

**ADDITIONAL TEXTBOOK
FOR CLASS XII**

HISTORY



**Government of Kerala
Department of General Education**



State Council of Educational Research and Training (SCERT) Kerala

2023

THE NATIONAL ANTHEM

Jana-gana-mana adhinayaka, jaya he
Bharatha-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give respect to my parents, teachers, and all elders, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

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Dear learners,

As learners of Social Sciences, internalising the principles of democracy, secularism and humanism is of cardinal importance in making learning organic and meaningful. Developing and strengthening democratic values help one adhere to higher ideals such as social responsibility and commitment. The publishing of Additional Textbooks was necessitated by the omission of some pertinent areas from the content in History, Economics, Sociology and Political Science textbooks, prescribed for Class XI and XII. The purpose of this additional textbook is primarily to bridge the gap created by the deletion of certain topics and also to make you get familiarised with the values and ideals embedded in what has been removed. The sections incorporated herein have been meticulously chosen in strict accordance with the directives of the Kerala State School Curriculum Steering Committee. I hope this venture will be highly beneficial for you, enabling you to make learning meaningful and fruitful.

Dr Jayaprakash R K
Director
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CONTENTS

1. Theme 1

Culture and Polity through Court Chronicles -----7 - 17

2. Theme 2

A Country Torn Apart-----18 - 27

Instructions to the learners...

The Additional Textbook for standard XII History includes the themes developed to compensate for the deletion of the themes 'Kings and Chronicles' and 'Understanding Partition'. Care has been taken that the students should get maximum benefit of content reduction without compromising on the essential portions. The items given in box are intended for further reading and hence, will not be considered for evaluation.

The socio-economic conditions of the Indian subcontinent in the 16th and 17th centuries have already been discussed. This theme examines the political and cultural aspects of the sub-continent during the same period through the Mughal court chronicles.

The court chronicles prepared by contemporary scholars under the Mughals give us a fairly good picture of the important rulers, the expansion of the empire, the grandeur of the Mughal court, life in the harem and relationship with the neighbouring kingdoms.

The court chronicles were prepared by scholars who lived in the court appointed by the rulers to record the day-to-day affairs. Required information for writing these were collected from different parts of the empire. These are called chronicles because they present the events in a chronological sequence. Thus, chronicles are a very important source to write the history of India during the Mughal period. The main objective behind the preparation of chronicles was to project the Mughal state as an ideal one. Also, it served as a guide for the succeeding rulers.

AKBAR NAMA AND OTHER CHRONICLES

Akbar Nama, *Badshah Nama*, *Alamgir Nama*, *Humayun Nama*, etc., are the important chronicles of the Mughal Period. Abul Fazl, the author of *Akbar Nama* was born in Agra, the early political centre of the Mughal Empire. He was a polyglot and scholar with a deep knowledge of Greek philosophy and Sufism. As an independent thinker, he opposed the rigid view of *ulama*, the Islamic theologians. This helped him to establish a close relationship with Akbar, and he became the adviser and spokesperson of Akbar's policies. Abul Fazl played a crucial role in shaping and modifying the policies associated with emperor Akbar.

Abul Fazl took thirteen years to finish *Akbar Nama*. The original draft was rewritten many times. For his work, Abul Fazl depended on various types of sources like actual records of events, official documents in the palace, and oral testimonies.

The *Akbar Nama* provides us with details of the Mughal administration under Akbar and it also presents a variety of aspects of the period such as geographical, socio-political, economic and cultural features.

Abul Fazl presents the Mughal empire as having a composite culture that evolved through the symbiosis of different communities, i.e., Hindu, Buddhist, Muslim, Jain, etc.

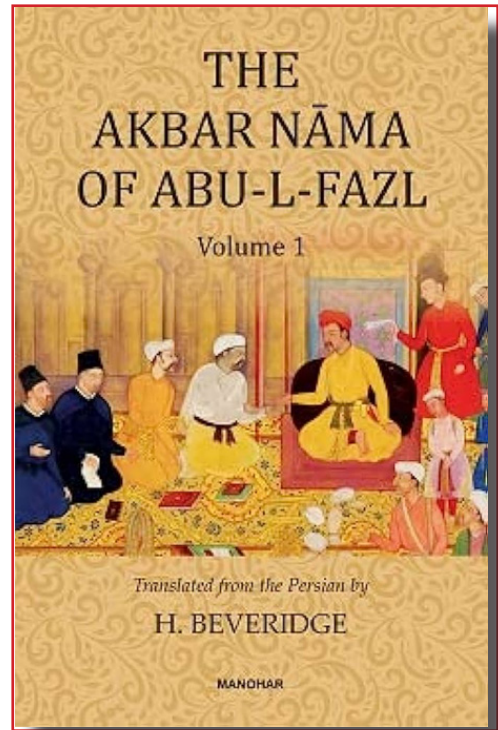


Fig.1.1 : Cover page of H.Beveridge's translation of *Akbar Nama Vol.1*

Asiatic Society of Bengal

In late eighteenth century, the British took interest in the study and writing of Indian History from a colonial point of view. The Asiatic Society of Bengal was set up in 1784 for this purpose. William Jones took leadership in the formation of this institution. In the nineteenth century, the Asiatic Society published the edited versions of *Akbar Nama* and *Badshah Nama*. Later, in the early twentieth century, Henry Beveridge, an English civil servant and an orientalist translated *Akbar Nama* into English. Another effort in this direction was the publication of the multi volume work compiled and edited by Elliot and Dowson titled *History of India as told by its own Historians* (published between 1867-1877) which was the translation of medieval court chronicles in English.

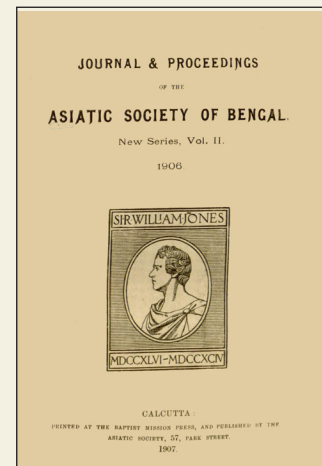


Fig.1.2 : Cover page of the *Journal of Asiatic Society of Bengal*

In writing *Akbar Nama*, Abul Fazl used a fascinating style that gave importance to rhythm and diction as these texts were often read in public in the court.

The work is divided into three parts. The first part includes the history of mankind from Adam, the first man who appeared on earth as per the belief of Semitic religions, down to the first thirty years of the life of Akbar. The second part describes the events upto the 46th regnal year of Akbar (1601 CE). The third part called the *Ain-i-Akbari*, deals with administration, army, revenue, geography, etc., under Akbar's reign.

The *Badshah Nama* is the history of the reign of emperor Shahjahan. It is written by Abdul Hameed Lahori. Like *Akbar Nama*, *Badshah Nama* also has three parts. The first two volumes cover the first two decades of Shahjahan's reign (1627-47). Lahori was unable to write the third volume due to ill health and the work was carried out later by another scholar named Waris.

PREPARATION OF CHRONICLES

The production of chronicles was a long process and involved the toil of many skilled persons who were rewarded by emperors. In those times, all books were in the form of manuscripts. These papers were prepared and kept at *kitab khana* (scriptorium). The paper makers were the earliest to engage in this task and they prepared the folio of manuscripts on which calligraphers wrote the text in a distinct style. No doubt, the calligraphers have been the most privileged ones. Although different styles existed, the *nastaliq* was Akbar's favourite style of writing. A trimmed reed called *qalam* and carbon ink were used for writing. Expert gilders were used to illuminate pages of documents. Finally, bookbinders bound the folio together.

The chronicles contain numerous paintings and their purpose was an illustration of the content in the text. No doubt, these paintings added to the beauty of the work. At the same time, the paintings had a special ability to transact the ideas about the empire, and the emperor

to the reader in a different way that a written document could not provide. The paintings included scenes from the Mughal court, special events including amusements and entertainments of the people assembled on such occasions, etc.

The language used in the court chronicles is Persian. The skilled persons in Persian language were given high posts in the administration and thereby, Persian became the language of administrative transaction.

THE MUGHAL EMPIRE AND ITS RULERS

In the sixteenth and seventeenth centuries, a lion's share of the Indian subcontinent came under the control of the Mughals. The term 'Mughal' is derived from the word 'Mongol'. Zahiruddin Babur, the founder of the Mughal dynasty claimed lineage from Genghis Khan, the Mongol ruler and Timur, the Turkish ruler. Babur was the ruler of a small kingdom called Ferghana in Transoxiana. In 1526, in the first Battle of Panipat, he defeated Ibrahim Lodi, the ruler of Delhi, and laid the foundation of the Mughal Empire.

Babur was succeeded by Humayun to the throne of Delhi in 1530 and he was followed by Akbar, whose tenure lasted for forty eight years. Jahangir, Shahjahan, and Aurangzeb were the other prominent Mughal rulers. Under Aurangzeb, the Mughal empire could become the largest empire in the history of the Indian subcontinent. After the death of Aurangzeb in 1707 CE, the empire began to disintegrate and it shrank to Delhi and neighbouring regions.



Fig.1.3 : Mughal Painting, Akbar on a hunt



THEORY OF KINGSHIP AND SOVEREIGNTY IN AKBAR NAMA

In *Ain-i-Akbari*, Abul Fazl writes, “Kings should be above all religious differences and see that religious consideration does not come in the way of duty”. In the view of Abul Fazl, sovereignty is a social contract between rulers and the ruled. As per this agreement, the ruler should protect the life, property, faith and honour of his subjects. In return, the subjects should pay their obedience and part of their resource to the ruler.

MUGHAL RELATIONS WITH THE NEIGHBOURING POWERS

The Safavids of Iran and the Ottomans of Turkey were the two royal contemporaries of the Mughals. The security of the frontier and commercial interests were the two factors that shaped the Mughal relations with these two powers. Mughal relations with Iran were a mixture of peace and conflict. The Hindukush mountains and Gandahar, lying to the west of the empire, were the geographical

zones that played a crucial role in the Mughal-Iranian relationship. The Hindukush mountains acted as a natural wall of protection as far as India was concerned. Thus, the control over Hindukush was crucial for the Indian empire.

Similarly, Qandahar remained an area of dispute between the Mughals and the Safavids. The control of Qandahar was vital for the Mughals for two reasons. First, it lay on the trade route to Central Asia and the west. Second, for accessing Kabul, the possession of Qandahar was essential. However, in Mughal times, Qandahar was controlled intermittently by the Mughals and Safavids

Trade interests and the free movement of pilgrims to Islamic holy places were the two factors that influenced Mughal relations with the Ottoman Empire. The Mughals exported goods to Aden and Mokha, two chief commercial ports in the Red Sea and the profit from this trade was offered to the holy shrines in the region. Thus, the Mughal rulers effectively combined trade with religion.

BEHIND THE CURTAIN: ROLE OF WOMEN

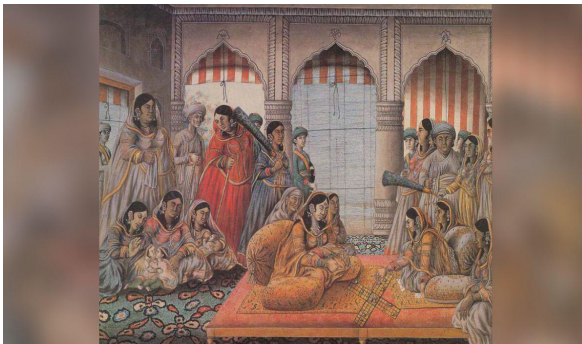


Fig.1.4 : Women in Mughal court

Women in the Mughal royal family were not always confined to imperial households or the harem. Many of them played important roles under different rulers.

Gulbadan Begum, the daughter of Babur and sister of Humayun became such an influential woman. As a writer, she excelled

both in Persian and Turkish. Her name became immortal through her Persian work, *Humayun-Nama*. It is an important source of study for the early history of the Mughal empire. As she lived through the periods of Babur, Humayun and Akbar, she could present a fairly good picture

about these rulers. She has also recorded the chaos and conflicts in the royal family.

Nur Jahan, wife of Jahangir, is another remarkable woman in the Mughal history. It is said that Nur Jahan could set the fashion of her times. It is seen that Jahanara and Roshanara, daughters of Shahjahan enjoyed control over huge wealth. Jahanara got revenues from Surat, a chief port in Mughal India. She also played a decisive role in the architectural projects at Shahjahanabad. It is said that Jahanara herself designed the market at Chandni Chowk in Delhi.

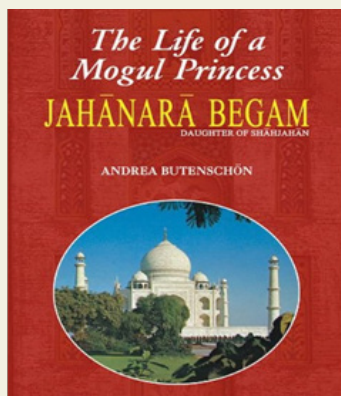


Fig.1.5 : Cover page of Jahanara's biography

Jahanara Begam

Jahanara, the daughter of Shahjahan was born in 1614. After the death of Mumtaz Mahal, she became the first lady of the Mughal court. In 1886, Andriya Butenschoen of France discovered Jahanara's autobiography from the Jasmine Palace located at Agra. Some pages of this work were lost. Jahanara had written the biography of Sufi Saint, Muinuddin Sijzi titled *Munis-Al-Arwah*.

THE AGE OF HARMONY AND INTERACTION

Akbar had a broad vision of religion. His regime marked an age of religious tolerance as his subjects consisted of people belonging to different religions and other diversities. He had a curiosity to know the principles of different religions and he started discussions with different religious groups in 1570. It included the *Ulama*, Jesuits, Brahmins, Jains, Zoroastrians, etc. The *Ibadat Khana* became the venue of such discussions. These interactions helped Akbar to develop a new vision of religion. The result was the origin of the idea of *Sulh-i Kul* which means 'Universal Peace'. In the view of Abul Fazl, *Sulh-i Kul* is the base

Interaction with Jesuits

The European discovery of a new sea route to India was followed by the arrival of the Jesuits with the goal to spread Christianity. Goa in the western coast became the early centre of Jesuit activity. Akbar was enthusiastic about both Jesuits and Christianity and he invited Jesuits to his court. As a result, in 1580, a Jesuit missionary group reached the Mughal court at Fatehpur Sikri. They engaged in debates with ulama and spoke to Akbar about Christianity. Beyond religion, the Jesuits cultivated a good relationship with Akbar. At public assemblies, the Jesuits were given seats very near the throne of Akbar. They were appointed as tutors of Akbar's children, and they spent time with the emperor during his leisure time and even accompanied him in military campaigns. The accounts of the Jesuits give us vital information about the character and life of Akbar.

of enlightened rule. All schools of thought and religions were given freedom of expression. At the same time, it ensured that they should not create tension in the society, or undermine the authority of the state. The emperor stood as a mediator among different social groups and thus ensured peace, equality, and justice. Through matrimonial alliances too, Akbar established friendly ties with different states. The kings and chiefs defeated in wars were given honour and respect. Akbar had abolished the pilgrimage tax and the *Jizya* imposed upon non-Muslims. The Mughal emperors gave financial assistance for the construction and maintenance of different religious institutions. Financial support was given to temples for their restoration, repair, and maintenance. Akbar introduced a number of social reforms too. He attempted to stop the social evil sati and also took steps to legalise widow remarriage.

OFFICERS OF THE MUGHAL STATE

According to *Akbar Nama*, the emperor was the head of administration who was assisted by many officers. These officials were selected on the basis of their ability and loyalty to the emperor. They belonged to different sections of the society. In the early years of Akbar's reign, Iranian and Turani nobles were recruited to the Mughal administration. Before long, Rajputs and Indian Muslims could enter imperial service. Raja Bharmal Kachhwaha from Amber was the first among them.

Akbar appointed Raja Toder Mal, a Rajput as his finance minister. Iranians were appointed to higher offices under emperor Jahangir. During the period of Aurangzeb, Marathas, and Rajputs were recruited to Mughal offices in large numbers. The number of Hindus in administration rose to 33% from that of 27% during the period of Shahjahan.

PROVINCIAL ADMINISTRATION: CENTRALISED BUT DECENTRALISED

For efficiency in administration, the vast Mughal Empire was divided into various provinces, called the *suba*. The administration of the *suba* was carried out by a group of officers like subedar, *diwan*, *bakshi*, *sadar*, *qazi*, *kotwal*, and *waqia-i-Nawis*. The *suba* was further divided into *sarkar* and *pargana*. The head of a *sarkar* was *faujdar*. He was assisted by a group of officers. The *pargana* was under the *shikdar*. Each *pargana* was further divided into villages.

CONTRIBUTION TO THE CULTURAL PLURALITY OF INDIA

The Mughal period marked great progress in the Indian cultural life. It was an age of cultural synthesis. The Indian cultural tradition had synthesized with Turkish-Iranian culture. This blend can be seen in architecture, paintings, language, literature, music, customs, and manners.

The Mughal rulers built numerous forts, palaces, gates, mosques, baolis, gardens, etc. The Agra Fort built during the period of Akbar was one among them. Agra was the early capital city of the Mughals. The architectural features of regional forts such as Jodhpur, and Gwalior can be seen in the forts built during the Mughal period.

Regional architectural styles of Bengal and Gujarat are evident in the structures built at Fatehpur Sikri, the new capital city of Akbar. Palaces were also built by Akbar for his Rajput wives in the Gujarati style. Persian influence can be seen in these palaces in the form of glazed blue tiles used for decoration. The most magnificent structure at Fatehpur Sikri

is the *Buland Darwaza* which was built to commemorate the conquest of Gujarat by Akbar. The capital was shifted to Shahjahanabad during the period of Shahjahan. The Red Fort, Juma Masjid, Taj Mahal etc, are the noteworthy structures built during the period of Shahjahan.

The Mughal painting displays a beautiful fusion of Indian and Persian styles. They are generally smaller in size, and are called miniature paintings. Painters from Persia got the patronage of Mughal emperors.

Dara Shukoh as a symbol of Cultural Synthesis

Dara Shukoh was the elder son of Shahjahan, the Mughal emperor. He had a deep knowledge in Indian philosophy and translated Upanishads into Persian, titled, *Sirr-i-Akbar* (The great secret).

Majma-ul-Bahrain (Mingling of Two Oceans) written by Dara in Persian is a classic example of the cultural synthesis of Hinduism and Islam. It is a book on comparative religion, drawing mystical similarities between the Vedantic and Sufi dogmas.

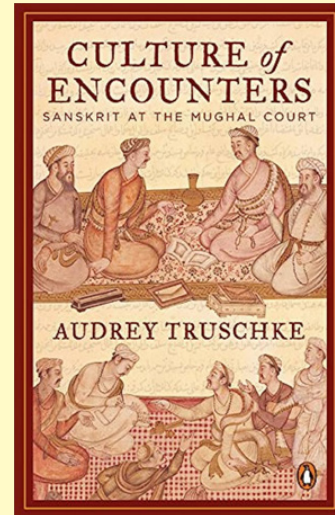


Fig.1.6 : Cover page of the book *Culture of Encounters*

This cultural fusion can be seen in literature and language too. The usages and words from Arabic and Persian languages enriched various Indian languages. The interaction of Persian with the *Hindavi* of north India gave birth to a new language - Urdu. Persian poetry reached its heights during the Mughal period. Abul Faizi, brother of Abul Fazl was a well-known poet of this period. Many Indian texts like the Mahabharata, Ramayana, etc. were translated to Persian. The Mahabharata was translated as *Razama Nama* (Book of War). Sanskrit also became a language of transaction in the Mughal court. This synthesis spread to other fields like music, dress, food, festivals, etc. In short, the Mughal period largely contributed to the development of a composite culture in India.

EXERCISES

1. What was Abul Fazal's concept of Mughal sovereignty?
2. Examine the different stages in the preparation of a chronicle.
3. What were the factors that shaped Mughal foreign relations?
4. What were the features of Mughal provincial administration?
5. Akbar had a distinct vision of religion. Elucidate.
6. Mughal era was the age of cultural synthesis. Examine the validity of this statement.

“I don’t wish to live long and invoke the aid of Almighty to take me away from this ‘valley of tears’ rather than make me a helpless witness to the butchery by man become savage, whether he dares to call himself Hindu or Muslim.”

This is what Gandhiji told a journalist on the occasion of his birthday in 1947.

Why did Gandhiji, who had told that he wanted to live till the age of 125, want to die before he reached 80? It was the violent killings and attacks that accompanied the partition of India that agonised Gandhiji.

The violence and massacre unleashed by the communal forces on the eve of freedom and the partition of India wrote numerous horrific stories in tears and blood.

Here is a real life story narrated by Urvashi Butalia in her book *“The Other Side of Silence, Voices from the Partition of India (pp.XVII-XIX)* that pictures the anguish and agonies of partition.

Shehnaz Or Harbhajan Kaur?

At the time of partition, Harbhajan Kaur, a young Sikh woman, and her relatives were trying to escape to India from Pakistan. On the way, they were attacked and Harbhajan, along with some other girls, was abducted. She was ‘picked up’ by a Pakistani Muslim called Afzal Khan. They got married, Harbhajan got converted to Islam, accepted the name Shehnaz and they had five children.

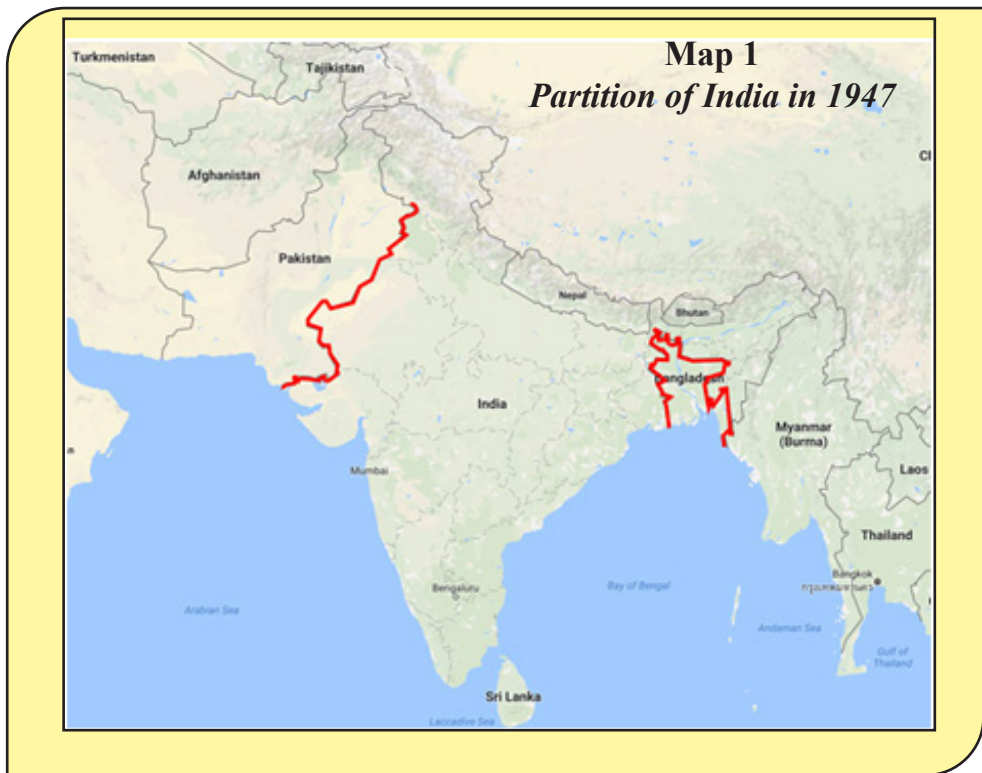
In the early sixties, Shehnaz came to know that her parents were alive in India and Afzal Khan took her to meet them. When they met, her parents would not permit her to return to Pakistan but would allow her children to stay with her. Afzal Khan was not ready to leave his children and he left for Pakistan with his children. There he got married again and his new wife looked after the children. Harbhajan Kaur was married to a widower and brought up the young son he already had.

The stepson of Harbhajan grew up, went to the USA for higher studies, and became a professor there. When his father died, he brought Harbhajan Kaur to the USA. There, while talking, he came to know about the early life of Harbhajan Kaur. He gave advertisements in the Pakistani newspapers and the children of Shehnaz responded. Her stepson took Harbhajan to Pakistan and they all met, half a century after the separation. Harbhajan now wishes to become Shehnaz again and chooses to stay in Pakistan.

Would she be permitted or not, nobody knows.

THE PARTITION

In 1947, when India became free from colonial rule, it was divided. British India was partitioned into India and Pakistan. Most of the provinces and princely states of British India joined the Indian Union when some became part of Pakistan. Only Bengal and Punjab were the provinces divided between India and Pakistan. There were tensions and issues in many parts of the country; migration, violence, and carnage occurred in huge numbers in these divided provinces, especially in the Punjab.



EXODUS ACROSS THE BORDERS AND THE MASSACRE

Pakistan was conceived as a nation with Muslim-dominated territories located far apart on the East and West of India. The Hindus and Sikhs living in Western Punjab and the Muslims of Eastern Punjab felt insecure and started moving across the boundary. This was initially in small groups, then in large groups of tens of thousands of people. They had their minimum valuables, animals and infirm family members carried along. Most of them could not sell their land or property;

they had to abandon whatever they had. The number of people who migrated is estimated to be fifteen million. Often, many of the migrating groups were attacked and plundered by bigots. Abductions and rapes took place in huge numbers. The number of people killed during those tragic days is estimated between 2,00,000 and 5,00,000.



Fig.2.1 : Refugees crowd onto a train bound for Pakistan as it leaves the New Delhi area in India on September, 27, 1947

THE REAL HERO

When Punjab was burning and bleeding, Bengal was returning to normalcy, thanks to the presence of Gandhi. The communal carnage in Bengal made Gandhi decide to test his Satyagraha there. He started from *Noakhali* in East Bengal and moved to the villages of Bihar and then to Calcutta and finally to Delhi. He tried to build mutual trust and confidence among communities. When Gandhiji fasted in Delhi to ensure a change of the mindset that wished exclusion of Muslims, many Hindus and Sikhs joined him. However, not everyone was convinced about the correctness of Gandhi's stand and activities.

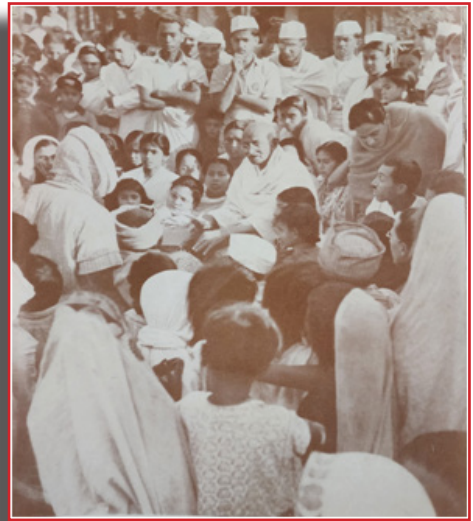


Fig.2.2 : M K Gandhi in a prayer meeting held in a disturbed village

THE PRICE PAID BY WOMEN

All sections of the population, innocent children, women, the aged, and the youth alike, had to suffer indescribable pains, harassment, and trauma during the partition. Especially, women were subjected to the atrocities of partition. Many of them were abducted, raped, or sold many times. Some of them were forced to start new lives with the strangers who abducted or purchased them.

The Indian and Pakistani governments made an agreement to 'recover' the lost women. About 22,000 Muslim women in India and 8,000 Hindu and Sikh women in Pakistan were thus 'recovered' by 1954. For most of these women, this was another episode of shame, trauma, and being torn apart, as no government consulted these women in this regard. This was an expression of the gendered perception of the states involved. Traditionally, *zan* (women) and *zamin* (land) were considered to be the priced possessions of men. When either of the two went into the hands of outsiders, that was considered a great shame that could be abated only by 'recovery'. Thus, the price of the attempt to preserve the pride of the 'masculine states' was paid by women. The 'recovery' did not spare even the insane. The two nations agreed to 'recover' and hand over the insane.

The attack on women and children was common in Punjab as well as Bengal borders. Roaming bands of men maddened by communal ideology attacked women as they perceived dishonouring women as dishonouring the community itself. In Punjab, the migration of Hindus, Sikhs, and Muslims across the borders was nearly total, but that was not so in Bengal. Many chose to remain in their homeland. Many Urdu-speaking



Fig.2.3 : MK Gandhi meeting a destitute woman during the days of partition

The story, Toba-tek Singh by Saadat Hasan Manto published in 1955 brings out the irrationality with which the people of India and Pakistan were exchanged after partition.

Who is Insane?

Bishan Singh was an inmate of the mental asylum in Lahore at the time of partition. His relatives left him in the mental asylum. The same was the plight of the other inmates and they became thick friends. Later when the Indian and Pakistani governments agreed to exchange the people belonging to each other, Bishan Singh was identified to belong to the village called Toba-tek Singh. Policemen accompanied him to the border. There he comes to know that the place Toba-tek Singh belonged to Pakistan and he refuses to move as he never knew about the partition. His mind could understand only 'India'. At the end of the story, Bishan Singh lies flat face forward on the ground in the no man's land between the wired fences of both countries raising the question to humanity: "Who is insane?"

What is Communalism?

Communalism is a modern ideology. It has three stages. "First, it is the belief that people who follow the same religion have common secular interests, that is, common political, economic, social and cultural interests... The second element of communal ideology rests on the notion that in a multi-religious society like India, the secular interests, that is the social, cultural, economic, and political interests, of the followers of one religion are dissimilar and divergent from the interests of followers of another religion... The third stage of communalism is reached when the followers of different religions or the different 'communities' are seen to be mutually incompatible, antagonistic and hostile."

(Bipan Chandra, *India's Struggle for Independence*, 2016, p.399)

Muslims from Hyderabad, Bihar, UP, and Madhya Pradesh migrated to Pakistan in the 1950s and 1960s.

The stories and memories of partition are not always those of pain and persecution. There were numerous instances of humanity, care, and concern as well.

WHAT LED TO THE PARTITION AND ITS AFTERMATH?

The partition of India and the tragedies accompanying were the result of the most vicious menace of modern India called communalism. It emerged in India during the colonial period. Let us have a look at the various situations that caused its emergence in India.

The British followed a policy of 'divide and rule' in India. They took advantage of the socio-economic and cultural differences already existing in India, to serve their political end. They were able to befriend some sections by offering patronage and

thereby to strengthen its base in the Indian society, and to prevent the unity of the Indian people. The growing communalism was also used by the British to present themselves as the protectors of each Indian community against 'the other'.

Colonial subjugation affected the self-respect of Indians. In the effort to regain it, India's past was glorified. But the Hindu and Muslim social reform leaders did this differently. Some of the reformers glorified ancient India and pictured the medieval period as barbarian, when some others glorified the medieval period. This led to the idea of a historical difference between the Hindu and Muslim communities.

The intellectual awakening of Muslims of India also began a generation after that of the Hindus. Education spread, but the colonial government did not care about industries and technology in colonial India. The only employment opportunity left was in the limited government sector. In order to get these limited number of posts reserved for themselves, people used all possible affiliations to pressurise the government.

Sir Syed Ahmed Khan began as a social reformer committed to Muslim education. He was opposed to elections and democratic politics, as he feared that Muslim interests would be totally submerged under a Hindu majority. The All India Muslim League and the All India Hindu Mahasabha, formed in 1906 and in

Separate Electorates

The declaration of separate electorates in 1909 under the Morley-Minto Reforms was a major development in the history of communalism. Under the scheme, the British introduced separate constituencies for separate communities. It divided Hindus and Muslims and treated Muslims as a separate, distinct community.

Arya Samaj

Swami Dayanand Saraswati founded the Arya Samaj in 1875. It upheld the authority of the Vedas and introduced proselytization in Hinduism. They considered the social evils of Hindu societies as deviations from the original and sought to get rid of them.

The Muslim League

The All-India Muslim League was formed in Dhaka in 1906. Its founders and early leaders mainly came from the landlord community. The stated objectives of the League were, to promote the loyalty of Indian Muslims to British rule, to protect Muslim political and other rights, and, to promote healthy relations with other communities as far as it did not affect the first two objectives.

Hindu Mahasabha

It was founded by leaders like Pandit Madan Mohan Malavya and Lala Lajpat Rai in 1915. The organisation was aimed at Hindu solidarity and social reform. Initially, it had declared loyalty to British rule. During World War II, it cooperated with the British and had a temporary alliance with the Muslim League.

Lucknow Pact

The Lucknow Pact of 1916 was signed between the Indian National Congress and the Muslim League. Both agreed to cooperate. But, the Congress then accepted the League as the representative of all Indian Muslims.

1937 Elections

In the Provincial Elections of 1937, the Indian National Congress performed well in Hindu majority areas, but not in the Muslim constituencies. The Muslim League got two seats out of 84 in Punjab and three out of 33 in Sind. It was not in a position to form a ministry anywhere. In Bengal and Punjab provinces, the ministries were formed by regional parties.

The Name 'Pakistan'

Chaudhry Rehmat Ali, a Cambridge University Undergraduate student, coined the name 'Pakistan'. In his pamphlet "Now or Never. Are we to live or perish forever?", he coined the word "Pakistan". The term was coined using the initial letters of the names of the four units of British India and the last part of the name of the fifth unit he wanted to form as Pakistan: Punjab, Afghan (North West Frontier Province), Kashmir, Sindh and Baluchistan.

1915 respectively, were opposed to each other but provided reasons for each other to grow. But the leaders of the national movement had failed to understand communalism completely.

The Khilafat-Non-Cooperation movements gave a common platform for Hindus and Muslims in political action. It also witnessed nationalism and pan-Islamism marching together. The vacuum after the sudden withdrawal of the movement after the Chauri-Chaura incident resulted in communal outbreaks of violence in UP. The Muslim League openly preached separatism and Hindu Mahasabha revived itself.

TWO NATION THEORY

In the 1937 elections, the Muslim League failed to win even the Muslim constituencies. Thus, Jinnah tried to extend the mass base of the League. In the 1940 Lahore Session of the League, Jinnah presented his 'Two Nation Theory'. He argued that the Congress represented only the Hindus. He demanded a separate state for the Muslims of India and began a vigorous campaign for that.

The Muslim and Hindu communal organisations started campaigning that the respective communities were

in danger. The fear for the 'other' community was generated and aggravated.

During the Second World War, the British had only communalism left with them to keep the Indian people divided. When the Congress demanded freedom after the War, the government supported the Muslim League by all means. It also accepted the League as the official spokesperson of the Indian Muslims in its deliberations. This gave Muslim League veto power in the deliberations.

THE CRIPPS MISSION: MARCH-APRIL 1942

Stafford Cripps headed the Cripps Mission to India in 1942 for discussing the transfer of power. The Mission upheld the principle of local autonomy and tried to bring in Pakistan through the backdoor. Even though the Mission failed, it gave a kind of legitimacy to the League's demand for Pakistan.

The Simla Conference

In 1945, Wavell convened the Simla Conference to discuss the formation of the Interim Government for the transfer of power. The Conference broke down as Jinnah insisted that all Muslim members should be nominated by the League. This further exhibited Jinnah's veto power which was accepted by the government.

THE CABINET MISSION

By 1946, the British recognised that they had to leave India. In this situation, they wanted India to join the Commonwealth. A united India would then serve British interests better. Thus, they had to rethink about Pakistan. The Cabinet Mission Plan also was given up when there were disagreements between the parties. Now the government departed from its early policy and invited Nehru to form an Interim Government on 2nd September, 1946.

'DIRECT ACTION'

On 16th August, 1946, Muslim League launched 'Direct Action'. The violence began in Calcutta. League raised the slogan 'Larke Lenge Pakistan' (We will fight and win Pakistan). The Suhrawardy government of Bengal remained passive during the violent turn of events. The Hindu communalists responded equally and mob clashes claimed

5000 lives. By October 1946 violence spread from Noakhali to the whole of Bengal. Seeing that the League was able to unleash civil war, the British reverted their policy again. Wavell and Pethick Lawrence tried to bring the League to Government and League joined Interim Government on October 26, 1946. This ensured neither cooperation nor end of 'Direct Action'.

ANNOUNCEMENT OF BRITISH WITHDRAWAL

On 20th February 1947, Attlee declared in the British Parliament that the British would withdraw from India by 30th June, 1948. Nehru now tried for cooperation with the League. But the League started a civil disobedience movement in Punjab and the interim government collapsed.

THE MOUNTBATTEN PLAN

Taking charge of the office in India, the new Viceroy, Lord Mountbatten announced his 3rd June Plan. He agreed on the creation of Pakistan, but as small as possible. The Plan also fixed 15th August, 1947 as the date for the transfer of power. Partition and transfer of power were hurried in just 72 days from 3.6.1947 to 15. 8.1947. The reason for the hurry was that the British wanted to evade responsibility for the impending communal violence. The Punjab Governor and Commander in Chief wanted a few years for peaceful division, but the government paid no

Radcliffe Line

Mountbatten entrusted the responsibility of drawing the borderline between India and Pakistan to Sir Cyril Radcliffe. He was chosen mainly because he had never before been to India and had known few in India. The line he drew cut across villages and places of residence leaving the people of closely knit living so far divided into two countries.



Fig.2.4 : Gandhi's tour of Bihar after the communal riots in 1947

heed. Jinnah also refused to accept Mountbatten as the common head of India and Pakistan, putting an end to the possibility of a common authority to refer the differences to.

The speed with which the partition was realised aggravated the tragedy of massacres that accompanied the partition. In addition, Mountbatten delayed the announcement of the boundary award which was ready by 12 August. People got confused. Those on the boundary did not know to which country they belonged. When finally the boundary award was published, officers were busy with transfer and there was no force in place to control the situation.

The partition of India has been a deep wound in the body of the Indian subcontinent. Blood and tears ooze out of it even today. For the millions of people on either side of the boundary, whose parents or relatives were most brutally murdered or abducted, the event is not just a memory, but a living reality. So are the kind, loving and caring experiences of thousands of people during the partition days. We still need to learn a lot from our experiences and have to move a lot forward to cure the pains of partition.

EXERCISES

1. Explain the aftermath of the partition of India.
2. Examine the gender aspect of the partition experience.
3. Elucidate the factors responsible for the rise and growth of communalism in modern India.
4. Define communalism.
5. Critically analyse the 'Two Nation Theory'.
6. How did Gandhi respond to the violence during partition? How far was he successful?

Picture Credits

Theme 1

- Fig. 1.1 : H. Beveridge (Trans.), *Akbarnama*, Vol.I., Manohar Publications, 2022.
- Fig. 1.2 : <https://archive.org/>
- Fig. 1.3 : <https://en.wikipedia.org>
- Fig. 1.4 : <https://scroll.in/>
- Fig. 1.5 : Andrea Butenschon, *The Life of a Mogul Princess-Jahanara Begum, Daughter of Shahjahan*, Sage, 2017.
- Fig. 1.6 : Andrey Truschke, *Culture of Encounters*, Penguin, 2017.

Theme 2

- Fig. 2.1 - 2.4 : *Mahatma Gandhi Photo Album*, Published by Government of India, 1954.