EVALUATION AND CONCLUSION

As a part of the enquiry, a set of questions had been framed to pose to the participants or in the case of non-availability of the participants, to their survivors, or those connected with them either directly, or indirectly, and were in a position to give more detailed information regarding the freedom fighter. In some cases, where the correspondence was possible the freedom fighters could be contacted personally, and in a few cases letters were received with some details, which also have taken into consideration while preparing this thesis.

QUESTIONNAIRE

Name of the participant :

Movement :

Present Address :

1) What were the movements in which you participated in the freedom struggle ?

2) Had you any conception of the cause for which you were agitating ?
3) Was it by your own volition, or because of somebody else's force or influence that you participated in the movement?

4) If by volition, what were the events that made you jump into the fray? Obviously, you had some personal reasons?

5) If it was due to outside influence, what was the kind of influence, mere friendship, or co-religious attitude?

6) Were you taken into confidence by the leaders irrespective of caste or creed? How did you feel or react to the differentiation if any, that had been made?

7) What about the Muslim League's attitude? How did you feel about this organisation?

8) What are your own impressions about the movement? Did you or your leader spearhead this for personal reasons, or was it in fact national?

9) What were the reactions of the people at large and of the Muslims in particular?

10) In which Jail were you lodged after conviction?

11) What were your experiences in the Jail?

12) Were there any national activities in the Jail?

13) What was the attitude of the Jail authorities towards the agitators?
A perusal of questions given above would show that to a great extent the entire field, had been covered on the basis of the answers elicited, several related questions to gauge their mind. The answers given by them with reference to these questions have been recorded this Chapter. Incidentally, it may be stated here that the questionnaire was sent to many more members. But, unfortunately many of them are no more and also, many of the letters failed to elicit proper response from them and some were returned since the addressee had left his place. It is also taken into consideration here the fact that the interviews held clearly indicated that, due to old age, or due to the inherent inabilities, they could not give specific information, and sometimes their memory failed them to do so. One desconcerting feature of this oral evidence is that may a time if stands uncorroborated. Several statements of individuals may have been exaggerated or imaginary, or lacking in supporting evidence. For example, the statement made by M. Rustum Baig that his brother was invited by Jinnah to emigrate to Pakistan has to be taken with a pinch of salt. He did not show us any written evidence in support of his statement. Under such circumstances oral evidence can even misguide the study. This is also considered while evaluating this type of oral evidence. In a good number of cases, where it was sure about the non-availability of witnesses, we had to depend upon records. But, the matter that could be collected this way is only of a limited value, there being no insight into the details like the intellectual resources
and assessment of the participants of the movement. In some cases, where the freedom fighter could not be contacted personally, letters had been received with some details which also have been taken into consideration while preparing this Thesis.

Sheik Peer Sahib participated in the 1857 Mutiny. Such of those Muslims, who participated in the non-cooperation movement and about whom there was discussion in the above chapter, viz., contractor Sulaiman Sahib, Shaik Mallick Shakkar Baroon, Kareem Sahib, Madar Sahib, Andulla Sahib, are now dead. No documentary evidences are there to certify their activities. But, they have been listed in Dr. Sarojini Regani's 'Who is Who of Freedom Struggle in Andhra Pradesh,' Vol. I and Vol. II. There she has collected information about them through the records available in the Collectorates. The same documents, were also examined but no more material was available than what Dr. Sarojini Regani had collected. So far as Sheik Peer Sahib is concerned, we had to depend on letters from William Elliot-Esq, Commissioner of the Zilla of Cuddapah addressed to E. Maltby, Esq., Acting Chief Secretary to the Government Fort St. George dated 1st October, 1857. Sri. S.M.K. Biyabani participated in the All India Flag Satyagraha in 1922. We had received information about him from his son S.B. Biyabani, who had also
sent a copy of the letter addressed by S.M.K. Biyabani to the president, A.P.C.C., Hyderabad on 10-11-1965. These have helped us to gather more details about his own life, his family and details about his meetings with Nehru, Abul Kalam Azad and Zakir Hussain etc.

Sheik Imam Sahib of Chittoor district participated in the Salt Satyagraha as cited above. He is quite old now, but responded to our questionnaire when he was interviewed personally to elicit information about his participation. He spoke about his being influenced by national leaders like C. Rajagopalachary and Durgabai Deshmukh, who inspired him to participate in the freedom movement. There was no question of his being forced into the movement, Infact, he had not even heard of the Muslim League, because it had no role to play during that period. It may be noted here that when in jail he and his colleague, Hyderabad Narasingha were caned by the jailor, who scolded all the Congressmen as being rowdies. Imam Sahib along with others offered Satyagraha within the jail. Even after release from the prison, he toured the villages along with others for the propagation of the principles of Congress and of Gandhiji. He was quite aware of the prevailing political conditions in the country. He clearly stated that he was much opposed to the partition of the country.
The same is the case with G. Baba Sahib who participated in the Individual Satyagraha. He too was attracted by the local leaders like Kalluri Subba Rao and I. Sadasivam who, according to him, visited his home and educated him about the movement. He also derived inspiration from the speeches of Gandhiji delivered during his tour in the region. In his interview he said that he was aware of the existence of the Muslim League. But, he did not receive any opposition from the Muslims when he participated in the Individual Satyagraha. His religion did not come in the way of his participation and there was no discrimination shown towards him. It was by his own volition that he jumped into the fray, since he longed to free his country from the British rule.

Besides Baba Sahib, there were seven others who participated in the Individual Satyagraha. Gandhiji's tour in Rayalaseema had a great impact upon the local populace, including the Muslims. All these individuals, under study had been captivated by the inspiring speeches of Gandhiji, and of Babu Rajendra Prasad who had accompanied him in his tour as his Personal Secretary. The applications put forward by Sheik Nabi Rasool Sahib, Hussain Sahib, Shamsheer Baig, Peer Sahib, Mohammed Ghouse, Khaja Hussain and Rabiya Bee all been approved by Gandhiji, thereby enabling their participation in the Individual Satyagraha.
Of these, Peer Sahib was better informed of the political conditions. He had come under the direct influence of Sjts. Kalluri Subba Rao, Pappuri Ramacharlu and N. Sanjiva Reddy besides others. Kalluri Subba Rao, N. Sanjiva Reddy along with Viswam and Sadasivam went to the remote villages and educated villagers about the freedom movement. Peer Sahib of Sirivaram having had some basic knowledge about Indian History, and could understand the effects of British rule over the country. He had, thus, personally decided to participate in the movement which was directed against the British. M. Rabiya Bee was the first Muslim lady in the whole of Andhra Pradesh, who took part in the movement. She had the influence of her husband who had himself been an staunch Congress man and had who implicit faith in the Gandhian principles. Sheik Nabi Rasool Sahib admitted that it was because he was interested in it that the Muslims of Kondapuram in particular and other Muslims in general, did not like his participation in the movement and vehemently opposed such participation. His strong determination is evident from the fact that Peer Sahib offered himself satyagraha with a great national terror without any body's force.

From the information received from M. Rustum Baig, brother of M. Shamsheer Baig, it is learnt that in 1946 he was invited by Mohammed Ali Jinnah to emigrate to Pakistan and that Shamsheer Baig wrote back saying that he had no desire to cut
the country into pieces. As recorded earlier, he was a member of the Legislative Council for 12 years, from 1966 to 1978. Mohammed Ghouse was also one of those few who were advised by the Muslim League not to join the Congress and its movement. Inspite of the threat that he would be excommunicated from the Muslim community, he did not hesitate to associate himself with the Congress and continued to participate in the activities of the Congress.

As is shown based on the evidence, about nine members participated in the Quit India Movement. Of them, Mohideen Sahib, was the husband of Rabiya Bee. The fact that it was Hajiyan Erkalappa, who introduced him to Gandhiji in 1932 at Anantapur shows that there was no distinction of caste or creed in people's participation in the movement. The further fact that his wife Rabiya Bee also came out of the purdah and participated in the Individual Satyagraha clearly shows that it was out of sheer national spirit and, of course, also the inspiration they derived from the greatest of leaders, Mahatma Gandhiji, that made him and his wife associated themselves with the movement. Expecting that Rabiya Bee was criticised by the women of her own community for having removed the burkha and come out into the public. There is nothing on record to show that any organisation like the Muslim League had implored her to desist her participation in the movement. However, Akbar Ali was objected to by his brother of Islam for his participation in the movement.
But he replied that all of them were, after all, Indian Muslims and not Muslim League activities. At the time of his arrest, as recorded above, Muslims of Bellary wanted him to tender an apology so that he would be freed from imprisonment. But, all these fell on deaf ears and he could not be cowed down easily. As a true nationalist he had participated in the movement.

Two others, namely M. Shamsheer Baig and Mohammed Rasool Sahib, who participated in the Quit India Movement, unfortunately, associated themselves with violent activities, much against the tenets advocated by the Mahatma. The details of such violent activities they were engaged in have been cited in the foregone papers. What is noteworthy here is that these two, perhaps out of group provocation, participated in such activities. We have no source to find out whether it was simply on the spur of the moment or quite willingly that they indulged themselves in such activities. From what we know it is more likely that it was because of their association with those who believed in violence. At this juncture, another question that deserves examination is whether they were aware of the implications of such violent activities disapproved by the Mahatma. For all that happened and considering the fact that, after all, the participants were not so much educated as to understand the implications, it is quite likely that they blindly followed their colleagues who indulged in violence.
Finally, we come to those participants who were members of the Indian National Army. The information culled out from them point to one thing. They were not direct participants in the Freedom Struggle. It was for eking out their livelihood that they joined the British Army and were sent to the war front. They were captured by the Japanese and later, as Prisoners of War they were en masse transferred to the control of Netaji Subhas Chandra Bose. Quite obviously, they were not consulted about it individually. Netaji addressed them and explained to them the need of the hour and inculcated in them a spirit of nationalism so that they could fight against those British who were once their masters. With this attitude, we have to examine the part played by those in the Indian National Army.

In conclusion, we have to consider some aspects of Muslims' participation in the Freedom struggle with special reference to Rayalaseema. This study had examined also the geographical and historical backgrounds which finally led to the great struggle the country witnessed. There are certain other questions, inspite of those which remained unanswered. The foremost of them is why is it that there was no prominent Muslim leader who rose to the status of provincial recognition, let alone national recognition. This inspite of the fact that these Muslims were once under the Nawabs of Kurnool and Cuddapah and of the State of Banaganapalli. From the population point of view Muslims are a
dominant minority, due to historical reasons as seen above. We have stated above that with the fall of the Mughal empire, the Muslims were practically relegated to the background. Such being the case, it was difficult for them to adjust themselves into the changing conditions of the country. We have also seen that while in the north the Muslims underwent psychological depression, in the south their position was much better. But, they did not belong to the aristocratic class of the society. They had to engage themselves in different professions for their livelihood. They were also owners and tillers of the soil. Hence, they had to live in peace with the majority Hindus of the society.

Most of these Muslims Freedom Fighters studied in the course of the study followed ordinary avocations. They had to fall in the streamline of the society. Their relationship with the Hindus in the villages were quite cordial. They had developed friendship with the local Hindu leaders. It is basically that which influenced them to participate in the Freedom Struggle. Some of them, as seen above, were well versed in History and historical events and knew fully well what they were doing. Some others followed the trends of the movement and contributed their mite to the movement. It is but natural that they willingly participated in the movement. There is no evidence of their being pressurised into
such activities. They were one among the masses and did not get any special treatment as such. Some of them were inspired by such of those great national leaders like Mahatma Gandhi, Babu Rajendra Prasad, Maulana Abul Kalam Azad and Ali brothers, who toured in this region. If the Muslims like Showkat Ali and Mohammed Ali and Maulana Abul Kalam Azad could fight for Indian Freedom Movement why not the follow muslims of this region, seems to have been the line of thinking.

We have seen that some efforts were made to wean them away from the movement. The Muslim League, through its agents tried to influence these Muslim Freedom Fighters in an attempt to desist them from participation. But, these people knew Gooty Kesava Pillai, Gadicharla Harisarvottama Rao, Kalluri Subba Rao, I. Sadasivam, Pappuri Ramacharlu and N. Sanjiva Reddy and other local leaders and leaders from their own villages with whom they had lived for generations and had to live even after the movement. After all, unlike the Muslims in the north, in the south they were under better shelter unmolested and were living happily with their fellow Hindus. That is the reason why M. Shamsheer Baig refused to move to Pakistan inspite of Jinnah's request. They knew which side of the bread had been buttered. They did not want to take any risk.
From my in depth study of the topic of research, it could be concluded come to the conclusion that the participation of Muslims in the Freedom Movement was certainly noteworthy, though it might not have been very predominant. The Muslims of Rayalaseema truely represented the aspirations of the people at large who desired the British to quit the country, leaving the country for themselves to rule. The contribution might have been too little, but it was mighty, significant.