



A Comprehensive Analysis Of The Studies Conducted On The Development Of Communalism In Modern India

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Abstract: Conflicts between foreign invaders and indigenous peoples were the early outcome of India's history of external aggressions. A multicultural and multi-religious society emerged in India as a result of the immigrants' efforts at assimilation and tolerance. Nevertheless, vivid recollections of intense conflicts persist. Preceding the British conquest, the Mughal period was characterised by constant warfare between rival province administrations and the expanding Mughal Empire, which devastated local populations, destroyed places of worship, and looted valuables. Coercive or seductive conversions severed the conquered population's weaker and more vulnerable members from their old religious connections. After the Muslim monarchs were deposed by the British, they became impoverished and joined forces with other non-Muslims in the population to fight for the freedom of their adopted nation. This social phenomenon was crucial to the Indian independence movement because it united people of many ethnicities and religions in resistance to British colonization. All religions and faiths are offspring of Mother India, according to the famous couplet "Hindu, Muslim, Sikh, Isai, Bharat Mata Sabki Hai" (Hindu, Muslim, Sikh, and Christians are all children of Mother India). At the behest of the rulers and across the Indian political system, the sectarian virus spread rapidly throughout the British era. When the British initially came to power in India, they clashed with the Muslim nobility. The crumbling Islamic administrations laid the groundwork for the British empire, which began a slow but steady process of removing the Muslim elites from power in India. At the same time, they rallied behind the Hindu elite, who were against modernizing and blocked their people from learning English. In contrast to the Indian National Congress, whose members did not identify with any particular sect, the All-India Muslim League had a more secular agenda. Several prominent Hindu groups, like the Punjab Hindu Sabha and the United Bengal Hindu Movement, chose to organise in reaction to the Muslim League's

formation. The establishment of an All-India Hindu Maha Sabha in Allahabad in December 1913 highlighted the organization's dedication to safeguarding the interests of the whole Hindu community and its inclusiveness.

Keywords: Hindu, Muslim, All India Muslim League, Modern History.

Content:

India has a historical record of external aggressions that first resulted in clashes between foreign invaders and native populations. Subsequently, the foreigners became incorporated via the processes of accommodation and assimilation. A multicultural and multireligious society has flourished in India thanks to the principle of coexistence. The scars of a bloody conflict, however, remain buried deep in the memory lane. Memories of the bad times linger long after the dust has settled and the power dynamic has turned around. War raged throughout the Mughal period, from the expansion of the Mughal Empire to the conquest of neighboring provinces by the British. Damage to local communities, loss of religious buildings, and looting of valuables were all outcomes of these conflicts. Additionally, the most vulnerable and defenseless members of the conquered people were forcibly or persuasively converted away from their native religious connections. People may make peace with the destruction of their possessions, but the attack on their temples of worship is something that is seldom forgotten. Despite their devotion to Hindu kings like Shivaji of Maharashtra and Maharana Pratap of Mewar, who fought valiantly against the Islamic invaders, the faithful Hindus carried this animosity with them.

Following the British overthrow of the Muslim monarchs, the Muslim subjects also became destitute and banded together with other non-Muslim citizens to fight for the freedom of their adopted country. Individuals put aside their differences and band together to protect the larger group when faced with external dangers; this is a well-documented social phenomenon. The politics of India's independence struggle were shaped by this sociology of group dynamics, which united the countrymen of all ethnicities and religions under a common banner to oppose the colonialists. All religions and faiths are offspring of Mother India, according to the famous couplet "Hindu, Muslim, Sikh, Isai, Bharat Mata Sabki Hai" (Hindu, Muslim, Sikh, and Christians are all children of Mother India). As a result, religious and sectarian groups opposed to the British were more unified during the early stages of British rule. The entire nation of India responded positively to the rallying cry for India's independence from colonialism. There was a history of internal struggle among Indian groups, and the British were aware of the religious and linguistic divisions among them. As a result, they instituted the strategy of factionalism by capitalizing on communal features. As a result, the communal virus spread rapidly across the Indian political system and its rulers' court throughout the British era. When the British initially came to power in India, they clashed with the Muslim nobility. A process of progressively removing Muslim elites off the centre stage of Indian politics began when the British built their empire on the crumbling regimes of Islamic authority. They also backed the Hindu elite at the same time. A new power dynamic emerged as a result of the expansion of elite education and the general receptivity of Hindu elites to such changes. After suffering at the hands of the British, the Muslim aristocracy that lost the war fought against modernising efforts

and made it difficult for their citizens to study in English. They developed a new bond as a result of their deliberate withdrawal from the transforming forces. Nevertheless, it also reduced their leverage in negotiations. The formation of the Indian National Congress in 1885 was a reaction to the British strategy of fostering division amongst Hindus and Muslims. The objective of the newly formed entity was to function as a nationalist organisation that aimed to recruit members from all strata of Indian society and exert influence on the government. It functioned as an umbrella organisation to include many interest groups, especially Hindu revivalists. In order to garner the greatest possible support from numerous religious organisations, the Congress chose a consensual approach and championed the notion of territorial nationalism. While leaders from both groups joined this organization, there were many Muslim leaders who were cautious about the involvement of Hindu leaders in the Congress. They thought that the Westernized Hindu elite—who controlled the Congress—would not effectively support Muslim interests and may perhaps injure them. Consequently, they started consolidating Muslim support inside the nation to safeguard the interests of the Muslim population. was such a mood that drove Ghulam-us-Saqlain to suggest a distinct political organisation for Muslims in the year 1903. He defended this assertion by stating that, due to the absence of such an institution, the interests of the Muslim community have already been adversely affected in several ways and continue to be oppressed. He also discouraged the Muslims from participating in the Congress. In 1905, at this pivotal moment, the Viceroy, Lord Curzon, resolved to split the province of Bengal on a communal basis. Despite the government's assertion that the division was solely administrative, many saw it as a measure to foster a divide between Hindus and Muslims. The division of Bengal, referred to by the populace as Bang-Bhang, faced vehement opposition, especially from the Hindus. In their perspective, this conduct was aimed to damage the cultural integrity of the area where Hindus and Muslims had coexisted for millennia. They contended that individuals of both groups occupied all the sections of the province, and partitioning it on the basis of religious concentration was a devious technique of the British administration.

In contrast to the Indian National Congress, whose members did not identify with any particular sect, the All-India Muslim League had a more secular agenda. The Congress was not a Hindu sectarian group like the Muslim League, but the Muslim League would not allow any Hindus to join. A small number of Muslims maintained their membership in the Congress and held positions of great prominence within the group. The United Bengal Hindu Movement and the Punjab Hindu Sabha, both of which were established in 1907, were the first Hindu responses to the Muslim League's foundation; subsequent to this, several Hindu leaders chose to organise themselves. Allahabad was the site of the 1913 December founding of the All-India Hindu Maha Sabha. While the bulk of the Sabha's members were Arya Samaji, they were also heavily involved in the Congress party. The founders of the Hindu Maha Sabha stressed at its first meeting that the Sabha is not a denominational or sectarian group, but rather an inclusive movement that does not want to damage any other group, whether Hindu or not. In all things, it aspires to fiercely defend the interests of the whole Hindu community. Because of this, two groups were formed to look out for the interests of their respective communities: the Muslim League and the Hindu Maha Sabha. But as time went on, the two organisations

became further divided and essentially became two separate entities. The British wanted this split to happen because it would break the Congress's unity, which would help them achieve their purpose.

The Muslims were in a true dilemma: the British were backing out from their previous commitment to divide and also working against the interests of the Muslims in the Middle East on the one hand, while the Indian nationalists were supporting the cause of the Turkish people on the other. They were at a standstill to choose with whom to align.

Keep in mind that not all Muslim leaders supported the Muslim League; some, especially those with a strong sense of national pride, recognised the value in working together with the other group's leaders. As a result, several nationalist movements emerged, including Al-Hilal by Maulana Azad and Comrade and Hamdard by Maulana Mohammad Ali. Moderates guided revisions to the Muslim League's constitution at the Lucknow summit in March 1913. Bombay was the site of December 1915 meetings of the Indian National Congress and the Muslim League. Present in the Muslim League session were Madan Mohan Malaviya, Sarojini Naidu, and Mahatma Gandhi. In order to work with the Congress, the League formed a committee to find a way to bring Hindus and Muslims together. During a joint meeting of the Congress and the League held in Lucknow in 1916, the Committee presented its unity plan. League and Congress leaders reached an agreement known as the Lucknow Pact that allowed Muslims to vote in separate constituencies and allowed their representation to surpass their population proportion in all provinces except Bengal and Punjab. Recognising separate electorates allowed the Congress to join local politics as well.

In 1921, there was remarkable collaboration between the two groups. They initiated collaborative political efforts to attain Swaraj. Nevertheless, many violent confrontations occurred between the Moplahs, a Muslim community in Kerala, and Hindus, leading to their division. The Non-Cooperation Movement, initially a non-violent protest, led to extensive community disturbances. The Moplah tragedy persuaded Hindu revivalists that reconciliation would be difficult. The Moplah event profoundly affected Swami Shraddha Nand, one of the leaders of the Non-Cooperation Movement who had already gained the faith of the Muslims via his daring and courageous conduct. In response, he initiated the Shuddhi movement to reconvert Muslims who had converted. The Hindu Maha Sabha, led by Pandit Madan Mohan Malaviya, endorsed the Shuddhi movement. The Muslim leaders, however, vehemently opposed and responded with aggression. A sequence of riots occurred in North Indian cities around the matter of conversions. Reports suggest that up to 112 riots occurred between 1922 and 1927. In 1927, Swami Shrraddhanand was killed by a Muslim. His murder exacerbated the hostility between the two populations.

These occurrences prompted Hindu revivalists to consider joining Hindus to save their self-esteem. The Hindu Maha Sabha expanded its membership as its affiliates proliferated nationwide. They mobilised the Hindus with the slogan: Hinduism is under threat. It was at this point that the Rashtriya Swayamsevak Sangh (RSS) was created (1925). The major purpose of the RSS was identical to that of the Hindu Maha Sabha, namely, the

preservation, protection, and development of the Hindu race, Hindu culture, and Hindu civilisation for the growth of the Hindu Rashtra (country).

The country's split provoked repressed sentiments among both Hindu and Muslim extremists. The exhilaration of independence led to violent battles between the two, exacting a toll of innocent lives on both sides. The split entailed extensive migrations and the forfeiture of property and individuals. Mahatma Gandhi, the proponent of Hindu-Muslim harmony, was profoundly pained by the partition of the country, which he opposed vehemently, even willing to give his life to preserve national integrity. He attempted to manage the communal disturbances. He travelled to Bengal and began fasting in a region afflicted by riots. His fast ultimately instilled reason and subdued the extremists. But he was regrettably slain by a Hindu fanatic, Nathu Ram Godse, on 30 January 1948 in Delhi while heading for his routine evening prayer. Shortly after Gandhi's murder, the RSS and Hindu Maha Sabha were prohibited.

After the partition, the prime ministers of India and Pakistan, Jawaharlal Nehru and Liaquat Ali, met in Delhi and signed an agreement called the Delhi Pact on 8 April 1950. The pact reaffirmed the administrations' commitment to protect minority rights, ease migrant movement, and bring communal harmony back to the two Bengals, East Bengal (which became East Pakistan) and West Bengal (which remained part of India). After Syama Prasad Mukherjee resigned from Nehru's government in protest of this arrangement, he formed the Bharatiya Jan Sangh party on October 21, 1951, with support from the RSS. The party stated its refusal to recognise religious minorities or majorities and called for action to improve relations with Pakistan.

When Mahatma Gandhi was assassinated in 1948, it changed the way people felt about communal matters. There was a withdrawal of support from the Hindu community. A decade of relative social harmony may have been the years 1950–1960. A Hindu and a Muslim bidi producer were involved in the first major sectarian riots in Jabalpur in 1961. Khulna (now in Bangladesh) was the site of violent riots on December 27, 1963, after a holy artefact from the prophet was stolen from the Hazratbal Mosque in Kashmir. As a result, numerous Hindu families fled to India. The answer was massive unrest in 1964 that killed hundreds in Calcutta, Jamshedpur, Rourkela, and Ranchi.

This outbreak of sectarian violence deeply unsettled the Muslim leadership. Muslims who choose to remain in India were worried that their future was at jeopardy due to the establishment of Pakistan. Founded in 1919, Jamiyat-al-Ulama-i-Hind re-energised in 1948 to chalk out the path to be traversed by the community for reconstruction and to march shoulder to shoulder with members of other communities inhabiting the country in order to safeguard Muslim interests and demonstrate loyalty to the democratic and secular principles of the Constitution of Independent India. But it succeeded in protecting Muslim personal law and fighting against governmental efforts to alter or impede it. In contrast, the more communal goals were pursued by Jamaat-i-Islami, which was founded in 1941. Its mission, which had fundamentalist undertones, was to preserve the Shariat for Muslims, same as the Jamiyat-al-Ulama-i-Hind. In India, Anjuman-e-Taraqqi-e-Urdu rose to

prominence as a prominent group fighting for the survival of the Urdu language, particularly in the states of Bihar and Uttar Pradesh. In addition, a number of additional groups emerged on a regional basis.

According to Rajgopal's research, six states—Andhra Pradesh, Bihar, Gujarat, Maharashtra, Rajasthan, and Uttar Pradesh—have seen a disproportionate number of cases of communal violence. Even more intriguing is the fact that West Bengal and Punjab, two states that had horrific communal massacres in 1947, have maintained relative calm on the matter. Furthermore, there is evidence that the majority of these riots happened in big metropolitan regions; when asked where the riots originated, 90% of the incidents were said to have happened in cities. New research by Ashis Nandy, *Creating A Nationality*, offers an alternative interpretation of these numbers, which seem to indicate a rise in community violence over the last fifty years. Authors get the conclusion that "casualty figures... do not add up to the total number of homicides in a respectable North American metropolitan city" after comparing these numbers with US data. When put in perspective with the almost 900 million people who call India home, these statistics still seem very little, even if they have grown drastically on occasion in recent years (1990 and 1992 were especially awful). Even while it only has a third as many people as India, the other big, multiethnic, open society, the US, had over 30,000 murder cases in 1990—roughly twenty times as many as were slain in communal conflict in India. The writers believe that the national media's fixation on communist ideology is to blame for the disproportionate attention community violence receives. Conflicts between communities are not always the result of communalism, according to Nandy and his co-authors. Having said that, it is not without merit that communalism may incite violent acts and lead to disputes between communities. Noteworthy in this regard is the fact that the demand profile of the Muslim leaders shifted after the division. New demands stemming from cultural and educational rights include recognising Urdu as an official language, protecting Muslim personal law, instituting employment reservations, and recognising Aligarh Muslim University as a minority status. The Bhartiya Jan Sangh's objection to these requests is understandable.

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