CONCLUSION

The present study reveals that it is half truth that all Muslims or Islamic people were or are responsible for confrontationist or collaborative attitude towards British Raj during 1820-1920 A.D. In the same way it is also half-truth that all Muslim or Islamic people are responsible for fundamentalism and terrorism in the world today. The fact is that very few or an iota of the whole community were responsible for the emergence of such attitudes. Here the role of Elite in the creation or construction of general attitudes of whole community is important and have much significance. It can be illustrated with example of partition of Indian sub-continent and Muslims. It should be remembered that there was no adult franchise before independence of India. Only ten percent of population were enfranchised. This was also true about the enfranchisement of Muslim Community in India. Out of these enfranchised sections of Muslim community very few took part in electoral process. In other words an iota of Muslim community favoured partition but this was imposed on the whole community, and it was appeared at that time that every Muslim wanted partition.

The above fact and statement clearly answered two questions raised in the synopsis or research proposal of this study i.e. Were Muslim separate religious identity really separate? and Was the feeling of replaced from the power real and wide? If the answers of these questions are in positive than one must recognized the role and propaganda of elite in this regard. Only their efforts created general perception of the whole community. Here the role of Ashraf leadership in the formation of separate religious identity was really remarkable.

Initially this study introduced the reader about the Muslim attitudes towards British Raj and traced the whole background of the theme. In this context the composition of this part of the study represent a modest attempt to understand the psychology of the Europeans, the Muslim masses, the Muslim Ruling Classes, the nobility, the ulama, and the elite as also the British policy towards the Muslims of India. Their psychological analysis is proved to be useful in understanding the
contradictions and disparities in the attitudes of the various sections and classes of the Muslim community towards the British rulers and their western culture.

In this study critical examination of Wahhabi Movement in the second chapter is more interesting and revealing. Its long term political impact is proved to be real and wide and still it is the focal point of Islamic Studies especially since 9/11 (attack on the USA by Osama’s Al Quaida on 11th September, 2000 A.D). Initially in this chapter the attitude of the Muslim religious class towards British Raj and Western culture have been traced. The extension and development of Wahabi Movement in North-Western and its allied movements in the other parts of India was historic and significant in the creation of general attitude of confrontation in future towards British Raj. These movements though they differed in their vision and in their approaches to due questions of Muslim life in British India, were one in seeking resolutely to purify Islam in India. They also aimed at re-establishing Islamic rule in India. This study quite clearly elucidated that despite local variations and individual differences these movements for socio-religious reforms aimed at annihilating British rule and preventing Westernization. Their final goal was to establish a purely Islamic State in India.

Recently a myth breaking study Wahabi Islam: From Revival and Reform to Global Jihad. O.U.P., U.S.A. (2004) by Natana J. Delong-Bas shatters stereotypes and misconceptions. In the first ever study undertaken of the writings of Muhammad Ibn Abd al-Wahab (1702-1791 A.D) Natana Delong-Bas produces a revisionist thesis: Ibn Abd al-Wahhab was not the godfather of contemporary terrorists movements. Rather he was a voice of reform, reflecting mainstream eighteenth century Islamic thought. But this revisionist thesis also needs re-examination. Originally in Arabia the Wahhabi Movement was reformist in the lifetime of its founder like Islam was peaceful at the time of its origin. In different time and space the movements also transformed in nature and composition of its followers. This was very true in the context of Wahhabi Movement. When this movement entrenched or extended in India in 1820s it became militant movement and embarked on to re-established the lost political power of Islam in India. This militant nature stimulated in future as a source
of inspiration and self-respect and self-reliance. Revivalism and restoration of Islam to its pristine glory because the aim of this thought for next two centuries- between 1820 to 1920 and 1920 to 2014. Islamic fundamentalists terrorists and Jihadis still inspired by its thought and aims. Self-reliant and liberal Deoband Movement to Hamas. Al Quaida, Taliban, Lashkar-e-Taiba all inspired by this Wahhabism, All this shaped the general attitude of confrontation towards Western Culture.

Next comes the great Revolt of 1857 in this study. The evaluation and exploration of this revolt clearly elucidates the diversity of action and thought among Muslim community of Indian sub-continent. To the Muslim community the uprising was lay in the logic of history and was logical culmination of their vigorous resistance to alien rule i.e. British Raj. Though wanting in the modern means and techniques of warfare and handicapped by the absence of co-ordination between various groups, it was based on definite ideals and objectives which converged towards a single purpose, viz. to re-establish Muslim rule in India. However, the concept of Muslim Government differed from Sectin to Section. For example, religious class generally aimed at establishment of a government on the model of Khilafat-e-Rashida. Muslim masses on theother hand just wanted Muslim rule, the Mughal government being their ideal. Over all Muslims fought especially for the re-establishment of their old sway. In the end when the finale of the fierce encounter between orthodox resisters and the British rulers being enacted, a group of Muslims known to be pro-British behaved differently. The reasons for such an attitude on their part were varied as discovered in this study. Such groups existed in all parts of country. This proves that the Muslims of India in every part of the country reacted in two diverse ways, i.e. both and against British rule in particular and Western Culture in general. However, the anti-British confrontationist attitude pre-dominated in the first of nineteenth century. Their attitude towards British Raj in the second half of nineteenth century was more complicated.

The analysis of the regional dimension and micro level behaviour or attitude of Muslim community towards British Raj was proved to be a replica of sub-continent level. Hence a separate chapter on Haryana region formed its place in this study. In
this regard the great revolt proved a perfect historical event to analyse the general attitude of various sections of Muslims of Haryana region. The sepoys, the people and princely states and Jagirdars all participated in the revolt. Their participation and struggle displayed a general attitude of confrontation with Raj. But diversity of action and thought also reflected in this region as well.

After the revolt of 1857 British authorities, with the assumption of power directly, vanished all the vestiges of Mughal power and deported the last Mughal emperor to Burma (Mayanmar). Thus extinguished all the ambitions of the Muslim community for the recovery of their lost power, prestige and dominion. Unfortunately the Muslim community became special target of British hatred after the revolt. From the foregoing discussions in the fourth chapter of the study, the researcher found that in these circumstances there emerged three kinds of political trends or attitudes towards the British Raj in the second half of nineteenth century.

The first school of thought was of Ulama – the custodians of traditional learning and ideals. This school have imagined a political order which would guarantee free exercise of faith, equal opportunities of welfare and advancement and a self-respecting dignified life for men of all creeds, all races and all colours. This was the basis of Deoband Movement in the second half of nineteenth century.

The second school of thought accepted the rule of the British and endeavour to enlist their goodwill to obtain government patronage. This political thought consisted of men who were greatly impressed by the political institutions, military power, civilization and culture of the west. This political trend ultimately led to the Aligarh movement- a socio-religious reform movement, which in turn paved the way for establishment of All India Muslim League in 1906. This was first ever political stage of Muslim community in India. This thought generally followed the attitude of cooperation and loyalty towards British Raj.

The third school of thought was of nationalist Muslims consisted of the educated Muslims especially from Madras and Bombay Presidencies. They supported the political advancement of India along democratic lines, and they were deeply devoted to the cause of Hindu-Muslim unity and composite culture. This school of
political thought shared the liberal attitude of Sir Syed Ahmad Khan, the founder of Aligarh Movement, towards west, but differed from him on the problems of political reforms, the idea of representative democratic government, and methods of democratic agitation. So, the period between 1858 to 1906 witnessed the triangular political trends among the Muslim community and above all the very same period also witnessed the formation of the separate political identity of the Muslims in Modern India which provided the basis of British Imperialist policy of divide et impera (Divide and Rule Policy).

In the beginning of twentieth century the Muslim politics was taking the turning point for the coming century. In the year 1906 the first political organization was established in the form of All India Muslim League. From this year onwards the Muslim politics revolves around it. The comprehensive exploration of events between 1906 to 1920 elucidated the major shift in the Muslim politics from loyalty to the confrontation. The foundation of All India Muslim League in 1906 was the fulfilment of the hopes and desires of Muslim community as a separate political identity in India. The Muslim League was to protect and represent the interest of the Muslims of Indian Sub-continent. At the time of its foundation it adopted the attitude of loyalty towards the British colonial state in India on the pattern of Aligarh School of Muslim political thought. But within a decade it found itself at bay because of the British policy towards two important issues concerning the Muslims i.e. the annulment of the partition of Bengal and the treatment of Ottoman empire. This change was also stimulated by growing participation of English educated Muslim Youth from the various classes other than upper and elite classes of Muslim community. This new social composition of the All India Muslim League reflected in its policies and attitudes in future. Lucknow Pact with Indian National Congress for the call of united struggle against imperialism was the first outcome of this phenomenon. By signing the Lucknow pact with Indian National Congress, the Muslim League said adieu to its traditional policy of loyalty toward British Raj. By the time of Khilafat agitation the Muslim League was well on the path of confrontation with British rule. During the course of non-co-operation-Khilafat Movement the call given by Khilafat leaders was more radical and militant in nature
than the call given by Gandhiji of non-co-operation with British authorities. In this regard it should be remembered here that Khilafat leaders given call to Military and police not to co-operate with colonial state while Indian National Congress was not in favour of it. Thus the Khilafat movement destroyed the myth of Muslim loyalty to the British Raj under all circumstances, the spectacle of the agitating Muslim was such a break with their traditional conduct that at first the rubbed of their eyes and refused to believe that they saw. The friends of yesterday had become the enemies of today.

Thus the brief and critical survey of the events of the period (1820 to 1920 A.D) under consideration elucidated that Muslims of Indian sub-continent behaved diversely towards the British Raj in different time and space. This diverse behaviour also can be detected in the course of different movements and historical developments and events. For example the confrontationist attitude dominated but during Revolt of 1857 the various sections of Muslim community behaved in both ways. Some sections participated in the revolt while some did not participated and remained loyal to British Raj. The same pattern of behaviour reflected at regional level when we study the cause of Haryana during the revolt of 1857. After the great revolt Muslim community behaved politically in three different ways in the second half of 19th Century. One second adopted the path of confrontation on traditional lines and started a major movement against British Raj called Deoband Movement. The other section acted differently and adopted the loyal attitude towards British Raj. This section played an important role in the life of Muslim community. Mostly educated people consisted of this section. On the one hand these people started Aligarh Movement and on the other hand some of these became nationalists. In the twentieth century Muslim League also behaved diversely from loyalty to confrontation. In the end it can be concluded that the attitude of Muslims towards British Raj was not monolithic but of diverse nature.

The Muslim political attitudes towards British Raj may be identified with Islamic political attitudes towards Western culture and Civilization. It is here lies the relevance of the study in world history context. It is general perception that the history of Islamic fundamentalism was a very complicated social phenomenon.
Actually it was related to the expansion of western imperialism and the colonization of Muslim society especially in Indian sub-continent. In other words roots of the emergence of Islamic fundamentalism lies in the History. This study traces those roots and bring them in kind academic attention of the historians in particular and of the academicians in general. As per this investigation and analysis the roots of Islamic Fundamentalism, terrorism and Jihad entrenched in distant past of the Indian sub-continent – a century ago in 1820’s than in 1920’s as perceived by contemporary scholars of the theme. Upto second decade of nineteenth century i.e. 1820, the Muslim political power finally declined for all time to come and western power i.e. British Raj acquired the status of paramount power in the form of Wahabi Movement also emerged at the same time in Indian sub-continent. This movement provided the ideological basis for radical Islamic fundamentalist groups in contemporary world. These groups launched a fierce war against established authority through terrorist means such as kidnapping, assassination, and bombing and assassinated foreign travellers, journalists, and diplomats. Their methods are so sensational that draw attention of the whole nation or the world in some cases. In this way there emerged a situation or psychology of clash of civilization or cultures as perceived and hypothecated by Samuel Paul Huntington in his article “The Clash of Civilization?” But this study reveals that this situation or psyche is created or constructed by few and imposed on the whole community or culture.