CHAPTER 2

CONDITION OF THE INDIAN MUSLIMS IN THE 19th CENTURY

The Muslims as rulers of India had held many positions of power and privilege, and when they were gradually ousted from these, by the British, was naturally full of resentment against the new Power which had displaced them. The British too followed for a considerable time the policy of breaking the Muslims up and keeping them down. The British had decided that says Mohammad Noman, for the expansion of the new Power and its continuance the only course was to crush the Muslims and bad deliberately adopted policies which bad for their aim the economic ruin of Muslims and their intellectual stagnation and general degeneration.

For certain posts, the British Government explicitly laid down that only Hindus were to be appointed there to, and not Muslims. The educational policy was - responsible for the increase of unemployment and the closing of the other avenues for the Muslims. The economic policy impoverished the Indian Muslims. In the army, their recruitment was limited; in arts and crafts they were crippled and rendered helpless.

After the fall of the Mughals, the Muslims ceased to be a dynamic force in India. They rested too much on the post glory of their rulers and gradually became inactive and decadent. Nor did the petty Muslim states which sprang up on the ruins of the Mughal Empire have anything creative to offer. The Muslims lost political power; but with it they also lost much of their zest for living. Farquhar is not far wrong when being says: The whole community sank with the Empire. After the fall of the Mughals. Off course occasionally here and there they revolted against the British for having usurped their place in Indian, but that made the situation still worse. Mostly they sighed for the restoration of the old Muhammadan regim, because it would give them all the offices in a country where office is everything. They also believed that they were the aristocracy of the country. Sleeman found this feeling so prevalent among the Muslims during his tour of India in 1835-36 that it was difficult for him to convince those with whom he came in contact of the change in status that had come about as a result of the British inimitability. In any occasion, if they truly were the favored ones under the Mughals or not did not make a difference; they influenced themselves and their kids to accept that they were. Sleeman portrays this quality in them as "an extremely regular and an exceptionally guiltless kind of vanity" - Under a remote guideline this
mentality did not, in fact proved unable, help the Muslims; it just added to their wantonness it is accepted that from the start of their inimitability in India, the British did not believe the Muslims. In their characteristic bafflement, the new rulers saw, sometimes rightly yet frequently without justification, signs of plots to oust the East India Company's power in India. Wrote Robert Clive in a letter dated 30th December, 1758 to Lawrence Sullivan:

"These Musalmans, appreciation they have none; base men of extremely limited originations, have received an arrangement of legislative issues more unconventional to this nation than any possible: viz. to endeavor anything by unfairness instead of energy".

All through that an opportunity British rule went on expediting and reinforcing; and still the old reasons for alarm and suspicions against the Muslims proceeded. Indeed, Heber, who had such esteem for to society and character of the Muslims, accepted that "if a fair chance offered, the Musalmans, more particularly, would readily avail themselves (of it) to ascent against us." Hastings to Lord Amherst carried on normally towards the Muslims and their sovereigns (Rafiq Zakaria, Rise of Muslims in Indian legislative issues,) Henry Martin tried to give in a Christian touch when, in profound anguish, he thought of that "human nature in its more terrible presence is a Mohammadan."

This approach arrived at a peak when Lord Ellen-warld, came to be Governor. He made no mystery of his hatred for the Muslims. He accepted that the most ideal method for restoring "balance between the two religions" was to present to it the Mohammadans to their faculties." During those days i didn't take ache for a Governor-General in India to carry any individuals to their faculties", whatever be the intention.

The British emotions towards the Muslims were articulately communicated by the Friend of India-the ancestor of the present Statesman, just on the flare-up of the disobedience of 1857 "Brutal, arousing and bigoted, they are unfit to administer and unwilling to serve. Guaranteeing to practice say as of Divine right but, dejected of each blessing With which nature has enriched the races implied by predetermination to rule over the planet They will never-by--tolerate our endowments or forget our matchlessness. We might lead them with favors, yet the prizes will be condemnations"

For the Muslims, thusly, the upsurge of 1857 was not simply a rebellion against the
British; it was their final edgy offer for the recuperation of their privileges. At this point they numbered in the vicinity of 50 millions in India. But were without initiative and conglomeration. A large portion of them had ended up poor people; while their Emperor Bahadur Shah headed on barren being in Delhi. They hated the Cross since it terrible traded the Crescent. "They are irrefutably more hazardous to our guideline" composed Russel to The Times, London, no sooner the upsurge was smothered.

This disdain of the Muslims around British authorities particularly was intense to the point that, consistent with Russel, it was warmly urged by some of them that the Jama Masjid at Delhi ought to be wrecked as a memo to the "trust ful" of their humiliated position in India. One Governor General -Russel called him "illuminated" -had even suggested that "lie might as well draw down the Taj at Agra and offer the squares of marble".

To sustain and reinforce English territory in India it was thought essential by the British to hold the Muslims under toot; the uprising of 1857 seemed to advocate this. Master Roberts kept in touch with his sister Harriet "We may as well work and show these vile Musalmans that with God's help Englishmen will in any case be the experts of India."

Against such a dreary foundation the Muslims started their battle for survival under the British. They were despised by the Hindus, especially their climbing white collar class. For this, in any case, the Muslims were no less to be faulted. They were viewed as the instigators and the Hindus the tricks.

Gubbins says that the Muhammadans had deliberately encouraged and had turned the caution of the Hindus to their preferences."

Alexander Duff composed in 1857 "Within the most recent two months, a huge number of rifles and different arms have been sold to Mohammedans and different locals." (A Mehta: 1857: The Great Rebellion: pp. Major F.j. Harriot, Deputy Advocate General to the military requisition which tried Bahadur Shah "Zafar", said "It is a generally huge reality of these transactions that however we happen upon hints of Mussalman interest wherever our examination has conveyed us, yet not one paper bas been discovered to show that the Hindus, as a form, had been contriving against us, or that their Brahmins and ministers had been lecturing a campaign against
the Christians....... A Mohammedan cleric with imagined vision and accepted wonderful forces -a Mohammedan, King, bi s hoodwink and his accessory a Mohammedan secret international safe haven to the Mohammedan powers of persia and Turkey -Mohammedan forecasts as to the defeat of our energy Mohbamedan manage as the successor of our own the most wanton homicides by Mohammedan professional killers a religious war for Mohammedan power a Mohammedan press unscrupulously abetting -and Mohammedan sepoys launching the Mutiny. Hinduism, I might say, is no place either reflected or spoke to, it is displayed whatsoever, it is just in subservience to its ever domineering As per Colonel G.B. Malleson, and Moulavi Ahmadulah Shah of Fyzabad was undoubtedly -undoubtedly a pioneer of the intrigue." He was bringing out waves of avidness, Like the full moon blending the ocean, through his talking tours through the N.w.p., Oudh and Rohilkhand. The Muslims were archived with a quality like the unshed rain in dim mists, and they anticipated a chance to blast on the area. As Ingle thoroughly considered ran each psyche "Now or never was the time to shake off the abuse of the more abnormal" The fanatical impact of the Wababls in Patna and of the Brahmins 10 Banaras made these two urban areas impressive •••••• But the Nizam o of Hyderabad demonstrated no sensitivity for the renegades. His precursors terrible had the capacity to make a "State" due to declining Mugbal force. He did not, there fore,look forward tothat force's restoration. Similarly, the Sikh Sardars were apprehensive about the restoration of the Mughal begemony as it might have implied their own particular certain concealment •••••• The affliction of their ninth Guru, Tegh Babadur, in Chandn1 Chowk, Delhi, and the two slaughters were still crisp in their memory. (Rebellion 1857, op. cit., pp.

The Muslims of the Punjab, too~ were reluctant to agree with the dissidents of 1857. While in different parts of India, the British had made the ruin and concealment of the ~us11ms, in the Punjab they were their saviours.

The contempt of outside tenet had carried the radicals of 1857 together; diverse thoughts of "free" India tossed them separated. Feudal competition rose between the Hugba1s and the Maharattas. Nana Sahill rightly expected that he might be "dominated by the Hughsl court" and lose his singular force and impact around the host of Mughal rulers.
The tussle which resulted between Mirza Moghal, the beneficiary obvious and General Bakht Khan was an indication of the way that the august request could no more extended spot any trust in the infantry in 1857. It was likewise a sig:.:o-f a battle between the ceasing to exist privileged few and the new drive of laborer proprietors.it was, subsequently, not under any condition amazing that the feudal noblemen started soon after to moan and to open transactions (with the British). The scenario was sufficiently genuine to incite Lord Canning to acknowledge General Outram's proposal for winning the Muslim feudal aristocrats. He guaranteed them a reasonable arrangement; the consequence was momentary.

The point when disobedience was even now lashing out in Oudh, the vakil of the Begum of Oudh headed off to the British Commander-in-head's camp to ask what terms she may envision.

All the rajas and talukdars who were still in question, Had recently dispatched their operators on comparable errands. They recovered their bequests, as well as they appropriated, as a rule, lavish benefits to which 'they themselves had no claims. This was the cost of their disloyalty of the rebellion.

"All is perplexity and mob "was the succinct report about Delhi by Rajjab Ali, a British spy. Nawab Moinuddin portrays the scene as takes after: "They tended to the (Mughal)"; Emperor with such impolite terms as —l say, you, King! Arre, Buddhe) Listen; yelled one revolt, getting him by hand. 'Listen to me', said an alternate one, touching the old Kings prepare to leave Bahadur Sbah asked the sepoys to leave the city however his requests went unheeded. In the event that such was the predicament of the Emperor of India, the state of the feudal and usurious classes all in all can well be envisioned.

"From a Mohammedan journalist", composed Frederick Eooper, "we are educated of the huge effort which Muftee Sadder-ud noise; Hakim Ahsan Ulla Khan, Mirza Elahi Baksh and Begum'zeenat Mahal are ready to make up with the English Government."

The story 'was rehashed in Bengal.the Zamindars remained eagerly steadfast to the English. To safeguard their class diversions, the propertied classes submitted suicide as free individuals. None of the administering rulers joined the upsurge -on the grounds that Lord Canning had gravely guaranteed their right of selection in for every petuity
Bahadnr Shah battled under impulse. The Zamindars, both of the British and prebritish times, the vendors and the cash Lender s, the learned working class and the local authorities all favored the British or watched dreary nonpartisanship as requested by the circumstances in which they were gotten. Just the Indian lower class was battling frantically to free itself of outside, and, feudal servitude.

Canning had once conteptuosly portrayed the talukdars of Oudh as " men recognized none, of these by life commencement, exceptional administration or association with soil however two thirds of them were restored as a vital component in the social constitution of the regions. This "cooperation" between Indian landowners and British radicals throughout the 'post revolt' period pushed Indian into an agrarian cricies whose impacts have still to be completely wiped out.

Muslims were blamed by the British for taking a heading part in the 'reballian of 1857! —To instruct these vile Mussalmans a lesson", the Nawabs of Jhajhar, Ballabhgarh, Furrukhnagar and 24 shahazadas were hanged. Muslim property was either seized or decimated for as Raikas commented →a Mohammadan was an alternate one work for agitator || While Muslims were made to pay 35 percent of their relentless property as punititive fine, Hindus were let off with just 10 percent. After Delhi was reconquered, the Hindus were permitted to return inside a proceeding 1859.

The story was the same in different spots and provinces.the British hand of suppression fell vigorously both on the Muslims and in addition the Hindus. Muslims nonetheless, were, sort of, tattooed with dread. The anger of the rulers was primarily guided against them. Their sufferings were extraordinary; pure and liable much the same died in the blazing vengeance of the victors. The group of even a staunch supporter like Syed Apmedkhan paid an overwhelming toll in hardship and expiration. The fear and frighten of the time are communicated in 'the letters of Ghalib: Sbaher Sahra po Gaya (The City has turned into a yelling wildemess). Delhi is no more a city, it is a camp -the post, the town, the bazars, and the waterways, all are gone I The Mahajan (Hindu dealer class) remains, however of (well-to-du) Muslims just three are left such a variety of companions have been killed that assuming that I kick the bucket today there will be none to sob for me The accompanying concentrate pass on s the frailty of life in that period "Hakim Raziuddin was shot dead in the gate.
Ahmed Husain Khan and his more youthful sibling were additionally killed on that day. Talyar Khan's two children, who had come to Delhi on a Visit, couldn't come back to Tonk in view of the gadar, they were hanged today.

The Muslims not just overcame more and endured increasingly in the upsurge, however they declined to acknowledge rout and remained unreconciled for quite a while. They kept up safety in diverse structures: witness. their outskirts wars and the far-flung intrigues: the focuses of the two exercises were Sitana and Patna individually. The Muslim renaissance that had been developing in Delhi shriveled with the Mutiny. Accordingly, the Muslim endeavor to recapture force and prerogatives from the British had come up short. Hence, the British tried to accommodate and charm the Muslims. Insurrection Metcalfe, the British boss in Delhi expressed "It was regarded an improved strategy to tolerate a twofold official power in the City, to hold the shadow of the Moghul administration, keep going the King's affidavit may as well alert the entire Mohammedan race in India." His prediction turned out to be accurate.

Political destruction and Decay of the Muslim nobility History so molded itself in the first 50% of the nineteenth century that Muslims developed desirous of the Hindus and Hindus came to be disagreeable to Muslims. Once more, gave it a chance to not be disregarded that the desire and unfriendliness did not reach out to the Muslim and Hindu masses, yet were limited to the nobility and the working classes of the two neighborhoods whose living hinged on upon Government occupations and Government favours. Yet, regularly this minority formed and impacted the whole governmental issues of the nation. Muslim governmental issues started, with the apropos inquiry what was to be the representation of Muslims in the administrations? Would a period ever arrive at what point Muslims might have their portion? Muslim pioneers, in these circumstances put a sensible address to their co-religionists what ought to be their instantaneous investment out in the open life, instruction or legislative issues? Instead of evacuating the contrasts between the two neighborhoods, political and monetary improvements just irritated them, expediting the perpetuating particle of old enmities and contacts. The agro-modern changes profited the Hindus much more than the Muslims and subsequently brought about additional thwarted expectation around the Muslims; the HindI-Urdu quarrel, which rou sed common scorn and jealousies, scared the Muslims about their social character. The uproars energized shared feel still more shaky about their fate. The Press Yielded another
power out in the open life which reinforced the position of the Hindus; 4& essentially each circle, incorporating the organization, made an Understandable apprehension around the Muslims, who falled far behind the larger part neighborhood in each action.

The Muslims, being in a minority, discovered a large number of the present day thoughts, especially in the political and social circles, inadmissible for their purposes and clung to conservatism and old word values. This was clear in their instruction, their Press, their social changes, even in their financial methodology.

In spite of the fact that physically seized and shorn of force, a large number of the Muslim nobles frequently acted similar to the old Bourbons, studying nothing and overlooking nothing. Their main comfort was in their conviction that "Pidram Sultan bud" -My father was a lord. They pressed on to style themselves, as Heber portrays in run of the mill Oriental phrasing, as "the Lions of War", "Prudent and Valiant Lords", "Pillars of the gathering", sank into "lushes" or encouraged into "dacoits and rebels"

In each official move for open welfare, these Muslims saw some devilish gadget, intended for their otherworldly contamination. They looked down upon the Hindus as though the recent were still under some Muslim ruler. This mentality of self-misdirection carried upon them appalling results. As a man in his old age exists on the joyful memory of his young, so did they as a people._ This demeanor progressively expected disturbing extents, it was proving deadly to the Muslims as well as risky to the correct working of organization itself, particularly on the grounds that one segment of the Indian individuals was propelling and the other rotting.

All in all, subsequently, the Muslims at this point, both socially and financially, were in a woeful condition. It was far underneath the level that the ex~genc1es of time and scenario requested. "Half a century's debasement had stifled all spirit of undertaking around the Musalmans,. A 'minute investigation of the titles granted from 1861 to 1885, additionally shows how powerless the Muslims were in each one of the aforementioned exercises which then constituted what we may as well call public life. The supporters of the Prophet just imagined and vainly sighed for the reappearance of the times of their Nawabs and Padishahso after the Mutiny of 1857 the Muslim sharpness against the British expanded this will be uncovered by the accompanying concentrates.
Throughout the first 50% of the nineteenth century, Muslim rebels awful tried without triumph to change over the Darul-Harb (land managed by the Infidel), that was India under British govern, into Darul: Islam (a nation governed by the Faithful), yet their spirit remained unsubdued and their adherents were not crippled. It was proliferated that Indian Muslims who might recover themselves from heck had the single elective of war against the Infidel or flight (Jibad or Hijra) from the abhorrent area. They were more than once let that know no True Believer could live steadfast to an unbeliever government without condemnation to his soul. Those who might discourage others from Holy War or Flight are in heart charlatans. Gave all a chance to know this. In a nation where governing religion is other than Mobammedanism, the religious statutes of Mohammad can't be inforced. It is occupant on Mussalmans to join together, and take up arms against the Infidels.

The individuals who are unable to join in the battle might as well immigrate to a nation of the True Faith. He who denies this, gave him a chance to pronounce himself a slave of sexiness. In short, ob Brethren, we should sob over our state, for the Hessenger of God is goaded with us due to our living 10 the place that is known for the Infidel.

Around then of the 1871 trial, managed in part later on, the Muslim astringency against the British arrived at its peak, and the head Justice of Bengal, John Pa1ton Norman was cut to demise by a Muslim on the steps of his own Tribunal. He had encroached substantial sentences on some Wahabi l1uslims. That year, Viceroy Mayo was killed in the Andaman Islands by a Wahabi convict, Sher Ali. The exercises of the Wahabis have been managed 10 portion later in this chapter.it was clear that the triumph of British arms on the Frontier did not secure to the Government the acquiescence of the vast majority of to Muslims and couldn't subdue the unrest.valentine Chirol, consequently, came to reason that nit might be a shrewd day for the inside peace India if’ a people, still so proud of their history, so jealous of their religion, and so conscious of their virile superiority as the Muhammadans came to believe that they could only trust to their own right band, and no longer to the authority and sense of justice of the British Raj, to avert the dangers which they foresee in the future from the establishment of an overt or covert Hindu ascendancy. Some may say that it would be an equally evil day for the BritishRaj if the Muhammadans came to believe in the futility of unrequited loyalty and joined hands with its enemies in the confident anticipation that, whatever, welter might follow the collapse of British rule, they cou ld
not fail sooner or later to fight their way once more to the front Azimullah, according to Field Marshal Lord Roberts, even carried on treasonable correspondence with Omar Pasha of Constantinople during the 'Mutiny', in which he told of the sepoys' discontent, the troubled state of India generally and solicited Turkish help for throwing off the British yoke. It is also stated that Azimullah carried on similar correspondence with the French Government through French settlers in Chandranagar. Many Muslim leaders, like Raji Imdad Ullah, Who had actively participated in the struggle of 1857, migrated to Mecca. Some of the remaining leaders like Mufti Karim of Delhi and Munshi Inayat Ahmad of Lucknow were sent after the Ambala and Patna trials of 1865 and 1869 to the Andaman. The Muslims continued to be the victims of British anger for many years after the Mutiny. The only tangible change in the policy occurred in 1870 when in the opinion of the British statesman, the Muslim political movements had practically come to an end. During this most crucial period in the history of the Muslims of India, the great Egyptian reformer of the 19th century Sayyid Jamaluddin Afghani paid a visit to India in 1379. He was a religious leader who sought to modernize Islam by reconciling it with modern conditions! He resented the political compromise between the Muslims and the British. But he was rather harsh and mistaken in his assessment. The Muslims were never in favour of English rule and, at least from the time of Shah Abdul Aziz, there were feelings against the British. Sayyid Ahmac Shabid and Ismail Shabid wanted to launch a powerful movement against the agl"sh. In 1857 the Muslims were the chief culprits in the eyes of the British aristocrats. In one hundred years between the battle of Plassey and the mutiny of 1857, territories of Mysore, Mahareshtra, Karnataka, Tanjore, Bundelkhand, Rohilkhand, Hariana, the Punjab (including pre-partition North West Frontier Province) and Oudh were added to the East India Company's dominion. All the former native states from Keshmir down to Kochin became the company's "protectorate". What most affected the ComplillYs' soldiers was the annexation of Oudh- "the fatherland of the bulk (three-fourths) of the Company' army, by Lord Dalhousie in 1855. The Muslims not only of Oudh, but of all upper India were embittered and angered by the suppression of one of the few Muhammadan reigning houses which had been left in power. When Oudh was annexed by the British, the landed Musilml~ar1s~ocracy sUf-ered heavily. The "Thousands of nobles, gentlemen and Officials, who during the King's time (Nawal of Oudh) had held work J were now in penury and want and their myriads of retainers and servants thrown out of employment. The class which perhaps suffered most heavily
was that of the taluqdars. Under the weak rule of the Nawab Vazier of Oudh, they had exercised authority almost independently of himhundreds of villages had been ruined and desolated by the exactions of the greedy and rapacious officials amils. The utter worthlessness of the upper classes was, therefore, assumed as a fact by the Company. Its servants convinced themselves that the liquidation of the landed aristocracy was the greatest that could be conferred upon the people of Oudh. Thus families who had held possession of inherited estates for long years and never doubted the security of their tenure, found them deprived of their free holds. In this way, observed kaye, a revolution was gradually brought about which swelled the number of the dissatisfied, dangerous classes, who traced their downfall to the operations of the British rule, and sullenly bided their time for the recovery of what they had lost. In a word, the annexation of Oudh converted a country into a hotbed of discontent and of intrigue. It alienated the Mohammadan aristocracy the courtiers men whose income depended upon the appointments and pensions they received from the favour of their prince. The difficulty pressed more heavily on the Muslims than on the Hindus. Muslims depended largely on public service. Before the Company’s rule they had filled the most honourable posts in Muslim governments, and they still hoped for similar jobs. But under the Company’s administration they were denied these. The jobs that was available to them, such as in the company’s army as sepoys, they looked upon with desfavour. The reason for this dislike was simple under their own government they had held the highest civil and military offices and enjoyed emoluments not inferior to those received under the Company’s rule by Europeans. Some of them had received Rs. 1000 per mensem as commandants of cavalry; but their sons could draw a pay of only Rs 80 and that too if they were fortunate enough to become Risaldars. The consequence of this was that they were prepared to join in any upheaval on the chance of improving their lot. They nursed a grudge against the rule of the Company.

It was on the walls of the Jama Masjid (Delhi) that some versifier writes the appearance of which the subsequent is a uneven conversion.

God and the warrior is every one the weep;

At what time fight ends in conquest,

God is beyond, and the warrior affronted
It shows the embitterment of the sepoys who were deprived of a well-deserved portion of their pay. Thus the soldiers and feudal aristocracy were embittered against the British Company and, therefore, they had thrown their lot against the British in the Mutiny of 1857 and lost the ground. They sank into pale insignificance.

The British Company after the annexation of Oudh, disregarded religious endowments and charged revenues from them. The repumption of religious endowments grievously affected the old Musalman families, roused their resentment and made ripe for sedition.

If the annexation of the Kingdom of Oudh had brought about disintegration of decaying feudal aristocracy in the so-called tottering Moghul Empire was even worse. All the officers of his (Nawab's) Government and the Ministers of the State were worthless, timed and cowardly and were foolish and dishonest, they were illiterates, ease loving, impertinent, nose making, lazy and feeble followers and flatterers, hangers on and sycophants. They broke their pledges and promised and exchanged Kufr for iman. They acted as hypocrites, began to favour the Christions, joined them and helped them to achieve victory.

Evident enough from the account of Allamah who was closely associated with the Emperor and his Court. It is worth quoting at some length. He (Bahadur Shah) had his own Wazir (Hakim - Ahsanullah) and staff; he was advanced in years but was inexperienced, he was very old and was, in reality, governed by his wife (Zeenat Mahal) and Wazir.

The said Wazir was a high authority but in fact he was a friend of the Christians and had excessive love for them and was a bitter enemy of their opponents. Bahadurshah named as officers of the armed force some of his children and grandsons, who were moronic, exploitative and pessimists. They lated legit and insightful persons. They had never seen a fight nor had they any knowledge of the blows of swords and spears and conference. These unpracticed takes after suffocated themselves in the sea of luxuries and indulgence and submerged themselves in the surge of intemperance. They were Poverty stricken and (abruptly) they came to be rich; when they came to be lavish, they took to a life of dispersal. They got gigantic entireties from the individuals under the appearance of securing procurement for the guard throughout the uprising of 1857-58 and consumed themselves all that they got.
The whores made them careless and their cooperation with paramours kept them from walking in the night with the guard. They passed their nights in resting and their days in inebriation. When they woke up and went to their sense, they felt humiliated and flabbergasted. When such nobles and princes started fighting in the struggle of 1857–58 they could not succeed against the well-trained and well-disciplined armies and officials of the company. When the so-called armies of the Mughal Emperor and the Nawab of Oudh were defeated by the British in 1857–58 most of the feudal nobles, aristocrats, and officials had to suffer heavily. Jawaharlal Nehru has rightly observed: “After 1857, the heavy hand of the British fell more on the Muslims than on the Hindus. They considered the Muslims more aggressive and militant, possessing memories of recent rule in India, and, therefore, more dangerous.” The old feudal order in the Muslim society in Delhi, Punjab, U.P., etc., was disintegrated and the Muslim bourgeois aristocrats were no longer prominent in society after 1858. Artisans, labourers, social and class distinctions, absence of moral and educational regeneration in the Muslim society:

Among the Muslims of India there have been vast numbers of coverts or descendants of coverts. Persuasion, according to fragments of evidence collected in the 19th century, played a much greater part than force. By far, the majority of coverts belonged to lower castes or classes of Hindus. They were artisans, labourers, etc., and to whom the religion of Arabia brought social equality. But even in their new religion, they were economically at the lowest ladder. The vigorous revival of conversions in the 19th century was largely due to the Wahabi influence. In most cases in Punjab and Sind, force won the initial success for Islam; subsequent mass conversions were like the surrender of a country after the fall of its capital. The conversion of a chief was followed by the conversion of a chief was followed by the conversion of a large number of a large number of men, women, and children of his tribe and kindom. The Ghakhar tribe of the western Punjab and the Sames and Sumras of Sind, are outstanding examples. In the Punjab, a certain Haji Muhammad was credited with having converted 2,00,000 Hindus. These converts were engaged in petty manual labour. Blacksmithy, weaving, carding, dyeing, and printing, tinsmithy, etc., engaged majority of them. Socially they were rated low. They posed a problem of class distinction in the already class ridden Muslim society. The causes and means of conversion were various but the fact is certain. There were Buddhist peasants under
Brahmin rule who preferred the relative freedom of Islam to low caste status. There were groups of outcastes or exterior castes, who moved to Islam for the same reason. A very potent factor, however, was the preaching of Muslim Sufis or devotees. Their emphasis on fraternalism and inner devotion appealed to the many who were dissatisfied with their own condition for any reason. It was in this way that one fourth of the Indian population became Muslim. Over the whole of India will be found a Muslim minority, in the towns, descended from merchants, soldiers, and officials of bygone courts. But in certain areas the proportion was much greater. Sind, except for a merchant class, was Muslim. In the Punjab they numbered more than half the population. From there to Bengal they were to be found as a thin spread of ex-officials in town and country with here and there proletarian group like the Momins or the Meos. In eastern Bengal the whole countryside became Muslim, perhaps because an animistic – Buddhist peasantry resented a recent Brahmin domination, and certainly because they preferred Islam to their existing condition.

A notable feature of the Muslim community was the smallness of its middle or ministerial class. By 1860, the Muslim community in India lay memories to sustain it. It had little inclination to amalgamate with the Hindus because its way of life and whole philosophy differed too radically. It seemed, therefore, that Islam must either find renewal from within or wither away in hopelessness and daily compromises with surrounding condition. And it was not only Hinduism which now confronted it. The Christian – secular influences from the west were pouring in to bring attacks on the ethical and rationalistic fronts. In this predicament Indian Islam turned to inner renewal. The political collapse was countered by a call to return to the religion of the Koran. Emperors having failed, the people must rely on God. The Koran was, therefore, translated into Persian for its better understanding. Even Sir Syed Ahmed Khan said in 1857: –At this time, I could not imagine that this community (Muslim) will regain its prestige and honour and I could not see its actual condition with my own eyes. Several days this thought haunted in my mind. Believe me that due to this I became old and my hair turned white.‖ This shows the lack of moral and educational regeneration in the then Muslim society in the country. This issue has been further highlighted in the Muslim aversion to Western system of education and progress. The Muslim aversion to the European system of education kept Muslims out of new professions. Up to 1838, the Muslims in service were almost as numerous As the
Hindus and the English put together, the proportion being six Muslims to seven Hindus and English men together. Even as late as 1851, after English became the official language, the Muslims stoutly held their own, and equaled the combined number of English and Hindu pleaders, the reason being that an adequate number of English and Hindu pleaders, possessing knowledge of English or Persian, was not available. From 1851, the scene changed. Out of 240 Indians admitted from 1852 to 1868, 239 were Hindus and only one was a Muslim. In Government offices, there was hardly a Muslim to be seen. The Muslims despised the English Science of Medicine, and did not offer themselves for training at medical colleges. In 1869, the year in which attention began to be drawn prominently to the 'pitiable plight' of the Muslims, out of 104 Licentiates of Medicine, there were 98 Hindus, 5 Englishmen and only one Muslim. Among the graduates of Medicine in Calcutta University there were 4 doctors: 3 Hindus and 1 Englishman. For many years, the Muslims continued to lag behind the Hindus in all branches of learning and, consequently, in the State services, despite Mayo's policy of lifting the discrimination against them. In this connection it is interesting to note that in this year Sir Syed passing strictures upon the then educational system said, -The British Government despoiled us of our mother tongue and our hereditary sciences, compelling us to learn the English language and the European sciences.‖ Though the Muslim leaders of the pro-British school had constantly advised their co-religionists to take to European arts and Sciences and English education, the orthodox maulvis continued to exercise a dominating influence over the Muslim mind: British jurisprudence as against Islamic law and the Kazi system; the European system of medicine as against the time honoured tabid, hikim and jarrah; exclusion of the Koran from the text-books, and emphasis on secularism as against theocracy; substitution of Persian by English; the teaching of European arts and sciences, which were considered inferior by learned Muslim - all offended against the tradition of centuries. Hindus, in this respect, were distinctly different from Muslims. During the 600 years of Muslim rule, they had made themselves remarkably adaptable. During Muslims rule, they not only learnt Persian and Urdu with equanimity but produced eminent scholars and poets. The subordinate revenue service rulers, Hindus learnt the official language without allowing any thought to enter their minds that they were doing something offensive to their religion. The Hindu priesthood did not withhold Hindus from Persian schools and service under the Muslim rulers. With the Muslims, the case was different. Whether in Persia, or as invaders, rulers and administrators in
India, they were never faced with an occasion to make a departure from the traditional way of life. When it came, the powerful influence of the maulvis applied a break. Sir Syed traced this backwardness to four causes: (1) Political traditions; (II) Social customs; (III) Religious beliefs; and (IV) Poverty. As he explained:—The Mohammedans, proud of their socio-political position, and had based it on religious principles, which they believed to be infallible; and this circumstance had dispensed, as they thought, with the necessity of European science and literature.—The chief drawback in the way of the advancement of the Mohammedan community in times past has been their inability or unwillingness to take full advantage of the State system of education. It was the considered opinion of a resolution issued by the Government on July 15, 1885 that the Muslims had developed little political consciousness; they lacked both the necessary education and contacts.—Inevitably, therefore, says Coupland,—The new political ideas meant less to them. Probably the average Hindu student at this time knew more about liberal doctrines and nationalist movement in Europe than most young Englishmen. Certainly the average Muslim student knew less. Honest Muslim leaders acknowledge uninhibitedly the weaknesses of their own group, its backwardness, its hesitance to leave from the old courses and to understand the need of outfitting itself for solid rivalry under new conditions, its absence of conglomeration, because of an insufficient feeling of the obligation of social administration and the narrow-mindedness and desire regularly showed by diverse segments and classes. However, the new system of education, based on the primacy of the English language, and western literature and science, pushed the Muslim intelligentsia into insignificance. The abolition of the use of Persian language in the law courts, and admission into public service by competitive examination, also decreased, if they did not wholly destroy, the Muslims chances of official employment. The result was that the extent of the Muslim race which a century prior had the syndication of government, had then tumbled to less than one-twenty-third of the entire regulatory figure. In the periodical errands, where the dispersion of support was nearly viewed, the Muslims lingered behind. In less notable office foundations. The prohibition of Mussalmans was considerably more complete. By the time they realized the cost of such an attitude, (in the writing of men like Sir Syed Ahmed Khan), the Hindus and taken long strides in education and had entrenched themselves in government services and business the only avenues open to the educated classes. This uneven development of the two communities raised the Hindu-Muslim problem.
It was later to distort India’s struggle for national independence. A cleavage thus grew up between the two communities that had developed a veritable schism in the soul of India. The communal bickering and disputes that disfigured and poisoned our civic life were an unhappy legacy of post-Mutiny developments. This is enough evidence of the lack of moral regeneration in the educationally backward Muslim Society in the middle of the 19th century. Economically Muslims were backward, no capitalist class among the Muslims; Limited Muslim land owners in Bengal and Bombay: Labor professions, less opportunities in Government services and private enterprises: During the 19th century and especially in the middle of it, the Muslim were thrown in background economically, because the highly placed Muslim families lost their high economic position as they lost the main source of their profession and wealth – the army and higher administration.

In 1871, W.W. Hunter, had rightly pointed out that –During the last 75 years the Musalman Houses of Bengal have either disappeared from the earth, or are at this moment being submerged beneath the new strata of society which our Rule has developed haughty, insolent, indolent, but still the descendants of nobles and conquerors to the last. With regard to the first two great sources of Muhammadan wealth, viz, the Army and the higher administration of the Revenues, the British action had brought ruin upon Muhammadan Houses of Bengal. They were denied position in army and higher adminis for the first 50 years of the Company’s Rule, the Musalmans had the lion’s share of the state patronage. During is second half century of power the tide turned, at first slowly but with a constantly accelerating Pace ….. The Hindus poured into and completely filled every grade of official life. The Muhammadans were close out uniformly. In all the nooks and crannies of the law, in the offices of Account, the Sheriff’s office, Coroner’s office and office of Interpreters, twenty names were given eight Englishmen, eleven Hindus and one Musalman, the sole representative of the Muhammadan population on the list, and he was a miserable maula (Law – Officer) on six shillings a week. The Calcutta Persian paper Durbian, of July, 1869 wrote thus : –All sorts of employment, great and small are being gradually snatched away from the Muhammadans have now sunk so low, that even when qualified for Government employ, they are studiosly kept out of it by Government notifications. Nobody cakes any notice of their helpless condition, and the their existence.|| The picture is also evident from the following petition presented by the
Orissa Muhammadans to the Commissioner. Their stilted phraseology may perhaps raise a smile; but the permanent impression produced by the spectacle of the ancient conquerors of the Province begging in broken English for bare bread is one of sorrowful silence: As loyal subjects of Her Most Gracious Majesty the Queen, we have, we believe, an equal claim to all appointment in the administration of the country. Truly speaking, the Orissa Muhammadans have been leveled down and down, with no hopes of rising again Born of noble parentage, poor by profession, and destitute of patrons, we find ourselves in the position of a fish out of water. Such is the wretched state of the Muhammadans, which we bring into your Honour’s notice, and hoping that justice will be administered to all classes, without distinction of color or creed. The penniless and parsimonious condition which we are reduced to, consequent on the failure of our former Government service, has thrown us into such an everlasting despondency, that we speak from the very core of our hearts, that we would travel into the remotest corners of the earth, ascend the snowy peaks could we be convinced that by so travelling we would be blessed with a Government appointment of ten shillings a week. The spur of poverty constantly goaded them to do something to better their condition, but Religion came to the support of the popular feeling against the innovation. The Bengal Muhammadans refused a system which gave them no advantages over the people whom they had so long ruled, a people whom they hated as idolaters and despised as a servile race. In Lower Bengal, the Muslmals with one consent spurned the instructions of idolators through the medium of the language of idolatry. 'Nothing on earth' said a Muhammadan husband man to an English official, 'would induce me to send my boy to a Bengali educator It was of late 'affirmed on high power, that the petitions to God of the Musalmans discover no acknowledgement with God unless they are offered in the endorsed tongues. Each Musalman, from the worker to the ruler looked to say his petitions to God In one of the sacrosanct dialects, Persian or Arabic. Persian had become a quasi- sacred language with the Bengali Musalmans, as it was the vehicle through which the law and the scriptures of Islam reached them. Every great Musalman house in maintained a scholastic establishment in which its sons and its As the Mohammadan families of the Province declined, such private institutions dwindled in numbers and in efficiency. Hundreds of ancient families were ruined and the educational system of the Musalman which was almost entirely maintained by rent- free grants, received its death-below. Most of the Mohammadan students, who came from the fanatical Eastern
Districts to Calcutta were poor, who had passed their boyhood in an atmosphere of disaffection. They lodged in the houses and lived on the charity of English gentlemen's butlers (Khansamas) who maintained poor scholars as a religious act. Such boarding and lodging was called a jagir, the name by which the Military chiefs of the Mohammedan Empire were styled. There' never was a set of young men who stood more in need of good guidance than these poor students of the Mohammadan College. They gradually became more and more vicious as their morals, less fit for any active careering life and more disloyal to the Government. A few English Mohammadan schools and colleges in Calcutta imparted education to young Muslim boys teaching western subjects, but their education was very much limited and their vision was narrowed down. W.W. Hunter summarise the position as regards the poor state of educational standards prevailing then among the Muslim youths: They know as an absolute truth that the Arabic grammar, law, rhetoric, and logic, comprise all that is worth knowing upon earth. They have learned that The most extensive Kingdom’s in the world are, first Arabia, then England, France and Russia, and that the largest town, next to Mecca, Medina and Cairo is London, Au reste, the English are Infidels and will find themselves in a very hot place in the next world. To this vast accumulation of wisdom what more could be added? When a late Principal tried to introduce profane science, even thought the medium of their own Urdu, were they not amply justified in pelting him with brick bats and rotten mangoes. The Calcutta Mohammadan College had been practically left in the bands of the Mohammadans themselves, and it was under their management that it had proved such a scandal and disgrace. It was due to the fact that the thin middle class and the lower class of the fanatical scething masses of the Musalman peasantry in (the then) Eastern Bengal remained beyond the pale of English education or English influence. Only fifty cheap schools with low paid Musalman teachers would have in a single generation changed the popular tone of Eastern Bengal. It would have attracted not merely the Musalman peasant youth, but also the Muslaman teachers who earned a precarious livelihood on their own account and to whom an additional five shillings a week from Government would be an independent fortune. This state of affairs regarding education compelled Muslim masses to adopt labour professions, for their chances in services, both public and private, automatically decreased. There had been no capitalist class among the Muslim which could provide patronage to their masses. Similarly in Bengal and Bombay as there were limited Muslim land owners, the majority of them was forced to do manual
lanour in factories and fields according to the circumstances. In the field of religion Ulema dominated: - Muslin leadership had denied the Muslims democratic education; i.e. preparing the mind for liberty, equality and secular behavior etc. Between this leadership and Islam’s religious doctors, even educated Muslims complacently felt protected and denied themselves political englishment. Thus lagging behind. One of the leaders conscious of in a speech – Gentlemen, remember and remember well that we can never secure any appreciable amount of success in our endeavours without the help of that reversed and respected body of ulama (the learned of the old type ). A large majority of our Community does not listen to our voice, and we have No means of introducing enlightened ideas to the masses. But the voice of that body of men who hold sway over the hearts of the entire community, will be listened to by every Mussalman from Peshawar to Burmah and from Kashmir to Madras. Gentlemen, there can be no doubt, the Mussalmans, however ignorant and imprudent they might be, have a heart which is full of love for Islam and a temper which is influenced but what is expounded by the ulema. There is conclusive proof that the uncompromising fatwas of Ulemas and their ignorance combined with the designs of others stunted the educational and political growth of the Muslims. An overwhelming majority of the Muslims, addicted to old ideas and customs, was opposed to any change. Those Muslims, therefore, who took a lead in trying to create a new Islamic structure in India, based on new values, found A relic of former Islam, nourished on gatherings and spent custom, this aggregation of scholars lectured not just non-cooperation with the Hindus, They likewise battled against each arrangement for open welfare for Muslims, radiating from the Government, paying little mind to its benefits. –The man" composed Hali, "who needs to enhance his low condition is called sneaky and a yellow belly as well as numerous types of vilifications is flung against him".

According to the Ulama the salvation of the Muslims lay in a replenished and incredible exertion to backtrack to Islam – much of the time as translated by them. Towards the new universe of social establishments and monetary relations they received a disposition of self-denying aloofness. Therefore they lectured a religious were against the new plans from the west – a kind of Jihad which as a general rule was scarcely more than a request of "flight" given under the motto of "prevail". The Ulama not just figured out how to keep the uneducated masses on their side, generally by
engaging their religious senses; however they likewise got the backing of numerous Muslim writers and scholars, and accordingly looked after their hold on the educated people besides. The Wahabi development, fundamentally, was common and revolutionary, and a wave of eagerness cleared the nation under its impact. Indeed, preceding the Mutiny, the Wahabi pioneers had expedited a rebellion against the British Govern.

The founder of Movement

Syed Ahmed, a visionary Muslim adventurer hailing from the district of Rai Bareli in U.P., in the early 19th century had a belief that he could lead his life as a horse soldier; he became a preacher and obtained a turbulent following. He styled himself in the second decade of 19th century as a prophet and was verily so regarded too. Men of rank and learning ran like common servants, with their shoes off, by the side of his palanquin. It was now apparent that he could raise an army for the mere asking. In Calcutta the masses flocked to him in such numbers that he was unable even to go through the ceremony of initiation by the separate laying on of hand. Unrolling his turban, therefore, he declared that all who could touch any part of its ample length became his disciples. Money was necessary for his future campaigns, and he appointed agents to go forth and collect, during his long itineraries, a tax from the profits of trade in all the large towns which fell on his route. He assumed the authority of spiritual and temporal command over his co-religionists and, like the Mohammedan emperors, issued famans (orders). In 1822, he made a religious journey to Mecca, and came under the influence of the Wahabi cult, whose success in Muslim countries gave him greater confidence and vigour. His influence spread over two thousand miles of thickly populated area from the Peshawar Frontier to the delta of Bengal. Abundantly equipped with men and money and fired by Islamic Zeal he was now ready for a war to plant the ‘Crescent’ throughout every district of India by reviving the true spirit of Islam among his staunch flowers. He knew that the movement for the Reconquest of India must start in the north with the help of Afghanistan and he chose the Punjab as his first target. The supposed ill-treatment of Muslims by Sikhs in the Punjab, which was then under the rule of Ranjit Singh, was paraded as a cause of Jihad with his numerous followers, he proceeded to Kabul via Sind. At the gate of Kandahar, he was given a rousing reception by the nobles and masses of that city. Both in Kandahar and Kabul, there was an enthusiastic response to his call. The strength of his volunteer army swelled to a
hundred thousand at one time. The adventure failed, and Syed Ahmed was killed at the battle of Balakot in 1831 by one Sher Singh. But his movement remained, and continued even after the Punjab had passed under British rule.

**The Aims and Objectives**

The Wahabi movement was not an ephemeral or sudden upheaval, without any definite aim or organization like the later outbreak of 1857. Even after the according to R.C. Majumdar, more than 30 years. As regards the aims and objectives it is presumed that the movement was originally started for Purifying Islam. It soon developed into a definite plan to establish the rule of the Muslims after driving away the Kafirs which term included all non-Muslims both British and Indian. The object of the Wahabi was to establish Muslim rule by driving away, first the Sikhs and then the British who took their place in the Punjab. According to Majoomdar, therefore, it was a movement of the Muslims, for the Muslims and by the Muslims who regarded themselves as a nation in India. It may, therefore, be called Muslim National war of Independence.

Mohammad Israil who knew Wahabis for twenty years in his evidence stated that their main object was to fight the English. 48(a) The Wahabis of India aroused the masses of Muslims to free themselves both from the political tyranny of the British and the Muslim oppressors, as well as from the economic exploitation of Indian vested to the hopes and fears of a restless populace. Their religious and political outlook The Wahabi outlook on political and religious life embodied the century old hostility of the Muslim ruling classes to the growing encroachments of the British as also, the urge of the working masses for Better and happier conditions of life. It was not, therefore, surprising if the Wahabi leaders displayed both the vigor and tenacity of the working people and the confusions of a decadent ruling class. In fact, it was never appreciated, as K.M. Ashraf puts it, that the revivalist trend was the decisive factor in the political orientation of the Muslims, and the Wahabis were the only people who came not only armed with a consistent anti-British ideology but also with the backing of a network of organized centres spread all over northern India, with contacts in the South and moral influence on the Muslim intelligentsia throughout the country.

The Wahabi vocation was by no means a smooth or an easy calling. All who professed the new faith had to part with a good deal of money in support of it yearly. The money
so collected was sent to the frontier twice or three a year but not regularly 51 (a) Goorun Khan the man selected to carry remittances to Islampore and Patna 51(b) while, _Mahomed Shufee‘ and _Abdool Kareem‘ had been the channel for remitting money from Patna to _Moulre Abdoollah‘ the leader of the colony (frontier) 51 (c)

Frontier to the eastern borders of Bengal. It was a part of Muslim nationalism and we have a positive evidence of it from second quarter of the 19th century. Numerous Muslims joined the standard of Syed Ahmed in 1820 A.D. who appointed four Khalifas or lieutenants under him the first Wahabee Missionary who visited Kharasan was Moulvie Inayeit Ali a Khulafa of Syed Ahmad .He made a few disciples. The next was Moulvie Muksood Ali of Dinapore who was subsequently a leader of the fanaties at Malka and Sittana and who died on the frontier. 51(a) Needles to say that Syed writ ran as far as Bengal and Hyderabad in the Deccan. The way in which money, men and arms were steadily supplied from one end of India to other in spite of the vigilance of the British police reads almost like a romance.

**The Working System:**

The Wahabis, it should be remembered, were sometimes obliged to send recruits and funds over distances of up to 2,000 miles which led to the establishment of a chain of Khaquahs (hospices) under trusted and experienced agents all along the route from Bengal to Sittana. To conceal their real vocation these agents engaged in various kinds of trade and professions. For instance, suppose a recruit set out from Bengal, say, for the Wahabi camp on the Frontier, he was received on his way at the end of each stage of his journey by the head of the Wahabi hospice and thus passed from stage to stage. A code language was developed to help the transmission of large sum of money and of arms and ammunition. The success of the movement depended to some extent upon this ingenious system of aliases and upon the Secret language evolved for the purpose. For example, a battle was called a law suit; God, the Law Agent; Gold Muhars were called large red rubies, large Delhi gold – embroidered shoes or large red birds; remittances in Gold Muhars were spoken of as rosaries of red beads, and remittances in money as the price of books and merchandise; drafts or money orders were called white stones the amount being intimated by the number of white beads as on a rosari.

**The Technique:**
The three striking features of the technique were (i) the resourcefulness and sagacity of their agents (ii) the secrecy with complicated operations were conducted, the absolute fidelity which the members of the organization displayed towards each other, and (iii) their resolve to persevere till death in the service of the cause which they believed to be God’s own. The Wahabi Machinery to Spread Discontents:

The Wahabi had permanent machinery throughout the districts for spreading disaffection against British rule. The district centres kept up a regular correspondence with the propaganda office at Patna. Each district until had its own machinery for raising funds and recruits, complete within itself 56(a)

The Centere of the Activity:

As is evident, Patna was the center of the Wahabi activities. The organizers managed their underground activities so efficiently that the authorities did not know of Patna’s role in the movement for a long time. Even the police had leagued themselves with the rebels. The rebel leaders had shed their fear of British authority and one of them who had assembled seven hundred men in his house had declared his resolve to resist any investigation by the magistrate by force.

Their Internal Organisation:

One might say that by 1857, the Wahabis had developed a countrywide political organization and in the region of the Deob in particulars, from Delhi to Allahabad, every town of note had its organized and functioning to K.M. Ashraf, this provided in fact, the political and organizational base which helped Bakht Khan and other Wahabi leader to capture the provisional government of Delhi.

Functioning of the Wahabi:

According to K.M. Ashraf, once the signal was given, the network of Wahabi organisations immediately came into action all over Northern India, particularly in predominantly Muslim areas. True to the convention, members of every revivalist group first chose their leader (Amir) for the holy war (Jihad) and bound themselves to him by an oath of fidelity (beat). Them unfurling the green flag of Islam, they took out a procession, calling for the enlistment of volunteers (Mujahids) and popularizing the Fatwa relating to Jihad. Meanwhile, the armoury was raided, the treasury was looted,
and the prison gates were thrown open. In some cases, the revenue records were burnt, and the Sahukars were forced to write off debts. This was followed by some sort of armed attack on the British barracks or on the local English Officials, and the Central Government at Delhi was asked either to nominate one of their men as administrator for the area, failing which they delegated such powers to one of their own nominees, invariably to the leader of the local group. In any case, in the new administrative set-up of the area the common people had a very big vice.

Encounters with the British: When the British conquered the Punjab, the Wahabis turned against them and kept up a steady opposition. During the period between 1850 and 1857, the British sent as many as sixteen expeditions against them without much success. It is very significant that the Wahabis according to R.C. Majumdar did not take any ‘conspicuous’ part in the outbreak of 1857. Perhaps they had a feeling which was expressed a quarter of a century later by a Muslim chief, who said to W.S. Blunt that what he did not like about the outbreak or 1857 was that there were too many Hindus in it. But it does not seem to be correct. This has no basis. In 1858, a British force of 5,000 was sent against them. Several more expeditions had to be sent during the next five years. The Wahabis gave good account of themselves and after five years of the upsurge of 1857, they repulsed a British picket. In this desperate situation a fresh British expedition of 9,000 troops was sent. The Wahabis were defeated in several engagements and the confederacy of Pathan tribes organized by them was broken. After the military strength of the Wahabis thus crushed in the north-west the ring leaders in India who kept up large number. Thus it was a struggle on a big scale fought against the British. The Coordination between Wahabis and the ‘rebels’ of 1857: Being anti-British, the Wahabis had thrown their lot in the rising of 1857 and joined hands with anti-British elements. According to K.M. Ashraf, in 1857 the Wahabi center on the frontier coordinated its plans with those of the rebels in Delhi and Lucknow and tried to organize an anti-British rising on a country-wide scale. This is the correct view as is made amply clear by their activities. Participation of the Ulema, the Mughal Royal Dynasty and their military chiefs in the upsurge of 1857 and the Wahabi assistance. The Muslim aristocracy which participated mainly in the 1857 struggle included among others distinguished names like Hazarat Mahal, Nawab Ali Bahadur, Nawab Taffazul Hussain Khan Bahadur, Nawab Mahmood Khan etc. Muslim Ulema like Maulana Muhammad Qasim Nanautwi, Maulana Liaquat Ali.
Maulana Fazle Haque Khairabaadi and Maulana Abdul Qadir Ludhiyanvi etc. were actively associated with it. Many of them were assisted by Wahabi contingents in their endeavour. Among other members of the Mughal royal family of Delhi who could have claimed active participation in and led the resistance movement Prince Firoz Shah, a grandson of the Mughal Emperor Farrukh Siyar set up his government in Mandsaur in 1857 against the British. He depended on the Wahabi Pathan contingent of soldiers who had joined him after being discharged from the sevice of the Mahratta princes. In the case of the Begum of Oudh, the guiding spirit was, of course, the famous -Maulvi of Fyzabad-. Another dominating figure of the revolt of 1857 and the leader of the Central Government at Delhi, however, was Bakht Khan, the Rohilla Warrior from Sultanpur (Oudh). He was reported to have served the British army as an ordinary Risaldar in the Afghan War, then promoted to the rank of an artillery officer and finally as Subedar at Neemuch. He was from all accounts a confirmed and fanatical Wahabi who arrived in Delhi with a band of Wahabi organizers and appointed his spiritual guide, Maulve Sarfraz Ali as the –Imam‖ of the contingent of –religious warriors‖ Mujahids numbering several thousands. Among Wahabi volunteers who came to Delhi, those from Jaipur, Jhansi, Hisar, Bhopal, including 6000 from Nesirabad, were specially mentioned. The Wahabi center on the frontier offered to send 1,400 volunteers under the Akhund, the ruler of Swat who was know to be a patron and supporter of the Wahabis. Mobilisation of Meagre Resources by the Wahabis: The Wahabi activities kept up the morale of the army in 1857 to the last moment inspite of serious initial mistakes of strategy and the political backwardness of the Mughal royal family. The Wahabi volunteers not only carried on the fight in difficult situations but occasionally snatched the initiative from the British even when patriotic resistance had broken down. When on 14th September, 1857 British troops succeeded in forcing their way into Delhi, the Wahabis mobilized the Muslims in the Jama Masjid area and in their initial attack, they drove out the advancing British columns, inflicting on them more than 400 casualties. Eventually, when the Jama Masjid area was occupied by the for over a furlong right upto Kotwali this explains why the Jama Masjid was not restored to the Muslims for a long time and British authorities were planning to demolish this mosque. Most of the houses of Muslims, however in this area were destroyed.

Their High Spirit:
Anyway, some idea of the spirit of Wahabis may be gathered from the fact that every soldier in the camp of Bakht Khan had taken a pledge to fight the British to the last. When Delhi fell, Bakht Khan first tried to persuade Bahadur Shah to accompany him and lend his support in building a second front on a better strategic site and when the king refused, the joined forces with Ahmadullah in provisional government at Mohammadi and became the commander in chief and defence minister with Sarfaraz Ali as the –Chief Qazi‖ and Nana Sahib as Diwan or Prime Minister. Finally, when they had to give up Mohammadi, the last stronghold of the patriots in face of the British attack and Ahmadullah was treacherously killed, Bakht Khan crossed over into Nepal with Nana Sahib and others.

**Their Administration:**

The administration of Delhi under Bakht Khan and the Wahabis is well worth a study for its democratic policies K.M. Ashraf has given a good account of their rule No wonder, if the whole of the degenerate crowed of princely commanders and aristocrats who formed the advisory council of Bahadur Shah during the first few weeks of the provisional government, just faded away after the arrival of Bakht Khan.

**Anti British Activities at Various Centers of the Wahabis:**

K.M. Ashif in his article –Muslim Revivalists and Revolt‖ has covered the activities of the Wahabis various important cities of the country, some of them have been narrated below.

**LUCKNOW**

On 30th May, 1857, the Wahabis of Lucknow unfurled the green flag and paraded the streets followed by a crow of about 1,500 people they asked the people to enlist as volunteers in the cause of the jihad against the British. in due course they released the famous Maulvi Ahmadullah who waiting to be hanged and asked him to assume the resistance movement.

**PATNA**

In patna a local book-seller who had very close association with the wahabi center, took over the leadership of the resistance movement and organised an armed detachment of volunteers. AGRA A force of Muhahids was raised at Agra under the
leadership of Dr. Wazir Khan, the noted Wahid scholar and Surgeon. This force besieged the British garrison in the fort. A force of mujahids was raised at Agra under the leadership of Dr. Wazir Khan, the noted Wahabi scholar and surgeon. This force besieged the British garrison in the fort.

HYDERABAD

Hyderabad was a strong centre of the Wahabis ever since the days of Mubariz-up-dowlah and the revivalist sentiments were particularly strong among the Muslim soldiery. During the 1857 movement, two well-known Wahabi attacks of the soldiery against the British residency inspite of the efforts of the Nizam to dissuade Muslim from joining the movement. Eventually the attack failed and the movement.

ALLAHABAD

In Allahabad Liaquat Ali, the famous Wahabi leader who lived originally in Chail but had then settled in Allahabad city, unfurled the green in the name of Bahadur Shah and established the headquarters of the Allahabad government in Khunsraw Bagh. He functioned as until the British troops dislodged him after the initial victory of the patriotic forces. He joined Ahmadullah in Lucknow and took part in the resistance movement until he was arrested on the border of. He was tried and deported in 1872. Similar action on a smaller scale were reported from Aligarh, Shahjahanpur, Hissar, Bareilly and from several other places not excluding the cantonment area in the Punjab and the frontier.

WAHABI PROPAGANDA AFTER THE UPSURGE OF 1857:

After 1858, when all armed opposition in India had come to an end, the Wahabis resumed their propaganda. It took two forms: the first was to urge the Indian Muslims to leave their country and migrate to Sittana, the headquarters of the Wahabis in the north-western frontier in order to fight the British and conquer India. The second was to rally the Pathan tribes on the frontier for the same purpose. The response was quite good.

The effect of the propaganda was mostly positive. In Bengal the Wahabis firmly entrenched themselves, while in U.P. they could not flourish. In Bengal the Muslims aristocracy looked at the Wahabi bravado with admiration. Every district in Bengal
was tainted with treason and the wholer course of Ganges was accustomed to lay apart weekly offerings in aid of the ‘Rebel Camp’.

The wahabis excited the Bengalis and the ‘Ambeya campaign’ showed that ‘the timid bengali’ will under certain conditions fight as fiercely as an Afghan –. They fought shoulder to shoulder with the wahabis and suffered equally.

Wahabi propaganda and activities against the British led to the arrests and trials of some of their permanent workers and leaders.

**The British Suppression**

After the failure of the uprising of 1857, hand of the British authorities fell very heavily on the Wahabis for their anti British activities. Hundreds of them including several distinguished Ulema were blown by the canon, while others were deported to the penal settlement of the Andamans. In fact, among the first batch of prisoners to arrive in the Andmans were such well known Wahabi leaders of the revolt as Mufti Mazhar Karim of the victims of the Ambala and Patna Wahabi Trials.

It is a remarkable testimony to the undying vigour and tenacity of these Wahabi leaders that the irrepressible Maulana Ahmadullah of Patna, who was deported to the Andamans, organised the assassination of Lord Mayo in 1872. Meanwhile the Wahabi center at Sittana.

**The Heavy Cost of Suppression**

The cost of watching the Wahabis and keeping them withing bounds amounted in a single province to as much as would suffice for the administration Judicial and Criminal of a British District containing one third of the population of Scotland. The evil had so widely diffused itself that it was difficult to know where to begin ‘.

**Five Great State Trials:**

The British Government tried to strike at the root of the Wahabi Movement. Certain correspondence which came into the possession of the authorities revealed that regular agencies had been set up in India for collecting men and money against the British rule. The names of certain pesons and aliases also figured in the letters.
The discovery of these facts led to the State Trial at Ambala in 1864 in which 11 persons were charged to attempting to wage war against the Queen and aiding and abetting that war.

Though defended by English Counsel, 8 of them were transported for life and 3 received the last penalty of law. Those transported for life included Abdul Ghafar, Abdul Karim, Husaini of Thaneshwar, Abdul Rahim, Illahi Baksh, Mian Jan, Husaini of Azimabad and Abdul Ghafur.

Muhammad Shafi, Muhammad Jafar and Yahya Ali were sentenced to death. In appeal their sentence was also reduced to transportation for life.

Illahi Baksh turned an approver in the second trial at Patna in 1865, and was subsequently releaded.

The evidence recorded in the Ambala trial of 1864, rendered necessary the Patna Trial of 1865. Yahya Ali’s brother Ahmadullah was transported for life and his property confiscated.

Muhammad Shafi and Abdul Karim, accused in the Ambala case, got remittance from their sentences for the rest of the period in appreciation of their services.

The facts disclosed in the State Trials of 1864 and 1865 led to the Malda Trial of September, 1870 and Raj Mahal Trial of October, 1870.

Maulvi Amiruddin and Ibrahim Mandal were transported for life at Malda and Raj Mahal Trials respectively. His old father embraced Amiruddin and cried out: “My sow never forsake Ameen ruffadair keep firm to the faith.”

The last Trial in this series which was held against at Patna and which lasted for 6 months (March, 1871 August, 1871) sentenced the following 5 persons to life imprisonment. With for feature of all their property

Mubarak Ali

Din Mohammad

Aminudin

Tobaruk Ali and
Amir khan …… the last man in the list,

The 75 year old Amir khan was, however, not transported, but kept in prison in India and died a few months after he was set free in 1879.

These 5 great State State Trials, during a span of 7 years were conducted in Districts many hundreds of miles apart, but all connected with the same conspiracy’ the total expenditure conducing the Wahabi prosecutic alone at Patna and other plaus amounted to about rs. 1, 36,977. 73(a)

In the midst of a fanatical populace, these Trials stirred up the hatred of Zealots against the British rule. The passions both of English and Musalmans had reached a heat such as had happily been unknown since the Mutinies. This indignant community was still within the shadow of its great and sudden loss.

Sir Syed’s Opposition to the Movement:

The Wahabi movement, after the death of its initiator, instead of dwindling down developed into a declaration of war against the British Government in India.

Sir Syed, who had loyally supported the British during the upsurge of 1857 and had been liberally rewarded by them, saw nothing but ruin befalling the Mulsim if they joined a political movement. He had been alarmed by the Muslims Wahabi movement which lasted several decades (up to 1870 ‘s) and which had alienated the Muslims from the British: it was only since a decade before the birth of the Congress that Muslims were again entering the favours of Government. Sir Syed, therefore, ruled out politics for Muslims.

WAHABIC FAVOURED THE CONGRESS:

When the all India congress was set up in 1885, movement and, therefore, they favoured the establishment of/the congress and its early activities.

In 1888, the wahabis of Ludhiana (Punjab) published a book of fatwas in support of the congress entitled Nasret-Abrar comprising over one hundered Fatwas including.

Two from the leaders of deoband.
They repeated their stand once again; when world war I broke out, the wahabi center on the frontier took a leading part in the establishment of the first Indian independent Government at Kabul. The end of the War saw the Wahabis participating in and leading the great movement of non cooperation.

This Wahabi attitude towards Congress was in sharp contrast to that held by Sir Syed Ahmed.

The British Assessment:

Fifteen years after the ‗Mutiny‘, the official description of the ‗seat‘ as a gathering of 80,000 men asserting complete equality and drawn from the lower classes would make any landed gentry in the world indignantly uncomfortable.

The Last Phase of Wahabis:

Name not of Wahabis, but of Faraizis, or rejecters of all glosses and non essential parts of Islam. They called themselves the New Musalmans and mustered in vast numbers in the Districts east of Calcutta.

The Wahabis, on the other hand, formed in fact an advanced division of the Sunnis the puritans of Islam.

However, the aims and objects of the both were one and the same. At that time there was also a general feeling that the real object of the Faraiz is was the expulsion of the British and the restoration of Muhammadan power. Both the Wahabi and the Faraizi movements culminated in spirit in 1857 and left Muslim political in the wilderness and it took several decades before Muslims recovered from the shock they had received. For the name sake a Wahabi nucleus still exists on the Frontier though it is now devoid of any political significance. General Backwardness and Poverty of the Muslims in the Later Half of the 19th Century: It has been mentioned earlier that the majority of the Muslims was poor and backward. The condition of the poor people, especially the artisan class can be imagined after going through the following passage of a rebel manifesto issued on 29th September, 1857, by a Mughal Prince: "It is clear that the Europeans by the presentation of English articles into India has tossed weavers Cotton dressers craftsmen, metalworkers shoe creators, and so on out of utilize and have fascinated their occupations, with the goal that each depiction of local artisan has
been decreased to beggary. In any case under the Badshahi Government local artisans will only be utilized in the administrations of the Kings the rajas and the rich, and this will certain guarantee their flourishing. In this way these artisans should disavow the administration of the English and support the Mujahidins occupied with the war and accordingly be qualified both for common and unceasing happiness. Futile efforts were, however, made to eliminate somewhat class distinctions within Muslim society and the intelligentsia was inspired to unite with the discontented mass of common people for the cause of regeneration. The movement of religious revivalism created a broad basis of unity against the British among the various sections of Muslim society the expropriated aristocrat, the ruined handicrafts man, the frustrated Ulema and the discontented soldier.

That the old machinery of the feudal state needed overhauling was taken for granted ever since the days of Shah Waliullah. Sultan Tipu had, in fact, improved on this, when his government took over the responsibility of providing for unemployment. The most difficult was the

Problem of poor and landless peasants and the Faraizis of Bengal had already included the abolition, even the expropriation of the landlords in their programme. Thus, Bakht Khan was only putting into practice a traditional demand of the anti British movement when he abolished the salt and sugar taxes. This was removed to ameliorate the lost of poverty stricken Muslim masses and traders.

Bahadur Shah Zafar, the last of the Mughal Emperors, promised security of employment to artisans which would –no doubt ensure their prosperity. The systematic ruin of Indian trades and crafts by the alien rulers affected the Muslims the most as they were mostly engaged in labour in intensive occupations.