

Islam, its spread in India

1. Myth: spread by military pressures.
2. Fact: Much by preachers and traders. 8th century 1st settlement of Muslim traders in South. also 1st military invasion in N.
3. Traders: 1st settlers to Ceylon (Serandip). When sailors died, the ruler sent the widows back with gifts of Hajjaj (661-714) Governor of Iraq. A storm and pirates in Sindh captured them as slaves. Hajjaj and Khalid tried to rescue them. 711 took part of Sind. 1st military penetration.
 - Hajjaj. severe rule caused opponents to flee to W. Coast.
 - Mapolas on Kerala (many sailors had 2 families, one in India and one in Yeman. They moved with the monsoon winds) by 16th cent. 20% of population.
 - Nuwais on Konkan — to Deccan — to Tinaveli (antisuffis)
 - many low cast converts on basis of social prestige. Missionaries anonymous.
 - Traders identified with people, indianized. Orthodox theology. Shahfi school. They also identified in Bengal, therefore were not identified with Urdu culture of W. Pakistan. In S. India they went native in dress, language.
 - Only in military intrusions of N. did it retain a persian cast.
 - Dudekala: Baba Fakarraldin, arab at Trichy, sent 200 suffi saints to Deccan. Moved to Pennukonda near temple. Challenged by Brahmin priest. Both thrown into tank in a bag of lime. Baba reappeared and many were converted.
4. Military:
 - 997-1030 Mahmud of Ghazni. son of a Turkish slave. ~~who~~ Became ruler of Afghanistan. Annexed part of Punjab.
 - 1206 Delhi becomes muslim capital.
 - 1526 Moguls. to 1857.
5. Movements:
 - 5.1 Wahabi: restore orthodoxy - go back to Koran and reject traditions. Reject cultural synthesis. Puritan movement. Destroyed tomb of Ali and Shi positions
 - set up Madrasas or theological orthodox schools.
 - 5.2
6. Questions facing Muslims in India
 - 6.1 What relationship do they have to Hindus and Secular Indians:
 - eg. Personal laws: marriage, inheritance. Until now they rejected sell out of Muslim law to uniform democratic laws. Accept democracy but reject its consequences.
 - 6.2 What about leadership? Now ad hoc arrangements. No structure to determine leadership to unite Muslims in India and to speak for them in secular and Hindu contexts.
 - 6.3 How does sovereignty of God express itself in social and political structure. Great fear of secularization which restricts God's sovereignty to a few areas of life.

1. Modern urban elite seeking to introduced rapid developement. Find in their planning they must take into account the structure, instituttions and beliefs of the people.
2. Economid development broadly divided into two classes:
 - a) ideological-motivayonal: includes cultural orientations to life, time, wealth, work and innovation, consensus on higher standardx of living, education, health, and systems of rewards sanctions and controls.
 - 2b) institutional-organizational: structural units and their articulation, stratification and status systems, referance groups and patterns of identification and communication.
3. Values are not equally important; core values and peripheral values. Core values are built around the central emphases of the culture and rzmify into its different aspects. These are found in all subcultural rroups encoumpased in the culture and demand rigid conformity. Universal and allow only limited if any choice of action. Subgroups may also have their own core values. Peripheral values not rigid in their demands.
4. Distinction between ethico-religious values and structural values.
Distinction between ultimate and proximatevalues.
5. Hindu ideological-motivational framework:
 - Culturally defined goals appropriate to different stations in life, as well as to different stages of life; doctrines of karma and cosmic causation; ideals of selfless action; cyclical view of time.
 - goals of life are dharma = "prscribed way" or "appropriate action"; artha = acquisition of wealth; kama = satisfaction of cravings of the body; and moksha = liberation of soul from chain of birth death and rebirth. Accepted by all but emphasis varies according to group and to age. Varna and asrama elaborate the teme of "station"and "stage." Dharma for each stage is life differs. Artha and kama have to e subordinate to dharma and all three lead to moksha. Scheme recognizes interdependence of economic pursuits, pleasures of body and higher spiritual quest - all controled by norms of dharma. This scheme of life sustaied by doctrines of karma and cosmic causation.
 - Artha and kama are secular but with important sacred overtones. Subject to dharma. Nonappropriation and noninvolvement are expected to characterize activities of this order.
 - Time is cyclical, each epoch characterized by progressive decline. At lowest ebb divine intervention restores order and the cycle starts over again.
 - dharma or appropriate action is contextual: content and interpretation are related not only to particular stations in and stages of life, but also to specific situations in desa(space) and kal(time). It can be adopted to economic progress, and does leave room for some individual volition. Concept of self-sacrifice also helpful in economic development to help people continue for future gain. On other hand, illusion, cosmic causation and cyclical view of time can hinder progress.
6. Hindu institutional-organization framework. (more important in terms of progress)
 - caste system. Some integration incommunity but fact still remains that narrow and segmental loyalties hinder the growth of a true community view of problems. Stratification and a status system based on ascription limit not only levels of aspiration but also avenues of achievement. Caste is a hinderance ot occupational mobility and to freedom of enterprise. Authority tends to be oriented toward kin and caste. The choice of reference groups is restricted: identification with one's o wn caste or subcaste is encouraged and is rarely expected to extend beyond groups of comparable or slightly higher status. Communciation is also restricted in consequence.
 - Under these conditions kin and caste orientations obstruct the emergence of true

interest orientation towards larger community perspectives. Resource mobilization and role assignment follow the traditional ascriptive segmentation of the society rather than a rational pattern that might be more in harmony with the desired model (patronage). Little innovation and experimentation encouraged.

- Result: elite have not produced a minimal consensus on broad social goals. Inadequate incentives, restricted system of rewards and weak sanctions and controls pose problems of the cultural order that block economic development.

7. Land Reform: little headway. Because of opposing pressures within political organizations seeking to bring these reforms about. Vinoba Bhave's ethico-religious approach of bhoodan has produced more barren land than cultivable fields.
p.52 Doctrines of nonappropriation and selfless action are theories divorced from reality.
8. Community Development: Comprehensive and imaginative, Experimental and flexible. Success in production increases and conveniences.¹⁾ But failure in basic development of a community consciousness.²⁾ Nor any consensus on short-term or long-term goals.- only minimum needs of immediate present.³⁾ Orientation to kin and caste had blocked emergence of a unified leadership capable of giving the community a sense of direction and of taking over the program a continuing progress. 4) Ascriptive order with its taboos and injunctions limits occupational opportunity and mobility. 5) Indirect social consequence, a great portion of the people have extremely low levels of aspiration. Margins at their disposal are also too narrow to encourage them to undertake uncertain and possibly risky experiments. Gains used in traditional obligations not growth. 6) religious beliefs forbid castration of scrubbed bulls, slaughter of useless cattle etc.
9. Industrialization. Limited mobility, taboos on occupational choice and social interaction, and tendency of extended kin group to absorb a great deal of disguised unemployment are factors that impede industrialization. Cultural attitudes to saving in gold rather than investment, excessive expenditures in ceremonies etc. reduce capital. Groups (family) however do support entrepreneur and bear risks.
10. Family: Functions of extended family much the same as in the past. Individuals who migrate to urban areas often support village kinsmen. Patterns of influence and communication can help and hinder programs of development. Group can obstruct acceptance of new modes, but can also guard against spread of normlessness which can be an ugly feature of traditional society.

CONCLUSION: Value system has some elements that could encourage progress, but structural inadequacies stand in way. Ascriptive order, emphasis on sacred, conformity and ritual; and segmentary nature of social structure are the basic problems. If structural inadequacies are overcome, value systems can be changed to fit development. Some ultimate values may hinder, but proximate values do not hinder and they are more important.

1. One dilemma is the direction new India will take. "Shall it be a Hindu temple, a Muslim mosque, a combination of the two, an English mansion, an American skyscraper or a streamlined Western factory? ... There can be no progress in one direction without giving things up in another." p. 10.

Eg:- Should animate life be destroyed to improve stock or save suffering?

- Inoculations counter to some Hindu concepts of dirt and ceremonial pollution.
- Agricultural reform and land division counter to Hindu and Muslim systems of inheritance and land division, and various systems of joint family.
- Debt resolution, when many are made for religious and social purposes.
- Democratic process contradictions hierarchy and caste and kin loyalties.

2. Responses: HINDU

but failed in

A. Military uprising: copied western weapons, discipline, organization, cohesion and ability to subordinate personal interests to a common purpose (p. 14)

- Mir Kasim 1763 Bengal, Marathas in 1780s, Ranjit Singh in Punjab.

"An Indian soldier could not resist the temptations of personal power, for there was nothing in his system to ~~hold~~ hold him back." p. 114.

B. Reactionary spirit: admit strength of Western ideas but claim they are evil and therefore withdraw from them. 114.

- Old orders in Banaras, etc. Blind reliance on textual authority. Among princes and religious leaders. In Mutiny of 1857 Muslims rallied around aged Moghul Emperor, Hindus around the heir of the last Maratha Peishwa at Cawnpore.

C. Acceptance:

1. Brief following of rationalism from Hume, Bentham and Utilitarians through David Hare at Calcutta and Derozio, Indo-English leader.

2. Christianity: Baptist Carey, Scotch Presbyterian Duff - filled a moral gap in Hinduism.
- early converts Brahmins. Retarded by flood of conservatism.

D. Orthodox responses: "We have sunk low; murmured collective Hinduism, but not so low as as to deny our caste, our dharma, our Mother India."

- These were attempts to find the secret of a new life in the neglected portions of Hindu heritage. Back to Vedas and Hindu spirit in its pristine beauty and rigor.

1) Brahmo Samaj. Founded by Ram Mohan Roy (1772-1833) in 1829. Atmiya Sabha, or Society of ~~Soul~~ the Soul, - 1st important club. Called for a radical transformation of Hinduism. Appealed to Hindu scriptures but only those that appealed to it. Accepted Western concept of reason but found it in the UPANISHADS. Argued for reform but on the basis of Hindu not European rationalism.
- Not a success because of its narrow theological outlook, and it failed to produce an adequate synthesis. $\frac{1}{2}$ become semi-Christians, the rest lapsed into philosophical quietism.

Rom Mohan Roy was a rationalist. He believed in authroity because it was rational and not in reason because it was approved by authority. Accepted English education, democracy and sciannce

2.6/11/11/11/11/11

- 2) Arya Samaj: Founded in 1875 by an ascetic Swami Dayanada. A militant reassertion of primitive Hinduism. Cry was "Back to the Vedas". Accepted a verbally inspired scriptures. Denunciation of caste and idolotry. Simplified rituals and tried to return to the four stages of life.
- Succes based on a call to self-discipline and sacrifice, and ressurected pictures of the glorious past. Now about 500,000, mostly in Punjab. Reforms in eductation of women and in ~~state~~ of widows. Shuddhi or reconversion for non Hindus.
 - Weakness: a cult of authority, could not face scientific spread and rationalism.
- 3) Ramakrishna 1834-86. devotee to Krishna. Disciply of Vivekananda - produced an intellectual system of the Vedanta plus a moral basis in imitation of Christian/ good works synthesis in Ramakrishna mission.
- Failed by falling into idea of oneness of all religions. If it made Hinduism equal to other religiOns, it also made them equal to Hinduism.

3. Responses: Muslim

A. Revitalization:

- 1) Wahabi - return to early Islam but lacked any relation to Western thought.

B. Acceptance:

- 1) Ahmadiya: socially progressive but alienated the orthodox by setting up another prophet besides Mohammed. It also failed to meet the challenge of rationalism.

C. Orthodox Movements:

- 1) Syed Ahmad Khan (1817-) Revived discouraged Muslim community after the crushing of revolt of 1857. Started Muslim College Aligarh (now Aligarh Muslim University). Accepted revelation and placed alongside it the principle of reason as its defender and interpreter. Used reason to break old scholasticism. Resisted Wahabi on basis of reason.
- accepted science and democracy. Gave birth to Muslim Political Consciousness as contrasted to Hindu political consciousness. Implicit in him the idea of Pakistan - He refused to work in Indian National Congress at its foundation in 1885.

3. Hindu political consciousness:

- A. Congress: Started in 1885 in search for reforms and progress along Western lines. Represented at 1st only a few individuals. But its ideas were so clearly implicit in the whole attitude of the new India to the west that its progress was remarkably rapid.
- progress on two fronts: cultural and political. Politically it developed from a cautious debating society into a national society on one-part and authoritarian lines. Culturally it embraced one by one all the chief classes of Hindu society and monopolized all the chief means of social expression. It was the cultural and political voice of the new Hindu India.
 - battles were fought out within it rather than outside.
 - = Gandhi: back-to-the-village neo-Hinduism.
 - = Nehru: Western democracy and secularism
 - = Patel: the militant Hindu
 - + Rajagopalachari: ~~Liberal~~ Brahminized Liberal.
 - only ones excluded were the extreme orthodox who rejected the West, and the Communists who rejected the East.
 - 1st a large-scale debating society patterned after Victorian parliamentary system.
 - After 1905 (due to partition of Bengal) public agitation began.
 - Gandhi introduced revolutionary methods of satyagraha: He combined the attributes of a Hindu saint (poverty, asceticism and devotion) and intellect of a lawyer. This enabled both simple and urbane, conservative and radical to seek his guidance. He perfected the principle of ahimsa as a tactical method by increasing the number of practitioners so that while each effort ended formally in failure, the Congress grew in strength.
 - By late 30s it was thinking not only of independence from British, but of ruling the new India - hence the confrontation with the Muslims. Strategy was not only to expell British but to be sole successor to their power.
 - As Hindu-British synthesis led to political consciousness, so the political movement absorbed within itself the various Hindu groups. Complete control of new middle classes in age of Gokhale and Tilak. Gandhi and Patel extended this to the peasants by political devices of no-rent, and no-tax campaigns, and by Hindu devices of asceticism and renunciation. New capitalists won in name of economic nationalism. . So wealthy mill-owners wor home-spun cloth in Honor of Ghandhi. Some success also in industrial labor, though competition of Communists here.
 - Impact began to be felt in states through Congress branch - the States Peoples Conference, and push for enlightened despotism and then to constitutional monarchy.
 - The last of the classes to be politicised and touched culturally were the old landed upper classes. Now moving in direction of education, while existing middle class is moving on to political power.
 - Every cultural movment tended to develop Congress sympathies and come under its influence. Eg. Women's movement taken up by Hindus and justified on Hindu grounds. Started as non-political, then the All-India Women's Conference which became ~~defacto~~ the women's side of the movement.
 - = E.G. Untouchable upliftet begun by missionaries. Hindus accepted the demand and

4. Muslim political consciousness:

- A. Muslim League: British influence ~~and~~ in Punjab and NorthWest came later than rest of India. Anglo-Islamic synthesis later than Anglo-Hindu synthesis. Also they has more of Western outlook in their tradition and so reacted less. Process hastened when Hindu rule threatened.
- 1st synthesis by Sir Syed Ahmad Khan in 70s and 80s of last century. Propagated through Aligahr after 1875.
 - Muslim synthesis was different, evident in break and formation of Muslim League in 1906. Insistence on communal or separate electorates in the Morley-Minto reforms of 1909. A constitutional principle in 1935. (seen at first to be foolish fears but became prejudices and then constitutional principles).
 - As Congress became more militant, Leage became more active, finally under Jinnah. From this stage to the formal demand/~~was~~ for Pakistan was but a logical step.

5. Partition: Upheaval in Punjab. Communal tension which had been mounting since conclusions of war and created disorder in Calcutta and Bihar. Fear was uppermost where populations were mixed. Sikhs did not want to be divided by political boundary drawn to satisfy others. Muslim League revolted in Punjab because it was excluded from power on fall of Khizr ministry early in 1947. Result about $\frac{1}{2}$ million people lost their lives, and 12 million/~~were~~ migrated.

- Early swell of extremist groups for revenge, Gandhi's/~~defense~~ intervention on behalf of the Muslims, and the consequent death at the hand of Hindu extremist drained away support from extremist groups. Extremist Akalis failed in elections.

- Gandhi's death brought secular democracy of Nehru face to face with intolerant militant Hinduism of Patel. Compromise in which Nehru controlled foreign affairs Parliament and constitution-making, but refrained from socializing business. Patel curbed Hindu ardour in interests of secular democracy.

Constitution was secular in tone. and neutral in religion.

- Nehru fought for six years against ortodox inownparty to pass Hindu Succession Act (1955) and Hindu Marriage Act (1956) to introduce personal rights counter to (Rurzi population is 80% of totz1)142.

Polygyny was outlawed, women got equal rights with men, ^{LAWS OF Manu.} divorce was introduced and there are legal provisions for maintenance of widows and separated wives. (now used only by those who know them, urban educated etc)