

ASSIGNMENT No. 2

Q.1 How did foreign invasions contribute to the decline of the Mughal Empire in India

- Beginning of the decline of the Mughal Empire can be traced to the strong rule of Aurangzeb.
- Aurangzeb inherited a large empire, yet he adopted a policy of extending it further to the farthest geographical limits in the south at the great expense of men and materials.

Political Cause

- In reality, the existing means of communication and the economic and political structure of the country made it difficult to establish a stable centralized administration over all parts of the country.
- Aurangzeb's objective of unifying the entire country under one central political authority was, though justifiable in theory, not easy in practice.
- Aurangzeb's futile but arduous campaign against the Marathas extended over many years; it drained the resources of his Empire and ruined the trade and industry of the Deccan.
- Aurangzeb's absence from the north for over 25 years and his failure to subdue the Marathas led to deterioration in administration; this undermined the prestige of the Empire and its army.
- In the 18th century, Maratha's expansion in the north weakened central authority still further.
- Alliance with the Rajput rajas with the consequent military support was one of the main pillars of Mughal strength in the past, but Aurangzeb's conflict with some of the Rajput states also had serious consequences.
- Aurangzeb himself had in the beginning adhered to the Rajput alliance by raising Jaswant Singh of Kamer and Jai Singh of Amber to the highest of ranks. But his short-sighted attempt later to reduce the strength of the Rajput rajas and extend the imperial sway over their lands led to the withdrawal of their loyalty from the Mughal throne.
- The strength of Aurangzeb's administration was challenged at its very nerve center around Delhi by Satnam, the Jat, and the Sikh uprisings. All of them were to a considerable extent the result of the oppression of the Mughal revenue officials over the peasantry.
- They showed that the peasantry was deeply dissatisfied with feudal oppression by Zamindars, nobles, and the state.

Religious Cause

- Aurangzeb's religious orthodoxy and his policy towards the Hindu rulers seriously damaged the stability of the Mughal Empire.
- The Mughal state in the days of Akbar, Jahangir, and Shahjahan was basically a secular state. Its stability was essentially founded on the policy of noninterference with the religious beliefs and customs of the people, fostering of friendly relations between Hindus and Muslims.

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- Aurangzeb made an attempt to reverse the secular policy by imposing the jizyah (tax imposed on non-Muslim people), destroying many of the Hindu temples in the north, and putting certain restrictions on the Hindus.
- The jizyah was abolished within a few years of Aurangzeb's death. Amicable relations with the Rajput and other Hindu nobles and chiefs were soon restored.
- Both the Hindu and the Muslim nobles, zamindars, and chiefs ruthlessly oppressed and exploited the common people irrespective of their religion.

Wars of Succession and Civil Wars

- Aurangzeb left the Empire with many problems unsolved, the situation was further worsened by the ruinous wars of succession, which followed his death.
- In the absence of any fixed rule of succession, the Mughal dynasty was always plagued after the death of a king by a civil war between the princes.
- The wars of succession became extremely fierce and destructive during the 18th century and resulted in great loss of life and property. Thousands of trained soldiers and hundreds of capable military commanders and efficient and tried officials were killed. Moreover, these civil wars loosened the administrative fabric of the Empire.
- Aurangzeb was neither weak nor degenerate. He possessed great ability and capacity for work. He was free of vices common among kings and lived a simple and austere life.
- Aurangzeb undermined the great empire of his forefathers not because he lacked character or ability but because he lacked political, social, and economic insight. It was not his personality, but his policies that were out of joint.
- The weakness of the king could have been successfully overcome and covered up by an alert, efficient, and loyal nobility. But the character of the nobility had also deteriorated. Many nobles lived extravagantly and beyond their means. Many of them became ease-loving and fond of excessive luxury.
- Many of the emperors neglected even the art of fighting.
- Earlier, many able persons from the lower classes had been able to rise to the ranks of nobility, thus infusing fresh blood into it. Later, the existing families of nobles began to monopolize all offices, barring the way to fresh comers.
- Not all the nobles, however, had become weak and inefficient. A large number of energetic and able officials and brave and brilliant military commanders came into prominence during the 18th century, but most of them did not benefit the Empire because they used their talents to promote their own interests and to fight each other rather than to serve the state and society.
- The major weakness of the Mughal nobility during the 18th century lay, not in the decline in the average ability of the nobles or their moral decay, but in their selfishness and lack of devotion to the state and this, in turn, gave birth to corruption in administration and mutual bickering.

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- In order to increase emperors' power, prestige, and income, the nobles formed groups and factions against each other and even against the king. In their struggle for power, they took recourse to force, fraud, and treachery.
- The mutual quarrels exhausted the Empire, affected its cohesion, led to its dismemberment, and, in the end, made it an easy prey to foreign conquerors.
- A basic cause of the downfall of the Mughal Empire was that it could no longer satisfy the minimum needs of its population.
- The condition of the Indian peasant gradually worsened during the 17th and 18th centuries. Nobles made heavy demands on the peasants and cruelly oppressed them, often in violation of official regulations.
- Many ruined peasants formed roving bands of robbers and adventurers, often under the leadership of the zamindars, and thus undermined law and order and the efficiency of the Mughal administration.
- During the 18th century, the Mughal army lacked discipline and fighting morale. Lack of finance made it difficult to maintain a large number of army. Its soldiers and officers were not paid for many months, and, since they were mere mercenaries, they were constantly disaffected and often verged on a mutiny.
- The civil wars resulted in the death of many brilliant commanders and brave and experienced soldiers. Thus, the army, the ultimate sanction of an empire, and the pride of the Great Mughals, was so weakened that it could no longer curb the ambitious chiefs and nobles or defend the Empire from foreign aggression.

Foreign Invasion

- A series of foreign invasions affected Mughal Empire very badly. Attacks by Nadir Shah and Ahmad Shah Abdali, which were themselves the consequences of the weakness of the Empire, drained the Empire of its wealth, ruined its trade and industry in the North, and almost destroyed its military power.
- The emergence of the British challenge took away the last hope of the revival of the crisis-ridden Empire.

Q.2 “Buxar was more important than Plassey.” Substantiate.

Because battle of Buxar was the last comeback attempt of the regional rulers. At Plassey Bengal officially surrendered but at Buxar a last comeback was tried but it turned out to be the last nail on the coffin

Battle of Buxar is more significant than Battle of Plassey because after that Indian economic and political condition had a very bad effect on the situation and the situation of many states had gone very bad.

After this war, the power of the British and their dominance in India had increased even more.

Battle of Plassey had laid down foundation of rule of East India Company in India defeating Nawab of Bengal Siraj ud Daulah while battle of Buxar had strengthened foundation of rule of East India Company in India defeating Mughal Emperor Shah Alam II. Mughal Emperor Shah Alam II was forced to grant Deewani rights of Bengal, Bihar and Orissa to East India Company.

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The Battles of Plassey and Buxar have one similarity between them: The outcomes of both battles began an era of colonialism whose legacy still affects the present billion-strong populace of the Indian subcontinent.

The Battle of Plassey was fought on 23rd June 1757 between Armies of the East India Company (formed on [December 31st, 1600](#)) led by Robert Clive and Mughal Bengal led by Nawab Siraj ud-Daulah. The battle ended in a decisive victory for East India Company which gave them a stronghold to spread their influence throughout the subcontinent.

The Battle of Buxar fought between the combined armies of Mir Qasim and East India Company on 22 October 1764 was another decisive victory for the company which saw the subjugation of the provinces of Bengal and Bihar in its entirety. This gave economic leverage to the East India Company.

Differences between the Battle of Plassey and the Battle of Buxar

Battle of Plassey (23rd June 1757)	Battle of Buxar (22 October 1764)
<p>The immediate cause of the Battle of Plassey is attributed to the following factors :</p> <ul style="list-style-type: none">• Non-payment of tax by the East India Company to the Nawab of Bengal• Defying the authority of the Nawab through East India Company's protection of rivals such as Krishna Das• Consolidation of holdings in Calcutta and other areas leased to the East India Company for trade purposes.	<p>Mir Qasim, who was made Nawab of Bengal upon deposing his father-in-law Mir Jafar, exerted his independence, alarming the East India Company enough to declare war on him.</p> <p>The escalation between the two are said to be the immediate factors leading the Battle of Buxar</p>
<p>The Battle of Plassey was fought by Robert Clive of the East India Company and Nawab Siraj-ud-Daulah, Mughal Administrator of Bengal</p>	<p>The Battle of Buxar was fought by an alliance of</p> <ul style="list-style-type: none">• Mir Qasim, Nawab of Bengal• Nawab of Awadh, Shuja-ud-Daulah• Mughal Emperor Shah Alam II <p>against Hector Munroe of the East India Company</p>
<p>The East India Company forces at the Battle of Plassey Consisted of 3100 Soldiers including British and native soldiers</p> <p>The Bengal Forces Consisted of 7000 infantry and</p>	<p>Historical estimates put the allied forces of Bengal and Bihar at 40,000 while putting the East India Company Forces at 7072 with 30 cannons</p>

5000 Cavalry along with 15,000 horsemen and 35,000 infantry of Mir Jafar	
The battle was going well for the Bengal forces until Mir Jafar, bribed by Robert Clive, defected with his entire army to the East India Company, tipping the scales in their favour and delivering a decisive blow to the Bengal forces.	Although numerically superior the allied army of Bihar and Bengal lacked effective communication between them, allowing Hector Munroe to defeat them one at a time
The British victory at Plassey not only checked the power of other Indian kingdoms during the time but also that of other European powers who had colonial interests in the subcontinent. It led to the installation of other puppet governments in areas under East Indian Company control either through force or diplomatic measures such as the " Doctrine of Lapse "	The Battle of Buxar led to the direct control of the Gangetic-plains of Northern India by the East India Company. This caused many kingdoms to come directly under the company's influence and eventual control. Victory for the British in the battle of Buxar delivered promise for their plans that would further help them to impose their power and authority on the Indian subcontinent

Q.3 Critically Jihad movement of Syed Ahmed Shaheed and account for its failure.

The question of Muslim identity in the Indian subcontinent may be analysed on the basis of social, religious, and political consciousness. Socially, the Muslim communities of India have never been united as a single cohesive entity. Their religious identity was transformed from a passive state to an active one according to the changing priorities of the ruling classes. They invoked religious sentiments when they fought against Hindu rulers and suppressed them when the shariah hindered their absolute rule. The concept of a Muslim political identity was a product of British rule when the electoral process, the so-called democratic institutions and traditions were introduced. British rule that created a minority complex amongst Indian Muslims and thereby a consciousness of Muslim political identity. After passing through a series of upheavals, the Muslim community shed its minority complex and declared itself a nation, asserting its separateness.

Northern India remained the centre of Muslim power, historically. The class of leading Muslim elites played an active role in determining and affirming Muslim identity according to their economic and political interests. Muslims of the other parts of India followed in their footsteps and looked at issues and problems from the point of view of northern Indian Muslims. We shall look at the changing concepts of Muslim identity in the Indian subcontinent before 1947.

Three elements were amalgamated in the making of Muslim communities in India, namely conquerors who came from the north-west, immigrants, and local converts. The conquerors and their entourage had a sense of

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higher rank and superiority as it was they who wielded political power. Arab, Persian, Turkish, Central Asian, and Pathan immigrants, who came to India to make careers for themselves, were treated as if they shared a common ethnic background, and were integrated with the conqueror class as the ruling elite. Local converts, on the other hand, were treated as being lower down the social ladder and never accorded an equal place in the ethnically divided Muslim society. Thus, ethnic identity was more powerful in dividing Muslim society than the religious factor was in unifying it.

We can find an example of this in Chachnama, which is a basic source of the history of Sindh. Muslim conquerors of Sindh are referred to in the Chachnama as Arabs. Similarly, the early conquerors of northern India were known by their ethnic identity as Turks. After the foundation of their kingdom (AD 1206) they maintained their exclusive ethnic domination and did not share their power and privileges with other Muslim groups. The same policy was followed by other Muslim dynasties. The founder of the Lodhi dynasty, Bahlul (1451-1489), did not trust non-Afghan Muslims and invited Afghans from the mountains (Roh) to support him.

Locally converted Muslims were excluded from high positions and were despised by their foreign (Muslim) brothers. Ziauddin Barani (fourteenth century) cited a number of examples in the Tarikh-i-Firuzshahi when the Sultan refused to appoint lower caste Muslims to high posts, despite their intelligence, ability, and integrity. Barani propounds his racist theory by advising Muslim rulers to appoint only racially pure family members to high administrative jobs. He suggested that low caste Muslims should not be allowed to acquire higher education as that would make them arrogant. The theory of racial superiority served to reserve the limited available resources of the kingdom for the benefit of the privileged elite who did not want to share them with others. The ruling dynasties kept available resources in the hands of their own communities and excluded others.

The Mughals wrested power from a Muslim dynasty (AD 1526). On their arrival, therefore, they posed a threat to other Muslim rulers as well as to Hindu rulers. The danger of Mughal hegemony united Muslim Afghans and Hindu Rajputs in a common cause. They fought jointly against Babar in the battle of Kanwaha (AD 1527). However, Mughal rule changed the social structure of the Muslim community in India, as a large number of Iranians and Turks arrived in India after the opening of the North-West frontier. These new immigrants revived Iranian and Central Asian culture which had been in a process of decline during Afghan rule. To monopolize top positions in the state, Muslims of foreign origin formed a socially and culturally privileged group that not only excluded locally converted Muslims but also Afghans who were deprived of high status jobs. The Mughals were also very conscious of their fair colour, which distinguished them from the converted, darker complexioned Muslims. Since being a Muslim of foreign origin was considered prestigious, most of the locally converted Muslim families began to trace their origin to famous Arab tribes or to prominent Persian families.

The social structure of the Mughal aristocracy changed further when the empire extended its territories and required more people to administer them. Akbar (AD 1556-1605) as the emperor, realized that to rule the country exclusively with the help of Muslims of foreign origin posed a problem as there would not be enough

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administrators for the entire state. He realized that the administration had to be Indianized. Therefore, he broadened the Muslim aristocracy by including Rajputs in the administration. He eliminated all signs and symbols which differentiated Muslims and Hindus, and made attempts to integrate them as one. Despite Akbar's efforts, however, the rigid social structure did not allow lower class (caste) Hindus and Muslims to move from their lower position in society to a higher status. Class rather than faith was the true dividing line.

The Muslim aristocracy preferred to accept upper caste Rajputs as their equals rather than integrate with lower caste Muslims. Akbar's policy was followed by his successors. Even Aurangzeb, in spite of his dislike of Hindus, had to keep them in his administration. He tried to create a semblance of homogeneity in the Muslim community by introducing religious reforms. But all his attempts to create a consciousness of Muslim identity came to nothing. During the entire Sultanate and Mughal periods, politically there was no symbol that could unite the Muslims into a single cohesive community. In the absence of any common economic interest that might bind the different groups of Muslims, they failed to cohere and achieve homogeneity as a single community. Biradaris, castes, professions, and class interests kept them politically and culturally divided.

The ulema made strenuous attempts to foster a religious consciousness and to build a Muslim identity on such consciousness, by dividing Indian society into believers and non-believers. They fulminated against 'Hindu rituals' being practised mainly by lower-class Muslims and warned them to reform and keep their religion 'pure'. Their attitude towards locally converted Muslims was particularly hostile. They argued that by retaining some of their indigenous Indian customs, they were half Muslims and half Hindus. The ulema further argued that true Islam could be understood only through knowledge of Arabic or Persian. Therefore, to integrate with the 'Muslim Community' locally converted Muslims should abandon their vernacular culture and learn Arabic and Persian (the everyday language of the ruling elite). By that definition, Muslims of foreign origin were taken to be better than those who had been locally converted. These latter were categorized as ignorant, illiterate, and bad Muslims. However, it must be said that in that period (AD 1206-1707) when the power of the Muslim rulers in India was at its height, no attempts were made to arouse religious, political, or social consciousness on the basis of a Muslim identity. It was only in the period of Akbar, when Rajputs were being integrated with Mughal nobility, that some ulema raised a voice against his religious, political, and social reforms and asserted the separateness of Hindu and Muslim communities. Later on, Aurangzeb tried to rally Muslim support by trying to unite them under a state-imposed version of fiqh (Islamic jurisprudence), compiled as the Fatawa-i-Alamgiri. But all his efforts failed to arrest the process of political disintegration which he was thus trying to avoid.

During the later period, the decline of Mughal political power dealt a heavy blow to the ruling Mughal aristocracy. Immigrants from Iran and Central Asia stopped coming in due to lack of patronage. The dominance of the Persian language weakened. Urdu emerged as the new language of the Muslim elite. The social as well as the political hegemony of Muslims of foreign origin was reduced. Locally converted Muslims began to claim and raise themselves to a new, higher status.

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The rise and successes of the East India Company undermined the role of the Muslim ruling classes. Defeats in the battles of Plassey (AD 1757), Buxar (AD 1764) and, finally, the occupation of Delhi by the British (AD 1803) sealed the fate of Mughal power and threatened the privileged existence of the Muslim ruling elite, as the Mughal emperor became incapable of defending their interests.

Under these circumstances, after Shah Alam II, the practice of reciting the name of the Ottoman caliph in the khutba began. This was meant to indicate that the Ottoman Caliph, and no longer the Mughal emperor, was the defender and protector of the Muslim community in India. Another significant change was that with the eclipse of the political authority of the Mughal emperor, the ulema began to represent themselves as the protectors and custodians of the interests of the community. They were now contemptuous of the Mughals whose decline they attribute to their indifference towards religion. They embarked on revivalistic movements which they claimed would lift the community from the low position to which it had fallen. Their revivalism was intended to reform the Muslim community and infuse homogeneity in order to meet the challenges that confronted them.

Sayyid Ahmed's Jihad (AD 1831) and Haji Shariatullah's Faraizi movements' were revivalist and strove to purify Islam of Hindu rituals and customs. Their ultimate goal was to establish an Islamic state in India and to unite Muslims into one community on the basis of religion. Two factors played an important role in reinforcing the creation of a separate identity amongst Indian Muslims. They were, firstly, the activities of Christian Missionaries and secondly, the Hindu reformist and revivalist movements. Muslims felt threatened by both. The fear of Muslims being converted into another faith, and of being dominated by others, led the ulema to organize themselves 'to save Muslims from extinction'. Recognizing the authority of the ulema, Muslims turned towards them for guidance. They sought fatawa over whether they should learn the English language, serve the East India Company, and regard India as Dar-ul-Islam (under which they could live peacefully) rather than as Dar-ul-Harb (which imposed upon them an obligation to rebel). Thus, external and internal challenges brought the Muslims of India closer together. Religious consciousness paved the way towards their separate identity. The madrasa, mosque, and khanqah became symbols of their religious identity. However, the hopes that they placed in religious revivalism as the path to political power came to an end when Sayyid Ahmed was defeated and his Jihad movement failed to mobilize Muslims to fight against British rule. Bengali Muslims were subdued with the suppression of the Faraizi movement, and the brutal repression that followed the uprising of 1857 reduced the Muslim upper classes to a shadow of what they had been.

Indian Muslims were demoralized after the failure of the rebellion of 1857. Sadness and gloom prevailed everywhere. Muslims felt crushed and isolated. There came a challenge from British scholars who criticized Islamic institutions as being unsuitable for modern times. Never before had Indian Muslims faced such criticism of their religion. This frightened and angered them. In response, Indian Muslim scholars came forward to defend their religion. This led them to study Islamic history in order to rediscover that they believed to be a golden past. In reply to Western criticism they formulated their arguments, substantiated by historical facts, that Europe owed its progress to the contributions of Muslim scientists and scholars, which were

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transmitted to it through the University of Cordoba in Moorish Spain, where, under Umayyid rule, there was a policy of religious tolerance towards Christians and Jews. Muslim contributions to art, literature, architecture, and science, thus enriched human civilization. To popularize this new image of the role of Muslims in history, there followed a host of historical literature, popular as well as scholarly, to satiate the thirst of Muslims for recognition of their achievements. Such images of a golden past provided consolation to a community that felt helpless and forlorn. Images of the glories of the Abbasids, the grandeur of the Moors of Spain, and the conquests of the Seljuks healed their wounded pride and helped to restore their self-confidence and pride. Ironically, while glorifying the Islamic past outside India, they ignored the past of the Delhi Sultanate and Mughal India. In their eyes, the distant and outside past was more attractive than the past they had actually inherited. It was left to the nationalist historians of India, mainly Hindu, to reconstruct the glory of Muslim India in building a secular, nationalist ideology in the struggle against British rule.

Muslim search for pride in their Islamic past, thus, once again turned the orientation of Indian Muslims towards the rest of the Muslim world. That consciousness of a greater Muslim identity obscured their Indian identity from their minds. Their sense of solidarity with the Muslim world found expression, especially, in sympathy for the Ottoman empire. Although most educated Indians were quite unaware of the history of the Ottomans, it became a focal point of their pride, displacing the Mughals. Sayyid Ahmad Khan, while explaining the attachment of Muslims to Turkey, said 'When there were many Muslim kingdoms we did not feel grief when one of them was destroyed. If Turkey is conquered, there will be great grief, for she is the last of the great powers left to Islam.

During the Balkan wars (AD 1911-1914), when the existence of the Turkish empire was threatened, the sentiments of the Indian Muslims were deeply affected. Muhammad Ali expressed those feelings in these words 'The Musalman's heart throbs in unison with the Moors of Fez... with the Persians of Tehran... and with the Turks of Stamboul. The highly emotional articles that appeared in Muslim newspapers such as al-Hilal, Zamindar, Hamdard, Comrade, and Urdu-i-Mualla, aroused feelings of religious identity. Even secular Muslims turned towards religion, growing beards and observing religious rituals.

The Khilafat movement extended the consciousness of a greater Muslim identity amongst Indian Muslims. It also united the ulema and Western educated Muslims. The Muslim League, in its session of 1918, invited leading ulema to join the party. They grasped the opportunity and soon established control of the movement. When Gandhi supported the Khilafat issue and launched his non-cooperation movement (AD 1919-20), he brought out Hindus to protest in solidarity with the Muslims. But the withdrawal of the non-cooperation movement and the eventual collapse of the Muslims, their unity with the Hindus evaporated.

Support of Pan-Islamism and the Khilafat by the Indian Muslims was the emotional need of the growing Muslim middle class, which was in search of an identity. Rejecting the territorial concept of nationhood, they turned to the Muslim world in order to add weight to their demands. The failure of the Khilafat Movement weakened their relationship with the Muslim world and the logic of extra-territorial nationalism

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came to an end with the end of the Turkish caliphate. The Muslim elite realized that to fulfil their demands they had to assert their separate identity in India. In the words of Prabhha Dixit, the Khilafat movement 'constituted an intermediary stage in the transformation of a minority into a nation'.

The assertion of a separate national identity by the Indian Muslims brought them into conflict with the Hindus. The factors that had contributed to distance the two communities were the uneven development of Western education among them, the Urdu-Hindi conflict, the partition of Bengal, the Muslim demand for separate electorates, their demand for quotas for government jobs, and political representation. Communalist feelings in both communities were deepened by revivalist movements of the 1920s. In 1928, in response to the Shuddhi (purification) and Sangathan (Hindu unity) movements of Hindus, the Muslims formed Tabligh (proselytizing) and Tanzim (organization) movements to protect Muslim peasants from reconversion to Hinduism. In order to 'purify' the Muslim peasants, Muslim preachers visited far off villages and thus made them conscious of their religious identity. The consequently heightened awareness of their religious identity affected their relationship with the Hindu peasants and communalism greatly damaged their cordial and long-time social and cultural relationship.

This heightened religious consciousness was fully exploited by Muslim politicians when the question of distribution of government jobs and political representation arose. The Muslim elite, in order to get a better share in the name of the Muslim community, made full use of appeals to Muslim identity. Thus, the two-nation theory arose out of political necessity, and for the first time it highlighted the differences between Muslim and Hindu culture, social life, and history, as well as religion.

Muslim intellectuals provided the theoretical basis of the two-nation theory by reconstructing Indian history on the basis of religion. Those Muslim conquerors who had long been forgotten and had vanished into the dry pages of history, were resurrected and presented as champions of the Muslims of India. The conquests and achievements of those heroes infused Muslims, high and low, with pride. Ahmad Sirhindi of the seventeenth century and Shah Waliullah of the eighteenth, who were not so well known in their own time, were re-discovered by the Muslim elite who searched their writings of legitimation of their theory of two nations in India. Ahmad Sirhindi was the first Indian Muslim 'Alim' who declared that cow slaughter was an important ritual of Islam and should never be abandoned.

There followed an abundance of published literature which was widely read by the Muslim educated classes during this period. The novels of Abdul Halim Sharar, the poems of Hali and Iqbal, and the writings of Muhammad Ali enthralled Indian Muslims and reinforced the consciousness of a distinct Muslim identity. This was essentially on an emotional basis rather than by rational arguments.

The ulema also contributed to the infusion of religious feelings amongst ordinary Muslims by organizing milad festivals and giving a call to go 'Back to the Quran, Back to the Prophet'. They mobilized the common people to take an active part in the religious and political issues concerning the interests of the Muslim community.

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The political developments of the 1930s promoted further the consciousness of a Muslim identity. The propaganda of the Muslim League, the success of the Indian National Congress in the 1937 election, and the emergence of Jinnah as the sole spokesman of Indian Muslims, widened the political gulf between the two communities that led ultimately to the partition of the subcontinent.

In the first phase of the history of Muslim rule, the fact that the Muslim elite was in power, kept Muslim religious consciousness dormant. It was invoked only when its grip on power was threatened. For example, Babar appealed to the religious sentiments of Muslim soldiers on the eve of the battle of Kanwaha but forgot it once the crisis was over. Rather than a religious identity, the Muslim ruling elite asserted an ethnic identity in its bid to hold political and economic privileges. In the second phase, the fall of the Mughals deprived that elite of political power. The task of reviving the sense of their past glory was then left to the ulema. The Jihad movement of Sayyid Ahmad Shaheed and the Faraizi movement of Haji Shariatullah were outwardly religious but aimed at political goals. These leaders, however, sincerely believed that only after the revival of the pure and orthodox faith, could worldly and material success be achieved. Religious piety and political ambitions were interlaced and both provided the incentives to those movements.

In the third phase, the association of the Muslim elite with pan-Islamism was an attempt to derive strength and protection from the Muslim world in order to respond to challenges from the Hindus and the British Government. That movement united Western educated Muslims with the ulema. Anti-imperialist sentiments, on the other hand, brought them closer to the Hindus. In their efforts to maintain unity they gave up some of their religious symbols such as cow slaughter. The end of pan-Islamism and the break-up of Hindu-Muslim unity brought about a radical change in Indian Muslim politics. This led to the politicization of religion.

Thus, in the last phase, consciousness of Muslim identity was exploited by the leadership not so much for a religious cause but for achieving political goals. The leadership was privately secular, but in public they greatly emphasized religion and its values. It is here that the foundations of hypocrisy in appeals to religion were laid, which has persisted to this day. The Partition was regarded as the recognition of the separate identity of the Indian Muslims. But that identity instead of solving their problems has created more crises for the Muslims of Pakistan, India, and Bangladesh.

Q.4 What was the nature of the revolt of 1857? Give arguments in support of your answer.

The Revolt of 1857 was a prolonged period of armed uprising as well as rebellions in Northern and Central India against British occupation of that part of the subcontinent. Small precursors of brewing discontent involving incidences of arson in cantonment areas began to manifest themselves in January. Later, a large-scale rebellion broke out in May and turned into what may be called a full-fledged war in the affected region. This war brought about the end of the British East India Company's rule in India, and led to the direct rule by the British Government (British Raj) of much of the Indian Subcontinent for the next 90 years.

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Causes of 1857 Revolt

The issue of greased cartridges and military grievances has been over-emphasized, as the factor for the Revolt of 1857. However, the recent research has proved that the cartridge was neither the only cause nor even the most important. In fact, the multiple causes i.e., social-religious-political- economic worked together to produce the rebellion.

1. Social and Religious Causes: The British had abandoned its policy of non-interference in the socio-religious life of the Indians. Abolition of Sati (1829), Hindu Widow Remarriage Act (1856). Christian missionaries were allowed to enter India and carry on with their mission of proselytizing. The Religious Disabilities Act of 1850 modified the traditional Hindu law. According to it, the change in religion would not debar a son from inheriting the property of his heathen father.

2. Economic Causes: British rule led to breakdown of the village self-sufficiency, commercialisation of agriculture which burdened the peasantry, adoption of free trade imperialism from 1800, de-industrialization and drain of wealth all of which led to overall decline of economy.

3. Military Grievances: The extension of British dominion in India had adversely affected the service condition of the Sepoys. They were required to serve in area away from their homes without the payment of extra bhatta. An important cause of Military discontent was the General Service Enlistment Act, 1856, which made it compulsory for the sepoys to cross the seas, whenever required. The Post Office Act of 1854 withdrew the free postage facility for them.

4. Political Causes: The last major extension of the British Indian territory took place during the time of Dalhousie. Dalhousie announced in 1849, that the successor of Bahadur Shah II would have to leave the Red Fort. The annexation of Baghat and Udaipur were however, cancelled and they were restored to their ruling houses. When Dalhousie wanted to apply the Doctrine of Lapse to Karauli (Rajputana), he was overruled by the court of Directors.

Different leaders Associated with the Revolt of 1857

Barrackpore	Mangal Pandey
Delhi	Bahadur Shah II, General Bakht Khan
Delhi	Hakim Ahsanullah (Chief advisor to Bahadur Shah II)
Lucknow	Begum Hazrat Mahal, Birjis Qadir, Ahmadullah (advisor of the ex-Nawab of Awadh)
Kanpur	Nana Sahib, Rao Sahib (nephew of Nana), Tantia

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	Tope, Azimullah Khan (advisor of Nana Sahib)
Jhansi	Rani Laxmibai
Bihar (Jagdishpur)	Kunwar Singh, Amar Singh
Allahabad and Banaras	Maulvi Liyakat Ali
Faizabad	Maulvi Ahmadullah (He declared the Revolt as Jihad against English)
Farrukhabad	Tufzal Hasan Khan
Bijnaur	Mohammad Khan
Muradabad	Abdul Ali Khan
Bareilly	Khan Bahadur Khan
Mandsor	Firoz Shah
Gwalior/Kanpur	Tantia Tope
Assam	Kandapareswar Singh, Manirama Datta
Orissa	Surendra Shahi, Ujjwal Shahi
Kullu	Raja Pratap Singh
Rajasthan	Jaidayal Singh and Hardayal Singh
Gorakhpur	Gajadhar Singh
Mathura	Sevi Singh, Kadam Singh

Causes of Failure

1. Some of the local rulers like Scidia of Gwalior, the Holkar of Indore, the Nizam of Hyderabad, the Raja of Jodhpur, the Nawab of Bhopal, the rulers of Patiala, Sindh and Kashmir and the Rana of Nepal provided active support to the British.
2. The military equipment of the rebels was inferior. Comparative lack of efficient leadership.
3. The modern intelligent Indians also didn't support the cause.

Impact of the Revolt

1. The revolt was mainly feudal in character carrying with it some nationalist elements.

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2. The control of Indian administration was passed on to the British Crown by the Government of India Act, 1858.

3. The army was carefully reorganised to prevent the recurrence of such an event.

The Revolt of 1857 was an extremely important event in Indian history. It was mere a product of Sepoy but was accumulated grievances of the people against the Company's administration and of their dislike for the foreign regime.

Q.5 Write short notes on the following topics.

(i) Haider Ali and Tipu Sultan

HAIDER ALI (1760-82):

- Haider Ali, born in **1721** in an obscure family, started his career as a petty officer in the Mysore Army.
- Though uneducated he possessed a keen intellect and was a man of great energy and daring and determination.
- He was also a brilliant commander and a shrewd diplomat.
- He rose to prominence with the siege of **Devanhalli** in **1749** and his return from Hyderabad with huge wealth.
- With that wealth, he augmented his troops and began to train them with the help of the French.
- In **1755**, he was appointed as **faujdar of Dindigul** where he suppressed the **Poligars** (zamindars) and also established a **modern arsenal** with the help of **French experts**.
- In **1761** he overthrew **Nanjaraj** and established his authority over the Mysore state.
- Between **1764** and **1776**, however, he had to fight with the Marathas at frequent intervals and had either to buy them off or to surrender some territories to them.
- After **1776**, Haider not only recovered the surrendered territories from the Marathas but also seized all the important places in the **Krishna-Tungabhadra Doab**.
- He allied with the French and the Nizam and gave a crushing defeat to the English in the **First Anglo-Mysore War (1767-69)** and forced them to conclude a humiliating treaty in **April 1769**.
- In the **Second Anglo-Mysore War (1780-84)** Haider formed a common front with the Nizam and the Marathas against the English. Haider captured **Arcot** and inflicted a very humiliating defeat on the English in **1782**. Haider was suffering from **Carbuncle** and died on **December 7, 1782**, at **Narasingarayanpet** near **Chittoor** during the course of the war. Tipu continued the Second Anglo-Mysore War against the English till **1784** when both sides got tired and concluded peace by the **Treaty of Mangalore (March 1784)** on the basis of mutual restitution of conquests.

TIPU SULTAN (1782-99):

- Tipu was a man of a complex character.
- His desire to change with time was symbolized in the introduction of a new calendar, a new system of coinage, and new scales of weights and measures.

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- He called his government **Sarkar-I-Khudadad** (A government given by God).
- He also sent his embassy to many countries like Burma, Afghanistan, Iran, Turkey, Egypt, France etc.
- He celebrated the **French Revolution**, planted a 'Tree of Liberty' at **Sringapatam** and became a member of **Jacobin Club**, a famous radical group.
- He abolished the custom of giving jagirs to his officers in lieu of salaries.
- He preferred to give in cash though he gave **inam land** to temples, mosques and Brahmins.
- He also made an attempt to reduce the hereditary possessions of the poligars.
- **Land Revenue- 1/3rd** of the gross produce.
- He effort to build a **modern navy** after **1796**.
- He gave money for the construction of the **goddess Sarda** in the **Shringeri Temple** in **1791**.

THE THIRD ANGLO-MYSORE WAR (1790-92):

- Tipu continued his father's mission of establishing supremacy in Southern India, so he attacked **Travancore (1789)**, which led to the third Mysore War.
- The enemies of Tipu i.e. the English, Marathas and Nizam joined hands together.
- Tipu offered a tough fight but finding it impossible to prolong the struggle, concluded the **Treaty of Srirangapatnam (March 1792)** which led to the surrender of nearly half of Mysorean territory to the victorious allies.
- **Governor-General- Lord Cornwallis.**

THE FOURTH ANGLO-MYSORE WAR (1799):

- The immediate reason for the declaration of this war, according to the English, was that Tipu was planning intrigues with the Marathas and the Nizam and sending embassies to Arabia, **Zaman Shah** of Afghanistan, the French in the Isle of France (Mauritius) and the Directory at Versailles for an offensive and defensive alliance against the British in India.
- Another reason for the war was that Tipu refused to sign a **Subsidiary Alliance**.
- In this war, Tipu fought gallantly and died while fighting at Srirangapatnam (May 1799).
- **Krishnaraja**, the descendant of the Wodeyar dynasty, was restored and was compelled to sign Subsidiary Alliance in **1799**.
- **Governor-General- Lord Wellesley.**

(ii) Faraizi Movement

Haji Shariatullah was the founder of the 'Faraizi Movement' in the year 1818. 'Faraizi' signifies duties that one must perform mandatorily as authorized by the supreme Islamic god. The movement seeks to purify the religion by out casting all practices and preaching that are not in line with Islamic beliefs. Social disparity was a huge consideration for the movement, especially when British rule had a major impact on the lives of Muslims.

East Bengal saw resurgence in the nineteenth century when peasants of this region were openly called in to participate and bring reforms through a strong religious movement. This religious development was new, did

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not have connections with any other existing movement and contained primordial messages. The movement became so widespread that during the British rule; most of the peasants belonging to the Eastern part of Bengal subscribed to its ideas and became forthcoming to take part in its religious activities.

Haji Shariatullah sought to revive Islam and save it from the atrocities of the British rule. In the ensuing dictatorship that followed, many peasants from the eastern region of Bengal had turned to Hinduism and there was a stiff resistance from the British rule with respect to these upcoming changes.

Objectives

Some of the profound intentions of the Faraizi movement are discussed in detail below:

- The movement became a tool for propaganda of Haji Shariatullah's new found cognizance with respect to the Islamic religion and its perceptions.
- The most important turnover to the movement came after British rule conquered Indian soil. Haji Shariatullah was of the staunch opinion that the detrimental negative consequences of British rule had degraded Muslim culture, social faith and religious sentiments of the people. Therefore the movement aimed to bring in drastic changes to the society wherein these fundamental issues could be sorted out.
- The movement became so farfetched at a phase that it went on to create a parallel governance ruling alongside British rule.
- British landlords and Indian land owners who discriminated against the poor peasants of Eastern Bengal region were at the receiving end of this movement through a small group of army men.
- Unity amongst villagers against the landlords was voiced throughout this campaign. The designation of villages and commissioners of Caliphs brought a united stand and strength to revolt against discriminations.
- A tumultuous situation was created within the landlord communities as a shallow response to the movement turning the social economic framework completely upside.

Outcomes

The initial enthusiasm and participation of Islamic supporters for the Faraizi movement lost importance after a while. The campaigns were looked down upon and the movement later got converged into a religious sect on the pages of history. The clashes between religious intentions and upliftment of poor peasants could not be clarified and sorted out for the goodwill of the movement.

Muhsinuddin Ahmad Dudu Miyan, son of Haji Shariatullah, took over the reins of the movement after his father's death. In later days, the movement came to be strongly considered for its efforts directed towards supporting poor farmers. In short, it came to be known as an agrarian movement around the year 1838. Some of the factors that led to the downfall of this movement could be attributed to bad political practices and interventions, lack of a structured mechanism, disputes amongst enrolled campaigners etc. Insights into the working of the movement and to make it farfetched became a failure due to lack of insights and absence of good leadership. The influx of money extortion and other misleading elements carried away the movement from its

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central theme of operation and thus it became a mere declined movement in historical records after the passing away of Duda Miyan in 1862.

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