

Quotas and Notes from
The Great Partition
The making of India & Pakistan
by Yasmin Khan

Pg. 4. "by 1950 two nation states stood
alongside each other in S. Asia, with
membership ~~for~~ of the UN, full
sovereignty and complete
political independence."

Pg. 7. "The partition plan itself was
brought about through act
of violence."

Pg. 7. "Punjab was most brutally sliced
into two parts in 1947, and was the
bloody battlefield of Partition where
by far the greatest number of
massacres of Hindus, Sikhs and
Muslims occurred."

Pg. 9. "Indian and Pakistani ideas of
nationalism were carved out
diametrically, in definition
against each other."
SB: The real problem is ~~Inter~~
~~Ext~~ Islam, which is against
any non-Islamic people.

Pg. 13. "An unparalleled naval mutiny
shook the authority of Raj to
its foundations."

Pg. 17. 2.5 million Indian soldiers
served in the WWII, over 24K
were killed and 64K wounded.

Pg. 18. "We (Muslims and Sikhs)
used to be together... for days
and nights, all of a sudden

they (the Muslims) lost
confidence in us... at that
time there were only two
things... Muslims and
non-Muslims." - A.S. Bakshi
a Sikh civil supplies officer.
"... we have lost best of
our (Muslim) friends whom
we loved." - Bakshi

Pg. 21. "I made a point to buy
what I needed in Muslim
shops in Old Delhi." - Prof.
Mohammed Mujeeb, a friend of
J. Nehru and Vice-Chancellor
at Jamia Millia Uni. Delhi

Pg. 30. The last refuge and
ultimate pillar of the colonial
state, its army, was less
reliable (in 1946) than at
any time since the 1857
uprising, and this undoubtedly
influenced the British gov't's
decision to hand back the
Indian empire to Indians
as soon as they possibly could.

Pg. 31. ~~While~~ While the Congress
claimed to speak for all Indians,
irrespective of religion, the
League claimed to be the
mouthpiece of all Muslims.

Pg. 35. (In 1946) the League played
on the motif of exclusionary
Islam, tapping into pre-existing
chauvinism towards kafirs or
unbelievers.

Pg. 35. The president of the Jamiat-ul-Ulema denounced Jinnah in a fatwa of 1945 as the great heathen, Kafir-i-Azam, in a poem on the League leader's popular title Qaid-e-Azam, Great Leader.

Pg. 36. As these (Nationalist) Muslims in (Congress) attempted a last ditch attempt to ~~threaten~~ thwart the League, they were ridiculed as traitors or porter boys for Congress. 'Though Muslims by name, in action they are Hindus, call them half fish, half fowl - if you choose!'

'The nationalist Muslim, not only finds himself ostracised by his own community, but also let down by the Congress itself. - J.P. Narayan

Pg. 37. By the eve of partition... in practice... the Congress looked as if it had long conceded the Muslim vote.

Pg. 39. In around 1945-46 the League had won its seat at the negotiating table.

Pg. 45. No body knew what this map (of Pak) was - and no body was contemplating migration in 1946, let alone the mass movement of 12 million people only one year later.

Pg. 54. By the spring of 1946, Gandhian non-violence, or ahimsa, had become a weak currency among the sections of the Congress Party.

Pg. 55. Vallabhbhai Patel had declared, 'Pakistan is not in the hands of British Gov't. If Pak is to be achieved the Hindus and the Muslims will have to ~~fight~~ fight.' Liaquat Ali Khan echoed this tone: 'the Muslims are not afraid of a civil war.'

Pg. 56. One army major wrote: 'If the situation arises in which the Muslim League are by-passed, I think they will be able to mobilize violent resistance on large scale. In the Punjab they are busy contracting and training demobilized soldiers and are even training women to use arms.'

Pg. 60. The proposed settlement threatened to put Sikhs' own regional interests in the hands of the Muslim League.

The urge for freedom was common to both Hindus and Muslims, but no one had any clear idea of what should follow independence.

Pg. 61. As soon as Cabinet Mission plan failed, urban scraps and slabbings intensified in frequency.

Pg. 62. In Amritsar two Gandhian workers who tried to intervene to halt riots there succumbed to the ferocity of rioters.

In all (three) riots the nature of killing would become brutal, sadistic and grisly; women and children were attacked, and rapists worked alongside the killers.

Pg. 62 Muslim League had declared 16 Aug. '46 a holiday to mark Direct Action day. Three days later at least 4000 of Calcutta's residents lay dead and over 10,000 were injured. Buildings reduced to rubble.

Pg. 63 In the intervening days, the worst riots between Hindus and Muslims ever resemble in India broke out. There were targeted attacks on innocent civilians, including women, children, and the elderly. -- Jinnah called on his followers 'to conduct themselves peacefully and in a disciplined manner' although his own usually precise and legalistic prose was vague enough to allow for violent re-interpretation.

Pg. 64. Handbills and flyposters urged Muslims to act, announcing, 'In this holy month of Ramzan, Mecca was conquered from the infidels, and in this month again a Jihad for the establishment of Pakistan has been declared.' The Mayor of Calcutta commanded: 'We Muslims have had the crown and have ruled. Do not lose heart, be ready and take sword. Oh kafirs! Your doom is not far, and the greater massacre will come.' (The Muslim) rioters used state-owned trucks and had mysteriously accessed extra petrol coupons. -- Gopal, with his Hindu boys reacted to Muslim riots. He remembered - 'basically people who attacked us -- we fought them and killed them.'

Pg. 68. On 15 Oct. 1946, the Bengal Congress received a telegram from

East Bengal district of Noakhali:

'Houses burnt on mass scale. Hundreds burnt to death. Hundreds killed otherwise. Large number of Hindu girls forcibly married to Muslims and abducted. All Hindu temples and images desecrated. -- Golam Sarwar leader inciting Muslims to exterminate Hindus from Noakhali.' A program of well-planned ethnic cleansing had been augmented -- and perhaps 5000 people had perished. -- Hindus were forced to consume beef, cows were sacrificed in public places...

Pg. 69. Religious conversions... were frequently followed by the rape of women.

Pg. 71. In Oct. the same pattern of violence raged in Bihar, (by the Hindus as retaliation).

Pg. 79. Analysing the Indian scene at the end of 1946, Gandhi wrote in *Hangar*, 'We are not yet in the midst of a civil war, but we are nearing it.'

Pg. 82. The newspaper *Dawn* (was) the mouthpiece of the League.

Pg. 83. Indian public was stunned by Attlee's statement on 20 Feb. '47 that the British gov't now ~~accelerated~~ the speed intended to pull out from the subcontinent no later than June 1948.

Pg. 83. By the end of first week of March quarters of most of the major cities in Punjab were burning.

Pg. 84. Master Tara Singh called for the formation of an Akali Fauj,

and stood defiantly brandishing his unsheathed kirpan on 3 March 1947 on the steps of the Lahore Legislative building, 'we may be cut to pieces, but we will never concede Pakistan.'

Pg. 85 In 1966 Nehru admitted, 'The truth is that we were tired men, and we were getting on in years. -- The plan for partition offered a way out and we took it.' The Congress accepted the division of the Punjab as a possible solution on 8 March 1947.

Pg. 86. The heinous crimes of the preceding year forced the politicians to rush forward the decision to partition.

Pg. 88. On 18 May Mountbatten departed for London clutching the papers which sketched the Partition plan, ready to persuade the Cabinet that it was a workable scheme. The plan, however, was entirely dislocated from the regional moorings of political life in India. Further, it was tragically unconcerned with human safety and popular protection. - Jinnah admitted to a journalist: 'It is very difficult for me to understand what led His Majesty's Gov't to come to the conclusion of partitioning Punjab and Bengal. --'

Pg. 89. On 3 June the plan was broadcast to a nervous and

expectant population. ... The League had won its Pakistan, but there was no firm line between winners and losers. ...

Pg. 90 The partition plan, however, was a bitter pill for Jinnah.

Pg. 95. The first President of India, Rajendra Prasad declared on the day the plan was made public: 'I have not lost faith in the undivided India. I believe no man can divide what God has created one.'

Pg. 97. The most shocking and frightening reaction to the plan came from Punjab. [S.B. Sikhs did not want to be ruled over by Muslims.] The border info remained a secret in the hands of an elite cabal headed by the Viceroy until Independent Day passed.

Pg. 98. Hyderabad was resolved in 1948 when Nehru resolved resorted to force and ordered annexation of the state. Junagadh is still claimed on Pakistan map today. The princely states of Bahawalpur and Kalat made overt bids for freedom from Pak control.

Pg. 101. By May 1947 the liquid assets from Punjab and Sindh banks to Delhi was being estimated at 250 crores, or 250 million pounds, and a banking magnate announced 'we are leaving the 'Pakistan' an economic desert.'

Pg. 102. In a private conversation A.H. Lee somberly said that 'he was hopeful that there would be no bloodshed but feared that there would be.'

- Pg. 105. Ordinary Punjabis were left completely in dark about whether their homes were now going to be in India or Pakistan. The border had to be decided against the clock. -- [Several factors undermined the moral authority of Cyril Radcliffe of the final settlement of the border.] For him it was a thankless task.
- Pg. 109 [The Muslim population in Lahore was majority, but it had 600 Gurdwaras.]
- Pg. 110. [The media Dawn was anti-Sikh.] The Pakistan Achhut Foundation chose their community to be in Pak.
- Pg. 112. Two private armies, Akali Sena and Shahidi Jatha, went from village to village to recruit men. This was preparation for civil war by any other name.
- Pg. 115. Every company of the 3rd Rajputana Rifles hosted a leaving party for their Muslim co-soldiers before they took their leave for Pakistan.
- Pg. 116. In Gujranwala there was a mutiny in one Pakistan battalion and the non-Muslim soldiers had to be urgently removed to safety, while in Ambala an inquiry found Pakistani troops guilty ^{of firing} at civilians from the carriage windows of their passing train, killing or wounding 60 people.
- In the flat expanses of Gurgaon, guerrilla warfare against a rural population - Meos - was decimating whole villages.
- Pg. 124. The plans for the new national boundaries were ready on 12 Aug, but were deliberately held back.
- Pg. 125. The Radcliffe line (of boundary) was finally revealed to the public on 17 Aug. - exactly the same day that the first regiment of British troops departed from Bombay.
- Pg. 127. From 15 Aug. the violence would be utilized to achieve new ends: to drive out the other and stake a claim to land. -- [Ethnic boundary was marked by dead bodies.]
- Pg. 128. After 15 Aug. 1947.. militia trawled the countryside for poorly protected villages to raid and raze to the ground. gangs deliberately derailed trains, massacring their passengers one by one or setting the carriage ablaze with petrol. women and children were carried away like looted ~~chatter~~ chattels.
- ... Instead of using the troops to quell the troubles, the British command confined them to barracks and evacuated the men as quickly as possible.
- Pg. 129. In Punjab.. children watched their parents were dismembered or burnt alive, women were brutally raped and had their breasts and genitals brutally mutilated, and entire populations of villages were summarily executed.
- Pg. 133. Rape was used as a weapon, as a sport and as a punishment. It was the unspoken fear at the back of many minds by the summer of 1947.
- Pg. 139. An unknown policeman.. used a stick to fend off a marauding gang and saved 200 Sikh lives.
- Pg. 148. A photo taken at Ambala station shows a man with a bamboo ladder carrying two annas per trip for people to clamber up from the platform to the roof of a departing goods wagon.
- Pg. 150. For the Independence day In Pakistan, prisoners were released on 15 Aug

Pg. 150. On 15 Aug. In Pakistan prisoners might have preferred to stay within their cells: mobs reportedly lynched those who could not prove they were Muslims outside the prison doors.

Pg. 153. On 15 Aug., in Bahawalpur, they were jiggling desperately around 'a miserable bit of green cloth' which was a 'stick with a little green flag tied ~~to~~ to the end' and protesting 'this is our flag. We now have Pak and Muslim Raj.' In fact, the group had been forcibly made to convert to Islam, and had gathered under the flag for safety, to try to prove their Pakistaniness. The Congressman Acharya Kripalani suffered his own family's displacement from Sindh.

Pg. 155. Everywhere minorities (In Pak) were feeling deeply insecure about their physical safety and their citizenship rights. It had been unthinkable that 12 million people would move.

Pg. 156. Once the Radcliffe line became clear, the number of refugees crossing Punjab and moving out of the state intensified frighteningly quickly. One in 10 people in Pak was a refugee. Pak lost its bankers, merchants, shopkeepers, entrepreneurs and clerks - the wheels came off the machinery of the state.

Pg. 157. In Sept. 1947 Jinnah ordered a park with people in Lahore to 'make it a matter of prestige ~~to~~ and honor to safeguard the lives of the minority community.'

The migrants did not know where they were heading, or what their final destination would be.

Whatever people could pick up, big things and small, they put clothes on top of those they were wearing, and threw a khera or sheet over their ~~shoulders~~ shoulders. They picked up whatever they could and they joined the kafilas. And the kafilas began to move. Others adopted disguise or masqueraded as Hindus or Muslims to try and protect themselves. What had begun as a spontaneous exodus was rapidly merged into an organized evacuation operation.

Pg. 159. In swathes of central and western India, Muslim communities were driven out of India, just as Hindus and Sikhs were hounded out of many parts of Pakistan.

Pg. 160. Circumstances compelled most to travel by foot. Fort columns sometimes 30-40 thousand strong, creating human caravans 45 miles long in places. Luggage was very often confiscated or looted along the way, or simply abandoned as people became too ~~too~~ weak

to carry it; sores developed on bare feet; women gave birth to babies en route; and people died of starvation, exhaustion, cholera and grief.

Pg. 162. In Delhi, the local population baked 280 x 40 pounds of chapattis when news spread of two stranded and starving foot convoys, one of 30,000 people and one of 60,000 moving southward from Punjab, and Indian Air Force air lifted the food parcels to the refugees the following morning.

Pg. 163. 'All the brothel people used to stand at the railway platform trying to grab (incoming refugees), and we had to make sure that they were not taken away.'

- Khorsheed Mehra, a volunteer

Pg. 166. The 3 June plan had evidently gone catastrophically wrong.

Pg. 167. In Delhi refugees had taken illegal possession of houses that had previously been owned by Muslims, and were refusing to vacate.

Pg. 168. 12000 people shifted to West Bengal every day in 1948 from East Pakistan.

Pg. 170. Sindhis resisted Karachi's transformation into a national capital under centralized control. This tension has existed to the present day.

- By the end of 1947, refugees were dying of cold on the roadside in Lahore.

Pg. 171. The Indian Central Govt estimated that it spent 940,078 rupees between 1947 and 1951 on the relief effort.

Pg. 178. Nehru told a group of Muslim laborers in Delhi, 'As long as I am at the helm of affairs India will not become a Hindu State.'

- Large workshops of Muslim smiths or craftsmen were disbanded as their Hindu suppliers stopped advancing indispensable credit or materials, war - By Jan. 1948 the atmosphere had deteriorated alarmingly, and India's future as a secular state, and as a place with equal rights for all, looked uncertain.

Pg. 180. The refugees' suffering and experiences were woven into the fabric of national history that was constructed around the events that had occurred. 'We crossed a river of blood to achieve independence...' wrote one future president of Pakistan.

- The shock of M. Gandhi's assassination on 30 Jan. 1948 immediately helped to stabilize and enforce national feeling and undoubtedly gave ascendancy to secular policy.

Pg. 183. In July 1947 Gandhi said, 'he visualized a definite increase in military expenditures' which would ~~be~~ be 'all for fighting among ourselves.'

Pg. 184. A group of upper class Muslims in Lahore felt so concerned that Pakistan could be attacked that they kept their cars filled with petrol and luggage, ready to flee from an Indian invasion at a moment's notice.

- Pg. 186. Resourceful Punjabi refugees became a national stereotype and an actor on the nation-building stage.
- Pg. 189. By 1973, W. Bengal was coping with a refugee population of around six million. East Bengalis began a long battle with their compatriots in Karachi, who began trying to stamp their cultural and political imprint on the province.
- Pg. 190. Hindus had overwhelmingly been landlords in undivided Bengal, while Muslims had been the tenants. And the Hindus remained the wealthy gatekeepers of Bengali culture. Even in 1950 they still dominated the Decade bar and held 1/3 of the University's places. ... Many Bengalis on both sides of the border lamented the Pakistan's creation and echoed Vallabhbhai Patel's declaration that Partition was a tragedy.
- Pg. 192. A Pakistani journalist admitted that he was relieved to find that the reports he had seen in Pakistan of gangs massacring Muslims had been exaggerated.
- Pg. 194. After the plan for Partition had been ~~decided~~ agreed, Gandhi declared: 'I do not consider Pakistan and India as two different countries.'
- Pg. 198. On 4 June 2005, 70 year old Indian - L.K. Advani - climbed the steps to a white marble monument in Pak's chief commercial city Karachi. To the sound of bugles by Paki guards of honor, he laid a large wreath of purple and pink flowers at the tomb of Jinnah, who later wrote in the visitors' book that Jinnah was a 'great man' who forcefully espoused 'a secular state in which every citizen would be free to practice his own religion.' BDP members called for their party president's (Advani's) immediate resignation. He resigned.
- Pg. 199. "Indian nationalism rests upon the bedrock of exclusivist Hindu ideology" ['exclusivist Hindu ideology' is an oxymoron. -SB] [The book author does not mention that Babri mosque is built to Rama temple destroyed by Muslims.]
- Pg. 200. The Bab-e-Pakistan project has little to say about the experiences of non-Muslims, and avoids delving into the shared responsibility at the time of Partition.
- Pg. 201. In India there is only one official monument to the victims of Partition, the Martyrs' Monument in Chandigarh in Punjab. However Partition is not forgotten.