

**MUSLIMS IN THE PRE-INDEPENDENCE POLITICS IN INDIA**

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**Abstract**

*Muslims are the main part of Indian politics, many politicians are contributed In indian politics in pre-independence period. Muslims they are leaving in India for many of years. Though they are not the natural inhabitants of country yet there role and appearance in Indian politics cannot be overlooked. The role of Muslims during the independence has been the theme of several recent studies. A lot of these managing with important movements.*

**Keywords:** *contribution, population, freedom struggle, movement, non-cooperation*

**Introduction**

The larger section of population of India, in contrast, is non-Muslim, but Muslim population is still the third largest in the world. India is the seventh spacious country in the world, and the second biggest in Asia. Before the coming of Muslims, the country was shred into small prewiseing states and there was no concept of Indian nationalism. The Muslim rulers, especially the Mughals, unified the land and gave it a central administration. They called the land Hind and Hindustan, i.e. a country of the Hindus. The name 'India', a Deformation of Hind, was given to her by the British governors. It's before the emplacement of Muslim rule, there was no history of India. People of particular locality recorded some occasion of certain rulers vaguely. The Muslims took exclusive care to record historical movements and appointed historiographers

to do that job. The British administration reconstructed their charts and gave the Hindus a history of the distinct past not barring their self interest to play one society against the other.

In regard of population, India with about 800 million people, are second only to China. It is a country with people of multireligious, multilingual and multiethnic people. Because of the large variation of the ethnic origin of her people, the states is mostly called an ethnic museum. The species groups include the advises the Dravidans, the Aryans, the Semites and the Mongols. There are above 847 dialects and 225 different languages spoken in the country.(Ibid.) The Hindi language of the cow-belt region of the north, is the main language of the country but there are many others which are recognized as state languages. Sanskrit, though a old language not spoken by anybody, is also approved by the Indian Constitution because it is the religious and old language of the Aryan Hindus. (Murtahin Billah Jasir 1985)

The main virtuous communities of India are Hindus, Muslims, Sikhs, Buddhists, Jains and Christians. These realm are divided into two broad parts: Hindus and non-Hindus. Among the non-Hindu population, the Muslims are 11.09 percent, the Christians 2.26 percent, the Sikhs 1.37 percent and the Buddhists and the Jains are aproxmetly 1.14 percent. These non-Hindu society together make 16.16 percent of the total denizens. The Muslims are the second largest religious population and community.

The Hindus are broadly divided into two parts, namely,high class Hindus- descendants of the Aryan invaders, known as Brahmins, Kshatriyas, Vaishyas- and ordinary caste Hindus, the main inhabitants of India (Shudras, Dalits, Other Backward Castes and Tribesmen). Among the low class Hindus, Dalits are 15.09 percent, Backward Castes) 43.70 percent and Tribesmen 7.51 percent. As well as , these groups who side by side make 66.86 percent of the total inhabitant are not Hindus. Only the high class Hindus (those who are Aryans by race) are Hindus. Mohandaas K. Gandhi said, "Hindus (Aryan high caste Hindus) are not considered to be main population of India." (M.K. Gandhi, Hindu Dharma, Bombay, 1991) For this very reason, no component of the despicable caste Hindu is allowed to enter a Hindu shrine a religious place, join the caste

Hindus in worshipping their gods or even mix with them in social life. The religious activities, rituals, way of social and economic life of the low caste Hindus are completely different from those of the caste Hindus and are permanently determined by the rules and codes prepared by the Brahmins in the name of religion.

Hindu is a Persian word which was first used by the Muslims for all the non-Muslim inhabitants of India. "The Hindus never used it in any Sanskrit writing, that is those which were written before the Mohamedan invasion." Swamy Dharma Theertha says, "The Mohammadans called all the non-Muslim inhabitants, without any discrimination, by the common name 'Hindu', which practically meant non-Muslims and nothing more. This simple fact contributed to the unification of India more than any other single event, but also at the same time, condemned the dumb millions (low caste Hindus) of the country to perpetual subjection to their priestly exploiters. Indians became 'Hindus', their religion became 'Hinduism' and Brahmins their masters."

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India was under the rule of different nations from time to time. The Aryan raiders conquered the sub-continent in about 1500 B.C. and remained in rights for about one thousand years. This foreign minority subjugated the home-grown peoples through the most uncivilized and demoralizing customs. They compelled and conditioned these peoples to ready submission to the conduct and rule of the Hindu society system and thus, in the name of Dharma, they made a permanent arrangement for denying the natives peoples human Decency. The first rebellion against the Aryan tyranny and oppression came about in the form of Buddhism founded by Goutom Buddha. The Buddhist rule was established in 500 B.C. and continued up to 800 A.D. The Muslim rule was initiated by the conquest of Sind in 713 A.D. by Muhammad Ibn Qasim al-Thaqafi and ended in 1858 A.D. when the last Mughal emperor, Bahadur Shah, was deposed by the British colonial power. The British rule came to an end in 1947 A.D., with the partition of the sub-continent which gave way to the emergence of two independent states, namely, India and Pakistan. (Murtahin Billah Jasir 1985)

The Muslims of India, over 120 million, constitute about 12 percent of the total population and are the second largest religious community in the country. They are about 10 percent of the total Muslim population of the world and are nearly one third of the total Muslim minority population in the world. (Ausaf Ahmad,1993) India has the largest concentration of the Muslims outside the member countries of the Organization of the Islamic Conference (OIC) and the second largest (after Indonesia) in the world.

The Muslim immigrants, mostly Arabs, Turks, Afghans and Mughals, made the sub-continent their own homeland. Scattered in different cities, towns and villages, they became indistinguishable from the original inhabitants of India. The Muslim scholars and religious leaders propagated Islam among the original inhabitants and a large number of them converted to Islam. The vast majority of the present-day Indian Muslims are the descendants of these converts. It is therefore not correct to say that Indian Muslims are not Indian but outsiders as it is wrong to say that they are all descendants of the converted Muslims. As far as the question of Indian origin is concerned, there is no difference between the descendants of the Aryan invaders (Brahmins, Kshatryas, Vaishyas) and the offsprings of the Muslim immigrants. In fact, the Muslim community of India, with its major segment having indigenous Indian origin, is more Indian than the descendants of the Aryan immigrants who had their origin somewhere in the Central Asia. (Murtahin Billah Jasir 1985)

#### **Khilafat Movement:**

The Muslims all over the world considered the Turkish Empire to be Khilafat-e- Islamia and as such they were emotionally attached to it. But, after the victory, the Allied forces decided to put an end to the Turkish Empire and distributed it among the victorious forces. Maulana Abdul Bari of Firangi Mahal, Maulana Muhammad Ali, Shaukat Ali, Hasrat Muhani, Maulana Azad and almost the entire Muslim leadership of India opposed it. They launched a movement to support the cause of Khilafah. Gandhiji and other leaders of the Indian National Congress

supported the cause and decided to start non-cooperation with the British Government till Muslim grievances were paid heed to. (Qureshi Shaheen Sultana 2011)

### **Review Of Literature**

**Qureshi Shaheen Sultana (2011)** explain in her research creation “The role of popular muslim in Indian freedom struggle” is designed to highlight the contribution of the prominent Muslim freedom fighters in India and abroad.

**Rafiq Dossani (2011)** explain in his research work “The Future of India’s Muslims” found some of the factors behind the depressed socio-economic conditions of Muslim Indians. indicated that: (a) the socio-economic decline of Muslims is countrywide and severe, bringing the community almost to the level of the untouchable castes and tribal population, i.e., to the bottom of the socio-economic ladder (b) the decline is a long-term phenomenon and is associated with special features of Muslim demography or the two-decade long rise of Hindu religious parties such as the BJP.

**Md. Akhtaruzzaman** explain in his work “History of early of Muslim eastern India a study of some persoarbic sources” Historical background and found their sociological condition, economic, political, reliougs and cultural condition.

**Md Mainuddin (2010)** his article “Socio economic condition and poltical” in found that socio-economic backwardness and political alienation have given rise to some important questions as far as minority community is concerned. He found through his research study that After six decades of independence, Muslims in India are lagging behind other community in terms of socio-economic condition and politically representation.

### **Objectives Of The Study :**

- To know the status of Muslim community in pre-independent india
- To know the contribution of Muslims in freedom struggle
- To know the politics of Muslim in India

## **Research Methodology**

The Research Method in the work is historical and Distributive. The values, ideology and facts used due attention while analyzed the problem. Various facts and data are used examined in the background of India's politics, geographical condition, ideology, national interest, security needs and regional politics during pre-independent India. The study also made the use of interdisciplinary approach keeping in view the economic, social, cultural and politically variable present in the country during the pre independence period. The data for the present study has been collected from the primary and as well as secondary sources available in India and the subject has been studied not only problem- wise but in a chronological order also. The primary sources used in the present study include Government Records etc and the secondary sources used in the present study include the books, research journals, Articles, periodicals, Magazines and Newspaper clip- ping related to the various aspect of the problem.

## **Conclusion And Discussion**

India's struggle against British imperialism for her freedom is unparalleled and worth emulating the world history. It is unique because people belonging to different religions fought unitedly not only to free themselves from the yoke of British imperialism but also to achieve the noble sentiments of equality, fraternity and patriotism. Although Hindus, Muslims, Sikhs and others had united blown the bugle of freedom from the bonds of British imperialism as early as 1857, but the beginning of the 20 century gave an impetus to this struggle. Many Muslim freedom fighters, in particular, made remarkable contribution for the freedom of the country during this period. These actions of those Muslim patriots are not only a cause of national pride but are also a great source of inspiration for national integration and unity even today as they were in those days. Keeping in view to give an authentic and secular understanding of Indian freedom movement. In the aftermath of independence, it has become necessary to assess the contribution of Muslim zealots in the freedom of India. No doubt, the partition was a sad event. The present work is designed to highlight the contribution of the prominent Muslim freedom fighters in India and abroad. It is hoped that it will certainly add something more to what is

available on the vast subject of Indian freedom struggle and shall bring before the people many facts which have hitherto remained unknown and will prove to be a boon to the research scholars of history and political science.”

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