CHAPTER ONE
INTRODUCTION

1.1. Topic Background/History:

Mohammad Bin Kasim invaded and established the Muslim rule in India. A considerable number of common Muslim mass people came with him. Dr. Rajendra Prasad observes:

‘The invasions of India by Muslims started with the landing of Mohammad Bin Kasim on the shores of Sind.’

The first Muslim conqueror Mohammad Bin Kasim conquered ‘Brahmanbad’. The governor of Iraq Hajjaj had sent Mohammad Bin Kasim to conquered India. Mohammad Bin Quasim did his job successfully. He reported to Hajjaj and Hajjaj suggested him to compel the Hindus to pay the taxes to Khalifa of Iraq. It means the Muslim rulers had an intention to spread their political rule.

The Basic Differences among the Hindus and Muslims:

Basically the Hindus and the Muslims belong to two different religious philosophies, social customs and literatures. They neither intermarry nor interdine together. They belong to two different civilizations. Their aspects of life are different. The Hindus and Musalman derive their inspiration from different sources of history. They have different epics, different heroes and different episodes. In short the Hindus and Muslims are two absolutely different entities. Historical fact is that both the entities had been living side by side by the centuries, though they had and have also absolute different habits, customs, social systems, moral codes, religious, political and cultural ideas, traditions, languages, literature, are and outlook on life. In the lives of the Hindus and Muslims there are not any single element which will show the similarity and will help to the formation of a single nation. As a result they created mutual distrust and misunderstanding. Dr. Rajendra Prasad comments:
‘The basic differences between the communities, the memories of their past and present rivalries, and the wrongs they registered against each other during the last one thousand years from an unbridgeable gulf between them’.²

The Muslims of India had a nation distinct from Hindus, vitally opposed to the later in their outlook and aspirations. They have a distinct national entity wholly different from the Hindus and other non Muslim groups. In the past when there was the powerful rule of the Muslim emperors the Hindu temples were destroyed which had not been forgotten by the Hindus. Dr. Rajendra Prasad observes:

‘Muslim invaders and rulers of India desecrated and destroyed thousands of Hindu temples and broke in to pieces images installed in them and converted them in to mosques or removed their building materials like posts and pillars to be used in the construction of Muslim mosques in other pieces; now they offered to Hindus who came under their sway the alternative of the sword or the Quran and now thousands of Hindus were tortured or slaughtered on their refusal to accept the Muslim faith. The inference that is drown is that the Hindus have not forgotten and cannot forget these atrocities and they have indelible marks burnt on their memory which cannot be obliterated’.³

The past of the Indian Muslims and the past of the Hindus which had never allowed them to mix with each other, but it had compiled them to remain separate. The memory of the past created the feelings of separateness. Dr. Rajendra Prasad observes:

‘If it is intended to show that Hindus and Muslims cannot on account of such dealings in the past agree to live together and must therefore agree to separate, it is worth while remembering that just the opposite effect may be produced’.⁴

A few historians light on the some different things that after the settlement of the Muslim rule a few efforts had been made for the oneness of the Hindu and Muslim culture and lifestyle. Dr. Rajendra Prasad observes:

‘During the long period of Muslim connexion with India persistent efforts had been made alike by the Muslim rulers, artists, faqirs, and others to assimilate as much as
possible of the Hindu culture. This had been reciprocated to a remarkable extent by the Hindus on their side. Although the two had not coalesced and become one’.  

The separate independent identity of the Muslims and Hindus remained safe. The Muslims remained as Muslims and the Hindus remained as Hindus. Though their day today contact for daily needs and somewhat social and cultural assimilation grew one new culture, it was called Hindustani culture. In the modern period, particularly in British period in India the sense of nationalism brought feeling for the own homeland. No doubt at beginning both was demanding a nation. Both were emphatic for a nation. But one’s own different identity easily encouraged each one to constitute a separate nation. Dr. Rajendra Prasad observes:

‘In politics this was bound to create a nation in the modern sense of the term and this happened particularly after the establishment of British rule in India to which both the Hindus and Muslims become subject. We have quoted authoritative Muslim opinion to show that Musalmans, no less than Hindus, treated both Hindus and Muslims as constituting a nation. At the same time we know that the All-India Muslim League and its spokesmen are equally emphatic today in declaring that, they the Muslims constitute a nation separate from the Hindus. What can be the explanation of this phenomenon? An answer to this question requires an examination of some historical facts’.  

The Muslims and their kings had been giving special importance to their Islam religion in their private life as well as in their public life. But at the same time the Muslim rulers always had been taking care of their political power. They were satisfied when non-Muslim subjects pay them taxes and obey them. They had nothing to do about the personal life and religion of those subjects. They see only their safety and no harm or damage to them and their rule by non-Muslims. Dr. Rajendra Prasad quotes:

‘When the people of Bhramanabad which had been conquered by Mohammed bin Kasim implored him to grant them freedom of worship, he referred the matter to Hajjaj, the Governor of Iraq who sent him the following reply: ‘As they [the Hindus] have made submission and have agreed to pay taxes to Khalifa, nothing more can be properly required from them. They have been taken under our protection and we cannot in any
way stretch our hands upon their lives or property. Permission is given them to worship their gods. Nobody must be forbidden or prevented from following his own religion. They may live in their houses in whatever manner they like’.7

Here one thing is clear that the Muslim individuals and the Muslim rulers were more conscious about their rule and obedientness by their subjects. When there is any danger to their political rule then they become more conscious and alert. They had immediately taken weapon in hand for the safety of their political rule. When and where is possible they had fight and settle their rule. When and where had not possible to fight and settle then they tried to search an alternative. The same thing happened in the experience of the freedom struggle against the British Raj with Hindus. In the democratic state majority carries law. After freedom there would be the Hindu Raj, because there is the Hindu majority in India. As a result the Muslims would have to become subjects of the Hindus. Here is the danger to the political power of the Muslims in the free India after Independence. As per their nature the Muslims cannot bear an imagination of the subjects of the Hindus. Then, they immediately made demand of separate nation form the Hindus. This may be the true reason along with all other reasons.

The consciousness about better political status and the consciousness about political power and rule is the gift to the Muslims from their ancestors. It is generally commented that they are more religious and communal. This is not an absolute truth about the Muslims. But the only and absolute truth about the Muslims is their political consciousness which they inherited from their ancestors. An example of Babar who is the founder of the Mugal Imperialism in India. This example is enough to prove that the Muslims were not blind for religious cause but they were conscious for political reasons Dr. Rajendra Prasad observes:

‘The testamentary injunction of Babar already quoted at length was followed by the Mughal Emperors, resulting in the expansion of their Empire. Departure from it created conditions which ultimately led to its disruption. Foreigners also notice the consideration shown to Hindu sentiment. ‘On the occasion of Id’. It appears the cow was not scarified, for we are told, “On that day [Id] everyone who is able will sacrifice a goat in his house and keep the day a great festival.” No wonder that the communities lived
side by side amicably, although they never coalesced and never became merged one in
the other'.

For the political reason the rulers of the past time of the Mugal Imperialism were
also given a special consideration to non Muslims. On the eve of the freedom of India
form British rule the Indian Muslims were also became ready to play any type of game
for political reason. It is unfortunate that the political leaders gave religious colour to the
fight and caused bath of blood to innumerable common people of the both sides. Infact
the religion to Musalman is Islam. Islam is the political philosophy. It is life philosophy
also. The Islamic state is a democratic state. It is responsibility to maintain it by every
individual. Every individual Musalman is responsible for it. But narrow minded political
leaders of the time purposely forgot it. They just gave the call to common Musalmans
that the Islam is in danger in India and come forward with sword to protect Islam from
outside danger of the Hindus. Actually it is fight for the political power of the political
leaders, but they made it a communal and religious war of the Islam verses the Hindu.

The Partition of India of 1947 is not simple event but it is one of the most
important and significant event in the history of the modern world. It is ‘rare event’. Lord
Louis Mountbatten was the last Viceroy and first Governor General of Independent of
India. To know more about the Partition of the subcontinent his personal views, the
papers with him, the documents, the relation to his historic mission in India which are in
his personal custody are very important and useful. India is a vast country and Indian
society is multi-dimensional having heterogeneous realities. The event partition should be
studied in the consequences of Indian people, Indian religions, castes, customs, cultures,
languages, and fantastic variety of natural surroundings. It is very difficult to experience
of the agony of the largest human exodus in the history. It is also necessary to know
about great personalities which can be called historical giants who had changed the
destiny of the Indian subcontinent by breaking the chains of foreign rule and giving
liberty to 400 million mass people. India’s human environment is extra ordinary. One can
feel that what had happened in New Delhi on August 15, 1947 was not only momentous
in the history of a whole continent, but also decisive in the history of the whole world.
After August 15, 1947 out planet Earth was never going to be the same. The process set
in motion that night at the stroke of midnight, would repeat itself in the four corners of the globe. The end of colonial rule and the birth of the Third world, on page of Britain’s history had turned. The end of colonial rule accompanied the Partition which is the most debated issue is partition. S. Settar and Indira Baptista Gupta observe:

‘The partition of India is a much debated issue in the history of south Asia. One will never know exactly how many people died in the riots which accompanied it. But around seventeen million people had to relocate themselves across the newly drawn boundaries. The magnitude of such an aprroachment is unprecedented in recorded history.’

With many other reasons the prominent personality of Mohammad Ali Jinnah and his communal destructive power was shocking not only to Indian leaders but also to the top posted British ruler Mr. Lord Mountbatten. Net sources observe:

‘Mountbatten was found of Congress leader Jawaharlal Nehru and his liberal outlook for the country. He felt differently about the Muslim leader Muhammad Ali Jinnah but was aware of his power.’

The freedom of India is one history. At the same time the partition created it is also another history. This one history created two nations. In other words partition is one past event which created two nations and two histories in accordance. Lal Bahaddur Varma observes:

‘It should be obvious that two here does not stand for one plus one; it dignities the two opposite sides, antagonistic in nature. The past of the people who were arbitrarily divided on 14/15 August remains one. But it was differently mental in causing that division.’

About Hindu leaders and the Congress party in the case of partition of the subcontinent to accept is not whole heartedly. The communal circumstances forced them to accept the partition to stop the violence. The Congress felt themselves powerless to stop the violence of the communal forces in the whole nation. The nation was burning in the violence on the one side. And on the other side the communal forces by Jinnah and
his Muslim League was demanding to fulfill the demand of partition as a cast of saving the nation from the fire of the communal violence. Finally the Hindu leaders and the Congress party came round to the view that as only partition would satisfy League is ambitions. Sucheta Mahajan observes:

‘The helpless condition of the Congress leaders made them to accept the partition of the motherland to satisfy the evil of sectarian violence sponsored by Jinnah and his Muslim League.’\(^{12}\)

The experience of the partition was a terrible mental shock. The father of the nation Mahatma Gandhi also broke by the experience of blood shade of common folk. The helplessness of Gandhi is observed by Chittabrata Palit:

‘In the end Gandhi was forlorn. To retain his foothold in the Congress and fatherhood of the nation, he even argued with both Nehru and Patel to accept partition inside the Congress. His last mission to Mountbatten was to suggest the name of Jinnah as the prime Minister of undivided India.’\(^{13}\)

Gandhi’s proposal was not surrender to threats of violence but Gandhi wanted the peace before there was Pakistan. This is the cause and the meaning of Gandhi’s proposal to hand over the power to Jinnah. The most of the important personalities were agreed with Gandhi on the urgency of ending communal violence. Everyone knows the root cause of the communal violence is political. It was also open that the strong inner desire of Jinnah to become the Prime Mister of new Pakistan. This inner political evil was the root cause of the partition of India. It mentally shocked to Gandhi. B.R. Nanda observes:

‘The last two years of Gandhi’s life were the saddest and the most heroic. He was shocked and bewilelered by the draft towards the partition of India and the explosion of violence, which preceded and followed it.’\(^{14}\)

Before growing such miserable atmosphere in the country many institutions, persons came forward to avoid the partition of India. In particular the Crippps proposal, prof. Couplands regional Scheme, Sir Sultan Ahmad’s Scheme, Sir Areleshir Dalal’s Scheme, Dr. Radha Kumud Mukherji’s New Approach to the Communal problem, Sapru
Commitie’s Proposals, Dr. Ambedkar’s Scheme and many others. All these persons tried their best to avoid the divide of the motherland. But Jinnah and his Muslim League was not in the mood to listen any one and anything. They know only their communal demand of partition of India for creation of Pakistan as homeland to the Muslims. They do not care humanity or human life. They had themselves made ready to play any type of game of bloodshed to fulfill their demand of the Pakistan for the homeland to the Muslims. The communal and religious question of the hatred of the Hindu and Muslim. The question of partition of India into Muslim and Hindu zones has assumed importance since the All-India Muslim League passed a resolution in its favor at Lahore in March, 1940. The proposal to divide India into separate Muslim and non-Muslims zones, each such zone being constituted into an independent sovereign state is based on the theory that Hindus and Muslims constitute to separate nation which created Pakistan as homeland of Musalmans made its deep political effects on Indian subcontinent and also on the whole world. As per British Parliament Act the two independent nations created on the map of the world. Suniti Kumar Ghosh writes:

‘India and Pakistan became British dominance under the Indian Independence Act passed by British Parliament in July at record speed’.15

In order to light on the history of demand of partition the pre history of the demand should be kept in view. In the British rule the formation of the sectarian groups has been started by the most intellectual personalities in both the Hindu and Muslim societies. Dr. Hedgewar made the beginning of the formation of the Hindu sectarian group by the foundation of ‘Rashtriya Swymsevak Sangh’ in Maharashtra. In an interview for this thesis Mr. K.D. Pagare comments:

‘In the year, 1925, at Nagpur Dr. Hedgewar founded the Hindu organization for seeking the political power for the Brahmins that is Jan Sangh. Through this institute the Hindu philosophy was pressed among the several sect. of the Hindu religion. Hindu philosophy is nothing but to divide the Hindu religion in to several castes and sub castes, with based upon low and high castes, touchable and untouchable, backward and forward the black and white and the disequality of the social and religious philosophy. The main
aim of this institute was to establish the political as well as religious supremacy of the Brahmin over other seats’.\textsuperscript{16}

But the impartial observation of Indian society in particular Hindu and Muslim relation in day today life of folk was quit harmonious. Before the rise of political movement of freedom the both societies were too closes. S. Tanvirul Hassan writes:

‘Muslims and Hindus lived together, worked together, assumed themselves together and shared each other joy and sorrow’.\textsuperscript{17}

The above mentioned social harmony disturbed by the awareness of minority in the comparison of the Hindus on the ground of political game.

**Reasons of Partition:**

In fact the 19\textsuperscript{th} century is the century of the movements and revolutions in the world in general and in India in particular. By the end of 19\textsuperscript{th} century several nationalistic movements had started in India. B.L. Grover and R.R. Sethi observes:

‘A part from the work of the missionaries, the development of modern education and spread of Western knowledge gave rise to Movement whose ebb and flow, within their currents and under currents have affected life in modern India’.\textsuperscript{18}

The British policies of education had grown Indian nationalism. Not only this but also the Britishers provided the facilities of translation and communication as rulers for their day today easy administrative work. But it benefited to local citizens to develop themselves. Though, the British rule was the foreign rule in India. It had not any kind of sensitivity with the feelings of the local dwellers. The British rulers were interested only in their benefits. They had nothing to do with progress and welfare of the Indians. They had kept a distance from the people of India. The never mixed and became one with Indians. Their customs were different. It brought one kind of disillusionment. Finally it became necessary to Britishers to leave India and hand over the political power in the hands of Indians. It does not stop here. For the freedom the Indian National Congress continued struggle for a long time against the British rule. History tells about the politics of the freedom struggle. The All India National Congress and the All India Muslim
League were busy in the movement against the British rule but one was on one way and another was on different path. In 1942 the Indian National Congress has called the nation for ‘Quit India’, Movement at that time the Muslim League had not given support but remained aloof. And in the next year 1943 the Muslim League passed a resolution for the British rule to ‘Divide and Quit’. This is one example, but there are several reasons for the birth of a separate Muslim homeland in the subcontinent. Not only one but all three parties the British rulers, the Congress and the Muslim League were responsible for partition.

**The ‘Divide and Rule’ Policy of the British Rulers:**

The ‘Divide and Rule’ policy was practiced by the British rulers in India. At the first step the British categorized the people in the census according to religion and viewed and treated them as separate from each other. The Britishers were very clever. They studied the basis religious texts of the Indian religions. They found the differences. On the base of that knowledge they broke the coexisted life of Indian people. At the same time the Britishers had still in fearful threat from the Muslims, Who were the former rulers of the subcontinent. Over 300 years ruling history was on the name of the Muslims. In order to win the side of the Muslims the Britishers provided the timely help to establish Aligarh Muslim Educational Institute. B.L. Grover and R.R. Sethi observes:

> ‘The British rulers interposed themselves between the Hindus and Muslims and thus created a communal triangle of which they remained the base’.

As rulers the Britishers also helped the Muslims by supporting to All-India Muslim Conference. The founders and the leaders of both organizations were also the leaders of the All-India Muslim League. In the recent future the ideology of Pakistan was emerged on the political platform of the Muslim League. At the first step the Muslim League demanded a separate electorate and the British rulers easily placed a separate electorate to the Muslims. It is nothing but open watering to the separateness of the Muslims by the British rulers. Thus the idea of the separateness of Muslims in India was built into the electoral process of India.
There was also an ideological divide between the Muslims and the Hindus of India. It was the time when there were strong feelings of nationalism in India by late 19th century. At the same time there were also communal conflicts and movements in the country that were based on religious communities rather than class or regional ones. B.L. Grover and R.R. Sethi observes:

‘The English educated Indians began to examine the Hindu social structure, religions, customs and convention. Thus inquiry gave birth to modern socio-religious movements’.

In the memory of the past some people felt that the very nature of Islam called for a communal Muslim society. Especially they remember the old days of power over the Indian subcontinent that the Muslims had held on it. They point the old monuments which were old centers of Mugal rule. The glorious past of the Muslims made them emotionally different to accept the colonial power and culture. They refused to learn English and to associate with the British. This was the drawback of the Muslims as they found that the Hindus were now in better positions in government then they were and thus felt that the British favored Hindus. To wash this misunderstanding the Britishers provided all kinds of help and cooperation to the social reform work of the Muslim prominent leader Sir Syed Ahmad Khan. Through this cooperation the Britishers successfully turned the Muslims to their side and away from the Hindus. Sir Syed Ahmad Khan was also the first to conceive of a separate Muslim homeland.

Hindus are also responsible for the partition. They were not ready to forget the past of the Muslim rule and cruelties in accordance. There will not be any gain for the blaming to the Muslims in of the present time for the past wounds. Though, the Hindus resented the Muslims for their former rule over India. Hindu revivalists rallied for a ban on the slaughter of cows, a cheap source of meat for the Muslims. They also wanted to change the official script form the Persian to the Hindu Devanagri script, effectively making Hindi rather than Urdu the main candidate for the national language. The All-India National Congress committed several mistakes for the tragic divide of the country. The mistakes in the policies of the Congress made impossible to live in an undivided India after freedom. The Muslim League was totally frightened by the threatened policies
of the Congress. In the Congress rule the interests of the Muslims would be completely suppressed. One such policy was the institution of the ‘Bande Mataram’, a National Anthem which expressed anti-Muslim sentiments, in the schools of India where the Muslim children were forced to sing it.

The mistakes of the Congress in politics the Muslim League benefited. The Muslim League gained power also due to the mistakes of the Congress. In the Second World War the Congress banned any support for the British. On the other hand the Muslim League pledged its full support. It gained a special favor for the Muslims from the British. This time the Britishers were in difficult and hard condition. The British had badly needed the help of the large Muslim army. On the part of the Congress the British Government was in more dangerous condition and was facing more and more difficulties because of the Congress’s ‘The Civil Disobedience Movement.’ there on the side of the Muslim leaders, particularly Mr. Jinnah and his All India Muslim League party opposed the ‘Civil Disobedience Movement’ by bitterly criticizing .V.P. Menon observes:

‘The president of the Central National Mohammedan Association commented that ‘the resolution is suicide’ and that the Muslims could never support the demand for complete Independence as opposed to Dominion status.’

The Congress made withdrawal of the support of the Muslim League form the assembly. Then the League formed strong ministries in the provinces that had large Muslim population. At the same time, the League actively campaigned to gain more support from the Muslims in India, especially under the guidance of dynamic leader like Jinnah. The rejection of the Cabinet Mission Plan in 1942 is to shut up the doors of the United Nation after freedom. It was one chance on the part of the Congress to convince the leaders at the Muslim League. But on the part of the Muslim League. The political situation and decisions were different. That their resolution of the August 1940 of separate Muslim State Pakistan would not allow them anything except the goal of separate Muslim state Pakistan. At the same time the League had fear to work with Congress because the Congress was in majority. V.P. Menon observes:
'The League on the other hand feared that sharing power with the Congress would reinforce those centralizing and unifying tendencies inevitable in war, which would stifle in advance its ambition for a separate Muslim state.'\(^22\)

The devastation was left by the partition to both India and Pakistan. The process of partition had claimed many lives in the riots. Uncountable loot was there. Dishonoring the women breaks the hearts of the cultured individuals. It practiced by both sides of the Hindus and the Muslims. Trains load dead bodies were sent as gift to both sides. The ‘ghost trains’ were running here and there. A reliable number of the refuges were of 15 millions. Newly drawn and determined lines of the borders made the foreign to the regions which were familiar. It happened to both the Hindus and Muslims also. Their identity had been embedded in the regions where their ancestors were from. Not only was the country divided, but the hearts of the common people also. Particularly the divided of the Punjab and Bengal caused catastrophic riots and claimed the lives of Hindus, Muslims and Sikhs alike.

After many years of the partition, the two nations are still to heal the wounds left behind by this incision to once-whole body of India. Many individuals have lost their identity and still they are searching their identity. The two countries started with ruined economics and land without any establishment and experienced system of the government. Both the countries lost their most dynamic leaders, such as Gandhi, Jinnah, Allama Iqbal, soon after the partition. The modern world the 1947 Indian Partition would remember for two reasons. One is the political significance in the emergence of the sovereignties of India and Pakistan, and the second reason is the lasting impression of monstrosity and horrific emotional duress. The killings, rapes, kidnappings, looting, and banditry, the south Asian populace continues to suffer from psychological wounds, etched by partition. The disturbed psychological would had not cured after partition and Independence means after 15\(^{th}\) August 1947. The communal anger of Muslim individuals against the Hindu individuals and whole Hindu community was not cooled down. The same thing was of the Hindu individuals against the Muslims. V.P. Menon observes:

‘The first recorded communal incident in Delhi took place in predominantly Muslim locality. On 21 August there was an explosion in a house belonging to a Muslim
science student. It is believed that he had been trying to prepare a bomb. A few days later the first stabbing was reported from the vicinity of the Diwan Hall and Wavell Canteen’.  

Before this event, in the 20th century no one had experienced of such massive migration of people. It was one kind of inner turmoil and social complexes, plaguing the subcontinent. Partition and national Independence explored the social, political and economic issues which are fore grounded by these events. Partition is not a bygone event, but a contemporary phenomenon that continues to influence the politics of identity in south Asia along with subcontinent’s attitudes towards interweaving aspects of religion and culture on the one hand and the relationship between tradition and modernity on the other. The study of the partition and partition tragedy is a ray of hope for reconciling problematic configurations of modernity and tradition. The events leading up to partition and the response to it were not as much a hope for independence as much as a desire for modernity.

Partition is a political event it has been to accepted. But at the same time it is a human tragedy also because it damages the friendship, love, nationalism and religious faith in the personal life of an individual. No doubt the political elements are active in all human tragedy. For the large part, most South Asians are still experiencing the enduring hurt from the era because the emotional and psychological issues from the past incidents. In the making of Pakistan, religion appears to have been the determinant of nationality because of the confliction worldviews. The struggle for Pakistan proved one thing that the Indian Muslims were always a distinct and readily identifiable community. They were never wholly assimilated into their Indian environment and had their own distinctive traditions. This distinctive separateness of the Muslims was fully in the behavior of Jinnah which never allowed him to work together with the Hindus and Congress. V.P. Menon observes:

‘Indeed Jinnah had made this abundantly clear to the Viceroy. There could therefore be no question of the League and the Congress representatives, working together as one team’.  

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Thus, the partition would be a political event which was enforced by religious ties. The political, social, economic, and religious intricacies involved in the differing situations—due to the vastness of Indian culture and geography. So it is difficult to base a particular theory of the partition. However, partition points to the conflicted relationship between culture and religion. The discussion on the partition cannot be concluded without reference of Mr. M.A. Jinnah. That communal antagonisms should have reached a new peak in the closing years of British ruler was perhaps natural. It was, in political terms, a war of succession. However, it is doubtful if the communal problem would have dominated in Indian politics in the way it did without Jinnah’s impact on it. Six years younger than Gandhi, Jinnah had also studied law in England, but unlike Gandhi his main interest outside legal studies had been in politics and not in religion. Jinnah had in his youth come under the influence of Dadabhoy Naoroji. He was a friend of Gokhale and took to law and politics in Bombay. The journey of the political life of Jinnah is open that he turned to Muslim communal political and fought for partition successfully.

In the other side of the Muslims, the ruler of the Dhaka Nawab Salim Ullah Khan established the Muslim league for the unification and struggle against the Hindu religion. Letter on the branches of this organization were founded through the country under the name of protection the rights of the Muslims. Sir Syed Ahmad Khan Founded Muslim University at Aligarh. Through this institute Musalman philosophy was spreded throughout country. L. Prasad writes:

‘The Aligarh Movement, therefore, became thoroughly communal under his guidance. It certainly helped in the creation of Pakistan’.  

As a matter of fact the philosophy of the Islam is completely based upon the social equality, brotherhood and one God. The faith upon oneness of God, immortality of the soul in the Islam religion are commented by Dr. Rajendra Prasad:

‘A part from outward signs and symbols, rites and ceremonies, forms and exercises of religion and worship, people have known philosophers of both faiths who have a dived deep into the mysteries of life and death and life after death, and who have proclaimed the same faith in the oneness of God the immortality of the soul’.
The basic principle of this religion is to love and respect and also to accept the human’s greatness and humanity to aid the poor the helpless, the unsheltered. But Sir Syed Ahamad Khan and his followers pressed a view against the Hinduism. The medium of this pressing the philosophy was their mother tongue the Urdu language. The gain of the political power was one factor was also provided one kind of energy to this demand. Dr. B.R. Ambedkar stresses:

‘That there are factors, administrative linguistic for cultural which are the predisposing causes behind these demands for separation, is a fact which is admitted and understood by all’.  

In the year 1906 the Muslim communalism however, was politically organized under the banner of Indian Muslim League by Nawab Salim Ulla Khan established this organization in Dhaka. The league aimed at to support the British government. Against the movement of the independence, and defended the rights a Muslims, gain better opportunities in public life for educated Muslims and check the weight of the Hindus. All India Congress and other Hindu organizations in Indian politics were towards the establishment of social equality brotherhood and co-operation. The League thus accepted the wholly the idea of the Sir Syed Ahmad Khan, Mr. Zakaullah Khan. The league opposed the Congress and Hindu organizations from the very beginning. It supported the partition of the Bengal and also opposed boycott and foreign goods and Swadeshi. There took place annual session of the League in 1907 at the Karachi. There the leaders of Muslims like Nawab Syed Ahamad Khan, Mulana Muhammad Ull Husain did not appreciate the idea of communality but they did not successes in changing the communal attitude into social harmony. The social workers as well as the political workers and the national leaders and the Muslim league were highly busy in spreading communal idea and thoughts against the Hindu and the Congress.

How did of Pakistan to expense? This question is to thought or considered. The highly talented young man Rahaman Ali, who was educated at Cambridge, put up the idea of Pakistan before Indian Muslims. He also communicated this idea to the Muslim members of the Round Table conference in London basic theory was that the Hindus and
Muslims were fundamentally distinct nation. Rahaman Ali’s notion of Pakistan was based upon cultural aspects. Dr. B.R. Ambedkar comments:

‘Pakistan is merely another manifestation of cultural unit demanding freedom for the growth of its own distinctive cultural.’

The Muslims claim that their religion, culture, civilization, history, traditions, literature, economic system, laws of incidence, succession and marriage are totally different from though of the Hindus. Dr. B.R. Ambedkar says:

‘Their past is a past of mutual destruction—a past of mutual animosities, both in the political as well as in the religious field.’

Mr. M.A. Jinnah the president of the Muslim League of India successfully advocated the Muslim sects and its ultimate result was the partition. Not only this but it resulted in too deep divide of Hindu and the Musalmans. Dr. B.R. Ambedkar remarks:

‘The political and religious antagonisms divide the Hindus and the Musalmans far more deeply.’

Partition as a great historical event is mentioned here. During 1914 to 1945 periods there took place two World Wars. The Brittan had badly suffered and was not in position to mention its power over India and other territories of the British imperialism. The Second World War was the war of two different views of the life which was against the democracy and the dictatorship. In the same period in India on local level the Hindus and Muslims failed totally to develop the common grounds which would have enable them to form one nation, though they leave together for centuries in this subcontinent. Dr. B.R. Ambedkar remarks:

‘In the absence of common historical antecedents the Hindu view that Hindus and Musalmans from nation falls on the ground. To maintain it is to keep up a hallucination. There is no such longing between the Hindus and Musalmans to belong together as there is among the Musalmans of India’.
The Muslim leaders failed also to preach the idea of nationalism. The Muslims developed the wrong notion that their interest was not only differed from thoughts of the Hindus but was also in contradiction with the thoughts of the Hindus. Sir Mohammad Iqubal and many other Muslim leaders gave incentive to this idea. Mr. M.A. Jinnah and the Muslim league organized their conferences and discussed this idea. Thus they developed the idea under a single banner. They determined to achieve Pakistan and if necessary do violence. The primary cause of partition of India was the fanatics religious zeal and communal feelings of the Indian Muslims. Though they lived together for centuries but the Muslims and Hindus did not successes to build up sentiments of unity, brotherhood and social equality among each other. L. Prasad writes:

‘Thus it is more the truth the Hindus and the Muslims had wide differences concerning their religion and culture and had failed to find a common meeting ground which, at best could be economic’.32

The Muslims kept themselves aloof from English education and western ideas which made the Muslims backward. The Muslims were and are never ready to cross teaching of Koran and never easily receive new favorable changes of the time. K.D. Pagare comments:

‘In regard with the Muslims let me bring to your kind notice that the Muslims since centuries were and are of the view that there is nothing in nature or in the world than ‘Kuran’. They never favored the idea of change in their life even today. They do not accept other idea of change, the idea of development and the idea of unity. According to the need of the time, therefore they were and are very far away from the modern scientific view and modern developed human thought. Here have to mention a great event in the history of the Hindu religion and social history’.33

Dr. B.R. Ambedkar throughout his life wanted to reconstruct the concept of the Hindu religion on the thought of social equality and religious brotherhood. For these purposes he lad several movements in which he sought a help of the progressive Brahmins, the Marathas and other backward leaders. But he never sought the help from the Muslim leaders. Up to never accepted the idea of social change.It must be noted down
here the Brahmins were in favor of the Muslims. And the Muslims were totally against the British rulers because the Muslims were in real understanding that the British rulers had snatched the political power of the Muslim emperor. For this cause the Muslims fought against the British rulers in the revolt of 1857. In this regard L. Prasad comments:

‘The relation between the British and the Muslims not at all cordial for quite a long time since the establishment of the British rule in India. The Muslims felt that the British had snatched the political power of India from their hands and the British always regarded them as the enemies of the empire’.

But in the course of time the Muslims went away from the Hindus. The clever British rulers took its benefit. They took the side of Muslims, and gave them special facilities and favors. Their demand of Pakistan was accepted by the British rulers. The Muslim masses had adopted violent means to achieve the demand of Pakistan Under leadership of the Muslim league. Therefore the Britishers. Finally convinced the leaders of the Congress the accepted demand of Pakistan. The policy of appeasement adopted by the Congress towards the Muslim League was also responsible for the partition of the country. It accepted the unjustified demands of the League many times. Its Laknow pact with league was a great mystique which gave inspiration and encouragement to the Muslims. The Congress always demanded sacrifices from the Hindus in the name of the national solidarity but never asked the same to the Muslims. L. Prasad observes:

‘The Direct Action’ of the Muslim League the declaration of the British Govt. that it would leave India by June 1948 and serious communal riots also lead to the partition’.

On June 3, 1947 Pandit Nehru said that there has been violence and shameful regarding violence in various parts of this country. This must end. Sardar Vallabhbhai Patel also said that the felt that if they did not accept partition. India would be split in too many bits and would be completely ruined’. Even American Govt. favored the idea of independence of India. The British had become too weak within the field of economic and in the field of politics due to the second world war to the Brittan India know was no more economically profitable. The protest of the Indian Air Force and the Navy and
Army convinced the British that they could know more depend on the loyalty of India defense service. This made it possible to the British rulers to part an India in to two separate nations the Pakistan and the India.

In this respect professor, Percival Spear has said that there would have been no partition of India the Hindu Muslim riots would have continued. In that case industrial development of India could not be possible; the Five Year Plans of India could not put in to practice the central government. Would have remained weak and modern India could not be built up according to the idea of Pandit Nehru. He concluded, ‘However partition may be regretted much in principle, it was perhaps necessary, on this account in the larger interests of this country. Many other scholars and statesmen supported their views. In this regard about Mahatma Gandhi. K.D. Pagare remarks:

‘Let me bring to your kind notice that the role of Mahatma Gandhi in this respect. Gandhi was the symbol of Hindu Muslims unity throughout his political life. He was always in favored of Muslims but was against the partition. His prayer, ‘Ishwar Allah Tere Nam’. His appeasement to the Muslims and the league. His efforts to keep M.A. Jinnah in good mood, his refusal to accept the partition of India, his visits to the affected areas etc were at the risk of his life. Where meant for bringing unity and brotherhood among the Hindus and Muslims. But accentually Gandhi failed necessarily involving the Hindu Muslim communal problem’.  

Mr. Mahatma Gandhi and Pandit Nehru failed in putting up common idea and course of a slogan which could appeal to both. So that they could forget the religious differences. Mahatma Gandhi did not bring them economic issue to different and therefore failed to create an ideal vision of India which brings equal benefits to the Hindus and Muslims. Not only this but Mahatma Gandhi also failed on religious ground also. L. Prasad writes:

‘Besides Gandhi forgot that a fanatically determined religious minority could never listen to reason. Therefore his policy of compromising with the Muslims even on principles was bound to fail’.
Several other factors also are responsible for the partition of India. One must keep in the mind that efforts made by the both leaders Mahatma Gandhi and Pandit Nehru were true and faithful towards Hindu Muslim unity. Both of them could not have accepted the lord Mountbatten plan of partition of India into the separate nations. There would have been communal riots and general massacre in the whole country. Hundreds of the innocent children, women might have been killed and thousands of citizens migrated. Though Lord Mountbatten plan of the partition of India was accepted by the Congress and the Muslim League. It means Gandhi failed miserably in solving the Hindu Muslim communal problems. In the finding of the reason of Gandhi’s failure. L. Prasad comments:

‘Yet it is largely accepted that Gandhi was not inclined towards socialism and was against communalism. That resulted in this failure to put up a common platform on which the Hindus and the Muslims could collect together’.  

Several scholars were of this opinion that Gandhi was basically conservative. Though he was at the same time a pious Hindu. Besides, Gandhi forgot that a fanatically determined religious minority could never listen to tension. Therefore his poling of the compromising with the Muslims on principle was bound to fail. He also was failed in putting up an idea of common cause or a slogan which could appeal both the Hindus and Muslims so that they could forget their differences. Nehru too was failed in putting of the economic planning for the eradication of the poverty of the both sections of the people. L. Prasad describes very right cause Nehru’s failure as:

‘Pandit Nehru was certainly inclined towards socialist but he did not desire to break off with the Mahatma Gandhi’.  

Pandit Nehru in his presidential address at the annual session of the congress at Lakhnow in 1936, had Made it clear, that, the primary aim of the movement of the Congress was to achieve political independence and not the radical changes in social or economic order. Nehru wanted sub change but did not dare any discoloration of Gandhi. Both of them were not successful in putting the idea of the economy before the Indians.
About partition and its proposal has been commented by learned Bombay High Court Advocate Mr. K. G. Khadar:

‘The proposal of partition was highly dangerous for the country and for the humanity at large. The results that had followed after the partition and formation of Pakistan are themselves sufficient to know that they brought out genocide on a large scale of hundreds and thousands of innocent individuals destroying their houses their families their children and what not’.40

If the proposal for partition had not been permitted to be implemented then the entire blood bath and mass killing of the innocent human beings could have been avoided. Though the people leaving Pakistan then and also those sufficiently manage not to migrate from Pakistan, they might feel in away at an advantage of grabbing in independent part of the land now comprised in Pakistan; still what about thus Muslim who is left behind India. It has never been estimated as to the last they experienced. They would be at the marcy of these larger sized majority of the Non-Muslim land.

**Religious Condition:**

In India and in Indian subcontinent the Hindu and the Muslim live together side by side keeping the differences since the centuries. Dr. Rajendra Prasad simply comments:

‘Let me begin with religion. It is true that the Hindus and Musalmans of India follow different religious and that their social life derives from these religions. It is also true that some of the religious riots and customs different vary materially and to all outward appearance are irreconcilable’.41

At the eve of Independence the religious condition of India was very miserable. It resulted enlarge scale of massacres, loot burning of homes and also dishonoring of women particularly in Punjab, East Bengal, Sindh, Karachi, Dhaka and some parts of the Madhya Pradesh. Lord Mountbatten plan of partition of 1947 of was accepted by the both the Congress and Muslim league and also the British parliament passed an Indian
Independence Act 1947. Thus there arose two separate nations that are Pakistan and India union.

On the eve of independence there were religious conflicts, religious struggles, and religious unrest. Throughout India the Hindus regarded Muslims as enemy and Muslims voice versa. This resulted in the widespread general massacre. Muslims follow the outdated virtues and traditions. Their religious leaders and preachers state that the Muslims never bend before any worldly authority except God. On the other hand Hindus also followed the outdated rituals and traditions they fought against brotherhood whom they never thought that they were brothers and sisters. The backwards and the untouchables were treated very badly. They never regard them to be human being. The Hindus dominated the Muslims throughout in India. Thus it culminated in to general massacre of the innocent men and women and also children and even animals. There took place the loots and burnings of homes, fields. They disrespected the women and children Mahatma Gandhi tried to convince the Hindus and Muslims to be salient and to be cooperative and not to burn innocent men, women and children but his efforts were useless. From the Muslim side the leaders of the Muslim League or the Maula-Mulla did not take part convening the Muslims to be aloof from the loot, and killings, the burnings of homes the women were disrespected. Thus they were enslaved. Hundreds of bodies of the girls of both communities become orphan thus they were forced to leave their native places. In this way every were their homes, their colleges, their fields, their cattles were burnt. Their domestic animal like bulls, cows, and he goats, female goats, all were flamed. Every were prevailed dangers disorder, mismanagement, arson and loot, dishonor and digress also. In short the wounds of the partition of India even today the people of the two countries are naturally felt abashed and they bowed their heads in the name of their cruel did. Both the countries have been suffering even today from this shameful act of killings or lootings to each other. During this period religious places like temples, masjeet gurudwaras, and churches were dishonored destroyed and demolished.

**Communal Condition:**

Totally, India is a country where all sectarians of the societies have been living together since from a memorial period. There have been several groups of the sectarians
belonging to the various religions. There have been all religions of the world in India. They have been living peacefully and cooperative to each other in Assam, in Bengal or in Punjab and even in Karachi and Sind etc. Dr. Rajendra Prasad describes:

‘In a village where both Hindus and Musalmans live and-that is the case in innumerable village where Hindus from a majority of the population-it is a common experience to see a real and genuine friendship and neighborliness established and a Hindu as unabashedly call a Muslim neighbor as bhai or chacha or kaka as a Muslim does a Hindu naighbour’.  

These sections were highly sensible and trouble full and awaking groups But in the period of the freedom movement and particularly on the eve of freedom and partition because of the inhuman and selfish activities of the British rulers and Hindu and Muslim political leaders that social harmony totally vanished and very good Hindu Muslim neighbors became enemy of each other on the name of different religion and community. Communal harmony turned into communal hatred. They fought with each other during the period of freedom struggle. Their daily activities were dangers and painful. And their attitude caused this order and this pleasure and mismanagement. Therefore there prevailed everywhere in India riots and disorder and also general massacres.

Political Elements:

By the beginning of the movement of freedom struggle the Musalmans were in the deep feelings of political harmony on the name of the nationalism. Both were in the thought of an achievement of the freedom of the motherland. With the whole nation Muslim leaders had accepted the Congress as an organization which fights for the freedom of the motherland. The prominent Muslim leaders Sir Syed Ahmad khan was hundred percent in the favors of Congress at the beginning. Dr. Rajeendra Prasad writes:

‘Sir Sayed Ahmad Khan, who is credited with having kept large bodies of Musalmans from joining the Congress, held this belief in his earlier days. He regarded the Hindus and Muslims as the two eyes of a maiden, and you could not injure one without injuring the other’.  


But this political harmony is disturbed by the lust of want of political power of political leaders which disturbed everything and injured the motherland by partitioning finally in the fire of religious hatred. India during the independence period had vasiarea i.e. covering an area of West Pakistan and also East Pakistan. It is said that there were more than six hindered small principalities. They were fighting with one another for the political supremacy. Therefore there was no peace and order in the country. Everywhere there were a turmoil and commotion. The whole country was in the grip of confusion and disorder and mismanagement. No political parties took deep interest to suppress the bad political condition of the country. The government was unable to control all these confused and disordered and mismanagement of area.

An activities of the British Rulers to keep Muslims away from the Hindus in accordance of their ‘Divide and Rule’ Policy have a living history of the beginning of the company rule in India, and not only on the eve of partition of Indian sub-continent. Dr. Rajendra Prasad comments:

‘While the East India company was engaged in carving out an Empire in India in the disturbed times of mutual strife and conflict among those who had set themselves up as independent rules in the declining days of the ‘Mughal Empire’, the fundamental policy of the Governors appointed on behalf of the Company in India was to take advantage of such conflicts and strafes and to see to it that Indians did not combine against The British’. 44

It is generally a policy of the dictator and administrator to divide the people and to rule them. Britishers were for ready for trade in such a condition. But due to no co-operation among the Indian rulers and the people they captured Bengal and thus they were envoy to establish the political supremacy over the India and therefore a success in capturing army an everyday small states to the companies area. In this way they captured the whole of India and thus they could successes in the establishing the British imperialism which ruled India more than one hundred. It is they who made India strong at center. The ruler gave attention to do good things to the Indians. The Britishers started the railway lines throughout the Country. This could help the Britishers to control the various parts of India by sending their Armies through the railways. More was hundreds
of Indian people also traveled through the railways. The Britishers were for the welfare of the common man and good governance. Due to the journey by railways several casts of the Hindu people also came close. Travel through the railways they therefore forgot the idea of discrimination the socially. In addition to these rulers had established a telephone department. This helps the ruler to know this behavior of the solders and also this order of the other rulers. The British rulers had talked through telephone to the British Army caption regarding the disorder of the military. Thus they could suppress armies of the disorder and the state rulers. Whatever the Britishers made reforms in India was the fervor of Indian people. Though these reforms could also help the British rulers to suppress the help. K. D. Pagare observes:

‘Let me also tell you, the other important which was made by the Britishers for making India a strong and able to produce more and more electricity. It is speeded throughout the India which could have the Britisher and Indian people to enjoy the life safely and peacefully’.\(^45\)

This reform also helped not only to the Britishers but also Indian people to produce more and more grain, vegetable. It is said that through the help of the mentioned reform that the Indian nationalism is created. In such vast country, now did they have a control over India. It is a policy of the British rulers to ‘Divide and Rule’ the country. The relation between the British and the Muslims were not at all cordial for quite a long time. Since the establishment of the British rule in India the Muslims were in an opinion that the British had snatched the political power of India form their hands. The British always regarded them as enemies of the empire. The revolt of 1857 deteriorated their relations with the Muslims. The British made efforts to arouse to strong groups of the Hindus against the Muslims during the period of revolt. The Britishrs were of this opinion that the Muslims were tiring to through the political power the leadership of the Mogul Emperor Bahadur Shaha. Mr. Lawrence instigated the Rajput rulers against the Muslims. He said that it is not known to all that emperor Alamgir in former times and Hider Ali in letter days forcibly converted hundreds and thousands of Hindus, desecrated there fairs and the demolished the temples. The Muslims on their part neglected English
education and western culture and thus remained devoid of employment in the services also of modernization.

The situation was gradually changed after the revolt of 1857. The Hindus became the target of the British animosity. The Hindus got English Education and accepted the western ideas or culture. Thus the developed the idea of nationalism, which became a greater danger to the British and also British imperialism. At the same time the prominent Muslim leader Sir Syed Ahmad Khan did a useful job in bringing the British and Muslims closer to each other. L. Prasad writes:

‘He pleaded with the British that the Muslims were not against the British rule and would prove very much loyal given little protection’. 46

The British therefore made up their mind to support the Muslim against the Hinduism. The theory of ‘Divide and Rule’ was practiced by the British rulers henceforth even during the period the revolt. The Muslims were patronized in different from The communalism was encouraged. Khwaja A. Khalique writes:

‘The British Government in this scenario played one community against the other’. 47

It caused into the Hindu Muslim riots at different places in India like Allahabad, Bihar, Ballia, Ghazipur and Azamgarh etc. on the eve of the partition. Therefore the patronage to the Muslims became the part of the British administration policy. Sir William Hunter published his book ‘Indian Musalmans in 1871’ it in emphasized the necessity of providing patronized to the Muslims. He wrote that it was the expedient now to take those (Muslims) in alliances rather than continue to antagonize. This was the accepted view of the British politicians and administrators. At the same time Hindu religious leaders and the Muslim religious leaders gave the call to go back to Vedas and Koran respectively. Swami Dayanand and Wahabis had done the job which resulted a sharp cut off line. Khwaja a Khalique writes:

‘The Arya Samaj founded by Swami Dayanand, who gave a call to the Hindus to go back to the Vedas, as the Whabis had earlier given a call to the Muslims to go back to
the Koran. There ensued a long exchange of polemics between the Arya Samaj leaders and the Ulama, cow protection societies appeared in the 1880s, which led to a number of Hindu Muslim riots’.\(^{48}\)

Sir Syed Ahmad Khan did a useful work in bringing the British and the Muslims close to each other. He got them English education, modernizing themselves and being royal to the Britishers. He assured the British that the Muslims were not against the Britishers and would pure loyal to the Britishers. The Aligarh Movement and Aligarh University to a great extent got a success in propagation his Idea. He did useful services in dedication modernizing and westernizing the Indian Muslims. He established a school for English education at Kazipura in 1864, a scientific society after a year. His Anglo Oriented College in 1877, which grew up as the Muslim University at Aligarh. He did the successful work of the challenging of modernity of Muslims and their loyalty to the British. Khwaja A. Khalique comments:

‘A few Muslim like Sir Syed Ahmad Khan, accepted the challenge of modernity and stood up against to take to English education and change their entire attitude towards the British’.\(^{49}\)

Both Syed Ahamad Khan and his Aligarh Movement became communal in their approach. It certainly favored to the creation of the Pakistan. The policy of the ruler was to bring up to in Indian politics by the Britishers in the beginning of the 20\(^{th}\) century. In 1906 Lord Minto the Governor General of India suggested that the Indian Muslims should have to send a Muslim delegation to met the Governor General under the leadership of Sir Syed Ahmad Khan and got separate electorates and privileges in the schools and educational institutes of the Muslims. The communal electorate system was therefore introduced in the reform Act of 1909 the Muslims; communalism however was politically organized under the balance of the Indian Muslim League which culminated in the creation of Pakistan in 1947.
Personal Political Ambition of Leaders:

Naturally every man who happens to be a leader is having the personal and political ambition. He wishes that his thoughts or philosophy should be followed an accepted his ambition is to be the world’s famous statesman. On the face of the earth he desires to be a world champion. He dreams to conqueror world. He comprehend that the world should accept and acknowledge his intelligence. According to this natural inclination, the leaders and the social workers of the Hindu and Muslim religions desired that they should be followed. They should be accepted his political ambition. It is true that no one can avoid the name of Mahatma Gandhi for his place and work in the movement of freedom struggle. But this great man of Indian soil has been criticized by the Muslims when he is also criticized by the Hindus when he promoted the Muslims. And finally he is blamed for the partition of India. Chittabrata Palit writes:

‘In the historiography of modern India, Gandhi has been the most controversial figure. He has been viewed as the father of Hindu nationalism and therefore, militating against the Muslims. The Hindu fundamentalists, on the other hand, look upon him as a betrayer of the Hindu cause and a promoter of Muslims. Both hold him ultimately responsible for the partition of India’.  

Then we have the next an important personality that is by the name Pandit Jawaharlal Nehru. Pandit Nehru was great and famous scholar. He wanted that there should be United India, in which there lays welfare for people of India. About Nehru Wavell comments:

‘Oh that he had great charm. He said ‘He’s got great charm a very liable person to work with, but you’ll find it very difficult because his very clever. He’s full of idealistic ideas which may or may not work, he has no political experience whatsoever’.  

Sardar Patel, the iron man of India also dreamed that all prince politics of India should be merged in to Indian Union. There had been six hundred estates in India. By convening some princes agreed to be merged in to Indian Union. The rulers of Azamgrah and Hyderabad did not accept the policy of Sardar Patel to join and captured and thus their states were annexed to the Indian Union. Lord Mountbatten comments:
‘With Patel I had great difficulty in getting through but I got them to tell me about each other. They all wanted to come and tell me what they wanted’.\textsuperscript{52}

There was also another leader that i.e. Jayprakad Nerayan was very intellectual mass leader. When British Government arrested Congress leaders on the eve of ‘Quit India’ Movement in that different time he lead the movement. For the failure of the movement he gives very right causes. L. Prasad observes:

‘Jaiprakash Narayan expressed that the movement failed because of lack of coordination among the people, lack of organizing it, absence of a clear cut program of action and the selfishness of the wealthy class of people. Besides the movement remained limited only to students, peasants lower middle class’.\textsuperscript{53}

And also other several Hindu leaders, who were having individual ambitions. On the other hand Muslim leaders like Mr. Jinnah, who had only one political ambition, that the Muslims should get their homeland i.e. Pakistan, due to be favorite of British, due to mismanagement in the country, due to the chaos or riots in the country. Wavell comments on Jinnah:

‘Jinnah’s great idea of course was to take the whole of the Punjab, the whole of Bengal and just take it with millions of Hindus, which would have been alright if you were going to head them right. But they said wouldn’t trust him’.\textsuperscript{54}

Mr. Jinnah got success in creation Pakistan. Mahatma Gandhi was a man of pious and sincere in his views, Thoughts and philosophy. Wavell comments:

‘About Gandhi, he said he was the most lovely person absolutely in the clouds purely idealistic. He would appear to have no practical solution whatever except that he does have this tremendous thing with the fast. If he went something to be done he’ll do a fast’.\textsuperscript{55}

He wished that here lies welfare of common man in the United India. He therefore up to the end of his life was in favor of United India. But due to the poling of the British Divide and Rule and a part played by Jinnah as the creator of Pakistan, Gandhi Accepted the partition of India. There must be a mention of Abul Kalam Azad who was
the Muslim having the modern views of the English education and the British culture therefore he was having the brought views of the human welfare. Learned Advocate of Mumbai High Court Bench at Aurangabad Mr. K. G. Kadar says:

‘He was against the partition of India. He said that the welfare of the Musalmans and Hindus from the economic point of lies in the united India and not in the Pakistan’.56

But religious fanatic of Muslim followers were not in a position list in to the Hindu leaders and also Congress followers and even Abul Kalam Azad. All above the mentioned factors made Gandhi, Nehru and Sardar Vallabhbhai patel and Abul Kalam Azad and the Congress and also Hindu people accepted the division of India as separate nations i.e. Pakistan and Indian union.

Mr. Jinnah Rejected the Planning of Rajagopalachari:

Learned Advocate of Mumbai High Court Bench at Aurangabad Mr. K. G. Kadar comments on the Jinnah’s hard nature in the case of the rejection of an intellectual and senior Congress leader Rajagopalachari’s plan:

‘Rajagopalachari is one of the greatest intellectual of the Indian nation and the Congress party. Once he proclaimed that there was no way that expected giving the Muslims a separate state, taking then prevailing political conditions in view. He therefore prepared a plan. This is known as the ‘Rajaji’s plan’. But Mr. Jinnah rejected it. He wanted a separate state, which would annex the Sindh, Punjab, western Sarhadd province, Baluchistan, Assam and Bengal. Though Rajaji accepted it but still Jinnah did not agree because he was of thesis opinion that’. ‘That there was a great danger from the Congress to the Muslims.’57

The homeland according to the Rajaji’s plan ‘there took place the negotiations between Jinnah and Mahatma Gandhi. But Jinnah’s negotiation was rejected or was quashed. K.D. Pagare comments on Pakistan going hard communal decisions:

‘On 30 April, 1946 Mr. Jinnah held a meeting of more than 400 elected members of the provincial legislative assemblies at Delhi and he got a proposal of the Pakistan which was accepted by the members which no objection. According to this proposal Sind,
Punjab, Bengal Western Province, and Baluchistan here the majority of the population belonged to the Muslims, Should be included in the partition of Pakistan and for it a separate constitution committee should be established they Muslim League could Co-operate the government. Mr. Jinnah warned government and the Hindu leaders that the Muslim League would resist against the United India. There would be general loot and common massacres.\textsuperscript{58}

At the time of 1947 election, Jinnah declared that if the Muslims want a separate state the Muslim should what the Muslim candidate. If you failed in it there would be no Muslims in India I don’t want that Muslims should be in sleet by Hindus. At that time Dr. Ambedkar the leader of the ‘Dalits and Other Backward Class’ and Rajaji the leader of the Congress advocated the case of Pakistan the Jinnah asked the Congress what would be the free India. Jinnah did not get the answer from the Congress and the Hindu leaders and thus he declare that he did not like the policy of Nehru and others. By the time Jinnah infused communal riots. The bloodshed was everywhere, particularly in Bengal. Mahatma Gandhi went there to pray for peace. K.D. Pagare observes:

‘On 16 August 1946 a general massacres of the Hindu and look riots. Under the leadership of Nehru and others established the temporary government. In the province of Naokhali and Bengal thousands of the men women children, house and animals were burnt. Mahatma Gandhi paid a visit to province. At the risk of his life he prayed both section of the society Hindu and Muslim not kill innocent children, women and man and animal. But it is the bad thing no one from the Hindu community and Muslim community followed him and tried to control masses who were taking part in general massacre.’\textsuperscript{59}

At last the leaders of the Congress along with Gandhi accepted the act of Indian Independence 1947. Thus two separate states came in to existence known as the Pakistan and the Indian Union. Jinnah had wonderful qualities in his personality. He had a very attractive personality, he had an impressive oratory and he had an impressive adaptive. He succeeded in creation of Pakistan. As a matter of fact Jinnah was a not man to be called gentlemen. The last Viceroy Lord Mountbatten comments about Jinnah:
‘All this misery and trouble was caused by Jinnah and no one else. And he hasn’t had one word said against him. He was the evil genius in this whole thing.’

He never visited the ‘Masjeet’ to pray the God. He always behavioral everyone who ever came according brusquely or abort. And even with Muslim followers he never had a faith in them. Even thus the Musalman accepted him as the national leader as the hero of the Muslim religion. Therefore it is said that Jinnah was the mass leader with no time for masses. He was a man of strong sturdy and shout nature. The leaders of the Congress failed to crush down sectarian activities. The British Rulers did not put an end to the sectarians’ activities. They therefore succeeded in their aim that is a separate nation Pakistan for the Muslim and Indian Union for the Hindus.

The above detailed discussion of the political background of the partition clears the picture of the separatists’ attitude of the Muslims from the beginning. It had started from the invasion of Mohammad Bin Kasim in the year 712-13 and ended in 1947 by the partition of India. No doubt there were and are also the basic differences in the behaviors of the Hindus and the Muslims. These basic differences prohibited the hundred percent oneness between the Muslims and the Hindus. Since the historical time till the time of the British rule in modern India it happened only about the two races which were the foreign on the land of the India. One was the Muslim and the other was the British rulers who were English and the Christians by religion. They preserved their identities and kept themselves hundred percent different than the native Indians. Though there was one different think between the British rulers and the Muslims that the British rulers had their homeland in Europe by the name ‘England’, but the Indian Muslims not homeland outside the India. It was necessary to the Indian Muslims to ask for separate land for the Muslim nation. They demanded in the time of freedom struggle and the Britishers watered their demand of separation under their policy of the ‘Divide and Rule’ which resulted the partition of India. Royal Geographical Society, London provided a better table of events which led towards the partition of the country.
Table No.1.1
Countdown to Partition

<table>
<thead>
<tr>
<th>Date</th>
<th>Events</th>
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<tbody>
<tr>
<td>1858</td>
<td>India comes under direct rule of the British crown after failed Indian mutiny.</td>
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<tr>
<td>1885</td>
<td>Indian National Congress formed.</td>
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<tr>
<td>1906</td>
<td>Muslim League to safeguard Muslim interests.</td>
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<tr>
<td>1920</td>
<td>Nationalist figure Mahatma Gandhi launches ‘Anti British Civil Disobedience Campaign’.</td>
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<tr>
<td>1930</td>
<td>Alama Iqbal proposes the ‘Two-Nation’ theory.</td>
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<tr>
<td>1933</td>
<td>The name ‘Pakistan’ is proposed</td>
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<tr>
<td>1940</td>
<td>Jinnah calls for a separate Muslim State.</td>
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<tr>
<td>1942-43</td>
<td>Congress Leaders’ ‘Quit India’ movement.</td>
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<tr>
<td>1943</td>
<td>Muslim League supports ‘Divide and Quit’ plan.</td>
</tr>
<tr>
<td>June-1947</td>
<td>Mountbatten’s ‘Partition Plan’ approved.</td>
</tr>
<tr>
<td>August 15,1947-48</td>
<td>Separate States of Pakistan and India are created.</td>
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<tr>
<td>1947-48</td>
<td>Hundreds of thousands die in widespread communal bloodshed after partition.</td>
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Above table makes clear the immediate background of the partition of India 1947 is in the historical events of the British India which starts from the ‘Revolt of 1857’ which caused the direct rule of the British crown in India and at the same time it ended the rule of ‘East India Company’ from India in 1958 which follow after the revolt. In the flow of the time the Britishers had the need of the local servants to run the local
government under the hands of British officers. So for the better educational training the British Government opened educational institutions. It provided better opportunities to the intellectual local scholars. The education made them aware of international thoughts and systems of democracy and liberty as well as love for own nation that is nationalism. This awareness resulted in the establishment of All India National Congress in 1885. On the other hand the British rulers cleverly helped the Muslim leaders to from their separate organization and as a result All India Muslim League was formed 1906. These are the events which led towards not only to Independence but also led to the partition.

In the flow of the years in 1920 Mahatma Gandhi came forward and launched anti-British civil disobedience campaign. On the other hand the Britishers were playing the game of their ‘Divide and Rule’ policy. The Alama Iqbal came forward with the ‘Two-Nation’ theory in 1930 and in 1933 the name ‘Pakistan’ was coined for separate Muslim nation. This was the effect of the ‘Divide and Rule’ policy of the Britishers as well as Muslims separatists’ attitude. In 1940 Jinnah called for a separate Muslim state. The situation was in the nation that the Muslims were totally away and on their different way of politics than the Hindus. The nationwide great movement of Congress that was the ‘Quit India’ movement was opposed by the Muslim League because only it was the movement of the Hindu leaders. It happened in 1942-43. The Muslim League supported the plane of the Britishers that was the ‘Divide and Quite’ in 1943. This event was a milestone in the journey towards the partition. In June 1947 the last Viceroy of India Lord Mountbatten announced the Independence of India by dividing the country and creating the Pakistan as Independent separate nation for the Muslims. This was the achieving steps towards the partition. In the next months that was in July 1947 the British Parliament in England passed ‘India independence Act’. On 15 August 1947 separate state of Pakistan and India are created. This was not so simple but it caused in the years 1947 and 48 that hundreds of thousands death in wide spread communal bloodshed after partition also.

The important events make us clear that the partition of India is the result of the Muslim separateness and the Britishers ‘Divide and Rule’ policy. A few the most prominent and influential figures were Jawaharlal Nehru, Mahatma Gandhi, Mohammad Ali Jinnah, Sardar Vallabbhbhai Patel and lord Mountbatten. They were active persons on
the eve of the partition. Actually the partition of India was such an event which made bloody to the whole Indian subcontinent there was the total mass destruction. The violence, communal riots throughout the country was the immediate impacts of the partition. Particularly it was the partition of Punjab and Bengal the whole country suffered by it.

In short the partition had a long back history of separatist attitude of the Muslims since long back history of invasion of Mohammad Bin Kasim in 712-13 which watered by the Britishers by the Divide and Rule’ policy against the Hindus in modern time and the subcontinent divided.

1.2. Problem on Hand:

Here the theme of partition has been choosen as a problem of discuss under the title ‘A Political Analysis of the Indo-Pak Partition of 1947’. The basic problem of that time Indian politics and Indian society was twofold. That was the communal divide of Indian society and the intrusion of religion in to politics that was the politization of religion. It charged a heavy cost by the great divide of the Indian subcontinent as Union India and Muslim Pakistan. It was the happening of 1947. But the communal divide of the Indian society as the Hindu community and the Muslim community has been continued to day also in India, in Pakistan and in the whole world. It can be said that the world has been divided as the Muslim world and the non-Muslim world. In particular, in Indian subcontinent the major two communities the Muslim and the Hindus deeply heat each other as enemy today also the politics, particularly the local politics has been charged by the sprit of communal heated in India and also in whole Indian subcontinent. The scholars particularly the secular intellectual thinker would like to show the way to come out through the darkness of communal heated, and also desire to give the present day politicians to separate religion and politics and to achieve secular of the communal heatred between the two major communities the Muslim community and the Hindu community of India and also of the Indian subcontinent the researcher has taken the politics of partition of India of 1947 as a concrit example. That, the communal heatred has taken the lives and the blood of the thousands and lakes of the common masses of both the Hindu and the Muslim communities. And also examined the
politization of policies which finally resulted in to the partition of India. On the first phase the researcher would try to elaborate this important problem of communal divided and policization of religion with a concrit proof of the history of partition of India of 1947. The researcher has certain solutions. In one sentence there is the perfect solutions in the worlds of Gandhiji that every Indian of all communities might try to find true Independence and self expression though an imperishable Hindu-Muslim unity and though non-violent means.

That there is the need of self sacrifice today, we are the religious and political darkness. We have the problem of communal divide and politization of religion since the days of the partition of India of 1947. One basic thing should be accepted that nothing remains static. That, the human nature either goes up or goes down. It is true about India and Indian society and also probably true for the whole would. Here the researcher asks to all to believe on the eternal law of love. When the whole India would accept and walk on the path of the eternal law of love than India will became the unquestioned leader of the whole world. Ever one should be hopeful that the communal riots, communal heated and communal blood-baths will soon end, and no one war like. The politicians would soon understand that the naked use of physical force of military of sectarian groups against the different communities is a very wrong practice. Then a free India will present to the world a lesson of peace of communal harmony for peace and prosperity of the mankind on the earth.

But for this communal harmony there is the need of political will. The present research topics does the same to teach a few lessons to the political leaders to separate the religious forces from the politics. In the whole research work the basic problem on hand has been taken by the researcher that the inter play of the forces of religion abd the politics gives very tragic results. While discussing the theme of partition in the context of the present day politics of India within. That, politicaaly the Muslim community and the Muslim political or religious leaders on one hand and the Hindu community and the Hindu political leaders and the religious leader on the other hand both they totally failed to separate religion and politics to achieve a secular outlook in India. That the same think is in Pakistan. There the Muslims,particularly the Muslim political leadership in
Pakistan proved the almost total failure to separate religion and politics and to achieve a secular outlook. This is a very rigid and important problem in the politics of India and in the politics of Pakistan in the present day. This problem has been remained unsolved today also. But day by day religious elements are becoming more and more active in the politics. Not only this but outside the India and Pakistan here is the evil forces of Islamic thoughts in the world politics also. To day it become one of the world serious problem in the politics of the world. On the name of the Islam and Islamic culture the Muslim countries frequency come together against the non-Muslim countries. It happens in the world politics today. The religious elements by the side of the Muslim countries is being used to build one forces of the Muslim countries against the non-Muslim countries. Particularly against the Christian countries and the Hindu countries. On the religious base the world politics has been changed. So to separate the religion from the politics is first essential from the inner politics of India which will remove an obstical from the way of communal harmony of Indian society. Then the same thing is needed to Pakistan also. And there after it is also needful in the politics of world. Here in present research work the researcher has taken the problem on hand to discuss the theme of partition to suggest a few valuable suggestions to make free the present day politics from the religious forces.

1.3. Research Objectives:

The research in political Science aims to study the old notions, thoughts and contemporary conditions through the revaluation of the available sources. It is an attempt to evaluate the works pertaining to society and the state administration had been done by the political figures which would provide guidance to the upcoming generations for the formation of an ideal society.

The Indo-Pak Partition of 1947 is one of the most important political events in the modern history. The researcher aims to light on various aspects of it. The contemporary conditions of the event of partition were politically totally disturbed. The researcher tries to attract the readers’ attention towards the responsibility of the British rulers, the Congress leaders and the Muslim League leaders in the regard of the human tragedy which occurred on the eve of partition.
This Can Be Explained as Follows-(Objectives):

1. To light the political background of the demand of the partition of Indian subcontinent from 1192 A.D., that the demand by Muslim ruler Sultan Muizz-Al-Din.

2. To focus on Political ambition of separate state for Muslims which forced the ‘Great Divide’ of Indian subcontinent.

3. To study the political psychology of common Hindu and Sikh people.

4. To study the political thinking of the political leaders of Hindu, and Muslim societies.

5. To analyze on the ‘Divide and Rule’ policy of British rulers.

6. To describe the great killings of 15 to 20 lakes common people and focus on its poisonous political results.

7. To highlight political importance of partition tragedy and lessons from it and suggest the remedies on frequent repetition of serious disease of religious riots.

1.4. Scope of Research Work:

Present research topic under title ‘A Political Analysis of the Indo-Pak Partition of 1947’. Has certain scope in the frame of the fixed objectives which are as: To light the political background of the demand of the partition of Indian subcontinent from 1192 AD. That the demand raised Muslim ruler Sultan Muizz-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 highlight political importance of partition tragedy and lessons from it and suggest the remedies on frequent repetition of serious disease of religious riots. This research project is very important because it has the scope to make through discussion on the Indo-Pak partition 1947 which one of the most important political event in the modern history of India as well as the modern history of the whole world. As per the available authentic documents of the history of the partition it can be easily proved that the India and Indian
subcontinent were politically totally disturbed on the eve of the Independence and the partition. There was not only political abnormality but there was the communal heated between India’s two major communities the Hindu community and the Muslim community. The above mentioned objectives of the research work provide the following scope of the writing of the chapters of the thesis. They are as: Political Background of Partition, Creators of Partition Tragedy, Bloody Nature of Partition Tragedy, Political Effects of Partition. Not only this there is the scope of the discussion and examination of the sub titles like political history of the demand of partition, The basic differences among the Hindus and Muslims, Reasons of partitions. The Divide and Rule policy of the British rulers, Religious condition of India, Communal condition, political elements, Personal political ambition of leaders, like Mr. Jinnah who rejected the planning of Rajgopalchari, and many others. There is also the scope of providing a valuable suggestions to present day political leaders, To avoid the way of communal politics and to politics and to separate the religion from politics.

1.5. Research Methodology:

The thoughts of the political leaders of that time can be studied. It is an important to analyze the situation of the event of partition 1947. In the political field when one event is attached to the other with reasons then it created a series. The researcher would analyze the causes of the happenings of the events. The role of the responsible factors would be analyzed in the context of that time political grounds. The ‘Divide and Rule’ policy of the British rulers was mainly responsible for the partition of India and the human tragedy thereafter. The researcher would search the respective documents and analyze them. The political ambitions of the political leaders of that time would be studied. The available contemporary documents, letters of that time leaders, letters of the British Officers and available original documents would be studied seriously by the researcher.

The various research methods of the political science has been utilized while studding the available original, secondary documents and great books in the regard of the politics behind the partition of India 1947. Whenever there would be any contradictory issues, stress they would be studied the views of various politicians.
The following methods of research would be practiced in this present research work:

1. Descriptive Research Method
2. Analytical Research Method

The thesis has been completed with the help of the available material.

**Analysis of the Sources of the Research:**

The researcher would analyze the available research sources on the partition of India 1947. In general that analysis would be categorized under two heads:

1) The Primary sources.
2) The secondary sources.
3) The E-Sources.

In the primary sources the original letters of the concerned persons, government documentation the experiences of the affected persons of the partition tragedy if they may be alive etc. are studied and analyzed in the competition of this research work.. That time renounce newspapers are also the primary sources for the present research work. In the secondary sources the researcher would study and analyze great books on the partition of India 1947.

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The British Parliament had passed an Act for India under title ‘The Government of India Act-1935’. It was amended up to 15th August 1943. This Act had been published for public by the Manager of Publications, Delhi. It has been printed by the Manager, Government of India press, New Delhi-1943. This act is in following parts: Part One-Introductory, Part Two-The Federation of India, Part Three-The Governors Provinces, Part Four-The Chief Commissioners’ Provinces, Part Five-Legislative Powers, Part Six-Administrative Relations between Federation Provinces and States, Part Seven-Finance Property Contracts and suits, Part Eight-The Federal Railway Authority, Part Nine-The Judicature, Part Ten-The Services of the Crown in India, Part Eleven-The Secretary of State His Advisers and His Departments, Part Twelve- Miscellaneous and General, Part Thirteen-Transition Provisions, Part Fourteen- Commencement, Repeals. All these parts contain 321 sections in total. There are the ten schedules in total. This act had been stamped and signed by the Royal Place of the great Britan at London for the British India. This act was originally passed in August 1935 by the British Parliament. As per Divide and Rule policy the British rulers had announced separate electorates to the Muslims and others in this Act to Divide them from the Hindus to weak the freedom struggle movement.

V.P. Menon was a great scholarly witness of the communal politics which took place on the eve of the partition of India and an Independence of 1947. Menon has published his great book on his all experiences under title ‘The Transfer of Power In India’. This book has been published by Sujit Mukherjee, Orient Longman Ltd. 315, Asaf Ali Road, New Delhi, 110002 in 1957 and reprinted in 1968 and 1979. V. P. Menon was in the secretariat services of the Britishers before Independence and in the Indian Government services after Independences. Before Independence he was in the inner circle of Sardar Vallabhabhi Patel. Mr. Patel has inspired him to write on the events leading to the transfer of power in India. The present book starts with the outbreak of the world war II in September 1939. There was entirely new situation in the world politics which was created by the outbreak of the world war II. From this date V.P. Menon starts this book and riches to the transfer of power on 15 August 1947. The writer has given a detailed narration of the
events as he witnessed them. This book is more authentic because V.P. Menon was the constitutional adviser to the Governor General from 1942.


Prasad Rajendra published his great book on the partition of India of 1947 under the title ‘India Divided’. It has been published by Hind Kitab publishers, Bombay (Now Mumbai) in 1946. Dr. Rajendra Prasad was a great freedom fighter and Congress leader who became the first president of Independent India. Not only this but he has made an attempt to collect in a compact from information and material which is helpful to reader to form opinion on the basis of the material which he has collected. He brought out his own conclusions. There is a deep discussion on the theory of Hindus and Muslims of India being two nations. This theory was unsupported by history and facts of every-day life. The two-nation theory was not the solution of the Hindu-Muslim problem in India. Dr. Rajendra Prasad comments on the Hindu-Muslim problem on the next step that it has been given the base of communal heatred. The angle of difference between the communities has become wider and wider. The present book also made a deep discussion on the Lahore resolution of the All-India Muslim League. It put light on merits and demirites of the said resolution.

The writer Dr.Rajendra Prasad discusses many more reasons of the communal divide among the India’s two major communities the Hindu and the Muslim in the present book.
The present book is in six parts. They are: Part One-The Two Nations Theory, Part Two-The Communal Triangle, Part Three-Schemes of partition, Part Four-The All India Muslim League Resolution on Pakistan, Part Five-Resources of the Muslim states, Part Six-Alternatives to Pakistan. This book finds the original base of the Two Nation Theory. Dr. Rajendra Prasad scholarly comments on the nationality and state. There is also a basic comment on the politics of Muslims separate nation. In the first part there is the picture from the another angle of religion, social life, language, art, one country, one history. The second Part of this book is on the communal triangle. This part makes a deep analysization of ‘Divide and Rule’ policy of the British rulers, the Wahabi Movement, the earlier days of Sir Syed Ahmad Khan the British principles of the Aligarh College and Aligarh politics, the origin of separate electorates, the Muslim League founded and the Luknow Pact, the Khilafat Movement and after, differences widens.

R.C. Majumdar edited a great history book in several volumes under title ‘The History and Culture of the Indian People: Struggle for Freedom’. It has been published by Bhartiya Vidya Bhavan, Bombay (Now Mumbai) in 1978. This great volume deals with the momentous period in the history of modern India beginning with the Swadeshi Movement in Bengal in 1905 and ending with the achievement of Freedom from the British Yoke in 1947. The main emphasis is naturally laid on the struggle for the freedom in various shapes and forms, such as the constitutional agitation by the Indian National Congress, Home Rule Movements of Besant and Tilak, Revolutionary Movements by secret societies, the Non-violent, Non Co-operation and Civil Disobedience by Mahatma Gandhi, the Quit India Movement ending in the great upsurge of 1942, and the armed invasion of the Azad Hind Fauz (Indian National Army) of Netaji Subhash Chandra Bose in Co-operation with the force of Japan. These are the special features of his volume of Dr. R.C. Majumdar. Dr. R.C. Majumdar has taken a particular care when he critically commented on the partition of Indian subcontinent and creation of Pakistan on the eve of the freedom of the country. He put light on the gradually widening cleavage between the Hindus and the Muslims which ultimately led to the creation of Pakistan, and an attempt has been made to focus on the personal factors which were mainly responsible for the great partition tragedy.
The present volume of ‘The History and culture of the Indian People: Struggle for Freedom’ is the eleventh volume of Bhartiya Vidya Bhavan which has been edited by R.C. Majumdar. It is concluding volume of the History and Culture of the Indian People. The editor, Dr. R.C. Majumdar, who has written the major part of the present volume. No doubt the others like Dr. Srikumar Banerjee, Prof. S.K. Sarswati, Dr. S.B. Chaudhari have contributed to complete the volume as a major project of the writing of the political movement of Indian people. The editor Dr. R.C. Majumdar has taken a particular care to delineate without any prejudice or sentiment. The gradually widening cleavage between the Hindus and the Muslims led to the creation of Pakistan was political completely. This book has made an attempt to trace the forces and circumstances. R.C. Majumdar has also focused on the personal factors mainly responsible for the great political tragedy which has cast its shadow over both parts of divided India. The shadow of communal hatred was lengthening with every passing year. There are the special efforts to portray the ideals and activities of the great leaders like Mahatma Gandhi, Jawaharlal Nehru, Subhash Chandra Bose and Mohammad Ali Jinnah. But this book takes care to keep the history free from the hero-worship. This book critically discusses the final decision of the British to leave India. There is the critical comments on the immediate causes of the partition and communal gap between the two major communities of Indian subcontinent they are the Hindu and Muslim communities.

David Loshak has written a great book on the politics of Indian subcontinent under the title ‘Pakistan Crisis’. This book has been published by William Heineman Ltd. 15 Queen Street, Mayfair, London Wix 8 BE, London Melbourne, Toronto, Johannesburg, Auckland in 1971. It bears ISBN number 434-429406. The present book has been printed in great Britain by Morrison and Gibb Ltd. London and Edinburgh. The writer David Loshak has analyzed the politics of partition of India, the partition of Pakistan and the behast of the generals in research point of view. This book is not an academic book. It is a fancy-free book. It deals with the facts about the partition of Indian subcontinent. In this book there is the precise verification of facts. The writer did his job the best as the neutral observer and outsider. Because the writer David Loshak is neither Hindu nor Muslim or neither Indian nor Pakistani. He is third outsider. So he did the analysis as natural observer and commented with truth. In this book there is the political survey of the leading events of
partition of Indian subcontinent as the Muslim Pakistan for the Muslims of India and the India for the Hindus.

The writer David Loshak goes deep in the politics of the partition of the India. There he finds the idea of ‘Pakistan’ as a separate home for Muslims was first proposed by Muslim League in 1930. In the present book the writer David Loshak also lights on one more political fact that Chaudhari Rahmat Ali had coined the name ‘Pakistan’ and had given the meaning of it that ‘Pakistan means the land of the spiritually pure and clean in Urdu’. Chaudhari Rahamat Ali had taken the letters from the names of the provinces which would be in Pakistan future. Then in the flow of the communal politics under the prominent leadership of Jinnah the Muslim League gained the Muslim homeland Pakistan through the partition of India in 1947. In the present book the writer David Loshak comments on the politics of partition of India and the creation of Pakistan. The Pakistan was a nation which was born in hurry. Pakistan was born out of the partition of India. It was an example of enormous diversity.

Ravi Rajan has written his famous book on Mahatma Gandhi under title, ‘Thoughts of Mahatma Gandhi’. The present book has been published by Swastik Publishers and Distributors, 31, Gali No. 1, A-Block, Pocket-5, CRP water tank, Sonia Vihar, Delhi-110094 (India) in 2009. It bears ISBN No. 978-81-89981-37-2. The present book lights on the thoughts of Mahatma Gandhi general and the political thoughts of Mahatma Gandhi in particular. In the present book the writer Ravi Rajan has critically examined the early life of Mahatma Gandhi, the making of Mahatma, Gandhi’s principles, the Gospel of Satyagraha, Truth: The Mantra of Gandhi, Faith: Gandhi’s Power, Non-Violence: The Gandhi’s Weapon, Brahmacharya: Gandhi’s life-style, India of Gandhi’s dream. There is the detail discussion on the truth and God. It was the wider purpose of Mahatma Gandhi’s life. He has dedicated his life to the wider purpose of discovering truth, or satya. Gandhi tried to learn from the mistakes of own self. He did experiments on own self to learn from the progress. He called his autobiography. The story of my Experiments With Truth. Gandhi stated that the most important battle to fight was overcoming his own demons, fears and insecurities. Gandhi summarized his beliefs first when he said ‘God is Truth’. He would later change this statement to ‘truth is God’. Thus Satya (Truth) in
Gandhiji’s philosophy is ‘God’. There were the Indian Princes. They were wayward. The Indian Princes were acting as ‘Political Agent’ of the Britishers. The Britishers were using them to strengthen the British power in India. The common people were suffering from a long period as subjects of Indian princes and of the British rulers. To bear the long time political suffering a high degree of patience, diplomatic skill and commonsense were required. This book many more things about Mahatma Gandhi’s life and political thought as his childhood, young politician, struggle in south Africa, return to India, Champaran and Kheda, Non-Co-operation, Swaraj and the Salt Satyagrah, Quit India Movement, Freedom and partition of India. Between 1946 and 1947 more than five thousand people were killed in Hindu-Muslim civil war. Helplessly, Gandhiji accepted the plan of partition to prevent as only way a wide spread Hindu-Muslim civil war.

Mr. Tony Ballantyne was a great scholar and researcher in political science. He has published a research paper under title ‘History Memory and the Nation Remembering Partition’, in an international journal ‘New Zealand Journal of Asian Studies’ (June 2003). He has scholarly described the fundamental political elements. Mr. Tony Ballantyne discussed in the said research paper that the partition of Indian subcontinent was one tragic political event. It is one memory of the communal politics of the modern India and world. India as a nation would remember the memory of the partition of Indian subcontinent of 1947. It is a tragic result of the communal, political elements. There were the orthodox political elements behind the partition. On the further step of the discussion Mr. Tony Ballantyne stresses three major political elements. They were: (1)-Imperilism, (2)-communalism, (3)-Nationalism. The British rulers activated the imperialism to achieve the partition for their political interest. The Muslim League infused communalism to achieve separate Muslim nation ‘Pakistan’ and Congress fired the spirit of nationalism for the freedom of the country. All these elements are the fundamental political elements behind the partition of India of 1947.

Mr. Ravindar Kour is the writer of the famous research paper ‘Narrative Absence: An Untouchable Account of Partition Migration’. It has been published in online journal, ‘Contribution to Indian sociology’, in 2008, on website http://www.sagepublications.com’. Mr. Ravindar Kour lights on the Hindu Muslim communal
violence. The Hindu-Muslim communal violence was generated for political purpose. In this research paper one important thing has been highlighted that there were a good number of political leaders who were ambitions for political power. They infused the common people of different religions against each other to fulfill their political ambition. The communal based partition created Pakistan for the Muslims and India for the Hindus. There were a large number of Hindus in Pakistan and there were also a large number of the Muslims in India. It was politically decided by the political authorities of the nations that the Pakistan should send all the Hindus to India, and the India should send all the Muslims to Pakistan. It caused a great migration of the population. The communal hatred was highly fired in both the communities against each other. During the migration the sectarian groups of the Muslim youths made bloody attacks on India going Hindu trains and same thing was done by the Hindu sectarian youths against Pakistan going the Muslim trains. The partition migration was a bloody drama against the humanity. The game of bloodshed was played by both sides against the mankind.

**Bipan Chandra** wrote an authoritative book on history under title ‘**History of Modern India**’. It has been published by Orient Blackswan Private Limited, 1/24 Asap Ali Road, New Delhi-10002 in 2009. It bears ISBN No.: 978-81-250-3684-5. The present book presents an authoritative overview of the history of what was known as British India. Bipan Chandra was a researcher who studied nationalism and colonialism in India. He has also studied the works of eminent historians of the period. He highlighted the major aspects of the politics of modern India. They are as: social, economic and religious. Bipan Chandra explains how political condition in India during the eighteenth century helped the British East India Company to establish its rule in India. The present book explains the primary aim of colonial rule. Bipan Chandra openly commented on the economic exploitation of India by the Britishers through trade and effect of British imperialist rule. There are also the detailed account of the nationalist movement and introduces us the spirit of Indian nationalists. There were a good numbers of different political individuals who were behind the nationalist movement. This book is a good source for a comprehensive study of the politics of the British period and Nationalist Movement. Bipan Chandra gave a special attraction to the politics of the growth of communalism. It finally achieved partition for the
creation of Pakistan to fulfill the demand of the communal Muslims. It was a communal spirit which made to think that the Hindus and the Muslims never live together.

The present book ‘History of Modern India’ of Bipan Chandra analysis many more things of the political events of modern India in general and in particular of the politics of the growth of communalism, Independence of India, partition of India and creation of Pakistan. This book is really a detailed study politics of the British period in India. In this regard the following important topics of the history of modern India have been criticized. They are as: The Decline of the Mughal Empire, Indian states and society in the Eighteenth century, European penetration and the British conquest on India. The structure of government and the economic policies of the British Empire in India, 1757-1857, administrative organization and social and cultural policy, social and cultural awakening in the first half of the nineteenth century, the Revolt of 1857, administrative changes after 1858, The Economic Impact of British Rule, the Nationalist Movement:1858-1905, religious and social reform after 1858, the Nationalist Movement 1905-18, the struggle for swaraj 1919-27, the struggle for Swaraj: 1927-47 and there is the conclusion of writer about the partition of India 1947 that the Divide and Rule policy of Britishers and religious communalism of Muslim leaders brought partition in reality.

Dr. Moin Shakir was a great scholar of political science. He did a scholarly survey of major political trends along Indian Muslims during 1919 to 1947. On this topic he has written his great book political science under title ‘Khilafat To Partition’. This book has been published by Dr. Goyal for Kalamkar Prakashan, New Delhi in June 1970. The writer made very intellectual discussion. Dr. Moin Shakir explained the Muslim political tradition in India. This book contains Maulana Mohammad Ali’s article under the title ‘The Cult of Pan-Islamism’, Mohammad Iqbal’s article under title ‘Towards constructive Revivalism’, Maulana A.K. Azad’s article under title ‘A Study in Synthetic Nationalism’, Mr. M.A. Jinnah’s article under title ‘The Political Philosophy of Separatist Muslim Nationalism’ and Maulana A.A. Maudoodi’s article under title ‘Islamic Neo-Revivalist-Renaissance’. The writer gave his scholarly comments in sorrowful conclusion that there is the total failure of the Muslim community and leaders in India to separate religion and politics and achieve a secular outlook. On the next step Dr. Moin Shakir also comments that the partition of the
country in 1947 has been shown as the tragic finale of the separatist thinking of the Muslims and of the extremism of some sections of the Hindu community.

The present book ‘Khilafat to Partition’ of Dr. Moin Shakir makes very studied comment on the rise of the Muslim communalism as this book contains a paper under title ‘The Cult of Pan-Islamism’ of Maulana Mohammed Ali and lights on the Islamic political traditions which go through religion. In the modern period also the Muslim community could not come out from the yoke of Islamic religion and tradition. The nature and character of the political thoughts of the Muslims was determined by the rigid and orthodox interpretation of Islam. It resulted the intervention of religion into politics. Dr. Moin Shakir comments that in the modern time there was the politicization of religion in the Muslim community of India The Islam was not free from the rigid orthodoxy. About Mr. Jinnah, Dr. Moin Shakir comments that Jinnah was the most secular of All Muslim leaders. He was least interested in Islam and he had no deep knowledge of Islam. As a political leader Jinnah was associated with the topmost leaders of the country in his early carrier. Not only this but Dr. Moin Shakir observes that Jinnah had accepted the principals of Nationalism, Democracy, Secularism and the unity of the country. In the early days he had addressed the Muslim community to forget the religious differences and join and with Hindus for the Independence of the country. But in future, political ambitions made him the most communal leader and creator of Pakistan through the partition.

Manohar Malgonkar has written the book ‘The Men Who Killed Gandhi’. The present book has been published by The Lotus Collection An Imprint of Roli Books Pvt. Ltd, M-75, Greater Kailash II market, New Delhi 110048 in 2008. It bears ISBN No. 978-81-7436-617-7. Actually the present book came out in 1975 in the hands of the readers. But the present edition has been published in 2008 and it is the fifth impression which came in hand in 2011. The present book covers the period from Lord Mountbatten’s arrival as the Viceroy right up till the end of the red fort trial. The writer Manohar Malgonkar was living in New Delhi, only one bungalow away from Birla House Where Gandhi was murdered. I can thus claim to have known the Delhi of those days as a citizen, an insider, and I also happen to be equally familiar with poona. This book critically examined one important question about the Men Who Killed Gandhi that the question was about know from them
why they had participated in the crime and what part they had played. The present book is based on people’s memories of events that had taken place more than twenty years earlier. Then again, those who had themselves participated in the murder plot were only going to tell me what they thought worth revealing. Then the writer has used one more authentic source for the writing of this. That, a friend of the writer was in Delhi police Mr. Shankar Nayar sent copy of Kapur Commission’s published report and the writer used it. It was a one-man commission headed by Justic K.L. Kapur. There were persistent allegations that several people in responsible failed to report the information to the police. To determine the truth behind these allegations, the Government had appointed a one-man Commission headed by Justice K.L. Kapur. It was the report of the findings of this commission. So the present book is the complete single account of the plot to murder Mahatma Gandhi. The writer Manohar Malgonkar was able to meet and talk to Gopal Godse. Vishnu Karkare, and Madanlal Pahwa, who had each served his life sentence, and approver Badge, who was pardoned. Each one of them gave his part of the story freely, perhaps spicing it with many more details that may not have figured in the trial. It is a well researched book. Gandhiji had competency changed the sheep of India’s polity and society. But it cannot forget that Nathuram Godse and others were patriotic Hindu fanatics. They had put their religious zeal above all. The murders political thinking was also to note as one important political thinking against the Muslims communalism and heated of the Hinduism.

Dengle B.S. has written one great book on the history of the freedom struggle of Hyderabad under the title ‘Hyderabad Freedom Struggle’ in particular the role of Marathwada. It has been published by D.N. Bandale for Kalpana Prakashan, Near over Bridge, Shivaji Nagar, Nanded, in 1998. It bears ISBN No.81-87024-03-8. This book is helpful for both the students of history and people at large, in having an objective view of the Hyderabad Freedom Struggle. The Nizam was considered to be most faithful ally of the British. There was the rule of the Nizam of Hyderabad on more than one and half crore people including Marathwada of Maharashtra. Nizam was an ambitious ruler for sovereign state of Hyderabad. The Razakars organization and other Muslim organization were supporting to Nizam. The non-Muslim people had to face many communal difficulties. The contribution of the Marathwada people is such notable against the Muslim rule. B.S. Dengle presents a well studied record of the Hyderabad freedom struggle with special
references to the people of the Marathwada people, organizations and the great personalities.

The present book ‘Hyderabad Freedom Struggle: The Role of Marathwada’ of B.S. Dhengle examines the most historical things which were infused by the communal politics of partition. They were as in Marathwada of Maharashtra which was under the Muslim rule of the Nizam of Hyderabad. The writer B.S. Dhengle commented on the historical facts under subtitles as: ‘Historical Background’, ‘Socio-Political Awakening’, ‘The Organizational Struggle’, ‘From the Reforms to Quit India’, ‘Razakar Movement’, ‘The great Leap Forward’. Final Struggle Begins’, ‘Negotiation and join Indian Union steps’. The writer B. S. Dhengle examined the most important things which did the communal development in the Marathwada of Maharashtra in the Muslim rule of the Nizam of Hyderabad. These things are as: Region under the Nizam, Population, the nature of power, 19th century developments, Anti British and its atrocities, socio-religious conditions educational activities. This book is helpful to criticize the growth of the heatred of the Muslims in the Hindu community and the same type of the communal heatred of the Hindu community in the Muslim community.

Ian Talbot and Gurharpal Singh wrote agreat book on partition of India of 1947 under title ‘The Partition of India’. It has been published by Cambridge University Press, New Delhi, in 2009. It bears an ISBN No. 13 978-0-521-76177-2 (hard back). The writers have examined the increased ethnic and religious violence. Indeed, for many the Indian subcontinent’s division in August 1947 is seen is as a unique political event which defies comparative political and conceptual analysis. This partition is like the holocaust, similarly capitalized in its rendering. The political power was handed over to the two dominions of India and Pakistan. It was a response of imperial statecraft to intractable religious conflict. Ian Talbot and Gurharpal Singh have discussed the curving of a Muslim homeland out of India also involved the Partition of the Provinces of Punjab and Bengal along Muslim and non-Muslim lines. With this the Muslim majority Provinces of Sindh, Baluchistan and the North West Frontier Province have been received to the Pakistan without their division. This book has described the communal mentality of the Muslim community and it’s that
time prominent leader Mr. M.A. Jinnah. The Divide and Rule policy of the British ruler was at the root of the conflict of the Hindus and the Muslims.

The present book ‘The Partition of India’ of Ian Talbot and Gurharpal Singh have discussed many more important political things about the development of communal elements in the politics of the freedom struggle movement of India in the period 1935 to 1947. The present book contains the following main subtitles to light on the over activation of the communal elements in the processes of the completion of the partition. They are as: ‘Understanding the Partition historiography’, The Road to 1947’, ‘Violence and the Partition’, ‘Migration and Resettlement’, Partition Legacies:Ethnic and religious nationalism’, ‘Anenduring rivalry: India and Pakistan since 1947’. The politics of the partition was a serious political matter between the British leaders and Indian leaders. The Muslim communalism was openly identified as a religious communalism. Then with the religious communalism there is the politics of provincial bounders in the regard of the partition. The human affection and attachment is also one more dimension of partition. The question of Punjab and partition related violence etc were the main things to discuss in the present book.

Kuldip Nayar is the author of the great book on the politics of modern India under the title ‘Distant Neighbours’. It has been published by Vikas Publishing House Pvt. Ltd. 5 Daryaganj, Ansari Road, Delhi-6, in 1972. A deep and conscious reading of the present book clears one thing, that the author Mr. Kuldip Nayar described the communalism and the politics of. In the background of the relations of Pakistan and India in the post Independent period. Mr.Kuldip Nayar found the seeds of present day communal heated between the Pakistan and the India in the period of 1935 to 1947. The writer made an academic and intellectual analysis of the period of 1935 to 1947 in the background. The scholarly analysis of the communalism and politics of the partition is very helpful here to find an authentic discussion of the roots of communalism and politics of the partition. The writer described and analyzed the views of Mountbatten, Nehru and Radcliffe on this burning problem.

Rabindranath Tagore was a great writer, poet and a nationalist also. He wrote a great short book under the title ‘Nationalism’. It has been published by Macmilan
publishers India Limited, Delhi, in 1976 and reprinted 2009. It bears ISBN No. 10-0333-901738 and also ISBN No. 13-978-0333-901731. Rabindranath Tagore was a great political thinker also. In this book he has explained a political concept ‘Nation’. According to Rabindranath Tagore ‘Nation’ is that which is a whole population assumes when organized for a mechanical purpose. Further he discusses that the nation had its separate place in society, restricted to professionals. But the concept ‘Nation’ is trading upon the greed and fear of man. But now a days it now occupies the position of a ruling force in society. Tagore makes very deep and intellectual argument on the term ‘Nationalism’ in this book. That, the term ‘Nationalism’ is an invention of West and relatively new political concept in the politics of the East. According to writer the ‘Nationalism’ had made a very great political effects on India and Japan. Further the Nationalism invited democratic system of rule which gave birth to sharp communal heated between the Hindus and the Muslims in India on the eve of partition.

The present book ‘Nationalism’ of Rabindranath Tagore contains many major important things of modern politics of India and of the word. A few of them are as: Nationalism in the West, Nationalism in Japan, Nationalism in India, The sunset of the century. In the first hand at the beginning, the writer Rabindranath Tagore describes the ‘Nationalism’ in the West. According to him the ‘Nationalism’ began in the West and then spread in the whole world, in particular in Asia and Indian subcontinent. Then the book comments on the ‘Nationalism’ in Japan. About Asia it was repeatedly told, that Asia lives in the past, and it could never move in the path of progress. But Japan rose from her dreams. It started working like giant, and overcome the present by foremost achievement. The main thing was that in Asia it was forgotten that there were great kingdoms, philosophy, science, arts and literatures flourished, and great religions were flourished. Rabindranath Tagore also comments that here in India, a large section of our educated community, grown tried of feeling the humiliation, and trying to turn from the boasing of the Western. In the topic ‘Nationalism in India’ the writer talks that our real problem in India is not political. It is said that there in Europe the people had racial unity. That the same here in India it is needed. For the racial unity there is the need of social co-operation. Then the questions of economic exploitation and inner political conflict would be ended at the first movement.
V.D. Mahajan is the great historian. A great book of Vidya Dhar Mahajan was published under the title ‘British Rule in India and After’. It has been published by S. Chand and Company Ltd., Ram Nagar, New Delhi, in 1976. The writer lighted on the political recent events in India. A careful study of the recent past will give a better insight into what is happening of present. The detailed study of this book will help us to be better citizens who know the problems facing our country and are also eager to solve the same. V.D. Mahajan focused on political developments, the religious and social development in modern India. In the discussion of the development of the communalism the writer analysed the divide and rule policy of the British rulers. In the present book the discussion on the ‘Communal Award’ is the best example of this kind. It shaped the sharp divide of the two communities. The topic ‘Establishment of Pakistan’ makes a detail discussion on the development of the communal politics of the partition. There is a light on work of Sir Syed Ahmed Khan, work of Beck, partition of Bengal and its effects, Lucknow Pact of 1916, formation of the word ‘Pakistan’, Pakistan resolution of All India Muslim League in 1940, Roll of M.A. Jinnah. There are a good number of the communal spirits which brought the Pakistan into reality.

The present book ‘British Rule in India and After’ of Vidya Dhar Mahajan describes the most early beginnings of the arrival of Europeans. The writer begins with the arrival of the Portuguese in India. There is the important discussion of the establishment of the Portuguese in India, and there is also the important discussion of the causes of failure of Portuguese empire in India. Then this book makes the same type of discussion about the establishment and the causes of failure of the Dutch in India. The rise and growth of the English and French East India Companies, the Anglo-French Struggle for supreme act in the Deccan, the English in Bengal from 1757 to 1772 etc are the important topic in this book. Warren Hastings, Lord Cornwallis, Sir John Shore, Lord Wellesley, are discussed as British rulers in India. Then there is also a critical analyze of the kingship of the local kings like the Peshwas, Maharaja Ranjit Singh and many others. Not only this but there is also detailed discussion on the revolt of 1857, constitutional development and the Divide and Rule policy of the Britishers which caused to partition.
Govindbhai Shroff who was a great freedom fighter of Marathwada of Maharashtra in the freedom struggle of Hyderabad against the Nizam rule on the eve of the Independence and partition of India. His selected writing writings has edited by Dr. S.A. Gaulkar under title ‘Essence of Freedom’. It has been published by Padmavibhushan Govindbhai Shroff Pratishtan, Aurangabad in 2003. In the time of freedom struggle the Marathwada of Maharashtra was under the rule of Nizam of Hyderabad. His rule was against the Hindus. The Razakar had been supported by the reserve police of Nizam Government. They were doing rapes on Hindu young women and looting the Hindu village. They were burning the villages of the Hindus. As a result the fighting Kisans from villages in lakhs were participated anti-Nizam struggle under the banner of Hyderabad State Congress. It were they who fought and suffered most and who continue to suffer to this day. Thousands of Marathwada villages looted, burnt and devasted, and Kisans in lakes were rendered homeless. The Hyderabad peoples movement was thus rooted in the villages of Marathwada of Maharashtra. It was strongly supported by the students and a few other sections under the able leadership of Govindbhai Shroff in Marathwada. This anti-Nizam movement had the support of the political leaders of the freedom struggle movement of India. The whole politics was going towards the freedom of Marathwada and of the whole country. Govindbhai did his best job under the leadership of Swami Ramanand Teerth.

Gayatri Pagdi has translated ‘Krishnakath’ into English ‘Yashwantrao Chavan’. ‘Krishnakath’ was an autobiography of Yashwantrao Chavan. He was a political leader. It was originally published in Marathi. It bears ISBN No. 978-93-80361-77-2. It has been published by Yashwantrao Chavan Pratishthan, Mumbai in 2012. It has been printed by Rohan prints, a division of Rohan Prakashan. Yashwantrao Chavan was a freedom fighter. He was born on March 12, 1913 in the village ‘Devrashtra’ of ‘Satara’ district in Maharashtra. He was one of the politically cultured freedom fighter in the Movement of freedom against the British rule. In particular, Yashwantrao Chavan was a Maharashtrian leader in the days of the partition of India. He was well cultured and educated. He never allowed any type of communal elements in his political leadership. He bitterly criticized and opposed the Muslim communal elements in politics. Not only this but Yashwantrao Chavan was totally against the RSS. He was opposing the RSS because there were a peculiar way of looking at political development in the country. He was also in the oppose
of the argument of Dr. Hedgewar, because the definition of ‘Hindustani’ of Dr. Hedgewar was not ready to think about other than the Hindus those who were crores in number. As the same he was also in the oppose of the definition of ‘Hindu’ which was given by Barrister Sawarkar. Communal elements in the Muslim community as well as in the Hindu community were opposed by him in those days. Yashwantrao Chavan was a secular leader of Maharashtra in those days and after Independence also.

**Ajit Singh Sarhadi** had wrote a great book on politics under title ‘Nationalism In India-The Problem! It has been published by Heritage publishers Delhi. In this book a different types of nationalism has been discussed and analysed. In particular, the growth of linguistic, regional, religious and cultural ‘Nationalism’ have been discussed on the national level. The partition of the subcontinent into India and Pakistan in 1947 is the base of discussion. A good number of lessons have been drawn from the partition. The issues of diversities of ‘Nationalism’ have been observed in this book. The different communities, in particular, the Muslim community was constantly arising the demand for regional autonomy. It has sown the seeds of disintegration in the body-politics of the country in those days on the eve of an Independence of the country. It created communal stresses and strains in the politics of those days, and that resulted into the partition of the country. Ajit Singh Sarhadi made very important discussion on the point of minorities who claims recognition, identity. In this book a constructive political approach has been discussed to the problem of minorities. It does an attempt to anticipate and resolve conflicts before a crisis overtakes us. It tries to show the way to the country. So the need of the socialistic approach has been stated in this book.

**Sujata Godbole** has translated Madhav Godbole’s a great book ‘The Holocaust of Indian Partition-An Enquest’ into Marathi under title ‘Phalneeche Hatyakand: Ek Uttarchikitsa’. Originaly it has been written by Madhav Godbole in English. That original English book was published by Rupa and Co. New Delhi, and the present Marathi version of Sujata Godbole was published by Rajhans Prakashan Pune in 2007. It bears ISBN No.978-81-7434-394-9. The original writer of English version Madhav Godbole was an I.A.S. officer and Home secretary of Government of India. It was very stormy period. The partition was very determining event in the politics of India in those days. The cruelty
against the human being is very serious thing in the processes of partition of India. Madhav Godbole stated the importance of the political personalities of that time leaders. He highlighted their personal intellectual differences, their likings, and dislikings were also important. Because all these things were important in the determine the future of the politics of the nation. On the eve of the Independence, the communal condition was serious. The Muslim leader Jinnah gave a call of ‘Direct Action’ to Muslims against the Hindus for the partition and Pakistan for Muslims. The causalities in Calcutta and Punjab were on a large number.

The present book ‘The Holocaust of Indian Partition-An Enquest’ which has been translated as ‘Phalaneeche Hatyakand - Ek Uttarchikitsa’ which is one of the authentic political documents available. The original writer Mr. Madhav Godabole had taken a lot of efforts to describe and examine the tragedy of the partition. In the original book there are the six different sub headings and three appendixes. In the present translated book the translator Mrs. Sujata Godabole had also taken a lot of intellectual efforts to translate it in to the Marathi language for the Marathi readers. It also contains six main sub headings to examines the human tragedy of partition as well as the migration tragedy. The most important subtitles are as: ‘Towards the Partition: The Great Civil War’, ‘The Great Killings’, ‘Creators of Tragedy’, ‘An Enquest of the Great Human Killings’ and ‘The Remembrance of the Tragedy of the Partition’. To fix the responsibilities of the human tragedy of partition on one is very serious question but at the same time the communal madness is another serious thing which gave communal end to the politics of the Freedom Struggle Movement.

Anant Bhalerao has written a great book on this personal experience of the work and participation in the Hyderabad Freedom Struggle under the title ‘Hyderabad Freedom Struggle and Maratthwada’. In this book Anant Bhalerao recollects the memories of these historical events. This book has been published at first Swami Ramanand Tirth Research Institute and Bharat Printers and Publishers Ltd. Aurangabad. They published only the first edition. Then the second edition has been published by Sanjay V. Bhagwat for Mouj Publishing House, Khatavwadi, Girgaon, Mumbai-400004 under ISBN No.81-7486-197-1 in first January 2001. In this great book Anant Bhalerao analysed the communal
nature of the rule of Nizam of Hyderabad. Nizam was against the Hindus and in the favour of the Muslims. So the Hindu masses were suffering in those days. The Hindu population was more than 90% in Hyderabad state. The Hindus were living life in miserable and pitiful condition under Nizam’s rule. In the rural area the peasant class of the Hindus was in majority but it was totally under the atrocities of the Muslim Razzakars. Anant Bhalerao worked in Marathwada of Maharashtra with other leaders against the Nizam rule and successfully fought for the freedom of Marathwada. He was a journalist. As an intellectual political leader he was politically related to the national politics of the Independence Movement of India. He has expressed his thoughts of national politics in this book. His politics was against the partition of the country.

A.M. Zaidi as a chief editor edited with other editors Shaheda Ghufran Zaidi, Abdul Moid Zaidi, Naushaba Firdos Alvi and Amin Ahmed a great book on the development of the Muslim political thoughts in the period of the freedom struggle against the British rule. That great book was under the title ‘The Demand for Pakistan’. There are the research oriented comments on the evolution of Muslim political thoughts in India. It is the fifth volume of the ‘Evolution of Muslim politics’ by S. Chand and Company Ltd. Ram Nagar, New Delhi in 1978. The nature of this book is of applied political research. A. M. Zaidi and other editors covered the period the modern Indian politics. It was the period of the movement of Freedom struggle. All-India Muslim League was leading the Muslim community. It was political party but infusing the Muslim masses communally against the Hindus. Most of the Muslim leaders were busy in this communal work against the Hindus. When the Muslim leaders proved unsuccessful in the election of 1937 under the Government of India Act, 1935 Act, then the Muslim leaders became frustrated on political ground. Then, they gave call to Muslim masses for a demand of separate homeland for Muslims. All-India Muslim League passed the Lahore Resolution in 1940 for Pakistan. The present book covers all these political events to light the development of the communal politics.

K.K. Aziz has been written a great book on the politics of modern India under the title ‘History of Partition of India’ which critically analysed an origin and development of the politics of idea of creation of Pakistan. The present book is in four volumes. It has been
published by Atlantic publishers and Distributors B-2, Vishal Enclave, New Delhi in 1995. It bears ISBN No. 81-7156-0407. The writer discusses the different opinions of different Muslim scholars of the communal politics. The Muslim leaders were continuously expressing the fear of majority Hindu rule in the future democratic system. It carried the Muslim community towards the demand of separate Muslim nation. A prominent Muslim leader Rahmat Ali developed this kind of Muslim thinking from 1935 to 1940. There in Calcutta Muslim League did the best job. It finally resulted in the Muslim League’s Resolution of March, 1940 which demanded the partition of India for the creation separate Muslim Nation that would be Pakistan.

The present book ‘History of Partition of India’ of K.K. Aziz is one of the most authentic available documents on the politics of partition of the India. The present book examines the different views of the scholars of that time about the communal divide in the Indian society on the basis of the religions. The writer K.K. Aziz describes the Muslim thinking by different angles which leads the Muslim society away from the Hindus. All these things critically examined in this book under different subtitles as: A Vision Seen in Cambridge: 1931-1940, ‘The Climate of Opinion (1931-1932)’, ‘Rahmat Ali (1935-1940)’, ‘Rahmat Ali’s Influence’. Here the writer K. K. Aziz describes the politics of communal hatred in the thinking of the Indian Muslims and the Indian Muslim leaders against the Hindu community and the Hindu leaders. So the present book is very useful. To carry on the present research work of the activation of the communal politics of partition in the country.

Dr. Rama Nand Aggrawala has been written a great book on the politics of modern India under title ‘National Movement Constitutional Development of India’ It is the fifth revised edition. This book has been published by Shri B.V. Gupta for metropolitan book Co. (p.), Ltd. I, Netaji Subhash Marga, Delhi in June 1965. Dr. Rama Nand Aggrawala was an international scholar of history and politics. In this book he has analysed the national movement and constitutional development of India in detail. In particular, in discussion, Dr. Rama Nand Aggrawala commented on the development of communal elements in the national politics in India in the in the period of freedom struggle against British rule. The British rulers had adopted the ‘Divide and Rule’ policy against the Hindu-
Muslim unity. The writer has discussed the impact of national movement on constitutional development in the regard of the ‘Divide and Rule’ policy which infused the communal elements against the Hindu-Muslim unity in the National Movement. In particular as an example, in the Government of India Act 1935, the Britishers has made an arrangement of separate electorates. Finally it helped to the growth of Muslim communalism to achieve Pakistan.

In particular, the present book ‘National Movement and Constitutional Development of India’ of Rama Nand Agrawala comments on the thinking of superiority of the Indian Muslims. It has been discussed under the subtitle ‘Rise of Muslim Communalism in India’. That, the Muslim race was the ruler of India before an establishment of the British rule in India. It means the Muslims were ex-ruler in the British period. In this thought, the Muslims had difficult to adjust with the Britishers and the Hindus. In the beginning of the East India Company rule the Britishers ruled strictly with the Muslims and favoured the Hindus. As a result in the company rule the Muslims had not any important in government jobs. The destruction of the cottage industry of the Muslims made them poorer. In further period the Muslims took part in the revolt of 1857 against the British with the Hindus. Then the Britishers purposely came close to the Muslims and used them against the Hindus by rising communal heated.

Mohandas Karamchand Gandhi has commented on communal problems in detailed which published under title ‘Gandhi and Communal Problems’. It has been compiled and published by Center for Study of Society and Secularism Irene Cottage, 2nd floor, 4th Road, Santacruz (East), Mumbai-400055. In this book the basic thoughts of Mahatma Gandhi have been published. Mahatma Gandhi commented on the communal unity in general. He has explained the characters of communal unity, Hindu-Muslim unity and communalism. According to him only the mutual tolerance can help to the Hindu-Muslim communal unity. Gandhi has also explained the need of Hindu-Muslim unity and it’s work. He also commented on the true meaning of the turn ‘Unity’. In this book M.K. Gandhi explained the religious aspects of communal problem in the regard of the Hindu-Muslim communities. He basically commented on the causes of communal riots.
According to him the psychology of fear and distrust about each other are the basic causes of communal riots. With this Gandhiji has explained many more basic things.

The present book ‘Gandhi and Communal Problems’ lights on a few basic concepts as: (1)-Approaches to Communal Unity, (2)-Achievement of Communal Unity, (3)-Religious Aspects of the Communal Problem, (4)-The Causes of Communal Riots, (5)-Social Implications of Communal Riots,(6)-Personal Reactions to Communal Riots and (7)-Communal relations in Free India. In the first subtitle Mr. M. K. Gandhi has explained the Character of Communal Unity, Hindu-Muslim Unity, Equal Servant of All and Communalism. The second subtitle ‘Achievement to Communal Unity makes a brilliant discussion on Mutual Tolerance, the Unitary Method, Pacts, the Vow of Unity, the Meaning of Unity and Work for Unity. The third subtitle in this book is ‘Religious Aspects of the Communal Problem’, which describes the basic things of religion and communal unity, Temples and Mosques, Music before Mosques, Cow-Slaughter and Cow Protection and Communal slogans. The fourth sub title in this book is ‘The Causes of Communal Riots’. It makes a deep discussion on the basic elements as: Specific Causes, Psychology of fear, Distrust, Tiredness of Non-Violence and Propaganda of Vilification. Then the fifth subtitle is ‘Social Implications of Communal Riots’. It describes the Goondas and Riots, Communal Crime and Truth, and Restoration of Peace. The sixth Chapter ‘Personal Reaction to Communal Riots’ contains the subtopics for discussion as: Religion and Riots and Fasts for Communal Peace. The last chapter of this book is ‘Communal Relations in Free India’ is a guidance to the present generation.

**Gulam Ahmed** Khan was the witness of all communal activities of Nizam Government in Hyderabad State. He has written ‘Census of India, 1931’ Volume XXIII. It is a part of the report which is on the Nizam’s Dominions. The present document is a Government document. It has been published by Nizam Government at the Government Central Press, Hyderabad Deccan in 1933. The Marathwada of Maharashtra was under the rule of Nizam in the period of the National Movement against the British. The British Government had adopted the ‘Divide and Rule’ policy to separate the Muslims from the Hindus to make weak the National Freedom Movement. The British rulers motivated the Muslim ruler of Hyderabad State against the Hindus. In the present book Gulam Ahmed
Khan as a Census Commissioner made different categories of the population on the basis of the religion. Mainly the present Census of India, 1931 brought the divisions of population as the Hindus and the Muslims and many others. The present Government Census report highlighted the religious divisions of the population of Marathwada which brought the religious and communal conflicts between the Hindus and the Muslims. The division of the Hindu and the Muslim communities finally resulted in to partition of the country on the eve of Independence.

**K.K.Choudhari** has written a great book on the modern politics of India and in particular on the modern politics of Maharashtra under title ‘**Maharashtra and Indian Freedom Struggle**’. The present book has been published by S.K. Sagane, Director General of Information and public relations, Government of Maharashtra in 1985. It is the year of Silver Jubilee of Maharashtra State. This book is a Government publication. That time Chief Minister Shivajirao Patil Nilangekar has written his ‘Foreword’ to this book. It Highlights the beginning of the nationalism in Maharashtra. The Indian National Congress has taken birth in Maharashtra in the Bombay (now Mumbai) city. The leadership of Tilak brought great enthusiasm in the Freedom Struggle Movement in Maharashtra also in whole India. Then the great national leader Mohandas Karamchand Gandhi took birth in Gujrat but started his political leadership in Bombay of Maharashtra. As a result the Maharashtra State was the center of national politics and the National Movement. The Marathwada of Maharashtra was in Nizam rule. This book also makes a good discussion on the freedom struggle in Princely States. The communal elements in the Muslim community were the causes of the sufferings of the Hindu masses in the villages of Marathwada of Maharashtra. And in the whole country was the same thing. It infused the communal politics.

The present book which is under title ‘Maharashtra and Indian Freedom Struggle’ comments on many important basic elements of the rise of the communalism and the politics of partition in Maharashtra. A few of them are as: Early Beginnings, Emergence of the Indian National Congress, The Tilak Era, Revolutionaries, Home Rule and the Legacy of Tilak, Dawn of the Gandhian Era, Khilafat Movement, Non-Co-operation Movement, Mulshi and Nagpur Flag Satyagraha, Civil Disobedience Movement, Freedom Struggle in Princely States, Quite India. This book lights on the cultural concepts of Maharashtra that
the culture of Maharashtra is ancient one. The people of this region are brave that they played very significant role in the freedom struggle of the country. In the first revolt of Independence: 1857, the Maharashtrian brave fighter leaders Nana Saheb Peshve, Tatya Tope, Rani Laxmibai of Zashi were all from Maharashtra. The All India National Congress was found in Mumbai of Maharashtra. Maharashtra is a part of the country which was the heart and principal battleground of the struggle for the freedom of the country. Mahatma Gandhi, the Father of the nation made Sevagram at a small village in Wardha district of Maharashtra and gave a historic call of ‘Quit India’ On August 8, 1942. This book lights on the contribution of Maharashtra in the freedom struggle of the country, as well as communal politics of Mr. Jinnah for partition of the country.

Larry Colline and Dominique Lapierre are great journalists and Political Science scholars. They published a great book on the politics of the modern India under title ‘Mountbatten and the Partition of India’ Volume I. This book has been published by Vikas Publishing House Pvt. Ltd. Regd. office 5, Ansari Road, New Delhi 110002, H.O. Vikas House 20/4 Industrial Area, Sahibabad 201010 Dist. Ghaziabad, U. P. (India) in 1982. This book bears ISBN No. 0-7069-1787-1. Larry Colline and Dominique Lapierre have written this book in two parts. The part one is ‘Interviews’ and the part two is ‘Reports’. The writers have taken one important interview of that time British Governor General of India Lord Mountbatten. In this book the writers made discussion on the period March 22 to Aug. 15, 1947. This period of four months of the year 1947 is a historical period. In this period Lord Mountbatten was on the supreme command in India. He had faced the problems raised by the Muslim leaders in particular Mr. M.A. Jinnah by given a call of ‘Direct Action’ against the Hindu masses to achieve Pakistan through partition. The call of ‘Direct Action’ resulted the blood-baths in the whole nation. The whole nation was burning in the fire of the Hindu-Muslim communal riots on the eve of partition. All these things have been certified by Lord Mountbatten in interview for this book.

The present book ‘Mountbatten and the Partition of India Vol.-I,March-22 to Aug.15, 1947’, of Larry Collins and Dominique Lapierre is very important and faithful political document about the history of the end of the freedom struggle of India and the partition of India. In this book the last Viceroy of India Lord Mountbatten talks about his
own experiences of these four months from 22 March to Aug.15, 1947. In this four months the most important two political events the partition of India and the Independence of India took place. In this regard as a supreme administrative authority of India the Lord Mountbatten had compulsory to talk with Indian leaders. The Indian leaders were of two different communities. They were of the Hindu community and the Muslim community. Both the Hindu and Muslim communities were totally in opposite as bloody enemies of each other. In particular the Lord Mountbatten as the Viceroy of India had gone through the experience of the greatest leader of India Mahatma Gandhi as the father of nation. Though Gandhiji was the Hindu leader of India. Then Mountbatten had to deal with two more Hindu leaders Jawaharlal Nehru and Vallabhbhai Patel. On the other hand the Viceroy had to deal with very sharp Muslim communal leader Mr. M.A. Jinnah. In these four months Mountbatten knew Nehru as idealistic leader and Gandhi was lovely and pure person and Jinnah was hopeless to him. This book lights on the facts about the political events and persons.

**V. Longer** was a great political thinker and historian of the period. He had scholarly written his book in Indian context under title ‘The Defence and Foreign Politics of India’. This book has been published by Oriental University Press-2, Salisbury Mansions, St. Ann’s Road London, N-15 3 Jp in 1988. The present book bears ISBN No.074650120. It is printed in India. After Independence the India has got one new neighbor nation Pakistan. The creation of Pakistan was on the base of communal heated of the Hindus and the Hindu India. The two nations started the life of Independent nations as communal enemies of each other. In the further period, the defence and foreign politics of India was depended upon the threat from Pakistan. This book is a research work of V. Longer on the foreign policies of India and Pakistan. After the partition there was enemyship between India and Pakistan. That enemyship has the base of religious heated as the Hindus and the Muslims are enemies by birth. In the next period the Pakistan started her behavior as by birth enemy of the Hindu India. The writer has taken this communal heated as base of the foreign politics of the India and Pakistan after Independence.

**Dr. Durga Das Basu** is a great political thinker and historian. He has written a great book under title ‘Introduction to the Constitution of India’. This book has been
published by Wadhwa and Company Law Publishers, Nagpur in 1960. Then it continued till the series of the nineteenth edition. The present book is the 19th edition which published in 2001 and reprinted on and on. The present reprint of this book has been taken place in October 2003. As a main feature of the Constitutional development this, book describes the ‘Communal Award’. The ‘Communal Award’ was issued by Mr. Rameye Macdonald, the British Prime Minister, on August 4, 1932, on the ground that the two major communities had failed to come to an agreement. From now onwards, the agreement between the two religious communities was continuously hoisted as a condition advance. It prescribed separate electorates to the Muslim and non Muslim communities. So this Act was another forward step in perpetuating the communal change between the Muslim and the non-Muslim communities. This Communal Award of 1932 provided one kind of moral support to the Government of India Act 1935 which provided separate representation not only for Muslims but also for the Sikhs, the Europeans, the Indian Christians, etc.


Dr. Madhukar J. Jadhav wrote very important books on the politics of modern Maharashtra. Here he has written a great book under title ‘The Work of Sarvajanik Sabha in Bombay Presidency (1870-1920)’. This book has been published by Dastane
Ramchandra & Co. 830, Sadashiv Peth, Pune in 1997. This book describes the contribution of political organizations to the political and nationalist awakening. While contributing the services to society these political organizations were more religious and less social. The writer describes the work of Sarvajanik Sabha in Bombay Presidency. The origin of Sarvajanik Sabha is to be traced in Poona Association. The nature of the composition of Poona Association was more secular. Its office bears were from different casts and religions. But the Sarvajanik Sabha was blamed for Brahmin leadership. The other communities in particular the Muslim community remained on proper distance from the Poona Sarvajanik Sabha. Knowingly or unknowingly in Maharashtra the communal elements were taking shapes in all the communities. There were the leaders for separate religious communities. The social or political organizations had their communal and religious limitations. It widened the communal gap more and more between the Hindus and the Muslims.

Sarojini Sharan has written a great book on modern India under title ‘Studies in Violence National Integration and Non-Alignment’. This book has been published by Nand Kishore Suingh, Janaki Prakashan, Ashok Rajpath Chauhatta Patna 800004 in 1989. This book studies the causes of violence in the Indian society and reason for its fluctuations. One of the most important topic has been studied in this book that is the various kinds of challenges to national integration in India. This book comments on the role of religion played with the lives of millions in this sub-continent. The partition of India was based on the ‘Two Nations Theory’ of Mr. Jinnah. The Hindu majority had looked at the Indian Muslims with the suspicious eye by keeping themselves aloof from the majority community and their problems. The educational and economic conditions of the Muslim community brought a wide gap between them and the Hindus. Some leaders did not lag behind to exploit the ant Hindu feelings in Muslims who put the blames on the Hindus.

N. Jayapalan has written a great book under title ‘Constitutional History of India’. This book has been published by Atlantic publishers and distributors B-2, Vishal Enclave, New Delhi 110027 in 1998. The writer made a deep survey of the development of constitution the ‘Divide and the Rule’ policy of the British rulers brought communal elements to divide the Hindus and Muslims. The most prominent Muslim leader Mr. Jinnah
was insisting on the division of India and the creation of a sovereign Muslim state. As a result that time Governor General of India Lord Mountbatten found that the differences between the Congress and Muslim League leaders were unbridgeable. He came to the conclusion that partition was the only way to solve the problem. He announced his plan of partition on June 3rd. From the beginning the Britishers had taken a special care to see that class was set against class, community against community each to cancel out the effect of the other while making constitutional arrangements for legislative council in India. Finally the petty communal considerations resulted into the tragic partition of India in 1947.

**B.L. Grover and R.R. Sethi** have written a great book under title *A New Look on Modern Indian History*. This book has been published by S.Chand and company Ltd. Ram Nagar, NewDelhi-110055. In this book writers analysed the ‘Divide and Rule’ policy of the British Rulers used their power and talent to promote rivalry and discord among different sections of the Indian society. The Indian political leaders were fully aware of the mischievous character of the British rulers but the hunger rather compulsion for loaves and fishes blinded them to its danger. Further the writers made open that in 1906 the Simla Deputation gave the official acceptance to the principle of separate Muslim electorates that is reservation of seats for the Muslim community. The foundation of the Muslim League in 30 December 1906 took place for the Muslim community. In the last phase this party successfully did the job for the Muslim by achieving Pakistan.

**K.K. Aziz** is a great historian. He has written a great book on the history of modern India under the title *History of Partition of India-Origin and Development of the Idea of Pakistan*. It is volume first. The present book has been published by Atlantic Publishers and Distributors, B-2, Vishal Enclave, Najafgard Road, New Delhi-110027 in 1998. The writer discussed the concept of the ‘Two-Nation Theory’ in detail here. There is an investigation of the origins of the idea of a division of India on ‘Communal’ line. The writer himself was forced to migrate from India to Pakistan as a Musalman. He had to spend his talent and energies to adjust in a totally different society in the process of making a new home there. Dr. K.K. Aziz found a sadness among the mentally unhealthy people there around him. Most of them were good nationalists but could not talk about their nation. They were good patriots but could not express their love of the land on every
occasion. They could not show their religion in free gestures. After well settlement the writer discussed its various aspects with well-informed scholars and intellectuals. In this book there is the background of the 1947 partition of India and the creation of Pakistan. The proceedings of the partition has been discussed in this book. In particular, the origins of the separatism among the Muslims have been discussed here in detail. On the eve of partition, there was a feeling among the Muslims that they could not live together with the Hindus in one country. The present book tries to clear the politics of the idea of Pakistan appeared in the minds of the Muslim scholars and political leaders first.

K.P. Misra analysed the root causes of the creation of Pakistan in his great book ‘The Role of the United Nations in the Indo-Pakistani Conflict 1971’. This book has been published by Vikas Publishing House Pvt. Ltd., 5, Daryaganj, Ansari Road, Delhi-110006, in 1973. It bears ISBN No. 7069 0252 1. This book is on the theme of the role of United Nations in the Indo-Pakistani Conflict, 1971. But the writer analysed the background of the creation of the Pakistan to find the original causes of the conflict. In that analysis many more things of the creation of the Pakistan have been cleared by Dr. Misra in the present book. The peculiar circumstances of the creation of the Pakistan have been explained here by the writer. That, in 1947, the subcontinent of India witnessed the creation of two states –India and Pakistan. The idea of separate state for the Muslims of subcontinent was first put forward in 1930 by Sir Mohammad Iqbal. Sir Mohammed Iqbal was a distinguished poet and philosopher. The writer goes on and discusses in this book that Sir Mohammed Iqbal’s idea was to have such a state carved out of creation areas in the North-West of the subcontinent. Rehmat Ali with a group of the Muslim students developed Iqbal’s idea in Emanuel College, Cambridge by issuing a pamphlet in 1934. Further in 1940, All India Muslim League passed a resolution on this idea which has been recorded as Pakistan Resolution in the history. This was Dr. Misra tried to take a realistic survey of the politics of creation of Pakistan in this book.

bears ISBN number 81-87907002. The communalism and politics of partition inspired the Muslim ruler of Hyderabad state the Nizam. Originally, the Nizam was too communal. He was heating the non-Muslims, in particular the Hindus. There were more than 90% Hindu population in Hyderabad state under the Nizam’s rule. There in British India, the Britishers had adopted the ‘Divide and Rule’ policy to separate the Muslims from the Hindus. The Britishers were helping the Muslims against the Hindus. It gave one kind of support to the Nizam against the Hindus. The Nizam gave active support to Razakars against the Hindus. The Marathwada of Maharashtra was under the rule of Nizam, because it was a part of the Hyderabad state. This part of Maharashtra was under the communal atrocities. It was a picture of the Divide and Rule policy of Britishers.

In the present book ‘The Saga of Hyderabad Liberation Struggle in India’s Freedom Movement’ the writers V.H. Desai and C. Sudarshan discuss many important communal events. The most of them are as: ‘The Nizam’s Declaration’ on 17th of November, 1919 on the occasion of an inauguration of the Executive Council. In the ‘Declaration’ he cleared his views as: ‘Ever Since the dawn of British rule in India, an unbroken record of alliance and friendship with my house has been mentioned. In more than one crisis the sword of an Asaf Jah has been drawn in the defence of the honor and integrity of the British Empire. ‘Echo of Tilak’s sentence’ is one important sub topic in this book. Then, this book describes and comments on the visit of a young and brilliant Muslim leader Mohammad Ali Jinnah to Hyderabad. That time Mr. M.A. Jinnah was an advocate of the Bombay High Court. He was very successful person and was an important figure in Indian politics. Nizam had fear of the rise of the Muslims for their political demands. So Nizam issued a letter to Jinnah not to revisit to Hyderabad state without prior permission. This book has also analyzed ‘Jinnah’s Reply’, ‘Jinnah Reports’ and many more things. The main thing is in this book is the ‘Echo in Hyderabad’ of all happenings in British India.

published March 1933. On this bases a bill was prepared and introduced in British parliament in December 1934. The bill was passed as the Government of India Act of August 1935. This Act promoted the principles of communal representation. The communal representation is the special feature of this Act. Separate electorates were provided for Muslims, Sikh, Indian Christians, Anglo-Indian and Europeans. According to this Act the Muslim League got 482 seats reserved for Muslims in the election of 1937. The Muslim League and Jinnah won only 109 seats only. It made the Muslims disappoint. It inflamed communal feelings in Muslims.

The present book ‘History of Freedom Movement in India (1857-1947)’ of professor S.N. Sen is very important as a brilliant comment on the timely political events because it comments on the Nationalism, Anti-Raj uprising: the Revolt of 1857 and its aftermath, the Politics of the Associations, the Indian National Congress, the Rise and Growth of Militant Nationalism, the Nationalist upsurge, the Emergence of Gandhi- Non-Violent, Non-Co-operation and Khilafat Movement, Rise and Fall of Swaraj Party, Nationalist Advance, Civil Disobedience, Revolutionary Terrorism, The Government of India Act of 1935: Growth of Communalism. The communal features of The Government of India Act 1935 have been described in detail by the writer in this book. ‘Emergence of Left Forces: Lucknow Congress (April 1936)’ as an sub topic in this book which lights on that time communal politics. In this book there is also a detailed discussion on the role of Nehru in the Election of 1937’. The next sub title in this book is ‘Format of Congress Ministers: Weakness of the Congress’. It describes a step towards the communal divide among the Muslim and the Hindu communities. ‘Disappointment of the Muslim League and Jinnah’s Come-Back is one notable topic in this book which lights on the source of strength of the Muslim communalism.

Ravindra Varma has written a great book under title, ‘Gandhi- A Biography for Children and Beginners- (A Biography for Children and Beginners)’. The present book has been published by Navajivan Publishing House, Ahmadabad 380014 (India). Now it is available on net source www. Mkgandhi.org. The writer describes the most tragic part of the politics of the life of Mahatma Gandhi. Mahatma Gandhi was not a simple and ordinary politician, but he was a great saint also. The last British Viceroy Lord Mountbatten had
never opposed to a single word of Gandhiji but tactfully did everything against the every word of Gandhiji. In particular Lord Mountbatten agreed for the partition of India which resulted in the endless suffering to millions of people in India and Pakistan. The writer comments that Lord Mountbatten did not listen the voice of God and an advice of Gandhiji in this question. He did not allowed Indians to settle the Hindu-Muslim question by themselves. Thus this great saint stood like a beacon to settle peace. In particular he successfully settled peace in burring Calcutta and whole West Bengal.

The writer Ravindra Varma successfully tries to bring the most important features of the politics of Mohandas Karamchand Gandhi. Gandhiji’s personal life was also inspiring to the common people. In the fourth chapter the writer describes about the marriage of Gandhi. At the year of thirteen Gandhi was married with Kasturba. At that time he was a high school student. Kasturba was also of the same age, but she was not a school student. Both of them were not able to understand to carry the responsibility of the married life. In the grown up matured age he spoke of how thoughtless and dangerous to push young children into marriage. Gandhi was a seeker of truth. He fought for the self respect of the Indians. He served the blacks in every way he can. He discovered the mighty weapon of Satyagraha which made the weak to standup for their own rights. This weapon of Satyagraha made a shy young man a great leader. He showed a way to Indians. Gandhiji made experiments of Non-violence. Gandhiji had excepted Gopal Krushna Gokhle as his political Guru. Gandhiji fought many battles through the weapon of Satyagraha. Finally he compelled the Britishers to quit India. But unfortunately the British rulers agreed to the partition of India before they quit India. The partition resulted in endless sufferings to millions of people in India and Pakistan. Gandhiji worked for the Hindu-Muslim unity in his whole life. This is the politics of Gandhiji for the peace of mankind.

M.K. Gandhi has written a great book under the title, ‘The Essence of Hinduism’. This book has been published by, Jitendra T. Desai, Navajivan Publishing House, Ahmadabad 380014 in 1987. It bears ISBN Number 81-7229-166-3. This book of Gandhiji is completely on the thoughts of Gandhiji on Hinduism. Actually, it has been edited by V.B. Kher. In this book the moral basis of Hinduism has been discussed. In those days, Gandhiji was daily arranging the daily prayer. A large number of people were habitually
attending it. Gandhiji was giving a spiritual and religious speech after the prayer. Gandhiji had given permission to the audience to ask him their doubts and questions. In the answer of one question of audience Gandhiji explained the word ‘Hindu’, ‘The Origin of the word Hindu’ and the term ‘Hinduism’. Gandhiji’s answer was highly intellectual that Alexander the great invaded India, the inhabitants of the country to the East of the Sindhu, which known by the English speaking Indians as the Indus, were described as Hindus. The letter ‘S’ had became ‘H’ in Greek. Gandhiji also explained that the religion of the these inhabitants became Hinduism. Gandhiji cleared that the word Hindu is not in Vedas. Further Gandhiji talked on the question ‘Who is Hindu?’ and our editor collected Gandhiji’s answer in this book.

The editor V.B. Kher collected the thoughts of Gandhiji in the present book ‘The Essence of Hinduism’. In particular the present book describes the important topics such as: ‘Two Aspects of Hinduism’, ‘What has Hinduism Done For Us?’, ‘The Chief Value of Hinduism’, ‘Why I am a Hindu?’, ‘Hinduism as a Understand’, ‘My Message of Sanatan Hinduism’, ‘Is There Sanatan Hinduism?’. This book is of three parts. All the above things are discussed in the first part. The name of the first part is ‘The Moral Basis of Hinduism’. Then there is the second part of this book is ‘The Force that Sustains the Universe. In this second part Gandhiji talks about many important spiritual concepts and terms. They are as: A higher law, God is God, What is God? Truth is God, Who and where is God? Is God a person or a force?, Understanding the mystery of God is God a Creation of Man’s Imagination? Not only this but Gandhiji talks more and more about the truth and God in this section. A few most important great things Gandhiji had discussed here. They are as: God are no God, God and Gods, the Law of God, the Debit to God, the God I worship, Where is the living God, God is Good, Lord of Humanity, Meaning of God is truth, God Service to God, A Matter of Faith and Experience, the Vedic Doctrine.

H.V. Seshadri has written a great book on politics of the partition of India under title, ‘The Tragic Story of Partition’. The present book has been published by Sahitya Sindhu Prakashan, Bangalore in 1982. It bears ISBN number 81-86595-07-4. The writer begins the tragic story of partition of India from its origin. In this book it is discussed that the most prominent leader of the Muslims Mr. Jinnah had promoted the ‘Two-Nation
Theory’ to achieve a separate nation for Muslims. This book finds the origin of the ‘Two-Nation Theory’ of Jinnah in separate electorates for Muslims. The British rulers practiced the ‘Divide and Rule’ policy in India to separate the Muslims from the Hindus and to weaken the Freedom Struggle Movement. Many of the British Viceroy’s motivated the Muslim leaders to make demand for separate electorates for Muslims than the Hindus. For example the British Viceroy Lord Minto asked a Muslim leader Aga Khan in 1906 to lead a Muslim deputation for the demands of Muslim community. And Agha Khan did so. As a result the British Indian Government granted separate communal electorates in Municipalities and legislative councils. Not only this but the British Indian Government established a separate Muslim University for the Muslims. All these things finally resulted into partition.

The writer H. V. Seshedri describes many more political facts of the partition of India in the present book ‘The Tragic Story of Partition’. That, the beginning of Muslim League was a result of the over communal inspiration to the Muslim leaders by the British rulers as per their ‘Divide and Rule’ policy. The British Viceroy Lord Minto arranged a meeting of Muslim leaders and helped to establish a separate Muslim political party on national level. As a result on 30 December 1906 The All India Muslim League was formed. Lord Minto and Agha Khan declared aims and objectives of the League. All of them were communal and against the non Muslims. A few of them were as the Indian Muslims will remain loyal towards the British Government and the British Government will protect the political and other rights of the Indian Muslims. Not only this but both sides would promote friendly feelings between Muslims and British Government. This book also lights on the communal behavior of Muslims by the help of the British Government. That, the British officers were inspiring the Muslims not to touch or buy anything which manufactured by Hindu hands and do not give any employment to Hindus.

R.C. Majumdar, H.C. Ray Chaudhari, Kalikinkar Datta have written a great book under title ‘An Advanced History of India’. This book has been published by Rajiv Beri for Macmillan Publishers, India Limited, 2/10 Ansari Road, Daryaganj, New Delhi, 110002. Its first edition had been published in 1946, the second edition in 1950, the third edition in 1967 and the fourth edition in 1978. This fourth edition have been reprinted more
than 25 times from 1980 to 2009. This book bears ISBN numbers 10-0333-90298-0 and 13-978-3-0333-90298-1. There are the three parts in this book. The first part is ‘Ancient India’. The second part is ‘Medieval India’. This second part contains two books. Book one is ‘The Muslim Conquest and the Delhi Sultanate’. And the second book is ‘The Mughul Empire’. The third part of this book is ‘Modern India’. This third part contains two books. Book one is the ‘Rise And Growth of the British Power’. And the second book is Modern India. The writers described the ‘Divide and Rule’ policy of British rulers against the Hindu-Muslim unity in India. There are many more examples of this politics. The famous Communal Award of 1933 and the Government of India Act, 1935 are the best examples of communal politics of British rulers. At the same time the Muslim community had became totally communal under the leadership of Mr. M.A. Jinnah and the whole Muslim community was fighting against the Hindus for the demand of Pakistan.

A.P.Srinivasamurthy has written a great book under title ‘History of India’s Freedom Movement (1857-1947)’. This book has been published by S. Chand and Company (P.) Ltd., Ram Nagar, New Delhi-110055 in 1987. It bears ISBN number 81-219-0300-9. The writer has described the establishment of the British control over India in the beginning of this book. Then, in 1857, the Indians fought the first Independence War against the British Rule. In this war the Britishers got the shock of the Hindu-Muslim unity against their rule in India. After this war, the Britishers adopted the ‘Divide and Rule’ policy against the Hindu-Muslim unity. They exercised it successfully till the end. This book also comments on the rise and growth of Indian nationalism. But unfortunaly the communal elements also raised and became powerful in the freedom struggle. The birth of the National Congress, the Muslim League, the Hindu Mahasabha and RSS are proved as communal elements in the freedom struggle movement. It widened the gap between two major communities of India. They are the Hindu community and the Muslim community. In the days of the freedom struggle the Hindus and the Muslims were behaving as an enemy of each other. It resulted in the creation of two independent nations as India and Pakistan in 1947. Ashok Mitra has written a great book on the politics of modern India under the title ‘Towards Independence 1940-1947’. This book has been published by Popular Parakashan private Limited, 35-c, Pandit Madan Mohan Malaviya Marg, popular press Old, Tardeo, Bombay(now Mumbai)
400034 in 1991. It bears ISBN number 81-7154-537-8. The writer Ashok Mitra was in Government service as top ICS officer. So this book can be called as memories of an Indian Civil Servant. This book lights on the political happenings of the years 1940 to 1955. They are the end of two hundred years of British rule, the second world war, partition and the rise of the Indian democracy. In this period, the writer Ashok Mitra was in the prestigious Indian Civil Service (ICS). Ashok Mitra was a political reviewer and a committed administrator. This book describes the over activation of the communal elements. Particularly the period from 23 May 1946 to 15 August 1947 was the period of great Calcutta killings. The great Calcutta killings was the symbol of the way of partition. Mr. M.A. Jinnah was leading the communal highway. This was the great shock to the mankind.

The writer Ashok Mitra described the most tragic events which took place in the process of the partition of India from 1940 to 1947 in the present book ‘Towards Independence 1940-1947’. These seven years were very important in the history of Independence of India. In particular, the chapter five under title ‘The year of Anquish: Calcutta and Calcutta and Hoogly 1946-1947’ refers the year 1946 is very important. The events like Wavell’s refused to receive Gandhi, the failure of the Gandhi-Jinnah talks, the collapse of Japan in August, the oncoming INA trial, the growing mood of acceptance of the C.R. formula and the way it tended to erode Gandhiji’s authority in the negotiations, aided by the release of more important Congressmen from Jail etc took place in this year. These historical events gave a particular direction to the achievement of the Independence and partition along with. The Simla conference failed because the British Viceroy Wavell put his communal plan before the Congress and the Muslim League of the reservation of the members of Muslims in the council. The Congress objected. Jinnah insisted that all Muslims in the council must be designated by him only and not by Wavell or by Gandhiji.

Ian Copland has been written a great book on the politics of modern India under title ‘India 1885-1947: The Unmaking of an Empire’. This book has been published by Dorling Kinersley (India), Pvt. Ltd., Delhi in 2007. It bears ISBN number 81-317-0909-4.
Ian Copland makes very scholarly discussion on the three main factors which were responsible for the development of communalism which finally resulted in to the partition of India in 1947. These factors are as (1)- Imperialism, (2)- Nationalism and (3)-Muslim Separatism. This book is in two parts. The part one discusses the topics like Rulers and Subjects, the Power of the Sword, Collaboration and the Limited Raj under the title the background. In the second part of the book, the writer discusses very important topics like Imperial Dilemmas, Nationalism, Muslim Separatism and Handing Over. Ian Copland analyzed the ‘Divide and Rule’ policy of the British rulers. Then there is the discussion on the various mistakes of Congress leaders under the name of nationalism.

N. Ramesan has edited a great book on the politics of modern India under title ‘The Freedom Struggle in Hyderabad’. The present book has been Published by the Andhra Pradesh State Committee Appointed for the Compilation of a History of the Freedom Struggle in Andhra Pradesh in 1966. This book is volume number four. It covers the period from 1921 to 1947. In the book many elements of Indian politics are highlighted. The Nizam of Hyderabad State was very faithful to the Britishers. So he was against the Hindu and the Muslim leaders those who lead the Freedom Movement against the British rule. In this book it is described the visit of M.A. Jinnah to Hyderabad in the connection with a murder case pending against Deshmukh of Kuber in Nanded district. But he was requested to deliver a lecture on ‘India of Tomorrow’. The Nizam sent a message to Jinnah through the city Kotwal to refrain from speaking on politics. Though, Jinnah uttered a few words on politics and as a result the Nizam banned him on his re-entry in Hyderabad.

Cloth. Swaraj: Political Struggle, Freedom and Partition. The writer analyzed the different political opinions of two prominent leaders of the time. They were Gandhiji and Jinnah. That, Gandhiji considered the Two-Nation theory as a falsehood which he was not prepared to accept. On the other hand at the same time Gandhiji suggested Mr. Jinnah took a different stand and repeated his theory that Hindus and Muslims could not be considered one nation. He forcefully pleaded that it was essential to divided India and transfer of power to two sovereign and independent states. Muslim League and Mr. Jinnah made the achievement of ‘Pakistan’ as the highest aim.

On the eve of the ‘Independence’ there was the partition of the country on the basis of the Hindu-Muslim religions. Though, Gandhi had a firm belief in the fundamental truth of all great religions of the world. No. religion teach hate, but every religion teaches to love to all different religious people. So Gandhiji always stated in the worst communal condition that it was necessary for a Hindu to be a good Hindu, as it was necessary for a Muslim to be a good Muslim. The writer of this book stated that Gandhiji was very very different. Gandhiji believed in basic teachings of all the great religions of the world. The writer P.K. Gupta describes in the present book that in Gandhiji’s Ashram people represent various religions like Muslims, Christains, Pandits and others lived, but he never tried to convert them to Hinduism. Gandhiji’s life was well-regulated and well-disciplined. Gandhiji’s sufferings in British India Jails, at intervals, for a long period of nine years had been examined in this book. He travelled a lot to understand well the social and economic plight of the Indian people. The partition of India on the basis of religious differences was totally against the will of Gandhiji.

S.K. Chaudhary has written a great book on the politics of modern India, under the ‘Great Political Thinker: Vinayak Damodhar Savarkar’. The present book has been published by Sonali Publications, 4228/1, Ansari Road, New Delhi-110002 (India) in 2008. It bears ISBN No. 978-81-8411-100-2. The writer S.K. Chaudhary has described very important features of the political thoughts of Vinayak Damodhar Savarkar. In particular, the present book lights on: (1)-Savarkar: Introduction to Early Life, (2)-Savarkar’s View on Hindutva, (3)-Writings of Savarkar, (4)-First Indian War of Independence: Views of Savarkar and (5)-Secret Organization of Savarkar. This book comments on the meaning of
the term ‘Hindutva’ in the light of the understanding of Savarkar. According to Savarkar Hindutve is a subtle source of life and inspiration of Hindu community. ‘Hindutva’ is idea and ideal, the system of society, the thoughts and sentiments. According to him Hindutva is not a word but a theory. Hinduism is only a derivative, a fraction, a part of Hindutva. Hindutva is a broad concept. To Hinduism Savarkar found different secret underground organizations against the Muslim League activities which brought great divide between the Hindu-Muslim communities.

One of the most notable organization of Savakar in which he worked only for the Hindus that was the Hindu Mahasabha. Savarkar criticized the Congress and Gandhi for their political unity with the Muslim League. The Hindu Mahasabha was the political stage of Savarkar. He used it to awake the Hindus for their political riots and political empowerment. Savarkar was the most brilliant Hindu political worker and thinker of his time. He started his political activities in Maharashtra without British interferences. He never allowed British interferences. His speeches exhorted Hindu political unity and criticizing the Congress and Muslim politicians. Savarkar went to Mumbai. There he became the president of the Hindu Mahasabha in 1937. It was the time of the empowerment of the Muslim League for separatism under the leadership of Muhammad Ali Jinnah. Jinnah declared the Congress rule as a ‘Hindu Raj’. As a natural reaction only Savarkar gave a message of Hindu unity and Hindu empowerment to face the danger of the Muslim communalism.