COMMUNAL REVIVALISM IN INDIA pdf

1: 9 Major Causes of Communalism in India

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Some of the major causes of communalism in India are as follows: Communalism in India has not emerged due to a single factor. Several causes can be identified for the growth of it. Communal politics had played its nasty game during the immediate past of independent India. The partition of India was the ultimate outcome of their politics. Despite the emergence of Pakistan, a large number of Muslims are staying in India. India has adopted the principles of secularism and equality of the people. But communalism as a legacy of past, is continuing and expressing itself in various form. Religion in India has become an important agency of political socialization and it is also reflected in the ideology of a number of political parties. A number of communal and sectarian political parties and organisations are present in India. The so called secular political parties also enter into alliance with communal forces for electoral benefit. Candidates are selected by different political parties taking into account the communal composition of the constituency. Some political leaders preach communalism to attain their immediate political goal. They have become leaders and continue to remain as such only due to the adoption of communal and sectarian interest. When political leaders and their organisations are not away from communalism, obviously this spirit will be promoted in the society. Indian Muslims have developed a tendency of isolationism even long after the creation of Pakistan. They remain aloof from the mainstream of national politics. Most of them are not interested to take part in the secular-nationalistic politics of the country. They insist on to be treated as a separate entity. With their separate culture and different customs, they have a distinct identity. Some orthodox and biotic organisations not only uphold Islamic fundamentalism, they also demand reservation facilities for Muslims. Their isolation creates a psychological separation and misunderstanding which promote communal tensions in the society. Mass poverty and unemployment create a sense of frustration among the people. It generates backwardness, illiteracy, ignorance, etc. The unemployed youth of both the communities can be easily trapped by religious fundamentalists and fanatics. They are used by them to cause communal riots. Moreover, in comparison with the Muslims, Hindus are better placed in service, industry and trade which cause a sense of contempt among them. The weak economic status often breeds communalism. The growths of Hindu chauvinistic attitudes have further strengthened the communal tensions in India. They consider each Muslim as pro-Pakistani and anti-national. To face the possible challenge of other communal forces, they encourage the growth of Hindu communalism. They oppose the minority protection policies of the government and treat it as appeasement policy. The two major communities of India have been suspicious towards each other. The Muslims complain of the threat of Hindu cultural invasion upon their lives and have become more assertive of their rights. Either due to ignorance or insecurity, they do not fully accept the need of family planning and help in increasing population. The recent controversy over the Census Report shows how the Hindu Chauvinists react towards the growing population of Muslims. Moreover, another social cause of communalism is conversion. But when conversion from one religion to another is made by offering some facilities like money, education, service etc. Electoral politics in India has become more expensive and competitive. Different political parties are not hesitating to use any means, fair or foul, for electoral victory. They even create communal tensions and try to take political advantage out of it. Concessions are granted to various minority groups for appeasing them. Each and every party is playing communal card and if situation so demands, is not hesitating to join hands with the communal parties for coming to power. Communalization of politics as a process is supporting the growth of communalism in India. Communal tensions in India sometimes are highly intensified due to the rule of two neighbouring theocratic countries. These countries try to create communal problems in the border states. The communal problems of Punjab and Jammu Kashmir are caused due to provocation of Pakistan. So long as this cross-border factor is not removed, communal problems are likely to stay in India. Both the Union and the State Governments often fail to prevent communalism in the country. Due to lack of prior information,

they fail to take any preventive measures. So the communal violence can easily take innocent lives and destroys property. The post-Godhra riot in Gujarat shows the inefficiency of the government to control the communal riot. Failure of immediate and effective steps has been a cause of the continuance of communalism.

2: Secular India vs. Hindu Nationalism - by Aparna Pande

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Search Factors responsible for the growth of communalism The stagnant economy of India and the policy of divide and rule during the British period were important factors for the growth of communalism in India. Feb 11, It was deeply rooted in and was an expression of the interests and aspirations of the middle classes in a social set up in which opportunities for them were inadequate. The communal question was, therefore a middle class question par excellence. The main appeal of communalism and its main social base also lay among the middle classes. It is, however, important to note that a large number of middle class individuals remained, on the whole, free of communalism even in the s and s. According to Bipan Chandra communal politics till was organised around government jobs, educational concessions and the like as also political positions - seats in legislative councils, municipal bodies, etc - which enabled control over these and other economic opportunities. According to him communalism developed as a weapon of economically and politically reactionary social classes and political forces. Communal leaders and parties were in general allied with these classes and forces. The vested interests deliberately encouraged communalism because of its capacity to distort and divert popular struggle, to prevent the masses from understanding the real issues. British rule and its policy of divide and rule The British government used communalism to counter and weaken the growing national movement and the welding of the Indian people into a nation. It was presented by the colonial rulers as the problem of the defence of the minorities. Hindu-Muslim disunity was sighted as the reason for the continuation of the British rule. They favoured one community against the other in services and promotions. The British policy of acting late to crush the communal violence also contributed to the growth of this phenomenon. The British policy of separate electorate was another factor. Hindu Tinge in nationalist thought and propaganda During the national movement, a strong religious element was introduced in nationalist thought and propaganda. They tended to emphasise ancient Indian culture to the exclusion of medieval Indian culture. Hindu idiom was introduced to its day-to day political agitation. Thus Tilak used Ganesh puja and Shivaji festival to propagate nationalism; and the anti-partition Bengal agitation was started with dips in the Ganges. Many prominent writers including Bankim Chandra Chatterjea often referred Muslims as foreigners in their writings. Communal view of Indian history A communal and distorted view of Indian history, particularly of the ancient and medieval period, was also responsible for its growth. A beginning in this regard was made by the British historian, James Mill in the early 19th century, who described the ancient period of Indian history as the Hindu period and the medieval period as the Muslim period. Other British and Indian historians followed him in this respect. These writers declared that all Muslims were rulers in the medieval period and all Hindus ruled. Thus, the basic character of the polity in India was identified with religion. Hindu communal view of history relied on the myth that Indian society and culture had reached ideal heights in the ancient period and fell into permanent and continuous decay during the medieval period because of the Muslim rule and domination. They tended to defend and glorify all Muslim rulers, including religious bigots like Aurangzeb. Other Factors Paul R Brass in his edited book Riots and Pogroms says that riots occur in waves, records, and in the wake of a "psychological atmosphere". Yet, after the trauma of Partition, riots decreased in frequency. The graph began to rise only after the Jabalpur riots in According to Brass riot is "a violent disturbance of peace by an assembly or body of persons," a pogrom is "an organised massacre". We have had at least two pogroms since Independence. One was against the Sikhs in Delhi in the wake of the assassination of Indira Gandhi in The other was in Mumbai in the aftermath of the demolition of the Babri Masjid, in December and January Firstly, the partition deeply wounded the Hindu psyche. Secondly, the resurgence of Hindu-Muslim economic competition fuelled a communal ideology. Since then, a systematic process of historical distortion has sought to perpetuate a demonised Hindu-Muslim history through school textbooks and academic treatises. Word of mouth Rumours, abetted by the media, play a role in almost every major communal riot. By virtue of their proximity to the source, many vernacular newspapers disseminate rumours as "news". In fact, the system of communal information dissemination and

perpetuation is far more sophisticated than that of mere words. During the Ahmedabad riots, newspapers headlined rumoured reports of attacks on Hindu temples. Politics of appeasement Political parties, prompted by political considerations, take decisions, which promote communal violence. Take the example of Shah Bano case. His communal odyssey meandered from Somnath in Gujarat to Ayodhya in UP, leaving a rash of riots in its wake. This campaign led directly to the demolition of the Babri Masjid on December 6, In Mumbai alone, more than people were killed in the subsequent December and January riots. The death toll in Surat was over In Mumbai, the police was brazenly partisan. If he had not, the demolition, more than four decades later, would perhaps never have happened. Communal disturbance necessitates a communalised context and intervention by a political party. A communally surcharged ambience is often the result of a political tug-of-war between secular and communal parties for the votes of majority and minority communities. A partisan police aggravates the breakdown of law and order, through incitement, active participation, and letting rumours fester and fly. The slightest indication of minority communalism fans a multi-fold release of majority communalism. True history takes a beating, as does the incumbent administration. Finally, secular forces become victims no less than the communities in question. Jan 29,

Communal revivalism in India: a study of external implications. New Delhi: Har-Anand Publications. ISBN Dubey, Muchkund (). Indian society today: challenges of equality, integration, and empowerment. New Delhi: Har-Anand Publications. ISBN Dubey, Muchkund (). Subhas Chandra Bose: the man and his vision. New Delhi: Har-Anand Publications.

Evaluate the rise and growth of communalism in India in the 19th and 20th centuries. The rise and growth of communalism during the latter part of the 19th century continued to shape the course of Indian history during the freedom struggle. The great communal divide gradually began to harden the attitudes of the two predominant communities of India - Hindus and Muslims. The religion based communalism led to the establishment of communal organizations to streamline the aspirations of the respective communities. The religio-cultural organizations of both the Muslims and the Hindus gave way to the establishment of political organizations such as the Muslim League and Hindu Mahasabha. The intense communalization of the Muslim society finally led to the partition of India and creation of Pakistan. Page 1 Communalism in Modern India 1. The first element is the belief that people who follow the same religion have common political, economic, social and cultural interests, which has been the basic foundation of communal ideology. The second element is the secular interest of the followers of a religion, which is dissimilar from the interest of the followers of another religion. The third element is that the interest of the followers of different religion is mutually incompatible and antagonistic. It is, therefore, said that the Hindus and the Muslims cannot have common secular interest, which means they are bound to be against of each other. This is the basis of the communal politics. The Muslim communalism led to the partition of the country while the Hindu communalism converted into Hindu nationalism. Communalism in India was, therefore, a struggle for jobs between various communities, unequal educationally, politically and economically. Krishna, one of the earliest scholars to work on the communal problem felt that these struggles were accentuated in an epoch of Page 2 Communalism in Modern India the development of Indian capitalism, under feudal conditions, by British imperialism by its policy of counterpoise. It was therefore a product of imperialist-capitalist-feudal structure of India. The British policy holds a very special responsibility for favouring the growth of communalism. Communalism grew and prospered not only because it served the political needs of the British rule but also because it met the social needs of some sections of the Indian society. Page 3 Communalism in Modern India Communalism was not a British creation; rather it was the result of a combination of a variety of factors. The history of the British policy toward communalism can be easily traced to the period just after the rebellion of The post period made it imperative for the rulers to adopt a new set of policies in order to combat the possible threat to their empire. The British policy, therefore, underwent significant changes after and acquired a dual character. It consisted of a combination of liberal and imperialist policies. The revivalistic tendencies in the 19th century acted as a contributory factor in the growth of communalism. Revivalism was a very general phenomenon under imperialism the world over. It meant an attempt at restoration of self- respect which had been deeply injured by political subjection. Related to the question of revivalism was the emergence of certain political trends in the late 19th century among a section of the Muslims in India. The views and political activities of Syed Ahmed Khan were always marked with certain ambivalence. He played a vital role in bridging the gulf between Page 4 Communalism in Modern India the Muslims and the British and ultimately infusing the communal feeling in the Musalmans of India against their co-nationalist Hindus. He started his activities without any communal bias. His main aim was to introduce reforms among the Muslims, impress upon them the necessity of modem education and secure official patronage for them. For this purpose, he founded the Aligarh College which received financial support from many Hindus and had many Hindu students and teachers. He himself preached harmony between Hindus and Muslims. However, his politics changed after the formation of the Congress in He found his priority of securing administrative posts for Muslims and of professing loyalty to the British rule, to be in absolute contradiction with the anti-imperialist edge of the Congress. Although his main opposition with Congress was on the attitude towards the British

government, he voiced his disapproval in terms of the Congress being a Hindu body, and therefore opposed to the Muslims. Thus, he laid down the foundation of certain basic themes of communalism. One such theme was that being a majority. Hindus would dominate the Muslims and override their interests, if the British rule ended and the power was transferred to Indians. It was on these grounds that Syed Ahmed Khan was opposed to the establishment of representative democratic institutions. According to him, the democracy would only mean Page 5 Communalism in Modern India the power to the majority as "it would be like a game of dice in which one man had four dice and the other only one". He also felt that any system of elections would put power into the hands of Hindus. Hence, the three main themes of communalism were: The membership of the League consisted of rich Muslim zamindars and maulanas. Historians believe that it was formed with British patronage with the motive of preventing the young and educated Muslims from joining the Congress. The aims of the League were: Jinnah, through its two- nation theory, was able to galvanise Indian Muslims into political force with a separate identity. Hindu Mahasabha, the chief political organization of Hindu communalism, could either liquidate itself into Congress; or wage a difficult battle to prevent away Hindus from Congress to bring them into its fold; or wait for a suitable opportunity. It preferred to follow the third option. Page 9 Communalism in Modern India It is to be stated that the Muslim League was the first ever communal organisation to come into existence and all other communal organisations in India were born after it, as a counterpart to each other. The communal violence has taken place in India time to time. The causes of the communal violence mostly have been local, specific, accidental, incidents of minor religious disputes, celebrating of festivals and quarrels among the people belonging to rival communities. These reasons often flared up communal violence in rural and urban parts of India. Page 10 Communalism in Modern India Conclusion Due to the British rule in India, the rise and growth of communalism came into existence and which shaped the political life of the country. This gave birth to certain organizations and began to function for their own people. The British used the Muslim league as a counterpoise to the Indian National Congress in pursuit of their divide and rule policy which ultimately led to the creation of Pakistan. The Hindu Mahasabha was brought into existence to oppose the Muslim orientation of the Congress and finally came in direct conflict with the Muslim league. The Rastriya Swayamsevak Sangh was established in as on educational body for character building of the people and uniting the Hindu Community. It wanted to make independent India a creative society. However, before and after independence of the country it concluded that the Hindu â€" Muslim riots projected the weakness and divisions within the Hindu community. Page 11 Communalism in Modern India Bibliography 1. Problem of Communalism in India. Perspectives of Modern Indian History.

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Many Hindu reform movements originated in the nineteenth century. These movements led to the fresh interpretations of the ancient scriptures of Upanishads and Vedanta and also emphasised on social reform. This led to the upsurge of patriotic ideas that formed the cultural and an ideological basis for the independence movement in India. Socially, he criticized the ongoing superstitions, [7] and believed in a monotheistic Vedic religion. His major emphasis was social reform. He fought against Caste discrimination and advocated equal rights for women. But their efforts to systematise Hindu spirituality based on rational and logical interpretation of the ancient Indian texts would be carried forward by other movements in Bengal and across India. Swami Dayananda , the founder of Arya Samaj, rejected idolatry, caste restriction and untouchability, child marriage and advocated equal status and opportunities for women. He opposed "Brahmanism" which he believed had led to the corruption of the knowledge of Vedas as much as he opposed Christianity and Islam. Another 19th-century Hindu reformer was Swami Vivekananda. Vivekananda as a student was educated in contemporary Western thought. The practical side essentially included participation in social reform. He saw his effort very much in terms of a revitalisation of the Hindu nation, which carried Hindu spirituality and which could counter Western materialism. The notions of White supremacy and Western superiority, strongly believed by the colonizers, were to be questioned based on Hindu spirituality. This kind of spiritual Hinduism was later carried forward by Mahatma Gandhi and Sarvepalli Radhakrishnan. It also became a main inspiration for the current brand of Hindu nationalism today. He believed that the primary requisite for national progress, national reform, is the free habit of free and healthy national thought and action and that it was impossible in a state of servitude. This Hindu nation was born with the Sanatan Dharma, with it, it moves and with it, it grows. When the Sanatan Dharma declines, then the nation declines, and if the Sanatan Dharma were capable of perishing, with the Sanatan Dharma it would perish. What is this religion which we call Sanatan, eternal? It is the Hindu religion only because the Hindu nation has kept it, because in this Peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through the ages. But it is not circumscribed by the confines of a single country, it does not belong peculiarly and for ever to a bounded part of the world. That which we call the Hindu religion is really the eternal religion, because it is the universal religion which embraces all others. If a religion is not universal, it cannot be eternal. A narrow religion, a sectarian religion, an exclusive religion can live only for a limited time and a limited purpose. This is the one religion that can triumph over materialism by including and anticipating the discoveries of science and the speculations of philosophy. Independence movement[edit] The influence of the Hindu renaissance movements was such that by the turn of the 20th century, there was a confluence of ideas of the Hindu cultural nationalism with the ideas of Indian nationalism. Revolutionary movements[edit] Anushilan Samiti and Jugantar[edit] Anushilan Samiti was one of the prominent revolutionary movements in India in the early part of twentieth century. It was started as a cultural society in , by Aurobindo and the followers of Bankim Chandra to propagate the teachings of the Bhagavad Gita. But soon the Samiti had its goal to overthrow the British rule in India. Both were arrested trying to flee. Aurobindo was also arrested on 2 May and sent to Alipore Jail. It is of utmost importance to arrest his potential for mischief, for he is the prime mover and can easily set tools, one to replace another. Many members of the group faced charges and were transported and imprisoned for life. Others went into hiding. One of the revolutionaries, Jatindra Das Mukherjee , who managed to escape the trial started a group which would be called Jugantar. Jugantar continued with its armed struggle with the British, but the arrests of its key members and subsequent trials weakened its influence. Many of its members were imprisoned for life in the notorious Andaman Cellular jail. The brain behind this movement was said to be V D Savarkar. Krishnaverma also published a monthly " Indian Sociologist ", where the idea of an armed struggle against the British was openly espoused. When Gandhi visited London in , he shared a platform with the revolutionaries where both

the parties politely agreed to disagree, on the question of violent struggle against British and whether Ramayana justified such violence. Gandhi, while admiring the "patriotism" of the young revolutionaries, had "dissented vociferously" from their "violent blueprints" for social change. In turn the revolutionaries disliked his adherence to constitutionalism and his close contacts with moderate leaders of Indian National Congress. Moreover, they considered his method of "passive resistance" effeminate and humiliating. Veer Savarkar also faced charges and was transported. Shyamji Krishna Varma fled to Paris. Hindutva was to gain relevance in the run up to the Indian Independence and form the core ideology of the political party Hindu Mahasabha , of which Savarkar became President in It also formed the key ideology, under the euphemistic relabelling Rashtriyatva nationalism , for the Rashtriya Swayamsevak Sangh founded in , [20] and of the Bharatiya Jana Sangh the present-day Bharatiya Janata Party under another euphemistic relabelling Bharatiyata Indianness. A rare photograph of the three leaders who changed the political discourse of the Independence movement Lala Lajpat Rai belonged to the northern province of Punjab. He was influenced greatly by the Arya Samaj and was part of the Hindu reform movement. The National College at Lahore started by him became the centre for revolutionary ideas and was the college where revolutionaries like Bhagat Singh studied. Saunders , who they believed was responsible for the death of Lala Lajpat Rai. He has been widely acclaimed the "Father of Indian unrest" who used the press and Hindu occasions like Ganesh Chaturthi and symbols like the Cow to create unrest against the British administration in India. Under the influence of such leaders, the political discourse of the Congress moved from polite accusation that imperial rule was "un-British" to the forthright claim of Tilak that "Swaraj is my birthright and I will have it". They have systems suited to their genius. We must have ours suited to ours. What that can be is more than I can tell. I have described it as Ramarajya i. In this lies the secret of Ramarajya. He was the president of the Indian National Congress in the year and He popularized the Sanskrit phrase "Satyameva Jayate" Truth alone triumphs , which today is the national motto of the Republic of India. Apart from Gandhi, revolutionary leader Netaji Subhas Chandra Bose referred to Vedanta and the Bhagavad Gita as sources of inspiration for the struggle against the British. This set him apart from the slowly growing number of atheistic socialists and communists who dotted the Indian landscape. In , while in Mandalay jail, he went on a hunger strike when Durga puja was not supported by prison authorities. Hedgewar as a medical student in Calcutta had been part of the revolutionary activities of the Hindu Mahasabha, Anushilan Samiti and Jugantar. He was briefly a member of Indian National Congress. Moonje , Bapuji Soni, Gatate Ji etc. The RSS portrayed itself as a social movement rather than a political party, and did not play central role many of the Indian independence movement. Golwalkar became head of RSS in When the British Government banned military drills and use of uniforms in non-official organizations, Golwalkar terminated the RSS military department. Partition of India The Partition of India outraged many majority Hindu nationalist politicians and social groups. Along with the conspirators and the assassin, Vinayak Damodar Savarkar was also arrested. The court acquitted Savarkar, and the RSS was found be to completely unlinked with the conspirators. The effects of public outrage had a permanent effect on the Hindu Mahasabha, which is now a defunct Hindutva party. Bengali Hindu Homeland Movement[edit] Main article: The movement began in late , especially after the Great Calcutta Killing and Noakhali genocide , gained significant momentum in April, and in the end met with success on 20 June when the legislators from the Hindu majority areas returned their verdict in favour of Partition and Bengal province was divided into West Bengal and East Pakistan. Evolution of ideological terminology[edit].

5: Hindutva - Wikipedia

in India. The article discusses Hindu revivalism's role in the creation of Pakistan. It was communal strife in India was due to the religion dominated Hindu.

It has set an example of unity in diversity as people of different castes and religions live in harmony in the country. However, this harmony is disturbed many a times by different religious groups and communities. India is a multi-religious and multi-lingual land. People belonging to different religions live here in harmony. Different festivals, be it Holi, Diwali, Eid or Christmas, are celebrated with equal zeal. However, communal harmony is disrupted at times due to differences between certain religious groups. Here are essays of varying lengths on communal harmony to help you with the topic. The Constitution of our country gives its citizens the freedom to practise any religion of their choice. They also have the liberty to change their religion, if they wish. The state does not have any official religion. Every religion is treated and respected equally in India and this goes a long way in maintaining the communal harmony in the country. However, even as the Constitution of India enforces laws to maintain communal harmony and the government of the country takes strong measures to ensure the same. There have been several instances in the past that have disrupted the peace in the name of religion. It is essential for every individual to understand the importance of communal harmony and contribute towards maintaining the same so that such instances are not repeated in future. Communal Harmony Essay 2 words Communal Harmony is necessary for every nation. Only if there is peace and harmony in the country can it grow. India is known to maintain communal harmony even as people of different religions and castes reside here. It is known for its secular ways. The state does not follow any official religion. It gives its citizens the freedom to choose their religion and change it at any time. Strict action is taken against individuals or groups who try to tamper with the communal harmony of the country. Disruption of Communal Harmony Communal Harmony has been disrupted several times in our country. Riots between different religious groups have been common. Mentioned below are some of the instances of communal harmony: Salem Riots These riots supposedly occurred as the Hindus showed resentment against the construction of a mosque on the path of a Hindu religious procession. Conclusion The Constitution of the country has enforced laws to ensure communal harmony in the country and the government is taking all the necessary measures to ensure the same. Unfortunately, there have still been several instances that have hampered the communal harmony in the country. Communal Harmony Essay 3 words India is one of the biggest examples of unity in diversity. Different festivals are celebrated here with equal enthusiasm and people from different castes, backgrounds and religions work in perfect harmony with each other in offices and elsewhere. Laws to Maintain Communal Harmony India is a secular state. Strict action is taken against any individual, group or community who tries to tamper with this constitutional law. Communal Harmony Disrupted by Groups Even though there are laws to protect the peace of the nation, however, communal harmony has still been disrupted many times in the country. Here are some such instances: Mappila Riots These were a series of riots carried out by the Mappila Muslims of Malabar, South India between and against the native Hindus in the state. It is believed that these riots occurred as the Hindus objected to the construction of a mosque on the path of a Hindu religious procession. Around people were killed during these riots. It also left thousands of people injured. The clashes continued for almost 2 months and resulted in taking lives of around 60 people. Conclusion It is essential to ensure communal harmony among people. Communal Harmony Essay 4 words India is a peace loving country. No wonder people from diverse backgrounds live here in harmony with each other. While the people of the country largely help in maintaining communal harmony in the country. However, the same has been disturbed several times. Here is how communal harmony is maintained and the instances when it has been disrupted in the country. Maintaining Communal Harmony India is a secular nation. The country does not have any particular official religion. It gives its citizens the freedom to choose and change their religion as per their will. The state treats all the religions equally. This is a way to promote communal harmony in the country. Strict action is taken against any person or group trying to disturb communal peace in the country. Disruption of Communal Harmony While the government takes stern

measures to ensure communal harmony in the country, the same has been disturbed several times. Some of these instances are as follows: It all began when a group of Muslims threw stones at the police as they refused to remove a pig from the Idgah. The police fired back and it resulted in the killing of several people. These began in October and continued for two months. Not only Bhagalpur, around nearby villages got affected by the violence caused due to these riots. More than 1, people were killed and as many as 50, were displaced during these two months. These were said to be a reaction to the Babri Masjid Demolition in Ayodhya. The train returning from Ayodhya that carried karsevaks was burned at Godhra station. These riots led to the deaths of around Hindus and as many as Muslims. Near about 2, people were injured and were reported missing. The outbreak happened after the murder of a Muslim clerk by unidentified attackers. Muslims burned down Hindu homes in Goladogra, Gopalpur, Herobhanga and Naliakhali villages in the Canning police station area. Conclusion India has been appreciated worldwide for its secular ways. People from different religions live here in harmony. However, the peace of the country has been disrupted several times by different religious groups and communities. The need for communal harmony needs to be sensitized among the citizens as maintaining peace and harmony is the first step toward building a nation. Communal Harmony Essay 5 words India is home to people from different religions and castes. People belonging to different ethnic groups and religions live here in harmony with each other. A harmonious atmosphere is maintained at such places. However, there have been times when there have been problems due to religious differences among citizens of our country. Here is how our government binds the citizens in unity and how they have fallen apart at various points. Secularism Binds People With the 42nd Amendment of the Indian Constitution enacted back in , the Preamble to the Constitution stated that India is a secular nation. The country does not follow any official state religion. The laws require the state and its institutions to accept and respect all the religions. Each individual in the country is free to choose his religion and change it at any time. Instances of Communal Riots While the Constitution of the country is imbued with the spirit to maintain communal harmony, the same has been disrupted many a times. Here are some instances of communal riots in India: The riots broke out as some Muslims accused Bejonji Sheriaiji Bharucha, a Parsi of desecrating a mosque. Five days later as many as Muslims gathered together and attacked Dastur Kamdin Dar-e Mihr, a fire temple and brutally murdered its High Priest. This was the first major communal violence in Gujarat that involved looting and massacre on a wide scale. Near about people were killed and were injured during these riots. Around people across the country were killed during these riots of which approximately were from Delhi. As many as people were killed and more than injured during the Bhiwandi riots. The outbreak occurred when a saffron flag was placed on the top of a mosque. It is believed that this violence was invoked by the Bharatiya Janata Party BJP in an attempt to defame the ruling government. This was initially an intra Hindu caste issue owing to the reservation policy. However, gradually it turned into Hindu-Muslim communal riots. It is said that the police targeted Muslims during this incident. Incidents of Hindu-Muslim clashes were reported in several areas during these riots. Conclusion Religion is a very sensitive issue. India has always followed a policy of secularism. However, there are certain groups and individuals that disrupt the peace and harmony in the country by spreading communal violence. But ultimately peace has always triumphed over communal violence.

Revivalism Of Religious Rights Is A Challenge To Democratic Prof Hasan suggests as why should Muslims in India be responsible for whatever happening elsewhere? engineering communal and.

On January 23, , Chief Minister Manohar Joshi announced that "there was no need for such an inquiry" and disbanded the commission before it could issue its long-delayed report. The riots followed weeks of attacks on Muslims in north India in the aftermath of the destruction of a sixteenth-century mosque in Ayodhya in the north Indian state of Uttar Pradesh. Labeled as "communal" because the violence involved communities identified by religious differences, 1 the riots were in fact orchestrated events which depended on the connivance or outright participation of police and other officials and political leaders. By terminating the commission, the government has signaled that those responsible for the bloodshed, including members of the Bombay police, will not be held accountable for their crimes. In an apparently related move, on January 23, , the Maharashtra government also announced that it planned to drop twenty-four cases of incitement and other charges in connection with the Bombay riots against Bal Thackeray, the head of the Shiv Sena party, an extremist Hindu nationalist party responsible for organizing many of the January attacks. Their reports describe in detail the complicity of government authorities and security forces in the destruction of the mosque and the violence that followed. However, on March 18 the NHRC withdrew its proposal, stating that because the status of the Srikrishna Commission was pending before the Bombay High Court and the Supreme Court, it was unable to launch a new investigation. The findings are based on interviews with thirty-four victims of communal violence and on interviews with a wide range of other witnesses in cities affected by the violence. The researcher also spoke with other informed sources, including human rights activists, journalists, lawyers, politicians, social workers, academics, and religious leaders. Information gained from these interviews was supplemented by reports from several Indian nongovernmental organizations which had conducted investigations into the violence. There are two reasons for releasing a report on incidents that occurred more than three years ago. The first is to ensure that stories of the victims are told. By terminating the Srikrishna Commission, the Maharashtra government has not only attempted to bury the report but to silence the victims. The international community has also largely forgotten the incidents of December and January By publishing this report now, Human Rights Watch hopes to bring pressure on the government to release the findings of the Srikrishna Commission, while protecting the identities of those who testified. If the government is to prevent such attacks in the future, the truth about official complicity in the violence must be known. The second reason for releasing the report now is to demand full accountability for the actions of political leaders, police and other officials, some of whom remain in positions of authority. The cavalier manner in which the Maharashtra government dismissed the Srikrishna Commission represents an attempt to evade responsibility for the abuses by police and other officials. Unless they are prosecuted and punished accordingly, they and their colleagues will not be deterred from engaging in violence again, as indeed has happened. On December 6, , a sixteenth-century mosque in Ayodhya, in the north Indian state of Uttar Pradesh was demolished. During the preceding months, a movement of political parties, religious groups, and cultural organizations, including the BJP, Rashtriya Swayamsevak Sangh RSS , Vishwa Hindu Parishad VHP and Shiv Sena, 5 had called for the construction of a temple on the site of the mosque as an integral move in their struggle for Hindutva, or Hindu rule. Over , supporters known as kar sevaks voluntary workers 6 converged on Ayodhya, where they attacked the three-domed mosque with hammers and pick-axes and reduced it to rubble. The incident was widely covered by the Indian and international press; in fact, reporters were among those attacked by the kar sevaks. Although the Uttar Pradesh government and the national government of India had adequate warning about the intentions of the kar sevaks, they did not attempt to prevent the destruction of the Babur mosque at Ayodhya. National police forces intervened only after the mosque had been destroyed and the local Muslim population had suffered widespread violence. In the weeks that followed, Muslims publicly demonstrated against the events in Ayodhya. Initially, these demonstrations were stopped by the police, who opened fire on the crowds. Later, protesting Muslims were attacked by Hindutva supporters. Large-scale riots ensued in

which at least 1, women, men, and children were killed, 5, injured and an unknown number of women and girls raped. In cities across north India, the police not only failed to protect victims of communal violence but also, in some areas such as Bombay, directly participated in the violence. Many fled out of fear of further violence. The majority of those who organized or participated in communal violence, though readily identifiable, were not detained or prosecuted by either the police or judicial authorities. Furthermore, in clear violation of the right not to be subjected to arbitrary arrest, 9 a number of Muslims were arrested under the provisions of the Terrorist and Disruptive Activities Prevention Act TADA. The first part of the process of securing redress for the victims and their families lies in providing a full accounting and exposing the shameful conduct of the police and party officials to public scrutiny. If a recurrence of the events of January is to be avoided, the truth about what happened must be made public. Human rights groups had faulted the Srikrishna Commission for extraordinary delays in completing its work, and charges against some members of the police and other individuals have been pending since the commission was established. In such cases, the NHRC should press for immediate prosecutions. The findings of the Srikrishna investigations should be made public, with adequate safeguards to protect the identities of those who testified. International and domestic corporations themselves could usefully exert pressure on the Maharashtra government and use their corporate foundations to provide funding for preventative measures to ensure that communal outbreaks do not recur. Such measures might include community education programs on communal issues and the establishment of a civilian review board to act as a check on the functioning of the police and other governmental institutions during communal outbreaks. The second phase in the process of restoring the rule of law is punishing the guilty. All those found responsible for murder, rape, assault and destruction of property during the violence of December and January should be prosecuted and punished. Police responsible for summary executions and excessive use of force should be prosecuted; those who neglected to intervene to stop the violence should be punished accordingly. Victims and family members should be paid compensation. There are other steps the government should take to prevent such violence in the future. Specifically the government should: Incidents of communal violence are too frequently dismissed as unfortunate events arising out of age-old enmities between religious or ethnic groups. As a result, the international community seldom raises concerns about such incidents when, in fact, outside pressure could play a significant role in ensuring that the government take the necessary steps to curb the violence and protect members of all communities. The international community should also insist on the physical protection of members of vulnerable communities, especially when there is evidence that they face concerted attacks; speak out against political strategies which heighten communal tensions; seek perspectives on communal issues from nongovernmental sources, including factual information on contemporary abuses; raise the issue publicly during official meetings, and suspend all military cooperation if India continues fail to address the violation of human rights linked with communal violence. However, such an interpretation fails to take into account the fact that political organizations and governments have exploited religious differences for political purposes. Independent India established a governmental structure committed to secularism and democracy. Its constitution guarantees equal treatment before the law to all individuals regardless of community background. In the first twenty years after independence, the Congress Party, 11 consistently articulated its support for the equal recognition of all religions and communities. Despite state-sanctioned support for secularism and nondiscrimination, however, conservative religious organizations sought to give a communal orientation to political debates revolving around language issues, the protection of religious symbols, and the maintenance of religious personal laws. A perceptible shift in the communalization of politics occurred during the s when Indira Gandhi was prime minister. During this period, support for the Congress Party waned. Many of its post-independence development policies had failed, and massive inequities existed in access to education, housing, health care, and food. Prime Minister Gandhi increasingly resorted to authoritarian measures to retain power. In , she declared a state of emergency in India and officially suspended a range of civil liberties. With segments of its traditional base of support shifting allegiance to other parties, the Congress Party attempted to reconstitute itself by moving onto the ideological terrain traditionally occupied by rightist religious parties. For example, in an effort to appeal to the Hindu right, Hindu rituals were used to inaugurate state functions and Hindu symbols were increasingly utilized at

political rallies. Simultaneously, the Congress Party opportunistically sought support from conservative elements within the Muslim community while ignoring the sentiments of secular and progressive Muslims. In , Indira Gandhi was assassinated. Her successor and son Rajiv Gandhi continued the trend toward the communalization of politics. During the late s and early s the government refused to condemn discriminatory rhetoric of an increasingly militant Hindu right. Rather, the government sought Hindutva electoral support and in , Prime Minister Gandhi made a campaign speech from near Ayodhya, where he called for Ram Rajya the rule of the Hindu god Ram in India. Similarly, attempts by conservative Muslims to assert power over the broader Indian Muslim community were supported by the government. For example, Gandhi promoted the agenda of conservative Muslim leaders who sought to uphold "traditional" Muslim family laws. In the national election, the BJP, with its Hindutva agenda, 16 won15 percent of the popular vote and eighty-eight seats in Parliament. The BJP had campaigned on a Hindutva platform which promised, among other things, to build a temple dedicated to Ram on the site of the mosque in Ayodhya. These include the right not to be arbitrarily deprived of life, 18 the right to equal treatment before the law without discrimination, 19 and the right not to be subject to coercion which would impair the freedom to have or adopt a religion. Whenever the lawful use of force and firearms is unavoidable, law enforcement officials shall: Under articles 15, 16, and 19 of the Indian constitution, discrimination on the grounds of religion is prohibited and all citizens are guaranteed the rightto equal treatment before the law and the right to equal protection of the laws. Section of the Indian penal code criminalizes the promotion of violent attacks against groups on grounds of religion, race, place of birth, or language. Contemporary Hindutva ideologues have argued that the site on which the Babur mosque was built is the birthplace of the Hindu god, Ram, and in order to achieve Ram Rajya in India, a temple needed to be constructed there. In , the Ramjanambhoomi Nyas Birthplace of Ram Trust was formed with the intention to raise funds and coordinate the construction of the Ram temple. On February 1, , the district court of Faizabad ordered that the gates, which prevented entry to the inner courtyard of the mosque, be unlocked to allow Hindus to perform ceremonies in the structure. In , the Uttar Pradesh government transferred the cases connected with the mosque from the district court to the high court. Two years later, the high court transferred the cases to a specially designated three-judge court. During the same year, the state government allowed the performance of special Hindu rituals dedicated to Ram at the disputed site. Advani was eventually arrested in Bihar. In , the BJP won state elections in Uttar Pradesh and the newly elected Chief Minister Kalyan Singh declared that he was determined to construct a temple on the site of the Babur mosque. The district administration then began removing barricades from the external perimeter of the mosque. In November , the Supreme Court asked the Uttar Pradesh government to ensure that no construction would occur on the 2. The Uttar Pradesh government responded that it would guarantee that no construction activity of any kind would take place as long as the high court interim orders were in force relating to the land acquisition. Neither the state nor the national government sought to counter Hindutva propaganda. Some 27, had arrived before November 29; 50, by December 1; 90, on December 2; and , the following day. In addition kar sevaks were given extra water, electricity, and sanitation facilities. On December 1, kar sevaks started vandalizing Muslim graveyards in Ayodhya. On December 4 and 5, peace marches to Ayodhya led by the Congress and the Janata Dal parties respectively, were stopped by the local administration and their leaders arrested. On December 5, Hindutva leaders declared that a new temple dedicated to Ram would be constructed the next day. Thousands of kar sevaks started stoning the mosque amidst cries of "Long live Ram. Break the Babur Mosque. Ropes were used to pull down the domes. While the mosque was being destroyed, a number of journalists were violently attacked by kar sevaks. On December 6 she entered the mosque as it was being demolished. A kar sevak screamed that I was a Muslim. Soon other kar sevaks starting chanting, "Muslim. I tried to escape but was unable to.

7: Secular India vs. Hindu Nationalism | HuffPost

Religion and Politics in Post-independence India: Communalism Today. When the Indian Constitution came into force on January 26, , India became a republic and the Congress Party came to power with Nehru as India's Prime Minister.

Cultural nationalism[edit] According to this, the natives of India share a common culture, history and ancestry. He believed that the Hindu natives with all their diversity, shared among other things "the same philosophy of life", "the same values" and "the same aspirations" which formed a strong cultural and a civilizational basis for a nation. He considered as Hindus those who consider India to be their motherland, fatherland and holy land, hence describing it purely in cultural terms. The term as a cultural concept will include and did always include all including Sikhs, Buddhists, and Jains. The cultural nationality of India, in the conviction of the RSS, is Hindu and it was inclusive of all who are born and who have adopted Bharat as their Motherland, including Muslims , Christians and Parsis. The answering association submits that it is not just a matter of RSS conviction, but a fact borne out by history that the Muslims, Christians and Parsis too are Hindus by culture although as religions they are not so. They believe that differential laws based on religion violate Article 44 of the Indian Constitution and have sowed the seeds of divisiveness between different religious communities. The subject of a Uniform Civil Code, which would remove special religion-based provisions for different religions Hindus, Muslims, Christians, etc. The new act denied even utterly destitute Muslim divorcees the right to alimony from their former husbands. They believe that Indian culture is identical with the Hindu culture. They felt that Urdu symbolized a foreign culture. For them, Hindi alone was the unifying factor for all the diverse forces in the country. It even wanted to make Hindi as the official language of India and felt that it should be promoted at the expense of English and the other regional languages. However, this caused a state of tension and alarm in the non-Hindi regions. The non-Hindi regions saw it as an attempt by the north to dominate the rest of the country. Eventually, this demand was put down in order to protect the cultural diversity of the country. Several projects have been initiated in order to clean Ganga. This revivalist movement in medicine was predominantly a result to the emergence of Hindu nationalism in the s. In general, Hindutvavadis followers of Hindutva believe that they represent the well-being of Hinduism , Sikhism , Buddhism , Ayyavazhi , Jainism and all other religions prominent in India. Most nationalists are organised into political, cultural and social organisations; using the concept of Hindutva as a political tool.

8: Hindu nationalism - Wikipedia

Religious violence in India, especially in recent times, has generally involved Hindus and Muslims, although incidents of violence have also involved atheists, Christians and Sikhs. There is also a history of Muslim - Parsi riots (List of riots in Mumbai).

Ancient India[edit] Ancient texts Ashokavadana and the Divyavadana mention a non-Buddhist in Pundravardhana drew a picture showing the Buddha bowing at the feet of Nirgrantha Jnatiputra identified with Mahavira , the founder of Jainism. On complaint from a Buddhist devotee, Ashoka , an emperor of the Maurya Dynasty , issued an order to arrest him, and subsequently, another order to kill all the Ajivikas in Pundravardhana. Around 18, followers of the Ajivika sect were executed as a result of this order. Ashoka burnt him and his entire family alive in their house. According to Ashokavadana, as a result of this order, his own brother, Vitashoka , was mistaken for a heretic and killed by a cowherd. Their ministers advised that "this is an example of the suffering that is being inflicted even on those who are free from desire" and that he "should guarantee the security of all beings". After this, Ashoka stopped giving orders for executions. Sarao and Benimadhab Barua , stories of persecutions of rival sects by Ashoka appear to be a clear fabrication arising out of sectarian propaganda. In one of the stories, the razing of stupas and viharas is mentioned with Pushyamitra. This has been historically mapped to the reign of King Pushyamitra of the Shunga Empire about years before Divyavadana was written. Archeological remains of stupas have been found in Deorkothar that suggest deliberate destruction, conjectured to be one mentioned in Divyavadana about Pushyamitra. The fictional tales of Divyavadana is considered by scholars [18] as being of doubtful value as a historical record. Muslim conquests in the Indian subcontinent , Persecution of Hindus , and Persecution of Muslims Historical records of religious violence are extensive for medieval India, in the form of corpus written by Muslim historians. According to Will Durant , Hindus historically experienced persecution during Islamic rule of the Indian subcontinent. Lal in his book Theory and Practice of Muslim State in India claims that between the years AD and AD, the population of the Indian subcontinent decreased from to million. Ghurye writes that religious violence between Hindus and Muslims in medieval India may be presumed to have begun soon after Muslims began settling there. They continued through the Mughal Empire, and then in the British colonial period. Religious communities tended to become political constituencies. This was particularly true of the Muslim League created in , which catered exclusively for the interests of the Muslims Purely Hindu organizations also appeared such as the Hindu Sabha later Mahasabha founded in In the meantime Hindu-Muslim riots became more frequent; but they were not a novelty: When in he [Muhammad Ali Jinnah] became the first Governor General of Pakistan and the new border was demarcated, gigantic riots broke out between Hindus and Muslims. Circa , Chalukya armies invaded northern India where they looted temples of Ganga and Yamuna. In the early 10th century, the Pratihara king Herambapala looted an image from a temple in the Sahi kingdom of Kangra , which in the 10th century was looted by the Pratihara king Yasovarman. In the midth century, the Chola king Rajadhiraja plundered a temple in Kalyani. In the late 11th century, the Hindu king Harsha of Kashmir plundered temples as an institutionalised activity. In the late 12th to early 13th centuries, the Paramara dynasty attacked and plundered Jain temples in Gujarat. Vijayanagara king Krishnadevaraya looted a Balakrishna temple in Udayagiri in , and he looted a Vittala temple in Pandharpur in   Muhammad bin Qasim and his army, assaulted numerous towns, plundered them for wealth, enslaved Buddhists and Hindus, and destroyed temples and monasteries. One fifth of the booty and slaves were dispatched back as khums tax to Hajjaj and the Caliph. The state of Hindus during the Islamic expansion in India during the medieval period was characterised by destruction of temples, often illustrated by historians by the repeated destruction of the Hindu Temple at Somnath [40] [41] and the anti-Hindu practices of the Mughal emperor Aurangzeb. In the late 8th century, the army of Abu Jafar al Mansur attacked Hindu kingdoms in Barada and Kashmir, and took many children and women as slaves. Similarly, adherents of Ali expelled Umayyad sympathizers and appointees. The Sultan replied with the message that his aim is to "obtain a complete victory suited to his zeal for the honor of Islam and Musulmans". King Jaipal then sent a new

message to the Sultan and his Amir, stating "You have seen the impetuosity of the Hindus and their indifference to death. If you insist on war in the hope of obtaining plunder, tribute, elephants and slaves, then you leave us no alternative but to destroy our property, take the eyes out of our elephants, cast our families in fire, and commit mass suicide, so that all that will be left to you to conquer and seize is stones and dirt, dead bodies, and scattered bones. King Jaipal, after receiving this peace offer, assumed that peace is likely and ordered his army to withdraw from a confrontation. According to 17th century Persian historian Firishta , Jaipal refused to pay the ransom, angering Sabuktigin. An alternate account of an 11th-century historian states, instead of waiting for the ransom tribute, Amir Sabuktigin and his army then attacked the kingdom of infidel Hindus. His campaigns included plundering and destruction of Hindu temples such as those at Mathura , Dwarka , and others. The Sultan would not allow him to postpone the conflict, and the friends of God commenced the action, setting upon the enemy with sword, arrow and spear,â€"plundering, seizing and destroying Swords flashed like lightning amid the blackness of clouds, and fountains of blood flowed like the fall of setting stars Noon had not arrived when the Musulmans had wrecked their vengeance on the infidel enemies of God, killing 15, of them, spreading them like a carpet over the ground, and making them food for beasts and birds of prey Each campaign witnessed religious violence, killing of thousands of people, plunder and Mahmud returning with Hindu slaves and loot. The lives of numerous Muslims and Hindus were lost. Hindu females sold their jewelry and put labor into providing war supplies. The sixth war erupted in the fields of Punjab, where Ghazni troops had entered through Afghanistan. Thousands of Turk-Afghan Muslim soldiers were killed within the first hour. In the chaos of the battles, armies fled in different directions, and thousands of Hindus were hacked to death by the retreating army. Mohammed Ghori â€" [edit] Mohammed Ghori raided north India and the Hindu pilgrimage site Varanasi at the end of the 12th century and he continued the destruction of Hindu temples and idols that had begun during the first attack in The first mosque built in Delhi, the " Quwwat al-Islam " was built with demolished parts of 20 Hindu and Jain temples. After crossing those rivers, hills and many depths, The sea-resembling army moved swiftly, like a hurricane, to Ghurganw. These riots were crushed with mass executions, where all men and even boys above the age of 8 were seized and killed. In another act, he had the wives of suspects arrested, dishonored and publicly exposed to humiliation. The children were cut into pieces on the heads of their mothers, on the orders of Nusrat Khan. Halebid temple was destroyed. The temples, cities and villages were plundered. The loot from south India was so large, that historians of that era state a thousand camels had to be deployed to carry it to Delhi. At Srirangam, the invading army desecrated the shrine and killed 12, unarmed ascetics. The "Tarikh-i-Firuz Shah" is a historical record written during his reign that attests to the systematic persecution of Hindus under his rule. An order was accordingly given that the Brahman, with his tablet, should be brought into the presence of the Sultan The true faith was declared to the Brahman and the right course pointed out. The Brahman was tied hand and foot and cast into it [a pile of brushwood]; the tablet was thrown on the top and the pile was lighted The tablet of the Brahman was lighted in two places, at his head and at his feet The fire first reached his feet, and drew from him a cry, but the flames quickly enveloped his head and consumed him. Hindus who erected a deity or built a temple and those who praticised their religion in public such as near a kund water tank were arrested, brought to the palace and executed. These people were seized and brought before me. I ordered that the perverse conduct of the leaders of this wickedness be publicly proclaimed and they should be put to death before the gate of the palace. I also ordered that the infidel books, the idols, and the vessels used in their worship should all be publicly burnt. The others were restrained by threats and punishments, as a warning to all men, that no zimmi could follow such wicked practices in a Musulman country. On that Friday night there were about 15, men in the city who were engaged from early eve till morning in plundering and burning the houses. In many places the impure infidel gabrs [of Delhi] made resistance On that Sunday, the 17th of the month, the whole place was pillaged, and several places in Jahan-panah and Siri were destroyed. On the 18th the like plundering went on. Every soldier obtained more than twenty persons as slaves, and some brought as many as fifty or a hundred men, women and children as slaves out of the city. The other plunder and spoils were immense, gems and jewels of all sorts, rubies, diamonds, stuffs and fabrics of all kinds, vases and vessels of gold and silver On the 19th of the month Old Delhi was thought of, for many infidel Hindus had

fled thither Amir Shah Malik and Ali Sultan Tawachi, with trusty men, proceeded against them, and falling upon them with the sword despatched them to hell. In Kashmir, Sultan Sikandar began expanding, and unleashed religious violence that earned him the name but-shikan or idol-breaker. He destroyed vast majority of Hindu and Buddhist temples in his reach in Kashmir region north and northwest India. Many were also killed. Those found, including Tarikh-i Mubarak-Shahi describe continued religious violence. The Hindus retaliated by forming their own armed groups, and attacking forts seized by Muslims. In , Jalandhar for example, was retaken by Hindus and all Muslims inside the fort were placed in prison. Yahya bin Ahmad, the historian remarked on the arrest of Muslims by Hindus, "the unclean ruthless infidels had no respect for the Musulman religion". Lodi dynasty â€" [edit] Religious violence and persecution continued during the reign of the two significant Lodi dynasty rulers, Bahlul Khan Lodi and Sikandar Lodi. Delhi Sultanate whose reach had shrunk to northern and eastern India, witnessed burning and killing of Hindus for their religion, in Bengal, Bihar and Uttar Pradesh. Sikandar accepted the counsel and gave the Brahmin an ultimatum. The Hindu refused to change his view, and was killed. He entirely ruined the shrines of Mathura , the minefield of heathenism. Their stone images were given to the butchers to use them as meat weights, [93] and all the Hindus in Mathura were strictly prohibited from shaving their heads and beards, and performing ablutions. He stopped the idolatrous rites of the infidels there. Every city thus conformed as he desired to the customs of Islam. Babur ruled for 4 years and was succeeded by his son Humayun whose reign was temporarily usurped by Suri dynasty. During their year rule, religious violence continued in India. Records of the violence and trauma, from Sikh-Muslim perspective, include those recorded in Sikh literature of the 16th century. Historians suggest the early Mughal era period of religious violence contributed to introspection and then transformation from pacifism to militancy for self-defense in Sikhism. As with theologians and court officials of Delhi Sultanate, his advisors counseled in favor of religious violence.

9: Essay on Communal Harmony for Children and Students

Hindutva (meaning "Hinduness"), a term popularised by Hindu nationalist Vinayak Damodar Savarkar in , is the predominant form of Hindu nationalism in India.

Search research, experts, topics, or events Open search Indian Hindu priests perform an evening prayer ritual known as Arti at the Sangam, the confluence of the holy rivers Ganges and Yamuna and mythical Saraswati, during the annual Magh Mela in Allahabad on January 5, His election victory was attained with promises of development and growth for a young India. Foreigners and Indians alike had not expected Hindu nationalist ideologues to derail Modi even before he could launch his agenda of economic reform. The origins of Hindutva or militant and revivalist Hindu chauvinism can be traced back to the early 20th century British rule in India. Hinduism is a religion unlike others, especially the Abrahamic faiths, in that you are born a Hindu but you cannot be converted into one through any ceremony. There is also no fundamental creed or any book or books which every Hindu should know or recite. The basis for the spread of Hinduism across the Indian subcontinent was its pluralism, its acceptance of differences and its catholicity. However, there were Hindus who increasingly believed that their polytheistic faith lacked the wherewithal to face monotheistic faiths. A conservative backlash within Hinduism started which led to the creation of various organizations, some educational and cultural and others political. That this view still has prevalence is reflected in a recent statement by senior leader of the Vishwa Hindu Parishad World Hindu Council Praveen Togadia spoke about the need to raise the percentage of Hindus from 82 percent to percent. This assassination and the bloody and violent Partition left a legacy on Indian nationalism and the definition of citizenship in the Indian constitution. The Indian constitution provides wide-ranging rights to its citizens, including to its large minority populations. India is a secular, pluralistic democracy where citizenship is territorial and all minorities, ethnic and religious, are treated as equals. Hindutva, or Hindu chauvinism and revivalism, instead defined citizenship differently. Savarkar states that a Hindu is he who considered the land from the Himalayas or the Indus to the Indian Ocean as his Fatherland pitrubhumi and Holy land punyabhumi. This meant that only followers of these religions Hinduism, Sikhism, Jainism and Buddhism can be true citizens. Since all the other faiths in India â€" Zoroastrian, Christianity, Islam and Judaism â€" have their holy lands outside of the Indian subcontinent their followers cannot be seen as true citizens. This is what has underlay Indian nationalism for the last six decades and has ensured a semblance of stability. This edifice started to crack from the s with the rise of Hindutva within India and with the rise of revivalism in other parts of the world and its reverberations within India. As in other parts of the world with economic growth comes the rise of a middle class which is more conservative, outwardly-religious and demonstrative of beliefs it often seeks to impose on others. The rise of Islamic radicalism and revivalism in other parts of the world including in the Indian subcontinent has only strengthened the roots of Hindu revivalism. The first is that this is an internal revolt within the Hindu revivalists who seek to put pressure on Modi to use his electoral mandate to implement policies of their choice. However, what is also known is that Modi has reprimanded his ministers for such remarks in private. A few days after her Geeta remark, Swaraj also spoke about the need for tolerance in India. Another explanation is that the Hindu revivalists supported Modi simply in order to come to power and now that the BJP is in power the Parivar is demonstrating that it is really they who are in control and not Mr Modi. The final possibility is the assertion by some that Modi is coming out of the closet and showing his true self. What Indians would like is for Mr Modi to come out and say in the open what he believes instead of allowing others to frame the issue for him.

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