

Historical Writings of Professor Mohammad Habib

Abstract:

Mohammad Habib was born at Lucknow on 1st November, 1894. However, his passport has 6 June, 1895. He came under the famous professor Margoliouth of Cambridge, to produce a fresh translation of the history of Firishta for the D.Phil. degree, but a call from the Non-Cooperation and returned to India in 1920 kept the work incomplete. It was in Oxford that he received his baptism in nationalism.

Professor Mohammad Habib, (1894-19), second son of Mohammad Naseem, studied first M. A. O. College and moved to Oxford for further education, where he came under luminaries like Margoliouth, Spooner, Ernst Barker, etc, and proved best influence on his historical thought. He felt free to join Aligarh Muslim University as a reader and soon professor.

He was very loyal to the national movement and Indian nation and helped Congress financially. It proved when he stays in India after independence and his relatives moved to Pakistan. His interest towards historiography has grown, resulted his large works on Muslim rule. His focus was to create Indo-Muslim past to counter British. He had been sent as a delegate to UN General Assembly and UNESCO at Paris, impacted his pen and thought. His progress started from a reader and reached to Emeritus. Professor Mohammad Habib never lost his historical interest till he died in 1971.

Key words: Miniature, Mysticism, hypothesis, dialectical, Malfuzat. etc.

Introduction:

Professor Mohammad Habib had been replaced the earlier skilled historians produced the history of India from the British historians, which was based maximum on political history of Muslim rule in India. Although there is also presence of critical analysis

glooming in the writings of Professor Mohammad Habib. A direct criticize came from Professor Mohammad Habib's historical writings and put future historians and research scholars into eagerness of having the more information and searching the more source material regarding the medieval Indian history. His efforts to purify the medieval history provide footsteps for future writers to carry the historical tradition of Muslim rule if India. Besides the major aim of research on medieval India, Professor Mohammad Habib was also a man of politically interested. His writings were considered to be preserved. In his writings, one can find the architecture as a symbol has been signed and considered miniature as power. Professor Mohammad Habib presented Delhi like a modern city in his historical writings on medieval India. There is touch of political history also found in the writings of Professor Mohammad Habib. Professor Mohammad Habib seemed to be criticized the congress after it came to choose political future of India, and importance was given to capitalism, he was against of Marxism, Mysticism and Medieval History of India became the symbols of historiography found in the historical writings of Professor Mohammad Habib. The Persian culture is very dynamic aspect from his historical contribution. His writings influenced by secularism along with his psychology, availability and search for fresh source material, provided his writings and importance of worth. Historians portrayed well, the emphasize of Professor Mohammad Habib on economic and imperialistic consideration rather than religious character and was inspired to paste medieval Sultans as secular rulers.

Later in life, Prof. Habib became an admirer of communism. Professor Mohammad Habib, who later became a distinguished historian felt free to apply at Aligarh Muslim University made his mark in many ways. As an academician, his great emphasis was on writing history based on original sources, and he encouraged the study of aspects of history other than dynastic or political rule. Mohammad Habib's own loyalty to the National Movement and the Congress was intense. Soon after he became a great admirer of Jawaharlal Nehru and donated a considerable part of his income to the Congress Party. It was Gandhi to whom he gave his full loyalty.

Between 1927 and 1930, Habib published seminal papers on the Arab general Muhammad bin Qasim, who campaigned in Sind in the early eighth century—who “alone had a conscience, the instincts and feelings of a gentleman”; on Mahmud of Ghazni, the Central Asian ruler of the late tenth century—who “morally disgraced” Islam; and on Shahabuddin Ghur, the founder of the Afghan kingdom in the early thirteenth century—“a man of inexpensive nature.” His work underlined, again and again, that Muslim “rule” in India was a misnomer: the Muslim kingships were ecumenical, and Muslims got no special favour.

Professor Mohammad Habib, of Aligarh Muslim University, who in a series of essays between 1931 and 1952 sought to counter the communalization of India’s medieval history from a broadly Marxist perspective. Most sections of Khusrau’s account were given a verse heading to tell the reader what similes and metaphors the author had ingeniously sprayed the text with.

In his professional life as a historian, he made his mark by being one of the first to investigate the social structure and the "spirit of the age" as opposed to the study of famous individuals in isolation. His outlook on India, its history, and its historians, found poignant expression in his Presidential address to the Indian History Congress in December 1947.

Mohammad Habib was an Indian historian of medieval India. In the early 1950's, Muhammad Habib put forth a general hypothesis of 'Urban Revolution' in northern India during the 13th and 14th centuries. Muhammad Habib was the first historians who talked of social and professional mobility during the 13th century. He stressed on certain causes like the migration of Indian workers from outside to inside of the city walls with the coming of Turks; the shariat makes no discrimination whatsoever in the transactions of civil life and treats free contract regardless of the creed of the parties as the basis of the economic order and uplift in social status, equality in religion and freedom of profession etc. He

argued these themes in light of classical Marxist position of Islam as an egalitarian social ideology cutting across caste boundaries and creating opportunities for social mobility.

It also holds on the point that from last three hundred years America and Europe is being appreciated from the capitalists and its production. Habib considered Mahmud an outstanding figure and placed him in his writing with great pleasure. He called the history of any country meaningless except in the context of world history. Mahmud is judged always a terrible ruler and according to Habib a historian has no country and no creed. He suggested the historian as a student of whole humanity. He referenced for a historian is to investigate man's dialectical march, from religion to religion to religion, country to country and from age to age. As the term Ghaznin is well versed by Mohammad Habib in his book is a nice proof to call him the historiographical technician.

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The first volume of Professor Mohammad Habib's works contains most of his published writings upon the Delhi Sultanate and upon earlier Islamic History other than the translations and commentaries upon medieval texts. In 1941, he published a monograph on Indian Culture and Social Life at the time of the Turkish Invasions, which contained the germs of many ideas on which he was to draw later.

- Year 1931, *The Campaigns of Alauddin Khalji*, Madras.
- Year 1924, *Empire of Delhi in Early Middle Ages: Organization of the Central Government*, *Proceedings of the Third All India Oriental Conference*
- Year 1925, *The Arabian Apostle*, Aligarh Magazine
- Year 1929, *'Lord of the Assassins'*, Muslim review of Muslim institute, Calcutta, vol. 3, No. 2, 1928 and Vol. 3, No. 3.

- Year 1930, *'The Arabian Conquest of Sindh'*, Islamic Culture, Hyderabad-Deccan, January.
- Year 1930, *'Hindu Society in the Early Middle Ages'*, Intermediate College Magazine, AMU, Annual Number, January.
- Year 1930, *'Shihabuddin of Ghur'*, The Muslim University Journal, No. 1, Aligarh, January.
- Year 1930, *'Muhammad bin Tughluq'*, Intermediate College Magazine, Amu, May-July.
- Year 1931, *'An Introduction to the Study of Medieval India, A.D. 1000-1400'*, Aligarh Magazine, Vol. 1, No. 1, New Series, January-February-March.
- *'Early Muslim Mysticism'*, This article, substantially based on extension lectures delivered at Vishwabharti in 1935 was published in Vidyapitha Commemoration Volume.
- Year 1937, *'Indian Culture and Social Life at the time of Turkish Invasions'*, Journal of Aligarh Historical Research institute, Vol. 1, Nos. 2 & 3, July-October.
- Year 1946, *'Shaikh Nasiruddin Mahmud Chirah-i-Delhi' Islamic Culture"*, Hyderabad-Deccan, April.
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- Year 1950, *'Chisti Mystic Records of the Sultanate Period'*, Medieval India Quarterly, Vol. 1, No. 1, October.
- Year 1952, *Introduction to Elliot and Dowson's History of India as told by its own historians*, Vol. II, Aligarh.
- Year 1958, *'Life and Thought of Zia-ud-din Barrani'* Medieval India Quarterly, Aligarh, January-April.
- Year 1981, *'Heritage of the Slave Kings'*, in K.A. Nizami (ed.), *Politics and Society during the early Medieval Period*, Vol. 2, Delhi.

- Year 1974 & Year 1981), Nizami, K.A. (ed.) *Politics and Society during the Early Medieval period*, (Collected works of Mohammad Habib) Vol. 1 and Vol. 2, New Delhi.

Conclusion:

Hence, it became clear to one that Professor Mohammad Habib had paid very attention and played an important role to create a sense of historian to write thoroughly; an idea to make history rich of historian and his writings with methodology and tools to bring light to historiography.

As a professor of history Mohammad Habib established the tradition of secular and scientific historic research and refused to be guided by current formula and popular slogans. He interpreted Medieval Indian History in the light of dialectical materialism without abandoning the Islamic heritage. His explanatory statement of the urban and rural revolutions of medieval India is a landmark in our historical researches- absolutely and thought provoking. Sanjay placed the Mohammad Habib at high position and using his first literature – particularly the malfuzat for historical purpose. It was the attempt of Mohammad Habib to reconstruct the medieval history and established the so called Aligarh School of Historiography. The iconoclastic pretensions were meant only for the applause of the gallery.” The Muslims of India were not so much the progeny of Turkish conquerors, he wrote, as local converts from the artisanal classes, socially and spatially at the margins of both Hindu society and early medieval towns. More important for Habib, “Such limited success as Islam achieved in India [as a proselytizing force] was not due to its kings and politicians but to its saints.” Drawing on the observations about the caste system to be found in the work of the eleventh-century Muslim writer Al-Biruni, the late Professor Mohammad Habib suggested that the resistance of Hindu rulers, when confronted by the invading Ghurid armies, was undermined in two respects. First, the caste system seriously impaired the military effectiveness of the Hindu kingdoms. It restricted participation in war to the warrior caste, the kshatriyas, and the principle of untouchability required them, on

the eve of battle, to perform numerous tasks that would otherwise naturally have fallen to those of menial rank.

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