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Nationalist Movement of Muslims in South India: Advertence and Abetment

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Abstract

This study has mainly focused on the economic and social conditions as the historical background advance nationalist advertence and abetment it to score with full amour in South India. The Muslims conceited the oversized in number and substantial, else they like the Muslims from North India, might not conserving so much distance from Hindus and connection or show revulsions through freedom movement. They agreed the brotherly attitude of Hindus and adjoined them with devours in the movement in the middle of this period. However, the British officials were appraised at their posture since they, depended them to the staunch pro-British, but in habitude contrary to their calculations inaugurate Muslims exhibiting continues interest for communal harmony. All this indicates that a kind of nationalism developed among the South Indian Muslims and Yakub Hasan represented a symbol of the new ebullient spirit. He said in a meeting that to be a staunch nationalist, one must go down deep to the roots of one's being, study one's self and develop nationalist spirit but in practice the South Indian Muslims really went down deep, found where they stood and from there came up, strengthened themselves and spread nationalism all round. In this process, they identified themselves with the national sentiments requirements, and activities and developed a sense of one's common sentiments and feelings common sufferings along with the

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Hindus and set an example even to the other sister minority community, Christian Further, they reacted to the same in future.

Keywords: *Social Condition, Nationalist Movement, Minority Community, Common Sentiments.*

Introduction

Being on the minority communities in South India, the Muslims conceived the oversized in number and substantial, else they like the Muslims from North India, might not conserving so much distance from Hindus and connection or show revulsions through freedom movement. They agreed the brotherly attitude of Hindus and adjoined them with devours in the movement in the middle of this period. However, the British officials were appraised at their posture since they, depended them to the staunch pro-British, but in habitude contrary to their calculations inaugurate Muslims exhibiting continues interest for communal harmony. On the factuality is that in a social movement or political trend prevailing in India in this period, differences between two races were conventional to take place and this was more appearing in North India, while the Muslims were united and agitated under the leadership of Syed Ahmed Khan. Besides, South India the case was distinctive. On the crucial circumstances, whether Muslims or Hindus, stand was anti-imperialist, and roots were economic and social. Indeed unity was determined to take place as a communal group of Muslims were very small to compare with the Hindus. Perhaps, they formed just only six percent, when raised in South India. Fractionally the member of Muslims was increased in the rate of increase not so substantial Hindus were about ninety percent like Christians. Statistically revealing, they were about 19, 32,910 in 1881 and accumulated to 28, 65,285 in 1921. It efforts 9, 49,773 or a little more than one percent was increase to their existing total population. Besides it might be noted that this rate of genesis were greater than that of Hindus. Hence it was not a force to calculate with because Muslims were scattered in unique and all over the South India. The reason they would not forgot their defunct past that they were the descendents of ruling community with a rich legacy. Perhaps, the 1857 revolt had been deterioration went further unchecked until an intellectual awakening social uprising. This study has mainly focused on the economic and social conditions as the historical background advance nationalist advertence and abetment it to score with full amour in South India.

Social Status

On the twentieth century, economy was not good and people suffered in the form of poverty. They have categorised under three categories; the upper, middle, lower. Among them the upper, other the Hindus, after the revolt of 1857 might lose their place of wealth and prosperity, hence the British made them more a aim of their attack than the Hindus and with substantial wars ruined them. The reflection of the Mutiny when the Hindus affirmed themselves, the Muslims might not switch on next to other profitable occupation with the result that their developing groups lost Governmental patronage. Consequently, the cream of the Muslim community, except some princes, was thrown to a desperate position and incidentally along with the middle and lower classes they had to struggle hard for their existence. Besides, the Hindus gradually worked up their route as a major community and relish the full economic profit offered by the British aid irrigation projects and textile industries. Hence the rich among the Hindus changed into richer when the poor Muslims poorer to the span of becoming worried of the Hindus or hateful of the British Raj. In fact they did not allow themselves to progress because of their disdain for western culture and technology and indifference to derive benefits from the researches done in government institutions, particularly in Congress.

A Muslim paper of Madras Shamus Akbar has denotes the session as "an assembly of the public weal". This means that in spite of Sir Syed's teachings an inclination for communal harmony began from south and slowly had been spreading to North. It was also conspicuous because in the an other Congress session had held at Allahabad in 1888, Hume also agreed that inspired of the isolationist movement of the Muslims and separate and rule policy of the British Raj a fusion of different elements of Indian population was increasing. The real reason for this slow synthesis in south more than in the North was the relegation by its Muslims to got the benefits from so called western education about thirty years have passed while the wood's Despatch of 1854 and this period India under went revolutionary changes as English education emerged Hindus and its need was felt more in the country by all the people except a few like the Muslims in their daily life. Further both the Government as well as the Muslim leader's realised that

they should exert themselves to the utmost in spreading English which was the only popular vehicle to throw a window to the Western learning and so they changed their mind and did not oppose the continuation of British Raj. So within 6 years by 1893 some of the Madras Muslims came out openly and asked the Government to take necessary steps to end the Government. As R.M. Sayani in his Presidential address to the Indian National Congress, Calcutta, 1896 said thus; "The Muslims were not in a mood to learn, much less to learn anything that required hard work and application, especially as they had to work harder than their former subjects, the Hindus. The result was that so far education was concerned, the Muslimans who were once superior to the Hindus now actually became their inferiors....Ignorance and apathy seized hold of them when lose control of their former greatness rankled in their hearts."

A Professor of English, from Aligarh College named Abdul Khadar Khan an enlightening lecture about the importance of English education. The Governor was excited with it that he agreed to give whatever help the Muslims wanted as the Muslims. Hence he realised the value of education, they implicated a resolution to raise Educational Fund so as to aid economically backward sections to get higher education. The Governor also helped them and the result was that 11 scholarships were awarded to the meritorious students every year besides a Students Home was founded to provide lodging facilities to the outstation students. Hence the South Indian Muslims completed largely their needs to be self sufficient and self-reliant and be independent on others another off-shoot of this conference was that some associations like the Muslim Educational Association, Vaniyambadi were founded further, a band of devoted workers, imbued with the progressive spirit such as those in North India, arose whose determine. But only in elementary and secondary stages they could produce some Educational Society, Provincial. Conference was to boost educational standards in Muslims progress but not at the high school level. To the solution on this situation organisations like the Madrasah-e-Islamiah and the Vaniyambadi, a High School, and Harris School, girls' school were establishment and the result was that by the final of this period the number of those who attended the schools was trebled to that in 1900-01. In 1918-19 their number rose to 1,53,496. While in 1900-01 they were about 41,168, from this Hither to they had kept themselves

away from politics and did nothing to the freedom movement. But now with the educational advancement they got rid of their lethargy and wanted to make their presence felt fortunately no communal riots of serious nature occurred in this period as at Salem in 1882.

Even if any riot took place during this period, it was somewhat light or perhaps due to some complexity that the other sections would dominate the music before mosque gave scope for communal tension. With the growth of this new tendency, their fear previously even issues like cow-killing and complex was also educated. Relations between both Hindus and Muslims improved and harmony and understanding as a result, the Muslims began to attend to the National Congress, participate in its annual meetings of similar Muslims the more important was Syed Mohammed Sahib Bahadur, whom was selected as the Chairman of the Reception Committee while the Congress session had held at Madras in 1903. Hence even if the Muslims tested to seek the savour of the Government, they were not ready to sever their associate with the Hindus or recede on the nationalist movement hence as years passed, the admitted and cooperation between the two major communities, Hindu and Muslim, got more intensified than ever before. When the Hindus in the Congress session of 1906 declared Swaraj as their goal, the Muslims understood its import that absence of self-government was nothing but slavery just like in Alsace and Lorraine. Hence it is gratifying to note that the South Indian Muslims joined with the Hindus Germany made the people their slaves in the common struggle for Swaraj.

Another striking feature was that they were very curious to consider any suggestion offered by the Hindu leaders like G.K. Gokhale and M.K. Gandhi. Since they knew that education was the key factor for intellectual development, they had recognised the great services rendered by G.K. Gokhale, who moved the Compulsory education Bill in the Imperial Legislature. However, they did not follow quiet but held a meeting at Madras and agitated the Government's plan in strong terms. On the meeting Yakub Hasan, Secretary of the Madras Elementary Education League, went through many telegrams that expressed a deep sense of sympathy over Gokhale's bold and humanitarians Council in 1911, though without success efforts Another leader to whom the South Indian Muslims sowed attachment was M.K. Gandhi. He had just returned from Southing and passed a

condolence resolution expressing their deep sense of anguish, and further raised fund along with Hindus to erect a statue in his memory thus having been advanced educationally, the Muslims gained self-confidence and entered into the national movement and resoluteness to make their presence felt. Hitherto they had been looked upon as just propagators but when Mrs. Annie Besant appealed in 1915 that the Muslims should also come out of isolation, they were convinced and began to take part in freedom movement taking Mrs. Annie Besant and S. Subramania Iyer as guides. Observing this, the Prince of Arcot, got angry and advised the Madras Muslims not to participate in Besant's Home Rule movement, and still further went to the extent of threatening to resign his membership from the Muslim League of Madras but his threat did not create any complexity in them as the Home Rule movement had already progressed and when Mrs. Annie Besant company with two other South Indian leaders founded an organisation for being interned at Ooty for 93 days, the Madras Muslims have not kept calm but held a protest meeting at the Gokhale Hall while they criticised boldly the Government's plan. The hall was so well-packed that more had to stand outside.

Conclusion

In this connection, the Muslims appealed to the Government by trying to make allusion that two Muslim leaders of North India, namely, Mahomed Ali and Shaukat Ali, were interned and that along with Mrs. Annie Besant these leaders should have been released. It indicates that they had developed a sense of awareness and that they were not prepared to relevant Government's action that was coercive. It is true that for sometimes they helplessly observed, as the British Raj followed a policy of divide and rule, tried to curb unification in masses, and disrupt the process of Hindus and Muslims in developing nationhood. Charles Wood, the Secretary of State, too admitted in 1862 that the antagonism of the Indian races was an element of strength span of time when the Montague-Chelmsford Report was presented, it conceded the principle of provincial autonomy as the first step towards introducing diarchy at provincial level. But this report did not impress the Muslim leaders and so they joined North Indian Muslim leaders at Lucknow, intensified communal unity and passed the

Lucknow Pact of 1916. All this reflects that a variety of nationalism emerged among the South Indian Muslims and Yakub Hasan contributed a symbol of the new ebullient courage. In this process, they identified themselves with the national sentiments requirements, and activities and developed a sense of one's common sentiments and feelings common sufferings along with the Hindus and set an example even to the other sister minority community, Christian Further, they reacted to the same in future.

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