

THE POLITICAL LANDSCAPE OF INDIAN SUBCONTINENT

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Abstract

1857 is the turning point in our history which not only dealt a severe blow to Muslims politically and economically, but also made them suffer from conflict and hesitation in terms of mental, intellectual and cultural aspects. It has become clear that this war was not limited to the extent of rebellion but was all over North and Central India. The reason for its failure is to start suddenly without organization and proper preparation. The workers of this war lacked mutual cooperation but also lacked combat skills. Besides, at the same time, some elements of other countries also opposed instead of supporting and stood in support of the British government. It is also worth noting that both Muslims and Hindus participated in the war of independence, but after its failure, the punishment fell to the Muslims. There are several reasons for this special treatment of Muslims by the British. The way Islamic teachings and beliefs have been distorted and presented in Europe has created feelings of hatred and contempt against Muslims in Western minds. The mistrust that had arisen from the time of the Crusades towards the Muslims did not diminish even after the passage of centuries. Apart from this, the special reason is that the power of the Muslims was taken away by the British for centuries. Therefore, the resentment of the Muslims towards the British was more than that of the Hindus and the British were aware of this. The British also saw in the war that the Muslims were less in number than the Hindus and their number in the army was small, but still they fought with more zeal. The British were also aware that Muslim scholars had been inciting Muslims for Jihad even before 1857.

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The war of independence of 1857 was called rebellion and all its debris was blamed on the Muslims. For many years after the war of independence, the strategy of the British was to make the Muslims of the subcontinent more and more ineffective and needy. Their morale should be demoralized so that they never again dare to raise their heads against the English government. So, immediately after the failure of the war of independence, they started a series of atrocities. (1) The situation that happened to Delhi and the people of Delhi was almost similar to the situation that happened in every place where the British re-established their rule by defeating this movement like in Agra, Ettawah, Allahabad, Ita, Banda, Badayun, Bareilly, Buland shahr, Benares, Patna, Jhansi, Shahjahan abad, Saharan pur, Aligarh, Farrukh abad, Morad abad, Main puri, same massacres, the looting, the punishments of death and black water. British used to give painful punishments to the Muslims such as forcing them to burn them in pigskin, tying them to a cannon and blowing them away, starving them to death, killing them by suffocating their tails, and burning the settlements. The revenge that the British took and the brutal massacres and the confiscations, house destructions and exiles that followed, the Muslims suffered the most because they were especially targeted for persecution. Britain ended the rule of the East India Company in 1857 and

took over the government of India and declared complete religious freedom. He abolished the distinction of colour and nationality for government jobs and pardoned the Mujahideen who were not accused of murder and had not been punished yet, but despite this announcement, the time of trial for Muslims did not end. The round-up continued and executions, black water punishments were still not released and the Muslims continued to be paralyzed politically, economically, educationally, mentally and psychologically. Sir Syed Ahmad Khan, despite being in the service of the British government, took bold steps which was a living monument of his self-confidence, fearlessness and honesty, as he wrote the magazine "The Causes of the Rebellion of India" and blamed the British for the War of Independence 1857. (2). However, the East India Company made its military, agricultural, administrative, judicial and educational policies in such a way that Muslims were at a disadvantage and Hindus were at an advantage. The result was that the upper class of Muslims in Bengal disappeared in the early nineteenth century and it became difficult for ordinary Muslims to lead a dignified life. As time passed, the condition of the Muslims became worse. After 1857, despite Queen Victoria's declaration, according to Dr. Hanna: "In 1869, there would hardly be any office in Calcutta in which a Muslim could find any other job than that of chapadasi or chithi rasan or clerk." (3) Dr. Hanar also wrote that Muslims have now fallen so much that even if they qualify for government jobs, they are not allowed to do so through official announcements would be prohibited with special caution. No one is interested in their absence and the higher authorities consider it a shame to acknowledge their existence (4). This was the case in Bengal, but the direction of education policy changed in Punjab. The result was that despite the majority of Muslims in Punjab, the teachers were Hindus. An occasional Muslim's name was rarely seen, only because Hindu teachers did not like to go to the border area which was then under Punjab, so Muslims were sent there. The movement of reform and jihad of Syed Ahmad Shaheed and his followers was given the name of Wahhabism by the British for political expediency. However, he was not related to the Wahhabi movement of Arabia, but to the reform movement of Shah Wali Allah. Political awareness was emerging along with religious awareness among these nationalists of Islam and a group called "Fareazi" was formed. To suppress it, certain religious leaders arrested and some were eliminated (5). As long as the political expediency of the British was to fight the Muslims against the Sikhs. Until that time, they continued to help the Muslims in Jihad movement against the Sikhs, but when the power of the Sikhs broke and British rule was established in Punjab in 1849, campaigns were sent several times to eliminate the Mujahideen. The center of Mjahideen, Sathyana, and even the surrounding hills were burnt, and then in 1863 and 1868, they were attacked and exterminated on a large scale. Not only the scholars, but even the judicial and administrative authorities used to declare that this sect teaches Muslims the real teachings of the Qur'an and wants to refresh the spirit of the first century, which means the killing of the infidels and encouraging war and jihad against the Farangi (6). The Muslims had no hope from the English authorities or from other nations that they would do anything for their survival. In such circumstances, it was not surprising that frustration and cruelty spread widely. Dr. Mubarak Ali states in this regard: "Economic insecurity had made society morally depressed. Whether it was the class of the nobles or the Khudam, the big problem in front of all of them was livelihood. The feudal class was anxious to protect its land and property. The moral values of the society were disappearing one by one due to this economic security. For the people a thing that was above religion, country, nation and nation was economic security. Hence religious violence and bigotry decreased during this turbulent period. When people were on the move in search of employment,

they would take the employment of every rich man and landlord where they could hope to find economic security." (7) In 1870, the British government thought of changing its policy because the Hindu leaders started criticizing the British. Efforts to revive Hinduism and Hindu society were intensified. On the other hand, the Muslim leaders in Bengal were exhorting the Muslims to keep away from the opposition of the British government and to carry out their educational, social and religious reforms by staying away from politics. In 1870, the Viceroy, Lord Mayo, ordered Dr. William Hunter to prepare a report on the Muslims, stating that Muslims were religiously compelled to oppose British rule. However, in 1871, Dr. Hunter presented a detailed review under the name of *The Indian Muslims*, in which he described Wahhabism and rebellion as synonymous: "All Muslims listen to the poisonous advice of their Prophet who taught rebellion with great interest and there are very few who escape the great duty of rebellion by giving some other meaning to their Shari'ah due to their quick nature. Indian Muslims are still a threat to Government English in India as they have been for some time." (8) Sir Syed refuted what Dr. Hunter had written about Muslim religious views and Wahhabis in a commentary he wrote on *The Indian Muslims*. Sir Syed has shown Dr. Hunter's mistakes with clear and vivid evidence and has narrated a brief history of Wahhabis from beginning to end and confessed: "I myself am a Wahhabi and being a Wahhabi is not a crime, but malice of the government and rebellion is a crime. He has shown the truth of the issue of Jihad and the misconceptions about it well and has told that the Muslims who are the subjects of the government and are permanent and perform their duties without resistance. They can neither wage jihad against the British nor rebellion nor riot of any kind according to the Sharia of Islam." (9) At meetings in Allahabad and other capitals, Queen Victoria's proclamation was read out that every person would enjoy religious freedom and fundamental rights and that the purpose of the English government was to promote the prosperity and well-being of India. The new ideas of English education and political freedom gradually awakened people to the realization that love of country should be the highest value of society. The Viceroy sent orders to various provinces on August 7, 1871, the purpose of which was to focus on the education of Muslims. Education of ancient languages of Muslims as well as indigenous languages should be continued in government schools and Muslim teachers should be appointed. Modern schools of Urdu and English should be given financial assistance, more attention should be paid to the indigenous language of Muslims. Education of Arabic and Persian should be increased in universities. (10) Lord Mayo (1869-1872) made the important achievement of making each province responsible for its needs and expenses. Removed the need to take money from the center. Improved prisons, Chief colleges for the children of princes and nobles were opened in Lahore, Rajkot and Ajmer. Introduced modern equipment and methods in the Department of Agriculture. Lord Fern (1884-1888) took a keen interest in the prosperity and welfare of the people. Reduced the hours of labor through the Factory Act. Children below 9 years of age were prevented from working in factories. Lady Dufferin opened hospitals in major cities where poor people were treated free of charge. Lord Curzon (1899-1905) played an important role in promoting education among other social works. He examined Calcutta University and concluded that the institution was merely an examination machine. In 1904, the Hindustan University Act was enacted. Moreover many new colleges and hostels were opened. Established a regular police department. Despite these terms and administrative facilities, Sir Syed understood well that the Muslims had reached the peak of their decline. The only solution for the survival of the Muslims was to cooperate with the British government and get their support and improve their condition. Sir Syed considered the stability of

the English government as essential for the betterment of the Muslims and he repeatedly expressed that: "I do not want the stability of the English government in India because of the love of some Englishmen and their desire for air, but only because I consider the good of the Muslims of India in its stability." (11) Sir Syed's decision to cooperate with the British government was not a proof of his cowardice but a manifestation of realism and opportunism. In 1867, Sir Syed established a medium of education in Urdu. He wrote to the Viceroy to establish a university and also offered to translate books from English to Urdu by the Aligarh Scientific Society. There was a demand from Hindus that the new university should have Hindi medium of education for Hindu students. Due to this dispute, the Vernacular University project was shelved. Hali has narrated in the words of Sir Syed that: One day, Mr. Shakespeare, who was then Commissioner in Benares, I was giving a talk on the subject of Muslim education and he was listening to my talk with astonishment. Finally, he said that today is the first time that I have heard from you about the development of particular Muslims, before that you always showed concern for the welfare of common Indians. I said that now I am convinced that these two nations will not be able to participate wholeheartedly in any work. At present there is very little, but in the future there seems to be more opposition and animosity on account of the so-called educated people, who will live to see. He said that if this prediction of yours came true, then it is very sad. I said I am very sorry too. But I have complete faith in my prediction." (12) Maulvi Abdul Haq also agrees with Sir Syed that the Hindu-Muslim conflict is not political, it was founded by Hindus trying to erase Urdu (13). Although the Aligarh Movement started in 1870 after Sir Syed's return from Britain, it had its roots when he was stationed in Ghazipur. At that time, Sir Syed was trying to educate Indians in a general way, regardless of religion or nationality, but after the sincere friendship of Hindus was not available and the opposition to Urdu started, he became disappointed with the Hindu-Muslim unity and only tried to reform the Muslims intellectually and socially. He was very sure that unless modern education spread among Muslims it is not possible for them to flourish. Sir Syed's vision was lofty and realistic, but there was much opposition to the Aligarh pedagogy. This was because ancient orthodox Muslims were suspicious of Sir Syed's religious views and did not want the task of educating the youth to be entrusted to such a person. Most of the scholars and people used to say that the person whose beliefs are like Sir Syed is not a Muslim and it is not permissible to support the teaching school established by such a person. In 1861, under the Indian Councilors Act, legislative councils were established in the center and provinces, the need and importance of which was explained by Sir Syed in 1858 in "The Causes of Revolt of India". Then in 1866, the first political association "British Indian Association" was established, with the aim of the people of India to express their grievances directly to the British Parliament and the Government of India. Many other associations were formed behind it. For example Bombay Association, Bengali Indian Association, Madras Native Association, Upper Class Hindu Association etc. All of them were dominated by the Hindu community. Their aim was the interest of the Hindus. Apart from this, other political Movements such as Brahmo Samaj, Arya Samaj, Prayarthana Samaj, Ramakrishna Mission etc. were started which were also addressed to Hindus. All these political, social and religious movements incited anti-Muslim sentiments among Hindus and Hindu-Muslim riots broke out on Muslim religious festivals such as Muharram and Eid-ul-Adha. Sir Syed's Scientific Society was established in 1863 while he was posted in Ghazipur. The aim of this society was to bring western science to India through translation and compilation. When Sir Syed was transferred to Aligarh, this society was also shifted there. Here the society made great progress. A magnificent

building was built for it. Within a short period of time many other science books were published in Urdu. A newspaper of the society was also published. It continued to appear continuously for 32 years in Sir Syed's life. Sir Syed himself used to manage it and express his opinion on educational, political and other topics. To be in the meetings of the association in this newspaper His speeches were also published. At first it was seven days, then it became three days. The Scientific Society was Sir Syed's first party organization and was his first step towards the larger movement that followed. The aim of the Aligarh movement was that in social terms, Muslims should avoid the useless un-Islamic customs and practices that they observe in their daily life and should not forbid the intercourse with the British, cooking, etc. The Aligarh Movement not only directly benefited the Muslims of India but indirectly also innumerable benefits. Under his influence, educational institutions started in different parts of the country, which were managed by Muslims themselves. Before getting involved in politics, Muslims were interested in all things religion, education, knowledge and literature. 14). People are generally aware of Sir Syed's Scientific Society and Anjuman Punjab, but other associations are not so well known, although they have also done good work in their time. The Delhi Society came into existence in 1865, in whose meetings interesting papers were often read. For example, Anjuman Tehzib in Lucknow, Anjuman Mazhya in Meerut, Scientific Society in Muzaffarpur and Sohar, Anjuman Shah Jahanpur in Shah Jahanpur and similar associations were established in Benares, Ettawah, Moradabad and Allahabad. Associations of Mughal Sarai, Nainital, Matala, Gonda, Arab Sarai, Gujranwala, Peshawar and Jalandhar also came into being. Government College Lahore was established in 1864. Its principal was Dr. G. W. Lights. He was a linguist, as well as interested in Oriental studies. He founded an association in Lahore to discuss topics of academic and literary interest. This association gained great fame in the whole province of Punjab. A library was also opened under his management, which everyone could use free of charge. An Anjuman was established in January 1865 under the name of Anjuman Prasik Maaab West Punjab, but it became known as Anjuman Punjab. Maulana Muhammad Hussain Azad who was the Director of Education of Punjab at that time. He was associated with the office and was an active member of this association. Hence, Anjuman Punjab got government patronage right from the beginning. In a meeting of this association, which was held in August 1867, Muhammad Hussain Azad gave a lecture entitled "Thoughts about poetry and suitable words", which some critics called the starting point of the modern poetry movement (15). At that time, Urdu books were taught in government madrasas of Punjab. On seeing them, the Lieutenant Governor of Punjab expressed the opinion that there was no poetry in them and expressed the desire that poems should be added to them. On this wish of the Governor, Punjab Director of Education Halroyd started a movement of Urdu poetry and he benefited from the talents of Muhammad Hussain Azad in this regard. However, in the next section of Anjuman Punjab, Azad gave a lecture on modern poetry. (16) After Azad's speech in this meeting, Halride also gave a speech and gave the opinion that just as poetry is usually held in every city, you should also do a mushaira, but it should be enough that instead of a verse, a topic like a poem should be given here, on which people should practice and recite it in public. 17). Halroyd sent the copies of Azad's Masnavi and lecture read in this meeting to the education departments of other provinces and also requested that they be printed and distributed in Madrasahs so as to lay the foundation of this new type of poetry there as well, or at least give teachers an opportunity to express their views on modern poetry. The first mushaira of this new style was held on May 30, 1874, the subject of which was "Rain", as suggested by Holroyd (18).

Hali recited his poem 'Barkha Rut' in the same Mushaira. After that, there was a series of two thematic poetry. Despite personal and local opposition, the movement of modern poetry became popular. This movement of modern poetry was not only a movement to organize thematic mushairas instead of the verse type, but also fictitious and imaginary. Here in Sindh, through the efforts of Hasan Ali Effendi, Sindh Madrasatul Islam Karachi was established in 1885, where Muslims from not only Sindh but also from other places came to acquire knowledge. Quaid-e-Azam Muhammad Ali Jinnah also received his initial education from this madrasa. Similarly, Maulvi Bashiruddin established a school in Etawah under his help. In the beginning, there were only eight (8) students in it, but later this number increased and the school became a residential institution. Graduate students of this madrasa for higher education in Aligarh. They were accepted with great joy because the education and training policy here was also similar to Aligarh. In South India, in 1885, Anjuman Mufid Ahl-e-Islam and Anjuman Islamia Madras were established and then the Muhammadan Educational Association of Southern India came into being, with the efforts of which Muslim educational institutions were established in Vellore, Nellore, Kurnool, etc. Sir Syed knew that the educational needs of the Muslims of all India could not be met only from Aligarh, so he founded the Muhammadan Educational Congress in 1886, the name of which was changed to Muhammadan Educational Conference in 1890. The purpose of this conference was to solve the problems of Muslims in different provinces of India and to publish books on Islamic sciences. Its meetings were held in a new city every year. This conference played a big role in the development and education of Muslims. Through the speeches, poems and sermons of Sir Syed and his companions, passion, courage and their backwardness were instilled in the hearts of common Muslims. Eleven sessions of the conference were held in Sir Syed's lifetime. Apart from the establishment of various institutions of Muslim education across the country, the main educational activity of this period is the development and popularity of universities. The universities of Calcutta, Madras and Bombay were established in 1857. His examination system influenced the already established colleges and many new colleges were established to meet the growing demands of the English system of higher education. In 1864 Government College was established in Lahore. The Principal of Government College, Dr. Laitz, first started preparing the plan of Punjab University as soon as he arrived and after eighteen years of continuous effort, Punjab University was established in 1882. Oriental College was established in 1870. It was later handed over to Punjab University. The interest of Muslims in the ancient curriculum and religious studies could not decrease despite the English influence. One was built by Maulvi Muhammad Mazhar in Saharanpur in 1867, which was called "Madrasa Mazhar Uloom" and the other was built by a few scholars in Deoband, a town of this district. The first mentioned was patronized by Maulana Rashid Gangohi, Maulana Khalil Saharanpuri and Maulana Ashraf Ali Thanvi and from here a large number of sincere servants of religious knowledge graduated who especially served the art of Hadith. Madrasa Deoband started as a small madrasa, but later it became the largest institution of religious education in the whole of India. In the beginning, its objectives were not more than a common and modest school, but when Maulana Qasim Nanotwi became associated with it, he planned to build a magnificent Darul Uloom and succeeded because of his administrative skills. In order to avoid government interference, it was decided not to take government aid and it was decided to take donations only from the people. (19). Maulana Qasim's aim was to continue the teachings of Shah Waliullah. Fortunately, Darul Uloom was supported by sincere workers and teachers from the very first day, due to which the spirit of sincerity, modesty,

piety and purity spread throughout the environment. The names of Maulana Ghulam Rasool, Maulana Anwar Shah, Maulana Hussain Ahmed Madani, Maulana Asghar Hussain are important among these talented teachers. After a few years, the number of students in Darul Uloom increased so much that many more buildings had to be built for teaching and accommodation. About 1000 people got education in fifty years. A large collection of religious books was collected and the monthly magazine "Al-Qasim" was also started. Despite all these developments, the curriculum of Madrasa Uloom Deoband was the same as that of Madrasa Rahimiya Delhi. In the body, the old philosophy and logic and jurisprudence were emphasized more than rationality, i.e. Quran and Hadith. There was nothing to do with modern science. In these respects this Madrasah was totally different from Aligarh. From education policy to him from Aligarh, there was no reciprocity, thus in political strategy it was the exact opposite of Aligarh. Politically, the scholars of Deoband were associated with the Ottoman Caliphate and supported the unity of the world of Islam, so they were strongly opposed to the British government. The Ulama of Deoband would have been at the fore to respond to the objections or attacks on Islam that Christian missionaries and Arya social workers had made. Therefore, this seminary had its place among the old-style schools and its fame and popularity is still there today. Although Deoband never openly opposed the Aligarh Movement, his work and tactics were a silent reaction to the opposition of the Aligarh Movement. Twenty-five years after Madrasah Deoband, the movement to establish Nidwat Ulama started. Its characteristic was that it was concerned with the reformation of the people as well as the scholars. With the influence of Aligarh, the enlightened scholars thought of introducing a new curriculum in religious schools so that they could keep up with the changing times. In 1894, Nidwat Ulama was established in Lucknow by Maulvi Abdul Ghafoor and Syed Muhammad Ali Kanpuri. Allama Shibli Naumani and Maulana Abdul Haq Dehlavi liked the rules and objectives of this madrassa. A new curriculum was laid down in which English language was also included. Holy Quran was given more importance in the syllabus. Apart from science and arts, students were also taught different genres. Due to these terms, the scholars of the old ideas opposed it and the British authorities also viewed it with suspicion. But when Shibli Nomani became its patron in 1904, he improved the condition of Nidwat Ulama, established good relations with the English authorities and increased its value in the eyes of the people. In 1913, Shibli separated from the Madrasa due to some differences which did not have a good effect on the common people and the reputation of Nidwat Ulama suffered a shock. The founders of Nadwa wanted an institution that could effectively present Islam to the modern world by combining the ancient and the modern. The institution could not match Deoband in religious education, nor could it reach the level of a major college in English. Failed to achieve the overall merits of both Deoband and Aligarh. Sheikh Muhammad Ikram explained the reason for its failure as follows: "Perhaps Nadve did not attempt to imitate the merits of Aligarh and Deoband properly. When Nadve's foundations were deepened, it presented itself as a rival to other institutions. Arbab-i Nadwa claimed that he would cooperate with the two major educational institutions of the nation, but both were opposed in Nadwa." (20) A madrassa was established in Kanpur in the early twentieth century to popularize the teachings of Shah Waliullah. During that time, religious debates were going on, so comparison of religions was also taught in this seminary. Only those educated in Oriental studies were allowed to enter here. Maulana Shibli Naumani, Hakeem Ajmal Khan and Abul Kalam Azad supported this madrassawas The work of popularizing the knowledge of hadith in the subcontinent began during the reign of Shah Wali Allah, who came to be known as the class of Ahl-i-Hadith or Ghir al-

Maqlid. It is headed by Maulana Syed Nazir Hussain Dehlvi" (21). He had a large circle of disciples who propagated his method in every corner of the country. According to Syed Sulaiman Nadvi, one of the benefits of this movement was that: The stagnation of classes was removed and when one barrier was broken, other doors of ijтиhad also opened. Among the disciples of Maulvi Nazir Hussain, Maulvi Ibrahim Arvi had a special position. The idea of establishing an association of scholars in a new style and an Arabic seminary and Darul-e-Qamah in it came to his heart, and he established a seminary in Arah in 1890 under the name of Ahmadiyya seminary, and for this, a council was formed under the name of Jalsa-e-Maqara-e-Ilmiyyah. English was also taught in it. (22) In opposition to the activities of the Ahl al-Hadith, two other groups arose whose aims were different from theirs. The head of one group was Ahmed Raza Khan Barelvi and the other was Moli Abdullah Chakdalvi. The first Jamiat became known as Barelvi Party and the later Jamiat Ahl-e-Quran. The Barelvi party wrote numerous books on the old negative practices and supported the rituals of Fatiha Khwani, Chehlam, Bursi, 11th, Urs, Qiyam Milad, etc., which are common among Muslims. There were already many sects in the religious world of India that Mirza Ghulam Ahmad from Qadian claimed to be the Promised Messiah and Mahdi in 1891 and Krishna incarnated in 1904 and thus became the founder of the Ahmadi sect. Mirza Ghulam Ahmad had published 'Braheen Ahmadiyya' and held discussions with missionaries of the Church of Scotland, and his religious fervor was liked by ordinary Muslims. His claims of being the Messiah, Mahdi and Krishna incarnated turned Muslim scholars, Arya social workers and Christian priests against him, but he started a 'Revolution of Religions' in Qadian to publicize his ideas. After the death of Mirza Ghulam Ahmad, his party split into two groups. One called Qadiani Ahmad and the other Lahori Ahmad. Qadiani was convinced of Mirza Sahib's prophethood and believed it was right to stay away from politics. Lahori Ahmadi Jamaat considers Mirza Sahib to be limited and participates in politics. Both these parties believe in written and oral preaching and Jihad against Bil saif. The East India Company was initially concerned with trade and commerce. Hence his initial policy in the subcontinent was to stay away from all forms of religious propaganda but as their dominance increased, there was a change in strategy and missionary activities were encouraged. Students began to be religiously prepared for conversion. Mission orphanages were also opened to keep destitute children and convert them to Christianity. According to the census of 1851, one lakh people had become Christians in the subcontinent. After the failure of the War of Independence in 1857, the British government took over the subcontinent instead of the company, so the British missionaries did not agree that the government should openly include the propagation of Christianity in its goals, but Queen Victoria's declaration definitely indicated this. It was said that from now on India will be under the rule of a Christian. In 1860, when there was a famine in India, the Christian priests took advantage of it and took the poor and abandoned children under their shadow and converted them to Christianity. Now his preaching activities intensified and all kinds of financial, moral and educational support to the converts was given. In addition, several sanatoriums and hospitals were established where patients were taught Christianity. On the one hand, the practical activities of the Christian missionaries continued and on the other hand, there were their writing and speech activities in which they criticized the beliefs and teachings of Islam and Hinduism so that their inhabitants would change from their native religion and mentally become Christ. The Muslims also braced themselves in defense of their religion. Christian missionaries would not only preach in madrassas, hospitals and orphanages, but would stand in squares, highways and give lectures and distribute pamphlets. Like Maulvi

Rehmatullah Kiranvi, Maulvi Ali Hasan Akbarabadi, Dr. Wazir Khan, Maulana Syed Nasiruddin, Maulana Muhammad Qasim Nanotwi, Maulvi Mansoor Ali Dehlavi, Maulana Rahm Ali Mangaluri, Maulana Inayat Rasool Cherya koti, Maulana Syed Muhammad Ali Mongiri, MirzaGhulam Ahmad Qadiani, Maulvi Sanaullah Amritsari, Agha Hashar Kashmiri and other elders opposed the preaching of these Christians. He debated with them, wrote books, distributed pamphlets and protected common Muslims from their influence. Apart from discussions and debates, the scholars who worked to compare Islam and Christianity in a scholarly manner and specifically to remove the objections and misunderstandings that Christians had about Islam include Sir Syed Ahmad Khan, Maulvi Chirag Ali, Syed Ameer Ali, Shibli Naumani and Maulana Hali can be named. In Sir Syed's works, *Tabe'in al-Kalam fi Tafsir al-Torah wa Anjeel Ala Mlliati-ul-Islam*, *Khutbat Ahmadiyya*, *Tafsir al-Qur'an*, *Risalah Ahkam e Ta-am Ahl-e-Kitab* are links of this chain. Among them, *Tafsir al-Qur'an* is the book that laid the foundation of modern Islamic knowledge because in it, Sir Syed has tried to prove the contents of the Qur'an according to reason and science. Maulvi Chirag's *Rasaila-e-Chirag Ali* and *Terminology under Muslim Governments*, there are notable works in the English language. Apart from the political and legal services of Syed Amir Ali, there are English books called 'History of Muslims' and 'Ruh-e-Islam'. They are excellent for dispelling Christian misunderstandings about the Prophet of Islam. Shibli Nomani's 'Ilm Al-Kalam', 'Sirat-ul-Nabi', 'Al-Farooq', 'Al-Itqad Ala-Tumdan al-Islami' and Hali's 'Naafi al-Muslimin' are all excellent styles in which instead of counter-accusations, they state their claims in an interesting way. Christian preachers also criticized Hinduism, then in response, the founders of Brahma Samaj, Raja Rammohan Roy, Devendranath Tagore, Ramakrishna came to the field. Their attitude was not aggressive but Swami Vidika Nanda gave up the defensive attitude and claimed that Hinduism is the only eternal religion and the salvation of the whole world lies in its conversion to Hinduism. He refused to accept any other religious book as authentic except the four Vedas and tried to prove that the modern knowledge of science and inventions are mentioned in these visions. Swami Dayananda's teaching meant that India belongs to Hindus only and whatever religions are there should be expelled or converted to Hindu Dharma. Sivamy gave Hinduism the status of a religion. There was no such concept before but when he started attacking Islam and Christianity, it was necessary that someone stood up to counter them. Due to all these situations Hindu-Muslim tension started to increase. Some people believed that Hindu-Muslim differences did not exist before the arrival of the British and were created under the British policy of 'fight and rule', but a study of Indian history will reveal that this antagonism between Hindus and Muslims. It is very old. It is different that British strategy played a major role in intensifying this rivalry. Before the domination of the British, Hindus and Muslims were related to the ruler and the subject, but after the failure of the war of independence and the British domination. After being established, both the nations were living as subjugation. Both classes had to balance themselves with new power, new language, new civilization. The ruling party sometimes supported this class and sometimes patted the other. Similarly, the Hindu-Muslim conflict first took the form of competition for economic, then educational and finally political supremacy. The Hindus, claiming their numerical superiority, tried to attack the Muslim minority in every way and tried to demoralize them, due to which the Muslims had to take defensive measures for their survival. Hindu journalists also started inciting anti-Muslim sentiments and writers also started writing books for the same purpose. Muslims became distant from their fellow countrymen i.e. Hindus and the formation of Muslim nationality began to take place in a separate form. By holding separate

elections in 1909, the British government also accepted the fact that Muslims as a nation exist separately from Hindus. Those who joined the Indian National Congress. In order to convey their suggestions and ideas to the British government, with the support of Sir Syed, 'Anjaman Muhibban-i Watan' was established. As a reaction to the hostility of the Hindus to the Muslims, the 'Muslim Defense Association' was established, whose objectives were the welfare of the Muslims. Sir Syed united the Muslims with his teaching Aligarh movement and political guidance. Many who were religiously angry with him became his allies in politics. Because it was realized that the Hindus were against the interests of the Muslims and the demands of the Congress harmed the Muslims and benefited the Hindus. Two years after the death of Sir Syed, in 1900, on the insistence of Hindus, Hindi was declared as the official, educational and legal language and the Nagri script was also implemented. This gave a severe blow to the Muslims. The protest of the Muslims was futile. During this period Lord Curzon Viceroy divided Province Bengal into two parts in 1905, keeping in mind the administrative issues and reducing the growing power of Hindus in Bengal. They gave East Bengal, which also included Assam, had a large population of Muslims, and the Hindus started protesting about its becoming a separate province. They also boycotted goods from Britain and started violent actions. Congress also supported this protest. During this period, the British government was thinking of giving India rights in councils. The Muslims considered it necessary to take steps for their protection and in 1906 met the Viceroy in which the demand was made that the Muslim members in the country's legislative assembly should be elected by the opinion of the Muslims and separate constituencies should be created for them. The British authorities accepted the demands of the Muslims, which were the result of Hindu prejudice. In December 1906, a large gathering of Muslim leaders was held in Dhaka and the All India Muslim League was formed. His objectives were to remove the misconceptions about the British government from the hearts of the Muslims. In the first five years of its establishment, the Muslim League did not face any opposition from the British government, nor did the League oppose the government. New Political Proposals In the Minto Marley terms (1909), the government introduced the principle of separate elections, with which the Muslims were satisfied. The partition of Bengal was not done at the behest of the Muslims, but the Muslims were happy with it, but the protests of the Hindus continued. The government abruptly ended the partition in December 1911 and made Bengal a province. This was a clear proof of the government's breach of promise and their weakness. This caused a great shock to the Muslims. After the abrogation of the partition of Bengal, further events took place due to which the Muslims stepped into politics and became disaffected from the British rule. At first their policy was to co-operate with the government and improve their condition by getting their support, now they had to change and adopt a strategy of relying on their own efforts for their development and prosperity. It was only when the Muslims felt the shock of the revocation of the partition of Bengal that many emotional shocks took place. Tripoli was attacked by Italy, the Balkan states attacked Turkey together, Russia bombarded the shrine of Imam Reza. The details of the British's conspiracy in all these anti-Muslim activities were not known, but their approach was obvious to the Muslims. On the one hand, all that was happening in Muslim countries, on the other hand, in 1913, the corridor of Masjid Fish Bazaar in Kanpur was demolished to widen the road. The protests of the Muslims were ignored and when they tried to rebuild the broken part, the Muslims were fired upon by the government in which many Muslims were killed and twenty wounded and imprisoned. The Muslims of the subcontinent woke up to this incident and this incident left a deep impression on their hearts. Maulana Zafar Ali

Khan's "zamindar" continued in Punjab. Abul Kalam Azad's weekly and Maulana Muhammad Ali's "Comrade" were being published in Calcutta. Meanwhile, in the last half of the nineteenth century and the beginning of the twentieth century, efforts were being made to improve the condition of the Muslims of India and to give them legitimate rights. The movement to form an Islamic bloc had started with the alliance. Jamaluddin Afghani was simultaneously a philosopher, writer, journalist, orator and scholar. Wherever he went in the world of Islam, his great personality impressed everyone. Afghanistan, Iran, Turkey, Egypt, India wherever he went, he left a deep impression. His movement is remembered as 'Etihad Bin Muslimeen'. The British considered Jamaluddin Afghani a threat to their power and imprisoned him in India. After leaving there, he went to America and England and then launched his newspaper Al-Arwat al-Wusqa from Paris. He spent his last time in Constantinople and died there in 1897. As long as the political policy of the period which was inspired by Sir Syed. It was popular among the Muslims of India. At that time Jamaluddin Afghani's movement could not attract the attention of Muslims. Therefore, Afghani was a great opponent of Sir Syed and he wrote a lot against Sir Syed in his newspaper, but when the British government lost its trust in the hearts of the Muslims and in other countries too, the British government continued to lose its trust in the hearts of the Muslims and in other countries. When the British government started harming the Muslims, the spirit of Islamic brotherhood woke up in them. Britain supported the Balkan states to break up the Ottoman Empire. On this occasion, the sympathies of the Muslims here increased with the Turks and started a boycott of British and Italian goods, along with providing large sums of money to help the Turks. Apart from practical workers, many writers including writers, poets and journalists also participated in this movement like Shibli Nomani, Maulana Zafar Ali Khan, Allama Iqbal, Hasrat Mohani, Maulana Muhammad Ali Johar etc. The British tried to suppress this movement as much as possible. It grew with such intensity and those who supported it did not care about imprisonment. This movement went on to become the Khilafat movement. Shaykh Muhammad Ikram expresses his opinion in "Moj-e-Kosar" that: From the collective point of view, the separate national formation of the Muslims of India was to some extent the result of contagion between Hindus and Muslims and the Urdu-Hindi conflict, but the poems of Hali and the policy of Sir Syed greatly strengthened it. Sir Syed also wanted to make Aligarh the political center of Muslims and this place remained the political center of the nation until around 1910.(23) In 1915, when the news spread that the British government wanted to carry out constitutional reforms in India, the Hindu Muslim leaders felt the need to come to an understanding to take advantage of it. However, due to the efforts of the Quaid-e-Azam, a meeting of the Muslim League and the Congress was held in Bombay in December 1915, in which both parties formed their Majlais., whose joint session was held in 1914. In this meeting, Quaid-e-Azam's proposals were accepted with a few changes, then a meeting of both the parties was held at the same place in Lucknow, in which these proposals were ratified. These proposals of the leader were called the Lucknow Pact. Earlier, Hindus were opposed to separate elections, so the Lucknow Pact made Muslims understand that Hindus accepted their separate political status. Meanwhile, Gandhi returned from South Africa. His idea was to achieve his goal by subduing the British with good behavior and cooperation. The result of the efforts of Gandhi and other leaders was that seventeen thousand Indian soldiers went for war service within a month of the First World War. After the Treaty of Lucknow, the whole emphasis of the Muslim League was on making the constitution of the country recognizing the separate status of Muslims, but at that time, due to the movement of Khilafat and other movements, the

Muslim League was in the background. It became active again in 1924 and a meeting of the Muslim League was held in Lahore under the chairmanship of Quaid-i-Azam. In 1927, a meeting of Muslim leaders was held in Delhi, in which they demanded to separate Sindh from Bombay and make it a province. Terms should be enforced in Sarhad and Baluchistan, Punjab and Bengal should be represented in proportion to population. These demands are called 'Tajweez-e-Delhi'. In November 1927, Britain set up the Simon Commission to visit India and examine the practical results of 1919. The Congress refused to cooperate with the commission while the Muslim League split into two factions over the issue. Quaid-e-Azam was against cooperation while Sir Muhammad Shafi and with him were in favor of cooperation. In 1928, the Nehru Report was sent to the government with the threat that if the Constitution of 31 December 1929 was not implemented according to it, the Congress would abandon the demand for colonial status and start demanding complete independence. It was not until the Simon Commission report was published that Viceroy Lord Irwin in October 1929, announced the convening of an All-Party Round Table Conference in London, but the Congress set conditions for its participation which the British government was not ready to accept. However, the Congress not only refused to participate, but in 1930, to increase pressure on the government, the civil disobedience movement was run for a year. In 1931, Gandhiji withdrew this movement after reconciling with Lord Irwin and agreed to participate in the Second Round Table Conference in London. The Muslims sent Aga Khan as the head of their delegation. Allama Iqbal also participated in this conference. Gandhiji joined the Second Round Table Conference as the sole Congress representative and demanded that the Congress point of view be recognized as an all-India point of view and that minorities should not be given separate representation. Thus, the conference was again deadlocked. Pandit Malviya requested the British Prime Minister to make a fair decision as an arbitrator regarding Muslim and non-Muslim representation. However, the British government announced a communal decision. Although this decision did not do full justice to the Muslims, it recognized separate elections. The Hindus strongly protested against this. In 1930, Allama Iqbal presented the concept of a separate homeland for Muslims in his Allahabad sermon, in which he said that the areas where the population of Muslims is high. Punjab, Bengal, Sarhad, Baluchistan and Sindh should be united to establish an independent state in which Muslims can live a free life according to their religion. In 1932, Pandit Malviya tried to get the Muslims to agree to joint elections by organizing the Ittehad Conference in Allahabad, but failed. In November 1932, the Round Table Conference was again held in London, but it proved futile due to the non-participation of the Congress. The British government published its decisions for constitutional terms which faced opposition from both Hindus and Muslims. Consequently a committee was constituted which submitted a report after hearing statements from various sections. This report was approved by the British Cabinet as the Government of India Act, 1935. There was strong opposition to the central plan of this act, even though only provincial elections were held. In 1939-37, the Congress formed governments in most of the provinces. Congress government was established in seven out of eleven provinces. The Etihad Party formed the government in Punjab and Bengal, while the Muslim majority in the Serhad and Sindh. In the provinces where the Congress dominated, incidents of violence against Muslims began to take place. Riots started happening in places in which Muslims suffered loss of life and property. The Hindus took full advantage of the power and violated the rights of the Muslims. Finally, in 1939, when the Congress ministries resigned on the outbreak of World War II, the Muslims of India celebrated Liberation Day. On March 23, 1940, the Muslim League

unanimously passed a resolution at the Minto Park Lahore meeting that India should be partitioned, and separate states should be established in the provinces where there is a Muslim majority. After that, the Muslim League stood firm on its stand. The Second World War began in September 1939 and ended in 1945. The Allied Powers won the war but left Britain hollow. Britain decided to give up its colonies gradually. During the war, the Congress launched a non-cooperation movement and the Muslim League also did not support the government. Conditions in India were deteriorating day by day. There was a famine in Bengal and thousands of people died. Japanese troops were approaching the borders of India. Under these circumstances, the British government sent Stafford Cripps to India to convince the Congress. The Cripps Mission proposals failed and Gandhi launched the 'Quit India' movement. The movement was severely countered by the government and nearly 1,000 people lost their lives. Sixty thousand people were arrested and it failed. Despite efforts by the leaders of the two parties Congress and Muslim League, they could not find a common solution to the India problem. Elections were held in 1945-46 in which Muslim League candidates won with a huge majority and it was proved that Muslim League is the only representative party of Muslims. The last attempt to prevent the partition of India was made by the Cabinet Mission, who suggested that India should be divided into three parts.

1. Zone A will consist of Punjab, Sarhad, Sindh and Balochistan.
2. Zone B Areas which are part of India except West Bengal.
3. Zone C will consist of Bengal and Assam.

These three zones will work under a weak center and only foreign affairs, communications and defense departments will be in charge of the centre. Zones will be autonomous in all other respects. Zones will remain attached to the center for ten years, after which a zone can become an independent country if it wants to secede. The proposals of the Cabinet Mission were accepted by the Muslim League but not by Nehru. He started explaining it. So now there was no other option but to divide. First, the British government announced the independence of India in June 1948. Later, Viceroy Mountbatten suddenly announced that in August 1947, India would be divided into two independent states of India and Pakistan. Between the night of 14th and 15th August 1947, these two countries emerged on the world map. The dominant nation affects the subjugated nation in all spheres of life. British rule over India had an impact on the literary, academic, religious, educational and political life as well as cultural and social life of Indians. Some people were influenced by the superiority of the British and started saying that they should become British in everything except religion. (24)

Conclusion:

When Sir Syed sees the rise of Western civilization and sees his own decline, he wants us to become civilized like the West. The harmful effects of modern education and imitation of the West were highlighted by the writers of Akbar Ul Abadi, Shibli, Oudh Panch and Deputy Nazir Ahmad. At first there was a reaction against wearing coats and pants, sitting at the table and eating with a knife and fork, but later these things were accepted. Many social flaws that religious followers had been trying to address for a long time became more and more discussed as Western influence increased. For example, marriage of widows, problem of not wasting happiness, sadness, number of husbands and education of women. English words came to be used in speaking and writing due

to western influence. For example, life, poetry, speech, biography are such words that their Urdu synonyms are easily available, but then writers like Sir Syed, Hali and Nazir have used these words in their texts. The old feudal system was undermined by the failed independence movement and the British government destroyed the old aristocracy and created an elite under government policy that followed the dictates of the government. In this class were the feudal lords who were blessed by the British. In the ancient feudal system, in art, politics, ethics, civilization and all other fields, there were nobles, Nawabs, kings of the time and their successors, whose non-elite classes were also professionals, laborers, Cultivators, soldiers etc. were dependent on their masters for living. When the British government abolished the old system, a third class came into being which was neither the aristocracy nor the professional lower class. After the war of independence, this middle class began to infiltrate the society's politics, ethics, culture, art, society and religion everywhere. It also included newly educated people who were employed by the government but were not government slaves and did not consider it as their master. There were also those who made advocacy, teaching, journalism, knowledge and literature, social reform and medicine their hobbies. This class was influenced by the West. This class enlightened ancient India with new standards, values, new ideas and concepts. Three new schools of thought arose among Muslims and Hindus. Bearers of old traditions who reject everything new. Enthusiasts of the new light loved everything new and rejected the old. There was also the middle class who wanted a blend of the ancient and the modern. The elite considered theatre, dance and music as an integral part of civilization because this was the way of thinking in the West. On the contrary, conservative people considered these things as evil and ran away from them. With the end of the old feudal system, social customs changed. Formal complications were replaced by simplicity. It was not illegal to take wives along in mixed gatherings. Beards and mustaches began to be wiped off. The style of construction of the houses changed and started to be built on the western style. New-style kitchens and bathrooms began to emerge. English-style furniture and furnishings began to be used. What did the British rule bring to India? System, communication, administrative machinery, police, medicine, industry and trade, economy, education, sciences and arts, ideas, values, morals, society, civilization, culture, literature, language, customs, beliefs, everything started following the western style. India emerged from the medieval era and entered the modern age.

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