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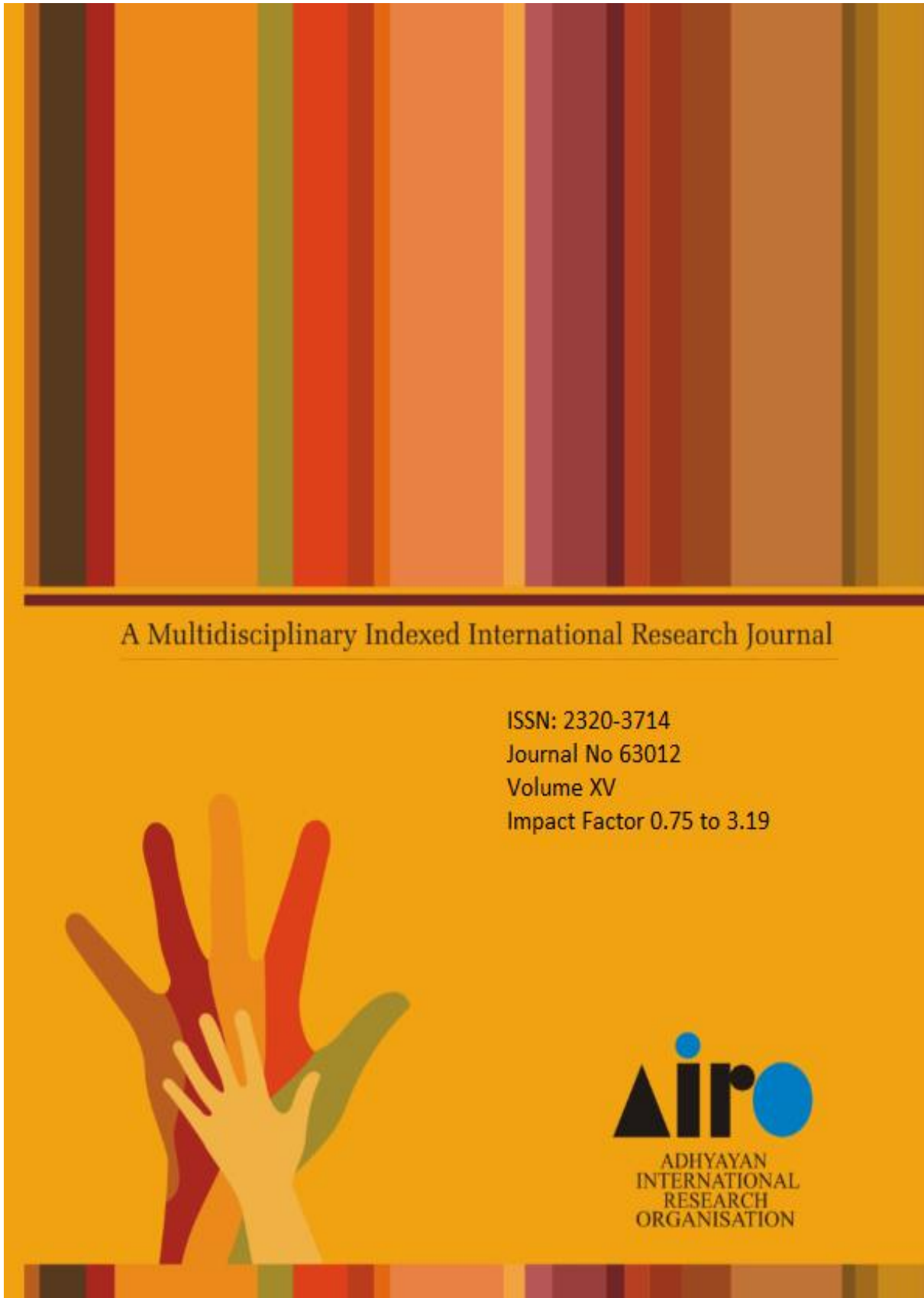
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## **RELIGION AS A BASIS TO CREATE NATION-STATE: PARTITION AND SEPARATION**

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### **Abstract:**

*Literature is the soul of life. It is deeply and directly linked with all the aspects and realities of life. Literature mirrors the society. The vast majority of books, both fiction and non-fiction, very accurately portray the society constituted of people, and impel readers to contemplate on diverse social, personal, political, economic, religious, moral issues. The characters, themes and episodes of literature have the essence of the people, issues and events of the real world. The gist of man's life, its comforts and miseries, its joys and sorrows, its tragedies and comedies are all reflected through literature. India has a long tradition of religious tension. While there has been historic tension between Christians and Muslims, Hindus and Christians, and numerous other sects, one of the most significant, sustained religious conflicts has been between Hindus and Muslims. This struggle has raged since Islam spread into the Indian Peninsula in the early 700s. In the 20th century, this tension was a major factor in the partition of the British colony of India into the new states of India and Pakistan. Hinduism is considered one of the world's oldest religions. It predates Christianity and Islam by centuries. Hinduism is a difficult religion for many Westerners to understand because it doesn't have a rigidly structured and prescribed set of beliefs. In many ways, Hinduism is inclusive toward other religions. It is often considered more of a way of life or a philosophical framework rather than 'religion' in the traditional sense. In a nutshell, Hinduism regards life as a cycle of birth, death, and rebirth, with Karma acting as a guiding force. During the British Government, because of being a minority, Muslims, often, would cooperate with the British and who in turn would support them in some issues like separate elections. As the independence movement gained impetus, the Muslims started following the idea of separation from India and making the state for the Muslims by use of the religious factor. Here the researcher mentions some theoretical bases of this issue.*

**Kew-Words:** *Literature, religious tension, struggle, Islam spread, Hinduism, religion, traditional sense, regards*



### **Introduction:**

Islam is a monotheistic religion based on the teachings of Muhammad, who lived between 570-632 BCE. Followers of Islam are called Muslims. Muslims worship the Supreme Being, Allah, and follow his revelations contained in their sacred text, the Quran. Historical accounts dates the presence of Muslims in Assam to about 1198 and thereabouts, when Bakhtiyar Khilji defeated Lakhshmaniya and soon embarked on a "filibustering expedition to the north." Indeed, historical records are replete with mentions of Muslim invasions of Assam and the "seven and a half century" history in which the legacy of Muslims in Assam is steeped. In 1206 the Turks were defeated in their attack on Kamrupa and in 1257 Turgil Khan repeated it but failed to make any headway. He built the first ever Mosque in Assam in North Kamrupa. Subsequently, 1448 Nawab Hussain Shah of Gaur made successful inroads in Kamalapur and appointed his son administrator. Thus, during the Mughal attacks on Assam the number of the Muslims were increased there. This happened particularly with the attack of Mirjumla in 1661 A.D. One of his descendants, Khan Gandhela Garia, later took a prominent part in repelling attacks on the Ahom Kings in 1695 and announced titles of

officials such as Pukan, Barua, Saikia, Bora, Hazarika and Khankar. This does not mean that only people who came from outside were Muslims; it is equally true that there was also a good number of converted Muslims of Assamese origin. The credit for preaching Islam in Assam also

goes to the Muslim religious saint, popularly known as Azan Fakir, who came to Assam in approximately 1635 A.D from Baghdad. He acquired a congenial atmosphere for propagating unity between the two religious groups-the Hindus and the Muslims.

**Objectives:** The objectives of this present paper is to attract the attention of the helplessness men, women, readers, citizens and lovers of literature and the researchers towards the importance of Religion which is a Basis to Create Nation-state: Partition and its Separation. The researcher also writes that we all are the children of God and we should always believe in God because God is merciful and very kind to everybody. We may believe in different religion but God is one.

### **Religious Tension and the Partition of India:**

So, as I mentioned, Hindu-Muslim conflict in India has been going on for centuries; it is nothing new. Throughout the middle Ages, Muslim expansion into the Indian Peninsula threatened the Hindu way of life. In time, some Indians converted to Islam. Throughout the Modern Age, Indian Muslims and Indian Hindus coexisted within a fragile system, with violence often breaking out between the two groups.

In the 20th century, Hindu-Muslim tension played a vital role in the partition of British India. While Hindu Indians dominated the central and eastern part of the Indian subcontinent, Muslim Indians



dominated the western part of the region (in what is now Pakistan). This is important to remember as we move forward!

In the early 20th century, many Muslim Indians belonged to the upper classes of society. But as democratic thinking grew among the poor and lower classes, which had a large composition of Hindus, many Muslim Indians became concerned. Hindus were increasingly coming to power. The Muslim League, technically called the All-India Muslim League, was established in 1906 to protect the civil rights of Muslim Indians, particularly those of the upper class.

Meanwhile, the Indian National Congress, a political organization and party established in 1885, worked to secure greater autonomy from the British Raj. The term 'British Raj' simply refers to British rule over the Indian subcontinent. While the Indian National Congress contained some members who were also members of the Muslim League, by the 1930s it became increasingly dominated by Hindus. By this time, many Indians also began demanding complete independence from British rule.

Enter Gandhi. Mohandas Gandhi was the leading figure of India's independence movement. He became famous for his acts of civil disobedience toward British authority. Gandhi's vision of a free India consisted of a secular democratic republic, in which all Indians regardless of religion or class lived together in harmony. Gandhi's program of satyagraha, or passive resistance, helped inspire a mass

movement, which finally convinced the British to grant Indian independence. As British authority in India was rapidly deteriorating, the Muslim League began demanding the formation of a separate nation-state for Muslim Indians.

### **The Impact of Religion on Policies:**

As it is evident from all the discussion so far religion had divided India before independence and even after independence, both communally and socially. So, it had its impact on policies and not only the government but also the politicians used it to satisfy the communities. Some of these policies and laws are explained below:

1) Acts of 1909, 1919 and 1935 The provision of separate electorates under the Indian Councils Act of 1909 was one of the first impacts of religion on policies in modern India and a victory for the Muslim.

The Morley-Minto Reforms in this year granting separate representation, weightage and reservation of seats to the Muslims were based largely on their thinking and advice. This Act 'extended official patronage to the Muslims and rendered the position of the Hindus extremely embarrassing. 'After that, by the Lucknow Pact (1916), the Congress for the first time openly and explicitly conceded to the principle of communal representation by accepting separate electorates for Muslims, something that it had accepted as part of the Morley-Minto package of constitutional reforms. Moreover, Muslims were granted a fixed



proportion of seats in both the all-India and the provincial legislatures. The British Parliament recognized the Lucknow Pact as the only agreement between the Hindus and the Muslims and it made an assertive provision for separate electorate in the Government of India Acts of 1919 and 1935.

The public and private debate over the 1935 Government of India Act did revolve around a shared understanding of Indian religious beliefs and practices. The conceptions of Hinduism and Indian religiosity 'were employed simultaneously both to support and to condemn the 1935 Government of India Act, a piece of legislation that granted provincial autonomy and a federal system to India, albeit with significant powers still reserved to British control.'

*Kaura, 1977, 18.2 Chaudhry, 1978, 290.3 Ibid. 180.4 Abhay Datar, "The Lucknow Pact of 1916; A Second Look at the Congress-Muslim League Agreement," Economic & Political Weekly, March 10, Vol. XLVII, No. 10 (2012). 5 Chaudhry, 1978, 211.6 Muldoon, 2008.*

### Summing Up:

To sum up; the researcher comes to the point that Men and women like Jyotirao Phule have been strong activists in achieving justice for the Dalits and other helpless people. Phule believed that the caste system was created by Brahmins, the highest caste, to ensure the continuation of their high social status. He believed that God would never create a system that was so unequal, and that the

entire notion of caste had to have been invented by men. His reforms included the creation of reservations in Indian government for the Dalits. His activism caused Indians to question the inherent inequalities of the caste system. It is also important to consider interfaith relations in India. Although India is home to members of a myriad of different faiths, Hindu-Muslim relations are by far the most prominent in my experience.

After spending a few months in India, the research scholar comes to realize just how prominent the relationship between Hindus and Muslims is in India. Hindus and Muslims can be friends, but nothing more.

There are many Muslim students who come from the Middle East to study at Fergusson College, and they live in harmony with the Hindu students. Additionally, when we visited a slum called Dharavi in Mumbai, there was a huge number of Muslims openly praying in the streets, but no one was disturbing them or staring at them or questioning them as to why they were there. They simply went on with their business and allowed them to pray.

Literature is an effective medium to know the culture, traditions, practices, conventions, customs, feelings, thoughts and beliefs worldwide. Literature preaches us the actual meaning and sublimity of life. In every part of the world, literature has been more or less a mirror of society, it reflects what is seen, felt and wished by the author during his time. Hence, literature influences society; society is reflected in literature and in this way, in all



languages and at all times there has been a close interaction between the two.

For one thing, I think it's great that Hindus and Muslims are able to live peacefully in the society. They are just friends and they love each other very much. All castes are equal. We should live peacefully in the society. We must love each other. We must love this world because this beautiful universe is created by God, who is the father of this beautiful universe.

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- [1] Sir Edward Gait; "History of Assam", 5th ed. (Guwahati, India: Lawyer's Book Stall, 1992).p-2
- [2] Lakhshmaniya was the last king of the Sen Dynasty of Bengal. See Gait, op. cit. p-13.
- [3] B. J. Dev & D.K. Lahiri:"Assam Muslims Politics & Cohesion ", Mittal Publication. Delhi; 1985, p-2
- [4] See Gait, p-34, especially the footnote that states "the story of Muhammad Bakhtiyar's invasion of Tibet is told in the Tabaqat-I-Nasiri."
- [5] M. Kar,"Muslims in Assam Politics"(Delhi: Omsons Publications, 1990).Kar mentions

the earliest Muslim attempt to enter Assam forcibly to have occurred in 1205, when BakhtiyarKhilji led an invading army into Assam.

- [6] The TalatalGhar (the royal barracks) at Sibsagar in Assam was built by Ghanashyam, a Muslim convert from Bengal. The exquisite Hastirvidyamava, on the Ahom treatise.
- [7] Kar quotes S.K. Bhuyan from his'TungkhungiaBuranji',or,A History of Assam,1621-1826 A.D. (Guwahati: Dept. of Historical and Antiquarian Studies in Assam, 1968).
- [8] Ibid, p-5.
- [9] Ibid, p-5.
- [10] See, Kar, op.cit. P-12. X
- [11] Ibid, p-8.

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