengal province on the basis of Hindu- Muslim separation. The Britishers successfully played the game of separation the Muslims from the Hindus. The Britishers created the good feelings for the Britishers in the Muslim community that the Britishers were their well-wishers and the Muslims would be safe in British Raj. In the opinion of Khalique, “The partition of Bengal on 16 October 1905 not only gave a boost to political consciousness among Muslims but also blow to Hindu-Muslim amity”.

On the basis of the communal hatred the Britishers successfully created the enemy ship between the Hindus and the Muslims. As a result the Hindu and the Muslims started to play the bloody game of communal riots. The communal riots among the Hindus and the Shiks and the Muslims spread in the whole country. The Britishers
poured the poison of communal hatred among the Hindus and the Muslims against each other. That poison was too dangerous. It infused the communal masses of the Hindu community and the Muslim community against each other. It resulted in the frequent communal riots among the Muslims and the Hindus on the eve of the partition. After the partition the frequency of the communal riots in India and in Pakistan did not stop but continued for the many moths. The story is not only of that time but it has been continued in today’s era. In today’s era the frequency of the communal and religious riots as been increasing more and more day by day. It is the proof of the serious effect of the time communal game of the Britishers. This communal poison does not stop only to the divide of the Hindu and the Muslims in the India and Indian sub-continent but it also made very serious effect on the whole world also. The communal hatred among the Muslims made them totally separate not only from the Hindus but also from all other non-Muslims. It resulted into the divide of the whole world as Muslim against the non-Muslim world. The political policies of the all important countries now a day are based on the divide of the world on the basis the Muslim world against the non-Muslim world against the non-Muslim world. It is nothing but an effect of the divide and rule policy.

5.2. Result and Discussion:

In the opinion of an international scholar of Political science in general and an expert in foreign policy honorable senior Principal Dr. Sanjay Gaikwad who is an author of ‘Indo-Soviet Relation: An Era of Indira Gandhi’ the first lesson of the partition tragedy is to give up the way of communal hearted. Because the communal hatred leaders towards the violence and destruction of mankind. It has been proved by the partition. For the giving up the communal poison from the hearts of an individual’s, from the behavior of sects of different religious societies, from the politicians of the different nation, our expert Dr. S. T. Gaikwad makes a dialog to provide the solution. From the great religious books of the world ‘Koran’, ‘Bhagwatgita’, ‘Bibal’. In one sentence the great book provides the massage to respect other different religious as like once own to love all and achieve Peace and prosperity and finally the welfare of the mankind. Today’s politicians should practice in their personal life as well as in their political life also. Further our expert stress on an implementation of the ideal concept of ‘Ramrajaya’ which was
discussed by the father of nation Mahatma Gandhi in the modern world as well as the great European Philosopher of past Aristotle. Only this pious ways are the rays of hope of the tomorrows, peaceful and prospers world, where will be no fear and hate against any one. Dr. Gaikwad hopes if today’s politician follow the principles of the ‘Welfare’ of ‘Mankind’, ‘Humanity’, ‘Moral values’, prayer for the world peace etc. which stated in above mentioned great religious books then the whole world will be on the right path of peace and prosperity and free from any kind of communal or religious hatred and ‘Terrorism’.

It is sorrowful that the partition of India had lead to slaughter, rape and countless atrocities in the Indian sub-continent and further it gave the birth to the issue which inflamed a bitter rivalry between a nuclear Pakistan and India. A lesson for the world to learn from tragic episode. The reality was different that the British Viceroy was playing the leaders of All India Muslim League and Indian National Congress as per his strategy. As a result unending hostility has been produced within the region. The basic thing was that the Britishers were seeking to perpetuate divisions amongst the Muslims and the Hindus. It marks then sure that the Muslims and Hindus would not be able to rise up against the British rule. So the Britishers purposely inflamed the political difference between the Muslims and Hindus. One thing should understand that the Britishers were very powerful and they had the ability to spoil political carrier of any Indian political leaders. So the ordinary Indian leaders would not dear to oppose the British officials in person. It was the game of the partition which would devastate to the nation and would bring about everlasting hostility in the region. It caused an unthinkable tragedy in which at list one million Muslims, Hindus and the Sikhs were bluntly killed and countless young Muslim and non Muslim females were raped or abducted. The countless heart breaking stories of forcefully separation of parents, children, lovers, beloveds. The division of the country also composed unending stories of atrocities that befell innocent people which were the unfortunate victims from the Muslim and the non Muslim civilians.

The partition produced the Kashmir conflict, four wars, countless border clashes and the spread of terrorism in the region. Not only this but the partition has been
transformed the two neighbors into nuclear-armed enemies. It caused the regional and
global instability. More than of all these things a more dangerous gift of the partition was
and is also that the people of the two nations continue to suffer from these consequences
even today.

The historians have rightly declared that the biggest blunder of the 20th century
was and is also the partition of India. In general the political parties and their leaders of
that time are blamed easily for the creation of the partition, but everyone including the
scholars simply forgets to underline that the partition was an interest of the ruling power
of that time. Everyone paint the Indian leaders as the heroes of the tremendous human
tragedy which is imperfect. In the conclusion it is necessary to note down here that in the
future the print and electronic media in both Pakistan and India should allow to publish or
discuss only the facts of partition. If they do not do so then the true history of the nation
would remain unknown to the people of both countries. It is sorrowful that the true
history of the Britishers cunning policy of their politics that caused tremendous human
tragedy and everlasting enemy ship between the two nations. Instead of this true history
in both the countries the unrealistic history books are produced for school children who
blame the Hindu leaders against the Muslims and the Muslim leaders against the Hindus.
The reality is different. The researcher hope here the present political authorities in both
the countries should behave wisely and should take the project in hand to produce new
history books for the school children which would give the right lessons of the facts of
the partition that the Indian Muslim or Hindu leaders of that time were not the heroes and
the creators of the tremendous human tragedy but the British rulers are the true heroes
and creators. When in the present days the school children in both the countries would
read this real history then they will not blame their neighbor on the name of the Hindu or
the Muslim. When such pure clean minded children would grow and become the political
authority then they will not hate their neighbor on the name one is Hindu and other is
Muslim.

The errors of the past must be learnt by the people of Pakistan and India which
would help them to stop endorsing partition and the doubts an enemy ship would come to
an end. For this the researcher hopes there must be reformation in the writing of the
history of Independence of both the countries, and in the writing of the thought and the reformation in the functioning of the educational institutions in both the countries. The researcher hopes on the next step that if it happened truly then ultimately, the people of Pakistan and India would come forward for not only better relations but also to unity the two nations.

One more great but holy hope is in the mind of the researcher behind this research work that the selfless ideology and vision of the united India. In this ideology no one is greater and no one is lower. But all are equal. No political selfishness is there between any countries. When this selfish ideology and vision come in practice by the wise political leadership in both the countries in the near future then the Kashmir issue would be resolved without any blood shade and the fear of nuclear war between two neighbors would easily disappear. Not only this but the India and the Pakistan would fight jointly against the evil of terrorism. Finally this historical and political right education in both the countries bring the political, social and economic stability which would benefit to South Asian region and also to the whole world at large.

The researcher wisely leads the discussion of his suggestions to the political leadership by starting that the importance of the separation of religion from the politics. Then only everything would come in truth and both the nations would enjoy as good neighbors. At the time of partition and the creation of the Pakistan the religion had come on top of all other political elements. Here one thing is notable in the immediate year of the post partition the India implemented a new project reorganization of provinces on the basis of language and not on the basis of religion. This way, after partition the India discounted religion as a political entity. Unfortunately in Pakistan the language was out and religion was in the politics. In the Pakistan the next generations mixed the religion with politics. The Government in Pakistan is much weaker than the religious elements. The Pakistani Government cannot establish the through control over the religious elements in Pakistan today also. The religious parties become the loudest therefore the religious elements can easily infuse the people to violence. There is very little or no legal socialization the growing effect of religious group is harmful to the growth of democracy in Pakistan. This is the political reading of the researcher. The religious element has an
adverse impact on democracy in Pakistan. In this regard the researcher suggests a few valuable political remedies.

5.3. Recommendations:

The researcher has discussed many more important things in the present thesis. In particular the researcher has examined Political Background of Partition, Creators of Partition Tragedy, Bloody Nature of Partition Tragedy, and Political Effects of Partition. In the thesis there is the deep discussion under the sub titles as: Political History of the Demand of Partition, The Basic Differences among the Hindus and Muslims, Reasons of Partition, The Divide and Rule Policy of the British Rulers, Religious Condition, Communal Condition, Political Elements, Personal Political Ambition of Leaders, Mr. Jinnah Rejected the planning of Rajgopalchari. These important points helped to bring out to draw a few valuable recommendations. The researcher does not stop here but tries to discuss a few element which are related to the partition of India for perfection. A few are as the role of British rulers in particular the role of Lord Mountbatten in the creation of partition tragedy. On basis of the detail study the researcher gave a following good number of recommendations.

1. The communal and religious hatred has been deep rooted among the Muslims and Hindus and also between the India and Pakistan. Education is the best medicine on it. The researcher hopes that the comparative study of the major religious through their great books like ‘Koran’, ‘Bhagwatgita’, ‘Bible’, etc. can wash the dirty thoughts of religious hatred.

2. To teach ideal socialism and the legal patterns of behavior and thought through the code of civics in the school curriculum in both the countries which would bring down the matter of crime and punishment. It would result for the growth of wise political leadership in both the countries.

3. In both the nations we should prepare ourselves as the members of the larger society that would make us to think about the Wealth of Nation and also of the neighboring nations.

4. Media can play important role in this regards on national, international level also. Sometimes, unfortunately the electric media over-represents the relatively
unrepresentative elements of the society. These unrepresentative elements of the society are given much important in news which is larger than its actual life. The researcher hope that the media will decide the authentic voice of the public and give priority them to speak for the public and try to mention the balance in the society in both the countries and also in the whole world.

The researcher contributed his hard work to enrich the subject and to bring about new ideas four front in the area of the partition fiction for the research purpose. The researcher would be certainly stimulated general interest on the issue of the partition of India 1947 for two reasons. One is the human tragedy. When there is the get together of the religion and the politics then definitely causes the life taking human tragedy on the name of the different religions of the different persons. The second is the purely political cause when the political ambitions become uncontrollable then it also causes for the cruelty and human tragedy.

It is prompted here that for the welfare of the mankind the two elements one is the politics and others is the religion should keep on the proper distance. If it failed then the many types of disorders and human tragedies occur definitely. The same thing is true about the second element also. That when the political selfishness or ambitions go beyond the limit and beyond the control there also the same disaster against the nation and the mankind also. So the thesis, Alarms, the bell of new awareness that our political leaders should be wise. They should be aware to take care that there should not be the interference of the religion and the politics. On the second step they should be alert to impose the proper control on their political ambitions. They should be wise politicians. The honest and faithful political leaders can lead the nation and the human mass towards the welfare and personality.

The Indian subcontinent would enjoy the personality and peace when there would be good relations between the India and Pakistan. Pakistan is Islamic state today. There is no minority problem. India on the other hand still has a population of about 40 million Muslims beside other minorities to protect and care for the minorities. The relations of the Hindu and Muslims at the time of the partition were under tension and disturbed. Today also there are the important questions about the relations of the Hindus and Muslims. Today also they are not settled totally. They are also disturbed and tension full.
This is not better for the progress of the Indian society. In the Indian society there are the Hindus and the Muslims. The basic destructive thinking behind the ‘Two Nation Theory’ had done the partition of India. The actual struggle of the partition between the Hindus and the Muslims that struggle was not the political struggle actually but it was the struggle of the Hindu and the Muslim culture. It was the struggle of the two different ways of life thinking. There was one fear on the minds of the Muslims that there may be this kind of repetition of the struggle between the Hindu and the Muslim culture. This fear brings one kind of tension on the minds of the Muslims. There is the answer on this tension. That the Muslims should adopt a broad attitude of the human life. As they had accepted the Pakistan is the motherland of the Muslims only. That the same it should be accepted that the India is the motherland of the non-Muslims. This thinking was very powerful at the time of the partition. But this is the narrowness of the political undertakings the secular thinking is the need of the peace and progress of India. So in the constitution of India the thoughts of the secularism had been placed on the top height. No one can shake the place of the secular thoughts of the constitution. Before a few years the Supreme Court of India had also declared the secularism is the soul of the Indian constitution and no one has the right to challenge it or to disturb it or to shock its position from the constitution. The positions of the Muslims at the time of the partition was truly of the minority. But today’s positions of the Muslims in India is better. According to the census of 2001 there are the 13 corer 18 lack Muslims in India. It is of 13.4 percent. The frequency of the communal riots between the Hindus and Muslims proves that there is the confidence in the mind of the Muslims that they are enough in the number and so they have enough strength also that they can give tough fight to the Hindus and win also. So they stand again and again for the riots against the Hindus. Their confidences to win communal riots against the Hindus are the mirror of the strength. This strength of the Muslim society in India infuses the communal tension all the time. The frequent attacks of the Muslim terrorists took the lives of the many non-Muslims though there is not any kind of riot against the Muslims to take their lives in India. This is nothing but the cultivation of the thoughts of secularism the Indian society. It is the positive supporting proof of secular thinking of the non-Muslim society in India. It is the needful for the peace and progress. The Muslim society might have to understand the secular attitude of
the no-Muslims in India and they should also follow the secularism and bury the communalism. It was one understanding before the few years that in general because of the information technology the different World societies of the different religious would give up the bonds of the different religious and would mix up. There would be no caste base or religious base divisions. It was the hope. It was the ideal hope. But it never came in truth. The reality is different day by day the conservative religious thinking is growing in strength on a large scale on the World level. Both the Hindus and the Muslims became more religious and conservative. The serious thing is that the Muslims are the fighters by the nature originally. So the conservative religious thinking in this society is dangerous to the peace of the World. On the World level this danger is very serious. To solve this problem there are not readymade answers. But the danger of the Muslim conservative thinking.

The one sided thinking of the Hindus has to be give up by the Hindus. The Muslims should do the same and come forward with free mind. Then all the problems will be solved. If both the Hindus and the Muslims do not make themselves clean and come forward then there would never peace and prosperity. For the peace and prosperity the Hindus and the Muslims should forget distrust against each other and joined the hands with clean mind and heart then there would be the political stability in India and in Pakistan also. The society will become one in India that will be the Indian society and not one sided the Hindu society or the Muslim society but it would be the Indian society. All would be one under one banner which would be the named as the Indian society. Then there would be the welfare of the mankind and peace and prosperity. Everyone should the remember partition tragedy and the partition politics that it leads only towards the destructions. So to give up the communal hatred and join the hands and walk towards the peace progress. There the Pakistan also do it then there would not be quarrel on the question of the religious matters. Then there would be the peace and progress in the world politics also.

5.4. Future Scope of Research Work:

The present research work under title ‘A Political Analysis of the Indo-Pak Partition of 1947’ makes a critical analysis of the political background of the demand of the partition
in the beginning. There are the following types of the future scope of the present research work:

1) The political background is important to analyse the demand of the partition. In the present research project the political background of the demand of the partition has been analysed. But the partition of the Indian subcontinent is not only political but it is communal and religious also. So the communal and religious background of the demand of the partition of Indian subcontinent is necessary. In future any one researcher has the scope to do research of the communal and religious background of the partition.

2) In the present work which is under title ‘A Political Analysis of The Indo-Pak Partition of 1947’ studies the political aspects of the partition tragedy. On the eve of the partition of India more are less 15 to 20 lakes common people had been killed and suffer in the communal riots and migration. No doubt there was the political reason behind this great killings and human sufferings. But it is only one important aspect. At the same time the religious and communal heatred was also very important behind the great killings and human sufferings of the partition. The religious and communal heatred was more or equal important like the political element. So in the future there is the scope of the research to study the religious and communal heatred as the sole evil elements behind the great human tragedy of the partition of India of 1947.

3) In the present research work the researcher did the study of the political elements behind the Indo-Paki partition 1947 in general. In those days there were the most dynamic leaders in both the communities. They were capable and the most intellectual. But at the same time a few of them were selfish. Their political selfishness had made them blind to think about the nation and the whole community. But the demand of partition was became one necessary achievement to become political superemo and head of the nation. The personal over ambition of political power was very important on can do research in future. There is the scope in future.

The present work under title ‘A political Analysis of the Indo-Pak Partition of 1947’ covers very important things as: Political Background of Partition, Creators of Partition Tragedy, Bloody Nature of Partition Tragedy, Political Effect of Partition. In these topics
the researcher honestly tried to discuss the following objectives of the present research topic. These objectives are as: To light the political background of the demand of the partition of Indian Subcontinent from 1192 A.D., that the demand raised by Muslim ruler Sultan Muiz-Al-Din., To focus on political ambition of separate state for Muslims which forced the ‘Great Divide’ of Indian subcontinent., To study the political psychology of common Hindu and Sikh people., To study the political thinking of the political leaders of Hindu and Muslim societies., To analyze the Divide and Rule policy of British rulers., To describe the great killings of 15 to 20 lakes common people and focus on its poisonous political results., To light political importance of partition tragedy and lessons from it and suggest the remedies on frequent repetition of serious disease of religious riots. In particular the present thesis is on the theme of the partition of India. In this regard on the further step it can be studied that the Muslim thinking about India. That there is the scope to examine ‘The Muslim Political Tradition in India’. There is the scope to elaborate the discussion that the Muslims of India never accepted the land of India as their home-land. But they always thought that the India is the homeland of the Hindus. It was the political thinking of the Indian Muslims which achieved the partition of the Indian subcontinent. So the Muslim political tradition in India can be studied as a separate research topic on the theme of the partition of India in the future. In general the Muslim community and its political leaders are blamed for partition of Indian subcontinent. But many of them were nationalistic. In the general blame this turn is forgotten. There was the synthetics nationalism in the Muslim community. When there was the danger to the political establishment of the Muslim community that time the Muslim community turned towards the thought of their own nation for their political future. Than the Muslim community walked towards the goal of partition and Pakistan. In this regard to give more are less justice to the whole Muslim community in the political view it is necessary to examine the nationalism in the Muslim community. So there is the future scope for the research in this area. Not only this on the theme of the partition on more aspect is there for the research. That is ‘The Political Philosophy of Separatist Muslim Nationalism’. Our present research project does not discuss the Muslim nationalism in such a death. So in the future the Muslim nationalism can be studied as a separate research topic. There is also the need of the separate research on the political philosophy of Muslim separatist. The research on the political philosophy
of the Muslim separatist would help to highlight the true cause of the partition of India. So in future it can be studied as a research topic under title as: ‘The Political Philosophy of the Muslim Separatist’. There many more topics for the research on the partition of India in the future. One more important issue might be considered for the research. That is the ‘Islamic Neo-Revivalist- Renaissance’. The new learning made the Muslim community to think their self respect which can be achieved through the political Independence.

5.5. Limitations of Research Work:

The present research project under title ‘A Political Analysis of the Indo-Pak Partition of 1947’ talks about all political elements which were involved in the partition. No doubt the political aspects were important in the partition of India. But there are several other important elements of the partition of India which have not studied in the present research work.

1) The first limitation of the present research work is that there is not clear cut comments about the rise of the religious hatred. The basic differences were brought out in to light on the basis of the religious differences to divided and to separate the Hindu community from the Muslim community by the Britishers. They had done very deep study of both the Hindu and Muslim religion and highlighted the basic religious differences. In particular, the Britishers brought out the differences in way of the prayer and worship on the basic the great religious. On the basic of the religious differences the Britishers played the game of the Divide and Rule policy for their political interest. The present research work does not talk about the basic religious differences of the Hindu and the Muslim religions. This is the limitation of the present research work.

2) The demand of the partition, the processes of the partition and communal riots of the partition have caused a great tragic deep psychological stroke to the common masses of the both Hindu and the Muslim communities. It was the human loss. The humanity suffered. The two good neighbours became bad enemies on personal level. No one had to do any thing about the politics of the partition. Though they became enemies of each other. It was the human divide. The present research work does not talk about this human divide. This is the second limitation of the present research work.
3) There is one more limitation of the present research work that there is not anything about the religious divide of the world. Actually the whole world has been divided as the Muslim world and the non Muslim world. There is also division of the world as the Christain and non Christain world. The partition of India inspired it. The present research project does not talk about it. It is the third limitation.

4) The researcher did the examination of the political background of the partition, creators of partition tragedy, bloody nature of partition tragedy, and political effects of partition. These concern sub topics are studied in the present thesis under title ‘A political Analysis of Indo-Pak Partition of 1947’. But the partition of India is not limited to the above mentioned subtopics. Because of this frame of the research the present thesis is bounded in the certain limitations. That, there is one important element which is the basic cause of the partition of India that is ‘The Muslim Political Tradition in India’. The Muslim community has been settled in India in the long past. Historically speaking the Muslim culture made starting of settlement in India with the invasion of Muhammad Bin Qasim in 712-13 AD. From then onwards the impact of Muslim culture continued. Though the Muslims did not become one with native. The history tells the different think about the past invaders like the Aryans and the other hand the Muslims remained different and Independent identified. It is very interesting to notice that the electric nature of India absorbed the Aryans and the Kushans. They became part and parcel of India and complete Indian natives. But the case of the Muslims in India was different not only from that of the Aryans and the Kushans but also from that of the British. The British neither became inhabitants of India nor did they create their own land like Australia. They remained complete foreigners. But the Muslims neither remained complete foreigners like the British nor complete insiders like the Aryans and the Kushans. This historical truth made one kind of different political tradition of the Muslims in India which is one of the most important root and basic cause of the partition of India. Our present thesis does not cover it with certain depth and details. It is one important limitation of the present thesis.

5) The next limitation of the present thesis that, it does not describe ‘The Political Philosophy of Separatist Muslim Nationalism’. There is not proper scope and place in the frame of the present thesis to discuss the political philosophy of separatist. It is important
and necessary to highlight the political philosophy of the Muslim community since the long past and till the days of the freedom struggle and Independence. That the Muslims never became one with Indian society. They always thought that they are different than the natives. In the medieval period the Muslim community was the ruler community in India. Through the Muslims of India never thought that they were one with the native society of India. Their thinking of differentness and of separatist was continued. The differentness and separatist thinking became the root base of the political philosophy of separatist. In the period of the British rule the Muslims started thinking about a separate homeland for their Muslim nation. Their nationalism developed towards a separate Muslim nation for Muslim community. So as a root base of the separatism of the Muslim community and the different kind of nationalism of the Muslim community might be commented in the regard of the partition of India. So the political philosophy of separatist of Muslim nationalism is important here but that remained out of the decided frame of the research of the present thesis. So it is one of the most notable limitation of the present thesis.

6) The heartbreaking deep effects of the partition of India on the world politics in general and on the politics of India and Pakistan are not examined in such a enough length and depth. In fact it is necessary and needful to highlight and examine the effects of the partition in proper depth and length. But because of the decided frame the present thesis does not touch to this important element of the partition of the India. It is one more important limitation of the present research project. No doubt the effects of the partition of India on the politics of the world in general and the neighboring relations of India and Pakistan can be studied as a separate research topic. Because it is important to light on the historical policy of the politics of the British rulers to take necessary lessons from that history. This one thing the discussion of the political effects of partition can give the proper direction to the world politics. In the world politics the Muslim political forces and the non-Muslim political forces became important. In the politics of the Indian subcontinent the relations between the Union India and Pakistan also became important. And the communal differences between the two major communities the Muslim and the Hindu also carrying the communal hatred of the partition. It remained undiscuss which is important to make the relations of the Hindu and Muslims normal.