

# Jammu & Kashmir during the Partition of 1947

Anshu Sharma\*

\*Research Scholar (History) Amity University, Jaipur (Raj.) INDIA

**Abstract** - This paper aims to provide an understanding of the political climate in Kashmir during the partition. An attempt has been made to comprehend the history of the state's admission into India and the tribal invasion. This study tries to illustrate various partition experiences throughout the state. The horrific violence that broke out in the Indian subcontinent in 1947, as well as the conflicting memories and visions that accompanied the partition. Although the causes and origins may differ depending on factors like philosophy, religion, and identity, the subcontinent saw both a great deal of trauma and success. It marked the establishment of new, independent governments and the granting of the citizenship of a sovereign republic—the ultimate triumph of the anti-colonial movement. The purpose of this paper's audit is to provide a general overview of the Kashmir conflict from the perspective of partition. Aside from that, the paper will also discuss the minimally felt effects of violence in the subcontinent that stem from the split.

**Keywords:** Partition, Violence, Jammu, Kashmir, Instrument of Accession, Migration.

**Introduction: Jammu & Kashmir in 1947:** Before the division of British India, the state of Jammu and Kashmir held the position of the second largest among the princely states. The state was divided into three provinces for administrative purposes: the Jammu province (which included the districts of Mirpur, Reasi, Jammu, Udhampur, Kathua, and Poonch, a jagir of the maharaja), the Kashmir province (which included the districts of Anantnag, Baramulla, and Muzaffarabad), and the Frontier province (which included the districts of Ladakh and Gilgit). (Jammu Kashmir State, Compiler). (n.d.). The provinces shared nothing culturally, but since the Treaty of Amritsar in 1846, they had been unified into one governmental entity.

According to Dalrymple (2016), one of the biggest and bloodiest forced migrations in human history was the partition of India. For Britain and India alike, the years 1945 and 1946 were extremely important. A concept for Pakistan, often known as the "land of the pure," where Muslims would make up the majority, was put out by Mohammad Ali Jinnah in India. While both the Indian National Congress and Britain desired a united India, they were prepared to divide the country into provinces where Muslims might make up the majority (Metcalf & Metcalf, 2012). In 1947, the British named Louis Mountbatten the final viceroy of India (Metcalf & Metcalf, 2012). When Mountbatten was named viceroy, he put forth a proposal that linked Indian independence and division (Stein, 2010). Mountbatten expedited the independence and partition plan to August 15, 1947, eager to relinquish authority and depart India before Britain faced additional economic disruptions from an increasingly

unsuitable India (Tinker, 1977). Chaos and dread surrounded Partition because of the shifting date of Partition and the ambiguity surrounding the line between India and Pakistan. As soon as it became evident that the government had chosen to divide India into Pakistan, both the Muslim and Hindu groups started to fight one another, according to Urvashi Butalia (2000). The partition of India had a significant effect on the people who lived in the states of Jammu and Kashmir.

Not an old state, J & K was a conglomeration of regions gathered by the Dogra emperor Gulab Singh starting in 1820. He bought the Kashmir valley and other areas from the East India Company in 1846 as a result of the Amritsar Treaty. Thus, the Dogras ruled the Kashmir Valley from 1846 until 1947. There were 565 princely states in colonial India on the eve of independence in 1947, and each was offered the option to combine with either Pakistan or India (Dewan, 2011). As one of the biggest princely republics, Kashmir was ruled by Maharaja Hari Singh of Dogra, who wished to maintain his independence and refused to transfer it to any country. The Indian Independence Act 1947, which was enacted by the British Parliament, derived a four-point division method for the Indian subcontinent. The fourth premise states that princely states have the authority to determine their destiny, taking into account their goals, location, and other circumstances (Bhat, 1981:15). Under such circumstances, the state of Kashmir, ruled by Maharaja Hari Singh (a Hindu), had a plurality of Muslims. Kashmir was strategically located and of great geopolitical significance, making it a desirable target for both India and

Pakistan. While serving on the British side, Lord Mountbatten made every effort to provide India access to Kashmir. The Viceroy of Free India held his first meeting with the ruler of Kashmir after presenting the Maharaja with a proposal that offered him the choice to join Pakistan or India. "I do not want to accede to Pakistan or either India, I want to remain independent," declared Maharaja Hari Singh in response to the proposition (Bhat, 1981:17).

A "Stand Still Agreement" was attempted to be reached between the governments of Jammu and Kashmir and both of the dominions on August 12, 1947. On August 15, 1947, the agreement was promptly accepted by the Pakistani government via telegraph. Nonetheless, the Indian union planned to continue the conversation about the matter. The Pakistani government used coercive tactics and placed an economic blockade on Kashmir in early September, in defiance of the Stand Still accord. After that, an all-out invasion of Kashmir by frontier tribesmen—roughly 7,000 in number—began on October 22, 1947. Muzaffrabad was taken over by the invaders on October 22, 1947. After taking Mahura on October 25, the attackers destroyed the city's powerhouse, throwing the entire valley into darkness. As a result of the attack, the state troops disintegrated. These raiders, who were engaging in looting, arson, and atrocities against women and children, now had the entire populace of Kashmir at their mercy. As a result, the Maharaja signed the instrument of accession and acceded to the Indian Union on October 26, 1947, under pressure.

**Violence following Partition:** Beginning in March 1947 and lasting for nearly a year, the carnage spread over the entire nation. Partition also took a toll on the state of Jammu and Kashmir. Although relations between the communities were amicable before the split, sectarian violence and a large-scale flight of both the Muslim and Hindu populations ensued shortly after. Due to its proximity to the Punjab border, the Jammu district was severely affected by the large-scale displacement brought about by India's partition, which resulted in an influx of Muslims from India and Hindu and Sikh refugees from West Pakistan. The floods of immigrants and their traumatising experiences led to conflict in the area and communal killings throughout the Jammu region. The state had been split, with the majority of its territory lying along the Jammu region; the Hindu and Sikh populations of Muzaffrabad, Bagh, Rawalkot, Kotli, Mirpur, and Bhimber were driven out (many of them were killed or forced to migrate); a sizable Muslim population was also driven out of Jammu, Kathua, and Udhampur. Days went by, and communal violence and retaliation grew more intense.

**Attacks on Muslims in Jammu and Kashmir:** Ian Copland, a researcher, claims that the Jammu and Kashmir state conducted an attack against its Muslim citizens in Jammu, in part as payback for the earlier Poonch revolt. (Copland, 2005)

In the Udhampur district, specifically in the areas of

proper Udhampur, Chenani, Ramnagar, Bhaderwah, and Reasi, there have also been claims of widespread massacres of Muslims. Many Muslims were allegedly killed at Chhamb, Deva Batala, Manawsar, and other areas of Akhnour, and many of them fled to Pakistan or relocated to Jammu. Many Muslims were killed in the Billawar and Kathua districts, while women were kidnapped and raped. (Ahmad, 2014)

#### **Attacks on Sikhs and Hindus in Rajouri and Mirpur**

**Rajouri:** Rajouri was controlled by the "Azad Kashmir forces," or rebels from Poonch, and the raiders, until April 1948, when the town was taken by the Indian military forces. (Bhatia, 2020) Muslim rioters besieged the town and started raping, murdering, and executing Hindu citizens. The people who lived in the town and those who were uprooted from the surrounding region were among the Hindus who were subjected to this persecution (Bhatia, 2020) Women have committed mass murders and suicides, sometimes at the hands of male family members, and have also been killed via poisoning or decapitation. These came about as a result of their worries that the raiders would abuse them sexually. (Bhatia, 2020,) The town of Rajouri erected a monument in remembrance of the raiders' seizure of the town on April 13. (Bhatia, 2020)

**Mirpur:** Following the Indian army's 25 November repulsion of Pashtun raiders from the vicinity of Srinagar, the raiders resorted to Mirpur, located in modern-day Azad Kashmir. (Puri, 2010) According to unverifiable reports, political analyst Christopher Snedden argues that 20,000 non-Muslims were slaughtered in Mirpur on or around November 25 and that an additional 2,500 were kidnapped. (Snedden, 2013) Sikh and Hindu women were also abducted and raped in the Poonch district and its surrounding areas. (Snedden, 2015) "Mirpur Day" is presently observed on November 25 in Kashmir, which is administered by India. (Puri, 2010)

**Conclusion:** It is fated for those who are ignorant of their past to repeat it. We have sufficient evidence from this statement to conclude that 1947 will always be remembered. The country's split is a significant historical event that has extended the hostility between populations since riots and conflicts between various groups have repeatedly surfaced (Hindus and Muslims). Thus, research could offer a framework for comprehending the origins of these conflicts and riots, which pose the biggest threat to the nation's integrity. It's important to see the issue from the victims' point of view to comprehend the scope of the issue and potential solutions. Thus, this is an effort to comprehend the division.

#### **References:-**

1. Administration Report of the Jammu and Kashmir State from 16th October 1941 to 12th April 1943 (Jammu: The Ranbir Government Press, 1944), Jammu and Kashmir State Archives, Srinagar Repository (hereafter SSA).
2. Ahmad, K. B. (2014, November 5). circa 1947: A Long

- Story. *Kashmir Life*. <https://kashmirlife.net/circa-1947-a-long-story-67652/>
3. Bhat, S. (1981). Kashmir in flames: an untold story of Kashmir's political affairs. Srinagar: Ali Mohammad and Sons.
4. Bhatia, M. (2020). *Rethinking Conflict at the Margins: Dalits and Borderland Hindus in Jammu and Kashmir*. Cambridge University Press.
5. Butalia, U. (1998, January 1). *The Other Side of Silence*. Penguin Books India.
6. Copland, I. (2005). *State, Community and Neighbourhood in Princely North India, C. 1900-1950*. Palgrave Macmillan UK.
7. Dewan, P. (2011). The other Kashmir almost everything about. New Delhi: Manas Publications.
8. Metcalf, B. D., & Metcalf, T. R. (2012, September 24). *A Concise History of Modern India*. Cambridge University Press.
9. Puri, B. (2010, November). The question of Accession. *Epilogue*, 4(11).
10. Snedden, C. (2013). *Kashmir-The Untold Story*. HarperCollins Publishers India.
11. Snedden, C. (2015). *Understanding Kashmir and Kashmiris*. Hurst.
12. Stein, B. (2010, April 12). *A History of India*. John Wiley & Sons.
13. Tinker, H. (1977, August). Pressure, Persuasion, Decision: Factors in the Partition of the Punjab, August 1947. *The Journal of Asian Studies*, 36(04), 695–704. <https://doi.org/10.1017/s0021911800074258>

\*\*\*\*\*