



# UGC SPONSORED NATIONAL SEMINAR ON

Rising of Communalism is a  
threat to National Integration



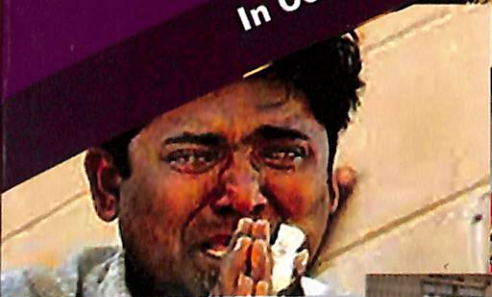
ज्ञान - विज्ञानं विमुक्तये

ORGANISED BY:  
**DEPARTMENT OF HISTORY**  
NABAJYOTI COLLEGE  
KALGACHIA



# ABSTRACT

In Collaboration with - Kalgachia College of Commerce





# COMMUNIAL HARMONY DAY OBSERVATION



UGC SPONSORED NATIONAL SEMINAR

## WELCOME ADDRESS

by

Principal and Chairman, Organizing committee  
Seminar on: "Rising of Communalism is a Threat to National  
Integration"



Hon'ble Chairperson, Respected resource persons, esteemed participants, my colleagues, students, ladies and gentleman.

It gives me immense pleasure to have the opportunity to welcome you all to this National Seminar on, "Rising of Communalism is a threat to national integration" sponsored by the University Grants Commission of India and Organised by the Department of History of our College in collaboration with Kalgachia College of Commerce with-two day's detail programme. We are very much happy and fortunate enough to be the Host College in welcoming you all to this Seminar.

Nabajyoti College has a glorious past of being the first rural College in the District of Barpeta as well as in the Brahmaputra valley. Since its inception in 1971 the College has been rendering its yeomen services by imparting quality higher Education in both Arts and Science streams at UG level under Gauhati University and also in PG level under IDOL, GU and KK Handiqui State open University, Assam.

Communalism today, is the most serious issue posing great threat to the age old communal harmony and national integration. It can shatter the Indian Society and became a menace to the hard won freedom of the Indian people through the unleash of barbarism, as it did recently in BTAD of Assam and in Gujrat, Mumbai, Bangaluru, Jabbalpur, Bhagalpur, Meerut, Moradabad, Punjab and Delhi earlier.





There was hardly any communalism in India before the last quarter of 19<sup>th</sup> century. As it is well known, Hindus and Muslims had fought shoulder to shoulder in the Revolt of 1857. With the coming of the British the Communal ideology of Muslim and Hindu Community got its boost in the Indian Society and Politics, religion, literature and history.

The British took advantage of the economic and social condition of India and encouraged communalism and helped it to reach such monstrous proportion that it ultimately resulted in the partition of India and Pakistan. Even the best efforts of Mahatma Gandhi, Jawaharlal Nehru, Maulana Abul Kalam Azad and some other Nationalist leaders failed to curb the rise of political Communalism in the National movement. The result was that Gandhi had to sacrifice his life for the sake of secularism.

Communal harmony was one of the major slogans of the freedom movement. Even after the Independence it remains valid. But the reality is that the problem has not yet subsided or ended in spite of utmost efforts of the subsequent democratic and secular Governments. Now, it has become a great threat to the Indian democracy and National integration.

I hope, this National Seminar, held at Nabajyoti College, Kalgachia through the Intelligent perception, the Resource personals of National repute and esteemed participants from different Universities and Colleges of Assam shall focus on the burning problem of communalism and enable us to chalk out a module programme of action to fight together against this Rising menace.

In the conclusion I regret for the inconveniences you have undertaken to reach Kalgachia and for our poor infrastructure and accommodation facilities.

With these few words, I once again welcome you all to this National Seminar.

Thanking you

## FROM THE DESK OF CO-ORDINATOR

The word communalism comes from the word "community" which means individuals attachment or identification with the community which he / she belongs to. Communalism is basically an ideology. In other words, a way of conducting politics and society and performing political activities reflecting that ideology. Thus communalism is a multidimensional and complex social phenomenon. It has two broader stage, liberal communalism and extreme communalism.

The history of communalism in India is not so old. It is a modern phenomenon. With the coming of the British and their policy of Divide and Rule had a deep impact on the growth of communalism in India.

India is a land of many religions. One of the key feature of religions is the growth of secularism which is the soul of Indian constitution. It forbids the state to associate with any religion. It must have equal respect for all. It must not make any discrimination on the basis of caste, creed, community and religion.

But after the independence despite efforts made by the subsequent popular government extreme communalism has been patronized jeopardizing the social harmony that results in various communal riot in certain part of the country.

Communalism has spread to all parts of the country including the impregnable south and newer segments of the society even the north-east region of India which was famous for peaceful and harmonious co-existence for long had to witnessed a violent ourbrust of communal riot in BTAD and Rabha Hasong area of lower Assam.

Today, curbing the rise of communalism and restore the communal harmony among the people of different caste, creed and religion is very important. If we do not take necessary steps for the remedy of problem of communalism it will shatter the unity of the country

The National Seminar on Rising of communalism is a threat to National integration is an attempt to emphasize on the secular values of the country and to chalk out action plan for curbing the evil design of some communal forces to save the democracy and integration of the nation.

*May I call you to Think and Act for this noble cause.*

Dr. Sorman Ali  
Co-ordinator.





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## MYTHIFICATION OF HISTORY AND 'SOCIAL COMMON SENSE'

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Govt. of India.

The discipline of history has come to the center stage of social debate from last two decades. We have witnessed a worsening of inter-community relations and spreading of derogatory myths against minority communities in particular and weaker sections of society in general. The rising tide of communal violence is standing on the myths against the minority community, which are based on a particular interpretation of History. These myths are very peculiar. When scratched a little, one can see the falsity of the same. In our context the period of medieval times is the one maximally misused for manufacturing such myths. It should be noted that the bias of our history is on the kings and heroes of the past and toilers, women, slaves, shudras, the poor peasants, the sections which make the history by providing the very ground on which these 'nobles' stand, are missing from the discourse of history.

In today's parlance many a myths have assumed the status of unshakable facts. Generally it is assumed that Muslim kings destroyed Hindu temples to spite the Hindus. Today's 'social common sense' believes that not only Somnath temple but also Ram Janm bhumi temple, Kashi Vushwanth temple, the Mathura Krishna Janmasthan and thousands of other temples have been destroyed by the Mughal aggressors. The general and sweeping statement apart let us have a look at some of these demolitions. Mahmud Gazani on way to Somanth encountered the Muslim ruler of Multan (Abdul Fat Dawod), with whom he had to have a battle





to cross Multan. In the battle the Jama Masjid of Multan was badly damaged. Further on way he struck compromise with Anandpal, the ruler of Thaneshwar who escorted his army towards Somanth with due hospitality. Gazani's army had a good number of Hindu soldiers and five out of his 12 generals were Hindus (Tilak, Rai Hind, Sondhi, Hazran etc). Before proceeding to damage the temple he took custody of the gold and jewels, which were part of the temple treasury. After the battle he issued coins in his name with inscriptions in Sanskrit and appointed a Hindu Raja as his representative in Somnath. Similarly Dr. Pattbhi Sitarammaiya in his history of India describes the circumstances under which the Kashi Vishwanth temple had to be razed to the ground. He states that when Aurangzeb's entourage was on way from Delhi to Kolkata the Hindu queens requested for the overnight stay in Kashi to enable them to have the Darshan of Lord Vishwananth. Next day morning one of the queens who had gone to have the holy prayer did not return and was found in the basement of the temple, dishonored and raped by the Mahant of the temple. The Mahant was punished and the temple was razed to the ground as it had become polluted due to this ghastly act. Aurangzeb gave land and state support to build another temple.

It should be noted that Hindu Kings were not far behind in attacking and damaging temples when it became a political necessity for their rule or for the lust of wealth. Retreating Maratha armies destroyed the temple of Shrirangtatanm, to humiliate Tipu Sultan whom they could not defeat in the battle. Parmar kings destroyed Jain temples. A Hindu king called Shashank cut off the Bodhi tree where Lord Gautam Buddha got his Nirvana. Similarly Kalhan a Kashmiri poet describes the life of King Harshdev of Kashmir, who appointed a special officer, *Devotpatan Nayak* (An officer who uproots the images of Gods) to usurp the gold from the temples. Aurangzeb did not hesitate to destroy the Jama Masjid in Golconda as Nawab Tanashah refused to pay him tribute for three consecutive

years and hid his wealth underneath a mosque, which was damaged by Aurangzeb to recover his 'dues'. Also many a Muslim Kings gave Jagirs to the temples to keep their subjects happy. It is clear that kings from both the religions destroyed the places of worship for the sake of amassing wealth or for other political purposes.

Similarly the myth that Islam spread on the point of sword is equally baseless. It is true that many a ruling nobles and Rajas adopted Islam to rise in the hierarchy of the Mughal emperors. Also some families must have adopted Islam out of fear of the Muslim kings. But this conversion is a small trickle compared to the majority of Dalits (then called untouchables), the poor toiling peasants who took to Islam to escape the tyranny of Brahmins and Jamindars. This was out of a longing for social justice, which prompted them to interact with the Sufi saints who unlike Olema were mixing with the poor and deprived of the society and adopted local idioms. It was the response to the appeal of peaceful Sufis and the longing to achieve social justice that majority of Shudras got converted to Islam.

Similarly the glorification of Shivaji and Rana Pratap for establishing Hindu Kingdoms is a total myth. Rana Pratap was longing for a higher status in the Mughal administration and having been denied that, entered in to a battle with Mughal king Akbar. Now this was by no means a fight between Hindus and Muslims. Akbar was represented in the battle by Raja Mansing and an army, which was a mix of Rajput soldiers and Muslim soldiers, while Rana Pratap's army also had Muslim (Pathan) and Rajput soldiers. His second in command was Hakim Khan Sur, whose *Majar* is the place of annual festival in Haldi Ghati even today. After Rana Pratap, his son Amar Singh was granted higher status in Mughal administration and he became a close ally of Jehangir. Similarly Shivaji was struggling for removal of corruption and a higher control of local resources, His confidential secretary



was Maulavi Haider Ali, and the chief of his cannon division was Ibrahim Gardi. Also his close ally at the time of his escape from Agra forte was none other than Madari Mehtar, a Muslim prince in whom Shivaji reposed all his trust. His respect for other religions is legendary. He had built a mosque near the temple in front of his fort in Raigadh. He paid obeisance to Muslim seers (Hazrat Baba Yakut Bahut Thorwale) and Fr. Ambrose Pinto of Surat. The battles of Guru Govind Singh were far from religious. Though the torture of his children and the carrot of pardon in lieu of conversion to Islam are true, it was more to humiliate the enemy than to spread the religion by the Muslim kings. It must be remembered that Govind Singh had proceeded to Deccan to strike a compromise with Aurangzeb but when on way he came to know of Aurangzeb's death. Later the compromise was struck with Bahadur Shah Jafar in return for higher status in administration. We also cannot forget that when most of the Indian Kings felt the stifling policies of British rulers they requested Bahadur Shah Jafar, who despite his old age accepted the leadership of the rebellion at great personal cost. Also it is worth remembering that many a ideologues regard this anti British rebellion as the 'First war of Independence'.

We cannot ignore the fact that kings were primarily rulers out to expand their empires or to aspire for a higher status in the administration or to garner more wealth through whatever means.

Some of the myths from the ancient Indian period are also worth recounting. It is asserted that women had a place of honor in ancient India where they were worshipped. This 'Indian value based place of woman' is offered as a contrast to the 'Western campaigns' of Women's Liberation movement. Now we know that Manusmriti, the 2-3rd century AD text, makes the position and treatment of women in ancient India very clear for us. As per this: Women (and also shudras) were denied access to sacred learning, and the substitute offered

to them was marriage and serving the husband. Also for women performance of household duties was identified with the worship of sacred fire i.e. total domesticity was the domain of women. They were to be under control of father, husband or son depending on the stage of their life, and even in her own house she was not supposed to do anything on her own.

The other myth from this period is about the untouchability. It is being propagated that Untouchability is the creation of Islam. Communities escaped to Jungles etc. to avoid conversion by the tyrannical Mughal rulers, became poor and untouchables. Contrary to this, in fact, the truth is something else. The truth exposes the brutality of Brahminical ideology. First of all, untouchability became the accompaniment of 'caste' system, somewhere around first century AD. That is from first century itself untouchability is the social practice prevalent here. *Manusmriti*, codifies the then existing practices, which show in utmost clarity the type of despicable social practices, which the upper castes were imposing upon the weaker, lower castes. Now the major incursion, invasions of Muslims began in the subcontinent from 11<sup>th</sup> century AD. Much before the invasion of Muslim Kings shudras were, treated as untouchables.

The discipline of history is a double-edged weapon. When developed in a rational way with the focus on the lives of the people and communities at large it acts as a cementing force between different communities, in the hands of communalists the same History becomes a mechanism to spread hatred against the 'other' community.



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## ABSTRACT

### Issues of National Integration In India

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Discourses on national integration by academia and policy community in India abound. Being a country of myriad identities of comprehensible scale, addressing the phenomenon of national integration in the Indian context by the conscientious citizenry is, indeed, inescapable. National integration as a subject has a great deal to do with issues of pluralism, diversity, multiculturalism, heterogeneity, identity, and the like. Both the social and philosophical traditions in India recognise the reality of pluralism. The latter is accorded a jurisprudential status in the Constitution of India by making justiciable the rights of minorities in the spheres of culture, education, and religion. The promotion, protection, and propagation of these rights germane to minorities is a constitutional obligation of state officials. In India, the question of national integration is an ongoing process. It is not a settled matter once and for all. Uneven development of communities and regions in India is a stark reality. The notion of inclusive growth, emanating from the iniquitous distribution of resources under the neoliberal marketism of globalisation, has, of late, caught the imagination of powers—that—be in India for it has potential to disturb social harmony and peace, if not attended

to properly. Under the impact of globalisation, the implementation of neoliberal socio-economic policies on society has spawned the gap between the haves and the have-nots, further exacerbating the discrepancies among social groups. In such a scenario, national integration is difficult to obtain in reality. The ushering in of the liberalisation, privatisation, and globalisation project in India has brought to the fore the issues concerned with national integration. Dilemmas of governance, including the rampant recurrence of corruption in the public sphere, and the increasing violation of the principle of rule of law do, interalia, unmistakably tell us the state of public integrity in India. National integration is contingent upon the state of majority-minority relations in the context of India. The history of communal riots bedevilling Hindu-Muslim relations, the state of socio-economic conditions of Muslims in India, and other assorted issues do not present a positive picture to any objective observer. To achieve national integration in India, the state policies have to be informed by the values enshrined in the Preamble of the Constitution. The promotion of national integration through school curriculum is the need of the hour. In such a curriculum, India's social landscape and its unique characteristics should find a place befitting it. In the struggle for India's independence from the yolk of British colonialism, the role of minorities of different hues needs to be recorded. By so doing, the cause of national integration is promoted.





## BIOLOGICAL SOLUTION TOWARDS MITIGATION OF RISING COMMUNALISM

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The world is a place of brutal competition that determines by various biological and environmental factors.

**Monoamine oxidase- A gene** also known as MAO-A, is an enzyme that in human is encoded by the MAOA gene or warrior gene-. A deficiency in the **MAOA gene has shown** higher levels of aggression in males, that neither controls Nor- Epinephrine (Nor adrenaline), Epinephrine (adrenaline), serotonin and dopamine which are responsible for mental anxiety, depression or aggression.

Males with **XXY** gene are more prone to aggressive behaviour.

'Niceness gene' makes some people kinder - and those who lack it are tight-fisted, selfish and cruel.

The person having political gene are the most violent in terms of communalism.

Oxytocin is known as the 'cuddle' hormone, and is used to bond couples together and even to bond mothers with their children. Person having more Cuddle hormone becomes more social.

Person having Brain with large and empty orbital cortex near eye involves in violence, sex, drinking and serial Killer (James Fallon a neuroscientist at the University of California-Irvine).

Negative affect increases as the temperature increases, causing aggressive behaviours (Baron and Bell's). Thus communalism is more in the hot climatic areas or countries than the cold climatic countries. Hence, we must prevent the increasing of atmospheric temperature due to pollution.

People having more exposure to sunlight and temperature secrete more aggressive hormones- testosterone in male and estrogen in female and in turn creates more violence. This phenomenon is more prevailed in the hard workers or the economically and educationally weaker sections of the society who are the more sensitive and susceptible towards religious or ethnic sentiments.

Killing is itself a violent act and if it is involved in the process of making food, it will definitely make them more violent. Like non vegetarian animals non vegetarian people are also more violent in behavior and frequently involves in conflicts. **Someone who is on the path of spirituality or meditation, the vegetarian food is an ideal diet.**

Consumption of alcohol affects on attention and working memory of the brain and raised the aggressive behavior and also lured towards crime and communalism.

Drugs addiction, hypertension, workless, nudism, easy money addiction, social confinements, mislead, inter and intra community competition etc are also responsible for rising violence are related to biological vigour of an individual.

Heavy metals eg- Lead & Mercury, pesticides etc act as neuro- poison and creates aggressiveness through adverse affect.

Communalism can be mitigated by- Adopting vegetarian food habit, promoting inter religion marriage, cultural assimilation, introducing all religions curriculum in the school education, reducing environmental pollution, balancing education and economy and through genetic and psychological counseling.





## Communalized facts and Communalism: A Few Observations on Medieval History of Assam

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Communalism is a multi dimensional and complex social phenomenon. The word communalism comes from the word 'Community', which in simple term means individual's attachment or identification with the community to which he/she belongs to. This definition of communalism of course does not bear any negative sense. But in modern times, the term 'communalism' refers to the tendency of socio-religious groups of a sectarian exploitation of religious traditions as a medium of political mobilization to promote political, social and economic interests of one group at the expense of or an antagonistic condition of other group.<sup>1</sup> This feeling of separatism on the basis of socio-religious interests often leads to communalism and its ultimate manifestation in communal violence and violation of human rights. However, it has been seen that the determining role in creating communalism is not played by religion *per se* but by other non-religious factors like political and economic competition. This is propagated through systematic negative interpretation of religious "others". Needless to say history has been very often used as a tool to propagate such ideology sometime very tacitly and sometimes very crudely. This type of history reproduces and reinforces communal ideology.

Communalized facts and communal facts are two distinct aspects of communal history. Sometime, some historians, become bias and subjective to a

particular religion or community, that very often leads to uncritical glorification of the past. In India, particularly in Assam, the British started the writing of academic history. Most of the British historians and other writers were highly concerned only with their colonial interest in India, and they even started constructing bias and communal history in the interest of British colonialism. The British Indian Government for its convenient administration, from the very inception followed the policy of 'Divide and Rule'. In most of the times, the Government encouraged the feelings of communalism amongst the people of different religious groups siding with any one of them. For example, the British, throughout the period of Indian National Movement committed some communal acts. The British sided with the Muslims, giving them some extra-privileges like 'separate electoral system in 1909' and taking the excuse of the vastness of the state of Bengal, they in reality curved out the Hindu-Muslim unity dividing the state of Bengal into two distinct Hindu majority and Muslim majority states. This policy of Bengal division in a very planned way sowed the seeds of communalism into the minds of the Hindus as well as the Muslims. Again, at times the same government intentionally provoked the Hindus against the Muslims. This communal propaganda of the British is transparently seen in the writings of the British historian constructed history of Assam, which has also left an impact in the writing style of some Assam born historians. Here, in this paper an attempt is made to review some of the communalized facts of medieval Assam.

### Communalized Facts of Medieval Assam.

Though the Ahoms maintained their '*Buranjis*'; no systematic history about medieval Assam was written or constructed throughout the Ahom period (1228-1826) by any scholars or historians. Sir Edward Gait, a British colonial administrator and historian systematically constructed the first academic history of medieval Assam. His history works on Assam entitled '*The History of Assam*' was first



published in 1905. A careful study of Gait's work on Assam history signals some deliberate communal interpretation of facts which paved the way for communal interpretation of Assam's history. Throughout the ancient and medieval period, power of swords decided the glory of a kingdom or empire. To extend territory, power and mastery the strong kingdoms or empires often attacked weak empires or kingdoms. Assam also could not be an exception from this natural force historic nature. The Ahom kingdom founded by Syu-ka-Pha in 1228 AD also led a numbers of wars against its neighboring states, especially with the neighboring hill tribes, and, at the same time the Ahoms also had to defend themselves against a numbers of wars which came from the then Delhi Sultanate and the Mughal empire. Both the Delhi Sultans as well as the Mughal Emperors sent numbers of expeditions to conquer this northeastern part of India. The first expedition of Kamrupa (old name of Assam) by the Delhi Sultanate was led in 1202 AD by Muhammad bin Bakhtiar Khalji, the Governor of Bihar under Qutubuddin Aibak, the ruler of the possession of Muhammad of Ghor in India.<sup>2</sup> The year 1202 was the beginning of Delhi Sultan's invasion of the Ahom Kingdom. Until 1473-74, the Delhi Sultanate attacked the Ahom kingdom seven times which weakened the later. The Mughal period also witnessed a long series of confliction with the Ahom kingdom. The main causes of the Ahom-Mughal frictions were in boundary disputes and commercial interests. The Mughal rulers, as the followers of imperialist policies tried their level best to extend their boundary towards the northeast. They sent a numbers of expeditions against the Ahom kingdom throughout the sixteenth and seventeenth centuries. Though sometimes, the Mughals were victorious over the Ahom kingdom they could not establish their permanent sway over this kingdom. The different military generals from Bengal under the direction of the Mughal emperors came to conquer Assam were, Turbak and Hussain Shah (1532), Syed Hakim and Syed Abubakkar (1616), Mirza Nathan

(1618), Islam Khan and Juiniddin (1637), Mirjumlah (1661), Syed Shah and Syed Firoz Shah (1667), Ramshingh (1669), etc. The last Ahom- Mughal conflict, in which the Mughals were entirely defeated and overthrown from the political scenario of the Ahom kingdom, took place in 1682 at Itakhuli.

Thus the Ahom Kingdom, which lasted for six hundred long years (1228-1826), had to get involved in a long series of wars against the Delhi Sultans as well as the Mughals during its first five hundred years. If we examine this Ahom-Delhi Sultanate and the Mughal relations, it is not difficult to find that it was a political conflict where the Delhi Sultans as well as the Mughals wanted to conquer the Ahom kingdom and the Ahom *Swargadeons* had to defend their kingdom from the hands of the formers. This long Ahom-Delhi Sultanate-Mughal conflict can never be compared with any religious wars, because the intention of the Delhi Sultans and the Mughal Emperors was simply to establish their rule in the northeast and not to propagate any religion. Moreover, both the Delhi Sultans and the Mughals did not lead any religious war in India. Both Delhi Sultans and the Mughals appointed non-Muslims in their armies. Even non-Muslims were also given responsibility to lead their armies. For example, we can cite about the invasion of Ahom kingdom by Ram Singh (1669-71), one of the most trusted military generals of Aurangajeb. But unfortunately, the first academic historian to work on Ahom history, Sir Edward Gait labeled the invasions of Assam by Delhi Sultanate and the Mughal as 'Muslim attack' or 'Ahom-Muhammadan' wars instead of referring to them as 'Ahom-Turk' or 'Ahom-Mughal' conflicts. Interestingly, when the same historian has mentioned about the conflict that took place between the British and the Burmese, he has identified it as 'Anglo-Burmese' war instead of referring to it as a 'Christian-Burmese' war. So, it seems this labeling of the 'Ahom-Muslim conflict was done intentionally by the British historian to divide the Muslims and the non-Muslims so that both the Assamese



non-Muslim community and the Assamese Muslim community develop acrimony against each other and the British could continue their rule without getting any unified opposition from both the communities.

This communal color of writing Assamese history initiated by Gait has intentionally or unintentionally been accepted by most of the Assam born historians. Except, Amalendu Guha and Swarnalata Baruah, almost all other historians are following the trend of Gait. This has done disservice to growth of objective history writing and paved the way for the growth of communal interpretation of history. Some noted historians like H.K. Barpujari, N.N. Acharya and Laxmi Devi, etc. also in their works, which are widely consulted by the students of different institutes, have interpreted the Ahom-Delhi Sultans and the Mughals in a negative way. Even in the school level history books of Assam have projected the Muslims in a negative manner to the students. For an example, in all the school level history books Aurangajeb is depicted to be the most notorious emperor of India who only destroyed temples, imposed oppressive taxes on the Hindus, never gave any high posts to the Hindus, etc. But the facts say otherwise. Raja Ram Singh, son of Raja Jay Singh of Amber who was the military general, representing the Mughals at the battle of Saraighat (1671) was a Hindu. He was one of the trustworthiest military generals of Aurangajeb. Again it was Aurangajeb, who granted a large tract of lands to the temples of Kamakhya and 'Umananda'. So these misinterpreted communalized facts sow the seeds of communalism in the minds of the school going students.

The quest for India's national identity through the route of Hindu religious nationalism began in the nineteenth century and has continued ever since. In recent years, however, it has received an unprecedented boost from those communal forces, which brought a virulent version of Hindu cultural chauvinism to the centre stage of contemporary politics and produced a distorted perception

of India's past. This is evident from the communal propagandist writings, which support the myth of Aryan supremacy, demonize Muslims and Christians, and propagate the idea that India and Hinduism are eternal<sup>4</sup>. Recently, such an effort has been developed in Assam by a section of ultra nationalist protagonists to give more communal color to some neutral facts. The Ahom kingdom was never a Hindu kingdom very contrary to communal projection. The Ahoms, when they came to Assam were not Hindus and the Kingdom founded by them was of course not a Hindu kingdom though in the later period some of the Ahom *Swargadeons* adopted Hinduism. The Ahom Kingdom was representing a multi religious community wherein the Muslims were a very significant component. People belonging to different community or religions were working hand in hand taking part in different administrative machinery of the territory. In 1671 there was a war, known as the 'Battle of *Saraighat*' between the Ahoms and the Mughals. The Ahom general Lachit Barphukan was victorious against the Mughal general Ram Singh. Considering the Mughal invasion to be a 'Muslim attack' over the Ahom kingdom (or Hindu kingdom) and the Mughals, as foreigners these ultra-nationalist protagonists want to honour Lachit Barphukan as the 'Hindu Veer' or 'glorious Hindu general'. To this move, a retired army general who was appointed as the Governor of Assam during the NDA regime tried his best to make of Lachit Barphukan a *Hindu Veer*. But interestingly and most probably Lachit Barphukan himself was not a Hindu, because Barphukan's dead-body was not cremated according to the Hindu tradition. Instead, his dead-body was buried inside a graveyard called *Maidum* at Holongpur village near Jorhat as per Tai-Ahom tradition and rituals. The Assam Government has preserved the 'Maidum' of Barphukan. Again name of some of the heroes of the battle of *Saraighat* are not seen in the pages of the history of Assam. When the battle of *Saraighat* was at the pick, Ahom general Lachit Barphukan was suffering from high fever.



Immediately, his place was taken over by his trusted lieutenant Ismail Siddique popularly known as Bagh Hazarika belonging to the Assamese Muslim community. It needs to point out that the root of Muslims in Assam is older than that of the great Ahoms. But mysteriously Bagh Hazarika's episode has been omitted from medieval Assam's history.

Not only the role of Bagh Hazarika has been systematically erased from the history of Assam, it is also difficult to find the mention of some of the distinguished Sufi saints like Shah Milan popularly known as Azan Faquir, Giasuddin Aulia, five *peers* namely Shah Akbar, Shah Baghmar, Shah Saran, Shah Sufi and Shah Kamal, Jalal Uddin Tabrezi, etc who had great contribution to the work communal harmony in the state<sup>5</sup>. This trend one can locate has been extended to the history of colonial period too.

Distortion of history has obviously affected the growth of unbiased objective history of Assam. And, this has harmed not only the history; it has silently contributed towards the growth of communal feeling among the people in the region, which had largely been free from communalism and its inherent consequences.



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## NATIONAL INTEGRATION - THE SAGA CONTINUES (ABSTRACT)

By  
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The problem of National Integration has assumed tremendous significance in India today. The integration of heterogeneous national life is not a simple task in a country engaging the attention of a legislators, planners, administrators and intellectual equally. This phenomenon is not peculiar only to India. Almost all the major countries of the world like USA, China and even some other smaller states have heterogeneity of races, religions, languages and cultures.

**Meaning of National Integration :** The term national integration has been defined by different scholars in their own way. In simple words we can define national integration as a process that entails a general patriotic consciousness and nationally constructive endeavour of various groups and sub-groups to achieve common welfare, solidarity, identification and involvement.

**Problems of National Integration from various dimensions :** The problems of national integration in India entails three distinct aspect which are of equal importance. These are Political Dimension, Economic Dimensions and Socio-Cultural Dimensions.



Mughal courts there was no antagonism between the Hindus and Muslims through majority Hindus were the subject people of the Minority Muslim ruling class. After all, religious persecution was common both in India and other parts of the world. But that was not Communalism, as political ideology was not based upon religion. Mughal Emperors sometimes demolished temples, but the reason was not religious domination, it was rather for establishment of political authority. Not only Aurangzed but even Akbar Also had to demolish a temple at chittor for establishing political hegemony. Though Aurangzeb estroyed many temples, evidences are there that he had donated generously for construction of Mathura temple and some others temples.

There are various that led to the growth of communalism in India, the most important of which are (i) Unequal development during the colonial rule of the British imperialist. (ii) Divide and Rule policy of the British imperial government and (iii) misinterpretation and manipulation of the policy of the national movement by the communal and failure of the national leaders to check the growth of communalism during the period of the national movement.

*Side by side the Muslim communalism, Hundi communalism had developed in colonial under the banner of the Hindu Mahasabha. But it was not as strong and dangerous as the Muslim league. But in independent India the Hindu communalism has become very strong. It has become a dangerous since the general election of 1989 in which anticongress secular parties under the leadership of Janata Dal except the communists allied with communal party and thus communal politics strengthened its mass. After destruction of Babri Maszid, communal violences almost all over the country has shown how dangerous majority communalism my be.*

Communalism is an ideology of the class. Economic crisis leads to political crisis. To keep economic control and exploitation in tact the exploiters take recourse of communalism through proxy. They want to divide the workers and peasants against any major offensive against the exploiters that occur immediately after major and successful trade union action. So, communalism is imposed from above down to the mass level. The plans and programmes are worked out by the ideologues at the top of the hierarchy. Main propagandists of the ideology are the middle class people like lawer, university, college and other teachers and other middle class employees and professionals through the propaganda is made by the middle, the down trodden and masses become victims of communal violences in a large scale and the most effected is the minority community.

The Indian National Congress Party committed mistake not realizing the gravity and danger of communalism in pre-independence India. It is that congress that again had been making compromises with the communal forces while in power. Example is the Hindu-Sikh riot of 1984 and destruction of the Babri Maszid in 1992 its aftermath. After all, it is the economic policy of the congress party governments which led to strengthening communalism in recent years. So, all the secular forces should join hands against the menace of communalism. But due to opportunistic attitude of the bourgeois secular parties it is yet to be achieved. Therefore, it is the bounden duty of every conscious citizen of India save this country from the menace of communalism and further Balkanisation of the country.





## AGRARIAN POPULATION OF THE CHAR AREAS OF ASSAM: A STUDY OF ITS ECONOMIC DISPARITY.

An Abstract Submitted to the UGC sponsored National Seminar on Rising of Communalism is a threat to National Integration organized by Nabajyoti College, Kalgachia in collaboration with Kalgachia College of Commerce from 29<sup>th</sup> & 30<sup>th</sup> May.

**Sub Theme: "Any Relevant issues to the main theme"**

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It has been observed that the human habitation in the char arrears of Assam is of recent origin. Under the aegis of British, once uninhabited char lands was mostly settled by the Immigrant Muslim peasants from erstwhile East-Bengal. Moreover, Nepalese immigrants, Bengali Hindu refugees and some indigenous tribal people also settled in these areas for agricultural activities. Through this riparian population brought large tracts under cultivation and contributed greatly to the economy of Assam, they live in a significantly different social-economical, ecological and cultural milieu. This hardworking agrarian population discriminated against all the benefits enjoyed by mainland Assam is mostly poor and work as wage labourers. Taking five char villages from agro-climatic zones of Assam with different ethnic and immigrant dominance, the present study basically tries to analyze the socio-economic characteristics of these poor peasants of the char areas. It attempts to find out how the char dwellers are constantly finding the possibilities of living against the environmental, physical, economic, cultural and religious barriers. It has been found that the poor dwellers of these areas live in marked isolation and suffer from discontent and injustices of social-economic order.

**Key words:** Char, peasants, char dwellers, agrarian structure, environmentally challenged areas.

Abstract submitted for the UGC Sponsored National Seminar on "Rising of Communalism is a Threat to National Integration" by the Department of History, Nabajyoti College, Kalgachia in collaboration with Kalgachia College of Commerce, 29<sup>th</sup> – 30<sup>th</sup> May, 2013.

**Title of the paper: Precepts and practices of Democratic Politics and Communal Violence: A study of the Assam Movement (1979-85)**

**Sub- Theme: Role of Democracy on Communalism**

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Abstract: Democracy itself is a contentious term. From the simple direct democracy of the older times we have moved to the incursive, communicative and deliberative variations of democracy. Democratic politics will thus involve handling of the affairs of a people to enable it to lead a peaceful, orderly and satisfying life through a process of decision making that involves popular participation. Communalism as an ideology is stated to be based on the assumption that people belonging to a particular faith have common social, economic and political interest therefore, the interest of believers in different religion are



different. These differences are however, found to be hostile to each other. Although communal violence can not be termed as the essence of communal ideology but is viewed to be linked with it. The Assam Movement (1979-85) led by All Assam Students' Union (AASU) is the most popular movement that politics of Assam has experienced so far. However, the occurrences of communal violence marked the movement which influenced the practices of democratic of the state particularly during the period of history. In such context, the paper attempts to analyze the impact of communal violence of the democratic politics as the preceding grew to be potential threat to democracy which affected the entire social and political fiber of the state during the period of the movement. There is an urgent need to examine this aspect of the politics of Assam so that we can arrive at a better understanding of the politics of the state.

**(Key Words:** Democracy, Communalism, Communal Violence, Assam Movement Politics)



## COMMUNALISM IN INDIA: FACTORS AND REMEDIES

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India is the largest democracy in the world. People from different castes, backgrounds, religion, cultures, regions etc. Live together in a single street. This close interaction and association among people have resulted in stronger ties, cross cultural exchange and learning. But sometimes a tiny incident becomes a great cause of conflict between the communities. This confrontation among the people of two different communities, due to their economic, political, social or religious interests, is sporadically resulted in communal violence which is a serious threat to unity, integrity and secular democracy of the nation. It has been one of the major peace-breaking phenomena in India; it requires maintaining peaceful and harmonious relations among the inhabitants of the country. When people are antagonized, it works as a conflict generating variable, and provides a basis for violence.

In this paper an attempt has made to discuss the factors related to communalism and their remedial measures in a concise manner.

**Key words:** Communalism, India factors, remedies.





## FACTORS OF COMMUNALISM AND REMEDIES

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India, the land of ancient civilization, is proud of her rich cultural tradition and heritage, universal acceptance, universal brotherhood and Communalism means a tendency of socio-religious groups to exploit their faith, religion or belief on the expense of other groups or national interest of their members even at the expense of other groups or national interest. Communalism has become synonymous with religious intolerance. It involves the exploitation of social pluralism of Indian society by fundamentalist groups, organization and sects for securing their respective narrowly conceived political, religious and sectarian goals. Economic backwardness, poverty, religious orthodoxy, presence of communal parties and groups, illiteracy, religious fanaticism, ignorance, political unconsciousness gradual decline of democratic institution and communalization of political struggle are the main factors of communalism in India. It causes violent clashes, blood-shed, spreading of rumour and the loss of property and lives. It tarnishes the clean image of India, damages her reputation, destroys her foundation and pulls her glory down. Only the reforms in the system of education, removal of poverty and illiteracy, legal ban on all the communal organizations, effective use of local administration, healthy role of mass media during riots, special courts for punishing communal rioters etc. can meet the evil of communalism. All must come forward to fight against communalism in order to uphold the glory of India.

**Key words:** Religions fanaticism, political unconsciousness, poverty, illiteracy, economic backwardness.

## ABSTRACT

**Genesis of communal tendency and its impact upon the Indian Democracy**

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The rise of communal tendency in the present Indian society is not the outcome of any particular event. The origin of such tendency has its origin in the experiences gathered by the Indian society in its past particularly in the medieval and modern phase of Indian history. The oppressive and forceful instructions imported by the foreign rulers in the medieval Indian society had a negative impact upon the psychology of the Indian society. Though the feelings of the common masses were suppressed by the ruling powers but it was beyond their control to prevent the germination of reactionary tendency. It is true that such tendencies were compelled to remain inactive but they were searching the opportunity for blossoming.

The experience of Indian society during the colonial period worked as an era of revival for such tendency. Colonial masters of the sub-continent had identified those grievances which were still present in the sub-conscious mind of the common masses. They had utilized such feelings to earn rich dividends for their imperialist designs.

In the post colonial era these feelings had become a potent weapon in the hands of our new political masters to retain their hegemony over the hungry million. Though, we get a new class of western educated political leaders of our own in the independent India but they retained the same approach which was followed by their predecessors. Where the whole effort of all the political parties are power oriented, the issue of national integrity itself is in threat. It is the call off the hour to signify the root cause behind the spread of communal tendency, if we are committed to retain our pride of being the largest democracy in the globe.



## ABSTRACT

### Communalism- A threat to national integration (With special reference to Assam)

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India is a multi-religious country. In the Indian context, communalism has been used to describe the tensions between the Hindus and the Muslims, the former being the majority and the latter a minority. There have been communal riots in the country before and after the partition of India till today. India, the country of different communities, different regions and different linguistic groups has been facing the problem of unity due to communal feelings which is a great threat to national integration. This seed of communal feeling was sown by the British whose effect is still continuing. Babri Masjid Demolition, Godhara incident, Operation Blue Star etc. are some of the examples which poses threat to country's integration. Assam is also facing the same problem. The incident of Neli (Muladhari Juddha), the recent spate of violence that began in the Kokrajhar district (Assam) and then spread to the adjoining districts of the Bodoland Territorial Council primarily between the Bodos and the Muslim community create intimidation to the national integration.

Such communal riots caused great havoc to the country. It is raising its head again and again in different parts of the country without any control. Hence it is attempted to highlight those events and draw a picture of its effect (threat) towards integrity of India in general and Assam in particular.

## ABSTRACT

### "RISSING OF COMMUNALISM IS ATHREAT NATIONAL INTEGRATION SUB THEME: FACTORS OF COMMUNALISM AND ITS REMEDIES:

**Swakshyar Saurav Talukdar**  
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4<sup>th</sup> Semester, Deptt. of History (2013)

Communalism is an ideology which prevent healthy development of human being and leads entire society to the dark part of medieval period. Communalism and communal type movement and ideologies are still very much active with us.

Communalism in India has become a dangerously disruptive phenomenon and a potent threat to Indian people's struggle for a better life. It opposed all radical forces in the field of social and cultural change and religious reform. While the Indian people faced the real problems of adoption and adoption to the modern Scientific culture, the communalism invariably opposed them under the banner of revivalism. Communalist organizations and leaders were seldom concerned with the socio-economic issues that affected the masses, who formed the bulk of there community.

Indian Society continues to provide objective social, economic and political bases as also ideological and cultural soil for the rise and growth of communal type movement. Since the late 1950s, the country has been repeatedly racked by a spate of communal, regional, linguistic and caste riots. Communal and caste appeals are used on a large scale for electoral as well as non electoral political mobilization of the people. Today, communalism is perhaps the most serious challenges facing Indian Society and polity. Moreover, it is a problem facing the entire Indian Society.



## ADVENT OF EAST-BENGAL'S CULTIVATORS: THEIR POVERTY AND COMMUNAL VICTIM

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### ABSTRACT:

Major Stream of Bengalese immigrant started to come from East-Bengal (Now-Bangladesh) during 1901 who settled there in the waste char lands of Assam. They were hard labourer and expert cultivators who by and large initiated a new system of agriculture in the state. "They came with poverty and are in poverty" where 67.88 percent of people belong to the BPL families. About 80 percent of them are yet dependent on agriculture. Besides cultivation, a section of them makes a bee line to the urban areas looking for job opportunity who vis-à-vis sever insulation even physical atrocities by some aristocrat people as well as nationalist organisation. Sometimes, it takes the form of communal feelings among various communities.

Present study is an attempt to find out the intrinsic secrecy behind the victimising of the immigrant people. The study is based on some secondary sources of information as well as existing present situation happening in the state.

**Keywords:** Bengalese immigrant, char lands, cultivation, communal feelings etc.

## BACKGROUND OF COMMUNALISM AND REVIVALISM OF ISLAMIC SCHOLARS IN THE FIELD OF EDUCATION THE BRITISH RULE IN INDIA.

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During the Muslim rule the Hindus and the Muslims lived together peacefully. When the East-India Company came to India for trading purpose they established their colonial rule in India in 1757 and the British Crown took over the administration from the company in 1858. The Britishers ruled India sowing seeds of communal politics. Dual Government Policy, Revenue Policy, The Permanent Settlement Act of land, Doctrine of lapse were some of the Acts which sowed the communal seeds among Indians. Their "Divide and Rule" policies were the main factors for the birth of communalism. Due to some reformative measures of Britishers and of biased injurious discriminating policies the Muslims were forced to live in a shabby condition. The worst was in the field of education. The response to the western education of the Muslims were less than the Hindus, because they said them as usurper. During the day of Lord Cornwallis the fund were reserved only for the English Education. So, many Madrasas were closed due to lack of funds. In this circumstance, the reformative Ulamas like Maulana Qasim Nanautabi who established Dar ul Ulum Deobond, Sir Syed Ahmad Khan, who established M.A.O. College and Maulana Muhammad Ali Mongeri, Qasim Nanautabi and his enlightened friends established Dar ul Ulum Nadwatul Ulama in Lucknow. It has a great significance to study the British rule and their communalism not only for the nation but also for all communities for taking the future developmental measures.

Title – British, Communalism and Remedial Activities of Islamic Scholars in Education.



## ROLE OF DEMOCRACY ON COMMUNALISM

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The paper entitled "*Role of Democracy on Communalism*"; Communalism is a revolutionary political ideology, with long historical roots in progressive tendencies, ideas, and institutions. It is deeply embedded in the democratic heritage, which first emerged as a conscious political expression in the Athenian polis 2500 years ago, with its remarkable set of institutions of face-to-face democracy, its concept of citizenship and the conscious formation of its citizens through a lifelong civic education of paideia and the existence of everyday civic duties. This communal democratic tradition broadened its scope in the communes of the European Middle Ages, which had communal systems of resource-allocation and formed far-reaching leagues of free cities and then it played a prominent role in the revolutions that shook Europe and North America in the eighteenth century. An equally important root from which Communalism has developed is the revolutionary tradition, that constitutes a continuous legacy of freedom – forgotten by much of the Left today in its generalized state of confusion – in which popular movements have fought injustice, oppression, and exploitation of all kinds, while expanding our ideals of social and political freedom. The struggle for rights and freedoms, as well as a healthy secularism and seeks to continue the legacy of freedom by enlarging upon the revolutionary tradition's most advanced theories and demands and creating the organizations necessary to embody them. Above all, Communalism is a revolutionary political ideology that aims at creating a rational society and ethical norms of production, innovation and distribution through democracy.

## ABSTRACT

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The paper on the topic "Factors of communalism and its remedies" is a descriptive one. Secondary sources of data is used on the base of study some findings are drawn. The significance of the study is that Communalism is a burning issue in the Indian context. It's a major threat to humanity. It's a hindrance in the path of progress and development. It's a shame of modern civilization. Religion is a tool of healthy living. It should never be an instrument of destruction. How this noble feelings of human mind can turn to an evil spirit is a question of social significance? Therefore it is the need of the hour that we that is all the citizen should become conscious of this issue. We should know the various factors responsible for creating this type of devastating force in our society. Consciousness and proper education is the only tool for dealing with this social phenomenon. The study tries to find out some reasonable solutions to this problem. Therefore the study is very relevant in the content of present socio-economic scenario.



## ECONOMIC DISPARITY UNDER THE IMPACT OF COMMUNALISM

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### ABSTRACT

Before the British came to our country, Hindu, Muslim and all other communities were lived with good faith and fraternity. They carried the communal life for the benefit of every community which led them to join in freedom struggle of India together to make the country independent. But after independence, the communal forces became so active to destroy the communal harmony of the country for power politics which led to a disparity of income and wealth among different communities. Once Hindus and Muslims were living together peacefully but now the minority communities are bound to live in some 'Gatos' for the safety of life and property. There is a lot of instances where riff raff, mischievous, anti-social, communal and religious fundamentalists create communal disturbances and destroy the unity and integrity killing and stabbing

the fellow people, destroying and looting the properties. The communal riots caused the economic disparity among the victims. Economic conditions of Muslims in India are being deteriorated after the communal riots hit their lives.

India has a lot of bitter experiences of communal riots between Hindu and Muslims since 1893, caused a great economic disparity between them which revealed in the findings of "Sacher Committee Report -2005" a shocking scenario to six decades institutional negligence and biasness that has left the Muslims far behind of other socio religious communities in the area of education, employment, access to credit, access to social and physical infrastructure and political representation. The economic condition of Muslims is worse off than the OBCs of India.

Key words: Communalism. Economic, disparity, harmony, integration





## COMMUNALISM - A CHALLENGE TO SECULARISM IN INDIA

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### ABSTRACT

There is an inseparable linkage between Secularism and Democracy. In the multi-religious and multi-cultural society of India, democracy cannot function if it does not give equal treatment to all religions. Secularism is a compulsion for Indian Democracy. The future of democracy in India depends on acceptance of secular principles.

Communalism is still a big challenge to democracy in India. The forces of Communalism and religious fundamentalism in India are the major threats to our secular state. A communal conflict not only creates bitterness and a sense of insecurity but has far-reaching economic and political consequences as well. Communalism not only hampers the economic development but also damages the nation's image outside the country. Moreover, it hampers the bonds of unity among the members of various communities. It is, therefore necessary to ponder over the question of communal riots that take place and devise measures to prevent their recurrence.

## THE GUJARAT AND THE BTAD VIOLENCE IN ASSAM AND THE QUESTION OF NATIONAL INTEGRATION

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&

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### ABSTRACT

India is the largest democracy in the world having unity in diversity. But this pride of notion gets setback due to unwanted communalism.

In India, the seeds of communalism was sowed by the Britishers through divide and rule policy. After the independence of India there was a comparative lull of communal riots. But this lull was broken in 1961 when a clash took place between the Hindu and Muslim students of Aligarh Muslim University which subsequently spreaded to other parts of the country. Historical evidences prove that Hindu – Muslim clashes broke out in different places of India in 1966, 1967, 1968, 1969, 1970, 1973, 1974 etc. etc. But one of the worst kind of these clashes was the Gujarat carnage in 2002 which broke almost all records of inhumanity, cruelty and partiality of Gujrati people as well as the government.

In 2012, same type of riots took place in the BTAD area in Assam which also was one of the worst type of such communal violence.

Therefore, the present topic is selected to bring to book the facts and figures of communalism and its affect on National Integration of India in the light of Gujarat and the BTAD (Assam) violence.



## CAUSES OF THE COMMUNALISM IN MODERN INDIA AND IT'S REMEDIES.

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Communalism is modern phenomenon. It had it's roots in the modern colonial socinomic political structure. Communalism is basically an ideology and communal riots or violence are only one consequence of the spread of this ideology. Communalism is the belief that a particular group of people follow a particular religion, they have a common social, economic and political interest. Thus the communalism means a particular religious or sub-religious group tries to promote it's own interests at the expense of other. In the 19<sup>th</sup> century with the rise of nationalism the communalism is also made appearance. At present, communalism poses a biggest threat to the national integration and unity of the Indian people. Communal riots can be eradicated from the country, when fundamental rights of religious freedom, cultural identity, equality, security and economic development of the minorities will be protected through the provision of the constitution.

The aim of the present study is to analyze the origin and causes of the communalism in India. The paper also contains some suggestions to combat communal violence. Descriptive method applied here and all informations are collected from secondary sources.



## COMMUNALISM AND ITS GROWTH IN INDIA

**Jakir Hussain**

**Habib Shahidul Islam**

**Md. Shirajul Hoque**

Research Scholars.

(Key words: Nationalism, Integrity, Civilization, Culture and Linguism)

### ABSTRACT

India is a country of rich cultural heritage with different colours and a unique nation in itself. Since the time of the Harappan Civilization, people of different religions and races came over here, and the great soil of India sheltered them all. The bounteous Indian culture adopted all their customs and festivals as soon they incorporated here Thus India used to nourish all kinds of religions and races from the beginning of culture and civilization. Hindus, Muslims, Jains, Sikgs, Christians and many different religious communities resides in India having business with each other. Everything is so simple and satisfactory until. But now the problems like communalism, casteism and linguism seen to rule the country and occurs and ruined their easy going life. National integration, therefore, has become the most urgent need of the hour. We have to create a national awakening among the people of our country. WE should try our best to maintain communal harmony in our society and unite India into one nation. This study focuses on the growth of communalism in India and its effects on the national integrity.





## FACTORS OF COMMUNALISM AND ITS REMEDIES

**Makbul Hussain Khan**  
Asstt. Proff. Dept. Economics  
Abhayapuri College

### ABSTRACT

Today Indian society and policy faces the most serious challenge of communalism, communalism, communalism and communalism means jealousy for one group to. Communalism arises among the society when a particular religious or sub-religious groups tries to promote its own interested at the expense of others. In simple terms it can be define as to distinguish people on the basis of religion. Communal unity halped to attained independent much earlier then actually did, but British policy "Divide and rule frustrate our nations to attain their aims, but major Slogan was communal harmony and it exist after independence, but in India it has been seen that communal disunity growing day by day which threat to our national integration. After independence it was felt that communalism would not raise its ugly head in free India but the feeling of communalism has rather increased in independent India. Communalism riots take place in India every now and then. At present many factors affecting to do it, Objectives- (i) To reflect the communal issue in the society (ii) To promote the communal harmony in our society. (iii) To show that communalism is a hinder of the peaceful society. Methodology- Is based on secondary data and empirical study only. Factor affecting in communalism and finding remedy and Conclusion- It can be conclude that communalism increase the disunity and remove the peace from the Indian society day by day and increase communal disunity.

**Keywords-** Riots, Friction, tension, expense, ugly.

## ABSTRACT

### Communalism is a threat of our Country

**Muktar Hussain Sarkar**

Asstt. Prof. Indira Gandhi College, Boitamari

**Wazed Ali**

Asstt. Prof. Adhayapuri College, Abhayapuri.

We claim that our Country is secular, but nobody seems to understand what it really means. Communal riots here become a regular feature. Communal atrocities such as those in Orissa. Gujrat and elsewhere have to be viewed, first and foremost, from the perspective of national integration and our collective need to create a peaceful and terror-free society, Gandhiji's commitment to the freedom and integrity of India made him give priority to national unity. He knew that truth alone could be the foundation for the unity. So he proclaimed, "Truth is God". Terror is the alternative to truth.

The carnage that took place in Gujarat is a national tragedy. The rest of the nation cannot afford to stand and watch indifferently, because this involves an issue crucial to our belonging together as a nation. Communal turmoil in States prior to elections is a common phenomena. What this means is that communal terrorism is dammed and alluring strategy of assured electoral returns.

Political parties play the communal card with impunity, and it often pays. The rightist political parties openly espouse anti-secular politics, and once in power, try to operationalise them. When the BJP was in power at the centre, it set about putting its agenda into practice. In pursuit of that goal the government lunched a campaign to do away with established norms. It altered the educational



curricula to provide the 'correct' version of history took over the social science and history research institutions, even produced pseudo-scientific research claiming the existence of Hindu civilization before the Indus valley. Skeptics were silenced or marginalized, one historian who suggested, on the basis of historical evidence, that Hindus ate beef at one time in history, found his book banned, another found that his commissioned book would no longer be published as it projected a secular viewpoint of Indian history which was not acceptable to the powers that be.

Every time there is a bomb blast, immediately the agencies and the media declare that it is done by some Muslim organization. Hundreds of innocent Muslims are picked up, what follows are illegal detentions, torture, arrests, harassment of families, forcing the families to sign blank documents. For years these hapless victims are tortured in Jails, denied legal aid, even lawyers who try to fight their cases are attacked openly in courts. If they are lucky, they are let off after some years, as the agencies and the police are unable to gather any proof against them. But their image is tarnished for life and leaving in the society becomes very difficult for them.

All citizens have a duty to respect and protect the sanity and unity of our society. No one shall gain from degrading a society into a theatre of anarchy where every man's hand is on his neighbour's throat. Religious and political activities under taken in the public domain need to pay heed to promoting harmony and mutual trust. At the same time, preserving the health of a society should be understood as the mere avoidance of offensive acts or words. Justice and equity are basic to the sanity and stability of a society.



## BACKGROUND OF COMMUNALISM AT NATIONAL LEVEL

A.B. SIDDIQUE, Asstt. Prof. Dept. of History  
MD. ABDUR RASHID, Asstt. Prof. Dept. of Arabic  
R.G.M. College, Lengtisinga

### ABSTRACT

Communalism is originated from French word "Commune" which stands for a kind of independent state and the national government or a confederation of such states having only limited powers. In fact, communalism describes a broad range of social movements (and social theories) which are in some way centered upon the community. Communalism arises, when a particular religious groups tries to promote its own interest at the expense of others. In simple terms, it can define as to distinguish people on the basis of religion. In India the origin and growth of communalism can be traced to the pre-independence days and the policy of "Divide and Rule" adopted by the British rules. In the first way of independence in 1857, all the Indians Hindu and Muslims and others got united to throw the British rulers. After (controlling) this revolution the British rules adapted the policy of "Divide and Rule" they encouraged the differences on the basis of religion Hindu, Muslim, Sikh and Christians. There were communalism riots between Hindu and Muslims in the country which ultimately led to the partition of the country on the basis of communal religion lines in 1947. Such a way communalism is growing day by day in India. Objectives- (i) To reflect the communal activities in the society. (ii) To show the harmful aspect of communalism in national integration. (iii) To promote national integration to various communities of the Indian Society and policy. Methodology- based on secondary and empirical study only. (The paper includes introduction, description, findings remedies and conclusion. In the conclusion we present and future situation of national integration run to communal disunity and come to a threat our nation.

**Keywords-** Promote, Confederation Crushing, Revolution etc.)





## UNDERSTANDING THE RISE AND GROWTH OF COMMUNALISM IN MODERN INDIA: A HISTORICAL PERSPECTIVE

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### ABSTRACT

Communalism is a modern technology and political trend that expresses the social urges and serves the political needs of modern social groups, classes and forces. To look upon the communal problem in India merely as the Hindu-Muslim question or of religious antagonism between the Hindus and the Muslims is misleading. The communal problem at its base was more politically motivated than religiously oriented. Apart from the Hindus and the Muslims, there was a third party in the communal triangle. The British rulers interposed themselves between the Hindus and the Muslims and thus created a communal triangle of which they remained the base. Though British rule over India was mostly responsible for the rise and growth of communalism in India, yet the situation prevailing in India favoured the same. This article does not trace the evolution of communalism. It is an historical analysis and overview of the reasons for the growth of communalism in modern India. Here, an attempt has been made to understand, interpret and expose communalism for what it is, to know what its roots and social functions were during the period of its birth and growth in the colonial period, and why it developed to the extent of resulting in the partition of our land. We have also tried to understand which aspects of India's social, economic, political and cultural life were responsible for the growth of communalism, from where it drew its social support, which sections of society were represented by it, whose interest it served and which sections promoted and organized communal politics. The readings will make it clear that certain specific socio-economic developments in the 19<sup>th</sup> century, role of colonial state, weaknesses and limitations of anti-communal forces, vested interest of various interest groups etc. were main factors for the growth of communalism in modern India.

## FACTORS OF COMMUNALISM AND ITS REMEDIES.

**Dr. Mazibar Rahman**

Nabajyoti College, Kalgachia

P.O. Kalgachia, Barpeta (Assam)

### ABSTRACT

Communalism is originated from a French word "Commune", which stands for a kind of independent state, and the national government a confederation of such states, having only limited powers. In fact, Communalism describes a broad range of social movement and social theories which are some way centre upon the community. It can take the form of communal living or communal property, among others. It is some time said to put the interest of community above the interest or the individual, but this is usually only done on the principle that the community exists for the benefit of the individual who participate in it. Very often, communalism is associated with anarchism, Socialism and Communism. It is a practice of communal living and common ownership. A belief or ideology according to which all people belonging to one religion have common economic, social and political interests and these interests are contrary to the interest of those belonging to another religion. There are several causes of rising communalism in India and the paper discusses it with there remedies.

**Key words:** Hindu Communalism, Muslim Communalism, Hindu Mahasabha, RSS, Shimla Delegation, Hindu Zaminders, Divide and Rule policy, Communal triangle.



## HINDU – MUSLIM COMMUNAL DIVISION: A BIG CHALLENGE TO INDIA'S NATIONAL INTEGRATION

**Abdul Kuddus**

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Nabajyoti College, Kalgachia

**Dulumoni Das**

Asstt. Professor, Dept. of Education  
Bhawanipur Anchalik College

This paper focuses concern over the issues and problems of India's National Integrity and the conflicting communities, especially the Hindus and the Muslims struggling for their 'rights' at their capacity to boost national disintegrity. The rise of Hindutva and the militant Hindu nationalist movements are pre-supposedly the major threat to India's secular ideology. The Muslims, the victims in most of the cases, one the other hand, for protection of their lives and properties seemingly undergo militant activities at their limited capacities which ultimately led to extremely violent confrontation between the two communities. The Country faces numbers of such instances of communal riots between Hindus and Muslims which eventually has not been resolved even after sixty six years of independence.

The growing hostility between the two major religions poses a great danger to India's national harmony and unity among the diversities. There are numbers of forces within the community itself that have instigated ill temptation to triumph over the either community. Government, however, has taken numbers of initiatives to dismantle the forces behind the cruel intention of the violent communities but there are still growing menaces of vicious killing, looting, demolishing of the lives and properties of either communities everywhere across the country.

(Keywords: national integrity, communalism, riot, violence, Hindu-Muslim, etc.)

## AN ANALYSIS ON COMMUNALISM IN INDIA DURING THE PERIOD BETWEEN 1906 TO 1947 AND ITS AFFECTS ON UNDIVIDED INDIA.

**Abdul Khaleque**

Asstt. Professor, Deptt. of History

&

**Bellal Hussain**

Asstt. Professor, Deptt. of Pol. Science  
R.G.M College, Lengtisinga.

### ABSTRACT

The question of communalism is a very complex one. It has ethnic, caste, regional, linguistic and religious dimensions. The seeds of communalism has been implanted and nurtured by British since 1906 in Indian subcontinent.

It is worth mentionable that the communal feelings got maturity during 1921 period, which was given final shape by Mr. Ramsay McDonald, the then Governor General of India in the 'Third Round Table Conference' held in 1932 by announcing Communal Award to the Hindus, the Muslims, the Untouchable etc. which sowed the seeds of communalism into its deepest form.

During the period between 1906 to 1947, a series of communal riots broke out in India and the worst among them was the Noakhali riot which took place in the year 1946. The scene became pathetic and unbearable in the wake of partition in 1947 in which about 500,000 lakhs people were killed and many others wounded. The partition caused damage of properties and created problem in the form of Refugee.

Thus, the communalism came to India and it affected the overall socio-political, economic and cultural system in India. To discuss these affects and to suggest remedial measures, the "Topic" is selected for study.



## ROLE OF ISLAM IN ERADICATION OF COMMUNALISM

Monowar Hussain Khandakar  
Research Scholar Dept. Arabic.  
Assam University, Silchar.

### ABSTRACT

The present paper deals with topic "Role of Islam in the eradication of Communalism". This paper analyses Communalism from the Islamic perspective to find out the main factors and its root. This paper also highlights how Islam wipes out those factors and advocates peace and happiness for mankind demolishing Communalism.

Man is a social being. He cannot live happily without the existence of society. In order to live in the society peacefully every man should be forbearance to each other. Islam imparts knowledge of to mankind through the Quranic injunctions, which is revealed from the almighty Lord Allah, on Muhannad (peace be upon him), the last and final prophet of Islam, It teaches the mankind to maintain the peaceful co-existence in human society. If every man of the society follows the Islamic rules, the situation will be peaceful one; the people will live brotherly, friendly and affectionately.

This paper concludes by drawing social attention towards the Islamic knowledge to pave the way of peace and happiness, eliminating the barrier of Communalism by implementation of Quranic injunctions.

**Keywords:** Islam, Quran, Injunction, peace, mankind.

## ECONOMIC GROWTH AND INCOME INEQUALITY IN INDIA

Faruk Abdul Manzil  
Research Scholar  
University of Pune.

### ABSTRACT:

The Indian economy continues to grow as a global economic powerhouse. India's development is particularly impressive given the considerable obstacles in fostering economic growth. These obstacles are truly epic with widespread poverty, limited natural resources, and one of the largest populations. While this growth is impressive, India continues to have hundreds of millions in abject poverty and much of the economic prosperity has been fairly localized to specific regions and sectors. The booming software and technology sector receives daily world attention, however those languishing in poverty remain largely ignored. Thus, it is important to understand whether the nascent economic prosperity has also caused an increase in income inequality. Economic theories vary on both the causes and implications of income equality, however empirical evidence indicates that India has been able to maintain low income inequality during periods of significant economic growth. It is important to not, that India's economic miracle is a recent phenomenon and that future prospects are far from certain. How well the Indian people and government will be able to channel current growth into long-term prosperity remains to be seen.

**Keywords:** Inequality, poverty, economic growth and prosperity.



## FACTORS OF COMMUNALISM AND ITS REMEDIES.

**Md. Mustafizur Rahman, M.A. D.Ed. B.Ed.**  
Dimapur, Kalgachia  
Asstt. Teacher, B.T. High School, Bankabhanga

### ABSTRACT:

The real wealth of a nation is its people. Developments depend on one area, state or a country on them and their activities. Eco-social development, Educational development of a nation primarily depends on its human co-operation. Communalism nowadays is a global phenomenon, which separates people, divested human co-operation. It may spread poison amongst the people, it may be the cause of downfall of a nation. Ultimately intolerance will be rooted in the society and its bad effects will break our unity, in our cultural heritage and gradually threatening to national integration.

The main factors of communalism are-Illiteracy and lack of real Education, Lack of woman Education, Intolerance one community to other community, Rigidity to religious sensivity, Lack of Exchange of thoughts, Selfishness to own community, Divert from secularism, Problem of unemployment, Lack of productive land from which harvest corn, crops etc.

Women, Mothers, guardians can play vital role for their own Children. Teachers can teach value education to their students. Education of tolerance and Education in real sense can prevent communalism and make national integration. We can not deny the role of local N.G.O. and others social institutions, which can help in this case and can do remedial works to solve this problem. The Significance of my paper is that; it is going to focus the issue, problem, prospects and remedies relating to the issue of communalism.

**Keywords:** Communalism, National Integration, Tolerance, Education, Value Education.

## AZAN PEER-THE TRAILBLAZER OF SOCIAL HARMONY IN ASSAM

**Raijee Sultana Islam**  
Research Scholar  
Dept. of History, G.U.

### ABSTRACT:

Today, most parts of the world, even many parts of India are struggling with the problem of communalism. But Assam proudly stands as a holy rapport with the problem of communalism. But Assam proudly stands as a holy rapport of Sankar-Azan. The history of Assam witnessed the appearance of two great persons endowed with rare qualities who after hundred years of their departure tied the Assamese society with the cord of integrity. The first one was Mahapurush Sankardeva and the other was Azan Peer sahib.

Azan Peer was a Sufi saint, a poet and a preacher of Islam. His original name was Syed Shah Milan and he came from Baghdad, the present capital of Iraq. There is no concrete information regarding his coming to Assam. Based on several contemporary historical works it has been found that Azan Peer came to Assam in the second half of the 17<sup>th</sup> century. He came to be known as Azan from his habit of calling azan for namaz. He wanted to reform the Muslims of Assam who had lost all their links with Islamic origins as they completely assimilated with the Assamese society. Being a Sufi saint, Azan Peer was involved in the creation of Sufi songs. But his songs were different and unique and have the essence of local songs. Azan Peer followed the path of Bhakti of Sankardeva who also believed in one God, He is omnipresent, morality, virtuous behavior etc. Azan Peer created nearly 160 zikirs which are valuable assets of Assamese culture and language. These zikirs reflects the Dehbichar geet, Boragee geet, and



“goshas” of the Kirtan. But the zikirs are primitive in quality and contains universal appeal and perennial truth. He wrote :

Mor manat aan bhab nai o' Allah  
 Mor manat aan bhab nai.  
 Hindu ki Musalman eke Allahr forman  
 Mor manat bhed bhab nai.

It was the sense of unity and integrity that Azan Peer created between the Hindus and Muslims that prevents the enemies of society and humanity from entering into Assam and sow the seeds of communalism. They are warned that it is the land of Sankardeva and Azan Faquir and their names are enough to sweep away the black clouds of communalism.

In this paper attempts will be made to find out how Azan Peer, who belonged from a far country was able to unite people of different religions by his extraordinary qualities.

Key words: zikir, gosha, dehbichar geet.



## THE FACTORS RESPONSIBLE FOR COMMUNAL VIOLENCE IN GUJARAT AND ITS IMPACT ON NATIONAL INTEGRATION

**Abul Kalam Azad**  
 Asstt. Prof. Dept. of History  
 Nabajyoti College, Kalgachia

**Dr. Md. Raizuddin Alom**  
 Part-time Lecturer in Arabic  
 Nabajyoti College, Kalgachia

Communalism is a potential threat to the sovereignty, democracy and national integrity. In modern India, the term Communalism is related to the violent activities of religious extremists. Now it designates the conflicts not only between extremist religious communities and the people of the same religion, but also between the people of different religions, regions and states. There are many historical evidences of riots, caused by communalism. Hindu-Muslim riots, Sikhs-Muslim riots, Telangana riots, Gorkhaland riots, Bodoland riots are some of the fatal examples of communalism.

This paper, entitled “The factors responsible for communal violence in Gujarat and its impact on national integration” examines the causes and factors of communalism in India and its impact on national integrity especially on Indian



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This paper, entitled “The factors responsible for communal violence in Gujarat and its impact on national integration” examines the causes and factors of communalism in India and its impact on national integrity especially on Indian



society, politics, economics, culture and religion. It also discusses the factors that led to the communal violence in Gujarat. The result of the communal violence in Gujarat is also a pivotal point of this paper. It concludes by the recommendations toward the national integration in India. The descriptive method of research methodology is adopted for this study. The religious books, political books, literary books, scholarly articles and web pages are the main sources of this paper.

Keywords: communal violence, national integration, Hindu-Muslim, riots, Gujarat, etc.

## COMMUNAL RIOT AND HARMONY OF GUJRAT IN THE SOCIAL SCENARIO: A DISCUSSION

**Smt. Neetu Saharia**  
Assistant Professor  
Dept. of Assamese  
Nabajyoti College, Kalgachia.

From time immemorial India has been acclaimed as the land of assimilation of the people of different faiths and religion like fusion of different rivers big or small into a ocean. People of different communities of India have been mixed and fused in oneness of India. There is no dispute that the essence of communal harmony and integration has been existing in the midst of different communities in India from ancient time, But many times this age old communal harmony and integration has been shattered due to political game plan or for the narrow minded people who are blind in religious fundamentalism.

Communal segregation lays strong impact on the social life. Such impacts have always been experienced in the run of the time.

Details discussion will be made here regarding the communal riot occurred in between the Hindu and Muslim communities of Gujrat as a resultant affects of violent killing committed in the Sabarmati Express of the 27<sup>th</sup> February, 2002 at Godhra and how did it lay impacts on the different aspects of social life.

Also, the example what was set by a group of persons in the midst of violent atmosphere getting all communal mean mindedness, advocating for humanity, showing true ideal of harmony that too will be visualized in this paper.



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Sir / Madam,

The undersigned cordially invite you to attend the National seminar on **Rising of communalism is a threat to National integration** to be held on 29<sup>th</sup> and 30<sup>th</sup> May, 2013 at Nabajyoti College, Kalgachia, District- Barpeta, Assam (India). Your participation along with original research paper will fulfill our mission and vision to adopt policies for restoration of communal harmony and maintenance of peaceful co-existence for the benefit of posterity.

The organizing committee of the National Seminar on behalf of Nabajyoti College, Kalgachia solicits your kind cooperation and help to make the seminar a grand success.

*With regards.*

**Dr. Shahjahan Ali Ahmed**  
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Co-ordinator

ABOUT THE COLLEGE:

Nabajyoti College was established in 1971 at Kalgachia in the Western part of Barpeta District on the North bank of the Brahmaputra in the midst of its tributaries, Beki and Manah. Situated at a scenic rural and Agro-based area, it has been rendering immense service by imparting higher education in both Arts & Science streams in UG level under GU and also in PG level through IDOL & KK Handique State Open University.

HOW TO REACH NABAJYOTI COLLEGE:

In respect of communication the college is well connected with NH-31 and NF Railway. It is about 50 Kms South-East from Bongaigaon Rly. Junction, 17 Kms South from Sorbhog Railway Station and 30 Kms South-West from Barpeta Road Railway Station and 160 Kms (Via Guwahati-Jalukbai- Barpeta) North-West from Gopinath Bordoloi International Air Port.

ABOUT THE SEMINAR:

To day communalism is perhaps the most serious challenge facing Indian Society and polity. It marks on the one hand, the growth of forces of national disintegration which constantly threaten the unity of the Indian people, and on the other hand the growth of forces of barbarism. Moreover, it is a problem facing the entire Indian Society. The very unity of the nation is at stake.

Lot of national energy which can be put to more positive use is wasted on removing frictions, irritation those tensions caused by communalism generates. A society divided within, finds it difficult to squarely face the real problem and make progress because on the way emerge situations that distract the attention. No doubt that but for communal disunity we would have attained independence much earlier than we actually did. By cunning working of the British Policy "Divide and Rule" they were able to frustrate partly our national aims. Leaders of



the national movement had realized this danger long ago. Communal harmony was one of the major slogans of the freedom struggle. Even after the independence it remains valid.

But the reality is that, the problem has not yet subsided or ended inspite of utmost efforts of the subsequent democratic and secular Governments. Now, it has become a great threat to the Indian democracy, national disintegration and social transformation. Keeping all these in mind a "National Seminar on Rising of Communalism is a threat to National integration" has been organized at Nabajyoti College, Kalgachia for lucid discussion on the problem and find out possible fruitful solutions.

#### SUB THEME :

- Conceptual frame work of communalism and national integration
- Background of communalism at National and International levels.
- Factors of communalism and its remedies.
- Role of democracy on communalism.
- Environmental / Social Issues related to communalism.
- Social justification and communalism.
- Economic disparity under the impact of communalism
- Any other relevant issues to the main theme.

#### CALL FOR PAPERS AND GUIDE LINES FOR CONTRIBUTORS:

Research Scholars, academicians, farmers, social workers, NGO's, administrators etc are invited to submit their Abstracts & Full length papers of original research works in the form of soft and hard copies.

**ACKNOWLEDGEMENT** : As brief as possible.

**Address of Author(s)** : Mark the First author with \* for communication.

#### REVIEW:

Abstract and full length papers will be reviewed by the panel of experts and the editorial board.

#### PUBLICATION OF ABSTRACT VOLUME:

An abstract volume will be publised on the day of inauguration of the Seminar.

#### PUBLICATION OF SEMINAR PROCEEDINGS:

Selected research articles will be published in the form of a book having ISBN within three months from the commencement of the seminar.

#### DATES TO BE REMEMBERED:

- \* Last date for submission of Abstract : 10<sup>th</sup> May, 2013.
- \* Last date for submission of Full length paper : 29<sup>th</sup> May, 2013.
- \* Commencement of Seminar : 29<sup>th</sup> & 30<sup>th</sup> May, 2013.
- \* Registration : On or before 29<sup>th</sup> May, 2013.
- \* Request for accommodation : On or before 27<sup>th</sup> May, 2013.

#### REGISTRATION FEES:

- Teachers :Rs 600/-
- Scholars : Rs 300/-

**ACCOMMODATION:** Accommodation (limited seats) will be provided (first come first basis) on request.

**WEATHER:** Weather is expected to be pleasant.





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**REGISTRATION FORM**

Name ..... Sex.....  
 Designation .....  
 Department.....  
 Institution .....  
 Mailing address .....  
 PIN..... Phone No..... Email.....  
 Title of the paper.....  
 .....  
 .....  
 Accommodation required : Yes /No  
 I have enclosed Demand Draft of Rs ..... (Rupees.....)  
 only in favour of "Principal Nabajyoti College, Kalgachia", payable at SBI,  
 Kalgachia Branch (Code-5091) as registration fee for attending the Seminar.

Place &amp; date

Signature

**ADDRESS FOR CORRESPONDENCE:**

**Chairman:** Dr. Shahjahan Ali Ahmed  
 Principal, Nabajyoti College, Kalgachia  
 (M-9954090780), 03666284422(O)  
 email- shahjahan\_max@yahoo.co.in./ nabajyoticollege@gmail.com.  
**Co-ordinator:** Dr. Sorman Ali, Asso. Prof. in History  
 (M-9435456617), email- sormanali642@gmail.com

**UGC SPONSORED NATIONAL SEMINAR ON  
 RISING OF COMMUNALISM IS A THREAT TO NATIONAL INTEGRATION**

**ORGANIZED BY**  
**DEPTT OF HISTORY, NABAJYOTI COLLEGE, KALGACHIA.**

**29<sup>th</sup> May, 2013(Wednesday):**

8-30- 9-00 am : Breakfast  
 9-00 am- 9-45 am : Registration  
 9-45 am- 10-45 am : **Inaugural Session**  
**Chairperson** : Prof. Rampuniyani, Mumbai  
**Felicitation** : 30 min  
**Welcome address** : Dr Shahjahan Ali Ahmed  
 Principal Nabajyoti College, Kalgachia :5 mints.  
**Speech of Co-ordinator** : Dr Sorman Ali, Associate Professor, History: 5 mints  
**Inaugural Speech** : Prof. B K Roy Choudhury, Registrar, IIT, Ghy: 20 mints  
**Vote of thanks** : Nazira Benun,  
 Principal, Kalgachia College of Commerce.

10-45 am : **Technical Session-I**  
**Chairperson** : Dr SAM Pasha, Jamia Milia Islamia, New Delhi  
**Keynote address** : Prof. Rampuniyani, Mumbai  
 11-25 am : **Paper presentation:**  
 1-30 pm : **Lunch break**  
 2-00 pm : **Technical Session-II**  
**Chairperson** : Prof. Rampuniyani, Mumbai  
**Key paper** : Dr SAM Pasha Jamia Milia Islamia  
 New Delhi: 20 mints.





2-20 pm: **Paper presentation:**

**30<sup>th</sup> May, 2013(Thursday)**

8-30 am: **Breakfast**

9-00 am

**Chairperson**

**Keynote Papers**

9-30 am

1-30 pm

2-00 pm

**Chairperson**

**Panelists**

**: Technical session-I**

: Dr SAM Pasha, Jamia Milia Islamia, New Delhi

: Prof A Mannan, GU: 30 mints

**: Paper presentation**

**: Lunch break**

**: Plenary session**

: Professor Rampuniani, Mumbai

: Dr SAM Pasha, Jamia Milia Islamia, New Delhi

: Prof A Mannan, GU  
Dr SAM Pasha, Jamia Milia Islamia,  
New Delhi, Dr SAM Pasha, Jamia Milia Islamia,  
New Delhi

: A Sattar Ahmed, Retd Principal, NJC

: Md Mozammel Hussain, Retd. I/c Principal, NJC

Dr Sahiuzzaman Ahmed, Asstt Prof SPP College,  
Sivasagar

2-40 pm

**Chairperson**

**: Valedictory function**

: Delwar Hussain, Retd. DHE & Chairman, GB

Dr SAM Pasha, Jamia Milia Islamia, New Delhi





# NABAJYOTI COLLEGE, KALGACHIA AT A GLANCE

Estd. - 1971, Village & P.O. - Kalgachia, District - Barpeta (Assam), Pin - 781319

## Courses Offered:

- H.S - Arts & Science
- TDC - Arts & Science (General & Major)
- IDOL, GU & KKHSOU - Diploma & Certificate in computer education, UG & PG

## Facilities:

- Hostel (Boys & Girls), Smart Class, NCC, NSS, Bharat Scout & Guide.
- Awards, Various Scholarship & Stipend (for BPL).
- Free admission to meritorious BPL Students.
- Free coaching-Medical & Engineering, HSLC appeared candidates & Career & placement counselling.
- Free Medical & Engineering study in reputed institutions in collaboration with AASA.
- Agro based training, entrepreneurship.
- ISSN & ISBN publication.

