CHAPTER – II

MAJOR MUSLIM ORGANIZATIONS

To understand the role of Muslims in the politics of Assam, it is necessary to study the Muslim Organizations, both political and non-political including the Muslim Student organization since 1920, when non co-operation movement was launched by Mahatma Gandhi throughout India and it had impact as Assam also.

Muslim Political Organisations:-

A. The Assam Provincial Muslim League:-

The Hindu-Muslim unity of 1920 had been only a passing phase and after the year of 1923 the relationship between these two communities gradually deteriorated. This also influenced the student community and the harmony
between the Hindu and the Muslim students which had been a conspicuous feature in the non-co-operation days seemed to be lacking during the Civil Disobedience movement of 1930. Swami Sraddanadas’ murder by a Muslim fanatic at Delhi led to an intensification of the enmity between the two communities. The visit of the Simon Commission to Assam further widened the rift when a section of the Muslim League led by Mohammed Shafi, decided to cooperate with the commission and requested for a separate Muslim electorate against the Congress boycott of the Commission. This section of the League formed the Assam provincial Muslim league on 28 January, 1928. Munowar Ali was the first President of the League.

By the time of the election of 1937, the Muslim League emerged as a political force in the province of Assam. In this connection it may be mentioned that there were other two political parties simultaneously working in the province, and they were the Assam Valley Muslim party and the Surma Valley Muslim party. These two separate
Muslim organization emerged in Assam in 1935 because of the existence of linguistic and valley rivalry, i.e. the Brahmaputra valley and the Surma valley. The Muslims of the Brahmaputra valley supported the Assam valley Muslim party led by Sir Mahmmad Saddulah while the Muslims of the Surma valley supported the Surma valley Muslim party led by Muslim leader like Maulana Wahid, Mahmud Ali, Ali Haidar Khan, Abdul Salem and Mofizur Rahman. The Assam provincial Muslim League tried to resolve differences between the different Muslim Organizations and stressed upon them the necessity of working together under the Muslim league. Among the Muslim League leaders mention may be made of some of the outstanding personalities who were the active members of the Assam Provincial Muslim League, they were Abdul Hamid Khan Bhasani, Zahan Uddin Ahmed, Gias Uddin Ahmed, Osman Ali Soudagar, Amir Uddin Ahmed, Motiur Rahman, Abdul Quddus Khan, Abdul Motin Choudhary. They organized the Muslim League among the immigrant Muslims of Assam. Moalana Abdul Hamid Khan Bhashani was the most
prominent of them. He was “hounded out of Bengal by the Zamindars and Police”, and settled down on the west lands of Gaghmari, a few miles from Dhubri. The place is still known as the ‘Bashanir Char’ because Moulana Abdul Hamid Khan was nicknamed as Bashani after the name of Bashanir Char. He stood as a Muslim League candidate in the 1937 election and was returned to the Assam Legislative Assembly. (Amalendu Guhu 1977, P-215)

Because of this unity, Sir Mohammed Sadullah was able to form a Ministry in Assam on 1 April, 1937 after the election of Assembly of 1937 with the help of Assam Valley Muslim Party, Surma Valley Muslim party, Muslim League, Independent Muslims, Muslims Praja Party and the Europeans and the tribal members in the Assembly. These smaller political groups of both the Vallys stood behind Sadullah to form the Ministry in 1937.

Although Sir Sadullah represented the Assam Valley Muslim Party but due to heavy pressure exercised on him from different quarters, he decided to join the Muslim
League and to show his allegiance to the party he attended the Muslim League Conference held at Lacknow in October 1937. This is how the Muslim League in Assam was strengthened.

**Objective**

(I) The Muslim League from the very beginning of its formation fought for the cause of the Muslims of Assam. It expressed the view that the Line System which was introduced in 1920 should be abolished because the aim of the Line system was to isolate the immigrants from the local people by compelling the former to live and toil in particular segregated localities, beyond which they were not allowed to settle. This was disliked by the immigrants and pressures were put on the Government to abolish it.

(II) By 1940 Muslim League activities in Assam were intensified. The League propaganda was directed at convincing the Muslim that the Congress was primarily a Hindu institution. The Muslim League also tried to
influence the Assam Muslim students. And it was able to bring the All Assam Muslim students federation to its fold. The Muslim League Organization became stronger with the re-constitution of the League on November 30, 1939. In the re-constituted Muslim League, Saddullah became the President and Abdul Hamid Khan Bhasani its Vice-President. Maulana Bhasani was the main architect in organizing branches of the Muslim League in different districts of Assam.

(III) The League also decided to espouse the cause of the landless immigrants settled in Assam and move 'heaven and earths' for the speedy redress of their grievances. In pursuance to this policy the Muslim league opposed the policy of the Gopinath Bordoloi Government in 1946 to evict the immigrants from the lands which they occupied in Khas and Government reserved lands.

(IV) The two Nation Theory of Qaed-e- Ajam Mohammad Ali Jinnah was the soul objective of the Muslim League. And as such the Assam provincial Muslim League
made it a point to support the demand of Pakistan of the All India Muslim League and started organizing Muslim public opinion in the province in favour of Pakistan.

(V) The referendum issue came up when demarcation of areas to be included in Pakistan were being done. Sylhet district was the main issue about whether it should go over to East Pakistan (Pakistan) or remain with India. The Muslim League supported the move for the inclusion of Sylhet district in Pakistan.(Bhuyan, A.C, 1978, p-230-241).

After the partition of the Country the Muslim politics in India changed abruptly. The Muslims of India adjusted themselves mainly with the Congress politics. The Muslims of Assam too realized that they must accept the change. Moreover, with the Country having been partitioned on the basis of religion the Muslim League was banned in Assam too. The Congress was the only political party with secular outlook which took up the cause of the Muslims of India including Assam. FakhrUddin Ali Ahmed, who was once
boycotted by the Muslims of the state during the partition days for being opposed to the League ideology became the most popular leader among the Muslims after 1950. Moreover, Moinul Hoque Choudhury, Mohammed Idris, Atowar Rahman, Mohammed Omar Uddin, who were once League supporters became the active members of the Indian National Congress after India attained Independence and they, with the co-operation of Fakharuddin Ali Ahmed, took up the cause of the Muslims in the post independent era. During 1960's they fought against the PIP scheme under which several Laks of Indian Muslims were deported to East- Pakistan on the plea of foreign nationals. So, the Muslims of Assam did not feel the need of forming a separate political party. However, after 1978 some political leaders like Abdul Mahim Mozumdar, Sirajul Hoque opened a branch of the Indian Muslim League in the wake of Muslim harassments that were being meted out to them by the state administration and some organization like the All Assam Students' Union (AASU). But this Muslim League
branch in Assam was not so influential among the Muslim community. (Ibid, 1978, p- 249-252).

B. United Minorities' Front, Assam (U.M.F,A) :-

It is necessary to study the background and circumstances leading to the formation of the United Minorities Front of Assam. During the period of Assam Movement (1979-85) launched by the AASU & the AAGSP, the Muslims of Assam were unnecessarily harassed on the false plea of Bangladeshi nationals. And during 1983 Assembly Elections the AASU activities burnt to ashes thousands of Muslims houses and many of them even killed, because of the fact that the Muslims participated in the elections boycotted by the AASU and the AAGSP demanding deletion of foreign names from the voter list before elections are held. Paying no heed to the demand of the AASU the Election Commission decided to hold elections for the sake of democracy, for which violence took place in many areas of Assam where Muslims were
mainly victimized. After the elections that were completed through bloody violence. Sri. Hiteswar Saikia became the Chief Minister and the Congress Ministry was formed. In the meantime, negotiations were going on to bring the Assam Movement leaders to talks and as a result of it on the morning hours of 15 August, 1985, the Assam Accord was signed between the central and the state Governments on one hand, and the AASU and AAGSP leaders on the other. The Muslim leaders of Assam felt humiliated for not being made a party to the Assam Accord and they naturally raised the point that the Accord was anti-Muslim and hence not acceptable to them. In such a situation the Muslims felt that they needed their own platform for safeguarding their citizenship rights and security of their lives and properties. Thus, on the eve of the Assembly Election declared to be held towards the last part of 1985 as a fulfillment of the condition of Assam Accord, the United Minorities Front, Assam, was formed in a predominantly Muslim dominated town of Hojai with A.F. Golam Osmani, Barrister-at-Law, as its President and Hafiz Rashid Ahmed
Choudhury as Secretary General. The UMFA contested the Assembly Election of 1985 and was able to win as many as 17 seats out of 126 in the Assam Legislative Assembly. The influence of the party, however, has decreased since the Assam Assembly Election of 2001 when Assam United Democratic Front (AUDF) could influence the Muslim voters of the state immensely. Inspite of that the UMFA has its existence under the leadership of Prof. Nazmul Hoque who has been trying heart and soul to revive the party.

**Objectives of the United Minorities’ Front, Assam (U.M.F.A) :-**

The objectives of the United Minorities’ Front, Assam are :-

(a) To work within the framework of the constitution of India.

(b) To work for Political, Social, Economical, Educational, Cultural and general well being of the people
of the country, particularly of Assam, with an ideology of Social Justice, Secularism and Democracy.

(c) To work for the well being of all minorities including ethnic group of Assam and to cultivate good feelings amongst all sections of people.

(d) To strive for the welfare of the state of Assam and for the whole country.

(e) To co-operate with similar organizations or other political groups in Assam.

(f) To stand behind the oppressed people and to render them all possible help to fight for their causes and sufferings.

(g) To strive for rehabilitation of people becoming victims of circumstances and to uphold and further their cause.
(h) To stand for the equality, unity, and fraternity of all irrespective of caste, creed, sex, community, and religion.

(i) To achieve aims and objects of the party different frontal organizations may be created as and when necessary. (Constitution of the United Minorities Front, Assam 1998, P-1-20).

C. Assam United Democratic Front (AUDF) :-

With the decline of the influence of the United Minorities Front, Assam, among the Muslims, in certain quarters of this community it was felt that a political Organization to fight for the cause of the Muslims of Assam particularly, had become a necessity during the regime of the Congress Chief Minister Sri. Tarun Gogoi from 2001-2006. There was a feeling of deprivation among the Muslims and they alleged that due to the indifferent attitude of the Congress Government led by Sri. Tarun Gogoi the most of the burning problems of this community
such as regularisation of the 'D' Voters, stoppage of harassment to the Muslims in the name of foreigners, problems of the displaced people caused by river erosions and violence in Bodoland area, growing unemployment among the minority youths, the feeling of insecurity of lives and properties of the labour class of this community who are to move from one place to another of the state seeking means for livelihood were not addressed to. These are the factors which are responsible for the growth of the new political party namely the Assam United Democratic Front. Towards the last part of the first tenure of the Sri Tarun Gogoi rule the Muslims who are the strong supporters of the Congress Party begun to alienate and started forming of a new political party. As result of such a political exercise a new party, named the AUDF under the leadership of Badaruddin Ajmal Al- Kasimi came to be born a few months ahead of the Assam Legislative Assembly Election of 2006. The new party contested the general elections of the Assam Legislative Assembly and was able to win as many as 10 seats in the Assam Legislative
Assembly. Badaruddin Ajmal himself contesting 2 Constituencies, namely Zamunamukh and South Salmara won both the seats. Even in the bye-election of Zamunamukh, from which he resigned after the formation of the new Assembly, his younger brother Sirajuddin Ajmal contesting on the ticket of AUDF also won.

Objectives of the Assam United Democratic Front (AUDF): -

In the manifesto of the AUDF, which was published on the eve of the 2006 Assembly Election of Assam, the main objective of the new political party have been described.

1) It felt the need of preparing a National Register of Citizens (NRC) on the basis of 1971 as the cut off year in order to solve the vexed foreigners' issue.

2) It also stressed the need of driving away the foreigners if any from the state and in respect of this it made it clear that the persons infiltrating to Assam after 25
March 1971 must be identified, detected and deported on the basis of judicial process.

3) It also made it clear that names of the foreigners if entered in to the Voters List must be found out to remove the names of those persons from the voters list.

4) Photo Identity Cards should be issued to all the Permanent Residents of Assam and, done so, it would be easy to identify the foreigners.

5) At the same time, it said, the Indian Citizens belonging to the Muslims Minority Community who have been living in Assam permanently since the partition of the country and had come to this state prior to 25 March, 1971 should not be made victims of harassment in the name of foreigners.

6) It also said that the lives and properties of the Muslim Minority should be protected.
7) It said that a Uniform Law throughout the country is necessary to detect foreigners and as such, such a law having no lacunae should be enacted, so that, there is no scope of harassing the Muslims when detection process is carried on.

8) Indo Bangladesh Border fencing should be completed immediately and Border Police Force should be strengthened in order to stop infiltration of people coming from Bangladesh on the Border itself.

9) It also resolved that it would fight against corruptions of any kinds.

10) It would take steps for decentralization of powers to the grass-root level people through strengthening of Panchayat Raj Institutions.

11) It also would take steps to solve permanently the problems of floods and move the Central Government to declare, the floods problems of Assam as National problem.
12) It would take steps for the all-round development of Assam with special emphasis on the people living in the Char areas. It would take steps for providing pattas to the Char people and also would try to improve the Socio Economic and Educational status of the people living in the Char areas, 98% of whom belong to the Muslim Community (Party Manifesto, AUDF, 2006).

NON-POLITICAL MUSLIM ORGANIZATIONS:

1) Religious Organizations:

Among the non-political organizations, the religious organizations of Muslims are playing a pivotal role for making fraternity in and around the community.

Jamaat- E- Islami Hind:--

In the present age the Muslim community is ignorant of its true status. That is why the Jamaat-E-Islami Hind has started a movement to invite the human beings
towards the true religion and to disseminate as well as implement the teachings of Islam. It has branch in Assam also like other states in India and has been working among the Muslims with the aim of guiding them in true spirit of Islam.

Jamaats' Policy and Guidelines:

The policy guidelines of Jamaat are :-

a) The Jamaat shall strive to highlight the true concept of Islam in its entirety, underlining prudently its bearing on the individual and collective lives in order to arouse in them a concern for the hereafter and an urge to seek the pleasure of Allah and love for the Prophet (peace be upon him). Their lives should be free from the evils and defects of thoughts and actions, and the impurities of shirk (associating others with Allah) and Bidah so as to make their lives consistent with the teachings of Islam and in accordance with Shariah.
II) The Jamaat shall pay due attention towards the important issues and problems of the Muslim community related to its security and religious and cultural identity. It shall also make efforts for educational advancement and economic uplift of the community.

III) The Jamaat shall strive to uphold the basic human rights, and work for the attainment of social, political and economic justice for all. It shall endeavor to promote human brotherhood and in moral values, to establish peace, to preserve democratic values and to safeguard the rights of religious, linguistic and cultural entities. It shall also end endeavor to counter all such measures and activities as are detrimental to the basic human rights and values. The Jamaat shall, at every level, direct its criticism against oppression exploitation and the lifestyle based on violence. It shall also highlight the need and importance of value-based politics.

IV) The Jamaat shall strive to uphold the independence of nations, respect for International Laws and
freedom of conscience and freedom of individuals and cultural entities. It shall also espouse positive values like world peace, justice and fairplay morality and nobility and unity of mankind and human rights. It shall oppose the effort of powerful nations to establish their political and economic hegemony. (Information Centre, Jamaat-E-Islami Hind, Assam, Islam at a Glance, p-1-6).

2. Youth Organizations:-

A. All Assam Minorities' Yuba Parishad (AAMYP):-

The all Assam Students' Union and the All Assam Gana Sangram Parishad launched a movement known as the Assam movement in 1979 against the foreigners, though at the beginning their movement was directed against the 'outsiders' of Assam. But due to certain obvious reasons the word 'outsiders' was replaced by the word 'foreigners'. Thus, it was seen that during the movement the Muslims were harassed in the name of foreigners. So, in order to
protect the minorities, linguistic and religious, from the onslaughts of the movement activists, a youth organization of the minorities, namely, the ‘All Assam Minorities Juba Parishad’ was formed simultaneously at Jaleswar on 31st March, 1980. In this connection it is necessary to mention that the minorities in Assam meant the Muslim religious minority, the linguistic minorities such as the Hindu Bengali, the Nepalis and the Santhals. Surujjaman Sarkar and Lahar Ali Farroqi were the founder president and Secretary respectively of this youth organization. It has been working since then for the interest of the minority Communities but it is not so active as it was at the movement period (1979-85). However, the present President and the General Secretary, namely, Md: Samsul Hoque and Subud Shaha, Saiful Islam and Abdul Mannan respectively of this minority youth organization have been running this organization with occasional statements made to the press on the issues of the minorities but grass-root level organization of it has become much weaker at
Objectives of the AAMYP:

The objectives of the AAMYP are:

1) To remove restrictions imposed on sale and purchase of land to avoid unnecessary harassment both to seller and purchasers.

2) To take effective measures to control the river Brahmaputra, the Sorrow of Assam, to prevent erosion and control of flood havocs inflicted to the people year after year along with adequate relief's and rehabilitation to the affected people.

3) A Central University be started immediately in the minority belt of lower Assam in undivided Goalpara district to provide modern education to the students of the minority communities and the ethnic groups.
4) Construction work of the proposed Goagasha and Dalgaon Jute Mills should immediately be started and Ashok Paper Mill should also be immediately re-opened.

5) To remove the system of submitting birth certificates at the time of admission in educational institutions or for taking educational facilities.

6) To establish technical Institutions like medical College, Veterinary College, Commerce College, Science College, Poly-technical College, Engineering Institute etc in the minority belt of linguistic and religious communities which represent 40% population of Assam.

7) All kinds of Government grants and aids should be distributed on the basis of population pattern.

8) To establish Handloom and Diary Farm and other Small Scale Industries in reverie areas for removing of large scale unemployment among the minorities.
9) The system of PRC should be immediately abolished.

10) All the educational institutions in the minority pockets should be immediately be taken by the State and the Central Government.

11) To establish central educational institutions in the minority dominated areas.(Constitution of AAMYP, 1980,p-3-14).

B. All Assam Minorities Unemployed Youths Association (AAMUYA): -

To launch a movement in a democratic way against discrimination and for giving justice and equal treatment to the Muslim in matters of employment, on 26th August, 1996 All Assam Minorities Unemployed Youths Association (AAMUYA) was formed with Anowar Hussain as President and Md. Julfikker Ahmed as Secretary. At
present Anowar Hussain and Md. Julfikkar Ahmed are the President and Secretary respectively.

Aims and Objects

The aims and objectives of All Assam Minorities Unemployed Youths Association are as:

I) To organize the minorities unemployed youths of Assam to achieve the aims and objectives declared in the Preamble to the Constitution of India.

II) To quick implementation of various socio-economic and other welfare policies of the Government for development of the minorities unemployed youths and other reasons, through training, employment and self-employment and launch movement in a democratic way against discrimination.

III) To motivate the minorities unemployed youths to go for self employment instead of seeking jobs and for that purpose extend help for establish private industries
and by organizing co-operative societies to help them for business independent up professions, productive activities to become self dependent. For this purpose to explore the possibilities of establishment of small scale industries and business organizations by making area survey and to identify those areas and to organize seminars.

IV) AAMUYA, considering the employment issue, organize job oriented training, seminar, conference, exhibition, cultural programs etc. With the help of Government and other voluntary organizations initiative will be taken by AAMUYA for establishment of career information center in some places.

V) Every member and portfolio holders of AAMUYA at all levels, will contribute collective labour locally at least once in a year, for preservation of environment and other social service activities.
Vi) In the interest of self-employment AAMUYA will visit nearest states from time to time for the practical study on various Business, industry etc.

Demands:

The demands of the All Assam Minorities Unemployed Youths Association are ----

1) Establish "State Minorities Commission" in similar pattern of that of the centre for supervision and protection of interest of the Minorities.

2) Provision for jobs and other governmental facilities to the minorities in proportion to the strength of population.

3) In all corporations and commissions provision for having representatives from minorities communities should be mandatory.
4) Rehabilitation of farmers affected by flood and erosion and the refugees staying in the refugee camp.

5) Preparation of permanent national register on the basis of 25th March, 1971 as cut off year for permanent solution of foreigners (Bangladeshi) problem.

6) For the safeguard of interest of the minority communities creation of a secular, democratic, social environment is the reality of today's world. For that purpose public consciousness should be created against secessionism and communalism.

7) A systematic and organized social movement should be built up against communalism and fundamentalism. Prevention of politicization of religious sentiment is a must other wise in future also so-called national and religious leaders will be able to keep the path of exploitation of people open on the basis of religion, language, colour and cast otherwise the exploited section of both minorities and majorities will remain as the
exploited class. Minority will be the loser in extreme form. (Hazarika, Niru, 1998, p-223-227).

3. Student Organizations:

A. Muslim Students Association (MSA):

In order to understand the involvement of the Muslim Students in Assam politics, it is necessary to go back to 1918 when the first Muslim students conference was held. A noteworthy feature of the student movement of the period of 1920 is the growth of a parallel Muslim Students conference leading to a rift among the students of Assam on certain issues in later period. On 28th December, 1918, special session of the Muslim Students Conference was held at Gauhati in front of the Junior Maddrassa under the Presidentship of Maulavi Sayed Mohammad Saddullah. It was decided in this conference to start an Association for all the Muslim Students and a committee was appointed to draw up a draft constitution for the proposed Association.
On 28th December, 1919 a conference was held at Gauhati again where students from every school of the Assam valley attended. The draft constitution was placed in this conference, which was presided over by Maulabi Mohammad Tufazzel Hussain Hazarika. The conference adopted the constitution. A Central Committee of the Muslim Students conference was also formed with Maulavi Habibur Rahman as Secretary and all other students from the schools and colleges in Gauhati as members.

**The aims and objectives of MSA:-**

1) To generate a brotherly feeling among the Muslim students in Assam, to develop fellowship among them and help them in their individual progress through mutual help.

2) To help them to develop their intellectual, moral and spiritual faculties.
3) Funds to provide assistance to the students who are poor but have the required attitude were to be made available. Funds were also provided for printing and publishing books on Islam written by Students of high caliber and to make all possible efforts for the dissemination of knowledge and spirit of education among the Muslim Community of Assam.

4) Discussion of any political nature shall not find place in this organization.

At the session of Muslim Students conference held in 1919, it was decided to commence publication of a magazine as the mouthpiece of the organization. The magazine named as ‘Sadhahna’ could be published only in 1922. The delay of publication was due to various reasons including the non-availability of articles written by Muslim writers. The birth of ‘Sadhana’ gave a fillip to the literary talents of the Muslim Students. It contained articles on religion, morel code etc. It was the first magazine to publish Assamese translation of the Quaran. It also
contained translation of select Persian and Arabic works. The third session of the Muslim Students Conference was held at Gauhati in 1922 under the presidency of Sayed Mohammad Mohibullah. It gave stress on taking constructive programmes including setting up of Libraries and publishing Newspapers and periodicals. The Conference advised the Muslim students to work for the establishment of schools in every nook and corner of Assam. The president from the chair said that teaching is most effective if done in the mother tongue and hence every Muslim student with the knack of writing should translate a small book into Assamese. He also urged them to work for women education and suggested that vocational training would help in alleviating the condition of the poor Muslims. He emphasised the need for health care and suggested regular physical exercise as a means for overcoming mental and physical weakness. He also called upon the students to take up business as profession. He said “this province is rich in mineral resources, but it is pitty that inspite of the abundance of
such vast wealth there is no one amongst us to exploit these natural resources. The eyes of the youth of our province have not yet opened to the lucrative business of timber, tea, silk, mugas etc. (Bora, S, 1992, P-20-22)

In this connection, one point needs to be mentioned, that is, whether there was a need for the existence of an independent organization for the Muslim students in view of the fact that the Assam Satra Sanmilan embracing the entire student community of Assam including the Muslims was already in existence and had been functioning for the welfare of the student community. However, the Muslim students contended that for the re-generation of Muslim literature and Muslim religion a separate and exclusive organization was imperative. Lamenting the fact that the Muslim students were lagging far behind their Hindu counterparts, Mohammad Shahidullah, the president of the first session of the Muslim students
Conference said “in the Assam valley where the number of educated Muslim is only Ninety four, the number of educated Hindu is one Hundred and sixty one”. (I bid, 1992, P-23). It is important to bear in mind, however, that the aim of starting the Muslim Students, conference was not one of confrontation with the Assam Satra Sanmilan. Both the organizations were seen working in close corporation and it may be concluded that though for re-generation of Muslim literature and religion, the Muslim students felt the need for a separate student organization, yet, in matters of politics they thought of similar lines as their Hindu brethren and formed a common front against the British Government. This was obvious from the fact that the third session of the Muslim Students Conference could not be held in 1921 due to the Muslim students' participation in non co-operation movement. This common front in politics most probably was the result of the Khilafat movement which found a ready response among both the Hindus
and Muslims of Assam. In short, it may be concluded that during this period the relation between the Muslim Students Conference and the Assam Satra Sanmilan was cordial and that communal feelings were not allowed to grow among them.

**Assam Provincial Muslim Students Federation**

(APMSF):-

The rapid development of political situation of the country had also a impact on the Muslim politics of Assam. In one hand, national movement of freedom was going on in full swing since 1920 under the leadership of Mahatma Gandhi in which all communities participated but at the same time communal politics was seen growing in different communities also. The birth of the Muslim League in 1906 was an important event in the history of the communal politics of India. Thus, reactionary communalism was making deep inroads into the student
world after 1937 and Hindu-Muslim rifts reflected a gradual deterioration in the relation between the two communities. Communal tension raised its ugly head within the student community over petty issues like Saraswati Puja and Banday Mataram. The Slogan of Banday Mataram often evoked resentment among the Muslims in the Brahmaputra as well as the Surma valleys (Bhuyan, A.C, 1978, P-50-52)

In this background, another development in the Muslim Student Organization of Assam took place during the Civil disobedience movement of the country. On 5th March, 1939 another Muslim Student Organization took birth at Sylhet which was then a part of Assam. The newly born Muslim Student Organization was named, "the Assam Provincial Muslim Students' Federation" which was formed in a conference held in the Sarda Memorial Hall at Sylhet on 5th March, 1939 with Abdul Matin Choudhury, MLA, on the chair. Abdul Mayeed Choudhury, the
Chairman of the Reception Committee, called for cooperation among the Muslim students of both the valleys, i.e. the Brahmaputra and the Surma valley. Among the prominent students who spoke at this meeting were Sayed Abdul Malik from the Brahmaputra Valley, Moynul Hoque Choudhury from Silchar, and Mohammad Mehdi Khan from the Murichand College, Sylhet. Gradually a change was taking place among the Muslim student of Assam with regard to their policies and programmes and it was seen that the politics of the Muslim league had directly or indirectly influenced the Assam Provincial Muslim Students' Federation during 1940's. At a Muslim students conference held at Sylhet on 24 December, 1940, Sayed Badaruzza, an MLA from Bengal, referred to Gandhiji as the representative of Hindu India and not of Muslim India. According to him it was only M.A. Jinnah who could claim to speak for the Muslim nation at large. Earlier on 21 December, 1940, the same MLA had stated at a conference of the Muslim
Students Federation of the Sylhet District that the Muslim League was the only organization in India which stood for the solidarity of the Muslims. He told the Muslim students that the Muslim should remain under the British Crown for the time being and subscribe to the British war efforts. In this connection, the views of M.A. Jinnah may be mentioned. In reply to enquiries made by the students of the Lucknow University, “M.A. Jinnah had said, “I hope that the Muslim students will not participate in any strikes, protests, meetings or any other activities directly or indirectly to support the Congress as the latter’s objective is to force the British Government to surrender to their demands which are highly detrimental to the interest of the Muslims in the country.”. (Bora, S, 1992, P-138). Such views of Jinnah were invariably endorsed at the numerous meetings held by the Muslim students in the province. At the All Assam Muslim Students Federation Conference which was held on 28, 29 January, 1941, at Gauhati,
the Muslim students demanded that the scheme of Pakistan should be implemented. At the same time, the Muslim students conferences held at different places of Assam passed a resolution demanding the abolition of Line System. Thus, it was seen that the Muslim students of Assam were gradually involving themselves in politics coming out of their earlier stand that they would not indulge in political activities. The Muslim students of Assam under the banner of the Muslim students federation played an important role in the Civil-Disobedience and Pakistan movement in Assam. In the 5th Annual conference of the Assam provincial Muslim students federation held at Goalpara Town on 19 and 20 May, 1945, some important Muslim political leaders like Jinnah, Liakat Ali Khan, Choudhry Khalekuzzaman, Moulana Abdul Hamid Khan Bashani, Moynul Hoque Choudhry (General secretary all India Muslim student federation) and Mohammad Ali Ex-President A.P.M. S. F attended and spoke strongly to rouse political consciousness among
the Muslim students. At that time Choudahry ATM Masood and Tusaddauke Ahmed Choudahry were the President and the Secretary of the Assam Provincial Muslim Students' Federation (APMSF) respectively. Mohammad Hashmat Ali, a student leader, was the Chairman of the reception committee. In the most crucial and thrilling moment of Pakistan Movement in Assam, the conference of the APMSF was held at Sylhet on 3 and 4 March, 1947. The conference was inaugurated by kazi Mohammad Isha of Belusisthan. In this conference Mohammad Hashmat Ali, a student of B.A. Class of Cotton College, Gauhati, and a fire-brain orator, was elected General Secretary of the APMSF. Regarding this conference, the Azad in its editorial comment remarked: “3 and 4 March, 1947, will go into the history of the Pakistan Movement as on these days in the Eastern side of the province of Assam the conference of the APMS, and in the Western side of the province, the conference of the National Guards
and Muzahids expressed determination for achievement of Pakistan.” It may, thus, be concluded that the Muslim students of Assam under the banner of APMSF became a mouth speech of the Muslim league politics. It may further be said that the Muslim students of Assam actively supported the partition movement of India as a result of which the country was divided on 14 August, 1947 with the creation of Pakistan out of India. Thus, two independent states, namely India and Pakistan came into being before the departure of the British from India.

**Aims and objectives of APMSF:**

The aims and objectives of APMSF are :-

1) To generate brotherly feeling amongst the Muslim students of Assam, to develop a sense of fellow feeling among them and to help them in their individual progress by helping each other.
2) To help them in developing their intellectual, moral and spiritual faculties.

3) Funds were to provide assistance to the deserving students and also the student writers of high caliber with the funds needed for writing and printing books in general and books relating to Islam and to make the best possible effort for the spread and progress of education among the Muslim Community of Assam.

4) Discussion of any political or acrimonious nature shall not find any place in this organization but later on, it was amended. (Ibid, 1992 P-292-299)

(C) All Assam Minorities Students' Union (AAMSU):

Before the bye-elections of Mongoldoi Parliamentary Constituency in 1979 due to the death of the sitting M.P. Hiralal Patwary the voter lists of the constituency were taken up for updating and in that process as many as 47000, names of voters belonging to the Minority
Community were alleged to have entered the Voter list illegally as they were suspected to be Bangladeshi nationals. Hence, in connivance with the police, the AASU activists lodged objections against them for being foreign nationals and, therefore, demanded that the names of those Voters should be dropped from the voter lists. The AASU, in the meantime, started a movement against the outsiders who have been staying in Assam and they believed that the local Assamese people are being exploited politically and economically. So, they demanded that the "outsiders" must quit Assam. But some communal political leaders and forces injected communal feelings among the student organization and diverted their movement against the Bangladeshi foreign nationals targeting the entire immigrant Muslim community living in Assam for many years as foreigners. Thus, the Assam movement started in 1979 by the AASU and AAGSP was directed against even the genuine Indian Muslims of immigrant section. The movement took a serious turn in the fast part of
the year of 1980. The AASU Volunteers indulged in violence and applied force to drive out the immigrant Muslims without giving them any chance to prove their nationality to Bangladesh. When the Assam movement was turned against the genuine citizen of the Muslim community the latter became alert and thought to resist it, public meetings in the Muslim inhabited areas of Assam were held, which the Muslim intellectuals attended and they suggested that the Muslims should get united against the evil design of the AASU and its partner AAGSP against the community. They also urged the students belonging to Muslim and linguistic Minority communities of Assam to come forward and resist the onslaught inflicted upon the Minority communities in the name of foreigners. In the meantime, the students of the undivided Kamrup district held a meeting at Bahari near Barpeta towards the last part of the year 1979 and formed the Kamrup District Minorities’ students’ Union with Liakat Ali Khan as President and Mogbul
Hussain Khan as General Secretary. A delegation of the Union led by Liakat Ali Khan went to Delhi in the first week of February 1980 and met the important political leaders including the Prime Minister of India Smt. Indira Gandhi to apprise them of the situation of Assam in which Muslims were made victims during the Assam movement. Prof. Md. Mozammel Hussain accompanied the delegation as adviser. The Muslims living in every nook and corner of the state felt that a separate student organization of the minority communities of Assam was the need of the hour. Even, the people of linguistic minorities like the Hindu Bengalis, the Napalis and the Santhals felt insecure during the movement. So, they also thought, they should have a separate organization of their own. In this background, on 30 and 31 March, 1980, the conference of the students belonging to the religious and linguistic Minorities of Assam was held in a remote place of Char area named Jaleswar in the District of Goalpara. The students of those communities from all over Assam
participated in large numbers. The open session of conference was presided over by Mahmmad Afjalur Rahman, MLA, of Jaleswar Assembly Constituency. The “All Assam Minorities’ Students’ Union” was born in this Conference. The Conference adopted a Constitution for the Students’ Union. In this Conference too, a Youth Organisation, named Assam Minorities Youth Parishad was also formed. In this Conference, an Executive committee of All Assam Minorities’ Students’ Union was formed with Abdul Hai Nagori as President and Ajgar Ali Ahmed as General Secretary. Prof. Md. Mozammel Hussain was selected as its chief advisor.

Aims And Objectives Of (AAMSU): -

Though born in special circumstances to safeguard primarily the interests of Minority Communities of Assam during Assam Movements against the onslaughts of AASU it assured that it will work for overall development of the State of Assam in particular and the different groups of people in general. Its objective was
to work for socio-economic and educational development of Minorities, to struggle for the protection of citizenship and constitutional and political rights of the people belonging to religious and linguistic Minorities of Assam. It also assured that it will also work for due share of the Minorities in Government service and technical institutions. Last but not the least, it will fight for justice, dignity and equality and fair treatment of the Minority communities.

Demands of All Assam Minorities Students' Union (AAMSU):

The demands of AAMSU are: -

1) To legalize the reflection of population pattern in all technical and non-technical educational institutions like University, College, Medical College, Engineering College, Vocational Training Centers, Sainik schools and all other educational Institutions.
2) To introduce medium of instruction in mother tongue at the primary stage of education in compliance with the provisions laid down in Article 350 (A) of the Indian Constitutions.

3) To stop evictions unless prior alternative arrangement is made by the State Government for accommodation of dwellers and holders of land.

4) To remove slander of foreigners imposed on Minority Communities by issuing Citizenship Certificates to all persons living in Assam.

5) To send a Central Team to Assam to study the matters and to visit the affected areas to have a firsthand knowledge.

6) To continue the activity of detecting foreigners and illegal migrants by the tribunal to find out the last foreigners of 1966-1971 stream and the illegal migrants but it should assure that no case is
filed against Indian Citizen without proper scrutiny to avoid large scale harassment.

7) Rupees thirty thousand be given as martyrs compensations to the nearest relatives of minority people who lost his life during foreigners movement. (Hazrika Niru, 1998.P- 195-204)

The first programme of action that was taken up by the All Assam Minorities’ Students’ Union was the observance of a ‘Demand Day’ on 26 May, 1980. The gatherings at different places of the State at the call of the AAMSU were unprecendently big, and it was indicative of the solidarity and unity of the Muslims of Assam. At the district, sub-divisional and Block headquarters, the people of the Minorities communities in big processions submitted memoranda demanding safeguarding of their Constitutional rights and protection and security of their lives and properties. But, the day was marked with violence, as the police opened fire upon the peaceful processionists killing hundreds of innocent Muslims. On 10 January, 1980 a 10
member delegation of AAMSU led by its President Abdul Hai Nagori, met the hon'ble Prime Minister of India Smt. Indira Gahndi at the Parliament Conference Hall, New Delhi. Prof. Md. Mozammel Hussain accompanied the delegation as advisor.

It may be mentioned that the Assam Movement could not succeed as much as the movement leaders desired mainly because of the counter movement launched under the leadership of AAMSU. The AAMSU since then has been working for the interests of the Minority Community of the State.

(D) Students Islamic Organization of India (SIO):-

To promote and cultivate the true knowledge of Islam the Muslim students, Students Islamic organization of India was formed in the month of October 19, 1982. The organization has its branch in the state of Assam as it is also having separate branch in each and every state of India.
Aims and Objectives :-

1) To prepare students and youths for leading their individual and collective lives in accordance with the Quaran and Sunnah.

2) To mobilize students and youths for promoting virtues and uprooting evils.

3) To promote moral values in educational system and better academic and moral atmosphere in educational institutions.

4) To make arrangements for all-round development of the individual attached with the organization to nourish their talents and to make them useful for the Islamic Movement. (Policy and Programme, SIO, 2005, P-18-21)
4. Intellectual Organizations :-

A. All Assam Minorities Intelligentsia Forum
(AAMIF).

In order to provide guidance to the various non-political Minorities organizations, the All Assam Minorities Intelligentsia Forum was formed on December, 22, 2002 at a Conference held in Haji MussafirKhana, Gauhati. The Conference was presided over by Moijuddin Mahmud, a prominent advocate of Gauhati High Court. After adopting a constitution the Conference formed a 21 member executive committee with Prof. Md. Mozammel Hussain, and ex-member of Assam Public Service Commission, as President, Sri. Rakhal Ch. Das as Vice-President and Abdul Hai Nagari, the founder President of All Assam Minorities Students Union (AAMSU) (now M.L.A) as General Secretary. Md. Ismail Hussain, Secretary, Al-Ameen Charitable Fund Trust and Sri Dulal Bashak have been selected as Secretaries of the executive committee.
Aims and Objectives:

All Assam Minorities Intelligentsia Forum is a non-political organization functioning with the objectives as mentioned below:

1) It shall work for the welfare of the people of Assam as a whole giving more emphasis on the upliftment of the belonging to Religious and Linguistic Minorities of Assam.

2) It shall work to foster harmony and brotherhood among the different sections of the people of the state.

3) It shall give proper guidance and counseling to the unemployed educated youths of Minority communities in getting employment including self-employment.

4) It shall also give advice and suggestions to the Minorities organizations including the students organization on the problems of minorities. (Constitution of All Assam Minorities Intelligentsia Forum, 2002, p-1-14)
The Forum first took the issue of the IM(DT) Act soon after its birth. It may be mentioned that a bill was tabled in the Lok Sabha Parliament to repeal the IM(DT) Act, 1983. The matter was referred to the department related Parliamentary Standing Committee on Home Affairs which was chaired by Sri. Pranab Mukherjee, M.P. The committee invited views of individuals and organizations, political and non-political, on the question of whether it should be repealed or retained. The Forum also sent its views to the Committee. Then the representatives of the Forum were invited to appear before the Committee on 14 October, 2003 at 11 A.M. Prof. Md. Mozammel Hussain, President, Abdul Hai Nagari, General Secretary and Md. Ismail Hussain, Secretary of the Forum appeared before the Committee on behalf of the Forum held in the Conference Hall of Parliament, New Delhi. And they submitted their views strongly and effectively in favour of the Act. They expressed before the Committee that the Act was necessary for protecting the Muslims and people of other minority communities of Assam against the harassment and
injustices done to them in the name of foreigners. (Informal Discussions with the President of the AAMIF).

The Forum has been working since its birth actively for the welfare and communal harmony of the people of the state.

Thus, various political and non-political muslim organizations emerged as interest groups or pressure groups for safeguarding the interests of the muslim community. They also sought political means through political parties and electoral politica in order to solve their problems for political mobilization.