ORIGIN of the communalism and the politics of partition in Maharashtra is in the study of the social, economic, political and religious condition of Maharashtra. Maharashtra was the most important part of the country in the freedom struggle of the nation and the partition of the Indian subcontinent. This part of country was the heart and principal battleground of the freedom struggle. It was from here that the most important signals were flashed for the next move in the struggle. Mahatma Gandhi, father of the nation, who conceived the unique movement at Sevagram, a small village in Wardha district of Maharashtra. Sevagram was an abode for quite a number of years of the freedom struggle activities. On the other hand the social, economic, political and religious life of Maharashtra was very active because of the communal and political spirit of the partition in the period of 1935 to 1947. The main centers of the communal and political organizations were in Maharashtra in that time. In particular the All India National Congress which had been founded in Bombay in 1885. It was blamed for the organization of the Hindus by the Muslim leaders. All India Muslim League was openly an organization for the Muslims only. Hindu Mahasabha was only for the Hindus. The head quarters of the Hindu Mahasabha was in Maharashtra. The most prominent leade of All India Muslim League Mr. Jinnah was the resident of the Bombay. The Rashtriya Seva Sangh (RSS) which was only the organizations of the Hindus. It’s head quarters was in Nagpur in Maharashtra. No doubt these were the political organizations but they were the communal organizations at first, and their head quarters were in Maharashtra. It caused the great communal divide in society of the Maharashtra in the period of 1935-1947.

2.1. Social Condition:

The basic nature of the Indian society and in particular of the Maharashtrian society was orthodoxy. The old originated custom of ‘Sati’ is the best example of this kind. V.D. Mahajan observes:
‘Nobody knows the origin of the custom of Sati. Undoubtedly, it was an old custom which prevailed among the higher castes. It was considered to be a privilege and honour and that is why it was accompanied by the recitation of sacred hymns. The widowed woman burnt herself along with her husband. She was made to put on all her clothes and ornaments and after the act of burning was over the Brahmans were able to put all the gold in to their pockets. This created vested interested and hence the customs was continued in spite of protests from time to time’.¹

Particularly, this was the orthodoxy nature of the Hindu society. The Hindu society was not ready to reform and give up the old out dated and cruel customs. There was the strong oppose to the reforms. V. D. Mahajan observes:

‘There was strong opposition from the orthodox sections of society’.²

There was deeply rooted caste system in Maharashtrian society. The Maharashtrian Hindu society was divided in to several castes. There was the blind faith in the whole society. The women had not an opportunity of education. Illiteracy was everywhere. Further in the British rule the English education gave one kind of awareness to Indian society in particular to Maharashtrian society. The condition of women was very miserable. They had not self identity. They had not any kind of opportunity of the progress. They were living the life of dependant. Because of the deep rooted caste system there was not equality in the Hindu society. A few castes were prestigious and other remained lower castes had not prestige. Untochablity was there in those days of the freedom struggle in maharashtrian Hindu society. Because of the unequality there was not the feeling of oneness and nationalism in the society. As a result the progress of the whole society was stopped. There were the upper class, the middle class, and the lower cass in the Maharashtrian society. There was the sectarian feeling and not the feeling of oneness and nationalism in the Maharashtrian society. About the cast divide and unequality of the Hindu religion K.D. Pagare observes:

‘efibog Oece& ne peeleerJej DeeseCe éee efJe<ecelesJej Je SkeâceskeâebUUee És<eeJej DeeOejuesuee Deens. ÙeeecgUs Yeejle ne DeveskeâJesUe ogmeNÜeebUUee iegueeeesiejerle iesesue.’³
In 18th century mid, the Indian society was divided into several castes and sub-castes. In particular the Indian society was divided between the Hindu and Muslim religion. These two were the main religions. The Hindu society was again divided into several sub-sects; they were rigid. Every cast of sub-casts had its own particular characteristics. There was the sharp feeling of differentness among all the different casts and sub-casts of the Hindu religion. There was the domination of the religions, casts, and traditions on the society. Most of them were useless and outdated. But they were remained as obstacles in the way of progress.

On the Maharashtrian society there was the considerable influence of the Muslim society. The Muslim into different sects and sub-sects and races. The Shiya, the Sunni, the Khoja, the original Muslims, the converted Muslims etc. were the different sects and sub-sects in the Muslim society. The Muslims were of conservative and orthodox by the thoughts and thanking. There was old, and outdated education system in the Muslim society. The Islam religion, philosophy, Islamic art etc. were studied mainly in the Indian Muslims in their conservative education system. But at the same time in general the Hindus were adopted the elementary education through the towns and villages while the Maulavis were prominent in the Muslim society and their education was closed within the walls of the masques. Bipan Chandra observes:

‘Elementary education was quite widespread. Among the Hindus it was imported through town and village schools while among the Muslims through the Maulavis in ’maktabs’ situated in mosques’,

It means the opportunities of learnings were in the hands of the Brahmans in the Hindu society and in the hands of the ‘Maulvis’ in the Muslim society. In the Maharashtrian society in particular, and in the whole Indian society in general the education was the whole defective and traditional. It was away on the for distance from the modern developed Western education system. Not only this but because of this rigid religious nature it was unable to provide factual and rational outlook. Bipan Chandra observes:
‘Education was not completely neglected in eighteenth century India. But it was on the whole defective. It was traditional and out of touch with the rapid development in the West. The knowledge which it imported was confined to literature, law, religion, philosophy and logic, and excluded the study of physical and natural sciences, technology and geography. Nor did it concern itself with a factual and rational study of society. In all fields original thought was discouraged and reliance placed on ancient learning’.\(^5\)

The social life was marked by the stagnation and dependence on the past. There was not uniformity of social patterns all over the country in general and also all over the Maharashtra in particular. The people were divided by religion, region, tribe, Language and cast. The social life of the upper classes was different from the life of the lower classes. The upper classes were in the tiny minority of the population. The Hindu society was in the fixed frame of the castes. Caste was the centre of feature of the social life of the Hindus. Basically, the Hindu society was divided in to four different varnas. And again there was the great divide of the Hindu society in to the numerous castes. These casts were differed in their nature from place to place. The caste system rigidly divided the people in the Maharashtra. It permanently fixed their place in the social scale. As Bipan Chandra observes:

‘The higher castes, headed by the Brahmins, monopolised all social prestige and privileges. Caste rulers were extremely rigid. Inter-caste marriages was forbidden. There were restrictions on inter-dinning among members of different casts. In some cases persons belonging to the higher castes would not take food touched by persons of the lower castes’.\(^6\)

The rigid nature of the caste system kept the man away from the man on the basis of the unimaginary and unbelievable upper and lower caste prestige. In Maharashtra the lower caste people under the name ‘Shudras’ had been living very miserable social life. They had been forbidden from the education with the boys of the upper class in the general schools in the Maharashtra, and that is why there was a powerful unification under the intellectual leadership of Dr. Babasaheb Ambedkar of the ‘Shudras’ in Maharashtra. As a result they had been fighting on social level to seek higher ritual and
caste ranking in society. In Maharashtra, the castes regulations were strictly enforced by caste councils and Panchayats and caste chiefs through fines in the period of the years of 1935-1947.

On the other hand the same thing was about the Muslim society. It was also divided into several sects. As Bipan Chandra observes:

‘Muslims were no less divided by considerations of caste, race, tribe and status, even though their religion enjoined social equality on them. The Shia and Sunni nobles were sometimes at loggerheads on account of their religious differences. The Irani, Afghan, Turani and Hindustani Muslims nobles and officials often stood apart from one another. A large number of Hindus who had converted to Islam carried their caste in to the new religion and observed its distinctions, though not as rigidly as before’.  

It was in the Maharashtra in the period of the years of the 1935-1947 the ‘Sharif’ Muslims consisting of nobles, scholars, Priests and army officers looked down upon the ‘ajlaf’ Muslims or the lower-class Muslims in a manner similar to that adopted by the higher-caste Hindus towards the lower caste Hindus. The family system was primarily patriarchal. The family was dominated by the senior male member and inheritance was through the male line. The women were hard worker in the Maharashtrian society in those days. The women are the most important part of all the societies. In those days the women possessed little individuality of their own. Bipan Chandra observes:

‘While women of the upper classes were not supposed to work outside their homes, peasant women usually worked in the fields and women of the poorer classes of then worked outside their homes to supplement the family income’.

The social life of Maharashtra was healthy for the better growth of an individual personalities of the younger boys and girls. Boys and girls were not permitted to mix with one another. All marriages were arranged by the heads of the families. Normally the men had been permitted to marry only once in lifetime. The women were also expected to marry only once in her lifetime. But exceptional cases both the women or men were permitted to remarry when there were special circumstances in the individual life. There was the custom of early marriage in all over the Maharashtra and also in all over the
country. Sometimes children were married when they were only three or four year of age. This was the social life of Maharashtra on individual level of the person in those days.

2.2. The Similar Rites and Customs among the Hindu and Muslim Societies:

In an individual life the Hindus and the Muslims had healthy and friendly relations in those days among them. In day today concerns, they had to live all together side by side in a village in nearby lane. Actually there were not enemy ship or any type of communal hatred in the social life of the Hindus and Muslims. There were the most significant similarities in the rites and ceremonies connected with the three most important and significant incidents in human life viz. birth, marriage, and common or similar rites and customs between the Hindus and Muslims in Maharashtra in those days. For example on the birth of a male body songs are sung in the both the Hindu and Muslim societies to welcome that baby with joy. Dr. Rajendra Prasad observes:

‘Women from neighbouring houses assemble and join the singing and other festivities. At the door of the room of confinement fire is kept burning and a piece of iron and a thorny plant of the cactus class’. ⁹

One more similar rite in the regard of the birth in the Hindu and Muslim societies is there that is of the removing the hair. As Dr. Rajendra Prasad observes:

‘Removing the hair with which a baby is born from its head is another rite of some importance both among the Hindus and Musalmans’. ¹⁰

In Maharashtra, in both the hindu and Muslim societies the rite of the ‘Removing the Hair’ was celebrated in those days of the years of 1935 to 1947 with festivity manners, and it is also celebrated in both the societies with its importance. Marriage is one more important and significant incident in human life. In the celebration and completion of this incident there were several common or similar rites and customs in the Hindu and Muslim societies in those days in Maharashtra. Dr. Rajendra Prasad observes:

‘The barat or marriage processions of Hindus and Muslims are indistinguishable in their pomp, a great parade of the elephants, horses and now-a-days motor cars, and if at night with lights of all kinds, music, etc. Both among Hindus and Muslims, the
bridegroom’s party is usually accommodated at another house or in tents, chiefly because the bride’s father is unable to find accommodation in his own house for such large crowds as constitute it.'

Behind the concept of the marriage is one common thought or principal as base that once the bridegroom and bride married them they have to live together in the whole life. No one can think for separation. In both the Hindu and Muslim societies the marriage is a contract of living together and taking care of each other in the whole life. The bridegroom and bride both agree to live together as husband and wife in whole earthly life before the witness of the holy priest and relatives. If bride would think of separation in future them he bounded to pay the decided payment to the bridegroom. The impossible separation, the bindings of living together, the concept of the witness etc. were common in the marriage of the Hindus and Muslims in Maharashtra in the days of the years of 1935 to 1947. This social oneness is highlighted by Dr. Rajendra Prasad:

‘In Islam marriage is a contract in the legal sense of the term. The bridegroom and the bride to live together as husband and wife and like other contracts the agreement has to be attested by witnesses and requires consideration to be passed. It is also dissoluble but like other contracts and dissolution is subject to payment of damages. The damages are ascertained and are fixed at the time of the marriage, that is, of the contract itself, the payment of which is different till the dissolution of the marriage. The more essential part of the marriage ceremony is very short business and consists practically of arrangement by the parties concerned in the presence of witnesses and takes but a few minutes. This is the ‘Nikah’ proper and may be separated from the festivities which are known as and may as ‘Shadi’. In Hinduism marriage is a sacrament and is accordingly indissoluble in theory. The vow that is taken is a religious vow and is witnessed not only by human beings but also by the sun and the moon, fire and the earth, water and stone, the symbols of existence that last till the separation human soul is merged in the Eternal at the end of a cycle’.

There are also the common or similar rites and customs in funeral ceremonies, caste system, dress, purdah, language, art, architecture, painting, music in the Hindu and Muslim societies in Maharashtra. Though for the political selfishness the political leaders
established the different communal organizations in both the Hindu and Muslim societies to separate the people to fight against each other.

2.3. The Differences between the Hindu and Muslim Societies:

The most prominent and influential leader of the All India Muslim League Mr. M.A. Jinnah who was residing in Bombay in Maharashtra in those days had spent his talent to underline the spiritual differences between the Hindus and the Muslims. Dr. Moin Shakir observes:

‘Jinnah also argued that both the communities are deeply religious. The dissimilarities between the two religion are too deep and too wide admit of spiritual harmony which is a basic necessity for the making of a nation’.  

In the year 1940, Mr. M.A. Jinnah was busy distinguish the spiritual ideology of the Hinduism and Islam. According to him the Hinduism and Islam are too distinct and separate civilizations. From the year Mr. Jinnah was stating the same thing on the stage of All India Muslim League and emphasizing the religious, philosophical, social differences of the Hindu and Muslim societies. According to him the literature and the heros of both communities were different. Bhagawatgita, Ramayana and Mahabharata are the great books of religious philosophy of the Hindus. The Muslims never touch to them. On the other hand Kuran was the most respected religious philosophical great book of the Islam for the Muslims. The Hindus never touch it. On the further step Mr. Jinnah points out Lord Krishna and Lord Ram our the legendary heroes of the Hindus to worship with great faith and respect. Mohammad Paigambar is for the Muslims. Socially the Hindus and the Muslims neither intermarry nor interdine. The Hindus and the Muslims belongs to two different societies. Not only this but Mr. Jinnah points out that their views on life and their outside to life are different. The other prominent Muslim leaders with Mr. Jinnah purposely created a threat of Hindu nationalism against the Islam culture in the Muslim society. This artificial, man created fear and suspicion against the Hindus among the Muslims finally carried away on too far distance to both the communities. Dr. Moin Shakir observes:
‘Hindu nationalism threatened the foundations of the common culture to which Muslims had made a remarkable contribution. This generated fear and suspicion among the Muslims and finally created the mentality of separatism’.  

Jinnah’s fear of the political slavery of the Muslim society in the democratic rule of majority was true. As a Muslim his worry for the future of the Muslim society which was in minority was real. Dr. Moin Shakir observes:

‘After 1938 Jinnah felt convinced that the Hindus would form a permanent hostile majority and by virtue of their numerical strength would rule over the country and reduce Muslims to a position of permanent slavery’.  

This is one side which throws the light on the over fearful, suspicious, attitude of the Muslim society. Finally the Muslim communal leaders took the benefit of it to fulfill the their political ambition by partitioning the country in 1947. This is only the half story. The remained part of the story goes to the side of the All India National Congress and all other Hindu leaders. For example the suprimo of the Hindu Mahasabha Mr. V.D. Savarkar and his followers successfully created a wild distance between the Hindu and Muslim societies. Maharashtra was the centre of the communal activities of Hindu Mahasabha. The religious town Nasik was the head quarter of Hindu Mahasabha in Maharashtra. On a so far distance their in Vidarbha at Nagpur Mr. Hedgewar established a sharp communal Hindu organization under the name ‘Rashtriya Swyamsevak Sangha’ which a brivated as R.S.S. to glorify the past Hindu culture and give the spirit to the Hindu society against the rise of the Muslim social force. About Hindu Mahasabha and V.D. Savarkar. Ajitsing Sarhadi observes:

‘Veer Savarkar, President of the All India Hindu Mahasabha was another dynamic leader of the revalist movement of Hindu nationalism. He identified Hindutva (Hinduism) with Indian, nationalism. He believed in the solidarity of the Hindu nation, dedicated himself to Hindu resurrection and stood for the ancient superiority of the Hindus’.  

The above mentioned activities of the Hindu leaders for Hindu superiority was the cause to creat the fear in the Muslim society. The same role was played by Hedewar and
his R.S.S. organization in the regard of the Muslim society. Again Ajit Singh Sarhadi observes:

‘Hedgewar sponsored the Rashtriya Swyam Sevak Sangh movement from which the Jan Sangh sprouted as its political wing with the aim and objective to instill militant discipline amongst Hindus and to inspire in the Hindu youth cultural pride and consciousness of the old Hindu civilization. He opposed the incorporation of Islamic, children or Western elements in Hindu society’.

There was one more organization in Marathwada of Maharashtra by the name ‘Arya Samaj; originally it was founded at Bombay in 1875 by Swami Dayanand. In the later years it spread in the whole Maharashtra and thereafter in the whole nation. In fact swami Danyanand was the father of Hindu nationalism. He mentioned and maintained a deep-seated conviction that the Aryans were the chosen people, the Vedas the chosen gospel, India the chosen land. He was preparing the wide spread learned force to protect the land Hindu culture from the outsider cultural forces. His followers were known as Arya Samaji activists who had an aim of the protection of the ancient Hindu culture and nation. In particular the Christianity and Islam religions were as cultural and religious enemies in their eyes. Ajit Singh Sarhadi observes:

‘It was in mirroring Indian’s past that the Arya Samaj became a revivalist organization preventing the encroachments of Christianity and Islam on Hinduism’.

This way there was anti-Muslim spirit in the Maharashtra. And as a result the Muslim society was on a far distance. One kind of communal hatred was there among the Hindus and Muslim which water the communal politics and finally resulted in partition of India. The Marathwada region of the Maharashtra was in the Nizam rule of Hyderabad. In Marathwada there was also anti-Muslim struggle of 90 per cent Hindu population. In the whole Maharashtra there was communal politics in those days which finally resulted in the divide of the Indian subcontinent in to Muslim Pakistan and Hindu India.

In short the social condition of Maharashtra in those days was totally disturbed and was on the way of separation between the Hindus and Muslims.
2.4. Political Condition:

In the period of the years of 1935 to 1947, the political condition of the Maharashtra was not too healthy, but it was too communal. Maharashtrian society was divided as the Hindu society and the Muslim society. There was not on single control political party or organization but there were several different political parties and organizations. They were as per castes and religions; because there were a large numbers of different sects per castes and religions in the Maharashtrian society. The political power of Maharashtra was divided in to several sectarian political parties and organization these days. If we started the survey of the political condition of Maharashtra from the revote of 1857, then we know that the Maharashtra had played an important role in the freedom struggle. There was a good awareness of political condition of the state and of the whole nation. Maharashtra supplied a good qualitative political leaders to this the first national war Independence, but unfortunately they were all the Hindu and not a single Muslim. KK Choudhari observes:

‘The territory which constitutes Maharashtra of today was fairly involved in this revolt. And at its very best, two of the three major leaders of the revolt, namely, Nana Saheb, Rani Laxmibai and Kanwar Singh, were Maharashtrian’.19

2.5. One Sided Political Awareness:

There was the political awareness in Maharashtra but it was one sided. The Muslims were not aware about the political situation of Maharashtra. They were politically backward. After the adventure of the Revolt of 1857 an appearance of an educated elite class rised in the course of time which caused the gradual development of national awareness. This educated class was self- confident. The Britishers were opened educational institutions for their administrative need. But these educational institutions did very good job of creation of then Western educated groups. There were three main centers of the Western educated groups of native scholars, and one an important center was in Maharashtra at Bombay. These Western educated groups of the natives played an important role in the development of political awareness and in the emergence of national consciousness. There in Calcutta the first political association was appeared in October
1851, namely the British Indian political Association. By keep this example before the eyes here in Maharashtra the Western educated group at Bombay did the same type of attempt of establishment of political association. K. K. Choudhari observes:

‘The first manifestation of this process was the establishment of political associations, the first of which appeared in Calcutta in October 1851, namely the British Indian Association. This was immediately followed by the Bombay Association in August 1852, the inspiring souls of which were Jagannath Shankarshet, Dr. Bhau Daji Lad, Dadabhai Naoroji and Jamshtji Jijibhai’.  

2.6. Absence of Muslim Political Workers:

The above names of the founders of the Bombay association are totally non Muslims. It means in that time there was not Western means modern education in the Muslim society and there was also not any kind of political awareness in it. This was the condition of the Muslim society in Maharashtra. On the other hand in the non Muslim society, particularly in the Hindu society there were a good number of the Western educated people and the western education had developed their political awareness, and on the side of the Maharashtrian Muslims, these was nothing. The Maharashtrian Muslims were in sleep of the illiteracy. Day by day the political ideology of the learned scholars Maharashtra particularly at Bombay was maturing. The better talent of the Bombay Western educated group had become able to play a significant role in the national public affairs. Dadabhai Naroji at Bombay was the most active personality in the intellectual political activities of the Maharashtra. K. K. Choudhari observes:

‘The East India Association, established by Dadabhai Naoroji in 1869. This new body was equipped with better talents which were to play a significant role in Indian public affairs. The most significant contribution of this body was to the contemporary political ideology of India. Throughout this period the Town Hall of Bombay was throbbing with intellectual activity’.
2.7. The Poona Sarvajanik Sabha:

At the next step there at Pune the Poona Sarvajanik Sabha was established in April 1870. This was more enlightened and broad based body. Its network was spreaded all over the Maharashtra. Ganesh Vasudeo Joshi was the architect and backbone of this body. He worked with a Jesuit missionary zeal, justice Mahadeo Govind Ranade was the ingenious brain behind its political and economic programme. It reflected the growth and emergence of a small group of brilliant graduates who provided leadership of the highest calibere. The activities of the Sabha did aid in the growth of a distinct self- awareness and political awareness, while it did politicize the mind of Maharashtra. The Poona Sabha developed an India-wide scheme for national unity tried for a chohesion of the various strands of political awareness and nationalism. Mr. Ganesh Vasudeo Joshi was an advocate by profession at Pune. He had developed his nationwide political views under the able inspiration of Justice M.G. Ranade. The participation in nationwide activities were the best opportunities to him. He had given an invitation to the political intellectual workers of Calcutta for an annual conference on national political issues. it was inner inspiration of Sarvajanik Kaka to bring together all the political leaders of all the different parts of the country. Because of this inner desire he and his Sabha played a pioneering role in the foundation of a national political organization. K.K. Choudhari observes:

‘The Poona Sarvajanik Sabha and the Bombay Presidency Association distinguished themselves to be the most powerful political bodies in India which hastened in the birth of the Indian National Congress. It was no accident that the Poona Sarvajanik Sabha was called upon play a host to the first session of that organization. And it was also most natural that the first Congress was born at Bombay due to the outbreak of plague at Pune. The Bombay Presidency Association held supremacy over the Congress till 1920 and it right fully convened many annual sessions of the Congress in the city and provided many eminent Presidents to the August body’.

This was the good and progressive sign of the political rising spirit of Maharashtra on the national level. But at the same time the fact can not be denied that there was not single member of the Muslim community on the body of the Sarvajanik Sabha. More or less there was wide gap between the two major societies of the
Maharashtra. The Muslims were not interested to work with the Hindus in one organization for the social or political cause. And there was the same attitude of the Hindu leaders of these organizations that the Hindu leaders were also not eager to welcome the Muslim leaders in the circle of the office bearers of these political organizations. Day by day the distance between the two societies on the political ground was widening more and more in Maharashtra. The above mentioned fact of an absence of the Muslims on the body of active political organization ‘Sarvajanik Sabha can be highlighted in the words of Dr. Madhukar J. Jadhav:

**Table No.2.1**

**The Office-Bearers of the Sarvajanik Sabha**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Name</th>
<th>Post/Designation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ramchandra Ganesh Natu</td>
<td>President</td>
</tr>
<tr>
<td>2.</td>
<td>Vasudev Ramchandra Dhamdhere and Baburao Krishna Gokhale</td>
<td>Vice-Presidents</td>
</tr>
<tr>
<td>4.</td>
<td>Kashinath T. Thare and Naro A. Godbole</td>
<td>Secretaries for work in Marathi</td>
</tr>
<tr>
<td>5.</td>
<td>Vishnudas Harikrishnadas</td>
<td>Treasurer</td>
</tr>
</tbody>
</table>


This was an adverse condition on the political ground of the Maharashtra in the beginning days of the struggle of the Independence of the country. It was necessary to work together by the Hindu political leaders, Hindu organizations and Hindu society and the Muslim leaders, Muslim organizations, and Muslim society then the strength would grow to achieve the freedom for the working together the cultivation of awareness among the intelligent is necessary in respected communities. The sense of national identity should be developed among the educated groups is necessary to work together. The
reflection of the growing strength and sense of national identity and national unity among the different community is necessary in all the regions and the country. It was wrong thing that in the Muslim society it was totally absent because of the lack of the Modern education. The Muslim community in Maharashtra was far away from the Western education. They were not ready to come out of their religious circle so they were away from the Hindu political activities. They were in the thought that it was not their business, so they had nothing to do with political activities which were run by the Hindu political workers on primary level in those days of the beginning in Maharashtra. And the social or political activities of the Hindu leaders were not hundred percent nationalistic and secular in Maharashtra. But their work was one sided and communal most of the time under the banner of political organizations.

In fact, the Maharashtra was really a battle ground of the birth and activities of the political organizations in those days. The most prominent political party of Indian freedom struggle. All India Congress party was born at Bombay in Maharashtra. As a matter of fact the idea was there very much in the air, Particularly in Maharashtra, for quite some time. The idea was first conceived about ten years prior to the actual birth of the Congress, by ‘Sarvajanik Kaka’ alias Ganesh Vasudev Joshi, the moving political and social spirit of the Poona. He had strong desire of the national union and unity of the people of the whole country. His ‘guru’ Justic M.G. Ranade gave him full moral and intellectual support for the work of political unity within and outside of Maharashtra. So a considerable share of credit of the establishment of the All India National Congress goes to Maharashtra. K. K. Choudhari observes:

‘It was at Bombay that India had given a proof of national spirit for the first time’.  

It means the spirit of the Maharashtrian political activities had national zeal in those days. One on adverse fact should be noted that from the beginning of the All India National Congress the office bearers particularly the secretary was the non-Muslims. The policies of the Congress party were decided by the Hindus and other’s non-Muslim majority and had also implemented by the non-Muslim secretary for the long time. It atmosphere of the Congress organization gave recognition as organization the Hindus or
the non-Muslims. On the other hand the Muslims had come to conclusion that the Muslims had not any place in the Congress. It happened 1st in Maharashtra and then in whole nation. This thinking of the Muslims was supported by the Hindu sided activities of one prominent Maharashtrian political national leader of the Congress. His name was Mr. Bal Gangadhar Tilak. Mr. Tilak used the festival of Ganpati celebration into a public ground and the celebration of Shivaji festival were helpful activities to mobilize the mass people and to earn their political popularized the Ganpati and Shivaji festival throughout Maharashtra’. K. K.Choudhari observes:

‘Lokmanya Bal Gangadhar Tilak (1856-1920) has been hailed to be the first Indian nationalist to bridge the gulf between the elitist Indian National Congress and the traditional masses. A powerful and Charismatic personality enabled him to link the nationalist movement with religion and traditional heros and he succeeded in wooing orthodox leaders, peasants and artisans to the cause of India’s struggle for freedom. Even in his own time, Tilak was acclaimed as the Lokmanya (the leader revered by the people), the uncrowned king of the freedom movement his work was compared to that of chatrapati Shivaji (1627-80)’.25

It clears that Mr. Tilak was the most important and active mass leader of Maharashtra in Congress on national level. But analytical study of the leadership of Tilak easily prove that Mr. Tilak was only the mass leader of the Hindus and not of the Muslims. Because the Muslims has impossible to work under the leadership of Tilak with his Hindu religious coloured programs of celebration of Ganapati festival and Shivaji festival. It was upon to all that the Ganapati is the God of the Hindus and Chatrapati Shivaji was also the king of the Hindus and very sharp enemy of Mogal emperor Aurangzeb That is why Mr. Tilak Congres and his Congress was for the the Hindus and the Muslims had nothing to do with them. This role of political political leaders and activities of the political organization made a wide distance between the Hindus and Muslims in Maharashtra which watered to communalism and politics of partition in the close future of the partition event of Indian subcontinent 1947.
2.8. Caste and Communal based Politics in Maharashtra:

In Maharashtra the caste and communalism played very important role in the politics of that time. In general the social institutions like caste, regional and narrow religious communal values and institutions play significant role in Indian politics. The demand of the reservation of a separate electorate by the Muslims and an immediate acceptance of it by the British rulers was policy of the caste and communal politics in Maharashtra in those days. After the year of 1935, the caste and communal politics through the institutional orientation of both macro and macro level generated the horizontal and vertical pattern of political conflicts. The policy of the reservation politics of the British rulers successfully widened the gap between the Hindu and Muslim societies in the politics in those days and finally resulted in to the partition of the sub continent. In the period of the years of 1935 to 1947 the communalism and politics in Maharashtra were inspired in full spirit by the British rulers policy of the reservation of separate electorate to the Muslim community. G.N. Gawarguru observes:

‘However the obvious primary motivation behind the reservation was to emasculate the strength of the nationalists’ forces that were posing danger to the existence of British colonial imperialism. The British people knew that the counterforce can be stationed against the nationalists by directing group reservation of caste and communal feelings among the Indians. Moreover, it was natural in plural society like India. That the process of communal political articulation would generate this counter weight in the form of political conflict and caste rivalries to be activated through the segmented institutional orientation’.

The political condition of the Maharashtra in period of the years of 1935 to 1947 was totally disturbed and the political leaders of the Hindus and the Muslim societies were in an opposition of each other with their organizations. The political enemy ship encouraged the communalism in the politics of Maharashtra. It was an effect of the ‘Divide and Rule’ policy of the British rulers. They successfully divided the Hindus from the Muslims on the political ground. The secular leaders were also became oppositar of each other. The true secular and liberal leaders of the Congress were thinking the nationalism and national integrity. They wisely know that the national integrity is the
most important. For it the Hindu-Muslim unity is necessary. The communal electorate and the and the reservation of seats to Muslims were separation of the Hindu-Muslim. The Congress party and its true liberal, Secular and nationalistic leaders became an enemy of the Muslims and the communal Muslim organizations when they opposed to the communal electorate and the reservation of seats to Muslim on the name of the secularism, liberalism and nationalism. G.N. Gawarguru observes:

‘However the communal electorate and reservation seats to Muslims served to gavanise in to the action of religious communal parties i.e. the Muslim League and Hindu Maha Sabha’.

It means in the politicians the political organizations stood in oppose from the Muslim community and of the Hindu community. In the politics of the Maharashtra and also of the whole nation the British successfully played the game of the ‘Divide and Rule’ policy to suppress the nationalists forces. In this game the local communal forces like religion did the considerable contribution on the side of the British rulers. G.N. Gawargure observes:

‘Although the British successfully applied the reservation to divide and then suppress the nationalists forces, but the communal forces like religion also contributed in reinforcing the political demands and furthering political ambitions’.

This way the communalism was cultivated in the politics of Maharashtra in years of 1935 to 1947. The discussion till this page on the cultivation of communalism in the politics of Maharashtra lighted on the role and responsibility of the Congress Hindu leaders, the Muslim League and its communal leaders and other organizations like Hindu Mahasabha. The Bombay Presidency Muslim League, the ‘Divide and Rule’ policy of the Britishers thought the communal award and communal electorate reservation of seats for the Muslims.

2.9. Hindu-Muslim Divide in Marathwada:

But the discussion cannot be concluded without lightening on the Muslim sided communal rule of Nizam of Hyderabad. Marathwada was under the Muslim rule of the
Nizam. When there was the freedom struggle against the British rule in the whole India including the rest of Maharashtra, that time the local leaders of the Hyderabad state also inspired by surrounding nationalistic movement and as a result the Hyderabad freedom struggle also fired with great burning flame of the anger against the anti Hindu rule of the Nizam. In Nizam State there were 90 per cent Hindu population. The 90 per cent Hindu population was under the Islamic rule of Nizam. Nizam’s Islamic rule was very sharp against. Nizam personally watered to the sharp communal Muslim organizations like Ittehadul Muslmin and Razzakar to tortures the Hindus and make them helpless to accept Islam. No doubt in Maharathwada an in whole Nizam Staste Arya Samaj and State Congress under spiritual leadership of Swami Ramanand Teerth mobilized the mass Hindu people against the communal rule of Nizam and the communal activities of the Muslim organizations. In Marathwada which was the part of Maharashtra there was the head quarter of Razzakar organization. So the Marathwada was the center of the anti Hindu activities of Razzakar. On the other hand there was also center of Arya Samaj in Beed district of Marathwada in Maharashtra to face the Razzakars. It means the Marathwada was the true battleground of Hindu-Muslim communal struggle in Nizam rule in the year of 1935 to 1947. This Hindu Muslim communal struggle infused the communalism in the politics of Maharashtra in those country. Anti Hindu atrocities of communal Razzakars had made the life impossible and helpless. B. S. Dhengle observes:

‘Razzakars were harrassing Hindu masses even at the customs and karodgiri posts. There were reports that Hindu ladies were ill- treated at Nanded Karodgiri and similar incidents were repeated at Nanded and similar incidents were repeated at number of other places. Customs and karodgiri posts were completely under the control of Razakars. Razakars were trying to terrorize the mass not only by the ill treating the women but by molestations and rapes’. 29

The Hindu society as humiliated continuously in Marathwada of Maharashtra by Razakars. It does not stop here only but murder of an individuals and killings of the non Muslim by the Nizam police and communal Muslim organization were very serious in Marathwada in Maharashtra. B.S. Dhengle observes:
Razakars and Ittehad-ul-Musalmin had started concentrating on Bidar as it was to be seat of power of Ittehad. Razakars movement has made the conditions in Hyderabad almost intolerable for Hindu masses. Thousands of people started leaving the state and taking shelter with their relatives in British India. Confidential file reveals that about 10000 people have evacuated villages in Kalmanuri taluka within a month. This was not an isolated incident, thousands of people were evacuating from other talukas and districts. Razakars movement was strengthening day by day and the administration was sinking at the same phase. Razakars were the defacto rulers now.  

2.10. Economic Condition:

It was the Marashtra which was totally ruined under the British rule in the period of the years of 1935 to 1947. The background of the decline of the economic condition of Maharashtra and also can be found in 18th century condition of the nation. India had failed to make progress economically in the 18th century. There were several reasons of the decline of the economic condition which can be shown in the form of a tree diagram as follows:

Figure No.2.1

Causes of the Decline of Economic Condition

-----1. The increasing revenue demands of State,

-----2. The oppression of the officials,

-----3. The greedy and rapacity of nobles,

-----4. Revenue farmers and Zamindars,

-----5. The marches and counter marches of the rival armies,

-----6. The depredations of the numerous adventures roaming the land.

In those days there was not economic equality in the society. On the one hand there were the rich and powerful nobles and on the other hand there were the backward, oppressed and impoverished peasants in miserable condition. The agriculture was technically backward and stagnant. Even though the villages were largely self-sufficient, but there were the too backward means of communication in the Maharashtra. On the national level and an international level there was an extensive trade within the country and between India and other the internal and foreign trade were in sound position. The import and export were in welfare position. But in the course of time the political situation changed. The condition of the law and order was disturbed. The foreign invaders looted many trading centers. The trade routes were in danger because of an organized attacks of robbers. At the same time the long-distance trade was harmed by the imposition of heavy customs duties on entering or passing through territories by the every party or large ruler. They did to increase their income. As a result the decline of internal and foreign trade took place. Even the Maharashtra remained a land of extensive manufactures, particularly a large scale manufacture of cotton and silk fabrics were there. Aurangabad of Maharashtra was one important center of textile industries. The Ship-building industries flourished in Maharashtra. The agricultural and handcraft production continued to grow in some parts of Maharashtra in local political powers in the 18th century. But the economists comments that in general there was economic stagnation in the life the nation. As Bipan Chandra observes:

‘But, in the beginning the East India Company was taking agricultural goods like textiles and spices and was selling them in abroad. The company was earning profits from the sale Indian goods abroad. As a result the new, market becomes available for Indian goods in Britain and other countries. Then, an export of Indian manufacturers increased which encouraged their production. It was favorable condition of Indian economy in the beginning period the East India Company in India. Particularly it inspired the local textile and spices export in Maharashtra in this beginning period. In the very beginning period ill-feelings among the British manufacturers against the Indian textiles and Indian manufactures. Bipan Chandra observes:'
‘But, from the very beginning, the British manufacturers were jealous of the popularity that Indian textiles enjoyed in Britain. All of a sudden, dress fashions changed and light cotton textiles began to replace the coarse woolens of the English’. 33

Then in the coming years of the future the British manufacturer brought pressure on the British Government to impose heavy duties on entering Indian textiles in England. The British Government did so. In India the East India Company won the political power and dictated and forced the Indian weavers to sell their products of a cheaper price, even of a loss. On the other hand they had forbidden to work the laborers for Indian merchants in normal wages. The Company had prevented the Indian manufacturers to pay higher wages. Thus, the weaver lost both ways, as a buyer as well as a seller. There, in Britain, the Industrial Revolution made the manufacturers able to produce the things in low production cost and in better quality. It resulted in to collapse the Indian manufacturing system. Now India had to export the raw material like raw cotton to Britain and imports the Indian export trade and broken down it. Actually, there was the monopoly of Indian trade in the world market, but it was abolished this way. Thereafter, an agriculture India was to be made an economic colony of industrial England. In the coming years the London Government implemented a particular policy through the company Government to establish their monopoly in trading in India and abolishing Indian trade. Bipan Chandra observes:

‘The Government of India now followed a policy of a free trade or unrestricted entry of British goods. Indian handicrafts were exposed to the fierce and unequal completion of the machine made products of Britain and or at nominal tariff rates. The Government of India also tried to increase the number of purchaser of British goods by following a policy of fresh conquests and direct occupation of protected states like awadh. Many British officials, political leaders and businessmen advocated reduction in land revenue so that the Indian peasant might be in a better position to buy foreign manufactures. They also advocated the westernization of India so that more and more Indians might develop a taste for Western goods’. 34
It was such a hard condition to Indian hand made goods to complete the foreign machine-made products in market. There was too anadverse condition to the Indian Industries and trade to be alive. Bipan Chandra observes:

‘Indian hand-made goods were unable to complete against the much cheaper products of British mills which had been rapidly improving their productive capacity by using inventions and wider use of steam-power’.  

The helpless condition ruined the manufacturing unites of Indian merchants. The Indian manufacturers and laborers became jobless. Their trade, their manufacturing unities of hand-made products, and their work, were stopped. They became jobless. Because Indian experts to foreign countries had failed rapidly. It was a result of unfair commercial policy of British rulers. Then agro based products were exported from India in low price as raw material to the Britain. Bipan Chandra observes:

‘Instead of exporting manufactures, India was now forced to export raw materials like raw cotton silk which British industries needed urgently, or plantation products like indigo and tea, or food grains which were in short supply in Britain’.  

2.11. The Drain of Wealth:

The British rulers were exporting a major part of India’s wealth and resources to the Britain. English people remained themselves as perpetual foreigners. They carried the wealth of India by the way of trading as merchants by the way of taxes as rulers. 9 percent of India’s national income was exported by the British to the Britain as the drain by the end of the eighteenth century. Particularly the drain was in the form of a large part of the salaries and other incomes of English officials and the trading fortunes of English merchants. These were the forms of the actual drain. The above mentioned forms of the drain can be shown in the form of the tree-diagram form batter understanding.
This economic policies of the British rulers created the extreme poverty among the Indian society and among the Indian people. The India was going poorer under British rule. The Indians always lived on the verge of starvation under British rule. There was more and more difficult to find employment or any other income source. The British rule and its politicizes were responsible for the economic ruin of India and her depending poverty. India’s poverty and the drain of wealth had been taken for the open discussion on the platform of the world by Indian scholarly political leaders through their highly intellectual publications of research work. In this regard the first name with great honor can be record here who was the great son of the soil of Maharashtra honorable Dadabhai Naoroji. Dadabhai Naoroji was born at Khadak in Maharashtra in the house of a poor Parsi priest. Actually he was an assistant professor of Mathematics and natural philosophy. Dadabhai Naoroji was not a simple man but he was the Grand Old man of India who achieved the honor of being the first Indian to become a member of the House of Common on the liberal parties’ ticket. Basically he was the economic thinker of Indian miserable economic condition under the British rule. B.L. Grover and R.R. Sethi observes:

‘Dadabhai exposed the exploiting nature of British rule in India. He was the first Indian to draw the attention of the Indians as well as the British public to the drain of wealth from India to Great Britain and the resulting poverty of Indians’. 38
Dadabhai Naoroji had underlined the profound economic impact on Maharashtra in particular and on the whole India in general. The original basic pattern of Indian economic was of the self-sufficient rural economy. The British rulers disrupted the traditional structure of the Indian economic. The worse impact of British economic policy was the ruin of artisans and craftsmen. That there was a sudden and quick collapse of the urban handicrafts industry. No doubt the Indian cotton textile had made India’s name in the entire civilized world, but the Indian goods had been made with primitive techniques which could not complete. With modern textile of the Britain. Then it resulted in to the decay of the Indian traditional cotton industry. The ruined handicrafts men and artisans failed to find alternative employment. They made a crowd in to agriculture. It disturbed the economic life in the villages. There was the total destruction of the self sufficient ruler economy. Finally the over crowd on agriculture was resulted as a major cause of extreme poverty in Indian society. Bipan Chandra observes:

‘Thus British conquest led to the de-industrialization of the country and increased dependence of the people on agriculture. No figures for the earlier period are available but, according to census reports, between 1901 and 1941 alone the percent age of population dependent on agriculture increased from 63.7 percent to 70 percent. This increasing pressure on agriculture was one of the major causes of the extreme poverty in India under British rule’.

In the British rule India’s condition in trading went down. Actually the India was the largest exporter of cotton goods for the centuries in the world, it now transformed in to and impoter of British cotton products and an exporter of raw cotton. In the next year of the British rule the Indian society drowned in the poverty. The second thing of the poverty was the heavy taxes on peasant class on the name of land revenue. Actually the income in the farming is very uncertain because it is depend upon the rain and many other nature factors. Though the British rulers fixed high taxes on peasant which totally ruined the peasant class. The peasant class was in miserable condition for the payment of land revenue to the government in adverse condition. Bipan Chandra observes:

‘Whenever the peasant failed to pay land revenue, the government put up his land on sale to collect the arrears of revenue. But in most cases the peasant himself took this
step and part of his land to meet the government demand. In either case he lost his land.”

Sometimes the fixed tax might be as high as one-third to one-half of the total produce. The heavy assessment of land was one of the main reasons of growth of poverty in the peasant class of Maharashtra and also of whole country. Because of the unavoidable payment of land revenue to government the peasant class drowned in to debt. Particularly in the period of the years of 1935 to 1947 there was heavy pressure of taxation on cultivators in Maharashtra under the British rule. As a result there was the growth of poverty in the peasant class of Maharashtra. The condition of the poor peasant was very helpless and very miserable. There was no difference as per the caste or religion. In particular in Maharashtra the peasant class was totally ruined. He had to sell his produce at any rate because of his need food condition. Bipan Chandra observes:

‘Poor peasant was forced to sell his produce just after the harvest and at whatever price he could get as he had to meet in time the moneylender. This placed him at the mercy of the grain merchant, who was in a position to dictate terms and who purchased his produce at much less than the market price’.

In the above discussion one important thing has been cleaned that there were three main factors to crush down the peasantry in Maharashtra particularly and also in whole India. They are: (1) The Government, (2) - The zamindar or Landlord, and (3) - The Moneylender. Then there were two more things to be noted here which the open causes of the day to day economic sufferings of the peasant of the Maharashtra. They were: (1) heaviness of land revenue and (2) – The rigid Law of collection. The different factors were the responsible for the stagnation and deterioration of agriculture of Maharashtra and also of whole nation. As a result there was the 14 percent reduction of agriculture production between the period of 1901 to 1939. The condition of peasants was helpless. Because of the poverty the Indian society had not any resources in hand to improve agriculture by using better aids. Because of the lack of money in hand to spend for any new items the Indian peasants class was totally helpless. It was in miserable and adverse situation. Bipan Chandra observes:
‘The extreme poverty of the overwhelming Majority of peasants left them without any resources with which to improve agriculture by using better cattle and seeds, more manure and fertilizers, and improved techniques of production.’

In short there was the extreme poverty among the people Maharashtra in the period the years of 1935 to 1947 under the British rule. Not only Maharashtra but the whole nation was getting pooran. There was semi-starvation. The condition was very bad in this period. Because it was difficult to find employment or make a living. The economic sufferings of the part could be communicated to the all other parts of the country. There was the interlinked economic fate of the people. Bipan Chandra observes:

‘The destruction of the rural and local self-sufficient economy and the introduction of modern trade and industries on an all-India scale had increasingly made India’s economic life a single whole and interlinked the economic fate of people living in different parts of the country.’

2.12. Comparison of Hindu-Muslim Economic Condition:

In Maharashtra the economic settlement of the Hindu society and the Muslim society was not balanced. There were mony economic differences between them. Most of the resources were in the ownership of the Hindus. Particularly, the Hindus were the owner of the agriculture land in Maharashtra in the period of the year of 1935 the 1947. On the other hand the Muslims had not any kind of ownership of the agricultural land. They were poor. The Hindus were the richers in the villages. The Muslims were not so. The second thing was also an adverce to the Muslim society. The Muslims had not accepted the modern western education. They remained stick with traditional religious eduction. After few years in British rule the Hindu society became educate and forward than the Muslims. The Muslims had not new education and they remainted back word than the Hindus. B.L. Grovern and R. R. Sethi observe:

‘If the Hindu mind had responded to western influences with a desire to learn, the first reaction of the Muslim community was to shut themselves in a shell and resist western impact. In the mid-nineteenth century a few reformens sought to break this
isolationist and static trend and reconcile the community to progressive ideas of the west.  

This attitude of the Muslims kept them in darkness. They had not any type of knowledge of the progress of the modern world. Their traditional Islamic education was far away from the western education of the English schools. By the knowledge and education the Muslims were backward than the Hindus. On the other hand being the lack of the ownership of the resources of production. Economically their condition was helpless and miserable. The educational backwardness of the Muslims kept them away from the opportunities of good posts in government service than the Hindus. At the same time the Hindus were equipped with the western education in the schools and the colleges which were opened by the British rulers in India for the modern education. Naturally the Hindus were settled as great lawyers, doctors, teachers of scientists, reformers and also in all the departments of government on all the posts. Dr. Rajendra Prasad observes:

‘The Hindus not only filled Government posts in all departments but also produced great reformers, great lawyers, medical practitioners, scientists, public speakers, Writers and men who had drunk deep from the fountain of English literature and had acquired a great admiration for British institutions.’

The basic economic difference between the Hindus and Muslims in Maharashtra and also in whole India widened the gap among their social and political life. The economic status and the standard of living of the Hindus made distinct than the Muslims. As a result the Muslims gathered all together on the separate and different part of political struggle in the emerging days of the years of 1935 to 1947. The economic differences between the Hindus and the Muslims kept them in opposite in the freedom struggle against the British rule. In the period of the years of 1935 to 1947 there were the feelings of differentness and the separateness in the minds of the Muslims leaders and also in the minds of whole Muslims society. In the flow of the time they were experienced and realized that the Hindu leaders, their political organization All India National Congress and total Hindu society had not done to remove the backwardness of the Muslim society. The Muslims had made their mind that the Hindus will not do any thing to remove the poverty of the Muslim.
It is true that the great leader of the nation Mahatma Gandhi did the efforts to wash social and religious doubts of the Muslims and appealed the Muslims to come with the Hindus in the freedom struggle as brothers, but he did not provide any effective programme to remove the Muslim society from the miserable condition of poverty and backwardness. Pandith Javaharlala Nehru, Sardar Vallabhai Patel and all other Hindu leaders had failed to give any attractive economic programme to remove the poverty and the backwardness of the Muslims. So on the question of the poverty and economic sufferings the Muslim society was frustrated against the Hindus in the period of the freedom struggle in Maharashtra and also in the whole country. Finally this frustration against the Hindus made the Muslims and enemy in the freedom struggle which resulted in the communal politics and the partition of 1947.

2.13. The Religious Condition:

The discussion of the religious condition of Maharashtra in the context of the communalism and politics of partition in Maharashtra in given period of 1935 to 1947 is very interesting to faind emotional root cause of the differens between the Hindu and Muslims societies. In genpal the reading of the History of the religious condition takes back in the ling past when the Islam religion, reached in India with different Muslim invaders who were religiously one but habitually different. Prof. Moin Shkir oberves:

‘India was invaded in succession by the Arabs, Turks, Afghans and Mughals. Although the professed a common religion they differed from one another in habits, customs and temperament. These differences should not be overlooked in analyzing the character and principles of their Governments and their attitudes and polices towards their subjects.’

From the historical period the Hindu religion and the Muslim religion on the land of India enjoyed the political powers as well as the religious supermicy side by side or alternatively. In the whole middle more or less the whole India was under the Muslim rule and the Isalam religion had the batter days. In the modern period the Hindu religion accepted reformation and newness. So in general there was the prograss in religion and social fields. V. D. Mahajan observes:
India made a tremendous progress both in the religious and the social fields during the 19th century and differ. It was a period of transition from mediaevalism to the modern age. The Indian mind was stirred as a result of its contact with the forces from the west and no wonder progress was registered in many fields. 47

The religious awaking in the period of the freedom struggle in Maharashtra particularly in Marathwada in Nizams rule led by Arya Samaj in Hindu religion the Arya Samaj activities brought one kind of religious spartite in the Hindus youths to do some thing for the religion. B.S. Dhengle observes:

The situation in Marathwada was really so much charged with enthusiasm towards Arya Samaj activities that everybody was one way or other linked up with Arya Samaj movement. Even the younger boys of the age group of 10 to 15 years were also moving for satyagraha along with their parents and relatives. Arya Kumar sabha a youth wing of Arya Samaj had started exerting a great influence in the region. 48

The religious awaking had been taken place in Marathwada of Maharashtra in those days. Particularly speaking about Marathwada under the Nizam rule there were the atrocities on the Hindu people. The ruler Nizam was trying to satisfy the Muslim Rayyat by presentint an indealogy of Aurgajab. There were go percent Hindu population and then was only two percent Hindu population and there was only two percent Muslim population in the Marathwada of Maharashtra under Muslim rule of Nizam of Hyderabad. The religious suffering of the Hindu population had no limit in Marathwada of Maharashtra under the Muslim rule of Nizam of Hyderabad in those days. B.S. Dhengle observes:

Hindus were deprived of all promotional opportunities. In short Muslims were treated as born rulers and enjoyed benefits in socio-religious and political field. Being encouraged by the political power Muslim fanaticism went on increasing day by day. There were a number of forceful conversions. Such conversions were attempted in prisons. But the religious feelings were so strong that there were instances of facing death than getting converted. Two persons from Marathwada region one from Gunjoti and other from kalyni were actively killed in Jail as they refused to embrace Islam. Azhar
Hussain D.G.P. of police and Jails reports that Nagappa and Dassapapa also called as Vedprakash and Dhanya Prakash of Gunjoti and Kaly in were killed in jails as they refused to embrace Islam.⁴⁹

This was totally unfair religious condition against the Hindus. In Marathwada the Hindu religion had not any political backing in those days. The Hindus and Muslims were scattered both in ruler and urban areas of region. Hindu Majority was a fact beyond doubt. But the Nizam government was only in favour of the Muslim religion in Marathwada of Maharashtra. The government was giving grants to Muslim institutions with free hand but at the same time there were many strict rules against the non-Muslims of they had to construct a new religious structure. In general religious life the Hindus had to face many difficulties when they have celebrate publish religious fairs of functions in Marathwada of Maharashtra in those days. B.S. Dhengle observes:

‘There were a number of instances of communal tensions and riots. Most of the communal riots were Hindu Muslim riots. And the common cause was the objection raised by Muslims to allow the Hindu processions to best bands near Masjida. Many times Muslims were very aggressive and the processions were attacked and the Hindu community was being provoked. Hindu religious fairs and the congregation was also being used by the fanatic Muslims to provide Hindu feeling and to create terror in their mind. The annual pilgrim of Aundha Nagnath a famous jotipling was commonly used as an occasion to create terror.’⁵₀

On the land of the Marathwada of Maharashtra there was one powerful religious organization of Muslims. It was Ittehed-un-Muslmin. The dream of this organization was the Islamic domination over the Hindus. The dominant personalities in the office bearers were from the Marathwada region. B.S. Dhengle observes:

‘Akram-ul-ullh from Osmanabad and Akhalaf Hussainzuberi from Nanded were the two members from Marathwada, who were on the working committee. The third member from the region was Kasim Razvi from Latur. He was also a member of the working committee of Ittehad-ul-muslmin. Initially a very ordinary member and
practicing advocate from Latur, Kasim Razvi became a prominent leader within a couple of years.  

The religious life in Marathwada of Maharashtra was divided into two prominent religions the Hindu and the Muslims. The ruler Nizam made the Hindu society and the Muslim society enemies of each other. The Nizam was supporting Muslim religious organizations to dominate the Hindus. The domination of the Muslim organization had been growing day by day in those days which helped tragically to achieve the partition and permanent divide of the two societies the Hindu and Muslim. The permanent divide of the society as the Hindu society and the Muslim society was not only in Marathwada of Maharashtra but also in the whole Maharashtra and in the whole India. The Nizam Muslim rule strengthened the communal divide and enmity between the Hindu and Muslim society.

In general there were two different religious based the Hindu and Muslim societies in Maharashtra as they were in whole nation. The people were divided by the Hindu and Muslim religion in Maharashtra and every were in the nation. There were the restrictions on the inter religious marriages between the Hindus and the Muslims. Not only this but there was also the restrictions on the inter dinner among the Hindus and the Muslims. There was the rigidness in both the Hindu and Muslim religions. The religion was the basic part of people’s life. Without the religious reform the social reform is impossible. So thoughtful Indians set out to reform their traditional religions. In Maharashtra Gopal Hari Deshmukh started the religious reforms: The Parmahanas Mandali also started fighting against the caste system in Maharashtra in 1840. Bipan Chandra observes:

‘Religious reform was begun in Bombay in 1840 by the Parmahanas Mandali which aimed at fighting idolatry and the caste system. Perhaps the earliest religious reformer in Western India was Gopal Hari Deshmukh, known popularly as ‘Lokahitwadi; who wrote in Marathi, made powerful rationalist attacks on Hindu orthodoxy, and reached religious and social equality’.
This was the beginning of the religious reform in Maharashtra. Lokhitvati stated that all religion was made by human beings the religion should be changed as per the interest of human welfare. In the coming days there was the prarth and Samaj with the aim of reforming Hindu religious thought and practice in the light of modern knowledge. The thoughts of the worship of one God, free religion of caste etc were cultivated by the great religious reformer of the next time like R.G. Bhandarkar, Mahadeve Govind ranade, Gopal Ganesh Agarkar under the banner of Brahmo Samaj. Bipan Chandra observes:

‘Later the Prarthana Samaj was started with the aim of reforming Hindu religious thought and practice in the light of modern knowledge. It preached the worship of God and tried to free religion of caste orthodoxy and priestly domination. Two of its great leaders were R.G. Bhandarkar, the famous Sanskrit scholar and historian, and Mahadev Govind Ranade (1842-1901). It was powerfully influenced by the Brahmo Samaj’.  

On the side of the Hindu religion there were the beginnings of the reformation in the views of the modern knowledge of the Western enlightenment. The Hindu religion was gradually becoming ready to accept liberal, secular, and democratic views for the welfare of the mankind and for the interested of the nation, for this human ideas the Hindu religion was slowly becoming ready to change itself. The Hindu religion was slowly throwing its rigid nature. It was happening in Maharashtra with the help of educated, modern and secular thoughts of the above mentioned great sons of the land of the Maharashtra in particular.

The Arya Samaj undertook the task of reforming Hindu religion in North India as well as in Maharashtra also. There were many centers of Arya Samaj in the Marathwada of Maharashtra which was under the rule of Nizam of Hyderabad. And in general there were a good number of a practical working centers of Arya Samaj in the rest of the Maharashtra. The founder of the Arya Samaj Swami Dayanand had met and had sought intellectual religious discussions with Bengali religious scholars as well as Maharashtrian religious and reformers. Bipan Chandra observes:
‘Interestingly enough, Swami Dayanand had met and had discussions with Keshab Chandra Sen, Vidyasagar, Justic Ranade, Gopal Hari Deshmukh and other modern religious and social reformers’.54

Swami Dayanand had founded ‘The Arya Samaj’ as an organization for religious and social reform. Swamiji believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which, he said, were full of false teaching. He believed the teaching and knowledge of Vedas. So his teaching gets an orthodox coloring. In fact Sawamiji’s approach was too rationalistic. As Bipan Chandra observes:

‘However, his approach had a rationalist aspect, because the Vedas though revealed, were to be rationally interpreted by himself and others, who were human beings’.55

Personaly, Swamiji believerd that every person had the right of direct access to God. Moreover, instead of supporting Hindu orthodoxy, he attacked it and led a Samaj by Swamiji was his own interpretation of the Vedas. He opposed to idolatry, ritual and priesthood. Samaji and Arya Samaj had adopted the liberal, progressed humanist religious views. As a result of progressed religious views the ‘Arya Samaj’ and Swamiji fought against untouchability, rigidities of the hereditary cast systems. They had constantly advocated social equality, solidarity and consolidation. They brought one kind of self-respect and —reliance among the people. This way the Samajista brought religious reformation in the time of freedom struggle in Maharashtra and also in whole country. But their work was only for the Hindu religion. They had nothing do about any kind of the reformation in the Muslim religion. Not only this but the Arya Samaj had kept their objectives. To stop start the in the religious of the communalism and sectarian hatred in India in general and in Maharashtra in particular. Bipan Chandra observes:

‘At the same time, one of the Arya Samaj’s objectives was to prevent the conservation of Hindu to other religions. This led it to start a crusade against other religions. This crusade become a contributory factor in the growth of communalism in India in the twentieth century’.56
In one sentence the Arya Samaj’s religious work tended, though perhaps unconsciously, to divide the growing national unity among Hindus and Muslims. The network of the Arya Samaj was not limited for one or two states but it was for the whole country through its different centers of training. As a result because activities the gap between the Hindu and the Muslim religions widened more and more in the time of the freedom of the movement and finally caused for the partition of the country.

On the other hand when we have to talk about the Muslim religion of Maharashtra then we the notice easily one thing then the religious reforms in the Muslim religion started very late than the Hindu religion. At the beginning the upper classes of the Muslims had tended to avoid contact with western education and culture. After the revolt of 1857, the modern ideas of the religious reforms began to appear the Muslim religion. Sayyid Ahmad Khan was the most important reformer among the Muslims. He worked in all his life to reconcile the modern scientific thought with Islam. But at the beginning he had declared that the Quran alone was the authoritative work for Islam. He interpreted the Quran in the light of contemporary rationalism and science. Bipan Chandra observes:

‘In his view any interpretation of the Quran that conflicted with human reason, science or nature was in reality a misinterpretation. Now were religious tenets immutable, he said. If religion did not change with time, it would become fossilized as had happened in India. All his life he struggled against blind obedience to tradition, dependence on custom, ignorance and irrationalism. He urged the people to develop a critical approach and freedom of thought’. 57

Sir Sayyid Ahmad Khan tried to bring out from the blind faith to the Muslims on the religious ground. He always warned the Muslims against narrow-mindedness. He urged every Muslim Individuals to be broadminded and tolerant. According to him only the modern Western scientific knowledge and culture can improve the religious life of the Muslims. So, to spread it, he founded the Muhammeden Anglo Oriented College at Aligrah in 1875. He was a great believer in religious toleration. His ideas of religion were clear that there is a certain underlying unity in all religions. That unity may be called practical morality. Religion is a private affair in the life of in individual. He opposed to
communal paiction. In the beginning he had appealed to Hindus and Muslims to unite. He was a true broadminded reformer. Bipan Chandra observes:

‘Sayyid Ahmad’s reformist zeal also embraced the social sphere. He urged Muslims to give up medieval customs and ways of thought and behavior. In particular he wrote in favor of raising women’s status and the spread of education among women. He also condemned the customs of polygamy and easy divorce’. 58

This way the Muslim society was on the way of the progress of the religious reforms as well as the social reforms under the unlighted and broadminded scholar sir Syyid Ahmad Khan in the period of the Freedom Struggle in Maharashtra as well as in the whole country. But when the British rulers played the game of ‘Divide and Rule’ policy to divide the Muslims from the Hindus then this great religious reformer would not do anything against the British Government. It was very unfortunate. But under the name of the welfare of the Muslim society by the Britishers he accept the Britishers policy to oppose the Hindus on every step. When the Britishers encouraged communalism and separatism between the Muslims and Hindus that time Sir Sayyid Ahmad Khan had not opposed the Britishers but supported them against the Hindus. Bipan Chandra observes:

‘However, towards the end of his life, he began to talk of Hindu domination to prevent his followers from joining the rising national movement. This was unfortunate, though basically he was not a communalist. He only wanted the backwardness of the Muslim middle and upper classes to go. His politics were the result of his firm belief that immediate political progress was not possible because the British Government could not be easily dislodged’. 59

And finally the political mistakes of this great true reformer of the Muslim religion strengthened the Britishers ‘Divide and Rule’ policy which infused the communal hatred between the Hindus and the Muslims in the years of the final stage of the freedom struggle against the British rule, that caused the partition of India as the Hindu India and the Muslim Pakistan. The communal divide of the land of the Indian subcontinent.
Muhammad Iqbal was the great poet as the modern India of the time of the freedom struggle. He profoundly influenced the religious outlook of the younger generation of Muslims through his poetry. He was basically humanist. According to him the human action should go to a prime virtue. His philosophy was not passive but an active. He had stated that man should not submit to nature or power that, he said, but control this world through constant activity. He urged men to work for and achieve happiness in this world of the living. But, unfortunately, this great poet had also turned to the side of the ‘Divide and Rule’ policy of the Britishers and finally encouraged the separatism among the Muslims against the Hindu. Bipan Chandra observes:

‘In his earlier poetry, he extolled patriotism, though later he encouraged Muslims separatism’.  

And the encouragement of separatism by the poet Muhammad Iqbal led the Hindu Muslim communities to great communal hatred among them and finally the country was suffered by the tragic partition.

In Maharashtra and particularly in Bombay in the Parsi society the religious reforms took place under the guidance of Dadabhai Naoroji and other. An orthodoxy religious customs of the parsi society were washed out through the religious the teaching. Then the Parsi adopted the modernization life style. The Parsis brought position of the women. Parsi society became westernized in the freedom struggle as a part of the Indian society.

In the Maharashtra the religious reform movements touched the urban and upper classes but the vast masses of peasantry and urban poor remained away in traditional religious customs. The appeal to the past greatness created falls pried which caused the divide of the society into the Hindus, Muslim, Sikhs and Parsis. The Hindu and the Muslim masses followed traditional ways untouched by the reform movements. They were practicing their different religious rituals in the time of the freedom struggle and in the eve of the partition of 1947. In though days in the Maharashtrian society there were a rapid rise of national consciousness and communal consciousness. The communal consciousness was the responsible for communalism of partition in Maharashtra. The true
meaning and the nature of the concept of communalism had discussed by the scholars. Bipan Chandra observes:

‘Communalism is the basically an ideology. Communal riots are only one consequence of the spread of this ideology. Communalism is the belief that because a group of people follow a particular religion they have as a result, common secular, that is social, political and economic interests’.  

In the time of the freedom struggle and the partition the Hindu and Muslim religious groups in Maharashtra and also in whole India had their different political interests and under the name of religious interests. In those days the Hindus and the Muslims had not common secular interests but they had dissimilar and divergent religious views. Communalism had emerged in those days in the whole nation. It was a result of an inducement of religious feelings among the Hindus and Muslims by the British rulers ‘Divide and Rule’ Policy which finally resulted in to the partition of the country as the Hindu India and the Muslim Pakistan.

In short the social, political, religious conditions of Maharashtra in particular and of India in general were totally disturbed which finally led the nation towards the partition.