

Demonstration on the Evaluation of Islam in India



Abhishek Kumar

M.Phil, Roll No: 141022

Session: 2014-15

University Department of History

B.R.A Bihar University, Muzzaffarpur

Abstract

From the earliest days of Islam, there was a clear Muslim presence in the coastal areas of Southern India, as shown by the emergence of Arab trading settlements. These conquests in Northern India at the beginning of the 8th century solidified the influence of Islam and had a significant political and sociocultural impact in the region. The history of India paints a fascinating picture of the synthesis of several disparate cultural tendencies that were over time altered via a process of mutual adjustment and absorption. Islam played a significant part in this by fostering India's multi-cultural and multi-religious culture and by integrating the subcontinent into the Arab-Islamic maritime civilization that stretched from southern Africa to China. This was especially true when it came to tying together Central Asian empires as well as the great Turkic empires of Africa. It is a useful illustration of how human brains interact and the impact of encounters across cultures and civilizations on local traditions, religion, literature, and the arts. This essay explores the political domination of Islam in the Indian Peninsula, the intellectual and cultural effect of Islam, and the impact of Islam on art and architecture. The article, which is mostly based on Arabic and Persian sources, focuses on the intellectual heritage, accomplishments, and function of Indian Muslims on the Indian subcontinent during the Delhi Sultanate, the first significant Islamic political entity to rule over a sizable portion of South Asia.

Keywords: Art and architecture, Civilizational impact of Islam, Delhi sultanate, India, Muslims.

Introduction

In addition to acting as the entry point for Islamic and Turkic political and immigration intrusion into India, Sind has always been a key corridor for communication and commerce between India and the Silk Route. As reported by Al-Baladhuri (d. 892) and Buzurg ibn Shahriyar (d. 955), was the first to promote communication between Islam and India, which resulted in several local conversions. Sind was of great strategic and commercial significance since its economy generated vast amounts of cereals and other commodities, as well as cattle from hilly areas. The purpose of the current study is not to recount the historical events of the numerous conquests and invasions of the northern Indian subcontinent, which are well-documented in the historical literature (such as the Influence of Islam on Indian Culture by Tara Chand and Islam in the Indian Subcontinent by Annemarie Schimmel), nor is it to discuss the history of the Muslim presence in India, which is well-known from the legends of Raja Bhoja of Ujjain and the Arab Muslim settlers. History dates the conquest of Sind in 711–12 as the beginning of Islam's spread to the Indian Subcontinent. The primary issue of this dispute on the civilizational impact of Islam is that the Sind and subsequently the Delhi Sultanate served as the launch pad for the spread of Islam southward. Urbanization, labour differentiation, the concentration of surplus output, the existence of class structure, the state-level organization, and often accompanied with monumental and cultural accessories have been defined as "civilization". In this essay, we confine the influence of Islam on Indian native societies—societies that are mostly composed of Buddhist and Hindu inhabitants within the boundaries of the Delhi Sultanate—to its effects on their social organization, culture, and social structure. The early time of Islam, which is connected with the Arab-Islamic, Umayyad, and Abbasid kingdoms in West Asia, and the later period of the Delhi Sultanate, which is defined mostly by Turkish and Afghan rulers from Central Asia and Afghanistan.

Muslims' contribution in education in India

It is a well-known truth that education is crucial to one's development, whether as an individual or as part of a community, in all areas of life. It is claimed that education sharpens human skills so they may be used to improving humanity. Regrettably, compared to the rest of the Indian population, Indian Muslims have far lower educational standards and ratios. However, it is now far worse than higher caste Hindus and Christians and somewhat better than scheduled castes and scheduled tribes. The Indian Muslims fell far behind in every area of life as a result of their lack of education. Hindus make up the greatest portion of Indian society, followed by Muslims, who make up the second-largest religious group, and then Christians and Sikhs, who make up the third and fourth largest religious groups, respectively. The nation has a dispersed Muslim population. Although

more than 52% of Muslims live in northern India, notably in the states of Uttar Pradesh, Bihar, and West Bengal, more than 22% of Muslims live in the southern Indian states of Andhra Pradesh, Kerala, Karnataka, and Tamil Nadu. In the four western states of Rajasthan, Maharashtra, and Goa, there are around 15% Muslims, whereas in the seven north-eastern states, there are almost 5% Muslims. The remaining 6% of Muslims reside in the eastern states of Orissa and Madhya Pradesh. As was already established, Indian Muslims make up a small minority in India and have little political clout with regard to state or federal administrations. As a result, they cannot exert political pressure on governments to improve their educational situation. In a democratic system, public officials raise their voices to demand the improvement of their constituents, as a result of which they are elected to a body that makes decisions. But there are hardly any or even no Muslim representation in the aforementioned entities. They thus have no credibility at all. Because of this, there are no schools, metalized roads, sewage facilities, drainage systems, or even power in the places where Muslims are concentrated. Since the beginning of Islam, Muslims have been passionately committed to religious instruction. Higher education and contemporary scientific education are not particularly well-liked in the Islamic world. The same applied to Indian Muslims. It is important to point out that other religious groups in India were well aware of the advantages of contemporary scientific education, completely embraced it, and were reaping its benefits by obtaining government employment and building their own modern businesses. However, the Indian Muslims took no action in this regard.

Conclusion

The triumph of the incredible scientific aptitude and open-mindedness of the Indo-Muslim rulers and populace of the Delhi Sultanate established the "Indo-Islamic Civilization's" domination in all disciplines of knowledge in the Islamic East. Islamic elites in the Sultanate created a generally tolerant framework that enabled and made possible the cross-continental interchange of knowledge and ideas. The Delhi Sultans stood out for their international outlook and pursued a more active and inventive foreign policy than the Mughals. The Abbasid Caliphs of Baghdad and Cairo each officially invested three Delhi Sultans. Iltutmish was the first to establish diplomatic ties with the Abbasid Caliph Al-Mustansir Billah (r.1226–1242); in 1229, the Caliph's emissary granted him a patent of investiture and affirmed the titles Yamin Khalifat Allah and Nasir Amir al-Mu'minin. Sultan Muhammad Tughluq also welcomed Haji Said Sarsari, a representative of the Abbasid Caliph of Egypt Al-Hakim II (reigned 1341–1352), to Delhi in 1344, one hundred years after the two men had met. Al-Mu'tadid Billah, the Egyptian Caliph who reigned from 1352 to 1362, appointed Sultan Firoz Shah Tughluq twice, first as Qasim Amir al-Mu'minin (Partner of the Commander of the Faithful) in 1354 and then as Sayf al-Khilafat

(Sword of the Khilafat). Al-Mutawakkil Billah I, the new Abbasid Caliph (r. 1362-1383), granted him another patent in 1362 and gave him the title Sayyid al-Salatin (Lord of Sultans) (Afif, 1891, pp. 274-76; Jackson, 1999, p. 296). The Delhi Sultanate's Islamic civilisation provided the path for the local population to experience Islam, which released many people from the harsh confines of the old caste system and brought about improvements in food, clothing, urban planning, and the arts. Indian academics as well as émigrés created several basic and important works in a variety of subjects, notably their promotion and development of Sufism and Hanafi fiqh.

References

1. Al-Kabuli, Umar bin Yahya. (1999). *Lahjat-i-Sikandar Shahi*. Shahab Sarmadee (Ed.). New Delhi: Northern Book Centre.
2. Al-Kufi, Ali ibn Hamid. (1983). *Chach-Namah*. N. A. Baloch (Ed.). Islamabad: Institute of Islamic History, Culture and Civilization, Islamabad University.
3. Al-Ramhurmuzi, Buzurg ibn Shahriyar. (1883-86). *Kitab ajaib al-Hind*. Leiden: E.J. Brill.
4. Al-Tabari, Abu Jaffar Muhammad Ibn Jarir. (1964). *Tarikh al-Rusul wa-alMuluk* (vol. 14). M. J. de Goeje (Ed.). Leiden: E. J.
5. Brill. Al-Yaqubi, Ahmad ibn Abi Yaqub ibn Jaffar. (1883). *Tarikh-i-Yaqubi* (vol. II). Houtsma M.Th. (Ed.). Leiden: E. J. B
6. Brill. Anonymous. (1970). *Hudud al-Alam*. (V. Minorsky, Trans). London: Luzac & Company Ltd.
7. Askari, S. H. (1957). *Medicines and Hospitals in Muslim India*. Patna: Journal of Bihar Research Society, 43, pp. 7-21.
8. Auer, Blain H. (2012). *Symbols of authority in medieval Islam: History, religion, and Muslim legitimacy in the Delhi sultanate*. London: I. B. Tauris & Co. Ltd.
9. Awfi, Sadid al-Din Muhammad. (1906). *Jawamia al-Hikayat wa-Lawamia alRiwayat*. E. G. Browne & Muhammad Qazwini (Eds.). idem, *Lubab-al-Albab*. London: Leyden.
10. Aziz, Ahmad. (1964). *Studies in Islamic culture in the Indian environment*. Oxford: Clarendon Press.
11. Azizuddin, Husain S.M. (2008). *Shams Siraj Afif's tarikh-i-Firoz Shahi : A source for the study of monuments of Delhi built during Firoz Shah Tughluq's reign*. In Shahabuddin Iraqi (ed.), *Medieval India 2: Essays in medieval Indian history art & culture*. New Delhi: Manohar Publishers & Distributors Ltd.
12. Azmi, A. Ahmad. (1992). *Tarikh-i-tib wa attiba daur-i-mughliyah*. Delhi: Maktabah

13. Qasmi. Babur, Zahiruddin M. (2007). Waqa-i-Babur. (Yunus Jafrey, Trans-Udru). Karachi: Indus Publishers. Badauni,
14. Abdul Qadir Ibn-i-Muluk Shah. (1868). Muntakhab-ut-Tawarikh. Maulvi Ahmad Ali (Ed.), Calcutta: College Press for the Asiatic Society Bengal.
15. Badr, Chach. (2007). Qasaid-i-Badr chach, (S. A. A. Rizvi, Trans-Hindi). In Tughluq KalinBharat (1320-1351), Part I, Aligarh.
16. Baihiqi, Abu al- Fadl. (1352/1971). Tarikh-i Baihiqi (vol. I), Said Nafeesi (Ed.). Tehran. 130 Intellectual Discourse, Vol 25, No 1, 2017
17. Bakhshi, Nizam al-Din Ahmad. (1927). Tabaqat-i-Akbari (vol. 1). Calcutta: Bibliotheca Indica.
18. Barani, Zia al-Din. (2005). Tarikh-i-Firoz Shahi. Sir Syed Ahmad Khan (Ed.). Aligarh. Beg, Mirza Sangin. (1982). Sair-ul-Manazil. New Delhi: Ghalib Institute.
19. Bhandarkar, Shridhar R. (1907). Report of a second tour in search of Sanskrit manuscripts made in Rajputana and central India in 1904-05 and 1905- 06. Bombay: Government Central Press.
20. Bhu'a, Mian. (1877). Ma'adan al-Shafa Sikandar Shahi. Lucknow: Nawal Kishore Press.