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**RAM MADHAV'S VIEWS ON INDIAN PARTITION: WITH SPECIAL REFERENCE TO THE
ROLE OF MAHATMA GANDHI**

Dr. Sinku Kumar Singh

School of Educational Sciences

Swami Ramanand Teerth Marathwada University, Nanded, Maharashtra, India

Abstract

The primary objective of the paper is to analyze the partition of India in the book "Partitioned Freedom" written by "Ram Madhav" with special reference to the role of Mahatma Gandhi. The partition of India in 1947 was the transformation of political boundaries and division of other assets, leading to the dissolution of the British Raj in the Indian subcontinent and the creation of two independent dominions in South Asia: India and Pakistan. The Dominion of India today is the Republic of India, and the Dominion of Pakistan – which at that time consisted of two territories located on either side of India – is now the Islamic Republic of Pakistan and the People's Republic of Bangladesh. Currently India is a secular and progressive country, Pakistan and Bangladesh are particularly religion-based countries. With the passage of the Indian Independence Act, 1947, Pakistan and India became separate nations on 14 and 15 August, respectively. The incident was overshadowed by the bloodshed of Partition in which lakhs of people from both sides were displaced, killed and missing. Writer, politician, journalist Ram Madhav wrote the book "Partitioned Freedom" and made a scientific and authentic analysis of the reasons for the partition of India in 1947. Ram Madhav's book is a scientific analysis of the two divisions made by the British. Partition of Bengal in 1905 and partition of India in 1947. Gandhi cannot be blamed for the partition of this country. Gandhiji had said that first cut me, then the country will be divided. Nehru and Patel also said that there would be no partition. The main reason for this was Jinnah's two-nation theory and his fanatic thinking. Gandhiji was completely against partition and was opposing the demand of Jinnah. The British also played a role in the partition of India, writes Ram Madhav in his book "Partitioned Freedom". This book mainly describes the role of two leaders Mahatma Gandhi and Jinnah in the partition of India.

Keywords: *Two-nation theory, Partition, India, Pakistan, Gandhi, Jinnah*

Introduction

Ram Madhav is a thinker, nationalist journalist and author who served as the National General Secretary of the Bharatiya Janata Party. He is a member of the National Executive of the Rashtriya Swayamsevak Sangh and has also written several books. His latest book is *Uncivil Neighbors: India and China after Fifty Years of the War*. He has also been the editor of the English monthly magazine *Bharatiya Pragya*, published by Pragya Bharati, and associate editor of the Telugu weekly *Jagruti*. He worked as a journalist for 20 years with RSS sponsored publications and has written more than twelve books. He serves as a

member of the Board of Governors of the India Foundation, a New Delhi-based think-tank focused on the issues, challenges and opportunities of Indian politics. He is also the founder of Vision India Foundation, a New Delhi-based think tank that works on public leadership among youth. He is credited with the rise of the party in North East India and forming alliances with regional parties. He called on India to play a "more active role in the region" to counter China's One Belt One Road initiative.

When India was partitioned in 1947, there was a lot of suffering and confusion. Millions of people were uprooted and hundreds of thousands were killed. Partition resulted in massive loss of life and unprecedented migration between the two dominions. Among the refugees who survived, the belief that safety lay among co-religionists was strengthened. In the example of Pakistan, it embodied the only imagined refuge so far for the Muslims of British India. The exodus occurred hastily and with little warning. It is believed that between 14 million and 18 million people were moved, and perhaps even more. The excess mortality rate during the partition period is usually estimated to be around one million. The violent nature of the partition created an atmosphere of hostility and suspicion between India and Pakistan that affects their relations to this day. This was the biggest human tragedy in Indian history. Confused and angry, many people mistakenly blamed the Mahatma for all this because he was their biggest target. They thought they had the power to stop division and they had the power to stop violence for many, the Mahatma was seen as a soft person towards Muslims. They could not see his point of view and his message of peace was considered compromising. Many of Gandhiji's peace objectives were also distorted. The sad thing was that rumors were the main reason.

Partition of India (1947)

The partition of India was done under the "Mountbatten Plan". This was announced by Mountbatten in a press conference on 3 June 1947, during which the date of independence – 15 August 1947, was also announced. The Partition of India in 1947 was a change in political and geographical boundaries and division of other possessions, which led to the dissolution of the British Raj in the Indian subcontinent and the creation of two independent dominions in South Asia: India and Pakistan. The Dominion of India today is the Republic of India, and the Dominion of Pakistan – which at that time consisted of two territories located on either side of India – is now the Islamic Republic of Pakistan and the People's Republic of Bangladesh. The framework of partition was given in the Indian Independence Act 1947. The seeds of partition were sown by the Minto Act of 1909, passed by the British, which gave separate electorates to Muslims in India. Later, Jinnah's Two Nation Theory was also a major reason. But the main reason why partition was inevitable was that the Quit India Movement began in India in the early 1940s and prominent leaders of the Congress were put behind bars by the British authorities. This was the time when Jinnah was free to spread his ideology of a separate nation as Congress leaders like Gandhi, Nehru, Sardar Patel were in jail. Also, the British authorities had no interest in preventing this incident from happening. Jinnah was adamant that unless Muslims had their own land, they would not get freedom. Gandhi, in his extremely humble and prayerful style, suggested that Jinnah should give up his position and become the first Prime Minister of India. This idea displeased Nehru. Jinnah himself realized that even if this formula was accepted, it would not last long. Moreover, many were head and shoulders above him in justifying the glorious position of Quaid-e-Azam (Supreme Law) in India.

Mahatama Gandhi and Partition of India (1947)

Gandhi cannot be blamed for the partition of this country. On the other hand, it leaves itself open to displaying undue generosity towards Pakistan. This angered the Congress most, but not to accede to their wishes was guilty of iconoclasm and inviting the wrath of Gandhi who would go to any length to suppress all opposition. Gandhiji neither agreed nor signed the proposal of partition. The signatories were Jinnah

from the Muslim League, Nehru from the Indian National Congress and Mountbatten (presumably) from the British Crown. Gandhiji disagreed with this and advised against such a proposal. Nehru felt that this was a necessary evil. Postponing independence cannot unite the nation and may lead to more violence. Gandhiji did not accept the partition of India. Congress accepted this because it felt that without partition the situation could worsen. He felt this because many people were dying in the riots. However, Mahatma Gandhi never approved the partition of India even after the communal violence but lastly he compromised with Muslim league and Mohammad Ali Jinnah.

Two-Nation Theory of Mohammad Ali Jinnah

Syed Ahmed Khan is considered to be the real father of “two nation theory”. Later Mohd. Ali Jinnah advocated it most vocally. However, according to historical sources, for the first time the demand for a separate country for Muslims, Pakistan, was made by Mohd. Iqbal did (1930). According to the “two nation theory”, Hindus and Muslims could not live together, hence a demand was made for a separate country, Pakistan, for Muslims. This was the peak of communalism which culminated in the partition of India and communal riots.

In addition, after rejecting the Simon Commission Report and the Nehru Report, Jinnah's mind was filled with the idea of two-nation theory instead of the sentiments of Hindu-Muslim unity. According to him, Hindus and Muslims do not create unity. They started emphasizing that Muslims are a separate nation. They should protect their culture and distinct personality. He said that Hindu extremism is a threat to the existence of Muslims. He described Congress as a Hindu party which wanted to establish Hindu rule. He said that establishment of democracy would mean annihilation of Muslims.

He further emphasized that there are "historical" and cultural differences between Hindus and Muslims. He believed that Hinduism and Muslim religion are completely different civilizations. They belong to different religions; the philosophies are also different. Besides this, the customs and traditions are different and their literature is also of a markedly different nature. They do not have marital relations with each other and do not eat each other's food. They belong to two different societies.

Discussion

Ram Madhav's book “Partitioned Freedom ”is an in-depth analysis of the two divisions. When the British partitioned Bengal in 1905, the entire country stood against it. The British had to withdraw the decision of partition. But this did not happen when the country was divided in 1947, Gandhiji was a bigger leader than Jinnah. Gandhiji was the hero and Jinnah the villain, but Gandhiji started compromising on some issues. Congress compromised with nationalism. An attempt was made to appease separatist Muslims.

Ram Madhav argued that the two-nation theory of Mohammad Ali Jinnah was weak and weak. Intellectually, it was hollow and far from objective reality. Muslims lived all over India. There could not have been a separate homeland for all of them except through a massive process of population exchange. Nevertheless, Jinnah succeeded in stirring up temporary sentiments and rallying Muslim opinion to his side. Its fallacy was proved the day India was divided. Only a little more than half of the hundred million Muslim population went to Pakistan. The rest remained in India. In just two decades, the much-vaunted two-nation theory returned to Pakistan when Bengali-speaking Muslims wanted their own homeland and seceded Bangladesh in 1971. The partition of India was a futile and imprudent act. Across the border, for the famous writer Saadat Hasan Manto, it was all sheer madness. He wrote about women who were raped. “What will happen to those stomachs – will the children be of Pakistan or India?” Manto asked the question in innocence and sorrow. As misleading as this theory may be, it has divided not only the region but also hearts. The deep division of hearts born out of Partition is troubling two communities in South Asia.

At the Constituent Assembly of Pakistan in August 1947, Jinnah promised a country where minorities would have equal rights as the majority. But Pakistan became a supreme theocracy. Jinnah knew very well that apart from Islam there is no other support to keep the country united. It added, "Hate India".

Partition was not inevitable even in the early 1940s. But then, the British were in a hurry to leave. Louis Mountbatten arrived in India in March 1947 with orders to liberate the country before June 1948. After meeting Jinnah, "a psychiatric case", Mountbatten decided not to wait so long and left in less than three months.

Writer Ram Madhav, remembering the partition in his book, has written that the partition of India was illogical and this decision was taken in haste. He further said that partition had broken Mahatma Gandhi who was against dividing the country on communal lines. Pakistan came into existence as a result of the partition of India. Ram Madhav described Jinnah's communal tone and the series of agreements of the then leaders including Mahatma Gandhi as a costly lesson for the country which cannot be forgotten. Ram Madhav said that in complete contrast to the Father of the Nation, Mohammad Ali Jinnah started the campaign as a staunch nationalist and ended the campaign as a separatist, which deeply saddened Gandhi. He said that Gandhi was always a great advocate of strong unity between Hindus and Muslims.

Finally, he continued to emphasize the unity of Hindus and Muslims and wrote about it and said that 'we must learn important lessons from partition and we must avoid the same mistakes of the future. He has written in his book "Partitioned Freedom", neither the people of India nor the people of Pakistan were happy with the partition of India, the partition of India was not only the division of territory but also the division of minds.

We have to demolish the walls of division of minds and build a united Indian society so that in future India does not have to face another tragedy of partition and the next step will be to build bridges, we have to find ways to build bridges, only then can (the effects of) division be truly neutralized. Even if geographical, political and physical boundaries remain intact, mental barriers and boundaries of divided hearts should be removed. Madhav said that in fact we should look at the whole idea of united India from this perspective and not from the perspective of erasing physical boundaries. But those obstacles of the mind which arose due to the horrific saga of partition should be removed.

The partition of India was based on the principle that Hindus and Muslims could not live together. Jinnah, once hailed as the "Ambassador of Hindu-Muslim unity", changed his colors by the mid-1930s and argued that the two were separate "nations". Finally, Mohammad Ali Jinnah and the British rule responsible for partition.

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