

Muslim Genocide a Horrible Past: During the Partition of India 1947

Rashid Muhammad¹ Dr. Mohamed Ali bin Haniffa² Dr. Nor Azlah Sham Bt Rambely²

1.Ph.D Scholar at School of Language, Civilization & Philosophy, University Utara Malaysia (UUM), Malaysia

2.Senior Lecturer at School of Language, Civilization & Philosophy, University Utara Malaysia (UUM),
Malaysia

Abstract

The war against flexibility in South Asia that finished with the separation of India and the making of Pakistan has been surrounded regarding genocide. It has been portrayed as genocide by the Non-Muslim particularly Sikh, in which three million Muslim were said to have been murdered. This article investigates a portion of the issues with classifying the killings of 1947; surveys, utilizing definite data on numerous occurrences of brutality amid the year, which of them may be named genocide. The effects of portion were expansive. One of the greatest ever techniques of compelled movement was set off, with a normal four and a half million Sikhs and Hindus moving from West Punjab into the eastern domains that ended up being a bit of India, and a normal five and a half million Muslims moving the other way. This changed the measurement profile of the district definitely. This mass movement, the lion's offer of which occurred inside a time of three to four months after adaptability and area, was driven against an establishment of monstrous reality and violence and in a climate fortified with interests. In any case, inquisitively enough, considering the criticalness of the developments, both to the degree the sheer cost to human lives, and in the test postured by this mercilessness to the ace and realness of the state, particularly given the changing technique for that state, little research has been done on this bit of the change of the Punjab in this time of damage.

Keywords: Partition of India, Riots, Migration, Muslims, Non-Muslims.

1.Findings

There are numerous different terms with covering essences twirling around the academic, legitimate or well known utilization of the term 'genocide', including 'ethnic purging', 'mass executing', 'holocaust', 'monstrosity', 'atrocities' and 'wrongdoings against humankind'.¹ The riots in March 1947 in Punjab might be portrayed as the main period of brutality in that year. It endured around three weeks at its pinnacle power. Its spread was generally bound to West Punjab and it was described by substantial scale torching and decimation of property with nearly littler death toll. The provincial territories were influenced surprisingly. The second stage amongst April and July was a time of uneasy quiet portrayed by sporadic upheavals of revolting. This stage saw sorted out assaulting and wounding in both urban areas and towns however was completed on a 'shroud and knife' premise with no mass uprisings. There was no urban revolting despite the fact that the rustic regions were tense.² Considerably sooner than this, in any case, the two Governments had concurred on a typical strategy and a consolidated managerial exertion with respect to casualties of kidnapping. Tailing one of their joint visits through the most uproar torn locale of the Punjab toward the beginning of September 1947, Nehru and his Pakistani partner, Liaquat Ali Khan, proclaimed that their administrations would decline to approve kidnappings or perceive the legitimacy of constrained relational unions and transformations affected after 1 March 1947.³ This revelation was sanctioned by an Inter-Dominion Conference in December which additionally settled recuperation strategy. The Central Recovery Offices of both nations were to incorporate the cases of relatives who had crossed the new fringe and send arrangements of names to the inverse side.

There the nearby police were to have the prime obligation regarding finding kidnapped ladies.⁴ Nonetheless, the police were to be helped by District Liaison Officers (DLOs) delegated by the Liaison Agency of the inverse Punjab government to arrange displaced person departure, by social specialists and by a predetermined number of "aides" (relatives of kidnapped ladies). Region travel camps for recouped ladies were to be set up in both Punjabs with a focal camp for Non-Muslim women at Lahore and a comparable camp for Muslim ladies at Jullundar. The Indian and Pakistani Military Evacuation Organizations (MEOs), which had been built up taking after the disbandment of the Punjab Boundary Force, were to give monitors in

¹ Bose, Sarmila, "The Question of Genocide and the Quest for Justice in the 1971 War," *Journal of Genocide Research*, 2011, pp. 397.

² The total number of casualties in 1947 up to 2 August 1947 were approximately 4632 killed, and 2573 seriously injured. Compiled from Memorandum from Jenkins to Mountbatten 04 August, 1947, IOL, L/P&J/8/663.

³ Rai, Satya Mehta, *Partition of the Punjab: A Study of Its Effects on the Politics and Administration of the Punjab, 1947-56*. Vol. 1, Asia Publication House, 1965, pp. 81.

⁴ Ibid, pp.174.

travel camps and escorts for recuperated ladies being exchanged to their separate Dominions. At long last, on the Indian side, a controlling board comprised of agents of the different offices included would plan and audit recuperation work.¹

After the announcement of 3rd June 1947 plan as the date for freedom moved closer, the circumstance in Punjab consistently and quickly weakened. Each crisp upheaval of inconvenience saw an up to this point undisturbed territory going up on fire, so that when the August slaughters happened not a solitary area, city or town in the area was unaffected. As a delineation of the force of the viciousness, the strategies for assault, the objectives and the piece of the aggressors this dialog will consider the moderately novel and most infamous element of the segment viciousness: the slaughtering of displaced people going via train.² The season of the territory's segment in August 1947 created a human disaster of practically impossible extents. Beginning with equipped assaults on towns in the Multan and Rawalpindi regions in March, the brutality raised to a territory wide blow out of viciousness and loot and a gigantic change and departure of populaces in August and September.³

The Rashtriya Swayam Sewak Sangh (R.S.S.S) was founded in 1925 by Keshav Rao Bali Ram Hedgewar, a Naghpur doctor. Its ideology was drawn from the belief that the whole of the Indian sub-continent was a land of the Hindus who have lived in it for thousands of years and that the Muslims in this part of the world were foreigners and intruders. This doctrine was further developed by Golwalkar (once a University lecturer in science) who succeeded Hedgewar as the Supreme leader of the organization in 1940.⁴

The strength of the Rashtriya Swayam Sewak Sangh was demonstrated in November 1946, during the extensive tour by its chief organizer and the head of the All-India Rashtriya Swayam Sewak Sangh, Madho Rao Golwalkar. He visited Multan, Montgomery, Rawalpindi, Jhelum, Dharamsala, Amritsar, Hoshiarpur, Jagroan, Lyallpur, Sheikhpura, Sialkot and Lahore. The number of volunteers, who greeted him on parades, at these places, was estimated to be 25,000. The number of Hindu and Sikh visitors who were issued special invitations to witness the rallies, during this tour, was estimated to be 40,000. Golwalkar also visited Jhang, Kasure. At some of the centers, where the District Magistrate had prohibited public gatherings under section 144, Criminal Procedure Code, he held secret meetings. During this tour, Golwalkar collected about two *lakhs* (two hundred thousands) of ruppies⁵ and finally on 24th January 1947, the Rashtriya Swayam Sewak Sangh was declared an unlawful organization in the Punjab, under section 16 of the Criminal Law Amendment Act.⁶

The Sangh's membership increased by 1,000 during the month of December and now numbers about 47,000. Eight new branches were formed in Multan and Ambala districts. During the searches made when the Sangh was declared an unlawful organization, 50 *lathis* were recovered at Rawalpindi, 77 ax-blades and 38 wooden handles at Hoshiarpur and documents of some interest at Karnal, Hissar and Amritsar. There is reason to believe that the Sangh knew that action was going to be taken against it and that if this had not been so the recoveries would have been more interesting.⁷

Master Tara Singh, Sardar Ujjal Singh, Giani Kartar Singh and Sardar Basant Singh Moga have also met me to Sir E-Jenkins today, and asked to be allowed to raise a Sikh private army. They said that the Muslim League agitation, if it succeeded, would meet (mean) Muslim Raj and that the Sikhs must set about protecting themselves. I tried to head them off this time, but if they are really bent on it, they will undoubtedly receive the Akali Saina which was disbanded in 1940.⁸

Among Hindus and Sikhs hatred to the fomentation is developing and, especially on account of the last in an unfavorable degree. On the 12th of February in the second articulation he has issued against the

¹ Ibid, pp. 204.

² In Khushwant Singh's fictional presentation *Train to Pakistan* the saboteurs utilize a thick steel wire tied on two posts over the railroad track. The arrangement is to crash the train when it hits the steel wire and afterward slaughter every one of the travelers. In a piercing peak, the train cuts the steel wire and falls on the tracks just to be squashed by the passing train that conveys his darling and their unborn tyke securely over the fringe. A Muslim Refugee Special train, for example, left Ambala and was derailed near the Sikh Princely State of Patiala, resulting in 129 casualties and 200 serious injuries. A subsequent enquiry report pointed out the accident occurred 'due to the train having been directed on to a dead-end instead of the mainline, which is attributable either to gross negligence of the railway staff or a deep-seated conspiracy. The station assistant master, postman and the driver have been arrested. Report of Shambhu Train Accident, quoted in Singh, *Selected Documents on Partition of Punjab, India and Pakistan*, pp. 565.

³ Major, Andrew J, "'The Chief Sufferers': Abduction of Women during the Partition of the Punjab," *South Asia: Journal of South Asian Studies*, 1995, pp. 57-72.

⁴ Rashtriya Swayam Sewak Sangh, Source: Government of West Punjab, NDC Acc. No. 1976.

⁵ Ibid.

⁶ Ibid.

⁷ Punjab Chief Secretary's fortnightly report for the second half of January, 1947, Source: OIOC Cat No. L/P&J/5/250, NDC, MFU Accession No. 305.

⁸ Sir E. Jenkins to Lord Wavell, Source: Selection from the NWFP, Civil Secretariat Records, NDC Accession no. II B.6-C.I.

fomentation since it began. Master Tara Singh pronounced that it was shared initial basics and had as its motivation the control of the Punjab by Muslims. He called on the Sikhs to reorganize the "Akali Fauj". The Sikh volunteer organization whose prowess in the Punjab has not been forgotten. There is but little doubt that the Sikhs gravely disturbed as they are by events in Bengal, the Frontier and in the Punjab, will respond in the degree their leaders require to orders of this kind.¹

Master Tara Singh has reiterated his call to the Sikh nation, both from the platform and in the Press. He spoke at a meeting of 150 prominent Sikhs of Amritsar on February 14th and explained why he considered there was such an urgent need for All Akali Jathas to mobilize and be prepared for emergent action. Dalip Singh Doabia suggested the formation of a defence committee for Amritsar and this committee was formed with 15 members. When the committee met two days later, it divided the built up area of Amritsar into six divisions and formed another committee with four members from each of these divisions to enroll members for the Akal Fauj. Up to February 21st, 2,000 members had been enrolled.²

The Annual conference held at Bachhauri in Hoshiarpur district on February 22nd and 23rd and the meeting at Amritsar (4,000) on February 27th, organized by the City and District Akali Jathas. The Sowarn Singh, Ishar Singh Majhial and Jathedar Mohan Singh were the main speakers on the first occasion, and Majhial and Mohan Singh made speeches emphasizing the need for Sikhs to organize themselves and enlist in the Akal Fauj to counteract the threat of the Muslim League.³

Master Tara Singh was the main speaker at Amritsar when he repeated his fear that the latest British decision was very likely to result in civil war. His demand that Britain should return the Punjab to the Sikhs, from whom they had received it on trust, and his call to the Sikhs to be prepared for offering sacrifices in order to ensure the safety of the Punjab, were enthusiastically received by the audience.⁴

Activity in connection with the re-organization of the Akal Fauj or Akal Saina (Both names are given to the organization) continues and provisional appointments or Commander and Assistant Commander have been made in Lahore and Rawalpindi. A thousand volunteers have been enrolled in Gujranawala. The Hola Mohalla on March 8th is to be celebrated by Sikhs, particularly at Anandpur in the Hoshiarpur district and at Amritsar. Many important Sikh leaders have decided to attend the political conference at the Anandpur fair, while arrangements are in hand for the annual religious procession in Amritsar to be very much larger one than usual.⁵

A very large non-Muslims meeting in the ground of Kapurthala House. At this meeting violent anti-Muslim and anti-"Government" speeches were made. This morning there were reports that groups of non-Muslims were going round the city, taking down Muslim League flags and removing Muslim League badges from the person of Muslims. A procession of Hindu students came into conflict with the Police near the District Courts in circumstances which are still being investigated, and there was later an attack, apparently by the same students, on the Police Office. About 30 policemen were injured, some of them seriously, and there was damage to Police Lorries and property.⁶

In Amritsar, the situation is about as bad as it could be, and a large part of Hall Bazaar, which is the main shopping and Business Street in the city, has been burnt down. There was a major clash between Sikhs and Muslims in which nineteen Muslims are stated to have been killed. Total casualties upto last evening were estimated at about 117 including 27 killed, and the number has since swelled. A forty eight hour curfew has been imposed on the city from 02 p.m today in an effort to restore the situation and troops and Police have been drafted in large number. In Multan, the death roll is hard to estimate because a number of bodies have still to be recovered from burning houses. Most of the fires are under control and the situation is reported to have improved since the spate of murder and arson on the 5th but villages adjoining the city have become involved. Extra Police have been sent to Multan from adjoining districts. Heavy rioting has occurred in Rawalpindi also and casualties upto early morning on the 7th were estimated at 67, of whom, however, only six were fatal.⁷

Many Sikhs consider that the Sikh leader, Master Tara Singh, was exceedingly rash to have

¹ Punjab Chief Secretary's fortnightly report for the first half of February, 1947, Source: OIOC Cat. No. L/P&J/5/250, NDC MFU Accession no. 305.

² Extract from the Punjab Police Abstract of Intelligence for the week ending 22 February, 1947, Source: Special Branch, Lahore NDC Accession No. S. 415.

³ Extract from the Punjab Police Abstract of Intelligence for the week ending 1 March, 1947, Source: Special Branch, Lahore NDC Accession No. S. 415.

⁴ Extract from the Punjab Police Abstract of Intelligence for the week ending 1 March, 1947, Source: Special Branch, Lahore NDC Accession No. S. 415.

⁵ Extract from the Punjab Police Abstract of Intelligence for the week ending 1 March, 1947, Source: Special Branch, Lahore NDC Accession No. S. 415.

⁶ Note by Sir E. Jenkins, Source: OIOC Cat No. R/3/1/176, NDC MFU Accession No. 34.

⁷ Extract from C.I.O. Lahore's Daily Report dated 07.03.1947, Source: OIOC Cat, No. R/3//89, NDC MFU Accession No. 45.

precipitated the riots by his violent speeches.¹ In Lahore on March 4th with a procession of Sikhs and Hindus shouting anti-Pakistan slogans and pulling down Muslims League flags from shops, and then forcing a clash with the Police outside the SSP's Office. The Police opened fire in self defence and at least one of the unruly demonstrators was wounded and died. Forty Police officers suffered brickbat or other injuries. A series of extremely militant speeches by Sikh and Hindu leaders and developed into widespread communal rioting. It was described in a number of newspaper headlines as the "War against Pakistan".²

In Jullundur the slogan "Jo mangega Pakistan, us ko milega Qabristan" was shouted in addition the commonly used "Pakistan Murdabad". One of the injured men there who had since died, was Babu Labh Singh, until recently president of the Shiromani Akali Dal. This death has greatly added recently president of the Shiromani Akali Dal. This death has greatly added to Akali anger. Both in these cities and in others, notably Ferozpur and Gujranwala, curfew orders have been enforced. Though actual incidents have not been reported from other districts, the bad news from affected towns, especially from Amritsar, Multan, Rawalpindi and Lahore has had a most disturbing effect throughout the Province. Members of all communities have hurried to arm themselves and there has been an unprecedented rush to secure kirpans, kulharis and lathis.³

Master Tara Singh, speaking in the Dera Sahib Gurdwara at Lahore on March, 2nd, stressed the need for the Sikhs to establish their "Raj" in the Punjab and to prepare for imminent civil war. He explained that no agreement between the Hindus and Muslims would ever be possible and thus the Sikhs must make preparations at once to wrest the Punjab from the Muslims when the British quite India.⁴

As a result of the speeches made in Amritsar and Lahore and of similar speeches elsewhere, notably in Lyallpur (7,000) where the District Commander of the Akal Fauj and the President of the District Congress Committee declared their opposition to any form of Pakistan at Sheikhpura (1,5000) where Ishar Singh Mahajail exhorted the Sikhs to be prepared for all sacrifices, and at Jullundur (3,000) where speeches were made on the same communal lines, Sikh tempers rose to a most dangerous pitch.⁵

Master Tara Singh set this off with his violent statements, and that even now the Sikhs are making a great parade of their *Kirpans*, in respect of which they have an exemption on religious ground.⁶ Jathas are to be raised in all Sikh villages, each sikh householder being asked to give a son, or proportionately more according to the number of male members of the family. It is permissible for volunteers to join the jathas, but, whether conscripted or volunteers, members must give an oath of absolute obedience to the orders of the S.A. Dal and must be ready to proceed anywhere when required.⁷

The result of these activities has been the formation of three anti-Pakistan Committees in Jullundur district, ten defence committees in Hoshiarpur district, a dearth of *Kirpans* in Jullundur and the organization of a Sikh Naujwan Jatha in Banga (Jullundur).⁸ Between 6 December 1947 and 27 April 1948 around 3,912 non-Muslim ladies and youngsters were recuperated from West Punjab, with an expected 11,430 all the more still to be recouped. The quantity of Muslim ladies recuperated from East Punjab amid a similar period was 7,495, To June 1948 the quantities of ladies recouped from Pakistan and India were 5,270 and 8,344 individually. This agonizingly moderate rate of recuperation proceeded until 30 November 1948 when the East Punjab Liaison Agency was shut, alongside the Central Recovery Office related with it. From that point the recuperation work was led by the outside undertakings services of India and Pakistan. In 1949 the Indian parliament passed the Abducted Persons (Recovery and Restoration) Act which stayed in constrain until 30 September 1957. By 31 October 1952 the quantities of stole ladies and kids recouped from Pakistan and India remained at 8,326 and 16,545 separately; by 30 September 1957 they had ascended to 10,007 and 25,856.⁹

The Sikhs and Hindus are at the same time being encouraged in every way to adopt an aggressive attitude. Despite reports of large-scale arming by the Sikhs, and of smuggling of arms from the adjoining Sikh State who have publicly declared their resolve to support the Akali Party and its policy in every way-

¹ Ibid.

² Extract from the Punjab Police Abstract of Intelligence for the week ending 8 March, 1947, Source: Special Branch, Lahore, NDC Accession No. S 415.

³ Extract from the Punjab Police Abstract of Intelligence for the week ending 8 March, 1947, Source: Special Branch, Lahore, NDC Accession No. S 415.

⁴ Ibid.

⁵ Ibid.

⁶ Sir E. Jenkins to Lord Mountbatten, Source: OIOC Cat No. L/P&J/5/250 NDC MFU Accession No. 305.

⁷ Extract from the Punjab Police Abstract of Intelligence for the week ending 5th April, 1947, Source: Special Branch, Lahore, NDC Accession No. S 415.

⁸ Extract from the Punjab Police Abstract of Intelligence for the week ending 12 April, 1947, Source: Special Branch, Lahore, NDC Accession No. S 415.

⁹ Major, Andrew J, "The Chief Sufferers': Abduction of Women during the Partition of the Punjab," *South Asia: Journal of South Asian Studies*, 1995, pp. 69

reports which the officials themselves confess to be well-founded- nothing is being done in the matter. In the present state of high tension the Sikhs are being allowed to display large swords under the name of Kirpans, whilst the Muslims are being deprived everywhere of even pen-knives. The Sikhs do not claim their religious sacrament of carrying a Kirpan in the army, or the police, in the law courts, the legislatures or in jail, but they are allowed to carry Kirpans when doing so imperils the peace of the land. On the other hand when the Muslims claim the right to wear a sword, it is argued that whilst the weapon in the possession of a Sikh is an emblem of spirituality in the hands of a Muslim it becomes a menace to others, although it is freely admitted that the chief present danger to the Punjab comes from the temper of the Sikhs.¹

The Sikhs were being more provocative than the Muslims at the moment and that very bad speeches were being made and bad advice was being given by Master Tara Singh, Giani Kartar Singh, and other leaders. S. Swaran Singh tried to laugh this off, but had to admit that the speeches made by the non-Muslim leaders on 3rd March had contributed to the communal outbreaks.² (Rashtiria Swayam Sewak Sangh)- the membership of the R.S.S.S has again shown a marked increase and is now estimated at 56,800. (Akal Fauj) the total membership of the Akal Fauj is now estimated at about 8,500.³

The situation in Amritsar city and its immediate surroundings has remained most disturbed. Stabbings, murders, arson, brick batting and mob clashes have been daily occurrences. Mass attacks by Sikhs were directed against village Kotla Nasir Khan, P.S Sadar jurisdiction on the 1st of June and villages Bodh and Khan Kot on the 2nd. It is believed that about 70 Sikhs, armed with 303 rifles, bombs and spears, five or six of whom were mounted and directing the attack, participated in the raid on village Bodh which resulted in the murder of three Muslims and injuries from bullets to six.

Hindus and Sikhs are reported to be evacuating Gujrat district and the Sargodha are in large numbers. In the Shahpur district the many Pathans, who usually return to the hills but have remained his year and Muslims labourers from the Mianwali district have been causing anxiety to the City Sargodha residents and Sikh Abadkars.⁴

Amritsar city reports 2 Muslims and 1 Hindu killed by police or troops on August 12th afternoon and 3 Muslims and 5 Hindus stabbed. Also 10 fires and 4 bomb explosions. Party of Pathan labourers attacked by Sikhs on Grant Trunk Road near Chheharta and 30 killed. Commander Punjab Boundary Force informs me that 200 Muslims killed by Sikhs in village near Majitha and opened fired killing 61 and wounding 9. Today civil reports incomplete. Sikhs are well armed and in another encounter with troops on August 12th caused 2 casualties but lost 9 dead.⁵

Gurdaspur reports 1 Sikh shot by police and 1 Hindu and 4 Muslims killed in communal incidents. Sialkot reports 2 Sikhs and 1 Muslims fatally stabbed. Also what is represented as communal clash between police and troops on Gurdaspur border. This is being investigated. Ludhiana reports village raid with 1 Muslims killed and 8 injured by bombs. Also 2 non-Muslims killed.⁶

The Sikhs probably have to objectives in mind- they wish to take revenge for the Rawalpindi massacre, and they wish to assert themselves on the boundary question.⁷ The inauguration of Pakistan which had been so eagerly awaited by the Muslims, brought very little joy. The suffering of the East Punjab Muslims, who have been attacked, killed, maimed, despoiled, dishonored and uprooted from their homes, have cast a grim shadow. The infiltration of the refugees in the districts of the West Punjab, some of them fresh with scare of brutal assaults, has aroused sympathy and even anger. The award of the Punjab Boundary Commission caused much disappointment; the majority of Muslims were confident that the territory of the West Punjab would be enlarged and that the Muslim majority tahsils in the Gurdaspur, Amritsar, Jullundur, Hoshiarpur and Ferozepur districts would be added to Pakistan. While the Sikhs are blamed for the outrages in the East Punjab, the British are held responsible for having engineered the Sikh rising which resulted in the effusion of Muslim blood. The view that the actual boundary line had been drawn long before by the British Government with a view to strengthening the Sikhs and that the Commission was merely created in order to give the award a semblance of justice has been expressed in some quarters.⁸

The refugees have been talking about the horrors inflicted upon them, often without reticence, and the tension has, before, become further aggravated. At many places, the arrival of refugees was followed by

¹ Mr. Liaquat Ali Khan to Lord Mountbatten, Source: OIOC Cat. No. R/3/1/90, NDC MFU Accession No. 42.

² Note by Sir E. Jenkins, Source: OIOC Cat, No. R/3/1/176, NDC MFU Accession No. 34.

³ Punjab Chief Secretary's fortnightly report for the second half of May, Source: OIOC Cat, No. L/P&J/5/250, NDC MFU Accession No. 305.

⁴ Extract from the Punjab Police Abstract of Intelligence for the week ending 7 June, 1947, Source: Special Branch, Lahore, NDC Accession No. S 415.

⁵ Sir E. Jenkins to Lord Mountbatten, Source: The Transfer of Powers Vol. XII p. 708-9.

⁶ Ibid.

⁷ Sir E. Jenkins to Lord Mountbatten, Source: OIOC, Cat no. R/3/191 NDC MFU Accession no. 37.

⁸ Ibid.

attacks upon non- Muslims. The rioting, which was previously confined largely to Lahore, spread all over the province. The Khaksars, Ahrars and disgruntled Muslim Leaguers have been at hand to exploit the prevailing frustration of the Muslim community and efforts have been made to stir up the refugees against the Government which is now in office. Bands of aggressive and highly excited Muslims, chiefly from Amritsar, visited the residences of the Premier and other Ministers and demonstrated there. Efforts have been made also, chiefly by refugees from Amritsar, visited the residences of the Premier and other Ministers and demonstrated there. Efforts have been made also, chiefly by refugees from Amritsar, to excite the Muslims of the West Punjab and to provoke them to commit acts of arson, looting and stabbing against non- Muslims. Non-Muslim property has been seized at some places. While the people of Lahore want a quick return to normal conditions, the malevolent elements from the East Punjab are exploiting the discontent and advocate retaliation.¹

Mater Tara Sing



Source Civil & Military Gazetteer, 20 February 1949.

Conclusion

This 1947 mass migration from both sides which occurred inside a time of three to four months after freedom and parcel, was led against a setting of enormous mercilessness and savagery and in an environment aroused with interests. However, inquisitively enough, considering the greatness of the changes, both as far as the sheer cost to human lives, and in the test postured by this viciousness to the expert and authenticity of the state, particularly given the changing way of that state. In spite of the fact that *Goondas*, Hindus and individuals from Sikh *jathas* has assumed a noteworthy part in the mobs, yet all classes of Punjabi men would seem to have been included. The across the board crumple of peace in 1947 was gone to by a fall of good values, or maybe at times an increased articulation of typical, indecent conduct, with the goal that extensive quantities of men from ignorant workers and craftsmans to landowners and political pioneers lost their feeling of mankind and intentionally stomped on the excellence of genocide whose lone "wrongdoing" was that they had a place with an alternate religious group.

It has been contended that the occasions of segment prompted the fall of the state in Punjab. It is genuine that the viciousness in the Punjab specifically constituted a noteworthy test to the practicality of the two new states. Nonetheless, the reactions of the successor states to this brutality uncovers the versatility of the structures acquired by them from the leaving pioneer state, and shows how both these structures and the assets whereupon they depended were acquired and altered. Truth be told, a nearer examination uncovers that at no time was there an entire crumple of either the provincial state or the successor states, amid this period.

¹ Extract from the Punjab Police Abstract of Intelligence for the week ending 23 August, 1947, Source: Special Branch, Lahore, NDC Accession No. S 415.