



ISSN 2277 - 7539 (Print)  
Impact Factor - 5.631 (SJIF)

# **Excel's International Journal of Social Science & Humanities**

An International Peer Reviewed Journal

**October - 2018  
Vol. I No. 9**



**EXCEL PUBLICATION HOUSE  
AURANGABAD**

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## The Role of Muslims in Indian Freedom Movement

*Mr. Shaikh Gafoor Ahmed*

### **Introduction:**

A study of the Indian Situation as a whole leaves no doubt that the Revolt was very widespread, that both the Spays and the Civilians were involved in it and together they endeavored to over throw and alien rule. Contrary to the belief and against the hopes and expectations of the rulers, the Muslims and Hindu made a common cause. The company has been impotent to repress the rising without the support of the mother country because persisting in its time honored isolation, it neglected to propagate any fruitful idea or sow any germ of western civilization in the countries which had submitted to it. Unconcerned about the welfare, the morals the life of it's innumerable subjects, callous about every other thing except matters relation to exports and imports, monopolies, salaries profits and dividends it confined itself to the exploiting of India in place of civilizing it sought rather to render its inhabitants incapable of self government than to initiate them in to the knowledge and the Skills which normally inspire those who have the desire to emancipate themselves.<sup>1)</sup> This Policy may have been clever but surly it was not generous. It is therefore, just that the company of India has been reproached for its bad faith, its ambition, its selfishness and its extortions of all kind." The widespread nature of the great rebellion naturally raises the question of Co-ordination and planning. There seems to be a strong presumption that The Indian regiment had some awareness of the impending expulsion. Such suspicious events as the distribution of chapattis or red lotus flowers point to this conclusion. But the contacts of men like Azimullah Khan the chief adviser of Nana Sahib of Maulvi Ahmedullah Shah who Played an important role in outhd of famous Maulvis Fazai Haque Khairabadi and many other Maulvis indicate

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that there were efforts to concert a general movement. Although the story of communications with Iran and Russia seems farfetched, there is by and large sufficient evidence that Bahadur Shah was in correspondence with a number of Indian princes and chief and also with the Indian Army Personal.<sup>(2)</sup>

Although old Bahadur Shah who sat upon the throne was Emperor only in name yet at this fateful crisis in history the magic of his name had some influence. The old quarrels which had plagued the country in the last hundred years were temporarily forgotten. Homage and loyalty were renewed and pledges of obedience were reaffirmed. Brijis Qadr, the son of Wajid Ali Shah whose ancestor had repudiated the emperor's allegiance and assumed the title of king, made a declaration of accession to office as wali, that he would implicitly obey all orders from Delhi. Khan Bahadur Khan who had carved out an independent principality in the Doab, on assuming the control administration of Rohilkhand was recognized as the viceroy of the Emperor of Delhi.<sup>(3)</sup>

#### **Objectives:-**

- To ask of any social science that it illuminates the real-world subject.
- To assume that the Muslims contribution in National freedom Movement.
- To solve problem peacefully, rather than attempt to grab the power.
- To consider the case for Muslims which was done as an agreement for surviving in India?
- To illuminate the concept e.g. "transformation" and "leadership".
- To bring about a fundamental change, change not only of the external world, but also of internal processes of political anxiety

#### **Hypothesis:-**

- In the History of the siege of Delhi written by an officer who served on active service
- Hundreds of Ulema were blown by canons while thousands were hanged and others deported to Andaman.
- The company has been impotent to repress the rising without the support of the mother country because persisting in its time honored isolation.



- Army Services were strictly prohibited and the judiciary was also purged with them whenever any vacancy occurred in the government offices.

#### ❖ **Muslim Reaction to the Revolt of 1857:**

The Muslims who became the special target of British hatred after the revolt naturally suffered most from its consequences. Their leading families in the areas where the revolt had raged most fiercely were uprooted, many lost their lands and property and their bread-winners became paupers. The young men faced a black future as the doors of government patronage were shut upon them. Darkness enveloped the community and a destiny boding nothing but it threatened them. According to Sir Alfred Lyall after the revolt of 1857, "the English turned fiercely on the Mohammedans as upon their real enemies and most dangerous rivals so that the failure of the revolt was much more disastrous to them (Muslims) than to the Hindus. The Mohammedans lost almost all their remaining prestige of traditional superiority over Hindus. They forfeited for the time the confidence of their foreign ruler and it is from this period that must be dated the loss of their numerical majority in the higher subordinate ranks of the civil and military services."<sup>(4)</sup> Maulana Fazle-Haque Khairabadi an influential Moulvi met General Bakht Khan who had joined that revolt. G.W. Forrest says that he was an old subedar of artillery who had gained a great influence on the king of Delhi, was made commander-in-chief and was promised the office of governor if he would drive the English with Maulana Fazle-Haque Khairabadi he became very active.<sup>(5)</sup> The Maulana addressed a congregation of Muslims in Jama Masjid Delhi, gave a fatwa to fight the British<sup>(6)</sup> In the History of the siege of Delhi written by an officer who served on active service it is graphically described what the British officers did on their way from Ambala to Delhi "Hundreds of Indians were being executed for them the hair on their heads were pulled by bunches their bodies were pierced by bayonets Hundreds of Ulema were blown by canons while thousands were hanged and others deported to Andaman Among the first batch of persons to arrive in the Andaman were well-known Maulvis like Mufti Mazhar Karim of Delhi and Munshi Inayat Ahmed of Lucknow Later hundreds of Maulvis followed them<sup>(7)</sup>

### ❖ **Muslim and National Movement :-**

British had full guarantee that we have acquired the power from Muslim and Muslim's role would become Hazardous for British's stable power such guarantee British officers had known. Therefore in very beginning period British had systematically used the policy of repressing to Muslim because before decided few decision in half century of 19<sup>th</sup> would become injurious for Muslim welfare. 1750 to 1799 after the assassination of Tipu Sultan the invasion become very convenient to British on India Because Nizam, Marathe, Mughal Kings all were being gone under the British empowerments on 1857 Indian people had tried to save to India from British Slavery under the domination of Bahadur shah Zafer (24 oct.1757 to 7 Nov.1862) who was the last emperor in Moughal empire But this movement was not united and well planed therefore it became failure Hence English addressed it as a Bagawat-e-Hind but in really this Movement was a big freedom revolution of India<sup>(8)</sup> In the uprising of 1857 thousands of Muslim and Hindu together evoked the war against English. In this Movement many Muslims have participated with another community on a war footing but in beginning period most of all oppressions and exploitations occurred on Muslim. They were killed to hang by trees on various chowks, then they have been fired and shoot by gun but these thousands of freedom fighters into nothing any Muslim freedom fighter's name could be safe. Still through the research study many muslim's names have come in front of the research Scholars There in many Muslim Women's also aggressively participated in Indian freedom movement and sacrificed their lives.<sup>(9)</sup>

In Oudh the rising took a very formidable shape Lucknow under Begum Hazrat Mahal the mother of Brijis Qadar, became the centre of rebels. She was a woman of great energy and Sagacity and exercised all authority on behalf of her minor son. A proclamation was issued under the seat of Brijish Qadr, announcing that friendship with Christians is heresy. He who had friendship With Christians was by no man a Musalman. Hence it is the duty of all the Musalmans to make themselves inveterate foes of these Christians, and he enter in to friendship with them; if they will not do so they will lose their religion and become heretics the Musalmans should not lose hopes of victory nor be disappointed at the will of God, nor should they think that the English will be victorious, and will take vengeance upon them-<sup>(10)</sup>



Due to the failure of this war if Muslim's everything had been looted but British took very much advantage from it. Because they had knew very well that in this county Hindu and Musalmans mutual integration join's reason can be their power destruction Therefore since that period their total political policy and intrigue had been Spending for divide and rule and Making antagonism in Hindu and Muslim through the different ways in India, As well as they had started to divulging and sympathy on Hindu and in their life's every field Supported in further progress.<sup>(11)</sup> British addressed to Ulema's Movement as a wahabi movement which was based on Najad's Alem's approach whose name was Mohammed Bin Abdul Wahab As well as farayzi Movement's beginning was happened in Bengal through the letter of Shah wali Allah, Whose leader was Maulvi Shariatulah.<sup>(12)</sup> Maulana Mehmudul- Hasan, Maulana Ubaidullah Sindhi and Maulana Abdul Kalam Azad had started the Reshmi Rumal Movement Muslims hearts injured by British government's worst task which came to look in appearance of khilafat movement. Which year in Jaliyanwala Baag's carnage was occurred by general Dire's brutal action? Same this year on 22 November 1919 under the president of sir Fazal- Haque had founded the Khilafat committee.<sup>(13)</sup>

#### ❖ The Role Of Ulema In Freedom Struggle :-

Maulana Husain Ahemad Madni, a great Alim of his time and Nazim- al – umar (Vice Chancellor) of Darululum Deoband, was great opponent of Pakistan movement He Write a Book "Muttihidah Qaumiyyat Aur Islam i.e." Composite nationalism and Islam in which he opposed two nation theory and justified composite nation on the basis of Quranic verses and prophets sunna (saying and doing). The Maulana was a great Champion of composite nationalism and he toured whole of India after two nation theory resolutions was adopted on 23<sup>rd</sup> March 1940 at Lahore and appealed to the Muslims not to be misled by the Muslim league Propaganda. He was repeatedly attacked by the Muslim league volunteers and his meeting were sought to be disturbed. But the Maulana remained firm and continued to oppose two-nation theory and creation of Pakistan.<sup>(14)</sup> Then about the indies freedom movement Sayed Ahemad Shaheed's discuss is requisite , who is known as a Wahabi movements activist. because through this movement against the British Elan-E-Jihad, means to proclamation to Jihad, Syed Ahmed Shaheed has Sealed an stamp on Muslim as pride of Patriotism<sup>(15)</sup> If there to be said such that, each

**Outcomes:**

- It can be useful for Muslims development
- It would be able to awareness of Muslims contribution.
- We can remember the sacrifice of Muslim Ulema.
- Our new Generation can know and recollect the main role of Muslim Freedom Fighters.
- It will be better for communal Harmony and Secularism.

❖ **Conclusion :**

In the political field also efforts were made to end the estrangement and suspicion which existed against the ruling classes. The Mohammedan Literacy Society of Calcutta which was founded in 1863 and of which Khan Bahadur Nawab Abdul Latif Khan was the Secretary, combated the propaganda of the waliullah group-the so called whabis-for Jihad. Maulvi karamat Ali of Jaunpur Too issued a pronouncement denouncing holy war against the rulers. Fatwa were also obtained from the Muftis of Mecca denying the obligation to fight against the queen of Britain. The Revolt of 1857 has stroked a heavy blow at the aspiration of the upper classes of Indians. It extinguished all their ambitions for the recovery of their lost power and dominion. The Muslims who become the Special target of British hatred the Revolt naturally suffered most from its consequences. Their leading Families in the areas where the Revolt had raged most firecely were uprooted, many lost their lands and property and their bread winners became paupers. The young men faced a bleak future as the doors of government patronage were Shut upon them Darkness enveloped the community and a destiny boding nothing but it threatened them, after the revolt of 1857 the English turned fiercely on the Moahammedans as upon their real enemies and dangerous rivals, so that the failure of the revolt was much more disastrous to them.

It is a pity that their role in the struggle for freedom has not been adequately presented in the national history. What is more surprising is the fact that the role and contribution of Muslim women in the war of independence and the subsequent Movements have been totally ignored by the historian Along with their counter parts they fought gallantly and suffered heavily. In the revolt of 1857 Asghari Begum (mother of quazi Abdul

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Rahim the revolutionary of Thana Bhwan Muzaffar nagar) fought the British and was burnt alive when defeated. Similarly Habiba and Rahimi who obstructed the advance of English forces were caught and hanged. It is estimated that about 225 Muslim women gave their lives in the Revolt.

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