APPENDIX-I

QUESTIONNAIRE

A POLITICAL ANALYSIS OF THE INDO-PAK PARTITION OF 1947

A THESIS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY IN POLITICAL SCIENCE

Would be submitted to the
SHRI JAGDISHPRASAD JHABARMAL TIBREWALA UNIVERSITY,
VIDYANAGARI, JHUNJHUNU, RAJASTHAN – 33001

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Reseacher                             Guide
Mr.D.S.Khadke             Prof.Dr.Hanumant Bhoomkar
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Name and Address of the person            Signature
who Interviewed: Hon.  

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QUESTIONNAIRE

Q.1.  What is your date of birth and place?

Q.2.  What is your education?

Q.3.  Please explain your view on the history of the demand of partition I would like to
know your view on the political references.

Q.4.  What was the religious condition of that time?

Q.5.  Please comment on the communal condition of danger of sectarian forces of that
time?

Q.6.  Please comment on the political condition of that time?

Q.7.  What do you think about ‘Divide and Rule’ policy of British rulers in this context?

Q.8.  Please light on the personal political ambitions of that time Hindu and Muslim
leaders?
Q.9. What is the personal role of Mountbatten in the partition?

Q.10. What is the role of Mr. M.K. Gandhi in partition?

Q.11. Comment on the credit of Mr. Jinnah as creators of Pakistan.

Q.12. What is the role of Hindu and Muslim Common people in the partition?

Q.13. Comment on the responsibility of National Congress and Muslim League as that time major political parties?

Q.14. Describe political colour of the great migration of Hindu and Muslim masses and bloody human tragedy on the eve of partition.

Q.15. Comment on the process of creation of Pakistan and completion on partition.

Q.16. Describe a few examples of major communal riots.

Q.17. Comment on the communal enemy ship between the Hindu and Muslims.

Q.18. What is your view on the division of the world as Muslim world and non-Muslim World?

Q.19. What is the responsibility of political elements for human tragedy?

Q.20. Please comments on the political effects of partition on India, Indian subcontinent, and the world politics.

Q.21. please suggest a few political remedies and lessons to political leaders to avoid such type tragedies for human welfare and mankind.
APPENDIX-II

IMAGES OF DIALOGUES WITH EXPERTS

MR. DNYANESHWAR KHADKE DIALOGUE WITH HON. PRINCIPAL DR. JAINJAY GAIRWAD (INTERNATIONAL SCHOLAR) AT THE TIME OF INTERVIEW

MR. DNYANESHWAR KHADKE DIALOGUE WITH HON. AD. KAZI GULAM KHADAR (BOMBAY HIGH COURT, BOMBAY) AT THE TIME OF INTERVIEW

MR. DNYANESHWAR KHADKE DIALOGUE WITH HON. EDU. OFFICER (RETIRED) MR. K. D. PAGARE AT THE TIME OF INTERVIEW
APPENDIX – III
CREATORS OF HUMAN TRAGEDY OF PARTITION 1947

LORD MOUNTBATTEN
MAHATMA GANDHI
MR. M.A. JINNAH
PANDIT J. NEHRU
SARDAR PATEL
KHAN ABDUL GAFFAR KHAN
BALDEVSINGH
LIYAQAT ALI KHAN
MASTER TARASINGH
SIR SAYED AHMED KHAN
DR. RAJENDRA PRASAD
DR. B. R. AMBEDKAR
MAULANA ABDU KALAM AZAD
APPENDIX – IV

IMAGE OF MAP BEFORE PARTITION OF INDIA 1947

IMAGE OF MAP OF AFTER PARTITION OF INDIA 1947

IMAGE OF MAP OF BEFORE & AFTER PARTITION OF INDIA 1947
A Political Analysis Of The Background Of Partition

D.S. khadke
Research scholar

Dr. Hanumant Bhoomkar
Head & Research Guide, Sow K.S.K. College, Beed

Introduction:-

The term ‘Partition’ has both physical and socio-psychological dimensions. The phrase “India’s Partition”, means the partition of the Indian subcontinent in 1947 into India and Pakistan. The progress of the partition in was on personal and public life. The partition of India in 1947 dealt a grievous blow to the Indian body politics from which nation is yet to recover fully, though more than half a century has gone by. That India’s troubled border with West Pakistan through there was an equally severe turmoil on the East Pakistan border. There were the murderers.

Murdering and murdered millions on both sides of the borders. The common people now suddenly found themselves to be aliens in land in which they had been born and brought up, and where several generations of their ancestors had tilled the soil, to lie beneath it, when the end came. And now they were to be expelled only because they worshiped one version of God and not another. As a critique of this political event we have to keep an eye on the aspects like a socio political study of partition, particularly the exploitation of the women and the atrocities on the refugees.

ABRIFF HISTORY OF SEPERATINISM:

The communal politics, which guided the road to the division, has not been only a present day problem before India but also global worry.

The political history of partition has deep root which goes to the beginning of the medieval period. That, the invasion of the Arabs marks the begriming of the Muslim presence in India with which a new chapter opened in the history of India. The Arabs had trading and political motives behind their conquest with the invasion of Muhammed Bin Qasim in 712-13
A.D... The Muslim life began on its horizon in Gujrat and Sind. From then onwards the impact if Muslim culture continued through the invasion of Mahamud Ghazani (1000-1026 A.D.) and Mahamud Ghor (1173-1205 A.D.). It reached the climax in the establishment of the slave dynasty in Delhi in 1206 A.D. by Qutub-udin-Aibaq and his successors-Iltamish and Balban. Because of the continued dominance of the Muslim rulers after the slave dynasty the khiljies, the Tughluqs Sayyids, the Ludhies and the Moghals who succeeded one after another the medieval period in Indian history has been referred to by historians as "The Muslim India". It was during this period that Muslim settlements, and to some extent, the process of Islamization started in India. After this, modern India witnessed the advent of the Europeans. With the arrival of the Portuguese, the Dutch, the French and the British, Indian culture came under the influence of the west. Thus, the making of Indian culture took various strides over a long period of time due to the above said events.

"The British also did not become 'natives' of India, but they had a homeland if their own. The central Asian Moslems who came to India had no homeland. They were forced to look upon conquered land as their new homeland, although each day showed them that for the mass of the subdued people they remained foreigners."

Now it is clear that the Muslims remained inside foreigners. They had no other homeland for themselves.

In the beginning of the medieval period a Muslim ruler namely Muizz-Al-Din had raised a demand of the partition of Indian subcontinent in 1192 before the notice Hindu king Pruthviraj Chavan. It is the beginning of the demand of separate Muslim state. Hence, during the medieval period of Indian history the Muslim rulers persecuted the Hindus, either by forced conversion to Islam, which was very much against the Hindus.

The "Modus Operandi" adopted for Islamization was forceful conversion.

"The choice of Islam or death."

During the modern period, with the arrival of the Europeans particularly the British, the Hindu-Muslim relationship represents a series of ups and downs both communal harmony and disharmony.

A dominant Muslims leader Mr. Sir Sayed Ahmed Khan, an elite Muslim who belonged to a migrated family which took up service with the Moghuls, sow a threat to the Muslim community. They thought that the Muslims were lagging behind in comparison with the Hindus. Hence, Sir, Sayed Ahmed Khan wanted to modernize the Muslims. His aim was to make the Muslims more Islam conscious than broad-minded secularists. This seems to
have been the first conscious step towards Muslim separatism. The establishment of the
Mohammedan Anglo -Oriental College in 1875 which came to be known as Aligarh Muslim
University which becomes a centre of the Muslim Renaissance, the ‘Muslim Educational
Council’, the ‘Indian Patriotic Association, (1888) and the ‘Mohammedan Defense Association
of Upper India’ (1893) were stood on the communal inspiration of this leader. He had worry
of the Muslim identity. So, he asked the Muslims to be aloof from the Indian national movement
for independence. His successor leaders Iqbal, Rahmat Ali, M.A. Jinnah and others continued
the tradition set by sir Sayed.

"That the scheme (the partition of Bengal) was devised to divided the people on the
basis of religion and put the Muslims against the Hindus".3

The separatism of the Muslims was later authenticated by the establishment of the
“All India Muslim League” on 30th Dec.1906. This political organization of the Muslims has
been a landmark in the history of the Pakistan Movement, because in future politics it gave a
plat-form for the Muslim leader’s voice.

The main aim of the “All India Muslim League” was to protect and advance the political rights
and interests of the Muslims of India.

In the course of time the Muslim League claimed for exclusive representation of the
Muslim community. The League thought that democratic rule means majority rule, which is
ipso facto Hindu rule. After the 40’s the League paved the way for two roads for two different
nations. A Muslim delegation with Sir Agha khan as its leader demanded a separate electorate
for the Muslims. Lord Morley, the liberal secretary of state for India accepted it by the convinced
words of Minto -only to please the Muslim community. A scholar namely V.D.Mahajan
commented on this as:

"Lord Minto was the real father of the communal electorate."4

Minto’s separate electorate gave the Muslim a distinct political identity. The All India
Muslim League in December 1927 decided to appoint a sub-committee along with the working
committee of Indian National Congress and other organizations to draft a constitution for
India. At the same time it put forth some proposals in its own interests. Again V.D. Mahajan
lights on this matter as:

"The formation of a separate province Of Sindh introduction of reforms in the North
West frontier province, and Baluchistan on the same footing as in other provinces."5

In 1930, Sir Muhammad Iqbal came forward with a proposal for a separate Muslim
homeland in the North West. Then Chaudhari Rahmat Ali who seems to have been on hair
to Iqbal in drawing up a blue-print for a separate Muslim state for the first time gave the concept of ‘Pakistan’ a land of the pure which was intended to celebrate the Islamic way of life. Along with three other students at Cambridge Rahmat Ali published a small leaflet called ‘Now or Never’ (1933) in which he coined the term Pakistan taking.

P- for Punjab
A-for Afghanistan (NWFP)
K-for Kashmir
S-for Sindh
Tan-for Baluchistan.

The idea of Iqbal and Rahmat Ali are described as political eggs. In the words of Percival Spear as:

"Which however minute others could incubate to produce a nation."

In the course of time politically the League became more prominent under M.A. Jinnah’s leadership. The League on 23 March 1940 the Pakistan resolution declared in communal fury. That is as:

"No constitutional plan would be workable in this country or acceptable to Muslims unless it is designed on the following basic principle, namely the geographically contiguous units are demarcated in regions which should be constituted with such territorial justments as may be necessary, that the areas in which the Muslims are numerically in a majority as in the North-Western and Eastern Zones Of India should be grouped to constitute ‘Independent states’ in which the constituent until shall be autonomous and sovereign."

Reference

1) Wilhelm Von Pochhammer, India’s Road to Nationhood 283-284.
2) Wilhelm Von Pochhammer, India’s Road to Nationhood 276.
3) Grover and Grover, A New Look at Modern Indian History (Delhi’s: Chand and Co., 1995) 293.
5) V.D. Mahajan, "Pakistan", the Cambridge History of India. 806.
6) Percival Spear, A History of India. 228.
Rajarshi Shahu Maharaj: A True Social Reformer

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Introduction:

Maharashtra's land is a land of reformists and philosophers. In 19th century and early 20th century this land has experienced the great revolution of social movements. The social condition of Maharashtra was very sorrowful before the movement. Backward class had suppressed under so called social satisfaction. The social awaking movement occurred in Maharashtra early in the middle of 19th century. It continued up to 20th century and onwards.

Rajarshi Shahu Maharaj and social reforms:

Rajarshi Shahu Maharaj became a king of Kolhapur State. He implemented his policies for the welfare of the State. He adopted his policies regarding the social reform and change. Rajarshi Shahu Maharaj banned the outdated customs in his State by using the political power. He started separate hostel in Kolhapur for students from the Maratha, Lingayat, Panchal, Jain,
Muslims, Shimpri, Devahya, and Vaishya, Dhor Chambhar and Nabhik communities and the Miss Clark Boarding especially for students of the untouchable communities.¹

He stopped the ‘Watan’ system.² He started appointments on the basis of equality in every sector of the State. He also passed the Act of giving the primary education to every students.³ Rajarshi Shahu Maharaj implemented a number of projects in his princely State. like the establishing the Shahu Chatrapati Spinning and Weaving Mill, Shahupuri Market, a market for jiggery construction of the Radhanagri dam and co-operative society for farmers. He made credit available to the farmers and backed research to modernize agriculture to increase the yield of cash crops and the use of technology. He established the king Edward Agricultural institute. These were his experiments in the areas of agriculture, co-operatives and industry that yield high benefits for his subjects.⁴

**Rajarshi Shahu Maharaja’s Reforms in Administration:**

Rajarshi Shahu Maharaj was the king who believed in the democracy. As an administrator he had delightful colleagues to work. His all officers and ministers always worked hard to implement his policies.⁵ Though he was a king who wanted to maintain democracy in society and state. The test element of society should get all benefits of state policies and healthy social living. This achievement alone entitled him to high place in Indian History. His achievements were unique and important for the social development.

**The Democratic Socialism and Rajarshi Shahu Maharaj:**

Rajarshi Shahu Maharaj always tried to maintain the society in the new
democratic form. He also gave the base of socialism to his all policies. All facilities of the state should reach to all needy and neglected. This was the main principle of his contribution. However, agriculture the principle industry of the country and ministry of the rural population remained neglected of the hands of the Indian elite. But Shahu Maharaj paid attention towards the agriculture and he tried to develop the agriculture and Status of the farmers with various policies. He implemented comprehensive program which was based on the democratic socialism, ideology. He tried to remove the deprivation of the neglected elements of the society. A new generation of scholars patriots with European knowledge replaced the old leadership. Shahu Maharaj one of these new reformers. He always tried to drift the social change in continues form.

The Ideology of Shahu Maharaj Regarding the Social Reforms:

Shahu Maharaj had perception about the social backwardness. He wanted to make change in comprehensive scale. He was a man who also believed in the contributed process of social change to establish the equality in the society. He wanted to remove the deprivation of neglected and social injustice. In all his dealing his very human and noble character was manifest. His almost all policies are related to human welfare. He was interested to develop the society with all aspect. To him the liberation of the depressed and oppressed and the highest goal of action and the one great aim of his legislation were to give them all rights of equality and liberty. Here we see his all efforts were directed to maintain the equality in society.

Considering all above discussion it is seen that Shahu Maharaj implemented the all policies of State to develop the people and society of his
State. He experimented the democratic socialist policies with high spirit. The all fruits of success of his social reform movement have been made for the life of commoner and neglected easier and happy. He was the most popular king in his State for his social policies. He established a forwarded and well educated society in his State. He was an ideal king in his times. He contributed to maintain social equality by reservation policies and contributed to empower the democratic and social status. Today the democratic and socialist thoughts of Shahu Maharaj are relevant to present scenario.
2. Ibid, P.344
3. Ibid, P.103