

Hello everyone, welcome to this video. I'm Miss Venicia

Fernandez, assistant professor from Saint

Xavier's college, Mapsa.

In this video I'll be discussing arrival of Islam

in India under Unit 1, making of Indian society.

Model number is 7.

Program Bachelor of Arts. Second year subject sociology

semester 3 paper code SoC 103 paper title SoC in India. The

outline for this module is introduction and stereotyping

of Islam in India.

At the end of this video, the learner will be able to

critically analyse the stereotypes regarding the arrival and

spread of Islam in India.

Islam is a major world religion propagated by Prophet Mohammed

in Arabia in the 7th century. Its spread rapidly through the

Middle East to Africa, Europe, the Indian subcontinent, the

Malay Peninsula and China.

There are some stereotypes regarding the arrival and spread

of Islam and Muslim rule in India that needs to be looked

into in order to understand our present better. The first

stereotype. Is that Islam was spread by the sword,

that is, people were forcefully converted.

The second stereo type.

Indian society was disunited and degenerated that it could not resist the Muslim rules.

The third stereo type is that there was a long confrontation between Islam and Hinduism, and says that the main purpose of Muslim rule was to spread Islam.

The 4th stereo type under Islamic rule, all Muslims were in a privileged and superior position compared to non Muslims.

Now the above mentioned stereotypes are either correct or at best partially correct.

Now let us look at the first stereotype that is spread of Islam. There are three ways through which Islam came to India the 1st.

Islam first came to India by peaceful methods, often with the encouragement of Hindu rulers. For example, on the Western coast, the Balhara dynasty in the North and the Zamorin of Malabar Coast welcome Muslim traders and encourage them to settle in places like Anjliwarra Kalket and Kil on these traders could freely build mosques and practice their religion.

Arab and Persian immigrants settle down along the coast. Ann
married non Muslim women for example the new white community
of Konkan and the map Pillar community of the Malabar Coast
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Historical records suggest that in the 8th century,
Muslims had taken up residence in India. It is to
be noted that the Arab sailors and merchants had
been actively engaged in trade with India centuries
before the rise of Islam.

The 2nd way through which Islam entered India is through the
preachers who contributed significantly to the peaceful
spread of Islam. The most famous among the preachers is Khwaja
Mood in Chesty who preached in Ajmer and died there in 1236 C.

Even today his shrine attracts large crowds of devotees from
the Indian subcontinent, both Muslims and non Muslims.

They started arriving in India from 11th century onwards.

Most of them came to India of their own accord, while some of
them were brought by the rulers.

The preachers had a personal zeal for the spread of
Islam. Some of them were men of learning.

What needs to be emphasized here is that this missionaries transmitted the message of Islam through love and without the support of the armed might of the state.

The fears and the Saints use persuasion, and they still have a grateful and devoted following, even among non Muslims. Their tombs and shrines are still visited by large crowds. The 3rd way through which Islam entered in the area is through parallel political conquest. Now, political conquest of Muslims started with Mohammed bin Qasim, an Arab who conquered Sindh in 712 CE.

For next 200 to 300 years there were no invasions, but after that Mohammed Ghaznavi and Mohammed Ghori invaded India.

Later many Muslim dynasties ruled India like the Khiljis.

The two clocks Lodhis, Mughals in South India. We had the Adil Shahis Bahamani, Haidara, Tipu Sultan.

Not all Muslim rulers forced people to convert to Islam.

For example, Mughal Emperor Akbar was very liberal and he even established a new religion called Din-i-Ilahi, which included in it beliefs from different religions.

The second assumption is that when the Muslims arrived in

India, the Indian society was disunited and degenerated that

it could not resist the Muslim

rulers. Because of which the Muslim school established their

kingdoms in India because of which the Muslim rulers could

establish their kingdoms in

India. This assumption has to be scrutinized, keeping in

mind the political and social reality of that time. The

infighting between rival kingdoms had weakened Indian

resistance. Nonetheless, there were some heroic

efforts to respond to the challenge posed by the

invading Muslim rulers.

The third assumption is that there was a long confrontation

between Islam and Hinduism, and says that the main purpose of

Muslim rule was to spread Islam. Yes, there was a longer and more

bitter confrontation with Islamic rulers because they

brought with them their theology and religion. A divide was

created, but at the same time assimilation was taking place.

Although some rulers took upon themselves the mission

of Islamizing society more seriously than others, the

Muslim rulers had other interests too. In terms of

extending their territory, trade and Commerce.

Available some rulers practiced discrimination by imposing

jizya that is full text in addition to culture that is

tax on land and property.

We see that despite long years of Muslim rule, the overwhelming

majority of people in India remained Hindus, the army, the

state administration, the trade, the army, the state

administration and Trade and Commerce all depended on the

direct and indirect support of the Hindus. Thus, in respect of

jizya, we find that it was leveled sometimes and then

abolished only to be re leveled by another ruler.

In fact, Islam was being Indianized in this process. It

acquired some distinctive characteristics in India in the

realms of art and architecture, philosophy and religion,

medicine and other secular knowledge. There was

considerable interchange. A complex culture was gradually

evolving. It may be added that during the Sultanate rule, the

Hindu Kingdom of Region Agorawas an impressive power. So also

during the Mughal rule.

The Rajputs and the Marathas were ruling their

respective areas.

The 4th stereo type is that Muslims were in superior

position. This stereo type can also be contended technically.

All Muslims were citizens of the Islamic State. Followers of other faiths were not but within Muslim society itself. There was internal differentiation. For example the difference between ashraf, that is those claiming descent from groups of foreign extraction and the arch love that is converts from lower Hindu caste. The Angel of sadder lower social position. There is another category, the Urgals, who who are treated as outcasts.

Some Hindus occupied high positions in the Royal courts and were even generals in the army.

For example, Emperor Akbar's in his quote had many Hindus.

The interaction between the Hindu and Muslim aristocracy was closer. On the other hand, the poorer Muslims remained economically and socially, backward and exploited.

In conclusion, I would like to say that although there were confrontation and wars, there was also accommodation and synthesis of culture.

The Muslim rulers of India understood the value of communal harmony and realized the importance of Inter community tolerance and understanding.

Some native rulers worked out adjustments. Some native rulers

worked out adjustments which gave them considerable internal autonomy from the Muslim rulers apart from the Muslim dynasties and rulers there existed thriving centers of commercial and cultural exchange between Muslims and other groups along the Indian coast, specially in the port towns.

Thus, Islam, with its religious, political, social and economic framework came from foreign land through traders, preachers and rulers. But it gradually got Indianized

These are my references.

Thank you.