



*Journal of Social Issues and Development (JSID)*

(Himalayan Ecological Research Institute for Training and Grassroots Enhancement  
(HERITAGE))

ISSN: 2583-6994 (Vol. 3 & 4)

Special Combined Issue (September 2025 — April 2026. pp. 141-145)

## *Akhand Bharat : An Insight*

Anuj Kanchan Datta Roy\*

Mahuya Roy Karmakar\*\*

### ABSTRACT

The relevance of '*Akhand Bharat*' can be traced back to the ancient times during the period when *Bharat* was ruled by powerful emperors. '*Akhand Bharat*' was culturally and financially prosperous during the period of *Mauryan*, *Ashoka* and *Gupta Empires*; the co-existence of all the Kings laid the foundation of unified *Bharat*. This harmonious coexistence was disrupted with the invasion of foreign rulers and later on by the colonial rulers. The 'divide and rule' policy of British Colonial rulers have ultimately led to a division and created two nations at the time of independence. But, in spite of all these setbacks, many attempts have been taken to regain the glory of *Bharat*. The Government of India has taken several initiatives to develop cultural linkages and communication with its neighboring states throughout. The idea of '*Akhand Bharat*' presents a vision encouraging regional unity only thus. The concern of this paper, based on secondary source of information, is to develop an understanding about the concept of the *Akhand Bharat* and related issues.

**Keywords:** *Akhand Bharat*, Culture, *Hindutva*.

---

\* Assistant Professor, Department of Political Science, Maharaja Bir Bikram University, Agartala, Tripura.

\*\* Assistant Professor, Department of Political Science, Nehru College, Pailapool, Cachar, Assam.

## Discussion

The concept of '*Akhand Bharat*', meaning "Undivided India," holds deep historic and cultural roots in the Indian subcontinent; its historic relevance may be traced back to historic instances, with powerful empires like the Mauryan, Emperor Ashoka, and the Gupta Empire. The concept of '*Akhand Bharat*' is as old as the civilisation; the concept was given due respect and place in *Bharatiya* scriptures. It was Chanakya, the father of '*Arthashastra*' originated the idea of '*Akhand Bharat*' during the third century BC in Indian sub-continent. By the time of eighteenth century, it remained not just an idea but more of a consciousness among people. As per history, countries including Afghanistan, Bangladesh, Bhutan, India, Maldives, Myanmar, Nepal, Pakistan, Sri Lanka and Tibet were said to be one nation. However, *Bharat* is a Hindu majority nation, majority of the people believe in '*Santana Dharma*' and it has been cherishing the beliefs and faiths of all religious communities as well. That is, the reason for which, even after hundreds of years *Bharat* has the capability to be the '*Viswaguru*' to show path to other nations.

The historical relevance of '*Akhand Bharat*' can be traced back to the historical period when emperors like Mauryas, Guptas or the rulers like Ashoka ruled *Bharat* as is already mentioned. During the third century BCE and the Mauryan Empire, under Emperor Ashoka, shows unification of a greater part of the region extending from the Hindukush mountains in the west to Bengal in the east, and from the Himalayas to areas south of the Vindhyas, including territories now part of Afghanistan, Pakistan, Nepal, and Bangladesh. (What is Akhand Bharat? The Concept of an Undivided India, Property Law). The Gupta Empire is known as India's "Golden Age" because of its contribution to extensive cultural exchange and economic prosperity. The period marked the flourishment of Indian music, dance, and literature influencing regions like Burma and Sri Lanka. Common traditions in terms of culture and religion including Hinduism, Buddhism, and Jainism became influential leading to a collective identity transcending political boundary. During their rule *Bharat* saw the development in the field of society, culture and finances. *Bharat* was the place of attraction for its rich cultural heritage and resources. During that time the states were managed through a common administrative and financial system. In spite of their differences the cultural unity binds them to stay together in an environment of co-existence. It was the foreign invasion and subsequent colonial rule that had destroyed the harmony. The partition of India on the basis of religion, had created non-repairable wound for both the parts. The territorial extent of India as it existed in 1947 changed a lot as a consequence of the end of British colonial rule. The partition resulted in the creation of nations like Pakistan and Bangladesh. However, throughout the

Indian independence motion, figures like Kanaiyalal Maneklal Munshi endorsed for *Akhand Hindustan*.

From Himalaya to Kanyakumari, there are variety of religions in *Bharat* and people belonging to different religions coexist harmoniously. *Bharat* is the land of diverse language, culture and religion. In spite of all these diversities, the historical foundation of unity can't be ignored. At the same time, one can't think of '*Akhand Bharat*' without these diversities as well. Thus, the rich cultural heritage of '*Akhand Bharat*' is decorated with diversified cuisines, dances, architectural marvels of different states. Though the states have their own boundaries, unique traditions, cultures but the people of these states have strong sense of historical connectivity that makes Indian federalism successful. The idea of '*Akhand Bharat*' celebrates this cultural diversity, fosters the team spirit, encourage cultural exchange and keep the rich historical past for the development of the future generations. It is also important to mention here that "the term HINDU is not a religious but territorial term, and any native of India, according to Persians is a HINDU" (Mookerji, 1946).

Moreover, the concept of *Akhand Bharat* is ideologically linked with the concept of *Hindutva*; *Hindutva* to be considered here from Savarkar's point of view is an identity based on common nation, civilisation, blood, race, language, culture. In this context he also adds the theme of common fatherland (*Pitribhu*) and common place of reverence (*Punyabhū*); the categories of Place of Fatherland/Origin and Place of worship are central to the larger framework and later, this aspect of his work received greater attention in theorisation of *Hindutva*. Savarkar, after making in-depth, historical and cultural studies, viewed that 'Hindu' is a name given for a geographical region, *Sindhu*, and its descendants; and thus, *Sapatasindhu* and later *Bharatvarsha*. For him, it was more of a racial identity apart from being the sacred geography and hence, he writes, 'Sindusthan was not merely a piece of land but it was a nation.' (Savarkar, *Essentials of Hindutva*). "We feel that the same ancient blood that coursed through the veins of Ram and Krishna, Buddha and Mahavir, Nanak and Chaitanya, Basava and Madhava, of Rohidas and Tiruvelluvar courses throughout Hindudom from vein to vein, pulsates from heart to heart" (Savarkar, *Essentials of Hindutva*). His emphasis on common bloodline establishes the Hindu identity, subsuming the diverse communities and identities under one-fold. *Hindutva* thus incorporates diverse cultural identities into one umbrella.

Again, the geo-political importance of the concept of '*Akhand Bharat*' is great for the world in general and the region in particular. It is argued that the unity of the subcontinent is able to create a strong force of human resources, military force and economic system. The economic consolidation and collective

decision-making would lead to balanced regional cooperation which in turn may influence the world politics.

Moreover, this idea of '*Akhand Bharat*' can play a crucial role to deal with the regional conflicts that exists among the parts. It promotes non-violent resolutions of all conflicts among the parties through dialogue, cooperation and mutual understanding, which leads to the development of shared destiny. However, it is also undeniable fact that due to the present geo-political situation, it is very difficult to realize the visions of this concept in reality.

It is worthy to state that the Government of India has enacted the Citizenship (Amendment) Act in 2019, which provides the provision for Indian citizenship to religious minorities, (Hindus, Sikhs, Buddhists, Jains, Parsis, and Christians) who were forced to escape from neighboring countries (Pakistan, Bangladesh, and Afghanistan) because of religious persecution before December 31, 2014. However, the date has been extended till December 31, 2024. The idea for such amendment is that *Bharat* was unified all through the history and it was divided only by the foreigners for their own purposes. This division had affected the prosperity of *Bharat*. The act provides the option for citizenship to religious minorities of Pakistan, Bangladesh and Afghanistan who have entered present day *Bharat* and living here for five years, as these people historically belongs to the '*Akhand Bharat*'. Generally, people leave their own places due to exploitation and there are several historical evidences where it was mentioned that religious minorities faced exploitation in Pakistan, Bangladesh and Afghanistan in several occasion. For example, during 1971 war, eight million Hindus displaced from Bangladesh to Bharat. (Vyas. Hindu Genocide in East Pakistan). As the '*Akhand Bharat*' was the land for all people, so the act provides the opportunity to get citizenship to those exploited people.

## **Findings**

The ongoing conflict between India, Pakistan and Bangladesh can only be solved with the establishment of '*Akhand Bharat*' under the rule of a strong, secular government. Sri L. K. Advani recommended for establishment of a confederation of India and Pakistan that could be a potential threat for different super powers.

The pre-independence map of India, which shows the countryside's of Pakistan and Bangladesh as part of India ruled by Britishers, actually formed the territorial demarcation of '*Akhand Bharat*'. The territorial jurisdiction of '*Akhand Bharat*' incorporates all states like Sri Lanka, Nepal, Bhutan, Pakistan, India, Bangladesh, Afghanistan, those were traditionally part of India. After the abolition of Article 370, the demand for establishment of '*Akhand Bharat*' once again became the topic of discussion.

## Conclusion

The concept of '*Akhand Bharat*' is also not free from the controversies. Critics argue that the idea of '*Akhand Bharat*' undermines the principles of self-willpower and the sovereignty of the nations as it talks about relocation of existing boundaries and dismisses the diversified aspirations of the people of these states. During the independence period, the creation of Pakistan and subsequently, Bangladesh laid the foundation of tough situation for the regional unification again. For some critics, the vision of '*Akhand Bharat*' raises concern for religious and ethnic tensions. Critics also argued that the idea of '*Akhand Bharat*' marginalizes religious and ethnic minorities; it ultimately leads to the more deepen social division.

In this 21<sup>st</sup> century, each and all states have their own system of administration, naturally, complete amalgamation of all these states may not be possible in practice. But, barrier free communication, business transaction and working of all states in a cooperative environment will ultimately develop the prosperity of the region. The true vision of '*Akhand Bharat*' is possible only if the people of these states are willing to work mutually in all respects. This will also develop a strong regional unity and cooperation. However, the true underlying philosophy behind the idea is to rejuvenate and celebrate the common civilizational heritage and cultural unity across Indian subcontinent. A shared spiritual thought is being emphasized that has the potentiality to bind diverse people in spite of having their contemporary national affiliations and bring strong regional cooperation having the possibility to influence world politics. Moreover, *Akhand Bharat* is not for dominance, it makes reality the historical urge to unite, overcoming differences and to grow stronger.

## REFERENCES

- Mookerji Radhakumud. (1946). Akhand Bharat. Accessed on January 2, 2026 <https://www.abhm.org.in/images/Document/XnGgbwHD31Dec2014120007.pdf>.
- Mukherjee, Dr. Suparna Sanyal. (2021). Akhand Bharat: An Intravenous Dichotomy. International Journal for Innovative Research in Multidisciplinary Field. 7(7). Accessed on January 7, 2026 <https://www.ijirmf.com/wp-content/uploads/IJIRMF202107020.pdf>
- Property Law, What is Akhand Bharat? The Concept of an Undivided India, Accessed on January 28, 2026. <https://legalclarity.org/what-is-akhand-bharat-the-concept-of-an-undivided-india/>
- Savarkar, V.D. Essentials of Hindutva. Accessed on January 3, 2026 <https://library.bjp.org/jspui/bitstream/123456789/284/1/Essentials%20of%20Hindutva.pdf>
- Vyas, Shrininandan. Hindu Genocide in East Pakistan. Accessed on January 7, 2026 <https://home.iitk.ac.in/~hcverma/Article/Genocide%20of%20Hindus%20in%20bangladesh.pdf>