

ISLAM IN INDIA DURING THE MUGHAL DYNASTY TO THE ERA OF BRITISH RULE

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Abstract: During the Middle Ages, Islamic rule was concentrated in three prominent kingdoms, the Ottoman Dynasty in Turkey, the Safavid Dynasty in Persia, and the Mughal Dynasty in India. This paper will explore the history of Islam that developed in India in three periods, first from the period before the Mughal Empire came to power, the second when the Mughals ruled India, and the third when British imperialism began to dominate India. This research was carried out using a library research type method, which supports the study of the development of Islam in India from 705 to 1947 AD. This study shows that Islam developed rapidly in India when the religious conditions of the people rivaling each other between Hindus and Buddhists weakened their influence when the Mughals came to power. As a result, Islam grew by applying Islamic teachings and high values of tolerance even though the Muslim population was still a minority compared to Hindu-Buddhist. When Britain entered India, the condition of the Islamic government continued to weaken, including the weak of leadership after the Aurangzeb era, the struggle for power between regional Muslim leaders at the central level, and the emergence of separatist movements from Hindu groups in several areas to facilitate the British invasion of India.

Keywords: *Islam, Dynasty, Mughal.*

INTRODUCTION

History records that Islam has been victorious and has progressed in all fields for hundreds of years so that it makes the Muslim community feel proud of the success it has achieved. However, on the other hand, the reality is that Muslims have experienced setbacks and backwardness. It can be seen after the Prophet Muhammad made Islam victorious and recognized by the world until now.

When the Mongols invaded the West, the Islamic world experienced a period of decline. Islamic lands fell into their hands one by one. The Transoxiana and Khwarizm territories were conquered in 1219, Gasna in 1221,

Azerbaijan in 1224, and the Seljuqs of Asia Minor in 1243. Every area that passed through it was also destroyed; buildings of historical value, schools, and mosques were burned down. Likewise, massacres occurred on a large scale. The attacks carried out by the Mongols did not only reach there but also in the Baghdad area, which was the center of Islamic culture and civilization, which was very rich in knowledge and was also destroyed in 1258. The destruction of the city of Baghdad was a decisive blow to Islamic civilization.

The last expansion carried out by the Mongols occurred in the early 15th century, led by the notorious Timur Lenk. At that time, the Mongols in the West had embraced Islam. However, it did not bring any change to their behavior, including Timur Lenk. The barbarity was evident in his attempt to accumulate 70,000 human skulls after the invasion of the Persian city of Isfahan. The Eastern Kingdom that Timur Lenk built and split apart at the end of the XV century until finally, the Timulah empire collapsed. The kingdom's territory was then fought over by two Turkic tribes, Kara Koyunlu and Ak Koyunlu.

After the fall of the Mongol Dynasty, three great empires emerged. The three kingdoms were the Ottoman Empire in Turkey, the Safavid kingdom in Persia, and the Mughal Empire in India. These three kingdoms then achieved their respective progress and glory. Although Muslims made progress in various fields at this time, they had not been able to compete with the progress achieved during the Abbasid Dynasty, especially in science. However, it is interesting to study because the progress at this time was realized after the Islamic world had experienced a setback for several centuries (Thohir, 2004).

Islam is thought to have entered India in the 7th century through trade routes. In expanding Islamic territory, Caliph Umar bin Khattab and Usman bin Affan had planned to conquer India. However, the plan could only be implemented effectively during the reign of the Umayyads based in Damascus. At that time, the beginning of Islamic rule in India. It was only then that the Governor of Iraq named Hajjaj bin Yusuf As-Saqifi during the Umayyad caliphate, al-Walid bin Abdul Malik, sent an expedition to deal with the robbery of ships carried out by a group carried out by King Dahir (one of the rulers of Sind) in 706 in Debut (near Karachi now).

India is the second-most populous country globally and has the most significant number of followers of Hinduism in the world. Geographically, northern India is directly bordered by China, Nepal, and Bhutan. Sri Lanka and the Indian Ocean border south India. East India is directly adjacent to several countries, including Myanmar, the Bay of Bengal, and Bangladesh. Pakistan and the Arabian Sea directly border the territory of western India.

This study will focus on the discussion of the development of Islam in India. This study is quite important because it sees how the development of Islam in India is quite dynamic. As a country with a majority population practicing Hinduism and being the second country in the world with the largest population, it is predicted that in 2050 it will have the largest Muslim population in the world, which will beat Indonesia.

LITERATURE REVIEW

The author conducted a study entitled "Islam In India During The Mughal Dynasty To The Era Of British Rule" The similarities in the themes that the author reads before are as follows.

The first previous research describes the formation of the government of the Mughal Dynasty up to the kings who served at that time (Nasution, 2019). The difference with the author's research is that the author's research raised about Islam in India before the era of the Mughal Dynasty.

The second study is on Mughal Dynasty of India in 1525-1857" (Supardi, 2008). It has a focal point where it explains the history of the entry of Islam in India, the background of the rise of the Moghul Empire, knowing the growth and fall of the Moghul Empire, and some of the last Moghul legacies such as in political, social, artistic aspects, and many others.

The third study concerns the middle period of the Islamic world (1258-1800). Islam was often described as being in a state of decline, both politically, religiously, socially, and culturally. The image of the Islamic world as the center of world civilization began to fade. The transmission and transformation of Islamic civilization in various parts of the world, including North Africa, Europe, East Africa, Central Asia, South Asia, Southeast Asia, and East Asia, which initially influenced other civilizations, seems to have begun to decrease, not to say it stopped at the same time that the intellectual tradition in the Islamic world has stagnated (Kusdiana, 2013). The similarity of the present research with this book was to explain the invasions carried out by the Mongol army against Islamic territories and the traces of the rule of Muslims in India before the establishment of the Mughal Dynasty.

METHOD

This study is a type of library research which involves a series of activities related to collecting library data, reading and taking notes, and processing research materials (Mahmud, 2011; Zed, 2008). Nevertheless, more than that, researchers must be able to process the data that has been collected with the stages of library research.

In this study, the author applies the library research method because there are several underlying reasons. First, that data sources cannot only be obtained from the field. Sometimes data sources can only be obtained from libraries or other documents in written form, either from journals, books, or other literature.

Second, a literature study is needed to understand new symptoms that cannot be understood; then, it will be possible to understand these symptoms with this literature study. So that in overcoming a symptom that occurs, the author can formulate a concept to solve a problem that arises.

The third reason is that library data remains reliable to answer research problems (Zed, 2008). However, information or empirical data that other people have collected, whether in the form of books, scientific reports, or research reports, can still be used by library researchers. Even in some instances, the field data is still not significant enough to answer the research questions to be carried out.

Data Analysis

The steps of content analysis in this research are as follows: the researchers decide the specific goals to be achieved and then define essential terms to be explained in detail, analyzes grouping the units, Looks for relevant data, and then builds rational or conceptual relationships to describe how data relates to goals, while the purpose of content analysis is to have a positive impact on the readers and also as a control effect on the content.

RESULTS

The Period Before the Mughal Empire (705-1526)

Before Islam entered India and then controlled the land, India's long history began with the Indus River Valley Civilization (Shindu), which is

estimated to have existed since 2500 BC. The Indus River Valley Civilization was created by a nation called the Dravidians. The Dravidians had begun to spread in the western part of the Indian Subcontinent. The city centers of civilization and culture built by the Dravidians are located in the cities of Mohenjodaro and Harappa (Dharmaputra, 2020). At that time, the Dravidians as indigenous people had developed a relatively advanced culture. However, around 1500 BC, the Aryans and Persians entered India and controlled Punjab and Benaras (North India), threatening the Dravidians. The arrival of the Aryans forced the Dravidians to move to the southern part of India. While some of the Dravidian peoples lived and mixed with the Aryans, which then mixed the two cultures of this nation, it gave birth to Hinduism (Dharmaputra, 2020).

In 599 BC, a man named Mawahir was born who later pioneered the birth of the Jaina religion (this teaching was later merged into Hinduism). In 557 BC Gautama Buddha was born in Kapilabastu at the foot of the Himalayas and later became a pioneer in the birth of Buddhism. At the same time, Hinduism is the most crucial religion and the widely practiced religion by the people of India. Almost all the kings were ruling in India when it was embraced Hinduism (Supriadi, 2008).

The Brahmin caste group in Hinduism puts enormous pressure on Buddhists, which causes them to hope that another power can provide protection and avoid the cruel actions of the Hindu rulers. The conflict between Hindus and Buddhists is evident in the area of commerce. Group religion Hindus tend to monopolize, while religious groups Buddha is more active in taking to profit early (Hitti, 2008).

A few seconds before the entry of Islam in India, the Jaina religion began to be invisible and not very well known, while Buddhism experienced a relatively alarming decline. It was in these circumstances that Islam entered India. Because the Buddhists experienced defeat in the trade competition against the Hindus, finally, the Buddhists accepted the arrival of Islam with grace (Supriadi, 2008).

The reign of the Mughal Empire (1526-1858)

The beginning of Islamic rule in the South Asian region occurred during the Caliphate al-Walid of the Umayyad Dynasty (around 1000 AD) (Faruqi, 1987). Since then, several successive dynasties led India & Islamic kingdoms in Afghanistan, Pakistan, Baluchistan & others. The history of the entry of Islam in India can be divided into several periods, starting at the time of the Prophet

Muhammad. The Umayyad Dynasty, the Ghaznavids, then continued to the Ghuri kingdom.

At the time of the Prophet Muhammad, Muslim traders have very close relations with the eastern world through ports in India. Of course, these Muslim traders preach or spread Islamic teachings in addition to their activities in trading. At this time, the King of Kadangalur from the coast of Malabar, Cheraman Perumal, converted to Islam and had met the Prophet, Muhammad. It is the starting point of how Islam can enter the Indian continent (Karim, 2004).

During the reign of the caliph Umar bin Khattab, in 643-644, the Mughira commander invaded Sind because the Arab soldiers were less skilled in warfare techniques at sea than land, making them fail to attack Sind. So then Caliph Umar bin Khattab forbade the invasion by sea. Furthermore, during the Caliphate, Usman bin Affan and Ali bin Abi Talib sent an envoy to investigate the customs and the way to India. At this point is the beginning of Islam entered India by land (Karim, 2009).

During the Umayyad Dynasty, which Muawiyah bin Abi Sufyan then led, sent troops under the direct leadership of a brave and robust commander, al-Muhallab bin Abi Shufrah. The journey at that time only reached Kabul (capital of present-day Afghanistan), from Multan. However, not yet reached India, Then Ziyad and his son Abbas followed. It was at this time that the road to India began to receive attention. Gradually Muslim interest in trade moved forward and across the Persian-Indian border, some even settling in India. In the era of Abdul Malik bin Marwan, the Governor of the Eastern Region, Hajjaj bin Yusuf began to concentrate on expanding into India, especially the conquest of the Sind region (Faidi, 2020).

In 712, under the leadership of Muhammad bin Qasim, the Sind and Punjab regions were controlled for four years. The King who at that time led Sind and Punjab, Dahir, finally surrendered, and then Muhammad bin Qasim became Governor to lead Sind and Punjab. Please note that Sind and Punjab are part of Southwest India. So the Indian territory was not yet fully controlled until 724 AD the development of the region through Sind and Multan to Gujarat, Kathiawar, Ujjain, Baroque, and others, was carried out during the leadership of Turad bin Abdurrahman al-Marri. However, the power of Islam was still there in the Sind and Multan regions (Faidi, 2020).

When the Ghazni Dynasty came to power, they strengthened the foundations made by Muhammad ibn Qasim. The founder of the Ghazni Dynasty, Alp Tigin, had absolute power over Sind, and the seat of government

was placed in Khurasan. The Ghazni Dynasty could open the way to the center of Indian country to spread the propagation of Islam by smashing the idols, altering temples into mosques, and many others. The Ghazni Dynasty was able to survive for approximately 220 years. After Alp Tigin died, a change of power was carried out, which was replaced by his son, Abu Ishaq. When Alp Tigin's son-in-law, Sebuktigin, ascended to the throne, progress took place, one of which was the northwestern route to India. The conquest of several areas was efficiently carried out, such as Kandahar and Kabul. Of course, with the discovery of the northwest route to India, expansion into India was getting closer, heading to Lahore, Delhi, Ajmir, Danauj, and Kaligar. Then in 977, Sebuktigin died, and Sultan Mahmud ascended the throne after defeating his brother Ismail (Mugiyono, 2013).

After Sultan Mahmud ascended the throne, he began an expedition to India in 1000. Gradually, one by one, the small and large kingdoms of India were conquered. Khyber Pass (1000), Hindustani (1001), Bhira (Bhatiya 1002), Multan (1006), Ujjain – Delhi – Gwalior – Qanaui – Ajmer (1008), Nagarkot (1009), Milton (1010), Nandanah (1014), Thaneshwar (1014), and Sommat (1026). It can be seen from the breadth of its expansion area; it can be said to be successful. Some areas have become Islamic territories under the leadership of Sultan Mahmud (Hambly, 2001).

When Muhammad Ghuri invaded the Indian Subcontinent, the political conditions at that time were no better than the conditions of Sultan Mahmud at the time of his initial invasion. At that time, the whole country was experiencing war to fight for its countries. There is no center of power that can control, and this has made India's condition worse. At that time, the surviving Muslim countries included Punjab, Multan, and Sind. At the same time, the most powerful Rajput kingdoms during the Ghuri invasion were the Chauhan kingdom located in Delhi and Ajmer, the Gwalior or Rathor kingdom located in Qanaui, the Chaluk kingdom located in Gujarat and Anhilwar, the Chandela kingdom located in Bundelkhand, the Pala kingdom located in Bihar, and the kingdom of Sena which is located in Bangla (Hambly, 2001).

Ghuri established a permanent Islamic government in Hindustan through his permanent representative Quthubuddin Aibek. Aibek, who later ascended the throne in 1206 AD, succeeded Ghuri. Since then, Aibek is known as the founder of the Delhi Sultanate (1206-1290). Since then, Turkish power in India has continued to develop into several other phases, including the early stages of Turkish rule (1206-1290), Khalji Dynasty (1290-1320), Tughlaq Dynasty (1320-1414), Sayyid Dynasty (1414-1452), and the Lodi Dynasty (1451-

1526) (Karim, 2009). Amid a Hindu-Buddhist majority (10% Moslems), Quthubuddin Aibek began to implement Islamic rules. However, historians think that Aibek is a hero who can instill tolerance between religions based on Islam (Faidi, 2020).

The continuation of the Delhi sultanate was the Mughal empire. It, therefore, marked the culmination of a long struggle. The Muslim Empires of India were built on a comprehensive foundation of Persian and Indian heritage. The person who founded the Mughal empire in India was Zahiruddin Babur (1482-1530). He is a descendant of Timur Lenk (Yatim, 2006). Zahiruddin was born with the name Zahiruddin Muhammad, born on February 24, 1403, and died on December 26, 1530, in Farghana (Khokan), a small and beautiful country in Central Asia, which was also the territory of his father, Umar Mirza. He earned the nickname Babur which means "The Tiger," to describe his bravery (Ahmad, 1996).

The historical background of the founding of the Mughal Empire begins with the expansion of Zahirudin Babur. In 1496, Babur tried to conquer Samarkand, but unfortunately, his efforts failed. Furthermore, in 1497, Babur and his army tried a second time with the spirit of abstinence surrender and fighting spirit, Samarkand finally is conquered. Babur's victory in expanding the territory in Samarkand could not be separated from the support and assistance of Ismail, the King of the Safavid kingdom. With this support, in several wars, the Mughal Empire always won (Ahmad, 1996).

In 1504 Babur and his troops conquered Kabul, the capital of Afghanistan. Not stopping at the conquest of Kabul, then in the year 1525, Babur went on his way and managed to conquer Punjab. At that time, Babur felt that there was an excellent opportunity to carry out an attack on Delhi led by Sultan Ibrahim Lodi. Because Sultan Ibrahim was at odds with his uncle, Alam, Babur used this opportunity to attack the Delhi sultanate. On April 21, 1526, a terrible war broke out in Panipat. Sultan Ibrahim stubbornly defended the country and provided 100,000 soldiers and 1,000 elephants for the country. Nevertheless, at that time, Babur managed to use gun powder, rifles, and field artillery to win the battle, and finally, Sultan Ibrahim Lodi was killed along with 25,000 of his soldiers (Butalia, 1998).

Babur used Babur's success in conquering the Delhi sultanate to establish a Mughal empire in India. Babur also ordered his son, Humayun, to conquer the second largest city in India, namely Agra. At that time, Babur also conquered other kingdoms in the Indian Subcontinent, one of which was the Hindu kingdom in Khanwa. The King who ruled at that time was named Rana Sangga.

After successfully establishing the Mughal Empire in India, Babur tried to continue expanding the Mughal empire's territory, and in 1530 Zahiruddin Babur died and was buried in Kabul (Ahmad, 1994). His son, Humayun, subsequently succeeded in power. After the death of Sultan Babur, the revenge of the kings in India did not stop but goes on. Humayun often gets threats and attacks. The worst threats and attacks to Humayun were against his brother. One of them tried to seek refuge with king Bahadur Shah, the King of Gujarat. However, the attacks in Gujarat can be broken, but one year later, Bahadur Shah can retake Gujarat with the help of the Portuguese (Subarman, 2008).

During his reign, Humayun often participated in wars, one of which was in Baksar, next to Barnas, in 1535. The opposing army was led by a man named Sher Shah Suri. In the battle that time, Humayun recognized the strength of Sher Shah Suri's troops. Furthermore, Humayun's troops lost completely to Sher Shah Suri's troops; Sher Shah Suri controlled all the spoils. Defeats continued against Humayun's troops which finally forced Humayun and his troops to flee and seek shelter (Lorenzen, 1978).

Sultan Humayun finally decided to live wandering (1540-1543). He and the troops loyal to him left Sind. He decided to marry the daughter Hamida Banu Begum Shaikh Ali Akbar Jami, a Persian in his odyssey. Hamidah Banu Begum married Sultan Humayun on August 21, 1541; then, they had a son born on October 11, 1542, named Jalaluddin Muhammad Akbar (Wink, 2009).

It did not take long; Sher Shah Suri finally attacked Sultan Humayun; therefore, Sultan Akbar was handed over to Maham Angga, his servant. Sultan Humayun and Hamidah Banu Begum headed to Qandahar. They planned to head to Hindal, who was his brother, but Hindal did not help him. Due to not getting help from Askari, Kamran, and Hindal, Sultan Humayun and his wife finally continued their journey to Persia to seek protection from Shah Tahmasp.

Lapse of a few years later On May 22, 1545, Sher Shah Suri also died. His children replaced Sher Shah Suri's power. However, his children could not keep the royal heirlooms inherited from them, so they fought for power, which weakened the country's strength. Seeing this opportunity, Humayun immediately reclaimed the power that had been taken from him. Finally, in November 1555, Lahore can be conquered by Humayun's troops.

Sultan Humayun did not stay silent, he and Bairam Khan always gathered strength, and finally, he succeeded in occupying the throne of his kingdom. Sultan Humayun succeeded in controlling Delhi after defeating the descendants of Sher Shah Suri and conquering northern India with the help of the King of Iran (Persia) in 1555 (Mahmudunnasir, 2005).

Finally, Sultan also met with his son Humayun, Jalaluddin Muhammad Akbar, who later would replace the government. When Sultan Humayun returned to power, Sultan Akbar was believed to be Governor of Punjab. Sultan Humayun could not long enjoy the royal power that he had built from scratch because not long after that, Sultan Humayun died due to falling from the steps of his Palace in January 1556 (Hasjmy, 1993). Sultan Humayun bequeathed the very weak footstool of the Mughal empire to Sultan Akbar. However, Sultan Akbar was able to prove and bring the Mughal empire to its peak.

Sultan Akbar the Great was the greatest King among the Mughal kings of India. The power of Sultan Akbar the Great covers the entire territory of the Indian Subcontinent. In the early days of his reign, the Mughal empire was attacked by the remnants of the Afghan kingdoms that were still in power in Bihar, Ayudhiya, and Bangla, which were then under the leadership of an Adil Khan. However, in the end, they were defeated by the troops of Sultan Akbar Agung and demanded his power (Alam & Subrahmanyam, 2004).

Previously, Sultan Akbar had appointed Sultan Salim as his successor with the title Jahangir. Sultan Akbar was very fond of his son, but unfortunately, Jehangir was always against his politics, so that the people thought that the one who would ascend the throne was his grandson named Khusru, who was loved by the people (Mulia, 1959).

A few days after the death of Sultan Akbar, Sultan Jehangir was appointed King leading the Mughal empire. Sultan Jehangir led the reign of the Mughal empire from 1605-1627, with the title Nuruddin Muhammad Jehangir Pasha Ghazi. Sultan Jehangir's leadership model was very different from that of his father, Sultan Akbar. Sultan Jehangir was too weak and kind, especially the influence of his wife, Nur Jahan, who liked to interfere in the affairs of the Mughal government (Supriadi, 2008).

Sultan Jehangir cannot be compared with Sultan Akbar; his job is only to continue the orderly government. Sultan Jehangir applied Islamic law only to court institutions as in the time of Sultan Akbar. Islamic law only applies to Muslims. Sultan Jehangir was a tolerant and secular sultan with liberal political policies, as exemplified by Sultan Akbar (Lapidus, 1999).

In 1628 Sultan Jehangir died and left two sons, namely Shah Jehan and Shahriar, who then competed for the kingdom's throne. Shah Jehan, the eldest son, actually did not face much difficulty ascending the throne. When Sultan Jehangir died, Shah Jehan was in the Dakka area, while Shahriar, Shah Jehan's younger brother, had declared himself King in Lahore. For that reason, Shah

Jehan fought and captured him. In 1628, Shah Jehan ascended the throne with Abdul Muzaffar Shahabuddin Muhammad Shah Jehan Ghazi (Kusdiana, 2013).

Shah Jehan left a cultural product with a very high artistic value during his reign, namely the Taj Mahal, which he dedicated to his beloved wife. There was also finally Shah Jehan buried by his son. It is reminiscent of the story of Abdurrahman III of Andalusia, who built Qasr Az- Zahra and devoted his love to his wife, Fatimah Az-Zahra.

At the end of Shah Jehan's reign, his two sons played two overall policies, namely, Dara Suqoh and Aurangzeb. Dara Suqoh has a more general or universal mentality, meaning that when a law is not found in the Koran, Dara Suqoh will use Hindu law more. At the same time, Aurangzeb emphasized the Islamic tradition (Islamic teachings, traditional values). Finally, Dara Suqoh was killed by Aurangzeb, and Shah Jehan was imprisoned, detained by Aurangzeb for seven years; while awaiting his death, Shah Jehan was under the care of his daughter Jahanara, who was loyal to him. On January 12, 1666, at 73 years of Emperor Shah Jehan's dying world. Historians still discuss the motive for Aurangzeb's murder, whether it was because he wanted to uphold Islam or just because Aurangzeb wanted power (Thohir, 2009).

It is the destiny of Sultan Shah Jehan's life. A Sultan or King who admires the world with all his cultural creations left behind. One of his works that is famous for being a legacy is the Taj Mahal, the most beautiful tomb of his beloved wife Arjumand Bano Begum or Mumtaz Mahal, who died in 1631 in the Deccan while the Sultan was at war. The construction of the Taj Mahal took 22 years and was carried out by twenty thousand workers to build the tomb. After the construction was completed, his wife's body was moved from Deccan to Agra. The tomb shows how sacred a king's love for his beloved wife is (Mulia, 1959).

At first, Sultan Shah Jehan wanted to build a tomb near the Taj Mahal building, but at that time, it was under the supervision of Sultan Aurangzeb. Sultan Aurangzeb did not like beautiful buildings, so Sultan Shah Jehan was buried near his wife.

During the leadership of Sultan Aurangzeb, he was successful in running the government. Sultan Aurangzeb can give Islamic color amid Hindu society. Sultan Aurangzeb invited his people to embrace Islam. Sultan Aurangzeb also ordered to plant Hindu statues under the roads leading to the mosque so that Muslims step on the statues every day. Sultan Aurangzeb's policy certainly drew criticism and input from Hindus, including the Rajput kingdom, which

initially supported the Mughal kingdom. His arbitrary actions also brought the Mughal Empire into decline.

After the death of Sultan Aurangzeb, the kings who occupied the power of the Mughal Empire began to weaken. The Mughal Empire and its King were nothing more than symbols and symbols; even the King was paid by the British Colonials who came and lived in the Palace. The last King of the Mughal Empire, Bahadur Shah, tried to lead his troops into rebellion against the British, but his efforts failed. Bahadur Shah was captured and brutally tortured, then exiled to Rangon (Myanmar) in 1862.

Thus, the history of the Mughal Islamic Empire in India ended after centuries and experiencing the peak of glory. The relics of the Mughal empire that are so precious are the buildings of the Taj Mahal Palace and the beautiful Mosque. They also helped spread the teachings of Islam in the Indian Subcontinent.

As described above, the Mughal Empire was not the first Islamic empire in India (Ali, 1997). Previously there had been several kingdoms trying to fight for Islam there. The Mughal Empire was a continuation of the Delhi Sultanate. The Mughal Empire was also the last Islamic Empire in India, until finally, British imperialism came in, which then held the government of India at that time (Lapidus, 1999).

The Reign of British Imperialism (1858-1947)

In 1608, a group of British people began to set foot on Indian soil. Orang the British people began coming to India and applying to stay in India to the Mughal Dynasty rulers at that time. However, their presence was rejected by the Mughal empire. The British were only accepted into India in 1610. The British began to build factories and lodges and formed an army to guard the lodges against them. Later, parts of the East coast of India were controlled and defended by the British, then followed by other European countries such as Portugal, France, and the Netherlands. Since then, many European trading companies have started building settlements for their people (Kusdiana, 2013).

The British arrival to India was caused by several factors, one of which was the emptiness of the European coffers due to the post-crusade defeats. Trade from the far East through the Middle East was closed due to the fall of Constantinople into the hands of the Ottoman Turks, therefore to seek big profits, they looked for ways to seize the spice-producing areas that could be sold in Europe. The spice-producing area, namely the Archipelago, was

controlled by the Dutch East Indies Government. The British controlled the Indian area, a transit area for trading commodities before being sent to Europe. Another factor is the ease of navigation that occurred after the opening of the Suez Canal in Egypt by Ferdinand De Lesseps, shortening the shipping route. To get to the far East, there is no need to circle the African continent. Because further, after the revolution in England, India became a source of raw materials and a marketing area for industrial products.

Proses rule the British in the Indian Subcontinent itself, originated from seizure in Bengal in the year 1757 when the power Siraj al-Daula easily be defeated in the battle of Plassey. Despite the resistance from the local authorities, the resistance was quickly resolved with a victory from the British. This victory is very significant for the growth of British power further in India because the British bracing himself as ruler *de facto* unbeaten in Bengal. After controlled Bengal, areas of the East coast of India were entirely in the hands of England (Kusdiana, 2013).

In 1772, Warren Hastings became Governor of Bengal. One of Hasting's successes during his tenure as Governor was maintaining the integrity of British ownership in the Indian Subcontinent. The British domination of Bengal continued until the time of Cornwallis, Shore, Wellesley, Minto, and Marques Hasting. Through the Governor, British rule in Bengal gradually began to develop with the victorious British occupation of the area. Mysore, Tanjore, Surat, Carnatic, Rohilkand, Farrukhabad, Mainfuri, Garwal, Kumaon, and Assam. His power began to threaten the power of the Mughal Dynasty.

The existence of Britain is certainly very threatening areas in the Indian Subcontinent. However, the Mughal Dynasty, which was a symbol of Islamic political power in India, was in a weak condition. After almost a century and a half of the Mughal Dynasty at the peak of glory, the sultans after Sultan Aurangzeb could no longer maintain the greatness that the previous sultans had fostered. It can be seen when in the 18th century, the decline in the Mughal Dynasty was marked by; *first*, its political power began to decline, and every emergence of leadership succession at the mid-level often became an arena of struggle. Second, Hindu religious groups carry out separatist movements in Central India, Sikh religious groups in the Northern Hemisphere, and Islamic religious groups in the East. Third, the support of weapons belonging to a group of British people made these British people stronger and able to control several areas in India, one of which was the coast (Yatim, 2008).

The attitude of the British towards the Mughal Empire was always wary and patient. When the Mughal Empire entered a deteriorating state, the EIC

(*East Indian Company*) took up arms against the government of the Mughal Empire. War finally broke out between the Mughal Empire and a group of British people. This war finally ended after the troops of Sultan Shah Alam suffered defeat and signed a treaty with the British. In this case, Sultan Shah Alam handed over Utah, Bengal, and Orisadi to the British. Meanwhile, the Sikh-Hindu alliance defeated Najib al-Daula, vizier of the Mughal Empire, so the Indians controlled Delhi from the Marathas. However, Shindia was defeated again by Shah Alam with British assistance in 1803.

In May 1857, there was resistance by the Indian people against British rule. The people of India from Hindu and Muslim religious groups are very distressed to be the actions taken by the British Colonial. The Indian people chose Bahadur Shah to lead the resistance and make this a symbol of the struggle to restore the power of the Mughal Dynasty in India. However, the resistance of the Indian people could be easily broken by the British Colonials because they received help and support from several local rulers from the Hindu religious group and the Muslim religious group. Therefore, the history of the Mughal Dynasty in India ended (Hamka, 1975).

Britain officially abolished the Mughal Dynasty and strengthened its rule in India. England began to perfect law enforcement and began to make several law books in 1860, Criminal Law in 1861, and a realignment of the judicial administration system. Over eleven years, from 1871 to 1882, England succeeded in establishing a modern financial system and establishing several provinces responsible for regulating their income and expenses. In the military field, the British also reorganized the army; the proportion of the British army increased from one-fifth to half. From the socio-cultural aspect, the UK is very ambitious to introduce English and the western education system. Not only that, Britain began to intervene in the affairs of polygamy, slavery, women's freedom, the caste system, and some religious practices of Muslim and Hindu communities. Until the end of the Second World War, British rule in India had a history of more than 200 years, ending British colonialism and beginning to give up Indian independence.

CONCLUSIONS

The development of Islam in India began with the history of the entry of Islam into the country. Islam entered and developed in India from the period

before the Mughal Empire (705-1526), the reign of the Mughal Empire (1526-1858), and the reign of British Imperialism in India (1858-1947).

Before Islam entered India and then controlled the land, India's long history began with the Indus River Valley Civilization (Shindu), which was estimated to have existed since 2500 BC. The Indus River Valley Civilization was created by a nation called the Dravidians. In 599 BC, a man named Mawahir was born who later pioneered the birth of the Jaina religion (this teaching was later merged into Hinduism). The Brahmin caste group in Hinduism puts enormous pressure on Buddhists, which causes them to hope that another power can provide protection and avoid the cruel actions of the Hindu rulers. Before the entry of Islam in India, the Jaina religion began to be invisible and not well known, while Buddhism experienced a relatively alarming decline.

The history of the entry of Islam in India can be divided into several periods, starting at the time of the Prophet Muhammad. The Umayyad Dynasty, the Ghaznavids, then continued to the Ghuri Kingdom. At the time of the Prophet Muhammad, Muslim traders have very close relations with the eastern world through the ports in India. Of course, these Muslim traders preach or spread Islamic teachings in addition to their activities in trading.

During the Umayyad Dynasty, the journey to India began to receive attention. Gradually Muslim interest in trade moved forward and across the Persian-Indian border, some even settling in India. In the era of Abdul Malik bin Marwan, the Governor of the eastern region, Hajjaj bin Yusuf began to concentrate on expanding into India, especially the conquest of the Sind region. Islam continued to develop so rapidly until the last position in the Ghuri Dynasty. The background of the founding of the Mughal Empire began with the expansion of Zahirudin Babur I in the Samarkand region.

A group of British people began to set foot on Indian soil in 1608. The British began to come to India and live in India to the rulers of the Mughal Dynasty at that time. However, their presence was rejected by the Mughal empire. The British arrival to India was caused by several factors, one of which was the European countries' cash vacancy due to the post-crusade defeat. Trade from the far East through the Middle East was closed due to the fall of Constantinople into the hands of the Ottoman Turks, therefore to seek big profits, they looked for ways to seize the spice-producing areas that could be sold in Europe.

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