



The seeds of communal riots sown by Syed Ahmad Khan in India were turned into success by Muhammad Ali Jinnah, fertilized by Ramsay Macdonald and reaped by Mountbatten.

**Dr. Biman Mitra, WBES, Assistant Professor , Govt Training College, Hooghly ,
Chawakbazar.**

Introduction:

India has always been a secular country, people of different religions lived here, they had different views, different ways, but they never disputed. Many of us today blame each other for these conflicting opinions. Today, India is facing a situation like genocide at different times, which none of us want. In fact, at the root of this opposition in our country are some well-known and expensive people who may not have been what they wanted, and their thinking has been misguided, and that misconception is the beginning of our current conflict.

Some say Gandhiji, some say Shyamaprasad, some say Nehru, some say someone else's name, but if we consider history and shed light, may be other thoughts can make us think.

In the second half of the nineteenth century, the wave of reform movement that had swept across India, in every sphere of religion and society, was taking its toll on the Muslim community. Sir Syed Ahmad Khan took the first responsibility for the purpose of making the progress of the Muslim society in the light of Western civilization. This movement is called Aligarh movement because it started in Aligarh under his leadership. This movement started in 1875 AD. Leaving the traditional British opposition, he wanted to improve the Muslims with the help of the British.

He was born in 1818 to an aristocratic Muslim family in Delhi. Along with Islamic education, he was well versed in Western education and was the first person to be employed by the British. He tried to modernize the Muslim society through English education system and modern science education and also reformed some of their society.

When the Partition of Bengal movement gained momentum in 1905, a delegation of 35 wealthy elite Muslims led by Aga Khan, a Muslim leader, met Lord Minto at Shimla on 1st October 1906 and submitted a memorandum demanding protection of the Muslim community. This is called "**Simla Deputation**", and this meeting is known as "**Simla Meeting**". In the history of India, this meeting is an indication of the British government's subtle political wisdom and foresight.

The Simla meeting was the result of the joint efforts of the aristocratic and elite Muslim community and the British bureaucracy. During the Shimla meeting, Governor General Lord Minto advised the Muslim representative, Mohsin Ul Mulak, that in order to keep pace with the Hindus, the Muslims needed to form separate political organizations. Aga Khan, a Muslim leader present at the meeting, said in his autobiography that he wanted to create a separate all-India political organization for Muslims and to gain British recognition as a separate Muslim nation. Aligarh College Secretary Vikar-ul-Mulk and other Muslim leaders decided to form a separate political body for the Muslim community.

As a result, an All India Muslim Conference was held in Dhaka in December 1906 at the invitation of Nawab Salimullah of Dhaka. At this conference, the All India Muslim League was officially established on 30th December. Aga Khan became the first president of the league and Mohsin Ul Mulak and Vikar Ul Mulak became the joint secretaries respectively.

When the law-lessness (*Ain-Omannyo*) movement started in 1930, the differences between the two religions became clear in terms of political views. Ali Jinnah and Saikat Ali, who were once loyal to Gandhiji, stayed away from the lawlessness (*Ain-Omannyo*) movement. Even at an All India Muslim Conference held in Bombay in 1930, Ali Jinnah declared that the movement of the Congress was in fact a movement of Hindus and the main objective of Gandhiji's movement was to make the Muslim community dependent on the Hindu Mahasabha.

Even after the Gandhiji-led movement gained momentum, the British government convened three consecutive roundtable meetings in London to negotiate with the Indian leadership, but all three failed. Two consecutive failures are due to the unwavering attitude of the Muslim League; In the last three, Gandhiji did not join and jumped into the lawlessness movement. It was in this context that the British Prime Minister Ramsay MacDonald announced the policy of "**communal partition**" on 16 August 1932 with the aim of weakening Indian nationalism and destroying the unity of Indians. It was this policy that spread the poison of today's nation riot in India in all areas of society.

Statement of the problem:

The biggest problem in present day India is the caste system, this issue seems to be increasing day by day. This is one of the most thought provoking issues in the country today. Today, the majority of the population around India is Muslim, as well as one of these groups, Most of the people live in India, which is 10.9 per cent of the total population of India (judging by the population of 2019). One of the perceptions of this group of people today is that they are the neglected citizens of India, but in the distant past they did not have this idea, at the same time they were engaged in the work of the country, fought for the betterment of the country, they have been seen in the freedom movement in many ways again and again. What is it today that they are not able to become citizens of the country even from the country? When the country came under British rule in 1757, Nawab was Sirajuddaulla, his commanders were Hindu Mir Madanlal and Mohanlal, all three of them were killed in the country's struggle. That movement was also the country's independence movement, later in the country's freedom struggle they have been seen in

different ways, in different cases but why this united Indian nation has gone to the place of enmity; The main purpose of this study is to find the source of that thought.

Limitation of the problem :

The limitations of this current study are limited to a few cases, this study will only try to find the cause of the change in the mentality of Muslims. The reason why we have to try to get out of the past of history is why the Muslims are not able to leave that good mentality of the past and think of India as their own country today; Why or today, after living for many generations, they are still suffering from alien mentality in their own land, this is the only thing to know in this study.

Research Objectives:

The purpose of the present study is

- To know what did the Aligarh movement want to reform society?
- To know what did the Aligarh movement want to reform education?
- To know what political reforms did the Aligarh movement want?
- To know how did the cunning political behavior of the British govern fuel sectarian divisions?
- To know how did the establishment of the Muslim League bring a thunder signal to the Indian national movement?
- To know how did the policy of communal division create opposition in the minds of Muslims to other religions?
- To know how did Mountbatten plan divide India?

Sources of the data

Historical approach of research or historiography has some unique features and is generally counted as one of the methods of scientific inquiry. Conducting historical research in was the process of collecting and reading the research material collected and writing the manuscript from the data collected. The wishes are often has to go back and forth between collecting, reading and writing. The process of data collection and analysis are done simultaneously.

The sources of data with reference to historical research are as follows -

Primary Sources: These are the records of information created by people directly influenced by the historical event of interest. This can include eyewitness accounts, reports, journal, articles, maps, test scores, diaries, music, plays etc. Primary sources can be roughly divided into four areas, i.e. written records or documents, quantitative records (numeric), oral records and relics.

Written records of documents is the biggest category and can further be divided into groups based on the intention of the writer. International documents are written to serve as a record of the past which can include things like a yearbook. Unpremeditated documents refer to documents that is written to solve an immediate purpose without the writer expecting it to be used as a record of the past. The availability of primary sources is dependent on the era and subject that is studied and in some instances not available at all and the researcher would have to turn to secondary sources.

Secondary Sources: Secondary sources of sources for the events or articles are described by a third person not directly involved in the event. It can also be the case that the event is described a

long time after the event took place. Secondary sources can be created from primary sources secondary sources or a combination of the two.

In this research work researchers has mainly used the secondary sources of data. The used sources of this is today includes various Research reports, different articles and published books which are enlisted in the Bibliography.

Methodology of the Study

This research work is done under historical method of research discoveries of the British period. The researcher has investigated of the matter and sought answers from the available sources and evidences. This include external and internal historical information literary articles of different authors, autobiographies and books by the British rulers and existing various historical relics and others.

Analysis of the objectives :

Social reform in Aligarh movement;

Through this movement, the narrator Syed Ahmad Khan disobeyed all the instructions of the traditional customs, superstitions and mullahs and presented the rational interpretation of the Holy Qur'an. He protested against polygamy, divorce and veil in the society. Advocates for women's emancipation and women's education. His wish was for the liberation of thought and the development of a rational mind among Muslims instead of orthodoxy and narrow-mindedness. He believed that modernity could not develop without freedom of thought. He was quoted as saying by the Urdu magazines **Tahajib ul Aklark** and **Pioneer**.

Education reform in Aligarh movement;

Syed Ahmed Khan, the architect of this movement, has been working for the betterment of Muslims throughout his life. He considered all Western teachings to be the only way to develop modernity among Muslims in keeping with Islamic thought. In the year 1864 AD he established english school in Gazipur. In 1865 AD he formed the Scientific Society in Aligarh. In 1866 AD he formed the Translation Society. In Aligarh he built the Alligarh Anglo Oriental Mohamedan College in 1875 AD, which later became the Aligarh University. The Mohamedan Anglo Oriental Educational Conference was formed in 1886 AD for the purpose of spreading education. Later, from 1865-1886 AD, a separate sphere of Aligarh-centric education culture, reform work and ideology developed.

Political reforms in Aligarh movement;

Although the movement initially focused on social and educational reform, it quickly turned to political development. The Aligarh movement played a new role in propagating political ideology. The Committee for the Advancement of Learning among the Mohamedans of India was first formed to try to move forward with the vision of Hindu-Muslim harmony. Later, after coming in contact with **Theodore Beck**, a professor at Aligarh University, the attitude of the movement began to change. Syed Ahmed Khan, the architect of this movement, used to say that Hindus and Muslims are two separate communities. This means trying to break the trust of Indians in the Congress and sow the seeds of a two-nation theory by attacking nationalism.

The Simla meeting in 1908 fueled the British government's crooked politics and sectarian divisions;

As a result of the Shimla meeting, the British government was able to keep about six and a half crore Indian Muslims away from the nationalist movement. Recognizes Muslims as a separate nation with the promise of separate elections. The Aligarh movement had already made the minds of Muslims think of a separate nation, this meeting made them a different position in India to the Muslim community.

The establishment of the Muslim League brought a thunder signal to the Indian national movement;

The Simla meeting was the result of the joint efforts of the aristocratic Muslims and the British bureaucracy. During the meeting, General Minto advised the Muslim representative, Mohsin Ul Mulak, that the Muslims needed to form a separate political organization in order to keep pace with the Hindus. Aga Khan, the leader of the Muslim delegation to the Shimla meeting, wrote in his autobiography that he wanted the Muslims to form a separate political organization and the government to recognize the Muslims as a separate nation. To this end, Nawab Vikar-ul-Mulk, the secretary of Aligarh College, and many other Muslim leaders took the initiative to form a separate political organization.

As a result, an all-India Muslim Conference was held in Dhaka in December 1906 at the invitation of Nawab Salimullah of Dhaka. The All India Muslim League was officially established on 30 December at this conference. The first president of the league was Aga Khan and the joint secretaries were Mohsin Ul Mulak and Vikar Ul Mulak. The objectives of the League were to be loyal to the British, to protect the rights of the Muslims, and to reduce the influence of the Congress and the Hindus. Forming alliances with Congress opposition parties. Many branches of this group were formed all over the country very soon. After this, accepting the demands of the league, General Minto arranged separate elections for the Muslims. As a result, communal divisions increase. This was followed by Jinnah's fourteen point demand proposal. Most of these demands were in stark contrast to the Nehru Report and were anti-democratic, but these demands seemed to be very supportive of Muslims and conflicts broke out between Muslims and other communities. The establishment of this league in the national movement brought a thunder signal.

The policy of communal divisions began to create opposition in the minds of Muslims to other religions;

When the lawlessness movement started in 1930, the divisions between Hindus and Muslims became clear. Muhammad Ali Jinnah and Shaukat Ali, who were once loyal to Gandhiji, stayed away from the lawlessness movement. Even at the Muslim Conference in Bombay in 1930, Jinnah declared that the Congress movement was in fact a Hindu movement and that the main objective of Gandhiji's movement was to keep the Muslim community dependent on the Hindu Mahasabha.

Nevertheless, after the lawlessness movement led by Gandhiji spread across the country, the British government convened three round table meetings in London (1930, 1931, 1932). All three meetings failed. Two consecutive failures are due to the unwavering attitude of the Muslim

League; In the last meeting, Gandhiji did not join and jumped into the lawlessness movement. It was in this context that the British Prime Minister Ramsay MacDonald announced the policy of "**communal partition**" on 16 August 1932 with the aim of weakening Indian nationalism and destroying the unity of Indians. It was this policy that spread the poison of today's nation-riot in India in all spheres of society. This led to the victory of communal politics but the nationalist Muslim leaders could not accept it. Shortly afterwards, in January 1933, Chowdhury Rahmat Ali, a Punjabi Muslim student at Cambridge University, and his followers, in a four-page pamphlet entitled **Now or Never**, demanded the formation of a separate Pakistan state with five Muslim-majority provinces of India: *Punjab, Afghanistan, Kashmir, Sindh* and *Balochistan*. Quickly became popular. The final result of this was the declaration of struggle in 1948 with the direct support of the League through communal riots in different parts of the country including Kolkata, Noakhali, Tripura and Bihar.

How did Mountbatten plan divide India?

As a result of various movements and opposition in India, the British government formed a committee consisting of three members of the British cabinet. This committee came to India on 24 th March, 1948. It was called the Ministerial Mission, they had plans - to build a United States with British India and the native states. Each province will have a separate autonomy and they will have a separate government. If necessary, they will be able to separate from the United States. These plans provided an opportunity to shake up India's federal structure. As a result, Nehru did not want to accept the offer. After the Quit India Movement of 1942, many Congress leaders were imprisoned and the Muslim League formed cabinets in four provinces and formed public opinion in support of Pakistan's demands, which caused concern to Congressmen. On 12 August 1948, when the Barolat Wavell called on Nehru to form a cabinet, the League did not join the government but joined Jinnah in a direct struggle to demand Pakistan. National riots broke out. This incident is known as the "**Calcutta Killing**".

Mountbatten came to India on 24 th March, 1948 as a Viceroy to hand over power at a time when riots were raging across the country against the Congress and the Muslim League. He adopted a plan, which finalized the plan for a separate Pakistan.

Conclusion:

Although the Aligarh movement started with the aim of uplifting the Muslim community, it soon started moving towards communalism and showed the Muslim community the path of opposition to India. This is the way Jinnah's Muslim League was founded, Which was actually like adding fuel to the fire of enmity with Hindus or non-Muslims. After all, the announcement by British Prime Minister Ramsay MacDonald of communal divisions has turned the fire into a fire that has not yet been extinguished, but continues to grow and as a result, Pakistan was born.

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