www.historymarg.com

THE ROLE OF MUSLIMS IN THE PRE-INDEPENDENCE POLITICS IN INDIA- A HISTORICAL STUDY

Alisher[1], Dr. Sunil Kumar Jangir[2]

SJJT University, Jhunjhunu, Rajasthan

Abstract : ***India is the seventh spacious country in the world, and the second biggest in Asia. Before the coming of Muslims, the country was shred into small previseing states and there was no concept of Indian nationalism. The Muslim rulers, especially the Mughals, unified the land and gave it a central administration. They called the land Hind and Hindustan, i.e. a country of the Hindus. The name 'India', a Deformation of Hind, was given to her by the British governors. It's before the emplacement of Muslim rule, there was no history of India. People of particular locality recorded some occasion of certain rulers vaguely. The Muslims took exclusive care to record historical movements and appointed historiographers to do that job. The British administration reconstructed their charts and gave the Hindus a history of the distinct past not barring their self interest to play one society against the other.***

I..INTRODUCTION

In regard of population, India with about 800 million people, are second only to China. It is a country with people of multireligious, multilingual and multiethnic people. Because of the large variation of the ethnic origin of her people, the states is mostly called an ethnic museum. The species groups include the adivasis the Dravidans, the Aryans, the Semites and the Mongols. There are above 847 dialects and 225 different languages spoken in the country.(Ibid.) The Hindi language of the cow-belt region of the north, is the main language of the country but there are many others which are recognized as state languages. Sanskrit, though a old language not spoken by anybody, is also approved by the Indian Constitution because it is the religious and old language of the Aryan Hindus. (Murtahin Billah Jasir 1985)

The main virtuous communities of India are Hindus, Muslims, Sikhs, Buddhists, Jains and Christians. These realm are divided into two broad parts: Hindus and non-Hindus. Among the non-Hindu population, the Muslims are 11.09 percent, the Christians 2.26 percent, the Sikhs 1.37 percent and the Buddhists and the Jains are aproxmetly 1.14 percent. These non-Hindu society together make 16.16 percent of the total denizens. The Muslims are the second largest religious population and community.

The Hindus are broadly divided into two parts, namely,high class Hindus- descendants of the Aryan invaders, known as Brahmins, Kshatriyas, Vaishyas- and ordinary caste Hindus, the main inhabitants of India (Shudras, Dalits, Other Backward Castes and Tribesmen). Among the low class Hindus, Dalits are 15.09 percent, Backward Castes) 43.70 percent and Tribesmen 7.51 percent. As well as , these groups who side by side make 66.86 percent of the total inhabitant are not Hindus. Only the high class Hindus (those who are Aryans by race) are Hindus. Mohandaas K. Gandhi said, "Hindus (Aryan high caste Hindus) are not considered to be main population of India." (M.K. Gandhi, Hindu Dharma, Bombay, 1991) For this very reason, no component of the despicable caste

www.historymarg.com

Hindu is allowed to enter a Hindu shrine a religious place, join the caste Hindus in worshipping their gods or even mix with them in social life. The religious activities, rituals, way of social and economic life of the low caste Hindus are completely different from those of the caste Hindus and are permanently determined by the rules and codes prepared by the Brahmins in the name of religion.

Hindu is a Persian word which was first used by the Muslims for all the non-Muslim inhabitants of India. "The Hindus never used it in any Sanskrit writing, that is those which were written before the Mohamedan invasion." Swamy Dharma Theertha says, "The Mohammadans called all the non-Muslim inhabitants, without any discrimination, by the common name 'Hindu', which practically meant non-Muslims and nothing more. This simple fact contributed to the unification of India more than any other single event, but also at the same time, condemned the dumb millions (low caste Hindus) of the country to perpetual subjection to their priestly exploiters. Indians became 'Hindus', their religion became 'Hinduism' and Brahmans their masters."II. CLOUD COMPUTING PLATFORM ARCHITECTURE

Cloud computing is a calculation of provid leasing services to users, the user can use a simple terminal to access powerful computing capabilities, regardless of the complexity of the background. To meet the users' needs, which the back-end cloud concerns care is the number of machines required to achieve cooperation. Now Google, Amazon and other companies have built the cloud platform to provided services for their clients, include hundreds of back-end machines at least.It is obvious that cloud platform back-end is a large distributed system, rather than a single machine which user interface displayed[2]. Cloud computing turn the hardware resources into virtual resources with virtual machine monitor, and manage hardware resources with virtual hardware.

II.THE MUSLIMS

The Muslims of India, over 120 million, constitute about 12 percent of the total population and are the second largest religious community in the country. They are about 10 percent of the total Muslim population of the world and are nearly one third of the total Muslim minority population in the world. (Ausaf Ahmad,1993) India has the largest concentration of the Muslims outside the member countries of the Organization of the Islamic Conference (OIC) and the second largest (after Indonesia) in the world.

The Muslim immigrants, mostly Arabs, Turks, Afghans and Mughals, made the sub-continent their own homeland. Scattered in different cities, towns and villages, they became indistinguishable from the original inhabitants of India. The Muslim scholars and religious leaders propagated Islam among the original inhabitants and a large number of them converted to Islam. The vast majority of the present-day Indian Muslims are the descendants of these converts. It is therefore not correct to say that Indian Muslims are not Indian but outsiders as it is wrong to say that they are all descendants of the converted Muslims. As far as the question of Indian origin is concerned, there is no difference between the descendants of the Aryan invaders (Brahmins, Kshatryas, Vaishyas) and the offsprings of the Muslim immigrants. In fact, the Muslim community of India, with its major segment having indigenous Indian origin, is more Indian than the descendants of the Aryan immigrants who had their origin somewhere in the Central Asia. (Murtahin Billah Jasir 1985)

www.historymarg.com

The Muslim Rule

The invasion of Sind by Muhammad Ibn Qasim al-Thaqafi in 713 A.D. was precipitated by the failure of Dahir, the ruler of Sind, to punish the pirates who had interfered with Muslim shipping near the coast of his province. (Encyclopedia of Islam,1991) The Muslim kings and emperors who ruled over India for over one thousand years were not colonial rulers. Those who had gone there from other countries made the sub-continent their own home. They did not make any discrimination between religious communities but gave equal opportunity and ensured social justice to all irrespective of their religious affinity. In fact, the Muslim rulers-the Khaljis, the Lodis, the Syeds and the Mughals- kept the indigenous Muslims, who constituted the bulk of Indian Muslims, at a safe distance from the apparatus of power. In the words of Iqbal Ansari, "It is the greatest travesty of facts to call this period of dynastic rule of Persian and Turkish origin as Muslim rule. Islam did make its presence felt during this period on Indian social and cultural life. But Islam did not play a dominant role in statecraft. The conquest of India by Islam was again not on the agenda of the Muslim kings. Islam and its promotion was not even a major factor in state policies." (Iqbal A. Ansari,1989) This is well-established by the fact that although Delhi remained the capital of Muslim rulers for 647 years (1211-1858 A.D.), the Muslims were a small minority there throughout the period. According to the 1971 census, the Muslims of Delhi constituted only 7.8 percent of the total population of the city. (Ausaf Ahmad) The bulk of the indigenous converted Muslims- artisans, craftsmen, and tillers- did not enjoy any privilege under the system of Muslim rule. Rather high caste groups from among Hindus enjoyed greater privileges under the patronage of the Muslim monarchies. In many cases, the most important jobs like those of ministers and chiefs of army were given to non-Muslims, especially Hindus. (Murtahin Billah Jasir 1985)

III.ROLE OF MUSLIM IN INDIAN FREEDOM STRUGGLE

The history of Indian national movement would be incomplete and biased without the resentation of the actual role of Indian Muslims in it. Many historians tried to prove that Indian Muslim leaders preached the gospel of separation right from the Revolt of 1857 to the day of independence in 1947, and the Muslim antagonism to the Freedom Movement dates back to its beginning itself and that Religion can never allow a true Muslim to adopt India as his motherland.

We all know the old adage that “history belongs to the victors.” In the case of Muslim India, this is reflected in the historical accounts of Muslim South Asia’s decline during the eighteenth century and its final defeat in 1857. Written mainly by European and other historians who often had no contacts beyond the Mughal court’s outer fringes, they could hardly be expected to present the Muslim interpretation of events. Closer to our own time, the success of M. K. Gandhi’s (1869-1948) non-violent mass movement, which finally forced the British out of India, has overshadowed earlier Muslim efforts to obtain the same goal. In this research, a glimpse is offered into this often ignored history in order to remind people that Gandhi’s movement did not arise in a vacuum, but rather in a particular historical context in which Muslims had played a prominent role. (Altaf Fatima) The great Indian revolt of 1857 was actually our first war of independence. It was an attempt to overthrow the yoke of British colonial exploitation. Though this failed but succeeded in igniting the fire of liberty and freedom in the hearts and minds of Indians. This was nurtured by the succeeding

www.historymarg.com

generations and finally gave us our independence in 1947.

The then prevailing situation prompted the great revolt as resentment was brewing in every nook and corner of the country. British imperialism was gradually strengthening its deadly grip over India. The increasing imports from factories of England were causing irreversible damage to Indian products. India was being reduced to the status of a supplier of raw materials and docile consumer of British products. Agriculture was in doldrums because of backbreaking burden of taxes. Famines became a recurring feature. Indian princely sates were being annexed one by one on this or that excuse. The last Mogul king was reduced to a prisoner who was counting his days and sustaining himself on the pension provided by the East India Company. His edicts did not run beyond the walls of Red Fort. Evangelism by Christian missionaries was causing resentment and heart burning among both Hindus and Muslims. The British were eagerly waiting for the death of the old and powerless king to capture Delhi, the capital of India. Mutiny in Meerut provided the first spark for the great revolt, which was crushed with an iron hand and savage force. Lakhs of fighters and civilians were executed and massacred in cold blood. Thousands including the last Mogul king were tried by the military courts and thrown behind bars or exiled. Confiscation of properties and all other repressive measures were employed on a large scale in the cruelest possible manner. Because the Muslims were in the forefront of this struggle they bore the brunt of British tyranny and were victimized and marginalized in a planned way after the revolt. We Indians are remembering the sacrifices rendered by those courageous souls. The heroes who challenged the might of British Empire. They fought valiantly, did not flinch, did not think about saving their own lives and thought only about the future of their motherland. Had they not risen, taken arms and set a glorious example, the Indian wombs would have given birth to slaves only. It is because of their sacrifices that we are able to proudly raise our heads, stand on our feet and proclaim our independence. They laid down their lives, faced untold hardships and sacrificed the future of their families. They have written the brightest chapter of Indian history by their sweat and blood. As long as the spirit of freedom is alive India would remain indebted to them for their patriotism, sense of sacrifice and courage. It is because of their selfless sacrifices that we the 110-crore strong Indians are able to breathe as free men and women and enjoy the fruits of freedom and progress. It is unfortunate that the dominant role played by Muslim rulers, Ulema, scholars and commoners is being downplayed by certain prejudiced elements known for their communal paranoid vision. It is high time that we bring to the notice of common Indian citizens the praiseworthy role played by the Muslims, the sacrifices rendered and hardships braved by them for their motherland. We remember to Bahadur Shah Zafar, Maulvi Ahmedullah Shah, Begum Hazrat Mahal, Rani Laxmi Bai, Azmatullah Khan, Tantya Tope, Nana Rao, General Bakht Khan, Prince Feroz Shah, Maulana Fazl-e-Haq Khairabadi and scores of other leaders and lakhs of those unmentioned unnamed and unknown fighters and mujahideen who challenged the might of British Empire and laid the foundations of Indian freedom. We succeed in building a peaceful and prosperous India whose people, and who, as citizens of this free country, establish the rule of law and justice for one and all here and also plays their role as standard bearers of justice throughout the world.¨ (RVW-Delhi)

Khilafat Movement The Muslims all over the world considered the Turkish Empire to

be Khilafat-e- Islamia and as such they were emotionally attached to it. But, after the victory, the Allied forces decided to put an end to the Turkish Empire and distributed it among the victorious forces. Maulana Abdul Bari of Firangi Mahal, Maulana Muhammad Ali, Shaukat Ali, Hasrat Muhani, Maulana Azad and almost the entire Muslim leadership of India opposed it. They launched a movement to support the cause of Khilafah. Gandhiji and other leaders of the Indian National Congress supported the cause and decided to start non-cooperation with the British Government till Muslim grievances were paid heed to. Muslim Poets Poetry has been the staple diet of most of the revolutions. In fact, poetry plays a pivotal role in spurring revolutionaries and in fetching moral support as well as financial and human resources from the grassroots. Poetry has contributed a lot to our struggle to unchain ourselves from the fetters of the English colonialists Ulama in Freedom Struggle The independence of India from British colonial rule would not have been possible without the participation of Ulama and the deployment of their followers, in all the big events that paved the way to achieve freedom. The first war of independence or the mutiny as it is called in common parlance was specifically a resistance put out by the ulama scattered throughout north India. Syed Ahmad Shaheed and Syed Ismaeel Shaheed's uprising against the British rule and the armed conflict in parts of Afghanistan and parts of Punjab, where they had migrated from United Province (now Uttar Pradesh), only to wage a jihad or war of resistance against the Colonial rule was a big headache for the Colonial rulers of India. (Qureshi Shaheen Sultana 2011)base layer can provide the basic hardware resources for the platform layer, and the users can also make use of it as the same as using a local device to use.

IV.REGENERATION OF THE MUSLIMS

In the closing years of the 19th century the Muslim masses were poverty stricken and backward economically and socially. Some of their intelligent and society well placed leaders tried to improve their lot. This chapter will throw light on the various measures for the regeneration or the Muslim community.

V.The Mohammadan Association :

The first political organization to be formed by the Muslim community in modern India appears to have been the Mohammadan Association was at 9/1, Taltollah, Calcutta. It is noteworthy that the Mohammadan Literary Taltollah. The President of the Mohammadan Association objective was to after assistance to the British in suppressing the 'uprising'. The Association remained loyal to the British through out the upsurge of 1857. When it was suppressed, the Association sent felicitation to Queen Victoria on November 14, 1858. The Assocition did not enjoy a long life. The only achievement to its credit seems to be a petition (a) sent by it to the governer general on the 28 the may 1857.

VI. THE CENTRAL NATIONAL MOHAMMADAN ASSOCIATION :

This Association was probably the first powerful Muslim Association, formed in the years 1877 by Ameer Ali for hectic social and political activities. At that time its was the principal Muslim Organization which represented again and again the grievances of the Muslims to the Governor

www.historymarg.com

General. Ameer Ali remained the Secretary of the Association for a quarter of a century. He was the only Muslim of note who made an attempt to put the Muslim case before British . he was very influential among the Muhammadans in Bengal.

VI. CONCLUSION

Through the research we believe that, we can create an e-learning application model based on cloud computing by means of cloud computing's mass data storage, high-speed computing capabilities, as well as its ideal allocation and the sharing mode of resources. Some problems such as platform security, technical standards, regulatory and other services are not well resolved yet in practice, pending further research and exploration. Either way, e-learning application model based on cloud computing will not stop its pace to proceed. As the cloud computing technologies become more sophisticated and the applications of cloud computing become increasingly widespread, e-learning will certainly usher in a new era of cloud computing.

VII.REFERENCES

- Abbasi, M. Y., The Genesis of Muslim fundamentalism in British India (Delhi, 1987).
- Ahmed, A., Islamic Modernism in India and Pakistan, 1857-1964.
- Ahmed, Jamil-ud-udin, Muslim Political Movement-Early Phase (Karachi, 1963).
- Badshah Khan, My Life and Struggle (Delhi, 1969).
- Baig, M. R. A., The Muslim Dilemna in India (Delhi, 1974).
- Chandre, Kailash, Tragedy of Jinnah (Lahore, 1941).
- Dalwai, Hamid, Muslim Politics in India (Bombay, 1968).
- Dixit, Prabha, Communalism in India: A struggle for Power (Delhi, 1974).
- Faruqi, Z. H., The Deoband and School and the Demand for Pakistan (Bombay, 1963)
- Gallagher, Johnson, Seal, (eds.), Locality, Province and Nation Essays on Indian Politics, 1870-1940 (Cambridge, 1973).
- Gopal, R., Indian Muslims: A Political History, 1859-1947, reprint (Bombay, 1964).
- Gopal, S., The Viceroyalty of Lord Irwin, 1926-31 (Oxford, 1957).
- Gordon, L. A., The Nationalist Movement, 1876-1940 (New York, 1974).
- Hardy, P., The Muslims of British India (Cambridge, 1972).

- Haq, Gushirul, Muslim Politics in Hodern India, 1857-1947 (Meerut, 1970).
- Hodson, H. V., The Great Divide (London, 1969).
- Husain, S. A., The Destiny of Indian Muslims (Bombay, 1965).
- Jain, A. P. Rafi Ahmed Kidwal: A Memoir of His Life and Times (Bombay, 1965).
- Kabir, Humayun, Muslim Politics, 1906-1942 (Calcutta, 1943).
- Krishna, K. B., The Problem of Minorities (London, 1939).
- Kumar, R. (ed.) Essays on Gandhian Politics: The Rowlatt Satyagraha of 1919 (Oxford, 1971).
- Manglori, T. A., Musalmanon ka Raushan Mustaqbil (Delhi, 1945).
- (M.K. Gandhi, 1991 Hindu Dharma, Bombay publishing house, 1991)
- Mathur, Y. R., Muslims and the Changing India (New Delhi, 1972).
- Qureshi Shaheen Sultana 2011 Interlink Research Analysis ISSN 0976-0377 Vol. I, Issue : IV, July. to Dec., 2011R