

Question: Write a comprehensive note on the hindu-muslim relations during period of muslim rule in indo-pak subcontinent.

Answer:

The relationship between Hindus and Muslims during the thousand years of muslim rule from 712 - 1857 in the Indian subcontinent varied over time and across different rules. While some periods saw relative harmony and cultural exchange, others witnessed tensions and conflicts. In this time period, the nationalists, separatists and marxists developed their own views. From the reign of Akbar in the Mughal era to the more orthodox approach of Aurangzeb, the interactions between these communities were marked by both periods of relative harmony and discord. It is essential to recognize the diversity of experiences and interactions during this complex historical period.

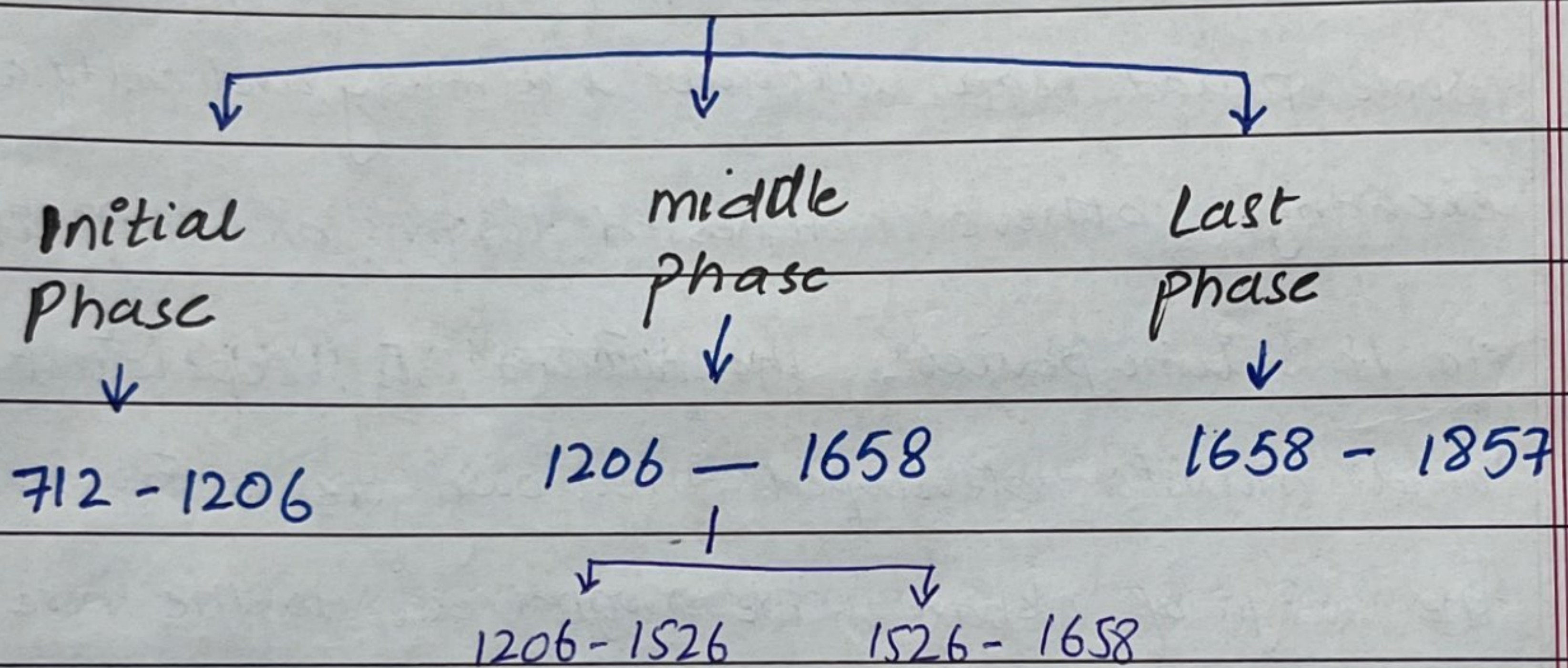
The General outlook of Relationship between Hindus and Muslim during muslim rule:

The muslim rule in the subcontinent was from 712 - 1857 in which the relationship between

Hindus and Muslims face a lot of ups and downs. Dividing these years into three phases will be more helpful in understanding the relationship.

Division of Muslim rule Time period into three phases:

Three phases of muslim rule
in the subcontinent



Initial Phase (712 - 1206)

During the period of muslim rule from 712 to 1206 in the Indian subcontinent the relationship between the Hindus and Muslims was not so co-operative. Muslim rule started in 712 after the conquest of Sindh by the Umayyad Caliphate.

Muhammad bin Qasim was Umayyad general and founder of Islamic rule in subcontinent. His military campaigns were marked by a mix of political, cultural and religious dynamics.

During the Ghaznavid rule in the Indian subcontinent, particularly under Mahmud of Ghazni, signed from 998 to 1030 the relationship between Hindus and Muslims was largely characterized by military expeditions and cultural encounters. Mahmud of Ghazni conducted multiple invasions, primarily targeting the temples. These military invasions were marked by religious conflict and looting of Hindu temples. During this period, there were instances of interaction and cultural exchange.

In the late 12th century, Muhammad of Ghor's invasion resulted in significant territorial changes, marking the establishment of Delhi Sultanate. In this era, the relationship between Hindus and Muslims continued to be shaped by a combination of military conquests and varying degrees of cultural and religious interactions.

In this time period from ^{712 to} 1206 - the initial phase of Muslim rule in the Indian subcontinent, Hindus did not co-operate with Muslim rulers as they called the rulers invaders. Only at the time period of Ghaznavid, Hindus were silent but they ^{still} did not co-operate with them. The overall landscape was influenced by the prevailing political and religious dynamics of the time,

setting the stage for subsequent periods of the sultanate and Mughal rule in the subcontinent.

Middle Phase (1206 - 1658)

During the period from 1206 - 1658 in the Indian subcontinent, the relationship between Hindus and Muslims continued to evolve under various rulers of Delhi sultanate and later the early Mughal empire.

1. Delhi Sultanate (1206 - 1526):

• Mixed Dynamics:

The relationship was characterised by a mix of co-operation and tension. While some rulers, like Alauddin Khilji, were known for their strong governance but with religious tolerance, others such as Firuz Shah Tughlaq, were more inclined towards cultural integration.

• Religious Policies:

The imposition of jizya tax on non-Muslims and occasional destruction of Hindu temples created tensions. However, it's important to note that administration was not uniformly oppressive and there were periods of relative harmony.

In the villages where there was Hindu rule, the sultans did not interfere in their matters, they only collected jizya from them.

Mughals Empire (1526 - 1658):

• Babar (1526 - 1530)

(a) Establishment of Mughal Empire:

Mughal empire was established after the first battle of Panipat in 1526 by Babar.

(b) Religious Policies:

Babar did not engage in widespread religious prosecution and sought to govern effectively over a diverse population.

• Akbar (1556 - 1605):

(a) Religious Tolerance:

Akbar's reign is often regarded as a high point for religious tolerance. He implemented policies aimed at fostering unity among diverse religious communities, including Hindus. The "Din-i-Ilahi" reflects this approach.

(b) Integration of Hindu Nobility:

Akbar appointed Hindus to high administrative positions, contributing to a sense of religious inclusivity.

• Jahangir and Shah Jahan (1605 - 1658)

(a) Continuation of Mughal Empire:

Both continued the Mughal legacy.

(b) Architectural Marvels:

Shah Jahan, in particular, is known for building iconic structures like Tajmahal, showing the blend of Persian and Indian architectural styles.

• Religious policies under Shah Jahan and Aurangzeb:

(a) Shift towards Orthodoxy:

Towards the end of this period, there was a shift towards more orthodox Islamic policies.

(b) Increased Tensions:

Aurangzeb's policies, including re-imposition of the tax (jizya), stricter enforcement of Islamic law, led to religious tensions.

In summary, during this period the socio-religious landscape varied, and these dynamics laid the ground work for subsequent developments in the subcontinent.

Last Phase (1658 - 1707):

• Mughal Empire Under Aurangzeb (1658-1707):

Aurangzeb's reign witnessed a departure from the religious tolerance of his predecessors. He implemented more orthodox Islamic policies, including re-imposition of jizya tax and stricter enforcement of Islamic laws. This increased the tension between Hindus and Muslims.

- **Post Aurangzeb Period (1707 onward)**

After Aurangzeb's death, the Mughal Empire faced internal conflicts and external invasions, leading to its decline. This period saw rise of regional powers and emergence of independent states such as Marthas and sikhs.

The relationship between Hindus and Muslims varied across different regions and states. Some rulers, such as Nawab of Awadh, demonstrated a degree of religious tolerance, while others pursued policies that favored one religious community over another.

- **British India Company Rule (1757-1857)**

The British adopted a policy of non-interference in religious matters, but their economic and administrative policies had profound impact on social fabric of subcontinent.

The event leading to rebellion in 1857 (Sepoy mutiny) brought-together people of different religious background against British rule.

Individuals role in the relationship between Hindus and Muslims during muslim rule in Sub-continent:

Individuals like Kabir, Ameer Khusroo, and

Guru Nanak played crucial role in shaping the relationship between Hindus and Muslims during the muslim rule in the subcontinent.

• Kabir:

Kabir emphasized oneness of God and rejected ritualistic practices associated with both Hinduism and Islam. His teachings also address social issues, advocating for social harmony and equality to bridge the gap between different communities.

• Amir Khusro:

A Sufi poet in 13th century, Amir Khusro played a significant role in cultural integration. He was proficient in different languages, including Persian, Arabic and different Indian languages. His linguistic skills helped bridge communication gap and foster cultural exchange.

• Guru Nanak:

Guru Nanak, founder of Sikhism, promoted principles of equality, social justice and harmony between religious communities. They rejected caste system and rituals associated with both Hinduism and Islam. His teachings emphasize oneness of God and unity of all humankind.

These figures through their teachings, writings and cultural contributions played significant role in fostering a sense of unity among people of diverse religious backgrounds.

Other side of the Coin - Political interests of elites.

• Maintaining Rule:

To secure their political power, muslim rulers aligned with local elites, irrespective of religious affiliation.

Muslim Sultan sided with the Hindus of Mewar and revolted against the muslims of Gujrat.

Also, Babar and Humayun with help of Hind Raja defeated Afghan elements.

• Religious Policies

changes in religious policies often reflect the ruler's personal beliefs, influencing socio-religious landscape. Akbar facilitated the most, he not only made alliances with hindu Raja's but also abolished the Taxes and established Deen-e-Ilahi.

• Aurangzeb's Religious Orthodoxy:

Aurangzeb's personal commitment to a more orthodox interpretation of Islam, increased tension between hindus and Muslims.

These examples illustrate that the personal interests of rulers ranging from maintaining the power to religious orthodoxy, significantly influenced the relationship between Hindus and Muslims.

Conclusion:

The relationship between Hindus and Muslims during Muslim rule in the Indian subcontinent exhibited a diverse spectrum of interactions. While certain periods witnessed co-existence, cultural fusion and shared artistic achievements, others experienced religious tensions and political conflicts. Rulers like Akbar embraced religious tolerance whereas in the reign of Aurangzeb there was a shift towards more orthodox policies leading to increased religious friction. Overall, the historical narrative reflects a complex relationship between Hindus and Muslims throughout the subcontinent's history.

Q: Examine the two types of nationalism as characterised by John Plamenatz in his 1953 essay "Two Types of Nationalism". The first aiming to 'preserve a nation's cultural identity' and second termed as "the French idea" being political and aggressive in nature. In the context of these types, evaluate which form of nationalism was advocated by the muslim leaders Sir Syed Ahmed Khan, Allama Iqbal and Quaid-e-Azam. Provide their idea on the quest of independence and nation building for muslims of India.

Answer:

John Plamenatz made significant contributions to the field of political theory. His notable work includes the essay "Two types of nationalism," published in 1953, which distinguishes between two types of nationalism based on their objectives and characteristics. John Plamenatz classified nationalism into cultural identity nationalism, focused on preserving nation's cultural heritage and more political and aggressive nationalism termed as the French idea. It helps in understanding the multifaceted nature of nationalism in various contexts. The type of nationalism advocated by the muslim leaders was the first type of nationalism although there was some inclination towards the second type at the end of their approach for independence.

The idea advocated by muslim leaders regarding the quest for independence and nation-building for muslims in india was the preservation of cultural identity.

Two types of nationalism:

• Cultural Identity Nationalism

Objective: Aimed at preserving a nation's cultural identity

Characteristics: It is more inclined towards maintaining cultural traditions and less politically assertive. Focuses on cultural heritage, language, shared traditions and the continuity and preservation of distinct cultural elements.

• Political and aggressive Nationalism

(French idea):

Objective: political sovereignty and may involve aggressive and assertive political actions

Characteristics: It emphasizes on political rights, independence and statehood. More confrontational approaches, potentially involving political activism or conflict. Strives for political autonomy and assertiveness in the international arena.

Plamenatz work provides framework for understanding the goals that different nationalists movements may have.

Type of Nationalism advocated by muslim leaders in their quest for independence:

Muslim leaders such as Sir Syed Ahmed Khan, Allama Iqbal and Qaid-e-Azam Muhammad Ali Jinnah were deeply concerned about the preservation of muslim culture and identity. Sir Syed Ahmed Khan and Allama Iqbal were more aligned with the preservation of cultural identity in their earlier stages of their advocacy, Muhammad Ali Jinnah's later political career moved towards the second type of Nationalism, ultimately leading to the creation of Pakistan.

Role of Sir Syed Ahmed Khan:

John Plamenatz characterization of two types of Nationalism provides framework for analyzing the perspective of muslim leader Sir Syed Ahmed Khan.

Sir Syed Ahmed Khan's Stance:

Sir Syed Ahmed Khan was more aligned with cultural identity Nationalism during the earlier phase of his advocacy.

His efforts such as Aligarh Movement, focused on modern education for muslims without compromising their cultural and religious distinctiveness. He believed in the synthesis of western education and Islamic values to uplift socio-cultural status of muslims.

His emphasis on cultural identity preservation did not involve a political separatist agenda during the earlier part of his life. His focus was more on social and educational reforms to uplift the muslim community within the framework of united India.

While his efforts contributed to intellectual and educational upliftment of muslim community, the demand for political independence, particularly in the form of separate nation, became more prominent in the subsequent years, championed by leaders like Allama Iqbal and Muhammad Ali Jinnah.

Role of Allama Iqbal:

Allama Iqbal, a renowned poet, philosopher and political leader in British India, can be associated with the second type of nationalism characterised by John Plamenatz, ^{more} termed as "the French idea", but his idea evolved over time.

Allama Iqbal's Stance:

Iqbal's earlier works reflect his concern for the cultural and intellectual development of muslims, especially through the concept of "Khudi" (selfhood).

Allama Iqbal's Allahabad address is a significant milestone in the political history of British India. This address is often considered a precursor to the demand for the creation of Pakistan.

Few key points of Allahabad address are:

Concept of Muslim State:

Iqbal articulated the idea of separate Muslim state in northwestern regions where Muslims were in majority to safeguard the political, economic and cultural rights of Muslims.

Preservation of Islamic culture:

Iqbal expressed his concerns about the preservation of Islamic culture and values, advocating for an environment where Muslims can freely practice their religion.

Muslim Unity:

The address emphasized the need for unity among Muslims. Iqbal believed that united Muslims front could better negotiate with other communities for their rights.

Call to action:

Iqbal's address also served as a call to action for Muslims to unite and work towards the establishment of Muslim state that would allow them to practice their political and cultural rights.

Allama Iqbal's work reflect his concern for the preservation of cultural identity of Muslims. Iqbal's Allahabad address set the foundation

For the demand for separate muslim states, the actual realization of Pakistan came under the leadership of Muhammad Ali Jinnah and All India Muslim League.

Role of Quaid-azam Muhammad Ali Jinnah:

Muhammad Ali Jinnah, the leader of the All-India Muslim League and a key figure in creation of Pakistan, is more closely associated with the second type of nationalism characterized by John Plamenatz, which is often referred as French idea.

Jinnah's advocacy evolved overtime, and his later stance was marked by a strong call for political sovereignty and a separate nation for muslims in the Indian Subcontinent.

Muhammad Ali Jinnah's Advocacy:

Jinnah's primary focus was on political rights and the creation of independent muslim state, these efforts inherently contributed to the protection of cultural identity of muslims.

The Lahore resolution ⁽¹⁹⁴⁰⁾ and 14 points ⁽¹⁹²⁹⁾ were two significant political documents in the context of British India. The Lahore resolution laid the ground work for eventual creation of Pakistan.

Lahore Resolution includes the demand for a separate state for Muslims in regions where they ^{were} in majority. Emphasized the two-Nation Theory, asserting that Muslims and Hindus were two different nations with different religious, social and cultural values.

Fourteen Points were presented on behalf of All-India Muslim League in response to Nehru report in 1929. It aimed to secure a constitutional arrangement that would safeguard the political and cultural interests of Muslims within the United India.

Muhammad Ali Jinnah also responded to Mahatma Gandhi's movements and initiatives during the Indian independence struggle in a subtle manner. His responses reflected a commitment of securing the political and cultural rights of Muslims in the subcontinent.

Also in response to the political deadlock between Congress and All-India Muslim League, **Direct Action Day**, 16 August, 1946 was called out as a day of mass protest to assert the demand for the separate Muslim state, Pakistan.

Conclusion:

In the context of John Plamenatz's framework, Sir Syed Ahmed Khan's approach aligns more with the first type of rationalism related to the preservation

of cultural identity. Allama Iqbal's work in the earlier stages reflected his concern for cultural preservation, but later on got inclined towards the second type of nationalism - termed as French ^{the} idea. Muhammad Ali Jinnah leaned toward the politically assertive form, emphasizing political sovereignty and nation hood for muslims in subcontinent. The creation of Pakistan in 1947 reflects the manifestation of these two types of nationalisms

Question:

Why was the communal problem more involved in India than it was in other countries possessed of plural societies? Was it because the British government, by following the policy of divide and rule, created it and complicated it? Or was it because ^{the} Hindus and the Muslims were so different that they could not be brought together?

Answer:

The communal problem was more involved in India than it was in other countries possessed of plural societies. In ^{early} 20th century, the communal problem in India intensified as religious identities, particularly between Muslims and Hindus, became more pronounced. Unlike India plural societies such as the USA, UK, South Africa, Canada and other countries did not experience the same level of communal problems based on religious divisions. While these countries faced their own social challenges, they were primarily driven by issues like racial tensions, colonial legacies, and struggles for civil rights. In 17th century, this issue was not as serious as it became in the 20th century. While the British policy of "divide and Rule" exacerbated tensions, it's essential to consider the diverse culture

and religious landscape as well as the socio-economic disparities that contributed to communal tensions between Hindus and Muslims. The difference between Hindus and Muslims alone were not responsible but various historical events and political decisions played role in the development of communalism in the Indian Subcontinent.

Few examples of communalism in India include:

In 1906: All India Muslim League was formed but Indian National Congress protested against it

In 1928: Nehru report was published in 1928

In 1929: Quaid-e-Azam gave his 14 point in response to the Nehru report. Indian National Congress rejected them.

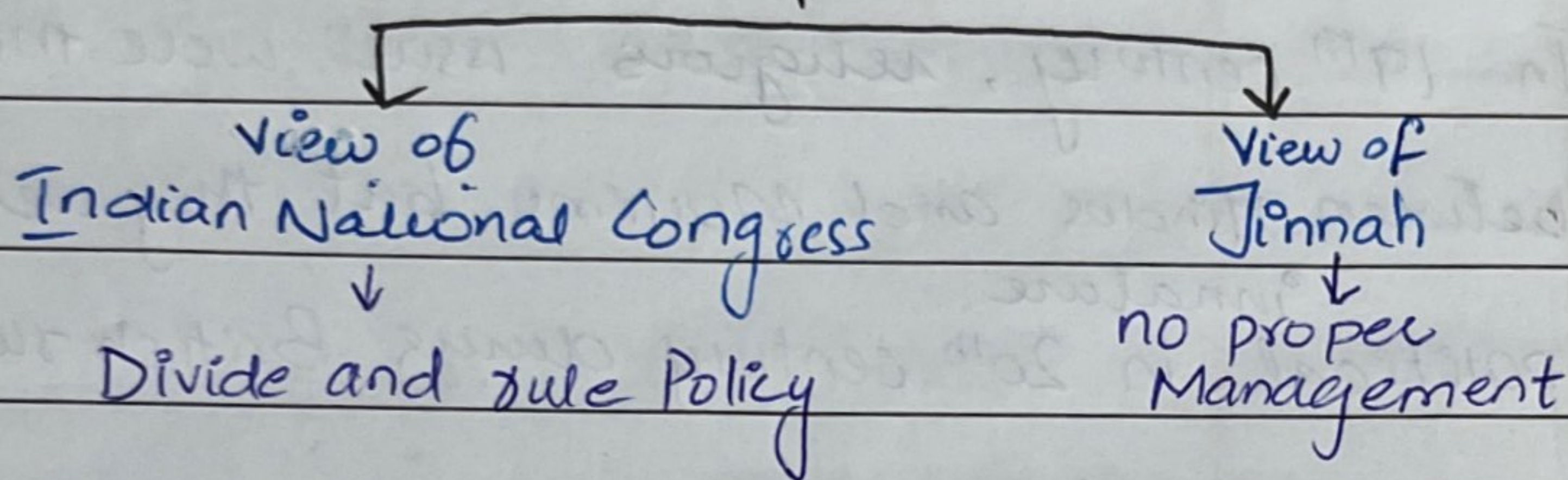
In 1932: The communal award was announced by the British Prime Minister as a response to the demands for separate electorates and political representation based on religious communities. It sought to address the concerns of different religious groups in British India.

Communalism in India refers to the social, political and cultural tensions between different religious communities, particularly between Hindus and Muslims and these are few examples of communalism that in India

British-Responsible for the communal issues

There were two views about British being responsible for the communal issues in the Indian Subcontinent.

Two views on British responsible for Communal issues in the Indian Subcontinent



Views of:

Indian National Congress:

The Indian National Congress and many other leaders during the Indian Independence movement did indeed assert that the British "divide and rule" policy was a significant factor contributing to communal issues in India. Leaders like Mahatma Gandhi, Jawaharlal Nehru and others argued that the British colonial rulers exploited existing religious, social and cultural differences to maintain control over the Indian sub-continent.

The British policies, such as the introduction of separate electorates, administrative divisions, partition of Bengal (1905) were viewed as deliberate strategies to create discord among

communities. By fostering the divisions, the British sought to weaken the unity and solidarity among Indians, making it easier for them to control the diverse population. British gave patronage to Muslims to end the influence of Indian National Congress.

In 19th century, communal issues were there between Hindus and Muslims but they were not ^{innature} political. In 20th century during British rule in India this issue became more serious because of British policies.

View of Quaid-e-Azam Muhammad Ali Jinnah:

Jinnah also held British responsible for the communal issues in the Indian subcontinent but not on the basis of their "divide and rule" policy but because of their bad management, mal governance and the administration was not effective.

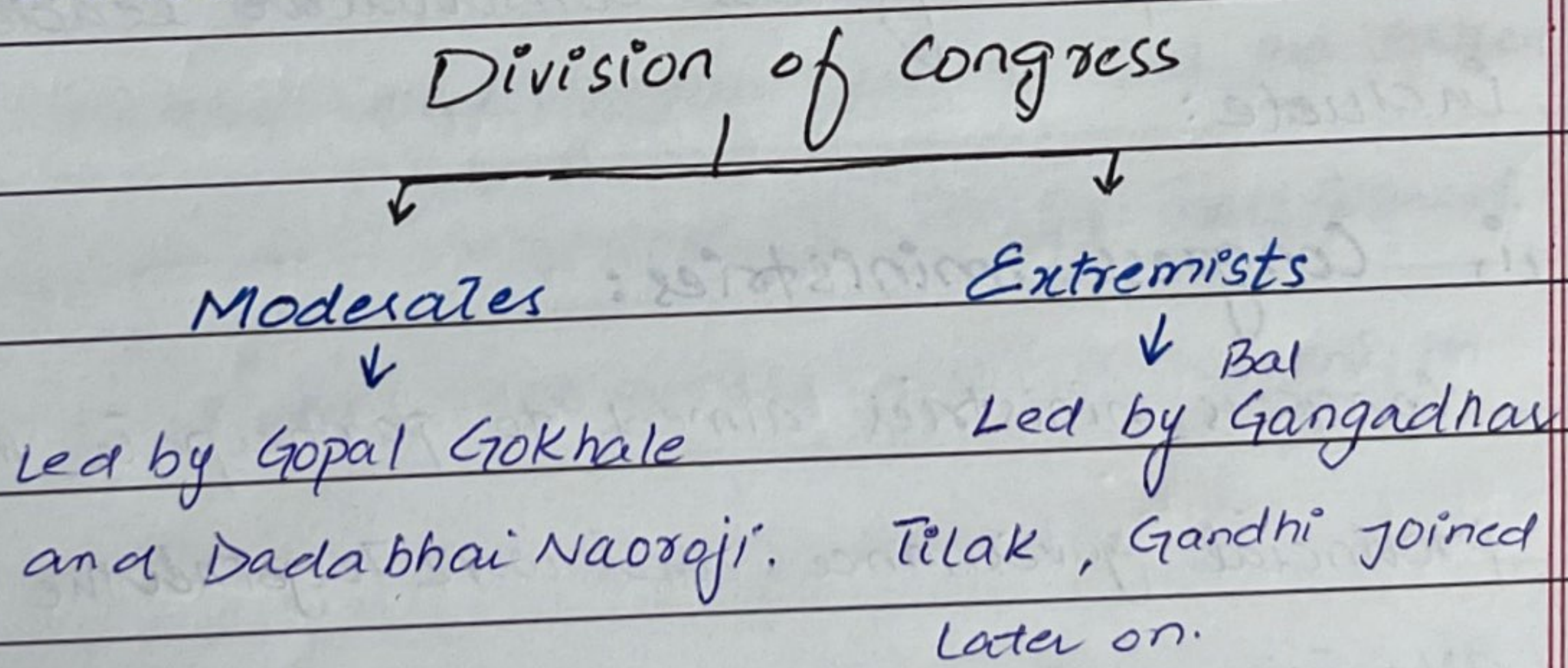
British very efficiently developed a solution for the communal issue in South Africa but in Indian subcontinent they could not solve it.

K. K. Aziz in his book "Making of Pakistan" in the chapter "Two-nation Theory" blamed the British for not solving the communal issue in India.

The idea of separate Muslim state, as articulated by Jinnah, was a response to what he saw as a failure of British governance in addressing communal tensions.

Hindu-Muslim Differences - Responsible for the communal issues.

In 1907, The Indian National Congress did witness a split, which is often referred to as a moment of divergence within the Congress, but it did not result in a permanent separation or formation of two distinct groups within the organisation.



Liberal Moderate Group:

This group was led by leaders like Gokhale who was teacher of Jinnah. They advocated a more gradual approach towards attaining self rule. They believed in constitutional methods and dialogue with British government. They wanted better relations

with the Muslims of the Indian subcontinent.

Extremist or Conservative Group:

This group was led by the leaders like Bal Gangadhar Tilak and Lajpat Rai, the extremists were more impatient and advocated for more direct and assertive methods in the struggle of independence. This conservative group prevailed more. It was later on joined by Mahatma Gandhi. These Hindu-Muslim differences were result of this group. Also the communal issue was manifested by this conservative leadership, from 1909 to 1947.

Few examples of this conservative leadership include:

i) Congress ministries:

Congress ministries aimed to participate in provincial governance and work towards the self-rule, allegations of marginalization and discrimination against religious minorities, particularly Muslims, have been made.

ii) Nehru Report: (1928)

The Nehru report, published in 1928, outlined the constitutional proposals for India's political future. It did not adequately address the concerns of

The religious minorities, especially Muslims. So in response to this report, the Muslim League had to present its own proposal known as Fourteen points in 1929.

Criticism on Partition of Bengal:

The extremists viewed the partition of Bengal as a part of British "divide and rule" policy, aiming to weaken the nationalist movement by fostering religious divisions. Extremists called for protests and agitations.

Criticism on Lahore Resolution:

Lahore resolution reflected the perspective of the Muslim League, led by Jinnah, who believed that Muslims needed a separate nation to safeguard their political and cultural rights. But the extremist group leaders opposed this theory. They feared that it would weaken the overall strength and unity of the country.

The complex dynamics of Hind-Muslim relation have been a significant factor contributing to communal issues in the Indian subcontinent.

While it is important to note that Hinduism and Islam are diverse religions with rich traditions, the historical interactions and socio-political developments have led to periods of tension.

Conclusion :

The introduction of formal politics and the concept of democracy in the Indian subcontinent can be attributed to British colonial rule. Communal issues are often result of historical legacies, political decisions, and socio-economic factors rather than inherent differences between the communities. There were a lot of differences between Hindus and Muslims, ^{and also} Indian national Congress claimed that British "divide and rule" policy is responsible for the communal issue in the Indian subcontinent. But Jinnah's view gained more weightage that the British are responsible not because of their policy but because their treatment of communalism was not effective in India the way they solved the issues in other countries.