

**STORIES OF PARTITION NARRATED BY SURVIVORS
OF CHINIOT**



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OF CHINIOT**



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Declaration

It is hereby recommended that the thesis written by Mr. Muzammal Hassan entitled " Stories of Partition Narrated by Survivors of Chiniot" be accepted in partial fulfillment of the requirements for the degree of Master of Philosophy in Taxila Institute of Asian Civilization.

Supervisor

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Declaration

I hereby declare that this thesis is the result of my individual research and that it has not been submitted concurrently to any other university for any other degree.

Muzammal Hassan

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ABSTRACT

Partition of India took millions of lives, and it was first event of its nature in which without breaking any war there were millions of people who were murdered, looted, raped and forcefully migrated.

There were multiple reasons that brought two nations living together for hundreds of years to division. British divide and rule policy, Political rivalry and lack of flexibility in ideas among leaders of Hindu-Muslim Parties and two nation theory are taken as major reason of partition.

Muslims and Hindus lived together for several centuries but India had never experienced such incident of ethnic cleansing on the name of religion before. In 1857 Hindus and Muslims unitedly launched a war of independence against British, then what are the factors which brought two allies to rivalry which later extended to enmity.

This dissertation is divided in four chapters; first chapter is about introduction and methodology used in this research study. In second chapter an overview of historical background of political history of India from British arrival to partition, Major events,

British policies toward India and Indians, emergence of political and religious waves in sub-continent and Jinnah and Nehru's role in partition is discussed.

In third chapter history of Chiniot from ancient till British arrival is discussed. Chiniot remained a place of peaceful co-existence. After annexation of Punjab Chiniot fell under rule of British, after Chenab colony project of British the agriculture sector of Chiniot attracted British and got new roads and railway routes for export of wheat, cotton and furniture. Many Influential families became allies of British in this region of Chiniot and acquired lands as reward. Chiniot through its agriculture and furniture added much in economy of British till partition.

Last chapter throws a light that how small and underprivileged areas like Chiniot were affected during partition, what type of relationship among people of Chiniot was existed before partition and what were the major characters behind violence and migration during partition in tehsil Chiniot.

We always went through different books to know about partition, but in this thesis I have tried to know about partition from those people of Chiniot who were involved themselves in partition and those who were eye witnesses of that event of partition.

INTRODUCTION

On August 15th, 1947 British rule in India came, after almost two hundred years, to an end. On June 3rd, 1947 it had become clear that the former British Indian Empire would not only become independent, it would also be partitioned into two separate nations: India and Pakistan. The division was made along religious lines. The areas with a majority of Muslims became Pakistan (including East-Pakistan, which became Bangladesh in 1971); the area with a majority of Hindus became India. Two provinces, Bengal in the east and Punjab in the west, could not easily be divided. These provinces had a mixed population of Hindus and Muslims, without a clear majority of one of the two religious groups. The majority of India's Sikhs was also living in Punjab.

In a period of only six weeks, the borders within these regions had to be decided. The British judge Cyril Radcliffe was appointed to lead the commissions that would determine the borders between India and Pakistan in Bengal and Punjab. He did not have the time to visit the places where the borders would be situated and he based his decisions on an outdated census, comparing statistical proportions of Hindus, Muslims and Sikhs. The borders were only made publically known on August 17th, two days after the independence. They zigzagged through the provinces without taking into account the present infrastructure, such as railways and roads. Industrial plants were cut off from their resources and communities could no longer reach their sacred pilgrimage sites (Talbot .I& Singh, 2009). Suddenly millions of people became a minority if they were Hindus or Sikhs living in the area that became Pakistan, or if they were Muslims living in the area that became India. Even though official policies stated that minorities were free to stay in their country, many people decided to migrate. Some migrated because of ideological reasons, others because they feared for

their lives. The Partition was accompanied by excessive ethnic violence. Groups of Hindus, Sikhs and Muslims attacked each other's villages and refugees. Neither of the two new countries had the power to maintain order. Estimates of the number of victims vary between roughly 200,000 and two million. Furthermore, approximately twelve to fifteen million people migrated and hundreds of thousands of women, often of a very young age, were abducted, abused through rape or physically molested.

It sounds paradoxical that the peaceful transition of power was accompanied by violence on such a large scale. Even though there had been ethnic violence of some sort in most of India's history, the scale of these outbreaks of violence was unprecedented.

This violence affected not only big cities but it spread to the villages as well. Tehsil Chiniot District Jhang was the place where there were majority of Muslims but Hindus were also living there in huge number. Chiniot has its roots linking with ancient civilization and there had been many rulers who came and gone, different religions dominated there in different span of time and many religions lived there together at same time. So, I had tried to find answer of these questions regarding Chiniot linking it with Partition and its affects.

- What are the causes and impacts of Partition?
- How did partition affected people of Chiniot?
- What was the nature of relation people of Chiniot had had before Partition?

The Partition of India and Pakistan was a major historical event for the three countries most involved: India, Pakistan and the British Empire. Historians from these three countries wrote a large number of articles and books from the 1940s onwards about the Partition. Especially the earlier studies often serve a nationalistic goal: trying to

explain that the Partition, despite its deadly outcomes, was the inevitable outcome of independence. For example, early Pakistani historians used the Two Nation Theory⁸ to ‘prove’ this inevitability. More recent studies on the Partition are in general primarily concerned with the question of political outcomes on a national level, but they also take the social and economic context into account (Alvi, 2002). Quite a few studies put emphasis on the influence of individuals such as Nehru and Jinnah, the leaders of the Indian National Congress and the All India Muslim League.

Many books and articles by pro-Indian and pro-Pakistani historians focus specifically on the violence of the Partition. Articles and books written in the first decades after the Partition are often aimed at providing a justification of how the violence of the Partition goes against the fundamentals of Indian (or Pakistani) tradition and history.¹⁰ Most of these studies treat the violence of the Partition as something given, and research on the violence is most of the time limited to descriptions of outbreaks of violence. Attempts to explain the violence are uncommon. This makes it an interesting object of research.

The majority of primary sources, such as letters between the political leaders involved, local newspapers and official reports are only available in archives in India or Pakistan. I am not able to visit these archives; therefore I am limited to the primary sources and conducted interviews of Partition survivors from Chiniot. I have also sought help from YouTube, social media and some recorded videos of partition survivors migrated to India from Chiniot. These mainly consist of the personal stories of refugees and other victims of the violence. These stories are useful to illustrate the forms of violence and how perceptions of “the other” changed. These are also useful to show the consequences of a sense of insecurity and general confusion on an

individual level. The limitation of these personal stories is that they only deal with the violence and event of partition on a personal level.

As well as primary sources, I use books and articles written by historians to get an understanding of the context. As already mentioned, a lot has been written about the Partition. I focus mainly on “The Great Partition” by Yasmin Khan and “Remembering Partition: Violence, Nationalism and History” by Gyanendra Pandey. In addition to personal stories, I also went through the books which are written by re-known scholars covering partition event, like, Ishtiaq Ahmed, Nasid Hajari, Aysha Jalal, Urvashi Butalia, Ian Talbot and Khushwant Singh

Ishtiaq Ahmed’s *The Punjab, blooded, partitioned and cleansed* is about stories of partition survivors and he discussed about different theories. Their theories provide useful insights in ethnic violence in general. My research is based on implementing these theories on the available knowledge about the Partition

The main part of this thesis is divided in three chapters. In the first chapter, I will give a broader context of the partition, its causes and impacts and violence during partition.. Furthermore, I will focus on three structural causes: weak states, intra-state security concerns and ethnic geography. These causes make certain states more prone to conflict than others. In the second chapter, I will discuss pre and post partition dynamics of cross-culturalism: the case study of Chiniot. Historical background of Chiniot, its art and culture, and development under British Raj is discussed in this Chapter.. In the third chapter, Stories of partition survivors from Chiniot are critically evaluated and discussed. At last, concluding remarks will be presented in the conclusion.

Problem statement

Muslims and Hindus were living together for hundreds of years before the British captured the throne in India. When the subcontinent went under the British rule, they wittingly exploited their differences slowly and gradually in pursuit of their political interests. The policies of the British government in India inevitably sparked differences of ideology, culture and values among local communities which consequently deteriorated conditions for peaceful coexistence, also resulting mass-scale violence throughout the subcontinent and the cascading effects of which also impacted Hindu-Muslim bonds in Chiniot.

In today's history, there are different narratives and causes which lead to partition, usually those narratives tell us about perspectives of both the states, India and Pakistan. In these state narratives we find that there was unbearable situations because any individual community was not ready to see other community in its area , religious and cultural difference leads them to violence ,hate and bloodshed. Other narrative which is spread everywhere is of two nation theory and for a moment we take it right then question will arise that where this ideology was lying before arrival of British?. In tehsil chiniot there were number of villages like Harsa Shiekh,Lalian, Dhahab, Jaisal, Murad wala, Mouza Talib and many more where hindus and Muslims lived together, It is claimed by many writers that area of district Jhang specially chiniot was the place which is witness of least violence during partition and maximum migration was peaceful. Question is that if two nation theory was inevitable and Hindu Muslims could live with each other than how different communities having different religion were living peacefully there in chiniot, why they had good terms and

used to stand by each other in difficult times? Why Hindus used to celebrate festivals of Muslims with them and vice versa?

Research Questions

- 1) What were the primary factors of partition that deteriorated the conditions of peaceful co-existence among different communities?
- 2) What impact the events before partition in the sub-continent had on the inter-communal relationships?
- 3) What was the role of Muslims in peaceful migration of Hindus during Partition?

Significance of study

During partition about 2 million people died in result of violence and thousands of women were raped, kidnapped and forcefully converted to other religion. When we listen about partition the only picture came in mind is of people being killed and looted everywhere, it left a horrible image in the mind of generations even today's kids have so much hatred for other communities just because of all that done during partition with their community by other community without knowing root causes of violence and partition.

No doubt there was ethnic cleansing; bloodshed and forced migration but there were many areas where situation was different where people came out to protect their opposite communities, children, women and properties.

Through this study it is unravel that how the people of chiniot belonging to different communities were living together without having major conflict or fight and how they said good bye to their non-Muslim friends at the time of partition.

Most of historian focuses on the scene of partition and causalities done during partition but in this study only the scene of partition is not covered but it emphasize on pre partition situation ,way of living of different communities ,their relation with other communities and bond of harmony and peace which kept them together.

There are hundreds of books written on partition of India but there are few which draw the sketch of event through oral history of survivors of that massacre, the latest and prominent work on oral history of partition is done by Ishtiaq Ahmed which covers overall event of partition but this study focuses on specially Chiniot which will be another addition in recent work about documentation of oral history. After 74 years of partition we have only few people as eye witness or primary source of partition and other events happened before and during the partition, so through this research I have tried to save memories of some of those who have survived during partition.

Hypothesis

Two nations theory had no bearing on the demographic and ethno-religious patterns of Chiniot since they were living in peaceful co-existence before the partition of the subcontinent. Actually, it was the cascading effect of the Hindu-Muslim nationalist movements and consequent political incitements in the subcontinent that sparked the violence-prone events, inter-communal riots and forced migrations in Chiniot.

Literature Review

I have consulted wide-ranging literature on this research study to get a plethora of opinions and perspectives. Most notable reflections of the literature are as follow:

Ishtiaq Ahmed's the *Punjab; blooded, partitioned and cleansed* is a holistic study of the first major case of ethnic cleansing after the Second World War. Besides shedding

new light on the events through secret British reports, it also contains poignant accounts by eyewitnesses, survivors, and even participators in the carnage on both sides of the border.

Winner of the Best Book on Punjab at the 2016 Lahore Vaisakhi Mela, the book provides a balanced account of Partition and highlights how religious differences are no bar to peaceful coexistence unless highlighted by divisive forces. It contains interviews of persons who survived the Partition violence on both sides, and have been candid in their revelations. This book will be of immense interest to anyone even remotely curious about the happenings of the most traumatic event in recent Indo-Pak history.

The second edition marks the 70th anniversary of the partition of Punjab. It includes more oral histories, each uniquely reflecting the tragedy of partition. Theoretically, the expulsion of unwanted minorities from East and West Punjab by complicit governments in the partitioned Punjab to achieve ethnic cleansing is brought out into sharper relief in the second edition of the book.

The partition of India into two countries, India and Pakistan, caused one of the most massive human convulsions in history. Within the space of two months in 1947 more than twelve million people were displaced. A million died. More than seventy-five thousand women were abducted and raped. Countless children disappeared. Homes, villages, communities, families, and relationships were destroyed. Yet, more than half a century later, little is known of the human dimensions of this event.

The other side of silence is written by Urvashi Butalia. In this book Urvashi Butalia fills this gap by placing people—their individual experiences, their private pain—at the center of this epochal event.

Through interviews conducted over a ten-year period and an examination of diaries, letters, memoirs, and parliamentary documents, Butalia asks how people on the margins of history—children, women, ordinary people, the lower castes, the untouchables—have been affected by this upheaval. To understand how and why certain events become shrouded in silence, she traces facets of her own poignant and partition-scarred family history before investigating the stories of other people and their experiences of the effects of this violent disruption. Those whom she interviews reveal that, at least in private, the voices of partition have not been stilled and the bitterness remains. Throughout, Butalia reflects on difficult questions: what did community, caste, and gender have to do with the violence that accompanied partition? What was partition meant to achieve and what did it actually achieve? How, through unspeakable horrors, did the survivors go on? Believing that only by remembering and telling their stories can those affected begin the process of healing and forgetting, Butalia presents a sensitive and moving account of her quest to hear the painful truth behind the silence.

Remnants of Partition: A History of the Partition through Material by Anchal Malhotra is Partly oral history, partly ethnography, Anchal Malhotra's seminal book looks at the partition through material memory. What does one take with them as they flee for safety? Within 21 stories, the book captures the emotions behind the possessions that migrants carried with them as they made an arduous journey to the other side of the border. For instance, Azra Haq, a 90-year old residing in Lahore, Pakistan has a pearl necklace that was gifted to her by the Maharaja of Bikaner—the only thing she has left of her entire childhood from “across the border”.

The Great Partition: Making of India and Pakistan by Yamin Khan was initially released in 2007, and was just recently updated in 2017. It serves as a nuanced yet concise look at the events leading to the formation of modern-day India and Pakistan. The book opens with Malcolm Darling, a retired Indian civil servant touring North India in 1946 to find out “what the peasant was thinking” about *azadi* (freedom). Along with reference material like maps, illustrations, and a major timeline of events, author Yasmin Khan also weaves narratives of people like Darling, scholars, officials, and eyewitness accounts of the common man.

Within 10 chapters, *The Great Partition* provides context on the downfall of the British Raj, politicians stoking communal violence, the migration during partition, and goes on to document the refugee crisis, rehabilitation interventions by the newfound nations, and further, the politics of the modern-day countries involved. Perhaps the book’s greatest feat lies in offering the reader a nuanced perspective that moves away from the one-dimensional political memory found in each country’s narrative.

Anindya Raychaudhri in his book *Narrating South Asian Partition: History, Literature, Cinema* brings together “private” and “public” forms of memory narratives of the 1947 Indian/Pakistani partition, by looking at oral history testimonies (covering direct and inherited memories) on the one hand, and the literature and cinema of partition on the other. The book makes the case that survivors of partition and their descendants are able to exert control over the ways they remember partition and through the ways in which they tell these stories. The book looks at a number of different themes that appear across the oral history interviews, literature, and cinema—home, family, violence, childhood, trains, and rivers—and shows how these

narratives need to be seen as evidence of agency on behalf of the narrators. This agency through narration is sometimes explicit, more often implicit, but always contested and politicized. A careful examination of the ways in which agency is manifested in these texts will, I argue, shed new light on the ways in which the events of partition are remembered, narrated, and silenced in public and private life within and beyond the south Asian subcontinent.

Hajari's book *Midnight furies: The deadly legacy of India's Partition* is a who's who of political operatives leading up to the cracks and fissures of the subcontinent. In this book the author argues deftly dissects the intentions and flaws of the nations' first two leaders, India's first Prime Minister Jawaharlal Nehru and Pakistan's first Governor-General Muhammad Jinnah, both of whom were ill-prepared for what was to come.

Hajari asks an essential question of how two nations with so much in common become enemies so quickly. He answers it by piecing together personal correspondence, including notes, letters, and diaries of political and military leaders, as well as reports of spies, economic data, and governmental gossip.

Cracking India by Bapsi Sidhuwa Originally entitled *Ice Candy Man*, *Cracking India* is told through the eyes of eight-year-old Lenny, a polio survivor, who lives in Lahore with her Parsi family when her nursemaid is kidnapped. Sidhwa adroitly unspools how Lenny comes to understand the escalating violence between Hindus, Sikhs, and Muslims, and what people who once lived together peacefully are capable of doing to one another.

Train to Pakistan..Singh's classic novel was first published in 1956, only nine years after Partition by Khushwant Singh. It takes place in Mano Majra, a predominantly

Muslim and Sikh village that sits near the northwest border. The communities have been living in harmony for generations, but eventually, the villagers—who have always treated one another like family regardless of faith—are suddenly thrust into a bloody socio-political war that threatens to rip their village apart.

In the language of Remembering by Aanchal Malhotra, Malhotra pieces together oral histories of several generations of Indians, Pakistanis and Bangladeshis. This book also looks at how Partition memory is preserved and passed down, and how consequences of the monumental event manifest within family, community and nation.

‘*In the Language of Remembering*’ by author and oral historian Aanchal Malhotra shows that Partition is not an event of the past but its legacy is threaded into the daily lives of subsequent generations.

Memories and Postmemories of the Partition of India by Anjali Roy examines the afterlife of Partition as imprinted on the memories and postmemories of Hindu and Sikh survivors from West Punjab to foreground the intersection between history, memory and narrative. It shows how survivors script their life stories to reinscribe tragic tales of violence and abjection into triumphalist sagas of fortitude, resilience, industry, enterprise and success. At the same time, it reveals the silences, stutters and stammers that interrupt survivors’ narrations to bring attention to the untold stories repressed in their consensual narratives.

By drawing upon current research in history, memory, narrative, violence, trauma, affect, home, nation, borders, refugees and citizenship, the book analyzes the traumatizing effects of both the tangible and intangible violence of Partition by tracing the survivors’ journey from refugees to citizens as they struggle to make new

homes and lives in an unhomely land. Moreover, arguing that the event of Partition radically transformed the notions of home, belonging, self and community, it shows that individuals affected by Partition produce a new ethics and aesthetic of displacement and embody new ways of being in the world.

Organization of study

I have categorized this study in different four chapters with each addressing a particular dimension of the topic .and within each chapter; I have tried to compartmentalize different aspects and events in separate ways. The detail of which briefly given here

The introductory chapter gives theoretical references to predict that what are the main causes of partition and what factors lead to violence ,how people of chiniot were living before partition and what was the scene there when violence erupted in surrounding ,how people of chiniot dealt with it.

The following chapter “Partition overview” is about having a general look on all those events which lead to the partition and which made division inevitable

The next chapter will exclusively focus on history of Chiniot, it’s ancient history ,history after Muslim arrival in Sindh and British period. Prime focus is on its historical background, its art and architecture, its culture and values, its contribution during British period and its famous personalities.

The concluding chapter “stories of partition narrated by survivors of chiniot” will be consisted on oral history, interviews and stories of partition by eye witnesses and survivors of partition from Tehsil chiniot (district in 2005). In this chapter nature of

relationship of people of Chiniot before partition, their sentiments for other communities and question about migration and settlements will be answered.

Research Methodology

This research has been conducted by using the qualitative method. At present this research has attempted to inquire into the scientific and systematic factors about the stories of partition narrated by survivors of Chiniot. This study was accomplished by using the narrative research method that are methods those are indispensable for completing this historical research. The narrative research methods provide a complete guideline to uncover answers that comply with endeavors to find novel the mentions of the research. To understand the saga of the partition in the particular context of Chiniot, I have consulted primary sources including in person structured and unstructured interviews from the survivors of Chiniot partition events and historians associated with these discourses. Apart from secondary sources, I have also used secondary sources like books, journals and manuscripts of different stories.

In this study the researcher has tried to provide the different viewpoints and perspectives of the eye witnesses of the partition of sub-continent. However the researcher instigated the violence which has been defined their strategies and mechanism for the safe passage of Hindu migrants from Chiniot. The in-depth interviews numbering 12 helped in clarifying the logical answers as to what caused people to migrate from Chiniot that was supposed to be relatively more peaceful in the context of inter-communal relationship.

- The research is conducted through interviews by partition survivors from Chiniot.

- There were organized and unorganized questions related to partition specifically and Chiniot individually.
- In this research help is also sought from different books, Journals, Articles and different mediums of Social media.

CHAPTER TWO

PARTITION OF INDIA: THE BAGGAGE OF HISTORY

Introduction

India was the site of two of the most momentous events in human history in 1947. The United Kingdom abolished slavery on August 15, 1947. Simultaneously, India and two other nations were established. The partition of India was a devastating occurrence for both nations and a population that was fast increasing. India has evolved as a Hindu nation, whereas Pakistan has developed as an Islamic nation. However, the division of India was necessary.

During the partition of India, although large numbers of Muslims left India for Pakistan, a number of Hindus and Sikhs fled Pakistan for India. Fleeing religious extremists sowed the seeds of hatred and hostility, which culminated to an incomprehensible carnage including robbery, theft, kidnapping, and a craving for human blood. It is estimated that over 2 lakh people killed during the partition of India. Included among nocturnal rages are: The author of *The Deadly Legacy of India's Split*, Nisid Hajari, argues in his book *The Deadly Legacy of India's Split* why he feels "India and Pakistan were not two nations prior to the partition of India. As soon as India was divided into two nations, its founders thought that their countries would collaborate similarly to the United States and Canada today. However, the whole subcontinent descended into violence and chaos almost soon following India's division. The houses and possessions of women and children, as well as their treatment, were also set on fire. While women were being raped and children's body parts were being severed. It is usually acknowledged as the worst occurrence in human history for this reason.

British Arrival in India: Divide and Rule Policy

The first British colonists came in India about 1600 BCE. In an attempt to improve trading relations with India, the British Empire founded the East India Company. Initially, they took little interest in India's internal problems, tensions, or political situation since they were preoccupied with expanding their company. As soon as the British East India Company learned the position of kings and emperors reigning minor princely kingdoms in different areas of India, it began interfering in the monarchy and political affairs of the country. They realized that partitioning this region among its several kings would make it simpler for them to administer it, and their attempts to do so were effective.

As part of their divide and conquer plan, the British won their first big victory against Sirajud-Daula, the Bengali Nawab, during the Battle of Plassey in 1757 (Wynbrandt, 2009). As a consequence of this war, the British acquired control of Bengal. In this conflict, there were three British East India Company troops against 5,000 Nawab warriors. There both the powers had terrible conflict that resulted in British dominance and triumph. In an effort to realign its growing policies in India, the British were able to remove \$5 million from Bengal's coffers as a result of this victory (Marshall, 1997). They intended to expand their influence across the nation.

Throughout their colonial rule, the English used a strategy of division to regulate India's dictators, which they initially employed in the seventeenth century. This decade has been characterized by the firm's strong leadership, which has enabled it to achieve a number of important goals, including the eradication of local rulers and the control of the Indian people (Hindus, Muslims, and Sikhs). According to historical documents, the company was founded in 1757. In 1857, the position of the Company

Raj was strengthened by the removal of monarchs and emperors from power, the conquest of the indigenous people, the subjection of government authorities, and the development of a strong army and judiciary. The subsequent two centuries in India would be dominated by these events. All of these events took place in India. The increasing power and influence of the company and its executives disturbed the local populace more and more. Lower caste Hindus fought against the British in the 1857 Sepoy Bidroh insurrection in response to the incorporation of upper caste Hindus into the British army (Marshall, 1997). Throughout this rebellion against British power, despite the rebellion, the Company's authority rose, and it started to pursue a strategy of dominance throughout India. Despite the fact that approximately 8 lakh soldiers were killed and the natives were unable to achieve victory, the Company continued to pursue this strategy across India (Kumar, 2021). Establishing the model for princely nations to follow The British used this strategy not just to seize local governance, but also to incite sectarian conflict between Hindus and Muslims in India. As a British Indian company, they were opposed to the Hindu and Muslim populations uniting.

In 1919, almost 1,500 persons were murdered by British soldiers in Jallianwala Bagh in Amritsar (Narain, 2013). Victims included women, children, and persons of varying ages. Thus, the Swadeshi movement gathered steam, and people throughout India started to express their discontent with British authority. In 1942, Mahatma Gandhi initiated the Quit India Movement as a direct consequence of this occurrence. During this time, the British imprisoned several nationalist insurgents, including Gandhi himself. After this confinement, Mahatma Gandhi, Jawaharlal Nehru, and others realized that the British government was linked with one side of the nation (Muslims). In 1940, the British-created Muslim League and Pakistani demand were to blame. To achieve independence from the British, Mahatma Gandhi believed that communal

harmony, or Hindu and Muslim cooperation, was essential. This was not possible due to objections from conservative Muslims and Pakistan's desire that it be done.

The majority of Indians and Pakistanis believe that the partition of India and Pakistan was the product of a plot involving the Muslim League, the British government, Jinnah's strict sectarian policies, and the Indian National Congress (Engineer, 2009). In part, the riots and imperial situation that transpired in the country in 1885 made the establishment of a political party conceivable. Formerly used by the Indian National Congress, it is now known as the Congress in India. Lala Lajpat Rai, along with several of India's most influential political leaders, including Mahatma Gandhi and Pandit Jawaharlal Nehru, claimed that India was a British colony (Khan Y. , 2017). The British administration and the Muslim League both desired the partition of India. Despite its greatest efforts, historical sources and historians indicate that the Congress Party was unable to unite Indian society in favor of the country's independence, including its own membership. Notable was the Congress Party's failure in this respect. For the Muslim people, who were unable to reach the whole populace because they could not reach just one segment, the Muslim nation was depicted as a compensatory strength. Vipin Chandra provided a different perspective on the Congress party. Even though the option was there, liberal Hindus like as Madan Mohan Malaviya and Lala Lajpat Rai failed in their efforts to include Muslims with communal sentiments into the Congress party (Talbot .I& Singh, 2009). The Congress Party's efforts to address the problem of communal peace were unsuccessful, but the Muslim League made significant strides in establishing a feeling of community.

According to some, the Congress Party did not adopt a more sympathetic posture toward Muslims in its policies because they wanted Hindus to dominate the country.

He was fiercely opposed to the idea of maintaining the Muslim population in the nation, regardless of the conditions. Therefore, Muslim communities aspired to establish their own nation in order to establish their own identity.

Others say that Muhammad Ali Jinnah and the Muslim League were responsible for the partition of India into two separate states. Gandhi advocated more cooperation between Hindus and Muslims in the 1920s. Due to the backing of the Hindutva movement by the Congress, Jinnah felt that Muslim populations got little consideration from the party. Ultimately, Jinnah came to the conclusion that this assisted the Hindutva cause. The Congress Party ignored Muhammad Ali Jinnah's contribution to India's liberation despite the efforts of Gandhi, Nehru, and Jinnah. Jinnah reached the judgement at this time that the Congress Party was not giving him much attention (Engineer, 2009). Thus, history researchers assert that Congress Party members participated in internal turmoil and power battles during this time period, and that nationalists and Hindus engaged in a similar internal conflict at the same time. Thus, the Muslim League, under the leadership of Muhammad Ali Jinnah, created the foundation for the formation of an Islamic state.

In March 1947, British Viceroy Lord Mountbatten arrived in Delhi to terminate British authority during the subsequent phase of India's partition.

It was announced that India would be split in the month of August. This was done to engage parliamentarians from both countries in a discussion about the boundary that divides them. After that, a Border Commission was constituted and British attorney Cyril Radcliffe was granted charge. Pakistan proclaimed its independence the next day, August 15, 1947, whereas India did so the following day, August 14, 1947.

Partition of India and its Affect

When India was separated in 1947, adherents of Hinduism, Sikhism, and Islam all migrated to Pakistan. Muslims moved from India to Pakistan. Those claiming to be Hindu, Sikh, or Muslim and travelling from Pakistan to India have been the target of a number of heinous crimes. It is challenging to depict the intensity of these situations on video. The conflict had stained the landscapes of both countries with blood, and the Samjhauta Express was transporting bodies over the other nation's borders. The railway between India and Pakistan, was strewn with the remains of migrant laborers, this train was called the "Blood Train" because blood dripped from its doors and the bottoms of its cars. This train was also known as the "Blood Train. As though two close friends were lusting for one other's blood, arsonists set fire to many homes (Hajari, 2015). In other words, this resulted in an epidemic of bloodlust among the population. There have been reports of atrocities against women as well as children being slain in front of them by their brothers and sisters. As a consequence of these events, the Pakistani historian "Ayesha Jalal" defines an important historical period in South Asia during the 20th century.

“This is a time with no beginning or end, where division persists, and where South Asians and East Asian nations have imagined their near present, distant past and distant future. The past, present, and future of a nation are all at jeopardy if its independence is seen to be worthless. As terrible as it is, it is quite unlikely that a similar event will occur in the near future”

In addition to the above-mentioned historians, several others have written on the Partition of India and the horrors that occurred during that time.

During the Partition of India in 1947, an estimated 14 million Hindus, Muslims, and Sikhs migrated from India to Pakistan. Due to the turbulence and atrocities in India, many Muslim communities were compelled to escape; however, this does not imply that all Muslim groups were willing to leave India; some Muslims refused to acknowledge India as their country of origin. In 1951, the majority of Muslims in India opposed the migration; at the time, around 10% of India's population was Muslim.

It is believed that the 1951 census contained 14.49 million Indians, which was less than 3 percent of the world's total population at the time. The number of displaced or missing Hindus and Sikhs in India is believed to be between 14 and 16 million. An estimated two hundred thousand people perished as a consequence of India's partition. In result of partition it is clear that international migration, 8.3 million people have been reported as missing. 5.4 million Of these individuals were born in Pakistan, while 2.9 million were born in Bangladesh (Bhardawaj, 2008). However, documentation from the time of the Partition of India indicate that attempts were made to locate people who disappeared during this time." Numerous authors in articles, books, and even Indian films discover facts or proof of futile efforts to identify individuals. About 1.26 million Muslims emigrated from India to Pakistan, whereas 0.84 million Hindus and Sikhs had not yet arrived.

At the outset of the struggle between India and Pakistan, religious differences were the primary source of division. At the time of the 1941 census, around 23 percent of Muslim groups in India were categorized as migrants. Nearly two-thirds of Pakistan's Muslim population relocated to either East Pakistan or West Pakistan upon its partition.

Politically and economically, the partition of India substantially diminished the country's resources. When India and Pakistan separated, the British ceased to be India's primary source of revenue, and agricultural income streams also diverged. Prior to partition, the British were India's primary source of revenue. However, India retained ownership of fuel-related commodities like coal, wood, kerosene, and fossil oil that were exported to Pakistan under the terms of this agreement. This theory asserts that India was denied access to jute and cotton resources, which benefited Pakistan.

In terms of energy generation, rail transportation, and port development, India was substantially ahead of Pakistan, but Pakistan lagged far behind. Rail transport in this nation was undeveloped, and the nation was plagued by electrical problems for an extended period. At the time of split, East Pakistan got 15,600 kilowatts of Pakistan's total installed electrical capacity of 75,000 kilowatts (Bangladesh). Prior to 1954, inadequate electricity supply was an issue in Pakistan (Ranjeet, 2018). There must be at least 15 financial institutions (banks, insurance firms) accessible for industrial expansion investment to take place in every nation. Pakistan was severely harmed as a consequence of this. Prior to the split, there were 487 banks and other financial institutions in the nation, but just 69 survived.

Undoubtedly, the high incidence of illiteracy in India at the time of Partition was a major factor in the flight. When it was thought that people were fleeing India and Pakistan, a spirit of hostility and resentment pervaded the populace of both nations. In Pakistan, these people are referred to as "Muhajirs," which means "foreigners." In comparison to Pakistani society, there was a 0.82 percentage point rise in literacy in

Indian society. The inability of expatriates to prioritize the education of their children was to blame.

When examining the effects of India's gender-based segregation, we find that women and children suffered far more than adult males. The governments of India and Pakistan report that 50,000 Muslim women were abducted. Due to this, about 20,000 Muslim women and 9,000 Hindu and Sikh ladies were saved (Butalaia, 2018). Since they were unable to travel freely, a number of troops refused to return home, and a number of family members committed suicide. This was evidence that the two administrations' united effort had failed.

The formation of new political parties was an additional effect of India's partition. Due to India's split, which was reportedly done for religious grounds, there were riots, robberies, and murders. In order to secure their survival, the migrants were driven to join new political parties as a consequence of these events. Initiated During the creation of the first Punjab state in northern India, many Sikh political groups emerged (Alvi, 2002). The Bharatiya Janata Party (BJP) was established due to his leadership of the RSS and other regional organizations such as the Hindu Mahasabha (Bharatiya Janata Party) those who practiced or adhered to Hinduism's teachings and principles. They were known as Sindhis in India due to their migration from Sindh-Prate to that country. In 1947, several Bharatiya Janata Party (BJP) members immigrated to India from Pakistan's Sindh region. The phrase Sindhi Sampradaya has acquired popularity in India in recent years (Alvi, 2002).

Structural Causes Which Lead To Violence

Ethnic geography

The ethnic geography of a state may reveal whether it is dominated by a single ethnic group or is composed of numerous separate ethnicities. Ethnic groupings are broader forms of communal organization than households and clans. In British India, religious affiliation essentially determined one's ethnicity. Islam and Hinduism were the two religions with the most followers in British India. In addition, there were a few other faiths of lesser prominence. Approximately 300 million Hindus, 100 million Muslims, 6 million Sikhs, plus a tiny number of Buddhists, Christians, and Jews practiced their own religions throughout India at the end of World War II (Ahmed, 2012). Individuals were highly encouraged to marry inside their own religious community, and their histories and myths were accorded great weight. Under British control in India, also known as the British Raj, divisions between India's numerous ethnic groups were entrenched in the social and political institutions of the nation. At train stations, for instance, drinking faucets were often labelled "Hindu-water" and "Muslim-water." Numerous religious factions were each allocated a constituency in the realm of politics (Alvi, 2002). Due to these limits, formerly malleable social identities have become rigid. The word reification is used to characterize this process.

In serious interethnic conflict situations, ethnic groups are often blamed for the violence that erupts. In the vast majority of ethnic conflict scenarios, governments, paramilitary organizations, and political parties are the primary adversaries, not ethnic groupings (Ahmed, 2012). These organizations claim that they represent a certain ethnic community. Ethnic groups are generated by the reification process, rather than existing as large, actual entities. Sometimes, ethnicity is seen as a permanent tie that

cannot be dissolved since it is a birthright. The term daily primordialism refers to the concept that social categories are inevitable and unchangeable.

Due to the British Raj's institutionalization of Hinduism, Islam, and Sikhism as distinct races, British India was cognizant of the racial differences between Hindus and Muslims. In order to increase their political support, the All India Muslim League emphasized the racial inequalities between Hindus and Muslims. In 1909, the formal organization of the political party was established. In its early years, the party had a limited following and little impact on the political climate. In the 1940s, the organization's membership swiftly topped two million (Ahmed, 2012). The Muslim League maintained that Muslims could only achieve independence by establishing their own independent state. According to their Two Nation Theory, the major distinction between Muslims in British India was their religious allegiance. The similarities in language and other qualities with the Hindus were neglected. The fact that Muslims made up such a small percentage of India's population made it difficult for them to reside in mostly Hindu regions. Consequently, the Muslim League believed that the establishment of an independent Islamic state was the only possible option should the former colony achieve independence.

Beginning in the 1940s, fewer individuals saw the Indian National Congress as a representation of all American Indians, regardless of religion affiliation. Consequently, the inequalities between Hindus and Muslims have garnered a growing amount of attention. Throughout Indian history, the Congress was the secular political party that championed the independence cause. With support from Hindus and Muslims, it won provincial elections in 1937 in the majority of Indian states. Nonetheless, while in power, the Congress often participated in the religious lives of

Hindus, for example by lobbying against the killing of cows (Engineer, 2009). Muslim members of Congress were unable to dispel the idea that a country run by Congress would ultimately end in Muslims being a continuously oppressed minority, despite their efforts. In the early 1940s, the Muslim League's demand for Partition became stronger, and when King George declared India's independence in 1945, the debate over whether or not India should be partitioned intensified. To familiarize the Indians with the workings of government, the British decided to hold provincial elections in 1946. This was also a way to determine which parties in India had the most support from the general populace, which was something that needed to be taken into account throughout the negotiations. As a result of the Muslim League's support for Partition and the Congress' opposition to it, the vote was interpreted almost immediately as a vote for or against the establishment of Pakistan. The culture of India was permeated with a sense of everyday primitivism. It became more impossible for those of Indian descent to identify themselves in any way other than along religious lines, and this was true even for those who did not actively practice a religion. There were fatwas asserting that Muslims who voted against Pakistan were not authentic Muslims and that Islamic law forbade their burial. There was an increased focus on identifying oneself in terms of religious membership. Even people's attire was considered uniquely "Muslim" or "Hindu," as opposed to, say, "Punjabi" or "middle class." In 1946, the Congress party won provincial elections in places with a predominantly Hindu population. The Muslim League was able to obtain a majority of available seats in the House of Representatives for the Muslim community for the first time since the 1937 elections. This led to the emergence of an absolute majority in Bengal and Punjab.

Symbolism

Symbolism worked to both reinforce ethnic identities and incite conflict. Instead of engaging in random acts of violence, many communities adhere to cultural standards that govern acceptable behavior. Justification for aggressive behavior must be proved. The fact that there has always been violence throughout history is the single most crucial factor. The use of violence from the past as justification for violence in the present lends symbolic significance to the violence in question. This is accomplished by using violent imaginations that highlight the historical roots of contemporary problems. There are three very different types of violent fantasies. You may begin with narratives, which are reports that retain the remembrance of previous atrocities. This may be accomplished by reminiscing about the victories of one's own group or by reliving the hardships their group endured at the hands of another group. The manifestation of violent fantasies may sometimes take the shape of rituals and other performances. Violent fantasies may sometimes take the form of inscriptions, which are images etched into cultural landscapes such as flags. Frequently, violent fantasies are portrayed in inscriptions.

Both Islamist Pakistan and "secular" Indian nations honored their independence with grandiose religious ceremonies. In Pakistan, the Quran was recited, while Hindu priests held ceremonies in India. These ceremonies highlighted the distinctions between "Muslim Pakistan" and "Hindu India" as seen by the public.

Flags were potent symbols that drew attention to the many civilizations. The Pakistani flag, which consists of a green field with a moon, a star, and a white line in the middle, is a wonderful example of this. The crescent moon and star in the center are designed to suggest the colors of the flag of the Muslim League. The green field is

derived from the Muslim League banner. A thin white stripe represents the numerous ethnic and religious minorities in Pakistan. To a lesser extent, political leaders justified violence with myths. Mohammad Ali Jinnah, head of the Muslim League, congratulated those Muslims who had sacrificed their lives or through severe hardships to guarantee Pakistan's independence. Thus, he ensured that the memory of past atrocities would not be erased.

Institutionalization and symbolism contributed to the reification of ethnicity, which led to the reification of ordinary primitivism. In 1946 and 1947, conflicts on the Indian subcontinent were resolved brutally due to the popular belief that group divides could not be altered.

Weak State and Structure

British India has been an integral part of the British Empire for numerous centuries. Certain provinces of India were controlled directly by the British Raj, while other districts were governed by Indian kings who were loyal to the British crown. The government and military of the nation were dependable and ran efficiently. The mutiny of 1857 against the British Raj was the only significant violent uprising against the British Raj, and it was eventually put down. As the division date drew closer, all of these factors started to change. Following centuries of British dominance, India was divided into two much weaker countries. Keeping in mind the restructure of the Indian Army and the rapid transition from one state to two during this time period, the author explores how this changed and how it influenced the violence that occurred during Partition.

Administrative Flaws

It is difficult for governments to assert control over their territory when they lack political legitimacy, defensible borders, and effective institutions. I will do research to determine if the newly constituted governments of India and Pakistan have total political legitimacy, defensible boundaries, and effective institutions.

Although the British were able to preserve their physical control over India until 1945, the question of when they lost their political legitimacy in India is open to debate. Since the end of the eighteenth century, the political legitimacy of the British Raj has been diminishing. The more affluent Indians were given the opportunity to study at English institutions, where they learned that the British Empire considered them as second-class subjects. As a result of their dissatisfaction with the status quo, they founded the Indian National Congress. Decades later, under Gandhi's leadership, the Congress was transformed from a small group of wealthy, highly educated Indians into a nationwide mass-based organization (Khan, 2017). When British India was ultimately partitioned into India and Pakistan, the Congress Party in India and the Muslim League in Pakistan were the only political parties with the legitimacy to govern the new countries.

The rapid change also had an impact on the process of boundary delineation. As stated at the start, the border commissioners had just six weeks to decide where the borders would be drawn. The fact that the placements of the borders were not made public until August 17, 1947, contributed to the enormous dissatisfaction felt by the populace. In addition, when the limits were made public, there was disagreement over their appropriateness. Numerous persons assumed that India or Pakistan would become more powerful than they really were.

The British administration wanted to establish two distinct states via hastened colonial secession. In spite of government experts' fears that dividing administrative facilities into Pakistani and Indian sectors would take much longer, ten months were extended to the date of independence (Ranjeet, 2018). This was achieved before the deadline. Especially in Pakistan, it was necessary to develop new governmental institutions swiftly. When the nation was partitioned, a number of these enterprises lacked stable locations. During the construction of the structures that would eventually house the different government ministries, it was not unusual for government officials to work from tents. In addition to this fact, the presence of politically and administratively inexperienced individuals also restricted the effectiveness of the new governments. Before the division, each government had organizations that were fully functional and knowledgeable in their respective fields.

Concerns about the Nation's Internal Safety

By the conclusion of World War II, the Indian Army consisted of around 2.5 million men. In both Europe and Asia, it fought in support of the British cause. However, it would have been financially impossible to maintain such a large army after the war. A considerable reorganization has been implemented. The British sought to significantly reduce the number of soldiers stationed in India and replace British commanders with Indian officers in order to prepare India for its future independence from British authority. From October 1946 to November 1947, the number of military personnel on active duty decreased from 2.5 million to 800,000. In April 1947, just 387 thousand men remained in the armed services (Talbot & Singh, 2009).⁵⁰ The cultural, political, and economic effects of such a significant revolution were not taken into consideration. Early in 1947, it was recognized that a reorganization of this

magnitude would make the military more susceptible to racial strife; this realization arrived at the start of 1947.

Compared to the general population, the military was less likely to be divided along racial and religious lines, and it was also less likely to be divided along these lines. Muslims, Hindus, and Sikhs all served concurrently in the same military divisions. Throughout history, Punjab has been the primary source of new recruits for the Indian Army. A significant number of employees left as a result of the major reorganization. Almost immediately afterwards, intelligence operations were aware of the expansion of volunteer paramilitary groups. Frequently, the so-called "volunteers" in these organizations had extensive training and understanding in several aspects of military capability. These paramilitary groups had access to guns in part because massive American arsenals and weapon caches from World War II were not destroyed when U.S. troops left India. This allowed the organizations access to weapons. A substantial quantity of these firearms were seized and either distributed or sold to various paramilitary groups (Ahmed, 2012).

The partition of the army into Indian and Pakistani divisions may be ascribed to the rising prevalence of communalism, which is described as a person's tendency to feel intensely loyal to their own ethnic community rather than to society as a whole (Brass, 2003). This split was caused by differing religious beliefs. India's military would recruit Hindus and Sikhs, whilst Pakistan's military would enlist Muslims.

On the second day after the formal date of partition, generals and admirals of the British Indian Army started to leave the country. This was not something that the United Kingdom desired on its own. That day, Nehru issued the following statement: "Foreign forces are the clearest manifestation of foreign rule. Their presence should

be disdained since they are effectively assigned to occupy an area like troops. The departure of the British from Punjab, the most violently affected province during Partition, left a void. The Punjab Boundary Force was established in response to this necessity (PBF). Their purpose was to protect Punjab against outbreaks of violent conflict. It consisted of less than 25,000 men, all of whom were unprepared and constituted an inadequate force to prevent the slaughter (Brass, 2003).

Due to the high number of Punjabi recruits, it was possible that soldiers from Punjab might support individuals guilty for the murders of their family members (Sidhwa, 2010). When placed in such a dangerous situation, it was difficult for soldiers to forsake their family connections and maintain their loyalty to the Indian and Pakistani governments. On occasion, the PBF would participate in riots and provide support to one of the contending groups. The PBF was abolished on September 1 — just approximately two weeks after the Partition — due to its inability to perform effectively. Punjab and other areas suffering ethnic violence descended into anarchy for lack of a professional army. Due to the lack of a strong government, rebel groups and militias were unrestricted in their movements.

Prior to the August 15 celebration of India's independence, the process of reorganizing the Indian Army was plagued by two significant issues. The Indian Army was badly hampered by the rise of communalism, which was a direct result of the transition from a British-controlled military to one headed by Indians. The soldiers' sense of loyalty shifted from the army to their fellow members of the same religious group. This led in a significant number of soldiers returning to their homelands, with the majority settling in the Punjab area. This directly contributed to Punjab's rising militarization. At the same time, Sikhs, Hindus, and Muslims all

started arming and organizing themselves. Former Indian Army personnel provided their knowledge and experience to the province's paramilitary units, therefore enhancing their professionalism. Together with this factor, the availability of such a large quantity of (fire) weapons increased the likelihood of violent conflict in Punjab (Brass, 2003). The Punjab Boundary Force was unable to ensure the protection of the province's residents despite its best efforts. Because of this, the government was momentarily unable to maintain order across the country.

Individual Motivation

Political elites had a huge influence on the violence that unfolded during the Partition of India and Pakistan because to the decisions that they made. In contrast, the real acts of violence were performed by average folks. The reasons behind those behaviors of these individuals which caused mass killing were just to loot or take revenge, such individual's active and willing involvement in the violent behavior can never be ignored while studying Violence during partition. It is point to be pondered that how conflict arises as the "narcissism of tiny differences." This idea discusses how nearby societies could become fierce foes from pleasant neighbors. Throughout this process, the most prominent character is apprehension about the future. The likely financial and personal motives of indulging in violent action for people caused taking of many lives and raping of women.

Fear

Many folks chose the option to leave their homes because they were scared of what the future may bring. A broad variety of causes caused folks to emigrate. There were cases when even relatively little acts of prejudice or gossip were sufficient to force people to relocate. Even in India, where violent crime was more widespread than in

other nations, not everyone was at immediate danger. This was especially true in Bengal, where crime was less common. The 1947 Partition Archive is a collection of around 25 interviews with eyewitnesses who were impacted by the Partition of India. These interviews were done with individuals from rural and towns around India. Many of those questioned had never travelled back to their hometowns before. People from all around the globe and from a wide range of religious backgrounds answered the survey, and they all had essentially the same takeaway. According to many of those questioned, ethnicity has never been a source of tension in their hometowns and they have never felt uncomfortable there. Before Partition, according to the persons questioned, life in their hometown was peaceful, with few if any ethnic disputes (Butalaia, 2018). Even however, as it became evident that India would be partitioned, social connections between various ethnic groups began to alter almost immediately. Particularly after the divide and going ahead, people's sentiments of safety began to diminish. The testimonies of individuals who were there claim that there was a pervading feeling of danger all throughout India (Hajari, 2015). Interviewees spoke about the Partition sowing seeds of distrust when none may have been before. The surge of migrants from other regions of the globe worried ethnic groups about their jobs and safety. The vast majority of those interviewed, on the other hand, were victims of assault at close range. This was despite the fact that there were regional differences in the quantity of violence, as was mentioned in the chapter preceding this one (Butalaia, 2018).

Narcissism

The idea of narcissism of minor distinctions presents an answer to the issue of how villages and towns in which residents coexisted peacefully were influenced by

violence on a big scale. This explanation is supplied in response to the query of how this impact happened (Butalaia, 2018). The name narcissism was initially suggested by Sigmund Freud in 1947, with a few minor alterations. The theory says that members of a group embrace their group with heightened attachment or devotion owing to the fact that they consider their group as being substantially distinct from other groups. An unbiased third party would most likely find this assertion to be debatable. Koloso who researched the notion, reached to the conclusion that one should not make use of this theory without also taking into account other elements, such as the political background, which contribute to the explanation of ethnic conflict. The most essential conclusion from this idea is that the social objective of NMD is to improve in-group cohesion. This is the foundational finding of the idea. In order to reach this purpose, one must focus their aggressive energy outward rather than inside. According to what was described in the first chapter, there were not many fundamental distinctions between Muslims, Hindus, and Sikhs in India. The different courses have more similarities than differences. The use of force is by far the most common method for demonstrating the disparities across ethnic groups that are otherwise highly similar. If the notion of a shared adversary helps to strengthen the sense of collective identity maintained by a group, then the distinctions between the groups may be considered more significant.

Frequently, little modifications in narcissism occur in the same order as a series of causative events. In the beginning, the state disintegrates as a result of the structural problems described in the previous chapter. These variables include a weak state, security concerns inside the state, and the ethnic geography of the region. The gradual transformation of peaceful civilizations into violent ones may be attributed to the absence of a state to secure the safety of its citizens. Several of those interviewed

believed that hearing about the Partition was the last straw that broke the camel's back. As noted in the introduction to this section, the announcement of the Partition did not immediately provide a clear explanation of how India and Pakistan's territories would be divided (Hajari, 2015). People were concerned that their homes and towns may one day be incorporated into "the other" country, in which they would no longer constitute the ethnic majority of the nation. Due to the fact that it is difficult to predict the actions of the opposing side, there has been an increase in the use of weapons. Numerous ethnic groups across British India armed themselves and barricaded themselves inside their homes, typically for defensive purposes. Various ethnic and racial groups armed themselves and established additional security measures to protect their homes and places of business in response to the perceived threat. There is a problem because members of different ethnic groups cannot understand each other's objectives. Unfortunately, it cannot be determined from an army's arsenal whether it is outfitted for offensive or defensive purposes. No one, not even armed members of the opposing religion, could determine with certainty whether they were preparing for battle or only defending themselves. It is possible for someone to attack first out of fear of being attacked by their opponent. In addition, there were rumors of unrest in other cities, which contributed to a general sense of unease (Butalaia, 2018). Infrequently, unreliable information was given. Less than one in six residents were literate, and rumors were communicated more often than facts in the press.

Greed

Fear alone is an oversimplification of what motivates regular individuals to participate in acts of ethnic violence. The motives of the perpetrators are also a factor in assessing whether or not an act of violence constitutes ethnic violence. It is possible

that the reasons are more complex than simple hatred or fear of people from the opposing group. During the Partition, there were times when some people just took advantage of the opportunities presented by the instability. They took advantage of the chaos for financial gain or to settle personal grudges with one another. Consider, for instance, what Yasmin Khan has to say about the matter.

"The riches of plunder attracted others who cleaned up after the murders, grabbing land, jewelry, and houses from the bloodbath's ruins." Others who cleaned up after the murders were attracted by the abundance of riches. In the aftermath of the disaster, even those unaffected by ideological concerns were permitted to explore opportunities"

Robbery requires the participation of thugs. Thugs are often young men from small towns who are poorly educated, jobless or underemployed, and may have been recruited by nationalist extremists. Typically, thugs engage in the act of stealing (Hajari, 2015). It is widely understood that the presence of thugs is essential for racial conflict to occur. Criminals will welcome the opportunity to plunder a state that is either too weak to maintain order or whose leaders refuse to do so. In India and Pakistan, these thugs were not driven by racial hatred or fear, but rather by the possibility of monetary gain. The proverb "an eye for an eye, a tooth for a tooth" was used to instigate outbreaks of violence in order to cement ethnic identities and generate hatred amongst individuals of different nationalities. It seems logical to regard the individuals comprising the competing organization as potentially harmful threats. The moderate members of the group were powerless to reverse the course of events.

Conclusion

Partition of India was neither accidental nor consensual but it was planned, division by land might not be part of plan but from day first British came with divide and rule policy. Initially they observed about flaws and weaknesses of local ruler and read the nature of them and later they slowly and gradually started their influence in eternal matters of the state.

They made local rulers against each other and through their policy of divide and rule they weekend the structure of local government. By investing huge amount of money and wealth they bought many local kings and through them they used to implement their policies.

British never want unity among communities of sub-continent, so they institutionalized religions, caste system and sectarianism. This policy worked and in sub- continent communal conflicts started which lead communities to violence and later caused partition of sub-continent.

One of among the major causes of partition of India is communal violence, and base of this violence was religious conflict, but religious conflicts are not only cause of violence , individual motivation, fear of death, greed, weak structure of the state and weak administration also lead to the violence and loss of lives and wealth as well.

CHAPTER THREE

PRE AND POST-PARTITION DYNAMICS OF CROSS-CULTURALISM: THE CASE STUDY OF CHINIOT

Introduction

Chiniot is one the ancient city of one of the oldest civilization called Indus Civilization. Chiniot have been ruled by a number of distinct dynasties. Archaeological findings indicate that during the golden period of Buddhism, this place was one of the prominent locations. In 2005, Chiniot was declared District, after years of administration as a tehsil under Jhang's jurisdiction from British rule of India till 2005.

Population-wise, it is the 28th largest city in Pakistan. Chiniot is located on the bank of river Chenab linking with three districts Faisalabad, Sargodha and Jhang . Lahore is 158 kilometers, Faisalabad 37, Jhang 79 and Sargodha is 54 kilometers away from Chiniot. The average elevation of the city of Chiniot is 179 metres, and its total area is 10 square kilometres (587 feet) (587 ft). Chiniot includes the tehsils of Lalian, Bhawana, and Chiniot. There are 1.39 million residents in these tehsils, which consist of 39 union councils, 360 villages in total. The Chiniot district has a total area of 2,643 square kilometers.

One of the major centers of Ahmadiyya Community, Rabwah, is situated on the other side of the Chenab River. On a little rocky slope on the river's left side, the city of Chiniot may be seen. There are a few 400-foot-tall rocky outcrops of slate and sandstone in the area around Chiniot, which are mostly alluvial plains. The Badshahi mosque, the Umer Hayat Mahal, and the temple in Mandar Bazar speaks about art and

architecture of Chiniot, and there are recent discoveries of further ancient monuments, like there some stupas, Buddhist ruins are found which linked its historical background with Buddhist dynasty of Indus Civilization.

The Origin from Which the Word Chiniot Derives

Different writers have different thoughts about Name of Chiniot. First, it was referred to as 'Chanda-Kot' during the Bhakta Prahlada period in religious book Bhagvata Purana. Second, Around three thousand years ago, the Chinese travelled to this region for "silk trade." Chay of the name Chiniot is most likely borrowed from China. Truman, the true founder of the Hun dynasty, was a member of the Chinioti tribe, and he named the territory after his clan. Thirdly, "chiniot" is derived from the Punjabi terms "chan" and oat, which both mean "beyond the moon. Thus, the overall meaning becomes "behind the moon" . According to Lakshami Narain, during the reign of Al-Beruni, a prominent Hindu institution known as Chani Vet or Ajhan was the venue where fresh methods for the study of religious thought were developed. The school's name was Ajhan (Bilal, 2005).

Based on the facts provided, it is conceivable that the settlement of Chani Vet existed for a lengthy period of time before being destroyed and rebuilt. As a result, the history of this city became forgotten over time as it was buried by the accumulations of preceding time. It is considered that the Maurine family marks the beginning of the city's regular and authentic history.

Archaeological Evidences about Chiniot

There was a check-post on the hill near Octroi Post No.3 in the western boundary of Chenab Nagar. There were inscriptions on stone wall of check-Post having strange

figures and archaic words. This place of duty meant to watch the movement of invading troops of the enemies. Probably, the watchman, at his leisure time, made these pictures to kill time. The famous archaeologist Ahmad Hasan Dani visited this post in 90's and stated that these inscriptions were of Hindu Shahi period (Dani, 1961). This scribe along with Prof. Naseer Habib (UK) also visited this post and noted these figures in my note book. Now, the said post ceases to exist due to blasting work.

An American expert of raw material Randal Law disclosed that stone used in Harappa was actually taken from Chiniot Chenab Nagar Hills. It means these hills had been blowing up for stone requirement since 3000 BC (Dani & Masson, 2003). A pictographic-writings are still carved on many parts of hills and have close resemblance with the pictographic-writings found at Harappa and Mohenjo-Daro sites.

Chiniot, once known as Ajhan housed one of the three universities of the Punjab along with other two at Ajodhan and Taxila. According to Professor Lakshami Narain; "the Ajhan University was situated on the rocks on the bank of the Chenab River". According to Dr. Arshad Ahmad, the said university was situated on the right bank of the Chenab River where is now Chenab Nagar. But now we find no traces. Another masterpiece of Chiniot archaeological heritage is Arthashastra (an ancient Indian treatise on state craft etc.) written by Chanakya (350-283 BC) who was the resident of Chiniot and de facto architect of Chandragupta Maurya Empire (Dani, 1961). Maurya succeeded in conquering almost all of the Indian Continent and is considered the first unifier of India and its first genuine emperor. The man behind his marvelous achievement was a son of Chinioti soil. This extraordinary work preserved for being a book. Another person Chenak of chiniot, known for his bravery and

valour, earned a place of minister in Chandragupta Maurya cabinet. He built many schools and temples in this area. At present, there are no relics of Chenak's work (Dani & Masson, 2003)

The forces of Raja Poras went through these hills to fight with Alexander the Great in 327 BC. There were many graves, said to be of Raja Poras soldiers, and other remains in these mountainous area. Most are lost or forgotten by people (Pascoe, 1919).

There is village Burj Babul on Sahiwal road Chenab Nagar. There was once a burg (tower) built in connection with Babul Civilization. Now, it too has lost existence. There is a tribe of Kakkori whose forefathers were stone crusher. There were present in the belt from Pull 11, Ahmadnagar, Chenabnagar, Chiniot and Sangla hill. Alberuni who visited India (between 1017-1048 AD) has mentioned a place "Mandi-Kakkor" near Lahore in his book Kitab ul Hind. Kakkor are probably kakkories which are mentioned earlier. So they were present up to Lahore. This tribe is now facing extinction (Pascoe, 1919).

It is reported about thousand years ago, there was an old state of Nehhri (literal meaning dusty storm) which extended from 'Thatti Bala Raja' to 'Rajoa Sadaat'. The mound of Dharrangar (literal meaning frame of cot or some say the world is derived from 'Dharram Ghar') at Vinotiwala was the capital of Nehhri State. It is sure to erode in due course of time if not protected (jaffre, (2004)).

The famous Takka Raja lived in this area. There are many stories of his cruelty. According a legend, a famine broke out during his reign. Everyone was starving except Takka Raja. People were dying everywhere. In this chaos of hunger and deaths, his starving sister came to him and asked for some flour. He said: "Take it

from the millstone”. Then she started collecting the flour from grindstone and adjoining vicinity on her veil sheet and made a gathri (temporary pouch made from sheet). On seeing this Raja Tikka came near to him and snatched the flour pouch and ordered her to get lost. God enraged on this brutality and it paved the way for vengeance and divine retribution (Azaab) of God and his entire domain vanished. Some said, two rivers Chenab and Jhelum merged together and a colossal flood wiped off the sultanate of Takka Raja (Hayat, 2001). Some said an earthquake did the damage. According to a famous Archaeologist Muzaffar Ahmad, he had analyzed the 0.5 feet thick layer of earthquake deposit in the area and found its archaeological age to be of 1000 year old (Hayat, 2001). So Takka Raja probably had lived in Kushan Period. He further told that Chinese traveler has mentioned ‘Takka Dais’ somewhere in the vicinity of Chiniot.

In 298 BC, Asoka became king and later adopted Buddhism after the battle of Kalinga. He built many pagodas. The remains of some are still present in ‘Wara Suleman’ Chiniot. There was a “Stupa” in Dawar on Sahiwal road Chenab nagar, now annihilated. The coins of Asoka period having a picture of Buddha on one side and his own on the other side are still possessed by many people. They will be lost if not properly preserved (Dani & Masson, 2003).

According to a Chinese traveler, Kushan (about 100AD) established a mint in this area. Many coins of that period had been collected. These coins are made of gold, brass and copper and are in the custody of private people. Kanishka (third king of Kushan dynasty and came to power in 120 AD) arrested Chinese and kept them in Amritsar during summer and at Chiniot during winters. But no archaeological reliquia is available (Dani & Masson, 2003).

The Huns were a race of nomadic, fierce barbarians who issued from the steppes of central Asia and invaded India in 456 AD and later established their rule under Toramana. On the death of Toramana in 502 AD, his son Mihiragula became the ruler. His tyranny was out of bounds. His favorite hobby was to roll down the elephants from the top of the mountain and used to enjoy the screams of pain of falling elephants. According to historical record, Sialkot was the capital of his kingdom. But another tradition is that Chiniot was the capital of Mihiragula's domain. And Rani Padma fought with Mihiragula's forces in Chiniot and adjoining areas and defeated him and he was killed here. It is supported by the fact that many coins of Hun period have been discovered. These coins are smaller in size. Furthermore, carving on stone also hints Hun period. General Alexander Cunningham, founder of Indian Archaeology, has reported: "there was lot of coins of Hun period in Chiniot (DANI, 1975)

Historical Background

Chenek, a member of the Chiniot tribe, was first attested in historical documents about 326 BCE. He had a courageous and self-assured demeanor. In addition, he was recognized to be a member of his tribe who had the utmost integrity. This enabled him to get access to the court of 'Chander Gupt,' and he established himself as a devoted minister of Chander Gupt Muarya (Dani, 1961). Several educational institutes and religious shrines were established by him. Alexander the Great led an attack at a young age that resulted in the Greeks capturing Chiniot, Pindi Bhattian, and the whole area. Even though Alexander did not reach this location, his army slept here for the night. In addition to members of Chander Gupt's family, people of the community were going to question the victims. They were able to regain control of the situation,

force the Greeks to leave, and reinstall their government over the course of two years. This administration stayed in power until the year 30 B.C. During the same year, a group of Greeks from the family of Bekrene who had been banished to the areas of Lahore and Multan assembled their armed force, attacked Chiniot and the neighboring provinces, and subjugated them. This family was at the top of their game for a substantial amount of years until the Chander Gupt family challenged them. During this conflict, the leader of the Bekrene Family was killed, and the Chander Gupt Family assumed control of Chiniot until 471 A.D. The Chander Gupt Family ruled till the year 471 A.D (Dar, 2007).

A Portuguese clan known as the White Huns migrated to this area for economic reasons in the year 471 A.D. There, they organized a methodical uprising that resulted in their victory against the native leaders of Pindi Bhattian, Chiniot, Bhakkar, Layya, Jhang, and Multan. This group brutally killed and pillaged the local populace. Until the year 550 A.D., this tribe maintained its dominance over these areas via the use of force. In the same year, Chander, a member of the dynasty of Maharaja Bekriya Jeet, furnished an army, fought and defeated Europeans in war, and captured all of their cities. Chander was killed throughout the course of this war. In Chiniot, he constructed a mandir (sometimes referred to as a temple) as homage. During the reign of Aurangzeb Aalam Geer, however, the temple was destroyed and rebuilt with a fortified citadel (Pascoe, 1919).

Herman Roy succeeded Chander as king of Chiniot and remained in that position until 631 A.D. In the year 632 A.D., a Brahman Chuch overthrew the rule of Herman Roy, and they went on to govern a vast territory that stretched from Sindh to Kashmir. During that time, Sindh included all of Pindi Bhattian. His brother Chander succeeded

to the throne as King after his death. He was an ardent Buddhist follower. During his reign, Buddhism expanded over northern Punjab. Muhammad bin Qasim triumphed against Dahir, the son of Chuch who replaced his father as king after Chander's departure. In the year 716 A.D., Muslims started to move to Chiniot for the first time. Dawood Tai, who reigned over Chiniot for around two years before his death, is thought to have been the kingdom's first Muslim monarch. Unfortunately, the identities of others who followed in his footsteps have been lost to history. Muhammad Ghori eventually subjugated and expelled the Ismaeeli believers from the region after they had preached and strengthened their faith in this location (Pascoe, 1919).

In 970 A.D., Elegstene conquered Chiniot and incorporated it into his kingdom, signaling the end of the Sasani Kings' reign. Subuktogene was anointed king in the year 976 A.D., while Raja Jai Pall deposed him in the year 980 A.D. In the same year, Subuktogene defeated Raja jai Pall with the aid of Sheikh Hamid Lodhi, the ruler of Multan. Raja Jai Pall's acceptance to peace was predicated on his ceding control of the land around the Chenab River. As mentioned by Jhang Gazier in 1929 A.D., the Tase-Chenab area is utilised for Chiniot owing to the lack of Kerana Bar and Sandle Bar on both of its sides. The leaders of the Karamtia Sect were responsible for the devastation of this region two years later (Irshad, 2005).

In 1010 A.D., Sultan Mahmood Ghaznavi not only succeeded in ousting the Karamti leaders, but he also gained control of a substantial section of the surrounding territory. Khokher ruled this territory from 1030 until 1113 A.D., during which time he constructed various fortifications. In 1175 A.D., Shahab-ud-Din Ghori successfully conquered the Khokhers and seized control of the whole province. The Ghakhar Tribe

of Gujranwala and the Khokhers conspired to kill Shahab-ud-Din Ghorī, resulting in the Khokhers regaining control of their kingdom.

This territory, which comprised the Chiniot and the Pathans, was ruled by the Ghulamān Family, the Turks, and the Moguls in 1218 A.D. During the same time period, we discover artefacts that connect to the most important aspects of Chiniot's history. Zaheer-ud-Din Babar, the Mogul conqueror, brought up Chiniot several times during discussion. Before Babar's reign, this region was controlled by Turkish tartars. Among these Turks, there was a guy by the name of Machi Khan who was renowned for his valour and tremendous achievements. He ruled both Bhera and Khushab for his whole reign. Khushab was murdered by the Chiniot monarch, who then proceeded to seize Khushab. Channi, the sister of Machi Khan, took a masculine identity and led her army into Chiniot to exact vengeance for the murder of her brother. Her objective was to revenge the killing of Machi Khan. She made her way to the Chenab River bank. Similarly, his spies alerted the king of Chiniot of her impending visit before she arrived. Consequently, the military forces of both areas came face to face, culminating in a three-day conflict. Channi triumphed in fight. During the course of this battle, tremendous damage was done to the city. In response, Channi issued a directive for the expansion of an existing new city (Irshad, 2005). As a result, a lot of historians incorrectly concluded that Rani Chandan founded the city. It should come as no surprise that both Rani and Chandan are Hindu names and that neither was used by the Tartars. Channi was the name given to Machi Khan's sister, while "vet" was an alternative name for the city. Consequently, the general consensus was that it was an atypical Chani Vet (Irshad, 2005).

During Channi's reign, after looting the region, an invading Mogul commander fled and resumed his attack. In 1398 A.D., Mogul successfully led a second large assault that destroyed the province. Shah Rukh Mirza contacted Sheikh Ali, the ruler of Kabul, in 1430 A.D. with a proposal to launch a third invasion. During this time period, Sultan Shah Lodhi was in charge. From Trimo to Pindi Bhattain, Sheikh Ali exercised his power over the region. This territory was taken by Khokher in 1431 AD, taking advantage of the terror that the Moguls had caused. However, they were quickly destroyed, and until 1528 A.D., the Langa tribe of Multan dominated this area. Chiniot was ruled by Zaheer-ud-Din Babar till the year 1540 A.D. Due to the Mogul attack, they were unable to remain there for long time. Sher Shah Suri acquired control of Chiniot after taking Humayyo, and the city flourished under his administration during this time. From the reigns of Jalal ud-Din Akbar till Bahadur Shah Zafar, Chiniot was under direct or indirect control of the Government of Delhi. During this historical period, the visits of Jahangeer and Shahjahan, two Mogul emperors, were a major blessing for the Chiniot. Due to the appointment of Ilm-ud-Din Insari, a local of Chiniot, as the Governor of Punjab during the reign of Jahangeer, the Chiniot people got access to the Royal Court. The visit of Shahjahan, on the other hand, blessed it grace. Then, during the reign of Shah Jahan, Nawab Sad Ullah Khan was controller of the administration, and Chiniot flourished during this period as a rich and influential center. This area was very important from a political perspective. The title "Qazi-ul-Fiqqa" was bestowed upon their ancestors since the Qazi dynasty was renowned for their power and influence (Chief Justice) (Chief Justice). The instructions, records, and gifts that the Mogul emperors sent to this family are still in their hands. In addition, the Mogul emperors bestowed to their family a vast plot of land (jaffre, (2004)).

Nawab Wali Dad Khan Sial was able to keep his control over Chiniot for an extended period of time. This monarch has a lot of knowledge in addition to bravery and sagacity. His domain was enlarged to encompass Chiniot, Rajoa, Langer, Kamalia, and Maari due to his colonization activities. However, the Mogul Emperor ordered him to give up Rajoa to Syed, which he did grudgingly. He died in 1163 A.D. He did not have any son. His sole daughter was wed to Wali Dad Khan's nephew, Inayat Ullah Khan, and they had no more offspring. In 1167 A.D., she gave birth to two boys who battled amongst themselves for control. Due to this power struggle, Inayat Ullah Khan assumed exclusive control of the realm. During the same days, Ahmad Shah Abdali launched an assault against Chiniot. Ahmad Shah Abdali launched an attack in 1778 A.D (Irshad,2005), according to the Jhang gazetteer, but they were able to reach an agreement, and Inayat Ullah consented to pay the tax. Simultaneously, Sikhs started conducting assaults. The first assault on Chiniot was conducted by relatives of Sardar Gandhar Singh and Sardar Dasso Singh. Anoop Singh served as the castle's commanding officer throughout his stay there. He devised a plan with the Sikh army and, shortly before the assault was to commence, opened the fortress's gate. However, Inayat Ullah's army battled valiantly, slaughtered the Sikhs, and then offered refuge to any Sikhs who asked for forgiveness. As a direct result of this occurrence, Sial retained his position as king of Chiniot (Irshad, 2005).

Inayat Ullah Khan died in 1203 A.D. After he went away, his sons Mahmood Khan and Sahib Khan began fighting and ultimately murdered one another. After being appointed as his father's heir, Mahmood Khan was selected to replace him as king. Sahib Khan rebelled, and with the aid of Mahaan Singh, the father of Maharaja Ranjeet Singh, he seized Chiniot and other districts. Sahib Khan's son, Maharaja Ranjeet Singh, would eventually become Maharaja Ranjeet Singh (Sing.K, 2005).

Mahmood Khan, on the other hand, challenged them head-on and was triumphant. Sahib Khan did not emerge for another six months after his escape. Four months after reorganizing his authority and murdering his brother, Kabeer Khan ascended to the throne of Chiniot until he was assassinated by his opponents and met the same fate as his brother. Kabeer Khan married Saheeb Khan's widow and immediately forged tight ties with the two Sial tribes after their merger. After eleven years in power, he passed away, and his rebellious son Ahmad Kahn, who had grown up during his father's reign, became the new leader of the nation. In 1809 A.D., Maharaja Ranjeet Singh launched an offensive on Chiniot and seized control of the city (Sing.K, 2005). Despite this, Ahmad Khan was able to reach an agreement with Ranjeet Singh to incorporate Chiniot into his state in return for paying an extra 60,000 rupees in taxes annually. However, this agreement did not hold, and Ranjeet Singh continued his attack on Chiniot by claiming that Ahmad Kahn attempted to break the agreement's conditions. This caused the agreement to fail. Inayat Khan, the son of Ahmad Khan, would continue to be held by the Sikhs and be compelled to make an annual payment of seventy thousand rupees, according to the provisions of a separate agreement. Inayat Khan was awarded a prestigious post in the Sikh army as a result. Eventually, Sikhs from the Bhangi sect seized control of the Chiniot state. During the rule of the Sikhs, Jana Singh, Mohan Singh, and Ghulab Singh dominated the Kashmir area. As a consequence of the schism among the Sikh community, the Bhangi Sikhs controlled Chiniot (Sing.K, 2005).

Ranjeet Singh initiated an attack that eventually led to his win. During that time, Mian Sultan Khoja governed the citadel of Chiniot and commanded the soldiers. Even though he had been defeated, he did not unlock the door because his master had not given him the instruction to do so. Rehan was awarded by the Maharaja with the

regions of Kalo Wal and Changer Wala, both of which were previously in his possession. The Maharaja was pleased by Rehan's dedication to his responsibilities. As a result, the Chiniot Khoja family attained a significant place in both politics and the wider globe (Sing.K, 2005).

Chiniot under British Rule

Chiniot fell under the control of the English government in 1849. Hamilton was subsequently appointed as the first Deputy Commissioner. Gujranwala absorbed Pindi Bhattain and incorporated it into the metropolis.

Some families had no enmity or prejudice towards the English and accepted them as their ruler, while other families participated in the resistance movement against the English. Despite being mistreated while being held captive in Chiniot, the family of Saadat Gilani and members of the Basaan Tribe continued to fight against the English monarch for their right to freedom. Songs about the bravery and perseverance of the Basaan Tribe may still be heard today, particularly in isolated places.

Hazrat Molana Noor Ahmad Naqsh Bandi was a pivotal figure in the 1857 AD freedom struggle. During this time, he was kept hostage and tortured in a number of different ways. A Chiniot freedom fighter named Hazrat Molana Muhammad Zakar boosted the independence cause and engaged in every act of liberation at the turn of the twentieth century. Elahi Bukhsh, a native of Chiniot, is recognized as the first Kashmir Freedom Movement martyr to pass away. The trigger for this development was Majlis-e-Ehrar-e-Islam. When he died, he was a martyr for the Kashmir Freedom Movement (Irshad, 2005).

Chiniot also has the political right to advocate for itself at the district level. Syed Ghulam Abbas and Mian Hussain Shah were both elected to represent their party in the federal parliament earlier this year. In 1940, Qazi Ghulam Mortaza (Late) volunteered his services to Quaid-e-Azam as he worked to get Pakistan's Resolution of Pakistan accepted and to name the nation. Many more well-known politicians, such as Hakeem Mirza Iltaf Ahmad and Mohammed Azeem Tameem, are from Pakistan. Numerous individuals, such as Doctor Muhammad Ismail in Khaksar Tanzim and Malik Allah Ditta and Malik Nazar Muhammad in the Islamic Majlis, deserve appreciation for their services (Irshad, 2005).

Chenab Colony Project

By the late 1920s, the canal colonies produced one third of India's wheat. A great bulk of wheat was available for export to other provinces within British India or to Europe. It was transported straight down with the Wazirabad-Khanewal railway, opened in 1900, to Karachi and from there to Bombay or Europe. While the canals increased the productivity of land, the railway realised access to new markets. "The canals made the Colony possible, but it was the railway which made it a success" (PG 1905: 118). Several factories were built along this railway line to further process agricultural products. The centerpiece of the colony became the entirely planned city Lyallpur, located 38 km south-east of Chiniot. The town rose quickly in size⁷ and "became an important market center, overshadowing older towns like Jhang and Chiniot" (Ali 1997: 346). However, the Punjab Gazetteer stated in 1907 that Chiniot "has benefitted by the Chenab Canal and does a large trade in wheat, cotton, and other agricultural produce" (PG 1907b: 217). A metaled road was built leading from

Chiniot to Chiniot Road, which was one station of the Wazirabad-Khanewal railway. In 1928, the railway from Chak Jhumra to Chiniot was opened.

The colonization projects in the Punjab were an “interventionist imperialism, extensively engaged in demographic and economic change” (Ali 1988: 10) affecting also the older towns like Chiniot and Jhang. The economy of the Punjab was integrated into the world market due to the British colonization projects, its communication systems and its policy. By doing so, the British became the major catalyst of the globalization process affecting the lives of the Punjabi people until today. However, this economic change “turned out to be deeply rooted in social continuities”.

Major Allies of British in Chiniot

Sayyeds

The Sayyeds claimed to be descendants from Ali, the son-in-law of the Prophet Mohamed and were therefore named a “priestly class”. Many were landowners on a large scale who mostly didn’t cultivate their own land. They enjoyed considerable political importance during the latter days of the Mughal Empire. At least in the West Punjab, Syeds capitalized on their “supposed saintliness”. Apparently many people claimed to be Syeds in order to benefit from the high status implied by the clear genealogic reference to Islam, but they didn’t belong to the “true stock” of Syeds. Furthermore, there were many different divisions among the Syeds (Ibbetson 1883: 222). In addition, the Syeds of Chiniot acquired large amounts of landholdings. They had been favored by the British Government and were consequently able to acquire many political positions (f.e. zaildar). The Syeds “rendered good service in the Multan campaign” (PG 1930a: 46), when the British fought against the Sikh Empire.

For that reason, “they were fully rewarded by the British Government” (Ibbetson 1883).

Khatri

The main occupation of the Khatri was trade, and as Ibbetson puts it “no village can get on without the Khatri who keeps the accounts, does the banking business and buys and sells the grain” (1883: 247). They claimed to be direct representatives of the Kshatriya but Ibbetson doubts the validity of this claim. The majority of them were Hindus and apart from trade they held important administrative positions. Still, the majority of them were Hindus (Ibid.). In Chiniot, Khatri showed their wealth by inhabiting houses with intricately carved wooden doors and windows (PG 1930a: 162).

Khojas

Another business group was the Khoja. Like the Khatri, Ibbetson classifies the Khoja as a “mercantile class”. Any Hindu trader converted to Islam was given that title. In the case of the Jhang District, the Khojas were said to be converted Aroras, who were also a “mercantile class” with slightly lower status than the Khatri (Ibbetson 1883: 252). In the late 19th century, the wealthiest traders in the district Jhang are said to have been Khoja merchants. In Chiniot they lived in lofty and commodious houses and they had large business dealings with Amritsar, Calcutta, Bombay and Karachi trading items such hides, leather, bones, cotton and wool (PG 1930a: 69, 128, 167-168).

Naikokary

Naikokary claimed to be descendants of Arab tribe Quraysh which is of Prophet. They had huge number of following in Muslims due to their association with Prophet tribe. They were awarded lands by British in reward of convincing locals to obey British (Ibbetson 1883: 252).

Historical Places in Chiniot

These are some of the most popular destinations for family vacations.

1: The Umar Hayat Palace

This gorgeous residence, often referred to as the Taj Mahal of Chiniot, is a remarkable example of the best woodwork that was made in the nineteenth century. The old name for this Mahal has been changed to the Gulzar Mahal.

Sheik Umar Hayat, whose forebears lived in Chiniot after relocating from Kolkata, took the choice to construct a castle upon the occasion of the birth of his son. Syed Hassan Shah was recruited to serve as a supervisor in order to achieve this objective; he enlisted the help of a diverse group of artisans from all around the world. They also bring in tiles, colored glass, and paints from Europe in addition to importing timber from Rangoon and Burma (Irshad, 2005).

Chiniot's architects blended Islamic, European, and indigenous design features. A Hindu theme may be observed engraved into the stone windows. The exquisite designs throughout this castle would keep even the most jaded of visitors from noticing the time passing.

The expert work of legendary carpenter Elahi Bakhsh and architect Jan Muhammad came to the fore throughout this project. A bathroom that reflects the design ethos of Lahore's Royal Bathrooms has recently been erected. The fact that each room in this palace is designed in a distinct manner is one of its unique traits. Sheikh Umar Hayat, who passed away in 1935, was a well-known Muslim scholar. There is no precedence in the history of Chiniot for the pomp and ceremony with which his widow Fatima Bibi wed his son Gulzar. Everyone who was a part of the event had never been to a wedding before. In the end, fate had other plans for me (Irshad, 2005).

The very following morning, when Gulzar entered the bathroom, he choked to death as a consequence of the poisonous gas that was created by the coal-fired hot water heater. The Palace's courtyard served as the last resting place for him. Fatima Bibi passed away and was buried close to her son after some time. The complex's bottom courtyard contains their tombs.

You'll find the Library at the lower floor. It is available for usage by anybody that come to the site.

2- Shahi Mosque

Nawab Saad Ullah Khan Thaheem, the prime minister of the time and the architect of this mosque, built it during Shah Jahan's reign. It may be situated in the centre of Chiniot.

Among the many gifts given to Nawab Saad upon his appointment as Prime Minister in 1645 was a sum of \$3 million in cash and other valuables. In 1646, he utilised the cash to commission the erection of a beautiful mosque in the city that he had grown up in. For the mosque's construction, local mountain stone was honed by local

stonemasons. The completion of the construction happened while Nazar Hussain, Muhammad Yaqoob, and Ustad Khair Muhammad were in charge of its monitoring. The Taj Mahal in Agra, Banaras' Kashi Ram temple and Wazir Khan Mosque were all created by master artisans, as was Badshahi Mosque (Irshad, 2005).

The place looks much more adorned thanks to the elaborate decorations that are on the walls. The construction of this mosque, which has 21 pillars, lasted nine years. Masjid-e-Larza is another name for this mosque (a trembling mosque) (a trembling mosque). These are reproductions of the columns that were originally located in the Khirka mosque in Delhi.

3-Fortress of Rekhti

It was Sultan Muhammad Tughluq's son Gias-Ud-Din Tughluq who erected the initial fort in 1326. Supposedly, it was located on the right bank of the Chenab River. Ancient Chiniot, on the other hand, had its origins on the lake's left bank. There's a chance the fort's ruins can be found in front of the Umar Hayat Mahal (Irshad, 2005).

Numbers 4 and 5 are Chilla Gah and the Mosque of Bu Ali Qalandar.

Twelve years of meditation on the Chenab riverbank were spent by the holy man Sharf-ud-Din Bu Ali Qalandar. His hometown was Pani Pat in India.

The construction of a stunning mosque with a distinctive style has only just been completed, yet it is already drawing crowds. Its architecture is similar to that of the Badshahi Mosque in Lahore.

4- The Sai Sikhs' holiest location

Ahmad Mahi, also known as Sai Sikh, and Ayesha Bibi, his wife, both have shrines here. They headed to Chiniot after leaving Madh Ranjha (Irshad, 2005). During his lifetime, he was the one who launched the building of the shrine. In 1950, the building's third generation of artisan workers began to become involved. The temple's architecture and design merit a visit, as does the surrounding countryside. On both the lower and higher levels of each tomb, there is a porch for visitors to sit and contemplate. In addition, the mausoleum has two stunning domes, one within and one outside.

Some Other Places

Pakistan's air supply line to Sargodha airport was cut off by an attack on the Chenab River bridge by Indian forces in 1971 during the Indo-Pak war. This was done in order to prevent the Pakistan Airforce from being able to utilize the airport. There was Anti-aircraft weapon of army unit that was allowed to bring the plane down successfully. On the older section of the bridge's left side, there is a memorial consisting of a section of this aeroplane. On the riverbank, there is a TDCP resort as well as an information centre, both of which provide excellent picnic places.

From Chiniot to Pindi Bhattian, the hamlet of Dulleki is located six kilometres away on the Lahore Road. Dulleki is the birthplace of the renowned freedom fighter Abdullah, also known as Dulla Bhatti. In addition, a historical mosque dating back to the Khaleji era can be found on Hafiz Abad Road, which is 21 kilometres away from the Pindi Bhattiyan Interchange.

Conclusion

Chiniot is an ancient city having its root in Indus civilization. Many dynasties, kings and rulers came here and gone. Chander Gupt Mauriya , Ashoka and Alexander to Ranjeet Singh and British land of Chiniot is witnessed of different periods and phases, which graced its historical value.

Oldest religions like Hinduism's and Buddhism's ruins are found during excavation by Famous archaeologists like A.H Dani and a NGO Lok baithak. These ruins attested its link with Indus civilization. There are some stupas and mounds are also found those testify that one of the oldest university name Ajhan was in Chiniot during Ashoka period.

Under British rule Chiniot developed after Chenab colony project. Chiniot is basically a fertile and agricultural land and British invest here much to produce, wheat, rice and cotton, furniture business also flourished from Chiniot to Delhi and Britain.

After British annexation of Punjab Chiniot went under British rule and by following divide and rule policy major Families of Chiniot were bought and were rewarded with lands and titles after their services to bring local people under British rule.

Majority of population of Chiniot during British rule was Muslims and Hindus were also there in enough number. People of Chiniot lived peacefully and set examples of religious harmony. They had good terms with each other and never had any conflict on religious basis till partition.

There are many historical places which are witnessed about history, art and architecture of Chiniot. Artisan from Chiniot were among those who build Taj Mahal

Agra, Badshahi Mosque Lahore and Chiniot and many other historical building were built by artisan from Chiniot under different periods of different kings and rulers.

CHAPTER FOUR

STORIES OF PARTITION NARRATED BY SURVIVORS OF CHINIOT

Introduction

Study reveals that there were two different worlds in subcontinent, pre partition and after partition. The whole scene started changing after breaking of news of partition. There were different feelings, emotions and a mixture of grief and happiness among people of Chiniot. The excitement of getting separate homeland was vanished by grief and pain of separation of friends, neighbors and beloved ones.

There are thousands of books which narrate stories of partition, there are number of writers who have written about it according to their observations, reading and getting facts but in all those books of all those writers one thing is missing and that is the real emotions, feelings, pain and grief of all those who saw the event of partition with their eyes, the people who were victim in that event.

In second chapter I have tried to give an overview of partition of 1947 , third chapter is about historical background of Chiniot and in this chapter stories of partition by survivors of chiniot will be observe analytically and briefly .Chiniot as its early history reveals has been center of multiple religions from its ancient history till partition. In this chapter nature of relation of people of different religions from chiniot before partition and stories of partition, migration, events and violence will be discuss.

Chiniot under British

Chiniot came under British rule by 1849 after annexation of Punjab, and the city was constituted as a municipality in 1862. In 1875, the city's population was 11,999. During the British period, a vast network of canals was laid to irrigate Punjab, resulting in the creation of many new "canal colonies" around Chiniot.

In 1856 east india company resident to Punjab Mr. Kox reached jhang , declared it district and made its six tehsils.

- Tehsil Qadir pur
- Tehsil Jhang
- Tehsil Lylpur
- Tehsil Chiniot
- Tehsil Toba Tek Singh
- Tehsil Shorkot.

Mr Koaks visited Chiniot and made of list of those who were ready to be loyal with British and gave them lands to make them strong (Treekh e Chiniot,Irshad Thaheem P 86).

Castes in Chiniot before Partition

People from different castes were living in chiniot from centuries but British made this caste division visible and prominent, they made their loyal castes stronger by awarding them with lands and titles like Rai Bahadur, Khan Bahadur etc. These upper class castes were supposed to make other castes the loyal of British.

Sadaat

The Syeds claimed to be descendants from Ali, the son-in-law of the Prophet Mohamed and were therefore named a “priestly class”. Many were landowners on a large scale who mostly didn’t cultivate their own land. They enjoyed considerable political importance during the latter days of the Mughal Empire. At least in the West Punjab, Syeds capitalized on their “supposed saintliness”. Apparently many people claimed to be Syed in order to benefit from the high status implied by the clear genealogic reference to Islam, but they didn’t belong to the “true stock” of Syed’s. Furthermore, there were many different divisions among the Syeds (Ibbetson 1883: 222). In addition, the Syeds of Chiniot acquired large amounts of landholdings. They had been favoured by the British Government and were consequently able to acquire many political positions (f.e. zaildar). The Syeds “rendered good service in the Multan campaign” (PG 1930a: 46), when the British fought against the Sikh Empire. For that reason, “they were fully rewarded by the British Government” (Ibid 1883)

Khatri

The main occupation of the Khatri was trade and as Ibbetson puts it “no village can get on without the Khatri who keeps the accounts, does the banking business and buys and sells the grain. They claimed to be direct representatives of the Kshatriya but Ibbetson doubts the validity of this claim. The majority of them were Hindus and apart from trade they held important administrative positions. Still, the majority of them were Hindus (Ibid.). In Chiniot, Khatri showed their wealth by inhabiting houses with intricately carved wooden doors and windows (PG 1930a: 162).

Khojas

Another business group was the Khoja. Like the Khatri, Ibbetson classifies the Khoja as a “mercantile class”. Any Hindu trader converted to Islam was given that title. In the case of the Jhang District, the Khojas were said to be converted Aroras, who were also a “mercantile class” with slightly lower status than the Khatri (Ibbetson 1883: 252). In the late 19th century, the wealthiest traders in the district Jhang are said to have been Khoja merchants. In Chiniot they lived in lofty and commodious houses and they had large business dealings with Amritsar, Calcutta, Bombay and Karachi trading items such hides, leather, bones, cotton and wool.

Other prominent castes

There were some other castes who had major influence in chiniot before partition like, Khokhars, , Awan, Gandhi, Chopras, Lali, Chadhar, Haral, Mony, Kalru ,Gaba, Baar , Jappy,Sipra and Naikokary were other castes who own lands.

In Lower Castes there were Tarkhan,Lohar, Musali, Machi, Mirasi, Kumhar and Naai who used to serve the upper castes and in return they get food and other things for living(Irshad Thaheem).

Caste system was not well established before British ,although chiniot was place of multiple castes and religion and they were living together without any prejudice, but they were British who institutionalize this caste system and made differences and gap between upper and lower class castes by awarding some castes lot of lands and money as reward of their loyalty (PG 1930a: 70, 128, 167-169).

Multi-Religious Harmony in Chiniot before Partition

According to census of 1904 there were 29% Hindus, 2% Sikhs, 68% Muslims and 1% other religions in tehsil Chiniot (1904 census Punjab). It will not be wrong to say that Chiniot was the city with religious and culture harmony and every religion had freedom (Irshad, 2005).

Bahadur S/O Muhammad

Mian Bahadur was born in a village Chak 42 JB located 20 Km north-east of Chiniot in house of Muhammad Khan Baar on October 7th 1938 he tells about religious Harmony among Muslims and other religions living there in Chak 42 JB at that time.

There were Khatri and Muslims living together with Ratio of 30:70, Muslims were in majority but Khatri were richer than Muslims because they had owned maximum numbers of general stores and lands. Muslims used to get debt from them at the time of any emergency or when they had weddings of their children. We had had relation of trust and friendship with our Hindu fellows and they were invited on wedding ceremonies or any other cultural gatherings and vice versa.

Bahadur told a story which is enough to show the friendly relation between Muslims and Hindus in Chak 42 JB near Chiniot.

We were called Jangli people and majority were living under poverty line, people used to steal animals.

Once buffalo of our Khatri neighbor Mitho Laal Kathia who was son of Jeevan Laal Kathia were stolen he called for help using a specific kind of noise called Kook and the whole village ran with Lathis and Dandas behind thieves and captured them, they

were Muslims but the Numberdar of our village who were himself a Muslim punished them with fine.

Once my uncle's wife was pregnant and we did not had any assistance in our village dispensary was in Chiniot ,we did not had any vehicle and then Seeta Ram who was a farmer and lived five houses away from ours brought his ox cart and we took the patient on that to city.

Baho son of Nadar who was born in 1937 in Chak 42 Jb told the same story but he told name Mehta Ram instead of Seeta Ram.

Hindu had a prayer place there in center of village which they used to called Dharamshala and they were free to offer there Pooja and other prayers Bahu told.

Morakh Raj Chopra

Morakh Raj Chopra son of Siri Ram Chopra born in 1935 in Chak 149 tehsil Chiniot District Jhang, his father owned a general store at that time in Chak 149.His family migrated in 1947 from Rajoa to Rohtak. In surroundings villages of chak 149 there were hindus in every village and most of them used to do business like sale and purchase of crops, general stores, clothes shops etc.

My father moved from chak 149 to Rajoa Sadaat at Lyallpur road on request of our Muslim fellows. Rajoa sadat was a small village where few homes were of hindus and majority was of muslims, there was hold of Sadaat who had a big influence area due to link with British and they owned vast lands, they had a huge following and Muslims respect them. Muslims purchased things from our general stores and they used to meet us in respectful and friendly way. There was a tree in center of village where I and my Muslim friends used to play. There was a primary school near our village and I had many Muslim friends like Nora , Ahmed and Shaukat in school,

there was no prejudice or hate between us and Muslims and we used to live like friends. Prominent castes in near villages were Haral, Mony, Laali, Sahmal and Salary. When Muslims had any wedding ceremony invitation was sent to us and we always attend that ceremony taking sweets with us for them, they also do same.

There was a Gurdawara, a temple and a mosque and everyone was free to perform their religious rituals. There were no hate among religions and sometime Hindus also visit shrines of Peer and Sadaat.

There was a famous shrine of Shah Burhan in Chiniot and often our mother and father used to pledge before god for mercy on the name of shah Burhan, Morakh Raj told.

Morakh Raj told a surprising story about harmony and attachment they had with Muslims.

Once my younger Brother was lost and we tried to find him everywhere ,when we get tired of searching one of our Muslim fellow asked us to visit shrine of Shah Burhan and pray there ,my father did the same and my brother who was lost returned home , We had a mannat of presenting Chadar on grave of shah Burhan and we asked our fellow Muslims about their consent ,they not only got happy but came with us and we together fulfill our mannat, my mother used to take taweez from peers for us,even today from India we used to pray on the name of Shah Burhan.

Malik Nazar Muhammad

Malik Nazar Muhammad son of Ahmed father of PhD scholar Malik Atta Muhammad was born in 1936 in Rashida 5km on Jhang road Chiniot. He is well reputed and a noble man belonging to an educated family.

He got emotional when describing about terms and bond he used to had with his non-Muslim fellows. There were few houses of Hindus in Rasheeda but they were in majority in Jasrat a village which is at distance of 800m from Rasheeda.

My uncle had married to his cousin, three years passed but they did not had any child. Maai Rakhu was our neighbor and she was friend of Maan je (mother), she prayed while bowing before her bhagwan for my uncle and she promised to bring child to Bhagwan when the baby will born and after one year my uncle was blessed with a baby boy and Maai Rakhu took him to temple to fulfill her mannat. Happiness was celebrated together without religious differences and in hard times we used to stand with each other, I cannot remember a single fight we had on the basis of religious conflict with our Hindu friends and neighbors. Everyone was free to go to temple or mosque .We had very good terms with our Hindu fellows ,there was a tree in the middle of village and we children used to play with Hindu friends, Vikram , Shukraj and in evening our elders used to sit there and shared Huqa Malik Nazar Muhammad told.

Ghulam Hussain

Ghulam Hassan is 87 years old and lives in Ahmed wala tehsil bhawana district Chiniot. Hes was born in 1935 in Ahmed wala ,he tells story of harmonious relationship Muslims of his village used to had with Hindus and other communities.

Jeenda ,Ranjha son of Latkan, Sohna, Lattar and Makhan were my friends and we played together ,went school together. There was a primary school in our village, all Muslims and Hindus went there because there was no need to have separate schools and we lived like sisters and brothers.

In an answer to a question Mr. Ghulam said we never wanted them to leave and when violence broke out we did our best to protect them but we could not keep them here with us, even today if any of their sibling wants to visit we will welcome with an open heart full with love.

Fatah Khatoon

Fatah khatoon d/o Meer khan 87 was born in Sargana chak Bhawana chiniot. She tells,

In Sargana chak 40,50 houses were of hindus and they were richer than Muslims. Manak Lal and Rounak Lal was cousins and Rounak Lal was married to sister of Manak Lal, Due to a property clash Rounak and Manak fought many time and kishan Devi (Manak's sister) became victim of that clash. Rounak asked for separation as revenge. My father was friend of Godha Lal who was father of Kishan Devi, He sent my father to Rounak's Pita je. My took me along with him and went to Rounak Lal's father and requested him to settle down all misunderstandings. Rounak's father said that Bhaa ji you brought Fattu(Fatah Khatoon) with you and for us she is like our daughter , For the sake of Fattu we will not take a penny (ik dhela bhi Nahi Len gy) from Godha Lal and they brought Kishan Devi to home.

Story tellers of partition have changed the narrative of partition writer, because an eye witness is considered more authentic than those of all books which are written referencing secondary sources.

Abdullah Hussain is author of 'love in the time of partition' he writes that when there was violence and bloodshed everywhere ,people were rushing toward camps to

save their lives, there were some of those who were busy in protection of their beloved ones. He narrates the story of a Hindu girl Sushita who were 21.

When houses were being attacked by Muslims, a Hindu family from village of Miana near Chiniot left their house after locking it ,after travel of 2 km they suddenly realized that Sushita was not with them, Mob was spreading everywhere and if they went back to take Sushita ,the life of whole family would be have been in risk, so they decided with heavy heart to keep moving.

Kumail who was Muslim heard this story and went to Sushita house to check but door was locked. Sushita who slept on roof in spite of danger when woke up found herself locked alone in deserted house. Kumail called her name but she was shivering with fear and did not opened the door. Kumail made her believe that he is here to bring her to her parents. Here story of love started and Kumail brought Sushita to her parents in camp. After few years Kumail went to Delhi and met Sushita, they got married and Kumail was one among who got first position in economics in Delhi university .

Bapsi Sidhuwa in her book “Cracking of India” writes her own story by giving character of story a symbolic name. She writes that before partition how she got polio and her mother hired an Aya, she was Christian. Bapsi’s neighbor were Muslims and he how they took care of her, they were very good friends of my mother and father.

We never felt that we are separate, because we never had any conflict on religious basis (Cracking of India, p 45, 46,53)

According to Ishtiaq Ahmed “blooded partitioned and cleansed Punjab” people of Punjab living together having peaceful co-exist without any grudges and prejudice, the ethnic cleansing started after announcement of 3rd June plan. The wave of ethnic

cleansing, hatred, two nation theory and differentiation gain momentum after Lahore resolution because before 1940 Muslim could not won the hearts of Punjabis ,its example is election of 1936-37 in which Muslim league won only two seats in Punjab Assembly and on other hand unionist party got 98 seats and Indian national congress 18(Ishtiaq ,2011).

In Chiniot peace co-existence of inter-communal before partition is same as in maximum other parts of Punjab, Number of witnesses revealed that they never had any grudge or hate toward other communities or religions during their whole period of living with them before partition.

Chuni Lal Bhudhiraj

Chuni Lal Bhudhiraj 87 in his interview to Keshu Multani says.

Before partition we lived in a village name Dhahab tehsil chiniot district Jhang, half of the village was Hindu and half was Muslims, we had very good relation with Muslims and a Muslim name Sharif used to worked in our fields and after harvesting crops were divided in two parts on for Sharif and one for us.

When Sharif got old he came to Pita je and said that I can't afford to work more in the fields because I have grown old now, So I want to quit , after 6 month when we harvest our crops we sent Sharif his part even he did not worked, Can remember Pita je regularly send Sharif's part after every 6 month.

When wave of violence broke out our Muslim fellows of village Dhahab tried their best to protect us but Strength of Muslim league followers was bigger than that of Muslims of our village . All our relative were gathered in a room, all the women were advised to burn themselves if all males are died, we had arranged bottles of oil already

for them. Our Muslim friends from our village helped us in every way they could and made our exit safe ,they made different groups and assigned them different duties. A group of Muslim Males and females came with us and asked us to pretend as Muslim, we did as they asked. A mob tried to attack on us but our neighbor Rahmat Bibi shouted on them and warn them, she had a rod in her hand and showing it to them ,they are our brothers and sisters like you if you want to kill them ,kill me first, at the moment other villagers reached and they all saved us. When we were staying in camp which was in Islamia College Chiniot they regularly kept sending us meal.

Departure Forever, Violence and Migration

The 1947 partition of the Subcontinent divided Punjab into two parts – the West Punjab, belonging to Pakistan and the East Punjab, which became part of India. It was associated with massive violence within the six month time frame, large exchanges of population (approximately ten million), and significant involvement of the government in evacuating and protecting the refugees.

The enforced movement of the Hindu, Sikh and Muslim populations of Punjab has been described as ‘on a scale absolutely unparalleled in the history of the world’. (Singh and Sharma, p.114). Around five-and-a-half million Muslims migrated to West Punjab, and around four-and-a-half million Hindus and Sikhs moved to east Punjab. (Ilyas Chatta, p.80) Violence is regarded as the main cause of the mass migrations that occurred in Punjab (see Talbot and Singh, p.66-67) and it became notorious in history as the ‘bloody battlefield of the Partition whereby far the greatest number of massacres of Hindus, Sikhs and Muslims occurred’ (Yasmin, p.07).

The division of land on religious basis divided the idea of peaceful co-existence and religious harmony forever; because the wounds those were given through violence

can never be healed. Many People are still in trauma of partition and recalled their good memories of that time when they were together. In tehsil Chiniot there were lesser numbers of casualties recorded as compared to many other areas in surrounding, like Lyallpur , district Jhang, Bhulair and Sangla hill. Reason is that there were majority of two communities Hindus and Muslims and they were living in friendly environment from decades. Extreme violence is recorded in areas where Sikh was residing because Sikhs claimed Punjab as their homeland and they were not ready to vacate their houses and showed retaliation in every mean.

The Khosla report blames the Muslim League Member of the Punjab Muslim League, Pir Mubarak Ali Shah, district Magistrate Zafar-ul-Haq Khan, Additional District Magistrate Mohammad Akbar and City Magistrate Hasnat Ahmad for fomenting riots against hindus and Sikhs with the help of the goondas. The rioting began, according to the report, on 25 august 1947.

In tehsil Chiniot majority of mob who came to attack on rival communities were from other areas and villages and according to Hindus those were followers of Muslim league who not only attacked on us but they also encouraged other fellows as well to do so.

Morakh Raj said that we were in minority in Rajoa sadat Tehsil Chiniot and we were shifted there upon request of our Muslim friends because they had no general store there. We never had any conflict with our Muslim fellows, so when news of violence broke out we did not paid much attention because we did not expected any attack. On the eve of separation our village was attacked by a group of Muslim league's followers, we all family members gather in a room and decided if they will come in we will burn ourselves because it's better than leaving ourselves on mercy of those

Muslims, Suddenly we saw that the whole scene was changed, the villagers outside our homes were there in our defense. One of my father friends Shafiq came in and asked us to leave immediately.

“it will be impossible for us to save you if you did not moved ,because they are countless”

My father took some money, gold and some other things with him locked the house and hand over keys to Shafique hoping that we might come back one day ,but that departure proved departure forever. We were asked to reach Islamia College Chiniot that was at distance of 5km from Rajoa, there was a temporary camp and all Hindus and Sikh from Chiniot were gathering there. When we reached there we saw everyone lamenting and crying. There were many who were waiting for their sisters, brothers and other relatives who had not reached ,no one had idea either they were killed or alive. We stayed in camp for 4 days and there we saw the worst days of our life, having fear of death, hungriness and pain of leaving homeland. After 4 days a military truck reached and we were taken to another Camp in Lyallpur. There were thousands of refugees in camp near railway station waiting for train. Different groups of young men were made to protect females. In evening a mob suddenly attacked and killed many refugees including women and children, there was blood and bodies everywhere and we hide us between bodies. After 4 days train was arrived and we were boarded and left for Hindustan. We reached in a camp in Rohtak and after stay of 3 weeks we were sent to a Dehli.

Study reveals all thrSee communities, Muslims, Sikhs and Hindus left no stone unturned and attacked, looted and killed rival communities within their capacity. Not only Muslims but Sikhs and RSS was also remained equal participant in violence.

Busharat Elahi Jmaeel writes in Daily times, (October 2, 2019)

“In 1942 the number of RSS members was around 10,000 but till June 1947 it membership swelled to more than 59,000. RSS was also involved in bombing attacks in Muslim localities in Punjab. In May 1947 in Chiniot district Jhang 29 bombs were recovered from members of the RSS intending to use against Muslims. Furthermore, in June 1947 in Shakargarh with the support of native Hindus RSS formed an organization ‘Agni Dal’ training them for bomb blast against Muslims”

Bahadur told we heard a news that all Hindus will have to migrate to Hindustan and Muslims will remain in new country called Pakistan, after hearing the news we felt sad for our Khatri neighbors and we did not had a single thought in our minds about looting them or killing them instead the whole village came to them for consolidation.

I can remember that a person on his horse entered and he was shouting with fullest of his voice that (Hindu musalmanan nu maar ry ny sb apny ap da snbhala kr lao), Hindus are killing Muslims so keep yourselves safe.

In evening we got the news that fight between Hindus and Muslims started there in village Burali near to Salarwala and Noor who was my uncle’s cousin has been killed there, even then we did not attacked on Hindus living in our village and a group of Muslims from our village went to Burali, they took part in fight and killed two Hindus and then Muslim police and army arrived and they took all Hindus to Lyallpur, a group of army men came to our village as well and they took all Khatri along with them. Before migration our neighbor Mithu Lal distributed all his animals to his Muslim friends.

He said we always called it “Lootiyan” because everyone was being looted and deceived on that day of independence.

“Eh kerī Azadi c puttār k sadian tu akhaty rehn aly lokan nu veri bana gai, ohnan wich vith pa gai’ (Bahadur).

One of the biggest fight had erupted in near area was in Bhulair. Bhulair tehsil Sangla district Nankana Sahib is situated at distance of 66 km from District Nankana sahib and 30 km from Chiniot. Nankana Sahib was Sikh majority district and when announcement of its inclusion in Pakistan was reached to Sikhs of District Faisalabad and Chiniot also came to Nankana sahib for showing resistance. Muslims from far and near came to Bhulair for looting purpose and there on of the most terrifying fight was fought between Sikh and Muslims.

Bahadur says that some people from our village also went there among them Siraj son of Muhammad Baar and Ahmed Din Machi were the prominent names. Siraj attacked in a house of Sikh and found gold and other metals, while he was busy in collecting these things he did not know that he is surrounded by a group of Sikhs, but at that time Muslims from all villages had arrived there to grab goods and women so Sikh could not resist and Siraj also got new life.

Ahmed Din Machhi brought a Sikh woman named Bhago by force with him and he kept her in Chak 42 JB for a month, later when news reached to military they came and took her with them.

Fatah Khatoon also narrates a similar story of Bhawana tehsil Chiniot.

Hindus in our village were very rich but they were in minority and when violence broke out someone told that Hindus had killed many Muslims in district Jhang as a

result of which Muslims started attacking houses of Hindus in Bhawana. Rafique Sipra went with a group of friends and burned houses of Hindus, they ran to save their lives and a girl took asylum in our house, in evening I sent my brother to check for his parents but they had left till that time and even after weeks we could not find her family, She was young and beautiful, so my Cousin married her after converting her to Islam, she is died 2 year ago and my cousin have two children from her. We still have pain of separation and love for those who used to live with us with love and respect.

Mr. Ram Kapoor

Mr. Kapoor had been in school for only three months before Partition. He was learning how to read and write Urdu at the time. Due to fear of violence, children and women of his family stayed on the terrace, while the men were on the ground floor to keep guard. Mr. Kapoor remembers that he saw mobs crowding and houses burning from his terrace. "But we stayed in Lahore until September, when our number to leave by military truck was called," says Mr. Kapoor. They had to leave all their gold and silver behind. Along the way, he often saw mobs in the distance, which would retreat as they saw the trucks' military markings.

"My grandfather, grandmother, youngest uncle and aunt were all murdered in Chiniot," said Mr. Kapoor. "My father found them when he went to go get them before the truck came." Rioters had tried to kill his father on the way back from Chiniot to Lahore, but he was able to remain unharmed. "We were so happy when we [crossed the border]," says Mr. Kapoor. "Everyone was crying on the way there, fearing for their lives, and then out of happiness when we saw that we made it." His family spent two to three days in a refugee camp in Amritsar that lacked medical

facilities and a washroom. Then they went to Delhi where they had some relatives, but stayed in a refugee camp in Purana Qila. They were given two to three dishes, one drum for water and one bed. He recalls that they never left the camp as they had no money, and they were given blankets during the cold. His school was held under a tree. Mr. Kapoor says that he remembers the kindness of the people and local volunteers in Delhi.

B.R. Lal

I was born on 15 May 1925 in Lalian tehsil Chiniot district Jhang in a family of Arora Hindus. Aroras and Khatrias were the main Hindu trading community in the western Punjab. We had a small business in Lalian where ninety per cent of the population was Muslim. I studied in the Islamia Primary School and then won a scholarship to study in the Govt School and did my matriculation from Chiniot. Before the trouble started there was never any tension, although in March some rioting did take place in Jhang town. However, trouble did take place in late August in Lalian, too. My father was murdered, then my brother, when a mob surrounded our house and attacked. The rest of the family was brought by escort to Lahore where we stayed for some time at the DAV College refugee camp. Then we crossed the border into India. There, my younger brother was stabbed to death. Nobody knows who did that. Thus my father and two brothers were lost during the Partition. It dealt us a severe blow but now things have improved for us. I have many Muslim friends here in Delhi.'

Noor Ahmed s/o Hidayat

I was born in 1930 in Murad wala Tehsil Chiniot District Jhang. In Murad wala there were 80% population of Muslims and rest 20% were Khatrias. I was working in fields with my father and we heard the news that Hindus and Sikhs in East Punjab are

killing Muslim men and women, there is a train arrived in Lyallpur full of dead bodies. Molvi sahib of our Masjid delivered a speech full of emotion and anger and asked everyone to come out for their brothers and sisters. In spite of having anger and hate for Hindus in our hearts on that day we did not attack on Khatri who were living in our village and a group of 40,50 people left for Chiniot. There some of us decided hide themselves in fields and crops on the road so that they can attack Hindus passing by the road, rest of us reached Chiniot there we killed and looted many Hindu families, their houses and when we returned our homes in evening all of us had gold, money and other things which we had grabbed from Hindus.

I would say that we never had any conflict with Hindus and there was a relation of respect and love, but when we came to know that they are killing our sisters and brothers in east Punjab then we came out to take revenge, that was not sole cause because there were many who just wanted to loot them and collect gold and other valuable things which Hindu had had. Many Muslims occupied their houses by using force and compelled them to migrate.

Consequences of Partition

Migration

Migration during partition of India is said to be one of the largest and rapid migration in human history with estimate of 14.5 million people. There would be few who could say that they migrated voluntarily but majority is of those who were forcefully migrated. People who had a stable set up of their businesses, crops and living peacefully with all other communities had to left suddenly for a place where they had never been in their lives , they had to move without their luggage and even without loved ones who were killed on the way.

Migration left ruinous impact on economy, because everyone who migrated left everything behind having nothing in their hands when they had arrived at their next destination. So, the total burden of feeding and resettlement fell on the shoulder of newly established governments of both countries.

Violence

Violence during partition of India is one of the most horrific event in human history, where estimated 2 lac to 1 million people were killed, 100000 women were kidnapped and raped, children were murdered ,houses were burnt and crop were destroyed. People who were living together became enemies overnight (Talbot, 2009).

Gap among people

Violence and migration during partition set barriers forever among those people who lived together for decades and never had any conflict in spite of having different religions, castes and cultures. Now those people who were friends are called enemies of each other. It also destroyed the concept of religious harmony and made people extremist.

Conclusion and Analysis

Event of partition of India left the whole humanity in shocked when one of the largest migrations happened and about 1 million people were killed and we always think that it was purely Hindu Muslim conflict that led to partition and later to violation. In Chapter two the historically background of partition, its causes and impacts are discussed.

British came silently and started observing the weaknesses of Indian rulers, they spend huge amount of wealth and money on local elites for changing their loyalties. Structural faults of government, internal conflicts of local rulers and their lust for power made it easier for British to strengthen roots and influence in internal matters of subcontinent. Halfheartedly fought war of Independence paved a way for British to gain full power.

For political involvement of people of subcontinent in system All India Congress was established in 1885 and it was founded by A. O. Hume and its first president was Womesh Chandra Banerjee. Congress was supposed to lead all Indians having Hindus, Muslims and Sikh participants. Muslim ruled India for 5 to 6 centuries and it is matter of shame that after occupation of British there was no Muslim leader politically enriched enough to lead a political movement having all Indian together without religious prejudice. Sir Syed advised Muslims to stay away from politics and educate you first because he thought Muslims immature and incapable for politics and this provide space Hindus to move forward and building better relation with British. According to Syed's statement even after rule of 5 centuries Muslims could not produce a politically mature class having qualities of leadership, so this was the second defeat for Muslims after losing rule.

It was failure of congress that it could not kept Indian united and became representative of Hindus. Congress was ought to solve all conflicts and riots emerged during 1888 onward but it stand with Hindus and openly spoke in favor of Hindus In 1890 Bombay presidency witnessed a series of communal riots between Hindus and Muslims, and the first one had the cow protection movement as a backdrop. The reclaiming of public places through celebration of festivals like Ganesh Chaturthi,

discord over cow slaughter, disputes over playing of music near religious places , the buildings of prayer halls, mosque and temples and tombs sparked communal violence causing division among Hindus and Muslims. By the time the Muslim started feeling inferiority complex and started blaming Congress leaders behind all hatred and violence. Question arises that, where were these conflicts when Muslims and Hindus were living together? Why there were no violence and riots? Answer is simple that both the communities were not fed with such hate against each other before British arrival; it is British who made them believe that you people are different.

After war of independence 1857 British reshaped their policies toward India to escape further mutiny. They were aware of that if Indian stayed united their rule in India could not stay more than few years, so they came up with their notorious divide and rule policy.

To support their divide and rule policy they first of all institutionalize caste system and divided all Indian in upper, middle and lower class and for further division they divided all Indian on religious basis by institutionalization of religions of Indians and it was proved more dangerous for Indian but worked for British, because this was the sole factor which strengthened the cause of partition and later lead to violence. British divide and rule policy was the foundation stone of division of India.

In December 1905 due to failure of all India congress policies and rigid attitude of Congress leaders' Muslim league was established in Dhaka. There were Muslims leaders in Congress and some Hindus in Muslim league and both were claiming themselves the sole and only representative of Indians, in fact both were speaking about their political privilege and interests by using religious conflicts to gain public support, so congress became a Hindu representative and Muslim league became

Muslim representative. Sub-continent which was an example of religious harmony became the place of two groups having two different Ideologies, huge differences, hatred and prejudice against each other.

In spite of all religious conflicts, differences and hatred among communities I would not accept that the two nation theory was the major cause of partition, as I explained in chapter two that religious conflict was one of those factors which led to partition and I would agree with the statement of Jaswant Singh (Jinah ,Nehru and Partition) that there were three major actors who played vital role in division of India 1st Jinah, 2nd Nehru and 3rd British. After leaving AIC when Jinah joined Muslim league even then he had had formal meetings with Nehru. When Jinah's 14 points were rejected by Nehru then conflict begun there, Jinah was not in favor of two nation theory in fact he was in favor of united India. After 1936-37 election Jinah asked Nehru to include 2 Muslim representatives in his UP cabinet but Nehru refused and that led the major conflict between Jinah and Nehru, after this Jinah reorganized Muslim league, majority of political elite joined Muslim league after realizing that their interests will never be kept safe under Hindus. Concept of two nation theory and religious slogans was brought in speeches from 1940 onward and that led public to extremism and violence.

Pandit Jawaharlal Nehru was responsible in a way as he was not very happy with the Cabinet Mission Plan which he though would have resulted in a weak center and that except defense, foreign policy and communication all residuary powers would have rested with the federating states.

Both Nehru and Sardar Patel were not happy with this scheme. And as Azad has pointed out in his book Nehru, on being elected as president of the Congress in 1946,

gave a statement that Cabinet Mission Plan could be, if necessary, changed. This infuriated Jinnah as Muslim League had accepted the Plan and a composite government was formed after 1946 elections.

The greatest culprit were British rulers as they also wanted India divided so that they could easily establish intelligence and military base in Pakistan to stem the tide of revolution which by then had become a certainty in China. Nehru government would have never allowed such bases in United India. Lord Mountbatten got Nehru, through his wife Advina to endorse the partition plan.

Partition left severe impacts on lives of people as tragedy like this never happened in history of human being, that 14 million people were displaced and became homeless, almost 1 million were killed, women were raped, children were murdered and lost and economy of one of the largest country shattered. It made people who were living together having friendly relation made enemies overnight. It the result of partition that even today in spite of having same, culture, same language, these both countries are called enemies and spending large amount of our GDP on weapons ,tank and bombs instead of betterment of our own people.

In my 3rd chapter historical background of Chiniot its ancient history, its art and culture and pre partition and after partition developments are discussed.

Archeological study of sites found in Chiniot reveals that Chiniot is city of ancient time. It remained a prominent place for multiple religions like, Hinduism, Buddhism, Christianity and Islam. The land of Chiniot witnessed many invaders of different origins, castes and religion but it never had witnessed any massacre which was done on the day of partition. People of Chiniot were peace loving and believed on religious

harmony that is why believers of all religions lived there peacefully and not any religious conflict can be found prior to partition.

Chiniot from Mughal period had had its representation as Nawab Saadullah Thaheem was one of the minister in Mughal court. Artist from Chiniot were also among those who build Taj Mahal and many other masterpiece made and built from Mughal to British period like, Umer Hayat Mahal, Badshahi Masjid Lahore, Badshahi Masjid Chiniot etc.

Tehsil Chiniot district Jhang was included in The Chenab colony project ,Chenab Colony was the largest colonization project in the Punjab, beginning in 1892. It covered the entirety of the Lyallpur district, along with parts of the Jhang, Gujranwala and Lahore districts. Majority of population of Tehsil Chiniot district Jhang was of farmers, so British very cleverly divided them in class system by allotting lands to some upper castes like, Sadaat, Nekokary, Sipra, Chadhar, Sial, Lali, Chopras and Aroras. British made upper class castes strong enough so that they could rule people belong to middle and lower middle class easily. Majority of population of tehsil Chiniot was of Muslims, so two Religious castes Sadaat and Nekokary were used as tool by British to win loyalties in this region because they had huge number of following with them and as a reward huge amount of wealth, properties and lands were awarded to these upper class castes.

The chiniot region was one of the most fertile, so British invest in this region to produce wheat, rice, cotton as well as furniture market was developed and flourished during this period. Major businesses in Chiniot were Farming, sale and purchase of grain and food, general stores and furniture.

In Chiniot majority were of Muslims but they were not financially stable except some of those who belonged to upper class or upper castes and Hindus were in minority but they were richer than Muslims because most of business were run by Hindus and Muslims used to work under them that is why both the Hindus and Muslims had good relation because their main focus was to earn living and they were controlled by some upper classes who were loyal to British. Second cause of harmony was the efforts of British because British did not want to make this region unstable otherwise it could affect the agriculture sector of Chenab colony project and could have caused of huge loss for British.

In Last chapter stories of partition by partition survivors of Chiniot critically observed and evaluated. Event of partition was one of the most horrific events in any human history and people who are alive and were part of that event in any mean, are still in trauma of that massacre. In any war there are militaries who had to die or kill the opponent who disobey their leaders, but the event of partition was not a war, there was no leader who was leading any army to attack someone, there were people who were familiar to each other, they were friends just few weeks ago and now they were killing, cutting, and destroying each other. Later it was said that the religious conflict led to the violence during partition.

While interviewing the partition survivors I observed and felt the pain in their words. Main questions were asked about pre partition relationship, religious harmony, two nation theory, partition and violence during partition.

Chiniot was place of people of multi-faith for centuries and all the religions were living there with their own dignity and charm. Land of Chiniot had seen multiple rulers and change of dynasties but religious harmony remained same. After British

annexation of Punjab in 1849 Chiniot went under British rule. After war of independence British re-consider their policies toward people of sub-continent and they came up with divide and rule concept. Institutionalization of caste system created a gap among people and by awarding lands to those upper class castes who sold their loyalties, British took control of working class of Chiniot .

Due to routine interaction of Hindu and Muslim communities for centuries people in Chiniot had had strong bond with each other, and above all they had same culture, same language and even worked on same fields shoulder to shoulder with each other. Hindus used to pray on shrines of Muslims Peers and look them in respected way. When violence sparked in some areas of sub-continent even then there was no conflict and grudge between Hindus and Muslims because they never took those incidents serious. They used to celebrate happiness together and stand in difficult time by each other,

After meeting survivors of partition I found contradiction between the slogan of two nation theory and the actual situation of Hindus and Muslims of India. The peaceful coexisting of all communities was itself a rejection of two nation theory. As Ishtiaq Ahmed in blooded partitioned and cleansed Punjab and K.K Aziz in Murder of History revealed that before 1940 in Jinah's speeches there was no religious slogan and there was no clear Idea about partition. In most of public gathering there used to be few people for listening Jinah. There were two reason due to which Muslim league could not won Muslim attention before 1940, first , Muslim never took Jinah as practicing Muslim, Second, Muslim league did not had a clear manifesto as compared to Congress and Unionist party of Punjab. Muslim league faced worst defeat in Punjab in 1936-37 elections and got only two seats while Unionist party got 98, even

Muslims in Punjab rejected Muslim league. From 1940 onward Muslim came up with the ideology of two nation theory and incited all events of violence from minor to major.

If the two nation theory was the cause of partition then how Muslims and Hindus were living peacefully in many parts of sub-continent like Chiniot. While I asked the question from survivors to know their take on two nation theory , maximum replied in anger, Son' that was Jindah's and and Nehru's propoganda and they made us all enemies, people called it freedom but for us it was horrific massacre , because it snatched our beloved ones, our friends and everything.

Violence in tehsil Chiniot sparked after creation of Pakistan when people started migration; there were multiple reasons behind this violence. First, when bodies of Muslims reached through trains in Lahore and Lyallpur, people decided to take revenge and they started killing Hindus and Sikhs, even then villagers avoided to attack on their Hindu neighbors. Second, most of population of Muslims in Chiniot was poor and when they saw Hindus migrating they attacked their houses to get wealth and money. They also occupied their houses, animals and fields and crops. There were camps in few places and only there military cops were present to protect them but Hindus had to travel to reach those camps and they get looted on the way by locals and dacoits. Third, the local religious as well as political leaders incited Muslims to attack Hindus and they wanted to kill everyone, raped there women captured there properties on the name of religion. In those areas where Hindus were in majority they not only resisted but retaliate and tried their best to do same with Muslim women. In Lyallpur majority was of Sikhs and there were hundreds of

Muslims were killed but in Muslim majority area like Chiniot Muslims remained dominant.

When everyone busy in looting and killing their rival communities in most of places of sub-continent, there were a lot of them who showed courage to protect their friends as well. Although there are some incidents of violence were recorded in Chiniot but Majority of Muslims helped Hindus. They not only stand with them but also fight for them as well. When Hindus moved to camps they continuously send meal to them, visited them. Many survivors told that when Hindus were leaving for Hindustan, we bid them farewell with heavy hearts. People were crying while hugging their Hindus friends , our women were very emotional after seeing their female friends departing forever.

I would like to conclude with remarks that People in Chiniot had had relations with their fellow communities on humanitarian basis and not on religious basis. They lived together having loving and caring terms for the sake of humanity for centuries. There is no violence recorded in Chiniot before the incidents of violence erupted in near areas like Lyallpur, Sangla Hill, Jhang and Sargodha. Most of survivors blamed partition that it separated them forever. This is the time of technology and there are hundreds of other partition survivors from all places of sub-continent who have the same feelings for their friends, neighbors who were departed or forcefully migrated and for those Hindus and Muslims who saved them, helped them and protected them violence. With the help of social media , YouTube and Facebook many people who had migrated from Chiniot came in touch with their friends and later they visited their place as well. Partition has done but it left marks and pain forever.

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