In the 19th century the Indian subcontinent witnessed two important processes: The disintegration of the Mughal Empire and the consolidation of the British rule, which reached completion after the failure of the mutiny of 1857. The fall of Mughal rule and transformation of ruling power from the hands of Muslims to others, Indian Muslim society filled with chaos and pessimism. At this critical moment, many Muslim intellectuals and reformists were emerged to fill the void and to revive the Islamic faith in India. Among those most prominent were Sir Sayyid Ahmad Khan (1817-1898) and Sayyid Amir 'Ali (1849-1928). These leaders followed a loyalist policy with an underlying objective of preserving the cultural identity of the Muslims in the fast changing scenario in India.

The time of this century was very uneasy, critical and ruinous for Muslims in all spheres; political, social, educational and economic etc. In this chapter a brief light has been thrown on the political, social, educational and economic conditions of Muslims in India.

Political Conditions

The period of the 19th century is perhaps the most important of Muslims history in India. This is because the Muslim society during this period experienced the greatest dilemma in every sphere of their life. The process of decline of the Mughal Empire in India was to complete in 1857, when even the nominal ruler-ship of the so-called Mughals was finally dissolved. It was the same process which has started about the time Shah Waliullah (1703-1764) was born.\(^1\)

After Aurangzeb’s death in 1707, the Mughal throne became a stage where a number of puppet performers were brought and replaced. The turmoil of this century was numerous and most devastating, the more important were as under:

I. “The controversy of Shi'ah-Sunni origin which remained suppressed during Aurangzeb’s life time, surfaced now with its full intensity, giving rise to widely ranging conspiracies. Consequently within 50 years (1707-1757) 10 Mughal kings were installed or dismounted from the throne of Delhi. Only four of them died a natural death. All the rest were murdered or blinded.”

II. “Provincial governors became independent and the Mughal sovereignty became only nominal.”
III. "Various powers in all four corners of the country consolidated their position, like Marathas (1674-1818) in the South, Rohillas in the North-East, the Jats in the North-West and the Khalsa in the North-West. The confrontations of these powers made the whole country a battle field. They raided and invaded several times and to ensure their success, invited Nadir Shāh Durrānī and Aḥmad Shāh Abdālī, who invaded India and divested Delhi repeatedly (1739, 1748, 1757, 1760)"²

The Mughal rulers were reduced to being mere puppets first under powerful countries and later under widening political influence of the British rule. The British over lords had established their positions by the close of the 18th century.³ Their constant advance was to increasing disadvantage of not only the Muslim rulers here but the Muslim society at large. It must be recognized however that the political rise of the British in India was made possible due to the inner conflicts and weakness.

The political conditions of Muslims in India, in the early decade of the 19th century, was very terrible. The Marathas, the Muslims and the Sikhs were formidable foes to one another, and to the British as well, and they would not only easily allow a foreign power to reduce them to servitude. They all realized that the British were dangerous foes, yet they could not combine together, and their mutual strife and jealousies provided a fertile soil for the growth of British power.

In the South the Marathas, despite their defeat in the battle of Panipat (1761), had mustered courage and mobilized their forces in right earnest. Delhi fell into their hands and, having defeated Guhlām Qādir, a young Rohilla chief, who temporarily controlled Delhi and blinded the Emperor Shāh ‘Ālam II, they restored the Emperor to his actual dignity and received from the title of Wakil-i-Mutlaq.

But their success was short-lived. Internal dissensions made defeated them and left the field open for the expansion of British territories; and the Maraths, the leading power in Central India in the first quarter of the 19th century, vanished like a summer storm.⁴

In Mysore Hyder ‘Allī, (1721-1782) who was a bold and enterprising commander, full of energy and never despondent in defeat, was a formidable power; and after him his son, Tipu (1750-1799) the tiger of Mysore, remained for many years a constant source of
danger to the British. He preferred French friendship and sent envoy to France and Constantinople in his bid to over throw the British. Diplomacy is an essential requirement for imperialism and the British had it in abundance. They made alliances with neighbor states for war with Mysore, in which Tipu fell fighting in defense of his capital. The former Hindu dynasty was restored and Mysore ceased to be an enemy of the British.\(^5\)

The Nizâm was the only ruler in the south who, being threatened by the Marathas in the west and by Mysore in the south had always looked to the British for assistance and submitted to them in fear of his own safety against his enemies.

In the north, Oudh attracted the attention of the British because of its strategic importance and their interest demanded that it should be made a strong barrier of defense on the north-western boundary of Bengal. Mal-administration and Zamân Khân's invasion were taken as a pretext and Oudh fell a prey to British imperialism. The Nawâb Vazîr, a mere figure-head, ceded half his dominion, agreed to reduced his forces, increased the number of British troops and came under British control for all practical purpose.\(^6\)

In the west the dissolution of the Mughal Empire favored the rise of the Sikhs in the Punjab. The Sikhs were religious sect and owing to the prosecution at the hands of the Mughal rulers they formed a military confederation. When Zamân Shâh (1770-1844) of Kabul invaded the Punjab in 1797 Ranjit Singh, whose headquarter was at Gujranwala, attracted his attention. Later on, for his services rendered by Ranjit Singh when Zamân Shâh had hurry back to Kabul to quell an insurrection which broke out in his kingdom, he conferred upon Ranjit Singh a robe of honor and the Governorship of Lahore. By 1806 Ranjit Singh had occupied all the lands of the Punjab right down to the river Sutlaj. Afraid of the advance of Ranjit Singh, the Cis-Sutlaj states appealed to the British for protection and this resulted in the treaty of Amritsar (1809). In 1819, he conquered Kashmir and in 1823 Peshawar also passed into his hands. After Ranjit Singh the whole administration was crippled, confusion and chaos reigned supreme in his mighty kingdom, and rival claimants prepared for engagement. The Sikhs violated the treaty and the British led a military expedition in reply. After two successive wars, the Sikhs laid their arms down and the Punjab annexed.\(^7\)

British conquest knew no legality, sometimes war and sometimes peace, as the situation permitted, brought annexation and the political history would be incomplete
without a short description of the territories annexed through persuasion and peaceful intervention. The "Doctrine of lapse" a very singular device, which meant the annexation of Indian States in the absence of any legal heir to the throne, was finally adopted. The states of Satara, Karauli, Sambhalpur, Jhansi, Oudh and Nagpur were annexed between 1848 and 1854 to the British territory on the plea of gross misrule or the failure of natural heirs. This tyrannical annexation converted these friendly states into sore enemies and they demonstrated their resentment during the awful days of the Mutiny. 8

In Delhi, the Mughal Emperor still reigned amidst the ruins of ancient grandeur but his plight was very tragic. Powerless and effete as he was, he ceased to be a person and had become an institution. Though independent rulers like the Nizām of Hyderabad and the Nawāb of Oudh still showed their obedience and reverence and obtained the Emperor formal confirmation in their offices, read the Khutbā in his name in the mosque and struck coins in his name, yet the imperial authority was only a shadow of the past and had lost all substance. By and by sovereignty had passed to the Company and the Mughal Emperor was merely a captive living mostly as a pensioner of the British and in constant fear of being dethroned. 9

The state of Bhopal, although it was Muslim state, had always been a friendly state of the British Government. During the revolt in 1857, Bhopal stood firmly by the British. Since Bhopal was Nawab Nawāb Šiddīque Ḥasan Khān’s base, it is useful to recapitulate some of the facts about the political history of this state.

In central India, Bhopal was founded by a Mughal soldier, Dost Mohammad Khān (1657–1723), who became a mercenary after the Emperor Aurangzeb’s death and annexed several territories to his feudal territory. Bhopal State accepted the suzerainty of the Nizām of Hyderabad in 1724, and later became a British protectorate in 1818.

It was ruled by four women–Begum–unique in the royalty of those days. Qudsia Begum (r. 1819–1837) was the first woman ruler, who was succeeded by her only daughter Sikandar Begum (r. 1844–1868), who in turn was succeeded by her only daughter, Shah Jahān Begum (ruled from 1844 to 1860 and 1868 to 1901), wife of Nawāb Šiddīque Ḥasan Khān. Sultan Jahān Begum (r. 1901–26) was the last women ruler, who after 25 years of rule, abdicated in favor of her son, Hamidullah Khān (r. 1926–1947). The rule of Begums
gave the city its waterworks, railways, a postal system and a municipality constituted in 1907.\textsuperscript{10}

\textbf{Mutiny of 1857}

Any political history of the 19\textsuperscript{th} century would be incomplete without some references to the final catastrophe of the Mutiny. Economic and socio-political causes created discontent in the country and this finally gave place to loathing and horror. The Mutiny erupted in May 1857, when freedom fighters (sepoys) rose up against the British in Meerut and then massacred all the British they could find in Delhi.\textsuperscript{11}

Uprisings spread throughout British India. It was estimated that less than 8,000 of nearly 140,000 sepoys remained loyal to the British. The conflicts of 1857 and 1858 were brutal and bloody, and lurid reports of massacres and atrocities circulated in newspapers and illustrated magazines in Britain. The British dispatched more troops to India and eventually succeeded in putting down the mutiny, resorting to merciless tactics to restore order. The large city of Delhi was left in ruins. And many sepoys who had surrendered were executed by British troops.\textsuperscript{12}

The British rule in India which reached completion after the Mutiny. With the establishment of the new regime, the Muslims had to face new problems. They were held mainly responsible for the Mutiny by English rulers. Therefore they deliberately adopted a policy hostile to them and aimed at undermining their influence. Now the task on the Muslim scholars to improve the moral tone of the Muslims society and instilled confidence at a time of frustration and pessimism had brought it to the verge of collapse.

After the suppression of the revolt of 1857, when the British administrations openly declared their intention to destroy the Muslim resistance totally, there were only two alternatives: Either to face boldly their misfortune, cast out the moral weakness which paralyses their will, build up a clean, God fearing and up right society on the basis of the teaching of the Qur'\textsuperscript{an}, and in co-operation with their countrymen of other faith, equal opportunities of welfare and advancement, and self respecting dignified life for men of all creeds, all races and all colors.

Or to surrender the dream of independence for all time accept the rule of the alien masters and endeavor to enlist good will to obtain Government patronage a share in the
services and in the position of influence like the municipal councils, legislative bodies and in other palaces.\textsuperscript{13}

The first alternative was adopted largely by the `ulemā'- the custodian of traditional learning and ideals. The second was followed by Muslim leaders educated on the modern linens in the schools and colleges established to propagate the western arts and sciences.

The school of `ulemā' which adopted religious reforms and political freedom traced its affiliation to Shāh Wafiullāh (1703-1762) who had inspired the leader of the so-called Wahhābī movement and the many divines who joined the revolt 1857.\textsuperscript{14}

Wafiullāh's fundamentalism continued for flourish under his son Shāh ‘Abdul ‘Azīz (1746-1824), who on the fall of Delhi in 1803 issued a fatwā declaring that India was a Dār-al-Ḥarb (enemy territory). A very important disciple of Shāh ‘Abdul ‘Azīz was Sayyid Aḥmad Bareilly (1778-1831 A.D.) who took the lead of the movement. His movement is generally known as that of Mujāhidīn. He was supported by the relatives and disciples of the Shāh ‘Abdul ‘Azīz. Sayyid Aḥmad Bareilly commanded great influence, as his spiritual gifts were soon recognized, and his disciples rendered him menial services in acknowledgment of his spiritual dignity and men of rank and learning used to run like common servants, with shoes off, by the side of his palanquin. In Calcutta there was no limit to his popularity. Masses flocked to him and continues stream of human beings desiring initiation made it impossible for him to go through the ceremony. Unrolling his turban, therefore, he declared that all who could touch any part of its ample length became his disciples. When this holy apostle was gathering tremendous following, the Sikh states in the Punjab ill-treated the Musalmāns.

This led Sayyid Aḥmad Bareilly to declare a jihād against the Sikhs. lakes of believers rallied at the inspired call of Sayyid Aḥmad Bareilly, and in 1826 they launched jihād against the Sikhs. The jihād continued for well nigh five years during which a number of crusaders fell. Sayyid Aḥmad Bareilly fell fighting in May 1831 at Balakot in the Abbottabad district of North Western Frontier. But the activities of the Wahhābīs did not come to an end. Two of the disciples of Sayyid Aḥmad Bareilly, Maulānā Wilāyāṭ ‘Alī (1790-1852), and Maulānā ‘Enāyat ‘Alī (1800-1858), belonging to Patna, continued their activities in India for helping the Mujāhidīn.\textsuperscript{15} In the words of Tara Chand:
These brave people, whom the British misnamed "Wahhabis," carried on their campaign from the Hilly, inhospitable terrain of the north-west frontier and continued to defy the Government till 1914.16

They waged war first against the Sikhs secondly against the British. Some of them took part in the revolt of 1857, against the British. But after the failure of the revolt it became clear to them that the solution of 'the holy war' was unthinkable. Consequently, some 'ulema' who had taken active part in the revolt, established an orthodox school at Deoband to train religious leader for the Muslims. The Dār-al-'Ulūm Dēoband was founded in 1867. From ten years after revolt, was manifest token of militant spirit of resistance to the domination of the British and the Western culture, Qāsim Nanotvī (1837-1880) and Rāhsid Aḥmad Gāngohī (1828-1905). They were traditionalist opponent of Sayyid Aḥmad Khān (1817-1898). Both were disciples of Ḥājī 'Imād Allah (1817-1899). He as well as his disciples had taken part in the revolt.

But it would be wrong to think that all the 'ulema' and scholars were of one mind. The failure of the Mujāhidin movement and the revolt of 1857, led many 'ulema' and scholars to believe that the type of struggle carried on, could yield no result could be damaging to the Muslim community; they think that if the Muslims wants to prospered, they accept ruler ship of the British. The works of Maulvī Karāmat 'Alī of Jaunpur (d. 1873) are an outstanding example. He made a deceleration denouncing jihād against British. He argued against Farādis who insisted that the Friday and 'Īd prayers could no longer be performed, as they were public prayers, and as such prohibited in territory that was Dār- al- Harb. Maulvī Nazīr Ahmad (d. 1912) was one of the 'ulema' who believed that since the British did not interfere with practice of religion, India was Dār al-Amn. He summed up all the arguments in favor of his book al-Huqūq wa'l-Farā'īd. 17

Nawāb Siddīque Ḥasan Khān—whose contribution to Qurʾānic and Hadith studies is the main theme/focus of the present work—was an eminent Ahl-i-Hadith religious scholar as well as political leader; his life coincided with the period of a number of political upheavals and religious reform movement. He witnessed with his own eyes, during his stay in Delhi, the complete downfall of the last remnants of the Mughal Empire. The direct and natural consequence of the decline of the Muslim political power was that it led to the social economic and intellectual decay of the Muslims.
In order to meet the various challenges of his time, the Nawāb choose the path of a devoted scholar and peaceful religious reformer. He wrote a famous book entitled Tarjumān-i- Wahhābīyyah on the subject of Muslim loyalty to British rule of India.

Regarding his contribution to this subject, Dr. Barbara Daly Metcalf in her Islamic Revival in British India, writes:

After the Mutiny of 1857, some among the British still feared that Muslims would once again resort to open warfare, as they had done in the 1830. Those who did saw the Ahl-i-Hadith as the heirs of the jihād tradition and singled out Nawab Nawab Siddiq Hasan Khān as its exponent. But far from fomenting jihād, he had written Tarjuman-i-Wahhabīyyah to prove that the Ahl-i-Hadith were loyal. He quoted Lord Northbrook’s testimonial to Muslim loyalty. He pointed out that Bhopal had aided the British in the war in Egypt. He cited, as did all the writers on this subject, the obligation of Muslims to accept a ruler who had provided security and with whom one had made an agreement.19

Nawab Nawab Siddique Hasan Khān himself wrote in his book Tarjumān-i-Wahhābīyyah as follows:

I. "This book has been written to inform the British government that no Muslim subject of India and the Indian states bears malice towards this great power."

II. "Be concerned about those people who are ignorant of their religious teachings, in that they wish to efface the British government, and to end the current peace and tranquility by disorder under the name of jihād. This is sheer stupidity and foolishness."

III. "During the mutiny of 1857, some Rajas and so-called Nawābs and men of means interfered in the peace and calm of India under the name of jihād, and they fanned the flames of battle till their disorder and hostility reached such a level that women and children, who cannot be killed under any law, were thoughtlessly slaughtered. If anyone lets loose such mischief today, he would also be the same kind of trouble-maker, and from beginning to end he would stain the name of Islam."20

Another political leader Sir Sayyid Aḥmad Khān, also who educated on modern line, believed that after the complete suppression of the revolt of 1857, there was no other way of recovery except by accepting British rule. He wrote about the British government
“Muslims were living in peace under their government. In no way could they undertake jihād against the government.²¹

Socio-Religious Conditions

19th century was famous for political instability and degeneration. The political degeneration becomes the cause of moral and social downfall. It is also true that moral and social degeneration causes the political downfall. In this time Emperor and nobles were afflicted with social and moral crimes and general public have been influenced by them.

Enumerating the causes of the downfall of Mughal Empire, Vidya Dhar Mahajan writes:

Too much wealth, luxury and leisure soften their character. Their harems became full. They got wine in plenty. They went in palanquins to the battlefield, such nobles not fit to fight against the Marathas, the Rajputs and the Sikhs. The nobility degenerated at a very rapid pace.²²

Individuals moral and social behavior, customs, culture and practices were borrowed from the non-Muslims. Many Hindu customs and cultures and nonsensical practices were continuously imported to the Emperors and nobles places and established as a Muslim-culture.²³

Unorthodox creeds and polytheistic practices disregarding the command to make religion exclusive for God had been taken from polytheist and Shi’ites’ which were, to say the least, more dangerous for the Muslim society than their other social and moral degeneration. Divine honors were paid to the grave of the saints, prostration was common before the so-called spiritual guides, shrines were venerated bedecked with costly bed-sheets and flowers, oblations were offered for ones’ ancestor, fairs were held in graveyards and musical concerts were held to honor the departed saints taken as guardian spirits in every parts of the country. The doctrine of oneness of God (Tawḥīd ) had came to an acquire a peculiar restricted connotation; that God was undoubtedly the Creator and Lord of the universe but He had delegated His authority to the saints and Godly souls who distributed favors on His behalf or acted as intercessors between man and God.²⁴

In the 19th century, Islam in India had become almost moribund, decadent and effete, sinking to the lowest ebb of its decrepitude. It was the time when Muslims on the whole were indifferent towards their religion. They drifted away from their religious
institutions and clung instead to time-honored customs and traditions. Caste differences and social discrimination which were characteristic of Hindu society found their way into the Muslim social order. The Hindus according to the Muslim point of view worshiped their idols in the temples; the Muslims, on the other hand, started showing undue respect to their pīrs and saints. They gave charity and devotion in their names, hoping that they would grant their requests. They strongly believed that these pīrs and saints, living or dead, were capable of helping them in adversity. Blind faith (taqlid) was the order of the day. The ḵatāwā (religious decrees) of the so-called ʿulemāʾ had replaced the tenets of the Qurʾān and the Sunnah. These ḵatāwā were considered to have the binding force of the commands of God and His Apostle. Anyone who did not follow one of the four aʿimmah, viz. Abū Ḥanīfah (d. 767), Mālik (d. 795), Shafiʿī (d. 819), and Aḥmad ibn Ḥanbal (d. 855), was considered to be no more within the pale of Islam.  

Sectarianism was also very common. Religious rivalries and squabbles among the followers of the four aʿimmah and Sunni-Shiʿah were prevalent which blinded their reason. These activities exhausted the energies and capabilities of scholars without yielding any useful result; on the contrary, they were damaging the common interest of the people. Social conditions were even worse. Widow re-marriage was thought to be immodest—another Hindu influence. Lavish spending on ceremonies on the eve of wedding, funerals, marriages and circumcision was thought to be honorable, and Muslims borrowed and got into debt to maintain ceremonial pomp. Islam favors simple celebrations on these occasions, but long association with Hindus made these ceremonies more complicated. In this connection the statement of Luther of Stoddard is mentionable here although his generalization is not free from objection, as he said:

As for religion, it was a decadent as everything else. The austere monotheism of Muhammad had become overlaid with a rank growth of superstition and puerile mysticism. The mosque stood unfrequented and ruinous, deserted by ignorant multitude, which decked out in amulets, charms and rosaries, listened to squalid fakirs or ecstatic darvīsh, and went on pilgrimage a being for direct devotion of these benighted souls. As for the moral percepts of the Quran, they were ignored or defied, wine-drinking and opium-eating were well-nigh universal, prostitution was rampant, and the most degrading vices flaunted naked unashamed.  

Such deplorable situation, which became still graver due to the missionary propaganda, called for immediate action against pressing dangers. 'Back to the
example of the Prophet’s ‘Back to early Khilafat’ was the call of the revivalism which occurred among the Muslims.\textsuperscript{28}

Muslim religious revivalism owes a great deal to Shāh Wuliullāh Dehlvi. His aim was to reach the erudite public throughout the Muslim world, and he wrote in Arabic as well as Persian. He revived the study of Ḥadīth—already rehabilitated in India in 16th century by ‘Abdu-al Haque Dehlvi (d. 1642); related in to the study of Mālīli Jurisprudence; developed an inter-juristic eclecticism recommending that any point of doctrine of ritual a Muslim could follow the ruling of any one of the four principal juristic schools; reconciled the monistic trends of Sufism with religious ideology; translated the Qurʾān into Persian; and, what is of principal importance, founded a translation of religious scholarship and a school which was to influence religious thought in Muslim India, fundamentalist and traditional as well as modernistic for the next three centuries.\textsuperscript{2}

Shāh Wuliullāh’s fundamentalism was based on a firm rejection of polytheist association. The basis of religious dogma was the Qurʾān and Ḥadīth and other sources of beliefs and Islamic jurisprudence was subsidiary and subject to instigation. Islamic theology needed re-examination and re-assessment and had to be presented in a new style.\textsuperscript{30} The prescription and prohibitions of religious law had three fold aims, the cultivation of self propagation to religious life and service of humanity.\textsuperscript{31} He followed Ibn Taimiyyah (1263–1328) in considering that ijtihād was permissible at all times and could be define as an exhaustive endeavor to understand the derivation and principle of canon law.\textsuperscript{32} His concept of structure of Muslim society was based on revival of the theory of universal caliphate.\textsuperscript{33}

Broadly speaking, in the 18\textdegree{} and 19\textdegree{} centuries Wuliullāh’s school in Delhi specialized in the study of exegeses and Ḥadīth, and Faranghi Mahal at Lucknow jurisprudence.\textsuperscript{34} According to Karandikar, Wuliullāh was the first person to cry that Islam was in danger. His proposal of the salvation of Islam included internal reforms as well as defense against hostile forces. He regarded religious doctrine as the main cause of decline of Indian society.\textsuperscript{35}

Wuliullāh’s fundamentalism continued for flourish under his son Shāh ‘Abd Aziz, who continued his father’s efforts towards the restoration of Islam. He issued a fatwā declaring that India was a Dār-al-Ḥarb. His reaction to the replacement of Ḥanafī Law
the Anglo Muhammadan Law under the East India Company was one of sharp condemnation.\textsuperscript{36}

One of the various reforms attempted during the early part of the 19th century, none could get more popularity than that sponsored by Sayyid Aḥmad Bareilly who began to preach against the abuses that had crept into the life of Indian Muslims. His teaching and movement came to be known as the ‘Wahhābī Movement’ after the name of Muhammad Ibn ‘Abdul Wahhāb, born about the year 1703 in the heart Arabian Desert, the region known as Najd. He started a comprehensive program of preaching throughout India. Maulāna Muhammad Ismā‘īl (d.1831) and Maulāna ‘Abbād al-Hayy (d. 1827), the pupil and son-in-law of Shāh ‘Abbād Aziz joined him in this task.\textsuperscript{37} They travelled over a large part of India Muzaffarnagar, Saharanpur, Rampur, Bareilly, Shahhehanabad, Banaras and Lucknow and explained to the people the harmful consequences of spending recklessly on ceremonies.\textsuperscript{38} To show to the people that widow remarriage was not a heinous act, as it was considered to be, Sayyid Aḥmad Bareilly himself married a widow. Their insistence was mainly on such things as the unity of God, honesty, truthfulness and futility of showing undue respect to pirs and saints.\textsuperscript{39} These teachings were compiled by Muhammad Ismā‘īl and Maulāna ‘Abbād al-Hayy into book form under the title \textit{Sīrāt-i-Musataqīm}.\textsuperscript{40} Muhammad Ismā‘īl (1779-1831) himself compiled a comprehensive book known as \textit{Taqwiyat-al-Imān} (Strengthening of the faith), wherein he, along with construing and elaborating on Qur'ān and Ahādīth, also expatiated at length about the pure Islamic beliefs, and declaring all the innovations and rituals the source of ignorance in the light of Qur'ān and Hadīth, he emphatically enjoined upon the Muslims to avoid being involved with them. Apart from bearing such exalted and elevated aims, this book, on account of its elegant, breezy, simple and elaborate style of prose (according to the requirement of its age), proved to be so much popular among the peoples that it has so far been published in millions and has enlightened trillions of delinquent and strayed people and has guided them to the Right Path.

But a more enthusiastic reform began from the beginning of the 19th century with Shari‘atullāh (1764-1840), who founded the \textit{Fara‘ī} sect in Bengal and devoted himself to sweeping away the superstitions that had sapped the glory and purity of Islam. When eighteen years of age, he went on a pilgrimage to Makkah and stayed there for 20 years as a disciple of Shaikh Ṭāhir-as-Sunbul al Makkī, the head of Shāfī‘ sect in Makkah. On his
return to India in 1802, he began quietly to promulgate his newly framed doctrines and emphasized that India under non-Muslim rule was Dār al-Ḥarb. Maulavi Shari'atullāh discounted the use of the term pīr and murrīd and substituted teacher (ustād) and pupil (shāğrid) in their places.

Aligarh Movement was the most significant reform movement which was started by Sir Sayyid Aḥmad Khān (1817-1898) in late 19th century. The movement, in fact, centered round the College which he founded at Aligarh. He was in favor of modern scientific education for the uplift of the Muslims. He realized that religious education alone would not help the Muslims to elevate themselves. His message to the Muslims was to develop a critical approach and freedom of thought.

Sir Sayyid was the man of future; he did not like to live in the past, therefore he wanted to see Muslims recognize the realities of life and accept them gracefully. His achievement was to start his campaign, in phases from different directions. First he tried political rapprochement between the English and the Muslims which was there between the time of Mutiny of 1857 and his trip to England (1869). He founded a school where he happened to work as government official, and established a translation society for providing these schools as well as the Urdu reading public with books on the western arts and seminaries.41

Sir Sayyid took upon himself to advocate reconciliation between the followers of Islam and Christianity by showing the basic similarities of the two religions. For this he published a sympathetic study of Bible, and also defended in other religious writings, social interactions with Christian.42

Sir Sayyid started his Urdu journal 'Tahzīb al-Akhlaqī' (refinement of morals, 1870) for spreading his ideas. Encouraged by his success, he started to preach for establishing a Muslim college, where western culture and European learning were to be spread widely along with the religious values of Islam. His reformist effort was evident in a series of early writings. In 1841, he published one of the most interesting "Jilā al-Qulūb bi Dīhk al-Mahīb" (polishing of the hearts by memory of the beloved), a maulūd pamphlet meant to be recited in honor of Prophet Birthday.43 Contemporary 'ulemā' were aiming the opposite way. They were interested in religion and consequently, in retaining and advancing what was left of the medieval Muslim academic achievements. They,
owing to their excessive medievalism, naturally developed an anti-modern and apparently anti-British attitude. On the other hand Sir Sayyid adopted modern English values straight away and wholeheartedly in order to make progress. To became modern from the point of ‘ulema’, was almost to renounce Islam, whereas at Aligarh it was not against Islam. Sir Sayyid’s writings on religious issues and their refutation by his opponents symbolized these two trends.

The secular leadership of the Aligarh school stood to prove the superiority of Islam and safeguarding the social and economic interests of Muslims. A group of elite Muslims led by Sir Sayyid, anticipated the conditions of Muslims that was to be. Sir Sayyid, Nazir Ahmad (1837-1907), Mohsin al-Mulk (1837-1907), and Zakaullah (1832-1910) a few name of giants of Aligarh leadership.

Deoband Movement was also emerged in response to the Aligarh modernist as well as against British policies towards the Indian Muslim society in late 19th century. Maulana Qasim Nanotavi with his friends founded a religious seminary in 1867 at Deoband to preserve Islamic learning; this was named Dar al-'Uloom Deoband and became an outstanding centre of theological studies which was purely based on Islamic traditional learning, i.e. Qur’an, Hadith, Tafsir, Fiqh, Usul-i-Fiqh, Arabic Persian Grammar, logic, and Kalâm. According to Maulana Qasim Nanotavi, the teaching and learning of Qur’an and Hadith were necessary for the reconstruction of the Muslim society. The main intention for the foundation of Dar al-'Uloom Deoband was to preserve of Islamic belief and faith, learning and culture. On the one hand Dar al-'Uloom Deoband provided the religious education, so as to liberate students from shirk (polytheism), superstitions and encouraged them into a community to take a leading part in the national freedom movement. Shaikh al-Hind Maulana Mahmud al-Hasan, stated following words:

“Did Mauaan Nanotavi found this madrasah only for teaching and learning, it was founded in my presence. I think it was founded after the Mutiny of 1857 to teach and prepare the Muslims for making up the losses of 1857.44”

The Ahl-i-Hadith was one of the most visible Muslim intellectual movements of the 19th century. It was like Deoband, a movement of people sensitive the wide spread political and social change. Its leadership was well born in Delhi and Uttar Pradesh.
The *Ahl-i-Hadith* developed as a reform movement under the influence of Wahhabism, the Unitarian movement of Najd and Hijaz.⁴⁵ The representatives were Nawāb Siddique Khān and Nazir Aḥmad both based their thought exclusively on *Qur'ān* and *Hadith* as the source of law. They did not consider themselves bound in conformity (taqlīd) to any one of the four juristic schools. The *Ahl-i-Hadith* justified their focus on *Hadith* by contradicting the legitimacy of the classic work of the four major juristic schools. These commentaries and compilation of *fatāwās* based on schools of jurisprudence. The standard source of legal guidance for the *Sunni* community since the 19th century, and were consequently also known as conformist. The view of individual reasoning was that every Muslim of sufficient ability can draw his own opinion from the *Qur'ān* and *Sunnah*.

The *Ahl-i-Hadith* opposed the shrine of Sūfis, and the annual ceremonies, †Urs and *Qawwālis*. They also discouraged the institutional forms of Sūfism where as they encouraged certain kind of family traditions reforms, also opposed to marriage ceremonies and stood for the simple marriage and modest dowry of Prophet’s daughter as their model as well as they encourage widow marriage.⁴⁶ The *Ahl-i-Hadith* like Deobandis were committed to cleanse their religion from all the custom and traditions which could be object of criticism. However, they were passing through the phase of controversy due to their reformist ideology. They did not consider the utility of *ijma‘* of classical fiqh useful for them. In Shāh Wafūlāh’s tradition they re-asserted the doctrine of *Tawḥīd* and rejected all types of polytheistic association in all forms.⁴⁷ They regarded innovation as borrowed and as they very antithesis of *sunnah*. The movement still survives in Pakistan and India.

**Educational Conditions**

With the advent of the Muslims in India, begins a clearly defined period of Indian history. It is, moreover, a period for which the historical material is much more abundant than that of the preceding eras. The history of Muslim education in India is as old as Islam in the country. Arabs used to visit India from the very beginning for trade and commerce and they established the earliest settlements on the western and eastern coast-line of India. The first conquest by them was made in Sind during the reign of Wafid Ibn ‘Abdul Malik (705-715)⁴⁸, the Umayyad Caliph, under the command of Muhammad Ibn Qāsim in 712.
During the 11th century, Maḥmūd Ghaznavī invaded India several times between 999 to 1026. Later, Maḥmūd Ghaurī’s commanders settled down in the North Western parts of India, where they promoted education and founded madrasah in the conquered area. They were followed by the Khiljis, Tughlaques, Sayyids, Lodhis, Sūris, and finally the Mughals came and established educational institutions under their rule.

Just as India was profoundly influenced politically by Turkish and ever since the 5th century Hijra (11th century A.D.), the impact of Iran had continued to be felt in its educational, literary, cultural and intellectual spheres. Iran’s literary style in prose and poetry, its mystic orders, its curriculum and educational system as well as the text books compiled there exerted a strong influence in India. The process became more potent after Mughal Emperor Humayun’s recapture of the country with Iranian assistance. During the reign of Akbar (1556-1605), India became totally independent on Iran for its system of education. The curriculum followed in the educational institutions and even the standard of education particularly in the field of speculative knowledge like logic and philosophy after Amīr Fathullāh Shirāzī’s emigration to India (d. 1598).

In connection of Islamic educational condition, Dr. Tara Chand stated:

The Muslim mind was soaked in medievalism and it was intellectually quite unprepared to withstand the attack from the West.

Clinging to their Maktabs (Private Schools) and Madrasahs (Public schools), they totally ignored western education. In the Maktabs and Madrasahs, Bismillāh was the first stage and the students were made to repeat a few lines of the Qur’ān read by the old bearded pedagogue. The next step was the frequent repetition of the Amadnāmah, the conjugation of Persian verbs. This was followed by some texts in Persian like the Gulistan and the Bostan of Sa’di; Nizāmi’s Sikandernāmah and Firdausi’s Shāhnāmah and other works of celebrated Persian authors. Some popular romantic legends like Yūsuf and Zuleikha, Lailā Majnun and Shirīn Farhād also gained currency in Maktabs. The medium of instruction was Persian and letter-writing and penmanship were highly prized accomplishments. The higher education of Muhammadans was in the hands of men of learning who devoted themselves to the instruction of youths. Schools were attached to mosques, supported either by state grants or private liberality. Many centers of learning, like Khairabad, Jounpur and Agra had sprung up, to which students from all parts of India and even from Afghanistan and
Bukhara flocked to take lesson from reputed specialist.\textsuperscript{54} These sorts of education turned out men, well-versed in Arabic and Persian, capable of holding administrative posts in the Mughal period.

**Education under the British**

It was on the last day, last month and the last year of the 16\textsuperscript{th} century that witnessed one of the unparalleled historical tragedies in Mughal India. That was the formation of the British East India Company. It had come to India for trading purpose, just like other intruders, and had no desire of establishing a territorial decree. The East India Company was cradled in the chilly but invigorating atmosphere of individualism.\textsuperscript{55} But gradually, they began to realize that they could trade much more profitably and freely if they wrested the political control and established their military supremacy.

Education, Culture, and heritage of a country became dizzy in front of their greedy attitudes. Education under East India Company - one is the process of decay and degeneration and the other is that of grafting of bits of Western Christian oriented system of English education in India.\textsuperscript{56} Throughout the period of two and half centuries, from 1600 till 1858, the issue of education, as a basic need of the people, received scanty attention of the authorities of the companies. "In fact, the Company was afraid of educating the natives."\textsuperscript{57}

Depending on the socio-political imperatives, the Company had taken certain movements in the sphere of education phase by phase. The first phase was the period of devastating trade wars and the company showed little interest in matters of indigenous education.\textsuperscript{58} It spans a century, from 1600 to 1698.

The second phase is known as the period of development which covers from 1698 to 1764. The Company's servants in India, mostly men of average caliber, more skilled with the sword than the pen, were mostly involved in political and commercial pursuits. The gradual dissolution of local powers further led to the crumbling of the country's existing educational institutions.\textsuperscript{59} Some efforts were made by the Christian Missionaries to educate the children of the Company's employees, both Europeans and of mixed parentage. The British were trying to destroy the economic as well as the
cultural backbone of the country to establish their supremacy to a large extent. Macaulay observes:

"I have travelled across the length and breadth of India, and I have not seen one person who is a beggar, who is a thief, such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is a spiritual and cultural heritage and, therefore, I propose that we replace that her old culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native culture and they will become, what we want them to be, a truly dominated nation." It shows the immense grudge of the rulers against their subjects.

The next phase was manifested by the allocation of special funds, which was set apart for the promotion of education. Utilizing this, some initiatives were taken towards this sphere systematically. This was followed by the content and medium of instruction. Finally between 1835 and 1854 the Company began to show more interest in educational issues, just for the sake of crafting some English literate men as their mental staff. But in this endeavor, the Muslims were far away.

Some surveys were made in Bengal, Madras and Bombay to collect information about the actual state of indigenous educational institutions. A few charity schools and sanctuary for the Indian Christian and Eurasian children were founded at Madras, Calcutta and Bombay. In fact in the second half of the 19th century the British began to establish some premier educational institution at the Presidency towns. It was the period of the formation of a number of Universities and colleges across the nation. In fact, this time was a period of long drawn debates and controversies with the French who were already struggling for the same objectives in the South. In 1765, the Company also succeeded in establishing their control over the Bengal province. After defeating Tipu Sultan almost all the areas of South India came under their control in 1799. Thus, by the start of the 19th century, the British trading company brought almost all the major parts of India under their colonial rule. Wherever the British went, they crushed and subjugated the local chiefs, disbanded their armies and took the administration or supervision of the area into their own hand.
However, as far as Muslim education is concerned, in British India, Warren Hasting was the first man who took a major step and founded a madrasah in Calcutta in 1781. The madrasah was solely meant to promote and encourage the study of Arabic, Persian and Urdu languages. Moreover, the Islamic law, they often used to term ‘Muhammadan Law,’ was taught there.

“The Calcutta Madrasah, or Muhammadan College, was founded at the request of several Muhammadins of distinction, in the year 1781, by the Governor General, Warren Hastings, who provided a building for it, at a cost of Rs. 57745. The Bengal Government also assigned lands of the estimated value of Rs. 29000 per annum for the support of the institution. The original intention of the founder appears to have been to promote the study of the Arabic and Persian Languages, and of the Muhammadan Law, with a view, more especially, to the production of well qualified officers of the courts of Justice.”63

Meanwhile, the work of missionaries were largely promoted by the Company. They were, however, mainly concerned with the propagation of their own religion. The government had convened all possible assistance to the Company to launch a large number of schools across the length and breadth of the country. However, the educated natives, including Muslims, opposed the activities of Missionaries.

The great Indian Mutiny 1857 and subsequent transfer of authority of governance of India from the John Company to the British Crown had a very profound impact on Muslims education in India

The Muslims had to face many formidable changes along with general animosity of the rulers. They had to counter the proselytizing activities of the Christian missionaries. The ‘ulema’ and the masses rose to the occasion and started establishing a series of madrasahs in the country. The main purpose of establishing madrasahs was to retain the Muslim legacy of religious education which was not possible in British India. Therefore a large number of madrasahs were set up in the latter half of the 19th century. Most important and famous among them were.

1. Dār-al-Uloom, Deoband, 1867
2. Mazaher al-Uloom Shaharanpur 1866
3. Madrasah Bāqyātrīes Salehāt Vellore, Tamil Nadu 1883
4. Jamia Mazhahar al-Uloom, Banaras, 1897
6. Madrasah Ameenia, Delhi 1897
7. Dār al-Uloom Khalifia Nizamia, Tonk 1899
8. Jamia Arabia Hayāt al-Uloom, Mabarakpur, 1899

Nawāb Šiddīq Ḥasan Khān also contributed a lot in the field of education. According to Sayyid Sulaimān Nadvi, there was a spurt of literary activities in and around Bhopal under the continued inspiration and influence of Šiddīq Ḥasan Khān. Bhopal became a hub of activities where scholars and other men of dignitaries were attracted to serve in different capacities in the court of Bhopal. Delhi which earlier could boast of being not only the capital city of the Muslim rulers for centuries but also the highest seat of learning, however, lost its pre-eminent position in the wake of the great conflagration of 1857. Thus the changes brought about in the body politic of Delhi had its influences on the Muslim India. Nawāb Šiddīq Ḥasan Khān greatly contributed to the making of an intellectual history of Muslims of India in general and those of the Muslims of Bhopal in particular. Unlike his counterpart Maulānā Nazīr Ḥusain Muhaddith Dehlavi who spent more than five decades in Delhi imparting religious education particularly the Qur’ān and the Ḥadīth to students coming from across the length and breadth of the country, impelled scholars to find refuge in various Muslim courts with no exception to the court of Bhopal where Nawāb Šiddīq Ḥasan Khān himself encouraged and patronized men of pen (ahl-i-qalm) especially those who followed the religious thought of the Āhl-i-Ḥadīth of India as well as from other parts of Muslim world. Unlike Nazīr Ḥusain, Nawāb Šiddīq Ḥasan Khān mostly depended on the publication of his works, some of which of course, he got published in Egypt and other part of Middle East.

His marriage with Shāh Jāhān Begum placed enormous funds at his disposal. He had free access to eight official printing presses and a team of court ‘ulemā’ which include some Yemenis. He dispatched emissaries to various part of India and Arab lands to buy rare mass, for him. Many ‘ulemā’ and poets came to live in Bhopal due to his patronage. He founded many madrasah with the support of Shāh Jāhān Begum to promote Islamic learning among the Muslims. During the period of Shāh Jāhān Begum there were seventy one madrasah in Bhopal. Madrasah Ḥafiz-i-Qur’ān, Madrasah Sulaimāniah,
Madarasah Hadith wa'li Fiqh, Madarasah Jahangiri, Madarasah English, Madarasah Siddiqi and Madarasah Mudir-al-Maham were famous.66

During the 19th century drastic changes took place in the field of education. So far education was entirely controlled by theologians. But now intellectuals and reformers having modern outlook were establishing their own educational institutions. One Hajji Mohsin worked to raise the education of the Muslims of Bengal and provided scholarship for students. Madarasah 'Ālīya of Calcutta is maintained with the income from the Mohsin fund that was an outstanding example of generosity for really useful social purpose.67 Many Muslims got education and benefited from this school. The Madarasah Gaziyuddin founded in 1791 for the study of oriental language was converted in 1824 into a college known as Delhi College.

Sir Sayyid Ahmad Khan, a great educationist believed that the Muslims would not get their due place in the changed situation unless they learnt to adjust themselves to the new conditions. Any self-assertion on their part would have meant a retribution which might ruin them. He believed that liberal ideas should be imbibe by them. A reinterpretation of Islamic values was the crying need of the day. With this end in view he started the Aligarh Institute Gazette, Tahzib-al-Akhlaque and eventually founded the Muhammadan Anglo-Oriental College in 1877, with its humble enrolment of eleven students which ultimately developed into the Muslim University of Aligarh in 1920. Through his writings and institution he founded, he made consistent efforts to persuade his community to acquire scientific knowledge emanating from the West. He also exhorted the Muslims to eschew politics and devote themselves to education.68

The last quarter of 19th century and first quarter of 20th century was known for the development of Urdu language. Sir Sayyid, Ghālib, Anis, Ḥāfiz, Nazīr Ahmad, Pandit Ratan Nāth Sarshār, Shibli, Iqbal and Prem Chand carried Urdu to its zenith. When Hindi was made the language of Bihar session court in 1873, the difficulty arose in the last years of the 19th century when the lieutenant Governor of U. P. introduced Hindi in the administration and the law courts. Nawāb Mohsin al-Mulk, one of the most outstanding colleagues of Sir Sayyid, opposed the government on this issue. He founded Anjuman-i Taraqqi Urdu as a department of Muslim Educational Conference.69
The importance of Urdu as a common language for Muslims and non-Muslims weakened and a process of assimilation of Hindi and Urdu progressed. Urdu was not only secular and cultural but also the religious language. It is commonly said that the religious language of Muslims is Arabic, because the Qur’an and Hadith, two main sources of the religion of Islam and its important literature is originally in Arabic and was translated first in Persian and then into Urdu. During the century Urdu language was developed. Mushā’irah (recitation of verses in groups) had become a popular features of social life. It became a practice that the poets recited their odes in the courts of ruler. Mushā’irah’s were held in the courts Awadh and Delhi. Great poets of Urdu language like Mirza Asadullah Khan Ghalib and Khwaja Mir Dard belonged to Sufi families. Thus Urdu language and Islamic learning became part and parcel of Muslim life in India.

Economic Conditions

The first among the western nations who came to India were Portuguese followed by Dutch and French. The English were the last who penetrated into India. After defeating other western rivals they succeeded in laying the foundation of British Empire in India. The English remained settled in India almost for two centuries, initially as merchants and later on rulers. These western merchants were unique in the sense that their trading ideology was based on bullying and cheating. They had trading monopoly inside the country no one could navigate in the sea without their prior permission. Their main aim whether as a merchant or ruler was only to collect as much wealth as possible. They openly exploited the country; whatever came to hand was drained to England. It was a trading company whose powers rested with the Board of Directors in London, thousand kilometers away from India; which made it impossible for the aggrieved people even to think of the redresal of their grievances.

There had been many rulers in India whether Muslims or Hindus who not only created atmosphere for flourishing trade but also spent a large share of income for the welfare of the people. On the other hand the British remained perpetual foreigners. Actually, it was a kind of machine type rule that India faced. There were two different groups in India Hindus and Muslims and this helped the British in devising the discriminatory administrative measures and formulating their divisive policies. Their main aim was to sow the seeds of dissensions and separatism among Hindus and Muslims to check the growth of unity and then rule them by following the policy of “divide and rule”
according to this policy they worked for the uplift of Hindus and favored their interest. Contrary to this, they suppressed the Muslims and let them live the life of lethargy and disgrace. They took the following steps for the promotion and welfare of the Hindus:

i. The British not only made the Hindus their trading partners but also entrusted them with political responsibilities. The British wanted that Hindus should acquire economic hegemony before attainment of political clout.

ii. They promoted them in the highly prestigious state services.

iii. Different means of financial requirements were made available for Hindus.\textsuperscript{71}

**Severity of Vulnerability**

When the British penetrated into the Indian soil, the Muslims were prosperous, affluent and well distinguished with regard to the wealth and opulence. But the British policies consciously intended to leave them vulnerable and destitute. For this purpose, they devised different trickeries and applied numerous instruments which can be inferred from the following extract:

"The British had made such a raid on Indian wealth, entire means of income, handicraft, trade and agriculture that was neither observed in the annals of history nor there any such example in the contemporary world. The strange is that how India survived all these depredations and exploitations".\textsuperscript{72}

**Ruin of Handicraft**

Sir Sayyid Ah\textsuperscript{m}mad Kh\textsuperscript{a}n writes:

"Due to the influx of machine made commodities of England, Indian handicraft's men lost their jobs. Hence, even no one asked about a needle and match-stick maker, the weavers were worst hit".\textsuperscript{73}

The main aim of British was only to acquire control over the land endowed with immense wealth and drain it to England. Therefore, they ruined the indigenous craft and made Indian Market a prosperous destination for the British goods and commodities. Hence, the Muslin of Decca, and the silk of Banaras which were in great demand in Asian and European markets could not compete with the cheap machine made clothes of British industries. As a result the craftsmen were ravaged, their hands were amputated. It was not only indigenous textile industry which fell prey to the British policies, there were many other big and small crafts which met the same fate at the hand of British.
Deprivation from Employments

A large section of the Indian Muslims was employed in different state services during the rule of Mughals that was snatched in the company's rule. The institution of public finance set up by the Mughals was abolished which not only ruined the peasantry and exacerbated the problems of zamidars but also left many people associated with it, unemployed, of whom many were Muslims. In 1793 Lord Cornwallis abolished the "Chaukidar System" of Mughal period which was entrusted with up keeping of peace and tranquility in the villages. Therefore, the state of peace and tranquility deteriorated in the village and the people employed in this service were deprived of their jobs. An official advertisement published and proclaimed that the person who will be product of madarasah and qualified after having passed in English language and so-and so arts and sciences, shall be given priority in the public employments.\textsuperscript{74}

The economic evil plight, vulnerability and unemployment were wide spread and those who were affected most were Muslims. It was a long lived tradition that to practice agriculture or allied activities was considered opprobrious among the Muslims and those who practiced such activities were given less respect in social hierarchy. The only employment the Muslims desired was the service under the state. Unfortunately, they were not adequately represented in this service too just because of the English favors of Hindus.\textsuperscript{75}

William Hunter, comparing the past and present conditions of Muslims, writes:

"Initially the taxes derived from different sources, were largest source of income for the colonial government and it was almost in the hands of elite section of Muslims. The second largest source of income was police service, the Muslims also dominated here. The third one was the court and likely, the Muslims dominated here too. But the, most prominent thing was the army entrusted with responsibilities of conquest and expansion of the empire. The army officials were not handsomely paid. In the beginning of 1880 rarely any Muslim household of Bengal was poor, due to immensely accumulation of a large share of wealth and treasure in the hand of Muslims. But later their conditions have deteriorated to such an extent that though they qualified for the jobs were debarred consciously by the government".

Now the Muslims could not expect the services higher than coolie, peon, ink filler, cleaning the table and keeping pen at its respective place.\textsuperscript{76}
This was the reason that in 1869 there was hardly any office where Muslims could acquire any job except peon, post man and office attendant.

**Treatment with Peasantry**

The tax was arbitrarily imposed without any official estimate of land whether it is fallow or fertile or any consideration of zamindär’s conditions and their problems. Sir Sayyid Ahmad Khān describes the treatment meted out to the peasantry as under:

"The government fixed nine mun produce per hectare of land and assigned three mun for itself. Hence, the cost of one hectare of land was fixed accordingly to the tax demand of the government over the production of one hectare. In this revenue settlement many humanitarian measures were neglected. Fallow land was no more exempted from the payment of revenues. As a result the production sharply declined and calculation done at the time of land revenue settlement now became an implemented. Peasants and zamindārs suffered and slowly became poor and vulnerable. Many fell prey to the indebtedness that kept on increasing further. Consequently, those well to do and prosperous zamindārs who spent a large share of their income on the consumption of luxurious items now were reduced to the status of destitute."

Lord Cornwallis discontinued the system of assigning the right to collection of land revenue to the highest bidders and devised a permanent land revenue settlement, so that the government may always obtain its fixed share without any delay. As many peasants and zamindārs were Muslims and Hindus respectively, the oppression over the Muslims increased dramatically. The oppression of Hindu zamindārs can be inferred from these words of Raja Ram Mohan Roy:

"A peasant, who could not afford the payment of land revenue, was constrained to sell his daughter at the hand of a low caste Hindu and the money obtained so, was used for the debt payment of zamindars. If some money was left in his hand was paid to the government as tax and its corrupt officials as bribe, and like before, he became empty handed and was rendered helpless and destitute."

**Effects of Recovery Law**

Maulana Fazl-i-Haque while delivering the welcome speech at the session of Muslim League held at Calcutta:

"When the recovery law passed, there were 95 percent Muslim zamindārs in Bengal, but once it come into force, the situation reversed completely just in 10 years and
the number of Muslim zamindars automatically came down to mere 5 percent. After that a new law was passed which attacked the very existence of Muslim's national life for which they found no political, economic and social return. In 135 the Persian language was replaced by English language for official purpose. It deprived the Muslims of their long lived societal tradition of lingual dominance. The whole Muslim community was engulfed by depression, downfall and perpetual backwardness. Unfortunately, the revolt of 1857 that kindled the fire of enmity and revenge in the heart of English against Indian in common and Muslims in particular exacerbated the situation further.\textsuperscript{79}

Forfeiture of Endowments and Jāgīrs

The Muslim ruler allotted many piece of lands to army men as a bounty and gratuity and to the shrine and madarasah for the purpose of education. But the English government by taking the possession over these allotted lands, usurping the rights of Muslims, rendered them jobless. In addition to this, the endowments confiscated by the government in Bengal, in order to terminate the Islamic education system, amounted eighty thousand rupees per annum, was spent on the education of other communities. Now the inference can be deduced to which extent Muslims might have suffered due to the confiscation of their endowments.\textsuperscript{80}

Conclusion

In concluding remark, we can say that the Muslims of India in the 19\textsuperscript{th} century politically, socially, educationally and economic were very weak. The failure of the revolt of 1857 had extinguished all hopes of recovering independence and inaugurated an era of colonial economy and imperialist exploitation. It had burnt the mark of inferiority on the forehead of the Indian people. Of all the Indian communities the worst sufferers were the Muslims. Their political powers were exterminated forever and their aristocracy almost wholly decimated. The contemporary Muslim scholars take the task to improve the moral tone of the Muslims society and instilled confidence at a time of frustration and pessimism had brought it to the verge of collapse. As a result of the activity of revival and reformatory movements, the previous Indian religious, political, educational and economic lifestyle changed.
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