

Introduction

Aligarh movement, started by Sir Syed Ahmed Khan in the second half of the 19th century was considered purely an educational movement which focused on the revival of the literary background of the Muslims of India. However, it was not devoid of political objectives which prepared them for the storm of the struggle for a separate state, Pakistan.

Aligarh Movement

The literary and political and social struggle which comprised of the schools, colleges, societies and conferences. Moreover it strived to remove misunderstandings between Muslims and Britishers by publishing books and magazines. It also targeted the social downfall of the Muslims by writing Tehzeeb- ul- Ikhlaq and Ahkam-e-Qaim-e-Ahl-e-Bitab.

Prevailing Political Conditions.

The war of independence of 1857 was blamed completely on Muslims' mutiny. Thus Muslims were expelled from jobs and political landscape as traitors, and Hindus that exploited these conditions by seizing the opportunities, educationally and politically. On the other hand, Muslims were not only degraded in the part glory but also thought western education as threat for their religious beliefs, thus moved further away from opportunities.

Political objectives of Aligarh movement

Aligarh movement, after timely considering the conditions prevailing conditions, took the following steps objectives:-

Sir Syed shift from one nation Hindu Muslim Nationalism to Two-Nation-Theory

Sir Syed Ahmed Khan was in favour of Indian Nationalism, however after Hindu controversy told the Governor of Benares Shakespeare, "Hindus and Muslim are two different nations"

Alongness from Politics

After keen observation, he advised Muslims to stay from politics. He also forbade them from joining Congress and urged them strongly to focus on acquiring education before in order to become able to join the field.

Loyalty towards Britishers

He further tried to persuade them to adopt a loyal attitude towards Britishers in order to remove the misunderstandings and to counter the Hindu pro anti Muslim moves.

Political causes of Alongness from Politics:

1) British aggression towards Muslims

British ^{initially} blamed Muslims for conspiring the rebellion of 1857 as Col. Lyall said

* Muslims of the sub continent were the
"the real cause behind the war
of mutiny"

2) Hindu domination:-

Hindus took advantage of the situation
and not only seized opportunities
for themselves but also adopted a
humiliating behavior towards Muslims
on the pretext of their ^{enmity} ~~enmity~~ ^{of Muslims}
which lasted for 65 centuries despite being in minority.

3) Congress, Pro Hindu Party

In 1885, Congress was made by A.O.
Ottave Home as national party and
political platform for voicing ^{action} for their
reservations. However it soon turned
into a pro Hindu Party
as it enforced Britishers for the annulment
of Bengal.

4) Demand of Congress for Western democracy

Another ^{reason} ~~reason~~ of Sir Syed asking for
allowance ^{from the Party} was their demand for western
form of democracy, about which Sir Syed
timely calculated the future scenario
of converting Muslim into minority
under the majority of Hindus.

5) Merit based system.

Moreover, its demand for merit
based system was further an understood
truth, as Muslims were backward in
education, and while Hindus had
acquired western education becoming

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capable to acquire higher jobs
on the base of merit competing
easily their Muslims counterpart. Thus
Sir Syed was not allowed
Muslims to support Congress.

1) Muslims' inability to compete through due to lack of Western education

Due to the attitude in their past and
contempt towards Britishers they did not stay
away of Western education which made
them incapable of acquiring jobs of
good status which not only made them
economically but ^{also} politically incompetent
thus Sir Syed stressed on acquisition of modern

Sir Syed's Political Efforts:

After keen observation, Sir Syed undertook
following efforts:-

1) Removing misunderstanding between Hindu Britisher and Muslims.

For this purpose, he wrote, Causes
of Indian Revol and loyal
Muhammadans of India. Moreover,
he tried to clear the misconception
of the Muslims towards Britishers
in this way he worked
as a bridge between British
and Muslim during the period
of Political turmoil.

2) Stress on learning western education before entering in competition with Hindus in politics.

Moreover, Sir Syed not only created school of Muredabad, Ghazipur and Aligarh but also created Society for the educational progress of Muslims and India. In the same way, he undertook the mission of spreading awareness about the importance of education.

3) Muhammadan Educational Conference which provide a platform for political discussions.

This platform was created in order to dig out the causes of the downfall of Muslims and their apathy towards education. However and then devise suitable strategies for it. However it also provided a place for discussing political issues faced by the Muslims.

Political impacts of Aligarh movement:-

Aligarh movement had also produced in positive political impacts such as:-

1) Protected Muslim Nation from annihilation

As Muslims were doomed to stay in the darkness of the arrogance and miscalculated pride of past. This movement not only spelled the spirit of revival but also awakened them to be better set

towards united struggle for a separate
homeland. Maulvi Fazl ul Haq rightly
said that
"People say sir Syed made a
college; nay! he set up a nation"

2) Prepared leaders for the future struggle for Pakistan.

This movement produced leaders for
the future struggle for Pakistan. The
students who studied in from
Aligarh contributed a great deal
to the cause such as Maulana Muhammad
Abi Johar and Chaudhry Rehmat
Ali are among those shining
stars.

Conclusion:-

Hence, Aligarh Movement
which is considered an educationally
Movement, also had political objectives
instead it would not be wrong
to say that its even its
education for efforts were
not devoid of political
objectives. Moreover, it
also had political objectives
and efforts which were produced
impacts which supported
the future struggle for
independence of a separate
Muslim homeland.

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Introduction Like air and water, Hinduism and Islam are two distinct systems of faiths and their followers despite living together for centuries, continue to unparallel each other. Dozens of efforts failed to unite them. Even to day, the anti Muslim Hindutwa ideology in India manifests this centuries old phenomena.

Islam and Hinduism negation of each other.

The very faith of Islam and Hinduism negate each other. Islam being a faith of monotheism is negation of Hindu faith. Moreover the social system of Hinduism is negation of 'equality before Allah' in Islam. Thus they continue to clash with each other.

Arrival of Islam in the region

Islam arrived in this region even before Muhammad Bin Qasim during the time of Umar by the preachings of Sharaf Bin Malik. The altogether different code of life then was in direct contradiction with Islam Hinduism. Later Qasim set up Sadur-e-Islam al Ajl ^{of set up Sharia} ^{as} ^{the} ^{supreme} law in case of disputes.

Sufis of Sufis in the region.
The arrival of Sufis such as
Bakht (small of Bukhara, Muhammad Ali
Hajveri (commonly known as Data Ganj
Bakht), Moeen ud Din Chishti and
Baha ud Din Zikri spread the ^{large} philosophy
of equality and Ibadat us Shahr
which was in direct contradiction
of Hinduism's cast system.

Hindu's failed
efforts to merge Islam
it through different movements.

^{inspired by it} ^{to them} ^{in response} Guru
Nanaki, Chaitanya and Ramana
tried to adopt or somehow amalgamate
the concept by giving the concepts of
Ram and Rahim, Quran an Pran. These
efforts are known as Bhagti movement.
Some similar movements of Shudh and
Sanghata also failed in their purpose
and Muslim maintained their separate identity.

Akbar's Deen-e-Ilahi a failed
effort Later, ^{during 16th} the Mughal King
Akbar tried to unite Muslims and
Hindu under one umbrella of
Deen-e-Ilahi, where he ^{even} allowed
marriage between Hindu and Muslims.
Moreover, he allowed ^{practices even supported} the worship
of sun, ^{and} fire etc. In the same
way he ^{also} allowed Jizya in order
to get support of Hindu Rajas.

Sheikh Ahmed Sirhindi

Due to the teachings of Shaikh Ahmed Sirhindi, the Muslims of India and the Mughal Court realized ^{both} the true faith of Islam where such efforts for unity directly attacked the very belief system of Islam and thus reverted back to their true identity which could never be amalgamated with others.

Sir Syed's effort of Indian Nationalism.

During the 19th century, Sir Syed came with his favour for Hindu Muslim Nationalism. He even worked hard to ignore the differences and collectively join hands for progress in united India.

Hindi Urdu Controversy

In 1867 the conflict of Hindi Urdu Controversy where Hindus demanded to replace the Persia-Arabic script of Urdu with Devanagiri Sanskrit script. Their hard stance for it made Sir Syed realize that Hindus ^{ultimately} would merge the the Muslim culture if they got a chance. Thus he told Governor of Banaras that, "I have realized that Hindus and Muslims are two nations who could never be united."

Establishment of Congress of for Both Hindus and Muslims

The Congress was established in 1885 as a national party where all will be equally given chance to raise their voices over concerns related to Indian people. It soon tried in the beginning to follow the same route.

Annulment of Partition of Bengal

However, the partition of Bengal which was purely made on administrative basis but was in favour of the Muslims of Bengal, was strongly retaliated by Congress. Later the annulment of Bengal proved the perverted nature of Congress and ultimately the phenomena that Hindus and Muslims can never be in one party.

Need for separate political party

This incident compelled the Muslims to make a separate party for themselves. The positive response of Lord Minto at Shimla in 1905 gave Muslims the confidence to think and take step for creating an own political identity through Muslim League.

- Quid's Allama Iqbal's statement

Allama Iqbal in 1907 said that "I had been a keen supporter of Hindu Muslim Unity, and even now I practice this principle but I feel the need of separate state for Muslims for the best interest of both Hindus and Muslims."

Quid. He considered United nationalism as a step for Muslim nationalism as termed by him as Millat-e-Islamiya.

Quid-e-Azam's miscalculated views of Hind-Muslim Unity

Quid-e-Azam who joined Congress in the beginning of his political career for it. At the Lucknow Pact was signed as a result of these efforts, for which Sarojini Naidu called him ambassador of Hindu Muslim Unity. However ^{or} the Nehru Report which aimed to secure only Hindu interests in the future constitution and the rejection of his three points ^{parting of the ways} when he said "This is parting of the ways."

Simon Commission and Quid's three points

Simon Commission, which aimed to make a unanimously agreed constitution for India said "It is impossible for Hindus and Muslims of India to make a unanimously agreed constitution for Hindus and Muslims of India. At the rejection of ^{demand of} amendment in Nehru Report Quid said "This is parting of the ways."

Congress Ministries.

The behavior of Congress ministers was anti-Muslim to the extent that it was almost a nightmare for Muslims. Their oppressive measures made Muslims resent it and their resignation on 22 Dec 1939, Day of Deliverance (Din-e-Azad).

Creation of Pakistan

When Britishers decided to leave India, Quaid demanded to 'Divide or Quit' India. He knew that Muslims needed a separate homeland from Hindus to lead life according to the codes of Islam. At his address at Simla, after partition he said "we did not demand Pakistan as a piece of land but a homeland where Muslims could lead a life according to the injunctions of Islam". In the same way the economic system as well, as he mentioned at the inauguration of State Bank in Karachi, is distinctly different from that of Hindus. Thus oppression and unjust economic behavior led Muslims to acquire a state where they could lead life according to the Islamic economic

Anti Muslim Hindutwa Ideology of Modern day India.

Even today, in modern day India, the state sponsored Hindutwa ideology is in constant clash with the Muslims of India. In Madhya Pradesh and Gujarat, the Muslims are facing severe oppression at the hands of Hindus. Hindutwas they are trying to remove the history of from the textbook about the glorious Mughal rule. Moreover they are removing the cultural heritage of Muslim alongside sidelining them from the economic ^{with} and political sphere.

Conclusion:-

Hence Hinduism and Islam are two entirely distinct religions which is constant clash with each other since long centuries. The pre Partition era, the birth of Pakistan and today the Hindutwa ideology are the proofs of this truth that Muslims and Hindus are entirely different from each other in their faith, social system, political system and economic system along with their history. This is the reason they remained like two water bodies which can never be united despite their centuries of being together.